

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

תורה תבלין

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ג' אדר ראשון תשס"ח - February 9, 2008

הדלקת נרות שבת - 5:03	(Monsey, NY)	מנחה גדולה / שבת - 12:40
זמן קריאת שמע/מ"א - 8:59	~~~~~	שקיעה של יום השבת - 5:22
זמן קריאת שמע/ הגר"א - 9:35	~~~~~	צאת הכוכבים / מעריב - 6:12
סוף זמן התפילה / להגר"א - 10:27	~~~~	צאתה"כ / לשיטת רבינו תם - 6:34

מאת הרב שלום פערל שליט"א
נו"נ ביישיבת הגר"צ קושלבסקי

מאצרותיו של המגיד

ועשו לי מקדש ושכנתי בתוכם וגו' (כה-ה)

הגמרא (שבת פח.) בענין הקדמת נעשה לנשמע, שמסופר שם על צדוקי שראה את רבא מעמיק בלימודו, ומחמת התעמקותו בלימוד לא שם לב שאצבעו היתה תחת רגלו, ולחץ עליה עד כדי זוב דם. אמר על כך הצדוקי: עמא פזיזא, דקדמיתו פומייכו לאודנייכו, אכתי בפחזותייכו קיימיתו, ברישא איבעיא לכו למשמע אי מציתו קבליתו ואי לא לא קבליתו. והשיב לו על כך רבא: אנן דסגינן בשלימותא כתיב בן "תומת ישרים תנחם" וכו' וכתב רש"י "בשלימותא - התהלכנו עמו בתום לב, כדרך העושים מאהבה, וסמכנו עליו שלא יטענו בדבר שלא נוכל לעמוד בו ע"כ. הרי שכל הקדמת נעשה ונשמע, שהסכימו לקבל את התורה גם ללא ששמעו אם מסוגלים הם לקיימה, משום שסמכו על בורא עולם, אשר גילה להם בכל יציאת מצרים את גודל אהבתו אליהם, ומחמת אהבתו יצוה אותם רק מה שהם מסוגלים לקיים.

אלא שכשהתעוררו ישראל לראות את גודל אהבת ה' אליהם, נכנסה בלבם אהבה עזה אליו יתברך, ובכך עוררו את אהבתו יתברך שגברה והתעצמה יותר ויותר. וכמבואר בילקוט (משלי ג' רמזתקל"ה) "כשאמרו ישראל נעשה ונשמע מיד חיבנה".

ומעתה מתבארים היטב דברי המדרש, שע"י שאמרו ישראל "נעשה ונשמע", עוררו את אהבת ה' אליהם ורצה להשכין את שכנתו ואצל אלהוביו.

כתב בתנא דבי אליהו רבא (י"ז): כיון שאמרו ישראל "כל אשר דבר ה' נעשה ונשמע", מיד אמר הקב"ה, "ועשו לי מקדש ושכנתי בתוכם". וצריך להבין. ויש להסביר השייכות בין הדברים על פי מה שכתב הרמב"ן ריש פרשתינו: "כאשר ישראל קבלו עליהם לעשות כל מה שיצוה על ידו של משה, וכתר עמם ברית על זה, מעתה הם לו לעם, והוא להם לאלקים, כאשר התנה עמהם מתחלה, ועתה אם שמוע תשמעו בקולי וגו' ואתם תהיו לי ממלכת כהנים וגוי קדוש, והנה הם קדושים, וראויים שיהיה בהם מקדש להשרות שכנתו ביניהם", הרי שעל ידי אמירת נעשה ונשמע וקבלת התורה נתגלה קדושתם של ישראל ואשר הם "גוי קדוש", וראויים שישירה ה' את שכנתו ביניהם, ומתבאר השייכות בין הדברים.

