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שבת קודש פרשת פקודי
Shabbos Parshas Pekudei
כ"ט אדר א' תשע"א - March 5, 2011

הגהע רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עיה"ק

טיב התבלין

בכישוריו המיוחדים ובדיו המבורכים, אך כאשר יארע ויצא איזה מכשול וטעות מתחת דיו, אי מיד יהרהר בלבו כי כך עלה ברצונו יתברך ומאת ה' היתה זאת, כי בודאי לא ירצה להפיל את כל האשמה על עצמו, שהוא השלימול שגרם את כל הנזק. ואכן בודאי נכונים הם הדברים שגם המכשולות באים בהשגחה עליונה מיוחדת, אבל יש בזה תביעה על האדם שלא השכיל להבין זאת גם בשעה שהיתה השעה משחקת לו, לדעת כי בלתי עזרתו יתברך אין הוא מסוגל להזיז אפילו את אצבעו הקטנה, וכל הצלחתו מלווה בסייעתא דשמיא עצומה מראש ועד סוף. וביותר הדברים נאמרים ליושבי אהל ההוגים בתורת ה', ומתייעגים בעבודת ה' בתפילה ובשבירת המידות רעות, אם זכה האדם לקנינים רוחניים בתורה ובעבודת ה' יזהר מאד ומאד לכל ליפול לתוך המלכודת והרשת אשר יצרו טומן להפילו בתוכו, כי כאשר האדם מעלה בלבו מחשבות של התנשאות והתרוםמות בהרגיש אישיוהו חשיבות עצמו, אי מיד נעשה מסך המבדיל בינו לבין אבינו שבשמים. ויה"ר שנוכה להחדיר את הדברים בלבנו והש"ת יהא בעזרתו אכ"ר.

מאת הרב שלום פערל שליט"א
מגיד מישרים בק"ק בית שמש

מאוצרותיו של המגיד

אלה פקודי המשכן משכן העדות וכו' (לה-כא) – המשתמש עם ממונו למטרות רוחניות – מהפך את ממונו לרוחני
וכן כתב החפץ חיים זצ"ל (בספרו אהבת חסד, ג' ד'), בביאור הפסוק "איש את קדשיו לו יהיו, איש אשר יתן לכהן לו יהיה" (במדבר ה' י'), והיינו שמכל פעולותיו של היהודי, נשארים עמו לנצח-לו יהיו' רק מה שפעל למען ענייני הרוחניות והקדושה-את קדשיו, ומכל ממונו של היהודי, נשאר עמו לנצח-לו יהיה' רק הממון שפיר לצורך צדקה וחסד-איש אשר יתן לכהן' (או ללוי, כדי לפרנסם). וכמובא בגמרא (ב"ב י"א), "מעשה במונו המלך שבזבו אוצרותיו ואוצרות אבותיו בשני בצורת (כדי לפרנס את הנזקקים, ויש להוסיף, שנקרא מונבו מלשון ביזבו, על שם המעשה הטוב הזה-ב'זבו' שבעשה, [ע' בניהו בן יהוידע' שם]), וחברו עליו אחיו ובית אביו ואמרו לו, אבונתך גזנו והוסיפו על של אבותם, ואתה מבזבזם, אמר להם, אבונתי גזנו לאחרים ואני גזנתי לעצמי וכו'", והיינו שע"י שמשתמש עם ממונו למען עניינים רוחניים ונצחיים, נהפך גם הוא להיות קניינו הנצחי-ג'נתי לעצמל'. ועניין זה מצינו גם ב'פרשת שקלים' שנצטוו לתרום מחצית השקל, והמטבע שתורם למען מטרה זו נהפכת לרוחני, מטבע של אש-רוחני'.

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה
(Monsey, NY)
הדלקת נרות לשבת – 5:32
זמן קריאת שמע/מ"א – 8:40
זמן קריאת שמע/הגר"א – 9:16
סוף זמן תפילה / הגר"א – 10:14
שקיעת החמה ליום השבת – 5:51
מוצג"שק צאהר/כ' מערים – 6:41
צאהר/כ' לשיטת רבינו תם- 7:03

