

מעשה אבות ... סימן לבנים

ויקח בצלאל את הארץ קצי שמים אמתים והצי ארכו ואמה והצי רחבו ואמה והצי קמתו ... (לו-א)

The **Baal HaTurim** writes that since the holy *Aron* was constructed to contain the *Luchos*, it is symbolic of the *Talmid Chacham*, who contains the *Torah* inside of him. The measurements of the *Aron* were given in half *amos* (2.5 x 1.5 x 1.5) as compared with the other *keilim*, to reflect that a *Torah* scholar must maintain his humility inside and out, and always see himself in half-measures (*chatzi shiur*) - not living up to his full potential. There's always more to learn.

Once, an elderly *Talmid Chacham* came to **R' Isser Zalman Meltzer ז"ל**, author of **Even Ha'ezel**, and presented him with his "final *Torah* thoughts." He explained that he had recently become blind, and could no longer write. His doctors had told him that physically he had been blind for ten years already! However, he hadn't noticed until now.

R' Isser Zalman asked him what had changed. The man answered that he had always learned *Gemara* with great *mesiras nefesh*. He maintained a very demanding, exacting level of *iyun*. Recently, he started taking things a bit easier, reciting *Gemaras* without seeing them inside and not analyzing them so deeply. Once he stopped straining himself, his eyes stopped working. For ten years, his *mesiras nefesh* granted him the miraculous ability to see!

The **Rachmastrivka Rebbe, R' Chai Yitzchok Twersky zy"א**, was a *talmid* who learned under R' Isser Zalman for a number of years. Renowned for his *kedushah* and humility, the *Rachmastrivka Rebbe* was also an outstanding *Talmid Chacham*, with extensive knowledge in every area of *Torah*. **Rav Shlomo Zalman Friedman שליטא, Santover Rav** of Lakewood, recalls that he when he was *bochur*, he learned in a "Litvish" *yeshivah* under a renowned *Maggid Shiur*. During one *shiur*, the *Maggid Shiur* mentioned a *svara*, a particular concept, in the name of R' Isser Zalman and later, he went and shared it with the *Rachmastrivka Rebbe*. The *Rebbe*, a *talmid* of R' Isser Zalman, heard the *svara* and replied that it was not precise - it needed to be said with a different *kneitsch*, a slightly different emphasis than the way the *Maggid Shiur* had presented it. He told him how R' Isser Zalman had really said it. R' Shlomo Zalman went back and told him what the *Rebbe* had said, and the *Maggid Shiur* was stunned. "Who told this to you? Who did you hear it from?" He said he heard it from the *Rachmastrivka Rebbe*. The *Maggid Shiur* marveled, "Vos?? I never knew the *Rebbe* was such a *lamdan*!"

It was well known that many outstanding *Talmidie Chachamim*, great scholars and thinkers, including some *Misnagdim*, would come to "test" the *Rebbe* after hearing that he was a tremendous *lamdan*. Subsequently, many of them became the *Rebbe's chassidim*. One of the most eminent *lamdanim* in *Yeshivas Bais Hatalmud*, and later a *Maggid Shiur* in *Bais Dovid* of Monsey, once came to the *Rachmastrivka Rebbe* and began to speak with him in learning; he came back a few more times, and was so amazed by the *Rebbe's* penetrating wisdom and depth, that he became one of his biggest *chassidim*. This once *Litvish Maggid Shiur* began to come almost regularly to the *tisch* on Friday night.

When the *Rachmastrivka Rebbe* visited Lakewood, NJ, many years ago, a large reception was held in his honor. The *Rosh Yeshivah* of *Bais Medrash Govohah, R' Yeruchem Olshin שליטא*, attended the event and sat down right next to the *Rebbe*. In his hand he held a large framed photo, which he showed to the *Rebbe*. Of course, all the participants began to crowd around the *dais*, curious to see which picture the *Rosh Yeshivah* was showing the *Rachmastrivka Rebbe*.

