

לעילוי נשמת ר' אברהם יוסף שמואל אלמר בן ר' מנחם ז"ל ורעייתו ריישא רחל בת ר' אברהם שלמה ע"ה

(Monsey, NY)

הדלקת נרות לשבת - 5:18
 זמן קריאת שמע/המ"א - 8:51
 זמן קריאת שמע/הגר"א - 9:27
 סוף זמן תפילה/להגר"א - 10:21
 שקיעת החמה שבת קודש - 5:38
 מוצש"ק צאת הכוכבים - 6:28
 צאה"כ / לרביע וזם - 6:50

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שבת קודש פרשת תרומה - ב' אדר תשע"ה
Shabbos Parshas Terumah - February 21, 2015
טיב התבלין מאוצרותיו של המגיד

ועשית חמשים קרסי זהב וחברת את היריעות אשה אל אחותה בקרסים והיה המשכן אחד וגו' (כו-ו) - מעלת האחדות והשלום

פרשת השבוע לומדים אנו עניני הקמת המשכן וכללי. תכלית המשכן הרי היה לשם השראת השכינה בין ישראל, כמאמר הכתוב (כה, ח) ועשו לי מקדש ושכנתי בתוכם, ולכן עשו אותו מכמה וכמה מינים, ונעשו מקודם מכמה וכמה חלקים, ואחר כך עשו מכל אלו חלקים משכן אחד. להורות כי השראת השכינה בין ישראל תלוי בקמת האחדות. כשביני ישראל הם באחדות, ראויים הם להשראת השכינה, ואם לא

(יב) לא מצא הקב"ה כל מחזיק ברכה לישראל אלא השלום כי על ידה זוכים הם להשגת השקנה ולכל ההשפעות טובות.

עצם קיומו של כלל ישראל תלוי באחדותם ובהתבססותם זה לזה. כדאיתא בירושלמי ריש מסכת פאה (דף ד:): אמר רבי אבהו בר כהנא, דורו של דוד כולם צדיקים היו, ועל ידי שהיה להם דרך מילוקית (בעל דבר מילוקית) היו יוצאים במלחמה והיו נופלים. הוא שדבר דוד (תהלים ג, ח): 'נפשי בתוך לבאים' וכו'. אבל דורו של אחאב עובדי עבודה זרה היו, ועל ידי שלא היה להם דילטורין, היו יורדים למלחמה ונוצחין ע"כ. הרי בלך גידול כוחה של האחרות, דורו של דוד על אף שהיו צדיקים, בכל זאת כיון שהיו ביניהם בעלי לשון הגומרים פירוד במעשיהם, גם להם הדבר לנפילה לפני אויביהם, ופאילו עמדו לא אחאב, שהיו מכעיסים במעשיהם, ועברו על היוון החמור ביותר, שהיא אכילת דורו של דוד, בכל זאת כיון שלא היה פירוד ביניהם, היו נצחיהם במלחמתם. על אף שמצד מעשיהם לא היו ראויים לכך כלל.

מכל האמור למידים אנו כי כוח השלום היא אשר עומדת לרם לישראל, אך רואים אנו בתורה כי גם בדרות הקדומים עוד קודם היות ישראל לגוי היה מעלי עצה זו כמו בדר הפלגה שאמר הקב"ה (ראשית יא, ו) 'זן עץ אחד ושפה אחת לכלום' והחלים 'לעשות' - כלומר, ברוחם עם אחד ושפה אחת לכלום באחדות מרעים ואהבת חברים וזה החלים ונותן לרם כל לעשות הכל. יצוור השי"ת שתתרבה השלום בעולם.

**A SERIES IN HALACHA
LIVING A "TORAH" DAY**

למעשה

"והיה מחניך קדוש" - Keeping the Jewish Camp Holy (41)

Using the Bathroom Before Davening. From the *posuk* in *Navi* (1), "הכין לקראת אליך ישראל" - "*Prepare, Yisroel, to go meet your G-D.*" *Chazal* learn out (2) that when a person goes to "*meet Hashem in prayer,*" he must physically prepare himself.

Proper Cleansing. There seems to be two opinions as to the nature of the *issur*. The **Rambam** (5) writes that when one is in a situation where he must relieve himself, it drags his mind away from properly focusing on his davening. However, in **Hagahos Maimoniyos** (6), he writes that having one's body in such a state where waste needs to be removed is somewhat equal to reciting holy words in front of human waste, which is prohibited.

ה אומר ...
R' Shimon Sofer ZT"l (Michtav Sofer) would say:

The Gemara (סוכה ה:) states תלמידי חכמים צריכים להיות כרובים זאב - ‘like a baby,’ (כרביא) teaching us that the Cheruvim were facing each other - ופניהם איש אל אחיו - as the Gemara discusses the topic. Since when do babies discuss Torah topics with one another? The Chofetz Chaim’s mannerism teaches us that one should approach the Torah with humility and reliance on our own knowledge, but as completely blank slates.

R' Yaakov Yitzchok of P'shischa ZT"l (Yid Hakados)
 "If a person really appreciates and values his independence, he serves no end unless someone is listening. Hence, one is dependent on 'independent.' On the other hand, if one keeps quiet and does not

A Wise Man would say: “If you really want to help, the best thing is to talk to s Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	תגדב ונתקדש לעילי נשמת אברהם משה ב"ד אליעזר שלמסער ו"ל * תנצב"ה
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הלכה ממת מו"ה ברוך הירשפלד שליט"א
דרוש כולל עטרת חיים ברוך קליבלנד היינס

- 2) One who cannot hold it in for 72 minutes, whose laws are understandably stricter.
- 3) One who has a strong urge that makes him have to go soon, whose laws are even stricter.

Application. Before starting to daven, one should check himself to see if he has a need to go to the bathroom. One should not get nervous about this and any doubt in these cases is ruled leniently. The whole *halacha* of not davening in such a state is Rabbinic, and thus, all doubts are ruled leniently - "ספק דרבנן לקולא". If one definitely has an urge to relieve himself, but can physically hold it for 72 minutes, he should not daven *Shemona Esrei* (if he did he has fulfilled his obligation). He should go to a restroom even if it means that he will miss davening with a *minyan* and be forced to daven alone. If going to the bathroom will cause him to miss the entire *תפילה*, he should daven right then since he can hold it in for 72 minutes. As mentioned, "possibly" holding it in for 72 minutes is like definitely being able to. However, in a case where he definitely cannot hold it in for that length of time, he cannot daven *Shemona Esrei*, even if relieving himself at that time means missing *Zman Tefillah*. In fact, this is so strict that even if he davened in this case, he did not fulfill his obligation. He must daven again when he is clean, and (if he missed *Zman Tefillah* entirely) he will have to say two *Shemona Esrei* in the next *Tefillah*, the second one being the make-up for the one he missed (7). Other parts of davening are not as strict as *Shemona Esrei*.

הוא ה

at the word 'כְּרוּבִים' is related to the Aramaic expression for indeed baby-faced. Additionally, the *posuk* tells us that the **Mal HaTurim** writes, *'like two friends discussing a Torah question, one asks the other?'* Actually, the appearance of the *Cheruvim* and their names as a baby relates to his father; not with preconceived notions of a child. It is a slate and with trust and belief in the *Torah's* wisdom."

) would say:
 nce, the best thing for him to do is to remain silent. Speech
 endent on others when he speaks and he cannot be considered
 n't say whatever comes to his mind, he needs no one!"

meone instead of about them.” M Camp Merockdim 26 Parker Blvd. 845.362.0287	A Special Mazel Tov to a Wonderful Benefactor of Torah Tavlin, upon the Marriage of his son. May you only enjoy Nachas from him & all your children ... You Know Who You Are!!
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מעשה אבות סימן לבנים

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

The *yeshivah* system of Eastern Europe in the first half of the 20th century suffered great hardship during the economic crises in Europe and the Great Depression of the 1930's in the United States. As institutions with no independent source of income, the pre-war *yeshivos* were dependent on donations from Jews all over Europe, the United States and from more distant communities within the Russian empire. Even this source of support diminished as a result of the political, economic and social changes that took place after the first world war. A number of *yeshivos* opened offices in the U.S. and established networks of *meshulachim* (emissaries) there and in other countries, and these were able to bring in some additional financial support. Nonetheless, despite these various sources of income, the budgets of the *yeshivos* were always in deficit.

At one point, the distress of the Polish/Lithuanian *yeshivos* became particularly great, and a delegation of foremost *Rabbanim* and contemporary sages traveled to Warsaw on a mission to raise awareness - and sorely needed funds - to save those *yeshivos*. A conference was held in a large hall and the press was invited to attend in order to report and publicize the goals of the delegation. One of the keynote speakers at the conference was **R' Zalman Sorotzkin ZT"l**, the renowned *Maggid* and author of **Oznaim L'Torah**. He delivered a powerful oration on the dreadful plight of the *yeshivah* students.

When he finished, one of the Jewish journalists present asked him how **R' Meir Shapiro ZT"l**, the *Lubliner Rav* and Dean of *Yeshivas Chachmei Lublin*, had been so successful in building a majestic *Yeshivah* edifice and garnering great financial support. Would it not have been better, he asked facetiously, to feed the starving families of students in existing *yeshivos*?

R' Zalman sensed that the questioner's intention was to publicly negate the importance of the drive. Unflustered, he answered the man in the time-honored Jewish tradition; with a question of his own. "Tell me, why did *Hashem* command the collection of 'נדבות' (voluntary donations) for the construction of the *Mishkan*, when everyone, even the poor, had to give a half-shekel for *Korbonos*? In fact, if this contribution was not given, collateral was taken to ensure payment. Why didn't the *Torah* rely on philanthropists to supply the communal sacrifices, as it did regarding the construction of the Sanctuary?"

"The answer," explained R' Zalman, when the journalist was not forthcoming, "lies in the *Torah's* understanding of the psychology of philanthropists. They hasten to contribute to edifices, yet often refuse to support or maintain the cause for which those edifices are constructed. When considering which is more precious, the building in which the sacrifices are brought or the sacrifices themselves, we must conclude that the end surely justifies the means. This is proven by the fact that the *Korbonos*, be it the *Tamid* or *Mussaf*, nullify *Shabbos* restrictions, whereas building the Temple does not. Despite this, we see that in one day the people brought so much silver and gold for the construction of the *Mishkan* that it was necessary to make a public announcement asking them to stop (שמות לז-ו). Only then did the people cease to bring donations.

"*Hashem*, Who understands the human mind, was well aware that the people would bring more than was needed for the construction of the *Mishkan*, and there would be no need to tax them or take collateral. However, regarding the purpose of the building, the communal sacrifices, *Hashem* knew that they would not give until they were promised that the money would 'atone for their souls.' In addition to this, *Hashem* commanded that those in arrears of the tax must give a collateral."

In the same pleading tone in which he implored people to take pity on the *yeshivah* students, R' Zalman concluded. "It is the same with the *yeshivos*. The buildings are only a means, a place to study. Even so, while people give abundantly for buildings rooms, doors, windows or bricks, they contribute little to the support of the *Torah* scholars themselves. Some Jewish philanthropists specifically desire a room dedicated to them, a brick which will become an integral part of the building. Providing food, however, which is consumed immediately and is gone, does not interest them. My friends, this is wrong. I am certain that when the construction of the huge *Lubliner Yeshivah* is completed, R' Meir Shapiro will have as much difficulty covering ongoing expenses as any other *Rosh Yeshivah*" (which later proved to be true)

משל למח הדבר דומה

כבר זהב מהור יעשה אתה את כל הכלים האלה וגו' (כה-ג)

משל: One of the followers of **R' Yitzchok of Vorki ZT"l** was very wealthy. On one occasion the *Rebbe* asked him about his lifestyle. The rich man assured him that he was not led astray by his riches, and he was following the dictates of the Sages, leading a very austere life, and getting along on a simple diet. He did not wear lavish clothes or have servants.

"No! No!" the *Rebbe* protested. "You are doing it all wrong. I want you to hire servants and buy yourself the finest suits, along with expensive dresses for your wife. Hire a gourmet chef, and eat delicacies at every meal. Take lavish vacations

and use your wealth for maximum enjoyment. Then you will merit the Divine blessing for continued wealth."

When the surprised *chasid* left, the *Rebbe* turned to the astonished bystanders and explained. "If he will indulge in luxurious food and clothes, then when a needy person asks for help, he will understand that this poor fellow requires at least enough for bread and simple clothes. But if he himself lives an ascetic life, how will he view the needy? He will think that the poor can eat rocks and wear rags! The wealthy must enjoy their wealth, so that the less fortunate will have

וראה ועשה בתבניתם אשר
אתה מראה כבוד וגו' (כה-ב)

The **Baal Haturim** cites two *posukim* that begin with the word "וראה": here, regarding the *Menorah*, and the *posuk* in *Tehillim*: "וראה בנים לבניך". As we know, *Moshe Rabbeinu* was unable to build the *Menorah* even after he was shown its image. *Hashem* instructed *Moshe* to throw a block of gold in the fire, whereupon the *Menorah* was "תיעשה מאליה" - made by itself. Well, if *Hashem* knew that *Moshe* was unable to make the *Menorah* on his own, why did He show him the image altogether?

The answer is that before a master builder starts his work, he must first have a master plan - an idea of what his building will look like when it is completed. *Moshe Rabbeinu*, the "Master Builder" of *Klal Yisroel*, required a "Master Plan" of the *Menorah* in front of him before starting, even though he wasn't able to actually construct it all himself. With his vision and Divine assistance (*Siyata D'shmaya*), the outcome turned out perfect. We learn from this that before a person can create anything, he needs a clear vision of his future product. Then, with this vision and *siyata d'shmaya*, anything - even a golden *Menorah* - can be produced. This, now, is how the second *posuk* - "וראה בנים לבניך" - fits in. In order to be successful in raising children and building a home of *Yarei Hashem and Bnei Torah*, you need to "see" a Master Plan, a "chinuch vision" of what you are striving for. Then, and only then, with the help of *Hashem* can you be *zoche* to "ושכתי בתוכם".

On *Motzei Shabbos*, some recite a *tefillah* (רבין הערומים) in which we ask *Hashem* for many things, among them *siyata d'shmaya*. The **Brisker Rav ZT"l** once said that if he was granted only one request in the *tefillah*, he would choose *siyata d'shmaya*, because without it, a *Yid* cannot be *zoche* to have any of his requests granted. May we all merit true *דשמיה*.

DRUSH V'CHIDDUSH

וצפית אתו זהב מהור מבית ומחוצ תצננו ועשית עליו דר זהב (כה-א)

The *gemara* (ינמצא עב:) learns out from the fact that the *Aron* was overlaid with gold from the inside and outside, that: "Any *Talmid Chacham (Torah scholar) whose inside does not match his outside (ותוכו כבד) is not a true Torah scholar.*"

On one occasion, **Rabbeinu Saadya Gaon ZT"l** left Egypt to fund raise for his *Yeshivah*. When he returned, he excitedly told the *hanhala* (faculty) that he did very well and even found a person who wished to donate a brand new *Aron Kodesh*! This put the *hanhala* in a bit of a quandary for while Rav Saadya was gone, another person had contributed a sizable donation specifically toward that very same honor: the *Aron Kodesh*! Rav Saadya resolved the dilemma and said, "This is not a problem. We will use the donor's funds to purchase benches for the *Beis Medrash*."

They were surprised. "But *Rosh Yeshivah*," they said hesitatingly, "the donor specifically stipulated that his money

EDITORIAL AND INSIGHTS ON THE MIDDAH OF אחדות

As we herald in the joyous month of *Adar*, let us analyze an interesting thought. Why do we always read *Parshas Terumah*, the *parsha* in which we are commanded to build a *Mishkan* in order to bring the *Shechina* into our lives, the week of *Rosh Chodesh Adar*? Well, in simple terms, it is because this is the time of year when *Hakadosh Boruch Hu* "lives" with us. The joy of *Adar* is the joy of *Hashem* coming to dwell among His people when they are "בשמחה" - happy and joyous!

The **Alshich Hakadosh** asks a question. The *posuk* says: "Make for me a Mikdash and I will dwell among THEM." This means that *Hashem* shines His *Shechina* upon every individual member of *Klal Yisroel*. If so, why is it necessary to build a *Mishkan* in the first place? The *Shechina* already rests upon the people. The *Alshich* explains that it was because of the tremendous *achdus* and brotherhood that was generated by working together to build a *Mishkan* that merited the Divine Presence on the Jewish people. They needed to band together, to unite in a holy project, so that *Hashem* would wish to join them.

What an important message for us! The way to have *SIMCHA* is to be connected to *Hashem*; the way to be connected to *Hashem* is to be connected to one another! The *Medrash Tehillim* (ל) tells us that when we, *Klal Yisroel*, band together in the holy endeavor of bringing the *Shechina* to live with us, when we treat each other with kindness and love, understanding and perseverance, we literally bring *Hashem* closer to us! We merit *Siyata D'shmaya* and *Hashgacha Pratis* in our collective and individual lives. Any act of unity that brings Jews closer to one another, opens the door for the *Shechina* to enter.

We must, at this time, make a special effort to achieve unity in our homes and our communities, and in this merit, we will build a *Mikdash* for *Hashem* in this world, while simultaneously help to build the future *Bais Hamikdash* in Heaven.

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

must go towards the *Aron Kodesh*."

"True," he answered. "But just as the *Aron's* purpose is to house the *Torah* scrolls - the written *Torah Shebiksav* - it is clear that there is another item found in the *Beis Medrash* that is specifically made for the oral portion of the *Torah - Torah Shebal Peh*. It is the benches upon which the *Torah* scholars - the people whose minds, hearts and mouths 'house' the oral *Torah* - sit while they toil deeply in the pursuit of greater *Torah* knowledge. The benches are the 'Aron' for the Oral *Torah* and thus, we can safely take the funds pledged for the *Aron Kodesh* and use them for the benches in the *Yeshivah*."

With this, **R' Avraham Greenfield Shlit'a** explains why the *gemara* in *Berachos* (כח) teaches that when *Rav Elazar ben Azarya* replaced *Rabban Gamliel* as the supreme *Rosh Yeshivah*, his first enactment was to install more "benches" in the *Beis Medrash*. It was because the many new *talmidim* that came to learn *Torah* were truly "ותרו כבוד" and their benches were worthy of being considered like an *Aron Kodesh*.

דרגה יתירה

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