



Shul Decorum: IT'S NOT "Above and beyond the call of duty". "IT IS OUR DUTY".

מאיר לתורה

לזכר ר' מאיר בן אהרן ע"ה

Parshas Terumah

Latest time for morning Shma:----- 9:30

Lastest time for Tefilas Shachris --- 10:24 (consult your Rav if you miss this time)

Please note: Concerning times mentioned in our Parsha sheet, only the times above are for sure relevant to the current year and to NYC.

*****See Page 10 for our new feature: *****

Insights from B'Korei Shmo based on the discourses of HaRav Refael Shmuel Berenbaum zt"l, the Mirrer Rosh Yeshivah.

Just A Reminder: It is prohibited to learn and/or talk during Davening, Kaddish, Chazoras Hashatz and Krias Hatorah. HENCE reading this Parsha Sheet during any of these times is absolutely prohibited.



Note: Send e-mail to jeisenstadt@esplanadecap.com to be put on the e-mail list to receive current year write ups of HaRav Yisroel Reisman שליט"א's Chumash shiurim.

Rabbi Reisman - Parshas Terumah 5773

Parshas Terumah of course is the building of the Mishkan and if only we could imagine, we could picture the Mishkan what it looked like, we could have a better appreciation of all of the Pesukim that refer to the Keilim of the Mishkan.

Regarding the Menorah at least, something which we have, not in the sense that we have the Mishkan Menorah but in the sense that we have a Chanukah Menorah, we should be able to try to picture what it looked like, what it was like to have a Menorah in the Mishkan and in that regard I would like to share with you two issues that are a Machlokes Rishonim. A Machlokes Rambam and other Rishonim regarding the placing of the Menorah and these two issues (there are many Machlokesim regarding the Mishkan) but these two issues are unique in that we have a way of picturing it and remembering.

Issue # 1 When you went into the Mishkan (into the building), on which side was the Menorah, was it on the left or on the right? When you went in you were facing Mizrach to Maariv (west) and the Menorah was on which side? Well, in order to know, we just have to remember where we place it in Shul. In Shul we place it on the southern wall (when we are facing Mizrach the south is to the right and we place the Menorah on the southern wall. In the Mishkan, in the Bais Hamikdash similarly, the Menorah was on the southern wall. When you are facing Maariv the southern wall is to your left. That is not an item of dispute. Everyone agrees that the Menorah was on the southern wall. The dispute is how it was placed. Were the (קנים) Kanim which is the seven branches of the Menorah lined from east to west or from south to north? What I mean to say is when you walked in how did you see the Menorah. It

was on the southern wall to your left. Was the Menorah flush against the wall so that the Kanim of the Menorah lined up from the entrance to the far wall which would seem to be the most efficient way of positioning it? Indeed most Rishonim learn that is how it was positioned.

The Rambam however holds that it was positioned from Tzofen to Darum, it was positioned along the width of the wall from the left to the right side of the building. So when you walked in you saw facing you the seven Kanim. Again, the question is how is it in Shul so that we can picture it?

Many Shuls have the Sheva Kanim lined from north to south while other Shuls have it from east to west. Indeed the Mishna Brura brings both Minhagim. The reason for the two Minhagim is because there were two opinions. I remember all the years in Torah Vodaath that the Menorah was put at an angle and I imagine that assuming it was done deliberately, it was for a reason similar to the way we angle the Mezuzah. Since it is a Machlokes how to position it we try to angle it to be Yotze both Shittos. Here too we angle it to be Yotze a little bit of each Shitta. Anyway, this is the first Machlokes the Rambam and Rishonim how the Menorah was positioned in the Mishkan.

A second Machlokes is when was the Menorah lit. We all know that every evening as that is when we light the Menorah. Most Rishonim hold that the Menorah was lit every evening and that was that. The Rambam again has a Daas Yachid (a different Shitta). The Rambam holds that it was lit any time that it went out. Tamid, it had to burn constantly literally. When it went out it was lit again. In the morning we say in Korbanos that they were Mativ Es Hanaros which means that they cleaned out the Nairo of the Menorah. According to the opinion of the Rambam every Hatava had a Hadlaka. Every time they cleaned it they lit it. So that every morning when they cleaned the Menorah they also lit the candles of the Menorah, the lights of the Menorah every morning. Again, I would guess that on Chanukah we sort of do a Peshara because we light every night which is the Ikkur Hadin. The lighting of the Menorah in a Shul though is done again at Shacharis. Why are we lighting it at Shacharis in Shul? I would suppose again that we are trying to make a Pesharah. The Rambam holds that it was lit by day while other Rishonim hold not. Hadlakas Hamenorah therefore, is only done at night. So at a Shul which is similar to the Mishkan we light it by day. These are two fundamental Machlokesim in which manner is the Menorah placed and in the lighting of the Menorah the way it was lit.

In Parshas Terumah Rav Pam often spoke out the following concept regarding giving Tzedakah. I would like to share it with you. Rav Pam would say there are two types of people who give Tzedakah. There are some people who give Tzedakah because they see a poor person or they see a Yeshiva that needs a new building. They see a need and they step in and very nobly fill that need by giving money to the poor family or by giving the Yeshiva that which it needs. Now certainly that is a proper attitude in giving Tzedakah. There is a second attitude with giving Tzedakah, there is an attitude that something important is happening and I want to be part of it. There is a Yeshiva in Eretz Yisrael that has 5,000 Talmidim and I want to have a piece of it, I want to have a little bit of it, I want to be part of it. A person participates not because he sees a need but because he feels he doesn't want others to have the Zechus and he would be left out, C"V. He wants to have a piece of it. There are people that will give some donation to every Yeshiva in their neighborhood. Why do these people do it? They don't want that a Yeshiva in the neighborhood should be running and he doesn't have at least a little piece of it. That is a second way of giving.

Now there is a very big difference between the two. The first person who sees a need and gives is a giver. He is giving. The second person who sees a Davar Shebekidusha and wants to have a piece of it is a Mekabeil, he is receiving. When he gives the money he is actually not giving because he sees a need he is giving because he wants to receive a Cheilek, he wants to be a part of that which is taking place. Certainly, there is a higher level of nobility, of holiness for the second type of person.

This week's Parsha begins in 25:2 (וַיִּקְחוּ-לִי תְרוּמָה), take for me charity, Terumah, donations. Everyone asks why does it say (וַיִּקְחוּ) take if a person is giving and not taking? According to Rav Pam's analysis of the people who give (וַיִּקְחוּ) is absolutely appropriate. Because when it came to the giving by the Mishkan we didn't give because we saw a need, Hashem needs a place to stay? Chas V'shalom. We said there is a Mishkan going up and I want to have a piece of it, I want to be part of it. The donors are actually Mekablin, people who get. (וַיִּקְחוּ לִי תְרוּמָה: לִי לְשִׂמִי). When someone gives to such a thing because he sees the importance of the institution, that is giving in a noble way, in a way that you feel fortunate to be receiving. When you give you are actually receiving to be a part of it. That is a much more noble way of giving Tzedakah. People today who give Tzedakah for all these silly Segulos that are advertised and people fall for it and give. They are purely giving the Tzedakah for the first type, assuming it is Tzedakah, who knows most of them are Ginaivah. But he is giving because he wants to receive a Segulah. He is not giving because he sees something holy and he wants to have a piece of something holy.

There was a person who told me that they saw this latest ad with the 1,000 Shofaros which is the greatest absurdity, which has nothing to do with the Jewish religion and he gave. How much? They want \$36 a month. I said to him do you give \$36 a month to Lakewood or \$36 a month to the Mir Yerushalayim? How is it that a person for silly Segulos feels like giving and when there is a holy need he doesn't feel the nobility to be part of something great. How can it be that when you come to heaven Hashem will say you didn't see my Yeshivos in Eretz Yisrael and you didn't participate in any of them? You didn't see Yeshivos in your neighborhood and you didn't participate? That is a much more noble way of giving Tzedakah.

Rav Pam would add to answer something else with this idea. The Nesiim said well they are building a Mishkan whatever is needed at the end we will give. They are derided for that. Meforshim ask why are they derided. It is great. Imagine any Tzedakah institution that had a donor that said whatever is needed at the end I will give it. It sounds great. Says Rav Pam it is great if you are from the first type. If you are a donor who is giving because you see a need and your heart goes out and you say there is a need whatever is needed I will fill it in. I will do it. It is true that that is a good way to give Tzedakah. There is a more holy way of giving Tzedakah by saying I want to have a piece of that, I don't want it to go without me. Someone with the attitude that the Mishkan will go up anyway Hashem doesn't have a need for me. I am doing it because I want a piece of it someone like that who wants to be a (ויקחו-לי תרומה) will not have the attitude of the Nesiim. Indeed what happened to the Nesiim at the end? They had valuable stones fall at their door and they donated it to the Mishkan. As if to teach them (ויקחו) when you give to the Mishkan you are receiving. They were the ultimate receivers. They even received the stones which they ultimately donated.

