

מאת מו"ר ברוך זירשפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלר חייטס

equally one must make a specific condition. He infers this from the words of the RM'A (6). He obviously holds that the participation of an outsider is no comparison to that of a family member.
Possible Third Opinion. From a *Teshuva* [2] in Evkas Rochel written by R Yosef Karo ז"ל it seems that although a condition is technically necessary, whenever one supports a *Torah* learner, it is like an automatically understood condition. The ongoing custom is that when one makes a partnership with a learner to make specific conditions as will be explained next week IY"H.

בין הריחים - תכלין מדרף היומי
"לא יקרא לאור הנר שמא ימה" - שבת דף יב:

The גורר were גורר that one may not read by the light of an (oil) lamp. We are concerned that if the flame would get dim, the reader would tilt the lamp so the oil gathers around the wick, thus increasing the flame, this would constitute an דאורייתא מצוה. Since a reader is always preoccupied with his reading, it is difficult to be on guard not to tilt the lamp inadvertently out of habit, therefore they forbade using it entirely. The **Mishna Berura** (ער"ה) mentions a few different views but *paskena*s that although there are things one can do to a wax candle to increase the flame, if one is using good wax candles, the above is not a concern. The *paskena*s that if פסח falls out on שבת we may say the הדגה by the light of a lamp. Since everyone is familiar with the הדגה it doesn't take much concentration and one will not come to tilt the lamp עם פרי מגדים quoted in מ"ב (יז) rules that even an סיפור who doesn't know the *hagaddah* may use a lamp because הארץ who doesn't know the *hagaddah* may use a lamp because הארץ is a מצוה דאורייתא and will be lost completely if not read. **R' Chaim Kanievsky shlita** was asked: according to the *Pri Migadim*, one should always be permitted to learn by a lamp since דאורייתא is also a מצוה דאורייתא. He answered that since one can learn things he knows by heart, the *mitzvah* is not lost. The *haggada* can't be read by heart and it will be lost, so we permit it. Based on this, if an *Am Haaretz* does not know any *Torah* by heart, may he use a lamp to learn?

(1) י"ד רמ"ז (2) בספרו ראשון לציון י"ד רמבא (3) בספרו עץ פרי לגבי תלמוד תורה (4) ברכות יז. (5) תשובת משיב דבר י"ד (6) י"ד רמזא

הלכה למעשה

A SERIES IN HALACHA
LIVING A "TORAH" DAY

The Greatest Mitzvah of All (167) - ותלמוד תורה כנגד כולם" **The Yissachar/Zevulun Partnership.** Last week we introduced the topic of the classic *Yissachar/Zevulun* partnership where one partner earns enough to support himself and his partner who sits and learns. The earner and the learner split the rewards of the learning. Based on this, the **Tur** (1) writes that if a person is unable to learn because he lacks the background or learning skills, or his intellect is low, or he has many things to take care of and has no time to learn, he should support a *Torah* scholar and thereby acquire for himself the merit and reward of *Talmud Torah*.

Even Like the Rambam. A few weeks ago we mentioned the minority opinion of the **Rambam** that one should not take money for learning and be supported by charity money. The **Ohr HaChayim** (2) writes that even the *Rambam* agrees to a *Yissachar/Zevulun* setup, since it is in a business partnership format.

Important Question: Does this Partnership Happen Automatically or Does it Need a Stipulated Condition?

First Opinion. **R' Yitzchak Elchonon Spektor ז"ל** (3) holds that no conditions are necessary. As long as you support a *Torah* learner the reward is automatically split. He compares this to the input of a wife and mother to her husband and son's learning. The *Gemara* (4) says that ladies are rewarded for their participation in the learning of their family members, even though we don't find anything about a lady making conditions with her family members. Others say that from the *Tur* mentioned earlier, it also sounds like that, because the *Tur* says that a person who can't learn should assist one who can and doesn't mention anything about stipulating conditions. It would seem from this opinion that when one donates to a *Yeshiva* or *Kollel*, although there is no singled-out learner that he supports, he automatically gets a portion in the learning, commensurate to the amount he gives.

Second Opinion. The **Netziv** (5) holds that to divide the reward

הוא היה אומר ...

Reisha Rav, R' Aaron Levine ז"ל (HaDrash V'haiyun) would say:

When a person has the opportunity to do a *mitzvah*, it is preferable that he does it immediately and does not procrastinate. Doing a *mitzvah* with alacrity prevents all kinds of obstacles from arising to forestall the performance of the *mitzvah* at a later time. That is why the *posuk* says, *'All the wise-hearted among you shall come'* - one who is truly wise and understand what *Hashem* wants - *'shall come'* - right away, without delay."

R' Eliyahu Mishkovsky ז"ל (R"Y Knesses Chizkiyahu) would say:

When a person is elevated to a position of great power, his name is widely known and respected throughout the land, and his office requires him to allocate jobs and responsibilities necessary for the internal maintenance of the land. *Moshe Rabbeinu*, however, who was chosen by the Almighty to appoint workers for the construction of the *Mishkan*, is not even mentioned once in the entire *parsha* that deals with the appointments for the *Mishkan's* construction (*Tetzaveh*). Once the *Mishkan* was totally completed, though, *Hashem* paid him back doubly for his humility by mentioning his name no less than 18 times, as we find the words 'את משה' written over and over again."

A Wise Man would say: "The real voyage of discovery consists not in seeking new lands but seeing with new eyes." Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	Please Join! * Not just for Yeshuos * connection ברבקה בך It's your revered with Him! -Your purpose בין גברא לגברא - tool	102,405+ <i>verifiable signatures</i> 855.400.5164 kvodshomayim.org	A Special Mazel Toy to the Pollak & Klein Families on the Chasuna of Michael and Chaya Rochel. May the young couple be zoche to build a BayisNeemanB'Yisroel.
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ר' אברהם
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אלטר בן ר'
טובי ז"ל
ורעינתו רישא
רחל בת ר'
אברהם
שלמה ע"ה

**פרישת
החודש**

בראתי יצד הרע ובראתי לו

תורה תבלין

~ 34 MARINETT WAY MONSEY NY 10952 ~
TORAH TAVLIN

שבת קודש פרשת ויקהל פקודי ... כ"ה אדר תש"פ

SHABBOS PARSHAS VAYAKHEL PEKUDEI ... MARCH 21. 2020

הדלקת נרות שבת - 6:51 | זמן קריאת שמע / פ"א - 9:24 | זמן קריאת שמע / הגר"א - 10:00 | סוף זמן תפילה/להגר"א - 11:01

זמן לתפילת מנחה גדולה - 1:34 | שקיעת החמה שבת קודש - 7:10 | מוצי"ס צאת הכוכבים - 8:00 | צא"ח / לרבינו תם - 8:22

אחת, היה צריך להיכתב בכללות 'ועש משה ככל אשר צוה ה' אתו כן עשה' ולמה נאמר כל מעשה בנפדר בצידוף שעשה כן כפי אשר ציווה השם.

בם הוא אשר דיברנו, שכאשר אדם עושה את פעולת המצוות בעבודת ה' ושאר התנהגותו בסדר יומ, עליו להתבונן שעושה כן כאשר ציווה הבורא, כפי אשר נפסק ש'מצוות צריכות כוונה', על כן יכוון בעשייתם לשמה 'שעושהו לשם שמים', ואף אם עושה מעשים שממילא היה עושה עליו לעשותם לשם עבודת הבורא כפי אשר נפסק בשו"ע (ארח' רלא) 'כל מה שיהנה בעולם הזה, לא יכוין להנאתו אלא לעבודת הבורא ית', כדכתיב: 'בכל דרכיך דעה' ואמרו חכמים: כל מעשהך יהיו לשם שמים, שאפילו דברים של תועלת כגון האכילה והשתיה וההליכה והשיבה והקימה והשיחה וכל צרכי הגוף יהיו כולם לעבודת בראך או לדרך הגורם עבודתו, שאפילו היה צמא הרעב אם אבל ושתה להנאתו אינו משובת, אלא יתכוון שיאכל וישתה כפי חזונו לעבוד את הבורא וכן אפילו לישב בסוד ישרים ולעמוד במקום צדיקים, אם עשה להנאת עצמו והשלים הפצו ותואתו אינו משובת אלא אי"כ עשה לשש', כללו של דבר, חייב אדם לשום עיניו ולבו על הדכוי ולשקול כל מעשיו במאזני שכלו, וכשרואה דבר שיביא לידי עבודת ה' יעשוהו ואם לאו לא יעשהו, ומי שנחהו כן עובר את בראו תמיד.

