

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

הדלקת נרות לשבת - 6:42
זמן קריאת שמע/המ"א - 9:32
זמן קריאת שמע/הגר"א - 10:08
סוף זמן תפילה/להגר"א - 11:07
שקיעת החמה שבת קודש - 7:02
מוצש"ק צאת הכוכבים - 7:52
צאה"כ / לרבעו הם - 8:14

מולד לחדש ניסן: פרייטאג
12:43 PM מיט 3 חלקים

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שבת קודש פרשת ויקהל פקודי – פרשת פרה – כ"ג אדר תשע"ה **Shabbos Parshas Vayakhel Pekudei - March 14, 2015**

מאוצרותיו של המגיד

ויקהל משה את כל עדת בני ישראל ואמר אליהם אלה הדברים אשר צוה ה' לעשות אתם (לה-א) - המשכת חיות ושפע ע" המצות (תב ב'חומת אנך' (להרחיב)). "אפשר שבא לרמוז על מה דאיתא בפרק קמא דמס' עבודה זרה (ג), 'אלא כך אומרים העובדי כוכבים לפני הקב"ה, רבונו של עולם, ישראל שקיבלוהו (-לתורה) היכן קיימנו, אמר להם הקדוש ברוך הוא, אני מעיד בהם שקיימו את התורה כולה, אומרים לפניו, רבונו של עולם, כלום יש אב שמעיד על בנו, דכתיב 'בני בכורי ישראל', אמר להם הקדוש ברוך הוא, שמם וארץ יעידו בהם שקיימו את התורה כולה, אומרים לפניו, רבונו של עולם, שמם וארץ נוגעין בעדותן, שנאמר 'לא לא בריתי יומם ולילה חקות שמם וארץ לא שמת' (-אם לא בריתי שכתבת, שתהא נוהגת יומם ולילה, והיינו תורה דכתיב בה 'וזהגית בו יומם ולילה', וכתיב 'אלה דברי הברית' [רש"י שם], ואמר רבי שמעון בן לקיש, מאי דכתיב 'יהי ערב ויהי בוקר יום הששי', מלמד שהתנה הקדוש ברוך הוא עם מעשה בראשית ואמר, אם ישראל מקבלין את תורתנו מיטב, ואם לאו אני אחזיר אתכם לתנור ובוהו וכו', והקשו בתוס' (שם ד"ה נוגעין וכו'), 'ואם תאמר, הרי ראייה גדולה שקיימו, שהרי שמם וארץ קיימים הם וכו', ועוד י"ל שהם קיימים ממה שקיבלו, כדאמר 'אם שמם מקבלים וכו'.' ובשורש פירוש האדרן (ח"א ס"ו מ"ד עמ' צ"ג: ד"ה ישרא דיש לגמגם וכו') הקשה על ישוב השני של התוס', 'דאם כן, קאמר 'שמם וארץ נוגעין בעדותן', הלא כיון שהתנאי לא היה כי אם על שעת הקבלה, אי"כ אין להם שום נגיעה כלל, שהרי כעת אין להם שום הנאה בעדות זו?

ויישב, דכוונת התוס' אינה אליבא דאמת, אלא רק כדי ליישב את מה שיש להקשות, דמדוע לא הוכיח הקב"ה להם בתחילה מעצם קיום שמם וארץ (ולא יצטרך להביא אותם כדי להעיד, באופן שיכולים אומות העולם לשעון שהם נוגעין בעדותן), ועל זה כתבו, שזאת משום שיכלו לדחות הוכחה זו ולומר שהכתוב איירי רק לגבי שעת הקבלה, אבל אליבא דאמת איירי גם על אח"כ, (ומה שעדיין יש להקשות, דמדוע לא הוכיח להם מזה, אחר שטענו 'שמם וארץ נוגעין בעדותן הם', כיון שהמשך קיומם תלוי במה שבני ישראל מקיימים מצוות התורה, יתיישב רק ע"י יישוב הראשון של התוס' שם י"ל, דאין חוששין לזו הראיה, כיון דאין אב מעיד על בנו, והרי הקב"ה – 'האב' הוא המקיימם כך).

ואני העני תירצתי לקשיית הרב ז"ל, דהגם דעל הקבלה לבד קיימים, מכל מקום, כשישראל מקיימים מטי להו הנאה טובא, דמכוח זה נמשך להם שפע וחיות עז ותעצמות.

ולפ"י יש לבאר את הכתוב, 'אלה הדברים' – (השפעת כוח וחיות ושפע ל) 'שמם וארץ' (שעליהם נאמר 'אלה תולדות השמים והארץ וגו' [בראשית ב' ד'], וא"כ י"ל שכוונת מילת 'אלה' היא אליהן, וכדאיתא במדרש שמות רבה [מ"ח א'] – 'שאו מרומ עיניכם וראו מי ברא אלה, בוכות מי נבראו אלה' תולדות השמים והארץ' (וכו') תלויה בקיום מצוות התורה – 'אשר ציווה ה' לעשות אותם'.

נמשל: R' Yaakov Meir Shechter Shlit'a explains that when a person is caught up in a *mitzvah*, he experiences the spiritual enlightenment that comes with it. For example, when R' Nachman M'Breslov ZT"l would teach *Torah* lessons that deal with upliftment and enlightenment, he would

A SERIES IN HALACHA LIVING A "TORAH" DAY **למעשה הלכה** **Keeping the Jewish Camp Holy (44) - "היה מחניק קדוש"**

Davening or Reciting Berachos. Last week we discussed davening, making *berachos* and learning *Torah* when one needs to use the bathroom. As we said, the rule is that if one cannot physically hold it in for 72 minutes, he is not permitted to begin these things. If he made the *beracha* or davened anyway, it is valid (unlike *Shemona Esrai* where one must say it over if he was holding back solid waste). If he is able to hold it in for 72 minutes, there are two opinions that are lenient and allow him to start (*Shemona Esrai* he surely should not start) and even though it's better to be strict and use the bathroom before starting, one who is lenient has upon whom to rely, especially if there is a good need or he will miss something important.

In Middle of Shemona Esrai. If one started with a "גוף נקי" (clean body) and an urge to relieve himself came to him in the middle of *Shemona Esrai*, the rule is that he may finish "that section" even if he cannot hold it in for 72 minutes. (If he feels a need to go very urgently, he must stop and go right away.) However, he may not start a new section since he is unable to hold it in for that period of time. Therefore, if he cannot hold it in for 72 minutes and a strong urge came

1) After starting *Pesukei D'Zimra* he may finish till the end of *Yishtabach*, but not say *Borchu* which is the beginning of *Birchas Krias Shema* - or if he is davening without a *minyan*.

הוא היה אומר

Chacham Rabbeinu Mordechai Hakohen ZT"l (Siftei Kohen) would say:

The word 'העם' here refers to the 'ערב רב' - the insincere converts, who were bringing their donations because they felt they were forced to - without proper intent, not שמים. When Moshe heard this, he told the people to stop bringing donations since the *Mishkan* required a true purity from those involved in its construction. The proof is, that the moment the decree was issued, 'ויכלא העם מהביא', - the *Erev Rav* was more than happy to stop!"

R' Yehudah Weissenstern Shlit'a would say:

“Chazal tell us (ע"ר) that based on the lofty level of *Bnei Yisroel* at the time of the *Chet Haegel*, they were incapable of stooping so low as to actually commit a sin like idol-worship. If so, how then was the *Satan* able to coerce them into sinning? The answer is: - ליתן פתרון פה לבעלי תשובה' - to teach future generations that even from the greatest depths of sin it is still possible to creep out through *Teshuva*. Perhaps this is the true understanding of the *Parah Adumah* paradox - 'מטמא טהורים ומטהר טמאים' - which was offered in direct correlation to the sin of the *Egel*. Just as the *Parah* is 'טהור' (pure ones) - to become defiled through this sin. Why? In order to teach us to be 'מטהר טמאים' (purify the unclean) by doing *Teshuvah* and removing the defilement.”

A Wise Man would say:

“Good friends are like stars. You don’t always see them, but you know they’re always there.”

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speak with such fiery enthusiasm that he had to cover his face with a napkin so as not to overwhelm his students, who could not even look at his face. When we do a *mitzvah*, we must feel a surge of excitement, a wave of fiery enthusiasm wash over us - even if we are normally calm and cold in other areas.

מאת מו"ה ברוך הירשפלד שליט"א **ראש כולל עטרת חיים ברוך קליבלנד הייטס** he cannot start *Birchas Krias Shema*.

- 2) After starting *Borchu* or *Birchas Krias Shema* he can daven till *Shemona Esrai*. However, he should not finish all the way until *Shemona Esrai* and then stop to go to the bathroom because then he will not be "connected" the *beracha* of "נאל ישראל" to the opening blessing of (*Shemona Esrai*). Rather, he should stop at some point during "אמת ויציב" or "אמת ואמונה".
- 3) After starting *Shemona Esrai* he may finish it.
- 4) After starting *Hallel, Megillah* or *Bentching* ... he may finish it.
- 5) After starting to listen to "קריאת התורה" (reading/laining the *Torah*) he may continue to listen and even answer the words "אמן" and "ברוך ה' המבורך לעולם ועד" until the beginning of *Mafir* which is a new section.
- 6) After starting to learn a *Torah* subject he may finish learning that subject but he may not start a new one.

In all of the above: **a)** If one has a strong urge to go right away he should do so immediately and not wait at all, except by *Shemona Esrai*, where if he could physically hold it in till the end, he has a choice; he can either finish or go right away. **b)** If he can hold it in for 72 minutes, it depends on the *machlokes* in the previous paragraph and if one wants to be lenient, he can start a new section. **c)** If one is in doubt whether he can hold it in for 72 minutes, he is allowed to be lenient and assume that he could.

כל האמור למעלה מיוסד על שו"ע או"ח צב"ב, עם משנה ברורה, ביאור הלכה, ופסקי תשובות שם

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Mazel Tov to Rabbi & Reb. Yeshaya Levy Shlit'a on the Bar Mitzvah of their son, Shragi ישי. May he grow in Torah, V'Yirah, and may they continue to see much Nachas from him in the Future.

מעשה אבות סימן לבנים

ויבאו האנשים על הנשים כל נדיב לב הביאו חז וזנום ומבקעת וכזומו כל בלי זהב וכו' (לה-בב)

When a train filled with a large transport of Jewish prisoners arrived at one of the Nazi killing centers, many Polish gentiles came out to watch the latest group as they were taken away. As the disoriented Jews were gathering their possessions to take with them into the camp, a Nazi officer in charge called out to the villagers standing nearby, “Anything these Jews leave behind you may take for yourselves, because for sure they will not be coming back to collect them!”

Two Polish women who were standing nearby saw a woman towards the back of the group, wearing a large, heavy, expensive coat. Not waiting for someone else to take the coat before them, they ran to the Jewish woman and knocked her to the ground, grabbed her coat and scurried away. Moving out of sight of the others, they quickly laid the coat down on the ground to divide the spoils of what was hiding inside. Rummaging through the pockets, they giddily discovered gold jewelry, silver candlesticks and other heirlooms. They were thrilled with their find, but as they lifted the coat again, it still seemed heavier than it should. Upon further inspection, they found a secret pocket, and hidden inside the coat was a tiny baby girl!

Shocked at their discovery, one woman took pity and insisted to the other, “I don’t have any children, and I’m too old to give birth now. You take the gold and silver and let me have the baby.” The Polish woman took her new “daughter” home to her delighted husband. They raised the Jewish girl as their own, treating her very well, but never telling her anything about her history. The girl excelled in her studies and even became a doctor, working as a pediatrician in a hospital in Poland.

When her “mother” passed away many years later, a visitor came to pay her respects. An old woman invited herself in and said to the daughter, “I want you to know that the woman that passed away last week was not your real mother ...” and she proceeded to tell her the whole story. She did not believe her at first, but the old woman insisted. “When we found you, you were wearing a beautiful gold pendant with strange writing on it, which must be Hebrew. I am sure that your mother kept the necklace. Go and see for yourself.” Indeed, the woman went into her deceased mother’s jewelry box and found the necklace just as the elderly lady had described. She was shocked. It was hard to fathom that she had been of Jewish descent, but the proof was right there in her hand. As this was her only link to a previous life, she cherished the necklace. She had it enlarged to fit her neck and wore it every day, although she thought nothing more of her Jewish roots.

Some time later, she went on holiday abroad and came across two Jewish boys standing on a main street, trying to interest Jewish passersby to wrap *Tefillin* on their arms (for males) or accept *Shabbos* candles to light on Friday afternoon (for females). Seizing the opportunity, she told them her entire story and showed them the necklace. The boys confirmed that a Jewish name was inscribed on the necklace but did not know about her status. They recommended that she write a letter to their mentor, the **Lubavitcher Rebbe ZT”L**, explaining everything. If anyone would know what to do, it would be him.

She took their advice and sent off a letter that very same day. She received a speedy reply saying that it is clear from the facts that she is a Jewish girl and perhaps she would consider using her medical skills in Israel where talented pediatricians were needed. Her curiosity was piqued and she traveled to Israel where she consulted a Rabbinical Court (*Beis Din*) who declared her Jewish. Soon she was accepted into a hospital to work, and eventually met her husband and raised a family.

In August 2001, a terrorist blew up the Sbarro cafe in the center of Jerusalem. The injured were rushed to the hospital where this woman worked. One patient was brought in, an elderly man in a state of shock. He was searching everywhere for his granddaughter who had become separated from him. Asking how she could recognize her, the frantic grandfather gave a description of a gold necklace that she was wearing. Eventually, they finally found her among the injured patients.

At the sight of this necklace, the pediatrician froze. She turned to the old man and said, “Where did you buy this necklace?” “You can’t buy such a necklace,” he responded, “I am a goldsmith and I made this necklace. Actually I made two identical pieces for each of my daughters. This is my granddaughter from one of them, and my other daughter did not survive the war.”

And this is the story of how a Jewish girl, brutally torn away from her mother on a Nazi camp platform almost sixty years ago, was reunited with her father

משל למאד תדבר דומה
וכל אשר נדבה רוחו אתו הביאו את תרומת ה' למלאכת אהל מועד ולכל עבודתו וכו' (לה-בא)
משל: There was once a certain German Jewish community which was famous for its great love of the *mitzvah* of *tzedakah*. In the event of any local emergency, they were always ready to help, and would not rest until the person in trouble was back on his feet. Once, a German rabbi delivered a rousing speech about the importance of this *mitzvah*. He cited the *Medrash* stating that when *Hashem* commanded the Children of Israel to donate a half-*shekel* to the building of the *Mishkan*, He showed Moshe exactly what it was with a coin of fire. The Rabbi exclaimed, “Do

you know what this means? It means that *Hashem* is telling the people to give charity with burning enthusiasm!”

The **Gerrer Rebbe ZT”L (Chiddushei HaRim)** was told over these words and he, in turn, related them to the **Rebbe of Kotzk ZT”L**. In his inimitable sharp and penetrating manner, the latter commented, “It takes people like these who are so enthusiastic about the *mitzvah* of *tzedakah*, to be worthy of such a brilliant insight. Especially in Germany, where they have a reputation of being somewhat cold and indifferent.” (**Emes V’emunah**)

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

וידא משה את כל המלאכה והנה עשו אתה כאשר צוה ה' אתו ... ויברך אתם משה (לפ-בג)
Chazal teach us an important lesson (שמ"ר כ-ו): “*Say to a good worker, thank you.*” The question is, after *Moshe Rabbeinu* saw the completion of the work, why did he have to thank *Bnei Yisroel* for fulfilling their obligation to donate and construct the *Mishkan*? What they did was what they were required to do, what *Hashem* told them to do - “כאשר צוה ה'”. Did they deserve a thank you for that? The answer is yes! Appreciation has nothing to do with what one is obligated to do. It is the recipient that is required to give acknowledgement, no matter who did something for him or why.

The famous **Rashash, R’ Shmuel Strashun ZT”L**, writes on the *Mishna* in *Shvi’is* that during the *Shemitta* year, when *Bnei Yisroel* is required to leave their fields *hefker* (ownerless), all the poor people are allowed to come in and take whatever they want. However, after taking their produce, each person would go to the owner and still say thank you. Why? After all, he was obligated to leave his field anyway - he didn’t do anything special for them! And yet from this, the *Rashash* says, we have maintained a *minhag* till today to thank the *Kohanim* for his *berachos* after he *duchens* on *Yom Tov*. Why the “thank you” for performing a priestly duty? Because even though *kohanim* have the obligation, we - the recipients - are still required to say thank you for their blessings. And even though the owner of the field is commanded to abandon his field for the benefit of the poor, the poor people on the receiving end should still say thank you. This is the correct approach to *Hakaras Hatov* throughout our lives. Every individual is required to show his gratitude for whatever he receives, regardless of where and who it comes from, or why. This is the lesson to be learned from the *beracha* that *Moshe Rabbeinu* gave to *Bnei Yisroel*.

DRUSH V'CHIDDUSH

ויבאו את המשכן אל משה את החלה ואת כל כליו ... (לפ-לג)

The *Medrash* tells us that *Moshe Rabbeinu* was unable to complete the final assembly of the *Mishkan*, even though *Hashem* left it up to him. Due to the weight of the wooden planks, it was simply too heavy for any human being to lift on his own. Instinctively, Moshe began to plead with the Almighty. *Hashem* responded that Moshe should begin the work and “*it will assemble itself.*” *Hashem* wanted Moshe to make the initial effort so that He can say that it was Moshe who actually “built” the *Mishkan*. But, in fact, he didn’t build the *Mishkan*; *Hashem* erected it. Why does the *Torah* seemingly mislead us and state that Moshe put it up?

R’ Boruch Sorotzkin ZT”L explained that the *Mishkan*, although outwardly may have appeared as an ordinary structure, essentially it was of Divine nature. It was not a building in the truest sense; it was a spiritual abode in which the Almighty rested his *Shechinah*. This being the case, it was

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ישרות

דרגה יתירה

ויקהל משה את כל עדת בני ישראל ... ששת ימים תעשה מלאכה ... (לה-א.ב.)

Moshe Rabbeinu assembled all of *Klal Yisroel* and told them that *Hashem* created the world in six days and on the seventh day He ceased to work. Rashi explains that Moshe told them this to inform them that the construction of the *Mishkan* does not override the observance of *Shabbos*. **Rabbi Dr. Abraham J. Twerski Shlit’a** wonders: Why was it necessary to assemble all of the Jewish people together to tell them this? Couldn’t he have used a more typical method of giving over *Hashem’s* command?

R’ Twerski explains that Moshe was teaching them a great lesson in *Avodas Hashem*. He knew that the Jewish people were very excited about building this *Mishkan*. They came zealously and passionately to donate their precious items until Moshe had to tell them to stop! He knew that in their excitement to complete this abode of the *Shechina*, they might rationalize and say that *Hashem* wants them to build His home no matter when, even if it means that they continue to work on *Shabbos*. For this reason, Moshe assembled ALL the people to hear first-hand what the true *ratzon* (will) of *Hashem* is; that any form of work on *Shabbos* is forbidden. Had they not heard this directly from the mouth of Moshe, through whom the voice of *Hashem* was heard, they might have been influenced by their own desires, causing them to rationalize building the *Mishkan* on *Shabbos*.

This wasn’t just a message for the Jews in the desert; it serves for all times. How often do we allow our own preferences to alter our sense of what is truly right? And for a good and holy cause, no less! Any form of *chilul Shabbos* “in order to serve *Hashem*” is clearly wrong and is not doing *ratzon Hashem*! Rather, it is doing one’s own *ratzon*, deceiving oneself into thinking that he is serving *Hashem*. This is why Moshe assembled all the Jews. To teach us that serving *Hashem* means doing HIS will no matter what OUR opinion or feeling is. Serving yourself is idolatry. Serving *Hashem* is doing HIS will!

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