

BRAND NEW IN TIME FOR PESACH! AVAILABLE IN YOUR LOCAL JUDAICA BOOKSTORE!



תורה תבלין
A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

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זמן קריאת שמע/הגדה - 9:09
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שבת קודש פרשת ויקהל / פקודי - פרשת הזודשׁ Shabbos Parshas Vayakhel / Pekudei

כ"ז אדר תש"ע - March 13, 2010

מולד חודש ניסן: מאנשאן
(יום ב') 4:11 PM מיט 13 חלקים

הגדעצרי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיר"ק

טיב התבלין

וּבְעִבְדוּתוֹי שֶׁל אַחֲרִים, וְנֹאמֵר הַדָּבָר בֵּין בְּרוּחָנוֹת וּבֵין בְּגִשְׁמוֹת, דָּכַל מֵהַ שְׁהוּא בְּכָלל, הוּא גַם כֵּן בִּפְרֹט, וּבְכָל אֶחָד וְאֶחָד נֹאמֵר. וּבִפְרֹט נֹאמֵר הַדָּבָר בְּכָל בֵּית, שִׁידוּעַ שְׁהוּא גַם כֵּן נֹחֵשֶׁב לְבֵית הַמִּקְדָּשׁ קֶטַן, וְהַבּוֹרָא חִילֵק אֶת הַבַּיִת בַּמְּיוּחָד בְּשְׁנֵי מִינֵי חֲלָקִים, יֵשׁ חֶלֶק הַשִּׁיחַ לְבַעַל וְחֶלֶק הַשִּׁיחַ לַהֲאֵשָׁה, וְלִכְל אֶחָד יֵשׁ לוֹ אֶת עֲבֻדוּתוֹ הַמִּיחֻדָּת, וּבֵין בְּרוּחָנוֹת וּבֵין בְּגִשְׁמוֹת הַדָּבָר נֹאמֵר, וּבֵין בְּכָללִית וּבֵין בִּפְרֹטִית, וּבְכֵן נַעֲזֹץ רוֹב הַמַּחְלֻקוֹת בֵּין אִישׁ לְאִשְׁתּוֹ, שֵׁשׁ עִירוֹב תַּחמוּמִין בֵּין הַתַּפְקִידִים. וְלִכֵּן יִכָּר כָּל אֶחָד, שֵׁשׁ לוֹ הַתְּכוּנוֹת הַמִּיחֻדָּתוֹת רַק אֵלּוּ, וְיַחֲפֹשׁ אֶיךָ וּמֵה לַעֲבֹד בְּתְכוּנוֹת הַמִּיחֻדָּתוֹת אֵלּוּ, וְיִזְהַר מְאֹד שֶׁלֹּא לַעֲרֹב לַעֲצֻמוֹ תְּכוּנוֹת שֶׁל אִשְׁתּוֹ, וְכֵן בְּשׁוּם אָדָם בְּעוֹלָם, וּבִזָּה הַכֹּל עַל מִקוּמוֹ יִבּוֹא בְּשׁוֹלָם, וְיִהְיֶה לוֹ שְׁלוֹם בְּנַפְשׁוֹ, וּבְכָל הַסּוֹבְבִים אוֹתוֹ.

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

מאוצרותיו של המגיד

וְכָל חֶסֶם לֵב בָּכֶם יִבּוֹאוּ וְיַעֲשׂוּ אֶת כָּל אֲשֶׁר צֻוֶּה ה' וְגו' (לה - י) – בַּעֲנִיָּן הַעֲרֵכָה לַמִּצְוֹת

עַל מִשֵּׁה רִבְנוֹ, שֶׁכֵּל יִשְׂרָאֵל כּוֹלֵן נִתְעַסְקוּ בְּבִיּוּהַ, וְהוּא נִתְעַסַּק בַּמִּצְוֹת, שֶׁנֹּאמֵר 'חֶסֶם לֵב יִקַּח מִצְוֹת'.

