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שבת קודש פרשת תרומה Shabbos Parshas Terumah

ב' דראש חודש אדר א' תשע"א - February 5, 2011

הגהע' רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עיה"ק

טיב התבלין

ויקחו לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי (כה-א) – "בני תנה לבך לי"

אולי תוכל להסביר לי איך עברת על סעיף הראשון בשו"ע שכתב: שותי ה' לגנדי תמיד הוא כלל גדול בתורה וכו'; נענה הבית הלוי ואמר לו כי אכן הוקשה לו מאד זה הסעיף, שכתב הרמ"א שכאשר ישים האדם אל לבו שהמלך הגדול הקב"ה אשר מלא כל הארץ כבודו, עומד עליו ורואה במעשיו, כמו שנאמר: אם יסתור איש במסתרים ואני לא אראנו נאם ה', מיד יגיע אליו היראה וההכנעה בפחד השיל"ת ובושתו ממנו תמיד ע"כ, והאיך יתכן זאת שכל שאני מרבה לחשוב כי הקב"ה עומד לגנדי, אינני זוכה לכך שתגיע אלי היראה וכו', והלא הרמ"א כותב כי היראה וההכנעה צריך להגיע אל האדם מיד כשישים אל לבו שהקב"ה עומד לגנדי? נענה אליו הרבי ואמר לו: "אם תדייק בלשון השו"ע לא אמר כשיחשוב האדם, אלא כשישים האדם אל לבו, וזה כבר עבודה אחרת לגמרי, שיחיה אדם עם מציאות זאת שירגיש שהקב"ה נמצא לידו". התשובה הזאת קלעה היטיב לתוך מוחו של הבית הלוי, ואף כעבור שנים רבות היה חוזר על דבריו הקדושים של הרבי באמרו כי הרבי האיר לו את עיניו בכך. ויה"ר שנטה לטהר לבנו ומחשבותינו, וישיש ה' שכינתו בתוכנו אכיל".

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

מאוצרותיו של המגיד

ויקחו לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי (כה-א) – המתאמץ לברוח מן החומריות זוכה לרוחניות

חיצוני שהאדם בורח ממנו, בא לעומתו בקדושה, וכעניין 'יברח משה מפני פרעה', שהוא חיצוניות, ומפני זה זכה לעומתו לישב על הבאר, דהוא באר מים חיים (ע' שמות ב' ט"ו), ועל כן, אם לו יצויר לא היה בעוה"ז דבר חיצוני שצריך לברוח ממנו, לא הלי אפשר לזכות לעוה"ב וכו'. וממשיך לבאר את הפסוק 'וירא אלוקים את כל אשר עשה והנה טוב מאוד', 'ומעתה יצדק מאוד הלשון, 'וירא אלוקים את כל אשר עשה, והנה טוב מאוד', שאילו זולתו, שראייתו היא בשטחיות, ראה והסתכל בו, לא היה רואה בו שהוא טוב מאוד, כיון שטובו הוא רק פנימיות נעלמת, והיינו שהוא טוב לזכות על ידו לחיי עוה"ב, אבל השיל"ת שלפניו הנעלם כגלוי הוא, ראה את כל אשר עשה, והוא מצא שהוא טוב מאוד. עפ"י דבריו יתורצו השאלות, הן הכפילות והן מילת 'איש'. שבא הכתוב לרמז על יסוד זה, והיינו 'מאת כל איש' [כלומר, מי שמתגבר, (שלשון 'איש' בא על הגבורה, וכמו שנאמר 'וחזקת והיית לאיש' [מלכים א' ב' ב]], [על] אשר ידבנו לבו [התאוות והרצונות החומריות של לבו], תקחו את תרומתו [הוא יזכה להתרומם במובן הרוחני-תרומה מלשון התרוממות].

