

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

(Monsey, NY)

הדלקת נרות לשבת - 8:05
זמן קריאת שמע/המ"א - 8:56
זמן קריאת שמע/הגר"א - 9:32
סוף זמן תפילה/להגר"א - 10:25
שקיעת החמה שבת קודש - 5:28
מוצש"ק צאת הכוכבים - 6:18
צאה"כ / לריבו תם - 6:40

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שבת קודש פרשת תרומה – ד' אדר א' תשע"ו

Shabbos Parshas Terumah - February 13, 2016

מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

דבר אל בני ישראל ויקחו לי תרומה וכו' (כה-ב) - ביאור כוונת המילים 'ויקחו לי'

ועשו לי מקדש ושכנתי בתוכם ... (כה-ח)

במלת י"ב חודש להסתלקות הגה"צ רבי לוי הכהן רבינוביץ זצ"ל, ראינו לנכון ללקט מתוך שיחותיו של רבינו כמה וכמה עובדות והליכות מצדיק נשגב זה, אשר יש בהם כדי ללמד אורחות חיים, ויהיה זה לזכרו ולעילוי נשמתו.

בפתח דברינו ראינו לנכון לציין מאמד מדברי רבינו בספר טיב התורה, על מאמר הכתוב בפרשתן (כה, ח) ועשו לי מקדש ושכנתי בתוכם. שעל זה פירש רש"י: ועשו לשמי בית קדושה. עכ"ל. מדבריו רואים שבכדי לעשות דבר שתהיה לשם השמי"ת, צריך שיהיה מתוך כוונה רצויה, לשם שמים, ללא שום נגיעה ופניה, כי הן בגרבת המשכן נאמר 'ויקחו לי', והן בהקמת המשכן כתוב 'ועשו לי', כי בכדי שתהיה הדבר רצוי בשלימות לשמים צריכים שתהיה כל כולה בלתי לה' לבדו. ומביא שם רבינו מספר צוואת הריב"ש שכתב: "ובכל דבר שיעשה, יחשוב בזה שהוא עושה נחת רוח לבוראו יתברך, ולא לצורך עצמו אפילו מעט, אפילו אם עשה שיהיה לו תענוג בעבודתו, וזה לצורך עצמו, ובכל דבר שיעשה יחשוב שעושה נחת רוח בזה להשכינה, ולא יחשוב במחשבתו אפילו מעט לצורך הנאותו, כי הבל וריק, ולמה יעשה להנאותו, וגם אם עושה כמה דברים והכנות כדי שיוכל לעבוד בדביקות, ויהיה לו תענוג בעבודה זו, גם זה עובד לצורך עצמו, רק עיקר שתהיה כל עבודתו לצורך השכינה, אפילו מעט לא יהיה לצורך עצמו, עכ"ל.

שתי נקודות נחוצות בעיני עבודת השמי"ת כלולים באלו הדברים הנזכרים מצוואת הריב"ש. האחת הוא עצם העבודה שתהיה לשם שמים בלבד ללא שום מטרה עצמית והשניה היא המחשבה הקדומה להמעשים שעושים, להתבונן בכל דבר האין לעשותו באופן רצוני ביותר, שתהיה כולה לשם שמים, ללא שום פגם, כי לפעמים יכולים לעשות איזה מצוה, אך מאוד שלא עושים אותה מתוך התבוננות נוחלים הפסד בצידה, כי יתכן שע"י אותה פעולה, גורמים איזה דבר המביא לידי תקלה.

נראה כי אין מלים שיכולים לתאר את מהותו של **רבי לוי זצ"ל** יותר מדברי צוואת הריב"ש האלו, כל מהותו היה עבודת ה' לשמה, וכל פעולה שעשה היה מתבונן מקורם האין לעשותה באופן שיהיה זה לרצון השמי"ת, עוד משהו טל ילדותו כשנשאר יתום מאביו ואמו, בהיותו אז בודד בעולם קיבל על עצמו שכל ארחות חייו יתנהל ע"פ רעת החפץ חיים וספריו יהיו נר להגליו, ואכן כל ימיו היה אדוק בהחלטה זו, כל פעולה שהיה עושה היה מתבונן אם ראוי לעשותה על פי השקפת החפץ חיים או לא, ואם היה נראה לפי דעתו כי למדן החפץ חיים לא היה נראה ליה צעד מסוים היה נמנע מלעשותו. וכך היה נוהג כל ימי חייו, טרם כל פעולה היה מתבונן האין לעשות את המוטל עליו מבלי לפגוע או מבלי להכשיל את הוולת. באחד הימים הבחין בשני בחורים שהיו משוחחים ביניהם בזמן שהציבור היו אומרים עלינו לשבת, ובמקום לומר להם שלא התנהגו כדבעי, נישג עליהם ואמר להם אילו הייתם יודעים מעלת אמירת עלינו לשבת לא הייתם משוחחים ביניהם בשעה שהציבור אומרו. ובכך נתן להם להבין כי הם לא עשו כשורה מבלי לתלות את הדבר ברצות עצמם. השמי"ת יעזור שנוכל להתבונן בדרכיו ללכת בעקבותיו, ותהיה נשמתו צדורה בצדור החיים.