ויש להסביר באופן אחר ע"פ המשך דברי הרמב"ן: "וסוד המשכן הוא, שיהיה הכבוד אשר שכן על הר סיני, שוכן עליו בנסתר - וכמו שנאמר וישכון כבוד ה' על הר סיני, כן כתוב במשכן וכבוד ה' מלא את המשכן וכו', והמסתכל יפה בכתובים הנאמרים במתן תורה, ומבין מה שכתבנו בהם, יבין סוד המשכן ובית המקדש". ומבואר שהגילוי שנתגלה במעמד הר סיני חוזר במשכן באופן תמידי, וא"כ מתבאר השייכות בין "נעשה ונשמע" - מעמד הר סיני, לעשיית המשכן, שבונשמר הגילוי של מעמד הר סיני.

ויש להסביר גם באופן אחר, על פי דברי רש"י לבאר את דברי

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Laws of Zmanim - Halachic Time Parameters - Cont.

Proper Tefillah Time for Ladies. Last week we explained that the proper time for the morning *Shemona Esrai* is to finish it within the first 1/3 of the day. If that wasn't done, even due to negligence, it can be said till the halachic midday which is the midpoint between sunrise and sunset. Ladies, including mothers who are technically exempt because of their busy schedule taking care of children, must also adhere to these time limitations when and if they daven (1).

Proper Time for Chazoras Hashatz. Just as the private quiet *Shemona Esrai* must be finished in time, so too, must the loud repetition (*Chazoras Hashatz*) be finished within the proper time (2). Yet, many congregations are lenient on *Rosh Hashanah* and *Yom Kippur* to let *Chazoras Hashatz* go past the first third of the day and finish by midday. They do have upon whom to rely (3).

Proper Time for Berachos of Shema. The *berachos* of *Krias Shema* are close in *Halachah* to the above, in that they must also be said in the first third of the day. The difference between them is when one missed that time. Only if an "אונס" (circumstances beyond one's control) caused him to miss the proper time, can one still say them till midday (4).

Proper Time for Pesukei D'zimra. We can now pose the following question: One who missed the correct time for *Tefillah* because of some degree of negligence cannot say the *berachos* of *Shema* but can say *Shemona Esrai* for two

(1) עיין פסקי תשובות א' דף תקפד (2) משנה ברורה כפדו

(3) אשל אברהם א"ח פ"ט (4) ביאור הלכה פחו (5) ישראל והזמנים א' דף קנו

הוא היה אימר ...

R' Shlomo Ephraim Luntzitz ZT"l (Kli Yakar) would say:

"The positioning of the *Cheruvim* on top of the *Aron* teaches us how a *Torah* observant Jew must behave at all times. He must be among those who are 'spreading out their wings upward' always mindful of the *mitzvos* *Between Hashem and man*. At the same time, he must ensure 'their faces face one another,' that he is considerate and careful in *mitzvos* *Between man and his fellow man*."

R' Moshe Feinstein ZT"l (Darash Moshe) would say:

"In order to keep the curtains of the *mishkan* from flapping in the wind, they were secured by ropes tied to copper pegs. Similarly, a person must see to it that he, too, doesn't 'flap in the wind.' He shouldn't be buffeted by the different influences, winds of society. He must be 'secured' - grounded by his own weight, his own convictions and not the convictions of someone else. The man, like a peg, needs to exert his own weight while at the same time be properly secured to the ground."

A Wise Man would say:

"Mistakes are the byproduct of action - and thus, an accurate gauge of effort."

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מאת מו"ה ברוך הירשפלד שליט"א
רב דקדוק אהבת ישראל, קליבלנד הייטס

more hours as a "second rate" *Shemona Esrai*. Does one say the *Pesukei D'zimra* (which is a preparation for *Shemona Esrai*) with it's introductory *beracha* (ברוך שאמר) and after *beracha* (ישתבח) on this "second rate" *Tefillah*? The majority of *poskim* rule that one must say it with these *berachos* (5).