וּמִבָּאֵר בַּהֲקֵדָם מֵהַ שֶׁהִקְשׁוּ הַמִּפְרָשִׁים (ע' 'עֲרוֹת דָּבֶשׁ' [דרוש ב'] ועוד), מְדוּעַ רַק עַל מִשֵּׁה נֹאמֵר 'חֶסֶם לֵב יִקַּח מִצְוֹת', הֲלֹא גַם כָּל יִשְׂרָאֵל שֶׁהִתְעַסְקוּ בְּבִיּוּהַ קִיִּימוּ מִצְוֹה. וְתִירָץ, שֶׁכֵּל יִשְׂרָאֵל קִיִּימוּ מִצְוֹה שֶׁלֹּא עֲלֵתָהּ לֵהֶם בַּדְּמִים וְאִדְרָבָה הַרוּחוּיוֹ כִּסְף רַב מִקְיוּמָהּ, וְלִמִּצְוֹה כּוֹז אֵין לָהּ עֶרֶךְ רַב, אֲבָל מִשֵּׁה קִיִּים מִצְוֹה שֶׁעֲלֵתָהּ לוֹ בַּדְּמִים יִקְרִים, שֶׁכֵּן מִחֲמַתָּה הַפְּסִיד מִבַּיִת מִצָּרִים, וְאִ"כ מִצְוֹה זוֹ עֲרֵכָה רַב, וְלִכֵּן עֲלִיו רָאוּי לֹאמֹר 'חֶסֶם לֵב יִקַּח מִצְוֹת', הֵייוֹת שֶׁמִּבְּיָן עֶרְכָּן שֶׁל מִצְוֹת וּמִשְׁתַּדֵּל לַעֲשׂוֹת כֹּאֵלָה שְׁעוֹלוֹת לוֹ בַּדְּמִים מִרְבּוֹבִים-יִקַּח', שֵׁשׁ לֶהֱן עֶרֶךְ רַב.

וְהִנֵּה רַק עִם יִשְׂרָאֵל-עַם רוּחָנִי וְנַצְחִי בִּיכּוּלְתּוֹ לַהֲעֵרֵךְ אֶת הַרוּחָנוֹת וְהַנְּחִיחוֹת. וְלִפִּי זֶה מִבָּאֵר הַתְּפֹאֶרֶת שֶׁלֹּמֶה אֶת הַפִּסְקוֹ, 'וְכָל חֶסֶם לֵב' הֵייוֹת רַק בְּכֶם-יִשְׂרָאֵל יֵשׁ 'חֶסֶם לֵב' שֶׁמַּעֲרִיכִים אֶת הַמִּצְוֹת, כִּרְאוּי, וּמִבְּקִשׁ לַעֲשׂוֹת גַּם מִצְוֹת קָשׁוֹת שְׁעוֹלוֹת בַּדְּמִים מִרְבּוֹבִים, וְהֵייוֹת 'יִבּוֹאוּ וְיַעֲשׂוּ אֶת כָּל אֲשֶׁר צֻוֶּה ה', גַּם הַמִּצְוֹת הַקִּשּׁוֹת. וּבִשְׁבֶּת זוֹ קוֹרִין בִּפְרֶשֶׁת הַחֹדֶשׁ' הַמְּלַמֶּדֶת אוֹתָנוּ לַהֲעֵרֵךְ אֶת הַמִּצְוֹת וּלְהַזְדַּרֵּז לְקִיּוּמָן, שֶׁהִרִי נֹאמֵר בִּה' 'שִׁמְרַתָּם אֶת הַמִּצְוֹת', שְׁמוּהָ לִלְמַד לְהַזְדַּרֵּז לַעֲשׂוֹת מִצְוֹת מִיָּד (ע' רש"י בִּשְׁם ה'מְכִילֵתָא').

כַּעֲלִיּוֹ נְשִׁמוֹת ה' אֲבִרְהֵם יוֹסֵף שְׁמוּאֵל אֶלְתֵּר בֶּן ה' טוֹבִי ז"ל וְרַעֲיָתוֹ רִישָׁא רוֹזַל בַּת ה' אֲבִרְהֵם שְׁלֹמֶה ע"ה

(Monsey, NY)

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רעיונות ופירושים לעורך את האדם לעבודת השׁי"ת והתחזקות באמונה ובטחון מאת

מְבוֹאֵר כֹּאן, שֶׁכֵּל אִישׁ הֵבִיא אֶת מֵה שֶׁהִיָּה יִכּוֹל לַהֲבִיא, וְגַם כָּל אֶחָד עֹשֶׂה בַּחֲמָה מֵה שֶׁהִיָּה בְּכוּחוֹ לַעֲשׂוֹת, וְלִמֵּי שֶׁנֶּתַן הַבּוֹרָא חֲכָמָה יִתִּירָה, עֹשֶׂה בַּחֲמָתוֹ כָּל מֵה שֶׁהִיָּה יִכּוֹל כְּדִי לַפָּאֵר וְלִרְוֹמָם אֶת בֵּית ה'.

וְלִכֵּן הַדְּגִישָׁה וְהַכְּפִילָה לֹאמֹר זֹאת כָּל פַּעַם, שֶׁמִּכֹּאֵן אֲנִי צָרִיכִים לִלְמֹד, שֶׁכֵּל אֶחָד צָרִיךְ לַעֲבֹד אֶת עֲבֻדָּתוֹ, וְלַעֲשׂוֹתוֹ לְפִי תְּכוּנוֹתָיו אֲשֶׁר חֶלֶק לוֹ הַבּוֹרָא, וְלִפִּי כִּשְׁרוֹנוֹתָיו אֲשֶׁר קִיבֵל בְּמַתָּנָה מִהַבּוֹרָא, וְלֹא צָרִיךְ אֶפְרָא לַחֲשׁוֹב לַעֲבֹד לְפִי כִּשְׁרוֹנוֹתָיו וְתְכוּנוֹתָיו שֶׁל חֲבִירוֹ, וְכֵן לֹא לְבוֹא לְקַנְאוֹת בַּחֲבִירוֹ עַל שֵׁשׁ לוֹ הַכִּשְׁרוֹנוֹת וְהַחֲוִשִׁים שֶׁאֵין לוֹ.

שֶׁכֵּל אֶחָד בְּעוֹלָם הוּא בְּרִיאָה מִיּוּחָדָת שֶׁבָּרָא הַבּוֹרָא, וּמֵה שְׁהוּא יִכּוֹל אֶפְרָא אֶחָד לֹא יִכּוֹל לַעֲשׂוֹת, וְלִכֵּן נִבְרָא הוּא בְּעוֹלָם לְתַפְקִידוֹ הַמְּיוּחָד, שֶׁנֶּתַן לוֹ הַבּוֹרָא חֲכָמָתוֹ בְּלִבּוֹ, כְּדִי עֲבֻדָּתוֹ, וְלֹא נֶתַן לוֹ כִּשְׁרוֹנוֹתָיו