יסוד זה הוגדר לנו במה שנשנה כאן שוב ושוב שעשה משה את מעשה המשכן 'כאשר צוה ה'', עשאו אך ורק באותה אופן וצורה שנצטווה בו, וכן תנא (הוריות י ב) שני אנשים נכנסים לאכול את הפסת, זה אוכלו לשמה, לשם קיום מצות אכילת פסח כאשר ציווה ה' בתורה, וזה אוכלו לשם אכילה גסה הוי אומר מי משובת, וודאי דראשון האוכלה לשש אשר גם קיים מצות אכילת קרבן פסח כדבעי וכלואי ואף מקבל מתן שכרה בצידה ונתתיקם בו 'צדיקים ילכו בם, ואילו השני שאכלה רק לשם תאבון, מעשה אכילה בעלמא בידו, עליו נאמר המשך הפסוק 'זפשעים יכשלו בם'.

ועי' האמונה ובטחון זהו גורם שישרה השכינה בתוך כל אחד ואחד [כדמבואר בדברי **הדמב"ן** דברים לג-כ, ועי' **בג"א** משלי כב-יט], וזהו תכלית בכל בנין המשכן, כמש חז"ל, 'ועשו לי מקדש ושכנתי בתוכם' - בתוכו לא נאמר אלא בתוכם'. הרי, רכל התכלית של המשכן, הוא שתהא השכינה שורה בכל אחד ואחד. ועי' שמירת שבת הוא דבוק, ומאמין, ובוטח בהקב"ה, וזהו מה שממשרה השכינה בתוכו, כמו שאמרנו חז"ל במשכן, ועי"כ לא הוצטרך לדרושת שבת לבנין המשכן.

ועי' זה הוארם מאמין בוטח בהקב"ה זהו עצה נפלא לינצל מכל מחלה ופגע רע! ובפרט לענין זה שבימינו שיש מגפה בעולם, וההחלה של "קרוונה", הוא מחלה שאין לה רפואה, העצה היעוצה הוא: אך ורק להיות מאמין ובוטח בהקב"ה ועי' זה ודאי ינצל מכל חולי. וכתב **המלבי"ם** לענין הבוטח בה' (תהלים צ"א) וח"ל, "אבל ה' יאמר, לא אעזוב את שמדתי אל מלאכים שהם שמרוהו בדרך הטבע שיתרחק מן המוקד ושינצל בדרך הקרוב אל הטבע, כי רק בעצמי אשמרוהו בענין נעלה מדרך הטבע", עכ"ל. דברים נוראים! דמי שבוטח בהקב"ה, אין שמדתי עי' המאלכים, רק הקב"ה בעצמו שומרו למעלה מדרך הטבע! ונראה בבואור דבריו, דמי שבוטח בהקב"ה, הוא משרה השכינה בתוכו, ועי"כ השמירה הוא מכח זה, ועי"כ וכה לשמירה כזו למעלה מדרך הטבע, וכיון שכן, מי שעניין בראשו, החובה מוטלת עליו להיות בוטח באמת בהקב"ה, ועי' יוכה לשמירה למעלה מדרך הטבע, וינצל מכל פגע רע!

