

בראתי יצר הרע ובראתי

תורה תבלין

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שבת קודש פרשת פקודי - Shabbos Parshas Pekudei

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לכל זמן ועת

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מדעת עליון

אלה פקודי המשכן משכן העדות אשר פקד על פי משה וכו' (לח-כא)
הנה חז"ל דרשו "אלה פקודי המשכן משכן העדות" - נאי "משכן" ב' פעמים רמז לחורבן שני בתי המקדש. "אשר פקד על פי משה" - שנפקדו ונחסרו בעון עזיבת תורת משה, שלא נתעסקו בה ישראל.
והאיר הגאון החכם מו"ר אברהם סבע זצ"ל בס' צרור המור, שאע"פ שבאמת בני ישראל עוסקים בתורה, מ"מ אין מכבדים אותה כראוי. יש רגילים, שמיד כשמוציאים ספר התורה לקריאה, בשני ובחמישי, יוצאים אנשים למלאכתם או לדבר לשון הרע. ויש שבשעת קריאת התורה מספרים ומשוחחים אלו עם אלו בדברי מהתלות ותעתועים ובדברי המלאכות, חדשות גם ישנות. ויש שאינם רוצים לעלות לתורה בשבת ומזלזלים בכבודה בעבור כבודם, ואומרים, "איני רוצה לעלות אלא 'שלישי' או 'ששי', ואם אני עולה, מי יעלה אחרי?" וזהו ענין הקרא כאן "המשכן משכן" - שנתמשכן ב' פעמים ונחרבו בית ראשון ובית שני בעון העם.
אמנם, סיים כאן ר' אברהם בדברי נוחם מעודדים לעתיד לבוא, שעתיד הקב"ה לפקוד נווהו ולהחזיר עטרתו ליושנה, על פי התורה. וזהו "אשר פקד" לשון פקודת ישועה ורחמים - "על פי משה".

וירא משה את כל המלאכה ויברך אותם משה וכו' (לט-מג)
הנה במשלי (כח-כ) כתיב "איש אמונות רב ברכות", דהיינו, מי שהוא נאמן

ומשחת אותם כאשר משחת את אביהם וכהנו לי וכו' (מ-טו)

Why was it necessary to instruct Moshe Rabbeinu to anoint the sons of Aharon, just as he had done to their father?

The **Meshech Chochmah, R' Meir Simcha of Dvinsk ZT"L** explains that *Hashem* commanded Moshe to anoint the sons of Aharon, to signify the essence and spirit in which he was to perform the ceremony. Moshe was not jealous of the כהונה - *priesthood* that had been conferred upon his brother, Aharon, because he, Moshe himself, was the *Navi* and king of his people and had even fulfilled the functions of the *kohen gadol* during the seven days of preparation before *Matan Torah*. But Moshe might well have resented the fact that his own children could not have been raised to this lofty position.

The *Medrash* tells us that Moshe Rabbeinu asked *Hashem* to pass on his own qualities to his children, but *Hashem* refused his request. It was for this reason that *Hashem* reminded Moshe that when he was to anoint his brother's sons, he was to do so with the same joy and eagerness as he had shown when consecrating their father.

הוא היה אומר

R' Simcha Zissel of Kelm ZT"L would say:

"If one who attempts to seduce another into idol-worship is subject to the death penalty, whether or not he succeeds, imagine the reward for one who tries to bring another to *Teshuvah*, even if he does not succeed!"

R' Meir Leibush Malbi"m ZT"L would say:

"The *Mishkan* itself, by its very existence, was testimony to the honesty of its builders. Had there been even the slightest indiscretion at all, the *Shechinah* would have never revealed itself there."

The **Lubavitcher Rebbe ZT"L** would say:

"A Jew must love his fellow Jew as he acts in shul, and not necessarily as he acts at home!"

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man's exact contorted position and said to him, "I'll stand here like this. You can go sit down." The patient smiled, proceeded to a couch, and for the first time in 52 years he actually sat down!

Dr. Twerski explained the phenomenon in the following way: The sin of the Golden Calf began the minute that 40 days elapsed and Moshe had not come down from the mountain. He was believed to have died and the nation panicked. No one, they felt, could lead them but Moshe, and so they created a false deity. The *Mishkan*, however, was the antidote. Betzalel did what *Hashem* wanted, exactly the way it was told to Moshe. He had the ability to perform as if he received the directive himself! Thus, the nation saw that it is possible to continue even without their leader holding up the world every step of the way - and they were comforted..

