

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה



שבת קודש פרשת ויקהל / פקודי - פרשת החודש - מבה"ח ניסן
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ולכן, כשכתבה התורה כאן שלקחו עושי המלאכה את התרומה שנדבו בני ישראל כדי שיעבדו בהם למלאכת המשכן, הוסיף הכתוב "והם הביאו אליו" - שאותם אנשים חשובים שעשו המלאכה ונתנו בנדבה, "בבוקר בבוקר" - שהם נתנו את כל בוקר ובוקר שלהם, מחמת זה שהשכימו כל בוקר לתרום בזה את זמן האכילה לנדבת המשכן.

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

הנה איתא במדרש שבני ישראל חשדו במשה רבינו בענין נדבות המשכן. על כן הוצרך משה לערך לפניו את "פקודי המשכן" כדי להראות להם חשבון מדוקדק ושכל הכסף והזהב שהם נדבו הגיע בשלימות למלאכת המשכן. ולכאורה תמוה הדבר, הרי איך עלה על דעתם של בני ישראל חשד כזה? וכי לא ידעו שמשה רבינו היה בז' לכסף וזהב? האם לא ראו שבזמן יציאת מצרים, כאשר היו כל האנשים ונשים של כלל ישראל עסוקים בבית מצרים עפ"י ציווי מאת הקב"ה, לא נתעסק משה רבינו כלל בכסף וזהב, אלא כידוע שהיה עוסק במצות

ויקחו מלפני משה את כל התרומה אשר הביאו בניי
... והם הביאו אליו עוד נדבה בבקר בבקר וגו' (לו-ג)
לכאורה קשה על מה דכת' הלי "הביאו אליו", דלא
נפורש על מי קאי תיבת אליו"? ועוד יש להקשות,
למה לא אמר הכתוב "והם הביאו נדבה" בלי תיבת
אליו" כלל?

אלא מיישב הרה"ק מו"ה ברוך פרענקיל תאומים
 צ"ל, בס' ברוך טעם, דבאמת צריך לומר, דתיבת "הם"
 קרא מוסב על האנשים שהיו עושים המלאכה
 ונזכרים לעיל, וא"כ יש לנו להבין, למה לא נזכר רק
 כשיו בקרא שהם הביאו נדבות ולא למעלה כשנזכר
 שבני ישראל הביאו נדבותיהם למשכן? אלא הכוונה בזה
 היא דכבר קיי"ל שפועל רשאי להפסיק במלאכה ולצאת
 לאכול בזמנו של בעל הבית, והוא חייב לפרוע להם אף
 לזמן הלז.

אמנם לא כן היה לגבי עושי המלאכה שבמשכן, שהם לא רצו ליהנות ולהרויח את הזמן הזה לעצמם, אלא נשכימו בבוקר מוקדם להתחיל עבודת הקודש שלהם ופילו קודם זמן המלאכה, כדי להשלים מה שיפסיקו עצם היום בזמן האכילה.

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio
שואלין בהל' פסח קודם לפסח שלוש יום
THE MONTH OF NISAN one begins to see the trees blossoming. When one sees a

The month of *Nisan* is referred to in the *Torah* ⁽¹⁾ as "יחדש האביב" - "*The Spring month.*" The word "אביב" is made up of two words אב - the head (first) of the 12 months ⁽²⁾. Thus, our belief and trust in *Hashem* by reliving the Exodus from Egypt, carries over the entire year.

The day of *Rosh Chodesh Nisan*, was the first day of שירות - *service*, in the *Mishkan* (3). As a result, during the first 12 days of the month of *Nisan*, it is praiseworthy to recite the appropriate portion in *Sefer Bamidbar* (4) for each respective day (5), from a *chumash* or a *siddur*. Some *shuls* learn it from a *Sefer Torah*.

The *poskim* bring a custom to refrain from eating *matzah* from *Rosh Chodesh Nisan* ⁽⁶⁾ until the night of *Pesach*. This is in conjunction with the *halachah* that on the night of the *seder*, the *matzah* must be eaten with an appetite, thus prohibiting one from eating *matzah* on *Erev Pesach* ⁽⁷⁾. Some even refrain from as far back as *Purim*.

During the month of *Nisan*, it is proper to give money to help poor people celebrate the *Yom Tov* of *Pesach* (8). This is not just charity but also a part of the *mitzvah* of "וְשִׂמְחַת בְּרוּךְ", since true *Simchas Yom Tov* includes making other people happy (9).

Bircas Hailanos - Blessing on the Trees

The month of *Nisan* is usually the time of year when

(1) בא יג: (2) רבינו בחיי בא יב: (3) גיטין ס. (4) נשא פרק ז' (5) משנה ברורה תכט: ח (6) שם תעא: יב (7) מגן אברהם תעא: (8) רמ"א תכט: א (9) רמ"ם הל' יום טוב ז"ח: (10) משנה ברורה רכז: (11) כף החיים רכז: (12) שו"ת הר צבי א"ח קי"ח



R' Boruch'l of Mezhibuzh ZT"L would say:

"I just don't understand it! Some people are careful not to swallow the smallest most harmless insect, yet they have no qualms about attacking and swallowing another human being alive!"

R' Meir Yechiel of Ostrovitze ZT"L would say:

"If one opens up a large fish, he will usually find a smaller fish inside. However, the tail of the small fish is never facing in the same direction as the tail of the large fish. On the contrary, the head of the small fish is always facing the tail of the large fish. This indicates that the large fish did not make the effort to catch the small fish; the small fish swam right into the large fish. So too, a person need not spend all his effort trying to earn a living; *Hashem* will make sure that his living will come right to him!"

A Thoughtful and Sensitive Person would say:

"You may be only one person in the world, but you may also be the world to one person."

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standing before him, and smiling sadly, said, "So why should I be angry at you? Your *shul* was not called to support *Torah* - you are not Betzalel!" R' Elchanan's message is clear: If people do not answer your pleas, do not be discouraged - have *emunah* - faith, and forge ahead.

TORAH GEMS

וכל הנשים אשר נשא לבן אתנה בחכמה וכו' (לה-כו)

Although all of *Klal Yisroel* were involved in donating and collecting the necessary materials for the construction of the *Mishkan*, the *Torah* makes special mention of the role of women in the preparation of the fabrics and hides used for sewing and weaving the exquisite tapestries. They are referred to as, "*Women whose hearts inspired them with wisdom.*" **Rabbeinu Yaakov Baal HaTurim** ZT"L draws an interesting comparison between here and the *posuk* in *Megillas Esther*, "וכל הנשים יתנו יקר לבעליהן" - "*And all the women should give honor to their husbands,*" as they contain similar words. But what is the deeper message contained in this unique similarity?

A story is told about a young man who was enamored with the concept of marrying a girl of higher intelligence, with degrees in all forms of advanced education. Eventually, he married a young woman from a highly educated family in Germany, however, it was not long before he began to feel inferior to his wife. She belittled him for not being as smart as she was, and showed him very little respect. He was reduced to a *shmatte* in her eyes.

After some time, he went to speak with his *rebbe*, **R' Yisroel Salanter ZT"l**, about his predicament. After discussing a number of options, R' Yisroel said to the distraught man, "The situation that you put yourself in is one of great risk. This is the warning that the *Baal HaTurim* is giving us in *Parshas Vayakhel*. When a man is married to a 'woman with great wisdom,' she tends to feel superior to her husband and may disrespect him for his lack of scholarship. Thus, the second *posuk*, 'women should give honor to their husbands' - a royal decree - is necessary and imperative."

ויקם משה את המשכן וכו' (מ-יח)

The **Medrash Tanchuma** tells us that Moshe was greatly troubled over the fact that he had no role in the actual construction of the *Mishkan*. *Hashem* saw Moshe's despair and hid the secret of how to build the *Mishkan* from *Klal Yisroel* so that Moshe would have to build it. *Bnei Yisroel* tried to construct it and they couldn't. They asked the זקנים - *Elders*, to try, but they too failed. They then turned to Betzalel and Oholiov to put it up, but they were just as unsuccessful. The people became anguished from witnessing all these failures. Seeing that no one was worthy to be able to construct the *Mishkan*, they turned to Moshe who completed the construction. This would seemingly cause him great happiness. Such an honor should elate Moshe, yet the *Medrash* tells us that even Moshe felt anguish. Where was the *simchah* and joy that should have accompanied the realization of being awarded the distinction of assembling the holy Sanctuary? How could Moshe feel sadness at this time, and what caused his anguish?

R' Henach Leibowitz Shlit'a answers that Moshe's personal happiness and joy was totally eclipsed by seeing the anguish and frustration of *Bnei Yisroel*. His nation's feelings were his own. His emotions were in tune with theirs. Such is the selflessness needed in a leader. A leader must feel completely at one with his people to the extent that his own gains seem insignificant in the face of their troubles. His happiness must be relinquished for their sadness. Only then can a nation love, respect and obey such a devoted leader. *Klal Yisroel* was in pain; not only was it inappropriate, it was impossible for Moshe to feel happiness for his personal accomplishments.

בבנין המשכן. משום כך, היו רבים שהרהרו לעצמם ואמרו: מי יודע אם התרומה שנתתי נכנסה ונכללה בבניית המשכן?

על כן באו כולם אל משה רבינו לבדוק ולברר איזה מן התרומות נותרו ללא כל שימוש, ולא נחה דעתם עד שערך משה רבינו לפניהם את החשבון המדויק של כל הכסף, והוכיח להם כי התרומות נכללו לבניית המשכן, ולא נותר מאומם ללא שימוש.

אֲרוֹנוֹ שֶׁל יוֹסֵף הַצַּדִּיק? וְאִיךְ אֵיךְ שִׁיחַשְׁדוּ הָעַם
בְּמַשָּׁה רַבִּינוּ עַל עֲנִי הַכֶּסֶף?

אלא מתרץ האדמו"ר מראדומסק, הרה"ק מו"ה שלמה הכהן רבינוביץ זצ"ל, בס' תפארת שלמה, שיש כוונה אחרת לגמרי כאן. דהיינו, שבני ישראל ידעו והבינו כי המשכן היה הוקם כולו מתרומותיהם שנדבו כל העם בנשיאת לבם, אולם כבר היה ידוע שהתרומה שלא ניתנה בלב שלם ובכוונה זכה לא תוכל להכלל

מעשה אבות סימן לבנים

ראו קרא ה' בשם בצלאל בן אורי בן חור למטה יהודה וגו' (לה-ל)

In every generation, we have the frequent occasion to marvel at the equanimity with which our *Gedolim* confront even the most difficult of situations. It is the product of their absolute trust in *Hashem's* justice and kindness. Whether it involves monetary appeals for the upkeep of their *yeshivos*, halachic disputes, or the well-being of their *talmidim* and all of *Klal Yisroel*, our leaders and *manhigim* teach us the manner with which to approach every situation; with the credo, "יכל מה דעביד רחמנא לטב עביד" - "*All that Hashem does, He does for the good*" - on their lips.

In the latter half of the 1930's, the Baranovitch *Rosh Yeshivah*, **R' Elchanan Wasserman ZT"LL HY"D**, arrived in America to raise seriously needed funds for his *yeshivah*. He was embraced by the various religious congregations and organizations and money was raised on his behalf. On one of his numerous fund-raising appeals, R' Elchanan was scheduled to deliver an address. But before he began speaking at a local Boro Park synagogue, he was warned not to expect too much out of this particular synagogue, since the rabbi would almost certainly speak after his address, and he "had *rachmanus* - compassion" on his congregants' money.

Undaunted, R' Elchanan spoke, tears rolling down his cheeks, about the dedication and poverty of his young scholars. "It costs us \$80 a week to buy bread for the entire *Yeshiva*," he said passionately. "If you buy a week's bread for us, then the *zechus* of learning *Torah* for that week belongs to you. Give me \$80, just about \$11.50 a day, for *Torah*. They are starving," he ended, weeping. "They are sleeping on straw. Please, please help them!" The people were mesmerized by the sight of this great and renowned European *Rosh Yeshivah* pouring out his heart.

But then the synagogue rabbi stood up and the moment passed. In his professionally tapered pulpit style, he graciously thanked Rabbi Wasserman for his moving description. Then, he jauntily told his congregation, "This man is a great *Rosh Yeshivah*. Every dollar you give to his *Yeshivah* is holy. So let us give him a few dollars." A few small pledges dribbled in. "Not more than \$80," he thought sadly.

After services had ended, the synagogue rabbi approached R' Elchanan and asked if he was angry that they did not raise alot of money.

“*Chalilah* - Heaven forbid!” he exclaimed, surprised at the question, “I am not angry at all and I’ll tell you why. It’s actually very simple. It says in the *Torah* that when *Hashem* commanded *Moshe Rabbeinu* to build the *Mishkan* - Tabernacle, He told him to call Betzalel, the architect and master-builder, by name and he would build it. So Moshe did just that. But when he searched for Betzalel, do you think he was angry at all those people who were not Betzalel? Of course not!” R’ Elchanan looked calmly at the rabbi