

Derech Harif

Excerpts from the Torah discourse delivered by The great Rabbi Yoshiyahu Yosef Pinto Shlita

For the Torah portion of Teruma | Volume 16 | 3 Adar



First Shabbat Meal

"This is the donation that you shall take from them: gold, silver and copper."

Desiring that the Mishkan be constructed with love, HKB"H instructed that the donations should come from everyone's gold and silver possessions

In this week's Torah portion, HKB"H instructs Moshe Rabbeinu to command the Jewish people to donate silver, gold and other precious materials for the construction of the Mishkan. This begs the question: HKB"H created the universe and everything belongs to Him, as is cited in Tehillim " the entire Earth is filled with His glory," so why then does He request that the donations come from gold and silver? What use does He have for gold and silver? Also, HKB"H focuses on spirituality, so why specifically request for gold and silver? Similarly, does HKB"H need the skins of the tachash, which is said to have been created solely during the period of the Mishkan so that its beautiful skin could be used in the Mishkan? HKB"H doesn't need all this, so why does he ask that we donate silver and gold for the construction of the Mishkan?

The question may be sharpened further. We have a special Mitzva to beautify the Mitzvot that we perform. Practically, that means that when we build a synagogue, for example, we should make an extra effort to use the finest materials and methods to construct it. When we purchase a kiddush cup for Shabbat, we should make the effort to find the nicest one that we can afford. This obligation is learned from the verse in Shemot: "This is my G-d and I will beautify Him "(Shemot 15, 2). But why does Hashem wish that we glorify and beautify the mitzvot and the items we perform them with? Doesn't Hashem cherish simplicity and modesty-traits that are particularly valuable in the accomplishment of Mitzvot?

To answer these questions, we turn to the Alsich Hakadosh's commentary on Shir Hashirim. "A sedan throne (Apiryon) King Shlomo made for Him, out of the wood of Lebanon. Its pillars he made of silver, its covering of gold and its seat of purple wool. Its inner side was decked with the love of the daughters of Yerushalaim"(Shir Hashirim 3,9). "A sedan chair (Apiryon)" explains the Alshich, is referring to the Beit Hamikdash. "(Which) King Shlomo made for

Him," King Shlomo constructed the Beit Hamikdash of many precious items for the one and only purpose, "(Its inner side was decked with) the love of the daughters of Yerushalaim"- Hashem wanted the people's love. Love is not something tangible which can be transmitted from hand to hand. A person who declares their love for someone verbally has an issue, because their statement may be true or not. However, a person who displays their affection by handing over the item they most cherish, can be said to truly love the person they make their declaration to.

Hashem wants that we transmit our love to the Beit Hamikdash, and this can only come when we give something of ours that is precious to the Beit Hamikdash, namely our gold and silver possessions. When a person cherishes an item, when an item is dear to them, the person's love clothes itself in that item. And so when they give that item that he so cherishes over to someone, they are in fact giving over their love . "A sedan chair (Apiryon), King Shlomo made for Him. Its inner side was decked with the love of the daughters of Yerushalaim." King Shlomo built the beit Hamikdash out of the finest materials out there, namely, gold and silver, so that the love of each and every person that was found in their precious item, would find its way into the actual building of the Beit Hamikdash.

This therefore explains why we have the Mitzva to employ silver and gold in the construction of synagogues. "This is my G-d and I will beautify Him;" Does glory and beauty make Hashem pleased? Rather, Hashem wishes that people take what they cherish most and place them in the Beit Hamikdash. Hashem wants our love. By donating to a synagogue, to the Torah or other sacred objectives that which a person most cherishes, they are indeed authentically donating.

Hashem wants our love and our hearts, as the verse expresses, "Give, my son, your heart to me" (Mishle 23,26). The donation of precious items for a synagogue or Beit Midrash, reveals the person's true love for the cause - and that is what Hashem desires. The Jewish people gave over their love to the Mishkan. Hashem desires a Jew's love. It is within such places that blessings and the sacred spirit of the Torah dwell.



Soul Of the Rif

Each and every person must seriously work on their identity, to introspect and come to know exactly what they want of themselves. Oftentimes, we construct our desires and being as mere imitations of other people's ideas or wants. We cry out or pray that we want some particular thing, but in truth it is not our true desire or will, rather a reflection of other people's expressions. Our minds and hearts must be united in purpose and will and they should express the will to accomplish what is expected of us.

