



From the desk of
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עיר התורה שקרובה אליך

Office of the Rabbinate of Elad, Rosh HaAyin and Herzelia

Religious Court of Elad * Batei Hora'ah * Religious Services * Marriage Licensing * Kashrut * Mikvaot * Eiruvim

TORAT

Parashat Teruma

HAMELECH

For One and All

The instructions to make the furniture for the *mishkan*, for the most part, are in singular form. When it comes to the *Aron*, the home of the *Luchot*, the plural form is used. This shows that Torah is for every one of us.

Three items in the *mishkan* had crowns: the *Aron*, the *Shulchan* and the golden *mizbei'ach*. These represent, respectively: Torah, kingship and *Kehuna* (priesthood). Kingship was given to Dovid Hamelech's dynasty. *Kehuna* became the portion of Aharon and his descendants. The crown of Torah is left available for all Jews to take.

You Can Do it, Too

Tanna de Vei Eliyahu makes note of the fact that Devorah was a prophetess and a judge even while Pinchas was still alive and active. Eliyahu states unequivocally: I testify by the Heavens and the Earth, that any person, male or female, Jew or gentile, slave or maidservant, each according to the deeds he performs can achieve *ruach hakodesh* (Divine inspiration).

Be Your Best

Rambam (Teshuva 5:2) says it like this: Don't think like the foolish gentiles and uncouth Jews

think that Hashem decides before a person is born if he will be righteous or wicked. It is not so, rather, every person could be righteous like Moshe Rabbeinu or wicked like Jereboam. He could be wise or foolish, compassionate or cruel, stingy or generous, and so on with all character traits. No one forces him or decrees upon him or pulls him to any one direction, except for he himself. It is his own decision to choose which path etc.

This does not mean to say that a person can really be as great as Moshe was. It is of the fundamental principles of our faith that Moshe's level of prophecy was, is and will be unparalleled. The Rambam is saying that each person can achieve his potential and constantly make right decisions just as Moshe Rabbeinu achieved his potential, investing all of his energies and making right decisions. (Rabbi Elchanan Wasserman, Koveitz Ma'amarim).

All That You Can Be

The Arizal would tell Reb Chaim Vital that he had a very lofty soul. Reb Chaim questioned, "But the smallest in previous generations achieved a level of piety such that I do not reach his heels?!"

The Arizal responded, "Greatness of a soul is measured according to each person's generation.



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A small deed in this generation can be considered equivalent to a number of colossal *mitsvot* of other generations, because in our generation, the forces of evil are very prevalent, making it all the much harder to do good. Were I to have lived in earlier generations, my wisdom and deeds could have outdone those of many *tsaddikim*.

"Noach is called wholesome in his generation. He would have been an even greater *tsaddik* had he lived amongst *tsaddikim*. So there is no reason to feel bad because indubitably my soul has a level yet loftier than a number of Tannaim and Amoraim!" (Shaar HaGilgulim, Hakdama 38:4)

With this, we can understand the mission demanded of us (Tanna de vei Eliyahu): Each person must say to himself: When will my deeds match the deeds of my forefathers: Avraham, Yitzchok and Yaakov?

You and Yours

Reb Naftoli Amsterdam approached his rebbi, Rav Yisroel Salanter, and said, "If only I would have the brain of the Shagas Aryeh, the heart of the Yesod VeShoresh HaAvodah and the *midot* of Rebbi, maybe then I could really serve Hashem!"

Reb Yisroel responded, "Naftoli! With *your* head and *your* heart and *your* *midot*, that is how you were meant to serve Hashem."

Guard and Eat

Rav Shlomo Lorentz once asked the Chazon Ish why we encourage all of the students to attend *Yeshivot* if only a handful will emerge Torah scholars.

The Chazon Ish responded that every student has the potential to become great. He added that, quite often, it is not the intellectually gifted who emerges successful. Rather it is he who invested energies and applied himself. As Shlomo Hamelech teaches, "He who guards the fig tree will benefit from its fruit."

Chazal apply this verse to Yehoshua bin Nun. Chazal say that he was not the most intelligent of Moshe's *talmidim*. In fact, he was a bit below average, intellectually. But he served Moshe diligently, tended to the upkeep of the Beit Medrash and drank thirstily Moshe's every last word. That is how he became great, eventually taking over the mantle of leadership.

Give it Some Thought

Another important point in this week's *parashah* is the general motive and intent in building the *mishkan*. At the very beginning of the *parashah*, Rashi tells us that the *mishkan* must be built "*lishmi*" – for Hashem's sake. Not only the actual construction of the *mishkan* or the sewing and building of its components, but even the



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donations were to be given exclusively *leshem shomayim*.

The Perfect Shul

The Vilna Gaon said that if a shul would be built 100% *leshem shomayim*, meaning that even the axe used in chopping the wood would be made by a Jew with the intention of building a *Beit HaKnesset* for Hashem, then everyone who would ever *daven* in that *Shul* would always *daven* with *kavannah*.

Great Are the Deeds of Chiya

Rabbi Chiya saw to it that Torah was not forgotten in his generation. How so? First he planted flax, from which he sewed traps which trapped deer. He slaughtered the deer, fed the flesh to widows and orphans, and used the hides to write *Chumashim*. He then went from town to town, gathering groups of students. He taught each child one book of *Chumash* or a *sefer* of *Mishnah* until he knew it well. Then he told each one who had mastered one portion of Torah to teach his friends until Rabbi Chiya would return.

He made his rounds, city to city, eventually returning and testing the boys.

