



Rabbi Reisman - Parshas Pekudai 5782

1 - Topic - A Thought on Why There Were No Aleph-Bais in the Mishkan

Shalom Aleichem one and all. As we prepare for Shabbos Parshas Pekudei - a Chazak Shabbos - which is also Bais, Adar Sheini, as we get ready for the upcoming Chag HaPurim, all the while concerned about Acheinu Kol Bais Yisroel in the Ukraine, there's a lot on our mind.

Let us begin with a thought on the parshah, a thought on Purim, a thought on Rosh Chodesh. Let's try in that order.

A thought on the Parshah. In this week's Parshah, of course, we come to the conclusion of the building of the Mishkan. This week I was learning Mishnayos Shekalim with my grandson, in the third Perek in Mishnah Bais it talks about the fact that they took a Terumah of all the Shekalim that were donated, and they labeled them - Aleph, Bais, Gimmel. Reb Yishmael says they didn't label it Aleph, Bais, Gimmel, (יְיָנִית כְּתוּב בְּקֶן), they were labeled in Greek, alpha, beta, gamma. Strange! My grandson asked me why did they use Greek in the Bais Hamikdash?

What does this have to do this weeks Parshah? I'll tell you.

Rav Schwab, back in Parshas Ki Sisa (31:2) has a beautiful Yesod about the Mishkan, the Bais Hamikdash, the place that we call the Bais Hashem. He says about the Bais Hamikdash as follows. He says that, generally speaking, we live in a world that has an order, Aleph, Bais, Gimmel, and Daled - the Aleph-Bais - is basically the Seder Hasichli of Olam Hazeh. In other words, in order to understand things you have words, you have to be able to express yourself, and that is a certain limitation we have in this world, you can't just convey ideas without words, it's a Davar Sichli, and, that's why the Aleph-Bais is generally used as a sign of the seder of this world. Ashrei is special. The Gemara says in Masechta Brachos (4b), right in the beginning of Shas, that, what's so special about Ashrei, that anybody who says it every day three times (מוֹבְטָח לוֹ שֶׁהוּא בֶן הָעוֹלָם) (הֶבְרָא)? It has a seder Aleph-Bais. What's so special about a Seder Aleph-Bais, anybody can do a Seder Aleph-Bais? The answer is that it sets up the Seder Habriah, there is Aleph-Bais, and Poseiach Es Yadecha, the order of the Parnasah in this world, it tells us about it - Biseder. The idea of Seder, the Aleph-Bais Seder, is very much part of Torahseinu Hakedosha, as Rav Schwab brings numerous examples, the Gedolim of previous generations were called Sofrim because they used to count the letters. In Olam Hazeh, letters, words, are the method by which we express our ideas, we learn Torahseinu Hakedosha, and the Aleph-Bais has a special Kedushah to us. The Mishkan, the Bais Hamikdash, was a place that was above those limitations. After all, Aleph-Bais is limited. Aleph-Bais is a certain order, the Bais Hamikdash was above that. To understand what took place in the Bais Hamikdash, you didn't have to express in words, your Neshamah felt it, it was Hasagas

Haneshamah. A person had a feeling, a sense, of being in a place that's Kadosh, that's special, that's unique. And therefore, the Aleph-Bais did not really belong in the Bais Hamikdash. Reb Yosi says, in a Mishnah in Shabbos, that the Kerashim weren't labeled with Aleph-Bais. When you label boards, you do "Aleph-Bais", "Gimmel-Daled" - in the Bais Hamikdash they made a Rosham, they didn't use Aleph-Bais. Why not use the Aleph-Bais? Because Aleph-Bais is a sign of Olam Hazeh where there are limitations. The Bais Hamikdash, the Mishkan, the place where the Shechinah resides, is a sense of the Borei Olam. On Yom Kippur we say, and this is true all year round, we say that in the Bais Hamikdash they didn't say Amen to Brachos, they say Baruch Sheim Kavod Malchuso Leolam Vaed. Why? Why not say Amen? Because Amen is a statement of Emunah, of faith, in the Bais Hamikdash there was such a sense of Borei Olam, that it was inappropriate to call it an expression of faith. Faith? You sensed the Borei Olam. Hakohanim Veha'am Haomdim BaAzarah, Keshayahu Shomeim - those who were standing in the Bais Hamikdash, when they heard the Shem Hashem coming out of the Kahon Gadol, bowed down and said Baruch Sheim. But the Gemara says the Kohen Gadol's voice was heard way out of the Bais Hamikdash, his voice carried well distant from the Bais Hamikdash, but people out of the Bais Hamikdash said Amen. Those Haomdim BaAzarah, the Bais Hamikdash is special sense of connection. While we don't have the Bais Hamikdash today, people go to the Kosel, and have the good sense to close their eyes and think of the Borei Olam and connect to Him, will find that while you're not in the Bais Hamikdash, just like radio waves travel beyond, the waves of the Presence of the Shechinah, Shechinah Lo Zazah Me'al Kosel Hamaaravi, can be felt there as well. And that is the reason that there was no Aleph-Bais. Alpha, Betta, Gamma are just indication of an order - Aleph, Bais Gimmel show a limitation, and that limitation did not apply in the Bais Hamikdash. This is my thought regarding the Parshah, this series of Parshas regarding the Mishkan has come to an end.

2 - Topic - A Thought on Why Esther Hamalkah Referred to Achashveirosh As A Dog

A Purim thought. Let's see if you like this one. When Esther goes in to Achashveirosh, she Davens (הצילה וכו' מיד כָּלֵב יְחִידָתִי), save me this dog. The Shechinah leaves her, HKB"Y says, you call him a dog? So, she repented, she called him an Ari. I would like to understand Esther. That's not a fine thing to do - can you imagine a Gadol BiYisroel using the expression - not a Rasha - but using the expression dog?! That's not even a nice expression to use. Why did she use that expression?

So I'd like to share with you a Dvar Torah I told you about Pesach. I don't know when I told it to you, I imagine Reb Yehuda will find which year, which month, but maybe I said it in Parshas Bo. Rav Hutner in Maamei Pachad Yitzchok Maamar Samech says the following. Chazal say about a dog, in Beitzah (25b), (שְׁלִשָּׁה עֵינֵי הוּן), there are three that have Chutzpah. And who are the three that have Chutzpah? One of them is (כָּלֵב בְּחַיִּוֹת), the Kelev among the wild animals of the world. What is the Chutzpah of the Kelev, what is the Azus of the Kelev? So I guess the Pashut Pshat is the sense of a Kelev, of a rabid wild dog, that has Azus. Rav Hutner though says, no, the Azus of a Kelev is that he's mans best friend. Why is that Azus? The Chutzpah, he could look at a human being, and look at a human being as being on the same level as a Kelev?! The Azus of a Kelev is not when he's a wild and rabid dog, the Azus of a Kelev is when he's a warm and friendly dog! The fact that, a dog sees man as his best friend, Oy Vey! The special uniqueness of (וְלֹכֵל בְּנֵי יִשְׂרָאֵל לֹא יִחַרְצוּ) (כָּלֵב לִשְׁנֵי) is not that dogs didn't attack the Jews, why would a dog attack the Jews, they didn't bother the dog. It's that the dogs didn't even have a friendly bark for the Jews. When Klal Yisroel,

Kenesses Yisroel, left Mitzrayim on the morning of Pesach, they were so uplifted, Derhoiben, that even a dog that looked at a member of Knesses Yisroel saw that, that's not my friend! G-D forbid! A friend - it's Le'eyla Ule'eyla! A man doesn't say that a Malach is his friend, and a dog doesn't say that a person is his friend. Somebody who has no boundaries, inappropriate relationships, fails to see himself, where he is, that's the Mashal of a Kelev. Ad Kan Divrei Pachad Yitzchok.

Now we come to Purim. Esther says Achashveirosh is a Kelev. So we think, like a truck driver calls someone a dog. What!? Esther is one of the seven Nevios! If she said Kelev, she had depth to what she said, a lot of depth. She didn't call him a dog, like a bum in the street calls people a dog. She said the Midah of a dog, because he has relationships that crosses a boundary, where it's inappropriate. Achashveirosh thinks that he's a Shidduch for me!? Achashveirosh thinks that Esther Hamalkah - even if he didn't know that she's Jewish, but he saw her fine Middos, he saw her extraordinary personality, he saw her Yiras Shamayim, he saw her Ahavas Habriyos, and he thinks that he's a Shidduch for me? HKB"H, save me Miyad Kelev - what's Kelev? Kelev is, the danger to me is that he's acting like a Kelev, he sees me as someone on his level. Oy, Hatzilah. Rav Hutner's incredible insight explains this as well.

3 - Topic - Shaving on Rosh Chodesh Erev Shabbos - Rav Yaakov's Amazing Chiddush

And so we did two of the three things we promised, we spoke about the Parshah, we spoke about Adar and Purim, and finally, Rosh Chodesh. So let me to tell you a Dvar Halachah.

Rosh Chodesh Adar Hasheini (5782) is Thursday and Friday. Many of us have a Minhag, Rav Yehuda HaChossid, not to shave on Rosh Chodesh, and this is brought in the Mishnah Berurah - the Mishnah Berurah is not in Hilchos Rosh Chodesh, it's in Hilchos Shabbos - there the Mishnah Berurah says not to take a haircut or shave on Rosh Chodesh, even when it comes out on Erev Shabbos, and according to what the Mishnah Berurah says, tomorrow Friday we should not be shaving. When I was in the Bais Medrash in Torah V'daas, I had heard Bisheim Rav Yaakov, that when Rosh Chodesh is Thursday-Friday, you're allowed to shave on Friday. Subsequently, the Emes L'Yaakov on Shulchan Aruch came out, and there, in the Emes L'Yaakov (Siman 260) where it talks about Erev Shabbos, Rav Yaakov's proof to that is brought, a Geonisdik proof. In Siman 493, that's Sefiras Haomer, it talks about when Rosh Chodesh Iyar comes out on Shabbos, the Mishnah Berurah says you're allowed to take a haircut or shave on Erev Shabbos; on this Shabbos that is Shabbos Rosh Chodesh, you're allowed to take it on Erev Rosh Chodesh. Zugt Reb Yaakov, hold on a minute. Rosh Chodesh Iyar is always two days, and when it's Chal on Shabbos it's never Shabbos-Sunday, the calendar is that it's always Friday-Shabbos, so here the Mishnah Berurah is telling you that if Rosh Chodesh is Friday-Shabbos you're allowed to take a haircut on Friday, it's not a Sefirah prohibition. Forget about Sefirah for a minute, excuse me, it's a Reb Yehuda HaChossid prohibition, why are we Matir taking a haircut or shave on that Friday? Enfert Reb Yaakov, well, that Thursday was Sefirah and you weren't allowed to take a haircut, so Friday you're allowed to. When do we say, if Rosh Chodesh is Erev Shabbos, you're not allowed to take a haircut, if you can take it Thursday, not Geferlach, it'll be a day off. But if you couldn't take it Thursday either, it had to be two days away, then you're allowed to take it Friday. As the Mishnah Berurah says, Rosh Chodesh Iyar is Friday-Shabbos, you can take a haircut, or shave, on Friday. Why? Because you couldn't take it yesterday. Im Kein, Hu Hadin, when Rosh Chodesh is Thursday-Friday, if you can't take a haircut or shave Thursday, because after all Thursday is Rosh

Chodesh, so then you take it on Friday. This is Reb Yaakov's Vort, yesterday Chof-Tes Adar Rishon is Reb Yaakov's Yohrtzeit, Im Yirtzeh Hashem, we should be Zoche to go in his ways, what an Adam Hashaleim, in all areas of Torah and Avodah and Yiras Shamayim, and his being Meurav Im Habriyos, Gevaldig.

May we be Zoche to have a true Simchas Purim, may Acheinu Bnei Yisroel in Ukraine be Zoche to Simcha, as this terrible Gezeirah, the war that's going on, comes to an end Bikarov Mamash, we Daven for Yeshuos for all of Klal Yisroel. Kisheim Sheasisah Nissim Bayamim Haheim, Bazman Hazeh.

A Gutten Shabbos to one and all.

Rabbi Reisman - Parshas Vayakhel - Pekudai 5781

1 – Topic – Using Shabbos Afternoon Properly.

As we prepare for Shabbos Parshas Vayakhel – Pekudai and Parshas Hachodesh and as we prepare for the month of Nissan which begins on Motzoei Shabbos. Parshas Vayakhel has a very fascinating Yalkut Shimoni with which it begins. The Yalkut says the following. It says that this Parsha begins with Vayakhel and there is no other Parsha in the Torah where HKB"Y gathered Klal Yisrael to teach them the Mitzvah with the expression of Vayakhel. Now certainly Moshe always gathered Klal Yisrael and taught them Kol Hatorah Kulo. He taught them as the Gemara says in Eiruvim 54b that Moshe Rabbeinu gathered all of the people and taught them. But here it says Vayakhel and then he teaches them the Halachos of Shabbos.

The Yalkut Shimoni says why is this so? Why did the Torah express the Vayakhel, the gathering of the people? It says to teach us for Doros, for generations (עשה לך קהילות גדולת ודורש לפניהם ברבים) הלכות שבת, כדי שילמדו ממך דורות הבאים להקהיל קהילות בכל שבת ושבת ולכנס בבתי מדרשות ללמד ולהורות (לישראל דברי תורה). That it is very important for Klal Yisrael to always come together and learn Hilchos Shabbos. Because Hilchos Shabbos is an intricate set of Halachos. It is involved and there are many Peratim, and therefore, it is really the job of the Tzibbur, of the Rov that he is teaching, to constantly be reviewing Hilchos Shabbos.

The Tur in Orach Chaim Siman Reish Tzaddik brings the following. As you know, it is a Halacha Sefer which doesn't usually bring Agadata. The Torah complained that when Klal Yisrael enters Eretz Yisrael (אמרה תורה לפני הקב"ה רבש"ע כשיכנסו ישראל לארץ זה רץ לכרמו וזה רץ לשדהו ואני מה תהא) (עלי). To go into Eretz Yisrael and they will be busy with the agriculture, with growing their crops and they won't be learning. HKB"Y responded (יש לי זוג שאני מזווג לך ושבת שמו שהם בטלים ממלאכתם) (ויכולין לעסוק בך) I have the day of Shabbos. They won't be busy with their crops. Shabbos they will be busy learning. Shabbos is associated with people coming together to learn.

There is an incredible Mishnah in Maseches Shabbos which says that at one point of time the Rabbanan Assured learning Kesuvim on Shabbos afternoon. That means to learn Daniel, Ezra, Nechemia and Divrei Hayamim, to learn Kesuvim they Assured. Why? Because of Bitul Beis Hamedrash. Bitul Beis Hamedrash? Learning Kesuvim is not learning? No. Because Shabbos

Rashi says is going to be a Bittul of learning Inyanei Halacha. Shabbos is a day when people are supposed to get together and learn Halacha. Learning Halachos is more important than learning Kesuvim. Many people do this Ad Hayom. They are Makpid not to learn Kesuvim on Shabbos afternoon.

That is why the Haftorah is always from Neviim and not from Kesuvim because there was originally such a Takana. My point is not not to learn Kesuvim, my point is that Chazal expected Shabbos afternoon to be a time that people come together and learn, especially learn Halacha.

