

himself. *Torah* is not just a garment that you take off when you leave the *Beis Medrash*. It is incorporated into one’s self, it is there to refine one’s *Middos*. It teaches one how to interact with others in the world, how to control his animalistic desires, and learn to be satisfied, not jealous of others.

מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

raw olives, the term “often” is also thirty days. In an addition to *Sefer Hazikaron*, he quotes another *Gemara* ⁽⁵⁾ where once in forty days is defined as “often.” Since we see that this expression can indicate different lengths of time, it remains a doubt as to how to exactly define “often” regarding this topic.

Questionable Minhag. There are some people who eat lots of raw olives together with olive oil, and justify this by reasoning that whatever harm the olives might cause, will be undone by the oil. This custom is mentioned in *Shu’t Salmas Chaim* ⁽⁶⁾. **R’ Chaim Kanievsky *shlit’a*** does not approve of this custom because one with a *weak* memory may be affected more by the olives than the oil can help. **Sefer Shmiras Guf V’hanefesh** has other objections to this *minhag*. However, **R’ Shlomo Zalman Auerbach *zt”l*** is quoted ⁽⁷⁾ as approving of this *minhag* and further claims that it is an old “*Minhag Yerushalayim*” upon which one can rely even if he uses one tiny drop of olive oil (per olive?).

Is it a Prohibition? In this and all the other foods and activities that can make one forget his learning that we have and will mention, the *Poskim* argue if there is an *issur* - an actual prohibition - to eat them, or is it just sound advice from our Sages. They also discuss if ladies, children and unlearned people need to be careful about things which cause one to forget learning. This will be explained next week IY”H.

הוא היה אומר

(1) חוריות יג. (2) שם (3) ספר הזכרון ביב (4) ברכות מ.
(5) שבת קי. (6) שו"ת שלמת חיים אמה (7) הליכות שלמה תפילה בקי

נמשל: This underscores the difference between *Torah* wisdom and plain knowledge. The person without *Torah* used his talent for his own glory. The idea of helping others didn’t dawn upon him. R’ Kletzkin only thought about using his gift to help others, even though he didn’t take any glory for

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Greatest Mitzvah of All (19) - **תלמוד תורה כנגד כולם** "**Food and Talmud Torah (cont.)**. Last week, we discussed the importance of being well-fed and well-rested in order to be able to learn *Torah* to the best of one’s ability. One hour of clear-minded learning is worth more than two hours of disturbed learning. There are certain foods and eating habits, such as *Pas Shacharis* (explained last week) that can help a person remember his learning, while there are other foods and habits that can cause a person to forget his learning.

Eating Olives. The *Gemara* ⁽¹⁾ teaches that one who eats olives “often” causes himself to forget his learning. On the other hand, olive oil (שמץ זית) has quite the opposite effect. One who partakes of olive oil “often” will remember items of *Torah* that he had already forgotten. The **Yaavetz** on that *Gemara* says that only raw olives are a problem; pickled, salted and cooked olives are fine. However, the **Meiri** ⁽²⁾ writes that salted olives are the same as raw olives and can make one forget. **Note:** The definition of “often” is not clear. **R’ Chaim Kanievsky *shlit’a*** in *Sefer Hazikaron* ⁽³⁾ writes that the understanding may possibly be determined from the *Gemara* ⁽⁴⁾ which states that one who eats lentils and mustard “often” - which is once every thirty days - saves himself from certain ailments. Both *Gemaros* use the same Hebrew word - “הרגיל” - which seems to indicate that regarding

R’ Gedalya Schorr *zt”l* (Ohr Gedalyahu) would say:

“*Bnei Yisrael* brought so many donations for the *Mishkan* that Moshe had to say, ‘ד’ (enough). Likewise, *Chazal* tell us that when *Hashem* created the universe, it would have expanded indefinitely if He had not said, ‘ו’ (enough). The act of creation involved *Hashem* restricting His light to allow for the possibility of a physical world. However, He struck a fine balance so that it is still possible to find Him within the physical world. Had He not commanded the physical world to stop expanding, that balance would have been lost and there would be no possibility of man recognizing the Divine Light. In contrast, *Bnei Yisroel’s* construction of the *Mishkan* caused *Hashem’s* presence to be revealed in this world. Here too, however, there is a limit, and it was necessary to say ‘Enough!’ Otherwise, *Hashem’s* light would overwhelm us.”

Chacham Rabbeinu Chayim ben Attar *zt”l* (Ohr HaChayim) would say:

Although the dictum of “*Blessing is not to be found in any item that has already been weighed or measured or numbered*” (תענית ח) applies in all other cases, with regard to the *Mishkan*, it did not. The *Torah* lists the “*Pekudei HaMishkan*” the accounts of the Sanctuary, and goes into great detail about the various vessels and the money collected. Such enumeration, which under normal circumstances would not bring blessing, did indeed account for the myriad blessings which descended upon the *Mishkan*, and spread out amongst *Klal Yisroel*.”

A Wise Man would say:

“Integrity is doing the right thing even if nobody is watching”

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סוף זמן תפילה/ להגר"א – 10:59

שקיעת החמה שבת קודש – 7:14

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טיב התבלין

מאת הגה"צ רבי גמליאל הסון רב בעובין שליט"א ר"י שער השמים ירושלים עה"ק
והם הביאו אליו עוד נדבה בבקר בבקר
(לו: ג) - מעלת המצוות מתוך חביבות ושמחה

א"נה זה המקרא ללמדנו הוא בא, שהמודר במעלת כל מעשה היא כפי האיות בקיומה, ולכן כשרצתה התורה לגלות איך שבני ישראל פתחו את לבם עבור נדבת המשכן לא נסתפקה בעצם הבאת העובדא שהדבר להביא נדבת לבם, והוסיפה לומר כי היה זה 'בבוקר בבוקר' וגלתה בזה שהיה זה מתוך חביבות מצוה יתירה, וכיון שכן הודרדו תמיד להביאם תיכף בבוקר, גם זה היה באופן 'קבוע' מידי בוקר, שגם זה מורה על היותה מתוך חביבות יתירה, והגם כי כל זה אינו מוסיף על תכלית הנדבה, ודבר זה תלוי בכמות הנדבה ולא באיות, בכ"ז החשיבה תורה עצם קיומה מתוך חביבות והשתוקקות להקמת המשכן, כדי להודות כי עיקר מעלת המצוה תלוי בזה, והיא הוראה לדורות שעל האדם לעודר לבבו ולקיים המצוות מתוך אהבה עזוה, מתוך התבוננות שמקיים הוא רצון מלכו של עולם וגורם לו נחת רוח גדול במעשיו, ומתוך שמחה על שוכה להזכמות על לגיונו של מלך לשמור ולקיים פיקודיו, ועי"ז מעלה הוא את מעשיו לשורשם העליון ודיושמן ניכרין בכל העולמות, וגם שכרו תלעיד לאין שיעור.

אך שונים פני הדברים כאשר האדם מקיים את מצוות בראו מתוך עול כבד, רק מתוך ידיעה כי נצח הוא לעבד השם יי"ת ואינו ברשות עצמו לעשות ככל העולה על דוחו, ואף שאין ללול גם בזה, וגם מצוות כעין אלו חשובים לאין ערוך בשמים, שהרי בסופו של דבר מבטל את שונו לרצון בראו ומכניע הוא את צירו הקשה, [ולפעמים

מאצרותיו של המגיד

מאת הרב שלום פשרל שליט"א מגיד משרים בק"ק בית שמש

ויקהל משה את כל עדת בני ישראל ויאמר אליהם אלה הדברים אשר צוה ה' לעשות אותם (לה: א) - בעניין ל"ט אבות מלאכה (תב בספר 'הטור האדון', 'אלה הדברים אשר צוה ה' לעשות אותם יש מפרשים שקאי על צוואת השבת, ואמר 'אלה הדברים' (-בלשון רבים), לפי שהשבת שקולה כנגד כל המצוות (שקיומן מעיד על מציאות ה' שציווה על קיומן והנהגתו את העולם) שגומל טוב לשומרי מצוותיו ומעניש לעוברי מצוותיו; [ע' בספר 'הכתב והקבלה' שמות כ' ח'-ז'לכן אמרו חז"ל שהשבת זכר, ובימדרש רבה המבואר שמות כ"ה ב], אי נמי, לפי שיש בה אבות מלאכות הרבה,

ויש להוסיף, שבמילים 'אלה הדברים' גם נרמז מספר אבות המלאכות, וכדאיתא (שבת צ"ו:), 'רבי אומר, דברים-הדברים-אלה הדברים, אלו ל"ט מלאכות שנאמרו למשה בסניף, ופרשי' (ד"ה דברים), 'דברים הדברים אלה הדברים-גבי שבת, דכתיב בויקהל 'אלה הדברים אשר צוה ה' לעשות אותם', דברים משמע תוין, ה"א מרבי חו, הא תלת, 'אלה' בגימטריא תלתין ושש, אלו ל"ט מלאכות שנאמרו למשה מסיני',

וב'בעל הטורים' על הכתוב הוסיף, 'אלה הדברים, דרשו מכאן 39! אבות המלאכות שלשתי כמניין 'אלה' (שהוא בגימטריא ל"ו) 'דברים' משמע שנים, וה' ד'הדברים' לרבות א, ודרי ל"ט, ואפילו בדכמה מקומות כתיב 'אלה הדברים' ולא דרשנין ליה, שאני הכא, דכתיב לגבי מלאכת המשכן 'זה הדבר', ושני הכא לכתוב 'אלה הדברים', ש"מ

כשהאדם בקטנות המוחין מוכרח הוא לקיים מצוות בוראו על זה הדרך, מכל מקום הפער הגדול שבין זה המקיים המצוות מתוך חשק והשתוקקות לבין זה המקיימן כמצוות אנשים מלומדה היא כרחוק שמים וארץ, ולפעמים אין עליה לאלו המצוות שנעשו מתוך כבודות ועצלות, כי הם בגדר אפרוחין שאין להן כנפיים, ונוקקין הן לסיוע ממצוה אחרת שתיעשה כדבעי כדי להעלות,

ולפעמים כשעבוד האדם את בראו מתוך אהבה ושמוה ישתנה גם אופן קיומה בפועל, כי כאשר מתבונן תחילה למי הוא עובד, ואיך שזוכה הוא לעשות ויתאוה לעשות כל מעשיו על צד היותו טוב, וגמצא שמלבד התעוררות הלב זוכה גם לשפר מעשיו ופעולותיו החיצונים, וכמו שמתור על כ"ק אומדן מקפשינן וצל, היה זה אורי המלחמה ואימה וביטו היה פתוח לרחבה לכל האומללים והנה הופיע אחד הפלטים ובכה לפניו בכי תמחיים כי בעבר טרם פרוץ המלחמה היה הוא איש אמיד ובעל נכסים, ואילו כעת הוא בעדום ובחוסר כל. נחמיו הרבי ודבר על ליבו, ובסיימו את דבריו העניק לו את כובעו היפה ביותר, אותה היה לובש בעתות שמחה בלבד, אורד שפנה הלא לידרכו, פתחה הרבנית ואמרה: נניא מה שרצית להעניק לו את שלך, אך למה בחדת דוקא בדופה ביותר, הלא גם את כובעך מימים ימימה במצב טוב ויכול להעניק לו את זה? נענה הרבי ואמר, הן אמת כי גם בזה הייתי מקיים מצות צדקה, אבל ערך המצוה בגן עדן הוא כפי ערך המעשה, ובאותו לבוש שנמקיימם את המצווה מלבישים את הנשמה בעולם העליון, רצוני שלבישו אותי שם בגן עדן בהרובע היפה, ולכן הערפתי להעניק בעולם הזה בלבושי הנכבד,

לדרשה לעשת-אותיות ל' תשע, וחסר ר"ו, לומר, ל"ט מלאכות יעשו אותם בו ימים ולא בשבת, וכן תמצא שמזיקה"ל עד 'לא תבעדו אש בכל משבתיכם ביום השבת' יש ויבין 'יחידע' (לדבי יוסף חיים מבגדד וצוקל שבת קי"ה: ד"ה כל המשמר שבת וכו') ביאר בדרך הרמז את מה שמספר אבות המלאכות האסורות בשבת הוא ל"ט דווקא, הדנה איתא בגמרא (שם), 'כל המשמר שבת כהלכתו, אפילו עובד עבודה וזה כדור אנוש (-שהתחילו לעבוד עבודה וזה, וכדכתיב 'או הוהל לקראו [לאלילים] בשם ה' (ירש"ל) מוהלך לו', וכתב בי"ב יחידע', 'כל המשמר שבת כהלכתו, יש לפרש תיבת 'כהלכתו' שלשון יתר הוא, ונראה לי בסייעתא דשמיא, הדנה הלכות השבת הם ט"ל מלאכות, ואמרת י טעם למספר זה, שמאת השם יתברך היה כך לעשות אודרת שבת כמספר ט"ל, כדי לרמוז, שאע"פ שחומר האדם מצד טבעו יראה את השבת כמשא כבד מכוח אודרותיו, הנה האדם צריך להתגבר על חומרו וישמור שבת במנוחה, שיהיה נוח לו במשמדתו כמו הטל שיוירד בנחת, ועל דרך שנאמר לגבי קיום מצוות התורה תול כטל אמרת', וזה שאמר 'כל המשמר שבת כהלכתו' דייקא, רצונו לומר, שתהיה נוחה עליו שמירתו כמו הטל הרמזו בהלכות השבת, או תובן הכוונה, שכמו הטל שיוירד בהסתה, כן האדם ישמור השבת בהסתה שהוא דרוהו הלב (וכמתואר בגמרא שם ק"ג: מעשה בחסיד אחד שנפרצה לו פריץ בתוך שדרו, וכו'), וכיון דרומיו הם כדוריהו שהוא בהסתה, הוא צריך הוא לכפר אפילו על עוון עבודה וזה שעיקרו בדרוהו הלב'.

מעשה אבות סימן לבנים

ויעשו את ציין נזר הקדש והב מהור וכתבו עליו מכתב פתוח חותם קדש לה' וגו' (לש-ל)

With great effort and perseverance, while sanctifying and purifying himself and abstaining absolutely from the pleasures of the world, the holy *Tzaddik*, **Chacham Rabbeinu Yaakov Abuchatzera zt”l**, became so immersed in the revealed and hidden aspects of the *Torah*, that “*no secret was hidden from him.*” (*Daniel* 4-6) With great purity and depth, he studied *Kabbalah* until he was as familiar with the paths of the hidden *Torah* as he was with the streets of his hometown, Tafilalet, Morocco. He developed many disciples, both his very close students in his renowned *Yeshivah*, as well as the masses who flocked to hear the word of *Hashem*, receive blessings and advice, and to have their cases judged before him.

His blessings contained a unique power and the Heavenly pathways were always open to him. One of the most famous stories about the great “**Abir Yaakov**” has been handed down for generations by a Tunisian Jew from the island of Djerba, whose very existence was testimony to the story: On one of his journeys, Chacham Yaakov arrived in Tunis. Naturally, all the residents of the island of Djerba came out to greet their distinguished guest and to accord him the honor he deserved. To many Jews this was their great moment of hope. The announcement of his arrival heralded the mercy and salvation that they so desperately needed, as the great Moroccan miracle worker was famed for bringing an end to people’s suffering.

Among the many who made their way to Chacham Yaakov for his blessing was a childless Tunisian Jew. The man sat before the *Chacham* and poured out his pain, suffering and intense yearning for a child who will follow in the ways of *Hashem*. Upon hearing his request, Chacham Yaakov handed him a special *kemaya* (amulet) and informed him that in one year’s time, his wife would give birth to a baby boy. However, as Heaven destined, the child will be weak, and as a protection, the boy would need to wear this amulet around his neck his entire life so that no harm could befall him.

The *Tzaddik* took the man’s hand and looked at him deeply. He warned him never to take off the amulet for if he were to remove it for more than a certain amount of time, his son would die almost immediately. The man returned home to his wife with the news of the holy man’s blessing and the happy anticipation of future events, telling her the details of the amulet.

The following year the blessing was realized with the birth of a son. The joyous parents took great care to supervise and ensure that their son wore the amulet at all times. When the child grew older and became more independent, his father took him aside to explain the significance of the amulet that he wore around his neck from the time of his birth. It would only be a matter of time before the parents would learn, to their sorrow, that although their son did heed this warning, he was not strict enough in its observance. Perhaps he did not place enough importance on Chacham Yaakov’s words, or possibly he did not value life itself sufficiently. In the end, the difference between the two was not great. The boy had scarcely reached the age of thirteen when he was suddenly discovered sprawled on his bed with no signs of life. It emerged that the lad had gone swimming in the river with his friends and had taken off the amulet. He came home and forgot the amulet by the river. When he lay down upon his bed, the angel of death quickly came and snuffed out his life, which had been “insured” by the amulet.

When they learned of the great tragedy that had befallen them, the parents were in a terrible state of shock and mourning. The miracle that they had experienced was a rare event, and at their advancing age, they could not hope for another. While still mourning the loss of their only son, the father announced confidently to his wife, “I am sure that Chacham Yaakov’s blessing was not for naught. Even though his blessing was fulfilled and bore fruit, the fact remains that our child did not merit building a home of his own. What purpose was there to this blessing? I have great faith in the power of the *tzaddik’s* prayer which brought us salvation, and I am sure that this salvation was not for no reason.”

At the end of that year, those Jews of simple faith merited holding in their arms a newborn baby boy once again. This miracle, which occurred in their old age, was a combination of Chacham Yaakov’s blessing as well as the special power inherent in their rock solid faith in the word of the holy sages. This incident was related by none other than the second son, who fastidiously followed the instructions of the *Tzaddik* as told to his parents and who himself merited seeing generations of righteous descendants.

משל למא הדבר דומה

וימלא אתו רוח אלהים בחכמה בתבונה וברעו ובכל מלאכה וגו' (לח-לא)

משל: There was once an article in the Reader’s Digest 1990, entitled, “Rajan’s Monster Memory,” about a man from India who had a phenomenal memory. At first he would use his gift to memorize train and bus schedules, and amaze his friends. After a while, he saw there was nothing to be gained from this, so he decided to use his talent to make it into the Guinness Book of World Records. He memorized the mathematical formula for Pi (the ratio of the circumference of a circle to its diameter which is about 22/7 or 3.14...) which in decimal form goes on infinitely, and beat the world

record. When asked why anyone would need to know that, he answered that “No reason. It was just for the challenge of it.”

In sharp contrast, **Rabbi Zelig Pliskin *shlit’a*** writes about **R’ Eliyahu Kletzkin zt”l**, a rabbi who also had a phenomenal memory. He could recite mathematical formulas, including Pi, with no problem. He realized though, that this did no one any good. So instead, he used his memory to assist others by memorizing the schedules of trains, buses and ships all over the world. This way he could aid people who planned trips and he certainly did.

Adapted from “Abir Yaacob”
by Chanoch Regal

מחשבת הלב

וידא משה את כל המלאכה והנה עשו אתה כאשר צוה ה' בן עשו ויברך אתם משה וגו' (לש-מג)

Rashi tells us that when the *Mishkan* was finished, *Moshe Rabbeinu* gave the people a *beracha*: “*May the Shechina rest in the work of your hands.*” In 1953, my *Rebbi*, **R’ Simcha Scheppes zt”l**, put forth the following question to us, his *talmidim*: Isn’t it more logical for the *beracha* wishing the people *hatzlacha*, to come before the construction of the *Mishkan*, when *Hashem* initially commanded them saying: “ועשו לי מקדש ושכנתי בתוכם”? Why wait till now, at the end of the process?

That year, at the *seudas Purim*, I offered R’ Schepps my thoughts. In *Tehillim* (24), it says: “מי יעלה בהר ה' ומי יקום במקום קדשו”? *Meforshim* explain that this *posuk* refers to two great challenges in life: 1) Who has the strength and drive to climb the mountain of success and reach the top? 2) Once you’re at the top, who wishes to stay on top, to maintain his lofty position? Once you’ve reached the top, repetition and boredom sets in. During *Elul zman*, *yeshivah bochurim* are hot and enthusiastic; by the time *Purim* comes around, the *talmidim* can’t wait till *Bein Hazmanim* vacation. When a *Bar Mitzvah* boy puts on *Tefillin* for the first time, it is done with great excitement; as the years go by, though, much of that enthusiasm is lost. In marriage, the honeymoon period is exciting; after several years, the “*Shana Rishona*” buzz doesn’t seem to persist. *Dovid Hamelech* says: do not let this happen! “מי יעלה” - first you must go up, “ומי יקום” - then work even harder and stay on top, in all aspects of life!

During the building of the *Mishkan*, all the people participated with enthusiasm and emotion. But once they were finished, the repetitive routine begins to set in. The same *Korban Tamid* morning and evening, day in and day out, may become monotonous. *Moshe’s beracha* of “יהי רצון שתשרה שכניה במעשה דיכם” does not refer to the *ratzon* of *Hashem*, since His *ratzon* is always to reside in the hearts and homes of *Klal Yisroel*. Rather, “יהי רצון” refers to the will of every *Yid* - that the *Shechina* should continue to rest within him and his home, with the same initial enthusiasm and excitement lasting throughout.

DRUSH V’CHIDDUSH

קחו מאתכם תרומה לה' כל נדיב לבו יביאה את תרומת ה'... (לח-ה)
R’ Zalman Sorotzkin zt”l (Oznaim L’Torah) once spoke at a dedication ceremony of a certain institution for which one person selflessly devoted an extremely large amount of time, money and energy. The *Rav* spoke and mentioned that really the donors should thank and bless the person for his effort that enabled them to have the merit of contributing to such a worthwhile charity. However, this man follows in the footsteps of *Moshe Rabbeinu* who blessed the donors to the *Mishkan*, even though they really should have blessed him for the opportunity that he gave them.

The same is true when a wealthy person helps a poor person. The wealthy person gains more because he gains spiritual merit. And yet, the poor person always seems to express more thanks to the wealthy man, than the wealthy man does to the poor man. When someone approaches us for a contribution, we should appreciate that he is giving us the

EDITORIAL AND INSIGHTS ON THE MIDDAH OF מנחה

When *Moshe Rabbeinu* gathers *Klal Yisroel* together, he announced: “*Do not kindle fire in any of your dwelling places on Shabbos.*” This can be understood metaphorically; one should not destroy the peace and tranquility of *Shabbos* in his home. All week long one, one’s physical desires pull him towards money, food, honor and pleasure. His *neshama* on the other hand is pulling him towards spirituality. It whispers constantly, “Don’t be selfish, be *mevater*, learn *Torah*, talk to *Hashem*...” The constant friction between body and soul gives him no peace. Most of our anxieties - depression, nervous disorders, confusion - are a result of this constant struggle between body and soul. So what should we do? *Hashem* tells us, “Here is the solution: SHABBOS!” On *Shabbos*, with the “נשמה תיכרה” there is no more friction, no more competition. Why? Because it is two against one! בא שבת - on *Shabbos* one can truly experience *menuchas Hanefesh*. Not with a good “*shluff*” (sleep) - but by allowing yourself to FEEL this extra *neshama*. Experience inner peace and tranquility by tapping into your relationship with *Hashem*!

Although *Moshe* told the people not to light a fire in their homes, there is a fire that one should kindle on *Shabbos*. The fire of enthusiasm and love of *Hashem* must be lit on *Shabbos*. “עשמרו בני ישראל את השבת לעשות את השבת” - the **Klausenberger Rebbe zt”l** explains that years ago, the *nisayon* of the Jewish people was “*Shemiras Shabbos*”! Nowadays, the *nisayon* is “*Asiyas HaShabbos*”! We have to MAKE *Shabbos* special. We have to create an atmosphere of *kedusha* by talking *Torah* at the *Shabbos* table, singing *Zemiros* with a *bren*, learning with our children and NOT making the most important part of *Shabbos* the *cholent*! The *ikkar* of *Shabbos* is the “ברית עולם” with *Hashem*! Let us MAKE *Shabbos* what it is truly meant to be.

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

לא תבערו אש בכל משכתיכם ביום השבת (לח-ג)

opportunity to contribute. This is important for fundraisers to keep in mind. They should be aware that they are doing an act of kindness for the donors while at the very same time, they need to show their gratitude to the donors.

However, the poor person may ask: why do I have to live a life of suffering, want, and hunger just to give a merit to the rich person? Why can’t I live nicely like him?

R’ Chaim Shmulevitz zt”l quotes the *Gemara* (ב”ב י) where *Rebbi Meir* says that if someone asks you, “If *Hashem* loves the poor, why doesn’t He support them?” you can answer that it is to give me the merit of charity by having me supporting them and thus I will be saved from the judgment of *Gehinom* (charity saves from *Gehinom*). We see from here that apparently the fact that the poor man is saving the rich man from *Gehinom* (by receiving charity from him), this is a great and enormous merit for the poor person. And it is worth it for the poor person to suffer all his life if only to have in his possession this great merit of helping others.

דרגה יתירה FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

לא תבערו אש בכל משכתיכם ביום השבת (לח-ג)