Rav Pam would add that Dovid Hamelech did not build the Bais Hamikdash. Nevertheless he went out and gathered the money that was needed for the building of the Bais Hamikdash. He said I can't do it, let me nevertheless gather the money and he gathered Klal Yisrael and said that our generation will not see the Bais Hamikdash, nevertheless let's donate. It is the ultimate type two Tzedakah. They wanted to have a Cheilek in it. When they finished and the donations were complete Dovid Hamelech said (ויברך דויד). That which is Divrei Hayamim 29:10 that we say every day in Davening. He said that (ויברך) as a Beracha after the people gathered and gave Tzedakah with this holy and noble idea.

Now you know why there is a Minhag Arizal to give Tzedakah deliberately when we say (ויברך דויד). Because at the time that we say (ויברך דויד) that is a moment, a time that we remember people who gave Tzedakah with this extraordinary motivation. And so, this is Rav Pam's idea in giving of Tzedakah a very Yesodosdika important idea.

Let me end with a couple of questions. The Meshech Chochmo on the beginning of this week's Parsha says on the first word of the Parsha where it says that the donations to the Mishkan were as it says in 25:2 (מֵאֵת כָּל-אִישׁ אֲשֶׁר יִדְבְּנוּ לָבוֹ). Any man who wanted to give. Why does it mention Davka a man who wanted to give? To that the Meshech Chochmo says we have a concept in Halacha that women are not supposed to be giving large amounts of money to Tzedakah without the husband's agreement. Part of the marriage agreement is that the husband is in charge of the expenditures (the wife actually spends them) but the husband has the right to veto expenditures. It says (כָּל-אִישׁ). I had a problem with this. The idea that is brought down in Maseches Gittin 77b of (מה שקנתה אשה קנה) (בעלה) that a man has the right to decide on the spending of the money is based on a tradeoff. A man is responsible to support his wife by giving Mezonos to his wife and in exchange for that whatever she earns it is up to the husband how to spend. That idea is subject to the woman's approval. If she wants she can say (איני ניוונית ואיני עושה). She can opt out, it is up to her. What is going on? Here in the Midbar the husband didn't give Mezonos to his wife as the Man fell so it was HKB"H who gave the Mezonos. So this whole concept that he is referring to seems to be an incorrect or inappropriate for the Dor Hamidbar. V'tzorech Iyun!

The next question is: Rashi in 25:29 (ועשית קערתיו וכפתיו) (קערותיו זה הדפוס שהיה עשוי כדפוס הלחם, והלחם היה עשוי כמין תיבה פרוצה משתי) רוחותיה, שולים לו למטה וקופל מכאן ומכאן כלפי מעלה כמין כתלים, ולכך קרוי לחם הפנים, שיש לו פנים רואין לכאן ולכאן לצדי הבית מזה ומזה, ונותן ארכו לרחבו של שולחן, וכתליו זקופים כנגד שפת השלחן, והיה עשוי לו דפוס זהב ודפוס ברזל, בשל ברזל הוא נאפה וכשמוציאו מן התנור נותנו בשל זהב עד למחר (בשבת שמסדרו על השלחן, ואותו הדפוס קרוי קערה). What were the Kailim that were used in the Mishkan. Rashi says that there were these U shaped Kailim were used to bake and then to hold the bread of the Lechem Hapanim. The bread of the Lechem Hapanim had special forms. Rashi says that there were two. There was one in which it was baked and it was made out of iron and one in which it was held for honor and it was made out of gold. Wonderful! I had a Kasha. In the beginning of this week's Parsha that there might not have been all the material that was needed for all the Keilim of the Bais Hamikdash including the Kli Shareis listed in the Parsha. Barzel is not listed. There was no iron that was donated. Yet Rashi indicates that the iron from which these Keilim were made was Kli Shareis and therefore, Tzorech Iyun as to why was Barzel not one of the items that were donated.

I will end with question number 3 which is a very nice Shaila that I saw in one of Rav Zilberstein's Seforim which is a Purim Shaila. Rav Elyashiv wrote out a 1,000 Shekel check for Matanos L'evyonim and gave it to a Gabbai Tzedakah. An American saw it and said you know what I will buy the 1,000 Shekel check of Rav Elyashiv from you for a \$1,000. He purchased it. Of course the purchaser didn't cash the check, he saved Rav Elyashiv's check to hang up in his home. The question is was Rav Elyashiv Yotze Matanos L'evyonim with this check that was never cashed?

Chicago Community Kollel By Rabbi Mordechai Raizman **Real Growth**

In the Torah's description of the cherubim, the figures with children's faces that were placed on top of the Holy Ark, it says, The Cherubim shall be with their wings spread upward . . . with their faces towards one another." What can be learned from the positioning of the cherubim?

Rav Yitzchok Elchonon Spector Zt"l writes in *Shulchan Gavoha* (page 178), "Each of us, in our daily life, attempt to set ourselves goals. These goals could involve improvement with our faith, honesty, or overall character, etc. More often than not, unfortunately, we get so caught up in our own goals that we tend to forget about those around us. The Torah is telling us, that when striving in pursuit of spiritual gains in Torah and its observance, to simultaneously remember that we must also strive to be concerned with the welfare of

our brothers. The positioning of the cherubim with "Their wings spread upwards, yet facing each other." demonstrates this message. **Spiritual greatness is more than just heading in the right direction, it's also a matter of remaining sensitive to the needs of the people around us while we are pursuing that greatness.**

An extension of this lesson is also found in Rav Hirsch's commentary on the Ten Commandments. The first five commandments are between man and G-d while the last five commandments are laws that are between man and man. Of these last five, the first three deal with actions; murder, adultery and theft (kidnapping), which is then followed by a commandment that deals with speech; not to testify falsely. And lastly, a commandment that deals with emotion; desiring that which belongs to another person. **Rav Shamshon Raphael Hirsch** Zt"l explains the reason for this particular order of action, then speech and emotion.

The lesson here is that one might think that as long as his actions are acceptable he is fulfilling his responsibilities to mankind. The Torah, therefore, tells us that our obligations go beyond action. Not only must we act with respect towards our fellow man, we must talk & feel respect for him as well.

In summation, true greatness is more than our own personal growth. It is also a product of how we relate to others as we grow and form an emotional bond of closeness to every Jew. Hopefully, we can all aspire to create this unity and bring closer the coming of the Messiah in our times.

Bircas HaTorah: Rabbi Krieger's Weekly Parsha Sheet

This week's Parsha discusses in detail all of the guidelines of how to construct the Mishkan where God was to dwell for the next forty years. The verse says *ועשו לי מקדש ושכנתי בתוכם* – "And you will construct for me the Mishkan and I will dwell within you". Chazal explain this grammatical discrepancy to mean that God is telling us that His presence will rest in each and every Jew personally. R' Chaim Veloshiner explains this Chazal by saying that God is commanding each and every one of us to make *ourselves* into a holy place which is befitting for God to dwell.

The verse continues by saying *"כל חכם לב... אשר יבנו לבו"* - only when the donations were given with a generous and complete heart were they accepted. Anything less than this was an unacceptable component in the construction of the holy Mishkan. We see from here that in order to make ourselves an appropriate receptacle for God to dwell in, we must give every aspect of our being to His service, leaving nothing back for ourselves. This is very hard to do, because we are all afraid of losing a part of ourselves, but it is necessary in order to turn ourselves into the miniature "Mishkan" that we can become.

Another Chazal that seems to advocate this point is that the Gemora says that even the sinners amongst the Jews are filled with good deeds like a pomegranate. One could ask on this point, if these "sinners" are so filled with merit, why are they referred to as sinners? It seems clear from this Gemorah that although these people perform Mitzvos, they are not putting in all of their heart and thereby earn the title of sinners.

R' Chaim Shmuelevitz used to illustrate this point with the Gemora in Moed Katan. The Gemora says that when R' Chiya's time came, the Malach Hamaves had trouble approaching him to take his soul due to R' Chiya's incredible piety. The Malach Hamaves then dressed up as a poor man and knocked on R' Chiya's door. R' Chiya came to the door to offer the poor man some bread. The Malach then revealed to R' Chiya who he was and pleaded with him, "Just as you had pity on the poor man who you thought I was, and offered me bread, now have pity on me and offer your soul to me so that I may carry out my task". One might ask what is the comparison of giving one's soul to the Malach Hamaves to offering a poor man bread! R' Chaim explained this very strange argument of the Malach Hamaves as follows: The Malach recognized that when R' Chiya went out to offer the "poor man" some bread, he did it with his entire soul, putting every fiber of his being into the Mitzvah. The Malach recognized that unique trait in R' Chiya and that is what he meant when he compared R' Chiya's act of offering bread to the "poor man" to his request toward R' Chiya to offer him his Soul. This Gemorah illustrates to us that when we perform the will of God, it should be with our entire being.

