

טוב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

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טיב המערכת

זר זהב סביב – A golden crown all around

The 'Shomer Emunim' relates in his *sefer* 'Shulchan HaTahor', regarding one of the students of the Baal Shem Tov who was accustomed to always go to the *mikveh* before eating. When he was asked to explain this custom, he replied, "The *avodah* of eating is harder than the *avodah* of Tefillah because you are converting the mundane to the spiritual, and this battle is more difficult than being involved in something that is just spiritual." And so it is written in the Zohar HaKadosh (Cheilek 1, 240 2a) 'the time of eating is a time of conflict', that is, it is a time of war. In Mesechta Avos (4:13), Rebbe Shimon says, 'There are three crowns – the crown of Torah, the crown of Kehuna [priesthood], and the crown of kingship'. We find all three in the Mishkan and the Bais HaMikdash, 'ועשו ארון עצי שטים... ועשית לו זר זהב' – 'They shall make an Aron of shittim wood... and you shall make on it a golden crown' (25:10-11). Rashi explains, 'A golden crown – it is a symbol for the crown of Torah. This is the first crown – the crown of Torah. crown of Torah. ...עשית שלחן עצי שטים' 'ועשית לו זר זהב' – 'You shall make a Shulchan of shittim wood... and you shall make for it a golden crown all around' (25:23-24). Rashi explains, 'A golden crown – It is a symbol of a royal crown, for the Shulchan expresses wealth and greatness, as they say, "a table of kings"'. This is the second crown – the crown of kingship. Of course, the third crown, 'the crown of Kehuna' does not need a source as it is the main *avodah* in the Bais HaMikdash and in the Mishkan.

We learn from here that the crown and glory are dependent on *avodah*, and one who wishes to earn these crowns must toil to earn them. Aharon earned the crown of Kehuna as the Torah testifies several times, 'ויעש כן אהרן' – 'Aharon did so' (Bamidbar 8:3), and Rashi explains, 'to tell the praise of Aharon that he did not deviate'.

One who wishes to earn the crown of Torah must toil in Torah to fulfill the words of Chazal (Shulchan Aruch Orach Chaim 61) 'Every day the words of Torah should be new in your eyes'.

The third crown is the crown of kingship, and Rashi says that the Shulchan hints to kingship, and one who wants to earn it must work hard at the *avodah* of the Shulchan [table] and this is how we began this piece, that the time of eating is the time of war', and the food that we eat to sustain our bodies must be taken and eaten for the sake of Heaven, as the Kitzur Shulchan Aruch writes (31:2), 'There are men of action who say before eating, "Behold I want to eat and drink, so that I will be healthy and strong for the *avodah* of the Creator Yisbarach Shemo', and even though the *yetzer* makes it difficult and distracts the person with all sorts of traps so that his eating is not for the sake of Heaven, still, one who wants to will succeed, and will merit the crown of kingship!

- Tiv HaTorah - Terumah

טיב ההשגחה

מזמין ואינו יודע עבור מי מזמין

He invites but he does not know why he invites

"What insolent people there are in this world!!!" I heard the owner of the supermarket grumble to his friend...

"A man orders a case of chickens, I keep it on the side for him, and now when I am closing the supermarket, I call him and ask him why he hasn't come for it and he says that in the end he doesn't need them!!! Who can I sell them to now???!?"

I heard his grumbling as I was standing opposite the empty refrigerator case empty of chickens. I could not believe what I was hearing. I was arranging a family Simcha for this Shabbos and in all the confusion I forgot to buy chickens and I needed a case of chickens, and it was not possible to get them at this late hour...

I approached and asked to see the case, he nervously asked me how many I need, I saw the case and it was a *hechsher* that we use and I took the whole case!!! He looked at me with amazement and I told him what had happened and Heaven had prepared for me beforehand the chickens that I was looking for.

With much feeling he broke out in laughter and forgave that insolent man who was chosen by Heaven to be a messenger for me...

.מ.מ.

חזרנו עם תשובה – We came back with an answer

Ten minutes after we left the simcha hall, I realized that I forgot my cellphone in the hall.

Having no choice, I asked the driver to turn back to the hall so I could look for the cellphone since I would be lost without it.

We turned around and went back to the hall. Not a moment later, my son who was also at the simcha brought me the cellphone as I was walking back into the hall. The hall was almost empty, and I did not understand why my son had not gone home?!

My son explained to me that he missed his ride, and the buses were no longer running at that late hour. I immediately offered him and his family a ride, they squeezed in the car with the family and we brought them to the door of their house.

Then I understood why I lost my cellphone; it was only to give my son and his family a ride home.

.צ.ה.

חובת העבודה לשם שמים ללא פניות
The obligation to do the *avodah* for the
sake of Heaven without questions



וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם: (כה:ח)

**They shall make Me a Sanctuary, and I will dwell among them.
(25:8)**

Rashi explains: 'They shall make Me a Sanctuary – they will make a House of Sanctity for My Name.'

Rashi teaches us here the main principle in *avodas Hashem*. This is that the *avodah* is not called by the name of the person unless his intent is purely for Hashem Yisbarach.

Seemingly, the language of the Torah is self-explanatory, and anyone looking at the words understands that if he fulfills the command in its time is doing it for the sake of Hashem Yisbarach. Had he not wanted to establish a house of *kedusha* for Hashem Yisbarach, he would not have been involved in it at all. Nevertheless, Rashi saw fit to explain the intent of the words '*V'asu li*' that the intent is '*leshmi – for Me*'.

The truth of the matter is that were it not for the command of Hashem Yisbarach to set up a Mishkan [Sanctuary] for Him, they never would have been involved in setting it up at all. But even after the command, the work itself does not testify that the willful purpose of the builder was to evoke satisfaction for His sake, Yisbarach. Perhaps his intent was for his own benefit and enjoyment, for after he set up the Mishkan and HaKadosh Baruch Hu rested His Shechina below, then those below would benefit from the glow of the Shechina, and through it they would merit to elevate to lofty levels and benefit from *avodas Hashem*. Therefore, we need Rashi to explain that it was incumbent on the builders to turn their faces away (that is, remove any personal attachment) when they were involved in the holy *avodah*, and all their intentions must be only for the sake of Hashem, to extend His Kingship below and arose satisfaction before Him.

Our Torah is eternal and every teaching is for all generations, and the eternal point in the *posuk* before us is '**for Me, for My sake**', that is, that for everything that we do for Hashem Yisbarach should only come from the intent to bring satisfaction before Him, and not so he should also earn some benefit, not even a spiritual benefit, as we have said.

We find similar words in the *sefer* 'Tzavaas HaRivash' (Hanhagos Yashrus Os 11), 'In everything that one does, he should have in mind that he is doing it to bring satisfaction to his Creator Yisbarach, and not even a little for his own need, even if he does it to give himself pleasure from his *avodah*, this then is a personal need. With everything that he does he should have in mind that he is bringing satisfaction to the Shechina through this. He should not think even a little that he is doing this for his own benefit, for this is futile and empty, so why should he do this for his own benefit? Even if he does several things and preparations so that he can serve with *dveikus* [clinging to Hashem] and he will have enjoyment from this *avodah*, this is also serving his own need. The main thing is that all his *avodah* should only be for the need of the Shechina, he should not do this for his own need, even a little.'

This is the intent of the Tanna, Antigonus, leader of Socho, when he said (Avos 1:3), 'Do not be like servants who serve their master for the sake of receiving a reward, instead be like servants who serve their master not for the sake of receiving a reward.' Antigonus was not speaking specifically about a mundane [physical] reward, for included in his words is also life in the World to Come, for this is only about bringing the *neschama* closer to its Maker. Tzaddikim sit and benefit from the glow of the Shechina, and even so, it is not

appropriate for the person to serve his Creator for the sake of this exalted purpose.

This is how the Rambam writes it (Hilchos Teshuva 10:4), 'The early Chachamim said, "perhaps you will say, 'I am learning Torah so that I will be wealthy', or 'so that I will be called Rebbe', or 'so that I will receive reward in the World to Come', the Torah states (Devorim 11:13) 'לאהבה את השם' – 'to love Hashem', all that you do should only be done out of love." The Chachamim also said (Avodah Zara 19a), 'במצוותיו חפץ מאד' – 'who desires His commandments very much' (Tehillim 112:1), and not for the reward of His commandments. The great ones of the Chachamim would instruct their multitude of students, 'Do not be like servants who serve the master, etc.' (Avos 1:3), rather, because he is the Rav, it is fitting to serve him, that is serve him out of love.'

It is written in the *sefer* 'Likutei Moharan' (Mahadura Basra Siman 37), 'The general rule which is the main purpose, just serve and go in the ways of Hashem, Shemo Yisbarach, so that you merit to recognize Him Yisbarach, and to know Him Yisbarach, as this is the main purpose, and this is His will Yisbarach, that we recognize Him Yisbarach. It is not appropriate for the person to have any other intent when he is serving Yisbarach – but only to fulfill the will of Yisbarach, who said and do His will.'

There is someone who works his entire life and chases after the pleasures of this world in order to fill his belly with the pleasures of this world. There is someone who serves and strives, in order to merit *Olam Haba*, and this is also called filling the belly, for he wants to fill his belly with the good things of *Olam Haba*. This is classified as 'חלקם בחיים וצפונך תמלא בטנם' – 'whose portion is eternal life, and whose belly You fill with Your concealed treasure' (Tehillim 17:14). That is, they choose their portion in life, to fulfill their desires in life, life in this world, and they choose much treasure, that is *Olam Haba*, and that is 'Your treasure', they choose the best of the treasure, that is *Olam Haba*, and both are classified as filling the belly.

'This is 'whose portion is life, and whose belly You fill with Your treasure', these are two groups, those that choose this world and those who serve for *Olam Haba*, classified as 'whose portion is life, Your treasure', both fill the belly, they want to fill their bellies and desires, this one this world and that one the World to Come. The one who chooses *Olam Haba* is a little smarter, since he chooses the eternal world and despises this world which is temporary.

'True, it is much better to serve Hashem a lot, even if one serves for *Olam Haba*, yet this is still called filling the belly. This is 'ישבעו' בנים' – 'sated with sons', all their work is so their sons will have an inheritance, like the way of the world.' (end of the quote)

This is the main principle in *avodas Hashem*. The person must know that so long he does not purify his thoughts and intend only for Hashem Yisbarach, he does not merit to serve Hashem Yisbarach, nor merit to truly keep the mitzvah...

Based on this, we can understand the last words of '*veshachanti besoch*' and not ask that this is self-explanatory, for since HaKadosh Baruch Hu commanded to build Him a house, He surely wants to reside in it. But as we have said, the intent is just to build the Mishkan for the sake of Yisbarach without question, then the house will be desired and the Shechina will rest there.