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה
(Monsey, NY)
הדלקת נרות לשבת – 4:59
זמן קריאת שמע/מ"א – 9:01
זמן קריאת שמע/הגר"א – 9:37
סוף זמן תפילה / הגר"א – 10:28
שקיעת החמה ליום השבת – 5:18
מוצגש"ק צאה"כ/ מעדים – 6:08
צאה"כ/ לשיטת רבינו תם – 6:30

רעיונות ופירושים לעורך את האדם לעבודת
השיל"ת והתחזקות באמונה ובשתון מאת

אשר השיל"ת מצוה את משה להתרים את עם ישראל עבור בנין המשכן לא צוה עליו לקחת את התרומה מאת האיש אשר לו כסף וזהב עושר ונכסים, כי אם מאת כל איש אשר ידבנו לבו. כי אכן התנאי הראשון הנדרש מן האדם לעבודת ה' בכל הענינים הוא שיתן את לבו לה' ית', וכמאמר הכתוב 'בני תנה לבך לי'. אם יחסר לו להאדם את נדבת הלב הרי יוכל להיות משופע בזהב וכסף עד אין שיעור, ובכל זאת ימצא תמיד באמתחתו סיבות ותירוצים על כך שאינו מחויב ואינו יכול ליתן, ולפעמים אף יוכל למנא את עצמו שאסור לתת, ומאידיך זה האיש אשר זכה לטוהר הלב, וכל תשוקות ורצונותיו הוא לעשות נחת רוח לאביו בשבשים, הרי אף אם פרנסתו דחוקה ומצומצמת, לא ימנע את עצמו בבוא דבר מצוה לידו, ויעשה כל טעדיק שבעולם שלא להחמיץ את המצוה שנדמנה לפתחו. אך לא די בזה שיהיה לו איהר רצון ומחשבה טובה, אלא צריך שישים האדם את כל מנגתו ושאיפתו על כך. וכמו שמסופר על הגביר שלום שיהיה חתנו של אחד מחסידי הרה"ק ר' משה מקאברין ז"ל. פעם אחת נדמן שהרבי התאכסן בבית חותנו, ופנה אל הבית הלוי ושאלו: אברך!

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

צריך להבין מדוע כפל ואמר 'תקחו את תרומתי' אחר שכבר אמר 'ויקחו לי תרומה'. וכן צריך ביאור מהו 'מאת כל איש אשר ידבנו לבו'? ויש ליישב בהקדם דברי ה'שם משמואל' (בראשית תרפ"ג, ד"ה ברש"י ולימדך וכו') על דברי רש"י על הפסוק 'אלה תולדות השמים והארץ בהבראם וגו'', שכתב 'בהבראם, בה' בראם, ולימדך כאן שהעולם הזה נברא בה"א, שהיא פתוחה מלמטה, רמו שירדו הרשעים למטה לראות שחת, כה"א זאת שסתומה מכל צדדים ופתוחה למטה, לרדת דרך שם'. והקשה ה'שם משמואל' על דבריו, 'ויש להבין, דא"כ היתה צורת הבריאה לרעה, וחו' לומר כן, שהרי נאמר (בראשית א' ל"א) 'וירא אלוקים את כל אשר עשה, והנה טוב מאד'. ומיישב, "ונראה על פי מה שהגדנו במקום אחר, בהא דאיתא במדרש (רש פרשת חוקת) 'מי יתן טהור מטמא וגו', כגון וכו' העוה"ב מעוה"ז, דמכין שעוה"ב הוא כל כך רוחני ומרומם, אי אפשר לאדם לזכות בו, רק ע"י שמתמודד עם המשיכה אל החומריות שיש בהאי עלמא-עוה"ז, והיינו שע"י שהאדם מתאמץ לברוח מן החומריות, הוא בא לעומתו לעוה"ב, וכמו דאיתא בזה"ק, ד'מדבר

במשל: The words "אשר הראית בהר" with regard to the construction of the *Mishkan*, is an expression similar to the words "אתה הראת לדעת". Says **R' Chaim Brisker ZT"L**, this is understood by the words of *Chazal* (ג) (ברכות לג) "Any

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (33)

Concepts in Praying for the Sick. In this issue, the last of this consequential series, we'll mention in a short manner certain important concepts in davening for the sick that every person should know. (The **Malbim** on *Tehillim* 30, "מזמור שיר חמכת", explains the whole chapter as referring to asking and thanking *Hashem* for a cure. Many concepts of prayer for the sick are mentioned there.) These are not *halachos*, but rather "הליכות" - ways of conduct, that are the *neschama* (soul) of the *halachos*.

