

בראתי יצר הרע ובראתי

# תורה תבלין

*A Sha'arei Tefillah Publication*

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SHABBOS PARSHAS VAYAKHEL PIKUDEY - HACHODESH

שבת קודש פרשת ויקהל פקודי - פרשת החדש

כ"ה אדר תשנ"ט MARCH 13, 1999

## לכל זמן ועת .....

|                           |                          |
|---------------------------|--------------------------|
| הדלקת נרות - 5:41         | שקיעה/יום השבת - 6:00    |
| זמן קריאת שמע/מ"א - 8:33  | צאת הכוכבים/מעריב - 6:55 |
| זמן קריאת שמע/גר"א - 9:09 | לשיטת רבינו תם - 7:17    |

## מדעת עליון

וביום השביעי יהיה לכם קדש שבת שבתון לה' וכו' (לה-ב)

שנינו בשמות רבה "השבת שקולה כנגד כל המצות שבתורה. אמר להם הקדוש ברוך הוא לישראל, אם תזכו לשמור שבת, מעלה אני עליכם כאילו שמרתם כל המצות שבתורה. ואם חיללתם אותה, מעלה אני עליכם כאילו חיללתם כל המצות" עכ"ל.

מדרש זה, הסביר החפץ חיים, הגמ"ר ישראל מאיר זצ"ל, שכת' בקרא "אך את שבתותי תשמרו.... לדעת כי אני ה' מקדשכם" (לא-ג), ודרשו חז"ל במס' שבת (י:): אמר לו הקב"ה למשה, מתנה טובה יש לי בבית גנזי ושבת שמה, ואני מבקש ליתנה לישראל ע"כ. ועתה צאו וראו, אם הכלה מחזירה לחתן את המתנות ששיגר לה, בודאי שהדבר מוכיח ששוב אינה חפצה בו, והשידוך שנקשר ביניהם מתבטל במהרה.

וה"ה לגבי שמירת שבת. אם חלילה אין ישראל שומרים את השבת כפי שנצטוו לעשות על ידי בורא העולם, נראים הם כמחזירים לנותן התורה את המתנה יקרה ביותר שנתן לעמו. ובכך, כאילו הם מכריזים קבל עולם, שאין הם רוצים חס ושלום בקשר המיוחד הקיים מדורי דורות בין ישראל לה'.

את השלחן את כל כליו ואת לחם הפנים וגו' (לט-לו)

לכאורה קשה, הרי מלאכת המשכן הסתיימה בחנוכה, ואילו הקמת

ראו קרא ה' בשם בצלאל בן חור למטה יהודה וגו' (לה-ל)

Hashem chose Betzalel to construct the Mishkan. Chur, Betzalel's grandfather had been killed trying to dissuade the Jews from building the Mishkan, for which the Mishkan was meant as an atonement, and Hashem deemed it especially fitting for Betzalel to fashion the Mishkan. However, wasn't Betzalel a poor choice for the job? Wouldn't he have felt some hatred towards the Bnei Yisroel for the slaying of his grandfather? How was he able to attain the purity of heart to block out all feelings of hatred and vengeance to fulfill his assignment with total holiness?

R' Henech Lebowitz Shlit"z answers that the Torah commands us not to take revenge and, therefore, man is endowed with the capability to meet the challenge. It took nearly superhuman strength for Betzalel to forget all the negative feelings that he felt, yet he summoned that power within him and succeeded in his objective. The love for his brothers possessed by Chur, that compelled him to risk his life trying to stop them from sinning, was inherited by Betzalel. This special feeling for his brethren is what made Betzalel uniquely suited to build the Mishkan.

## הלכה ברורה בענין הלכות שבת

The prohibition of writing on Shabbos applies only to creating new letters or figures. It is permitted to take previously written letters and arrange them into words. However, this leniency relates only to letters that were formed on a background or a base (cards or blocks). It does not relate to letters molded out of metal or plastic, or those cut out of paper or cloth. Even in the case of molded or cut-out letters, it is prohibited only to fasten the letters to a background with pins, magnets or similar means. Merely placing letters side by side without attaching them is not considered writing at all. Therefore, playing the game "scrabble", does not violate the issur of writing, since one merely arranges letters that are printed on blocks. Nevertheless, it is forbidden to play this game on Shabbos, since players usually write down the score, and it's forbidden to engage in any activity that involves writing, lest one inadvertently write.

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happened to be a singer, and when he heard his brother's family wailing and crying in the street, he walked up to them and said, 'You know, you all have incredible voices. If you were to just to blend all your cries and wails into one song, you could create an exceptional symphony and harmony that is sure to become quite popular!'

R' Shmuel looked at the reform delegation harshly and continued, "It would seem that you reform Jews have the same mind set as the musical singer-brother during the fire. The purpose of Jews coming to pray in shul is for them to pour out their hearts and souls to their creator, begging and pleading for their every need with heartrending cries and wails. But then you people come along and decide that it would be "more pleasing to the ear" if all the prayers would have musical accompaniment. Basically what you're doing, is you're taking the purity of the people's prayers and attempting to create a "blend" of symphonic harmony - highlighted by the music of the organ - and thereby stifling the people's expression of Tefillah!"

## **TORAH GEMS**

**מרבית העם להביא מדי העבודה למלאכה וכו' (לו-ה)**

The Torah tells us that the Bnei Yisroel kept on bringing donations for the Mishkan - more than was even needed - until Moshe was forced to ask them to cease bringing any more donations. The question is asked: Why are the Jews praised for bringing these offerings and donations? Who wouldn't give money towards the building of the Mishkan, which served as a house for Hashem himself?

The **Sefer Mei Shiloach** explains that a man never knows if he truly has a generous heart or not. The first time he is asked to do a mitzvah, he is able to do it with great enthusiasm, but after he has become accustomed to the mitzvah, his performance often does not have the same fire anymore. This may serve as a sign that he is not truly a giving person. In this Possuk, however, we read that the Bnei Yisroel gave many contributions and they continued to give time after time, with great enthusiasm. This clearly proved their authentically generous character.

המשכן לא היתה אלא כשלשה חדשים אחר כך - בראש חודש ניסן. ואם כן, למה עשו את הלחם הפנים מיד, הרי אי אפשר להיות שלא התקלקל לחם הפנים עד אז?

אלא ביאר הנצי"ב, הגמ"ר נפתלי צבי יהודה ברלין זצ"ל, שמכיון שהיתה באפיית לחם הפנים אומנות מיוחדת, כידוע, הוצרך בצלאל לעשות לעת עתה רק דוגמא ללחם הפנים, אבל על השלחן עצמו, באמת לא עלה אלא הלחם שנאפה בניסן.

לפי זה מובן מה שאחז"ל בגמ' שבת, שבעשיית המשכן לא היתה מלאכת אפייה אלא רק בישול, בהכנת הסממנים. והוא תמוה, שהרי היתה אפיית לחם הפנים. אלא לא כשאר כל המלאכות, אשר היו לעשיית המשכן וכליו ממש, היתה מלאכה זו. שזו באמת לא באה אלא לדוגמא בעלמא, אבל לחם המיועד לשים על השלחן, לא נאפה אלא בחודש ניסן.

## **מעשה אבות....סימן לבנים**

**ויכס הענן את אהל מועד וכבוד ה' מלא את המשכן וגו' (מ-לד)**

In the city of Carlesbad, Germany, well known in the olden days for its resorts and restorative bath-houses, the diverse Jewish community made up of vacationing Rabbonim, Chassidishe Jews and a sizable reform presence were faced with a dilemma. The reform synagogue had decided that they were going to institute a new practice of using musical organs in shul during Shabbos davening. In order to gain acceptance among the other Jews of Carlesbad, the reform community decided to send a delegation to **R' Shmuel Mohilever ZT"L**, a leader of the **Chovevei Zion** organization, soliciting his support of this bold new move. Their reasoning was that the instrumental assistance of the organ during davening, would beautify the prayers and make them much more pleasing to listen to than a Cantor with a less-than-agreeable voice.

After stating their case to R' Shmuel, he fell silent for a moment. Then he began, "Gentleman, let me tell you a story. In the Russian town of Bialystok, a severe fire broke out which consumed much of the city, as well as the house of one of richest men in town. The family lost everything, save the shirts on their backs, and when this realization set in, they began screaming and wailing in the street. The rich man's brother