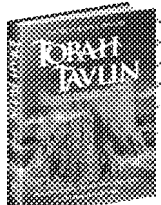


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הדלקת נרות שבת - 5:27
זמן קריאת שמוע/מ"א - 8:44
זמן קריאת שמוע/הגד"א - 9:20
סוף זמן תפילה / הגד"א - 10:17
שקיעת הזמנה של יום השבת - 5:46
מוצש"ק צאת הכוכבים/ מעריב - 6:36
צאת הכוכבים / כשיטת רבינו תם - 6:58

שבת קודש פרשת תרומה
Shabbos Parshas Terumah
ד' אדר תשס"ט - February 28, 2009

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

העונות ופירושים לעורך את האדם לעבודת
השי"ת והתחזקות באמונה ובטחון מאת

ויקחו לי תרומה מאת כל איש אשר ידבנו לבו וכו' (פה-ב) – נתינת צדקה מתוך כוונה שהכל שייך לבורא ית'

עושה הכל בעשר אצבעותיו, הוא בונה עולמות ומחריבו, וקשה לו מאוד לחשוב על אפסיותו האמיתית - מ"מ זוהי האמת לאמיתה, וכשיתבונן האדם יראה נכוחה איד שהוא באמת לא עושה כלום, וכלשון הפסוק (דברים ח') "ורם בלבב וכו', ואמרת בלבבך כוחי ועוצם ידי הוא עשה לי את החיל הזה, וזכרת את ה' אלקיך כי הוא הנותן לך כח לעשות חיל". ואכן למעשה זהו דבר קשה מאוד. אדם שעזר לו הבורא וזכה להיות בעלרכוש גדול, או שזכה להצלחה גדולה בעניינים אחרים - בעת שהוא נותן צדקה, קשה לו מאוד לחשוב שהכל רק מאת הבורא, ולא הוא שנותן כאן את התרומה. לחיות כך - זוהי מדרגה גדולה עד מאוד. ומ"מ רואים כאן שרק מכסף כזה נבנה המשכן שבו שרתה השכינה. רק בכסף כזה שאין בו אפילו שמץ של כוחי ועוצם ידי, היתה היכולת לבנות משכן להשראת השכינה. אפילו כסף סתם לא היה כשר למטרה זו, רק כסף שניתן מתוך הכרה ברורה ומתוך כוונה שלימה בנתינתו. זהו בענין ענין חיוב נתינת המעשר והחומש מכל הכסף שמרויח אדם, כי בכך הוא מראה שכל הכסף שייך לבורא, ולכן קודם הוא מפריש את חלק הבורא, ורק אחר כך לוקח את הנותן לעצמו.

מאת הרב שלום פערל שליט"א
נו"נ בישיבת הגר"צ קושליבסקי
מאוצרותיו של המגיד
ועשית את הברים עצי שטים וצפית אתם זהב ונשא בם את השלחן וגו' (פה-כז)

ולכן הבת קול יוצאת דוקא **מהר חורב** - הר סיני שעליו ניתנה התורה, כיון שהשפעה זו היא מכח התורה. (בשם **ר' נתן אדלר זצ"ל**). ומלבד זה שהתורה משפיעה שפע גשמי לעולם, היא משפיעה באופן מיוחד לתומכיה כדי שיוכלו לתמוך בה, וכמבואר באוה"ח הק' [דברים ל"ג יח] "לפי שאין אדם יודע ביציאתו לסחורה, אם יצליח אם לא, עד שיחזור מוצלח, לזה אמר לזבולון, שמח מעת יציאתך, כי בודאי שתצליח, והטעם כיון שיששכר באהליך, **ושלחי מצוה אתה לזון לומדי תורה**, וכינה אהל יששכר לזבולון, כי הוא הבונה אהל".

ולפי"ז מתיישבת הכפילות, וגם מדוע לא נאמר זאת אצל ה'ארוץ, שבא לרמוז, שהארוץ אינו נישא באמת ע"י בדיו-תומכי, אבל ה'שולחן' [שמרמוז על עשירות, וע' ב"ב כ"ה, 'הרוצה להעשיר יצפין, וסימניך' שולחן בצפון]] נישא באמת ע"י בדיו-ונישא בם את השולחן, היינו הת"ח [הנתמכים על ידם], שהם נושאים השולחן, שע"י מושפע עשירות לעולם [לתומכיהם].

and all sorts of trivial, everyday things. I'm sorry, but if it doesn't sound like a synagogue, it's mine!"

במשל Chacham Ezra Hamway ZT" L, Dayan of Aram Sova, used this parable to detail the sorry state of our *Batei*

הכלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (16)

Washing for Bread. The washing is done by picking up the washing cup with the right hand, passing it to the left hand and then pouring onto the right hand (1). The pour should be at least 3 liquid oz. (2) and preferably cover the whole hand (and between the fingers) till the wrist (3). If one washed till the end of the knuckles he has upon whom to rely, but only if every spot was covered including between the fingers.

The **Pri Megadim** (4) points out that many people just pour at random without looking how they pour, and many times do not fulfill the *mitzvah*, or say a *beracha* in vain. It is halachically preferable to pour a second time on the right hand (5), and some have a custom according to kabbalistic teachings to pour a third time (6). He then pours onto his left hand.

The Beracha. The *beracha* "על נטילת ידים" is said between the end of the washing and the beginning of the drying. Usually one makes a *beracha* before he starts the *mitzvah*, but in this case, since his hands might be dirty before the washing, and he is about to clean them, the *beracha* is pushed off till after the washing. Still, it is considered somewhat that the *beracha* is before the *mitzvah* because the drying is part of the *mitzvah* and one makes the *beracha* before drying (7). One must be careful to say the *beracha* before, **and not during**, the drying for the following two reasons:

1) Since the *beracha* should be finished before the *mitzvah* of

הוא היה אומר

R' Yisroel Friedman ZT" L (Rizhiner Rebbe) would say:

"There is an expression: 'The stupid one gives while the smart one takes.' What is this referring to? It is referring to *Tzedakah* - charity. Because the stupid person pretends that he is righteous and kind so he gives out money in an effort to fool himself and the world. The smart person realizes that he is not really giving because what he has is not his to give anyway. It belongs to *Hashem*. In truth, he is actually taking - taking *mitzvos* for the next world."

R' Yosef Patzanovsky ZT" L (Pardes Yosef) would say:

"About the *Cheruvim*, it states: '*Their faces were turned toward each other.*' We learn from here that every Jew must not only think of himself but also of his fellow Jew. He must see to it that his brother remains true to *yiddishkeit* and even that his friend's child should study *Torah*. If his face is only turned 'אל פני הבית' - '*Towards the house,*' and he only focuses on his own personal spiritual needs, he is not actually fulfilling the will of the Creator."

R' Yisroel Salanter ZT" L would say:

"A man trades his whole life for a toy whistle; and then in the end, he discovers the whistle doesn't even work!"

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(1) משנה ברורה קנח"ד (2) אור"ח קנחי' (3) שם קסא"ד
(4) שם מ"ז קסב"ז (5) משנה ברורה קסב"כא (6) כ"ף
החיים קסב"ד (7) אור"ח קנטי"א (8) שם קנחי"ב (9)
משנה ברורה קנח"מ (10) אור"ח קצא"ג (11) דרוש ד'
(כב) (12) שו"ע הרב קסה"א

מעשה אבות ... סימן לבנים

ועשו ארון עצי שטים אמתים וחצי ארכו ואמה וחצי רחבו ואמה וחצי קומתו' וגו' (כה-ו)

The measurements of the Aron Hakodesh were all broken up into halves: “Two and a half amos in length, one and a half amos in width, and one and a half amos in height.” The symbolism is very enlightening; A Torah scholar - as alluded to by the Aron which contained the holy Torah - is never fully complete until he is pared with his Rebbe, just as a Rebbe is never entirely whole until he has his student at his side. A true Torah scholar is one who teaches, as well as, learns from others.

In 1918, R’ Elchanan Wasserman ZT”L HY”D, the prime disciple of the Chofetz Chaim ZT”L, was asked by his Rebbe, to lead a group of students from the Radin Yeshivah which had split up and migrated into Russia during the harsh years of World War I, and maintain the “Chofetz Chaim Branch” in the village of Smilovitz. For close to five years, R’ Elchanan carried the burden of the yeshivah on his capable shoulders and worked tirelessly to raise money.