Short Summary for One Who Overslept. If one missed the first 1/4 of the day for *Shema* he should still say the whole davening, making sure to finish *Shemona Esrai* within the first third of day. If he's later than the first 1/3, he should say the morning *berachos*, *Pesukei D'zimra* with it's *berachos*, skip the *berachos* of *Shema* (unless he can honestly determine that it happened due to circumstances beyond his control), say *Shema* (to accept the yolk of Heaven, even though he isn't fulfilling the *mitzvah* of *Krias Shema*), have in mind to fulfill the *mitzvah* of mentioning *Yetzias Mitzraim*, and skip to *Shemona Esrai* finishing it before halachic midday. The rest of *Shachris* (.... אשרי) can be said the whole day.

Special Circumstances. If one is having an ongoing problem with a teenager getting up for davening he should ask advice from an experienced *Yeshivah Rebbe* or *Mashgiach* how to proceed both in the halachic area of what to do at a late hour, and in dealing with the basic issue.

WEEKLY CHIZUK # 68

In the following weeks we read and learn about the building of the Mishkan. The details of this temporary structure are eternal lessons of how each person can make his own table and house a true Mishkan to house the Shechina. The *mitzvos* and chessed, love and respect, can make the sections of one's home true replicas of these parts of the Mishkan.

6,000 worshippers, and the huge *Aron Kodesh* contains more than 100 *Sifrei Torah*. Nine chandeliers in the main hall each contain over 200,000 pieces of Czech crystal. Its regal beauty is breathtaking.

An interesting anecdote is recorded involving the construction of the original synagogue of the Sar Sholom. A local gentile landowner (*poritz*) decided that it was not fitting for a Jewish house of worship to have such prominence. He decided to build a large, imposing church directly opposite their synagogue. He had the plans drawn up and when he was sure that his building would dwarf the Jewish structure, he began construction. In his hatred of Jews, he even sent a message to the Belzer Rebbe: “Remember, I am the most powerful noble in Belz, comparable to Haman.” To that message, R’ Sholom replied, “And may your end be the same as his.” On another occasion, R’ Sholom told the nobleman, “With G-d’s help, your building will never be finished.”

As the *Beis Medrash* neared completion, the nobleman saw that it would indeed tower over every other structure in the vicinity, including his church. He gave orders that a high steeple be constructed on the roof of the church, and so the building “competition” continued from day to day.

The conflict escalated to the point that the young son of the nobleman accosted the *Rebbe* on the street and stuck a piece of pork in the *tzaddik’s* face demanding, “Eat this, Jew!” No sooner had the words left his mouth than the boy began shaking uncontrollably. Instantly, he fell to the ground and in a matter of minutes was no longer alive. After that, the landlord was the implacable enemy of the Belzer Rebbe.

Not long before both buildings were to be completed, it was revealed that the land on which the nobleman was spitefully constructing his church did not actually belong to him. In fact, it belonged to a family who had been contending in superior court for the property rights for quite some time. Eventually, the court ordered that the land be put up for public sale. The nobleman was furious, and he made it known that nothing would prevent him from killing any Jew who dared to bid on the property.

R’ Sholom, however, was not deterred. He lost no time contacting a certain wealthy doctor in Vienna who was an ardent supporter. He requested that the doctor come to Belz for this special auction and purchase the land for whatever sum was necessary. And this the doctor did. The nobleman was infuriated, yet over the following months, he could do nothing but watch as not one but two handsome buildings were completed at the behest of the Belzer Rebbe, who converted and included the original church structure into the Belzer complex.

As the legend goes, the nobleman did not suffer his indignity for too long. Early one fine spring day, the nobleman decided to take his favorite horse out for a brisk trot. Suddenly, the trail narrowed sharply and another rider appeared before him; it was the count of another neighboring town, someone he had never held in much regard. “Move aside!” he ordered. But the other nobleman took great offense.

“I will not move aside, Sir,” the count bellowed. An argument quickly flared up and the count withdrew a pistol from his coat. Within minutes the arrogant and wicked landowner from Belz was shot dead.

משל למח הדבר דומה

וצפית אותו זהב טהור מבית ומחוץ תצפנו ועשית עליו זר זהב סביב וגו' (כה-יא)

משל: There was once a man who thought he was a rooster. He would roam around the yard pecking at the ground, flapping his arms, and announcing the rising sun from the top of the barnhouse with a loud “cuckadoodledo”! His family was concerned that he wasn’t eating or sleeping like a human and his health was deteriorating. A friend told them he’d take care of it.

Early the next morning, the “rooster” climbed to the top of the barn, only to find a man perched in his customary spot. Before the “rooster” could begin his morning sound off, though, the other let loose with a thunderous version of “cuckadoodledo” which made the first one’s cry look sickly. He called out, “Hey,

what are you doing?” The imposter looked smug.

“You call yourself a rooster? Your voice is soft and weak and frankly an embarrassment to our race. What you need is to eat three square meals and a solid eight hours of sleep per night, so you can be strong like me.”

The “rooster” hesitated. “But if I eat and sleep like a human, in what way would I be a rooster?”

The guest winked. “It used to be that a rooster was a rooster. But today, all you need is a loud voice!”

במשל: I remember, said **R’ Dovid’l of Kshanov ZT”L** when a person used to daven and serve *Hashem* with real meaning - תוכי כבר. But today, its just an act. All one really needs is a loud voice and a good cry!

ויקחו לו תרומה מאת כל איש אשר
ידבנו לבו תקחו את תרומתי (כח-ג)

TORAH GEMS

והיו הכרבים פרשי כנפים למעלה...
ופניהם איש אל אחיו וכו' (כה-ג)

Rashi interprets the words “ידבנו לבו” - “*Donation of the heart*” to mean “רצון טוב” - “*good will*.” A wealthy man once came to **R’ Shloime of Radomsk ZT”L**, and wished to give a “*pidyon*” (redemption) together with a large sum of money. The man was a known miser and the *Rebbe* refused the money. The man left.

When asked later why he refused, the *Rebbe* replied, “If you would have seen how glad he was to take back the money, you would know why I didn’t accept it!”

This “נדיבות הלב” - “*generosity of the heart*” is not exclusive to Jews. Anyone, even gentiles, can be moved to donate to charitable causes. A very famous resident of Memphis, Tennessee, grew up as a child in an apartment beneath a Jewish rabbi. He would often visit their house on Saturday in order to turn on lights and do things they weren’t allowed to do. He carried a yarmulke in his pocket and was fascinated by Jewish music.

Years later, the Memphis Jewish Welfare sent a delegation to this now famous singer to ask if he could contribute to their cause. He was known to donate to a number of Memphis charities including the Memphis Hebrew Academy, and they thought perhaps they could get something, too. They explained what they do, taking care of poor Jews and orphans. The man excused himself for a minute. When he came back, he handed the delegation a check. They didn’t know what to expect. They thought \$1,000 would be nice. When they looked at the check, it was for \$150,000, the equivalent of more than one million dollars today!

“You must have made a mistake,” they said to him. But he just smiled. “I didn’t make a mistake. I want to do this.” Later on, he also donated a room to the old Memphis Jewish Community Center.

מעשה אבות ... סימן לבנים

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

In 1843, one of the largest and most imposing synagogues of that era was completed and dedicated by the holy *Belzer Rebbe*, **R’ Sholom Rokeach ZT”L (Sar Sholom)**. A great *Torah* scholar and *tzaddik*, R’ Sholom personally helped build the city’s large and imposing synagogue. The building resembled an ancient fortress, with three-foot thick walls, a castellated roof and battlements adorned with gilded copper balls. It could seat 5,000 *chassidim* and had superb acoustics. It stood until the Nazis invaded Belz in late 1939 and although the Germans attempted to destroy it, first by fire and then by dynamite, they were unsuccessful. Finally, they conscripted Jewish men to take the building apart, brick by brick. Today, like the original synagogue of Belz which took 15 years to complete, the new *Beis Medrash HaGadol* (“Great Synagogue”) that dominates the northern Jerusalem skyline also took 15 years to construct and was dedicated in 2000. Its main sanctuary seats