

but during - ויחן שם ישראל נגד ההר" - were perfectly united the sin of the Golden Calf, they became undone and one turned on the other. Now, it was time to reunify the people. The holy **Baal Shem Tov ZT"l** said that unity in prayer

is of the utmost importance. "When Jews are bound together with me in my prayer," he said, "there is so much good. But when they disband, each going his own separate way, everything falls. What I hope to achieve, is lost."

מאת מו"ה ברוך הירשפלד שליט"א
רב דקלון אהבת ישראל, קליבלנד הייטס

הכלכה למעשה
A SERIES IN HALACHAH
שלושים יום קודם החג שואלני בחל' פסח
The "Torah Table" - The Yom Tov Table(s) - [2]
How Many Meals? Every person is obligated to eat **two** bread meals on *Yom Tov*, one by night and one by day ⁽¹⁾. If one did not eat a night-time meal, for whatever reason, he must eat two meals by day ⁽²⁾ and say the night-time *Kiddush* before the first meal, since he did not say *Kiddush* the previous night. (If he made *Kiddush* and ate some cake it would satisfy his קידוש קידוש but not his obligation to eat a bread meal.) This is similar to the law by *Shabbos* where if one missed the night-time meal (e.g. when *Purim* falls out on Friday and he got too drunk to eat) he must eat three meals during the day. The **Shulchan Aruch** ⁽³⁾ rules that, unlike *Shabbos*, there is no obligation to have a third meal on *Yom Tov*. However, since there is an opinion that holds that there is an obligation to eat a third meal even on *Yom Tov*, the *poskim* ⁽⁴⁾ suggest that one should have a small fruit snack to somewhat fulfill this opinion.
How Much Bread? One should **preferably** eat a bit more than the volume of an egg within an eight-minute span anytime during the meal ⁽⁵⁾. Some are careful to eat it at the beginning of the meal to make sure that they don't forget. However, even if one only ate an amount equal to one-half of an egg in a four-minute span, he has still fulfilled his basic obligation.
Lechem Mishna. The requirement of "לחם משנה" (beginning the meal by saying a *beracha* on two full loaves of bread) applies to every *Yom Tov* meal ⁽⁶⁾, just like every *Shabbos*

meal, even if one eats more than the minimal amount of meals. There is, however, a slight difference between *Shabbos* and *Yom Tov* regarding a mystical law which is based on *Kaballah*. At the night-time *Shabbos* meal when one makes the *beracha* on the two loaves, he places one on top of the other with the loaf he plans to cut first on the bottom and a bit closer to his person. By the morning meal the order is reversed; the loaf to be cut goes on top, and he does not place the bottom one closer to him. On *Yom Tov*, even by the night meal, he cuts the top loaf ⁽⁷⁾. The reason for all this is not known since it's origin is in *Kaballah* ⁽⁸⁾.
Which Wine? The two ounces of wine that one is supposed to drink during the daytime meal to fulfill "*Simchas Yom Tov*" (the *mitzvah* of rejoicing on *Yom Tov*) should not be the *Kiddush* wine that one drinks before the meal, but rather separate wine during the meal ⁽⁹⁾.
How Many Cooked Dishes? In the times of the *Mishna*, a meal was deemed a top-grade meal when there was at least two cooked items served. This can be learned from the laws of making a "non-important" meal (סעודה שפילה) before *Tisha B'av*. This is the basis for our custom of serving fish followed by meat, or a cooked side dish together with the meat ⁽¹⁰⁾.
What if it's Painful to Eat? Since the *mitzvah* to eat is part of rejoicing on *Yom Tov*, if one has pain while eating he is exempt from eating. Straining oneself to eat in such a case is simply not appropriate because he is not deriving *simcha* ⁽¹¹⁾.

הוא היה אומר ...

R' Moshe Sofer ZT"l (Chasam Sofer) would say:

"Some people sink very low in their weekday pursuits. Their activities are devoid of even a spark of sanctity. Then, when *Shabbos* comes and work is prohibited, they try to change from their spiritually 'extinguished' mode to one of lighting a spiritual fire and warmth. The *Torah* tells us 'לא תבערו אש בכל מושבתים ביום השבת' - One should not light a fire - not even a spiritual flame - only on *Shabbos*. He must imbue his workweek activities with warmth and sanctity as well, so that when *Shabbos* comes and he increases sanctity, he is not just beginning to create the fire."