R' Yeruchem showed the *Rebbe* the picture and told him that this photo hangs in his home: It was of his grandfather, R' Isser Zalman Meltzer, in the midst of saying a *shiur* to a group of *bochurim*, many of whom were visible in the picture. The *Rosh Yeshivah* said that he never found out who were the people in the *shiur* and being that the *Rebbe* was a *talmid* of his *Zaida*, he was hoping the *Rebbe* could tell him the names of the *bochurim* who appeared in the picture.

The *Rachmastrivka Rebbe* gazed intently at the picture and began to name the *bochurim* one by one. Then he stopped when he reached one face. He smiled and remarked, "Ich mein ich bin dos. I think this is me."

יקח הידיע הבחן ארון אחד ... ויתן אתו אצל המוכח בימים ... (מלבי"ם ב' יב-)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALLED HISTORIAN תורת הצבי על הפטרות

Similar to the annual *Machatzis Hashekel* collection that was instituted for the *Mishkan* in the *midbar*, the young and righteous King Yoash attempted to revive the Nation's passion for *Hashem's* holy house by directing the *Kohanim* to use the funds for the necessary repairs of the *Bais HaMikdash*. The *Navi* tells us that *Klal Yisroel* was instructed to give their funds to the *Kohanim* who would then deposit the money into a box near the *mizbeach*. Why couldn't *Klal Yisroel* themselves deposit the funds in the box?

R' Yitzchok Zev HaLevi Soloveitchik ז"ל (Brisker Rav) explains that the obvious answer is that the box was near the *mizbeach* in a place where the average Jew wasn't permitted to walk, and so it was necessary for them to give

their money to the *Kohanim* who were permitted to be in that section of the *Bais HaMikdash*. However, in that case, couldn't King Yoash simply have moved the box elsewhere?

As such, the *Brisker Rav* offers an alternate approach. He explains that the funds *Klal Yisroel* brought were *Machatzis Hashekel* funds maintained the status of הקדש. *Halacha* dictates that in everything in life there needs to be a giver and an accepter, and *Chazal (Bava Basra 79b)* teach us: "אין ד" - meaning that הקדש funds cannot be accepted by simply placing them in the *Bais HaMikdash*. Thus, King Yoash specifically instructed *Klal Yisroel* to give their funds to the *Kohanim* who would accept them and then place them in a box strategically placed out of reach of the average Jew.

המלאכה היתה דים לכל המלאכה לעשות אתה והותר ... (לו-ז)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPMAN ז"ל

מחשבת הלב

At first glance, this *posuk* is seemingly contradictory. If the supplies donated by *Klal Yisroel* to the construction of the *Mishkan* were "דים" (sufficient), then they should not be referred to as "והותר" (extra)? Additionally, in the two previous *posukim*, it tells us that the quota was already met and Moshe announced that they had collected enough. Right then, says the *Torah*, "ויכלאו העם" - the people stopped donating. Why then reiterate this message in our *posuk*?

Regarding the first question, the **Seforno** writes the following *pshat*: If the supplies collected were the exact amount required, then undoubtedly the work would be scrimpy. For instance, if you only have one gallon of paint with which to paint a large room, you wouldn't apply a liberal amount per coat. The מלאכת המשכן - the building of a "palace" for *Hashem* had to be done liberally, and not sparingly. Thus it was "enough" - only because it was "והותר" - abundant.

The **Ohr Hachayim Hakadosh** has another explanation which is really a life-lesson. Imagine a person on his way to deliver a donation to the *Mishkan*. He has already invested time, effort and money into his gift and as he is about to proudly present it, he hears the "רמקול" announce, "We have enough. You can turn around, and go back home." Can we fathom the disappointment of that donor? So *Hashem*, showing once again His infinite *Ahavas Yisroel*, created a miracle. The totality of the donations was just the right amount - "דים" - even though in reality "והותר" - it was more than needed.