What is remarkable here is that Rabbi Chiya did not just purchase hides or parchment, nor did he purchase traps. Rabbi Chiya was about to set out

on a big mission and he knew this secret that to be truly successful, he needed as much "*lishma*" as possible. So he planted the flaxseed himself.

Do You Know Who Wrote Your *Tefillin*?

Sefer Chassidim (249) says not to *daven* from a *siddur* written by an apostate. The *tefillah* simply will not be accepted.

Similarly, Rav Moshe Feinstein (*Igrot Moshe* II:17) says not to *daven* from a *siddur* which was printed on Shabbat, even by non-Jewish workers.

Also, a person must be exceedingly careful when purchasing *tefillin*, *mezuzot*, *megillot* and *Sifrei Torah*. One must ascertain that the *Sofer* was a *Yorei Shomayim*. This is imperative for halachic reasons, as only a *Yirai Shomayim* can produce kosher *tefillin* and *mezuzot*. Additionally, even were the *tefillin* and *mezuzot* to meet all *kashrut* standards, if the *Sofer* had been listening to indecent music while writing, (as is unfortunately common by the *Sofrim* who are not G-d-fearing) that would leave an indelible spiritual stain on the final product.

Who Wrote This?

The Noam Elimelech hired a *melamed* to teach his sons Torah. The children refused to learn from him. The Noam Elimelech investigated and discovered that the *melamed's melamed* as a



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young boy, had been well-versed in secular, heretical literature. The Noam Elimelech then understood why his holy boys would not learn from this man. For although the melamed was a *Yarei Shomayim*, somewhere in his soul, the *apikorsut* had left its mark.

The Baal Shem Tov warned his *talmidim* not to read any books or *Seforim* unless they know the author to be G-d-fearing. Otherwise, the material is hazardous, toxic and poisoning!

Lechem HaPanim

Good intentions also produce a profound effect.

In the days of the Arizal, a simple Jew once heard a Rav speak about the *Lechem HaPanim*. This man decided that he would bring "*Lechem HaPanim*" to Hashem. Next Friday, he baked twelve *challot* and deposited them next to the *Aron Kodesh* in shul.

The *Shmash* came to *Shul*, saw the *challot* and removed them. When the congregants came to pray, the baker saw that his *challot* had disappeared and he was overjoyed that Hashem had accepted his gift!

So the man continued to deliver his 12 *challot* weekly and the *Shamash* continued to clear them away.

One week, the Rav was present when the baker delivered the *challot* and placed them next to the *Aron HaKodesh*. The Rav thought that that was queer, so he asked the man what he was doing. He explained that he had been doing this for weeks; he delivers "*Lechem HaPanim*" to HaKadosh Boruch Hu and his "korbon" is accepted.

The Rav got upset. He told the man not to do this ever again. The man left the *shul* devastated.

The Arizal received a message from Heaven that since the time of the *Churban Beit Hamikdash*, HaKadosh Baruch Hu did not have so much *nachat ruach* as He had from those *challot* which were offered with such sincerity.

Purim

In Beitzah (16a) we find Shamai Hazakein designating food for Shabbos and doing all of his actions for the Sake of Heaven. The Arizal teaches that when we say brachot over food properly, that removes the klipot and purifies the physical.

Arizal also teaches that Purim in on a higher level than Yom Kippur! This is because on Yom Kippur, we serve Hashem with abstention and on Purim, we serve Hashem with indulgence! That is a higher level, as it is more difficult to do so with the proper intentions.



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The Chid"ra writes that Purim is the best Yom Tov and equals all the others. He finds an allusion to this in the word Purim. It stands for: Pesach VeSukkot, Rosh Hashanah, Yom Kippur, Matan Torah (Shavuot).

The Kotzker would say: David Hamelech taught: The Heavens are for Hashem and the earth, He has given to mankind. But we must know that the earth and all that is in it was given to us... to make it Heavenly!

Message of Tefillin

Why is the mitzvah of tefillin specifically associated with Bar Mitzvah?

Let us suggest the following. Tefillin are composed of animal hides. We take this mundane item and infuse it with kedusha, through machshavah, dibbur and maaseh. It then ascends to a lofty level of kedushah with which a great mitzvah can be performed and the wearing thereof makes a person much more eligible to become a very spiritual person.

This is the message which we wish to transmit to the young Bar Mitzvah bachur. Take aspects of the physical world, and with proper intent, elevate them to great levels. That is what life is all about.

Rav Shach also taught us the value of one fleeting thought. He wrote in his tzava'ah a request for

Talmidim to try to think one thought of mussar l'iluy nishmato.

Eat Right

There was a family with many children, all of whom became great yerei shamayim with midot tovo. Someone asked the mother how she merited this. She responded that she attributed it to this that she would prepare food and tend to other household needs with specific intent that through this, her family would be able to do mitzvot and serve Hashem. She invested this thought into each action and reaped happy results.

The Holy Home

Rav Aharon Chadash zt"l, Mashgiach of Yeshivat Mir, (recently passed away) would tell *chatanim* that they must realize that from the moment they give their wife a ring, there is a third partner in the marriage: HaKadosh Baruch Hu. It is now incumbent upon the new husband and wife to act in a way which acknowledges Hashem's Presence in their home, and not, *chas veshalom* to act in a way which makes Him want to leave.

In this way, every Jewish home is a miniature *Beit Hamikdash*.

May we merit to see the real one rebuilt soon.

Shabbat Shalom,
Mordechai Malka