

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

תורה תבלין

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כ"ז אדר תשס"ז - March 17, 2007

הדלקת נרות שבת - 6:46	(Monsey, NY)	מנחה גדולה / שבת - 1:35
זמן קריאת שמע/מ"א - 9:29	~~~~~	שקיעה של יום השבת - 7:05
זמן קריאת שמע/הג"א - 10:05	~~~~~	צאת הכוכבים / מעריב - 7:55
סוף זמן התפילה / להג"א - 11:05	~~~~	צאה"כ / לשיטת רבינו תם - 8:17

מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

והם הביאו אליו עוד נדבה בבקר בבקר וגו' (לו-ג)

כוונת הפסוק הוא, "והם הביאו אליו עוד נדבה בבקר בבקר" - מתוך ה"מן" שירד להם בהשכמה, כל בוקר ובוקר. והנה כתוב "ויקחו לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי" (שמות כה, ב). וצריך ביאור, דמתחילה נקראת התרומה על שם ישראל - "תרומה מאת כל איש", ואח"כ נקראת על שמו יתברך - "תקחו את תרומתי". ומבאר הש"ה הק' דהמתנדב להביא זהב טהור מחמת טוב לבו, ורצונו היה להתנדב יותר ממה שהיה לו, היודע מחשבות צירף מחשבתו הטובה למעשה, ונעשה נס שנתיתו נהפכה ונעשתה כפל כפליים כפי רצונו הטוב של הנותן, נמצא שהמותר נתן הקב"ה. וזהו "מאת כל איש אשר ידבנו לבו" - שנתן תרומה מתוך נדיבות הלב וחשק להוסיף על תרומתו, "תקחו את תרומתי" - הקב"ה יוסיף בדרך נס לתרומתו. ולדברי המדרש, י"ל שהכוונה לאבנים טובות ומרגליות שהקב"ה הביא לישראל ביחד עם ה"מן".

נמצא ש"אין דבר העומד בפני הרצון" וכשבחשקו של האדם לעשות למען השי"ת, אף שאין ביכולתו להוציא לפועל, השי"ת יהיה בעזרו. וכמו שכתוב "לאל גמר עלי" (תהילים נ"ז ג'), ומבאר הכלי יקר (דברים י"א כ"ז), שאדם הרוצה לעשות למען ה', יסיר ה' ממנו את כל המונעים, ויעזור לו להוציא מחשבתו מכח אל הפועל. שהאדם, הוא המתחיל, ומחמת חשקו, ה' יגמור עליו.

צריך ביאור, מהו כפילות הלשון "בבקר בבקר" בענין נדבת המשכן? ועוד, וכי רק בבקר הביאו? (וכבר עמדו בזה במדרש) ויש לבאר, שמתוך השתוקקותם להשראת השכינה נזדדו בזריזות יתירה, ומיד עם הבוקר הביאו את נדבתם, וביומיים בלבד נתנו את כל צרכי המשכן. ומפורש הוא במדרש (במדב"ר יב, טז): שמחו כל ישראל במלאכת המשכן והביאו בשמחה כל נדבה וזריזות. ראה מה כתיב, "ויבאו האנשים על הנשים" (שמות ל"ה), שהיו דוחקות זה על זה ובאים אנשים ונשים בערבוביא, ולשני בקרים הביאו כל הנדבה, שנאמר, "והם הביאו אליו עוד נדבה בבוקר בבוקר" ע"כ. (וכע"ז כתב הרמב"ן)

והן הן הדברים שכתב האור החיים הקדוש עה"פ "ויצאו כל עדת בני ישראל מלפני משה" (שמות ל"ה, כ') - שיצאו כולם כאחד בזריזות, ולא היה אחד שנתעכב יותר מחברו, "מלפני משה" - שאף שידענו שנקהלו לפניו, הכתוב מלמדנו, ששינו מהסדר ולא המתינו ליציאת משה מן המקום, אלא שמיד עזבו לקיים הציווי, משום ש"אהבת הדבר קלקלה השורה".

עוד יש לבאר, ע"פ דברי המדרש (שמות רבה, לג, ח): אף במן שהיה יורד לישראל היו יורדות בו אבנים טובות ומרגליות, והיו גוזזין אותן. שנאמר, "והם הביאו אליו עוד נדבה בבקר בבקר". נמצא, שהביאו נדבות ממה שירד להם עם ה"מן" כל בוקר, וא"כ

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

A SERIES IN HALACHAH
שלושים יום קודם התג שואלין בזהל פסח

הלכה למעשה

The Seder Night - Mitzvos that are helped by the Seder
As the *Yom Tov* of *Pesach* approaches, we begin to focus on one major aspect of the coming *Yom Tov*; the *Seder* night. Every year, the *Seder* serves as a vivid reminder of the miracles that took place when *Bnei Yisroel* went out of *Mitzrayim*. All throughout the year, we have many *mitzvos* that mention and remember these miracles. Every day and night we are obligated to mention them when we recite the final words of *Krias Shema*. According to many *Poskim*, even ladies are required in this obligation. However, this is a very quick, daily mention and for it to be able to properly penetrate into one's consciousness, one needs to have a fresh detailed memory of what had occurred then. Thus, by going through the topic with the detailed description of the *Hagadah*, one is able to flash back quickly during the year as he finishes *Krias Shema*. Also, the two precious *mitzvos* of *Tefillin* act as a reminder of מצרים. Therefore, this night helps to perform *Tefillin* properly the whole year.

Being rested

Both men and ladies should ideally sit down to the *Seder* well rested. Many people spend countless hours on *Pesach* cleaning, scrubbing utensils and scraping mixers, etc., when they could just as easily do a basic year-round cleaning and then put these "*chometz*" items away in a taped-up cabinet to be sold with the *chometz*. This is true even for those who maintain the stricter custom not to sell but rather to destroy "*real*" *chometz* (ממך). If one finds any part of *Pesach*

הוא היה אומר...

R' Elya Lopian ZT"L (Lev Eliyohu) would say

"When someone seriously studies *Torah* in a *Yeshivah*, it should be noticeable from the way he behaves that he has been studying *Torah*. This is learned from the *posuk*: 'ויצאו כל עדת בני ישראל מלפני משה' - *The entire congregation of Bnei Yisroel went out from the presence of Moshe* - it was clear and obvious from the elevated manner in which the people behaved, that they had just come from Moshe. It should be noticeable from one's deeds and traits when he has just been in a spiritual environment."

R' Yitzchok Meir Alter ZT"L (Chiddushei Harim) would say:

"The donations to the *Mishkan* served as an atonement for the sin of the Golden Calf. *Chazal* teach us: 'The place where *Baalei Teshuva* stand, even true righteous people cannot stand.' Now, during the actual sin, only the men participated and not the women. But since the men repented, they ascended even higher than the women. Thus, the *posuk* says: 'ויבאו האנשים על הנשים' - The men rose over the level of the women."

A Wise Man would say:

"Before borrowing money from a friend, decide which you need more; the money or the friend!"

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cleaning overwhelming, he or she should consult a *Rov*.

Keeping children happy and receptive

In order to correctly give over the *Pesach* message of *freedom* to the next generation, the children must be in a positive and receptive mood. Sometimes though, a sharp word or an angry reprimand from a parent can upset children and "close them up" for the night. For example, they might spill dark grape juice on a "just cleaned for *Pesach*" carpet or one sibling will grab the *afikomen* before another. These issues and problems should be anticipated and worked out earlier, e.g. each child will receive a gift for not grabbing the *afikomen* and then put it in some unreachable place.

Clear mind

Having a clear mind is a must for this inspiring night. If drinking four full cups of wine will take its toll on one's lucidness and mental ability, he should dilute the cups with grape juice. If one gets stomach-aches or other pain from ingesting large amounts of *matzah* he should find out from his *Rov* the exact amount he is required to eat and not add any unnecessary or counter-productive amounts.

In many homes, after the 2 *Sedorim*, the *Yom Tov* kind of peters out. Ideally, one should discuss the topics of the *Hagadah* a whole *Pesach*, especially by all the meals. (דברים ט"ג)

WEEKLY CHIZUK # 22

Spend a short time each day writing down *Torah* thoughts to say at all the *Yom Tov* and *Chol Hamoed* meals.

hanhalah members felt that the boy should be immediately expelled. However, when the *Chofetz Chaim* heard the story, he asked that the boy be brought to his home.

At this point, the rabbi interrupted the narrative and said, “I don’t know what the *Chofetz Chaim* said to the boy. I only know that they were together for a few short minutes. I would give anything to know what he said to this student, for I am told that the boy never desecrated the *Shabbos* again. How wonderful it would be if we could relay that message - whatever it was - to others, in order to encourage them in their observance of *Shabbos*.” The rabbi then continued with his lecture.

After his talk, the hall emptied of everyone except for one elderly man, who remained in his seat, alone with his thoughts. From the distance, it seemed he was trembling, as if he was either crying or suffering from chills. The rabbi walked over to the elderly man and asked him, “Is anything wrong?”

The man responded, “Where did you hear that story of the boy and the cigarette on *Shabbos*?” He did not look up and was still shaking. “I really don’t know,” answered the rabbi. “I heard it a while ago and I don’t even remember who told it to me.” The man looked up at the rabbi and said softly, “I was that boy.” He then asked the rabbi to come outside, and as the two walked together, he told the rabbi the rest of the story.

“This incident occurred in the 1920’s when the *Chofetz Chaim* was in his eighties. I was terrified to have to go into his house and face him. But when I did go into his home, I looked around with disbelief at the poverty in which he lived. It was unimaginable to me that a man of his stature would be satisfied to live in such surroundings.

“Suddenly he was in the room where I was waiting. He was remarkably short. At that time I was a teenager and he only came up to my shoulders. He took my hand and clasped it tenderly in both of his. With my hand in both of his, he brought my hand up to his face, and when I looked into his soft and saintly face, his eyes were closed for a moment.

“Then, he suddenly opened his eyes and they were filled with tears. He said to me in a hushed voice full of pain and astonishment, ‘*Shabbos*!’ He started to cry. He was still holding both my hands in his, and while he was crying he repeated with astonishment, ‘*Shabbos*, the *heileger Shabbos*!’ Over and over, he repeated this refrain and my heart started pounding. I became more frightened than I had been before. Tears streamed down his face and one of them rolled onto my hand. I thought it would bore a hole right through my skin. When I think of that tear today, I can still feel its heat. I can’t describe how awful it felt to know that I had made the great *tzaddik* weep. But in his rebuke - which consisted only of those few words - I felt that he was not angry, but rather sad and fearful. He seemed frightened at the consequences of my actions.”

The elderly man then caressed the hand that bore the invisible scar of a precious tear. It had become his permanent reminder to observe the holy *Shabbos* for the rest of his life.

משל למח הדבר דומה

ויביאו את המשכן אל משה את האהל ואת כל כליו קרסיו קרסיו בריחיו ועמודיו ואדניו וגו' (לט-לג)

משל: In ancient times, a King had a boulder placed on a roadway. Then he hid himself and watched to see if anyone would remove the huge rock. Some of the king's wealthiest merchants came by and simply walked around it. Many loudly blamed the King for not keeping the roads clear, but none did anything about getting the stone out of the way.

Then a peasant came along. Upon approaching the boulder, the peasant tried to move the stone to the side of the road. After much pushing and straining, he finally succeeded. Satisfied, he was about to continue on his way when he noticed a purse lying in the road where the boulder had been. The purse

contained many gold coins and a note from the King indicating that the gold was for the person who removed the boulder from the roadway. The peasant learned what many of us never understand; every obstacle presents an opportunity for one to gain.

במשל: When the *Mishkan* was fully complete, no one was able to erect it due to its enormous weight. Moshe even asked how a human being can put it up. *Hashem* answered, “*Involve yourself with your own hands and it will rise upright on its own.*” Explains **R’ Moshe Sternbuch Shlit’a**, of course a person couldn’t do it on his own. But what Moshe needed to do was show his effort and *Hashem* would take care of the rest.

ראו קדא' בשם בצלאל בן אוהי בן חור... ולחזות נען בלבו וכו' (לה-לח)

TORAH GEMS

כל הזהב העשוי למלאכה בכל מלאכה הקדש וזהו זהב העשפה וכו' (לה-ס)

After all the donations were brought by *Bnei Yisroel* for the construction of the *Mishkan*, it was now time to announce and introduce the person who would be leading the building campaign. *Moshe Rabbeinu* gathered the people and proclaimed: “*See, Hashem has called him by name, Betzalel the son of Uri the son of Chur, of the tribe of Yehudah. He filled him with G-dly spirit, with wisdom, with understanding and with knowledge He gave him the ability to teach.*” The *Torah* is teaching us that the “ability to teach” is not inherent in every person. In actuality, it is a gift from Heaven, handed down to those select individuals who have made it their life’s mission to entrust their knowledge to the next generation. Betzalel was blessed with many gifts and talents; he was creative and crafty and understood the art of building. Yet, his greatest attribute was his “ability to teach” to understand just how to give over his knowledge in a clear and concise manner, so that his students will have no problem understanding.

Today as well, exclaims **R’ Zeidel Smiatycki ZT”L**, we find that teaching is an art form and not just any person who is considered a scholar is capable of being a *Rebbe* worthy of teaching *Torah*. In fact, it would be well within the best interest of our Jewish educational system, if the leading *Rabbonim* and *Mechanchim* would enact a program similar to the ordination of *semicha*, whereby only *Talmidei Chachamim* who are imbued with the “ability to teach” (להורת נתן בלבו) are entitled to become *Rebbeim* and educators, as opposed to the many “pretenders” who don’t have what it takes. They, and only they, should become our children’s educators.

מעשה אבות ... סימן לבנים

ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתוך לה' וכו' (לה-ב)

In the mid-1970’s, a visiting rabbi once gave a lecture in Miami, Florida, on the life and accomplishments of the famed **Chofetz Chaim, R’ Yisroel Meir Hakohen Kagan ZT”L**. He described the life of the great sage who lived a humble life as a shopkeeper in the tiny Polish village of Radin, yet was recognized throughout the Jewish world as a great *tzaddik* and leader.

At this point, the rabbi paused. There was another story that he wanted to tell, but he only knew part of it. As he stood at the lectern and looked about, he decided that he would tell it anyway. He rationalized that even an unfinished story about the *Chofetz Chaim* would have a meaningful message.

He began to relate an incident about a teenage boy in the *Chofetz Chaim's yeshiva* who was found smoking a cigarette on *Shabbos* - the sacred day of rest. The faculty and student body were shocked, and some of the

In the *Medrash* we find: “*The world would not have been worthy enough to enjoy the (beauty of) gold. If so, why was it created? Only for the Bais Hamikdosh - Holy Temple. As the posuk states: 'וזהב הארץ ההיא' - 'The gold of that land was good.' - and 'טוב' is an appellation of the Bais Hamikdosh, like it says: 'ההר הטוב הזה' - 'This good mountain.'*”

Indeed, a number of precious metals and natural materials were put on this world only for the purpose, benefit and glorification of the *Mishkan* and the *Bais Hamikdosh*. The *Shittim* wood that was used to construct the beams of the *Mishkan* were specifically created simply for this purpose, as the *posuk* states: “*The Shittim wood standing*” - “עצי שטים עומדים” - and *Chazal* learn out from here that “עומדים” - “standing” implies that it was created way back, but was “standing” - waiting for its purpose to be fulfilled, with the building of the *Mishkan*.

This, explains the great *Sephardic Gaon, R’ Vidal Hatzorphati ZT”L*, is the meaning of the *posuk*: “כל” - “All the gold that was used for the work” - Every ounce of gold that was created and is utilized in every aspect of society, for its beauty, splendor and affluence, is only “בכל מלאכת הקודש” - “*For all the labor of the Sanctuary*” - For one reason, and one reason alone: To add magnificence and beauty to the holiest and most sacred sanctuary which houses the *Shechinah* - Presence of *Hashem*.

We must take a lesson from here. If inanimate objects are put on this world solely for the purpose of serving *Hashem* in the *Mishkan*, how much more so must we realize that our true purpose on this world is only for the glory and sanctification of His Holy Name.