

AT THE ARTSCROLL SHABBOS TABLE

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פרשת ויקהל
כ"ב אדר א' תשפ"ב
5782
FEBRUARY 26, 2022
ISSUE #80
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DESIGN & LAYOUT: MRS. AVIVA KOHN

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

THE GIFT OF SHABBOS

Rav Wolbe on Chumash from Rav Shlomo Wolbe, written by Rabbi Yitzchok Caplan

וביום השביעי יהיה לכם קדש שבת שבתון לה'.

But the seventh day shall be holy for you, a day of rest of Hashem (35:2).

Although *Parashas Vayakhel* deals entirely with the *Mishkan* and its vessels, the Torah prefaces this *parashah* with Moshe Rabbeinu's warning to the *Bnei Yisrael* to guard the *Shabbos*. *Rashi* (35:2) explains that although they were building a *Mishkan* for Hashem's *Shechinah*, they still had to be careful not to desecrate the *Shabbos*.

Shabbos differs from all other *mitzvos* in that it is not only a commandment, but also a gift.

Chazal (*Shabbos* 10b) tell us, "Hashem said to Moshe, 'I have a wonderful gift in My treasury called *Shabbos*; go tell the *Bnei Yisrael* that I wish to give it to them.'" Likewise, we find that the *berachah* recited during *Kiddush* differs



Rav Yerucham Levovitz

from the *berachos* recited when performing other *mitzvos*. Generally we say, "Blessed are You, Hashem, Who sanctified us with His *mitzvos* and commanded us," while on *Shabbos* we say, "Who sanctified us with His *mitzvos* and desired us, and He gave us His holy *Shabbos* with love and graciousness as an inheritance." *Shabbos* is a treasured inheritance, not merely a set of obligations.

Some unique individuals were able to sense when *Shabbos* began without having to look at the clock. Throughout the week, the Alter of Kelm's face was white as a sheet, but on *Shabbos* his cheeks took on a reddish hue. Similarly, Rav Yerucham Levovitz's appearance on *Shab-*

bos changed to such a degree that a new student who saw him on *Shabbos* after meeting him earlier in the week thought that a new *mashgiach* had come to the *yeshivah*.

"Hashem blessed the seventh day and sanctified it" (*Bereishis* 2:3), turning it into an entity of holiness that can be felt and experienced.

By resting on *Shabbos*, we bear witness to the fact that Hashem created the world. The

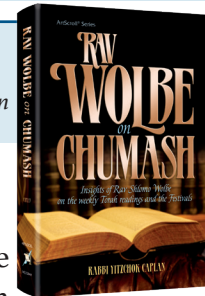
WE CAN TRULY EXPERIENCE THE HOLINESS IT BRINGS WITH IT.

Torah states, "For in six days Hashem made the heavens and earth...and He rested on the seventh day" (20:11). The *Ramban* explains that through *Shabbos* we remember Creation and

thereby acknowledge that there is a Creator.

Rav Shamshon Raphael Hirsch writes that the thirty-nine *melachos* forbidden on *Shabbos* demonstrate that Hashem, Who created the world, is the sole Master, and on this day man has no permission to perform any action that is a form of creation.

The *kedushah* of *Shabbos* is palpable if we put in the effort to sense it. We should welcome *Shabbos* the way we would a guest, as we say in *Lechah Dodi*, "Come, O bride, come, O bride, the *Shabbos* queen." By reflecting on Hashem's wonderful gift to us as we usher in *Shabbos* each week, we can truly experience the holiness it brings with it. 📖



ARTSCROLL MESORAH PUBLICATIONS

It is comforting to know that every event in life is carefully handpicked by Hashem for our benefit. Everything is planned and carried out by Hashem for our own good. Every time we are able to strengthen ourselves with that thought process, we are doing a great mitzvah.

Some years back, Rabbi Y.Y. Rubinstein's son had a problem with his eyes. After numerous tests taken by a specialist, he was given a very negative report. The son called his father, saying, "Dad, I don't want to worry you, but the doctor just confirmed that I will be totally blind in ten years' time." The young man had already gone through some tough times in his life. This was devastating news.



Rabbi Y.Y. Rubinstein

Shortly after the diagnosis, the young man went to Manchester to photograph a wedding. He was scheduled to fly back to Eretz Yisrael with a stopover in Frankfurt, but his flight was canceled at the last minute. The only flight he could find was on a cheap European airline called Jet2. It would not be a comfortable experience, but he took what he could get.

As *Hashgachah* would have it, he and his seatmate struck up a

conversation. When he mentioned that he was born in Gateshead, the other gentleman replied, "Oh, I know Gateshead very well. When I studied medicine at the University of Newcastle, I used to learn every week with a well-known rabbi from Gateshead. Have you ever heard of Rabbi Y.Y. Rubinstein?"

"Have I heard of him?" the young man replied with a smile. "He is my father!"

Thirty-six years before this "chance" meeting, a group of young rabbis used to travel on Wednesday nights from Gateshead to Newcastle to learn Torah with people there who were not yet very observant. Rabbi Rubinstein was one of those rabbis who sacrificed of his time and energy to try to spread Hashem's Torah. And now, thirty-six years later, a man he had taught was an experienced eye specialist and was sitting on a plane next to his son who had an eye problem.

The rabbi's son took advantage of the doctor's expertise and told him his history, as well as the diagnosis he had recently received.

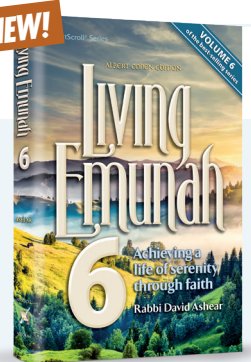
The doctor turned to him and said, "Well, as a matter of fact, your doctor has made an error. We have developed a surgical technique that halts the disease you have in its tracks. I will personally do the surgery for you."

Baruch Hashem, the doctor was able to save the young man's eyesight.

When the rabbi's son had originally heard his negative diagnosis, it seemed that there was no way out. But very quickly, he discovered otherwise.

Hashem canceled a flight and put him on a different plane, specifically in the seat next to the messenger Hashem had sent to help him — the same man his father had helped thirty-six years earlier!

Hashem's Hashgachah is amazing. Everything that happens to us on a daily basis is planned with the same meticulousness. The key is to realize that Hashem is always the cause. We should accept what has happened already as Hashem's will, and then, going forward, recognize that Hashem can help us with whatever we need. 📖



Those who study *Daf Yomi* recently learned the *Gemara* (*Chagigah* 9b) which states that there is no comparison between one who studies a Torah passage one hundred times and one who studies it one hundred and one times.

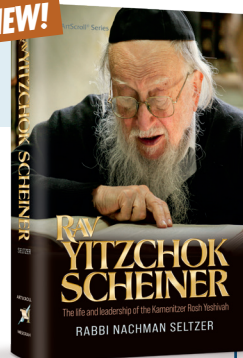
Why is it that one who studies his Torah lesson a mere one hundred times is as one who did not serve Hashem, and in no way compares to a person who studies one hundred

and one times? If a person has the extraordinary patience and focus to study the same material one hundred times, we would be awed at his incredible diligence — and rightly so. Indeed, the *Gemara* refers to such a person as "completely righteous." If so, even if there is some slight distinction between studying one hundred and one hundred and one times, how could the verse possibly deride such an individual as one who does not

serve Hashem? Furthermore, what in fact is the great significance between one hundred and one hundred and one times that it single-handedly transforms a person from a non-servant to a servant?

Several approaches to the message of this *Gemara* are sug- continued on page 3





R' Naftoli Gefen is a close *talmid* and *maggid shiur* in the Kamenitz Yeshivah who accompanied Rav Yitzchok Scheiner on many of his trips around the world. During his first trip to the United States with Rav Yitzchok, they were on the way from the airport to the house where they were staying when Rav Yitzchok asked the driver to make a stop at Duddy's Electronics on 14th Avenue in Boro Park. Since it was R' Naftoli's first visit to the States, he had never seen a store even remotely similar to Duddy's. When they arrived, Rav Yitzchok got out of the car and said to him, "Naftoli, *kum*. Come, Naftoli."

Leading his *talmid* into the store, Rav Yitzchok said, "Naftoli, choose anything you want in the store. I want you to buy a present for every one of your children."

R' Naftoli was a relatively young man at the time, and he had a bunch of children at home.

"Buy something nice for each one," Rav Yitzchok insisted. "A watch, a camera. Whatever you think they'll enjoy."

When he finished choosing presents for every child, Rav Yitzchok said, "Now pick out something nice for your *rebbetzin*. Choose something beautiful for her."

R' Naftoli stared at Rav Yitzchok. "*Rosh Yeshivah*," he



Rav Yitzchok Scheiner

said, "I don't understand."