שבת מברכים חודש אדר ב'
מולד: שבת קודש
12:00 AM מ"ט 7 חלקים

רעיונות ופירושים לעורך את האדם לעבודת
הש"ת והתחזקות באמונה ובשתון מאת

פ"רש"י וביאור את המשכן, שלא היו יכולין להקימו, ולפי שלא עשה משה שום מלאכה במשכן, הניח לו הקדוש ברוך הוא הקמתו, שלא היה יכול להקימו שום אדם מחמת כובד הקרשים, שאין כח באדם לזקפו, ומשה העמידו. אמר משה לפני הקדוש ברוך הוא איך אפשר הקמתו על ידי אדם, אמר לו עסוק אתה בידך נראה כמקימו, והוא נזקף וקם מאליו, וזהו שנאמר הוקם המשכן הוקם מאליו ע"כ. הנה יש לנו להתבונן בדברים הנאמרים כאן, כי הלא בכל הפרשיות של הקמת המשכן אנו רואים כי כל העשייה מתייחסת אחר משה רבינו ע"ה, ובכל זאת באה התורה הקדושה לגלות לנו כאן לבל נטעה אחר ראות העין לחשוב שאכן הכל נעשה על ידי כוחו של משה בעצמו - אלא 'הוקם המשכן'. והדברים אלו יש בהם להאיר את דרכינו בבואינו לדרך על מפתן עבודת ה', כי עיקר היסוד בעבודת ה', ועיקר סוד עליית האדם והצלחתו תלויים אך ורק כפי מה שמרגיש האדם את אפסיותו, וכי הוא תלוי ועומד אך ורק בידי הקב"ה, ואינו תולה את הצלחתו והשגותיו כי אם בעזרתו ית'. ולא כטבע האדם אשר נוטה תמיד לתלות את הצלחותיו

לקחי חיים ודברי התעוררות
בסדרו עפ"י פרשיות השבוע

completion of the *Mishkan* and the *Shechina* resting in the holy Sanctuary. Rather, it reminds us that the Cloud of Glory by day, and the pillar of fire by night, accompanied the Jewish people in all their travels. The purpose is to remind

A SERIES IN HALACHA
LIVING A “TORAH” DAY

The Halachos of Praying for the Sick (37)

Concepts in Praying for the Sick. Helping Oneself. (cont.)

Last week we began a long list of the *mitzvos* and *hanhagos* that the *Torah* and our great Sages have said will bring a person **long and lasting life** (אריכות ימים). This is also part of what we can do to keep ourselves healthy. One should not do these things just for his own long life, as we mentioned last week. Rather, he should realize from the reward how important they are and do them to serve *Hashem*, believing that these fringe benefits could come his way. We continue the list and cite each of the Talmudic sources (where applicable).

- 26) Looking at the face of a *Tzaddik* (1).
- 27) Not to get angry, even at family members (2).
- 28) Not to be happy when another person stumbles. (שם)
- 29) Escorting a traveler from one's home. - לוויה (סוטה נז).
- 30) Escorting a coffin (3).
- 31) To honor a *Rebbe* or teacher of *Torah* by standing up for him. (קדושין לג).
- 32) To only speak the truth. - דברך אמת
- 33) To be careful in fulfilling the *mitzva* of *Tefillin*, and by honoring the *Tefillin* themselves (מנחות מז, ברכות כד).
- 34) Humbleness. - ענוה (תמיד לא).
- 35) Minimizing one's physical pleasures (תמיד לב).

R' Meir Simcha Hakohen ZT”L of Dvinsk (Meshech Chochma) would say:

“When *Moshe Rabbeinu* was told to anoint his brother Aharon, he was able to do it with a complete heart. Moshe, the younger brother, was the leader of the people and he was happy that his older brother was the *Kohen Gadol*. However, with regard to Aharon's sons, the situation was quite different. Since Moshe's own sons were not destined to succeed him as leaders, when it came to anointing his brother's sons, it is only natural for Moshe to feel a twinge of envy. Therefore the Almighty told Moshe to anoint Aharon's sons - 'כאשר משחת את אביהם' - with the same complete joy with which he anointed their father. And Moshe complied fully and wholeheartedly.”

Chacham Rabbeinu Avraham Azulai ZT”L (Baalei Bris Avraham) would say:

“Every single Jewish *neshama* (soul) has its own unique portion in the *Torah*. The *Torah* and the souls of the Jewish people are one ... and a new Jewish *neshama* is formed from every *Torah* commentary. In the World to Come, each Jew will read and understand the entire *Torah* from the perspective of that commentary, which is the root of his soul.”

A Wise Man would say:

“Anger is only one letter away from Danger.”

SPECIAL MAZEL TOV TO RABBI AND REBBETZIN SIMCHA B. BERGER ON THE AUFRUF AND UPCOMING CHASUNAH OF THEIR SON BINYAMIN TO SHEERA FELSINGER. יה"ד שיזכר לבנות בית נאמן בישראל לשם ולהתפארת.

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us that even when we think we are finished, complete in our *Avodas Hashem*, in truth we must always be “traveling” - always looking to move forward, to go up spiritually. For if one is not going up, unquestionably ... he is going down!

מאת מנ"ה ברוך הירשפלד שליט"א
רב דקלה אהבת ישראל, קהילתנו הייטס

- (מגילה כז). - Saying Friday night *Kiddush* on wine. - קידוש 36)
- (ראש השנה יז). - Doing kindness and charity. - גמילות חסדים 37)
- Bringing peace between people and between spouses (4). - הבאת שלום בין אדם לחבירו 38)
- Running away from people who are fighting and/or involved in *machlokes* (5). 39)
- Sanctifying *Hashem's* name and being careful not to cause *Chillul Hashem* (6) (Desecration of His Name). 40)
- Maintaining Fear of Heaven (7). - יראת שמים 41)
- Lighting *Shabbos* lights with olive oil (8). 42)
- (נדרים כב). - Refraining from idle talk. - דברים בטלים 43)
- Being quick to greet other Jews first. (חושלמי תענית ד:ב). 44)
- Being careful in the *mitzvah* of washing one's hands before eating bread and before *benching* מים - 45)
- (סוטה ד). - ראשונים ואחרונים 10)
- Eating *matza* on Pesach (11). - אכילת מצה 46)
- Removing worry from one's heart and mind, as found in the words of *Rabbeinu Yonah* (12). 47)
- Using clean language (שבת לג). 48)
- Refraining from speaking evil and slanderous talk about others. (תהלים לד:גד). 49)

יהי רצון שזכות לימוד ענינים אלו תבא רפואות ובריאות הגוף והנפש

(1) מהרש"א חגיגה ה: (2) מהרש"א שם (3) זהר פרשת ויקהל (4) מדרש תנחומא יתרו י"ז (5) מדרש רבה קרח יח:ד (6) אבות דר' נתן כ"ט (7) ילקוט שמעוני תהלים רמז (8) ספר חסידים רעב (9) רבינו חיים ויטאל מובא בס' פתח עינים להחיד"א (10) חרדים פה (11) זהר פנחס (12) אבות ב'ח (13) מדרש רבה מצורע טז

הוא היה אומר

מעשה אבות סימן לבנים

וירא משה את כל המלאכה והנה עשו אותה כאשר צוה ה' כן עשו ויברך אתם משה וגו' (לש-מג)

Moshe Rabbeinu was so taken by the sight of the completed *Mishkan* and the amount of effort the Jewish people put into it, that he gave them a blessing: “*May the Divine Presence settle on the work of your hands*” (Rashi) **Sefer Chassidim** asks: *Hashem* already promised: “*Make Me a sanctuary and I will rest in them.*” Why was this blessing necessary for the *Shechina* to settle amongst the people? **R’ Shmuel Dovid Walkin ZT”L** answers that *Hashem’s* assurance to rest His presence amongst the people, was a promise for the generation that built the *Mishkan*. However, Moshe’s blessing was one for all generations: May *Klal Yisroel* always be worthy that the Almighty will want His *Shechina* to rest on the work of our hands. And what is the work of our hands? Our children, grandchildren and the future generations to come.

During the early part of the Second World War, the **Belzer Rebbe, R’ Aharon Rokeach ZT”L**, along with his distinguished brother, **R’ Mordechai ZT”L, the Bilgoray Rav**, found themselves in the Bochnia ghetto, before their dramatic escape to Hungary. Many of the ghetto inhabitants came to ask for a blessing and to seek the *Rebbe’s* advice. R’ Aharon, who slept no more than two hours a night, and survived on a mere few sips of coffee and a glass of milk smuggled into the ghetto by his ardent followers, did not turn away a single soul. He offered comfort and solace to all who came to him, never mentioning his own great tragedy, the loss of his entire family.

Even the chief Nazi, a sadistic tyrant by the name of Muller, went so far as to visit the “*Vunder Rabbiner*,” receive a blessing from him and offer to double his rations! Such was the esteem that everyone - even the Nazis - held for the Belzer Rebbe and they believed that keeping him contained within their midst was some kind of “good-luck charm.”