- 1) A person should daven while healthy in order to remain so. Such a *tefillah* is more readily accepted, to leave things as they are, than davening for a cure once one is sick (1).
- 2) When one davens for the sick he fulfills the *mitzvos* of **You should love your neighbor as you love yourself** (2), and **והלכת בדרכיו** - You should go in the (merciful) ways of *Hashem*. One should have in mind to fulfill both of these *mitzvos*.
- 3) If a person becomes ill he is obligated to daven for his own cure (תפילה בעת צרה לכ"ע מה"ח).
- 4) A person should not wait till things get serious. As soon as he starts to feel unwell he should start davening for a cure (3).
- 5) A person's prayer for himself is accepted faster and better than the prayer of others for him (4).
- 6) When davening for a cure one should have in mind to be

הוא היה אומר

R' Yaakov Yosef of Polnoa ZT"L (Toldos Yaakov Yosef) would say:

"If a person is uncertain as to how he can best serve the Almighty, let him examine his basest desires and make use of them. Thus, we can explain the *posuk*: 'You shall take My offering from every man whose heart moves him.' That is, from the longings of the heart - the desires of this world - take *Hashem's* offering. It is precisely from these desires that a person can elevate himself in the service of *Hashem*."

R' Menachem Mendel of Premishlan ZT"L (Toras Hachassidim Harishonim: Darchei Yescharim) would say:

"There are two kinds of *tzaddikim*: On the one hand, there is a *tzaddik* who is the same on the outside as on the inside. When you look at him, you know he is a *tzaddik*. On the other hand, there is a *tzaddik* whose righteousness is hidden. To the casual observer, this *tzaddik* is nothing special, a 'regular' person. Which way is preferable? The *posuk* states: '*You shall make curtains for a tent over the Mishkan.*' This teaches us that a *tzaddik* should try to 'cover' himself, for it instructs that us to make a curtain to cover our inner *Mishkan* - our inner holiness."

A Wise Man would say:

"Life is fragile - Handle with Prayer!"

לענין ר' חיים יהודה לייב בן ר' משה שלמה ז"ל – תעצב"ה
THIS WEEK'S ISSUE DEDICATED BY THE GOTTLIEB FAMILY
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(1) שבת ל- (2) יסוה"ע ש"א פ"ו (3) רד"ק תהלים (4) ש"י בראשית כא"ז ממדרש (5) משנה ברורה קט"א (6) דרשות הר"ן דרוש ו' (7) ספר החיים ע' פג (8) ספר חסידים קנח

מעשה אבות סימן לבנים

ועשו לי מקדש ושכנתי בתוכם וגו' (כה-ח)

The amazing story of the rescue of the Mir Yeshiva from Nazi-controlled Lithuania to Japanese-controlled Shanghai in 1941, is a tale that defies the normal levels of human belief and endurance. Yet, perhaps the most incredible aspect of their long-winded tale is the fact that the entire body of the *yeshiva*, 250 students, *kollel* members and their families, plus the faculty and *Roshei Yeshiva*, managed to remain intact and together all throughout the entire war. This reason, more than any other, was why the Mir Yeshiva, unlike any of the major *Torah* institutions in pre-war Europe, succeeded in staying alive, active and functioning during and immediately after the war.

How could the hundreds of students, find the bare necessities of life in the overcrowded Chinese seaport and commercial center of Shanghai? Where would they find a building adequate to house the students and provide study halls with all the necessary supporting facilities for so many people? But the impossible soon turned into reality.

All the students' problems were solved as soon as they landed in Shanghai. The entire Mir Yeshiva group was placed in a single synagogue, an extraordinary synagogue with unusual facilities in an odd location that had been built by an eccentric individual under the strangest of circumstances. It was the solution to all of the refugees' problems and needs, and it made possible five years of the most creative *Torah* learning for the yeshiva community in far away China.

