



Adapted from the sefer *תנא דבי אליהו* a collection of maamarim on
תנא דבי אליהו given by the Tolner Rebbe shlita at Melave Malka

Melave Malka Parshas Vayakhel-Pekudei 5766

The portion we learn in *Tana D'vei Eliyahu* tonight begins with well-known *pesukim* from *Sefer Yirmiyahu* (ט"ז:כ"ב-כ"ג).

כֹּה אָמַר ה' אֵל יִתְהַלֵּל חֶכְם בְּחֻמָּתוֹ וְאֵל יִתְהַלֵּל הַגְּבוּר בְּגִבּוֹרָתוֹ אֵל יִתְהַלֵּל עֲשִׂיר
בְּעֲשָׂרוֹ כִּי אִם בְּזֵאת יִתְהַלֵּל הַמְתַּהַלֵּל הַשָּׂפֵל וְיִדַע אוֹתִי.

“So says Hashem, let not the wise man exult in his wisdom, and let not the mighty exult in his might, nor the rich man in his wealth. For only in this should one exult, being wise and knowing me.”

The *Tana D'vei Eliyahu* adds;

"במה יתהלל האדם בעולם הזה? בכתרה של תורה", (In what can someone exult in this world? In the crown of Torah). (*Tana D'vei Eliyahu*)

Why did Eliyahu Hanavi specify “the crown of Torah”, instead of simply answering, “in the Torah”.

A crown is a tangible expression of *malchus*. The attribute of *malchus* is unique, for it is never meant to be “activated” or “deactivated”. By definition, a king is constantly “royal”, even when not wearing his crown. Even the most mundane activities of a king, such as sleep, must be performed in a royal manner.

We can now understand why Eliyahu Hanavi emphasized *כתרה של תורה*. The crown of Torah represents the behavior of one who has internalized the *malchus* of Torah and expresses that *malchus* in every aspect of his life. If Eliyahu Hanavi had simply said, “Torah”, instead of

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“The crown of Torah”, the ability to “exult” would be limited to the time that a person is actively learning Torah. The crown of Torah accompanies a Jew at all times, allowing him to constantly exult in that crown.

This also helps us understand why Eliyahu Hanavi emphasized that the crown of Torah gives a person wealth in *olam hazeh*. The *chidush* of the crown lies in its ability to influence the one who wears it, even while performing mundane tasks. That influence transforms his life in our lowly, physical world, into an elevated life, worthy of exultation.

Only those who learn Torah על מנת לעשות (in order to perform what they learn), are able to bear the crown of Torah. As Chazal taught us in Shir Hashirim Rabbah (ב'יה), גדול הוא תלמוד שמביא למעשה. (Torah learning is great because it leads to actual fulfillment of the Torah's *mitzvos*).

When we learn Torah על מנת לעשות, it leaves an impression deep in our souls. Someone who has absorbed that level of *kedushah* from his learning, approaches every aspect of life as a *ben Torah*. This is what Chazal meant in Pirkei Avos, (ד'יה) - מספיקין בידו - הלומד על מנת לעשות, מספיקין בידו. (One who learns in order to do, is enabled to learn, teach, keep and do.)

We frequently quote the lesson of the holy Rebbe of Kotzk zy”a, on the *pasuk* ואנשי קודש תהיון לי (you shall be to me, holy people). The Rebbe taught that Hashem has no lack of *malachim* in the heavens. He doesn't want us to be angels. He created us to be *anshei kodesh*, human beings who take care of all their human needs, but always with *kedusha*! That *kedushah* elevates each of our mundane activities to levels beyond anything *malachim* can aspire to.

When the Gaon R. Meir Shapira zt”l founded his great yeshiva in Lublin, he chose to inscribe the *pasuk*, "לכו בנים שמעו לי יראת השם אלמדכם" (להילימ ל"ד:י"ב) (Go my children, listen to me, I will teach you fear of Hashem), on the wall of the building. At the dedication of the Yeshivah,



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he explained his choice. The *pasuk* doesn't say **בואו בנים** (come my children), but **לכו בנים** - Go my children. A successful yeshivah produces talmidim who live a life that exemplifies **שמעו לי**, even when they walk out of the yeshiva. Such *talmidim* truly wear the crown of Torah.

This theme appears in our *parshah*. When the women brought their mirrors as a donation to the *mishkan*, Moshe Rabeinu was reluctant to accept an item designed to enhance physical beauty. Hakadosh Baruch Hu instructed him to accept them, for the women used those very mirrors *l'shem shamayim* - for the sake of heaven. The metal of the mirrors was fashioned into the **כיור**. Each day, before the *kohanim* could begin their *avodah*, they had to purify and sanctify themselves with the water of that vessel.

Our *parshah*, and the words of Eliyahu Hanavi teach us to learn Torah in a way that will crown us with the *kesser Torah*. We must absorb the Torah in our minds and hearts to the extent that we epitomize the royalty of Torah in all our endeavors, fulfilling Dovid Hamelech's call, **לכו בנים שמעו לי אכיה"ר**.



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