Among those who came to the Belzer Rebbe’s crowded apartment in the ghetto were Bronia Koczicki and her two little sons Tzvi, age six, and Yitzchok, age three. At this stage in the war, they had all seen numerous miracles and salvation, especially little Tzvi, who was thrown from a speeding railcar on its way to Auschwitz, and lived to tell about it.

After the *Rebbe* blessed her and her two children with a heartfelt, but general blessing - “*di Oibershter vet helfen*,” (G-d will help) - Bronia did not leave the *Rebbe’s* presence. The attendants attempted to move her along, but she refused to budge. Finally, she looked at the holy countenance of the *Rebbe* and begged, “Please, *Rebbe*, please bless my sons with fine generations in the future.”

“Poor woman,” someone whispered. “She probably lost her mind in these troubled times. Every day, children’s Aktions take place. Hundreds of children are constantly being murdered and this woman is asking not only that her children remain safe, but that they live to bear a future with fine generations, a future of living Jews!”

The Belzer Rebbe motioned to the young boys to come close to him. He placed his hands on their heads and blessed them with generations upon generations of fine Jews. His hands rested on their heads as his words seemed to shake the very foundation of the world. When he was finished, he smiled brightly at the two young boys.

“We will live through this war, we will live through this war!” Bronia kept telling her bewildered children as she walked out of the *Rebbe’s* presence and back to her own apartment. She was so convinced of the fulfillment of the holy Belzer Rebbe’s blessing that she infused her children with tremendous hope and faith.

Many years later, when Bronia (who remarried the **Bluzhever Rebbe, R’ Yisroel Spira ZT”L**) would tell over this story, surrounded by grandchildren and great-grandchildren, she would smile conspiratorially and say, “At times, one has to be aggressive when it comes to blessings.” Then, she would add as if in an afterthought, in a manner of good-natured advice, “In times of war, one has to organize everything - even a blessing from a *tzaddik*!”

משל למא הדבר דומא

כי ענן ה' על המשכן יומם ואש תהיה לילה בו לעיני כל בית ישראל בכל מסעיהם וגו' (מ-לח)

משל: It is quite common in Jerusalem to see people - men, women, soldiers, workers, and even children - standing at a bus stop or at a street corner, with their finger held out hoping for a “lift.” Not only is it a great benefit for the one receiving the ride; it also allows the provider to fulfill the *mitzvah* of *Chessed*, and even *Hachnassas Orchim*.

In his **Sefer Ma’aish Tam (From a Pure Fire)**, the **Kamenitzer Mashgiach, R’ Moshe Aharon Stern ZT”L** writes about an experience he once add, while offering a traveler a lift. As it turns out, says the Mashgiach, he was

no ordinary traveler, but a wise and sage man.

As the car they were both riding in neared the first destination, it was apparent that there was no room to drop off the man directly in front of his building. R’ Moshe Aharon recognized the problem and quickly said to the man, “אָוו גייט איהר אַראַפּ,” - “*Where do you want to get off?*” (The word “אַראַפּ” literally means to “go down.”)

The man looked at R’ Moshe Aharon and pronounced, “*I am not going down; I want to go up!*”

במשל: The final words of *Sefer Shemos* do not end with the

ויעש בה את אדני פתח אהל מועד ואת מזבח הנושט ואת מכבד הנושט אשר לו וכו' (לח-ל)

After the *Mishkan* was completed, *Moshe Rabbeinu* gave a detailed accounting of what had been done with the silver and copper that was donated by *Bnei Yisroel*. Interestingly enough, he made no such specific recording for the donated gold. The reason being that every Jew was obligated to donate a *Machatzis Hashekel*, which was made from silver. Those who donated gold, did so out of their “נדיבות הלב” - “*generosity of heart.*” Now, from among such a huge number of people - 600,000 - there were likely to be some who might have been mistrustful of the way the silver was used, and therefore to avoid any suspicion, Moshe gave a precise accounting of the silver. However, since the donation of gold was not obligatory and those who donated gold did so of their own free will, Moshe felt no need to detail its exact use.

The question though is regarding the copper: Why was it necessary for Moshe to give an accounting of the copper, since that too was given of the people’s free will?