On one of his fundraising trips to St. Petersburg, R’ Elchanan made the acquaintance of the well-known Baal Tzedakah, Reb Dovid Potash, a wealthy philanthropist and communal leader. During years of famine, Reb Dovid used his resources to support the poor and needy. He was also popular with the great Torah scholars of the time who all admired his nobility of spirit. They turned to him when they were in need and he supported them in many communal undertakings.

He was especially friendly with the illuy (genius), R’ Yosef Rosen ZT”L, the world-renowned Rogatchover Gaon, and author of the classic work “Tzafnas Paneach.” During World War I, the Rogatchover was forced to flee from his hometown of Dvinsk. He took up residence in St. Petersburg and he spent many days in Reb Dovid Potash’s home. Since so many individuals presented themselves to Reb Dovid as Roshei Yeshivah, rabbis and scholars, to solicit donations, he adopted the following procedure: Each was invited, first, to present himself to the Rogatchover and discuss Torah topics with him. The sum he would receive would be based on the Rogatchover’s stated opinion of him.

When R’ Elchanan appeared to obtain a contribution for the Smilovitz Yeshivah, Reb Dovid introduced him to the Rogatchover. R’ Elchanan was much younger than the famous Gaon and his reputation had not of yet spread throughout the Torah world. The two great men began a lively discussion on some halachic topic, one asking and the other answering, one posing some difficulty and the other offering a solution, one demolishing a concept, the other reconstructing it. It was undoubtedly a sparring of two great minds; few people would have been able to follow along the roiling waves that the two kicked up in the sea of Torah.

Reb Dovid Potash later spoke to the Rogatchover to ascertain his opinion of this Rosh Yeshivah. As is known, because of the sharpness of his mind, the Rogatchover would express himself caustically even when talking to or about world-famous gaonim. Nevertheless, he replied: “This melamed (children’s teacher) understands Torah learning very well!” Anyone familiar with the Rogatchover realized that R’ Elchanan had been given lavish praise. In fact, the Gaon maintained this opinion of R’ Elchanan at a later date when he told two students who had asked if they should study under R’ Elchanan, “You want to go and study under this melamed? Go to him and you will know how to learn a blatt Gemara!”

Accepting this evaluation, Reb Dovid donated a large amount of money to the yeshivah and continued to contribute time and time again throughout the duration of the war. There were times when the channels of overseas support became blocked, and Reb Dovid’s contributions literally kept the yeshivah alive. From the sums received from Reb Dovid Potash, R’ Elchanan provided for his students and he even organized a soup kitchen with an enormous urn to provide food for the poor refugees in Smilovitz with one hot meal per day. He never took one penny for the support of his own household.

משל' למה הדבר דומה

ועשו לי מקדש ושכנתי בתוכם וגו' (כה-ה)

משל: The yetzer hara, the evil inclination, and the yetzer tov, the good inclination, once met and stopped to chat.

“How much longer are we going to go on with this fighting between us?” one said to the other. “We’re always quarreling over the same people, the same territory.”

The other agreed that their incessant combat was indeed a waste of time and energy. “Let’s make clear boundaries,” he said, “I’ll rule on one side of the border and you’ll have the other side. That way we can avoid all these battles.”

The two negotiated and finally agreed to split the territory

as follows: the study halls and synagogues would fall under the jurisdiction of the yetzer tov, while the cafes and places of entertainment would belong to the yetzer hara.

The treaty worked well for a while, until one day the yetzer tov walked into a shul for a visit and there he met - the yetzer hara! He confronted him angrily. “I thought we agreed that the synagogues belong to me!” he said.

“Yes, it may look like a synagogue,” the yetzer hara retorted. “But just listen to what it sounds like! There are people speaking about business matters, lashon hara, and

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

The Medrash tells us that the gold, silver and copper that was donated to the construction effort of the Mishkan, represented the Avos: “Gold refers to Avrohom who was tested in the fiery furnace (of Charan) like gold; silver relates to Yitzchok who was refined on the altar like (smelted) silver; bronze alludes to Yaakov who (was told by Lavan), ‘I have divined (נחשתי) that Hashem has blessed me on account of you.’” A number of questions beg to be asked: What is the connection here to the Avos? How can it be that the most precious metal, gold, refers to Avrohom whereas the least precious, copper, alludes to Yaakov - the בחיר האבות - most notable of the Avos? And what sort of proof can we ascertain from one word spoken by the evil Lavan?