The *machshava* here is that if you are presented with something, perhaps a gift or necessary item, or your spouse goes all out to make you that special "something" for a special or even not special occasion, and you don't really care for it or need it, accept it graciously nevertheless. Show the person giving it to you that you cherish it. Because it's not the item per-se that matters, but the effort that was expended to give it to you, showing their feelings for and appreciation of you.

משל למה הדבר דומה

ויקחו כל חכם לב בעשי המלאכה את המשכן ... (לו-ח)

משל: There is a famous story told that is over about how the **Vilna Gaon ז"ל** once asked the **Dubner Maggid ז"ל** how it was that he is able to find such wonderfully telling parables which always seem to hit the bull's eye?

The *Dubner Maggid*, of course, replied with a *maschal*: There once was a prince who desired greatly to become a master archer. One day while traveling, he came to a small village and found an archery contest in progress. The prince noticed that one of the contestants' accuracy was uncanny. Each of his targets was pierced exactly in the center. The prince was astounded and begged for an explanation.

"Well first I aim at a tree," he replied, "then, once I hit the tree, I run up to it and paint a circle around the arrow!"

Said the *Dubner Maggid*: "I do the same. First, I find an

interesting story, then I look for a relevant *posuk* or *Torah* thought which it explains. And that is the perfect *maschal*!"

נמשל: In much the same way, this is what *Hashem* did when He brought the universe into being. First, He "wrote" the *maschal* - the *Torah* - and then He looked into it and created the world. The *Torah* is the blueprint of the world. But more than an architect's blueprint which is lifeless, the *Torah* is the source of the spiritual energy that keeps the world turning. A *maschal*: a fluorescent light may consume only a few watts whereas an air-conditioning unit will need several thousand. The *Mishkan* too, *Hashem's* "dwelling place" in this world, required the "spiritual current" of a much higher order. Perhaps this is the reason the *Torah* details the same description of the *Mishkan* and its furnishings as it did previously in *Parshas Terumah*. Every *posuk* in its description is like another volt, another watt.

ששת ימים תעשה מלאכה ובויום השביעי יחה לכם קדש שבת שבתן לה' ... (לו-ב)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

Moshe Rabbeinu gathers all the *Yidden* together. Obviously, he has something very important to tell them. In fact, he speaks about two things. The first is *Shabbos* and the second is the *Mishkan*. Why does Moshe begin with *Shabbos*? Why does *Shabbos* precede the *Mishkan* which is the holiest place in the world? It is the place where a Jew can go to and truly feel the *Shechina*. It is the greatest place in this world of *Kirvas Hashem*. One who wishes to experience true *Dveikus* just needed to go to the *Mishkan* or the *Bais HaMikdash* and was overcome with real holiness.

So, why does *Shabbos* come first when Moshe speaks to *Klal Yisroel*? The answer is because *Shabbos* is even holier than any physical building in the world. All of the 39 *melachos* of *Shabbos*, every single thing that we are forbidden to do on *Shabbos*, is derived from the *melechtes HaMishkan*. Whatever they did in order to build the *Mishkan* is forbidden to do on *Shabbos*. *Shabbos* is not a place that we build, *Shabbos* descends upon the world and one who is wise will experience the greatest closeness to *Hashem* imaginable in this world. It is not a place, but rather a time that one can feel incredible holiness.

The only way to feel true *kedusha* is to tap into *Shabbos*. On *Shabbos* we have two *neshamos* and one body! There is double the amount of *neshama*-power than *guf*-power. One can truly experience serenity and overpower the body with spirituality on *Shabbos*! In the *zemiros* that we sing and the *tefillos* that we *daven* on *Shabbos* we say over and over "Shabbos Menucha"! The more we tap into this *menucha* on *Shabbos*, the more we will be able to carry it into our week. But we must take that special spiritual power of real *kedusha* and *ruchniyus* from *Shabbos*, because that is the only time it comes into the world.

Our *Mishkan* is a holy place but *Shabbos* is a holy time that infuses the entire week with an otherworldly *kedusha*. It is our job to know it is here, to think about it, to taste it, to feel it and allow the holiness of *Shabbos* to transform our lives!