כל איש ואשה אשר נדב לבם אתם להביא לכל המלאכה אשר

צוה ה' לעשות ביד משה ... (לה-כט) - בכל דרכיך דעהו

פ'רשיות אלו 'זיקהל פקודי' מסיימות וחותמות את מסכת בנין המשכן וכליו, לאור שבראשונה נצטווה משה רבינו מפי הגבורה את כל סדר הבאת תרומת המשכן תפציה ופרטיה, גם ניתנו לו הוראות לבנין המשכן אהלו וכל כליו תרומת ונדבת הכלים ולאחר מכן מסרן לישראל אשר החלו לעשות ולבנות עד אשר באו לידי סיום וגמר, או שרתה השכינה בישראל ואויה עדות לבאי עולם כי השית' שורה וחפץ בעמו ישראל. היות והתורה הקדושה היא נצחית וכל הנכתב בה היא בתמידות לדורי דורות נמצאנו למידים שכן הוא בכל דור ודור, עם זאת שנה מצוה להקים משכן בתוכנו להיות האדם כלי שרת לעבודת ה' כפי אשר נלמד מהכתוב 'ועשו לי מקדש ושכנתי בתוכם', הוה ליה למיכתב 'ושכנתי בתוכו', מאחר דקאי על המשכן ולמה נכתב בתוכם, אלא לומר שבתוך כך אר"א מבני ישראל יבנו ויעשו מקום לשכינה עד אשר יהיה משכן להשם ועל כן נאמר 'בתוכם' לשון רבים, וכך יסד 'בעל ההדרים' בפיוטו 'בתוך לבי משכן אבנה ליוזו, קרבן אקריב לו נפשי היחידה'.

וממנו, מסדר יצוייו בנין המשכן, נלמד וניקח לעיבור את השם, ראשית במה שנאמר ונשנה עשרות פעמים בפרשתנו בבנית והקמת המשכן ואף בפרשיות הבאים בסדר עשית בגדי הכהנים והלבשתם והקרתת הקרבנות נאמר לאור כל מעשה ומעשה ועל כל פרט ופרט שעשה, 'כאשר צוה ה' את משה', ולכאורה הדבר מיותר להדגיש שוב ושוב את אשר עשה כפי ובגלל אשר נצטווה מאת ה', גם צריך הבנה עצם מה שנשנה בתורה פרשה בפני עצמה כל פרט ופרט ממה שעשה משה ולא נכללו כולם בעשיה

עיוותיך אתבונן

פסוק ודבר אהודם ונפלא אהשניין שלישא בפניש שהו אהודם

ששת ימים תעשה מלאכה ובויום השביעי יהיה לכם קדש שבת שבתון
לה' (לה-ב), בבואור קדושת שבת ועצה נפלא לינצל ממגפת "הקרוונה"

פ'רשי' חז"ל, "ששת ימים הקדים להם אזהרת שבת לצווי מלאכת המשכן, לומר שאינה דוחה את השבת", עכ"ל. והענין תמוה מאוד, דהמשכן היתה מקום של השראת השכינה. אי"כ מן הסברה היה מקום לומר שיהא בנין המשכן דוחה את שבת, ועי"כ נאמר כאן פרשת שבת, שחידושה לן דשבת אינו נדחה מפני בנין המשכן, והנה צדיקין ביאור, דאמאי לא נדחה את השבת מפני בנין המשכן, ומבואר מזה יסוד גדול בענין קדושת שבת קודש. דבשבת קודש איכא אותו השראת השכינה, כמו שהיה במשכן, ועי"כ לא הוצטרך לבנות המשכן ביום השבת קודש. דידוע מה שאמרנו חז"ל: "ששקולה שמירת שבת כנגד כל מצות בכלל התורה כולה". והביאור בזה, והנה מי ששומר שבת, הוא מעיד שהקב"ה ברא את העולם, כדאיתא במכילתא: "כל מי שמשמר את השבת מעיד על מי שאמר והיה העולם שברא את עולמו בששת ימים ונה ביום השביעי", ע"כ. וכבר ידוע דבריו הגמ' (סוף מכות), דבא בחקיו והעמידין על אחד "צדיק באמונתו יחידי". וכל התורה כולה הוא איכיל בכלל "אמונה בהקב"ה", ומי ששומר את השבת, הרי הוא מאמין בהקב"ה, ועל כן הוא כנגד כל התורה כולה.

מעשה אבות סימן לבנים

לא תבערו אש בכל משבתכם ביום השבת (לה-ג)

In the early part of the 20th century, a young girl stood near her father on the dock of a Polish harbor, a steamer trunk at her feet. Out of her nine siblings, twelve-year-old Rose was the child chosen to be sent to the “golden land,” America. Life in Poland was hard, hunger a constant visitor in her home. After much scraping and pinching, her family saved enough for a single one-way ticket to the United States. And Rose, the youngest of the nine, was the lucky one chosen to go.

Her father stood there holding back his emotions. “Rose, my child, remember: *Hashem* is watching over you every step of the way. Remember His laws and keep them well. More than the Jews have kept the *Shabbos*, the *Shabbos* has kept the Jews. It will be hard in the new land. Don’t forget who you are. Keep the *Shabbos* - no matter what sacrifice you must make.”

For Rose, the journey was full of questions and uncertainty. Would her relatives really extend a welcome to her, or was she to be all alone in the new land? How frightening was the thought of a new life without her loved ones? Rose did not have long to worry. Her relatives were waiting for her, solicitous of their “greenhorn” cousin. She was soon safely ensconced in their home.

Life in America was new and strange. Polish mannerisms were quickly shed - along with religion. Modesty, keeping kosher, and *Torah* were abandoned, together with the outmoded clothing and accent. Rose’s relatives insisted religion was “old-fashioned” an unnecessary accessory in America. Rose, however, never forgot her father’s parting words. She put on the new clothes her relatives gave her, cut her hair to suit the fashion, but never gave up on *Shabbos*. With her mature appearance and demeanor, it was not long before Rose found a job as a sewing machine operator. But what would she do about *Shabbos*?

Every week without fail, Rose devised a new excuse for her boss to explain why she did not come to work on Saturday. One week she had a toothache, another week her stomach bothered her. After three weeks, the foreman grew wise. He called her over. “Rose,” he said in a tone that indicated he had only her welfare in mind. “I like your work, and I like you. But this *Shabbos* business has got to stop. Either you come in this Saturday, or you can look for a new job.”

The week passed in a daze for Rose. Her emotions were in turmoil. “On the one hand, *Tatte* is not here to help me be strong. I do want to please my new friends. I want to fit into this new land,” she reasoned. And then just as quickly came another thought: “How can I forget the day of *Shabbos*? How can I give up the beauty *Tatte* worked so hard to teach me?”

On Friday, Rose walked to work, lunch bag in hand, head stooped in thought. She sat at her machine throughout the day. The machine kept tune to Rose’s troubled thoughts. What should she do - what could she do? As the sun slipped over the parapets of the Lower East Side, Rose knew there was really no question. She was Jewish, and she would keep the *Shabbos*.

Early the next morning, she left the house, pretending to be headed for work. Back and forth through the streets of Manhattan she paced. Later in the day, she rested in Tompkin’s Square Park, together with the city pigeons. “*Yonah matza bo manoach*” (“*On Shabbos the dove found rest*.”). There she sat among the pigeons, singing the traditional *Shabbos* songs, with tears in her eyes and sobs between the verses. When three stars finally peeked out from the black sky announcing the end of *Shabbos*, the moon shone down on a weary girl and bathed her face in its glow. Rose had triumphed, but her victory would cost her dearly. She had no job and had most certainly alienated her family. Rose trudged homeward, dreading the nasty scene to come when her relatives learned that she hadn’t been at work. “Rose!” A shout broke into her reverie. It was her cousin Joe. “What ... I mean, how are you here? Where were you all day?” Rose looked at her cousin Joe, her expression woebegone.

Rose did not know what to say. Joe looked at her strangely. “Rose, didn’t you hear?” he asked gently. “There was an awful fire in the factory. Only forty people survived. There was no way out of the building. People even jumped to their deaths.”

Joe’s voice was hushed. “Rosie, don’t you see? Because you kept *Shabbos*, you are alive. Because of *Shabbos*, you survived.” Out of 190 workers, Rose Goldstein was among the few who survived. The infamous Triangle Shirtwaist Factory fire on Saturday, March 25, 1911, claimed the lives of 146 immigrant workers present. Because it had been *Shabbos*, Rose Goldstein was not there. As her father had said, more than the Jews keep the *Shabbos*, the *Shabbos* keeps the Jews. (Chabad.org)

תורת הצבי על הפטרות

בראשון באחד לחדש תקפ פר בן בקר תמים וחמאת (הקאל מה-ה)

With the establishment of the Jewish nation, *Hashem* commanded them to sanctify the new moon each month. This was their first *Mitzvah* as a nation, and it gave them control over time and the theological/liturgical cycle. In the *Haftorah*, *Yechezkal HaNavi* describes the various sacrifices that *Klal Yisroel* bring during the seven-day inauguration ceremony of the *Bais Hamikdash*, highlighting the *Korban* that is brought on the first day of *Nisan* in honor of the new moon. While every month’s sacrifice was brought as a קרבן – a burnt offering, on *Rosh Chodesh Nisan* it is to be brought as a קרבן טהאת – a sin-offering. Why is this so?

Although *Chazal* say that the answer must wait until *Moshiach* arrives, a timeless lesson can still be learned. **R’ Moshe Phorhand ז”ל (Ohel Moshe)** explains that *Nisan* is a special time when *Hashem* lifted *Bnei Yisroel* out of bondage and placed them on an extremely high spiritual plateau. During the month of *Nisan*, Jews aspire to attain that very level of spirituality, but it is unattainable without proper preparation. Just as one would never place a sparkling diamond in a dirty case, Jews must first cleanse themselves before the night of *Pesach* so that they may attain great levels of spirituality. This arduous process begins with the apt sin-offering on *Rosh Chodesh Nisan* as opposed to a burnt-offering, so that it will carry on throughout the rest of the year.

Join in and listen to a 5 minute daily shiur in Kedushas Emayim. Call 718-450-9990. Your eyes are precious - Turning one's eyes away from evil is the ultimate goal!

ויעשו כל חכם לב בעשי המלאכה את המשכן עשר ידועת שש משור ותכלת וארגמן ותולעת שני (לו-ה)

This *Shabbos* is the first *yahrtzeit* of the **Baal Machsheves Halev, R’ Chaim Yossel Kofman ז”ל**. Due to limitations on public gatherings, the family asks all to please learn and give *tzedaka*, ז”ל, ישראל אברהם זצ”ל.

Many of us are either presently quarantined or homebound. It is a good time to reflect on our lives, families, strengths, and *Torah* values and commitments as well. Yet, with the whole world seemingly gone mad and many facets of our lives turned upside down, it’s *kedai* to bear in mind the following encouraging *vort*. The *posuk* in *Vayakhel* says “ויעשו כל חכם לב” - “*And all the wisehearted did*,” in plural form, yet by each individual *posuk*, it employs the word “ויעש” in singular form.

R’ Moshe Feinstein ז”ל says that although many people partook in the procedures connected to building the *Mishkan*, there was an underlying feeling of responsibility and urgency felt by each individual “*yachid*” and although *Chazal* tell us, “A pot of partners is neither hot nor cold,” because each partner relies a bit on the other, here it was not the case. Each person felt a complete responsibility, thereby fully ensuring that the job would get done to perfection.

My *machshava* here is that sometimes we just go with the flow and follow the masses. It’s often easier to just do as everyone else is doing. Perhaps *Hashem* is telling us - each person - I want your individual unique efforts for Me. Be in seclusion, *daven* by yourself if you must, but do it with your own personal touch, with zest and *geshmak*. Talk to Me because it’s just the two of us. Bear this in mind, and tell your children. You will see your relationship with *Hashem* will soar.

May this *eis tzara* pass in peace, and life can go back to a normal flow, thereby bringing us closer to *Hashem* and to ultimately be the catalyst that hastens the end of this bitter *galus* and brings *Moshiach bikarov mamash*.

משל למח הדבר דומה

המלאכה היתה דים לכל המלאכה לעשות אתה והותר (לו-ו)

משל The **Lubliner Rav, R’ Meir Shapiro ז”ל**, had a wealthy son-in-law who did business with government contractors and made a very good living. He once did a business deal whereby he purchased from the local government, the rights to collect tolls from people who passed over a certain bridge. To accomplish this he hired two guards to stand on either side of the bridge and collect payment from anyone who attempted to cross.

One day, a poor, ignorant but desperate man came to the son-in-law and begged him to please give him a job. He continued to beg and plead until finally he was given the job to collect the payment instead of one of the original watchmen. It didn’t take a long time until this ignorant man came to his boss with bags and bags of money that he collected from people who wanted to cross the bridge.

Although astonished by his accomplishments, it didn’t take

EDITORIAL AND INSIGHTS
ON THE MIDDAH OF ... נעימות

דרגה יתירה

יהי נועם ה' אליקינו עלינו ומעשה ידינו כוננהו ... (לב-ט)

Moshe Rabbeinu understood the ramifications of building a *Mishkan* - a home for the Divine Presence of *Hashem*. He knew that everything must be done in the most beautiful way possible. He was afraid that since the Jewish people were coming out of Egypt, they were surely influenced by the Egyptian understanding of beauty. He did not want this to have any effect on the *Mishkan*. He therefore said a special *tefillah* to *Hashem*: “... יהי נועם ה' אליקינו עלינו” - May the “נעימות”, the special beauty that will project and define the *Mishkan*, be a holy and G-dly beauty, and not the empty, superficial beauty of Egypt.

At the end of Moshe’s *tefillah*, he uses a double expression, “ומעשה ידינו כוננה עלינו ומעשה ידינו כוננהו”, and **Rashi** tells us this refers to both the *Melech HaMishkan* (actual construction) as well as an individual’s day-to-day *avoda*. Moshe is asking *Hashem* that just as all the work that was done for this special sanctuary contained special intentions and spiritual beauty, so too, may ALL of our efforts in life contain these same blessings! In fact the building of the *Mishkan* was meant to be an exercise in building oneself! Everything physical that a person does can be an act of FUTILITY or an act of SPIRITUALITY! It all depends on the intention that one puts in! This is truly Moshe’s plea at this very auspicious occasion of building the *Mishkan*! May EVERYTHING that we do in this world - whether it is eating or sleeping or going out to work or learning *Torah* - if we put the “נועם ה'”, this special Divine beauty into everything we do, then everything becomes a holy act of building.

The greatest contribution one can make to anything he does in this world is to give his heart! Of course giving one’s heart begins with using one’s mind! If a person truly wants to build a *Mishkan* for *Hashem* in his heart, he needs to have holy intentions even for the most physical things that he does. This is the key to living a spiritual - and “NE’EMUSDIKA” - life!

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE
FAMILY OF R' CHAIM YOSEF KOFMAN ZT”L

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long for the owner of the bridge to figure out what happened.

The original watchman would get into conversation with travelers and would make deals with them giving them discounts and often letting them go for free. He very often forgot to collect the requisite payment. This ignorant man, on the other hand, was scrupulous in his job. He didn’t know from any games and was not the type to *schmooze* with passersby. “Pay now or else,” he would tell them - that was all he understood and therefore no one was ever able to “*schmear*” him over.

משל R’ Meir Shapiro related the story with a message. My son-in-law came to a clear conclusion: smart or stupid, capable or ignorant, the main thing is commitment. Building the house of *Hashem* where the *Shechina* would rest, required many aspects of work - but the main thing was their dedication and commitment. With *Klal Yisroel*’s utmost commitment to building the *Mishkan*, they have accomplished one of the greatest feats our Nation had ever done.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO