

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

(Monsey, NY)

הדלקת נרות לשבת - 5:33

זמן קריאת שמע/המ"א - 8:40

זמן קריאת שמע/הגר"א - 9:16

סוף זמן תפילה/להגר"א - 10:13

שקיעת החמה שבת קודש - 5:52

מוצש"ק צאת הכוכבים - 6:42

צאה"כ / לריבו תם - 7:04

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שבת קודש פרשת ויקהל – פרשת שקלים – כ"ה אדר א' תשע"ו

Shabbos Parshas Vayakhel - March 5, 2016

מזל לחדש אדר ב': דינסטאג

9:31 PM מיט 15 חלקים

מאוצרותיו של המגיד

טיב התבלין

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

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים עה"ק

לא תבערו אש בכל משבתיכם ביום השבת (לה-ג) - בענין הכנה לשבת

אנה, בזה הכתוב נרמז ענין ההכנה ליום השבת, וכפ' **בחתם סופר**, כי כדי לזכות להתעוררות הלב מכוח הארת השבת מוטל על האדם להתכונן עוד מבערב שבת. ולד"א הכתוב 'לא תבערו אש' – היינו אל לכם להיכנס אל השבת בעוד שלא עשיתם שום הכנה מקודם, ואז תצטרכו להכביר את הלב 'ביום השבת' עצמו, כי זה דבר קשה מאוד על האדם, להתעלות בפעם אחת ולהתנתק בבת אחת מאידית ימי החול, ולהיכנס תיכף ומיד אל הארת של קדושת השבת, כי לרוב אדם הקרוץ מחומר, כשראשו עסוק בענינים חומריים, קשה לו להתנתק מאותם הדברים שהוא עסוק בהם, ולהיכנס לעולם אחר לגמרי; עולם שבו נהנים מזיו הקדושה, אלא מתחילה עליו להתכונן לזה היום, ולהתעמק עוד טרם בוא השבת במעלת וקדושת השבת, ומכוח זה יבוא לעשות הכנה בפועל, הן בתורה והן בתפילה להתרבק על ידם בעולם הקדושה, ועי' כל זאת עושה הוא כלי לקבל הארת השבת, ויהיה ביכולתו להנות ביום השבת מזיו הקדושה.

והנה כמה דברים מובאים בספר"ק שעל ידם עושים אנו הכנה לקבלת קדושת השבת, ואנו ברצונו כאן לדרב על אחד מאלו הדברים, כי ענין זה טעון תיקון אצל ההמוץ, והוא ענין של תוספת מחול על הקדוש, כי כשהאדם נכנס מומני חול תיכף ומיד לקדשת השבת הרי זה כעין אדם שמוציאים אותו ממקום אפל מבלי שום זיק של אור, למקום שרבו בו המאורות לאמור, שכידוע השדר מסוכן מאד, כי מאדו שהאדם היה רגיל עד עתה לחשכות, קשה לו לסבול חוקק האור המופיע לגנדי כשאניח באה אליו בהדרגה, וכמו כן הוא בעניני אור הקדושה, כי כאמור לעיל, שמאחד שהאדם רגיל במדרגת ימי המעשה, קשה לו להתעלות בבת אחת ולהשיג את קדושת יום השבת, ובכדי שיהיה ביכולת האדם להמשיך זה הקדושה עליו להתעלות בהדרגה, ולכן מתחילה עליו להקדיש מקצת מזמן החול ולהמשיך עליה קדושת השבת, ואז ממשיך לזה הזמן הארה של שבת, אך עדיין אין זה האור מתנוצץ בשלימות, עד שיכנס ליום השבת עצמו, ואז יכול להתעלות עוד ולזכות לאור באור קדושת השבת.

ולאור האמור תיקן **מין הבעל שם טוב זי"ע** להתפלל תפילה מנחה של ערב שבת אור שכבר טבל במקוה להיות מוכשר לקבל קדושת השבת, ואור שלבש האדם את בגדי שבת, בכדי שתהיה בעת חוץ שמתפלל תפילה זו בחינת הוספה מחול על הקדוש, ובוה הזמן יתעלה האדם בהדרגה, ועי"ז יהיה ביכולתו לקבל קדושת השבת עצמו, ולכן גם הוסיף להנהיג להקדים לתפילת מנחה זו מומד ק"ץ שבתהלים, כי עי' מתעוררים אנו לתשובה על כל העבר עלינו בימי המעשה, (כי גם ענין התשובה הוא מענינים השייכים להכנת השבת) ולהיות ראויים לקבלת השבת כדבעי מכוח תפילה זו.

והנה מן הראוי שכ"א יידע גודל מעלת זה הזמן, ועד כמה נחוץ הוא לו, בכדי שאכן יהיה ביכולתו להמשיך עליו אותה קדושה עילאה, ואכן ירדו עצמו לבוא לבית הכנסת בעוד שלא התחילו הקהל בתפילה זו, בכדי להתכונן להתפלל תפילה זו מתוך ישוב הדעת, ויקדים את כל התפילות הנאמרים מקודם במתינות ובכוונה, כי אלו התפילות נתקנו כאמור עי' הצדיקים הקדושים הבעש"ט ותלמידיו אחריו, בכדי לעורר את הלב לתשובה ולדבקות, ואז יזכה להתעלות בהדרגה ולזכות לארת השבת כראוי וכיאות.

providing us with our sustenance. In the desert, explains **Rabbi Joseph Ber Soloveitchik זי"ל**, the command to *Bnei Yisroel* to give *Tzedakah* presented a unique challenge, since there were no “poor” or needy people who lacked sustenance. *Hashem* provided miraculously for all the needs

A SERIES IN HALACHA LIVING A “TORAH” DAY למעשה הלכה
Keeping the Jewish Camp Holy (74) "והיה מחניך קדוש" Wearing Clothing of the Other Gender. In Private. Even though the prohibition of "לא ילבש" (of even a single garment, as explained last week) is due to the mingling it can create with members of the opposite gender ⁽¹⁾, it is nevertheless prohibited even when one is alone in a closed room ⁽²⁾. Just because no one else happens to be there, the *halacha* does not change. (In such a case, the *issur* might be rabbinic, see **Minchas Yitzchok** in note 1.) However, a garment that is always covered like an undershirt is debated among the *Poskim*. The *Minchas Yitzchok* prohibits it but **R' Y. S. Elyashiv זי"ל** is quoted by a number of *seforim* ⁽³⁾ as permitting it.

When Worn for Protection. The **Bach** ⁽⁴⁾ rules that in a practical sense, if one wears a garment of the opposite gender in order to protect oneself from cold or heat, and not to look like them or beautify oneself with those garments, it is permitted. The **Shach** ⁽⁵⁾ qualifies this statement and says that the Bach only meant this when putting on one or two garments, and is still recognizable as his or her true gender; however, if one dresses up completely like the other gender it is forbidden, even if it is meant to protect oneself. The Bach only permits it if there is no other garment available, but if a garment of the correct gender is available, it is prohibited, at least rabbinically. Also, as soon as the need for “protection”

הוא היה אומר

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R' Chaim Treor of Chernowitz זי"ל (Be'er Mayim Chaim) would say:

Chazal tell us: *‘One who has prepared on Erev Shabbos, will have what to eat on Shabbos.’* (עבודה זרה ג.) In a metaphysical sense, one who prepares himself during the six days of the week, and is careful not to violate the word of *Hashem*; when *Shabbos* arrives, he will receive the ‘delightful brilliance’ (אור התענוג) of the Divine light. But if one defiles himself with sin all week, it is obvious that on *Shabbos* he will be unable to glimpse the light of *Hashem* or experience the נשמה יתירה (extra soul) of the day. Since he comes from the darkness of the six days of the week, he will also walk with darkness on the holy day of *Shabbos*.”

R' Chanoch Henach Hakohen of Aleksander זי"ל would say:

“The significance of the *Machatzis Hashekel*, in which *Klal Yisroel* were commanded to give a half *shekel* to the *Mishkan*, corresponds to the holy, pure half of a Jew, his G-dly soul, an actual part of G-d Above (חלק אלוהי ממעל). But one still need to rectify the second half, the body, and purify it and elevate it through *Torah* study and good deeds.”

A Wise Man would say:

“Life - and especially marriage - is not about finding the right person, but creating the right relationship. It’s not how we care in the beginning, but how much we care till the very end.”

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Mazel Tov to Leah and Avigdor Klein on their Chasunah. May the young couple be zoche to build a Bayis Neeman B'Yisroel and become an everlasting source of nachas. Dedicated by Naftali and Estee Manela

of the people. He constantly provided *Mann*, water, and all the other necessities. Thus, in order to implement a commandment to give charity, a project was required to which the people would give a תרומה (donation). The *Mishkan* was the project that *Hashem* selected for this purpose.

מאת מוה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס
with these garments is no longer necessary (i.e. he gets to a warm place, the rain stops, etc.) the garment must be removed. (This Bach is an important source for many examples that will be discussed regarding saving oneself from embarrassment, loss, or making *parnassa* where one wears a garment or does some other body beautification not for beauty or to look like the the other gender, but for these innocent motives.)
Another Opinion. The **Maharsha** ⁽⁶⁾ seems to argue on the Bach, and the **Binas Adam** ⁽⁷⁾ clearly argues with him. With regard to actual clothing, they hold that where the classical *issur* is a *Torah issur* (מדאורייתא), one may not be lenient just to save oneself from the elements, etc., but by other rabbinic branches of “לא ילבש”, one can be lenient when trying to save oneself from something undesirable.

Halacha L'Maaseh. If one is faced with a scenario like this, e.g. the weather is freezing and the only coat, hat, or earmuffs that are available clearly are made for the opposite gender, one can rely on this Bach because even the **Mishna Berura** ⁽⁸⁾ seems to rely on him (see the **Machatzis Hashekel** there ⁽⁹⁾). On the other hand, one who is stringent in this, is not “too frum” because the **Divre Chaim** ⁽¹⁰⁾ is *machmir*.
Glasses. If someone is having a hard time reading and needs to put on reading glasses belonging to a lady, it would depend on the above and there is what to rely upon as explained.

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מעשה אבות ... סימן לבנים

ויעש את הכיור נחשת ואת כנו נחשת כמראת הצבאת אשר צבאו פתח אהל מועד וגו' (לה-ה)

Rashi references the *Medrash Tanchuma* that explains the story behind the *kiyor* (washbasin). When Moshe asked *Bnei Yisroel* to donate materials for the building of the *Mishkan*, the women came to Moshe with the copper mirrors that they had used to make themselves desirable to their husbands in Egypt as donations for the construction of the *Mishkan*. Moshe was at first reluctant to accept these “vanity” items because they had been used for the purpose of physical intimacy; however, *Hashem* told him, “Accept them! Their donation is more beloved to me than anything else already given. Through their use the women established legions of children while in Egypt!” Those same mirrors were used for the construction of the *Kiyor*.

In the days of the **Alter Rebbe, R’ Shneur Zalman of Liadi zt”l (Baal HaTanya)**, there were many incidents involving Jewish prisoners who were taken captive by marauding soldiers, corrupt barons and pillaging villagers. R’ Shneur Zalman involved himself in arranging for their release and was continuously raising funds to this end. Large sums of ransom money were needed, which the *Rebbe* attempted to raise among his followers. One of his disciples, a man by the name of Gavriel, had been a prosperous merchant living in Vitebsk, and he never failed to accede to the *Alter Rebbe’s* wishes whenever he was called upon. However, in the last few months, hard times and persecution had fallen upon him and decimated his fortune. Additionally, his marriage of twenty-five years to a righteous woman named Chana Rivka had yielded no children, and this, too, caused him a great deal of distress and consternation.

Most people were unaware of Gavriel’s financial difficulties as he did not wish for the world at large to know of his plight. The *gabbaim* of the *Baal HaTanya* had evaluated Gavriel to be a rich man and “estimated” him as being capable of donating a particularly large sum. Unfortunately, Gavriel could not come up with the large sum and he was heart-broken at not being able to participate in the great *mitzvah* of *Pidyon Shvuyim* to the extent expected of him.

Gavriel came home and told his wife about his distress and how he was unable to acquiesce to the *Rebbe’s* request on account of he simply did not have the funds the *Rebbe* thought he had.

Chana Rivka felt her husband’s distress and decided to take matters into her own hands. The very next day, she gathered up her pearls and valuable jewelry and took them to the marketplace. There, she found a merchant who was willing to give her the required sum of money. The exchange was made and Chana Rivka came home with a bag full of coins. She then scoured and polished the coins till they sparkled, and with a heartfelt prayer that their fortune should also begin to shine, she packed up the coins in a tidy sack. When Gavriel came home that evening, she handed the sack to her speechless husband and told him to bring it to the *Rebbe*. Gavriel did as he was told.

When he came to the *Alter Rebbe*, Gavriel placed the package of coins in front of the *Rebbe* on the table. At the *Rebbe’s* request he opened the package and a bright light shone forth; the coins glistened with an extraordinary brilliance and all who beheld the sight were left breathless.

The *Rebbe* became pensive, lost in thought for a few moments. Then he turned to Gavriel and spoke. “Our Sages teach us that of all the gold, silver and copper which the Jewish people donated to build the *Mishkan*, nothing shone with the unparalleled brilliance of the *kiyor*, the brass washbasin and its stand.” R’ Shneur Zalman looked deeply into the eyes of his disciple. “Tell me,” asked the *Rebbe*, “where did you get these unusual coins?”

Gavriel told the *Rebbe* of his plight and how his wife Chana Rivka had raised the money.

The *Rebbe* rested his head on his hand, and was lost for a long while in profound thought. Then, raising his head, he blessed Gavriel and his wife with children, long years, riches and extraordinary grace. He told Gavriel to close his business in Vitebsk and to deal with diamonds and precious stones. The blessing was wholly fulfilled. Gavriel was beloved in people’s eyes and he became known as Gavriel “*Nosei Chein*” (the graceful). He was soon a wealthy man and the father of sons and daughters. He died at the age of 110 and was out-lived by his wife, Chana Rivka, who lived two years longer.

משל למת הדבר דומה

קחו מאתכם תרומה לה' כל גרדיב לבו יביאה את תרומת ה' (לה-ה)

משל: Dani was a *bochur* learning in *Eretz Yisroel*. His *dira* (apartment) was off *Rechov Malchei Yisroel* in the busy Geula neighborhood of Jerusalem. As anyone who has ever been there will attest, the street is inundated with pan-handlers (“schnorrers”) with their hands out looking for charity. It often feels as if these collectors have taken up “permanent residence” there!

There was one Israeli-Russian fellow who was so persistent that he would follow anyone he may have missed down the block in the hope of soliciting a few *shekel*.

One day, Dani felt that this man was literally hounding him as he followed him down the block. Dani crossed the street to avoid him but the man followed. Finally, seeing that he could no longer avoid him, Dani turned around and told him, “*Adoni* (Sir), I gave you yesterday. I walk by here every single day but I can’t give you every time I see you!”

The man looked at him innocently and replied, “I daven every day beseeching *Hashem* for my *parnassa*. But he never tells me, ‘Sorry, but I gave you yesterday!’”

נמשל: Giving charity to a poor person is akin to *Hashem*

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSSEL KOFMAN

ויאמר משה אל בני ישראל דאן קרא ה' בשם בצלאל בן אורי בן חור למשח ייחודה וגו' (לה-ל)

The *Medrash Raba* in *Koheles* (א-ט) writes: “*A good name is better than the best oil.*” This describes Betzalel, the son of Uri, the grandson of Chur, who was chosen by *Hashem* to be the architect and master builder of the *Mishkan*. The *Daas Zekeinim* says that the *posuk* mentions not only Betzalel’s father, but his grandfather as well. Why? Since Chur was killed during the *Maaseh HaEgel* and the *Mishkan* was constructed as an atonement for the *Chet HaEgel*, it is most fitting that the *zechus* of *mesiras nefesh* of a *zeida* should be rewarded to his *einekel*. We see from here that sometimes the *Ribono shel Olam* repays a person three or more generations later ... but it never gets lost.

In *Pirkei Avos* (ד-י), R’ Shimon says: “שלושה כתרנים הן. כתר תורה וכתר כהונה וכתר מלכות”. There are three crowns in the world which correspond to the three crowns Betzalel made in the *Mishkan*. One went around the *Aron*, representing the crown of *Torah*; one went around the *Shulchan* which represented the crown of *Malchus* (royalty) and the third was around the *Mizbeach*, representing the crown of *Kehunah*. R’ Shimon concludes: “*The crown of a good name is above them all.*” If there is a crown for a good name, why didn’t R’ Shimon say originally that there were four crowns? My *machshava* is that in truth there are only three crowns. The *Kesser Shem Tov* is not an extra crown; it is an integral part of the other three crowns. Without a “*Shem Tov*” one cannot be *zoché* to the other crowns - there is no *Torah*, *Malchus*, or *Kehuna* without a glorious *Shem Tov* adorning it. Indeed, a good name is better than oil - it allows the other three crowns to exist.

On the *posuk*, “זה כלל גדול בתורה” the *Medrash* quotes *Ben Azzai* who says: “זה כלל גדול בתורה” - this is an important rule in the *Torah*. Why? Because the word “ספר” is *gematria* 340 which is the same value as “שם” (name), and the word “תולדות” often refers to children. Thus, giving over our “*Shem Tov*” to our children and grandchildren is a most important accomplishment.

DRUSH V’CHIDDUSH

ואל כל איש חכם לב אשר נתן ה' חכמה בלבו כל אשר נשאו לבו לקרבה אל המלאכה לעשות אותה וגו' (לו-ב)

When the call to build the *Mishkan* was announced, *Hashem* gave the necessary skills to whomever desired to do work in the *Mishkan*. This is clearly seen from the *posuk* which states: “*For every wise-hearted man whom Hashem had put wisdom within his heart, everyone whose heart inspired him to approach the work to do it.*”

The Jewish nation had just recently emerged from years of bondage and servitude in Egypt. For hundreds of years, all they knew was misery, torture and harshness. *Hakadosh Boruch Hu* understood that they did not have the finesse to build a Sanctuary as complex as the *Mishkan*; the Jews in Egypt were more accustomed to building pyramids, shlepping bricks and mortar and making straw. Where were

they meant to learn these finer crafts? How would they know how to melt the gold, carve the wood, or weave the tapestries? Therefore, *Hashem* put the knowledge in their hearts and the skill in their hands.

The **Chofetz Chaim, R’ Yisroel Meir Kagan zt”l**, elaborates on this theme and says that this very same “Heavenly assistance” holds true for all matters of a spiritual nature. If one desires to master a particular Talmudic tractate, for example, and he is willing to put in the effort, then *Hashem* will bestow on him a blessing from Heaven, and he will have all the skills he needs to acquire it. Likewise, if one wishes to perform a *mitzvah* and strains himself with a mighty effort to accomplish this goal, *Hashem* will take him the rest of the way and make him successful. All it takes is the desire and will on the part of a Jew, and then he can reach all of his spiritual goals.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... מסייעת נפש

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

ויעש בצלאל את הארון (לה-ו)

R’ Shamshon Raphael Hirsch zt”l writes that although Betzalel was the “manager” of the entire *Mishkan*, he built the *Aron Hakodesh* (Ark) with his own two hands. Betzalel felt that the *Aron* is clearly the most integral part of the *Mishkan* and he therefore took the matter literally “into his own hands!” Rashi tells us that the reason the *Aron* is called on his name is because he was *moser nefesh* for it. He put his whole heart and soul into this holy endeavor, and, adds the **Meshech Chochma**, in the history of *Klal Yisroel* there was never another *Aron*. While people made replicas of other vessels like the *Menorah* for example, there was never another other *Aron* in *Klal Yisroel*! Betzlalel’s *Aron* that was made with his entire being was the one and only!

The message to us is a great and practical one: *Mesiras Nefesh* is needed for anything that you wish to be everlasting for your children and even future generations! If your children see that you make a great effort to give *Tzedaka* even when finances are tight, or you work a full day and still get up early to attend a *shiur*, THAT will make an impression for the future! When parents speak about *yashrus*, about *Shabbos*, about *Limud Torah*, davening with a *minyán*, or any other area of *Yiddishkeit* that they feel is important for their children, their words sometimes fall on deaf ears and they cannot understand why their children aren’t inspired or *makpid* in these areas! For example, a parent may stress EMES - truth, in the home, but then when someone comes to the door for *Tzedaka*, the child is told, “Tell them I’m not home!” Your actions speak much louder than your words!

A Jew must live with *mesiras nefesh* for *Torah* and everything it stands for. One must not be a “silent manager” and relegate the job of instilling *Torah* values only to the *Rebbeim* and *Morahs*. Children learn from what they see at home, when we think they are not looking. We must teach by example, showing what is important, making a lasting “holy vessel” for our children.

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