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(1) או"ח פה, הובא משו"ת יעב"ץ (2) שו"ת שלמת חיים
שנו (3) שלי"ה מסכת שבועות (4) הל' קריאת שמע או"ח
סא (5) סעיף כב (6) ברכות טו: (7) או"ח קמב (8) או"ח
סאכב

לעילוי נשמת ר' מרדכי
ר' דוד צבי לאב ז"ל, נפ'
אדר תשמ"ג * תנצב"ז

מעשה אבות סימן לבנים

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

For a very long time, **R' Chaim Pinchos Scheinberg זי"ל** would travel overseas to collect money for his *Yeshivah, Torah Ore* in Jerusalem. He would visit various communities for six weeks at a time, from *Rosh Chodesh Adar* until *Pesach*. While he was there, he would lift the spirit of the communities and encourage them; people would gain inspiration just by looking at him. Even though the purpose of his trips was to sustain and support the *yeshivah*, he would sadly admit that it took him six weeks to build himself up again to reach the level he was on before he began his journey. In the early years, when he was not as well-known, R' Scheinberg would go to Jewish communities all over the United States and collect small donations. Years later, when people asked him why he had to endure such embarrassment while collecting for his *yeshivah*, he responded that just as the prophet *Yechezkel ben Buzi* humiliated himself for *Torah*, so, too, was he prepared to endure disgrace for the sake of *Torah*. He didn't seek honor in his travels; he was there on behalf of the *yeshivah*, and there was nothing that was beneath him if it could fill the *yeshivah's* coffers.

As he grew older, and it became more and more difficult for him to make the trip abroad, some of his *talmidim* tried to stop him. But he insisted on traveling to Europe and America to raise the needed funds. As the traveling took a toll on his health and the pressure to stop increased, R' Scheinberg insisted, almost prophetically, "I will travel until I am 100 years old." And that is exactly what happened! Until he was about 85 years old, he made those trips without an escort. For the next fifteen years, as awestruck flight attendants looked on, he continued to travel but with another person escorting him.

During his visits to America, R' Scheinberg held appeals in Boro Park, in Congregation Anshei Sfard. He would sit and learn in the *shul*, and as each *minyan* ended, he would deliver a short and impassioned appeal for the *yeshivah* and then circulate among those *davening*, holding out a cigar box to collect the donations. *Talmidim* and others were troubled that such a towering personality like the *Rosh Yeshivah* had to lower himself to make continuous appeals every half-hour or so, from sunrise until late in the morning. They appealed to him to stop but he refused. One of his students asked him how much money he collected during that time. He responded that he collected approximately \$1,000.

His student was shocked. This was not a huge sum of money. He urgently pleaded with R' Scheinberg to stop collecting and he would personally give the \$1,000. He felt that this kind of collecting was an insult to R' Scheinberg's honor.

The *Rosh Yeshivah* looked at his *talmid* and answered with a smile, "*Mein Tayere, ich mach mit der Gaon's golus*. (I am enduring an exile similar to the **Vilna Gaon's זי"ל** who exiled himself to atone for his sins)." His honor did not matter; R' Scheinberg was willing to suffer humiliation like the *Gaon* for the perpetuation of *Torah*.

On another occasion, when his *talmidim* offered to take over his collection duties, he told them it wasn't worth it. They insisted on doing it for him until he finally responded, "Look, let's be fair. If you ask them, they will give you \$1. But if I ask them, they will give me a five!" And when his *talmidim* offered to cover all the money, he would smile and tell them in his gentle way, "In order for a *yeshivah* to be successful, it must be supported by the entire *Klal*."

He would then share the story of the rich man who came to visit **R' Yisroel Meir Hakohen Kagan זי"ל**, the saintly **Chofetz Chaim**. He saw the deprivation and hunger of the students and wished to do something meaningful. The man walked into the *yeshivah* in Radin and offered to cover all the expenses of the *yeshivah* for the next five years.

The *Chofetz Chaim* was very appreciative of the man's generous pledge but he turned down the offer, saying, "You can give your share, but not the whole thing! You can't take away the *zechuyos* of the others who want to support *Torah*."

R' Scheinberg compared this to *Klal Yisroel's* participation in the building of the *Mishkan*. There could have been one wealthy benefactor who sponsored the construction of the entire sanctuary but this was not the Will of *Hashem*. He wanted each and every Jew to be involved and thus, every person gave their share towards the construction.

משל למה הדבר דומה

ועשו לי מקדש ושכנתי בתוכם וגו' (כה-ה)

משל: A man hired a carpenter to help him restore an old farmhouse. He had just finished a rough day on the job. A flat tire made him lose an hour of work, his electric saw quit, and now his ancient pickup truck refused to start.

The boss drove him home and they sat in stoney silence. On arriving, he invited the boss in to meet his family. As they walked toward the front door, he paused briefly at a small tree, touching the tips of the branches with both hands.

After opening the door, the man underwent an amazing transformation. His tanned face was wreathed in smiles and he hugged his two small children and his wife. Afterward,

he walked the boss to his car. They passed the tree, and the boss' curiosity got the better of him. He asked him why he touched the tree earlier. "Oh, that's my trouble tree," he replied. "I know I can't help having troubles on the job, but one thing is for sure; troubles don't belong in the house with my wife and children. So I hang them up on the tree every night when I come home. In the morning, I pick em up again."

The boss was impressed. But the carpenter smiled wistfully. "Funny thing is," the man concluded, "when I come out in the morning to pick them up, there aren't nearly as many troubles as I remember hanging up the night before!"

Adapted from "Rav Scheinberg"
by Rabbi Yechiel Spero

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - the charity that simply feeds & clothes Shomer Shabbos Jews in Pretz, Yisroel with zero overhead

וצפית אתו זהב מהדר מבית ומחוצן
תצפנו ועשית עליז וזר זהב ככרוב (כב-א)

The *Torah* describes the *Aron Kodesh* and its dimensions: "*They shall make an Aron of Shittim wood, two and half amos its length; an amah and a half its width; and an amah and a half its height. You shall cover it with pure gold, from inside and from outside you shall cover it.*" What was the significance of pure gold covering the *Aron Kodesh* from within and without? The *Gemara* (יומא עב) tells us that any *Torah* scholar who is not "תורכו כבור" - the same inside and outside, is not considered a true *Talmid Chacham*. Just as the *Aron Kodesh* was gilded with gold identically on the inside and the outside, so too must a *Torah* scholar be of genuine character and integrity, on the inside and the outside.

The **Gemara** (ברכות כח) relates how Rav Elazar changed Rabban Gamliel's admission policy to the *Yeshivah* and opened its doors to all newcomers. In total, 400 benches (some say 700) were added for all the new *talmidim*. Rabban Gamliel heard about this and was very disappointed, realizing he may have unfairly withheld *Torah* from many *talmidim*.

The **Chiddushei HaRim** wonders: after all, Rabban Gamliel knew perfectly well that he himself turned away these newcomers because he saw that they were not "*Tocho K'baro*." Why should he have regrets now? My *machshava* here is that these regrets were not immediate, but after a while he noticed an amazing thing; all those students who appeared superficial when he first met them became true *Talmidei Chachamim* inside and out, like the *Aron Hakodesh* with gold. His regrets were that he had not given his students ample opportunity to grow. He acted too quickly in rejecting them, not realizing that true *Torah* learning would actually change them to be "*Tocho K'baro*." May it be the will of *Hashem* that each child's true potential is realized and they are each able to shine in their own way and become true *Talmidei Chachamim*.

DRUSH V'CHIDDUSH

ועשית את הקרשים למשכן עצי שטים צמדים ... (כו-טז)

The **Medrash Tanchuma** comments that when *Hashem* commanded *Bnei Yisroel* to make the planks of the *Mishkan* from acacia wood, standing erect, He was implying that they should take those acacia trees which were prepared and already standing for this purpose. *Avraham Avinu* had planted these trees many years earlier in *Be'er Sheva*. When *Yaakov Avinu* went down to Egypt with his seventy souls, he transplanted the trees there. Before he passed away, he told his sons that *Hashem* would one day command that they build a *Mishkan*, a sanctuary to house His Divine Presence, and they were to use these trees for the construction. Were there no suitable trees in Egypt? Why did the Patriarchs go to such lengths? Couldn't the Jews simply purchase wood from gentile traders who used to sell them food (*Yuma 75b*)?

R' Yaakov Kamenetzky זי"ל explains that the Patriarchs acted thus in order to raise the spirits of their descendants

EDITORIAL AND INSIGHTS ON THE MIDDAH OF יופי

The beautiful *yerios* (curtains) that covered the *Mishkan* were draped with another layer of goatskin. Rashi says the reason was to teach us *derech erez* - that when you have something beautiful and extraordinary, you must be extra careful with it. Something with incredible beauty and value must be handled with extreme care! **R' Avraham Pam זי"ל** commented here: "What could be more beautiful and valuable than you! Every human being is unique and special and it would have been worth creating the entire world if you were the only person in it!" He would often tell his *talmidim* how special they are and what beautiful *neshamos* they have with unlimited potential for greatness! Each one is precious! In order to achieve that potential, a person must recognize his strengths and greatness, for if he doesn't, he is denying the great gift that *Hashem* gave to him.

We often tell our children that we grew up in a different world. We were not so involved in materialism and instant gratification. We shake our heads and tell them what a crazy world we live in today - the "ME" generation - and how one can barely walk in the street without being affected by negative influences. How do we think this makes our children feel? It makes them feel like they don't stand a chance! We feed them so much negativity, that they feel like there is no way they will succeed in life! This is the wrong message. We need to tell them how special they are! Tell them that they have very special *heilege neshamos* if *Hashem* gave them such difficult challenges! Tell them they are amazing kids with so much knowledge, so much *chessed*, and so many opportunities for growth! Yes! They are the "ME K'AMCHA YISROEL" generation! They are so special and unique that no one in any other generation can do what they do! If we apply the advice of Rashi to our children and others, to show extra care when handling something especially precious and beautiful, we will hopefully help them truly shine!

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

יריעת האהל יהיה סרוה על צדי המשכן מזה ומזה לכסותו ... (כו-יג)

who would be enslaved in Egypt. It was not enough to promise the Jews that they would be redeemed; the groves of acacia trees that Yaakov planted in Egypt were a tangible reminder to the enslaved Jews that their eventual salvation was a reality. (**Targum Yonason** brings an interesting fact: The tree that Avraham planted in *Be'er Sheva* was brought by angels to the Red Sea. It floated on the water and the angel announced, "This is the tree that Avraham planted." The Jews took it and made it into the inner beam of the walls which was seventy *amos* long. When they set up the *Mishkan* this beam would miraculously twist like a snake inside the boards and pass through each wall from one end to the other, and turn the corners between one wall and the next!)

R' Yaakov says that this is one of the reasons why the authors of the *siddur* included the order of the *korbanos* in the daily prayers. The more we are familiar with what took place in the *Bais HaMikdash*, the more excited we will be and the eventual rebuilding of the *Bais HaMikdash* will seem to us.

דרגה יתירה FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

יריעת האהל יהיה סרוה על צדי המשכן מזה ומזה לכסותו ... (כו-יג)