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שבת קודש פרשת תרומה ... ד' אדר תש"פ SHABBOS PARSHAS TERUMAH ... FEBRUARY 29. 2020

הדלקת נרות שבת - 5:27 | זמן קריאת שמע / פ"א - 8:44 | זמן קריאת שמע / הגר"א - 9:20 | סוף זמן תפילה/להגד"א - 10:16
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טיב התבלין

מאת הנדב"ר רב גלגאל חסד ובשכ"ר שליט"א ר' שר' חיים ויהושע שווייץ

ועשו ארון עצי שטים ... וצפית אתו זהב מהודר מבית ומחוץ
תצפנו וכו' (כה-י"א) - בתוך לבני משכן אבנה

לרומם ומנושא היתה מדרגתם של עם ישראל לאחד קבלת התורה בו נתעלו ביום הדרגה, אז איהו הקב"ה למשבו לו לשכון בתוכיהם. תפץ שיעשו עבדו רידה בתחתונים כביכול להיות סמוך אל עם קרובו כמדרשו 'בכל מקום שאתם הולכים עשו לי בית אחד שאהוד בתוכי', על כן צוה למשה רבינו להורות לבני ישראל לאחד 'ויקחו לי תרומה' - לי לשמי, 'מאת כל איש אשר ידבנו לבו' עם רצון טוב, יביאו את נדבתם ותרומתם בנפש חפצה ובלב שלם, כיאה וכיאות להקדים מאותנו ולו במעט למען הבורא ית"ש. לשון המקובל בין הבריות על מי שאינו חושב כחוגג ואינו מתנהג בשכלו כראוי, איך הוא מכונה בפי העולם 'בול עץ' - כלומר שהוא שוה לעץ דומם אשר אינו בר הבנה ושום שכל, הכא בבואנו לבנות את המשכן בית לשכינה נצטוונו במיוחד להחשיב אף את אלו המשולים לעץ לעוטפתם ולצפותם בזהב מכל סביבם ולהחשיבם ככלי יקר למדות פנימיותם הדל ודריק, בדרך רמז י"ל אשר על כן היה הציווי 'ועשו ארון עצי שטים', לעשות את הארון פסגתו של כלי הקודש מעץ פשוט דוקא, ואח"כ, 'וצפית אותו זהב מהודר מבית ומחוץ תצפנו' עד אשר יעשו ראויים להיות כלי לארון העדות אשר בו ינוחו לוחות הברית ואף ישכון כבוד במקום המקודש מכל, בית קדשי הקדשים, כך היה אף עצם בנין המשכן העומדים והקדשים אשר שימשו לבניית המשכן 'עצי שטים עומדים' ורק אחר כך 'וצאת הקדשים תצפה זהב' והיינו כך לרמז וללמדנו שאף במצב בו נמצא האדם במדרגת 'עץ' יתחוק וידע שהוא ראוי להיות כלי שרת.

דבר זה אף נרמז בגמרא (סוכה מה ב) בדברי חז"ל: שמא תאמר שלאחד שנגנז אהל

עיוותך אתבונן

מאת הרב אהרן ויצמן אבשלום שליט"א בע"ש שוה אהרן

ועשית מנרת זהב מהודר מקשה תעשה המנורה ויבה וקנה גביעיה
כפתריה ופרחה ממנה ידיו (כה-לא) - סייעתא דשמיא על גמר מעשה מצוה פ"ש, "תיעשה המנורה - מאיליה, לפי שהיה משה מתקשה בה, אמר לו הקב"ה השלך את הכתר לאור והיא נעשית מאיליה, לכך לא נכתב תעשה", עכ"ל. והנה תמוה מאוד, דאם הקב"ה ידע שמעשה המנורה יהיה קשה למשה רבינו לעשות, דע"כ משה רבינו טרח ביגיעה עצמית לעשות את המנורה, ולא נתייארש משום שהיה חו"ש עצל, א"כ אמאי לא אמר הקב"ה למשה, בתחילה הכתר לאהוד והמנורה יהא נעשית מאיליה, אמאי היה צווי לעשות המנורה בכל רקדוקיה שהיה קשה מאוד לעשותה? ונ"ל בעוה"ה, דמבואר מהו יסוד גדול בענין עשיית מעשה מצות, דהתורה הק' בא ללמדנו, והגם שאדם יכול להיות בודד ולעשות ההשתלשלות לקיים מעשה מצוה, מ"מ לענין הגמיר מעשה צדיק סייעתא דשמיא לגמורה, והגמיר של מעשה מצוה, אינו בכלל בדיניו לעשות. וכן מפורש בדברי החובת הלבבות (שער ד', פ"ד) שעל הגמיר מעשה אינו ביכולת של אדם לגמור רק ע"ז צריך לבקש מאת הקב"ה ובלהיות בוטח בו שיעזרהו על גמר של המעשה מצוה. וככתב, "ואם יזימנו הסבות ויתכן גמר המעשה בעבודתו, אשר קרמה בחירתנו בה, יהיה לנו השכר הגדול על הבחירה בעבודה ועל

