

Every Yid wants to do good deeds

דַבּר אָל בְּגֵי יִשְׁרָאֵל וְיִקְחוּ לֵי הִרוּמֶה מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבֶנּוּ לִבוֹ הִקְחָוּ אֶת הִרוּמָתִי: (כה:א)

"Speak to the children of Israel, and have them take for Me an offering; from every person whose heart inspires him to generosity, you shall take My offering.(25:1) The Meforshim ask: Why does the Torah use the phrase ויקחו לי תרומה and have them take for Me an offering, which implies a forceful taking, and not ויהנו לי הרומה and they shall give Me an offering? A second question is: the phrase continues, "you shall take the offering from אישר יִדְבַנוּ לְבוֹ whose heart inspires him to generosity." Here too, the phrase is in the future tense. Why doesn't the verse state אַשֶׁר ״נְדְבוֹ״ לְבוֹ, whose heart has inspired him to generosity, the present tense? The answer may be: The Rambam (הלי גירושין פ׳׳ב ה׳׳ב) states that a Yid, even if he does bad things, deep inside really wants to do good. Therefore, the Torah commanded to force him to bring a sacrifice. Even if he has stated, that he doesn't want to, Bais Din forces him until he says that he wants to. The coercion of a Yid brings out the inner goodness in him. The Rambam says that this is only true for a Yid, but regarding a Gentile, if he is evil, then it is deeply engraved in him, and forcing him will not bring him to do good. Based on this Rambam, the Yismach Moshe, HaRav Moshe Teitlebaum זצוק״ל, says that we have an answer to the question the Gentiles will ask when Moshiach comes: Why were the Yidden favored more than us, in that they received the Torah? They were forced to accept it, as the Gemara says Shabbos 88a: מלמר שכפה הקרוש ברוך הוא עליהם את ההר כגיגית ואמר להם אם אתם מקבלים התורה מומב ואם לאו שם רתהא קבורתכם the Jewish people actually stood beneath the mountain, and the verse teaches that Hashem overturned the mountain above them like a tub, and said to them: "If you accept the Torah, excellent, and if not, there will be your burial." However, the gentiles were not forced to accept the Torah! The Yismach Moshe answers: Forcing the gentiles would not have had any affect upon their accepting the Torah. Klal Yisrael, by being forced, brought out their inner goodness and therefore achieved נעשה ונשמע "We will do and we will hear." This is the meaning of our Posuk: ויָקָהוּ לֵי תְרוּמָה and have them take for Me an offering: force them to give, and forcing them to give, will open up their inner willingness to give. Therefore, the Posuk continues: by forcing the donor, it will become אשר ידבנו לבו his heart inspires him to generosity.

The Mishkan is the dwelling place for Hashem ועשוּ לֵי מִקְדֵשׁ וְשֵׁבַנְתָּי בְּתוֹכֶם: (כה:ח)

And they shall make Me a sanctuary and I will dwell in their midst. Here, Hashem commands the Jewish people to make Him a Mishkan, so that He may dwell within them (25:8). The Gemara asks: the verse should have read, "Make Me a

