

מאת מוה"ר ברוך זירטפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלר הי"טס

“And you shall serve Hashem, your G-D.” (10) - ה' אלוהיכם”
This is what is stated in Maseches Derech Eretz Zuta (11):
“How does one honor Talmidei Chachamim? He should help them eat and drink, help them put on their clothes and shoes, and help them walk in and out.”

5) **To Cleave to Talmidei Chachamim.** The *Gemara* (12) learns that the *posuk*, “וְנו תדבק”, - “You should cleave to Him (Hashem),” refers to cleaving to *Talmidei Chachamim*. The **Rambam** (13) when he brings this *mitzvah* adds that it is in order to learn from their deeds. The *Gemara* (14) gives many examples how one can cleave to *Talmidei Chachamim*. In simple terms, one who sits down to be with, or hear from, a *Talmid Chacham*, or attends his *shiur*, fulfills this *mitzvah*.

בן הריחים - תבלין מדף היומי One Must Own His Own Portion - Chulin 94a

The *Gemara* relates how a guest once took his portion and gave it to his hosts' child to eat. The host, however, had run out of food and couldn't replenish the guest's portion. This embarrassed the host immensely and a great tragedy occurred because of this. As a result, a *Takana* was instituted that a guest may not give away his portion.

The **Rema** rules (נאה"ג כח"ז) that if a guest is *mekadesh* a woman with his portion, it is effective. The **Taz** asks from our *Gemara* that we see one may not give it away, so his ownership is restricted. He, therefore, rules it is a ספק קידושין. Furthermore, in order to fulfill the *mitzvah* of Pesach night, the *matza* must be yours (לכם). How can a guest be יוצא from the *matza* of his host if his ownership is restricted? The **Magen Avraham** says that if there is enough food, then the *Takana* is not cited. **Rav Elyashiv zt"l** says that the host should specify that he is giving over all rights of this *matza* to his guest. If he didn't say this, we can rely on the fact that the host wants his guest to fulfill the *mitzvah* properly so it's as if he gave him all the rights.

(1) ויקרא יט:לב (2) קידושין לב (3) דברים יב (4) פסחים כב (5) יו"ד רמנו: (6) ספר חרדים מצות מה"ת איג (7) דברים ויה (8) סמ"ק ד', שו"ת מהרי"ל א' (9) ספר חרדים שם היג (10) שמות כככה (11) פרק ז' (12) כתובות קיא (13) הל' דעות ויב (14) שם

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Greatest Mitzvah of All (117) - ותלמוד תורה כנגד כולם
Kavod HaTorah: Honoring Talmidei Chachamim. In the course of our series, we have discussed the *halachos* of standing up for a *Talmid Chacham*, which is the most clearly detailed honor mentioned in the *Torah* regarding *Torah* scholars. There are a number of other *Torah* obligations that we are commanded with regard to honoring *Talmidei Chachamim*, some written clearly in the *Torah* and some hinted to in various *posukim*.

1) **To Honor a Talmid Chacham as Mentioned in Gemara.** This is learned from the *posuk*, “והדרת פני אדון”, - “You shall honor a Zaken.” (1) The *Gemara* (2) explains that a “Zaken” refers to a *Talmid Chacham* who has acquired *Torah* wisdom. Among other things, this refers to allowing a *Talmid Chacham* to be first in *shul*, at a *seudah*, etc., as we will explain IY”H.

2) **To Fear a Talmid Chacham as Mentioned in Gemara.** This is learned from the *posuk*: “את ה' אלקך תירא” - “*Fear Hashem your G-D.*” (3) The *Gemara* (4) explains that the word “איר” comes to include *Talmidei Chachamim*. This obligates us to never denigrate or degrade a *Talmid Chacham* in any way. Even though this is a general application for all *Yidden*, for a *Talmid Chacham* the sin is even greater (5).