R’ Yonasan Eibeschutz ZT”L explains as follows:

The people who donated copper alone, did so only because they refused to part with their gold. They were miserly and stingy for the most part, and felt the need to hold onto their gold for as long as possible. It is a symptom of human nature that those individuals who donate more generously, are more trusting of others. It is the miserly donor - the one who feels as if he is giving up his own flesh - who is likely to cause trouble. Thus, the “copper givers,” in large part due to the guilt resulting from their miserliness, were likely to project their greed onto Moshe and accuse him of being greedy. Those who readily parted with their gold would not have had such feelings. This is why it was necessary to account for the copper but not for the gold.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

משכן

Isn’t it interesting that the word for “מִשְׁכָּן” (sanctuary) is the identical letters as the word “מִשְׁכָּן” - a collateral that is pledged to secure a loan? The word “פְּקוּדִי” which means an accounting, can also mean a loss or absence (הפְּקוּדוֹת), and therefore, explains **Rabbi Dr. Abraham J. Twerski Shlit’a**, the first *posuk* in this week’s *parsha* is alluding to the *Bais Hamikdash* that *Hashem* took from the Jewish people as a pledge and which will not be returned until we deserve it.

Rashi comments that the word “*Mishkan*” is written twice in this *posuk*, referring to the two *Batei Mikdash* that were destroyed. But doesn’t the *Torah* forbid taking a collateral if it is vital to that person’s existence (דְּבָרִים כד-ו)? If so, then how could *Hashem* have taken away our two holy Temples? They were the heart and soul of our people and the focus of Jewish life. In fact, Rashi says it was called “מִשְׁכַּן הָעֵדוּת” because it “testified” for all the Jews to see that *Hashem* forgave them for the sin of the *Egel Hazahav*, and rested his *Shechina* among them. This was the source of our bond with *Hashem*, the very purpose of our existence. How could *Hashem* use the *Mishkan* (Temple) as a *Mashkan* (collateral)?

The answer is painful but true. Do we really feel that we cannot live without the *Bais Hamikdash*? The reason we lost it is because we didn’t appreciate it enough. If it had been so vital to our people’s existence it would have never been taken away.

It is up to us to show *Hashem*, through our prayers and tears, just how much we need it, just how much we understand its crucial role in our very existence. Then, we can be assured that *Hashem* will return it to us speedily and in our days.

בבאם אל אהל מועד ובקרבתם אל המזבח ירחצו כאשר צוה ה' את משה וגו' (מ-לכ)

The *Yerushalmi* notes that there are eighteen pauses in *Parshas Pekudei* proclaiming, “כֹּאשֶׁר צִוָּה ה'” - that the command of *Hashem* was fulfilled, which correspond to the eighteen blessings of *Shemona Esrai*. What is the connection between *Parshas Pekudei* and *Shemona Esrai*?

Rabbi B. Maza Shlit’a cites the words of *Shlomo Hamelech*, when he dedicated the *Bais Hamikdash*, and blessed the people, saying, “*May Your eyes be opened to this house night and day to hear the prayers which Your servants will pray to this house.*” (מלכים א-ח כט) In other words, the prayers are directed to this “house” from which the blessings will come in response. As it says in the *gemara* (בבבכרה): “*He who wishes to be wise should turn to the south. He who wishes to be rich should turn to the north.*” Each section of the *Bais Hamikdash* was the source of another blessing. The *Menorah* was in the south and from it came wisdom. The *Lechem Hapanim* (Showbread), was in the north and sent forth the blessings of prosperity and wealth.

Similarly, every blessing of *Shemona Esrai* is a request to *Hashem* to send that blessing from its source in the *Bais Hamikdash*. The *beracha* of “אתה חונן” is asking for wisdom to come from the *Menorah*. “ברך עלינו” is asking that *Hashem* send us wealth from its source, the *Mizbeach*. And so it is with every *beracha* in *Shemona Esrai*. Thus, from the eighteen sections of the *Bais Hamikdash*, each section sends forth its unique blessing when one prays.

Each section of the *Mishkan* and the *Bais Hamikdash* has a separate *parsha* and each *parsha* concludes with the statement that Moshe did as *Hashem* commanded. This teaches us that with the proper construction of each section exactly as it was commanded, that blessing was complete in its totality ready to bless the people with a full hand.

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

דרגה יתירה

אלה פקודי המשכן משכן העדות אשר פקד על פי משה וכו' (לח-כא)