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שבת קודש פרשת ויקהל Shabbos Parshas Vayakhel

כ"ב אדר א' תשע"א - February 26, 2011

הגהע רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עה"ק

טיב התבלין

רעיונות ופירושים לעורך את האדם לעבודת
הש"י והתחזקות באמונה ובשתוקן מאת

והנשוא הביאו את אבני השהה ואת אבני המלואים לאפד ולחשן וגו' (לה-כ) – מצוה הבאה לידך אל תחמיצנה

היצר בעצה טובה כי אדרבה לתועלת הענין ידחה למועד אחר, ועיקר כוונתו הוא שיעבור השעה הזאת, וממילא כבר יתקדר דעתו ולא יקימנה. ואכן כלל ישראל נתנו את נדבתם באופן המהודר כמו שאמר הכתוב: 'והם הביאו אליו עוד נדבה בבוקר בבוקר', שתיכף ומיד בהשכמתם נודדו להביא את נדבתם לבנין המשכן. ולמדו דבר זה מוקדם אברהם שבעת אשר נצטוו על העקידה נאמר בו: וישכם אברהם בבוקר ויחבוש את חמורו. ובדרך רמז אפשר לפרש עוד בזה הפסוק, שע"י עבודה הזאת של וישכם בבוקר, היינו ע"י קיום המצוה בזריות, הרי זוכה האדם לחבוש כל חמירותו הגס, כי עיקר הגורם להאדם לקיים המצוות בכבידות ובעצלתיים אינו אלא מחמת חומר הגס והעכור אשר בקרבו, אך כאשר מתגבר האדם ומודרז בכל כוחו לעבוד את בוראו בשמחה ובזריות הרי באותה שעה הוא משבר את כל חמירותו, וזוכה להרגיש חן ונועם בעבודת ד' ובקיום מצוותיו. תפילתנו שנוכה להרגיש הנועם בקיום מצוות, שכל רמ"ח אברינו וש"ס גידנו יהיו מוכנים בכל עת לקיים כל מצוות ה' באהבה ובשמחה.

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

מאוצרותיו של המגיד

ויקרא משה ואל כל איש חכם לב כל אשר נשאו לבו וכי' (לו-ב) – השתוקקות לחכמת התורה שמביאה להשגתה

השייכות לענייני הקדוש, ובין לענייני עסק התורה, שאם אחד יסכים בדעתו להשתדל להיות בקי באיזה סדר גמרא וכדומה, וישתדל ללמוד אותו ולחזור עליו כמה פעמים, או שהסכים בדעתו להשתדל לברר איזה עניין בש"ס, בודאי שה' יעזרו להוציא מחשבתו לפועל". ועפ"י מסביר הח"ח את סיבת ההבדל בין דורות ראשונים שבהם היה ריבוי חכמה, לבין דורות האחרונים שירדה דרגת חכמת התורה, "תשובה לדבר, ה' נותן חכמה לבני אדם, כפי תשוקתם לקבלה, וכמו שנאמר 'אנכי ה' אלוהיך המעלך מארץ מצרים (כדי לקבל את התורה, ולכן) הרחב פיק' (והיינו לבקש להשיג כמה שיותר ממנה, ולהשתדל ביותר בזה), ואמלאהו' (ומכוח תשוקתך העצומה אליה, תזכה להשיגה ביותר), ולכן דורות הראשונים שהיו מסורים לתורתם בכל ליבם ונפשם, וכל חמדות העולם לא נחשב בעיניהם למאומה, ורק לתורת ה' היה ליבם נשואות, לקנותה, לברר הלכותיה בקיבוץ חכמים ודיבוק חברים, האיר ה' את עיניהם, ופתח את לבבם, וזכו לכתרה של תורה, לא כן אצל דורות האחרונים שאינם מכירים כראוי את גודל קדושת התורה, ואינם משתוקקים אליה כראוי".

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה
(Monsey, NY)
הדלקות נרות לשבת – 5:24
זמן קריאת שמע/מ"א – 8:47
זמן קריאת שמע/הגר"א – 9:23
סוף זמן תפילה / הגר"א – 10:18
שקיעת החמה ליום השבת – 5:43
מוצג"ק צאה"כ/ מעדים – 6:33
צאה"כ/ לשיטת רבינו תם – 6:55

במשל: Every Jew feels a tinge of kindness in his heart. For some, the tinge is greater than for others. However, no matter how much one attempts to bury this trait, there will come a time when his soul feels a release that causes it

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (36)

Concepts in Praying for the Sick. Helping Oneself. Along with praying for health and curing, a person must work to secure his own health, by doing healthy actions, as the *Torah* requires from him. This includes listening to and fulfilling the *mitzvos* that the *Torah* and *Chazal* tell us bring long life. The following is a list of 49 such activities with a short reference to the sources. (The list might include what could be explained as [only/also] long life in the World to Come.) One should not do these things just for his own long life. Rather, he should realize from the reward how important they are and do them to serve *Hashem*, believing that these fringe benefits can come his way.

- 1) שמות כ"ג - Honoring parents - **כיבוד הורים**
- 2) דברים יאכ"בא - Careful fulfillment of *Mezuzah* - **מוזה**
- 3) Sending away the mother before taking the eggs - **שילוח הקן** (דברים כה:)
- 4) Honesty in business (דברים כה:טו)
- 5) Accepting hardships with love of *Hashem* (ברכות ה.)
- 6) Going to shul and *Beis Medrash* morning and evening (שם)
- 7) Honoring a *Sefer Torah* - **כבוד ספר תורה** (שם ת.)
- 8) Learning the weekly *Torah* portion by saying the *Posukim* twice and the *Targum* once (שם)
- 9) Saying the word "אחד" in *Krias Shema* long enough to quickly contemplate *Hashem*'s oneness in heaven, earth and

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

"The *posuk* states: 'See, *Hashem* has called by name, Betzalel, the son of Uri, the son of Chur, from the tribe of *Yehuda*.' There are three names a man is given: that which his mother and father call him, that which other people call him, and that which he acquires for himself. The name that a person acquires through his actions and good deeds is the most significant and everlasting. This is what *Shlomo Hamelech* meant when he said in *Koheles*, 'A good name is better than good oil.' So it was with Betzalel; because he had earned his good name, he merited to perform the work of the *Mishkan*. Thus, *Hashem* chose Betzalel because of the good name that he acquired for himself."

R' Yisroel Salanter ZT"l ould say:

"Each of us should be grateful for the sunshine, but not all of us are. This is because the nature of a human being is such that he is only grateful for those things which only he enjoys and others do not. If something is enjoyed by everyone, then he will not enjoy it to its fullest."

A Wise Man would say:

"Why do we act irrationally and out of emotion? The heart has its reasons of which reason knows nothing."
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to soar out from within him. It may be a small act of *chessed*, reciting a prayer with intense devotion, or yes, giving *tzedakah*. It is at that moment, that a Jew truly feels the joy of performing a *mitzvah* and he'll never forget that feeling.

מאת מנ"ה ברוך הירשפלד שליט"א רב דקהל אהבת ישראל, קליבלנד הייטס

(1) (שם יג) the four directions

- 10) Going to the *mikva* as per the decree of *Ezra Hasofer* (שם כב) - **טבילת עזרא**
- 11) Not thinking *Torah* thoughts in bathrooms and other improper places. (מגילה כח)
- 12) Pronouncing the word "Amen" with its vowels and consonants properly. (ברכות מז.)
- 13) Davening with enough length to have proper intent of the words. (שם נד.) - **תפילה**
- 14) Giving food from one's own table to the poor. - **חסד**
- 15) Acting modestly in the bathroom. (4) - **צניעות** (שבת סג.)
- 16) Toiling in *Torah* study. - **תלמוד תורה**
- 17) Learning *Torah* out loud (saying the words breeds clarity and memory). (עירובין נד.) - **ללמוד**
- 18) Teaching *Torah* to others. (5) - **ללמד** (שם)
- 19) Reviewing one's *Torah* learning. - **חזרה**
- 20) Participating in the *hesped* (eulogy) of a *Talmid Chacham*. (שבת קה.)
- 21) Regretting and repenting one's sins. - **תשובה** (יומא פה.)
- 22) Being liberal with one's money. - **ותרן בממונו**
- 23) Not accepting presents. (מגילה כח.) (6) - **למנוח**
- 24) Forgiving those who pained him. (שם) - **מעביר על מזותיו**
- 25) Not staring into the face of a wicked person. (שם) - **To be continued B'ezras Hashem**

הוא היה אומר

(1) עיין אר"ח סאו (2) ראשית חכמה תשובה ו' (3) אר"ח קכ"ח (4) חופת אלי רבה שער ג', מבואר באר"ח ב' (5) מדרש רבה נצבים ח"ד (6) משלי טו:כז

מעשה אבות סימן לבנים

ויקהל משה את כל עדת בני ישראל ויאמר אליהם אלה הדברים אשר צוה ה' לעשות אתם וגו' (לה-א)

Russian Jewry, before the fall of the Iron Curtain and the collapse of the Soviet Union, was a society fraught with danger, uncertainty and often terror. Even more terrifying, though, was the limited support and encouragement coming to these deprived souls from the outside world. **R' Yaakov Kamenetzky ZT"l** was deeply moved by the physical and spiritual suffering of his erstwhile compatriots and he ceaselessly searched for ways to improve their lot. One incident that sharply revealed his feelings was the visit to America by Chief Rabbi Levin of Moscow.

Rabbi Levin was an accomplished *Talmid Chacham*, but his visit had been orchestrated by non-religious groups and his itinerary was in their hands. Throughout the tour, misguided demonstrators clamoring for the release of Russian Jews marred his appearances. They shouted epithets at him, quoting remarks which indicated to them that his sympathy lay with the wrong side. To further complicate matters, the *Rav* was tailed day and night by Russian agents and he could never open his mouth. His silence was taken as a sign of complicity and a dreadful pall settled over the whole affair.

An appearance was arranged for Rabbi Levin in Boro Park and R' Yaakov was asked to introduce him. R' Yaakov began by painting a picture of Jewish life in Old Russia, depicting the *kedusha* and *temimus* that existed there. He skillfully blended anecdotes and quotations from *Chazal* to warm the crowd to the *Rav's* impending message. He made them understand that the *Rav* would say things that had veiled meanings and he encouraged the *Rav* to speak his mind. The effect was overpowering. The *Rav* spoke and the people heard. The pain of the Russian Jew found its way into the hearts of a community that had been immunized to their suffering. It set the tone for things to come.

Soon afterwards the mass immigration began. R' Yaakov expanded his involvement with each passing day. It reached a pinnacle with the development of *Yeshiva Be'er Hagolah*, a school dedicated to the education of Russian children and R' Yaakov was deeply engaged in its initiation. However, the institution had hardly been organized when it was beset by a struggle for its very existence. Over four hundred children had been enrolled and school was about to open, when it became evident that all arrangements for classroom space had collapsed. R' Yaakov quickly convened an emergency meeting of all *yeshiva* principals in New York City. He spoke to them with prophetic force.

"Know then," he began, "that our hopes and dreams for the coming of *Moshiach* are being put to the test. We cry out to *Hashem*: 'End the *golus*! Bring back *Klal Yisroel* from the four corners of the earth!' *Hashem* asks us, 'Do you really desire it with all your heart? Let me see how you react to a miniature ingathering of just one small tribe of *Klal Yisroel*.' This has now miraculously come to pass. What have we done? Most of us just turn away from them and brutally ignore them. How can you claim that you want *Klal Yisroel* back when you spurn the first group that He sent you?"

R' Yaakov then demanded that each *yeshiva* house at least one classroom of *Be'er Hagolah talmidim*. He wasn't satisfied until he received a personal commitment from each principal. The message came across and within a few days *Be'er Hagolah* opened in fourteen locations. It was only R' Yaakov who pulled it through.

One poignant scene stands out. A twelve-year-old boy from Minsk was introduced at a fund-raising dinner. The boy said a *Torah* thought for the crowd in heavily accented English and there was a well-deserved round of applause. Then R' Yaakov spoke. In his inimitable manner, he pieced together a beautiful mosaic portraying the Minsk that he knew in his youth. He spoke of the families that supported *Torah*, of the *chessed* of the masses, of the *Talmidei Chachamim* and *Rabbanim* of a bygone era. Then he turned softly to the child at his side and said, "And now all that remains of Minsk is this one little boy." At that moment a little smattering of R' Yaakov's *Ahavas Yisroel* rubbed off onto each one present.

משל למח הדבר דומה

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

משל: A solicitation was made by a highly respected person who lived a life of dedication to the furtherance of Jewish life. It was made to a gentleman who, while known as a friendly fellow, he was also known as one who had a hard time writing a check. Yes, there are some people whom we know and love - but just cannot seem to put pen to paper.

The donor was asked for a generous donation. He was on the spot. He didn't know what to do. He knew in his heart and soul that it was the right thing to do. He knew he was looking at a Jew who endures self-sacrifice for Jewish

causes every day, and this was what he was collecting for.

The donor's hand was shaking. His face became flushed. He played with his checkbook for a minute. He opened and closed it. Fighting the tremor that was coursing through his entire body, he slowly - agonizingly - wrote out a check for the full amount. Then something wondrous happened.

As he handed over the check, a true and sincere smile manifested itself on his face. He had broken through! He had overcome his inner turmoil and the spark of Divinity within him emerged. It was such a beautiful sight to see.

לא תבערו אש בכל משבתים ביום השבת (לה-ג)

"לא תבערו אש בכל משבתים: "The last letters of the words: "You shall not light a fire on the Shabbos day in all your dwelling places," spells out the words **אמת** "Truth, Peace." Additionally, the word "אש" is the acronym for "**אמת שלום**". Lighting a fire is not merely the act of igniting a flame; it is a reflection of one's inner attributes. One can light a fire that destroys, or one can ignite the flaming passions of truth and peace in the world. It is important for a person to recognize how he interacts with others and how he kindles his relationships with his family, friends and associates. Is he careful to promote truth and peace, or is he one who constantly causes strife through his words and actions - he lights the fires of destruction?

During wartime, a law was enacted whereby people were forbidden to light a fire in their homes after dark, due to the potential for the enemy to see the light and fire on a hapless villager. The **Shinover Rav, R' Yechezkel Halberstam ZT"l** would stay up late each night learning *Torah* by the burning candlelight. A soldier once noticed the flame and reported it to the local authorities, who immediately investigated the charge and found it to be accurate. They issued a court appointment to the Shinover Rav, and although many efforts were made to have the *Rav* cleared from the charge, the local constable insisted that the rabbi himself would have to appear in front of the judge.

On the appointed day, R' Yechezkel stood before the judge who asked, "Honored Rabbi, what is it that you do?" "I serve the Lord," answered R' Yechezkel. "We all 'serve the Lord'," retorted the judge. "Why does this require you to light a fire?"

"Because I serve Him with truth and earnestness," said the *Rav*. The judge freed him based on his truthfulness.

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

All 122 *posukim* in *Parshas Vayakhel* seem to be a complete repetition of *Parshas Teruma*, where *Hashem* gave *Bnei Yisroel* the command and instructions to build a *Mishkan*. The *Torah* does not include an extra sentence word or unnecessary letter, and yet here we have an entire *parsha* that seems to be "redundant." However, the difference between the two similar *parshiyos* is that previously, the word "ועשית" is used as a command to build the *Mishkan* and all the vessels. Here, though, the word "ויעש" is used to describe the fact that Moshe did - finished - all that *Hashem* told him. Mission accomplished!

The *chiddush* here, explains **R' Avraham Pam ZT"l**, is that all of the planning became a reality. The "ועשית" became a "ויעש". Many people begin projects, make resolutions and set lofty goals for themselves. They'll finish *shas*, not speak *Lashon Hara* or make *berachos* out loud. How often do these big plans fall away before they ever get off the ground? The *Baalei Mussar* would take out their "tztelach" (notes) from time to time and ask: Am I living up to my resolutions?

The **Mesilas Yesharim** teaches that LAZINESS is a major factor in pushing off our duties and not seeing them through to completion. Also, "פחד שוא" - "Unwarranted fears" are very detrimental. People are reluctant to try, to act, or to accomplish because they are afraid they might fail. They justify themselves by blaming external factors for their lack of *zerizus*.

Let us learn from the holy **Chofetz Chaim ZT"l**, a young man in his 30's who saw a need in *Klal Yisroel*. He spent 26 years composing the *Mishna Berurah* - a project that he turned from "ועשית" to "ויעש". Now, that is true *zerizus*!

כל איש ואשה אשר נדב לבם אתם להביא לה' להמלאכה ... הביאו בני ישראל נדבה לה' (לה-כט)

The *posuk* describes how, "Every man and woman who had the generosity of heart to contribute to all the work that Hashem had commanded to be done through Moshe; Bnei Yisroel brought their offerings to Hashem." What is the relevance of the seemingly superfluous phrase: "*Bnei Yisroel brought their offerings to Hashem*"? Is it not obvious and clearly mentioned already?

Rabbeinu Chaim Yosef Dovid Azulai ZT"l (Chid'a) writes that sometimes one is inspired to make a donation to a cause, but once the moment of inspiration passes he has second thoughts. He asks himself, "Why did I do this? I can't afford it." The will behind his gift becomes flawed. Likewise, when *Bnei Yisroel* made their pledges to the *Mishkan*, one would have thought that of the large number of people who donated, surely some of them would have had second thoughts. The *Torah* therefore comes to tell us that in fact the inspiration behind their pledges stayed with them for the entire duration until the delivery. "*Bnei Yisroel brought their offerings to Hashem*" - and not one of them had any second thoughts from beginning to end.

The **Sar Shalom of Belz, R' Sholom Rokeach ZT"l** goes even further and says that the people continued to bring offerings until Moshe was required to announce, "איש" - "Men, Women, do not do any more work." Would it not have been more appropriate to announce, "Do not bring any more donations?" And yet, Moshe told them to stop working, because as long as the actual work was ongoing, the zeal, drive and overwhelming inclination of the people to give more and more could not be contained. The "*generosity of heart*" was so outstanding that nothing could stop the people! Until Moshe told them that the work was complete; there was no more reason to bring!

דרגת יתירה FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO
ועש ידועות עוים לאזהל על המשכן (לו-יד)