This edifice, the Beis Aharon or Museum Road Synagogue, stood in a strange location for a synagogue - in the very heart of Shanghai's port and business district, near the famous Bund, the docking area for all ships. This synagogue had stood empty and mostly unused for the first ten years after its completion, except for occasional prayer sessions and wedding ceremonies, or as a temporary emergency shelter, until the day of the *yeshiva's* arrival. The synagogue was a modern structure and contained a sanctuary built to meet all requirements of religious law. Strangely, the number of seats in the synagogue, 250, corresponded precisely to the number of *yeshiva* students who would study there.

In addition to the main sanctuary, the building contained large dining rooms and kitchen facilities. It had been built to meet the needs of a residential community and contained all the facilities for catering services, including halls for wedding celebrations and other communal affairs. But no such nearby Jewish community existed in Shanghai until the arrival of the Mir Yeshiva. The building provided for their spiritual and physical needs to an amazing degree. In a building adjoining the synagogue there was even a *mikvah*, which complemented the synagogue facility to almost supreme perfection.

Who was the thoughtful sponsor of this veritable palace of Jewishness in the Far East? An outstanding rabbi? A deeply religious businessman? A famous community worker or philanthropist? Heavenly Providence revealed itself in an apparently miraculous manifestation by choosing a seemingly most unworthy and inappropriate person to build this place of refuge for *Torah*. In fact, this Jew was so estranged from his own religion that he had married a non-Jewish woman.

Silas Hardoon, a Sephardic Jew of unknown origin, was motivated by a dream to build this edifice. He chose such a non-residential section on the basis of plans for a future Jewish neighborhood in the area. Silas Hardoon had, of course, never earmarked these buildings for a school or for the teaching and practice of Jewish law. Nevertheless, he carried out his "mission" with almost perfect planning to fit perfectly the specific purpose and needs of the group of *Torah* scholars who landed a decade later on the shores of China. These inexplicable facts transcend any calculations or fantasies of the human mind. Once again, unbelievable circumstances had led to the rescue and continuation of *Torah* study.

For almost five years, these buildings housed the centers of Jewish thinking and scholarship. These were some of the most fruitful years in *Torah* research and history. In fact, it may even be fair to say that many rabbis and communal leaders who later became famous on the American continent owe their spiritual achievements in large measure to those productive years of study in Shanghai.

משל' למא הדבר דומא

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

משל' A respected *Torah* scholar was once insulted by a vulgar and ignorant person. The scholar held his tongue, voicing no opposition to the verbal assault, and went on with his studies as though nothing had occurred. A number of onlookers were present and they praised him for his remarkable restraint. The scholar, however, attributed his control to a higher course. He explained as follows:

"*Chazal* teach: 'סיג לחכמה שתיקה' - silence acts as a 'protective zone' for wisdom. They are referring here to a person who keeps quiet when unjustly attacked, as it says

'One who hears himself insulted and does not retaliate, is considered beloved by Hashem.'" (שבת פחא)

"But if such behavior is merely a 'protective zone' for wisdom," the scholar continued, "then what does wisdom itself consist of? How much smarter can a person get?"

"It must be," concluded the scholar, half-jokingly, "that actual 'wisdom' is not to become slighted, even in the least, when the assailant is someone who is not qualified to make such critical remarks. A smart person is one who doesn't get offended from the words of an ignoramus."

ונתת על השלחן לחם פנים לפני תמיד וגו' (כה-ל)

Two teenage boys were good friends. One boy was a serious student, who learned *Torah* and kept all the *mitzvos* properly. The second, however, was not careful in certain *mitzvos*, namely *Tzitzis*, and this caused his friend much pain. Over and over, he talked to him about the importance of wearing *tzitzis* and how it corresponded to the full 613 *mitzvos* that a person must do. He pleaded with his friend and reminded him that one who wears his *tzitzis* is protected from harm. His friend was quite touched by the sincere pleas and in a show of friendship and loyalty, he agreed to begin wearing *tzitzis* by announcing, "I swear that from now on, I will wear my *tzitzis* always (תמיד)!"

The next day, when he began to disrobe in order to wash himself, he realized that he had a problem: He swore that he would never take off his *tzitzis* and yet, here he wished to bathe and he must remove his *tzitzis* in order to do so!

The **Ben Ish Chai, Chacham Rabbeinu Yosef Chaim ZT"l of Bagdad** ruled based on the *Mishna* (מנחות צט) that discusses the way the לחם הפנים (showbread) were changed from week to week. Since the *Torah* states that it must be on the *Shulchan* (Table) "תמיד" (at all times), one *kohen* would slowly slide it to one side while the other *kohen* would slide in the new bread to replace it. This way, there was never a moment when the *Shulchan* did not have the Showbread on top of it - "תמיד" - at all times. There is a second opinion, though, that even if one *kohen* would remove it totally before the second put on a new bread, this was not a violation of the edict of "תמיד" since the intention is to replace one with the other immediately.

Similarly, if the boy was to remove his *tzitzis* for a short time just to bathe himself, this was not a violation of his oath, since his intention was to wear it at all times that it can be worn, precluding the short time it took to bathe.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

זריזות

The precious stones used for the garments of the *kohen gadol* were donated by the נשיאים (princes), but the truth is that these great men were rebuked for waiting until the very end to make their donations. The *Torah* actually leaves the letter "י" out of their name (לה-כז) because of their attitude of "let's wait until the end and fill in whatever is missing."

In all honesty, though, what was so terrible about what they did? It sounds pretty logical and even commendable to fill in whatever is lacking. However, no matter how noble and logical the intentions of the *nesiim*, the fact that they were able to think so rationally shows a flaw in the intensity of their *Avodas Hashem*. Says **Rabbi Dr. Abraham J. Twerski Shlit'a**, "One who is overcome by an intensity of passion does not calculate - he acts immediately!"

In *Parshas Pinchos* we learn about a great act of zealotry when Pinchos killed two individuals who performed a horrific act of immorality. The reason that Pinchos' act was considered praiseworthy was because it was done out of zealotry for the sake of heaven. Had he stopped to ask if he should kill them or not, he surely would have been turned down for a variety of reasons. Pausing long enough to think about it is no longer an act of zealotry. In much the same manner, the *Nesiim* should have been so overcome with a burning desire to give that they should have run to donate first!

The **Ramcha'i** emphasizes in *Mesilas Yesharim* the importance of *zerizus* in that it counteracts the inborn laziness of man's physical nature. Only by working on this *middah* can we possibly achieve true zealotry in our *Avodas Hashem*.

ועשית את המזבח עצי שטים
וצפית אותו נחשת וגו' (כו-א, ב)

TORAH GEMS

Rashi comments that the *Mizbeach* (altar) in the *Mishkan* was covered with brass, "*to atone for מצח - insolence (literally, brazen forehead), as it says, 'And your forehead is brass.'*" (ישעיהו מד-ד). According to the **Rada"i**, the forehead is the metaphor used to symbolize *chutzpah* (insolence) because an impudent person raises up his forehead instead of lowering it in humility. The hardness of copper is also associated with *chutzpah* because it, too, alludes to a hardened character lacking inflexibility and basic elements of shame, humility and modesty. A person with such a harmful trait, must endeavor to uproot it.

A student in the Radin Yeshiva was boarding at the home of a local resident and once spoke insolently to his landlord. The **Chofetz Chaim ZT"l** asked the student to leave the *yeshiva*. Shortly afterward, a question arose about asking another student to leave because he was not learning with proper diligence. In this instance, the Chofetz Chaim decided that the student should be allowed to remain and said he would later be successful in his studies. Someone asked the Chofetz Chaim why he had allowed the student who was not studying properly to remain, yet he had expelled the other student who, his insolence notwithstanding, excelled in his studies.

R' Yisroel Meir replied, "In *Pirke Avos* (ה-כג) it states, 'עו פנים לגיהנם' - *The brazen-faced (people) are headed for Gehinnom.*' It does not say that the brazen have already sinned or committed wicked deeds, for if so, these deeds would be the cause of his heading for *Gehinnom*, rather than his insolence. What we see from this *Mishna* is that a brazen-faced person will ultimately do things that will lead him to *Gehinnom*. It is inevitable. That is why I felt it was necessary to ask the student to leave."

דרגת יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

אבני שהם ואבני מלואים לאפוד ולחושן וגו' (כה-ז)