Mishkan, so that I may dwell within it." Why use the language of "dwell within them"? The answer is that the Torah is telling us that the goal of building the Mishkan is not merely in order to create a House for Hashem, but in order to sanctify a place for Him within the people. Hashem relates the secret of the אָרָעִד אָהָלָ שָׁם וִדְבָּרִאִי אָהָלָ מֵעַל הַכָּפֹּגֶת מִבֵּין שָׁנֵי הַכָּרָבִים Aron: וְנְוֹעַדַהֵי לִךָּ אַשר אַל אַרוֹן הַעָרָת אָת כָּל אַשר אַצוּה אוֹתָך אַל בְּנֵי יִשָּׂראַל: I will arrange My meetings with you there, and I will speak with you from atop the ark cover from between the two cherubim that are upon the Ark of the Testimony, all that I will command you unto the children of Israel. The Aron was the dwelling place for the Divine Presence, to bring the sanctity of Hashem into Klal Yisrael. The Torah commands an interesting blueprint for the Aron: וְעָשָׁוּ אֲרוֹן אֲבֵי שִׁמֵים ... צִפִּיה אֹתוֹ זְהֵב מָהוֹר מִבֵּיָת ומסו They shall make an ark of acacia wood, ... And you shall overlay it with pure gold; from inside and from outside you shall overlay it. Hashem could have ordered the ark to be made out of solid gold. Also why the need to overlay the acacia wood with gold inside and out, and why not just overlay the outside? The Torah says רָע מִגְּעָרֵיו האָדָם רָע מָגָּעָרֵיו for the imagination of man's heart is evil from his youth (בראשית ה כא). Iyov (איוב יא יא) says: כִּי הָוּא יָדַע מְהֵי־שָׁוָא וויַרָא אָוָן וִלְא יִתְבּוֹנֶן: For He knows deceitful people; when He sees iniquity, He does not consider it. Rashi explains: it seems as if He does not consider it, because He is slow to anger. Iyov continues: אָם אָהָה הַכִינְוֹת לבד ופרשה אליו בפד If you prepare your heart and spread out your hands to Him ... Hashem knows the shortfalls of His people, and our goal is to achieve greatness by overlaying the inside shortfalls with gold on the outside. This will ready the person to become a resting place for the Shechina. The Torah says that the Mishkan is eternal, and Hashem is teaching all generations how to have the Divine Presence rest upon them. Only by overlaying the shortfalls created within you, in order to serve Hashem, will He would open his hands to accept you.

Onsight on מגילת אסתר

לא הגירה אָקתר אֶת עָמָה וְאֶת מוֹלַדְתָה כִּי מְרְדָכֵי צָּוָה אֶלֶיה אָשֶׁר לא *בּגירה* אָקתר אֶת עַמָּה וְאֶת מוֹלַדְתָה כִּי מְרְדָכֵי צָּוָה עָלֶיה אָשָׁר לי *Esther did not reveal her nationality or her lineage, for Mordecai had ordered her not to reveal it* (2:10). We can add another insight to the reason Esther did not reveal her nationality. Esther was forcibly taken to the court of Achashveirosh. She was always hoping that at the right time, she would escape from the palace. However, were she to reveal her nationality, it would be very easy for the King to locate her and have her returned to him. By not revealing who she was, she would make her escape a successful one. (ספר מחשבות משה, הר׳ר משה באכנער ז׳יל, קראקא תרפ׳׳ה)

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קרוֹג וּלְאַבֵּר and my people, to be destroyed, to be slain, and to perish; מוּ אָשָׁר הַשָּׁלָדָ אָחַשְׁוּרוֹש וַיֹּאשֶׁר לָאָקָתֵר הַפַּלְבָּה מִי הוּא זֶה וְאֵי זֶה הוּא וַיִּאשֶׁר הַשָּׁלֶדְ אֲחַשְׁוּרוֹש וַיֹּאשֶר לְאָקתַר הַפַּלְבָּה מִי הוּא זָה וָאַי זָה מוֹ א הוּא גוו גווי געשור הַשָּלָבָה מִי הוּא זָה וּ אַזָר and king Achashveirosh said, and he said to Queen Esther, "Who is this, and who is he, who has dared to do this?" (7:4-5) The obvious difficulty is: Did Achashveirosh really forget that he decreed this to Haman, such that he asks Esther: "Who dared to do this"? However, since Esther never revealed her nationality to Achashveirosh, he still never suspected her to be a Jew. Now the decree was only imposed upon the Jews, and since Esther was definitely not a Jew, her people upon whom a decree had been issued to be slain, did not come from the king: therefore, he asked: "Who is this and who is he, who has dared to do this? (ספר מחשבות משה, interver) הר'ר משה באכנער ז"ל, קראקא תרפ"ה)

STORY OF THE WEEK (By Yehuda Z. Klitnick) ***** Rav Elimelech of Lizensk sends the Lelover Rebbe to heal the Rav of Pinsk *****

The Rebbe Reb Elimelech from Lizensk זצוק״ל, had a talmid the Lelover Rebbe, Reb Dovid זצוק״ל. One day, Reb Elimelech called in Reb Dovid and asked him to travel to Pinsk. He gave him the address of Yekil the baker, and asked him to tell Yekil to open a shtiebel for Chassidim. Pinsk was a city in which many residents were opposed to the Chassidim. Yekil agreed, and hired 10 poor people to come daven with him that Shabbos. This act caused an uproar in the city. This would not be allowed! A minyan which davened Nusach Sefard and which encouraged the spreading of Chassidus in the city would not happen. Word spread to the Rav of Pinsk, who summoned Yekil to come to him. When the Rav ordered Yekil to cancel the minyan, Yekil simply asked: "Is there anything wrong in davening with 10 poor plain people? Many people have Minyonim of their own, and the Rav doesn't say anything!" The Rav was adamant, and said: "I insist that you cancel the minyan, as it will cause chaos in the city." Yekil didn't answer the Rav, and that Shabbos again he gathered the 10 poor people and formed a minyan. Again, the Rav summoned Yekil, and the same scenario occured, and Yekil left. The third Shabbos, Yekil did the same as before, and again the Rav summoned Yekil, but instead of talking, the Rav became angry and started slapping Yekil uncontrollably. Yekil didn't answer; he was in great pain, his face was swollen, and he left.

That day, the Rav's only daughter passed away, and the Rav fell into a deep depression and forgot his learning. The biggest doctors were summoned, but no one was able to lift the Rav out of his depression. Of course, Yekil didn't tell anyone what the Rav had done to him, and the whole story remained a mystery as to why the daughter of the Rav had passed away and why this sudden punishment had befallen the Rav. Meanwhile, now that the Rav wasn't well, Yekil expanded the minyan and became the leader of the shul

Reb Elimelech saw all this happen through his Ruach HaKodesh, and wanted to help the Rav to have a Refuah Shleimoh. He told Reb Dovid of Lelov to dress up as a Rebbe and to visit Pinsk. Reb Dovid, who was very humble, had little desire to do such a thing. However when his Rebbe told him that by him doing this, the city of Pinsk would expand its Shul by means of the entry of the Chassidim, Reb Dovid agreed to go. Reb Dovid made the long trip, and came to the home of Yekil. He told Yekil what his rebbe had insisted that he do, and Yekil immediately hung out posters that a wonder-performing Tzaddik who makes miracles had come to town. People, upon seeing the posters, started flocking to Yekil's home and they found the warmth of Reb Dovid soothing, and his advice and blessings worked wonders. Word spread to the home of the Rav that a "Wunder-Rabbiner" was in town. A fiery debate erupted in the home of the Rav. Pro and con arguments were heating up. At the end of the debate, the pro arguments won. It was agreed that the Rav should go to the "Wonder Rebbe" only at a private location, and that the Rebbe should give the Rav a special audience.

However, when the delegation came to Reb Dovid with their proposal, Reb Dovid exclaimed: "Chas-V'shalom! I do not agree that the Rav of Pinsk should come and visit me. On the contrary, I insist that I go myself to visit him!" Reb Dovid didn't wait for an answer. He put on his coat and went straight to the home of the Rav.

When Reb Dovid entered the room and saw the Rav, he began smiling warmly. The Rav started feeling comfortable, and he asked Reb Dovid to sit down. They spoke to each other in a very friendly manner. When the Rav was very comfortable, he asked Reb Dovid: why had he received such a harsh punishment? Reb Dovid answered: normally I would not be allowed to tell you this, but my Rebbe, Reb Elimelech of Lizensk gave me permission to tell you, for your sake. You should know that Yekil the baker is one of the 36 Hidden Tzadikim, and when he bakes his bread in Pinsk, the Rebbe Reb Elimelech smells at that time the smell of the Lechem Haponim. His Kavonos are so great then. In heaven, they were very angry that you hit Yekil with such anger. The only remedy for you is to undertake to help Yekil strengthen the minyan, and to help him build a shul for the Chassidim, and then you will become well. The Rebbe promised that he would do everything he could. The Rav, of course, begged forgiveness from Yekil, who then forgave the Rav. The Rav had a Refuah Sheleimoh and his life returned to normal.

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