

תורה תבלין

A Torah Tavlin Publication
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שבת קודש פרשת פקודי - פרשת שקלים

Shabbos Parshas Pekudei - Parshas Shekalim

ב' דראש חודש אדר שני תשס"ה - March 12, 2005

הדלקת נרות שבת - 5:41	(Monsey, NY)	מנחה גדולה / שבת - 12:36
שקיעה של ערב שבת - 5:59	~~~~~	שקיעה של יום השבת - 6:00
זמן קריאת שמע/מ"א - 8:33	~~~~~	צאת הכוכבים / מעריב - 6:50
זמן קריאת שמע/הגר"א - 9:09	~~~~~	צה"כ / לשיטת רבינו תם - 7:12

מדעת עליון

האבדות בב' הבחינות האלו, עד הקמת המשכן חזרו לבחינה הא' לעבודתו מצד נפלאותיו, אבל הבחינה הב' שבמעמד הר סיני לא חזרו בזמן ההוא. וזהו הרמז בקרא "אלה פקודי המשכן" - פ' חסרון המשכן, מל' "ולא נפקד ממנו איש", כי אע"פ שחזר להם העבודה מצד הנפלאות, מ"מ הוי בזה חסרון שאין זה שלימות העבודה בבחינה הב'. ומה החסרון? ע"ז אמר "משכן העדות" - זכו אז רק לעבודה הנקרא עדות ולא עבודה אמיתיות כמו שהיה בהר סיני.

כי תשא את ראש בני ישראל זה יתנו כל העובר על הפקודים מחצית השקל וכו' (שייך לפי שקלים)
לכאורה אינה מובן, שהרי מצות מחצית השקל לא תלויה במנין שלא היה מצוה למנות אלא במדבר, ומחצית השקל הוא חיוב ליתן בכל שנה בלא מנין. ועוד יש להבין, דהא בשני הפעמים שבמדבר שהוצרכו ישראל לשקלים היה חוב עליהם לעשות, וא"כ איך שייך הלי' "כי תשא את ראש בני ישראל"?
אלא נראה להגמ"ר **משה פיינשטיין זצ"ל, בס' דרש משה**, שהתורה רוצה שהאדם יעשה המצות ולמוד

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

הנה מבואר שיש ב' בחינות בעבודת הבורא ב"ה. בחינה א' שאנו רואין ניסים ונפלאות שמשנה הטבע ומזה מכירים אנו שהשי"ת מושל בכל ועושה כרצונו, וא"כ מחוייבין כל ברואיו לעבדו ביראה. בחינה ב' שאנו משיגין גדולתו ית' מצד שהוא הבורא הכל ומחמת זה ראוים לעבדו. ומפרש **בעל קדושת לוי, אדמו"ר הרה"ק, מו"ר לוי יצחק זצ"ל מברדיטשוב**, שההפרש ביניהם הוא כי כשאין מכירין גדולתו רק מצד מעשיו ונפלאותיו, כמו הניסים שעשה במצרים ובים סוף, הניסים הם גדולים בעיניו כי אין מכיר גדולתו רק על ידיהם, אבל כשהוא מכיר ויודע ידיעה אמיתית כי הוא בורא הכל, אם כן אין הנס גדול כ"כ בעיניו כי אין זה חידוש שהבורא עולם יכול לעשות נבגרים ולשנות דברים טבעיים, כיון שהוא ברא אותם.

והנה בצאת ישראל ממצרים היו בקטנות השכל והכירו גדולת השי"ת רק ע"י ניסים ונפלאות. אך במתן תורה בסיני נזדככו חומריהם והכירו גדולת הבורא ב"ה בבחינה הב'. אמנם בעשיית העגל אבדו השגת

A SERIES IN HILCHOS SHABBOS

BENTCHING ON SHABBOS & YOM TOV (2)

On *Shabbos*, one is required to say "ירצה" during *bentching*. If one ate a כזית of bread but his meal did not end until *Shabbos* was over, he must still recite "ירצה". Although, technically it is now after *Shabbos*, since he had been eating bread during the day, the obligation to say "ירצה" is still on him. The same applies on *Yom Tov*, *Purim*, *Chanukkah* and *Rosh Chodesh*, and one must mention the special day even though he is *bentching* after the day is over (1). If one began his meal during בין השמשות (between sunset and the emergence of 3 stars), there is a difference depending on the day: On *Shabbos* and *Yom Tov*, he should recite "ירצה" or "יעלה ויבא", whereas on *Rosh Chodesh*, *Purim* and the eighth day of *Chanukkah*, one does not say "יעלה ויבא" (2).

If one *davened Maariv* while still in middle of his meal, he does not mention the previous day's *tefillah* when he *bentches* (3). A story occurred at a wedding on *Rosh Chodesh* during one of the summer months. A group of people, who had washed and ate bread before *Shkiah*, *davened Maariv* during the meal before *bentching*. The ladies, however, did not *daven Maariv*. Thus, the פסק "יעלה ויבא" was given that the men should not recite "ירצה" during *bentching*, while the ladies, and those men who hadn't yet *davened Maariv* were required to say it.

In the same vein, if one recited the הבדלה or heard it from

(1) או"ח קפח:י (2) אשל אברהם או"ח קפח (3) משנה ברורה קפח:לב (4) שו"ע הרב קפח:זי (5) משנה ברורה רטנ:סז

(6) הרה"ק מו"ר יוסף שלום אלישיב שליט"א - וזאת הברכה פרק ט"ו (7) מאת הרה"ק מו"ר שלום שמירא שליט"א (8) פסקי תשובות קפח: כ (9) שם: יט (10) מד: יד

הוא היה אומר

The **Ro'sh, Rabbeinu Asher ZT"L (Orchos Chaim)** writes:

"Never stop seeking to increase the number of friends one has. On the other hand, even one enemy is one too many!"

R' Nachman of Breslov ZT"L would say:

"When you are happy, you are able to cheer up others which is a tremendous *chesed*. A happy person spreads positive feelings."

A Tzaddik once said:

"*'He who runs from honor, honor will run after him. One who pursues honor, honor will run away from him.'* The surest way to impress is by not trying to impress. The surest way to get noticed is by trying not to be noticed. And if you try not to be noticed as a way of getting noticed, that will be noticed, too!"

MAZEL TOV TO MR & MRS DOVID KURZ ON THE BIRTH OF A BABY BOY

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For months, during his stay at Auschwitz, Yaakov searched in vain for the old man, wishing to thank him for saving his life on the selection line. He never saw him again. He realized then, and sincerely believed, that the "Mosaic Artist" who had saved his life was none other than *Eliyohu Hanavi*.

TORAH GEMS

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

Rashi cites the *Medrash*: "(Moshe) said to them, 'May it be His will that the Shechinah reside in your handiwork. May the pleasantness of Hashem our God be upon us, and may the work of our hands prosper for us; the work of our hands, be prosperous.' This is one of the eleven chapters (in *Tehillim*) of the series that begins with *תפלה למשה* etc." What is the deeper meaning of Moshe Rabbeinu's blessing to the Jewish People, and why was it necessary for him to repeat the words, "May the work of our hands prosper for us; the work of our hands, be prosperous"?

R' Moshe Alshich Hakadosh ZT"l explains that the true "residence" of the *Shechinah* is within the hearts of *Bnei Yisroel*, as the *posuk* says, "*They shall make for Me a sanctuary, and I will dwell within them.*" Only then does the holy spirit reside in the *Mishkan*. But when *Bnei Yisroel* sin, and cast the *Shechinah* from their hearts, the *Shechinah* leaves the *Mikdash*, thus allowing for defeat at the hands of their enemies. When this happens, a Heavenly voice calls out, "You destroyed a house that was already destroyed."

This is what *Moshe Rabbeinu* meant in his blessing. When "*the pleasantness of Hashem is upon us*" - within us and within our hearts, then "*may the work of our hands prosper for us*" - the *Shechinah* resides, as well, in our handiwork. He then repeated his words, "*may the work of our hands be prosperous*" - the *Shechinah* shall reside even within that which we made before we elevated ourselves to the point where the holy spirit of *Hashem* can reside among us.

ותכל כל עבודת משכן אהל מועד ויעשו בני ישראל ככל
אשר צוה ה' את משה כן עשו וגו' (לט-לב)

The *gemara* (בבא בתרא ג:) states: *"If a person builds a palace on the property of a deceased Ger - convert (who has no legal heirs), and a second person comes along and establishes doors for the palace, the second person is the one who legally acquires the property."* The person who attaches the doors is considered to have built the structure. Piling bricks one upon the other does not necessarily acquire the property beneath it. It is only once one creates a complete enclosure that there becomes a full קנין - acquisition.

Says **R' Yehoshua Leib Diskin ZT"l**, *Hashem*, in His Mercy and infinite Wisdom recognized that although He was compelled, due to our sins, to destroy the Second *Bais Hamikdash*, ultimately He would send down a replacement from Heaven. However, by sending down a ready-made Third *Bais Hamikdash* He would be removing a *mitzvah* from the Jewish people - יוֹעֵשׂ "They shall make for Me a sanctuary and I will rest within it." This requirement creates an incumbency upon us, the Jewish People, to build a sanctuary where the *Shechinah* will be able to rest. In order to counter this concern, the doors to the Second *Bais Hamikdash* were never entirely destroyed.

When *Moshiach* comes, speedily and in our days, the *Bais Hamikdash* will descend from Heaven, but it will be missing one thing: It will not have doors. The Jewish people will then attach the doors and as a result, it will be considered as though we have truly built and fulfilled the command of "*Make for Me a Sanctuary.*"

שקלים הוא, כדי שידעו בהכרח שקיימו כל בני העיר כשירצו למנות, וזה רוצה השי"ת שיקיימו הצדקה. ונוחא לפי"ז מה דאיתא בגמ' (בבא בתרא י:) א"ר אבהו אמר משה לפני הקב"ה, רבש"ע במה תרום? ב"כי תשא" עיי"ש. דהיינו, שעשיית הצדקה יהיה דבר פשוט וקל שלא יחשבו שעיי"ז צריכים לכבד, שלכן אם אין רוצה בכבוד יטמין עצמו, אלא ידעו שמצות שקלים הוא דבר חיוב לכל אדם לעשות כפי יכולתו.

התורה בידיעה שכן צריך כל אדם להיות, ואין להתגאות בזה ולא לחשוב שעושה בזה דבר גדול, שאם הוא עניו יסתיר עצמו מלעשות. אלא צריך שיעשה בידיעה שאי"א שלא לעשות, ואין לו לבקש כבוד ע"ז ולא להטמין שלא יתנו כבוד, וכמאמר חז"ל באבות (ב-ח) אם למדת תורה הרבה אל תחזיק טובה לעצמך כי לכך נוצרת ע"כ.

והנה מצות מחצית השקל וכל הענין של פרשת

מעשה אבות... סימן לבנים

ובצלאל בן אורי בן חור למטה יהודה ואתו אהליאב בן אחיסמך למטה דן חרש וחושב וכו' (לח-כב, כג)

Yaakov Garfein was only thirteen years old when he was deported to Auschwitz with a transport of Hungarian Jews. As the men were separated from the women and children upon arrival on the platform, Yaakov was clinging to his mother's skirt. Suddenly he felt his mother's hand tearing him away from her and pushing him in the direction of the men's column. Yaakov ran back to his mother, pleading with her to let him stay with her. His mother had a strange look in her eyes that he had never seen before. She did not look at him; her glance was fixed far away on the distant glow of the chimneys. Her teeth were clenched and she looked as if she was holding back her tears, but Yaakov was not sure. Yaakov tried again to plead with her. Once more her firm hand pushed him away.

Feeling betrayed and abandoned by his beloved mother, Yaakov, with tears in his eyes, was pushed into a stream of men amidst dogs and S.S. men that carried him in an unknown direction.

"*Bochur*," he heard from behind him in a soft voice with a distinct Polish-Yiddish accent, "when you reach the man on the podium, stretch yourself out as tall as you can." Yaakov was pushed forward.

"How old are you?" Yaakov now heard the voice of the man on the podium.

"Sixteen," said a voice from behind him before he could even open his mouth. "What is your occupation, young lad?" The questioning continued. Before he had a chance to reply "student," the Polish Jew behind him hastily replied, "Your honor, he is my apprentice. The two of us are among the world's greatest mosaic artists." Yaakov turned his head, and only then, for the first time in his life, did he see the face of the Polish Jew; his big, deep-set eyes, his white, stubby beard, and his long, delicate, almost transparent fingers. "His fingers must have turned thousands of *gemara* pages," thought Yaakov when he saw those exquisite hands. The monster, Mengele, lifted his glove-clad hand and motioned to the right.

Yaakov's face was burning with insult and shame. He was not an apprentice to a mosaic artist; he did not even know what the word mosaic meant. He was a student, a *yeshiva bochur*. And he had never seen that man before in his life. He turned back to complain to the Polish Jew, but the man was gone, lost in the crowd. Yaakov tried to go back to the nice, elegant man on the podium to tell him that he had been party to a lie and to ask for his forgiveness. But as he was trying to push his way against the streaming mob of men, a Kapo ordered him to turn back.

All that night Yaakov searched for the old Polish Jew with the white beard. All the men had been shaven, all were bald, all were wearing striped camp uniforms, but Yaakov was sure that he would recognize the man's voice and his long delicate fingers.