Explained Dr. Twerski, so too, this patient felt he was holding up the world. Without him, it would collapse. However, the moment the patient was convinced that someone else could carry on the mission as well, he then relaxed. This is called *Mesorah* - tradition. There is always room for young leadership to carry on the directives of the elder generation.

TORAH GEMS

וַיְהִי מֵאֵת כֹּכַר הַכֶּסֶף לַצֶּקֶת אֶת אֲדֹנֵי הַקֹּדֶשׁ וְאֵת הַפְּרִכְתּוֹ וְכוּ' (לח-כז)

Parshas Pekudei begins with an accounting given by Moshe Rabbeinu, of all the gold and silver collected for the construction of the *Mishkan*. Despite the fact that the metals were deposited with Moshe, and were under the supervision of Betzalel, a man of true greatness, Moshe made a full accounting. He would not rely on assumptions, for leaders must be beyond reproach. However, when he delineates where the money was actually spent, he only tells about the silver. The accounting of how the gold was spent, was left out. What was the reason for this?

R' Moshe Sternbuch Shlit"a answers that Moshe Rabbeinu was responding to cynics who accused him of stealing. It is the way of stingy people who give very little to charity, to be quick to accuse that the funds are not spent with honesty. They, the ones who give only silver, demand to know. However, generous ones, who give gold, give with a full heart. They were happy to rely on Moshe that he is completely honest in the disbursements of the gold. Therefore, it was really only necessary to give an accounting of how the silver was spent and not the gold!

באמת, זוכה להרבה ברכות. ועי"ש במדרש פ' פקודי שדורש "איש אמונות רב ברכות" - זה משה רבינו, שכל הדברים שנעשה גזבר עליהם היו מתברכים על ידו מפני שהוא נאמן. ומובא עוד, שמסגמרה מלאכת המשכן, אמר משה לבניי בואו ואעשה לפניכם חשבון. ולמה עשה עמחון וחשבון והקב"ה מאמינו, שנא' "לא כן עבדי משה בכל ביתי נאמן הוא"? אלא, שלא יאמרו אדם ששלט על מלאכת המשכן אי אתה מבקש שיהא עשיר. ומצינו פלא הדבר - עד היכן צריך האדם להזהר מחשד, שאפי' משה רבינו דאג על כך!

וביאר עוד הגמ"ר **אברהם יעקב הכהן פאם שליט"א**, שבסוף עשיית המשכן כת' "וירא משה את כל המלאכה וכו' ויברך אותם משה". ופרש"י ז"ל אמר להם יה"ר שתשרה שכינה במעשה ידיכם. ופי' המפרשים שמשה בירכם שהשכינה לא תצומצם בתוך המשכן אלא תתפשט במעשה ידיכם - כלומר בעסקיכם - במשא מתן שלכם ובכל מלאכתם. ולכך דרשו חז"ל שאדם י"הא שם שמים מתאהב על ידך", שיהא משאו ומתנו באמונה ודיבורו בנחת עם הבריות, ואומרים עליו כמה נאים דרכיו, כמה מתוקנים מעשיו.

מעשה אבות....סימן לבנים

ובצלאל בן אורי בן חור עשה את כל אשר צוה ה' את משה וגו' (לח-כג)

Early in his career as a prestigious psychiatrist, **Rabbi Dr. Avrohom Twerski Shlit"a**, would teach his students by having them accompany him through psychiatric institutions. There, he would introduce the young observers to live subjects, rarely seen outside textbooks.

Once, in a chronic care facility, Dr. Twerski pointed out a most difficult case, a male patient whom no doctor was able to cure. The man was mute and would not communicate. He had entered the facility 52 years earlier and was suffering from strange schizophrenic-like symptoms. Immediately following breakfast he would go into the corner of the large community room, contort his arms, palms outstretched in an upward manner and stand there until lunch. After lunch, he would resume his position until bedtime. No treatment, nor medication, shock therapy, or cajoling was able to get the man off his feet. His condition was so severe that due to standing all day he developed excessive accumulation of fluid in tissue spaces in his feet.

During the visit, a student asked if he could talk to the patient. Dr. Twerski agreed, wondering what the young doctor could offer that had not been explored by the experts. After a brief conversation, the man still stared blankly at the young doctor. But then, the student assumed the