There is another interesting prerequisite mentioned in the building of the Mishkan. The verse says, *ועשו לי מקדש* – and Rashi comments on this verse *לי – לשמי*. It is apparent from this Rashi that a fundamental requirement in the construction of the Mishkan is that it is constructed with the specific intent of being consecrated for God's name and with no ulterior motives. However, regarding other Mitzvos, we do not find this requirement. For example, the Gemorah says regarding Tzedaka that if a person gives charity on the condition that his ill son should recover, this is still commendable. It seems that specifically with regard to the Mishkan, and regarding one's personal growth as a corollary of the Mishkan, one is required to ensure that his intent is completely pure in order that the Shechina should dwell there.

The Gemora in *ת"ז ע"ז י"ח* relates that R' Chanina Ben Tradyon was once teaching Torah in public in defiance of the local law. R' Yossi questioned his judgment being that he was putting himself and his students in danger. He responded by telling R' Yossi that he had complete faith in God that the people would be protected in the merit of their learning. R' Chanina then asked the R' Yossi in retort if he thought that R' Chanina had any portion in the world to come. R' Yossi responded by asking R' Chanina if he had any merits. R' Chanina replied that there was one time that his personal money got mixed up with the money which had been set aside for the poor people's Purim feast and because he didn't know which money was his, and which belonged to the poor, he decided to give everything to the poor. This strange Gemora requires great explanation! Wasn't R' Chanina the Tanna, who spent his entire life learning and teaching Torah, and could raise the dead, and who the Gemorah just got through saying had risked his life to teach Torah in public, ensured a place in the World to Come?!

Rav Shach explained this strange Gemora as follows: True R' Chanina had certainly amassed great merit by his public activities. But it is very difficult to accurately gauge one's merit based on this public activity because when one is in public, one feels much more motivation to perform righteously. Whether that motivation comes from one's desire for honor, or from one's fear of rejection, it is not possible to truly estimate how much of a person's intent is truly for the sake of heaven when performing public activity. And we know that the primary reward comes only for the actions which he does for God's sake, and not for his own nefarious purposes. R' Shach concludes by saying that this was R' Chanina's fear. Perhaps the

public work that he did was not deserving of any real reward in the world to come. This is why he searched for a good deed which was specifically done in private, in order to assure himself that he had retained a position in the World To Come.

Perhaps we could conclude with a famous story brought down about the Brisker Rav. It is told that the Brisker Rav was present during the dedication ceremony of the Yeshiva of the Chochme Lublin and there was a wealthy man in attendance who had single-handedly taken care of the entire financial obligations for the construction. As he was about to ceremoniously place the cornerstone of the Yeshiva, the Bouyaner Rebbe approached him and asked him what he had done to merit the ability to construct this holy institution. The Bouyaner Rav explained his strange question with a very similar premise to the one that we have explained. He said that the ability to donate a Yeshiva was not in itself a merit, because there was too much honor involved, but rather was a result of some other incredible clandestine goodness that this man must have performed in order to merit the ability to donate this holy Yeshiva and earn the reward of all the great scholars that were to learn there in the coming years.

May we merit to serve God לַשְׁמָה, with no other motive then to do His will!

Parsha Shiur by Rabbi Mayer Friedman

“Speak to the Children of Israel and they shall take to Me a portion, from every man whose heart will motivate him you shall take My portion” (25:2)

The translation of Onkelos, which is the generally accepted translation, is to "separate" a donation, to give it. Why does the Torah use a language of "to take" a donation? It should say to "give" the donation?! The answer is that when a person gives, he is really also taking. Chazal tell us to realize that when we give charity, the poor are doing more for us than we are doing for the poor. When a poor man comes to ask for money, he provides the wealthy man with an opportunity to do a mitzva. A person who is blessed with wealth should use it for mitzvos. If a person looks at the poor man and is thankful for the chance to use his money for a good purpose, he will approach the act of giving in a much different way. This is how the mitzva of tzedaka is meant to be done. The person who is giving should not think that he is losing money. He really gains much more. In fact, the word “nasan,” to give, is a palindrome and can be read the same backwards and forward. This hints to the fact that what a person gives will undoubtedly come back to him in due time.

The Malbim offers another explanation. Everything that a person owns comes from Hashem. Only when a person does the right thing with what he has been given does he acquire the true right to take everything else that Hashem has given him. Thus, when a person gives, he is really taking as well because he acquires everything else that he has earned as his own.

This is similar to the idea of blessings on food. When one makes a blessing on food, the food then becomes his to eat. The Gemara in Berachos 35a asks that two verse seem contradictory. One verse says that "To Hashem belongs the world and all that is in it," (Tehillim 24:1) while another verse says "And the land He gave to men" (ibid 115:16). The Gemara resolves the contradiction by stating that the world belongs to Hashem before one makes a blessing. The world belongs to man after he recites a blessing. When one makes a blessing on an item, it becomes his and he acquires the right to benefit from it.

R' Dovid MiKotzk quotes the posuk "For I have given you a good purchase, do not forsake my Torah" (Mishlei 4:2). Why, he asks, is the Torah referred to as a purchase, something that is taken? He answers that one must approach Torah study as a merchant approaches his wares. A merchant has merchandise to sell and, if he does not have anyone to sell to, he will not give up. He will come back the next day and try to sell it again. Torah is the same way. Sometimes, a person will have a day or a week where things do not go so well. He does not feel successful in his learning, he does not enjoy his learning or he is finding it difficult to understand his learning. When this happens, one should not despair. He should continue to try the next day and give it another go. He must treat Torah like merchandise that he must sell and should try again day after day.

“They shall make Me a sanctuary so that I may dwell among them” (25:8)

Why does the posuk say “so that I may dwell in them” and not “so that I may dwell in it [the Mishkan]?” R’ Chaim Volozhin says that the Mishkan is a prototype for what a person should be. Each and every person is a Mikdash in his own right. Therefore, we must filter what enters our bodies and what we do with ourselves. The Torah commands us to “be holy.” We all have the capabilities to embody holiness because we have the inherent sanctity of a Mikdash. It is not an easy task to achieve but it is our highest goal. When a person makes the effort to transform himself into a Mikdash, Hashem will help him complete the task.

The instructions for the Mishkan conclude with the words "and so shall you do." Rashi says that these seemingly extra words are a commandment to future generations. The Malbim explains that although we may not have a mikdash today, we can still build a sanctuary by making ourselves into a mikdash. This is the Mishkan-task of future generations.

“You shall make two cherubim of gold - beaten shall you make them - from both ends of the lid” (25:18)

The Mechilta writes that all the vessels in the Mishkan could be made from other metals if there was no gold available. The lone exception is the keruvim, cherubim, which must always be of gold. Rashi explains that the keruvim had the faces of small children. R' Meir Shapiro writes that the placement of children on top of the Aron HaKodesh in the Holy of Holies teaches us the importance of educating Jewish children. This is a task that stands in the holiest place. The education of children must be the best, of "gold," at all times, regardless of the circumstances. A child must be educated properly in the manner that he needs, both at home and at school. He cannot be given a second-rate education. The Gemara writes that a person's income is set on Rosh Hashana with the exception of what he spends on Shabbos, Yom Tov, and on teaching one's child Torah. This expense is not a loss, but an extra stipend

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that does not affect the rest of a person's income. It is also important not to settle for a mediocre Torah education for our children but to give them the gold standard. The children are our future. Chazal tell us that when the time comes for the building of the Third Beis HaMikdash, everyone will go to help with the construction except for the children, who will remain learning Torah. What a child learns in his youth will remain with him forever. Chazal tell us that this is because the world is maintained by the Torah study of young children. Similarly, the Tzror HaMor writes that the keruvim had their wings spread over the Aron just as the children protect the Jewish people.

The Nachal Kedumim writes that the placement of the children on the Aron, which represents Torah study, shows that we must approach Torah with a freshness, like children learning for the first time. The learning of children has a purity that lends it great value. We should attempt to preserve that purity of youth and maintain it throughout our lives. In Parshas Ki Sisa, the Torah calls Yehoshua a "young man," even though he was over fifty years old at the time. This is because he kept this purity of youth throughout his life.

“You shall erect the Mishkan according to its manner, as you will have been shown at the mountain” (26:30)

Why does the Torah go into great detail regarding the construction of the Mishkan, while many other important laws are only derived from implications and some only learned through the Oral Law? The Torah wants to emphasize that the idea of the Mishkan is to take the gold, silver and copper, the mundane materials of wealth, and to make them holy by using them to bring the Divine Presence into this world. In our everyday life, we can elevate our mundane possessions to a spiritual level. In the materialistic world that we live in, we can learn an important lesson from the construction of the Mishkan. We must seek to make the most of what we own and dedicate our possessions for a higher purpose. This is why the Torah goes into such detail about the construction of the Mishkan.

This is not only true of our property but also of our mundane activities. Even the simplest, most physical things that we do every day can be raised to a higher level. When we eat, we should do so in order to rejuvenate ourselves to serve Hashem. When we sleep, we should have in mind that we want to wake up in the morning refreshed so that we can serve Hashem with a greater intensity. When we are on the road or on the subway, we can spend our time learning and elevate the simple act of going to school or work to a spiritual activity.

[This idea is also one of the central themes of Purim. Purim is much different than Yom Kippur. On Yom Kippur, we eschew the mundane and focus on spiritual activities. We fast and afflict ourselves while spending the day in prayer. On the other hand, Purim has a limited amount of "spiritual devotion." We spend most of the day enjoying ourselves in a physical manner, through eating and drinking and giving food to friends. Yet, Yom Kippur is only "Yom Kippurim," "a day like Purim," but not quite on the same level as Purim is. This is because when we celebrate our victory in a physical manner, we transform our physicality and uplift it to a spiritual level. This is something even loftier. Man is born with physical needs and drives. These are not meant to be ignored and starved. Rather, they must be harnessed and used for a spiritual purpose. No human desire is inherently evil. It can become evil when used for the wrong objectives, but it can also become a tool of great spiritual growth. Purim is a day when we emphasize the higher level, a day of celebrating a physical salvation by devoting our physical selves, the target of annihilation on Purim, and using it to thank God for His kindness. It is interesting to note that Purim is almost always on a Sunday, Tuesday or Friday – the three days of the week on which Yom Kippur can never occur. This underscores the two opposing ways of spiritual devotion that we emphasize on these two days.

When we celebrate Purim, we should focus on what we are celebrating. We must not lose sight of the reason for our celebration and let our merrymaking deteriorate into mindless drinking and partying. That is not to say that we should restrict our happiness. Rather, in our immense joy, we should remember that we are doing so because of the miraculous events of Purim. This is why our Sages teach us that Purim is a special day on which one's prayers are readily accepted. When we use physical means for spiritual ends, we raise ourselves to a level even higher than that of Yom Kippur. If Yom Kippur is a special day for prayer and personal improvement, certainly Purim can have an even greater effect upon us if we celebrate it in the right way. - Michael Gutmann]

Baruch College/NYU Parsha Shiur Shiur given by Rabbi Mayer Friedman Written over by Michael Gutmann

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"זרון חנינא אלימלך"



לעילוי נשמת אבי מורי ר' אליעזר בן ר' משה לערנער ז"ל
 לז"נ ר' חנינא אלימלך בן ר' מנחם מענדל ווייכסעלבוים ז"ל
 ולז"נ לובה בת ר' אברהם מיכאל ווייכסעלבוים ז"ל

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הבנת הפרשה ~ שבת קודש פרשת תרומה דף היומי ב"ב דף מ"א שנת ה'תשע"ז

- 1] Why does משפטים follow פרשת תרומה?
- 2] The *אלישיך* asks, why does the פסוק say *ושכנתו בתוכם* [in them] & not *בתוכו* [in it]?
- 3] The *תנא דבי אליהו* says, that when *כלל ישראל* said *נשמע*, immediately the *רבנו* gave the *ציורי* of *תרומה*. What is the connection?
- 4] The *ארון* was made of three layers. The inner layer was made of gold. The middle layer was made of wood; the outer layer was made of gold. The *גמ' יומא דף* who is not *תוכו כברו* is not a *תלמיד חכם*. The question is that the middle layer of the *ארון* was made from a different material. If so, don't we see to the contrary; you don't need that it should be *תוכו כברו*?
- 5] Since the *אבני שוהם* was the most precious, why wasn't it mentioned first?
- 6] It's brought down in *בשמחה* *אדר מרבים*. Is there something that is a universal *שמחה* for everyone?
- 7] What's the reason for hanging up *אדר משנכנס* signs?

~ תירוץ ~

The *אשיחה* says the reason *תרומה* comes after *משפטים* is that in order to be *זוכה* to have the *השכנה*, which was the purpose of the *משכן*, it must be made with money that is 100% clean from any *גזל*. After we learned in *משפטים* how to acquire money *תורה*, now we can know what money can be used to build the *משכן*.

The *אלישיך* says the reason the פסוק says *ושכנתו בתוכם* [in them] & not *בתוכו* [in it] is because a person is supposed to be on a level that he has the *שכינה* resting in him, which is accomplished through *תורה*, by someone being *מקדש* himself to ה'. The same way that in order for the *שכינה* to rest in the *משכן* it must be built through *קודש* money, so too in order for the *שכינה* to rest in a person, the person must be *נידון* with *קודש* money.

The *מוה"ר מנחם מענדל ספר אגרא דפרקא* *אור קכו* brings from *אור קכו* בני *יששכר* *מרימינוב זצ"ל* to answer a seemingly puzzling question. There are many times that we see children who are brought up in *חור* houses. They go to *חדר*; the father takes them to *דאבן*; & they learn & *דאבן* but when they grow up they go off the *דרך*. How are we to understand how something like this happens? So *מוה"ר מנחם מענדל מרימינוב זצ"ל* *חידוש*. We know that when it comes to eating things that are *אסור*, *חז"ל* tell us that it is *מטמטם הלב*, lit. it stuffs up the heart; meaning in a *רוחניות* aspect it causes the person not to be able to excel properly in *הדש*.

The *מוה"ר מנחם מענדל מרימינוב זצ"ל* says that if food was bought with money that was not earned on the up & up that food in turn has the status of *אסורות* that it will be *מטמטם הלב*. These children who grow up with the proper *חינוך*, the reason they go off the *דרך* is the parents sustained them with food that was not earned with *כשר* money so that this food had the effect of being *מטמטם הלב*.

With this, we could understand the *גמ' כתובות דף ק"ג* *וזה"ל של הגמ' אל ר'* *חייא: אנה עבדי דלא משתכחה תורה מישראל, דאייתנא כיתנא ושדינא, ומגדלנא*

נישבי וציינא טובא, ומאכילנא בישראל ליתמי, ואריכנא מגילתא ממשכי דטביא, וסליקנא למתא זלית בה מקרי דרדקי, וכתבינא חמשה חומשי לחמשה ינוקי, ומתנינא שיתא סידרי לשיתא ינוקי, לכל חד וחד אמרי ליה אתני סידרך לחברך. *ר' חייא* wanted to teach *תורה* to children. He prepared everything himself from a to z. He made the food for them & made the parchment on which he wrote the *תורה* that they learned from. The question is, wouldn't it have been more productive for him to buy finished products & use the time that it took him to make the *ספרים* to learn or teach more *תורה*? The answer is that *ר' חייא* knew that in order to have the best *הצלחה* with the *תלמידים*, everything, from what they eat to what they learn from, must be made from *קודש* money. By doing everything himself, he assured that to be the case.

The *אשיחה* says when someone gets a *התעוררת* to do a *מצוה*, or *תשובה*, he should take advantage of it & put it into action immediately, because then it will remain with him. However, if he says I will wait until tomorrow & then I will do this & this, then he is giving the *הרע* the opportunity to make him lose his *התעוררת*.

The *אשיחה* brings a story that *מרפנקפורט* was walking down a street. Someone, who we will refer to as *ראובן*, approached him & started telling him his financial troubles. *ר' שמעון נתנאל* had *רחמנות* on him, but he had no money with him. *ר' שמעון נתנאל* took the gold chain from his pocket watch & gave it to *ראובן*. *ראובן* with a surprised look said you must be joking. You're going to give me your gold chain? It is not such an emergency that I can't wait until tomorrow, when I can come to your office then you will give me money. *ר' שמעון נתנאל* said it is an emergency, because now I want to give you *צדקה*. If I wait until tomorrow, that will give the *הרע* the chance to try to convince me not to give you *צדקה*; therefore take what I can give you now.

That is why when *כלל ישראל* said *נשמע* the *עולם* wanted their words to be put into action, He gave them the *מצוה* of the *המשכן*.

Even though everything belongs to the *עולם* & if He wants to build Himself a palace *כביכול*, i.e., the *משכן*, He doesn't need the material from people; still the *עולם* asked that *כלל ישראל* be *מנדב* the material for the *משכן* for *their* benefit. The nature of a person is that it is very easy for a person to say that he will do something, however, from *saying* to *actually doing* there is a large gap. *כלל ישראל* accepted upon themselves to keep the *תורה*. However, the whole time that *כלל ישראל* was in the *מדבר* they were catered to. Everything, from their clothing to their food, was provided for them. There was no such thing as giving *צדקה*, because there was no one who didn't have what he needed. If *כלל ישראל* will get used to not giving anything, then when they come to *א"י* & there will be poor people, they will find it very hard to keep to the obligations that they accepted upon themselves when they accepted the *תורה*. The *עולם* wanted to train them to give, so even though He had no *need* for them to supply the material for the *משכן*, it was for the benefit of *כלל ישראל* that they did.