3) **To Love Talmidei Chachamim.** **Sefer Chareidim** (6) writes that just as we derive from the word “איר” in the previous *posuk* to include *Talmidei Chachamim*, similarly in the *posuk*, “*You should love Hashem, your G-D,*” (7) we learn that we must include *Talmidei Chachamim* as well. This *derasha* can also be found in earlier sources (8). Even though there is a *mitzvah* to love every Jew, again, for a *Talmid Chacham* the obligation is even stronger.

4) **To Serve Talmidei Chachamim.** The **Chareidim** (9) adds that we also derive the same inclusion from the *posuk*, ‘ועבדתם את

הוא היה אומר ...

Chortkover Rebbe, R’ Duvid Moshe Friedman zt”l would say:

Moshe Rabbeinu gathered together the entire congregation of *Bnei Yisroel* and said to them: ‘*These are the things which Hashem has commanded you to do.*’ Every Jew approaches a *mitzvah* with his own thoughts and intentions, according to his intellect and understanding. Yet, the physical performance of the *mitzvah* is carried out in the same manner by all. Moshe was able to assemble all the Jews in true unity because the performance of *mitzvos* is common to all Jews, irrespective of other differences.”

R’ Chaim Volozhiner zt”l (Nefesh HaChaim) would say:

The *Gemara* (ברכות נה.) says: ‘*Betzalel knew how to combine the letters by which the heavens and earth were created.*’ The construction of the *Mishkan* was akin to the creation of the world. Just as Hashem combined ‘חכמה’ (wisdom), ‘תבונה’ (understanding), and ‘דעת’ (knowledge), in creating the world, as it says in *Mishlei* (ג-יט), ‘*The Lord founded the earth with wisdom, established the heavens with understanding. With His knowledge the depths were split,*’ so too, Betzalel was filled with these three attributes and used them to build a dwelling for Hashem.”

A Wise Man would say: “A real friend is one, who when you’ve made a fool of yourself, lets you forget it.” Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	Dedicated in Memory of Moshe Friedman zt"l י"ד נ' משה ז"ל בן מנחם שפילמן * כב אב * תשנ"ב ה'	 Do KEEP the power of your T'fila with respectful T'fila -together! about 2,060 verifiable signatures * 855.400.5164 * www.kvodshomayim.org	Mazel Tov to the Blonder(Lkwd) & Meystel(Chi)Families on the engagement of Naftali & Shira. יחידי לבנות בית אמן בישראל
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שבת פרשת ויקהל / פרשת שקלים ... כ"ה אדר א' תשע"ט

Shabbos Parshas Vayakhel ...

March 2. 2019

הדלקת נרות שבת - 5:29 | זמן קריאת שמע / מ"א - 8:43 | זמן קריאת שמע / הגר"א - 9:19 | סוף זמן תפילה/ לחגר"א - 10:16
זמן לתפילת מנחה גדולה - 12:38 | שקיעת החמה שבת קודש - 5:48 | מוצש"ק צאת הכוכבים - 6:38 | צאה"כ / לרבינו תם - 7:00

עבודתו, כל שכן בעבודתו ממש, ובאותם שעות כולם שוים לטובה", עכ"ל. הרי לנו מכאן שלענין עבודת הבורא כולם שווים לטובה.