the parshiyos - "אין מוקדם ומאוחר בתורה": Chazal tell us: **נמשל** of the *Torah* do not necessarily follow the chronological order of history. Thus, although the *Mishkan* according to many sources was to be an atonement for the sin of the Golden Calf, the command to construct it was delivered here

A SERIES IN HALACHA LIVING A “TORAH” DAY
הלכה למעשה
Keeping the Jewish Camp Holy (71)
"והיה מחניך קדוש"
Wearing Red Garments and Ornaments. A question was recently posed to me about wearing or avoiding red garments, a question that was relevant to the questioner’s family. It soon evolved into numerous mini-queries, such as does this apply to ladies clothing only, or even to men and children? Does it affect every shade of red or only bright red? Can a garment be partially red? Does a girl’s head-band, lady’s *tichel*, man’s tie or ornamental jewelry present a problem?
The Source. The *Gemara* in *Berachos* ⁽¹⁾ is the source according to the explanation of the **Aruch** printed on the side-margin. The *Gemara* tells of a lady who went outside wearing a bright red garment, the type that attracts attention, and one of the sages of the *Gemara*, *Rav Ada Bar Ahava*, reacted very strongly. From here the **RM'A** ⁽²⁾ and the **SHACH** ⁽³⁾ write that Jewish people should not wear red clothes. Even though the case in the *Gemara* was with a lady, it seems from their wording that men are also included. In most societies, red clothing is more commonly worn by girls and ladies and that is why most of the questions pertain to them. The reason for this *issur* is three-fold:
1) In the words of the *Aruch*, a red garment is a garment of *pritzus* (breaking the laws of modesty) and causes those who are attracted to look at it to sin.
2) **Because of "בחוקותיהם לא תלכו"** - not following the ways of *Rabbeinu Bechaye*. (To be continued)

הוא היה אומר ...
R’ Schneur Zalman of Liadi ZT”L (Baal HaTanya) would say:
Concerning *Tefillah*, our Sages have taught us: *‘Better a little with the proper intentions than a lot without the proper intentions.’* However, with respect to *tzedaka* and giving charity to the poor, it is quite the opposite: *‘A lot without the proper intentions’* is also good! The main purpose in giving *tzedaka* is to help others; the motivation behind the deed is secondary. In simple terms, the more money that is given, the more good can result from it.”

R’ Mordechai of Neshchiz ZT”L (Rishpei Aish) would say:
“Their knobs and their branches shall be (made) out of one piece; all of it shall be one piece of beaten work of pure gold.” The Hebrew word 'מקשה' is similar to the word 'קשה' which means difficult or hard. It is a very difficult thing, the *Torah* tells us, to reach the level of *‘pure gold,’* making sure that we live our lives to the purest level, our every penny is ‘kosher’ untainted by the slightest hint of fraud or deception. True, this is 'קשה' - it is quite a difficult task to achieve, but one who does so is likened to the *Menorah* itself, whose purity illuminated the very heavens.”

A Wise Man would say:

“In daily life we must see that it is not happiness that makes us grateful, but gratefulness that makes us happy.”

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לענין ר' מרדכי בן ר' דוד
עבד לאב ז"ל נפ' ג' אדר
תשמ"ג * תנצב"ה

(1) ברכות כ. (2) י"ד קעח (3) שך שסג (4) מהרי"ק הובא ב"ש שם (5) רבינו בחיי שמות כחטו (6) ז"ג (ז)

מעשה אבות סימן לבנים

ונקדתי לך שם ודברתי אתך מעל הכפרת מבין שני הכרבים אשר על ארון הקודת וכו' (כה-כה)

In the early 1960's, over one thousand students were sitting and learning *Torah* in the great hall and *Beis Medrash* of the *Ponevezh Yeshivah* in *Bnei Brak*, under the direction of **HaGaon R' Yosef Shlomo Kahaneman ZT"l**. When a young man arrived from Switzerland and asked to be accepted into the *yeshivah*, he was unfortunately turned down as there was absolutely no extra space for him. The boy was not discouraged. Instantly, he asked to speak with the *Ponovezher Rebbeztin*. The request was laughable, for everyone knew that the *Rebbeztin* had absolutely no influence on the enrollment of new students into the *yeshivah*. What could he hope to gain? But they felt sorry for him and allowed him to meet with her.

