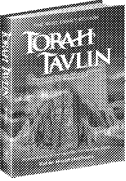


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שבת קודש פרשת תרומה
Shabbos Parshas Terumah
ו' אדר תש"ע - February 20, 2010

תורה תבלין

הגדע צרבי גמליאל הכהן רבינו גי' שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

וצפית את זהב טהור מבית ומחוץ תצפנו ועשית עליו זהב סביב וגו' (כה-יא) - תלמיד חכם צריך להיות תוכו כבד
מצוות התלויות בו, עכ"ל.
הרי לנו שכל תרי"ג המצוות היו כלולות בעשרת הדברות שבחוקות, ונמצא שכל התורה היתה מונחת בארון, וזוהי שציונה התורה לצפות ולכסות את הארון מבית ומבחוץ, לומדים אנו על התלמיד חכם שהוא התורה, שאם אין תוכו כבדו אנו נקרא בשם תלמיד חכם.
תלמיד חכם שאינו מתנהג תוכו כבדו, מאבד בזה את השם תלמיד חכם, וכמו שבחוץ רוצה האדם להראות יפה לפני כולם, ושכולם יחזיקו ממנו באמת - כך בדיוק צריך הוא להיות בפנימיותו, ובמילים פשוטות: לא להיות צבוע!
ולמדנו בזה חז"ל גם בכללות, שמכל דבר בתורה צריכים ללמוד איזהו לימוד או מוסר, ולדעת מהתורה איך לנהוג בכל מצב בחיים.

טיב התבלין

לקחי חיים ודברי התעוררות
נסדור עפי" פרשיות השבוע

מאוצרותיו של המגיד

דבר אל בני ישראל ויקחו לי תרומה וגו' (כה-ב) - גילוי אהבת ה' ע"י שנתת הגויים
שמקודם שהבדילו ישראל את עצמם מן המצרים, היו אוהבים אותם, שלא היה בזה שום חשש נזק כיון שהיהודים הרחיקו את עצמם מהם, אבל אחר שזאת הבאי שהיהודים רצו להתחבר אליהם, הבדיל הקב"ה אותם מהם ע"י השנאה וכו".
ובזה הוא מבאר הפסוק, 'ואמרתם במה אהבתנו', היינו שהיהודים שואלים את ה', במה מתבטאת אהבתך אלינו, שהרי מאפשר אתה לאומות העולם למרר את חיינו, והאנטישמיות חוגגת בראש כל חוצות, ועל כך עונה להם ה' 'הלא אח עשו ליעקב', שכל אותה שנתת הגויים היא מגודל אהבתך אליהם כי בלי זאת הייתם מתחברים - אחוה אל עשו - 'אומות העולם' ומושפעים מהשקפותיהם ואורח חייהם, שהלא 'ואוהב את יעקב' היינו שאני אוהב אתכם ורוצה לשכון בבתכם, ואם אתם מושפעים מעשו איני יכול לדור אצלכם, שהרי 'את עשו שנאתי'. וכן יש לבאר את הפסוק 'ואבדיל אתכם מן העמים להיות לי' (ויקרא כ' כ"ו), היינו, שהקב"ה הבדילנו מן הגויים ע"י שחידש בלבם שנאה אלינו כדי שלא נושפע מהם לרעה ונכלל להיות חלקו - 'להיות לי'.
ולפי"ז נוכל לבאר את המדרש, שמלמד את ישראל כיצד ליכות להיות חלקו של ה' ושישכון ביניהם - 'ויקחו לי תרומה', דע"י שהיו מובדלים מהשפעת הגויים - 'את עשו שנאתי', ובכך יתקדשו וישכנו ה' אצלם.

מאוצרותיו של המגיד

The Mishkan was constructed with solid beams to ensure its sturdiness but also to symbolize our spiritual connection to Hashem. At times, we appear to be strong enough to carry heavy loads of spiritual exertion. But even such a connection, with one little poke, when something doesn't work out quite right, can be severely damaged or even destroyed. We must achieve a strong and lasting connection, built upon a real foundation of Avodas Hashem.

מאת מו"ה ר' דוד צבי לאה ז"ל - נפ' ב' אדר - תעצ"ה
רב דקדוק אהבת ישראל, קליבלנד הייטס

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
A "Torah" Table: The Purim Seudah (Part 1)

The Obligation. Both men and women are obligated to eat a festive meal on Purim (1). This is to celebrate and give thanks for being saved from the evil decree of Haman. One should have in mind before starting the meal that he is doing so to fulfill this *mitzvah* and remember the miraculous salvation (2). It is very desirable, for multiple reasons, to learn *Torah* before starting the meal (3) and to discuss some of the *Megillah* concepts during the meal. Since Purim is thirty days before Pesach, many start reviewing some of the Pesach laws during the meal. It should be a *fleishig* (4) bread meal (5) with wine (6).
The Time. One can fulfill this *mitzvah* only during the actual day of Purim (7). Many people have a *minhag* to start the meal in the late afternoon and to continue well into the night (8). They should make sure to eat a *kazayis* of bread and the main part of the meal before sunset (שקיעה) and then they say "על הנסים" in *bentching* even though it is recited at night. Many eat the meal in the morning and are fully *yotzei* (9). When Purim is on Friday it is preferable to eat the *seudah* in the morning.
The Company. Since it is difficult to celebrate in a joyous manner while alone, one should try to have family and friends at his *Purim seudah* (10). Songs of praise should be sung during the meal and various aspects of the miracle discussed. Children under *bar mitzvah* should be educated to take part in the meal.

הוא היה אומר
R' Yoshe Ber Soloveitchik ZT" (Bais Halevi) would say:
"there are three conditions to the mitzvah of tzedakah: (all), (from all), (with all). To collect funds for the poor, one must do it 'בכל' - with any and all who are willing to lower their honor and self-respect on behalf of others. When accepting a donation, it should be 'מכל' - from all those who find it in their heart to help out a fellow Jew in need. And the donation itself should be 'כל' - any amount that is given should be accepted graciously and with thanks."

R' Yitzchok Eizik of Komarno ZT" (Noitzer Chessed) would say:
"It is perfectly true that the main thing is to study Torah for its own sake. But this is a most elevated plane and it is impossible for a man to arrive all at once to the stage of 'Torah for its own sake.' One is forced to study Torah out of ulterior motives at first, until his character has been sufficiently refined to enable him to take delight in the Torah. But the foolish try all at once to seize hold of this inner light, and since they are unworthy of it, they give up Torah study entirely. In order to negate this thinking, the sages declared: 'He who does not study (correctly) is deserving of death.'"

A Wise Man would say:
"The richest person is not the one that has the most but the one that needs the least."

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מעשה אבות ... סימן לבנים

ועשו לי מקדש ושכנתי בתוכם וגו' (כה-ה)

The territory of Crimea is located on the northern coast of the Black Sea. This troubled land was conquered and controlled many times throughout its history. The Greeks, Persians, Goths, and Mongols (among others) all controlled Crimea in its early history. In the 18th and 19th centuries, the Russian Empire ruled the land, followed by the Soviet Union in the 20th century, Germany during World War II, and now, Crimea is an autonomous Ukrainian region.

Crimea is also a land rich in Jewish historical life. Jewish settlement in the Crimean peninsula is believed to date back to the period of the Second *Bais Hamikdash*. During that time local Jews succeeded financially in commerce, yet remained separate from the non-Jews. Even when Islam began to spread in the region, Jews were impervious to its influence. The exemplary life led by Crimea's Jews during that period had a profound effect on the neighboring kingdom of Kuzar, whose residents, along with their ruler, converted to Judaism. The region, however, endured many upheavals and the peninsula was eventually captured by the Turks. Even when it was under Turkish rule, though, its Jews prospered.

Although Crimea's Jews excelled in their hospitality and *chessed* they were largely unlearned and desperately needed a *rav* to guide them. When a group of Jewish merchants from the Crimean city of Karasubazar (modern day Bilohirsk) traveled to Constantinople, they offered **R' Chaim Chizkiya Medini ZT"l**, the rabbinate there. He accepted and moved to the Crimea, where he served from 1867 until 1899, establishing a *yeshiva* and raising the observance level of the community that had been without a rabbi for many years. He found the offer particularly attractive because it enabled him to achieve two important life-goals: to remain in *Torah* learning and to write his magnum opus, the **Sdei Chemed**.

One grave danger, though, threatened to crush the peaceful Crimean Jewish community - that of the Karaites, who had lived there for hundreds of years. Ibn Reshef, the Karaite leader during R' Chaim Chizkiya's tenure in Karasubazar, was obsessed by two goals: to undermine the *mitzvah* observance of Crimea's Jews and to indoctrinate them with his views. To achieve these aims, he spread false rumors to the effect that Crimea's Jews were not Jews at all, but rather of Karaite origin. He based his claims on three "proofs" which he used to corroborate his thesis. The first was that Crimea's Jews sat on the floor of their synagogues, a practice that corresponds to a Karaite custom. The second was that Crimea's Jews, unlike Jews of other backgrounds, had no exclusive dialect, such as Yiddish or Ladino, but rather conversed in the language of the local Tartars. The third was that Karaite books could be found in many Jewish synagogues on the peninsula.

With characteristic energy, R' Chaim Chizkiya set out to disprove Ibn Reshef's ridiculous claims. His conclusions appear in Sdei Chemed. He refutes Ibn Reshef's first claim by stating that the fact that Crimea's Jews sit on the floor in their synagogues is not indicative of a Karaite origin because other Jews sit on the floor as well. "In Jerusalem, many Sephardic Jews sit on the floor when they pray," he wrote. Noting the **Rambam's** comment in *Hilchos Tefilla* (א-ה) that many Jews of Sephardic and Western origin sit on the floor in their synagogues, R' Chaim Chizkiya asked, "Why did the Rambam cite this custom in a halachic work? It would appear to be out of place. Apparently, the Rambam had a flash of *Ruach Hakodesh* at that moment, and included this remark to prevent the future disparagement of Jews who maintain such a custom!"

To refute the second claim, he made it clear that Jews of many communities in the Diaspora converse in the local vernacular, as opposed to their own unique tongue, and that such a practice in no way points to a lack of Jewish origin.

The third claim, he wrote, is also absurd because the main synagogue in Damascus happens to contain a closet filled with Karaite writings, and it is certainly not a Karaite synagogue. Unfortunately, Karaite writings have a tendency to turn up in far-flung areas, even sometimes in religious synagogues. Demolishing Ibn Reshef's "proofs," the *Chacham* saved the Jews of Crimea.

משל' למה הדבר דומה

ועשית את הקרשים למשכן עצי שטים עומדים וגו' (כו-ט)

משל' An army on the move often needs to destroy bridges

after their crossing to prevent the enemy from attacking from behind. But what happens when an already destroyed bridge is now needed? In that case, a group of army engineers are employed to construct a fast-track bridge over a river or body of water. Strong cables are fastened from one shore to the other. Then huge balloons are inflated and placed on top of the water. Next, a makeshift frame and track around and over the balloons is laid. This quick bridge is quite effective, easily constructed and taken down while

providing safe transport for army troops and equipment.

Someone once asked an engineer, "If this method of bridge building is so effective, why are so many resources put into more traditional bridge building?"

Answered the army engineer, "Ach, that's obvious! The quick method of construction, although fast and effective, can only be temporary. After all, it is reliant on a balloon. One little puncture in that balloon and the bridge is finished. A bridge of steel and stone, however, can withstand years of use and remain in top condition."

ויקחו לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי וגו' (כה-ב)

The Jewish People are commanded to erect a sanctuary for the Divine Presence. But it also serves another purpose; to elevate the spiritual psyche of the Nation, who will channel their efforts into building a House of G-d.

Two of the greatest *Rebbes* of yesteryear, **R' Yitzchok of Vorki ZT"l** and **R' Menachem Mendel of Kotzk ZT"l**, were lifelong friends who were loyal and inseparable companions even though their individual modes of *Avodas Hashem* were as polar opposite as night and day. The Kotzker was sharp and short with people, his introverted personality literally "scared" people away. R' Yitzchok of Vorki was an open and ultra-friendly man who embraced *yidden* of all walks of life.