R’ Shimon Schwab ZT”L explains that we must view these metals from a different perspective. Gold is a beautiful metal which shines and endures throughout the ages. Similarly, Avrohom was recognized by the entire world for his righteousness and piety, and his glow never faltered in the eyes of the world. Silver, on the other hand, must be polished in order to bring forth its beauty. Just as Yitzchok was not immediately known to the world as the promulgator of his father’s monotheistic religion, since Yishmael or Eliezer were capable as well, he too, was required to earn his reputation through his dedication at the Akeidah, until he was seen for the tzaddik he was. Copper, though, requires a great deal of effort and ingenuity before it can be deemed a precious metal. Thus, Yaakov, who suffered through hardship and deprivation from Esav and Lavan, was not well known. He utilized extra effort and determination before attaining the pinnacle of his lofty stature. This is symbolized by the words of Lavan, who said “נחשתי” - “I have divined” - without recognizing that his success was due to Yaakov.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

קדושה

דרכה יתירה

ועשו לי מקדש ושכנתי בתוכם וגו' (כה-ה)

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO

Chazal tell us: "רחמנא ליבא בעי" - Hashem wants our heart! When we put our heart into Avodas Hashem - we are putting Hashem into our heart! “Doing Shabbos” or “doing mitzvot” without feeling is not the way to serve Hashem. Being “Robot Jews” - going through the motions of yiddishkeit - this is not what Hashem wants. Hashem wants our HEART!

The true goal and purpose of every living being’s action in this world - be it a mitzvah or simply a mundane act - everything is meant to draw us closer to Hashem and develop a real relationship with Him. BUT HOW??

The posuk says, (ידעת היום והשבות אל לבבך" (דברים ד-לט), - “And you will KNOW today and return to your heart.” In other words, the more you know Hashem and bring Him into your mind, into your thoughts, the quicker it will filter into your emotions, your heart. The first step is knowing with your mind. Ruchnius and spirituality is really Gashmius with the proper intention! It is elevating the physical to spiritual. If one has in mind that he will sleep at night in order to have strength for Avodas Hashem the next day - every minute of sleep is holy, a mitzvah! It is elevating a mundane act such as sleeping to a wholly spiritual act of Avodas Hashem! One need not make a loud announcement that this is the purpose of his sleep; just the tiny thought, the knowledge, in one’s mind will transform that animalistic act into a Dvar Mitzvah!

The way to bring Hashem into our hearts and fulfill the mitzvah of "ועשו לי מקדש ושכנתי בתוכם" - is to sanctify all our actions with thoughts of Hashem, which will then enter our hearts and create a dwelling place for the Shechinah.

TORAH GEMS

ועשית מגורת זהב טהור מקשה תיעשה המגורה ירכה וקנה גביעיה ... וכו' (כה-לא)

The menorah, with its base bearing one flower, its shaft and branches with their cups shaped like almond blossoms, and its knobs and flowers, clearly creates the impression of a tree which, shooting upward from its root, grows up to become the bearer of this light. Yet, writes R’ Shamshon Raphael Hirsch ZT”L, the menorah was also the sole object in the Mishkan to be made entirely of metal, of gold. By virtue of the substance from which it was fashioned, it was meant to symbolize firmness, perseverance and immutability, although its “tree-like” form implies growth and development. Thus, the two aspects of the menorah, substance and form, would represent the development and “growth” of qualities of firmness, perseverance and endurance that are to remain unchanged for all time.

Hence the menorah by its very appearance forms the complete antithesis of the concept symbolized by the Shulchan - Table. The table is fashioned predominantly of wood. Wood represents a constant process of development; it derives its support, its firmness and its endurance only from its form and its accessories. The table symbolizes the material aspects of life which, by their very nature, are subject to changes inherent in their surroundings. Only in the Mishkan does the table receive its set limits, its firmness, endurance and eternal meaning.

However, the menorah wrought from one piece of solid gold, from its roots to its flowers, golden in every stage of its development, symbolizes precisely that unchanging firmness and timelessness which is to blossom and develop through the spirit of Toras Hashem. This “tree” that symbolizes the practical implementation of what is good and true - the Torah - in its highest form of completion, is indivisible, not composed piecemeal from various parts.