R' Chaim Volozhiner ZT"l (Ruach Chaim) would say:

"A Jew is enjoined to be like *Aharon Hakohen* and '*Love mankind and bring them close to Torah.*' Shouldn't it be the other way around? Isn't our first obligation to *Torah* and then to people? The answer is no! First we must love another person because the only way to bring another Jew to *Torah* is to love him first."

A Wise Man would say:

"A real enemy will stab you in the back. A true friend will stab you in the front!"
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Shabbos Parshas Vayakhel / Pekudei - Parshas HaChodesh
כ"ה אדר תשס"ט - March 21, 2009

הגה"צ רבי גמליאל הכהן רבינובין שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק
טיב התבלין
ויצא כל עדת בני ישראל מלפני משה וגו' (לה-כ) - כשישנה התעוררות מיד לקיימה בפועל!

צריך האדם במקדשו ובמשכנו הפרטי בכל דבר שמתעורר לעשייתו, תיכף ומיד, כשעדיין חם ונלהב לענין, לקיימו בפועל, כדברי חז"ל הנודעים (אבות פ"ב מ"ד): "אל תאמר לכשאפנה אשנה שמא לא תפנה", כי כוחו של היצר גדול לחרות את הדבר, וכך הוא ממשיך עד שמצליח לבטל את האדם לגמרי מעשיית המצוה.
וידוע המעשה שהיה אצל אחד מגדולי תלמידי ישיבת וולוז'ין, שפעם ישב בחדר האוכל שבישיבה, ובאמצע אכילתו נשאל ע"י מאן דהוא פשט בתוס', וכשראה שאינו יודע לענות, קיבל עליו לסגור את עצמו לזמן מה בחדר לבד, ולא דיבר עם אנשים כלל כ"ז שלא ידע את התורה בעל פה. מיד כשהגיע לכלל החלטה, קם וניגש לבצעה, ומתוך כך שכח אפילו לברך ברכת המזון! ואמר על כך **הגה"ק רבי חיים מוולוז'ין זצוק"ל**, שודאי לא טוב נהג כשלא בירך ברכת המזון, ועליו לעשות תשובה על כך, אבל דבר אחד ברור: אם היה ממתין עד שיברך ברכת המזון - לא היה זוכה להוציא לפועל את מחשבתו הטובה והיה מאבד את כל עולמו הרוחני! זהו שאומרים בתפילת שחרית: "ברוך אומר ועושה", לומר שעשיית דבר סמוך ונראה לאמירתו הינה שמירה לזכות לקיים את הדבר בשלימות.

מאת הרב שלום פערל שליט"א
נ"ר בישיבת הגר"צ קושלובסקי

מאוצרותיו של המגיד
ויאמר משה אל בני ישראל ראו קרא ה' בשם בצלאל בן אורי בן חור וגו' (לה-ל)
השכינה-גילוי האמת למטה.
יש לפרש באופן אחר, בהקדם דברי המדרש [שמו"ר מ"ח ב']; "ראו קרא ה' בשם בצלאל בן אורי בן חור, מה ראה להזכיר כאן חור, אלא בשעה שביקשו ישראל לעבוד עבודת כוכבים, נתן נפשו על הקב"ה ולא הניחו, עמדו והרגוהו, אמר לו הקב"ה, חייך שאני פורע לך", היינו, בגלל שמסר חור את נפשו למען ה', זכה לנכד שיעשה את המשכן.
ויש להוסיף, שבזה נתקיים רצונו של חור, כי חור מסר נפשו בכדי למנוע מעם ישראל לבל יחטאו בעגל, ואכן זכה לנכד אשר יקים את המשכן, אשר כל מהותו לכפר ולסלק את עון העגל. נמצא שאם האדם רוצה לפעול למען כבוד שמים, ה' ימלא את רצונו, ויאפשר לו לעשות זאת. וזהו "ראו", היינו, ראו שמי שמתחשק ושואף לעשות למען ה', עתיד הקב"ה למלא משאלתו, שהרי קרא ה' בשם בצלאל וגו' **בן חור**, היינו שה' מילא את משאלת לבו של חור, ונתן לו נכד שישלם את 'עון העגל'.

צריך להבין כוונת המילה 'ראו', ומצינו בזה כמה פירושים. מפרש ה'ילקוט שמעוני' [רמז ת"ב]: **"ראו חכמה שנתתי בלבך"**, היינו מחמת ראייתכם את גדול חכמתו, תבינו שברכתיו בכדי שהוא יקים את המשכן בחכמתו הגדולה. ועי' בברכות נה. פירוש נוסף. והכלי יקר מפרש באופן אחר: "אמרו משה, **ראו** ותדקדקו **בשמו**, כי קרא ה' בשם בצלאל, היינו שנתן לו ה' שם המורה על שהוא נברא לכך, שיהיה עסוק במלאכת הקדש, כי 'בצלאל' הוא על שם 'צל אל' [ע' ברכות שם], ומרמז כי הוא יבנה את המשכן והארון, אשר בו יש מדור לשכינה הבאה בצל קורתו, [היינו שהוא יבנה ה'צל' ל'א-ל'], כמ"ש (תהלים צ"א א), 'בצל שדי יתלונן'."

ויש להוסיף, שענין עשיית המשכן, רמזו גם בשמות אבותיו, **בן אורי**, היינו שהוא עתיד להשרות **אור השכינה** בישראל, **בן חור**, היינו ש'חור' בגימטריא ירד', היינו שהוא יוריד השכינה למטה [ע' **שפתי כהן**], וכן, 'חור' פירושו 'לבן'-ט'הרה', היינו שהוא יטהר העולם מן השקר, ע"י הורדת

מעשה אבות ... סימן לבנים

אלה פקודי המשכן משכן העדת אשר פקד על פי משה וגו' (לה-כא)

The *Medrash* writes: “Why did Moshe need to make an accounting of all the material for the Mishkan; didn’t Hashem trust him? It was because he heard the scoffers (ליצני הדור) talking about him saying, ‘Look at how heavy the son of Amram has become.’ And his friend would respond, ‘The person who controls the entire construction project (of the Mishkan) should not get rich from it.’ Moshe immediately answered, ‘By your life (I swear), when the Mishkan is complete, I will give you a full accounting.’ Thus, it says, ‘אלה פקודי המשכן’ - ‘These are the accountings of the Mishkan.’”

When two of the richest Jewish families of the time became embroiled in a monetary dispute of epic proportions, it was decided to choose a *Beis Din*, agreed upon by both parties, to settle the matter. After a short search, the esteemed Rabbinical Court of Frankfurt-Am-Mein was chosen, under the leadership of the Chief Rabbi, **R’ Avrohom Abish Feld ZT”L**. The renown of the great Rabbi of Frankfurt was recognized throughout Western Europe - and even the Jews of Poland and Russia, held R’ Abish in great esteem. It was no wonder, then, that the *Beis Din* of Frankfurt was chosen.

What an honor for the *kehilla* of Frankfurt to host these two families. The entire city was abuzz with the news, and preparations were made for the “event” as it was being called. The Jewish world awaited the outcome.

The day of the trial arrived. As was customary, the two parties entered the courthouse, which was an extension of the rabbi’s house, and took their respective places, surrounded by their counsel and advocates. The members of the Rabbinic court also came early and sat in their usual places. All awaited R’ Abish to make his entry in order to begin.

R’ Abish, however, was not ready yet. As was his custom, before every *din Torah*, he would sit in meditation, *talis* over his head, and pray that Hashem enlighten him with the true *psak* (ruling). When he felt that he was sufficiently suffused with the Divine Spirit to allow him to render a verdict, he would enter the courtroom.

Meanwhile, everyone else was sitting in their places and becoming restless. Especially the rich men who were unaccustomed to be kept waiting by anybody. One rich man looked around the room and noted the sparseness of the furnishings. “How is it,” he asked boldly, “that the great and honorable *kehilla* of Frankfurt allows their rabbi to live in such shabby and impoverished lodgings? Can you not afford to support your rabbi in a more respectable manner?”

A few snickers from the second rich man and his entourage indicated their agreement. “Look here at this *menorah*,” he uttered with condemnation in his voice as he pointed to the object. “It is a simple wood *menorah*. No frills. It is not befitting for the poorest man in Frankfurt - let alone the revered Chief Rabbi Feld!”

A number of the *dayanim* turned red with embarrassment. Until one senior *dayan* spoke up: “Honored sirs,” he began with a sly glint in his eye, “do not be so quick to judge based on what you see. This *menorah* here is not as simple as it appears. In fact, it is constructed of solid gold - just that our modest Chief Rabbi insists on ‘wood-plating’ it!”

The entire room burst out into peals of laughter. The tension had been broken. Everyone enjoyed a light moment and it appeared that the litigants as well as the *dayanim* had loosened up in advance of a tense and fierce battle.

Just then, the door opened, and R’ Abish appeared in the doorway. Everyone rose to their feet reverently and waited for the *Rov* to take his place at the head. But he did not move. After a moment, he announced, “I cannot judge this case.”

To the gasps of the litigants, R’ Abish retorted, “*Chazal* teach us (סנהדרין קג) that four groups of people do not receive the *Shechina* (Divine Spirit). One of those groups is ליצנים - *jokers*. Normally, when I enter a courtroom, I see the *Shechina* and know I can proceed. Now, when I entered, I did not see the *Shechina* due to the mockery taking place.” He turned and walked out of the room.

משל' למה הדבר דומה

ויקהל משה את כל עדת בני ישראל וכו' (לה-א)

משל' A man once spotted an unusually beautiful and rare bird with feathers of every possible color, perched at the crest of a huge tree that was impossible to climb. When the King of the land heard about the bird, he decided that he must capture it. He ordered many, many people to come to the forest where the tree was located. One was to stand on the shoulders of the other until they were able to reach the perch of the beautiful bird, and then bring it to the King.

All went well for a while but the entire procedure was arduous and time consuming. Some of the people at the

bottom of the human ladder became bored and disillusioned and lost sight of the task at hand. Weary and disgruntled with the amount of time it was taking, they began to walk away. Well, of course, the entire human ladder toppled to the ground, injuring those on the highest sections. The King had wanted that his people should be banded together with a common purpose, but in the end nothing was gained.

במשל' Moshe called together the entire *Klal Yisroel* for the purpose of uniting the people with one purpose; to build a *Mishkan* to house the *Shechina*. At *Har Sinai*, the Jews

ויקרא משה אל בצלאלואל כל איש חכם לב אשר נתן ה' חכמה בלבו כל אשר נשאו לבו (ז-ב)

In *Parshas Vayakhel*, the *Torah* mentions the “נדיבות הלב” - “generosity of the heart” as well as the “חכמת הלב” - “intelligence of the heart” and the “נשיאות הלב” - “Nobility of the heart” no less than 15 times in various forms. Each term is used to describe the overwhelming generosity and spiritual longing of the Jewish People, who built a holy sanctuary not with tools, nails and supplies, but with their heart and soul. A Jew thinks with his mind but acts by the dictates of the *Torah* and the flow of his heart which is constantly in tune to serve the Almighty.

The **Chazon Ish, R’ Avrohom Yeshaya Karelitz ZT”L** was once learning *Torah* in his home with a member of his family. They were deeply involved in a halachic topic when suddenly the Chazon Ish looked up.

“Someone is knocking at the door,” he said. The man sitting with him shook his head in disagreement. “*Rebbi*, I didn’t hear a thing.” He wanted to get right back to their learning without interruption.

But the Chazon Ish was adamant. “I am certain that I heard a knock on the door. Please go and check.”

The other man got up and went to the door. To his surprise, he found a little old lady standing there. She had knocked so lightly, it was almost impossible to hear.

She came into the house and began pouring out her heart to the Chazon Ish. She was a Holocaust survivor and had no family left. She lived in a small apartment and had no means of support. She spoke for quite some time and made no effort to spare any of the painful details of her life.

The Chazon Ish spoke to her and gave her the encouragement she required. When she left the house, he turned to the other man and said, “I may not have heard the knock but I felt the beating of a broken heart and it called to me!”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

קידוש החודש

דרכה יתירה

ויאמר ה' אל משה ואל אהרן ... החודש הזה לכם ראש חדשים וכו' (פרשת החודש יב-א,ב)

Rashi on the first *posuk* in the *Torah* tells us in the name of R’ Yitzchok (who many presume to be his father), that the *Torah* really should have started with the words “החודש הזה לכם” - which discusses the first *mitzvah* in the *Torah*, the *mitzvah* of *Kiddush HaChodesh*. Instead, it begins with the history of the world, the Holy Land and the emergence of *Bnei Yisroel* to show the rest of the world that Hashem created *Eretz Yisroel* and designated it solely for His “Chosen Nation.”

R’ Shamshon Raphael Hirsch ZT”L explains the concept of *Kiddush HaChodesh*, and its significance as the first *mitzvah* given to the Jewish People in an enlightening manner. The term “מועד” denotes a meeting of two parties at a mutually fixed time and place (עמוס ג-ג). The *Yomim Tovim* - Jewish holidays are referred to as “*Moadim*.” Now, were these “*Moadim*” fixed solely by the preordained designation of Hashem based on the laws of nature - as is the case with *Shabbos* which is always the seventh day of the week - then our participation in determining a time for “meeting” with Hashem would be unnecessary. Thus, *Kiddush HaChodesh*, the sanctification by the Jewish people of the moon’s monthly renewal, is a sign to *Bnei Yisroel* that we, too, must renew our coexistence with Hashem, despite past periods of darkness.

The rejuvenation of the moon after a period of decline into virtual obscurity parallels the resurgence of *Bnei Yisroel* in their quest for a strong bond with Hashem. As we begin the month of *Nisan*, the month of *Geulah*, we must intensify our connection to Hashem. When we are connected to Him up above, we are ready to witness His great miracles down below

ויקרא משה את כל המלאכה הזנה עשו אתה כאשר צוה ה' כן עשו ויברך אתם משה וגו' (ט-א)

In *Parshas Pekudei*, the words “כאשר צוה ה'” are phrased together eighteen times. **Rabbeinu Yonah** explains that this expression appears eighteen times because it corresponds to the eighteen vertebrae of the spine. The lesson is apparent: Every commandment that Hashem decrees upon the world is represented in each and every individual person. This supports the principle that each individual is a microcosm of the entire universe (עולם קטן) as explained in the words of *Chazal*: כל המקיים נפש אחת מישראל כאילו קיים: “*Whosoever maintains a Jewish soul, is as if he maintained the entire world.*” (סנהדרין לא)

R’ Yissachar Dov Loriner ZT”L adds that the purpose of building the *Mishkan* was because Hashem desired to dwell on this earth (כביכול) and He required a “house” worthy enough for the King of Kings. He, therefore, commanded *Bnei Yisroel* to build a *Mishkan*. The *Mishkan* is the central point for the dwelling of the *Shechina*, and man is the fulfillment of creation. Thus, heeding each and every ציווי that Hashem commanded and erecting the *Mishkan* according to His exact specifications (corresponding to the eighteen vertebrae that support a person) enables a human being to stand upright.

In the first chapter of *Pirkei Avos*, *Shimon Hatzaddik* states that the world stands on three pillars: *Torah*, *Avodah*, and *Gemilus Chasadim*. Nowadays, when we have no *Bais Hamikdash*, and are unable to offer *korbonos* (sacrifices), our *tefillos* serve as a substitute for the pillar of *Avodah*. Thus, the Sages instituted eighteen *berachos* in the *Shemona Esrei* prayer that we recite three times each day, to correspond to the vertebrae of a person and to the eighteen times that the phrase “כאשר צוה ה'” appears during the construction of the *Mishkan*.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO