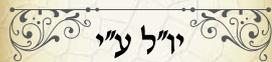


Parashas
Terumah

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ד' אדר תשפ"ו
5786



קהילת שבתי בבית ד'

בנשיאות מורנו ורבנו הרה"צ
רבי גמליאל הכהן
רבינוביץ שליט"א

טיב הקהילה

English edition

באנגלית

טיב הפרשה

לישא בעול עם חבירו

To bear the burden with his fellow

טיב המערכת

ועשו ארון אמתיים וחצי

You shall make an Aron two and a half amos

A man came to his Rav broken and crushed. He so much wants to elevate himself in avodas Hashem, in the study of the holy Torah, in good character traits and fear of Heaven. But everything that he does, and however much he tries, all of it turns out half, a third, a quarter. He decided that during the sedorim [study sessions] he would learn continuously without speaking idle words, and in practice he succeeds perhaps for the first few minutes in persisting in his learning, and afterward everything becomes confused for him. So too in tefillah, he barely succeeds in having proper kavanah in the first berachos, and even that not completely. And so it is with everything, and therefore he is truly broken.

The Rav opened the Chumash to the weekly parasha and showed him: HaKadosh Baruch Hu commands Moshe Rabbeinu to prepare a special Aron in which the two Luchos HaBris and the first Sefer Torah that Moshe wrote would be placed, and thus He commands (25:10): 'ועשו ארון עצי שיטים אמתיים וחצי ארכו ואמה וחצי רחבו ואמה וחצי קומתו' - "And they shall make an Aron of acacia wood, two and a half amos its length, and an amah and a half its width, and an amah and a half its height." Seemingly, says the Rav, it is not understood why in all the measurements of the Aron there is no complete measure. Everything is in halves: "two and a half amos its length, and an amah and a half its width, and an amah and a half its height." But perhaps the holy Torah wishes to teach us that in spirituality there is no perfection. Indeed, one must aspire to perfection, but however much a person attains and succeeds, he must know that he will never arrive at perfection. Therefore, among the great ones of Israel it was always known that the more they attained and elevated themselves in Torah, so they would feel that they were still distant. And this is not because they do not learn or are not worthy, but because such is the way of Torah: "an amah and a half its height."

We find ourselves in Parashas Terumah, and the precise inference that the holy Alshich brings is well known: on the posuk (25:8) ועשו לי מקדש' - "And they shall make for Me a Sanctuary and I shall dwell among them," it does not say "in it" but rather "among them," within each and every one of Israel. And as the author of Sefer HaCharedim wrote in his well known song: "In my heart I will build a Sanctuary to glorify His honor, and in the Sanctuary I will place an altar to the rays of His splendor, and for an eternal lamp I will take for myself the fire of the Akeidah, and as an offering I will bring to Him my single soul." And since we aspire to transform ourselves into a Sanctuary for Hashem, we must not become broken when we have succeeded only by half, by a third, or by a quarter. On the contrary, we must strengthen ourselves and rejoice in every small success as in a great one, for HaKadosh Baruch Hu also rejoices in every half step of ours.

- Tiv HaTorah - Terumah

והיו הכרובים פרשי כנפים למעלה סוככים בכנפיהם על הכפרת ופניהם איש אל אחיו אל הכפרת יהיו פני הכרובים: (כה, כ)

The cheruvim shall be with wings spread upward, sheltering the lid with their wings with their faces toward one another, toward the lid shall be the faces of the cheruvim. (25:20)

It is brought in the Gemara (Bava Basra 99a): "How were they standing [the cherubim]? Rabbi Yochanan and Rabbi Elazar: one said, 'Their faces were one toward the other,' and one said, 'Their faces were toward the House.' And according to the one who says, 'Their faces were one toward the other,' but is it not written (Divrei HaYamim II 3:13), 'ופניהם לבית' - 'And their faces were toward the House'? It is not difficult. Here, at a time when Israel perform the will of the Omnipresent; here, at a time when Israel do not perform the will of the Omnipresent.' End quote.

The explanation of the Gemara's resolution: In the Mishkan, when Israel would always perform the will of their Creator, the faces of the cherubim were always one toward the other. However, in the days of Shlomo there were times when the cherubim would turn their faces toward the House; this was when Bnei Yisrael rebelled against the word of Hashem.

