

מעשה אבות סימן לבנים

קחו מאתכם תרומה לה' כל נדיב לבו יביאה את תרומת ה' זהב וכסף ונחשת ... (לה-ה)

The *Mishkan* was built not through grand miracles, but through countless small, sincere acts - a donation here, a stitch there, each person offering whatever they could. **Rashi** explains that the *Mishkan* was built specifically from those whose hearts moved them, emphasizing that the value lay not in the size of the gift but in the sincerity behind it. When a person contributes with purity of heart, even the most ordinary action becomes part of a divine tapestry. Sometimes the smallest gesture, the quietest step, or the most unassuming decision becomes the precise piece that completes *Hashem's* plan, revealing how deeply He weaves our efforts into outcomes far beyond what we could ever orchestrate ourselves.

When **R' Mordechai Goldman z"l, Rebbe of Zvihl**, prepared to marry off his daughter, he found himself facing a daunting obstacle. The wedding expenses amounted to twenty-six thousand dollars, a staggering sum in those days, far beyond anything he had at hand. His *Rebbetzin*, ever practical, suggested he approach the *yeshivah* where he had once been a *rebbe* and request a list of overseas donors. Perhaps, she reasoned, one of them would extend a helping hand.

The next morning, with quiet resolve, R' Mordechai walked into the *yeshivah* office. He explained his situation to the man behind the desk and asked for the names and addresses of benefactors abroad. The man nodded, rifled through a drawer, and handed him a list. What R' Mordechai did not know, and what the man in the office did not bother to mention, was that this was an old, outdated list. These were not the active supporters who currently sustained the *yeshivah*. These were men who had long since stopped donating, many of them having fallen on hard times.

Later, when someone hinted to the office secretary that perhaps he had acted improperly, he shrugged and said, "If he trusts in donors," he said, "let him trust in *Hashem* alone. My duty was simply to give him a list - and that is what I did."

R' Mordechai, for his part, harbored no resentment. He believed deeply that human effort was merely the vessel; the blessing came from Above. So he sat down and wrote a simple, heartfelt letter to the first name on the list - a gentleman living abroad. "I learn *Torah* in a *yeshivah*," he wrote. "I have married off my daughter and do not have a penny for the dowry. I need twenty-six thousand dollars. If your honor can help me out with a donation, *Hashem* will bless you with bounty."

Weeks passed. Then, one afternoon, an envelope arrived at his home. Inside was a check. Not for a token amount, not for a partial contribution, but for the exact sum he had written: twenty-six thousand dollars. Overwhelmed with gratitude, R' Mordechai hurried back to the *yeshivah* office to thank the secretary. When the man heard the amount, he nearly fell off his chair. "I gave you the list of bankrupts!" he exclaimed. "These men haven't donated in years." Astonished, he immediately contacted the gentleman who had sent the money, hoping to understand what had prompted such an unexpected gift.

The man's voice on the telephone was heavy with emotion. When the secretary asked if he had lost his fortune, the man replied, "Yes, it is true," he said. "I am bankrupt. I have not recovered financially, and I have not been able to give *Tzedakah* for a long time. The money I sent that rabbi was not mine to give. It was my daughter's savings."

He paused before continuing. "My daughter became ill after her engagement, and her condition worsened. In my distress, I consulted the *Gaon, R' Moshe Feinstein z"l*. He told me that if my daughter had savings, I should give all of it to charity and preferably to help a bride - *Hachmosas Kallah* - so that a wedding might be made in place of the wedding she could not have."

"When I received R' Mordechai's letter," the man on the phone continued, "I saw that the amount he requested was exactly the amount my daughter had saved. Twenty-six thousand dollars - to the penny! I sent it immediately. And now ... now my daughter's condition has begun to improve. Day by day, she grows stronger. Hopefully, one day, we will walk her down to the *chuppah* in health, joy and celebration!" A mistaken gesture, a father's heartbreak, and a *Rebbe's* unwavering trust, caused a chain of *hashgacha* to unfold, which brought healing to one home and joy to another. **(Chashukei Chemed)**

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALED HISTORIAN וביום החדש פר בן בקר תמימים ... (הזקאל מ-ו)

Yechezkel HaNavi describes the various sacrifices that will be offered during the seven-day inauguration ceremony of the third *Bais HaMikdash*, and the *Korban* which is brought on *Rosh Chodesh Nisan*. Many important events have taken place in the month of *Nisan*; notably, the redemption of the Jews from Egypt, the *Mishkan* was first assembled on *Rosh Chodesh Nisan*, and the *Mizbeach* was inaugurated into service during the first 12 days of *Nisan*.

The first *mitzvah* commanded to the Jewish people was to base the Jewish calendar on the phases of the moon, yet also make it consistent with the solar seasons. This complicated calendar must constantly be edited and revised to accommodate all the seemingly minor discrepancies. Why

must we make things so complicated?

R' Menachem Mendel Schneerson z"l (Lubavitcher Rebbe) explains how the **Seforno (Bereshis 1:1)** details that time was the first creation in the world, thus, the sanctification of time is of sacred value to the Jewish people. Jewish time is based on the moon with monthly rises and falls, and minor solar adjustments. Like the moon, Jews have times of spiritual ascent and spiritual decline, however, one might need to utilize a dash of the sun's continuity to remain on course. Life can be creative with perpetual self-revitalization; however, it must remain grounded in unequivocal truths, faithfulness and consistency. It is no simple task to merge the two calendars, but Jews aren't afraid of working hard to achieve perfection.

כל איש ואשה אשר נדב לבם אתם ... הביאו בני ישראל נדבה לה' ... (לה-בג)

R' Gavriel Zev Margolis z"l asks two obvious questions on this *posuk*. First of all, the word "הבא" is seemingly repeated. Also, why does the *posuk* begin with "איש ואשה" and then close with "בני ישראל"? He answers with a lesson in chinuch. True, the adults had the idea and desire to donate towards the building of the משכן. But they also wanted their children to have a share in the construction, to have a connection; thereby getting them used to being involved in צרכי ציבור. Thus, they sent in donations with the younger generation. As the *posuk* in *Mishlei* says, "חונך לנער... גם כי יזקין לא יסור ממנה". By starting them off at a young age on the correct path, then when they get older they'll retain the love and passion for עבודת ה'. As the *posuk* says, "איש ואשה" - the parents wanted to bring the נדבה, but *l'maaseh* "הביאו בני ישראל" - the next דור delivered it.

In *Parshas Pekudei* (לט, מג) the *posuk* says, "ויברך אתם משה". *Rashi* quotes a *Chazal*, יהי רצון שתשרה שכניה במעשה: "אמר להם, יהי רצון שתשרה שכניה במעשה: *Hashem* had already promised them "ושכנתי בתוכם". **Sefer Chasidim** asks why was it required to *bentch* them?

R' Shmuel Dovid Walkin z"l answers that we find in *Shas (Shabbos 32b)* that one's offspring could be referred to as ידכם. He explains: Granted, *Klal Yisroel* was promised בתוכם but that was only for that generation. Moshe therefore blessed the *yidden*, "שתשרה שכניה במעשה ידכם" - the ברכה should extend even to the future *doros*. And what better way to be *zoche* to that *beracha*, than by actively involving the children? With the passing of our Matriarch, **Babbi Chani Kofman a"h**, last *Shabbos, Klal Yisroel* lost a pillar of *chesed*, who, along with her illustrious husband (בעל מחשבת הלב) ingrained in their progeny these lofty ideals of צדקה וחסד and in turn, we must continue the *mesorah*, and pass these traits on to the future generations. May we all be *zoche* to internalize this lesson and see much *nachas* from all our ידניו.

משל למה הדבר דומה

כל נדיב לבו יביאה את תרומת ה' ... (לה-ה)

משל: Once, while taking a walk through the bustling streets of Flatbush, **R' Avigdor Miller z"l**, strolled past the imposing, magnificent structure of the *Mirrer Yeshivah*. Gazing up at the impressive structure, he turned to the *talmidim* accompanying him and casually remarked, "You know, this is the Miller Mirrer building."

The "Miller" building? His followers were taken aback. They knew Rav Miller lived a life of deep simplicity and frugality; they had no idea he possessed the immense wealth required to dedicate such a monumental *Torah* center, let alone that he had contributed to its funding.

Seeing their bewilderment, Rav Miller smiled and explained his profound perspective: "If *Hashem* would grant me five million dollars, I know with absolute certainty that I

would gladly give a large part of it to the *Mirrer Yeshivah* to build *Torah*. Since *Hashem* knows the absolute truth of my intentions, He considers it in Heaven exactly as if I myself sponsored this building."

נמשל: When Moshe gathered the entire Jewish nation to collect materials for the *Mishkan*, the *Torah* repeatedly emphasizes a specific trait: "*nediv libo*" and "*nadva rucho*," describing one whose heart and spirit motivated him. This teaches us that the *Mishkan* wasn't built merely from physical gold, silver, and copper; rather, it was constructed out of the pure desire to give. Even when someone lacks the physical funds, they can still possess this profound willingness of heart. To *Hashem*, that sincere, heartfelt desire is the ultimate contribution. When a person genuinely yearns to perform a *mitzvah* but is held back by circumstances, in the heavens it is credited as if he had performed the deed.

ולא יזה החשן מעל האפד כאשר צוה ה' את משה ... (לג-כא)

INSIGHTFUL TORAH THOUGHTS ON THE WEEKLY SEDRA TO LEARN AND TO ENJOY BY R' MOSHE GELB

וינפש

The *posuk* warns against allowing the *choshen* to become disconnected from the *ephod*. The significance of this prohibition can be derived from what it says about the *choshen* earlier in *Parshas Tetzaveh* that *Aharon Hakohen* shall carry the names of *Bnei Yisroel* engraved on the stones of the *choshen* upon his heart הקודש בבואו אל הקודש. Our *posuk* is telling us that *Aharon* may never remove the *choshen* from its designated place, but must always carry the names of the Jewish people upon his heart. This is not just a technical requirement, but a moral imperative for the *Kohen Gadol* to keep the needs of his Jewish brothers close to heart as he entered before *Hashem*.

Now, at *Matan Torah Bnei Yisroel* were told: ואתם תהיו לי ממלכת כהנים וגוי קדוש - that all of *Klal Yisroel* are considered *Kohanim*. Thus, although our *posuk* was stated with regard to the *Kohen Gadol*, as a *mamleches kohanim*, we too are obligated to carry *acheinu bnei Yisroel* on our hearts and keep them in mind in our *tefillos* and throughout the day. It is not just the learning and fervent *tefillos* themselves for our brothers and sisters שהם בכל מקום שהם that "*poel ois*," but the feeling of solidarity they engender between us.

It is only through such *achdus* with our fellow *yidden* that we will be *zocheh* to the ultimate *yeshuah*, as Esther told Mordechai, "לך כנוס את כל היהודים" - do you want a *yeshuah*? Gather all the *yidden* together in *achdus* and *daven* for each other! That is the true *eitzah neged* the kingdom of Iran/Persia. For in Hebrew, Persia is called "פרס" which means "a broken piece." Thus, the way to fight Paras is by showing them a united front, that we are complete and whole, כאיש אחד בלב אחד, ולא יזה החשן מעל האפוד. Indeed, the *roshei teivos* of האפוד for it is when we keep *acheinu bnei Yisroel* on our hearts, that we will be *zoche* to the *yeshuah* from *Hashem*, and ultimately the *geulah shleimah, bimeheira biyameinu amen!*