

מעשה אבות סימן לבנים

ועשו לי מקדש ושכנתי בתוכם וגו' (כז-ד)

There is a very special *Yid* living in *Eretz Yisroel* today by the name of **Reb Yoel Klopholtz**. Reb Yoel is affiliated with *Moreh Mikdash* and *Irgun Kvod Shomayim*, organizations that promote a greater awareness of how one is to behave in a *shul* or *Beis Medrash*, and the proper respect every single Jew must show to *Hashem*, while in the midst of *davening*. He works tirelessly in these areas looks for ways to increase *Kavod Shamayim* (the honor of Heaven) in the world. A few months ago, Reb Yoel recounted the following incredible story, with the hope that people will take it to heart and do the right thing.

Last year, one of the Klopholtz children was not feeling well and was diagnosed with a terrible sickness, *rachmana l'tzlan*. The child's condition was extremely serious and the doctors told his parents that very expensive medical treatments were necessary to save his young life. Reb Yoel himself is not a man of great means and was unsure where he would attain the needed funds. With a *tefillah* on his lips and faith in *Hashem*, he traveled abroad to try to raise money - a sum that when he added it all together amounted to over \$200,000 in treatment costs!

He was modestly successful in his fund-raising efforts, until he arrived in London. It was there that a particular *yungerman* took his plight to heart and went above and beyond to assist him. He drove him around and introduced him all over. In the end, thanks to this wonderful fellow, they managed to cover the total medical cost and Reb Yoel's young child received the much needed treatments. *Boruch Hashem*, he is doing much better.

Of course, Reb Yoel could not thank the *yungerman* from London enough and he became close to the man and his family. He would speak to him often and report on his son's steady improvement. Therefore, it came as a total shock when he received a phone call a few months later that the *yungerman* in London suddenly passed away, leaving behind a widow and several children, none of whom were yet married! Reb Yoel was heartbroken when he heard the news.

It was shortly after, when Reb Yoel received a phone call from the widow. She had a message to pass along to him, a message from her deceased husband! It seems that one night, after the completion of the *shivah*, her seven-year-old son woke up in the middle of the night, screaming uncontrollably. His mother attempted to calm him down but to no avail. He was unable to talk or explain what was wrong. The family enlisted the assistance of relatives, doctors and even a psychologist - anyone who could possibly help the boy cope with whatever trauma he had experienced in his sleep. It took all night but finally, after many hours, the boy did indeed calm down and was able to talk. He related how his father, the *yungerman* who was recently *niftar*, came to him in a dream. His father looked terrible, haggard and not the way the child remembered him. In the dream, his father described how they were tearing him apart in Heaven - he was not given one moment's rest - for talking during *davening* and not respecting *Hashem* properly in *shul*. In his dreadful state, he explained how serious this offense is deemed in the next world and how he was now being made to suffer so terribly because of it.

The *yungerman* further explained to his son that under normal circumstances, the deceased are not permitted to come down and relate to people in this world what goes on in the next world. However, it was due to the *zechus* that he had gone above and beyond to assist Reb Yoel Klopholtz by raising large amounts of money for the treatments needed to save his son, that he was now permitted to come down in a dream to speak to his son and pass the message along to Reb Yoel that everyone should know how seriously they take this issue in *shamayim*. The *yungerman* concluded by saying that if this dream would be publicized, people would hear his message, be inspired, and would treat this issue more seriously. In turn, this would serve as a tremendous *zechus* for his *neshama* and his suffering would thereby be lessened.

Ever since, Reb Yoel has championed this cause and together with *Irgun Kvod Shomayim* (www.kvodshomayim.org), they have created an online list of people from all over the world who have accepted upon themselves not to talk during *davening*. Not only is one able to see his name, the *shul* in which he *davens*, and the city in which he lives, but a number of *Gedolei Yisroel* have given permission to include their names on the list as well. If this issue is so important in Heaven, shouldn't we take it to heart as well?

משל למא הדבר דומה

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

משל: A rich man once came to seek advice from the great *Rebbe* of *Chernobyl*, **R' Nochum Twerski ז"ל (Me'or Einayim)**, and left the huge sum of 300 rubles on the *Rebbe's* table as a *Pidyon* (redemption money). When the *Gabbai* saw the money, his eyes lit up with joy as the *Rebbe* owed money to a number of people due to his consistent practice of borrowing funds to help the poor and needy.

The *Chernobyler Rebbe* saw many people that day, all throughout the day, and into the evening. At night, when the *Gabbai* came in to collect the money, he saw that there

was nothing left! The *Rebbe* had given it all away!

"*Rebbe*," cried the *Gabbai*, "the creditors want their money! Why did the *Rebbe* give away all this money?"

R' Nochum thought for a moment. "At first, I thought like you. Here is a large sum of money to pay off all my *chovos*. But then, I asked myself: can it be that I received all this money just to pay up my debts? There are lots of people who owe money and they don't have this money! Obviously, it was given to me from Heaven for another reason: to give out to the poor and needy. If so, how can I take it all for myself?"

ועשית שנים כרבים זהב מקשה תעשה אתם משני קצות הכפרת וגו' (כו-ה)

Rashi quotes the *Medrash Tanchuma* that *Moshe Rabbeinu* had difficulty figuring out how to make the *Menorah* out of one single piece of gold. *Hashem* told him to throw a handful of gold into the fire and the *Menorah* would be created. Hence, it is written *תַּעֲשֶׂהָ* - "*it will be made by itself*," and not *תַּעֲשֶׂהָ* which means "*you shall make it*" like it states by the *Cheruvim*. The question is why is the *Menorah* different than the *Cheruvim*? Why couldn't the two golden Cherubs - which were also fashioned out of one piece of gold (מקשה) covering the *Aron Kodesh* - also be created "by itself"?

My *machshava* here is as follows: *Chazal* tell us (סוכה ה.) that the *Cheruvim* were images of two children facing one another, which were positioned on top of the *Aron*, the Holy Ark. The **Baal HaTurim** translates the word "כרובימ" to mean "like a child." We learn from the manner in which the *Cheruvim* were fashioned a great lesson in *Chinuch Habonim*: Children do not grow in *Torah* and *Yiras Shamayim* - "מעליהם" - by themselves. No matter how hard it is to raise them, it is only with strenuous efforts, *tefillos*, tears and a great deal of *siyata d'shmaya*, that our children follow the path of *Torah*, and we are *zoche* to see future *gebentchte* דורות. As we say in he *Pesach Haggadah*: "זאת עמלינו - אלו הבנים" - based on the sweat and tears we put into our children, that is the *nachas* we will take out of them.

Interestingly, there is a *halacha* that should there not be enough gold to make all the vessels needed for the *Bais Hamikdash*, we can use silver instead. For all except one item. Do you know which item that is? The *Cheruvim*? Why? Because the two childlike angels represent the *chinuch* we put into our very own "angels" - our very own children - and when it comes to raising the young generation to a life of *Torah*, *mitzvos* and *maasim tovim*, we won't settle for anything less than the "gold" standard! Silver - in this case - second best, is just not an option for our children.

מקדשי שמך

When the *Bais Hamikdash* stood, it was the site of the greatest revelation of G-dliness in the world. Today, we have a different source of *kedusha* to take the place of the Temples: the *shuls* and *Batei Medrash* where we *daven* and learn. The **Ramban** (פ' בא) explains that the purpose of Jews coming together in prayer, is to create a *Kiddush Hashem* by publicly acknowledging *Hashem* as their Creator.

The *Gemara* relates (ברכות ת.) that Rabbi Yochanan was puzzled when he learned that there were elderly Jews living in *Bavel*. The *Torah* promises longevity only to those in *Eretz Yisroel* - "*In order that your days and the days of your sons will be extended on the land that Hashem has sworn to your forefathers to give them*" (דברים יא:א) - how can Jews in *Bavel* live to a ripe old age? Rabbi Yochanan's question was answered when he was told that elderly Jews in *Bavel* arose early in the morning to come to the *Beis Medrash* and

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remained there until late at night, learning *Torah*.

The **Kli Yakar** explains that since the *shuls* and *Batei Medrash* in *chutz l'aretz* are destined to be relocated to Israel itself, they already have the status of the sacred soil of *Eretz Yisroel*. Thus, the people who closet themselves within these sanctuaries are considered to be literally "on the Holy Land." The *posuk's* promise of longevity for the Jews of Israel naturally encompasses those who spend their time in *Batei Medrash* elsewhere in the world, as well.

The massive *Kiddush Hashem* of the *Bais HaMikdash* was largely a product of the *avodah* performed by the *kohanim*. Who takes the place of the *kohanim* in today's versions of the *Bais HaMikdash*? Nowadays, they are the *Torah* scholars who spend their days and nights in the study halls and *yeshivos* immersed in *Talmud Torah* and the service of *Hashem*. These are the people who generate the great *kavod shamayim* that radiates from our bastions of *Torah* study and *tefillah* to the rest of the world. **(Living Kiddush Hashem)**

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ונתת על השלחן לחם פנים לפני תמיד (כב-ל)

As we enter the month of *Adar*, we always read *Parshas Teruma* where *Hashem* instructs the Jewish people to build a Sanctuary for Him. Why would *Hashem* need a physical structure here on earth? *Hashem* is completely spiritual and cannot be contained in a specific space - not even a spiritual sanctuary - so why did He command us to make for Him a *Mishkan*?

The answer is that since the time of *Sarah Imeinu*, *Hashem* has been longing for the special connection He had with her. That incredible bond was symbolized by the three special miracles that Sarah experienced in her tent. Her *Shabbos* candles never went out, there was a special blessing in her dough, and there was a Cloud of Glory hovering above her tent. All of these represented the special connection that Sarah had with *Hashem*. When Sarah passed away, so did that special connection.

The **Ramban** tells us that the real redemption from Egypt took place only when *Klal Yisroel* built a *Mishkan* for *Hashem*. *Hashem* gave very specific stipulations to model this holy Temple after the tent of Sarah! Make a *Ner Tamid*, just like Sarah's *Shabbos* candles that never went out. Make me *Lechem HaPanim*, like Sarah's dough. And just like the cloud that hovered above her tent, I will rest my *Shechina* in this Sanctuary! *Hashem* tells us to build this Home, so that we can feel close to Him, and when we do feel that *Hashem* is right here amongst us, then we can bring Him into our minds and our hearts and then He will truly dwell inside of us, down here on this earth - "מלך בעלינוים ובתחתונים" - The *Mishkan* is for us, *Am Yisroel*, to bring *Hashem* into our lives. Although nowadays we do not have a *Mishkan*, we can still fulfill the command of building it, by thinking about *Hashem* and feeling close to Him. In this way our minds and hearts become a true dwelling place for *Hashem*.

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