Behold, we must contemplate the essence of this sign, for this sign indicates more the love or the separation between one person and his fellow, for if the faces of the cherubim are directed one toward the other it is a sign that love dwells in Israel and they are concerned one for the other. And if their faces are turned toward the House it is a sign that there is separation among them, and a person's mind is not given to know his fellow. Why should this be specifically a sign of the separation between HaKadosh Baruch Hu and Israel?

In addition, it must be understood that if the inclination of the faces of the cherubim serves as a sign of closeness or distance between Israel and their Creator, it would have been fitting to say the opposite: that if the faces of the cherubim are directed toward the House, this would be a sign that Israel also direct their faces and their hearts toward their Father in Heaven, and therefore the faces of the cherubim are also directed toward the place where Israel every day cause satisfaction before Him Yisbarach, through all the services in the Mikdash. For there the Kohen enters daily to offer the incense and to prepare and to light the lamps of the Menorah, and also outside it the place of the outer Mizbeach was established, upon which they offered every single day *karbanos* to HaKadosh Baruch Hu, and through all these Israel aroused great satisfaction in the supernal worlds. Perhaps as a sign of affection for Israel HaKadosh Baruch Hu wished to inform them that their *avodah* is desirable before Him, and therefore He also inclined the faces of the cherubim toward that place. Why did they say the opposite, that this would be a sign of disgrace, that "Israel do not perform the will of the Omnipresent"?

It may be said that the matter of separation stated here is not according to its simple meaning, that Bnei Yisrael turned away from serving their Creator. On the contrary, it was a sign that Bnei Yisrael long for their Creator and desire His service, and even so HaKadosh Baruch Hu has no satisfaction from their *avodah*, because in their conduct they reveal that their intention is only for their own benefit. That is to say, it speaks of a situation in which each one gives his attention only to his own service, that it alone should succeed, and his heart is not available also to his surroundings to see the toil of his brothers who also desire to elevate themselves as he does, in order to assist them. Such conduct proves that their intention is not for the sake of Heaven, but rather to increase their standing and their honor, and *avodah* of this sort will not be considered desirable .before the Master of all

When Bnei Yisrael were in such a state, then indeed the faces of the cherubim were turned completely toward the western side and were not even slightly on a diagonal toward their fellow, and this was a proper proof that this was not *avodah* to Hashem at all, but service to themselves. It is self-understood that in service of this sort they remained separated from Hashem, *chas v'shalom*.

Also blessing is not found in service of this sort, and as I heard from my teacher and Rebbe, the gaon and tzaddik Rabbi Binyamin Rabinovitz zt"l, that the Mishnah (Pirkei Avos 6:6) enumerates forty eight things through which the Torah is acquired, and when we contemplate we will see that most of them are matters between one person

and his fellow. This matter must serve us as proof that a person cannot elevate himself in Torah unless he gives his heart also to the success of his friends. But one whose own success alone stands before him, and whose aspiration for his own success prevents him from placing his eyes and his mind upon his fellow who struggles to understand his learning in order to assist him, he also will not merit Heavenly assistance, *chalilah*.

It is told that before the First World War the movements of the Haskalah and Zionism wrought devastation in the vineyard of the House of Israel, *Rachmana litzlan*, and those who cast off the yoke multiplied, who transgressed with brazen disregard light matters as severe ones. In that period, Maran the Chafetz Chaim would increase gatherings for young married men who fear Hashem in order to encourage them to be counted among the circle of activists who spread the light of Judaism among those who were spiritually weakened in Israel, and also to strengthen them to guard all the fences of the Torah.

At one of the assemblies Maran the Chazon Ish zy"l, participated, and he was then a young married man, and the Chafetz Chaim noticed that the Chazon Ish was not enthusiastic about the idea, for he preferred more to seclude himself within the four cubits of halacha and to occupy himself the entire day with the Torah of Hashem. The Chafetz Chaim said to him: "Know for yourself, I also would prefer to serve my Creator between myself and Him, and to be sheltered in the study hall all day and to engage in Torah, and the *yetzer* also urges me to this, saying: If you would do so you would

merit to elevate yourself exceedingly. However, I know that this is not what Hashem requires at this hour, for now we stand before a decree of spiritual destruction, and every one of Israel is responsible for his nation, and he cannot evade the responsibility that is placed upon him."

These words the Chafetz Chaim said to the Chazon Ish while he was still a young married man in years, and apparently his words made an impression upon him, for as is known that in his later years, after the Chazon Ish made *aliyah* to settle in the Holy Land, his door was open wide for all matters of the community and of the individual, and many hours he dedicated for the needs of Israel in spirituality and in materiality.

Of course, there is not in our words an instruction that a person must neglect his learning and dedicate hours in which he will engage in the needs of another. However, when a person sees that his help is needed, it is forbidden for him to ignore it on the grounds that he will thereby lose his own spirituality, for his refusal will not bring him to elevation, and so long as his help is needed HaKadosh Baruch Hu has no satisfaction from his Torah. And if he wishes to utilize that hour for good, he has no escape but to turn to the other and to assist him.

Indeed, thus we have seen, that all the great ones of the world did not reach their levels unless they also concerned themselves with others, each one according to his qualities and according to his levels, and from them we too shall learn, and through this we will reach our true place.

'Trust on wheels' בטחון על גלגלים

I called my friend and he sounded tired and troubled. When I asked him what happened, he replied: "I drove someone to a medical treatment in Ramat Gan, and I used the waiting time to take a short nap. I woke up and tried to start the car, and the car will not start!!! In a few more minutes the patient needs to leave the medical center, and it is not pleasant for me to tell him that we are stuck!!!"

When I asked him why he does not call a volunteer organization, he replied that he does not have the time to wait until someone will be in the Ramat Gan area.

I asked him: "Why do you not try to ask passersby whether they have jumper cables for a car?!"

He replied that it does not seem to him that he will find someone on the street.

At that point I already burst at him and said to him: "We learn every day Chovos HaLevavos, Shaar HaBitachon. Who asked you to

succeed or not to succeed? **טיב ההשגרה**
Simply make an effort, and if Hashem wants, you will find, and if not then not, but at least make an effort!!!"

He was still on the line with me and said to me: "You are right, I will make some kind of effort." The only person he saw was a disabled man in a wheelchair. I said to him, ask whoever passes there. He felt a little foolish, and nevertheless he approached the only one he saw, namely the one in the wheelchair, and asked him whether he has cables to start a car.

To his surprise, the disabled man answered joyfully and said that he will already bring him cables. He rolled himself quickly and returned within two minutes, and in his hand was a booster to start the car. He started the car and rejoiced with great joy over the unexpected salvation. Only a few minutes passed, and the patient left the clinic straight to the running vehicle, without knowing of it in his lying down and in his rising up...
ש.ה.

טיב המעשיות

משנכנס אדר מרבין בשמחה

“When Adar enters, we increase joy” (Taanis 29a)

Entering the Month of Adar and True Happiness

One of the elderly Slonimer chassidim who lived in Yerushalayim used to relate a story about a *bachur* he knew when he was young and learning in yeshivah. The boy did not understand the words of the Gemara, yet every day, without fail, he would come to the *beis midrash*, open the Gemara, and shout out the words of the *daf*.

His shouting was a distraction to the other boys, since the *beis midrash* was relatively small and the boys sat close together. One time, one of the other boys asked him, “Why do you shout when you’re learning? You don’t even understand what you’re saying!”

The boy had a ready reply. “What’s a human being? Nothing more than a sack full of bones. Yet a sack full of bones can still say the words of the holy Gemara: ‘Abayei said...’ ‘Rava said...’ How can I be silent when I can enjoy such merit?! As soon as this sack of bones open its mouth and begins to say the sacred words, my heart swells with joy. I feel so happy I can’t help but feel like shouting.”

Chazal tell us, “When Adar enters, we increase joy” (*Taanis* 29a). And we have to ask: How do we increase joy? Should we play music at high volume to make ourselves happy? Do we tell each other jokes and funny stories?

Obviously, that was not Chazal’s intent, since these things do not make a person truly happy. External happiness is not true happiness, and even if it seems to a person that he is happy at the time, the feeling of joy dissipates quickly, and often feelings of despair and darkness take its place.

So what is true happiness?

Truthfully, we have so many reasons to be happy. Every morning, when we say the *berachah* of *shelo asani goy*, “for not having made me a non-Jew,” we consider for a moment the simplicity of this merit, that we are Jews and not otherwise. More, we are able to open a *sefer* and learn Torah every day.

Ashreinu, mah tov chelkeinu! “We are fortunate, how great is our portion!” We should be rejoicing for each and every mitzvah we are able to fulfill, for every word of Torah we merit learning. Since we have so many good reasons to be happy, we do not have to seek out external ways to make ourselves happy.

There once was a miser, and as is the nature of misers, he was always depressed. Finally, he went to a doctor and asked for help. The doctor told him that he had to do things that made him happy. The miser thought about what would make him happy and decided that since jokes make him laugh, hearing jokes would make him happy.

He went to a comedian and asked him to tell him jokes, but the comedian demanded payment; he did not share his material

for free. Having no choice, the miser took money from his pocket and paid the comedian, who immediately began telling him jokes, causing the miser to roll with laughter.

Afterward, the miser went home and wrote down all the jokes that he had just heard so that the next day he could amuse himself without paying for it. But he was quite disappointed when he read the jokes that he had recorded, and they did not make him laugh at all.

Chazal established that when Adar enters, we increase joy. How do we obtain this joy? Chazal were certainly not referring to acting silly or telling jokes, or finding other temporary amusements. They were referring to true happiness, pure joy, and pure and true joy is not something that comes by itself. We have to work to attain it.

When a person thinks about it, it is clear that true happiness is a spiritual happiness, as we find in *Megillas Esther*, ליהודים - היתה אורה ושמחה - *The Jews had light and joy (Esther 8:16)*. The Gemara states (*Megillah* 16b), “Rabbi Yehudah said: ‘Light’ refers to Torah, as it says *Mishlei* 6:23) בִּי נֵר, מצוה ותורה אור - *For the commandment is a lamp and the Torah is light.*”

What this means is that the light and joy that the Jews received on the days of Purim came from the Torah that they had previously received, as it states (*Esther* 9:27) קִיְמוּ וְקַבְּלוּ - היהודים *The Jews confirmed and undertook upon themselves*— they confirmed what they had previously undertaken, namely the Torah.

Everyone, even the smallest child, can say that when he is involved in the study of Torah he feels an inner joy, a joy that is not possible to attain through any mundane act, not even if he eats something that he especially enjoys and even if he feels truly happy when he eats this food. Even if he is successful in business and closes a deal that brings him a lot of money, the type of gratification that this evokes passes with time. But when a person is involved in the study of Torah, he is filled with an immense joy that does not leave when he stops learning; it accompanies him throughout the day. This is why Chazal teach, “There is no joy like the joy of Torah!” (see *Rama, Toras Ha’olah* 1, chap. 6).

In the great city of Koritz, three tzaddikim, giants of the generation, assembled to deliberate a crucial matter in the path of Judaism. They were: the holy Rav Pinchas of Koritz *zy”a*, the local rav; the holy Rav Shimshon of Shpityovka *z”ya*; the holy Rav

Leib Sarah’s *zy”a*.

When the two visiting tzaddikim arrived, Rav Pinchas went out to greet them joyfully, and a great celebration erupted among the chassidim for the privilege of hosting such sanctity.

During the gathering, the chassidim requested to set the sacred table (*tish*) in honor of the exalted assembly, for such a union carries sublime joy.

In those days, when a guest arrived and the table was opened in his honor, the tzaddik would customarily give coins for the purchase of celebratory drink—holy funds elevating the joy.

The attendants approached the three tzaddikim and requested the coins for the drink.

Rav Pinchas responded: “If we desire this drink to truly bring joy of mitzvah, it should be purchased with kosher funds (*kosher gelt*). The more kosher the coins, the more elevated the joy.”

They therefore convened as a *beis din* of three to determine what constitutes truly kosher money with which to celebrate a mitzvah. Rav Pinchas produced a coin and explained its origin: “A Jew knocked on my window before dawn, broken-hearted, begging for prayer for a critically ill family member near death. I blessed him, then immediately stood to pray to Hashem for the sick one. Before *Shacharis*, the man returned—rejoicing! The patient was out of danger, walking around healthy. In his overflowing joy, he gave me this coin as *pidyon nefesh* (redemption donation). Surely this is kosher money fit for celebrating a mitzvah.”

Rav Shimshon responded: “It is a beautiful coin, yet I am not sure if it is kosher to the highest degree. Perhaps if the Jew himself had prayed, his prayer would also have been answered— *You hear the prayer of every mouth* — and thus the coin was not entirely dependent on the rav’s prayer alone.”

Rav Shimshon then offered his own coin and explained: “Before traveling here, two litigants approached me requesting a *din Torah*. After hearing and investigating, I issued a fair compromise, and they paid me *d’mei psak* (judge’s fee). This is money given according to Torah law—surely kosher!”

Rav Pinchas replied: “It is a fine coin indeed, yet I worry if it was given wholeheartedly. Often, one litigant gives a generous amount, hoping to influence judgment; the other may only match it out of embarrassment—not full willing heart. Perhaps this is not complete kosher for mitzvah joy.”

Finally, Rav Leib Sarah’s said: “When informed of my journey, I lacked funds. A trusted friend lent me money in fulfillment of the mitzvah (*Shemos* 22:24) אִם כִּסְפֵי תִלְוָה, אִתְּ עַמִּי - *When you lend money to My people*. This is money used for a Torah mitzvah of kindness—there is no kosher money greater than mitzvah-money!”

They all agreed: mitzvah money is the most kosher of all, fit to elevate the joy of Yisrael. The chassidim purchased the drink with these mitzvah coins, and the joy of that gathering was sweet and exalted, brothers dwelling together at the holy table of three tzaddikim—may their merit shield us.

One of the elder chassidim of Slonim in Jerusalem was Rav Kastel z"l, a faithful transmitter of traditions from the holy Slonimer court before the war.

One tale he shared was of a boy who arrived from afar to learn in the Chafetz Chaim's yeshivah. His talents were weak, and he had never studied before, raised in a distant peasant village. He understood nothing in the Gemara.

Yet whenever he entered the *beis midrash*, his heart soared with immense joy. He would open the Gemara and shout the words loudly, aflame with Torah delight—though he grasped not even the simple meaning!

His peers asked: "Why do you shout, when you understand nothing?" The boy answered innocently and passionately: "What is a human being? A sack of bones! And here stands a sack of bones, opening the Gemara, and with his own mouth utters before the King of Kings: 'Abaye says..., Rava says...' bringing delight to Hashem! How could one not rejoice at such privilege?"

He persisted for months, reading and chanting Torah words again and again. Then suddenly—his heart opened in Torah! He began to understand, rising daily in scholarship, until he became a great sage, teaching many, and magnifying Torah.

It is told of the righteous Rav Yitzchak Zev (the Griz) of Brisk zt"l, who saw a student overwhelmed by meticulous stringencies and constant worry, sinking nearly into sadness.

The Rav rebuked him gently: "How have you forgotten the explicit verses commanding service with joy? As it says, (*Tehillim* 100:2), עבדו את ה' בשמחה באו, לפניו בְּרִנָּה - *Serve Hashem with joy, come before Him with song!* And the Torah itself warns that rebuke came עבדת לא עבדת תחת אשר לא עבדת - *Because you did not serve Hashem with joy and glad heart (Devarim 28:47).* Go and pray among the chassidim for a while, and observe how Hashem is served joyfully—not with sadness."

See also Shaar Yissaschar by the holy Munkatcher Rebbe zy"l, who transmitted from his grandfather, the *av beis din* of Munkatch zy"l, that even great tzaddikim who are constantly repenting may forget to repent for not serving Hashem with joy—thinking sadness itself is a virtue, not realizing they must repent for lacking joy in *avodas Hashem!*

One of Jerusalem's honored elders tore his shoes, and had no money for new ones. He prayed to Hashem with a simple plea: "Master of the world—either provide me a way to buy new shoes, or grant my heart the understanding that I do not need new shoes... and I will rejoice in my portion either way!" True joy does not come from having much, but from understanding that one has exactly what he needs and wants. When a person accepts his state as his Heaven-given portion, he becomes truly *הַשְׂמֵחַ בְּחֵלוֹ* (happy with his lot).

And concerning such a person, King David sang (*Tehillim* 128:2; see *Avos* 4:1), וְגֵיעַ בְּפִיךָ בֵּי תַאֲכֹל, אֲשֶׁרֶיךָ וְטוֹב לְךָ אֲשֶׁרֶיךָ, בְּעוֹלָם הַזֶּה - *When you eat the labor of your hands—fortunate are you, and good is yours: fortunate in this world, and good is yours in the next world.*

Before the fiery tzaddik, the Rebbe of Kotzk zy"l came a Jewish man, deeply distressed. He poured out his anguish, lamenting a painful spiritual outcome he was witnessing in his home, after years in which many sincere efforts had already been attempted.

The Rebbe of Kotzk answered him with his trademark sharp clarity: "Why do you recall this only now? You yourself planted this outcome long ago!"

In those days, the yeshivos were unable to provide meals for their students, and a system of "teg" (assigned weekdays) was arranged: each student would eat his meals at the home of local householders, each one having a fixed day of the week. Among those householders were wise men who recognized the immense privilege that Heaven had placed in their portion—to host a yeshiva student, a bearer of Torah—and they rejoiced in it, honoring him and uplifting him as befits one who toils in Torah.

But there were also those who failed to grasp the value of Torah scholars, hosting the students merely to discharge an obligation, offering them only inexpensive food, leftovers of the household. This very man had been among those who did not accord proper honor to the students.

The Rebbe turned to him and said: "Instead of rejoicing in your great merit, seating the students at an honored place at the head of the table, providing them a fitting portion as is due to those who labor in Torah—you gave them only the bare minimum, treating the matter as burdensome rather than exalted.

"And now you are surprised by the outcome? From you this lesson was absorbed in full measure. You yourself demonstrated that Torah and its students are not crowned with honor, but rather diminished in esteem. How then could you expect a different result now?" The Kotzke's words were not spoken to wound, but to awaken: to show that reverence for Torah is not formed by persuasion alone, but by example, by lived joy, by visible honor.

A certain wealthy man—known as a *gvir* (magnate)—stood apart from other affluent

men of his era. He distributed extraordinary sums for the support of Torah scholars, far beyond common practice, and many wondered from where he drew such overflowing love for Torah, that he is prepared to disperse his fortune so generously for it?

A close associate of his, an honored *rosh yeshivah* who would visit his home often to raise funds, once asked him directly, voicing the amazement shared by all who knew him:

"What is the hidden root? What did you see, what did you merit, that moved your heart to support Torah with such expansive devotion?"

The wealthy man replied, "I will reveal to you, my dear friend, the origin of this matter.

"In my youth, my father sent me far away to a renowned place of Torah, to a famous yeshivah. On my first day there, while I was still settling in, finding my room in the dormitory, and familiarizing myself with the place—I missed the mealtime in the dining hall. I was hungry and exhausted from the journey.

"I approached the yeshivah administrator and begged for even a small amount of food, to alleviate my hunger. He told me that the workers had already cleared everything, and nothing remained.

"But," he added softly, 'in this neighborhood lives a righteous widow, who has informed the yeshivah that in times of need, hungry students may be sent to her, for her home is open to Torah learners. Only—I must warn you not to eat more than is absolutely necessary, for she herself has barely enough for her young children."

The *gvir* continued, "I had no choice. I dragged my feet toward the widow's home, praying to the Creator of the world that I not come to shame or humiliation.

"But the moment my foot crossed the threshold and I introduced myself as a student from the nearby yeshivah—the home filled with festive radiance! The children encircled me with boundless joy and admiration. They cleared a path for me to the head of the table, treating me with profound honor.

"The mother entered carrying a humble tray upon which lay their sparse meal... and with gentle eloquence she spoke to her children in trembling joy, "A great mitzvah has come our way today! We have merited to host in our home one who labors in Torah day and night. Let us all rejoice in this Heavenly gift! And let each one contribute a little from his portion, so that the Torah learner will have strength to study!"

"And the children erupted in glad song, cheerfully surrendering part of their small meal for the honor of Torah.

"That moment," said the *gvir*, "was a revolution within me. In that modest meal, crowned not by abundance but by Torah joy—my heart was engraved forever with love for the Torah. I vowed then: If Heaven grants me sustenance one day, I will open my hand and pour out wealth generously for the support of Torah and its students. And Hashem indeed granted me means... therefore my heart burst with joy for the honor of the holy Torah."