

מאת מוה"ר ברוך זירשפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלר חייטס

according to the explanations of Rav Nissim Gaon and the Meiri, that if a room is not considered an honorable place, such as a toilet room or bath house, one does not especially allow another to go ahead of him, nor open the door for him, unless he is old or weak and cannot do it for himself. No one clearly argues on this logical practice and we should adhere to it.

Grabbing Opportunity. One should grab any opportunity to walk with a *Talmid Chacham* for a number of reasons. He can get the *mitzvah* of honoring him just by accompanying him, and in the manner they walk, as mentioned above. He will also likely hear words of *Torah* and *chochmah* (wisdom), as well as have a chance to observe the *Talmid Chacham* from close, and sometimes even to serve him, which is also a *mitzvah*.

בין הריחים - תבלין מדף היומי

The Gid Hanasheh Controversy - Chulin Perek Gid Hanasheh

There was once a butcher/*treiberer* who announced that he knows (and can prove) which is the real *Gid Hanasheh* and that for years, Jews have been removing the wrong sinew (*Gid*) from animals. This created a huge uproar in *Klal Yisroel. R' Yonason Eibshutz zt"l*, however, didn't buy it and proved his theory wrong by quoting from the **Smag** (ספר מצות הגדול) who states that this *issur* is relevant to males and females (זכר ונקבה) and the sinew that the butcher was referring to was only found in male animals. This means he was surely wrong.

This *psak* puzzled many *Gedolim* for almost 200 years since the *Smag* is clearly referring to the fact that this *issur* applies to men and women alike, not male and female animals. In a fascinating discovery of an original version of R' Yonason's *sefer Kreisi U'Pleisi* in 1930, the words סמ"ג are crossed out and replaced by סה"ג, a different *sefer* (quoted in the **Tur**). There it says that the *Gid Hanasheh* is *assur* in both male and female animals! R' Yonason was vindicated!

(1) יומא לו. (2) יו"ד רמב טו"ו, (3) ברכות מז. (4) רמ"א יו"ד רמב"ו (5) עיני שו"ת באר משה ב"ב, הגמור' חיים קיטובסקי שליט"א מס' תפילין הל' עיסור יד ס"א (6) ברכות מז. (7) פרק ו' (8) שו"ת בצלאל החכמה בעה (9) ברכות מז.

הלכה למעשה

**A SERIES IN HALACHA
LIVING A 'TORAH' DAY**

The Greatest Mitzvah of All (118) - "תלמוד תורה כנגד כולם" **Kavod HaTorah: Walking With a Talmid Chacham.** The *Gemara* ⁽¹⁾ tells us and it is brought in *Shulchan Aruch* ⁽²⁾, that when a person walks with a *Talmid Chacham* or his *Rebbi*, he should walk on the left and the *Talmid Chacham* or *Rebbi* should walk on the right. This is a formal way of honoring him even while walking. Additionally, one should allow the one being honored to walk slightly ahead of him. This means that even though they are basically walking side by side, he should let himself be a fraction behind. If there are three people walking, the *Talmid Chacham* should walk in the middle. If among the other two, one is clearly more knowledgeable, he should be on the right of the *Talmid Chacham*, and the other one on the left. As we said before, both of them should walk slightly behind the *Talmid Chacham*. Even though there is a *Gemara* ⁽³⁾ that says we do not honor another while walking on a path, that refers to someone who just happens to meet a *Rebbi* and walks briefly with him. However, if they set out as a group, the above *halachos* do apply ⁽⁴⁾. Even if one or all of the people involved are lefties (עיסור יד), none of these *halachos* change ⁽⁵⁾.

Entering and Exiting a Doorway. When walking with a *Talmid Chacham* and they come to a doorway, they should honor him by letting him walk in first ⁽⁶⁾. Even if it is not a doorway with a *Mezuza*, as long as it is a proper doorway (not just a break in a wall or fence), this honor should be done. In the times of the *Mishna* and *Gemara*, proper etiquette for honoring another was that a student would exit a doorway first and then clear the way for his *Rebbi*, as we see in *Derech Eretz Zuta* ⁽⁷⁾. However, the custom has changed and nowadays it is the honorable way to allow the *Talmid Chacham* or *Rebbi* to exit first ⁽⁸⁾.

Entering a Toilet or Bath House. The *Gemara* ⁽⁹⁾ teaches us,

הוא היה אומר ...

Maharal M'Prague, R' Yehuda Loewy zt"l (Gur Aryeh) would say:

The word 'משכן' is used twice to allude to the two Temples that were taken as collateral by the two *Churbanos* (destructions). (**Rashi**) Since *Chazal* tell us that the first *Luchos* were destroyed due to *ayin hara* (Medrash Tanchuma) in the previous *parsha*, now that the *Torah* is counting every article in the *Mishkan*, and **כל דבר** 'כל דבר' (the evil eye pervades objects that are counted), the *Torah* alludes to the fact that the Temples were destroyed as a result of *ayin hara*. Our only consolation is that it is just a collateral (משכן) but will be returned by the *Geula*."

R' Pinchas Menachem Yustman zt"l (Sifsei Tzaddik) would say:

Rashi explains: *‘They would spin the gold together with the threads, beating the foils thin and cutting from them threads along the length of the foil, making the threads intertwined with every kind of material on the breastplate and ephod.*’ From this we learn that people whom *Hashem* has blessed with wealth must not consider themselves superior to others. Rather, they should act humbly and 'intertwine' with those people who have not been similarly blessed, like the thread of gold that was interwoven with the other components."

A Wise Man would say: “Perseverance is the hard work you do after you get tired of doing the hard work you already did.”		Do KEEP the power of your T’fila with respectful T’fila -together!	
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ורעינתו רישא
רחל בת ר'
אברהם
שלמה ע"ח

שבת פרשת פקודי ... ב' אדר ב' תשע"ט

SHABBOS PARSHAS PEKUDEI ... MARCH 9. 2019

הדלקת נרות שבת - 5:37 | זמן קריאת שמע / פ"א - 8:37 | זמן קריאת שמע / הגר"א - 9:13 | סוף זמן תפילה/להגר"א - 10:11
זמן לתפילת מנחה גדולה - 12:37 | שקיעת החמה שבת קודש - 5:56 | מוצע"ק צאת הכוכבים - 6:46 | צאה"כ / לרבינו חם - 7:08

טיב התבלין

מאת הנדבך רב גבליאל חסד ובשכ"ז שליט"א ר' שער חסנים ודולתס עוזיאל

וירא משה את כל המלאכה והנה עשו אותה כאשר צוה ה' בן עשו ויברך אתם משה (לט. מב מג) - מצוה תמה - מהותה והשפעתה

פ"ש:~ ויברך אותם משה, אמר להם ידי רצון שתשרה שכונה במעשה ידיכם, ויהי נועם ה' אליקינו ומעשה ידינו וגו'. הנה בפרשתנו נאמר על כל פרטי הדברים שעשו חכמי לב לצורך הקמת המשכן ולבגדי כהונה שנעשו 'כאשר צוה ה' את משה' ועל אף שהדבר מובן מאליו מאדור שראוים בפרשיות הקודמות שנצטווה משה על כך לפני הגבורה, וכל הדברים שעשו היה כדי לקיים את הציווים הנזכרים שם, בכל זאת ראתה התורה לבנות להדגיש את הדבר ולשנותה שוב ושוב, ובסופו של הענין במקראות שלפנינו חזרה שוב התורה באופן כללי על ענין זה באמרה 'ככל אשר צוה ה' את משה כן עשו בני ישראל את כל העבודה' ודבר זה תורה היא ולימוד הוא צריך. ואפשר שכונה התורה בכך לרמו על הענין המובא בספ"ה'ק שבכל מצוה ופעולה שהאדם עושה מוטל עליו לצרף כוונה ודיבור למעשה, כי מעשה בלא כוונה הינו כגוף בלא נשמה, ועל אף שמובן לכל שלולא הציווי נאמא השר"ת לא היה האדם עושה פעולה זו, בכ"ז גורם העדר הכוונה פגם במעשה, ואם חפץ האדם להיות תמים במעשיו מוטל עליו לכוון דעתו לשם שמים ולפרשו בפיו, ולא יסיח דעתו מכך משך כל שעת קיום המצווה, ולזאת אמרה תורה שבכל עת שעסקו חכמי לב בעבודת הקמת המשכן צרפו מחשבה ודיבור למעשה והדגישו שכל מעשיהם כדי לקיים מה שצוה ה' את משה. ואפשר ג"כ כי לכן רמזה התורה על ענין זה דוקא בפרשת הקמת המשכן דהנה ידוע כי כל אדם מישראל יכול בכח מעשיו לקדש את עצמו ולעשותו למשכן פרטי, וכל האמור במשכן הכללי משמשים ג"כ כהוראות לקיום המשכן הפרטי וצתה התורה

מאוצרותיו של המגיד

מאת רובי שלום מרל שליט"א פוד פישוים בקיד בית גאס

אלה פקודי המשכן משכן העדת אשר פקד על פי משה וכו'

(לח-בא) - בעניינן הכתוב 'אלה פקודי המשכן משכן העדת וגו'

פ"ש:~ "המשכן משכן, שני פעמים, רמז למקדש שנתמשכן בשני חורבנין על עיונותיהן של ישראל. משכן העדות, עדות לישראל שויתר להם הקב"ה על מעשה העגל, שדרי השרה שכנינתו ביניהם". ופירש **בשפתי רחמים**, "וא"ת, הא לא מיותר לדרשא אלא חד 'משכן', אחד איצטריך לגופיה, וי"ל דמדשני קרא בלשונו וכתב 'המשכן משכן' ולא כתב תרווייהו בה"א או בלא ה"א, ודאי דהה"א (הידיעה) קאי על המשכן המיוחד דהיינו בית עולמים שהוא ביהמ"ק, וא"כ קשה למה מכנה אותו הכתוב בלשון משכן, אלא שרמז למקדש שנתמשכן בשני חורבנין על עיונותיהן של ישראל.

משכן העדות - אבל הא דנתן להם הלוחות אינו עדות שויתר להם עליו, דדרי יש לומר דנתנם להם כדי לא לדחותן בידים, כיון שנתגידו וקבלו עליהם עול התורה והמצוות, ואף על פי שחטאו הוו להו כישראל, כיון שישראל מומד לא פקע מנינה שם ישראל. כדכתבינ 'חטא ישראל' ודרשנין שארף על פי שחטא ישראל הוא, ולא מבטיא ישראל, אלא אפילו גוי שנתגדינ אה חור לסורו וראשקו הרי הוא כישראל מומר, דלא כל הימנו להפקיע קדושת ישראל מעליו, אלא הרי הוא כישראל לכל דבריו וכו', כן

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מעשה אבות סימן לבנים

וישם את הכיר בין אהל מועד ובין המזבח ויתן שמה מים לרחצה וגו' (ב-ל)

One of the final acts of *Hakamas HaMishkan* (erecting the Sanctuary) was the installment of the *Kiyor*, the copper wash basin from which the *Kohanim* would wash their hands and feet before doing any form of *avodah*. This is referred to as "קידוש ידים ורגלים" - sanctifying hands and feet. We, too, wash our hands and immerse in a *mikva* to sanctify ourselves at certain times, much like the *Kohanim* did in the times of the *Mishkan* and *Batei Mikdash*. The **Sefer HaChinuch** provides us with an insight into the unique power of water and washing one's hands. He writes that the world was created with water covering the entire planet. *Hashem* said, *“Let the waters gather in one place and dry land emerge from the waters.”* (בראשית א-ט) Just as the dry land emerged from the water, a new and fresh entity, similarly a person who is under water (and cannot exist for more than a matter of seconds) emerges new and fresh from the “waters on earth” of the *mikva*. He comes out almost an entirely new entity with the previous undesirable effects washed away. So too, we must not underestimate the power of the hand-washing water to purify and sanctify ourselves when we keep the *halachos* of washing properly.

Upon the death of the famed **Noam Elimelech, R’ Elimelech of Lizhensk ז”ל**, two of his close *chassidim* felt bereft and lost without the guidance and purity of their *Rebbe*. They wandered from place to place, seeking new leaders and mentors who can fill the shoes of their previous *Rebbe*, but who can replace a *tzaddik* like the *Noam Elimelech*? Their quest seemed almost impossible and this caused them no uncertain amount of angst, despair and hopelessness.

As they wandered, they came upon the town of Anipoli, and one said to the other, “Why don’t we seek out the *Rebbe*’s brother, **R’ Zusia of Anipoli (ז”ל)**? Perhaps he can guide us or at the very least, direct us in our never-ending quest.”

His friend liked the idea, but as the day was beginning to fade and nightfall was fast approaching, they were forced to stay overnight in a small inn, a few kilometers from Anipoli. It was not a Jewish inn, and the proprietor as well as the patrons were not Jewish, so these two *chassidim* felt quite alone in the loud and unsavory environs of the tavern.

It was cold and dark outside, and the well of water was located a short walk from the inn. Unlike today, when we turn a faucet and water spurts forth to our heart’s content, in those days of old, one needed to draw water from the outdoor well and bring it inside for use. Water drawing was almost exclusively done during the day and if one did not prepare water for himself, he would have no choice but to wait until the following morning to have access to water. The two *chassidim* had arrived late and had not prepared water for themselves. This put them into a quandary as they needed water for *Netilas Yadayim* in the morning, upon awakening. The gentile who rented them the room laughed when they asked if he had any water for them and no one was willing to go out and draw water at that time of night. What were they to do?

One *chasid* said to his friend that this is a classic example of "אנוס רחמנא פטריה" - when the *Torah* absolves a person of his obligation due to his inability to fulfill the *mitzvah*. In the morning, when he can obtain water, he will wash his hands then. But this didn’t sit well with his friend. How can a person go about his day without washing *Netilas Yadayim*? He would prefer not sleeping to waking up and not having water to wash with. But then, he had a brilliant idea. He went back into the tavern and bought a bottle of beer. He kept it near his bed and first thing in the morning, he washed his hands with a full bottle of beer!

The two friends continued on their journey first thing in the morning. One had washed his hands with beer while the other waited quite some time until he managed to acquire some water and then he washed. They arrived in Anipoli and immediately made their way to the home of R’ Zusia. He met them at the door and warmly ushered them in. But then he stopped and looked straight at the man who had waited to wash his hands. Refusing to shake his hand, he said, “You must have been a *chasid* of my brother, R’ Elimelech. I can see that all the years as your *Rebbe*, he worked hard to remove your impurities and defilement (זיכרונא) of sin, but as a result of not washing *Netilas Yadayim* correctly, it has all come back!”

The two *chassidim* were shocked at the obvious *Ruach Hakodesh* of R’ Zusia and immediately took him to be their *Rebbe*!

אשר בזה בניאים טובים ...

רק אתה לא תבנה הבית כי אם בנך (מלכים א' ה-ה"ב)

Dovid Hamelech devoted his entire life to collecting precious material for the *Bais HaMikdash* and would have given the world to see its construction. Unfortunately, *Hashem* deemed it inappropriate for a man whose hands shed so much blood (for good reasons) to build His home that was meant for world gathering and peace. *Hashem* told Dovid, *“You shall not build the house, but your son ... he shall build the house for My Name.”* True, a father always wants his son to succeed him, however this was Dovid’s life’s dream. Why did *Hashem* say this to Dovid?

R’ Zev Gold shlit”a (Imrei Yehoshua) explains that

Dovid proclaimed: *“One thing I seek from Hashem; that I may dwell in His house all the days of my life.”* As much as Dovid craved for the opportunity to build a physical home for *Hashem*, his purpose in life was to bask in the glory of the Almighty, no matter where he was or what his circumstances were. *Dovid Hamelech’s* service to *Hashem* was of a higher caliber and was meant to teach future generations how a true servant of *Hashem* is meant to act. He was a "גורלך" - a go-getter, a man who lived to serve *Hashem* with all his heart, no matter what was asked of him. Even though he did not physically build the *Bais HaMikdash*, because his son Shlomo went to great lengths to construct it in the best way possible, Dovid’s true purpose in life was borne out.

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

אלה פקודי המשכן משכן העדות אשר פקד על פי
משה עבדתי ה' ביד אהרן בן אחיה בן אהרן הכהן (ח-כג)

The accounting of how the various donations for the *Mishkan* were used takes up a significant amount of space in our *parsha*. **R’ Moshe Feinstein ז”ל** feels that this concept of reckoning not only applies to the *Mishkan* in the desert, but applies equally to every aspect of our lives and every moment of our existence. We think that *Hashem’s* gifts are ours for us to use at our discretion, but this is a colossal error. The *Torah* tells us exactly how to use these gifts and accounts for every one of these gifts. Likewise, each one of us is born with certain talents and abilities; some are *Rebbeim* who are *mechanech* our children; some are *sofrim* who write *Tefillin* and *Mezuzos*. Some have beautiful voices to become *Baalei Tefillah*, etc, and each one will have to give an accounting of how he used his G-d-given gifts and talents. We must remember that *Hashem* placed us in this world and gave us these gifts for specific purposes and not utilizing them is tantamount to using them inappropriately.

Parshas Terumah and *Tetzaveh* tell us how to build the *Mishkan*; why does the *Torah* repeat it almost word for word in *Parshas Vayakhel* and *Pekudei*? My *machshava* is that when we undertake to do something for *Hashem* - and our own *Mishkan* as well - we have to use all of our talents and always finish the job in its entirety. In the first two *parshiyos*, the *Torah* tells us, “*V’asu*” - they shall make, and “*Ta’asu*” - you should make. However, in the final *parshiyos* of *Shemos*, it says “*Vayaas*” and “*Vayaasu*” - in other words they finished whatever work they accepted to do. What we undertake means nothing unless we complete that undertaking and accomplish fully what we set out to do. Only then, in *Parshas Pekudei*, the *Torah* tells us, "ויברך אתם משה", - *Moshe Rabbeinu* blessed the people, for they had done everything properly and were now worthy of the *beracha*: "יהי רצון שתשרה שכנה במעשה ידיכם" - *Hashem* should rest His Divine Spirit in the product of your work.

Let us use all we’ve been given for *kyod shamayim*. This is worth a final blessing: *Chazak Chazak V’N’nischazek!*

משל למת הדבר דומה

ויקשו בני ישראל ככל אשר צוה ה' את משה בן קישו ... (לג-לב)

משל: A young Jewish man from London was drafted into the British Army and fought against the wicked Nazis in a number of European theaters during the Second World War.

On one of his furloughs, he came back to London and made a point to visit **R’ Yechezkel Abramsky ז”ל**, the chief *Dayan* of London. R’ Chatzkel knew the man and inquired as to how his religious observance was faring. The young man replied that he was careful to keep kosher, but due to the stress of war and battle, he smoked heavily and could not restrain himself even on *Shabbos*. He hoped *Hashem* would forgive him for this “slight” misdeed, as he called it.

R’ Chatzkel told him that after 120 years, when he went up to face the heavenly tribunal, he will find two books open before him. In one book, it will state how he was *moser nefesh* to fight against a terrible enemy in a war against the Jewish nation, a huge *mitzvah* indeed. In the other book, it will state

EDITORIAL AND INSIGHTS
ON THE MIDDAH OF ... קדושה

דרגת יתירה

ויכם הענין את אהל מועד וכבוד ה' מלא את המשכן וגו' (ב-לב)

The *Mishkan* was a Sanctuary, literally a place of real *kedushah*, a pervasive sanctity that engulfed anyone who was there. It was, in fact, the holiest place on Earth, the “Home” of *HaMikdash* - the Holy One blessed be He. In order to develop an appreciation for the unique spirituality and holiness of the *Mishkan*, let us understand what exactly is *kedushah*, holiness?

An elderly woman was once rushed to the hospital due to an emergency resulting from a persistent medical condition. As she was being wheeled through the corridors in the throes of agony, she cried out to *Hashem* in her heart, “*Hashem*, I am not asking You to make me better, since You know better than I do what is good for me. But I beg You, *Hashem*, please help me be close to You and love You - no matter what I have to go through.” As soon as she completed her intimate request, the pain disappeared. It was like the pain had never been there to begin with.

“You see,” she later explained, “the point of everything that happens in life is only to bring us closer to *Hashem*. That’s what He wants. He loves us so much - all He wants is that we love Him back with every fiber of our being.”

The "קודש הקדשים" was called the “Holy of Holies” because it was the most conducive place for man to connect with *Hashem*. *Kiddush* on *Shabbos* and *Yom Tov* is a tool for connecting on a day that is meant for closeness to *Hashem*. This is why it is called “*Shabbos Kodesh*” and *Yom Tov* is a “*Moed*” from the word “*Vaad*” - a meeting between us and *Hashem*.

Every day we long for the *Bais HaMikdash*, the place of ultimate connection, known as "משוש כל הארץ" - “*Joy of the earth*” because it is only through real *kedushah* - a real relationship with *Hashem* - that we can feel true *simcha* in this world.

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