When he entered the *Rebbeztin's* home, the young man took a letter out of his pocket and handed it to her. She read it, smiled, then stood up and told the young man to follow her to see the *Rosh Yeshivah*. The *Rav* welcomed them warmly. Then, immediately after reading the letter, he approached the young man and embraced him. He kissed him on the forehead and then proclaimed for all to hear: “You are hereby accepted as a student in the *Ponevezh Yeshivah*.”

And then, the *Rav* explained everything. When the young man was still a child, his parents traveled each year to a holiday resort in Switzerland. In the winter of 5715 (1955), the *Ponovezher Rav* fell ill and had to undergo a serious and complex operation. His doctors advised him to take a break from the yoke of the *yeshivah*, his exhaustive workload, and the multitude of visitors that he received, saying that it was better for him to travel to Switzerland and rest.

The *Rav* and his wife traveled to the same resort, but upon arrival they learned that their hotel was almost completely booked, the only available room being on the third floor. Because of the *Rav's* health, however, they could not use that room. The hotel owner, who was honored by the presence of the *Rav* in his establishment, made great efforts to switch his room with one on the first floor. It just so happened that this young man (who was then a boy) was staying in the hotel with his mother, and they booked, as they did every year, a room on the first floor. The hotel owner tried his luck: Perhaps this woman would agree to switch rooms with the *Rav*? He mentioned to her how much it would mean to the great *Gaon* and the woman agreed to the switch, but asked the hotel owner to also obtain the permission of her young son. Was he also prepared to forgo the comfort of the first floor and walk up two extra flights of stairs? The boy was asked and he absolutely agreed.

Half an hour later, the *Rebbeztin* stood at the door of their third-floor room, profusely thanking the woman and her son for having given up their room. When you come downstairs, she told then, please stop by the room as the *Rav* would like to personally thank them for the great favor which they were doing for him. She offered the young boy some bars of chocolate as a token of appreciation, but the boy turned down the offer.

“Perhaps you would like a new toy that I can buy you in town, where I will be spending the day?” she asked again.

The boy shook his head. “Thank you very much but I don’t want that either.”

“All the same,” insisted the *Rebbeztin*, “what is it that you do want?” The boy thought for a moment, and said, “Just as I gave my bed to the *Rav*, I hope that when I want to study at the *Ponevezh Yeshivah*, the *Rav* will also give me a bed!”

The *Rebbeztin* marveled at the boy! What a far-sighted view he had! Of all the things he could have asked for, he only thought about learning in the great *yeshivah*. On the spot, she took out a sheet of paper and wrote the following words on it: “When _____ (boy’s name) arrives at the *Ponevezh Yeshivah*, he will immediately be given a bed.” She signed her name in the margin and then proceeded downstairs to the *Rav's* room, at which point he also signed it to express his complete agreement. The boy’s mother safeguarded this letter for years, and when the time came for her son to leave for *Eretz Yisroel*, she made sure he took the letter with him. She confidently told him to hand it to the *hanhalas HaYeshivah* as soon as he arrived and he would be accepted without delay. That was the secret of the letter!

משל למא הדבר דומה

מאת כל איש אשר ידבנו לבו תקחו את תרומתי (כה-ב)

משל: A Jew once came to a certain town to collect *tzedakah*. He was an eloquent and dynamic speaker and even the Rabbi was impressed with him. After his speech, the Jew asked the Rabbi to go with him from door to door to collect money. Having the Rabbi with him will be more impressive, so people will give more. The Rabbi consented.

People gave generously. The first person gave \$100, the second \$50, and the third \$200. Suddenly, the Rabbi grabbed the Jew and picked him up by his lapels. He said to him, “Who are you? Tell me the truth or I’ll kill you right now!”

The Jew broke down and confessed. “I am a *meshumad* -

apostate, a Jew who converted to another religion. I became a priest and I was collecting for my church. But Rabbi, where did I slip up? How did you see through my ruse?”

The Rabbi responded, “You didn’t slip up. In fact, you fooled me completely. But this is not the first time I’ve collected money in this town. Whenever I went for a worthy cause, I had a tough time getting \$10 from these people. With you, they were literally throwing money at you. I wondered why the *Yetzer Hara* isn’t stopping them like he always does? That’s when it hit me; you’re collecting for him - for the *Yetzer Hara* (your church)! That’s why he’s even helping you!”

ועשית שלחן עצי שמים וכו' (כה-בג)

Rabbeinu Bechaye quotes the *Gemara* in *Berachos* (נה) that teaches: “פנתח במזבח וסיים בשלחן” - the *posuk* begins with the *Mizbeach* (altar) and ends with the *Shulchan* (table). This send us a message that as long as we had the *Bais HaMikdash*, we had a *kappara* (atonement) through the *Mizbeach*. Once we lost the *Mizbeach*, we receive our *kappara* today through our *Shulchan* - our table. He further cites a *Medrash Tanchuma* that the ראשית תיבות of the word “שטים” stand for *טובה, ישועה, שלום, טובה, ישועה*, “שטים” stand for *טובה, ישועה, שלום, טובה, ישועה*. This tells us that the main blessings in this world - peace, goodness, salvation, forgiveness - come to us through the good we do at our own dining room table, such as helping the poor, widows, orphans, *hachnosas orchim* and *tzedaka*.

The *Mishne* in *Avos* states: “אין מלוך לו לאדם לא כסף ולא זהב אלא מצות ומעשים טובים” - A person takes nothing with him when he leaves this world except the charity and good deeds he did in this world. The only money that will accompany a person to *Olam Haba* is what he gives out in this world at his “table” as it says “אם כסף תלזה את העני עמך” - the word “תלזה” can be interpreted here as to accompany. In other words, it is his “כסף” that he gave out to the “עני” that will “תלזה” (accompany) him into the next world. The **Sifsei Kohen** writes that the ר”ת of the word “שלחן” stands for “שמור לקבורה חסד נדיבותך” (your noble kindness protects in the grave) and *Rabbeinu Bechaye* mentions a fascinating *minhag* in France where people used the wood from their dining tables to build the ארון that they were buried in, in the hopes that this will open the gates to *Gan Eden*.

On a personal note, this week is my mother’s *yahrzeit* and the image of my father a”h writing out *tzedaka* checks at our table, while my mother a”h hovered about taking care of the עניים and guests that were constantly in our home, will always linger with me. May she be a *Melitza Yosher* for the entire *mishpacha* and for all of *Klal Yisroel*.

DRUSH V'CHIDDUSH

ועשו לי מקדש ושכנתי בתוכם ... (כה-ה)

A man passed away, leaving a son who held a prominent position in a large corporation. The son was not yet religious, and although he had never previously attended services, he came to *shul* to say *Kaddish* for his father.

People respected his loyalty to his father, and the fact that he was willing to say *Kaddish* in spite of his lack of affiliation. The son would come at the end of davening to say the *Kaddish*, without having davened, and without putting on *Tefillin*. A *Torah* scholar who witnessed this scene day after day approached the son, and told him that certainly coming to *shul* was a source of merit and joy for his father’s soul, but that it was the son’s obligation to don *Tefillin* and say *Shema* as well. If he was coming already, he might as well come a bit earlier and do the other *mitzvos* as well. The son responded that he was very busy, and did not

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ...

טהרה

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

והקמת את המשכן במשפטו אשר הראית בהר וגו' (כו-ל)

Why was it necessary for *Klal Yisroel* to build a physical dwelling for *Hashem* in this world - the *Mishkan* - if *Hashem* is completely spiritual? Why does He need it? The answer is that He told us to build a *Mishkan* for Him, but it is really for US!

Sefer HaChinuch (*mitzvah* 95) writes as follows: “*We are commanded to build a place that is pure and clean to the ultimate level of spiritual cleanliness in order to purify the thoughts of the people and perfect their hearts towards Hashem.*”

R' Avraham Pam ZT"l explains that this can be compared to the need for a human being to breathe air! This need is constant, overriding the need for food or sleep. And so, *Hashem* in his infinite kindness, has made air available all over the world. However, there are people who have breathing difficulties. They suffer from allergies, asthma or other respiratory problems and their doctors might recommend that they travel to a specific location where the air is better for their health, such as the dry, desert air of Arizona, the thin, high-altitude air of Colorado, or the crisp, clean air of the Swiss Alps. Sometimes, however, this too is not enough. If the person’s lungs are so diseased that they do not function correctly, this person might need to be put on a respirator or placed in an oxygen tent ג'רל, where there are no germs that could endanger his life.

The **Seforno** (31,18) writes that had *Klal Yisroel* not worshipped the Golden Calf, there would have been no need to build a *Mishkan*! But the repercussions of this sin brought down the level of the people so drastically that they required a special and unique spiritual “oxygen tent” in order to breathe. This was the MISHKAN! What shall we say in our generation, when the air around us is so terribly polluted with immorality and sin? We must therefore build a *Mishkan* for *Hashem* in our homes, our schools and our *shuls* by filling them with pure, clean, *Torahdik* air and not allowing any spiritual contaminations to enter.

On behalf of thousands of Shomer Shabbos Jews - www.chickenofshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead