Pardes Yehuda

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פרשת תרומה תש'פ

Every Yid wants to do good deeds

דַּבֵּר אֶל בְּנֵי יִשְּׂרָאֵל וְיִקְחוּ לִי תְּרוּמֶה מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְּבֵנוּ לְבֹּוֹ תִּקְחְוּ אָת תִּרוּמָתֵי: (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 mefarshim ask: Why does the Torah use the phrase וַיָּקְחוּ לֵי תַּרוּמָה and have them take for Me an offering, which is forceful taking, and not מותנו לי תרומה and they shall give Me an offering? The other question is: the phrase continues you shall take the offering from אַשר יַדְבנוּ לְבֹּוּ whose heart inspires him to generosity. Here too the phrase is of future tense. Why doesn't the verse אַשֶּׁר "נְדְבוֹ" לְבוֹ whose heart has inspired him to generosity, a present tense? The answer may be: The Rambam (הל' גירושין פ"ב ה"כ) states that a Yid even if he does bad things, deep inside of him he is really wants to do good. Therefore the Torah commanded to force the Yid to bring a sacrifice. Even if he stated, he doesn't want, Bais Din forced him until he said, he wants. The forcing of a Yid, brings out the inner goodness in him. The Rambam says that this is only by a Yid, but a gentile if he is evil, then it is in him deeply and forcing him would not bring him to do good. Based on this Rambam, the Yismach Moshe, HaRav Moshe Teitlebaum זצוק״ל, we have an answer to the question the gentiles will ask when Moshiach comes: Why are the Yidden more favorable then us, that they received the Torah? They were forced to accept it as the מלמד שכפה הקדוש ברוך הוא עליהם Gemara says: Shabbos 88a את ההר כגיגית ואמר להם אם אתם מקבלים התורה מוטב ואם לאו שם the Jewish people actually stood beneath the mountain, and the verse teaches that the Hashem, overturned the mountain above the Jews 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 on them accepting the Torah. Klal Yisrael by forcing them, brought out their inner goodness and therefore achieved the נעשה ונשמע "We will do" and "We will hear". This is the meaning in our Posuk: וַיָּקְהוּ לֵי תָרוֹמָה and have them take for Me an offering; and force them to give, and by forcing them to give, would open their inner willingness to give. Therefore, the Posuk continues: by forcing the donor, it would be אַשֶּׁר יַדְבֵנוּ לְבֹּוֹ his heart inspires him to generosity.

The Mishkan is the dwelling place for Hashem וְעָשׁוֹ לִי מִקְרָשׁ וְשְׁבַנְתִי בְּתוֹבְם: (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 Gemarra asks that the verse should have read, "Make Me a

Mishkan, so that I may dwell within it." Why the language of "dwell within them"? The answer, because, the Torah is telling us that the goal of building the Mishkan is not merely to create a House for Hashem, but to sanctify a place for Him within the people. Hashem relates the secret of the Aron: וְנִוֹעְרָהֵי לְךְּ שֶׁבּ וִדבַּרַהִּי אִתּךְ מֵעֶל הַכַּפֹּרֶת מִבֵּין שָׁנֵי הַכְּרָבִים אֲשֶׁך עַל אַרָון הַעֶּדֶת אֵת כָּל ו אַשר אַנה אותך אַל בּנֵי ישראַל: 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 remit the sanctity of Hashem within Klal Yisrael. The Torah commands the interesting blueprint for the Aron: וְעָשָּׁוּ אַרָוֹן עָצֵי שִׁמֶיִם ... צָפִּיתָ אֹתוֹ זָהֶב טָהוֹר מִבַּיָת וּמְהָוּץ אבוני 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 an ark made out of solid gold. Why the need to overlay the acacia wood with gold inside and out, and not just overlay the outside? The Torah says בי יצר לב האדם רע מגעריו for the imagination of man's heart is evil from his youth. Iyuv says: בִּי הָוֹא יָדֵע מָהֵי־שָׁוָא וַיַּרָא יתבונן: For He knows deceitful people; when He sees iniquity, He does not consider it. Rashi explains: it seems as though He does not consider it because He is slow to anger. Iyuv continues: אָם אָתָה הַכִּינִוֹת לְבֶּךְ וּפַרְשָּׁתְ אָלֵיו כַּפַּךְ 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 with overlaying the inside shortfalls with gold on the outside. This would 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, and to serve Hashem, and He would open his hands to accept you.

Insight on the מגילת אסתר

לֹא הְגִּיְדָה אֶּחְהֵר אֶּת עַּמְּה וְאֶת מוֹלֵּדְהָה כִּי מְּרְדָּכִי צִּוָּה עֶּלֶיהְ אֲשֶׁר לֹא (ב י) 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 forced to be taken tothe 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. By not revealing who she was, would make that escape a successful one. (ספר מחשבות משה, הר׳ר משה באכנער ז״ל, קראקא תרפ״ה)

בּי נִמְבַּרְנוֹ אֲנִי וְעַמִּי לְהַשְּׁמֵיד לַהְרִוֹג וּלְאַבֵּר and my people, to be destroyed, to be slain, and to perish; ניאמֶר הַמָּלְדְּ אָחַשְּׁוֵרוֹשׁ וַיִּאמֶר לְאָחָתֵּר הַמַּלְבָּה מִי הוּא זָה וְאֵי זָה הוּא מִר הַמָּלְדְּ אָחַשְּׁוֵרוֹשׁ וַיִּאמֶר לְאָמְתַר הַנְּיִ לְבוֹ לְעָשׁוֹת בַּן: (ז ד– ה) אַמְתַר בּנְיִּ נִי ד– מוּ אַמּח he said to Queen Esther, "Who is this and where is he, who dared to do this?" (7:4-5) The obvious difficulty is: Did Achashveirosh really forget that he decreed this to Haman, that he asks Esther: Who dared to do this? However, since Esther

never revealed her nationality to Achashveirosh, he still never suspected though her being a Jew. Now the decree was only on the Jews, and since Esther was definitly not a Jew, therefore her people who were decreed upon to be slain, did not come from the king, therefore he asked "Who is this and where is he, who dared to do this. אונער ז"ל, קראקא (ספר מחשבות משה, הר'ר משה באכנער ז"ל, קראקא תרפ"ה)

STORY OF THE WEEK

(By Yehuda Z. Klitnick)

***** Rav Elimelech from Lizensk sends the Lelover to heal the Rav of Pinsk *****

The Rebbe Reb Elimelech from Lizensk וצוק"ל had a Talmid the Lelover Rebbe, Reb Dovid וצוק"ל. One day, Reb Elimelech called in Reb Dovid and asked him to travel to Pinsk and gave him the address of Yekil the baker and asked him to tell Yekil to open a Shtiebel for Chassidim. Pinsk was a city that many 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 the spreading of Chassidus in this city won't 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 Minyanim 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 had a Minyan. Again the Rav summoned Yekil, and the same scenario happened and Yekil left. The third Shabbos Yekil did the same as before and again the Rav summoned Yekil but instead of talking, the Rav got angry and started slapping Yekil without control. Yekil didn't answer, he was in great pain and his face was swollen and he left.

That day the only daughter of the Rav 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 take the Rav out of his depression. Of course Yekil didn't tell anyone what the Rav did to him, and the whole story stayed a mystery as why the daughter of the Rav passed away and why the sudden punishment to the Rav.Meanwhile now that the Rav wasn't well, Yekil expanded the Minyan and Yekil the baker was the leader of the Shul

Reb Elimelech saw all this happen thru his Ruach Hakodesh and wanted to help the Rav have a Refuah Sheleima. He told Reb Dovid to dress up as a Rebbe and 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 will expand it's Shul from the

Chassidim, Reb dovid agreed to go. Reb Dovid made the long trip and came to the home of Yekil and told Yekil what his rebbe insisted he do and Yekil immediately hung out posters that a Wonder Tzaddik who makes miracles has came to town. People upon seeing the posters, started flocking to the home of Yekil and the they all found the warmth of Reb Dovid soothing and his advice and blessings worked wonders. Word spread to the home of the Rav that a Wonder Rabbiner is in town. A fiery debate went on 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 upon that the Rav should go to the Wonder Rebbi only at a private location and that the Rebbe should give a special audience for the Rav.

However, when the delegation came to Reb Dovid with their proposal, Reb Dovid exclaimed: Chas-Veshalom, I will not accept that the Rav of Pinsk should come to 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 Ray, Reb Dovid came up with a very warm smile, that the Rav started feeling comfortable, and he asked Reb Dovid to sit down. They spoke very friendly and when the Rav was very comfortable, he asked Reb Dovid why he had received such a harsh punishment? Reb Dovid answered, in reality I would not be allowed to tell you this, but my Rebbe Reb Elimelech from Lizensk gave me permission to tell it to 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 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 help him build a Shul for the Chassidim and you will be as well. The Rebbe promised he will do everything he can. The Rav of course begged forgiveness from Yekil who forgave the Rav. The Rav had a Refuah Sheleima and his life went back to normal.

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