The *אשה* brings a story that an *אלמנה* once came to *אהרן* for her daughter is going to be ruined if she

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“זרון חנוּנָא אלמנָא”



doesn't come up with money for the מצוּנָא the amount she needed. He then went to his closet, took out the amount of money, & gave it to her. A number of weeks went by & the אלמנָא came back crying to אהרן, that she can't make a date for the wedding, because she doesn't have money for a dress for the כלה. אהרן asked her how much money she needed. He went to his closet & took out the requested amount & gave it to her & she left. When אהרן's wife saw what he did, she said to him, I understand you giving her the money that she needed for the מצוּנָא, which is the great מצוּנָא of כלה. Without her having that money, the שידוך would have been nullified. However, now she came to you for money for clothing. Whoever heard of a שידוך being called off because the כלה didn't have a nice enough dress? You would have had more מצוּנָא giving that money to poor people who need it a lot more.

אהרן responded to his wife that she is presenting a good argument. He himself thought the same thing, but immediately decided not to follow that line of thinking, because if that argument was coming from the יצר טוב, why didn't I have the idea to give this to her yesterday or the day before? Why only now when this אלמנָא asked me to give it to her & with the money I could accomplish that a יתומָא could come to her הופָה dressed nicely with dignity & I would have a complete מצוּנָא? From that I concluded, it must be the יצר הרע trying to convince me not to give the money to the אלמנָא, so that I shouldn't have my complete מצוּנָא. הכנסת כלה.

We see a very important יסוד here. Whenever a situation arises for a person to do a מצוּנָא, & all of a sudden he starts thinking different חשבונות, maybe he should not do this מצוּנָא, either because he has the potential to do something that is even more חשוב, or somehow this מצוּנָא might take away from another aspect in his עבודת השם. A person must carefully analyze if it is the יצר טוב or הרע talking to him.

The מצוּנָא brings a story with שבעים פנים לתורה. He came to a city where זלמן חסיד lived. He was a גדול בתורה ומעשים טובים but extremely poor. When שמוחה בונים came to his hotel, he sent for זלמן to come to him. זלמן came in wearing torn clothing & shoes. It was in the dead of winter when the temperatures were frigid & there was snow on the ground. זלמן gave שמוחה בונים a handful of money without counting it, & he told him to go buy food that we should have a nice סעודה. זלמן bought fish & meat, etc., & he had money left over. After שמוחה בונים sent זלמן to buy the food, he sent for a tailor & bought זלמן a complete new wardrobe, from head to toe. Before they went to eat, שמוחה בונים sent the inn attendant to bring the clothing to זלמן's house. שמוחה בונים accompanied the attendant & שמוחה בונים saw that it wasn't only זלמן himself who had insufficient clothing, it was his whole household. So he sent the attendant to buy new clothing for the entire family. The faces of זלמן's household lit up from שמוחה. They were enjoying their new clothing. Then they all sat down to eat an elaborate meal. שמוחה בונים gave זלמן a handful of money to buy some very חשוב old wine. זלמן had money left over from the wine purchased.

When שמוחה בונים was preparing to leave, זלמן went in to thank him & say good-bye. זלמן took out a golden דינר & wanted to give it to שמוחה בונים. However, זלמן didn't want to accept it. He said, I still have your money that was left over from when I bought the food & wine, as well as the money you spent for me & my family for clothing. שמוחה בונים said, when a person gives someone money because he can't take seeing the way they are dressed, he is not being מצוּנָא. עני. He is not being מצוּנָא with the פסוק אֲשֶׁר יִדְבְּנֶנּוּ לְבָבוֹ. He is doing צדקה for himself. That goes into לבו אשר ידבנו לבו, i.e., your heart hurts to see the other person in the situation that he is in. Therefore, what I gave

you until now was because I couldn't take seeing you & your family going around in torn clothing. Now that you're dressed properly, I am being מצוּנָא the מצוּנָא by giving you the money. That is what חז"ל mean when they say – ויקחו לי – the giving has to be לשם שמים without any other calculations.

Among the characteristics of כלל ישראל that were inherited from the שלשה סימנים יש is that כלל ישראל are יבמות דף ע"ט, the הקדושים, and רחמן & when it comes to another איד, where we have the מצוּנָא of כמון, ואהבת לרעך כמוך, we are supposed to feel someone else's צער & להבדיל in someone else's שמחה, but when it comes to do a מצוּנָא like צדקה we are supposed to do it because the תורה said so, not because we feel it is the right thing to do.

תלמידי חכמים ארון עם הלוחות represents those who support the תלמידי חכמים. Just like when the ארון was being carried, it appeared that those carrying it held it up, but the truth was that the ארון not only carried itself, but it also carried those that carried it; in the same way, it appears that those giving money for תלמידי חכמים are supporting the תלמידי חכמים, but in reality it is the תלמידי חכמים supporting those who are giving the money, to be able to get their הבלא.

Someone once asked the חפץ חיים, why is it בדרך כלל that ישיבות have a hard time getting together money, whereas להבדיל by churches, they have the money they need. Wouldn't logic dictate that things should be the opposite? The חפץ חיים answered, it is a חסד from the עולם של רבונו, because there are אידן in the world who don't have such a great שייכות to תורה. חז"ל say that the תורה of זכות is with what a person is זוכה. If so, how are these people going to be זוכה? By ישיבות having a difficult time & having to send out משולחים all over the world, that gives a person living somewhere who would have never had a שייכות to תורה, to have a chance to have the זכות of getting a חלק in תורה.

The רמז נפלא says a רבינו אפרים [אחד מרבתינו הראשונים עמוד רצ"ב] that זֶהָבָה, וְזוֹת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֵתָם זֶהָבָה וְכֶסֶף וְנִחֹשֶׁת: פסוק says they are being מרמז for different types of people who give צדקה for different reasons. זֶהָבָה stands for מְרֵיבָה lit. someone who gives צדקה when he is healthy i.e. the person doesn't have a problem that he got himself into & is looking for a way out of & figures that by giving צדקה that will get him out of his jam. כֶּסֶף stands for כִּשְׁרָאָה סִכְנָה מְתָתָה lit. when he sees danger that is when he opens up i.e. when he wants to get himself out of trouble he figures giving צדקה will save him. Then you have נְחֹשֶׁת which stands for שְׂאֵמֶר מְנוּ lit. if a person made a נדר to give צדקה when he becomes sick, that is when he decides to pay up the נדרים that he had previously obligated himself.

The חפץ חיים said that those who are stingy when it comes to giving צדקה are similar to someone who is planting seeds in his field. Would a person planting seeds be stingy in how many seeds he plants? Of course not. A person knows the more seeds he will plant, the more will grow & it is certainly worth it to pay for the expense of the extra seeds which is minimal compared to the benefit of the extra produce. The same thing is when a person is on this world. Every מצוּנָא that he does with his money is planting more seeds for the produce to grow where it really counts, in the world to come.

Perhaps the reason why we learn out from the ארון that any תלמיד חכם who is not טובו כבוד is not a תלמיד חכם [even though the middle layer of the ארון was made of wood which was a different material than its inner layer & outer layer made of gold], is as follows: The reason that there are three layers to the ארון is because the ארון is the representation of what a תלמיד חכם is supposed to be. He must know that the עיקר חשיבות of איד is his most inner self i.e. his נשמה. That is why the most inner part of the ארון was made of gold corresponding to the נשמה.

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Then there is the most outer part which is made of gold. That is teaching us as the 'אמר רבי חייא בר אבא אמר רבי יוחנן: כל תלמיד חכם שבת דף קיד in גמ' lit. any תלמיד חכם who has a stain on his clothing is חייב מיתה. This means that a תלמיד חכם has to be very careful of the way people will view him. He must be a person without a stain on his garment, someone who is a בעל מדות טובות who is pleasant to be around & honest etc. Then people will say the תורה is a great thing because they see the תלמיד חכם representing all that the תורה is about. If a תלמיד חכם does not act in the proper way, he causes people to reflect in a bad light on the whole תורה. People will say if this is what it means to be a תלמיד חכם i.e. not having etc., then what is so special about the תורה? Then there is the middle part of the person i.e. the גוף of the person which corresponds to the wood of the middle layer of the ארון. This means that a person must realize like the משנה in דע מאין באת. מטפה סרוחה. ולאן אתה הולך. למקום עפר רמה ותולעה. אבות which will give a person the proper perspective of what he is & that will not let him become a בעל גאווה which is something hated כביכול by the רבונו של עולם. The is כלל ישראל that תורה ומצות that comes to this world is through the שפע ברכה. If we would keep the proper perspective that everything that we are מצליח in both in גשמיות & רוחניות is not our own ידי ועוצם ידי, only, it is what the רבונו של עולם gave us [the רבונו של עולם wants us to do our השדדלות then He gives us our פרנסה & our learning]. The גמ' מגילה דף ו יגעת ומצאתי says פשט, you could believe him. The term *finding* doesn't fit when talking about someone working for something. Finding means, for example, I was walking along the road & I found some money. Without any effort I got that money. On the other hand, if I work for someone & he pays me for my labor, then I didn't find that money; I earned that money. The פשט is, when a person works hard to learn something, it's not his work that's giving him the result of knowing it, it's ה' giving it to him. It's just like finding it, because it's not a direct result of the labor. ה' says, I will give you this מתנה i.e. the שיעתא דשמיה, on condition that you do your השדדלות.

Perhaps, the reason why the אבני שוהם ואבני מלואים are mentioned last in the פסוק even though they are the most חשוב is, that the תרגום יונתן says that the way that the אנשים got the אבנים was; that the רבונו של עולם sent a cloud to get them & drop them off in the [עין שם]. מדבר [עין שם]. [שמן המשחה & קטורת הסמים to use for the עדן]. Since what a person gives is really not his own, it is what the רבונו של עולם gave him as a פקדון. The amount or what you give is not the main thing that counts. What counts is, how much effort & התלהבות you put into doing it. Since for the אבני שוהם וכו' there was the least effort put in to it had the least חשיבות.

The brings from זצ"ל רבי פיטסבורג that when he once traveled to הוצ' to collect money for his מוסדות, he traveled in many taxis. One day a taxi came to pick him up but he noticed something unusual. There was a steering wheel on the right side of the car besides for the one on the left. The פיטסבורג רבי asked the driver why he had the extra wheel. The driver explained to him that he has a young child whom he takes along on his trips. The child gets bored & distracts him from his driving so he decided to get a second set of pedals & a wheel which in reality don't do anything because they are not attached to any running parts of the car. However, his son doesn't realize that & he thinks that he is driving the car. That makes him happy & keeps him out of trouble so that I can concentrate on my driving.

The פיטסבורג רבי said if שמים showed this, then they want him to learn something from it which is that a person who is a מנהיג could make the mistake of thinking that he is really running things. The רבונו של עולם showed him that he is running things the same way that the his son was driving the car.

If a person has such a perspective a person will not find it hard to give צדקה & it will also prevent him from having the מדה חת"ם סופר. גאוה of מדה. The ת"ם סופר learns that is the understanding behind the תפילה we say in אלקי נצור. We say ונפשי כעפר לכל which is hard to understand. What מעלה is there that a person should be like עפר to everyone? The answer is just like עפר is how the whole sustenance of the world exists, because without it nothing would grow, so too we are asking the רבונו של עולם that we should be משפיע to the rest of the world. Just like עפר, even though it has such an important role in the world is something that is low, so too even when a person is זוכה to be a משפיע לעולם, he should also be זוכה to have the מדה of ענוה.

The reason why the בדים were never completely removed from the ארון even after it was set up in the בית המקדש can be understood with the following משל that the תורה says בז"ע אולי הבעש"ט זי"ע. There was a leaf that was growing on a tree. It started to cry because it was attached to the tree & could not fly like the birds. It wanted its freedom. When the fall came & the leaf got detached from the tree, the wind came & blew the leaf from house to house, from roof to roof, the leaf couldn't be happier. It had finally gotten its freedom like the birds. When the wind ceased, the leaf wound up on the ground. People passed by stepping on it & ripping it to shreds. Then the leaf started to cry again thinking how much better off it was when it was attached to the tree even though it was limited & unable to fly around freely. At least it was whole! How much worse is it now that it is detached from the tree. The נמשל is that when a person is attached to the תורה which is a למחזיקים בה עץ חיים there are times that the person feels bad that he is attached to the tree i.e. he has the yoke of the תורה on him he would rather be able to have the freedom of doing whatever he wants not what the תורה tells him. If he will have that freedom, then he will be the happiest person around. Like the leaf, which initially thought that when it separated from the tree it was good & it was happy, in the end it found out the truth. The same is someone who ח"ו separates himself from the תורה הקדושה. Even if initially he will think what he did was good for him & he is the happiest person around, eventually the reality will hit him that he did the worst thing in his life. That eventually will cause him great misery. A leaf can't reattach itself to the tree. However, the רבונו של עולם ברוב, gives a person who unfortunately separated from the תורה הקדושה the opportunity to do תשובה & reattach himself. That is why the בדים were never completely taken out of the rings of the ארון. This demonstrates the concept that a person must always keep himself attached to the תורה הקדושה & that is how he will be מצליח.

The brings down the reason of putting up משנכנס אדר נטעי גבריאל signs, is that a person is supposed to leave a space of ד' על ד' unpainted which is noticeable when you walk into the house לחורבן, but this month when you are supposed to have extra שמחה, you cover that up.~ It's brought down in באב that no one is allowed to learn תורה because משמחי לב; so we see that every person gets simcha through learning תורה & this is an authentic pleasure & a pleasure that lasts forever, since it's a spiritual pleasure besides being a physical pleasure.

In the זכות אדר of a month which is מוסגל וכו' for רפואות וכו'. In the זכות אדר of keeping ourselves attached to the תורה הקדושה, and acting according to the way someone who is attached to the תורה הקדושה should, we should all be זוכה לישועת ה' כהרף עין בביאת משיח צדקנו במהרה בימינו אמן

"מזל טוב" לר' מאיר אלעזר LICHTENSTEIN ומשפחתו על האופרוף של החתן החשוב והיקר "חיים" נ"י

"מזל טוב" לר' מרדכי יעקב SCHRON ומשפחתו על האופרוף של החתן החשוב והיקר יצחק נ"י

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Irefuah shelaima Chana bas Yitta bsok shar cholei Yisroel

Parshas Terumah: Do Your Part, and He Will Do the Rest

In this week's *parsha*, the Torah elucidates in great detail how the *Mishkan* and the vessels therein were to be constructed. Interestingly, the *pesukim* (Shemos 25:9; 25:40) state that the Ribbono Shel Olam showed Moshe Rabbeinu the form of the *Mishkan* and its *Keilim*. What was the need for this visual demonstration? After all, even a simple artisan can follow instructions and produce that which he is commissioned to do without having to see a sample of the finished product.

Additionally, Rashi (Shemos 25:40) explains that Moshe found it particularly difficult to understand how to build the Menorah; but rather than showing him the form of a golden Menorah as the verses describe, G-d instead showed him a Menorah of fire. Why the deviation? On top of this, when all of the examples still did not help, Moshe was told to throw the block of gold into a fire, and the Menorah would be miraculously crafted by itself (see Rashi to Shemos 25:31). If the construction of the Menorah was ultimately incomprehensible, why did Hashem try time and again to illustrate it to Moshe Rabbeinu?

We can answer these questions in light of a comment of the Brisker Rov zt"l (see *Chiddushei HaGriz MiPi HaShmua, Parshas Vayakheil*). The commentaries ask why the Torah has to repeat numerous times that the Mishkan was set up “just as G-d commanded Moshe” (Shemos 40:19, 21, 23, etc.). The Brisker Rov answers based on a Gemara in Bechoros (17b). There, an attempt is made to prove that it is possible for a human being to be exact with regards to measurements by the fact that Hashem gave specific sizes for the *Keilim*. The Gemara deflects this attempted proof, suggesting that although G-d delineated the measurements, He was prepared to accept our slightly imperfect execution of His plan. The Brisker Rov says that this is why the Torah underscores that the Mishkan and its vessels were set up “just as G-d commanded,” to teach that, incredibly, everything actually *was* made with exact precision.

With this approach, it is clear why a visualization of the vessels was beneficial. Moshe Rabbeinu wanted to do everything with the utmost accuracy, so a description alone would not suffice. The Menorah, being an especially intricate item, would need even more focus and review.

The impact of any entity is directly dependent upon the extent to which a person values it. The more a person reveres something, the more he will be susceptible to its influence. This is perhaps why G-d showed Moshe Rabbeinu a Menorah of fire; lest one think that it was a mere candelabrum, Hashem was indicating that the Menorah is something which has inestimable significance and makes a tremendous impression in *Shomayim*. When Moshe would see this image, it would certainly leave a lasting impression on him, and he would be much more careful about its details. G-d asked Moshe to do his *hishtadlus*, and when the limits of his abilities were reached, he could throw the block into the fire and allow the Creator to finish the rest.

These ideas are directly applicable to learning Torah. We must recognize the preeminence of the Torah and its unparalleled value. Then, when we put all of our energies into trying to understand its holy words, even though our human minds cannot fully fathom its infinite depths, the Ribbono Shel Olam will complete the task and open the gateways of wisdom.

Parsha Thought by yitzy adlin

DEDICATED FOR A REFUAH SHELAIMA FOR DOVID BEN PENINA

After commanding the Jewish people to contribute to the construction of the Mishkan, the Torah discusses the various components and vessels to be kept there, the first of which is the ארון, the Ark that contained the Torah.

It was made out of shittim wood upon which the Torah says וצפית אתו זהב טהור מבית ומחוץ תצפנו, you shall cover it with pure gold, from inside and from outside you shall cover it.

Rava elicits from the fact that it says from inside and from outside you shall cover it, that any Torah scholar whose inside is not like his outside, is not really a Torah scholar.

The Gemara relates that during Reb Gamliel's leadership, he said that any student whose inside isn't like his outside can't come to the Bais Medrash to learn and established a guard to implement his policy. It was only after Reb Eliezer took over, that he reversed that decree and removed that guard, so that anyone who wanted was allowed to come in to learn. The Gemara concludes by saying that on the day that Reb Eliezer took over, hundreds of benches were added to the Bais Medrash.

Now it's difficult to understand who this doorman was and how he knew if someone's inside was the same as his outside. Who knew what people's innermost thoughts were? הזקן מסדיגורה explains that the doors to the Bais Medrash were locked with a bolt; however, those that really wanted to learn, figured out a way to get in. The ones that would get themselves in by any means were the ones who were the same on the inside as they looked on the outside.

Another question asked הג"ר גדליה אייזמן, why does it say that on that day they had to add benches to the Bais Medrash? Why didn't it count the number of people that were added rather than the benches? He answered that the increase of benches isn't meant to tell us about the increase in students. Instead, it tells us about the type of student that now came. Whereas, prior to Reb Eliezer, the students just wanted to learn; they didn't care whether there were benches or if it was comfortable. Their total desire was to learn. Now, however, a different kind of student was admitted to the Bais Medrash who needed creature comforts. Therefore, it was the increase in benches that was significant, not students. The Gemara also states that when Reb Gamliel saw how many more students there were, he became fearful that he might suffer divine punishment for keeping so many students away from the Bais Medrash. Now, we know that these weren't the ideal students, so what caused him to reassess his position? The Chidushei Harim explained that this influx of new students who initially weren't qualified to come into the Bais Medrash now started to learn, they were transformed into students whose insides matched their outside. The Torah had such a powerful effect on them that they were transformed; When Reb Gamliel saw this he was fearful that he would be punished for not having given them the opportunity to succeed.

The Chazon Ish was very critical of those that insisted on elitist standards for those who should be allowed into a yeshiva. When Reb Shlomo Wolbe asked him to recommend good boys for his yeshiva, he said, "good boys don't need a yeshiva"; the point is to take regular boys and turn them into good boys!

What the Torah is teaching us here, is not to be judgmental. That the way to inspire is not to shun but to draw close. Even if we see people that seem far away from what we interpret as the right way, we have to befriend them and inspire them. By so doing, we will be part of the transformation, taking people who may be struggling on the inside and giving them the chance to excel!

Good Shabbos!
Yitzy
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באותו החשק ובאותה התאוה, ביתר שאת: (תפארת שלמה פ' תולדות): ספר בעל שם טוב עה"ת

שמעתי ממורי זלה"ה בשם רבינו סעדיה גאון, שראוי לאדם לחשוך בכל הדברים הגשמיים, ומתוכו יבא לחשוך בתורה ועבודת ה' וכו', כמו משל הנ"ל: (בן פורת יוסף לפ' יחי דפ"ה ע"ב): ספר בעל שם טוב

וי"ג דברים נאמרו בנדבת המשכן. הם נגד י"ג מדות שהתורה נדרשת בהן. ר"ל כשהאדם מדבק את עצמו למדותיו של הקב"ה מה הוא רחום כו' ובזה נדרשת התורה ע"י שהאדם מדבק את עצמו במדות הללו ונעשה מרכבה לרוחניות המדות. אבל המון העם על כל פנים היכולת בידם לידבק ע"י עשיה גשמית ע"י י"ג נדבות שהתנדבו להמשכן וכנ"ל והבן היטב כ"ז: ספר אוהב ישראל

לי תרומה – יש בו אותיות מילה: המו"ל

זקן א' נכנס להרה"ק הבית ישראל מגור צוק"ל ואמר לו שהוא זוכר את הברית מילה שלו, ענה לו הבית ישראל, שהקב"ה הוא זוכר הברית, והוא צריך להיות שומר הברית: מפי השמועה

ועשו לי מקדש ושכנתי בתוכם. הרה"ק מקאצק ז"ע פי' שכל אדם יעשה מקום מקדש שיכול לשכון שם השראת השכינה: ספר שיח שרפי קודש

והיו הכרובים פורשי כנפים למעלה וגו'. הכרובים הם היו מודיעים החבה והתעוררת האהבה בין הקב"ה לכנ"י שבכל המקדש לא ה' נס כזה שחתיכת זהב יהי' בו חיות כי בעת התפלה של ישראל ג"פ ביום היו פורשים כנפיהם למעלה כמבו' בזה"ק פ' אחרי והיו יודעים ישראל איך שהקב"ה

משנכנס אדר מרבין בשמחה

דער רבי ר' ברוכ"ל האט געטייטשט, משנכנס אדר מרבין מארט מען אלדעס גוט'ס, מיט וואס, בשמחה. משנכנס אב ממעטין, ווינגערט מען אלדעס שלעכץ, מיט וואס בשמחה. (-הרבי ר' ברוך פירש משנכנס אדר מרבין כל טוב, ע"י מה, בשמחה). גם זה מא"א מורי ורבי צוק"ל: כתיבי הרה"ק ר' ירחמיאל משה מקאזניץ זיע"א - מטה אהרן - פינסק קארלין

חודש אדר - ראש חודש אדר לשון חוזק כמו אדיר במרום ה' כי אדר כמו אלול עת רצון לתשובה, באלול קודם ראש השנה בבחי' יראה ואדר קודם ניסן שגם כן ראש השנה זמן תשובה מתוך אהבה ושמחה ונדיבות להש"י ובעל תשובה בחילא סגי, לכן נקרא בלשון חוזק, והחודש אשר נהפך כו' בחי' תשובה שנעשין זכיות, וכמו כן אלול הארבעים יום שנהפכו מכעס לרצון בקבלת לוחות אחרונים, וכן אדר ה' קבלת התורה ברצון ונדיבות כמו שכתוב הדר קבלוהו בימי אחשוורוש וכתב [רש"י] מחביבות הנס עיין שם, והכנה לשבת הגדול מ' יום, כמו מאלול ליום הכפורים כמ"ש בזה"ק משכו כו' שהוא כמו יום הכפורים בעשור: שפת אמת - ליקוטים - לר"ח אדר

שבת הפסקה

בהפסקות בין הארבע פרשיות, (זט"ו בו דד ובי"ו), אמר רבינו (הרה"ק הבית אהרן מ'קארלין) על השבתים האלו: קינדערלאך נעמט אייך היינטיקין שבת, שהיא פנויה, א פנויה איז דאך מותרת לכולם, והי' שגור בין החסידים בזה הלשון: א שבת פנויה האב איך מיט איהר חתונה! פרי ישע אהרן - סטאלין קארלין

ויקחו לי תרומה ולכאורה הול"ל ויתנו לי תרומה ובדרך פשוט י"ל דאי' יותר ממה שהעגל רוצה לינק פרה רוצה להניק ויש שעשועים ותענוג גדול להאם מה שמשפעת להולד ואין הבן צריך לחלב אחרת כ"א לחלב אם וז"פ ויקחו לי תרומ' ויקחו קאי על בני"י מה שהם לוקחים מאתי חשוב אצלי כאלו נתנו לי תרומה: אור לשמים

ויקחו לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי וזאת התרומה אשר תקחו מאתם זהב וכסף ונחושת. דהנה כל האדם מחויב לעבוד את הבורא ברוך הוא במעשה ובמחשבה שעל ידי הכוונה והמחשבה קדושה אזי בזה מקים לשכינתא מעפרא והמעשה הוא בכדי שיתרומם האדם ולהטיב לעצמו. ובזה מיושב הכתוב כל איש אשר ידבנו לבו, דהוא מרומז על המחשבה על ידי זה תקחו את תרומתי, רצה לומר שבזה יתרומם השכינה כביכו"ל. וזאת התרומה אשר תקחו מאתם, רצה לומר זה התרוממות אשר האדם לוקח לעצמו זה הוא בא על ידי המעשה דהוא זהב וכסף ונחושת, רצה לומר על ידי העובדא ודו"ק: ספר קדושת לוי

או יאמר. ויקחו לי תרומה. ולכאורה קשה מהו ל' ויקחו. היה לו לומר ויתנו. אמר כי מכל דבר צריך לקחת ממנו התרוממות להשם יתברך: בית אהרן

מאת כל איש אשר ידבנו לבו תקחו את תרומתי. בשם הבעל שם טוב, היינו שכל אדם צריך לשית עצות בנפשו, להפוך לעשות מדות טובות, מכל אשר ידבנו לבו מהתאוות החיצוניות, ומדות הרעות אשר הרגיל בהם, מהם יקח דרך לעבודת הבורא ברוך הוא,

על התורה ועל העבודה

ועשית קרנותיו כו' קרן הוא לשון שררה וגדלות דהיינו לאחר שתזכה לכל המדריגת הנ"ל תזכה לשררות גדולות שכל העולם כולו יהיו נשמעים לדבריך וידבקו בך לשתות בצמא את דבריך * וזהו קרנותיו על ארבע פינותיו פירוש באיזה אופן שתפנה יהיה לך שררה וגדולה * ממנו יהיה קרנותיו פירוש שכל שררה וגדולה שיהיה לך בשביל זאת לא תשתנה לאיש אחר רק כמו שהיית מקודם כן עתה יסוד ואמה סובב רק שתתגלה מדתך וישאו חן בעיני בני אדם ודברך שתדבר בעבודתו יתברך שמו * וזהו ממנו רוצה לומר כמו מקדם תהיה קרנותיו * וזה רמז שהקרן היה אמה רמז לאחר שיזכה לכל המדרגות יזכה לאחדות העליון * וזהו תחתים שנים ושלישים תעשיה כאשר פירשתי כבר שזה רמז שאנחנו צריכין לעבוד ולתקן השלש עולמות ולהביאם אל עולם הדי' * : ספר נועם אלימלך

ואל אמה תכלינה מלמעלה פירוש כנ"ל שאחר כך תזכה לאמה העליונה כנ"ל דהיינו לאחדות העליונה. וזה רמז שדרומית מזרחית לא היה לה יסוד רמז להצדיק המקדש עצמו מנעוריו והולך בדרך חכמה * שזהו רמז דרומית הרוצה להחכים ידרים מזרחית פירוש שאורו זורח על כל העולמות למעלה ולמטה לא היה לה יסוד * רמז שצדיק כזה אין צריך להתאמץ לעשות לו יסוד כנ"ל לצמצם עצמו בכל מעשיו כי הצדיק הזה ממילא הוא משומר מכל פניה ומכשול ורגלי חסידיו ישמור והבן להכניס הדברים הנ"ל בלב לשומרם ולעשותם כל הימים אמן: ספר נועם אלימלך

בטחון

אין לבקש מהרשע שיעשה לו טובה אפילו אם יתלה בטחוננו בהש"י, רק יעשה זאת להלביש הענין בטבע כדרך כל עניני משא ומתן. נשמע הדבר מיוסף שביקש משר המשקים ונענש על זה הגם שבודאי בטח בה', וכן הוא מבואר במדרש שם [ב"ר פפ"ט ג'], אשרי הגבר אשר שם ה' מבטחו [תהלים מ' ה'] זה יוסף וכו' עיי"ש ובספר נזר הקודש, ותראה מבואר. ובוזה יתורץ לך האיך ביקשה אביגיל לדוד [ש"א כ"ה ל"א], והיה כאשר ייטיב ה'לאדוני וכו' וזכרתי ולא תשכח את אמתך, וכן יהונתן לדוד [שם כ' ט"ו], כי מותר לבקש מבן אדם איזה דבר, וישם בטחוננו באלקיו אשר יושיעהו על ידי בן אדם הלזה, וישים את אותו הבן אדם להלבשת הטבע, אבל זה דוקא אם האיש ההוא בן תורה וירא שמים. דוק בדבר הזה: ספר אגרא דפרקא - אות שלי"ה

מילי דצדיק

שאלו לרבינו [מ'קאצק] זצ"ל מהיכין ידע להשיא עצות לחסידים בעניני מסחר מילי דעלמא כיון שהוא פרוש מעוה"ז, והשיב מי שהוא מחוץ לעוה"ז יכול להביט בתוך עוה"ז, כי הבטה הוא מי שהוא מחוץ לדבר יכול להביט בתוך הדבר, אבל מי שהוא בתוך הדבר אינו יכול לראות אותו הדבר: אמת ואמונה

על המחלוקת שבין הצדיקים בזמנו אמר, כל מחלוקת שהיא לשם שמים סופה להתקיים: סופה להתקיים - בדורות האחרונים ישתדכו זה בזה ויהיו לאחד: עמוד האמת - קאצק

מתאוה לתפלתם של ישראל והי' הקב"ה מודיע זאת ע"י הכרובים שבעת התפלה היו פורשים כנפיהם למעלה. וגם לפי' חכז"ל (יומא נד, ב) היו מעורים זה בזה וכו' היו מודיעים החבה. וגם היו מרמזים איך שלא יתיאש האדם א"ע ע"ד שאמר הכ' ואל יאמר הסריס הן אני עץ יבש. שהראה לנו הקב"ה בכרובים שנעשו רוחנים ובעלי משכילים וגם מבואר בזה"ק שהיו הכרובים אומרים שירות ותשבחות וזה נותן כח: (חסר סיום הדבר) (מכת"ק): קדושת לוי

שמעתי מזקן אחד שחותנו היה מחסידי זידיטשוב, ואמר לו פעם הזידיטשויער זי"ע, בצעירתנו התפללנו וביקשנו מה' שנעבוד ה' בעת האכילה כמו שאנו עובדים בעת אותו בתורה ובתפילה, ועכשיו ב"ה מבקשים אנו להיפך שבעת התפילה נעבוד אותו כמו בעת אכילתנו: קובץ אליהו

ועשית קרשים כו' עשרים קרש לפאת נגבה תימנה. פירוש דהנה האדם העושה מצוה צריך לעשותה בשני בחינות דהיינו א' שיעשנה כתקנה וכהלכתה והב' שישמור עצמו שיעשה טוב ולא יחטא שלא יהיה בהמצוה שום פניה ואיזה חטא ח"ו. והמצוה נקראת בשם עשר כנ"ל ואמר עשרים קרש תעשה דהיינו שתעשה המצוות בשני פעמים עשר. דהיינו לפאת נגבה תימנה רוצה לומר דנגב הוא לשון נגד רוצה לומר שתשמור עצמך מפאת נגב תימנה דהיינו ממנה שהוא התנגדות התימן דתימן הוא רמז על חכמה ותשמור עצמך מכל פניה דהוא התנגדות המצוה ותעשה אותה בתכלית השלימות וק"ל: ספר נועם אלימלך

יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב
A project of Cong. Tiferes Zvi - Mailing address:
714 Park Ave Lakewood NJ 08701-2025;
T/F: 1-732-730-1588 chizuk@yeshivanet.com
לקבל הגליון, בלה"ק ובענגליש, או שיעור באידיש,
וכן להקדיש גליון לזכות, לרפוי"ש, לעי"נ או לזכות את
הרבים - אחב"י ביותר מדי אלף מקומות בעולם קעיי"ה כ"י
להתקשר להנ"ל, ידדכם נתפלי הירצל גאנצווייג,
Contact us to dedicate etc. received by thousands globally

לזכר עולם יהי' צדיק

זקיני הרה"ק ר' צבי הירש משידלוב ב"ר אליעזר זצוק"ל
תלמיד חבר החוזה הק' מלובלין זי"ע נלב"ע ז' אדר תקפ"ז
יומא הילולא קדישא דמשה רעיא מיהמנא - זיעועכ"א

לימוד אור החיים הק' בחבורה ליל ששי 8:30pm

לקבל דברי תורה בענגליש, או שיעור באידיש {בערך 25 מינוט}, נא להודיענו

לבי אומר לי

לזכר נשמת לוי יצחק בן ישראל ע"ה

KROTH

The hallmark of Levi Kroth were his many questions that he had in all areas of Torah. Lest you think that his questions might have been superficial or just based on ignorance the reality is that these questions were deep, significant and thought provoking. The background to these questions were the completion of 7 cycles of דף יומי and the completion of the entire ששה סדרי משנה by heart. Obviously Levi was an extremely smart and intelligent person and his many questions were an intense desire to understand the Torah in his fullest capacity. He was a מתמיד who spent hours and hours a day learning Torah. For many years he was a fixture in MTJ; the last few years he spent many hours a day learning in the Bialystoker Shul. To Be Continued...

(פרק כ"ה פסוקים ח'-ט')

ככל אשר with ועשו לי מקדש Rashi connects ועשו לי מקדש ושכנתי בתוכם ככל אשר מראה אותך. Therefore we can say that since kedusha can refer to being careful in matters of עריות (פרשת קדושים) and we know that a person must protect his eyes from seeing "BAD" things and he must do his best to not get into situations where he will be tempted. However as much as he tries, sometimes from שמים they want to test him. This is ועשו לי מקדש you will become קדש through מראה אותך from that I show you... from שמים when they test you with something that you should not see... and you don't look that it will be ועשו לי מקדש. By Not Looking.

(פרק כ"ה פסוק ג')

The gematria of וזאת התרומה = א"ה קדושה. Everything וזאת התרומה should be done with קדושה and then ועשו לי מקדש you will be able to make something that is worthy of being a מקדש.

ויקחו לי תרומה מאת כל איש אשר ידבנו לבו. ויקחו means to take against your desire (like a tax, you don't want to give so the Government takes) וידבנו לבו means that you are inspired and you want to give. Why are there two contradictory terms being used? We can learn a lesson from this that even when a person has the desire and is inspired still when it comes down to it its still ויקחו he doesn't really want to give but instead it has to be taken from him. So how does a person get from the level of inspiration to the level of actually taking? אשר ידבנו לבו is the gematria of תורה the first thing is to connect yourself to the תורה. In what capacity? Connect yourself with a Tzadik, a Rebbe, a Yeshiva, a Shul where we are inspired to give and are also forced to give. Place yourself in a situation where you cannot say no. In this way your וידבנו לבו is brought to actualization by the ויקחו.

לזכר נשמת חוה שרה בת דוד מרים ליבא בת אהרן