

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה



שבת קודש פרשת תרומה Shabbos Parshas Terumah ו' אדר תשס"ז - February 24, 2007

הדלקת נרות שבת - 5:22	(Monsey, NY)	מנחה גדולה / שבת - 12:40
זמן קריאת שמע/מ"א - 8:48	~~~~~	שקיעה של יום השבת - 5:41
זמן קריאת שמע/ הגר"א - 9:24	~~~~~	צאת הכוכבים / מעריב - 6:31
סוף זמן התפילה / להגר"א - 10:19	~~~~	צאה"כ / לשיטת רבינו תם - 6:53

מאת הרב שלום פערל שליט"א
נ"נ בשיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

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

וזהו הלשון "ויקחו לי תרומה", שבנתינה לשם שמים לוקחים מה' ונותנים זאת אליו חזרה, ונחשב כאילו שנתנו משלהם. ובזה מבאר המלבי"ם הלשון "ויקחו לי" שפרש"י - לי - לשמי", שמה שנחשב כאילו שנתנו משלהם, היינו כשמתנדבים לשם שמים, דדוקא באופן זה נחשב כנדבה שלהם.

עוד יש לפרש הלשון "ויקחו לי תרומה" בהקדם דברי החפץ חיים, מרן הרה"ק הגמור"י ישראל מאיר הכהן זצ"ל, בפרשת נשא, ששם נאמר "ואיש את קדשיו לו יהיו, איש אשר יתן לכהן לו יהיה" (במדבר ה-י). ומבאר הח"ח, שמכל הממון שאדם רוכש בעודו בחייו, לא ישאר לו מאומה, ולו לא יהיו בסוף, ורק מה שפיזר לצדקה וחסד, זהו שלו בעצם. וגם במה שנותן לענייני קדושה, נחשב שהם שלו בעצם, דכשמשמש בממונו למען ה', נחשב כקניינו לנצח. וזהו "ואיש את קדשיו לו יהיו, איש אשר יתן לכהן לו יהיה", שרק מה שנותן לצורך ה"קודש" ו"למען ה'", (היינו הכהן - שלוחו של ה'), "לו יהיה" - לנצח. וזהו ביאור "ויקחו לי תרומה", אשר מה שנותנים למען מקדש ה' יהיה "שלו לנצח". ויש לנו ללמוד היטב מדברים הקדושים האלו, שעל ידי נתינתו של האדם לצדקה הוא באמת לוקח לעצמו "לנצח", שאילו לא היה נותן, אלא משאיר את ממנו אצלו, היה הממון שלו רק לזמן מסוים, ולא היה נחשב שלו לנצח - שלו בעצם!

ואקשו המפרשים מדוע נזכר בכתוב ל' "ויקחו" ולא ל' "ויתנו", שהרי נתבקשו לתת, ולא שייך ל' "לקיחה" אלא ל' "נתינה"? הנה כידוע תרומת המשכן באה מ"נדבת הלב", וכמש"כ "אשר ידבנו לבו", וכן הוזכר הלשון "נדיב לב" כמה פעמים בפרשיות המשכן. ומפרש המלבי"ם, מרן הגמור"י מאיר לייביש מלביש זצ"ל, דאילו היה נכתב "ויתנו לי תרומה" והוא לשון ציווי של נתינה, אזי היה חיוב לתת גם ללא "נדבת הלב", והיה חסר "נדיבות הלב" בתרומת המשכן. לכך נאמר להם "ויקחו לי תרומה", ר"ל החיוב הוא על הגבאים לקחת את התרומות, אך אין ציווי לתת, ואכן הגבאים יקחו את התרומה אך ורק ממנו שנתיתו נובעת מלבם, וכמו שנאמר בהמשך הפסוק, "מאת כל איש אשר ידבנו לבו תקחו" - היינו הגבאים - "את תרומתי".

ועוד מבאר המלבי"ם בדרך נוספת, דוד המלך ע"ה אומר בדברי הימים (א' כט-יד), "כי ממך הכל ומידך נתנו לך". והביאור בזה, כי כל הקניינים אינם של האדם, אלא כולם מתייחסים לה', ושלו הם, וכמש"כ "לי הכסף ולי הזהב" (חגי ב-ח). ורק כשמתנדב לשם שמים, אזי ה' מזכה לו אותם בכדי שייחשב שנתן משלו. נמצא שלוקח מן ה' וזוכה בו, וכשמתנדב נחשב שהתנדב משלו לה'. "כי ממך הכל" - היינו שהכל שלך, "ומידך" - אנו זוכים, ואזי "נתנו לך" - ונותנים לך ממה שנחשב עכשיו שלנו.

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Proper Respect for *Seforim* (continued)

Even though one may not usually turn a *sefer* upside down, whether open or closed, yet for the sake of making copies it is permitted ⁽¹⁾.

Leaving an open *Sefer* in one's place

To leave a *sefer* open while in the middle of learning to go out is prohibited for two reasons: 1) This is considered disrespecting the *sefer*. 2) The **Shach** ⁽²⁾ quotes Kabbalistic sources who write that leaving a *sefer* open and unattended can, in some mystical way, cause a person to forget his learning. This is not just good advice but rather part of a biblical obligation to do all that is possible to remember what one has learned, and certainly not to do things that make one forget his studies ⁽³⁾. If a person must walk away from his open *sefer*, he should either close the *sefer* or cover it with a cloth. Some *Poskim* ⁽⁴⁾ permit using a different closed *sefer* to cover this one. Just turning to another page before leaving does not help ⁽⁵⁾. If one just leaves his place to get a nearby *sefer* and come right back there is no problem, however, if one goes out to the bathroom for a period of time, he should not leave his *sefer* open and uncovered ⁽⁶⁾.

There is a more lenient opinion ⁽⁷⁾ quoted in the **Aruch Hashulchan** that allows one to even leave the building for a short time with his *sefer* open. One may leave a *sefer* open if it is for the benefit of the *sefer*, such as letting it air out.

Using a *Sefer* for ones own needs

It is prohibited to use a *sefer* for personal needs including:

- 1) To scratch oneself ⁽⁸⁾.
- 2) Test if a pen writes on the cover or pages ⁽⁹⁾.
- 3) To silence a crowd by banging on a *sefer*, or to remind others that it is *Rosh Chodesh* to say *Yaaleh V'yavo*.
- 4) Reserve a place or *shtender* in a *Beis Medrash*. If one is going to learn from that *sefer* it is permitted ⁽¹⁰⁾.
- 5) Store a loose page from another *sefer* ⁽¹¹⁾.
- 6) Use it as a hard surface for which to write mundane matters on a sheet of paper. To write words of *Torah* in such a way is permitted ⁽¹²⁾.

One can and should write his name in his *sefer*. It is customary to write "לה' הארץ ומלואה" (*To Hashem, belongs the land and all that is in it*) before one's name. This is based on the *gemara* (שבת קיט). Similarly, the name of a donor and the purpose of the donation may be written inside or on the cover of a *sefer*.

WEEKLY CHIZUK # 19

When we enter Adar, we increase our happiness. "משנכנס אדר מרבים בשמחה" Chazal teach us: "The basic ways to fulfill this are: 1) To take two minutes daily at a set time to recall *Hashem's* kindness in history and in the present time. 2) To rejoice at the opportunity to do his eternal *mitzvos*. 3) To realize that our happiness brings more happiness into the world.

(1) גנוי הקודש דף לו' (2) יו"ד קטוא (3) דברים דט' (4) גנוי הקודש דף לו' (5) בית ברוך אלו (6) הרה"ג יוסף שלום אלישיב שליט"א בגנוי הקודש דף לח' (7) ערוך השולחן יו"ד קעו (8) ספר חסידים תתצ"ד (9) משנה ברורה קנ"לא (10) הרה"ג יוסף שלום אלישיב שליט"א בגנוי הקודש דף מט' (11) שם דף נב' (12) בני יונה יו"ד רפביט

הוא היה אומר...

R' Elimelech of Lizhensk ZT"L (Noam Elimelech) would say:

"The word 'שקר' - *False*. 'Beam' is made up of the same letters as the word 'קרש' - 'The word 'שקר' - *False*. We learn from here that if a person succeeds in reversing the effects of falsehood, he will have achieved the extreme highest level of holiness which will make him worthy of becoming a part of the *mishkan*."

R' Yaakov Yitzchok of Lublin ZT"L (Chozeh of Lublin) would say:

"A *Rebbe* is righteous and pious because of his position, since all his actions are scrutinized. If he will transgress on the slightest issue - perhaps he will not wash his hands one time when he should - it will immediately cause a great commotion and everyone will say, 'Look, the *Rebbe* didn't wash his hands!' But a simple man who is not watched by anyone and still behaves with piety and *Yiras Shomayim* - he is truly a greater *tzaddik* than even the *Rebbe*!"

R' Chaim Shmulevitz ZT"L would say:

"If one feels down, don't give up. If one takes an optimistic view of his situation and feels confident that he can improve, he will elevate himself out of despair."

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displayed it to the *bochur*. “Do you know what this is?” he asked, and the boy shook his head. Pointing to the bill in his hand, he said with great emotion, “This is the President of the United States of America! This is not rubles or local currency; this is one-hundred American dollars! Take it for R' Shimon's *yeshivah*.” It was said, that that one-hundred dollar bill managed to support the *Grodno Yeshivah* for a full three months!

On another occasion, a young American *bochur* by the name of Akivah Chill, traveled overseas to learn in the sanctified halls of the *Mir Yeshivah*. When WWII broke out, the entire *Mir Yeshiva* began its legendary trek through a vast stretch of Eastern Europe, including Russia, eventually reaching the shores of Shanghai, where they waited out the end of the war.

One of the first stops that the *yeshivah* made was in Vilna, where thousands of Jews and many *yeshivos* congregated. The overcrowding conditions were merciless and the hardships facing the many refugees became unbearable. Through it all, the *Rov* of Vilna, R' Chaim Ozer, worked tirelessly to provide for any and all that needed assistance. During that time, his door remained open for much of the day and night, to all the questions, advice and solace that he could provide for the needy masses. R' Chaim Ozer was no youngster and the strain on him was tremendous, but he resolutely carried on on behalf of his people.

While in Vilna, Akivah received a correspondence from his family in the United States, imploring him to leave Europe and come back home safe and sound. Although he understood the need to accede to their urgent request, he nevertheless felt that he very much wished to remain with his *yeshiva*, the *Roshei Yeshivah* and the student body. He hesitated to relinquish his studies and the thought of abandoning the *Mir Yeshivah* in its most desperate hour, was unthinkable. He was torn and unsure of how to act. Finally, he decided to bring his dilemma to the *Gadol Hador*, R' Chaim Ozer, and allow him to make the decision.

R' Chaim Ozer's home was a non-stop hive of activity. *Rabbonim* of every stripe were constantly coming to and fro with questions that required immediate attention. Important members of the *kehilla* were likewise ever-present, in need of the great *Gaon*'s attention and as a result, Akivah had a difficult time getting in to see the *Rov*. But his perseverance eventually paid off and one day he managed somehow to get in for a private moment with the *Rov*.

After detailing his dilemma in clear and concise words, he waited with anticipation for a response. R' Chaim Ozer's answer was not long in forthcoming.

“*Bochur*, you should go back to America immediately because I believe that the Germans will never reach the shores of America. The reason for this is because I have heard repeatedly that the American Jews are renowned in the area of giving *tzedakah* and *Chazal* have made it abundantly clear that 'צדקה תציל ממות' - '*Charity saves one from death.*' Go back to America and you will be safe.” R' Chaim Ozer's prophetic words rang true then, and still do today. Akivah Chill went home and remained safe.

משל למה חדבר רומה

ונתת על השלחן לחם פנים לפני תמיד וגו' (כה-ל)

משל: In the city of Tzefas lived a sincere fellow, who once heard a *shiur* in *shul* about the importance of the *לחם הפנים*. Inflamed with passion, he informed his wife that she should bake twelve *challos* each week, which he would then bring to *shul* on *Erev Shabbos*, and with a heartfelt prayer, place them inside the *Aron Kodesh*. Unbeknownst to him, the *shamash* would come in each Friday and see the *challos* there, and thinking that someone was being kind to him and his family, would take the *challos* home and use them for his *Shabbos* table.

This went on for quite some time until one Friday, the *rabbi* of the *shul* came early and noticed the man

placing twelve *challos* inside the *Aron Kodesh*. He loudly berated the man. “What do you think you're doing? Giving *Hashem* the *לחם הפנים*? Are you crazy?”

That very same day, the holy *Ariza'l* R' Yitzchok Luria ZT”L, saw the *rabbi* and told him, “What you did was wrong. Since the time of the destruction of the Temple, *Hashem* has not enjoyed such spiritual pleasure, like from that sincere man's *לחם הפנים*!”

נמשל: We don't always know what we're doing or if it is having the proper effect. But one thing is certain: if we approach our *Avodas Hashem* with true sincerity of spirit and generosity of heart, this is sure to bring about a *נחת רוח* to our Father in Heaven.

ונפית את זהב טהור מבית ומחוץ
תצפנו תעשית עליו זר זהב וכו' (כה-א)

TORAH GEMS

תעשית מערת זהב טהור מקשה
תעשה המערה ידכה וקנה וכו' (כה-לא)

A great deal of gold, silver, copper and other precious materials were used extensively in the construction of the vessels of the *Mishkan*. The *Aron* itself was overlaid from inside and from outside with gold, and its cover (כפרת), crown (זר), rings (טבעת) and the *Cheruvim* (כרובים) were likewise constructed from pure gold. Similarly, the clothing worn by the *Kohen Gadol* were comprised of gold and he would perform his priestly duties throughout the year wearing these precious garments. For the *Kohen Gadol* was the representative of *Klal Yisroel* who would enable and ensure that *Hashem* allocates His bounty of riches to the people. By wearing clothing worthy of splendor, always appearing before the Almighty in honor and dignity, and at the same time utilizing vessels that were likewise rich in appearance and content, he was better able to represent the needs of the people and facilitate Divine sustenance, and even wealth and riches for his people. Only on *Yom Kippur*, when the *Kohen Gadol*'s mind is centered on the repentance of his people, does he remove these glorious garments and wear simple ones instead. (מענדנ אשר)

This was the manner and the mindset of the holy R' Yisroel Rizhiner ZT”L, whose chassidic court was renowned for its grandeur, splendor and opulence, unlike other *Rebbes*, most notably the saintly R' Chaim Sanzer ZT”L who lived in poverty and preached a lifestyle of modest, if not meagerly, existence. “What kind of abundance can the *chassidim* hope to procure,” was the common Rizhiner refrain, “if the *Rebbe* himself maintains a *השגה* and capacity for bountiful wealth that is comprised of stale black bread and over-salted fish?”

Rashi quotes the *Medrash*: “*The Menorah shall be made on its own. Because Moshe was perplexed by the way in which it was supposed to be made, the Holy One Blessed Be He told him, ‘Throw the block of gold into the fire and it will be made by itself.’*”

The *Menorah*, with its seven branches emanating from a single stem and formed in its entirety by a single block of gold, is symbolic of the wisdom of the *Torah*, as well as the seven wisdoms of the world, which all emanate from one single Divine source. Everything emerges from the *Torah*, for the sake of the *Torah*. And this, in essence, was *Moshe*'s problem: How can a mortal human being possibly grasp the profundity and complexity of incorporating all the wisdom of the world into one physical object - the *Menorah*? Thus, *Hashem* tells him to throw the block of gold into the fire and it will be made by itself. But how does this resolve *Moshe*'s concerns?

R' Nison Alpert ZT”L provides a wonderful understanding. The *posuk* states "הלוא כה דברי כאש" - (ירמיהו כג-כט) “*Behold, My word is like fire.*” The *Torah* is compared to fire. A unique property of fire is that it destroys physical substances while also incorporating them into its flame. The more physical material that is added to the fire, the larger the flame becomes. So too, is a man's relationship with *Torah*. When a person delves into the *Torah* and becomes one with it, the *Torah* becomes akin to a flame that engulfs him entirely, purifying him and in a sense, makes him into a torch to *Hashem*. In the process he grows, just as a fire grows when it is fed with fuel. This lesson was implicit in *Hashem*'s command to *Moshe* to throw the block of gold into the fire.

מעשה אבות ... סימן לבנים

וזאת התרומה אשר תקחו מאתם זהב וכסף ונחשת וגו' (כה-ג)

For over a century, American Jewry have been widely renowned throughout the world, as a charitable and generous group, who are looked upon in so many situations to provide assistance to their needy brethren spread all across the world. Numerous *Rabbonim*, *Roshei Yeshivah* and *Rebbes*, not to mention countless *shluchim*, have made the arduous journey from Europe, *Eretz Yisroel* and the like, and their financially better-off brethren in America have generally been counted on to come through in a time of need.

The famed *Posek*, R' Chaim Ozer Grodzenski ZT”L, in particular, held American Jewry in the highest regard. Once, when a *bochur* came to Vilna from the *Grodno Yeshivah* on a mission from his *Rosh Yeshivah*, R' Shimon Shkop ZT”L, to raise seriously needed funds, R' Chaim Ozer told him to wait one minute and disappeared into a back room. Emerging a minute later, he held in his hand a single bill. He held it up and