The Kotzker Rebbe once said to his friend, "My manner of living is that of separatism, of dwelling apart from people. In fact, this approach is implied to in the *Torah*. In *Parshas Terumah*, when contributions to the construction of the *Mishkan* are discussed, *Hashem* tells the Jewish People, '*They shall take unto Me an (uplifted) offering, from every man whose heart moves him.*' When a person seeks the path of truth, the guiding principle should be one of *truth* - literally, '*raising up*' and separating oneself from another. This implies that one should separate himself from all people; even good people, the finest of men - even from, '*Any man whose heart moves him.*'"

"As a matter of fact," the Vorki Rebbe replied smiling, "I, too, base my approach of friendship to all mankind, on the very same *posuk*, '*They shall take unto Me*' - one should take from everyone. But that can only be done if people join together in harmony and learn the good from one another - '*From every man whose heart moves him*' - he brings his offering from the goodness of his heart."

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

לב שו"ב

Hashem tells us, His beloved children, to build a home in which He can dwell in, but in order to do so, He says to us, "*Take for Me a donation.*" This is rather strange. We should be asked to GIVE an offering, not to take one!

R' Meir Leibush Malbim ZT"l explains so beautifully that really no human being is in a position to give. Everything we have belongs to *Hashem* and is a gift to us. So what can we offer *Hashem*? The *posuk* continues with the words, "*From each man according to the willingness of his heart.*" This, says the Malbim, is the only thing we can offer *Hashem*, and it is the only thing *Hashem* wants! רחמנא ליבא בעי - *Hashem* wants our heart! The good intentions and strong desire to truly please *Hashem* is the only thing we can really offer our beloved Father in Heaven, for it is the only thing that is truly our own. It is like asking one's father for money to buy him a present. If you say, "Tatty, can I have money because I need to buy you a birthday present," it probably won't go over too well! But if you say, "Tatty, please can I have money because I love you so much and I want to buy you a gift," now that's an offer no father can refuse.

The Malbim goes further and says that through the act of using what *Hashem* has given you, *L'Shaim Shamayim* - truly for *Hashem's* sake - whether it is material possessions, talents or abilities - only then does one truly acquire these possessions, and only then is it as if he has given his own property as a gift to *Hashem*! It's almost like Tatty saying, "Thank you for the present. I love you so much. Keep the change!"

TORAH GEMS

וצפית אותו זהב טהור ועשית לו זר זהב סביב וגו' (כה-ד)

The three golden crowns (זר זהב) which are placed on the three most prominent vessels in the *Mishkan* - the *Aron*, *Shulchan* and *Mizbeach* - represent the three dominions of Judaism: *Kesser Torah* - *Torah* scholars, *Kesser Kehuna* - *Those worthy of service in the Mishkan*, and *Kesser Malchus* - the monarchy. It is interesting to note that the crown for *Kehuna* is placed on the edge of the altar just as the crown for *Malchus* is placed on the *Shulchan*. But why is the crown of *Torah* placed on the *Aron*? It should rather be placed directly on the *Torah* or the *Luchos* themselves?

R' Zelig Epstein ZT"l gives a deep and penetrating response. The crown of *Kehunah* is placed on the altar for the altar is what symbolizes the purpose of the *kohanim*; the ability to perform the services necessary inside the sanctuary. These include preparing and slaughtering the *korbonos*, offering the spices and incense and retaining the purity of the *makom hamikdash*. This is all represented by the altar and as a result, the crown of *Kehuna* is placed on it. Likewise, *Malchus* - Royalty, is manifested by a display of honor, respect and power. The *Shulchan*, upon which the showbread rests is the embodiment of Royalty.

However, *Torah* is different. The entirety (שלמות) of *Torah* is not based on the *Torah* itself - but rather on the person who is studying and imbibing it. If a person is not a vessel worthy of accepting the *Torah*, then the *Torah* itself will be lacking. The *Aron* is not only the place where the *Torah* is stored, it represents the person who purifies himself to the point that he can become a proper receptacle of the *Torah*, thereby becoming one with the *Torah*. This truly is the *shleimus* of the *Torah* and for this reason, the crown of gold is not placed on the *Torah* itself, but on the *Aron* - the person - that internalizes the *Torah*.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

דבר אל בני ישראל ויקחו לי תרומה מאת כל איש אשר ידבנו לבו וכי' (כה-ב)