לקחי חיים ודברי התעוררות
נסדור עפ"י פרשיות השבוע

צָרִיךְ לַהֲבִין מְדוּעַ כְּתוֹב 'בָּכֶם', שֶׁהִרִי פְשׁוּט הוּא שֶׁמְדוּבָר עַל יִשְׂרָאֵל; וּמִבָּאֵר הַתְּפֹאֶרֶת שֶׁלֹּמֶה' (לְקוּטִים, כִּי תִשָּׂא) בְּדֶרֶךְ הַדְּרוֹשׁ, בַּהֲקֵדָם בִּיאור הַפִּסְקוֹ 'חֶסֶם לֵב יִקַּח מִצְוֹת' (מִשְׁלִי י ח'), שֶׁצָּרִיךְ לַהֲבִין מְדוּעַ כְּתוֹב לִשּׁוֹן 'יִקַּח', וְלֹא 'יִשְׁמֹר' אוֹ 'יִקְיִים' מִצְוֹת. וּמִבָּאֵר "הֵייוֹת, אִם מוֹצִיא הוֹצֵאוֹת עַל מִצְוֹת ד', וְאִי הֵם חֲשׁוֹבִים לְפָנֵי הַבּוֹרָא בְּרוּךְ הוּא," כְּלֹאמֹר שֶׁמִּשְׁמַעְמוֹת לִשּׁוֹן 'יִקַּח' הֵייוֹת שֶׁקָּנָה אוֹתָם בְּכִסְפוֹ (וַע' [קִדּוּשִׁין ב.], 'יִקַּח' אֲקִרִי קֶנֶן בְּכִסְף'), וְכוּנוֹת הַפִּסְקוֹ הוּא, שֶׁמִּי שְׁהוּא חֶסֶם וּמִבְּיָן בְּלִבּוֹ עֵרֶכֶם הַנִּצְחִי שֶׁל מִצְוֹת, יִשְׁתַּדֵּל לַעֲשׂוֹת מִצְוֹת שֵׁשׁ לָהֶם עֶרֶךְ נֹצֵחַ רַב, וְהֵייוֹת כֹּאֵלָה שְׁעוֹלִים לוֹ בְּכִסְף וְטִרְחָה גְדוֹלָה, שֵׁשׁ לָהֶם עֶרֶךְ רַב מִשּׁוּם שֵׁשׁ בֶּהֱן הַקִּרְבָּה עֲצוּמָה לָה'.

וּבִזָּה הוּא מִבָּאֵר אֶת הַפִּסְקוֹ 'טוֹב לִי תוֹרַת פִּיךָ, מֵאֲלֹפִי זָהָב וְכִסְף' (תְּהִלִּים קי"ט ע"ב), "הֵייוֹת, אִם הוֹצֵאוֹת יֵלִישׁ אֲלֵפִי זָהָב וְכִסְף, אִזִּי מִצְוֹת תּוֹרַת ה' הֵם טוֹבִים וְחֲשׁוֹבִים בִּיתָר."

וְלִפִּי זֶה הוּא מִבָּאֵר מְדוּעַ נֹאמֵר הַפִּסְקוֹ הַזֶּה עַל מִשֵּׁה, וּכְדֹאֲתִיא בְּמִכִּילֵתָא עַל הַפִּסְקוֹ 'וְיִקַּח מִשֵּׁה אֶת עֲצֻמוֹת יוֹסֵף עִמּוֹ' (שְׁמוֹת י"ג י"ט), "לְהוֹדִיעַ חֲמָתוֹ וְחִסְדּוֹתָיו שֶׁל מִשֵּׁה, שֶׁכֵּל יִשְׂרָאֵל עוֹסְקִים בְּבִיּוּהַ, וּמִשֵּׁה עוֹסֵק בַּמִּצְוֹת עֲצֻמוֹת יוֹסֵף, עֲלִיו הַכְּתוּב אוֹמֵר 'חֶסֶם לֵב יִקַּח מִצְוֹת'. וְכֵן אִיתָא בַּגְמָרָא (סוֹטָה י"ג). **"בֹּא וְרֹאֵה כַּמָּה חֲבִיבוֹת מִצְוֹת**

with the \$20,000 - and the *shidduch* was halted!

גַּמְשֵׁל The **Dubno Maggid** explains, that the *Mishkan* was a "מִשְׁכַּנְתָּא" - a guarantee from *Hashem* to His Nation, that he will ultimately build them a *Bais Hamikdash*, where

A SERIES IN HALACHAH,
שְׁלוּשִׁים יוֹם קוֹדֵם הַחֲגִשׁוּאֲלִין כָּהֵל פֶּסַח
The “Torah” Table: Enhancing the Pesach Seder (2)
Mitzvah of Haggadah: Sippur Yetzias Mizrayim. There is an obligation to mention the Exodus from Mitzrayim every day and night (1), which we do when we say the last *posuk* of *Shema*. One should therefore have in mind before he starts *Shema* that he is about to fulfill three obligations:

- 1) The *mitzvah* of *Krias Shema*.
 - 2) The other *mitzvos* mentioned in *Shema*; belief in the Oneness of *Hashem*, loving *Hashem*, learning *Torah*, etc.
 - 3) The *mitzvah* of mentioning מִצְרַיִם in the last *posuk*.
- The Obligation on Pesach Night(s).** On Pesach there is an additional *mitzvah* to tell the story of מִצְרַיִם. This broader *mitzvah* differs from the year-round *mitzvah* as follows:
- 1) All year we just mention the fact that we were redeemed, whereas on Pesach night we mention all the details that led up to our great redemption from Egypt.
 - 2) On the night of Pesach, we mention and discuss the great miracles that occurred, including the ten מִכּוֹת.
 - 3) We involve others and say it in a question/answer format.
 - 4) We explain the specific *mitzvos* that we do; *matza*, *maror*, etc (2). We also should use this as a directive to explain the reasons for the many additional things such as; the *kittel*, the different foods on the *Seder* plate, the salt water, etc.
 - 5) We thank *Hashem* for חֵירוּת - *freedom*. Although we thank *Hashem* every day when we say "ברוך אתה ה' גאל ישראל"

הוא היה אומר

R' Yitzchok Meir Alter ZT”L of Ger (Chiddushei HaRim) would say:

“The donations for the *Mishkan* were offered as an atonement for the sin of the golden calf. Now, since *Chazal* (בְּרִכּוֹת ל"ד:) ‘*The place that Baalei Teshuvah occupy, even the most righteous men cannot occupy*’ it would stand to reason that the men - who sinned with the *Egel* - should rise higher with *Teshuvah* than the women, who didn’t sin at all. Thus, the *posuk* states: 'יִבּוֹאוּ הָאֲנָשִׁים עַל הַנָּשִׁים' - through their excessive drive to repent and donate to the construction of the *Mishkan*, the men elevated themselves 'עַל הַנָּשִׁים' - over the level of the women!”

R' Naftali Hurvitz ZT”L of Ropshitz (Zera Kodesh) would say:

“There are always people who criticize the behavior of others, no matter how great they are or what they do. When a person realizes this, he will then find it easier to accept another’s disapproval as his personal opinion or critical tendency. When someone disapproves of your behavior, it does not necessarily prove that you are at fault.”

A Wise Man would say:

“What one can do, he must accomplish. What one cannot accomplish has already been assigned to someone else.”
SPECIAL MAZEL TOV TO RABBI & REBBETZIN ZALMAN GUTTMAN ON THE ENGAGEMENT OF THEIR DAUGHTER CHEVI TO YANKY ROSENGARTEN. MZ”T THE HOFFMAN, GUTTMAN, ROSENGARTEN, PIRUTINSKY GRANDPARENTS TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY. PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

they will bask in His Divine Presence and holiness. The people didn’t think to offer a guarantee of their own, for why would they not want it? Unfortunately, through our sins, we have “broken” the deal - and the interminable *golus* goes on!

מֵאֵת מוֹיֶשֶׁה בְּרוּךְ הוֹרֵשׁ פֶּלֶךְ שְׁלִיט"א
רַב דְּקוֹהֵל אֶתְהַבַּת יִשְׂרָאֵל, קְלִיבִלְנֵי הֵיִיטִס

after *Shema*, that is not a *Torah* obligation. On this night it is (3). **A Suggestion.** The following is a practical way to quickly fulfill the *mitzvah* in the question/answer format while the children are still fresh and attentive, while also whetting their appetite for more. Right after saying the paragraph of "עֲבָדִים הֵיִינוּ" (right after *Mah Nishtana*), stop and say the following: “This paragraph is the basic answer to all four questions. You asked why we eat *Matza*? It’s because *Hashem* took us out swiftly. You asked why we eat *Maror*? We were servants with a bitter life in Mitzrayim. You asked why we lean? We lean like the free noblemen we have become this night, and that is also why we dip (4). These are the basic answers and more details are coming soon.”

Two Directives to be Learned Straight from the Posuk. The *Torah* states: (5) "שבַּעַת יָמִים תֹּאכַל עֲלִיו מִצּוֹת לֶחֶם עֵינִי" - *Chazal* interpret it (6): Seven days you shall eat *matzos* that have answers in - "לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם". (לַעֲנוֹת) "כָּל יְמֵי חַיֶּיךָ", in order that you should be able to mention the Exodus, every day and night of your life.

- 1) From here we see that going over the *Haggadah* in detail on Pesach and painting a picture of how *Bnei Yisroel* left Mitzrayim, enables one to properly recall the Exodus as he briefly mentions it a whole year. This is the mindset one should have on the *Yom Tov of Pesach*.
- 2) All the days of *Chag Pesach*, one should talk and study the *Haggadah* at each meal, having real "לֶחֶם עֵינִי" all *Yom Tov*.

(1) דְּבָרִים טוֹב (2) הַגְדַּת בֵּית הַלֵּוִי (3) רַמְבַּם סִפֵּר הַמִּצּוֹת קנ"ז (4) עֵינִין אֲבִרְבִּנְאֵל עַל הַגְדָּה שֶׁל פֶּסַח (5) דְּבָרִים טוֹב (6) פִּסְחִים לוֹ.

מעשה אבות ... סימן לבנים

לא תבערו אש בכל מושבתיכם ביום השבת וגו' (לה-ג)

In *Sefer Maggid Meisharim* (a collection of deep and insightful thoughts that was told over to the holy **Bais Yosef, Rabbeinu Yosef Caro ZT”L**, by a celestial angel), there is a proof mentioned to dispute and disprove the Tzaddukim (Sadducees) who claim that the *Torah* never commanded the *mitzvah* of *Hadlokas Ner Shabbos* (lighting *Shabbos* candles) since fire is specifically prohibited in a Jewish home on *Shabbos* - even if it was lit before *Shabbos* began. This is ridiculous, cites the Maggid, since the *posuk* in the *Torah* clearly states: “*You shall not light a fire in all your dwelling places on the day of Shabbos.*” By virtue of the fact that it says, “*on the day of Shabbos,*” we realize that lighting beforehand is permitted and necessary. As a result, aside for the well-known explanation for the *mitzvah* of lighting the *Ner Shabbos* given in the *gemara* about *Sholom Bayis*, we now have a further reason; to counteract and disprove the nonsensical notion of those who wish to distort the words of the *Torah*, by claiming that any form of fire (for heat), illumination (to see) and incandescence (for enjoyment) is forbidden in a Jewish home on this holy day. Not only are they wrong - but they have totally missed the point of the holy *Shabbos* - our glorious day of rest!

The following remarkable story gives us an inkling into the splendor and importance that the *mitzvah* of *Ner Shabbos* holds for Jews - and even the reverence and respect of non-Jews - all over the world. Approximately sixteen years ago, a Jewish advertising executive in New York came up with a brilliant idea. There are so many Jews - religious and even not so - who are particular about the commandment to light candles each Friday evening. For some, this is one of the only connections they still maintain to their religion. If he can get the New York Times - considered by many to be one of the world’s most prestigious newspapers - to print the weekly candle-lighting times each week, what a *Kiddush Hashem* that would be! Imagine the Jewish awareness and pride - not to mention the thousands of women who will now know the exact time to light - that would result from such a prominent mention of this Jewish custom each week.

After speaking to a wealthy patron who loved the idea and agreed to pay close to two thousand dollars a week for the weekly line in the paper, the simple idea came to fruition and for the next five years, Jews around the world would see a short line in the Friday edition of the N.Y. Times that said, “Jewish Women: Shabbat candle-lighting time this Friday is”

Unfortunately, the philanthropist was fiscally unable to keep up the weekly advertisements, and eventually in June 1999, the little notice stopped appearing in the newspaper. From that week on it never appeared again.

But that’s not the end of the story. On January 1, 2000, in honor of Y2K, the New York Times ran a Millennium edition. It was a special issue that featured three front pages. One had the news from January 1, 1900. The second was the actual news of the present day, January 1, 2000. And then they had a third front page. On it, were projected future headlines for Friday, January 1, 2100. This fictional page included things like a welcome to the fifty-first state: Cuba. It also printed an editorial discussing whether robots should be allowed to vote. And so on and so forth.

In addition to the fascinating headlines and articles, the front page contained one more item. Down on the bottom of the Year 2100 front page, in the spot that it occupied for close to five straight years, was the familiar caption: “Jewish Women: Shabbat candle-lighting time this Friday is” Nobody paid for it. It was just put in by the Times.

The production manager of the New York Times - an Irish Catholic - was asked about it and his answer was as astounding in its simplicity, as it was in unraveling the secret of Jewish continuity for thousands of years. He said, “Look, we don’t know what will happen in the year 2100. It is impossible to predict the future. But of one thing you can be certain: In the year 2100, Jewish women will be lighting Shabbat candles on Friday afternoon!”

משל' למה הדבר דומה

אלה פקודי המשכן אשר פקד על פי משה וכו' (לה-כא)

משל' Mazel Tov! The *shidduch* was completed! The girl’s father, a prominent and wealthy community leader, spent weeks and weeks painstakingly researching the *chasan* - a son of one of the poorest men in town. But with a refined character, and being a scholar of note with wonderful *Middos* - who could be better for his cherished princess?

At the engagement party, the father of the *chasan* took the opportunity to ask his new *mechutan*, “As you know, the custom here is that before the wedding, the issue of money is discussed. Are you prepared to commit yourself

to ensuring that the *shidduch* goes through?”

“Of course,” said the *kallah*’s father, expansively. “I will even give you twenty thousand dollars, as a guarantee!”

All those present were impressed. Except for one man, who quietly asked his friend, “Why doesn’t the girl’s father now ask his *mechutan* for a guarantee as well?”

“Are you kidding?” exclaimed his friend. “Why would he want to drop the *shidduch*? He couldn’t have hoped for a better situation for his son?” The man nodded in assent.

Two weeks later - inexplicably - the poor man took off

ועש את הכיור נחשת ואת כנו נחשת במדאת
הצבאת אשר צבאו פתח אהל מעד וגו' (לה-ח)

Rashi writes that *Moshe Rabbeinu* initially refused to accept the copper mirrors donated by the women which were used to fashion the כיור - *Washbasin*, because these were primarily used by women to apply their cosmetics. Moshe felt that this object stimulated lust and believed it had no place in the *Mishkan*. But *Hashem* disagreed and told Moshe, “These (mirrors) are more precious to Me than all the other gifts, because it was by means of these mirrors whereby the Jewish women beautified themselves that a populace arose during the Egyptian captivity ... it was through (these mirrors) that My people multiplied.”

Yet, the question remains: Why did the Almighty cherish these mirrors more than all the other donations? Something which elicits desire and lust should be more precious to *Hashem* than the heartfelt gifts of the people?

Rabbi Dr. Abraham J. Twerski Shlit’a, explains that the כיור was the first of the holy vessels utilized by the *kohen* upon entrance into the *Mishkan*; when he left the outside, mundane environment to occupy himself totally inside the sacred, consecrated Sanctuary. The *kohen* first washed his hands and feet, and the washbasin served as a bridge of sorts between the secular and the holy. Its purifying water symbolized that man has the capacity to convert the secular into the holy. If the copper mirrors represented the arousal of physical drives, their use as the substance from which the washbasin was fashioned taught us that physical drives can be controlled and contained.

Thus, *Hashem* treasured this gift because just as a *Baal Teshuvah* rises to the highest heights of holiness, similarly, the highest degree of *kedushah* is achieved when a mundane and physical object - like a mirror - is transformed and elevated to the sublime status of the washbasin.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
קדושה

The *Mishkan* was a Sanctuary, literally a place of *Kedushah*. It was, in fact, the holiest place on Earth, the ‘Home’ of *HaMikdash* - the Holy One blessed be He. In order to develop an appreciation for the unique spirituality and holiness of the *Mishkan*, we must first understand what exactly is *Kedushah*, holiness?

An elderly woman was once rushed to the hospital due to an emergency resulting from a persistent medical condition. As she was being wheeled through the corridors in the throes of agony, she cried out to *Hashem* in her heart, “*Hashem*, I am not asking You to make me better, since You know better than I do what is good for me. But I beg You, *Hashem*, please help me be close to You and love You - no matter what I have to go through.” As soon as she completed her intimate request, the pain disappeared. “You see,” she later explained, “the point of everything that happens in life is only to bring us closer to *Hashem*. That’s what He wants. He loves us so much - all He wants is that we love Him back with every fiber of our being.”

The קודש הקדשים was called the “Holy of Holies” because it was the most conducive place for man to connect with *Hashem*. *Kiddush* on *Shabbos* and *Yom Tov* is a tool for connecting on a day that is meant for closeness to *Hashem*. This is why it is called “*Shabbos Kodesh*” and *Yom Tov* is a “*Moed*” from the word “*Vaad*” - meeting between us and *Hashem*.

Every day we long for the *Bais Hamikdash*, the place of ultimate connection, known as “משוש כל הארץ” - “*Joy of the earth*” because it is only through real *Kedushah* - a real relationship with *Hashem* that we can feel true *simcha* in this world.

TORAH GEMS

ובצלאל בן אוהר בן חור למטה יהודה
עשה את כל אשר צוה ה' את משה (לה-כב)

The *Medrash* comments on the wording of the *posuk*: “*Betzalel made the Mishkan as Hashem commanded Moshe.*” This teaches us that even with regard to the instructions which Moshe did not convey to Betzalel, Betzalel’s understanding of the omitted laws turned out to be exactly as *Hashem* had taught Moshe. The *posuk*, therefore, does not state that Betzalel did all that Moshe had commanded him, for in reality he did beyond that. Betzalel made the *Mishkan* as *Hashem* had commanded Moshe.

R’ Shmuel Ashkenazy ZT”L (Yefe Toar) has a novel approach to understand this *Medrash*. Betzalel achieved his incredible abilities not through *Ruach Hakodesh*, but rather through a natural process of reasoning, with toil (עמלות) and exertion, to comprehend the depth of his *Rebbe’s* teachings. Betzalel listened to *Moshe Rabbeinu* - who was teaching him in the name of *Hashem* - the laws of the construction of the *Mishkan*. Surely, Betzalel had a great psychological barrier which would not allow him to think even one iota beyond his great *Rebbe’s* teachings; no doubt he would readily accept every word exactly as it was being taught. Were these not the words of the holiest of men, Moshe?

Nevertheless, while toiling to grasp and comprehend the truth of Moshe’s teachings, Betzalel was unclear. In fact, he questioned what he was taught! These questions brought about different and opposite conclusions, which indeed were the ultimate truth. Toiling in his *Rebbe’s* teachings had the incredible power to pierce this great barrier and elevate Betzalel beyond his *Rebbe’s* teachings, so that his intuition was in total accord with what *Hashem* had commanded Moshe at *Har Sinai*. This wasn’t *Ruach Hakodesh*, but the natural process of עמלות בתורה - toiling and exerting efforts, to comprehend the depths of his *Rebbe’s* teachings.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ויכס הענן את אהל מועד וכבוד ה' מלא את המשכן וגו' (מ-לד)