One may be convinced that their will lies with a particular idea or thing, and they will pray to try to achieve it, but in truth it lies elsewhere.



2nd Shabbat Meal

"They shall make an Ark of acacia wood".

In the construction of the Ark of The Covenant, symbol of the holy Torah, every Jew must take part.

In this week's Torah portion, Hashem commanded the Jewish people to donate money towards the construction of the Mishkan, and then goes about describing the details of every component. Our holy Sages teach that Betzalel and Aholiav, the chief constructors of the Mishkan, knew exactly where to channel every item donated in its appropriate place in the Mishkan.

A person whose donation had some association to kindness- had his donation employed in the construction of the actual Mishkan. A person whose money had some association to atonement- saw his money go towards the construction of the Altar or the associated sacrifices. The constructors of the Mishkan knew how to guide the donations to the part of the Mishkan or to the vessels that are connected to the root of the donor's soul. In the construction of the Ark of The Covenant, each and every Jew had to have a part, either monetarily or through the actual construction. why , though, was the Ark unique in this respect?

The answer lies in the in the fact that the Ark symbolizes our Holy Torah. When it comes to the Torah, it doesn't matter what an individual's character trait are, or what he came to rectify in their life, be it kindness, rigour, or humility- a prime trait which one should invest their efforts to rectify. The Ark of The Covenant in which the Tablets of the Covenant were placed- necessitates that each Jew has a part in its construction- symbolically, that each one be connected to the Torah. A person who tends towards anger would have his contribution channeled towards something related to anger, while one who

tends towards kindness would have his contribution The towards kindness would have his contribution chanelled towards something relating to kindness. The Ark of The Covenant was different; each and every Jew had to have a part it in , each and every jew must be connected to the Torah.

There is allusion to the idea in the passage relating the construction of the Ark. All the letters of the Alef Beit are present in the portion , except for the letter "Gimmel." Why is that so?

The answer lies in a detail of the construction of the Ark. It was constructed of three sections, an outer section and innermost section of gold, sandwiching an inner section fashioned from acacia wood. As the verse states, "You shall cover it in pure gold, inside and out you shall cover it." These three sections represent the missing "Gimmel" (the third letter of the alphabet). The "Gimmel," numerical value of 'three,' represents the three ways to be connected to the Torah: donating directly to the Torah, toiling personally for the Torah, or encouraging others to contribute to the Torah's cause.

One must provide assistance (or donation) to the various matters to which their soul is connected, but matters relating to the Holy Torah must always hold the greatest esteem in their eyes, it must be regarded as a crown on their head. One's soul drives them to donate to Mitzvot related to their soul, such as aiding the sick and the poor. The bottom line, nonetheless, is that a person must also have a part in Tablets of the Covenant, and this by contributing towards the holy Torah.



Q & A with the Rif



Dear Rav,

I would like to know in what manner can I strengthen my son- who is nine- in the way of Hashem and to nurture within him the true love of Torah?

Answer:

To nurture the love of Torah in his heart, transform your home to an environment where Torah is the focus of the home; converse in words of Torah, recount stories from the Torah, sing songs related to the Torah...say and do things that will make people love the Torah. These suggestions, together with regular prayer and actions of kindness and goodness, will create that love of Torah in your son's heart.

It is also critically important to avoid hearing negative things in general. Negativity is how the Evil Inclination wages war on the Torah and all that is good.

Also, one must be aware that there exists a form of the Erev Rav (mixed-multitudes, who caused the jewish people to sin with the golden calf) among the jewish people. There are people and institutions that give an image of being religious and practicing the Torah, but in truth they are partners of the Evil Inclination himself to sway people from the right path - as the Evil Inclination himself once disguised himself as a religious Jew and presented himself before Yaakov Avinu. One should critically beware of such influences; they should be as distantly removed from one's being as possible. Connect only to the Torah and Mitzvot, and may Hashem help that there be only Good Tidings.



3rd Shabbat meal

“And they shall make for me a Sanctuary, and I shall dwell amongst them.”

One who honors objects used in Mitzvot, regarding them with exceptional honor and sanctity, merits great reward.

In this week's Torah portion, Hashem commands Moshe Rabenu to construct the Mishkan and its vessels which numbered fifteen in total. Our Sages teach that when Hashem constructed the Mishkan, He breathed life into each vessel, similar to the breath He breathed into Adam when granting him his soul. These vessels, therefore, contained actual lifeforce.

In the Holy Zohar (Terumah 171a), Rabbi Shimon Bar Yochai elucidate on what is recounted in the Book of Daniel about the Emperor Nevuchadnetzar who, to exhibit his great might, built a giant idol and placed the Tzitz (The ornamental golden headplate of the high priest) in its mouth. The Tzitz would then miraculously utter the words “I am Hashem you G-d”. All would see the idol speaking, and began believing that the idol was a deity of sort, so they would prostrate themselves to it.

Nevuchadnetzar called Daniel and asked of him to see the idol, and conditioned with him that if the idol could speak, Daniel would be obliged to prostrate himself to it. Daniel realized what was going to happen, so when he approached the idol, he called to the Tzitz in a beseeching tone: “Hashem created you to sanctify His Name, and you're now causing the very opposite, a desecration of Hashem's name.” immediately, the Tzitz fell from the idol's mouth, the idol stopped speaking and toppled over. And with that, so did everyone's belief in the idol.

We see that the Mishkan and its utensils were not at all ordinary in nature. Rather, each vessel contained a life-force similar to that of the human soul. This is what was so extraordinary about the Beit Hamikdash and its utensils.

One must be aware that all items of sanctity: Tefillin, Mezuzah, or Sefer Torah, all contain some form of unique life force from Hashem. “You give life to all,” says the verse in Prophet Nechemia. Hashem gives life to every matter associated with a mitzvah or element of sanctity. A person who is especially careful to in maintaining the sanctity of such objects, viewing them as objects which contain a “life” within, is honoring Hashem, His mitzvot and commandments, and deserves much reward and blessings.

**כל יום
נמו נס**

**חפשו: ספר הישועות
ספר דברים**

Treasure charms from the Rif



We've often been asked to suggest a segula for marital unity. It's not uncommon that in homes where marital peace and serenity reign, arguments sometimes erupt out of nowhere. These arguments have seemingly no source or reason for their occurrence.

To restore marital harmony, our Sages and saintly ancestors suggest to read the paragraphs of Tehillim in Psalm 119 that spell out the words “שלום הבית” (marital harmony). That is, to recite the paragraphs 'Shin', 'lamed', 'Vav', 'Mem', 'Beit', 'Yud', and 'Tav'. This is an effective Segulah to remove discord and instill harmony and unity.



Rav Shmuel Auerbach.

We are now telling a story which has been close to our soul for many years. Twenty eight years ago, when we opened the yeshiva Shuva Yisrael, one night we received a phone call and were told that something had happened at the yeshiva. We drove to the yeshiva, and were horrified, we were in great distress.

In the morning we went to Rav Shmuel Auerbach. Rav Shmuel was the Holy of Holies- he was pure. We told him, traumatised, what had occurred the day before in the yeshiva. Our body was trembling, we were frightened and we described how we were shocked that such and such had happened.

Rav Shmuel Auerbach told us "Don't do anything. If you will shout at and expel the student, it will enter his head, and you would have hurt him for life. If you will make a hue and cry out of it, it will be bad for both of the students. Leave it." He said to leave it. Although it's difficult, leave it- let the matter drown out. In four, five months, act wisely and transfer one of the students to another yeshiva.

How much moral guidance this matter gave us for life: We must be careful with the students' souls, we must be careful with the children's souls. We must be very extremely careful with the children's souls.

Bring the student close, give him a role in the yeshiva, allow him to help you with matters. If he is being destructive and is a negative influence, and is ruining the other students, that is a different matter. However, if he doesn't meet the definition of being destructive- do everything to bring him close. Who knows what is hidden in this child. Who knows what a righteous person is hidden in this child, in this student.

In every person, a great matter is hidden. Every Jew is a great diamond. He just needs to be cleaned and purified, to reach the true point of purity of the soul that is inside that Jew.

דעו לכם!
קדיאת ספר דברים
גורמת להמתקת
הדינים

לקבלת הספר: 03-792-2548
חפשו: ספר הישועות - ספר דברים



Scan the Qcode to join the great Rabbi Yoshiyahu Pinto Shlita's whataapp group

To receive the above and to join the great Rabbi's holy WhatsApp groups send a message to 052-5106510