

מאת מו"ה ברוך הירשפלד שליט"א
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הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.
Restrictions on Erev Pesach Afternoon: Another set of *halachos* regarding the afternoon before holy days are those relevant to *Erev Pesach*. The Sages prohibited certain types of work, somewhat similar to *Chol Hamoed* restrictions, after *Chatzos* (midday) on *Erev Pesach*.

There are two opinions as to the nature of this *halachah*. **Tosfos** ⁽¹⁾ and most *poskim*, hold that it is based on a *halachah* that whoever brings a *korbon* at anytime during the year has a personal semi-*Yom Tov* and therefore refrains from strenuous work and skilled labor. On the afternoon of *Erev Pesach*, this restriction applied to every person since each person brought the *Korbon Pesach*. Even today, when there is no *Korbon Pesach*, *Chazal* kept this law unchanged, because a decree created by one *Beis Din* stays in effect unless another equally big *Beis Din* annuls it ⁽²⁾. A minority opinion (**Rashi**) holds that *Chazal* prohibited work in order to ensure that a person will have enough time to make all the necessary preparations for the night of *Pesach* ⁽³⁾.

The Difference Between Both Opinions. According to the first opinion, when *Erev Pesach* comes out on *Shabbos*, like this year (5768), there is no point in keeping these laws on Friday, the day before *Erev Pesach*, since it is not a day of *Korbon Pesach*. However, according to the second opinion, since that Friday is the last weekday for preparations before the *Seder* night, these restrictions still apply. Since most

(1) פסחים 2) שר"ע הרב תסח"א,ב (3) רש"י פסחים 4) ביאור הלכה תסח"א
(5) משנה ברורה תסח"א (6) מגן אלקי תקפ"א (7) מ"ב תסח"א (7) כל זה עפ"י א"ח תסח"א,ב

הוא היה אימר ...

R' Shloime Kluger ZT"l (Imrei Shefer) would say:

"Moshe blessed *Klal Yisroel*: 'May it be His will that the Divine Presence rests upon the work of your hands.' A blessing cannot come into an empty vessel. This is true in one's mundane life as well as one's spiritual service. A person is expected to act and not just sit with folded hands. Only then will *Hashem* help. This is what Moshe meant in his benediction: When you participate, through the work of your hands, *Hashem's* blessing will rest upon your work."

R' Avrohom Yeshaya Karelitz ZT"l (Chazon Ish) would say:

"Extremism often leads to perfection. One who waves the banner of moderation and hates extremism, is in the same camp as liars or imbeciles. If there is no extremism there is no perfection and without perfection there is no beginning. For the beginning is with constant questioning and doubts, and perfection is the sharp reply which puts each statement in its proper and truthful place."

A Wise Man would say:

"Life is like an onion. You peel it off one layer at a time, and sometimes you end up weeping."

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בראתי יצר הרע ובראתי לו

תורה תבלין

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Shabbos Parshas Pikudei - Rosh Chodesh

א' אדר שני תשס"ח - March 8, 2008

הדלקת נרות שבת - 5:37 (Monsey, NY) מנחה גדולה / שבת - 12:37

זמן קריאת שמע/מ"א - 8:37 ~~~~~ שקיעה של יום השבת - 5:56

זמן קריאת שמע/ הגר"א - 9:13 ~~~~~ צאת הכוכבים / מעריב - 6:46

סוף זמן התפילה / להגר"א - 10:11 ~~~~ צאתה"כ / לשיטת רבינו תם - 7:08

מאת הרב שלום פערל שליט"א
נו"נ ביישיבת הגר"צ קושלבסקי

מאצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

אלה פקודי המשכן משכן העדות אשר פקד על פי משה וכו' (לח-כא)

ואמר ע"ז הגאון רבי יוסף חיים זוננפלד זצ"ל, רבה של ירושלים, שכתוב בפ' משפטים: "כי הוא כסותה לבדה, הוא שמלתו לעור, במה ישכב" (שמות כ"ב כז), ומבואר שהחיוב להשיב את המשכון הוא רק כאשר הלווה אינו יכול בלעדיו. כך גם לגבי הקב"ה, כי אם היה רואה שאין ישראל יכולים ללא המקדש, ומשתוקקים לבנינו, מיד היה משיב לנו, אלא שלדאבוננו אין כל הרגשת חסרון בלי בית המקדש, ולפיכך המשכון לא חזר אלינו אף שבא השמש.

וכן כתב ה"תפארת שלמה" (מסעי ד"ה א"י כן בני מטה יוסף): "כי הנה צריך כל איש להשתוקק בכל לבבו על א"י וקדושתה, וענין התשוקה היא מועלת בעצמה על הגאולה העתידה ב"ב, והיינו כשישים האדם על לבו דברי הכתוב של "לא תשוב נחלה ממטה למטה אחר" (במדבר ל"ו ז), כי הקפידה התורה שלא תשוב נחלה ממטה למטה אחר, אעפ"י שכולם י"ב שבטי י-ה, כולם קדושים, ומה חילוק בין זה לזה, אעפ"י הקפידה התורה ע"ז, מכ"ש בזמן הזה אשר בעוה"ר כל ארץ הקדושה היא תחת יד הישמעאלים, ויבלעוה זרים ויירשוה, שצריך לקרוע לבבו לצעוק ע"ז אל הקב"ה וכו' ובזה מעורר למעלה הרחמים והרצון על הגאולה במהרה, כמ"ש "שאלו שלום ירושלים" על ידי כן "ישליו אוהבין" (תהלים קכ"ב ו) וכו' השבת, אנו מתפללים על בנין בית המקדש, "ושקל אשא בבית נכון ונישא" (ויצרות לפרשת שקלים). ויהי רצון שנראה בבנינו במהרה!!

כתב רש"י "המשכן משכן" - שני פעמים, רמז למקדש שנתמשכן בשני חורבניו, על עונותיהן של ישראל". ובמדרש מוסיף: "מהו משכן שני פעמים? שנתמשכן שני פעמים, זהו שכתוב (נחמיה א) 'חבול חבלנו לך, ולא שמרנו את המצות וגו'', מהו חבול חבלנו לך? הוי שנתמשכן ב' פעמים, ואין חבול אלא משכון שנאמר (דברים כד) "לא יחבול וגו'", (שמות רבה נ"א ג'). ומבואר היטב שהמקדש נלקח מאיתנו בתורת משכון.

ושואל ה"משלי יעקב" (להמגיד מדובנא), מדוע ענין זה שהמשכן - מקדש עתיד להתמשכן רמזו כאן, בפסוקים שבהם מסופר שמה עושה חשבון מפורט בנוגע לנדבות המשכן, כמה נכנס בכל חלק מהמשכן וכליו ומתאר, שבעשית החשבון הזה רמזו שעתיד כל זה להתמשכן, שכמו שמצינו שהמלוה עושה חשבון מפורט כמה שוה כל חפץ שלוקח בשביל משכון על חובו של הלווה, כן כאן עשה משה חשבון כמה שוה כל חלק מן המשכן שעתיד להתמשכן על עונותיהם של ישראל.

ויש להבין, איך מקיים הקב"ה מצות השבת העבוט, וכדכתיב, (דברים כ"ד י"ב) "ואם איש עני הוא, לא תשכב בעבטו. השב תשיב לו את העבוט כבוא השמש וגו'", והקב"ה לקח מאיתנו את המקדש בתורת משכון, וכבר בא השמש כמה וכמה פעמים, ובכל זאת לא החזירו לנו? (ע' רבינו אפרים כאן שמבואר בו הטענה הזאת)

to enter did not come out alive. Knowing this, the gatekeeper refused access to all comers because giving someone the key to enter the Ari Shul would be tantamount to signing his death warrant.

In 1921, a renowned member of the illustrious Abuchatzera family of Morocco visited *Eretz Yisroel*. **R’ Yisroel Abuchatzera ZT”L**, just thirty years old, was eager to reach the “City of *Mekubalim*,” and stand by the graves and synagogues of the great *tzaddikim*. When he reached the city, rabbis, well-wishers and children came out to greet him. After settling down, he went to officially meet with the rabbis of the town, especially the 110 year-old Chief Rabbi of Tzefas, **HaChacham R’ Eliezer Shlomo Elfandri ZT”L**. It was then that he learned about the sealed *shul* of the Ariza”l and the sinister circumstances surrounding it.

The **Baba Sali**, as R’ Yisroel was later to become renowned, was not dismayed by reports of strange deaths and spirits controlling the Ari Synagogue. He sent his personal aide straight away to the gatekeeper’s house to implore him to open the *shul* for him. In the meantime, R’ Yisroel walked down the slope to the *Mikveh* of the holy Ariza”l and immersed in the spring water pool to prepare himself.

The old gatekeeper, however, flatly refused to open the *shul*. “Don’t you know,” he told the aide, “how many corpses lie inside? It is impossible to remove them. I cannot give the key to you or to anyone. I will not be party to certain death.”

The aide explained that R’ Yisroel Abuchatzera was no ordinary sightseer, and that there were certainly special reasons that he was willing to endanger his life to enter the Ari Shul. Surely, he has a special mission to accomplish here in Tzefas by redeeming the holy synagogue from the grip of these demons. It took quite a bit of persuasion but in the end, the gatekeeper agreed to hand over the keys on the condition that a long cord be tied to the key of the inner door, so that it could be retrieved in case of tragedy.

The three of them met late that afternoon in the courtyard of the Ari Shul, The *Baba Sali* unlocked the outer door and ordered his aide to hold on to his coat and enter with him. Breathlessly, they made their way to the inner door and unlocked it. The heavy old door creaked open. As they stepped inside, a strange sight lay before them. The *shul* was full of bright light, not at all what one would expect in the late afternoon dimness.

Slowly, the two tiptoed across the hall to the Holy Ark at the front of the synagogue. R’ Yisroel opened the *Aron Kodesh*, took out a *Torah* scroll, and carried it to the *bimah*. The young aide followed behind holding tightly to his master’s robe. Then, the *Baba Sali* opened the *Torah* and read from it aloud. His voice danced across the hall in all directions, mingling with the strange rays of light that filled the room.

When he finished, the *Baba Sali* closed the *Torah* scroll, and returned it to its place in the Holy Ark. Only then did he sit down. “You may release your hold on my garment now,” he said. “The danger is over.”

After davening *Mincha* in the *shul*, they walked outside. The shocked old gatekeeper kissed the *Baba Sali’s* hand. At long last, the Ari Shul was freed of the specter of death, and was once again open to all.

משל למא הדבר דומה

ויביאו את המשכן אל משה את האהל ואת כל כליו וכו' (לט-לג)

משל: A large factory employed hundreds of workers. Assembly lines snaked across thousands of yards of warehouse flooring and a constant buzz from active machinery was prevalent from morning till night. Workers scampered to and fro each tending to his specific and technical expertise. The factory foremen would hurry from one area to another ensuring that every job was performed smoothly and efficiently.

Looking up into the open glass enclosure of the boss’s office, the workers would notice an elderly man who sat around, although it never looked as if he was doing anything. While others ran back and forth, delivering supplies and handling goods, this man

never moved from his desk. “What does this guy do?” everyone wondered with a hint of envy in their voices.

“What does he do?” said the boss after the questions kept coming. “Why, he’s the brains behind the entire operation. He puts it all together. If not for him, all your work and effort would never come to fruition!”

במשל: Says **R’ Eliyohu Meir Bloch ZT”L**, while *Bnei Yisroel* were busy donating, crafting and constructing the *Mishkan*, Moshe was not involved in this aspect and people began to criticize him. Thus, *Hashem* left the final act of הקמת המשכן - the actual erecting of the walls to Moshe to show that his was the finishing touch; his work was what put it all together.

ובצלאל בן אורי בן חור למטה יהודה עשה את כל אשר צוה ה' וכו' (לז-כב)

TORAH GEMS

Rashi quotes the *gemara* (ברכות נה.) that alludes to the unusual discussion between *Moshe Rabbeinu* and the chief architect of the *Mishkan*, Betzalel. Moshe delivered the command from *Hashem* to first mold and create the vessels, including the *Aron*, *Menorah*, etc., and only afterwards, to build the actual structure of the *Mishkan*. Betzalel, however, challenged this dictate with a logical argument: If I craft the vessels before building the walls, where will I put the holy vessels? They cannot just lie around. Instantly, Moshe capitulated and declared, “*You must have been in the shadow of the Lord* (בצלל-ק) *and heard the truth.*”

A strange argument, indeed, between the great, elderly leader of the nation and a thirteen-year-old boy artisan. And in the end, the boy was right and Moshe conceded that he was wrong! **R’ Boruch Mordechai Ezrachi Shlit’a**, delineates their respective ways of thinking. *Moshe Rabbeinu* heard the command to build a *Mishkan* directly from the mouth of *Hashem*, כביכול. In his mind, the *Mishkan* was not just a building, a structure, but rather an extension of the pure and untainted celestial heavens. As such, there is no difference if the walls are erect or not; *Hashem* has His reasons for wanting the vessels first and who is he to argue? Betzalel, on the other hand, claimed a deeper perception of *Hashem’s* command: If the *Mishkan* is to be built by the hand of man and maintained here on this earth, then it must conform to the dictates and applications of human beings. Thus, a structure must first be built in order to house the holy vessels!

Betzalel’s wisdom is timeless. What pertains to this world must be explained in the context of this world. We must strive for the heavens but our feet must always touch the ground!

מעשה אבות ... סימן לבנים

ולא יכל משה לבוא אל אהל מועד כי שכן עליו הענן וכבוד ה' מלא את המשכן וגו' (מ-לה)

The famous Ari Synagogue at the bottom of the Jewish Quarter in Tzefas has a long history dating back over five hundred years. When the holy *Ariza”l*, **Rabbeinu Yitzchok Luria ZT”L**, moved to Tzefas in 1570, the synagogue was already very old. It was eventually named after him since it was there, in a tiny alcove over to the side barely large enough for two people to sit or stand, that the *Ariza”l* would study *Torah* with *Eliyohu Hanavi*. The two would meet and many hidden secrets were revealed to the *Ariza”l* in that spot. Today, that tiny space is kept sacred, with people lighting candles there throughout the day.

In 1837, a massive earthquake leveled the city of Tzefas which destroyed the holy synagogue. Although it was rebuilt almost twenty years later, a strange aura settled over the *shul* with mysterious reports of deaths and other-worldly beings being reported. Soon, the doors were barred and locked shut, and anyone who dared

ויתנו את הפעמנים בתוך הדמנים על שולי המעיל סביב בתוך הדמנים (לז-כז)

The *robe* - מעיל, had bells and pomegranates made of gold attached to its hem. **Rashi** holds that the bells and pomegranates were attached side by side all along the bottom of the robe. The **Ramban**, however, disagrees with this view and claims that the bells were actually placed inside the hollow pomegranates and this is how they were connected to the robe.

In 1956, the **Klausenberger Rebbe, R’ Yekusiel Yehudah Halberstam ZT”L** established a fledgling *Torah* community in the decidedly non-religious Israeli town of Netanya. Kiryat Sanz flourished and grew although it remained separate from the rest of the city. Then, in 1971, the great synagogue in the center of Netanya hired a new rabbi to infuse a fresh breath of religious wind into the center of town. It was a great success and today, Netanya boasts a thriving *chassidic* and religious presence in the once idyllic sea resort.

At the welcoming ceremony for the new *Rov*, the Klausenberger Rebbe got up to speak. He mentioned the two opinions of Rashi and the Ramban regarding the bells and pomegranates and then reconciled them brilliantly. “We know,” he explained, “that the hollow pomegranates represent the empty Jewish souls, those devoid of *Torah* and *mitzvos*. The bells, on the other hand, allude to the teachers and scholars whose voices ring out with the sound of *Torah* and *Yiras Hashem*, in order to educate those who know nothing, ר”ל.”

The *Rebbe* looked around. “Years ago, Kiryat Sanz brought *Torah* and *chassidus* to a veritable wasteland. But we remained separated, a *Torah kehillah* side by side with the non-religious city. Today, however, we bring *Torah* into the midst of the city; today - like the Ramban - we place the bells inside the pomegranates!”