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Greatest Mitzvah of All (164) - ותלמוד תורה כנגד כולם
Supporting Torah Study (cont). Last week we mentioned that even ladies who are not obligated in the mitzvah of learning Torah, are obligated in the mitzvah of supporting Torah. One important source needs to be mentioned. The Gemara in Kesubos (1) states that one fulfills the mitzvah of "Uldovko bo" - "You should cling to Him" (2) by supporting Talmidei Chachamim. This is brought down as a halacha in the Rambam (3). Since ladies are obligated in "clinging to Hashem" supporting Torah is also part of this mitzvah for them. **Earning Money vs. Taking Support.** The (minority) opinion of the Rambam (4) is that one is not allowed to have any monetary benefit from the study of Torah. This, according to him, is what the Mishna (5) means to prohibit by stating: "Don't make them (words of Torah) a spade to dig with." If one takes out time to teach others and thereby does not spend that time earning money, he can be paid. The Kesef Mishna (6) and RM'A (7) both say that we don't hold like this opinion of the Rambam and many Poskim throughout the generations learned and took money from supporters. According to this opinion, the Mishna refers to someone who only learns for the sake of money. However, if one learns with the right intentions and needs financial assistance, it is permitted for him to take the money. Even though the RM'A indicates that it is still a desirable way to support oneself, many Achronim (including Rav Moshe zt"l (8)) held that that was true in the olden days, but now with the shrinking of the mental powers of the generations, and the many hours needed now to earn a living, it is preferable to take monetary support when offered and learn more.

Should One Take Support? There is a difference of opinion between the Achronim if one is supported and learns, does he actually lose some of his zechusim? Some say that the learner is

הלכה למעשה

מאת מוה"ר ברוך זירשפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלר ח"טס
like a candle which lights up others and loses nothing, while others say that he does lose a bit. Even according to the second opinion, the Gedolim (9) advise to take this deal because it will help one learn better and an hour of good deeds in this world is greater than all of Olam Haba. Another way to state this is that there are two concepts - the reward for learning Torah and the kinyan (acquisition) of Torah itself. Even if he might lose some of the reward for learning Torah, the actual Torah itself will not and cannot be removed from the learner. This is precious enough to sacrifice some reward for it. Next week we will *Y"H* discuss the classical Yissachor/Zevulun partnership, its limitations, documents drawn up by the Gedolim, and its many other details.

בין הריחים - תבלין מדר היום

Berachos 54 - הריאה את הים הגדול אומר ברוך שעשה את הים הגדול
The "שעשה את הים הגדול", "שעשה את הים הגדול", is only made on the Mediterranean Sea; on other oceans, "נושה מעשה בראשית", "נושה מעשה בראשית", the Atlantic Ocean is the הגדול and on all others, including the Mediterranean, we say the beracha "עושה מעשה בראשית". Since it remains unclear, it is recommended that on the Mediterranean one recites beracha "עושה מעשה בראשית". The "שעשה את הים הגדול", and quickly afterwards, add "שעשה את הים הגדול" quoting תשובות והנהגות שר"ת. says to avoid this argument, one should only make the general beracha of "עושה מעשה בראשית".
In the year 2010, R' Aharon L. Shteinman zt"l visited a Kollel in Gibraltar. In Gibraltar, there is an area called "Europa Point" where you can see the Atlantic and Mediterranean at the same time. This is the only place you could make the beracha "הים הגדול" without a ספק. The Gabbaim waited for the precise moment when they were flying overhead and pointed out the window, explaining this once in a lifetime opportunity to Rav Shteinman. The Rosh Yeshiva who was in middle of learning Gemara replied, "צו א' בלאט גמרא קומט עס ניט", He refused to interrupt his learning to take advantage of this rare opportunity.

הוא היה אומר ...

R' Dovid Chananya Pinto shlita (Derech Chayim) would say:

Perhaps the reason that older people come to take part in the celebration of a Bar Mitzvah of a young boy, instead of only young boys his age celebrating with him, is because the Torah has no finite measurement and is wider than the sea. The celebration of the Bar Mitzvah of a young boy arouses adults to make a personal accounting; what have we achieved so far since the day we celebrated our Bar Mitzvah? Did we progress in Torah and fear of Heaven in all those decades since we celebrated our thirteenth birthday, or have we remained in the same place and thus are even on a lower level than the young boy presently celebrating his Bar Mitzvah? Participating in a Bar Mitzvah has the potential to awaken us to draw closer to Hashem and his Torah, which raises a person to greater heights."

R' Shlomo Ephraim Luntschitz zt"l (Kli Yakar) would say:

The Shulchan in the Mishkan was to have a 'אר זהב' - a golden crown around it. This hints to our desire for eating as this is what the Shulchan - the table - represents. If we have control over our desire for food then it is a 'אר' - a crown as we are free and like a king with a crown. If our desire controls us then it is 'אר' - a stranger, outsider."

A Wise Man would say: "Even if you're on the right track, you'll get run over if you just sit there."

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Dedicated By Yossie & Chaya Krieger

(1) קיאת (2) דברים יאכב (3) הל' דעות וד' (4) הל' תלמוד
תורה ג' (5) אבות ד'ו (6) שם (7) יו"ד רמב"א (8) אג"מ יו"ד
בבב"א (9) ע' כתר ראש בשם הר"ר חיים מלווין וצ"ל, חזון
איש קובץ אגרות אמת

מעשה אבות סימן לבנים

דבר אל בני ישראל ויקחו לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי ... (כה-ב)

R’ Yankel Klapholtz ז”ל was a tremendous *masmid* who never wasted a minute of his day. But as his daughter was of marriageable age and he didn’t have money to make a wedding, he wished to ask the **Chazon Ish זר”ל** what he should do. He asked a friend, **R’ Chaim Brim זר”ל**, a renowned *Talmid Chacham*, who was close to the *Chazon Ish*, if he can get him an appointment in *Bnei Brak*, and R’ Chaim acceded to his request, even agreeing to accompany him. When they arrived at the *Chazon Ish’s* home, the *gabbai* told them that the *Rav* wasn’t feeling well and wasn’t accepting people. However, he didn’t want to disappoint them, and told them that when the *Chazon Ish* goes from his room to *daven Mincha* he stops for a moment to wash his hands, and if it’s a short *shaila*, perhaps he would be able to answer it right then and there.

R’ Chaim and R’ Yankel anxiously stood waiting by the sink, and as the *Chazon Ish* approached, he immediately recognized R’ Chaim and asked him what brings him to *Bnei Brak*. R’ Chaim told the *Rav* that his friend has an urgent *shaila*, and asked permission if he could ask it. The *Chazon Ish* nodded and R’ Yankel asked “*Rebbi*, I have a daughter that’s of marriageable age, but I have no funds to make a wedding. Should I go to America and collect money?”

“America? To make money? Whose idea is this?” replied the *Chazon Ish*. “It’s my own idea” replied R’ Yankel.

“Your own?” said the *Chazon Ish*, and then, after a moment of thought, he said, “If so, go, and be *matzliach*!”

Once R’ Yankel had the green light, he wasted no time to pack his bags and set out for the long ocean voyage to America. Even though he was warned that he probably wouldn’t raise much money - barely enough to cover his ticket - R’ Yankel was unfazed by these remarks, and, having complete faith in the *Chazon Ish’s beracha*, he continued on his journey.

Upon arrival in New York, R’ Yankel found himself in the *Satmar B.M.* in Williamsburg, where he spent the day studying *Torah* as if he was back at home. He seemingly forgot his mission to collect money for his daughter’s wedding expenses.

During the early evening hours, R’ Yankel noticed that the **Satmar Rebbe, R’ Yoilish Teitelbaum זר”ל**, would go for his daily walk with his *shamash*. Eager to have the privilege of speaking to the *Rebbe* in *Torah*, he asked the *shamash* to ask the *Rebbe* if he minds to answer some of his *Torah* questions. The *Rebbe* readily agreed, and over the next two weeks, R’ Yankel spent his days studying *Torah* in *shul*, and toward evening, he would accompany the *Rebbe* during his walk. The *Satmar Rebbe* was very impressed with R’ Yankel’s *Torah* knowledge and was curious to know what had brought him to America.

When R’ Yankel explained that he came because he needed money to marry off his daughter, the *Rebbe* told him, “That’s it? Don’t worry. I’ll call a meeting of a few of my wealthy *chassidim* and we’ll see what they could do for you.”

The next morning, the *Satmar Rebbe* called R’ Yankel to his study and gave him an envelope full of bills. R’ Yankel thanked the *Rebbe* profusely, and, as he was about to leave, the *Rebbe* told him the following: “I want you to know that I often make these meetings for poor families. But this meeting was exceptional – the attendees contributed unusually large amounts, more than I’ve ever seen before.” R’ Yankel thanked the *Rebbe* again and headed back to *Yerushalayim*.

When he counted the money, he saw that not only did he have enough for his daughter, but he also had left-over money for his second daughter! This story seems like the typical story that one hears about how a *beracha* of a *tzaddik* is fulfilled. However, there is more to the story which makes it even more incredible. The obvious question is: If R’ Yankel traveled to collect money, why was he spending his time sitting in the *Satmar Rebbe’s shul* instead of getting addresses of donors?

The answer lies in one missing link in the story. Before R’ Yankel left *Yerushalayim*, he told his *rebbei*, the **Tchebiner Rav, R’ Dov Ber Weidenfeld זר”ל**, about the *beracha* he’d received from the *Chazon Ish*. When his *Rebbi* heard this, he told him, “Listen carefully to the *Chazon Ish’s* instructions. If he told you to go to America, then you must go. But he never told you to go out and collect. Therefore, when you arrive, go into a *shul* and continue your regular learning schedule and you will see that *Hashem* will help you.” And that’s exactly what he did! *Tzaddik gozer, v’Hakadosh Baruch Hu m’kayem!*

תורת הצבי על הפטרות

ושבנתי בתוך בני ישראל ולא אקוב את עמי ישראל ... (מלכים א’ ו-י)

As the Jewish nation traveled through the desert, they were commanded to “*Make Me a sanctuary and I will dwell in their midst.*” This directive triggered the *Mishkan* to be built and eventually the two Temples. **Rashi** explains that *Hashem* specifically wanted His home built for Him with no ulterior reasons. However, *Chazal* state that even if someone gives charity for the express purpose of benefitting from it, his character remains that of a true *Tzaddik* because his ulterior motives do not detract from the value of the *Mitzvah* (*Pesachim 8a*). Thus, since any righteous act is defined by the value of the act and no more, why did it specifically matter if

Hashem’s home was built without any hidden agendas?

R’ Peretz Steinberg shlita (Pri Etz Hachaim) explains that charity is a great *Mitzvah* for the giver, but ultimately, the goal is that the money is received and the poor have what to sustain themselves with. It makes no difference to the pauper where the money is coming from, so long as he gets it in the end. On the other hand, *Hashem* created the world just to give mankind the opportunity to benefit and achieve greatness from it. Therefore, He has no need for a physical home other than to give people the opportunity to build one for him. Thus, unlike many other *Mitzvos* that have ulterior benefits, the only righteous motive for a person who wants to build *Hashem’s* home has to be purely שמים – for the sake of heaven.

ועשית שנים כרבים וזה מקשה תעשה אתם משני קצות הכפרת וגו’ (כה-ה)

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R’ CHAIM YOSEF KOFMAN ZT”L

The *Medrash* comments on the contrast between the command to build the *Aron HaKodesh*, where it says “ועשׂו” - and they shall make it, to the other *keilim* of the *Mishkan*, where it states, “ועשית” - and you shall make it. The *Medrash* poignantly explains that when it comes to the *Aron HaKodesh* - the vessel which houses the holy *Torah* - each and every person in *Klal Yisroel* must have a part, a *chelek* in the *Torah*. Thus, it says “ועשׂו” to include everyone. The **Rambam** explains how each person can have a part; either by giving a bit of gold or some other assistance or even with good intentions.

The question arises: what about the children? How can they partake in building the *Aron HaKodesh*, in the portion of *Torah*? My *machshava* here is that although the children did not donate directly to the *Aron*, they did indeed benefit from the *Aron* indirectly, through the *kedusha* that permeated their inner selves. They internalized it through an osmosis-like process. They witnessed their parents’ continuous efforts and dedication for the cause, their fervor and *simcha*, and they saw firsthand what a life of *Torah* really is. Thus, they were imbued with a sense of real purpose and “עשׂו” aptly includes them.

Based on this, we might understand why the *Cheruvim* were hammered out from the *Kapores* and not welded on afterwards. The *psbat* is simple. The *Cheruvim*, symbolizing the children of *Bnei Yisroel*, can’t just be implanted in the *Aron Hashem*. They must be hammered out and molded into *Lomdei Torah*; growing up with a real life connection to the *Torah* and a life that revolves around its holy pursuits. Then *b’ezras Hashem*, with the *Torah* lifelines coursing through their young veins, they will become true *Bnei Torah*. May we all successfully strive to adhere to the *Torah* and its *mitzvos*, earning our own individualized portion in this world and in *Olam Haba* - the World to Come.

משל למען הדבר דומה

ועשית את נרתיה שבועה והעלה את נרתיה והאיר על קבר פניה **משל**: When **R’ Mendel Kaplan זר”ל** arrived in Chicago in the early 1940’s, he became a *Rebbi* in a local Hebrew school. Although he didn’t speak English yet, he won his students over by offering to “teach them to read the Chicago Tribune if they taught him to read English.” His insights into world affairs and reading between the lines of the daily paper (even while needing help with the language) earned him his student’s respect. One of R’ Mendel’s students was a troubled youth who was totally absorbed in pursuing a good time. He held no interest in *Torah* learning. R’ Mendel put in considerable effort to get him to learn, but to no avail. He finally made a standing offer that if the boy ever felt so inclined to learn with him, he would gladly make himself available, no matter what hour of the day or night.

It so happened that one *Motzei Shabbos*, the young man was returning home at 2:00 am after spending a night out on the

town. It occurred to him that it would make a good practical joke to pay a visit to R’ Mendel’s home at this unholy hour and ask to learn with him. He knocked on the door of the home and, to his surprise, R’ Mendel immediately opened it. The *talmid* entered the dining room to find R’ Mendel had been sitting over an open *Gemara* learning. R’ Mendel joyously greeted him as an honored guest and the two studied together till the morning. “From that moment onward, I became a changed person,” relates the student decades later. “I found myself increasingly drawn to my *Rebbi* and to learning in general until finally, I merited to be what I am today - a *maggid shiur* in a *yeshiva* in *Yerushalayim*.”

נמשל: The *Menorah* represents the light of *Torah*, a light so unique that it can push away any form of darkness. Even the darkness of the night and the wee hours of the morning, are no match for the light of *Torah*, and its transformative qualities can take a person far from the light and draw him in until he can absorb it and light himself up from within.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... התחבטות

דרגה יתירה

אבני שהם ואבני מלאים לאפר ולהשג ... (כה-ו)

The *Shoham* and *Miluim* stones were among the 13 components that *Klal Yisroel* donated to the *Mishkan*. They were donated by the *Nesiim*, the princes of each *shevet*. These stones were quite precious so why, asks the **Ohr HaChayim**, are they mentioned last? The *Gemara (Yoma 75b)* says that these precious stones fell together with the *Mann* specifically for the *nesiim* and they donated them to the *Mishkan*. All of the gold and silver that *Klal Yisroel* donated were either their own personal wealth or from what they took out of *Mitzrayim* as payment for the 210 years of slave labor. Clearly, what the Jewish people donated to the *Mishkan* was attained through much blood, sweat and tears. They worked hard for it and therefore it was precious to *Hashem* when they gave it up. The *Nesiim* donated the stones that literally fell to them from Heaven. They didn’t exert too much effort and thus it was considered less valuable in the eyes of *Hashem* and recorded last in the *Torah*.

R’ Avraham Pam זר”ל says that this lesson can be applied to everything in life. What is beloved in *Hashem’s* eyes in all areas of *avodas Hashem* is not the beauty or the quality, but rather the exertion and hard work towards the goal. He points out that very often the boys in *yeshiva* who have the brilliant minds and are the most successful, do not stay in learning. They are the ones who go out into the working world and use their minds for other pursuits. The average mediocre boys who have to struggle to understand the *Gemara*, who sit for hours striving with all their might to succeed, are often the ones who go on to become great *Talmidei Chachamim*. It is because they worked so hard and put in tremendous energy and time, that they form an attachment to *Torah* and it becomes their passion and life’s goal. The lesson here is: Easy street may be paved with gold but it is through the difficulties and struggles of life that we truly grow and develop an inseparable bond with *Hashem*.

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