



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

Melave Malka Parshas Vayakhel-Pekudei 5766

"**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 tangibly expresses the attribute 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 "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 be **מתהלל** in that crown.

This also helps us understand why Eliyahu Hanavi emphasized **עולם הזה**. The chidush of the crown lies in its influence on the bearer, even when involved in mundane tasks. This transforms his life in **עולם הזה**, into an elevated life, worthy of exultation.

Only those who learn Torah **על מנת לעשות** (in order to perform what they learn), wear the crown of Torah. As Chazal taught us in Shir Hashirim Rabba ("ב'וה"), **גדול הוא תלמוד שמביא למעשה**. (Torah Learning is great because it leads to performance of Torah).



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When we learn Torah על מנת לעשות, it leaves an impression deep in our souls. Someone who has absorbed that kedusha from his learning, interacts with every aspect of life as a Ben Torah. This is what Chazal meant in Pirkei Avos, (ד"וה) - הלומד על מנת לעשות, מספיקין בידו ללמוד וללמד לשמור ולעשות - (One who learns in order to perform, is enabled to learn, teach, protect and perform.)

We frequently quote the lesson of the holy Rebbe of Kotzk zy"א, on the possuk לי ואנשי קודש תהיו (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 human beings who take care of all of their human needs, but always with קדושה! Such people are אנשי קודש, who elevate every mundane action with their קדושה.

When the Gaon R. Meir Shapira ז"ל founded his great yeshiva in Lublin, he inscribed the possuk, "לכו בנים שמעו לי יראת השם אלמדכם", (Go my children, listen to me, I will teach you fear of Hashem), on the wall of the building. At the dedication he explained his choice. The possuk doesn't say בואו בנים (come my children), but לכו בנים. A successful yeshiva produces talmidim who live a life of שמעו לי, even when they walk out of the yeshiva. Such talmidim truly wear the crown of Torah.

This theme appears in our Parshiyos. When the women brought their mirrors as a donation to the Mishkan, Moshe Rabeinu was reluctant to accept an item designed to enhance physicality. Hakadosh Boruch Hu instructed him to accept them, for the women used those very mirrors למען שמו יתברך. The metal of the mirrors was fashioned into the כיוור. Before kohanim could begin their avoda, they had to purify and sanctify themselves with the water of that vessel.

Our parsha, and the words of Eliyahu Hanavi teach us to learn Torah in a way that will crown us with תורה של תורה. 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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