

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה

(Monsey, NY)

הדלקת נרות לשבת - 5:41
 זמן קריאת שמע/המ"א - 8:33
 זמן קריאת שמע/הגר"א - 9:09
 סוף זמן תפילה/להגר"א - 10:08
 שקיעת החמה שבת קודש - 6:00
 מוצש"ק צאת הכוכבים - 6:50
 צאה"כ / לרבינו תם - 7:12

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שבת קודש פרשת פקודי - ב' אדר שני תשע"ו
Shabbos Parshas Pekudei - March 12, 2016
טיב התבלין מאוצרותיו של המגיד

ויקראו את ציין נזר הקדש והב מחור ויכתבו עליו פתוחי חותם קדש לה' וגו' (לפ-ל) - בכל דרכיך דעה

דונה, מהנצמד כאן וראים אנו כי איכות המעשה תלויה היא במהות הכוונה במחשבתו בעת קיומה, שהרי הציץ לבש הכהן גדול במקום שבו היא קום המחשבה, ועליו חקקו 'קודש לה' וזה כדי להורות כי המחשבה בעשיית כל דבר צריך שתהיה קודש לה', ורק על ידי זה מעלה הוא את המעשים שהיוו רצויים לפני השי"ת, וכן איתא (ספרא פרי' קדושים) רבי אלעזר בן עזריה אומר מנין שלא יאמר אדם נפשי קצה בבשר חזוי, ואי אשכיל כללאים, אבל יאמר אפשי, ומה אעשה ואבי בשעממי גזר עלי, תל' ויקרא, כו, ואבדיל אתכם מן העמים להיות אתי, שתלה הבריתכם מהם לשמי, פורש מן העבדה ומקבל עליו עול מלכות שמים, עכ"ל.

אלה פקודי המשכן משכן העדות אשר פקד על פי משה עבודת ה' אלילים ... (לה-הא) - מדוע 'פקודי המשכן' הביאו ברכה לעולם

בתב בניני יששכר' (מאמרי חודש אדר, מאמר ב', ריש דרוש ה'-דרוש ח') אות י"ח ד"ה והנה כתיב אלה פקודי וכו'), 'אלה פקודי המשכן וגו'-הנה, כל מקום שנאמר 'אלה' פסל את הראשונים, וא"כ יש להבין מאי פסל כאן, וכן יש להבין כוונת המילים 'עבודת ה'אלילים', ועוד יש להבין, מהו הנרצה בהוכיחו כאן שלושה סימני המשכן-אשר פוקד על פי משה, עבודת ה'אלילים, ביד איתמר של אורח רחוק, ויש לפרש, הדנה כל המניינים אי ברם ברכה, כמו שאמר חז"ל שאין הברכה שורה על דבר המנין וכו', והטעם הוא, כי כל מנין ומפקד הוא צמצום (כיוו שעינים) להודיע כמות ושיעור, וכל צמצום הוא בחינת מידת האגבירה' (כי מידת ה'חסד')

וכך מפורש יוצא מפי **הארי הקדוש** (הקדמה לשע המצוות) וז"ל: גם העושה מצוה - אין די לו עשייתה, אבל צריך שייקיים מה שאמר וז"ל שיכוין בעשיית המצוה שהוא עושה אותה לשם עשייה - שהוא השית' המשל בזה, בעת שנסתפר ראשו, לא די לו במה שלא ישחית הפאות, אבל צריך שיכוין, שהוא מונע עצמו מלהשחית אותן, כדי לקיים מצוות בדראו שצויה ע"כ, וכן בכל מצוה ומצוה יהיה זהיר וזהיר לכוין כוונה זו. ועוד נוסף שם: וכן בעצת שנתפלה לפניו יתברך על איוו שארץ מן השאלות, כמו מונות ועושר ובנים וכיוצא בזה, לא יתפלל לסיבת עצמו שצריך לשאול אותה השאלה, אלא לקיים מצוותו יתברך, שנצטוונו שנתפלל אליו בעצת צדוניתו, להורות כי הוא אלקינו, ואנחנו עמו ועבדיו, ואילו עינינו תלויות כעיני עבדים אל יד אדוניהם, ואין לנו שום עור אם לא ממנו יתברך, וישם כל בטחונו עליו. ע"כ דבריו הק'.

ענין זה גם נפסק בשו"ע (או"ח ס. ד) שמצוות צריכות כוונה, וכתבו שם הפוסקים שבמצוות דאורייתא הכוונה מעכבת את המצוה, ואם אכל אדם מצה ולא נתכוון לשם ה', לא יצא ידי מצוות מצוה. [עיי' בזה במשנה ברורה שם ס"ק י' והביא מנהגא שרדעתי כי להלכה גם במצוות דרבנן צריכות כוונתן. הן במצוות לא תעשה' ונצטוונו להימנע מלעבור עליהם ח"ו, וכוונתנו צריכה להיות לשם', דהיינו שאין אנו עושים זאת העבירה - משום שכך ציוונו הבורא ית"ש, ואנו מקיימים גזירותיו בלא לחקור אחריהם. אך מוטל על האדם לדעת אחר שכבר למד את המעשה אשר עליו לעשות, ויודע הוא כל פרטי דיני התורה, ואז מוטל עליו לדעת כי עליו לצרף גם מחשבה למעשה, אבל זה שעדיין חסר לו ידיעת המעשה עליו להשלים גם ידיעת המעשה, כי בהעדר ידיעה זו אף כי יכוון לקיים מעשיו עליו בכל זאת יתכן שבפועל במקום מצוה יעשה עבירה, וכן דבר הכרתו כמה פעמים, את דברי מין **החזק איש וצול**, שכתב באגרותיו, שלימדוהו רבותיו, כי בכל דבר דובר צריך להתייצע עם ד' חלקי שולחן ערוך.

ובכען זה ראיתי בספר **נחום א' דאריינא**, שזו סיבת העיכוב בביאת המשיח, כי אף שנותנים הרבה צדקה ועוסקים הרבה בתורה, מ"מ אין מקפידים לעשות הדרבים על פי פרטי ההלכה, רק כ"א מתנהג בוהל דעת עצמו, ועושה את המצולות על פי הרגשותיו. אשר על כן דיאחל כל אחד ללמוד הרמב"א במעשה השם מוטל לעליו לעשות, וזו יוכיח לקיימם כראוי במעשה ובמחשבה, ויזכה לחיות בנעום ה' ולתעלות במעלות הצדקה.

A SERIES IN HALACHA
LIVING A “TORAH” DAY

למעשה

"היה מחנך קדוש" - Keeping the Jewish Camp Holy (75)

Wearing Clothing of the Other Gender: Purim. The **Mahari'y Mintz** is quoted by the **RMA** ⁽¹⁾ as permitting boys, even grown men, to wear ladies' clothing on *Purim* to increase the *simcha* of the day. He offers two reason:

2) The *issur* of "לא ילבש" is only if one wishes to beautify himself with such clothing, and not if one is doing so to increase *simcha*. Those who argue say that even when there is a leniency to wear such clothes due to cold and the like, there is no intention for beauty. On the other hand, on *Purim*, the intention is to "beautify" oneself in order to make people laugh and to be happy. Thus, the *issur* still applies (3).

Halachic Conclusion. There are many who argue on Mahari'y Mintz. The main *Poskim* that we adhere to (**Taz, Bach, Shlah, Mishna Berura** (5)) all write that **one should not be lenient**. The **Pri Megadim** (6) says that if he only wears one garment and not a complete lady's outfit, although he should not do it, "one is not

R' Yehudah Assad zt"l (Divrei Mahari"y) would say:

“אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה” - According to the *Medrash, Moshe Rabbeinu* asked the Almighty, ‘If the *Mikdash* (Temple) will be destroyed, where will Your *Shechina* reside?’ *Hashem* responded, ‘In the *Tzaddikim*.’ The *Gemara* (סוכה מה:) states that in every generation there are 36 *Tzaddikim* who maintain the world. Now, we can understand the meaning of our *posuk*: ‘אֵלֶּה’ - is the *gematria* 36, ‘פְּקוּדֵי הַמִּשְׁכָּן הָעֵדוּת’ - when the Sanctuary is diminished (פְּקִידָה ל’ חֲסָרוֹ) and destroyed, the *Shechina* will remain in the 36 righteous men, ‘אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה’ - who will be chosen (פְּקִידָה) because of Moshe who asked *Hashem* to allow His *Shechina* to remain here after the *Churban*.’

“וירקעו את פחי הזהב וקצץ פתילים” - Rashi writes: *‘They would spin the gold together with the threads ... making them intertwined with every kind of material.’* This teaches us that people who are blessed with gold and riches should not hold themselves apart from their poorer brethren. They must act humbly and ‘mix’ themselves with the more common threads.”

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ראש כולל עטרת חיים ברוך קליבלנד הייטס

required to protest if he sees someone else doing it.” The *Mishna Berura* is hesitant to rule like the *Pri Megadim* and adds, “**possibly** one is not required to protest.” (Note: This *Pri Megadim* is quite complex because it sounds as if he is saying that wearing only one garment is forbidden *M'Drabanan* (rabbinically), and from the **Rambam** ⁽⁷⁾ and **Shulchan Aruch** ⁽⁸⁾ it seems that this is a *Torah issur*.) **From the above it is clear that one should try to refrain from doing this and find other ways to bring *simcha* on Purim.**

Possible Leniencies. There are a number of possible leniencies:

2) In **Orchos Rabbeinu** ⁽¹⁰⁾ the **Steipler Gaon** זי"ה held that a child under the age of *chinuch* (probably under 6) can be lenient. (Note: It seems to indicate that this is only if the child can dress him/herself in these clothes; if an adult must put them on the child, it might be even more stringent, as explained last week.)

3) If the garment is beyond the child's years, i.e. a lady's wig on a young boy, which is not even fitting for a young girl of that age, it might be lenient (11).

Only on Purim. Even if one is lenient, he or she may only do so during the 36 hours of the actual holiday of *Purim* (first night, day, and the night afterwards). Any pre-*Purim* preparations, parties, or post-*Purim* festivities (which have become popular in certain schools) are not included in the *heter*.

הוא (1) או"ח תרצ"א (2) כנסת הגדולה תרצ"ו (3) יד הכסטה עבודה זרה (4) יו"ד קפ"ב תרצ"ו (5) הובא מב"ש (7) הל' ע"ז יבי (8) י"ד קפ"ה (9) עם התורה תשנ"ז (להרב פסח פאלק) (10) חלק ג' עמ' 11' עם התורה

מעשה אבות סימן לבנים

אלה פקודי המשכן משכן העדות אשר פקד על פי משה עבודת הלוים ביד איתמר בן אהרן הכהן וגו' (לה-בא)

The *Mishkan* is universally known as the “House of G-d.” It serves as a potent symbol of the unique relationship between *Hashem* and His Nation, *Am Yisrael*. The **Ramban** in *Parshas Terumah* comments on the juxtaposition of the command to build the *Mishkan*, to *Matan Torah* when *Klal Yisroel* received the *Torah* on *Har Sinai*. He explains that the *Mishkan* perpetuated the experience at *Har Sinai*. It transformed this one-time event into a continuous and everlasting relationship, allowing every single Jew the opportunity to bask in the presence of the *Shechina*. The *Mishkan’s* structure and rituals reflect not only the events that took place at Sinai, but also their purpose which was to command *Bnei Yisroel* with the laws which they are to keep in the Holy Land of Israel, so they can properly represent *Hashem* as His special nation.

Nestled in the Jerusalem hillside, *Yeshivas Neveh Zion* has been meeting the needs of its students for more than 40 years. The *yeshivah* specializes in fostering relationships between students and *rebbeim*, providing a non-judgmental forum where young men can voice their unanswered questions and resolve issues. Through lectures of their esteemed faculty, as well as renowned guest speakers, the *yeshivah* provides each student with a well-rounded experience to strengthen and deepen his connection to authentic *Yiddishkeit* and to see the relevance of Judaism in their life.

On one occasion, the *yeshivah* had the privilege of having **Rabbi Avraham Chaim Feuer shlit’a** speak to the students. His words were deeply inspiring as he told over a moving story about a young man named Shay, who lived in the *Shaarei Chessed* section of Jerusalem. Shay learns in the *Kollel* of **R’ Moshe Shapiro shlit’a** and one *Shabbos*, Rabbi Feuer asked Shay to say over something that he heard from his *Rebbe* that week. Shay told him over a **Taz (Turei Zahav)** in *Hilchos Birchas HaTorah* (וא”ח מ”א), who cites the **Tur**, that every morning when we say the blessing, “... אשר בחר בנו מכל העמים, “*Who chose us from all of the nations and gave us His Torah....*” we should imagine ourselves standing at *Har Sinai* while *Hashem* is offering us the *Torah*, and we are screaming, “*Naaseh V’Nishma ... we’ll take it!*”

After Shay said over this point from R’ Moshe Shapiro, he began to cry. He explained to Rabbi Feuer that he cried because this point reminds him of his roots. He is really a *Baal Teshuvah*, a repentant Jew. A few years earlier he was a typical Israeli *Chiloni* (not religious), who hung out on Dizengoff Square in Tel Aviv, and was involved in all sorts of deviant things.

When he graduated school, he traveled to Africa, to the deepest jungle for a bit of adventure. He was driving a rented jeep on the mud roads when suddenly a young black boy jumped in front of his jeep and and stuck out his hand. He was told to expect this, so he brought candies along and gave him one. All of a sudden, out of the jungle, jumped 25 brawny black men who surrounded his jeep with menacing looks on their faces. The leader stepped forward and asked, “Where are you from?”

Shay was frightened and didn’t think clearly. “Israel,” he responded, not realizing that they probably don’t like Israel in these parts. However, the moment he said the word, the leader’s face changed from menacing to profound respect.

He pointed his finger at him and said, “You are chosen people, yes? You are chosen people!”

The leader then turned to his compatriots and spoke in a foreign dialect. They, too, suddenly lost their scowling, menacing looks and replaced them with respect and awe. They began to chant, “You are chosen people, you are chosen people...”

Shay told Rabbi Feuer, “They let me go but without a doubt, that was the most embarrassing moment of my entire life. Because here I come from Tel Aviv, Israel, and these black tribal men in the middle of the darkest Congo, know more about what it means to be a Jew than I do. I know nothing, zero, zilch, nada about Judaism!” Shay’s tears were streaming down his cheeks. “Can you imagine? They know that I am a chosen person and I didn’t know that. I was just living life for nothing. I was so embarrassed that at that moment I made up my mind to turn my jeep around, go back to Nairobi and take the next plane back to Tel Aviv. I was determined to find out what it means to be a chosen people, to be a Jew.”

Rabbi Feuer concluded his speech. “This is why Shay cried when he said over the Taz on *Birchas Hatorah*. Shay came back and did a complete repentance. Now he raises money for two *Kollelim* and learns by R’ Moshe Shapiro.”

משל למת הדבר דומה

וירא משה את כל המלאכה ויברך אתם משה וגו' (לפ-בג)

משל: Whenever he would arrive at the *Kosel Hamaaravi* to daven or say *Tehillim*, **R’ Shlomo Zalman Auerbach zt”l** was instantly approached by many individuals seeking his advice or blessing. People would push and shove each other to get close to the *Tzaddik*, and he was always bothered by the lack of decorum displayed by people at this holy site.

It happened once that a man jousting his way to the front of the mob and practically screamed into R’ Shlomo Zalman’s face, “I want a *beracha*!”

This was too much, even for a man who was known to

display an inordinate amount of patience for every single person. R’ Shlomo Zalman looked at the man and said forcefully, “I give you a *beracha* - *Az du zulst zayn a mentch!*” (That you should behave like a human being!)

Everyone was surprised at this sharp retort, and even the man himself recoiled in shock, feeling ashamed of himself.

R’ Shlomo Zalman wished to mitigate the blow. Smiling broadly, he said to the chastened man, “Didn’t they ever teach you that when you receive a blessing, you are supposed to respond with *וְכָן לומר*’ - and to you as well!”

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSSEL KOFMAN

כִּי עָנַן ה' עַל הַמִּשְׁכָּן יוֹמָם, וְאֵשׁ תִּהְיֶה לִפְנֵי ה' לַלַּיְלָה בּוֹ לַעֲשֵׂי כָל בֵּית יִשְׂרָאֵל בְּכָל מִסְעֵיהֶם וְגו' (ב-לה)

The final word of *Sefer Shemos* is “מסעיהם” - “*Journeys,*” and therein lies an important life-lesson. It also connects the beginning of *Sefer Shemos* with its end. My *machshava* is as follows: “יום” (day) represents the bright and happy periods in Jewish history. “לילה” (night) alludes to the dark and difficult times that tend to confront us. Here, at the end of *Parshas Pekudei*, the *Torah* assures us that throughout all our “journeys” in life, regardless of whether the sun is shining or the reverse, ה', the Heavenly “ענן” (Clouds) and the “אש” (Fire) are always present to guarantee Jewish survival. *Parshas Shemos* begins with the journey of Yaakov’s children down to Egypt, which was one of the darker periods in our history. And yet, *Bnei Yisroel* maintained their hope, knowing that *Hashem* was always watching over them throughout all the years of slavery and torture, eventually redeeming them, giving them the *Torah*, building the *Mishkan* and finally, in *Parshas Pekudei*, resting His *Shechina* in their midst. The Jewish people survived and thrived because “בכל מסעיהם” - in all their “journeys” they were always aware of “על פי ה' יסעו ועל פי ה' יחנו” - *Hashem* was always with them, whether they were traveling or they were resting, in the good times and the bad. After surviving the Holocaust and losing his entire family, the **Bluzhever Rebbe zt”l** once said, “If not for our *emunah* and hope that the *Ribono shel Olam* was there with us, we never would have made it through!”

It is told that when a visitor once saw the home of the **Chofetz Chaim zt”l**, he asked him where his furniture was. The *Tzaddik* replied, “Where is your furniture?” The visitor explained that he had none since he was only traveling through, to which the Chofetz Chaim answered, “I am also on a journey passing through this world and I don’t take my furniture with me!”

We must always remember: when we arrive at our final “destination” after a hundred and twenty, if our children follow in our footsteps and do *mitzvos* and *maasim tovim*, our journey will continue on and on in *Olam Haba*, a better world.

DRUSH V’CHIDDUSH

מאת אדנים למאת הכבר כבר לאדן ... (לה-בו)

In *Sefer Menoras HaMaor, Rabbeinu Yitzchok Abohav zt”l* writes: “*One should complete 100 blessings each day, for it is a tradition handed down from our forefathers, that one is required to make these blessings each day. As it says: “ועתה ישראל מה ה' אלקך שואל מעמך” (דברים י-יב) - Do not read it “מה” (what) but rather “מאה” (one hundred) ... and the Sages explained that at the time when one hundred Jews were dying each day, Dovid Hamelech stood up and ordered that they should all recite 100 blessings ... Therefore, Chazal arranged that we say these 100 blessings based on the manner in which we conduct our daily lives....*”

In *Sha’arei Orah, Rabbeinu Yosef ben Avraham zt”l* writes that the 100 blessings are an allusion to the 100 אדנים (sockets) that formed the foundation of the *Mishkan*. This, too,

is found in the words of the **Baal HaTurim** (שמות לח-כז), and based on this, we recite 100 blessings each day. Similarly, the *Bais HaMikdash* was 100 *amos* high, a further allusion to the 100 blessings. Thus, we see clearly, that this concept of reciting 100 blessings is steeped in the concept of *Hashra’as Hashechinah*, when *Hashem* will draw down His Divine Presence into *Klal Yisroel*, as well as the construction of the Temple itself, which will come speedily and in our days.

The **Chiddushei HaRim zt”l** adds that just as the sockets were the foundation of the *Mishkan*, so too our *berachos* are the foundation of *Kedushas Yisroel* and the *Kedusha* of each and every Jew. “אדן” is from the word “אדנות” - or Master, which is the way we refer to *Hashem’s* holy Name. Our one hundred daily blessings serve as a reminder that *Hashem* is our Master and they serve as the foundation of the *Mishkan* that each *Yid* builds for *Hashem’s Shechina*, in his heart.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... שכינה

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

וירא משה את כל המלאכה והנה עשו אתה כאשר צוה ה' כן עשו (לפ-בג)

The *posuk* states: “*Moshe saw the entire work, and behold, they had done it as Hashem had commanded; so had they done it.*” What is the significance of the last words, “*so had they done it*”? Obviously if Moshe saw the work, then they had done it!

The **Daas Sofer** explains that the real purpose for which *Hashem* commanded to build all the vessels of the *Mishkan* was to internalize the message of what they symbolized. The *Menorah* stood for *Torah*; the *Shulchan* for *Tzedakah*, and so forth. *Hashem* wanted His beloved Nation to create a physical object to represent a spiritual entity. The goal of course was to be inspired by these holy vessels, and take the inspiration home with them. *Hashem* wanted every Jew to take the *Mishkan* home with them. He wanted them to literally take the message of every vessel and make it part of their lives. And this is exactly what they did! They filled their homes and hearts with *Torah*, *Tzedaka*, *kedusha* and *nekius*. They walked out of the *Mishkan* with a yearning and desire to be close to *Hashem* and do His will. And this, explains the Daas Sofer, is why the *posuk* repeats the words “*so had they done it*”! They not only built the *keilim* but they achieved the purpose for which they had built them!

This is a tremendous lesson for all of us as we are living in a time of great superficiality. It is as though we are so busy davening and learning that we have no time to actually connect with *Hashem*! We are so caught up with the “cholent” and the “herring” that we forget the essence and beauty of *kedushas Shabbos*! We must not go through the motions without bringing in the deep, meaningful, underlying holiness that all our *mitzvos* represent. Our days are filled with *mitzvos* but are our hearts are filled with *ahavas Hashem and Yiras Shomayim*. Let us take this message to heart and not only DO what we have to do, but DO what a true servant of *Hashem* must do: To make our homes and our hearts into true dwelling places for the *Shechina*.

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