"Naftoli, I want you to buy a present for every member of your family. I'm paying for everything. Do you understand?"

"*Rosh Yeshivah*," he protested, "I don't feel comfortable doing this!"

Rav Yitzchok took his *talmid's* arm. "Naftoli, I know exactly what I'm doing. Don't worry."

He wouldn't relent. When R' Naftoli tried to buy simple gifts, Rav Yitzchok wouldn't allow it.

"THE FIRST THING YOU NEED TO DO IS TO THINK ABOUT YOUR WIFE AND YOUR CHILDREN."

"Choose something nicer."

R' Naftoli finished making his purchases, and Rav Yitzchok accom-

panied him to the checkout counter and paid for everything while the *talmid* stood there feeling shell-shocked. As they left the store, Rav Yitzchok turned to his companion and said, "Naftoli, I want you to remember something: Whenever you have the occasion to travel, the first thing you need to do is to think about your wife and your children."

"That's the first thing. After that, you can start taking care of everything else you need to do. But buying presents for your wife and children is step one." 📖

100 VS. 101 *continued from page 2*

gested by the *mussar* masters. The following are two of them:

Spiritual growth is exponential. The *Chafetz Chaim* explains with a perfect illustration. A two-carat diamond is not merely twice the price of a one-carat diamond. It is many times more valuable. For every slight increase in the size of the stone, the value of the stone increases exponentially — the smaller stone paling in significance to the slightly larger one. The same is true of Torah study. King Shlomo

describes Torah wisdom as more precious than pearls (*Mishlei* 3:15). Just as pearls increase in value exponentially the larger they are, so too, the more one reviews the Torah, the more profound his level of holiness will be. So much so, that a person who has studied a topic one hundred times is considered "one who did not serve Hashem" compared to one who has studied it one more time (*Torah Or*, Ch. 8).

It teaches the value of our every effort. Rav Chaim Shaul Kaufman explains that every small act of serving Hashem

and every effort we make in this arena is unimaginably significant. We might think that after learning a topic one hundred times, reviewing it one more time would make virtually no difference. One might feel that his extra review did not change him in the slightest. Our *Gemara's* message is that even such seemingly small efforts are hugely transformational, even if we cannot perceive this palpably. Such study can literally spell the difference between not serving Hashem and serving Him (*Mishchas Shemen*, *Pekudei*). 📖

THIS WEEK'S DAF YOMI SCHEDULE:

FEB-MARCH / אדר א'-אדר ב'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
26 כה	27 כז	28 כח	1 ט	2 י	3 יא	4 יב
Chagigah 17	Chagigah 18	Chagigah 19	Chagigah 20	Chagigah 21	Chagigah 22	Chagigah 23

THIS WEEK'S MISHNAH YOMI SCHEDULE:

FEB-MARCH / אדר א'-אדר ב'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
26 כה	27 כז	28 כח	1 ט	2 י	3 יא	4 יב
Demai 1:1-2	Demai 1:3-4	Demai 2:1-2	Demai 2:3-4	Demai 2:5-3:1	Demai 3:2-3	Demai 3:4-5



Parashah for Children

פרשת ויקהל

Holy Women

The women had refused to donate their jewelry for the Eigel HaZahav. But now, when it came to building the Mishkan, the holy Jewish women happily gave away their jewelry in honor of Hashem.

They did not give away only their jewelry. They also gave their mirrors. In those days mirrors were not made of glass, they were made of polished copper metal. All the copper mirrors donated by the women were used to make the Kiyor, the place where the Kohanim washed their hands and feet before working in the Mishkan.



There is no Mishkan today. So why are we learning about how it was built and what materials were used?

The reward for learning about the Mishkan and working hard to understand how it was built is very great. It helps bring about the rebuilding of the Beis HaMikdash in Yerushalayim.



Who were the first ones to bring donations to the Mishkan?

The women. By the time the men got to the place where the donations were being collected ... they found the women were already there!

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THE WEEKLY QUESTION

Question for Parashas Vayakhel:

How was Betzalel related to Moshe Rabbeinu?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. **HINT:** The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

The winner of the Parashas Terumah question is: MORDECHAI SMITH, Brooklyn, NY

The question was: There was one family that knew the secret of making the Lechem HaPanim. What was their name?
The answer is: In the time of the Second Bais Hamikdash, there was only one family that knew the secret of making the Lechem HaPanim. Their name was Garmu. Only they knew how to bake the loaves in a way that the dough would hold its shape when it came out of the oven.