ולא זו בלבד שאין הפחחות מגרע מערכה של העבודה, אלא לפעמים עולה היא על מעלתו של עבודת הצדיק, כי הצדיק מאחד שהינו מווכך אין החומד מכביד עליו ולא נבצר ממנו לעבוד את השי"ת עבודה תמה, אך זה האדם שאינו מווכך כל דרכו הרי יש לו הרבה מניעות, ועל כן עלי להרבות ביגיעה כדי שתעלה עבודתו יפה, וזה היגיעה היא לייקאר דמלאכא, וראוי האדם בוכותה לשכר עצום. ואפשר שזהו המכון במאחזיל (ברכות לד') 'במקום שבעלי תשובה עומדים אין צדיקים גמורים יכולים לעמוד' כי הצדיק שדלך כל ימיו בתמותו אינו מוגדל בעבירה כלל. חוכה בקל לעבוד את בוראו מתוך השתוקקות, שונה זה שהורגלל בעבירה, כי עליו לעמול במידת מה יותר מן הצדיק, וכל עוד שלא זוכה לעבודה תמה הינו נמצא בהסתר, ואין עורך להשכר העצום הראוי לו למי שעובד את בוראו מתוך הסתר, וזהו תכלית העבודה להשי"ת בזה העולם. דהנה שונה זה העולם מכל העולמות שלמעלה ממנו, כי כל העולמות הם מלאים מאורות עליונים, ולא שייך בהם ענין הבחירה, ועל כן על אף שיש להקב"ה נחת רוח מעבודת המלאכים, אין כל זאת מגעת לעבודת האדם השווה בעוה"ז, עולם שבו העלים הקב"ה את אורו, ובנוסף לכך שתל בלבות בני האדם 'צד הרע', כי עולם כעין זה דרוש מהאדם המצווה על התורה ביטול וכפייה לרצון העליון, ובוה שהאדם מכניע עצמו בזה ממשך את ממשלתו ית' במקומות שאינו ניכר, ומעיד בכך גם שם על מציאות הבורא, ועל הצורך לקבל עולו, ונמצא שבבחינת מה ממליך הוא את בוראו על זה העולם וזהו הנחת רוח שיש להקב"ה מעבודת האדם בזה העולם, ועל כן נקרא זה העולם 'עולם המלכות', כי תכלית זה העולם הוא להמליך את הקב"ה ולגלות כבודו במקום שאינו ניכר.

(תהילים קי"א ב') 'גדולים מעשי ה', ואין חידוש בהן כל כך, כי הרי יש יכולת בידי לעשות ואין מעצור לפניו ית"ש מלעשות כרצונו, אולם חידוש גדול לעיני הוראים יש במה שהוא עושה ע"י הצדיקים שלמרות שהם אנשים קרועי חומר הם עושים בידיהם את מה שלפי הטבע האנושי אין כל אפשרות לעשותו מכוח עזרתו להם והשראתו עליהם, וכגון במלאכת המשכן, שהמנורה 'נעשתה מאליה' כאשר זרק משה רבינו ע"ה ככר זהב לתוך האש (נ' רש"י' לעיל כ"ה לא), וגם כל מלאכת הכלים שבבחינת מה ממליך הוא את בוראו על זה העולם, וזהו הנחת רוח שיש חושב וילעשות בזהב וכסף ובנחושת' ובטויו וארגו והאין יוכלו לעשותה, אלא שה' מילא אותם ב'חכמה תבונה ודעת' ולימד את ידיהם לעשותה וכתבאר בדברי הרמב"ם הנ"ל, ונמצא שהם וה' ביחד עשו את מלאכת המשכן.

ולפ"ז יש לבאר את הגמרא הנ"ל, שיגדול החידוש שיש במעשי הצדיקים שאינן לפי הטבע האנושי יותר מבמעשה שמים וארץ, מפני ששמים וארץ נעשו רק ביד אחד היינו רק על ידי ה' ובמעשי ה' אין כ"כ משום חידוש וכתבאר, ואילו מעשי הצדיקים שאינן לפי הטבע האנושי נעשים בשני ידים היינו ע"י ה' השררה במעשי ידיהם וכתבאנוש, ובכך יש בהן משום חידוש גדול וכתבאר: ועפ"ז יש לבאר את הכתוב, 'ועשו לי מקדש' הגם שלא למדו את מלאכתו כיון ש'ושכנתו בתוכם' של עושייו ואעורר להם לעשותו וכתבאר.

טיב התבלין

באתר הנדפס רב גבליאל חסד רובנשני שליט"א ר"ש חסנים יחזיקים עיונים

והזהרות נתן בלבו הוא ואהליאב בן אחיסמך

למטה דין וגו' (לה-לד) - ההסתר ותכליתו

רש"י: ואהליאב - משבת הן, מן הידודין שבשבתים מבני השפחות, והשווה המקום לבצלאל למלאכת המשכן, והוא מגדולי השבטים, לקיים מ"ש (איוב לד:טז) ולא נכר שוע לפני דל. אלו הדברים הם חזיון גדול לכל אחד באשר הוא שם, דהנה על אף שמוטל על כ"א לכבד את הגדולים העולים על מעלתו בתורה ובעבודה, ועליו להכיר בערכם הרים, כל זה הוא רק בינו לבינם, אך לענין הנוגע בינו לבן קונו עליו להביץ שעל אף ערכו הדל חשובים מעשיו כמעשי הצדיקים והחשובים שבדם, העבודה הנעשית מהפחות שבדם חשובה היא לפני הקב"ה האדם המודם מכל העם, [מזבן מאיליו שהדבר תלוי באיכות העבודה ג"כ] וכשיכיד האדם בערך מעשיו יתלהב לבו לעבודת הא-ל ית', כי תהיה זה מתוך הכרה שהקב"ה אכן משתוקק למעשיו ועושה הוא בכך נחת רוח גדול לפניו. ובזמן שבית המקדש היה קיים כשצבאו המוני בני' משערי העזרה לקיים את חובתם בהקדבת קרבנותיהם עשו היכר וסימן לדבר.

תא חזי מה שכתב הנאמן **רבי יעקב עמרין זצ"ל** בסידורו (סדר ערב פסח) שם מביא מספר 'שבט יהודה' עדות מבן נכר אחד שהיה נציב הרומיים, והיה עד ראייה לירושלים בתפארתה בזמן שהיה בית המקדש קיים, ומספר שם איך היתה עבודת שחיטת הפסח, עיין שם שהארץ בתיאור עובדה זו, ונביא רק את החלק הנוגע לעניינינו, וז"ל: 'זמתקנת היהודים שכשיוציאן לעבודה זו, לא יאמר שום אדם לחבדיו גש הלאה, או שיאמר הניחני ואעבוד, אפילו היה האדוןך שלמה או דוד מלכם, ושאלי לכהנים, כי זה אינו מדרך המוסר, והשיבו כי הוא להדאות שאין גבהות לפני המקום, בזמן הכנת

מאוצרותיו של המגיד

באתר חובב שלום פזיל שליט"א פזיל פזישים ביקר באת שטח

יבואו כל איש אשר נשאו לבו וכל אשר נדבה רוחו אותו הכיאו את תרומת ה' למלאכת אהל מועד (לה-בא) - בעניין 'נשיאות לב' (תב הרמב"ם, 'יבואו כל איש אשר נשאו לבו, על החכמים העושים במלאכה יאמר כן, כי לא מצינו על המתנדבים 'נשיאות לב', אבל יזכיר בהם 'נדיבות', וטעם אשר נשאו לבו, לקרבה אל המלאכה, כי לא היה בהם מי שלמד את המלאכות האלה ממלמד, או מי שאימן בהן ידיו כלל, אבל (מכה עוד אלוהי) מצא בטבעו שיועד לעשות כן ויגבה לבו בדרכי ה' לבוא לפני משה לאמר לו: אני אעשה כל אשר אדוני דובר".

ולפ"ז ביאר הכתב **סופר** (פ' תרומה) את מה שנאמר (לעיל כ"ה ה') 'ועשו לי מקדש, ושכנתי בתוכם', 'צריך להבין, אומרו 'ושכנתי בתוכם', דודי הוא ליה למימד 'ושכנתי בתוכם', ועיין **בשילה הק'** (מס' תענית. ריש דרוש להספד מיתת הצדיקים ולחורבן בית המקדש) שפידש, ד"כל צדיק הוא מדוד לשכינה, והיינו 'בתוכם', 'בתוך כל אחד מ ישראל'. אולם לי נראה לפרש בהקדם ביאור דברי הגמ' (כתובות ה.) 'גדולים מעשי צדיקים ממעשה שמים וארץ, דבמעשה שמים וארץ כתיב' אף די יסדה ארץ וימיני טפחה שמים' (שכ"א מרים נעשה רש ע"י ד יחד של ה'), ואילו במעשי צדיקים כתיב 'מקדש ה' כוננו ידך', 'שתי ידים', דהנה, מעשי ה' גדולים כדכתיב

מעשה אבות ... סימן לבנים

ששת ימים תעשה מלאכה ובוים השביעי יהיה לכם קדש שבת שבתון לה' וכו' (לה-ב)

The *Ohr HaChayim* neighborhood in *Bnei Brak* is home to the *Ohr HaChayim* seminary founded by **R' Moshe Pardo ז"ל**, noted educator and master of *chessed*, in 1952 upon the advice of the **Chazon Ish ז"ל**. For *Sephardic* girls from kindergarten up to high school, the school serves children from disadvantaged homes, and gives them a chance to earn a livelihood. The school also helps make *shidduchim* so they could marry. *Ohr HaChayim* seminary still exists today, serving 1,500 students.

One *Shabbos* afternoon, the idyllic stillness of *Bnei Brak* was broken by the sounds of an automobile driving speedily through the streets. This is a most uncommon sight as cars are not permitted on the streets of the *Chareidi* city, and it was a wonder that the car managed to get past the metal barriers and onto the city streets. As is common in many places in Israel, the screams of “*Shabbos*” followed the car wherever it went, but it did little to deter the driver or even slow him down. The man behind the wheel was on a mission and barely even slowed down until he pulled up in front of the *Ohr HaChayim* seminary.

Instantly, the car was surrounded by dozens of angrily shouting *Bnei Brak* residents - adults and children alike - all yelling “*Shabbos*” at the top of their lungs. Of course, the car was *muktza* so nobody touched it, but the driver inside the car seemed to be genuinely intimidated by the massive crowd he had created with his mad dash through the streets of *Bnei Brak*.

Suddenly, a formidable man with a long beard walked toward the crowd and called out, “Please, I beg of all of you, move away from the car. Disperse now and leave the man be.” It took a few minutes but eventually, the crowd dispersed enough for the young man behind the wheel to cautiously open the door to his car. “*Shabbat Shalom*,” were the first words out of the mouth of R' Moshe Pardo, as he attempted to put the young man at ease. “Come, please, you can be my *Shabbat* guest.”

“Do you work here?” asked the driver. R' Moshe smiled and nodded. “Okay, good. I need to speak to a student here right away. It's very urgent!” Without missing a beat, R' Moshe said, “Of course. And who might you be?”

“I am her brother. I have come to get her. Our father passed away this morning and the family sent me to pick her up and bring her back for the funeral this evening.” R' Moshe knew them. The family was not observant but the girl's father wanted her to have a better, more religious education, and sent her to *Ohr HaChayim*. They were so far removed from *Yiddishkeit* that they didn't even realize it was forbidden to drive on *Shabbat* and pick up their daughter in preparation for the funeral.

R' Moshe understood the predicament he was in. The family had just lost their father and was in no mood for a religious debate. The young man needed to pick up his sister and would not be denied. The rabbi asked a few more questions to get the man talking but he seemed impatient and wanted her to come outside already. He had a long drive ahead of him and many other details of the funeral to take care of. “Please tell her to come out right now!” he said in strong tone. “I cannot wait any longer.”

After a short pause, R' Moshe said, “You know that we are religious Jews here and according to *halacha*, it is permitted to push off a funeral for a bit if it will allow time for more mourners to arrive and pay their respects to the deceased. Well, you should know that your sister is one of the most beloved and well-liked girls in the school and everyone will want to share in her sorrow, by participating in her father's funeral. I, too, wish to attend, and even deliver a eulogy since I knew your father and I feel I owe it to him. You should not deny me and the hundreds of students here a chance to come to the funeral and share in your family's grief. Since we cannot travel on the *Shabbat*, please wait until nightfall and then we will come en masse to the funeral.”

The young man was truly touched at the rabbi's heartfelt words. But what should he tell his family? They were waiting for him. “Please,” tried R' Moshe again, “stay until after *Shabbat* and give us the *zechut* of participating in your father's funeral.”

The young man relented. He stayed at the Pardo home and even ate *Seudat Shlishit* there. After *Maariv* and *Havdala*, R' Moshe himself drove with the young man and his weeping sister back to their home. Following close behind were busloads of girls from the seminary who came to share in the family's sorrow. Hundreds of people attended the funeral and there was not a dry eye as R' Moshe eulogized the man. He remained close to the family and even brought a few back to *Teshuva Shleima*!

אשר בזהר בנביאים טובים ...

כל כסף אשר יעלה על לב איש להביא בית ה' ... (מלכים ב' יב-ה)

The Jewish people were instructed to contribute a *Machatzis HaShekel* - a half *shekel* coin to the treasury of the *Bais HaMikdash*. This was a way to keep a public census, as well as collect money to upkeep the *Mishkan*. Similarly, due to the public's lack of care, the young King Yoash and Yehoyada the *Kohen Gadol*, institutionalized a system to ensure that there would always be sufficient funds to keep the *Bais HaMikdash* clean and beautiful.

R' Pinchas ben Pilta ז"ל (Bris Shalom) explains that the *posuk*, “*The money of the value of the people...to bring to the house of Hashem*,” is meant to be understood that because

Jews are never allowed to be counted, the worth of the *Machatzis HaShekel* coin was meant to be a substitute for the actual person (*Megilla 29B*). However, human life is priceless; how can one ever evaluate the value of a human soul?

Chazal tell us that the “*Machatzis HaShekel*” donation was given with, “*money which comes from a man's heart*,” and the same coin was given whether the person was wealthy or poor. The purpose of this was to create a unity amongst the Jewish people and even though the coin itself might have been of little value, it was how the half *shekel* coin was given that made all the difference. Ultimately, the motive, not the societal class of the giver, was the deciding factor in evaluating the value of the *Machatzis HaShekel* coin.

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ויאמר משה אל בני ישראל ראו קרא ה' בשם בצלאל בן אוּרִי בן חור למטה יהודה וגו' (לה-ל)

As we know, Chur, the son of Miriam, was killed while fighting to stop the *Erev Rav* who were building the *Egel Hashem* said, “Since Chur gave up his life in My honor, I am rewarding him that his grandson Betzalel will be elevated to build the *Mishkan*.” **R' Zev Weinberger ז"ל** says that at times *Hashem* will store away reward for future generations until He deems that the time is right. The question is, why doesn't this reward include the fact that Chur is distinguished as Miriam's son?

My *machshava* here is based on **Rashi** in the beginning of *Sefer Shemos* when the *Torah* relates the story of the two heroines, Shifra and Puah (Yocheved and Miriam). *Hashem* rewarded their efforts to save the Jewish baby boys, who were ordered by Pharoah to be drowned upon their birth. The *Torah* says, “וַיַּעַשׂ לָהֶם בָּתִּים” and Rashi comments that Yocheved became the ancestress of the *Kohanim* and *Leviim*, while Miriam became the ancestress of *Dovid Hamelech*. What did they do to distinguish themselves to receive these rewards? After all, they were only acting as human beings should act. However, *Chazal* are teaching us that they did not act solely as decent human beings - rather, the reason that they did not listen to Pharoah was due to their *Yiras Hashem*, which protects a person from doing *aveiros*. Therefore, *Hashem* rewarded them with a son and grandson by the name of Chur, who was ready and willing to die *al Kiddush Hashem* when the Jews built the *Egel*.

Interestingly, Chur's name was not mentioned in the *Torah* during his act of self-sacrifice. His mother and grandmother, who both acted with similar self-sacrifice, did not have their names mentioned in the *Torah* either; they were only referred to by their nicknames, Shifra and Puah. We see that this was their way of life, with no special accolades for being so unique.

Chur's reward was that his grandchild was selected by *Hashem* to build the *Mishkan*. He was a grandchild of Yocheved, Miriam and Chur as well, and their reward was Betzalel - who built the *Mishkan* which bore witness to *Klal Yisroel's* forgiveness.

משל למח הדבר דומה

ויבאו כל החכמים ... איש איש ממלאכתו אשר המה עשים (ז-ד)

משל: There was once a young child who was very bright and did well in school. His parents and teachers were happy with his marks but his advanced knowledge caused him to be bored much of the time. In class, he would grasp the material immediately and then sat for hours daydreaming. At home, his homework was done in minutes and he found himself bored for much of the rest of the evening. In turn, he would nudge his parents and his father became irritated.

To keep his son busy, the father came up with an idea. He took a large map he had hanging in his study and he ripped it up into many many pieces. He told his son to take the map and reconstruct it all back together.

Expecting hours of silence from his son now that he would be kept busy, the father was surprised when his son returned moments later with the entire map all intact. In disbelief, the

EDITORIAL AND INSIGHTS
ON THE MIDDAH OF ... נדיבות

דרכה יתירה

ויבאו כל איש אשר נשאו לבו וכל איש נדיבה רוחו ... (לה-בא)

This week is *Parshas Shekalim*, the *parsha* of *Tzedaka*. The *Torah* describes 2 types of people: the “נשע לב” - loosely translated as “big-hearted.” And the “נדיבה רוח” - one who is generous in spirit. The *Ohr HaChayim* explains that it says “*Ish*” only by the “נשע לב” because this is a higher level. A “נדיבה רוח” is a generous person who is happy to donate money. He knows it is a privilege to give *Tzedaka* and is more than happy to do so. The “נשע לב”, however, is in a different league. He has such a big and great heart, that he gives even more than he can. How can a person give more than he can? **R' Eliyahu Dessler ז"ל** answers that if a person lives in a natural world and acts within the boundaries of nature, *Hashem* will act with him in the same manner. But if a person raises himself up to a supernatural level, he can do the impossible! Since nothing is impossible for *Hashem*, if one attaches himself to *Hashem*, then he can do even more than he really can! All he has to do is go beyond himself, beyond nature, and *Hashem* will make miracles for him! This is the way the “נשע לב” gives *Tzedaka*. His heart is so big that it raises him up to a place where the impossible is possible and he can give more than he can give!

The *Ohr HaChayim* adds that the *Torah* describes ALL the Jews that lived at the time of the *Mishkan*. Either you were a “נשע לב” or a “נדיבה רוח” - one or the other. This means that EVERYONE wanted to give! Everyone was generous and willing to donate. Some more than others, but nobody was selfish! This was the greatest donation of *Klal Yisroel*. It was the tremendous generosity of every member of the nation that gave them the *zechus* to be build the *Mishkan*. Even today, if every single Jew will be generous and desire to give *Tzedaka* to *Torah* institutions, *shuls* and poor people, so that *Hashem* will have dwelling places in this world, then in that *zechus* we will be *zoche* to build a *Mishkan L'Hashem*, the *Bayis Shlishi b'karov* *Byameinu*!

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

מחשבת הלב

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father asked incredulously how he did it so quickly.

The child responded that on the other side of the map there was a picture of a man. It was a large picture and pretty clear and defined. He just reconstructed the picture of the man on the back, which took no time. Once he put the man together, the pieces of the world fell into place....

נמשל: The *Mishkan* was built by people with special G-d-given talents. Each talent was meant for that specific person and thus, each person had a hand in the wondrous House of *Hashem*. We, too, all have our talents. They were given to us for a purpose. To bring *Hashem's* Presence into this world. We must use our talents to change and fix ourselves in order to change and fix the world. We must use whatever occupation *Hashem* has given us, and do it in a G-dly manner. This is our purpose on this world. Do it the best you can and always treat people as if each is an entire world. When we fix ourselves - the MAN - we fix the world!

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO