

לעילוי נשמת הר' אברהם יוסף שמואל אלתר בן הר' טוביה ז"ל

תורה תבלין

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Shabbos Parshas Vayakhel

כ"ד אדר ראשון תשס"ה - March 5, 2005

הדלקת נרות שבת - 5:33	(Monsey, NY)	מנחה גדולה / שבת - 12:38
שקיעה של ערב שבת - 5:51	~~~~~	שקיעה של יום השבת - 5:52
זמן קריאת שמע/מ"א - 8:40	~~~~~	צאת הכוכבים / מעריב - 6:42
זמן קריאת שמע/הגר"א - 9:16	~~~~~	צה"כ / לשיטת רבינו תם - 7:04

מדעת עליון

הוא המשכן לה'. והנה בשבת יש מצות עונג שבת, ומצוה זו צריכה להיות במחשבה קדושה לכבוד השי"ת, וכמ"ש "וביום השביעי יהיה לכם קדש" - "לכם" - לכל צרכיכם. והיינו שבשבת יהיה ה"לכם" העונג שבת שלכם, "קדש". ולפיכך, זוהי הקדמה ולימוד ראוי לבני המשכן, כדי ללמדנו שהאיך ישכון הקב"ה בתוך כל אחד ואחד? רק ע"י שהאדם יקדש עצמו ועתה יהיה הוא בעצמו "קדש לה' " ממש.

ויצו משה ויעבירו קול במחנה לאמר איש ואשה אל יעשו עוד מלאכה לתרומת הקודש וכו' (לו-ו)
איתא בגמ' (שבת צו:) מניין לאיסור הוצאה בשבת מן התורה? א"ר יוחנן אמר קרא "ויצו משה ויעבירו קול במחנה" עיי"ש. ולפי"ז יצא שלא נאמרה איסור הוצאה בשבת אצל הר סיני, אלא נא' בזמן בנין המשכן. ודבר זה צריך ביאור, דאמאי היה שונה איסור הוצאה משאר איסורי התורה שנתלה הציווי בעשיית המשכן?
אלא מבאר הגמ"ר **יעקב קמנצקי זצ"ל, בס' אמת ליעקב**, שבאמת הא דנצטוו בני ישראל במרה על

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

פרש"י הקדים להם אזהרת שבת לציווי מלאכת המשכן לומר שאינו דוחה את השבת עכ"ל. ר"ל, דקשה, ל"ל להזהיר עוד על השבת, הא כבר הזהירם לעיל? אלא להגיד שהמשכן אינו דוחה את השבת.

ובדרך רמז, נראה **להמגיד מירושלים, הגמ"ר שלום מרדכי הכהן שבדרון זצ"ל, בס' לב שלום**, עפ"י הא דאיתא במדרש תנחומא וז"ל אמר הקב"ה, ראו כמה חבבתי אתכם, מן הארץ עד לרקיע מהלך ת"ק שנה, ומן הרקיע הראשון לשני, מהלך ת"ק שנה וכו' והכסא למעלה מכולם. וראו כמה חבבתי אתכם שהנחת את הכל ואמרתי לכם "ועשית יריעות עיזים" - עשו לי יריעות עיזים ואבא לשכון אצלכם עכ"ל.

ולא זו בלבד, אלא כבר אמרו חז"ל על הקרא "ועשו לי מקדש ושכנתי בתוכם" (כה-ח) - "בתוכם" לא נאמר, אלא "בתוכם", בתוך לב כל אחד ואחד ע"כ. כלומר, שצמצם הקב"ה כביכול שכנתו עד כדי לשכון בתוך לב של בשר ודם. דכיון דרחמנא לבא בעי, לכן אם האדם מכין עצמו במחשבה קדושה וטהורה להשי"ת, אזי לבו

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HILCHOS SHABBOS
BENTCHING ON SHABBOS

On Shabbos, when one finishes his meal, he is obligated to say the *tefillah* of "רצה והחלצנו" during the third *beracha* of *bentching*. If one forgot to say it, he must repeat *bentching* by the first two *Shabbos* meals, but not by the third meal (שלש סעודות). Since one is required to eat a bread meal on Friday night and *Shabbos* day, inserting "רצה" which mentions *Shabbos*, is also required. The third meal, however, according to some opinions need not consist of bread; even cake, fish, meat or fruit are enough to fulfill the *mitzvah*. Thus, even if one does wash, his *bentching* does not become invalidated if he forgot to say "רצה" (1).

If a quorum of men (3 or 10) *bentched* collectively and they forgot to say "רצה", they have nevertheless fulfilled the obligation of מזומן and each one should *bentch* again separately (2).

If one is in doubt whether he said "רצה" or not, he must repeat *bentching* by the first two meals. If his wife or young child assure him that in fact he had recited it, he may rely on them and need not repeat *bentching* (3). A lady who is unsure if she said "רצה" does not need to *bentch* over again (4), although if she knows for sure that she forgot it,

(1) או"ח קפח: ט (2) שם: (3) שמירת שבת כהלכתה ז: יז (4) שו"ת יגל יעקב או"ח ב:ב (5) או"ח קפח: יז (6) ברכי יוסף קפח: ז, שו"ע הרב ט' (7) משנה ברורה קפח: כג (8) שם רח: נח

הוא היה אומר.....

R' Zeidel Smiatycki ZT"L of London would say:

"Being a *Rebbe* and giving a *shiur* is not for everyone who is a learned *Talmid Chacham*. The *posuk* states וילהויר נתן בלבי - and from here we see that this is a G-d-given craft, a gift handed down from *Hashem Yisborach*, to be able to give over *Torah* to students and train them properly."

R' Shmuel Rozovsky ZT"L (Ponovezher Rosh Yeshiva) would say:

- 'נדיבות הלב' - "When the Jews brought the materials for the *Mishkan*, they brought with them their 'Gift of their hearts.' For the main donation that was used to build the *Mishkan*, was not so much the material items, but rather their overflowing good will and intentions - they gave their hearts!"

The Gerrer Rebbe, R' Simcha Bunim Alter ZT"L (Lev Simcha) would say:

"Through the assembly of the Jews - יוקהל משה - into a *Klal Yisroel*, the 'ביום השביעי', which was the unpaired, odd day of the week, now had a companion, a 'בן זוג' - *Knesses Yisroel*!"

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“Bunim,” R' Aharon pleaded, “This would embarrass them terribly.” Bunim was firm. “Not only was the *Rosh Yeshiva* humiliated, so was the honor of *Torah* itself. He must understand this most significant point,” he replied. R' Aharon remained silent, and Bunim returned the check with a fiery letter.

TORAH GEMS

והנשיאם הביאו את אבני השהם וכו' (לה-כז)

The *Nesiim* lost the letter "י" from their title as a form of punishment for their עצלות - *laziness*, responding after everyone else to the call for donations. Since almost everything had already been given, they could only bring that which hadn't yet been donated - the stones of the שהם and the מילואים. These were rare and precious stones, extremely valuable indeed. The *Nesiim* gave them over graciously and in fact, completed the list of necessary materials that were needed in the *Mishkan*. Why, then, were they punished? What greater form of philanthropy can there possibly be than to provide not just one or two items, but everything else that was missing, including valuable stones. Undertaking to fill in any item that was missing, why did they deserve to be punished?

Hashem not only judges people by their actions, but also by their intentions. Explains **R' Chaim Shmuelevitz ZT"l**, the *Nesiim*, by their actions, seemed to perform a great *mitzvah*. Yet, Rashi tells us that deep down, the underlying source of their commitment to be last and thereby "top off" the donations, stemmed from their laziness. This terrible *middah* manifests itself in different forms, including causing one to validate his actions with faulty logic. In this case, the Princes, leaders and respected elders of their respective tribes, should have rushed to be the first to respond, thereby setting an example for everyone else. Instead, they reasoned, "Let everyone else give, and whatever is left we will take care of." *Hashem*, who is **"מבין את כל מעשיהם"** - "*Understands all of their actions,*" recognized their true intentions, and penalized them for their lack of alacrity.

ויעש את הכיור ... במראות הצובאת אשר צבאו (לח-ח)

Moshe Rabbeinu was a bit concerned about accepting mirrors from the women as a donation towards the *Mishkan*. *Hashem* not only allayed his fears but even encouraged him, saying, "Take them (mirrors), for these objects are more beloved to me than all the rest!" The mirrors, in which ladies beautify themselves in order to find favor in their husbands' eyes, are so much more than a mere vanity object: Mirrors are what bring about peace and harmony between husband and wife!

The holy **Ariz"al** writes another purpose for the mirrors in the *Mishkan*: *"Before one would bring a korbon, the kohen would look deeply into his face and be able to recognize the errant thoughts that led him to sin, and cleanse him. Since it is forbidden to look at the face of a woman, mirrors were employed for the kohen to look into and thereby cleanse the woman of her thoughts."* An amazing concept, indeed! But what difference does it make if the *kohen* looks into the woman's face or sees it reflected through a mirror? Either way, it is forbidden for him, or any man, to look at her?

The Munkatcher Rebbe, R' Chaim Elazar Shapiro ZT"l (Minchas Elazar) elucidates: Many people would come to the *Mishkan* and watch as the *kohanim* and their young apprentices would perform the daily services. If a simple and uneducated man were to come and see how the *kohen* is staring into the face of a woman, not understanding the true reason for this, he may come to consider it as appropriate and become lax in this area of *tznius*. In order to avoid this concern, mirrors were used symbolically, so that no one would get the wrong idea and lead himself to sin.

מקום החפץ מרשות לרשות, זה לא נכלל לכאורה במעשה בראשית. אמנם לאחר שנצטוו ישראל על מלאכת המשכן, שנודע לנו שגם עצם המקום נתחדש ע"י הבריה, שהרי מצינו שהקב"ה השרה שכנינו בין ה' כרובים, כמש"כ "ונועדתי לך שם ודברתי אתך מעל הכפרת מבין שני הכרובים". וכיון שכן, גם דבר זה של שינוי המקום נקרא פעולה ממש, ומש"ה הוצרך לציווי חדש, מה שלא היה מקודם אצל הר סיני

המצות ודינים של שבת, היינו משום שנתגלה ע"י העץ שהמתיק המים אז, שכל הטבע כולו הוא מחודש ע"י הקב"ה, וימי שאמר לשמן וידליק יאמר לחומץ וידליק", כי הקב"ה מנהיג את כל העולם כולו בין ע"י טבע ובין ע"י נס.

ממילא, אסרה התורה במרה כל מלאכה המחדשת יצירה בבריאה, כגון הדלקת אש וכדומה. משא"כ הוצאה שאינה פועלת שום תיקון בחפץ אלא שמשנה

מעשה אבות... סימן לבנים

ויבאו כל איש אשר נשאו לבו וכל אשר נדבה רוחו אתו הביאו את תרומת ה' וגו' (לה-כא)

The great founder and *Rosh Yeshiva* of the esteemed Lakewood Yeshiva, **R' Aharon Kotler ZT"L**, did not take offense if a supporter treated him callously. However, the fiery Amos Bunim, an influential and wonderfully effective layman, who occasionally accompanied R' Aharon to raise funds for the *yeshiva*, often flared up when the honor of the *Rosh Yeshiva* was being compromised. In most cases, R' Aharon invariably restrained him. One incident, however, was too serious to ignore.

On his first trip to Florida, R' Aharon decided to stay away from hotels because people there often dressed immodestly. Prospective contributors would visit him in the home of his host, but one successful businessman said he would make a sizeable donation if R' Aharon visited him at his hotel. Bunim and R' Aharon demurred, but the man was insistent. Finally, an agreement was reached: the *Rosh Yeshiva* would arrive at lunchtime, when virtually everyone would be properly attired, and go directly to the man's room.

The plan failed. While R' Aharon and Bunim waited for the lobby elevator to arrive, a car drove up and out stepped a woman in wholly inappropriate attire. As Bunim hurriedly guided him into the elevator, R' Aharon began to cry. "*Ribbono shel Olam*," he said through his tears, "*farvos kumt mir der bizoyon*" - "*Why is this shame coming to me?*" Bunim resented the man's insensitivity in subjecting R' Aharon to such a situation, but he held his anger in check. After all, the man had not intentionally embarrassed R' Aharon. In fact, he greeted R' Aharon cordially, almost reverently. "I'd like to give \$5,000 to your *Yeshiva*," he said. "Let me write the check for you right now."

Before the man could take up his pen, his son walked in unexpectedly. “I want to show you how to give *tzedakah*,” the man said to his son. “Here, you write the check.” The son sat down, took the pen and, as his father nodded, wrote as Bunim spelled *Beth Medrash Govoha*. Then, he asked for the amount.

“Five thousand dollars,” the father beamed. The son turned to him. “Five thousand?” he shouted incredulously. “Pa, are you’re crazy?” Bunim felt the anger rise within him. The *Rosh Yeshiva* had suffered the indignity of seeing an immodestly dressed woman, and now this. Bunim started to protest, but glanced at R' Aharon and kept silent.

“I’ll give him a small check,” the son continued, “but I’m not going to write that amount.” Obviously confused, and not wanting to argue with his son in front of the visitors, the older man hesitated.

R' Aharon shrugged heavily, thanked the man, signaled to Bunim and left. Long after he and Bunim returned to New York, the son sent a \$100 donation. Enraged, Bunim asked for the check. "This is no way to show *kavod* for the *Rosh Yeshiva*. I'm going to tear up that check and send it back."