Rabbeinu Bachya in Shemos 20:8 says on the Posuk in Tehillim 119:97 (מִה־אֶזְכְּרֶהָ תּוֹרַתְךָ: כָּל-הַיּוֹם, (הִיא שִׁקְתִּי), that it says (כָּל-הַיּוֹם) with the Hei Hayidi'a. (תּוֹרַתְךָ: כָּל-הַיּוֹם) which day is it the whole day (הִיא שִׁקְתִּי)? Hayom is Yom Hashabbos. My point is, that Shabbos is supposed to be a day that is Kavua for learning and specifically for learning Halacha together.

That may be why it says regarding Shavuos L'kulai Alma, everyone agrees that Mattan Torah was on Shabbos. It is a Machlokes which day of Sivan, but everyone agrees that it was given on Shabbos. Anyway, the point is that Shabbos afternoon is supposed to be a day of coming to the Beis Medrash and learning. Too much of Shabbos afternoon is spent Drei'ing around the house, napping, reading the newspaper, eating a nosh. Terrible! That is not what Shabbos is made for.

This coming Motzoei Shabbos we will switch to Daylight Savings Time. Everyone is going to gain an hour. That hour must be used for more Limud Hatorah. Pretend that the clock was not changed. Shabbos afternoon must be used for Limud Hatorah. That is what it is made for. This insane Drei'ing around in circles is awful. It is terrible. It is not good for Sholom Bayis, it is not good for your diet and it is certainly not good for your Neshama. And so, we learn from Parshas Vayakhel that there needs to be a commitment of the Kehillos B'rabim, of Klal Yisrael coming together to learn Shabbos afternoon and specifically to learn Hilchos Shabbos.

2 – Topic – A Chiddush on the obligation of Chinuch from Rav Elyashiv.

With Pesach coming upon us and Pesach is the Yom Tov of Chinuch, I want to share with you an incredible Chiddush that I saw that Rav Elyashiv says in his Ha'aros to Maseches Rosh Hashana on Daf Lamed Gimmel. Rav Elyashiv has a Shaila. A person has a choice, he can either blow Shofar for a child, one of his children who didn't make it to Shul, or for an adult who is not well and he is infirm, he is at home and he couldn't come to Shul. Is it better to blow Shofar for a child who is Yegi'a L'chinuch or for an adult? Somebody has an Esrog and can give it either to his young child or to his friend an adult who doesn't have an Esrog.

I would think that either a person who is Mechuyav in Mitzvos an adult or a child who is Yegi'a L'chinuch is a no brainer that you should give it to an adult. Rav Elyashiv says a Chiddush that being Mechaneich your children is a Chiyuv Al Karkafta Didei, it is a personal obligation that you have to be Mechaneich your child. There is a Mitzvah of Arvus, Kol Yisrael Areivim Zu La'zu. You have to make sure that all Jews can do Mitzvos. It is not a personal Mitzvah, it is a Mitzvah on all of Klal Yisrael.

Says Rav Elyashiv I will give you a Mashul. Let's say you owe someone money and you are also a guarantor on your friend's loan who owes money. You have enough for only one of the two payments. What do you do pay the money you owe or pay to where you are a guarantor for your friend? Obviously you should pay what you borrowed first.

Zagt Rav Elyashiv, Chinuch is your obligation. You have Arvus, you are a guarantor on the rest of Klal Yisrael. Therefore, your obligation to be Mechaneich your child takes precedence to enabling another Yid to do a Mitzvah. What a gigantic Chiddush.

Rav Elyashiv's son in law in Chashukai Chemed also on Rosh Hashana Daf 33b on page Taf Ayin Zayin, asked a Kasha. In Shulchan Aruch Siman Taf Reish Nun Ches S'if Vav it says that a person should not give his Lulav and Esrog to a Kotton. Once he gives it to him the child cannot give it back because as we know a child can accept, acquire things and be Kon'e and not be Makneh. So therefore, it says that on the first day of Sukkos when you need Lachem don't give an Esrog to your child until you yourself were Yotzei.

In the Biur Halacha Dibbur Hamaschil Kodem, he says (יש מאחרונים שסוברין שאפילו לאחר שיצא בו) (אין כדאי לתן לקטן במתנה, שמא יזדמן לו אחד שיבקש ממנו לתן לו לצאת בו) that even after the father was already Yotzei with his Daled Minim, it is not K'dai to give it to a Kotton because maybe another adult will come and need to do the Mitzvah and once you give it to a child no other adult can do it. It seems from there that even a Safeik obligation to an adult takes precedence over Chinuch to a child. That is a difficulty with Rav Elyashiv's Psak.

So Rav Zilberstein says to answer this question well maybe in Siman Taf Reish Nun Ches it is talking about a Kotton as it doesn't say Beno. It is talking about a child. Your child is an obligation on you. So there it may well be that it takes precedence. It is not Mashma that way from the Bi'ur Halacha and he should have said so. Tzorech Iyun. However, my point is the Etzem Psak, the incredible Psak of Rav Elyashiv regarding Chinuch.

3 – Topic – A Fascinating Halachic Discussion Regarding Kiddush on Yomim Tovim and Havdala

I had lost my sense of smell over the Corona episode. Boruch Hashem, Hashem was very kind to me and I was not ill, I never knew that I had Corona but I did lose my sense of smell many months ago, probably 8 months ago and I have high antibodies. Boruch Hashem the Chesed of Hashem.

When it came to Havdala I can't make the Beracha of Borei Minai Besamim as it says in the Shulchan Aruch in Siman Reish Tzaddik Zayin S'if Hei (מי שאינו מריח אינו מברך על הבשמים). So what do I do? I have had someone else at the table make the Beracha of Borei Minai Besamim. I make Havdala and stop and he says Borei Minai Besamim. I had a Shaila should I answer Amen.

What I have done is that I have been answering Amen because in my mind I compared it to an Igros Moshe. Rav Moshe writes in a Teshuva that when a woman lights candles on Yom Tov and says Shehechyanu which is the custom in most circles. Then the woman is Yotzei with Kiddush from her husband later that evening. What does she do? The husband makes Kiddush and says Shehechyanu, does she answer Amen? That Amen for her should be a Hefseik!

Says Rav Moshe it doesn't matter. Since the Shehechyanu is part of the Kiddush so you can answer Amen because it is part of the Kiddush. I felt the same thing for Borei Minai Besamim that I could answer Amen because it is part of Havdala. This is what I was doing.

Rav Daniel Kleinman was by the Rosh Yeshiva Rabbi Shmuel Kamenetsky, and Rav Shmuel disagreed and sent me the following message. He said no it is not like the Igros Moshe. In Rav Moshe's case the Shehechyanu is part of the Kiddush of the person making Kiddush. The person making Kiddush is saying Shehechyanu so the woman can answer because it is part of the Kiddush with which she is being Yotzei.

It is not similar to my case. In my case I am the one making Havdala and the Borei Minai Besamim is someone else in the room who is making a Borei Minai Besamim. That Amen has no connection to me and I shouldn't be answering. Therefore, I have switched what I am doing.

Ayin Shemiras Shabbos K'hilchasa Cheilek Beis, Perek Samech Gimmel, I think it is Os Tes who discusses this Shaila and there is a fascinating back and forth. There is a lot to talk about this but the time is up so we will talk more about it some other time (or you can get a recording of the Friday Shiur in YTV on Friday Parshas Ki Sisa 5781 (March 5, 2021)). Either way it makes for a good Shabbos table discussion.

I want to wish everybody an absolutely wonderful Shabbos, a Shabbos of Aliyah, a Shabbos of sitting and learning, a Nisht G'wasted Shabbos. Please, make use of the gift that HKB"YH gave us, Shabbos Kodesh. Kol Tuv!

Rabbi Reisman - Parshas Vayakhel - Pekudai 5780

1 - Topic - The need to understand that Hakol B'yad Hashem

Welcome everyone in this most unusual of times to a thought regarding not exactly Parshas Vayakhel-Pekudai, but a thought for your Seudas Shabbos. A while ago I heard from a friend Rabbi Baum of Teaneck, New Jersey something that his Rebbi Reb Yoshe Ber Soloveitchik had said which I think is very appropriate for this moment.

A psychologist came over to him and said to him that the Yamim Noraim Davening is of course extraordinary, but there's one part of the Davening that he would love to remove, and that is the Tefilah V'chein Tein Pachdecha. Hakadosh Baruch Hu place your fear upon us. And this psychologist said, I deal all day with people who are afraid, who are fearful, who tremble. With people who know no peace because of all types of fears. People are frightened about their health, their Shidduchim, their Parnasah. My job is to drive away these fears, to bring them under control. Why are we Davening V'chein Tein Pachdecha?

To that, Reb Yoshe Ber Soloveitchik answered, just the opposite, it's exactly the reverse of your understanding. Somebody who has Yir'as Shamayim, someone who has Pachad and Aimah of Malchus Shamayim. Someone whose fear is only to do G-d's will, knows peace, he has no worries.

He does what he's obligated to do, he does what Shulchan Aruch tells him, he does what his Poskim tell him, what his Rabbanim tell him, and then he has peace of mind. V'chein Tein Pachdecha Hashem Elokeinu Al Kol Ma'asecha. The idea of a world in which the goal is only to fear Hakadosh Baruch Hu, is a world that doesn't need psychologists. If you have Yir'as Shamayim you have no other worry.

Somebody asked me, is this Ratzon Hashem that we should close our Shuls, that we should close our Yeshivos? I said to him well G-d sends us his Ra'tzon in the form of Halacha. Of the Torah and Shulchan Aruch and if those rules say open the shul then that's Ra'tzon Hashem, and if those rules say close the Shuls that's Ra'tzon Hashem. We don't close the Shuls because we're afraid, we close the Shuls because that's what Halacha demands.

When I heard this thought, I remembered an incident that happened many years ago. I returned home at about midnight or 12:30 in the evening and I was parking my car, and one of my neighbors had apparently gone to a wedding and left their 8 year old son with a babysitter. The 8 year old son woke up around midnight in a terror. He ran out, he was in the street, the babysitter tried to get him back, and he was screaming my parents, my parents. I'm afraid they died, I'm afraid they died. I walked over to him. Of course I knew him and I tried to calm him down. And this boy says to me, can you promise me that my parents didn't die.

Now what should I say, his parent's went to a wedding, can I promise him that his parent's didn't die. So I promised him that there was no reason to think that anything bad had happened to his parent's, and Baruch Hashem nothing had happened. But that question of the 8 year old, can you promise me my parents didn't die?

Those are the fears today, can you promise me that nothing will happen to me? The answer is nobody can promise you, but if you have Yirah, Yiras Hashem, then you can be confident that what you're doing is correct by following the Din.

In 1973 the Yom Kippur war put us all in great fear. Rav Moshe spoke on the first day of Succos, and he spoke about the idea of having Chag Sim'chaseinu, of being B'simcha at a time that there is a lot to be afraid of.

Rav Moshe then K'darko spoke about Chazal. We find an incredible Medrash on Navi. Arba'a Melachim Yeish, it says that there were 4 types of kings of Malchus Beis Dovid. What one requested the other did not.

Dovid, the first king said, let me pursue my enemies and defeat them in battle. Then his great-grandson Asa came and said I don't have the energy to kill my enemies. I'll go to battle, pursue them and G-d cause a miracle that they should die.

So the first King Dovid said let me win in battle. Asa said let me run after them and Hashem you kill them. Then came Yehoshafat the son of Asa. These were all great kings. Yehoshafat said, Hashem I don't even want to go to battle. I will get everyone together and we will sing your praises and defeat my enemies. Then the 4th one Chizkiyahu said let me sleep and while I am asleep Hashem kill my enemies as it says in Melachim II 19:35 (וַיִּצְאָ מֶלֶאכֶּיךָ יְרֵמְיָהוּ בְּמַחְזֵה אֲשׁוּרָי).

So the Medrash seems to say that each later king was greater. Dovid said I will go to battle and win. Asa said I will just run after them and they will die. Yehoshafat said I will praise and they will die. Chizkiya said I will go to sleep and they will die. What is going on? It is just the opposite. Dovid was greater.

Rav Moshe explained and I have to tell you that it is an explanation found in a couple of other sources. It is Pshat in the Medrash. Rav Moshe explained that these leaders wanted that in the time of Tzara, when the Tzara passes, people should feel that HKB"H was the Yeshua. People should feel that HKB"H is the one that made it happen.

Dovid Hamelech said I have a great generation. If I win in battle everyone will know that it is because of Hashem. Asa said I have a lower generation. If I win in battle they will say it was because of our power in battle. So let me just go to battle and Hashem let them all die through Your hand. Yehoshafat said I am an even weaker generation, a lower generation. We are going to say Shira and Hashem have them die. Everyone will know that it was a miracle from HKB"H.

Chizkiya came and he said if we say Tehillim, if we say Shira then people are going to say you know why our enemies died because of our Koach Hatefila. No! Klal Yisrael went to sleep at night in great fear and when they woke up in the morning Sancheirev's army was all dead and then we will say Shira. The point being, that when it comes to an end let us recognize that it was Yad HKB"H.

Rav Moshe said on Sukkos that Chag Simchaseinu. If we truly recognize that whatever Tzara we are in, the Yeshua that we hope for, that we Daven for will come from the Borei Olam, not by chance, then we can be Sameiach B'malchuso Yisbarach. So Sukkos is to be Mesameiach in the Kabbalas Malchus that we had on Yomim Noraim.

Many years ago there was an incident, a very well-known Nadvan (philanthropist) in Williamsburg was diagnosed with a very frightful diagnosis of a serious illness. Living in Williamsburg, he went to all of the great Rebbes there for a Beracha. He went through his treatments, and a number of months later was declared clean. Miraculous! Every Chassid said it was my Rebbe's Beracha that did it. Each Chassidus took credit.

This man said how he went to the Satmar Rebbe Reb Yoel who was then alive, and he told him this that every Chassid says that it was his Rebbe. The Satmar Rebbe replied, you know who will win, the one who has the most Chassidim he will win because he has the most people taking credit for it. But I'll tell you the truth. The truth is the Ribbono Shel Olam did it, Ober Er Hat Nebach Vainig Chassidim. He hasn't got so many people giving him credit for this. That is what Rav Moshe was saying. That is what Rav Soloveitchik was saying. V'chein Tein Pachdecha, the job of a Frum Yid is to see the Yad Hashem. We have to do what Halacha demands. Halacha demands V'nishmartem Me'od Es Nafshoseichem. To do all the things that we have to do properly. But having done that, we understand Hakol B'yad Hashem. The same message from one end of the spectrum of Yiddishkeit to the other. Reb Yoshe Ber Soloveitchik, Rav Moshe, the Satmar Rebbe and the lesson from this 8 year old young man who was my neighbor who today 20 years later he is not 8 years old. Maybe he remembers. What a story.

2 - Topic - Some ideas for this time period that we are living through.

I would like to end with a message for those of you who are supposed to be saying Kaddish. Whether you are during Yud Bais Chodesh or you have a Yahrtzeit, if circumstances prevent you from saying Kaddish it is very disappointing. Let me tell you what Rav Pam said. It is well-known among his Talmidim in Yeshiva. When Rav Pam visited an Aveil, he would say that when he was 11 years old he was in Slabodka. Far away, hours away from his parent's in Lithuania. Occasionally the wagon driver would come from his town to Slabodka and Slabodka was a one street town but it is actually a suburb (across the bridge) from Kovna. The wagon driver when he had someone to bring to Kovna which is the capital city of Lithuania, and then the young Rav Pam would ask him how his family is doing and get regards. If his mother knew that the wagon driver was coming, she would send a letter. If she knew in advance, she would send a Kugel.

So Rav Pam said to Aveilim, the Neshama is in the Mesivta D'roki'a, is upstairs in Yeshiva. When you say Kaddish it is important, it is like you are sending regards. But if you learn a Perek of Mishnayos, then you are sending a letter. If you are Machzik, if you give money to a poor Talmid Chochom to learn Mishnayos for you, then you are sending a Kugel. So, I say to someone who is supposed to be saying Kaddish and cannot, learn a Perek Mishnayos. Instead of sending regards, send a letter. I assure you B'sheim Mori V'rabbi, that it is not only just as good but it is better.

If you have grandchildren of the person who has been Niftar or Nifteres at home, tell them you are not saying Kaddish, let's learn Mishnayos, a Perek a day or a Perek a Minyan to send as a Zechus.

To those who are a B'chor, you are going to ask Shailos if Chalila Erev Pesach we still can't go to Shul, you are going to have to fast. Better than fasting, make a Siyum. You have two full weeks and then some. Try Mishnayos Nashim, it is only 7 Masechtos of Mishnayos. If you have happened to have learned Maseches Kiddushin or Gittin or Nedarim over the last number of years, even many years ago, but never made a Siyum on Seder Nashim, then you can count the Mishnayos you learned in that Masechta towards this.

If Bochorim learned in Yeshiva Kiddushin, Gittin, Kesubos and maybe Yevamos, all they have to do is finish Mishnayos Nedarim, Nazir and Sotah and you can make a Siyum on Erev Pesach. You have to plan it. You can't finish it earlier and make a Siyum to Patur. You have to plan that it should finish then. Do it. It is a great goal to have. Take out a calendar and make yourself a schedule.

Of course it is our Tefilla and our hope that as soon as the month of Geulosainu will come, that Yidden and humanity in general will have a Geula, will have a time where we will be healed and redeemed from that which is going on around us. An incredible period of time. Someday we will remember it the same way that some of us remember 9/11, some of us will remember this.

This will pass and it will be a distant memory. When 9/11 was going on we thought that we would never forget it. Of course, it became a distant memory. Life went back to normal. The same with this. Life will go back to normal. That you remember this period of time. Can you remember this

period of time that you undertook to make a Siyum on Mishnayos Nashim, that you undertook to learn with the extra time that you have?

Do you remember that when you were locked out of the Shuls you Davened Vasikin every day? Sunrise this morning in Brooklyn was 7 o'clock. If you started Davening at 6:35 - 6:40 you could Daven Vasikin. That is a good memory to have. When you were locked out of Shul you Davened Vasikin every day. Get your children to Daven Vasikin. Make a statement to them. That we want to be back with Tefilla B'tzibbur. When you are Davening Vasikin you are Davening with many Gedolim, many Talmidai Chachamim, many Chashuve people who are all locked out of Shuls are Davening Vasikin these days. Do it! Make this a meaningful time, a memorable time in a positive way.

We Daven for Yeshuos for all those who are ill including Yissacher Ben Esther Malka who was just rushed to the hospital, that Dr. Yissacher Greenberg will have a Refuah Sh'leima B'karov amongst Shar Cholei Yisrael, among Shar Cholim in general.

We should have Shemira Mikol Machala V'nega, V'chol Takala V'katata. May HKB"H make that next week when I give the Shiur, it should be with voices of thanks to the Ribbono Shel Olam. The V'chein Tein Pachdecha should never go away but it should only be Pachdecha, only the fear of the Borei Olam. Wishing one and all a wonderful Shabbos!

Rabbi Reisman - Parshas Pekudai 5779

As we prepare for Shabbos Parshas Pekudai. Also, we welcome in the month of Adar Hasheini the second Adar, a time of great joy and Simcha. Get into the spirit of Adar, with great joy and Simcha and staying up late for Mishmar of course, which is very appropriate for Rosh Chodesh Adar as it is a Segula for something.

1 - Topic - The Leitzanai Hadar of Moshe Rabbeinu

Parshas Pekudai begins with a Medrash. The Medrash says that Moshe Rabbeinu gave an accounting of what he had collected because Shama Laitzanai Hador. He heard the people of his generation that were ridiculing and were saying who knows how much money was stolen by Moshe Rabbeinu. He said okay I am going to give an accounting. It seems to be a Genai, a criticism of Klal Yisrael. When they gave gold to Aharon Hakohen to make the Eigel they didn't ask for an accounting and when it comes to the Mishkan they did ask for an accounting. How awful.

Rav Zalman Sorotzkin in his Oznam LaTorah, turns it around K'derech Gedolei Yisroel to explain a beautiful Cheshbon, a beautiful reason for this seeming critique, why is it that when it came to making the Eigel they did not ask for a Cheshbon and when it came to making the Mishkan they did.

Zagt Rav Zalman Sorotzkin, that the Nefesh of a Yid wants to do Mitzvos, the Nefesh of a Yid does not want to do Aveiros. Therefore, when a Yid gives money to a Mishkan, when he gives money to something of Kedusha, he wants very much that every penny that he gives should be

used for a Mitzvah. He doesn't want that the money is not used for the Mitzvah and then he will be missing that Zechus Hamitzvah. So when it came for giving to the Mishkan they wanted so much that their money be used, be melted down and be physically in the Mishkan, and therefore, they were nervous and they didn't trust and the Laitzanei Hador took advantage and said that Moshe Rabbeinu took some gold or silver.

However, the Neshama of a Yid does not want to do an Aveira and even when Jews gave gold to the Eigel Hazav, in their Penimios Hanefesh they would have been delighted if some of the gold had been stolen and usurped, was taken for private use and not used in the Eigel. So there they did not ask for a Cheshbon because in the Penimios of their souls they would have been delighted that some of the money was used for something else. And so we see how Gedolei Yisrael can take a seeming flaw in the behavior of Klal Yisrael and be Melamed Zechus. Beautiful!

2 - Topic - A thought on Davening.

I will move on to a second thought regarding the Parsha. The Yerushalmi in Berachos in the 4th Perek, Halacha Gimmel says that the 18 Berachos of Shemoneh Esrei are K'negged the 18 Tzavaos, the 18 Mitzvos, the 18 Vayasu Keins that we find in the Parsha. After (אֶלִיָּאֵב בֶּן-אַחִישָׁמַח) Eliav Ben Achisamach is mentioned, we find 18 times Vayas, 18 things that were done and that the 18 Berachos are K'negged that.

Before delving into the depth of it, I have to tell you that when I am reviewing Parshas Vayakhel Pekudai, I sometimes have the feeling to just go through it quickly it's not so important. I've done this already, I just did it in Teruma Tetzaveh. It's interesting that our Shemonah Esrei is the same way, we're so used to Shemoneh Esrei that we go through it quickly, we so to speak Daven it off. I guess learning Pekudai properly would be a good practice run for Davening practically as well. At any rate, what is the connection between the 18 Vayas of Pekudai and the 18 Berachos of Shemoneh Esrei?

Rabbeinu Yona in Berachos Daf Chaf Ches Amud Beis says that the Takana was made by the Anshei Kneses Hagedolah. Actually he says by Rav Shimon Pekuli by a Man D'amar in the Gemarah, he says Rav Shimon Ben Pekuli set up the 18 Berachos Al Haseder, in their order Beyavneh.

Rabbeinu Yona says that in the time of the Beis Hamikdash when it stood, there were no 18 Berachos Al Haseder. It was later either Rav Shimon Pekuli or the Anshei Kneses Hagedola, they set up the 18 Berachos.

The way we understand what they are saying is that when the Bais Hamikdash stands the Avodah is in the Beis Hamikdash. When there is no Bais Hamikdash it transfers to the Tefillah. As we know that Tefilla is Avodah.

On a deeper level, the Satmar Rav writes in the Divrei Yoel in Parshas Chayei Sarah which I have mentioned in the past, he mentions that only when there is no Bais Hamikdash are we obligated to ask for all of those requests that are in the middle of the Shemoneh Esrei. When the Bais Hamikdash stood, you weren't obligated to ask for each one, you would ask for what you need. If you needed a Refuah you would ask for Refuah. If you needed Bareich Aleinu you would ask for

Bareich Aleinu. But there was no set form of the middle Berachos. It says that they were Mesadeir, it means that in the way we understand Rabbeinu Yonah that after the Churban or after the Bais Hamikdash was not functioning, that then it was transferred to the Seder of the Yud Ches Berachos.

According to this it is very Geshmak the connection. It is very understandable the connection. That the building of the Mishkan of Pekudai and the Yud Ches Berachos of Shemoneh Esrei are similar in the Vayasu in the Kiyum of the Avodas Hamishkan and the Avodas Bais Hamikdash.

3 - Topic - What does the Lechem Hapanim have to do with setting up the Mishkan?

I must add that I found a Teretz to an old Kasha and I am sure that I asked this many years ago. Why the Lechem Hapanim, the bread that was on the Shulchan is mentioned at all in Parshas Vayakhel Pekudai as it has nothing to do with the setting up in the Mishkan. Why mention the Lechem Hapanim?

You may say, well it says Shemen Lamaor, the lighting of the Menorah of putting in the oil is one of the items donated. It is known in the name of the Brisker Rav, that the Menorah is only the Menorah when it is lit, and therefore, when they built the Menorah they had to light it.

Maybe the same thing with the Shulchan. The Shulchan is only a Shulchan when it has Lechem Hapanim and that is why they had to make the Lechem Hapanim as part of the building of the Shulchan. That is incorrect because the whole point is that it says donate Shemen Lamaor in the list of donations in Parshas Terumah so we know that lighting is part of the building of the Mishkan. But it doesn't mention flour that it should mention Lechem Hapanim as part of the Avodah. Tzorech Iyun Gadol.

And then last night I opened up the Sefer Hak'sav V'hakabalah (page 455 on 39:36), to the end of this week's Parsha, and I see that he answers the question. He says that this is a normal thing. When we mention the Lechem Hapanim we don't need the bread at all, we mean the Keilim of the Lechem Hapanim. After all, this is a list of Keilim, a list of things that were made and when it says Lechem Hapanim it means the various Keilim like the mixer to mix the dough, the forms to place them in the oven whatever was needed for the Lechem Hapanim. Just like we find by the Mizbaiach that things like the shovels are part of the building of the Mishkan, Kemo Kain the same exact thing here, the utensils needed for making the Lechem Hapanim are part of the Lechem Hapanim. Very Geshmak!

4 - Topic - A thought on Rosh Chodesh Adar from Rav Mordechai Druk.

I saw what I think may have been said tongue in cheek but L'mayseh is indeed a very important spin or understanding of the Avodah of Purim. Rav Mordechai Druk in his Sefer Darash Mordechai

on Purim (page 301 in the Shemos volume) says in the name of one of the Gedolai of Yerushalayim (Rav Moshe Weber) the following thought. Why do we have the concept of Ad D'lo Yada?

He says that every Yom Tov we are Makriv something to the Ribbono Shel Olam. On Sukkos we are Makriv, we sort of offer up to G-d the comfort of our Diros, of our homes and we leave our homes and go to a Sukkah. On Pesach we are Makriv to HKB"H the comfort of our regular diets, our regular eating, the things that we enjoy all year. On Pesach we sacrifice that and we are left with the Kosher L'pesach items. On Shavuos we are Makriv our sleep, we learn more hours and take less hours to sleep. Our sleep is sacrificed for Torah.

On Purim our heads are sacrificed for Torah. Our Daas, our thoughts, our mind. We are willing to sacrifice our Havana, our thinking, for the Torah and that is why sacrificing Daas is the Avodah of this day.

With this I can add, it says in Maoz Tzur, Rov Banav V'kinyanav Al Ha'eitz Talisa, most of Haman's children were hung on the gallows and that is not true because the Gemara says that Haman had many children, dozens of children so 10 was not Rov Banav?

The answer is that Rov Banav does not mean most of his children. You see, Haman's children were killed with Hereg earlier. They were killed on the 14th day of Adar as it says B'feirush in the Megillah. Hereg is with a sword, their heads were chopped off and then afterwards the Posuk says, the next day Esther asked for permission and their bodies were hung.

Tosafos in Yoma 31a (**אמה על אמה ברומ שלש אמות**) says that their bodies were hung without their heads. Tosafos has a complicated Cheshbon for the height of the Eitz and the size of each of the 10 children, but Tosafos says bottom line when it came to hang the 10 Bnei Haman they hung them without their heads. It turns out very Geshmak that Rov Banav V'kinyanav, each son was mostly hung up. Rov of each of the Banim was hung up because they were missing the heads. The rest of the body was hung up without the heads.

That is symbolic of this Vort. On Purim we are Makriv our heads, our Daas and are Mekabeil the Ratzon of HKB"H as it may be and we do so with a devotion and a sacrifice of the Daas that we have. Those of you who are out of Yeshiva, try to wake up a little bit of that spirit of Hakravas Hadaas to HKB"H. Make Adar a month of great joy, of Kapparas Pesha. Joy and Simcha to each of you.

I hope to see you if not sooner at least on this coming beautiful Yom Tov of Purim! To one and all an absolutely wonderful, delightful Shabbos Kodesh and an absolutely beautiful preparation for the upcoming Chag HaPurim!

Rabbi Reisman - Parshas Vayakhel Pekudai 5778

As we prepare for Shabbos Parshas Vayakhel Pekudai, Parshas Parah, Parshas Chazak and also a very special Thursday because the Mishmar will resume tonight after a Purim break. Two thoughts regarding Parshas Vayakhel Pekudai. Let me begin with thought number 1.

1 - Topic - Two lessons from Moshe Rabbeinu's accounting in Parshas Pekudai.

In Parshas Pekudai of course we have Moshe Rabbeinu giving a Cheshbon, making a Cheshbon (a calculation) of all of the money that he received and all of the money that he spent and showing Klal Yisrael his honesty in that regard. The Medrash Tanchuma stresses that Moshe Rabbeinu felt it was an obligation Li'yos Nekiym and it explains as follows. Why did Moshe Rabbeinu make a Cheshbon, HKB"H trusted him because it says in Bamidbar 12:7 (בְּכֶל-בֵּיתִי, נֶאֱמַן הוּא). So HKB"H trusted him and the people didn't trust him? Ela says the Medrash, Moshe Rabbeinu heard Jews speaking behind his back. Shenemar, as it says in the end of last week's Parsha in Shemos 33:8 (וַהֲגִיה, כְּצֵאת מִשְׁחָה אֶל-הָאֹהֶל, וְקוֹמָו כָּל-הָעָם, וַנִּצְבּוּ אִישׁ פֶּתַח אֹהֶלוֹ; וַהֲבִיטוּ אַחֲרַי מִשְׁחָה, עַד-בְּאוֹ הָאֹהֶלָה). Rav Chama Omar Lig'nai. That they spoke about Moshe Rabbeinu that he became wealthy from taking money from the money that was given to the Mishkan. Absolutely a Davar Pele.

It is a Pele that they accused him. Moshe Rabbeinu was already wealthy from the Pesoles of the Luchos as it says in the Gemara in Maseches Nedarim 38a (5 lines from the top) (אמר רבי חמא בר' (חנינא לא העשיר משה אלא מפסולתן של לוחות Bizas Mitzrayim, the taking of the booty, the loot from Mitzrayim that Moshe Rabbeinu was busy with the Arono Shel Yosef (as it says in Maseches Sotah 13a 21 lines from the bottom) (ת"ר בא (וראה כמה חביבות מצות על משה רבינו שכל ישראל כולן נתעסקו בביזה והוא נתעסק במצות). It is really a Davar Pele that after everything that they had seen about Moshe Rabbeinu that anybody would have any thoughts or accusations to him.

The Tolna Rebbe in his Sefer Chamin B'motzoei Shabbos (Shemos volume, page # 366, in Maimar Beis of Parshas Pekudai (תש"ס)), says that this comes to teach us two important Yesodos. Number 1 the Yeitzer Hora for Lashon Hora is so incredibly strong and rooted in such silliness and purposelessness that even when a person doesn't really believe what he is saying, a person will speak Lashon Hora. A person will be attracted to Lashon Hora. Even if he knows that it is silliness, that is the Derech when people sit around talking about others the mouth is free, it is wild. It says things that are senseless and occasionally people say it often enough until they really believe it. That is one important lesson regarding the Yeitzer Hora of Lashon Hora.

But there is a second lesson. Zagt the Tolna Rebbe, it comes to let us know that when we are Osek in Tzorchei Tzibbur, when we are involved and we give up of our time and money, we get involved in things for the benefit of the Tzibbur, you should know that the Minhag Haolam is that people speak about others who are involved in Tzorchei Tzibbur. It is not right, it is not fair, it hurts. That is the Derech. People will speak about people involved in the Tzibbur and the Torah wants to teach this to us. If they spoke about Moshe Rabbeinu you don't have to feel bad that they speak about you. If you are involved in Tzorchei Tzibbur try to be Nekiim, but it shouldn't hurt you.

Rav Kreisworth once said that he was giving a Shiur and in the Shiur he learned a Gemara (in Maseches Moed Kattan 28a 22 lines from the top) (רב יוסף כי הוה בר שיתין עבד להו יומא טבא לרבנן) (אמר נפקי לי מכרת) that Rav Yosef made a Simcha on his 60th birthday that he wasn't Chayuv Kares because someone who is Chayuv Kares dies under the age of 60.

Rav Kresiworth asked what was Rav Yosef afraid of, what was he fearing, that he was Chayuv Kares? Look at the list of Krisos, most of them have to do with Znus with relatives which is something that was certainly very distant for Rav Yosef. What else, Chillul Shabbos, you think so? Where was Rav Yosef nervous that he was Over an Issur Kares B'maizid that he should have to throw a celebration when he hits his 60th birthday?

Rav Kreisworth said that when he said this, one of the Mispalelim spoke up and he said that maybe Rav Yosef knew that he was not Chayuv Kares but he was afraid that the people would say that he was Chayuv Kares and he was happy that he hit his 60th birthday and no one could say it.

Rav Kreisworth remarked, that Mispaleil who said that maybe people were talking about Rav Yosef as if he was Chayuv Kareis, that Mispaleil was indeed such a Mispaleil who spoke that way about people.

Zagt the Tolna Rebbe, we have to learn from here, (שאל לו לאדם להיבהל לנפשו). A person should not be depressed (כשהוא שומע שהעולם מרננים אחריו) when he hears people talking about him. (ועליו רק לעשות את הנצרך בישוב הדעת ובמידה נכונה). (הוא דרכו של עולם) Moshe Rabbeinu didn't ignore it and say that is the way of the world so forget it. He acted calmly and with a Middah Nichona (ולהסיר ממנו את לזות השפתיים). Try to relieve the pressure. And so, this is a very important lesson. Lesson number 1 is for those who speak Lashon Hora. Lesson number 2 for those who may suffer from others talking about them. So the first Vort has to do with Moshe Rabbeinu's accounting in Parshas Pekudai.

2 - Topic - The Binyan Hamishkan in general.

Lesson number 2 of today has to do with the Binyan Hamishkan in general. The Mishkan and later the Bais Hamikdash was a source of great Achdus for Klal Yisrael. There was one place that Yidden went together and came together, and it was a very important Nekuda the Achdus of Klal Yisrael that all Jews came together on Yom Tov, that all Jews came to the same place when they had a Simcha. The Bais Hamikdash was the heart, the center for Klal Yisrael. The Mishkan in the Midbar and the Bais Hamikdash later.

This relates to all Inyanei Avoda. Avoda, Korabnos, which is also Tefilla is also a Tzibburdika, Achdusdika Mitzvah. Let me explain. The Magen Avraham in the beginning of Siman Nun Vav brings the Minhag Ha'Arizal. The Minhag is that before Davening, a person should say Hareini Mekabeil Al Atzmi Mitzvas V'ahavata L'raiacha Kamocha. I accept upon myself the Mitzvah of V'ahavata L'raiacha Kamocha, of loving fellow Jews. It is a Minhag Ari, and there are some Siddurim that actually have it printed as a Minhag Ari.

The Kasha is why say that before Davening, what does this have to do with Davening? After Davening before a person goes out to work, to interact with others and do business, a person should say Hareini Mekabeil Al Atzmi Mitzvas V'ahavata L'raiacha Kamocha. What does it have to do with Davening?

I once heard a beautiful explanation based on the Yesod of the Chasam Sofer. The Chasam Sofer actually writes this in numerous places, two of which I will quote today. One is a Chasam Sofer in

a Teshuva in Orach Chaim 166. He brings the famous Maharal who objected to the Piyut of Machnisai Rachamim, a Piyut that we say in Selichos, where we ask the angels in heaven to intervene and help our prayers come to the Kisai Hakavod.

The Maharal objected and said we Daven directly to the Ribbono Shel Olam, there is no middleman. We don't need Malachim to help us. We Daven directly to HKB"H. The question is Freigt the Chasam Sofer, that we find in Tanach and in the Gemara that when someone needs something from the Ribbono Shel Olam he goes to an Adam Gadol to help to Daven for him. He goes to a Tzaddik to Daven for him. Why is that any different?

We find by Rivka that she went as it says in Beraishis 25:22 (וַתֵּלֶךְ, לְדָרֹשׁ אֶת-יְרֵכָה). Why didn't she just Daven directly to HKB"H? We find in other places, by the Isha Hashunamis. Why is it the Derech to go to an Adam Gadol to Daven for you if you don't go to a Malach to Daven for you?

Enfert the Chasam Sofer, the Yesod of our Emunah is that we don't need any Emtzo'i, we Daven directly to HKB"H. However, all of Klal Yisrael is like one Guf, like one person, like one Neshama, one Nefesh. When you Daven for your friend you are really Davening for Klal Yisrael.

The Gemara says Hamispaleil B'ad Chaveiro Tzorech She'yichle Atzmo Alav. If you Daven for your friend it has to come out of a deep concern for him. The idea being, that you and your friend and all of Klal Yisrael is one Guf. Our Tefilla comes from this one body called Bnei Yisrael.

In the body called Klal Yisrael, there are different parts of the body. There is the foot, the stomach, the arms, the head. Different members of Klal Yisrael reflect different parts of the body. Therefore, an Adam Gadol, a Tzaddik reflects the head of that body of Klal Yisrael. Since he is the head of that body of Klal Yisrael, when you go to him it is one body Davening, it is not an Emtzo'i. If every person would only see himself as a member of the greater Kehila of Klal Yisrael, then you understand that when you Daven for your friend you are Davening for yourself.

Before you Daven you are Mekabeil on yourself V'ahavata L'raiacha Kamocha, you are supposed to see yourself as one Guf of Klal Yisrael. If you are one Guf then all of your Tefillos go up together that is the Maila of Tefilla B'Tzibbur. When you Daven together you are a member of the Tzibbur.

The Gemara in Maseches Taanis 8 says that when you Daven with a Tzibbur even without Kavana your Tefilla goes up (in Rashi Dibbur Hamaschil B'tzibbur 25 lines from the bottom in Rashi's lines). Why? Because it is the Tefilla of the Tzibbur of Klal Yisrael. Someone else's Kavana in your Tefilla combines into one big Tefilla of one Tzibbur.

The second place is in the Drashos of the Chasam Sofer Cheilek Gimmel he asks a different Kasha. He says why does it help for me to Daven for my friend? Why does it help for one person to Daven for someone else? If the person is not deserving so what does it help? Is HKB"H someone who you can Kavayochel talk him into things? If he doesn't deserve it why would he be helped? Now if he Davens for yourself I understand, but for someone else?

Zagt the Chasam Sofer no, Davening for someone else helps when it hurts you for your friend. When it is Metzayeir you that there are difficulties in Klal Yisrael. When it hurts you, then you are one Guf in Klal Yisrael. When you Daven for the person as if you are one person you are Davening for yourself and Davening for him simultaneously. That Nekudah is the Nekudah of Tefilla B'tzibbur, of Davening as a member of Klal Yisrael. Therefore, Achdus is every bit a part of the Avoda of Davening. Feeling an Achdus with others with whom you Daven. Feeling a togetherness makes it one big Tefilla that goes up to Heaven.

Then the Chasam Sofer writes another thing. The Gemara says that Biz'man Hazeh Ninalu Sharei Tefilla, the gates of Tefilla are locked, he says that is because of our weakness in V'ahavata L'raiacha Kamocha. The key to the gate of Tefilla is V'ahavata L'raiacha Kamocha.

This idea is brought in the Kuzari in Maimar Gimmel in I believe Os Yud Tes, that the Tzibbur is one Tefilla. Therefore, if you want your Tefilla to be answered Daven for your friend. Not Daven for your friend so that Hashem should answer you, Daven for your friend because it hurts that your friend has difficulty. There is so much Tzar in Klal Yisrael, there is so much pain. We should feel the pain of the Tzibbur. It would help our Davening be a better Davening.

With that thought I wish everybody an absolutely wonderful Shabbos Parshas Vayakhel Pekudai, a Shabbos of Chazak Chazak Venischazeik!

Rabbi Reisman - Parshas Vayakhel Pekudai 5777

1 - Topic - Everything a Person Does Should be Seen as a Davar Sh'Bikedusha

Let me share with you a thought on Vayakhel, a thought on Pekudai and if there is time a thought for Pesach as well. We have here the expression of those who give money to the Mishkan in 35:22 (פֶּלַל נְדִיב לֵב). People give B'leiv, with their heart. Chazal Darshun (פֶּלַל נְדִיב לֵב) that when a person thinks to give money to Hekdesh he actually creates a real obligation. If you have a Machshava to give me a gift, there is no obligation and you can change your mind. But (נְדִיב לֵב) a Nedava B'leiv to Hekdesh has a Din of a Nedava. This is what it says in the Gemara.

The Gemara says in Makkos 24a about Rav Safra that Rashi brings (רב ספרא בשאלתות דרב) אחא (שאילתא לו) והכי הוה עובדא דרב ספרא היה לו חפץ אחד למכור ובא אדם אחד לפניו בשעה שהיה קורא ק"ש ואמר לו תן לי החפץ בכך וכך דמים ולא ענהו מפני שהיה קורא ק"ש כסבור זה שלא היה רוצה ליתנו בדמים הללו והוסיף אמר תנהו לי בכך יותר לאחר שסיים ק"ש אמר לו טול החפץ בדמים שאמרת בראשונה שבאותן דמים היה דעתי ליתנם (לך). That Rav Safra was once Davening and someone offered him a price for something he owned and he didn't respond. The person offering him the money raised the price. After Rav Safra finished Davening, he said I accept the first price. Why the first price? Because B'leiv he was ready to accept it. He would have accepted it. The reason he was quiet was not because he did not accept the price.

The Gemara says about Rav Safra that (ודובר אמת בלבבו) that the Emes that was in his heart he kept to it. (ודובר אמת בלבבו). A Madreiga Gedola. Since in his heart he accepted the price therefore, he went with it.

The Maharsha there says a Chiddush Atzum. When you learn this Gemara, Poshut you learn that the lesson of Rav Safra is a lesson in Emes, in truth. That the Koach of (ודובר אמת בלבבו) that he was a person to whom Emes was so important that the Emes B'leiv he considered to be an obligation.

The Maharsha learns differently. The Maharsha quotes the Mordechai in Maseches Kiddushin who says that the Midda of Rav Safra was something else entirely. Quoting the Maharsha he says Af L'hedyot Haya Mekayeim Machshavto K'din Hekdesh D'ka B'machshava Dichsiv (כל נדיב לב).

Rav Safra was not like me and you. Me and you have things that we do that are Devarim Shel Chol and other things that we do are Devarim Shel Kedusha. So for the Devarim Shel Chol we go with the practice of Chullin. Devarim Shel Kedusha we go with the practice and the rules of things that are Kadosh. Rav Safra was Noheig his whole life, everything he did he saw as a Davar Shel Kedusha. Whatever he did he saw it as Avodas Hashem.

We find such a Hanhaga as it says that Chassidim Harishonim were Ochel Chullin in a state of Taharas Hakodesh. They ate ordinary food with the rules of Tumah and Taharah that applied to Hekdesh. What is the Pshat, there is no Tumah for Chullin. The rules of Hekdesh are for Hekdesh not for Chullin. What does it mean that the Chassidim Harishonim were Noheig K'ilu it was Hekdesh even though it was Devarim Shel Chol?

Zagt the Maharsha, it is a Hanhaga that everything that a person does, he acts K'ilu it was a Davar Shel Hekdesh, as if it is a Heilige thing. That Hanhaga, that is the Hanhaga of Rav Safra. Rav Safra even in his Dinai Mamon was Noheig K'ilu it was a Davar Shel Hekdesh. K'ilu it was a Davar Kodesh. That is the lesson of the Maiseh of Rav Safra and the Gadlus of Rav Safra. Everything that he did he looked at the Tzad Hakedusha Shebo. There was no Davar Shel Chol.

It is a very high Madreiga, yet it says in Choshen Mishpat that it is a Hanhaga Tovah for everyone to do the same thing that Rav Safra did, to use the same Hanhaga. It is a Hanhaga Tovah for every single person. People should try to be Noheig in everything that they do to see in it Avodas Hashem, a closeness to the Ribbono Shel Olam.

It says that when you eat at the table, that you should treat your table like a Mizbaiach. Our Minhag is that we dip our Hamotzi into salt. Why do we dip Hamotzi into salt? This is because in the Bais Hamikdash (על כל-קרבנות, תקריב מלח) every Korban had salt (Vayikra 2:13). So although the food that we eat is not from a Korban, we are Noheig that our table, our meals should be K'ilu it is a Mizbaiach. It is not a Mizbaiach. But still we want to see in our Avodas Hashem a Kedusha in everything that we do and therefore, we have that Hanhaga.

So that is this higher Madreiga. To see a Davar Shel Kedusha in every single thing that you do. This is a Machshava for Kol Nediv Leiv. This is the Machshava for a person doing everything like he does it for a Davar Shel Kedusha. Kol Nediv Leiv, your heart should be K'ilu it is a Davar Shel Kedusha.

2 - Topic - The difference between the (אֵלֶּה) at the Eigel and the (אֵלֶּה) at the Mishkan.

Let's move on to Parshas Pekudai a Gevaldige thought. 38:21 (אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן) Zagt the Ohr Hachaim Hakadosh, every Hanhaga in the Mishkan was to be Mechapeir on the Cheit Ha'eigel. (אֵלֶּה פְּקוּדֵי) is K'negged 32:4 (אֵלֶּה אֲלֹהֵי יִשְׂרָאֵל). The (אֵלֶּה) is K'negged and Mechapeir on the (אֵלֶּה). That is what the Ohr Hachaim Hakadosh says. What is the Pshat, the same word (אֵלֶּה)? There has got to be some type of Hesber and how one thing is Mechapeir the other.

The Sefer B'air Ra'i (which is a beautiful Sefer with a section of the Parshios). He says beautifully. What is Eileh? Eileh Posel Es Harishonim. Every time it says Eileh it is meant to say this to the exclusion of things otherwise. Otherwise it would have said Zeh or Zos. The Aveira of the Cheit Ha'eigel where Klal Yisrael created an Emtza'i to the Ribbono Shel Olam, the Aveira was Chomer, it was (אֵלֶּה אֲלֹהֵי יִשְׂרָאֵל). This Gechka is to the exclusion of what you had until now. The Cheit of the Eileh is changing from what you had until now.

The same thing here. (אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן). The Tikkun was (אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן). You want to have a Hiskarvus, a Varmkeit with Ruchnios, only one way, through a Mishkan and having the Shechina residing among you. There is no other way. There is no other means of Hiskarvus to the Ribbono Shel Olam. It is only through this, not through all of the made up feelings of closeness to G-d that are not rooted in something Yiddish. (אֵלֶּה אֲלֹהֵי יִשְׂרָאֵל) To exclude Kedusha and exclude Shechina the Kappara is (אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן), to the exclusion of all else.

A Yid is a Yid full time not part time. There are religions that require a person part time. Yiddishkeit is 24 x 7. (אֵלֶּה). That is a beautiful thought on Vayakhel and a beautiful thought on Pekudai.

3 - Topic - First Thought of 5777 on the Haggadah.

An early thought on the Haggadah. In Rav Schwab's Mayan Beis Hashoeva on Chumash (on page # 460) there is one piece on Chag HaPesach. I would like to share it with you. Rav Schwab there says on the section of the Hagaddah (כְּנַגֵּד) (אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן). Baruch Hamakom. The expression Makom is used in a number of places.

Rav Schwab points out the similarity between all of the places that it is used. Hamakom is Tziduk Hadin. Being satisfied with something that is not the way that you want it. Tziduk Hadin, in disappointments we refer to the Ribbono Shel Olam as Makom. Hashem is everywhere. When we have disappointments in life that is also a tool in serving Hashem.

We find most famously that we say Hamokom Yenacheim Es'chem B'soch Aveilei Tzion. Disappointments, is also a Makom to serve Hashem. We have in the Gemara in Berachos 16b (29 lines from the top) the expression (הַמָּקוֹם יִמְלֵא לְךָ חֶסְרוֹנְךָ). HKB"H should give you back what you lost. When someone has a financial loss we say to him (הַמָּקוֹם יִמְלֵא לְךָ חֶסְרוֹנְךָ). The same thing if you have a disappointment, Hamakom, there is a place here also for serving Hashem.

The Gemara in Shabbos 12b (top line) has the expression (הַמָּקוֹם יִרְחַם) Hashem should have mercy. When there is a Tzarah. (הַמָּקוֹם יִרְחַם). Again, here also there is a Makom for the Ribbono Shel Olam. When you have disappointments and you feel that Hashem is far away. As it says in

Beraishis 22:4 (וַיִּרְא אֶת-הַמָּקוֹם--מְרֻחָק). When G-d seems distant, but the connection should be there. That explains Hamakom.

What does this have to do with (כַּנְגֵד אַרְבָּעָה) בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כַּנְגֵד אַרְבָּעָה בְּנִים דְּבָרָה תּוֹרָה (כַּנְגֵד אַרְבָּעָה בְּנִים דְּבָרָה תּוֹרָה)? Zagt Rav Schwab, when we say (כַּנְגֵד אַרְבָּעָה בְּנִים דְּבָרָה תּוֹרָה) we hope to have the Chochom or numerous Chachamim sitting at our table, however, that is not everyone's lot in this world. HKB"H in this world gives people different challenges. There are some people who don't have a Ben Chochom at their table. They have a Ben who is a Tam or Sh'aino Yodai'a Lishol or even Lo Aleinu a Ben Rasha. How does someone like that serve HKB"H? Or someone who doesn't have a Ben at all.

(בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כַּנְגֵד אַרְבָּעָה בְּנִים דְּבָרָה תּוֹרָה) HKB"H gave the Torah to Klal Yisrael with instructions (כַּנְגֵד אַרְבָּעָה בְּנִים). Whatever Torah brings your way, whatever life brings your way, Torah is there. Your disappointments in life are not outside of the Ribbono Shel Olam. Your disappointments in life are also tools in serving Hashem. If someone has a disappointment he should be able to look back at the end of his life and say I dealt with it the way the Torah wants me to deal with it.

(בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא). HKB"H is Makom, is at every Seder table no matter if there are disappointments, if there is excitement, if there are things which you rather be different. Whatever your table is like, make it a tool in serving Ribbono Shel Olam.

And so, 3 beautiful thoughts for this coming Shabbos Kodesh as we Bentch Chodesh Nissan. Spring is a time of renewal. Avada renewal means the Hischadshus in serving of serving Hashem. Certainly there is keeping our Sedorim from Mishmar straight through the whole entire Shabbos period and being Mechazeik and we changed to DST. Why do we change to DST? Why did the Ribbono Shel Olam make such a thing? Only for one reason. You suddenly have that extra hour on Shabbos, you plug it into learning and it does not affect what you have been doing every Shabbos. You can eat, nap, relax like you did until now and bang another Shabbos hour for Torah, Avodah and Yir'as Shamayim. Make it a Shaabos Kodesh, a Heilige Shabbos. A Gutten Shabbos to one and all.

Rabbi Reisman - Parshas Pikudai 5776

1. As we prepare for Parshas Pikudai, Shabbos Chazaq, the first Shabbos of Adar Sheini. I would like to begin by talking about Moshe Rabbeinu's role in the building of the Mishkan. Moshe Rabbeinu actually had no role in the building of the Mishkan. He commanded, he was Metzaveh, but the construction, the manufacture of all the parts of the Mishkan was done by others with the exception of the Menorah which of course represented Torah. Otherwise it was manufactured by other people.

When it came time for the Mishkan to actually be erected, to be made to stand, then Moshe Rabbeinu was the one who actually caused the Mishkan, put the parts together as it says in 40:18 (וַיִּקֶם מֹשֶׁה אֶת-הַמִּשְׁכָּן). Moshe Rabbeinu was the one put together the Mishkan.

The Gemara in Maseches Nedarim 38a (20 lines from the top) says (אמר ר' יוחנן אין הקב"ה משרה) (שכינתו אלא על גבור Mailos of course. How do you know that he has to be strong? The Gemara has a Limud.

The Rosh in Nedarim 38 asks why doesn't the Gemara learn that Moshe Rabbeinu was strong from (ויקם משה את-המִשְׁכָּן)? Moshe put up the Mishkan. These were 10 Amah tall wooden beams that Moshe Rabbeinu was able to lift and place them in their Adanim and did it numerous times. That should be enough of a proof that Moshe Rabbeinu was strong. This is the Kasha of the Rosh.

The Maharsha says that the Rosh missed something. The Medrash in this week's Parsha brought in Rashi as we shall see in a moment, says that Moshe Rabbeinu was unable to lift the Kerashim. They were too heavy for him. Therefore, of course it is not a Raya.

Rashi in this week's Parsha in 39:33 writes (שלא היה יכול להקימו). They were unable, the beams, the Kerashim were too strong to be put up. (ולפי שלא עשה משה שום מלאכה במשכן) because Moshe Rabbeinu had no hand in the manufacture of the Mishkan. (הניח לו הקב"ה הקמתו) So he said Moshe Rabbeinu you be the one to put it up. (שלא היה יכול להקימו שום אדם מחמת כובד הקרשים) Because no one was able to stand up the Kerashim because they were much too heavy. (שאינ כח באדם לזקפן) No person is strong enough to stand them up. (ומשה העמידו). Moshe did. (אמר משה לפני הקב"ה, איך אפשר) (א"ל) The Ribbono Shel Olam replied (ונראה כמקימו והוא נזקף וקם מאליו) all with think that you are lifting it and actually it will stand by itself. (וזוהו שנאמר הוקם המשכן הוקם מאליו) Medrash Tanchuma. So we see that Moshe Rabbeinu only appeared to be putting up the Mishkan, he didn't put it up. Says the Maharsha what is Pshat in the Rosh?

The Sichos Mussar in 3 different Mamarim and I am going to quote from the first of the 3 which is the year Taf Shin Lamed Aleph Maimar Chaf Aleph and he comes to explain the Rosh. The Rosh who held that it is a Raya from here that Moshe Rabbeinu was a Gibor. The theme that he writes is the theme of understanding Gevura, strength. Something that as we shall see is quite important.

It is in general a difficult thing to understand that a Navi has to be physically strong and physically powerful. Why should that be a prerequisite to Nevuah? Rav Moshe Feinstein, the Chofetz Chaim were slight people and were built quite small. I don't know for certain but I doubt they could have a hand wrestle against other people their age. They were not Giborim, but does that mean that they couldn't get Nevuah?

Says Rav Chaim Shmuelevitz, the Teitch, the definition, the understanding of Gevurah is someone who puts all his energy into something. That requires a lot of focus, that requires a lot of will power, that requires an understanding of one's job. Someone who puts all of his energy into something, he is a Gibor.

For example, The Gemara in Nedarim says that Aharon Hakohen was a Gibor. The Gemara learns it from the fact that he lifted the Leviim, when the Leviim were given their Kedusha. There were 22,000 Leviim. It is not physically possible to lift 22,000 people in one day. It was Kulai Neis. How do you learn Gevura from there?

Says Rav Chaim Shmuelewitz, Gevurah is when you give it all you got. When you put your energy and focus into something. Says Rav Chaim, the same thing here. HKB"H said to Moshe Rabbeinu as Rashi quoted, (עסוק אתה בידך) you involve yourself, throw yourself into it. (וראה כמקימו והוא נוקף) (וקם מאליי). And I am going to help you and make it stand up miraculously. (עסוק אתה בידך) You have to put all of your energy into it and then it will happen. That is Gevura, that is strength. An explanation of a Rosh.

But more than that says Rav Chaim Shmuelewitz, that is the Middah of Gevurah for all people. As it says in Pirkei Avos 4:1 (איזה הוא גיבור--הכובש את יצרו). It is very hard to be Koveish your Yeitzer Hora. It is very difficult. Some people find it hard to get up in the morning. Some people find it hard to focus on their learning. Some people find it difficult to focus on their Davening or to pull themselves out to the Bais Medrash. There are even some people who find it hard to stay up on a Mishmar night. Well guess what? Zagt Rav Chaim Shmuelewitz, if you give it all you got, HKB"H will make it happen. HKB"H will cause it to be.

Chasidim have a beautiful Vort in the name of Chassidische Gedolim on the Gemara that says Pischu Li Pischu K'pesach Shel Machat V'ani Eftach Lo Pesach K'pesach Shel Ulam. HKB"H says to a human being you start with a small hole like a needle hole and I will widen that opening so that it will be as wide as can be.

The Chassidische masters say Pischu Li Pischu K'pesach Shel Machat, all you have to do is have the hole, the hole of a needle but a needle hole goes through and through. It is not a scratch on a surface. It pierces. Whatever energy you have, make sure it is Pesach Shel Machat that it should go through and through. If your energy is complete, if you give it all you got then HKB"H will make it happen. That is the message of Gevurah, of strength.

Rav Moshe, the Chofetz Chaim what they did they did completely with a complete focus. You do it with a complete focus, then it happens. That is the Yesod of the building of the Mishkan. The Yesod of the building of the Mishkan is to give all your energy, all your Koach and then the Shechina will be Shor'e Bainaichem. The Shechina will reside among you. That is the lesson of Moshe Rabbeinu's contribution. His contribution was not that he was physically strong and he could erect a Mishkan. His contribution was the Gevuras Haruach, and in front of everyone he showed that you could do miraculous things if only you give it all you have got. What a lesson.

2. Let's move on to a second, Halachik topic for this week's Parsha. As it says in Parshas Terumah 26:30 (והקמת, את-המשכן: כמשפטו--אשר הָרָאיתָ, בָּהָר) (בְּהָר). The Mitzvah of putting up the Mishkan had a Din of Kamishpat. Chazal say what is Mishpat? Judgment or justice. Is there judgment for beams? The Pesikta says in Yerushalmi Shabbos that there is a rule that wherever a Keresh stood in any given spot it would have to be in that spot all the time. That is why in Hilchos Shabbos and Maseches Shabbos we learn that there was writing on the Kerashim, they were marked, they were numbered. They were identical, why did they have to be numbered? The answer is that the Keresh which was in a spot was always at that exact spot.

It is interesting that in the Teshuvos Chasam Sofer in Orach Chaim Sof Siman Chaf Ches, he learns from here a Chiddush Gadol. That when it comes to a Shul, to a Bais Medrash, the same thing

should apply. Where something is it should always stay. A Bimah, an Aron, these things shouldn't be moved arbitrarily, just moved out of their place.

The Chasam Sofer writes don't move it from where it is. The question is what does that mean? Does that mean that it has to stay on that spot or is it relative to the building. In other words, if you have an Aron in the Mizrach wall and now you are making the Bais Medrash larger, does the Aron stay in its spot or does it always stay in the middle of the Mizrach wall.

The Chasam Sofer brings a beautiful Raya that it stays in its spot relative to everything. This is because the Bayis Sheini was bigger than the Bayis Rishon. It was on the same spot just larger. There says the Chasam Sofer, the Keilim, the Menorah, the Mizbaiach, and the Shulchan stayed in the same relative spot. So it is the same thing. When you enlarge a Bais Medrash, things should stay in the same relative spot. This seems to be a stretch. It is interesting that there are many Gedolim in Teshuvah Seforim, Rav Palim in Cheilek Bais Siman Chaf who collects from many Achronim who are Machmir on this. What it is in a Shul should stay in the same place in the Shul, the same relative place in the Shul that it was always.

In the Teshuvah Machaneh Chaim Cheilek Bais Siman 14 he says even the Menora in the Shul should stay in the same spot that it always is. It is an incredible Teshuva. He is talking about a Menorah that was in a place that was dripping and Mazik people. This was a Menorah hanging from the ceiling. The dripping oil hurt people and damaged clothing. He is very Machmir about moving it. I don't know that today's Poskim are Machmir like these Gedolim. Mi Yodea. But it is interesting that there is such a sanctity given to the Shul the exact same rules as the Mishkan. Amazing!

Last night I responded to a letter someone had written to me with a list of questions regarding Hilchos Tefillin. One of his questions was whether it is permissible to talk Devarim Betailim when one is wearing Tefillin. I don't mean Devarim Betailim in the sense that are always Assur but Devarim Shel Chol. Is that Muttar when you are wearing Tefillin?

I responded that of course it is Muttar, as a person can do his business while wearing Tefillin but speaking Devarim Betailim in a Shul or Bais Hak'neses is Assur Min Hadin even when you are not in the middle of Davening. For Devarim Betailim a person should really step out. The Kedusha of a Shul.

I want to add that the Magen Avraham in Siman Ches S'if Kattan Vav writes in the name of the Shla writes that the Atara of a Tallis which doesn't necessarily mean a silver Atara it could be even a cloth Atara, the part that is by your head and those Tzitzis that are in front of you or in back of you should always be in front of you or in back of you, it should not change. Then he ends that the Arizal was not Makpid on this.

It is interesting that you will notice that those who have the Minhagei Chabad, often have the Atara down the middle of their Tallis. The reason is that you know Chabad follows Minhagei Ari. We, the rest of Klal Yisrael who have their Atara on their head, we have the same front, the same top, the same bottom. The Ari was not Makpid on this.

Chabad has a Minhag to be Makpid to not be Makpid on this, to do like the Ari and switch around what is on the head, what is on the side, and therefore, they have no Atara on their head and the Tallis rotates. Many different Minhagim in Klal Yisrael.

In the Rav Palim in Cheilek Bais Siman Chaf he explains that the Arizal doesn't care if you are Makpid, he just was not Makpid. Minhag Chabad is different.

If someone will remind me when it gets close to Sukkos we will talk about a Sukkah. If you have a Sukkah as I do, a modular Sukkah where parts of the wall can be in different spots in different years does one have to be Makpid on that. We never heard such a thing. I guess the Pashtus is that it is only by Devarim She'bikdusha not by Cheftzei Mitzvah which would explain that a Shul is different but not a Tallis. But my time for today's Shiur is over and I have left you with an Inyan of Machshava an Inyan of Halacha both relating to the Kerashim. Let us hope that the day will come very soon when we will once again put up a Bais Hamikdash, a Bayis Hashlishi Bim'heira B'yamainu.

Rabbi Reisman - Parshas Vayakhel Pikudai 5775

1. For Parshas Vayakhel 35:22 (וַיָּבֹאוּ הָאָנָשִׁים, עַל-הַנָּשִׁים). Says Rashi (עם הנשים וסמוכין אליהם). What does Rashi want? Rashi is making some point that the men came with the women as the Posuk says. What does the Posuk want? It needs an explanation.

Earlier in 35:5 the Posuk says (כָּל נָדִיב לְבֹ, וַיָּבִיֵאֶה אֶת תְּרוּמַת יְרֵרָה) that every donor has to bring the donation. I believe that I saw in Rav Yaakov's Sefer that Moshe Rabbeinu wanted that the donor should come and bring it if the donor is giving it willingly. If anybody who is going to give something to the Mishkan reluctantly because of pressure from others Moshe Rabbeinu was not ready to accept it. So he said (כָּל נָדִיב לְבֹ, וַיָּבִיֵאֶה) I want you to bring it, bring it yourself and we shall see. If so, perhaps we can explain 35:22 as well. The men were coming and donating items that really were the women's. These were items of jewelry that were being brought to be donated to the Mishkan obviously to be melted down for their Klei Hamishkan and Moshe Rabbeinu wanted to know that it was given willingly. Perhaps then that is why (וַיָּבֹאוּ הָאָנָשִׁים, עַל-הַנָּשִׁים; כָּל נָדִיב לְבֹ, הַבִּיאוּ) (הָח וַנָּתֵם וְטַבַּעַת וְכוּמָז כָּל-קְלֵי זָהָב). Why is it mentioning only the jewelry in this Posuk. They didn't bring only jewelry, they brought all these 15 things listed. This is because the women were giving their jewelry and there was a desire to see it given willingly.

There is more to it than that. At the Eigel, we learned that the women refused to donate the gold and the jewelry. It was the men that compelled them to give it. This is considered a Zechus for the Nashim Tzidkonios. They did not participate in the making of the Eigel.

There is a Kasha. How do you know that the women didn't want to give their jewelry for the Eigel for L'sheim Shamayim reasons? No woman wants to give up her jewelry. Maybe she didn't give her jewelry because she wanted it for herself. Who said that it was for a L'sheim Shamayim reason? Well, Maisim Mochichim Zeh Es Zeh. One act proves another. Here when it came time to give to the Mishkan the women gave. Since the women gave here, we see that their reluctance to give up their jewelry earlier was not because the women are too cheap to give up their jewelry, but it was

because they didn't believe in the cause of the Eigel Hazav. Therefore, this act of giving here proves that the previous act was an act of Nashim Tzidkonios. If so, Moshe Rabbeinu wanted to see that it was being given willingly. It is a technical thing that things should be given willingly and things shouldn't be given reluctantly. But it is much more than that. It is the fundamental Zechus of the Nashim Tzidkonios in that they were perfectly willing to give up their jewelry for a good cause, and when they refused by the Eigel it was because they were above the Cheit Ha'eigel. And so, that is a thought for Parshas Vayakhel.

2. Let's move on to Parshas Pikudai. In the beginning of Parshas Pikudai there is a Seforno. The Seforno writes that the Keilim that were made for the Mishkan weren't destroyed, they weren't lost, they didn't fall in the hands of the enemies. Contrary to the items that Shlomo Hamelech made for the Bais Hamikdash, there Nevuchadnetzar came and for the most part did fall into the hands of our enemies. Why? Says the Seforno, the Mishkan was built by Betzalel and other righteous people, Tzadikim, and Tzidkonios who went and physically participated in the building of the Mishkan. When it came to the building of the Bais Hamikdash we find in Melachim I that Shlomo Hamelech contracted some of his work out to non-Jews. Chirom the king of Tzor and his Avadim. The Zechus of the building of the Mishkan was that Tzadikim, righteous people did it. That didn't exist in the Bais Hamikdash where it was made through others. Since it was made through others it didn't have the Zechus to last forever. This is what the Seforno says. We wonder. The great Shlomo Hamelech how did he make this mistake? We assume that Shlomo Hamelech made a Halachik calculation. We know that we are Mevateil Talmid Torah for a Mitzvah but we are not Mivateil Talmud Torah for a Hechsheir Mitzvah. We are Mevateil Torah for something which itself is a Mitzvah. To prepare for a Mitzvah if others can do it we are not Mivateil Talmud Torah to do something that is only a Hechsher Mitzvah. The assumption might be that Shlomo Hamelech made this calculation and he Paskened that the Tzadikim should sit and learn and we will get others to build the Keilim of the Bais Hamikdash. Well that sounds like such a great Cheshbon so the question is what is wrong with that calculation. It sounds right!

The answer lies in the words of the Netziv in the Haameik Shaila. One of the most famous and all-encompassing pieces of the Haameik Shaila is a piece in which the Netziv deals with Hechsher Mitzvah, with things that are preparation for a Mitzvah. We find that certain preparations are done through Talmidai Chachamim, through people who otherwise be learning. For example, the Shulchan Aruch brings that the Rosh himself was involved in the baking of the Matzos. Baking Matzos is only a Hechsher Mitzvos. Why should someone who can sit and learn and have someone else bake the Matzos go and participate in it personally.

Similarly, we find in the beginning of the second Perek of Kiddushin that certain Amoraim were involved in preparing food for Shabbos. Rabbah salted fish. Why did he salt fish, that is a Hechsher Mitzvah? It was able to be done by someone else? This Kasha is actually asked by many Poskim including the Mishna Brura in Sharei Tzion in Hilchos Shabbos. He asks a Kasha, why should a person be Mevateil Talmid Torah to be involved in Shabbos preparation?

For this the Netziv in Haameik Shaila has an extraordinary Yesod. He says that those preparations that are not mentioned in the Torah such as for example, removing the Shofar from the head of a ram. It is not mentioned. The Torah says to blow a Shofar it doesn't say prepare a Shofar. Therefore, we leave the preparing of Shofar to others. We never heard that a Tzaddik will go and be involved

in Shofar preparation. This is because that aspect is not something that it says in the Torah. It doesn't say in the Torah to pick an Esrog off of the tree. Therefore, we don't find that Tzaddikim are Mevateil Talmid Torah to go pick an Esrog off of the tree.

However, we do find in Shabbos preparation as it says in Shemos 16:5 (וְהִכִּינוּ אֶת אֶשְׂרָה-לְבִיאֹו) that the Torah commands to prepare for Shabbos. It is still only a Hechsher Mitzvah. But it is a Hechsher Mitzvah that is mentioned B'feirush in the Torah. The same thing is true about the baking of the Matzos. Because the baking of the Matzos is mentioned B'feirush in the Torah with a commandment of making the Matzos, therefore, these things which are the preparation of the Mitzvah have a higher level of Chashivus, of importance, and we find that we are Mevateil Talmid Torah for these types of Hechsher Mitzvah.

And so, the Netziv's Yesod is that there are two types of Hechsher Mitzvah those mentioned explicitly in the Torah for which we are Mevateil Talmid Torah and those which are not mentioned and are not Mevateil Talmid Torah because it is Efsheir Al Yidai Achairim.

Perhaps, this explains the building of the Mishkan. V'asisa, the Torah constantly says and make them. Since the Torah says V'asu Li Mikdash, therefore, it is a Hechsher Mitzvah for which one should be Mevateil Talmid Torah. That would explain where the difference of opinion could be in whether one should or should not participate in the building of the Mishkan.

It is interesting that L'asid Lavo there is at least Rashi, Tosafos, some Rishonim who hold that the Mikdash will fall from heaven. We won't make it we will be cheated out of making the Bais Hamikdash. I guess it needs an explanation as to why it should be that way. At any rate we have a Vort on Vayakhel and a Vort on Parshas Pikudai.

3. A Halachik Vort and this Vort comes courtesy of my son Rav Eli Reisman who expressed the following doubt regarding something to do with the building of the Mishkan. We find in Parshas Vayakhel 36:13 (וַיְהִי הַמִּשְׁכָּן, אֶתְּךָ), the Mishkan there refers to the different coverings of the Mishkan. As you know, the coverings were made in a layer of 10 strips and then 11 strips which were hooked together and they became (אֶתְּךָ). We found this Lashon in Parshas Teruma 26:6 (וְהָיָה אֶתְּךָ, הַמִּשְׁכָּן, אֶתְּךָ). That the covering despite being made from 10 parts and in one case from 11 parts had to be hooked together and the Torah talks about the (לְלֵאָה) and the (קְרָסִים) which were used to connect them. So far so good, just Pshat in the Posuk. Most of the drawings which show the connection usually show S shaped connectors and the hooks on the Yerios. In other words, the cloth portion had a hook and those were the Kerasim. They were connected with the S shaped rings so that there was one hook on one side of the S and one hook on the other side of the S and with that they were connected. This is the picture that we are accustomed to. It would seem that that picture is Halachacly incorrect.

We find in Aruch Chaim Siman 10 S'if 7 regarding the Mitzvah of Tzitzis. If one has a tee-shirt and there is a slit on the side of the tee-shirt that creates two corners on each side. The Halacha is that if that slit is cut up Rov, the majority of the Begeg (of the shirt) then the corners are considered corners and one is obligated to put Tzitzis. If the cut however is less than the majority then one is Patur from placing Tzitzis. In other words, it has to be open a majority of the height of the tee-shirt. The Mishna Brura deals with the question and he brings this in the Terumas Hadeshen of a

shirt such as this which has hooks that connect the opening. It is open Rov but in that Rov opening there are hooks which connect them. Does that connection abolish the concept of it being open or is it considered open with hooks?

In other words, can one say that these hooks makes the Begeg totally connected. The Mishna Brura brings from the Terumas Hadeshen that if they are connected then obviously the Begeg is no longer Chayuv in Tzitzis. One who has neat Tzitz which is open most of the way but they are connected as one that opening doesn't count. However, the Terumas Hadeshen says that it depends if it is connected in such a way that it is hard to just open it with your fingers then that is a connection. If it is easy to open, just to unhook, then it is not considered to be connected.

In other words, if you would have this S shaped hook and attach it to Lulaos (ללאות) on each side of the Begeg, that is very easy to remove because you can remove it with your fingers easily, that is not considered a connection. In the case of Tzitzis it would be obligated in Mitzvas Tzitzis. If you wanted to connect it in a way that it would remove the obligation of Tzitzis you would have to take pliers and tighten the S so that you can't just unhook with your fingers.

Getting back to the coverings of the Mishkan, it would seem that the same thing is true. Even if they had this S shaped hook it is not enough. The Torah says (וְהָיָה הַמְּשָׁכָן, אֶחָד) it has to be totally connected. There would have had to be some manner, some method by which to make the connection a solid connection in order to be Mekayeim the Posuk of (וְהָיָה הַמְּשָׁכָן, אֶחָד). And so, a Vort on Vayakhel, a Vort on Pikudai, and a Halachik Ha'ara on the covering of the Mishkan.

4. Let me end with a Kasha I had. In the Sefer Hachassidim Taf Kuf Samech Ches, the Sefer Hachassidim writes regarding a person who is telling his son numerous instructions. He says when you give your son numerous instructions put last that which you want him to do first. He says, a man who tells his son to do certain things, what he wants him to do first he should tell him last. Interesting! He brings as a source the fact that we find in this week's Parsha Moshe Rabbeinu telling Klal Yisrael about the Mitzvah of Shabbos. Earlier we found in Parshas Ki Sisa that Moshe Rabbeinu was told and commanded to build a Mishkan and keep the Shabbos. There Shabbos was mentioned first and the Mishkan was mentioned second. When Moshe Rabbeinu told Klal Yisrael he first told them about the Mishkan in Parshas Terumah and Tetzaveh and only here in Parshas Vayakhel did he start to tell them about Shabbos. Says the Sefer Hachassidim from here we learn that when a man tells a son to do things whatever you want him to do first tell him last. An interesting piece of advice. The Pele is this flies in the face of what we have in Pirkei Avos that a wise person responds in the order that things are said to him. It would seem that if you tell your son to do two things then if he is a Chochom he should do the first thing first and the second thing second. Seems to be inconsistent with the Sefer Hachassidim.

Someone suggested that it is different when you tell your son. Children don't quickly respond to their parent's desires and it is likely that he will do the last thing first. In that case the Sefer Hachassidim is giving us a bit of psychological parent/child advice. But that is not correct. Because the Sefer Hachassidim is learning it from Moshe Rabbeinu's response to HKB"H's commands or the way HKB"H told Moshe to tell Klal Yisrael and therefore, that answer seems quite inadequate and for now we will leave it as a Kasha. Have a wonderful Shabbos!

Rabbi Reisman - Parshas Pekudai - Parshas Shekalim 5774

1. I would like to talk about the language of Parshas Pikudei and a difficulty which becomes apparent if you pay attention as you read the Parsha. The Parsha of course describes the placing of the utensils in the Mishkan. The Mishkan was put up on Rosh Chodesh Nissan of the second year in the Midbar. When the utensils are placed, we find that the Posuk seems to arbitrarily alternate between a language of Vayitein and Vayosem. So that we have for example as is found in 40:22 (וַיִּתֵּן אֶת-הַשְּׁלֶחָן) and in 40:24 (וַיִּשֶׂם אֶת-הַמְּנֹרָה). He put the Shulchan where it belonged and he put the Menorah where it belonged. The word put is sometimes Vayitein and sometimes Vayosem. Or as is found in 40:18 (וַיִּתֵּן אֶת-אֲדָנָיו, וַיִּשֶׂם אֶת-קַרְשֵׁיו). We have a constant back and forth without any obvious pattern between the word Vayitein and the word Vayosem and that needs an explanation.

The explanation that I would like to share with you is found in the Sefer Haksav Vehakabala on 40:18 (which can be found on the last page of the first volume. page # 496). Subsequently I see that the Hameik Davar, the Netziv in his Pirush on the Parsha goes with his explanation as well. Then I see that the Malbim in Parshas Tzav in Perek 6:2 has this explanation of the difference between Vayitein and the word Vayosem. So we have three very solid sources and a beautiful explanation, something that you will notice as you read the Parsha.

Vayitein is to put things down responsibly but without specific precision. You put something down when you come home, you put your coat down, you put your briefcase down, that is Vayitein. Vayosem is to place something precisely, to place something with great care. Vayosem, in English we say he put it down or he placed it. Placing something is generally used in the Vayosem context, when something is placed very carefully. Naturally, we need to go through the Parsha and see that this fits. In fact it fits quite well.

The examples I gave (וַיִּתֵּן אֶת-הַשְּׁלֶחָן) and (וַיִּשֶׂם אֶת-הַמְּנֹרָה). The Shulchan was put down. The Shulchan had to be put down in the Ohel Moed, it was not an exact spot, it was a general spot and certainly it was put where it belonged. That is Vayitein. Vayosem however, is to place precisely. Because after the Shulchan was put down then (וַיִּשֶׂם אֶת-הַמְּנֹרָה), then the Menorah was put down. The Menorah had to be put precisely opposite the Shulchan. So there needed to be precision in the second item that was put down.

Similarly, (וַיִּתֵּן אֶת-בְּרִיחָיו, וַיִּשֶׂם אֶת-קַרְשֵׁיו, וַיִּתֵּן אֶת-בְּרִיחָיו) Posuk 18 goes back and forth between Vayitein, Vayosem, Vayitein. Again, (וַיִּתֵּן אֶת-אֲדָנָיו) the Adanim are the base of the walls of the Ohel Moed. Certainly they were traveling in the Midbar and there was no spot that you had to put it so they put the Adanim wherever you chose for Klal Yisrael to rest, you just put it down. (וַיִּשֶׂם) naturally, the Kerashim which were the wooden beams that fit into the Adanim, these had to be put down precisely into the Adanim and one together with the other, there the space between the boards. We find in the Gemara in Maseches Shabbos that the Kerashim were put down with a tremendous precision so that each one was one next to the other, precisely every time the same. This is something we don't find regarding the Adanim. Therefore, the language of Vayitein and Vayosem is quite precise.

The same thing we have for example in 40:28 (וַיִּשֹׂם אֶת-מָסַךְ הַפֶּתַח) that the overhang curtains by the door were placed carefully. There had to be an overhang and room left for the people to be able to be able to go through the entrance. Therefore, things had to be done precisely. This is the general idea of Vayitein and Vayosem.

Of course there are places where this teaches us a Mussar. Look throughout the Torah in Shemos 10:2 (וַלְמַעַן תִּסְפַּר בְּאָזְנֵי בְנֵי וְיָן-בְּנֵי, אֵת אֲשֶׁר הִתְעַלְלֹתִי בְּמִצְרַיִם, וְאֶת-אֹתֹתַי, אֲשֶׁר-שָׁמַתִּי בָּם) we have the language that HKB"H punished Mitzrayim with the Makkos (אֲשֶׁר-שָׁמַתִּי). One may think that the Makkos were just a choice, a collection of a handful of arbitrary ways of causing pain to the Mitzrim. No, there was precision to it (אֲשֶׁר-שָׁמַתִּי בָּם). Certainly, our obligation to learn and teach Torah as is found in Devarim 31:19 (וְנִעְתָּה, כְּתָבוּ לָכֶם אֶת-הַשִּׁירָה הַזֹּאת, וְלִמְדֶה אֶת-בְּנֵי-יִשְׂרָאֵל, שִׁירָה בְּפִיהֶם) Teaching has to be done with a precision as it says in Mishlei 22:6 (תְּנֶה לְנַעַר, עַל-פִּי דָרְכוֹ) with a precise Cheshbon in a person in his teaching. In general, when we serve Hashem there are Vayitein people and Vayosem people. There are people who put Tefillin on their arm and their head, Vayitein a person puts Tefillin on his head. You put it down, that is where it belongs. There are Vayosem people, people who don't do it haphazardly. He doesn't just make sure to get it done (Yotze Zu Zain as they say in Yiddish) but with a Sima, with a precision. Not only a precision in where it is placed but a precision in attitude and in general there is a tremendous difference between someone who puts his mind to the things he does and someone who does Mitzvos Hashem just haphazardly.

2. Let us move on to a second thought. In the end of Parshas Pikudai we find something very puzzling. As it says in 40:34 (וַיָּבֵס הָעָנָן, אֶת-אֹהֶל מוֹעֵד) the Anan now came down, the Anan which is symbolic of the Shechina came down upon the Ohel Moed. Then the Torah says (וְלֹא-יָכֹל מֹשֶׁה, לָבוֹא) and the Torah says (וְלֹא-יָכֹל מֹשֶׁה, לָבוֹא) Moshe Rabbeinu could not enter the Ohel Moed, the Shechina, the cloud which represented the Shechina so blocked the entrance to the Ohel Moed that Moshe couldn't enter. Of course in the beginning of Parshas Vayikra it continues (וַיִּקְרָא, אֶל-מֹשֶׁה; וַיְדַבֵּר יְרֵר) (אֵלָיו, מֵאֹהֶל מוֹעֵד לֵאמֹר). HKB"H then allowed Moshe Rabbeinu in and he made a path through the Anan. We have no explanation as to why this took place. Why first it is blocked and then HKB"H has to call Moshe and so to speak let him in.

What makes this more puzzling is in the Haftorah of Parshas Pekudai where we read in Melachim I 8:10 - 8:11 where we find that when the Bais Hamikdash was built, exactly the same thing happened. (וְהָעָנָן מְלֵא, אֶת-בַּיִת יְרֵר) and the next Posuk (כִּי-מָלֵא, מִכְּנֵי הָעָנָן: לְשִׁרְתוֹ, מִכְּנֵי הָעָנָן: כִּי-מָלֵא, אֶת-בַּיִת יְרֵר). Exactly the same thing happens when the Bais Hamikdash is consecrated and the Shechina comes down, the Kohanim can't get in. The Shechina so to speak blocks their entrance. Again, Shlomo Hamelech says a Tefillah and subsequently they are able to enter. What is the reason for this strange thing? The Mishkan was built for the Tachlis (for the purpose) that Kohanim be able to enter. Why prevent them from entering?

I saw in the Shmuz in the Sichos from Rav Nebenzahl who explains as follows. He says that the Bais Hamikdash or the Mishkan was a place of great Ahavas Hashem, a place of celebration, a place where Klal Yisrael came with their Korbanos and they got a Kappara. Someone had a child they brought a Korban, someone had a fortunate incident happen to him, he was saved from a danger he brings a Korban Todah. Someone feels thanks to the Ribbono Shel Olam he brings a Shelamim. It was a place of a tremendous feeling of Ahavah. The Posuk actually calls the Kodosh

Hakadoshim the Cheider Hamitos the place of intimacy between Klal Yisrael and the Ribbono Shel Olam. Therefore, it is a place of tremendous Ahavas Hashem and a vision of Hashem's Ahava to Klal Yisrael. It is very important that one remember that there is a Mitzvah of Yir'as Hashem as well. From an overabundance of Ahava sometimes the feeling of Yir'a, the feeling of awe is lost. It is very important that that not happen. Therefore, as the Bais Hamikdash is consecrated and the people celebrate, in the time of Shlomo Hamelech they came for a two week celebration. A two week consecration, a Chanukas Habayis. On Yom Kippur they did not fast that year. On Yom Kippur, Shlomo Hamelech Paskened that the Simchas Bais Hashoeva, the Simchas of the Chanukas Habeis Hamikdash overrides fasting on Yom Kippur. A Bas Kol called out that he was right. It was a tremendous time of celebration. Before you enter, HKB"H reminds you to have the proper awe, the proper fear of entering. The Shechina comes down and people can't get in. the Shechina comes down and even the great Moshe Rabbeinu can't enter. It is a certain sense, a feeling of awe which should check a person's Ahava that he has that it should not go to far.

Naturally, our Shuls are the Mikdash M'at, the little Bais Hamikdash (a Maiain Bais Hamikdash) that we have today. Certainly it is a place of Ahava of Simcha, Rayus and all. What is missing for us is the Yir'a. The sense of Yir'a of a Shul a Bais Hamedrash, a Bais Hakneses. That sense of Yir'as Hashem the overabundance of talking in middle of Davening. The Shulchan Aruch says not to talk in a Shul even when no one is Davening, not to talk Devarim Betailim, not to do things which involve business in a Shul even not during Davening. I have a wonderful young man in Shul. I pointed out to him that there is not a single Maariv where he is not at some point texting on his phone, not a single Maariv. I started to walk over to him during Maariv to take it away and he realizes. With all this it is hard for him to restrain himself. He is not unique. Somehow the Yir'a that we need in Shul is missing. That is the message of this thought. That despite the fact that a Bais Hamikdash, a Mishkan, certainly a Bais Hakneses is a place of connection to the Ribbono Shel Olam in the Ahava and the Simcha, we need to have the Gilu Uvirada, a celebration together with fear.

3. For my third thought of this week I would like to share with you one of Rav Zilberstein's uniquely exciting pieces in V'harev Na in Parshas Pikudai. An incredible Shaila and an incredible Mussar. There was a young man, a Bochur who was dating a girl and getting ready to get engaged, the Shidduch was working. At that point, the father of this girl insisted that the prospective Chosson give a sample of his handwriting into the Kallah's father so that he could submit it for a study. As you know, there are those who study handwriting and it talks about the Middos of a person. This made this young man very uncomfortable but nevertheless he acquiesced and the handwriting passed and they got engaged. Now it comes that this young man nervous about handing in his handwriting, had actually gone to one of the Masmidim in the Bais Hamedrash, a person with fantastic Middos, had taken a sheet of paper from his handwriting and had submitted it as if it were the Chosson's. In other words, he fooled the father in law by giving in someone else's handwriting which of course passed the test.

The Shaila that was asked is what does he do now, is this a Mekach Taus somehow is there an error and does he have to correct it? Obviously, a Shidduch is between a boy and a girl and a father in law can only make trouble, he can try to stop the Shidduch but there is no Mekach Taus since the girl didn't need the handwriting to be tested. Nevertheless, Rav Zilberstein brings the following. He says he asked his brother in law Rav Chaim Kanievesky whether there is anything to the

wisdom of reading handwritings. Obviously, if it is all a silliness and a Narishkeit then it doesn't matter that he switched somebody else's handwriting for his. He says that Rav Chaim Kanievesky responded as follows. He said there is such a thing, there really is a wisdom to studying handwriting and seeing a person's nature. However, he said, by Klal Yisrael who have the gift of the Ribbono Shel Olam of improving their behavior, of improving their actions, by Klal Yisrael the handwriting is not an indication. It is an indication of the naturally born tendencies of the person but it is not an indication of where a person is now.

In the Tiferes Yisrael, the Mishnayos at the end of Maseches Kiddushin he brings an extraordinary Medrash. It is a wonderful Medrash to read at the Shabbos table. It is a story and I have to tell you that this Medrash is not found anywhere in our Medrashim, it is more likely an anecdotal story. Nevertheless, Rav Zilberstein parenthetically refers us to it. It is a story of a king in the time of Moshe Rabbeinu who was curious of what Moshe Rabbeinu was like. And being unable to travel to the Midbar himself, he commissioned a painter to paint a picture of Moshe Rabbeinu. This painter traveled to the Midbar, painted a picture of Moshe Rabbeinu and brought it back. The king gave it to his wise man who had the wisdom of Chochmas Hapartzuf, the wisdom of understanding a person's face. When they saw his face they told the king that this man is an evil man, a murderer, a person who is involved in Znus and the king was beside himself and said what do you mean it is Moshe Rabbeinu? He is a Tzaddik! Well there is something wrong either his advisors don't know what they are doing or the painter fooled him and instead of traveling to the Midbar to paint Moshe Rabbeinu he went to Miami for the week and just took any picture. He decided to travel to the Midbar himself. This king went and met Moshe Rabbeinu and said it is a painting of your face. Tell me the truth, are my advisors wrong? To which Moshe Rabbeinu responded your advisors are right. The Chochmos Hapartzuf tells of a person's nature. Moshe Rabbeinu said had I been born a person with good Middos, had I come a perfect person, I wouldn't deserve any reward or any praise for what I have achieved. In fact I was born with negative tendencies, with a negative nature. I worked on it. It took 80 years until HKB"H met and spoke to me. For 80 years I worked on my Middos. That is the way it is by Klal Yisrael. Our ability to change, to become better. IY"H it is something that we should all strive for.

Rabbi Reisman - Parshas Vayakhel - Pikudai 5773

As we prepare for Shabbos Parshas Vayakhel - Pikudai which is also Parshas Hachodesh and we prepare for the wonderful month of Nissan, Zman Cheirosainu.

This week's Parsha, Vayakhel-Pikudai although it seems not to have any big Chiddushim contained within it actually has what is most Chaviv to Bnei Torah and that is the very first Chiddush Torah. Chiddushei Torah a piece of Chiddush in Din that was said by somebody outside of Moshe Rabbeinu. And that is Betzalel. As you know, Betzalel was Michadeish that first the building of the Mishkan, the structure of the Mishkan should be erected and only after that should the Kailim be prepared as is brought down by Rashi in 38:22 (אמר לו בצלאל מנהג עולם לעשות תחלה בית ואחר כך) משים כלים בתוכו. אמר לו כך שמעתי מפי הקב"ה. אמר לו משה בצל קל היית, כי בוודאי כך צוה לי הקב"ה, וכן עשה (המשכן תחלה ואחר כך עשה הכלים). That was Betzalel's Shtickel Torah it was his own Chiddush and Moshe Rabbeinu agreed to it. Therefore, Vayakhel Pikudai is really a time to celebrate the Koach of Chiddushai Torah.

The Gemara says in Maseches Avodah Zora 19a (21 lines from the bottom) (כי אם בתורת ירוך, קפצו;) I believe it is in the very first Perek of Tehillim (1:2). It says (כי אם בתורת) your desire is Toras Hashem and then (ובתורתו יהגה, יומם ולילה) when you are working on Torah and you do Yigiya and Ameilus BaTorah Rashi says Achar Shetorach Bo then it becomes your Torah. You have an ownership in it. Every person should have his own thoughts in Limud HaTorah. It doesn't have to be big Chiddushim. It can be just an understanding of something. Every human being should have a notebook at least on the Seder HaParshios. When you have a thought regarding the Parsha, a good Kasha regarding the Parsha, or if you hear a Kasha on a phone Shiur and you have a good Teretz regarding the Kasha. In any one of these situations mark it down, let it last, and let it be your Shtickel of Torah. It doesn't have to be printed for others. Perhaps you will be Zoche that your children and grandchildren will see it. Even if they won't at least you will have it yourself. As the Gemara says in Maseches Pesachim 50a 14 lines from the top (אשרי מי) (שבא לכאן ותלמודו בידו). Blessed is somebody who comes to heaven and he has in his hand his Chiddushai Torah. The Shelah says and the Maharsha says it as well, it means the Chiddushai Torah that he is able to create.

There is an interesting Nesivos in his Sefer Emes L'yaakov on Berachos where he writes that when it says that Hashem is (בחר בנו מכל העמים), he chose us from among the nations. The Nesivos Teitches that that Koach is the Koach of being Mechadeish Chiddushai Torah and it becomes Shelo (אשר בחר בנו מכל העמים. ונתן לנו את תורתו). Hashem didn't chose us from the nations, he offered the Torah to the other nations but he gave us uniquely the ability to have Kinyanim in Torah.

In the Kraina D'igrasa from the Steipler, Cheilek Aleph letter 193, he writes regarding printing Divrei Torah of someone without the person's Reshus and without Reshus of his Yarshim. The Steipler was asked do I need permission of my Rebbi to print his Divrei Torah? The Steipler said the following. He said certainly if there is a financial benefit then there is no question that it belongs to whoever owns it. But we are not talking about financial benefit, it is just a Dvar Torah. If you want to print someone's Dvar Torah and he doesn't give you permission, the Steipler writes I don't know from what power can any Yoresh stop someone from printing Divrei Torah. Even a Rebbi can't stop his Talmid from printing Divrei Torah that he heard from him. The Steipler says I don't know from where this could come.

I found in the new Aruch Hashulchan (that was brought out of Russia) in Hilchos Nedarim Siman 225:2 that he brings the Baal Hamaor in the introduction to the Sefer Baal Hamaor who writes that he is Mashbia (he forces everyone with the Koach of a Shevua) that they should never print his Chiddushim without the Hakdama (without the introduction that he wrote). The Aruch Hashulchan says much like the Steipler, I don't understand how is it possible to be Mashbia someone. The Aruch Hashulchan says what are you talking about? If a person didn't say I swear how could someone else say about him that I am Mashbia you. How can you force someone into a Shevua? It does not seem to make any sense.

The Aruch Hashulchan says like the Nesivos says that the Torah that you say becomes yours. It is not like physical things that after death are not yours. He says that the Baal Hamaor was Mechadeish it is yours and you can enforce control over it.

What we are learning here is that a person's Chiddushei Torah whatever a person says even if it is just a Teretz to a simple Kasha or an insight it is a Kinyan he has in Torah it is his Torah and it is in the Zechus of (אֲשֶׁר בָּחַר בְּנוֹ). Like Betzael you also have Kinyanim in Torah. Every human being, every Yid has a Kinyan in Torah. Therefore, the idea of Chiddushei Torah, Parshas Vayakhel Pikudai is special to every thinking Yid.

Let's move to a Vort directly on the Pesukim of the Parsha. We know that in Parshas Pikudai Moshe Rabbeinu gave an accounting of all of the monies that had been donated and that had been used in the building of the Mishkan. The Meforshim already point out that when it comes to the copper and the silver Moshe Rabbeinu gives an accounting for where it was used. When it comes to the gold Moshe Rabbeinu gives no accounting. He says how much he received but he doesn't explain how it was used. That is a bit of a Davar Pele and there are many Terutzim.

I would like to share with you the Satmar Rebbe the Divrei Yoel, a thought that he said. He is Makdim that the Medrash brings from the Posuk in Parshas Ki Sisa in 33:8 (וְהִבִּיטוּ אַחֲרַי מִשָּׁה). Literally, the people watched Moshe Rabbeinu as he walked through the camp. The Medrash says that they looked at Moshe Rabbeinu in a negative manner. That they accused him of becoming wealthy from the donations of the Mishkan. It sounds like they accused him of stealing from the donations of the Mishkan and therefore, Parshas Pikudai follows.

The Satmar Rebbe says it is not logical that the Dor Hamidbar would accuse Moshe Rabbeinu of stealing money. After all, even when the Jews were involved in the Bizas Mitzrayim where they were taking money B'heter and it was a Mitzvah to take from the loot of Mitzrayim, Moshe Rabbeinu was busy being Osek in the Arono Shel Yosef and not money. It can't be. But one minute what about the Medrash that says that Moshe was accused of stealing from the donations of the Mishkan?

The Satmar Rebbe has a Gevaldige insight. He says you know what it means? They were Choshed Moshe Rabbeinu that he grabbed for himself the Mitzvah of donating to the Mishkan. They were Choshed that when Hashem said that people should donate, that Moshe Rabbeinu grabbed. They said I bet you that Moshe Rabbeinu himself donated to the Mishkan. We know that in the Zechus of donating to the Mishkan people became wealthy. So the people were Choshed Moshe Rabbeinu of donating to the Mishkan. What a beautiful Vort.

Therefore, Moshe Rabbeinu made an accounting. He made an accounting. This is how much silver you gave and this is how much silver was used. This is how much copper you gave and this is how much copper was used. What about the gold? The gold was given as a Kapparah for the Eigel Hazav. It was given as a Kapparah for the gold calf that they had made. When it came to that nobody accused Moshe Rabbeinu. He certainly didn't need a Kapparah for the golden calf. Therefore, when it came to gold he didn't have to give an accounting. What an absolutely beautiful Vort.

Let me move on to Chodesh Nissan. I want to tell you something unique about Chodesh Nissan which you may or may not know. We all know that the month of Adar can have two months. It is called an Ibur Yar. Did you know that it once happened that the month of Nissan had two months? It once happened in the days of Chizkiyahu Hamelech. The Gemara relates that Chizkiyah was (

(עיבר ניסן בניסן) It is in Maseches Pesachim on 56a (7 lines from the top) and the first Perek of Sanhedrin 12b (3 lines from the top) (מפני מה ביקש רחמים על עצמו שאין מעברין אלא אדר והוא עיבר ניסן בניסן 1 and Nissan 2 with Pesach in the second month. What made him do it?

Tosafos in Sanhedrin 12a says (ג) מטמא בפרק (ר' עקיבא (דף פב.) כמת אע"ג דטומאת ע"ז מדרבנן מאותה שעה שמא גזרו עליה דהא דריש ליה התם מקראי דדברי הקבלה ובירושלמי אמר דגולגלתו של ארונה היבوسی מצאו תחת המזבח ותימה שהרי (בט"ו) היו יכולין ליטהר ולמה עיברוהו והא סגי בהזאת שלישי ושביעי ואפר פרה לא היו חסרים דכל בית ראשון עמד להם אפר פרה דמשה כדאמר ((פרה פרק ג משנה ה) דשניי' עשה עזרא ושמא לא היה להם הדבר מזומן ליטהר He brings from a Yerushalmi that they were getting ready for Pesach and they found a skull in the Bais Hamikdash. It was from Aravna Hayivusi (he owned the piece of land where the Bais Hamikdash was built). Dovid Hamelech purchased the land from him. Then they found his skull in the Bais Hamikdash in the days of Chizkiya. It was an emergency, Tumah in the Bais Hamikdash. They needed an extra month to get ready for Yom Tov so therefore, they declared a second Adar, after Nissan had already begun. It is a Pele. Could it be that for 300 years from Dovid Hamelech until Chizkiya Hamelech that the Bais Hamikdash was Tamei and they didn't know it? There was a skull there and people walking by became Tamei and nobody knew it? That is hard to understand. Besides, if they found a skull why do they need a month? Pick it up, take it out, and move on with life. It is a Pele this Chazal.

I would to share with you a Chasam Sofer in a Teshuva in Yore Dai'a 340. I will tell it to you briefly. He explains that they found near the Bais Hamikdash the burial place of the family of Aravna. There were many buried there. However, that wasn't in the Bais Hamikdash. Now you all know that there were storage areas under the Bais Hamikdash. The wall that surrounded the perimeter of the Har Habayis was a wall which went down below the ground as can be seen today. The Kosel goes all the way down to the virgin rock. Now the reason why this was done was to block any possibility of caves or tunnels from bringing Tumah from outside the Bais Hamikdash into the Bais Hamikdash. That wall that went around protected them. Achaz was the father of Chizkiya and in his days there were tunnels and people came and did acts of destruction against the Bais Hamikdash. Explains the Chasam Sofer, they found that the underground tunnels in the Bais Hamikdash were breached and open to the place of the Bais Hakvares of Aravna Hayivusi. They found a skull that had come there and therefore, they needed to postpone Pesach to give them the 30 extra days so that they could reconstruct the wall around the Har Habayis. It is a beautiful Chasam Sofer. He writes of additional points regarding this which is interesting to see in Yoreh Dai'a 340. This gives us an insight not only into this Chazal about Aravna Hayivusi but an insight into the depth of the reason why the Kosel goes so far down under the ground so far deep. A lot of it is because over the generations the floor level has been raised but besides that it actually went down to the virgin rock and they built walls that would block any Tumah from coming into the tunnels of the Bais Hamikdash.

I will end with a Tzorech Iyun. In the beginning of Parshas Vayakhel 25:23 the Posuk says (וְכָל-אִישׁ אֲשֶׁר-נִמְצָא אֹתוֹ, תְּכַלֶּת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי--וְנֹשֵׁשׁ וְעִזִּים; וְעֹרֹת אֵילִם מְאֻדָּמִים וְעֹרֹת תְּחָשִׁים, הֵבִיאוּ וְכָל-אִישׁ) Everybody who had the things listed in the Posuk brought. The language of (וְכָל-אִישׁ) is very puzzling. Does this literally mean every single Yid who owned (תְּכַלֶּת) brought without any exception at all? It is extremely difficult to understand the Poshut Pshat.

I would say that this seems to be a Raya to those who say that the word Kol in Tanach doesn't mean all and that the word Kol means many, most, or any. However, those who understand the word Kol quite literally then it is a Vadai Tzorech Iyun Gadol!

Rabbi Reisman - Parshas Vayakhel Pekudai 5772

In Vayakhel we find that Hakadosh Baruch Hu presents to Klal Yisrael a very gifted individual 35:30 (בְּצִלְאֵל בֶּן-אוּרִי כֶן-חֹוֶר) who will be in charge of the building of the Mishkan. In Posuk 34 we read of a gift that Hakadosh Baruch Hu gave Betzalel (וּלְהוֹרֵת, נָתַן בְּלִבּוֹ). Hakadosh Baruch Hu placed in Betzalel's heart the ability to teach. Both the Ibn Ezra and the Ohr Hachaim Hakadosh write that there are some Talmidei Chachamim who are well versed and very learned however, are unable to teach and are unable to give it over. For that reason the Torah has to specify that in addition to being a Talmid Chochom, Betzalel (וּלְהוֹרֵת, נָתַן בְּלִבּוֹ). Hakadosh Baruch Hu gave him the gift of being able to teach.

Rav Aharon Leib Shteinman in the Ayeles Hashachar asks a Kasha here and makes a very nice point. He asks that there is a well-known quote from Rav Chaim Brisker. Rav Chaim used to say if someone cannot explain something it is a Siman (sign) that he doesn't really understand it. If someone understands something then he should be able to explain it to others. If a person cannot explain it to others it is a sign that he lacks in his fundamental understanding of the concept. This is a basic idea with which we work in the Yeshivos. However, it seems not to be true and it seems to be contradicted by this Ibn Ezra and Ohr Hachaim who say a person can be a Talmid Chochom and yet be unable to teach?

Rav Shteinman answers by quoting a GRA in Mishlei. The GRA in Mishlei explains that in order to be able to teach there is a very crucial ingredient that a teacher has to have. That is Seder, to be Mesudar. To have things mapped out (planned out) in an orderly way. Rav Chaim is correct. If you and I are discussing a Sevara if you can't explain the logic to me it means that you don't understand it. But to be a teacher and be able to teach entire packages of things, there is something else that is very important and that is the various thoughts and Sevaras that you may have, have to be Mesudar, it has to be in the right order. (וּלְהוֹרֵת, נָתַן בְּלִבּוֹ), the gift of being a teacher is the gift of being able to be Misadeir, to be put in order whatever it is that you have to teach. Whether it be a Shiur, a Drasha, a speech, whatever it may be it has to go in a very proper order.

Rav Pam used to say that in order for a person to deliver a Drasha a person has to prepare three things. 1) What to say, 2) what not to say, and 3) how to say it. Rav Pam would add, most of the time the most important ingredient is to know what not to say. Many people who want to convey an idea or a thought confuse it with a lot of different thoughts that are mixed in. Things that have nothing to do with the message. Other thoughts regarding circumstances of the story that they are telling or anything else. That confuses the teacher's ability to teach. What to say, what not to say, and how to say it.

Listen to a person offering a speech the next time. While he may be very well organized, if he is not you will notice that what happens is that he has thought about what his speech should contain

and he wondered if he should speak about A, B, or C. At the end he decided to speak about A but put in a little bit of B and a little bit of C. B and C made the entire speech ruined. If he would have focused on A it would be a great speech. I am not telling you to notice it for the purpose of knocking someone else but for the purpose of improving your own ability. Focus on the theme, something that has to do with the theme that clarifies it definitely belongs. What to say, what not to say, and how to say it. Seder is a very important part of a person being able to teach. (וילהורית, נתן בלבן), that was the gift to Betzalel.

In Parshas Pekudei right by Sheini we constantly have the message like in 39:1 (וַיִּעֲשׂוּ אֶת-בְּגָדֵי הַקֹּדֶשׁ,) (כְּאֲשֶׁר צִוָּה יְרֵר, אֶת-מֹשֶׁה). It says over and over (אֲשֶׁר צִוָּה יְרֵר, אֶת-מֹשֶׁה). As Hashem commanded Moshe. If I am not mistaken, it says it 18 times in Parshas Pekudei. Whatever they made, whether it be the Bigdei Kehuna they did it (כְּאֲשֶׁר צִוָּה יְרֵר, אֶת-מֹשֶׁה).

The Ohr Hachaim Hakadosh has a number of Peshatim with one of them being an especially fascinating Pshat in (כְּאֲשֶׁר צִוָּה יְרֵר, אֶת-מֹשֶׁה). Why keep on repeating this idea that they made it as Hashem commanded Moshe. Everything that was done was done as Hashem commanded Moshe. He responds as follows. He says that in the Kavana of the Bigdei Kehunah there was certainly very many deep Kavanos, with deep meanings in the Bigdei Kehunah. As we all understand with any Mitzvah there is a depth to it that cannot be appreciated by an average person. Certainly something like Bigdei Kehunah which was in the Beis Hamikdash had an extraordinary depth. The people making the Bigdei Kehunah said they were doing it Lishmah for the Mitzvah of Bigdei Kehunah. Which Kavanah? (כְּאֲשֶׁר צִוָּה יְרֵר, אֶת-מֹשֶׁה) they were doing it Lishmah for the Sheim of the (כְּאֲשֶׁר צִוָּה יְרֵר, אֶת-מֹשֶׁה). The Kavanas that they themselves weren't capable of which Hakadosh Baruch Hu revealed to Moshe. That was the Kavanah they put into the making of the Bigdei Kehunah despite the fact that they themselves were unaware of these Kavanas.

This is important because for those who say L'sheim Yichud, there are different versions of L'sheim Yichud in different places but many people who have the custom of saying L'sheim Yichud before doing a Mitzvah find that there is a (Nusach) language that says K'ilu Kivanti Kol Hakavanas. A person doing the Mitzvos says to Hashem let it be as if I have all of the Kavanos all of the thoughts that are necessary for the purpose of doing this Mitzvah. Occasionally it says K'ilu Kivanti Kol Hakavanas Shetiknu Anshei K'neses Hag'dolah. A person says it should be as if I had all of the Kavanos of the great assembly of Geonim who were Mesakein this. The Michtam M'elياهو in the 4th Cheilek has a piece in which he questions how a person could say K'ilu Kivanti Kol Hakavanas. What does that mean?

He explains that the Neshama Penimi of a Yid has the ability to understand all these concepts. We are not on a level to be totally in touch with our Neshama Penimi. We are Migusham, we are people who are connected to the physical world. Nevertheless, we have the right to say K'ilu Kivanti Kol Hakavanas, which is something that our Neshamos are connected to.

What is the source for such a unique idea? According to the Ohr Hachaim Hakadosh we have the source. The source is (כְּאֲשֶׁר צִוָּה יְרֵר, אֶת-מֹשֶׁה). This is what the Torah is telling us here in this spot.

Before I move on I would like to share with you a question. Isn't it strange, we are going to Lain Parshas Vayakhel Pekudei and in Pikudai when we read about the different Bigdei Kehunah or

even the parts of the Bigdei Kehunah we have 18 times that it is mentioned (כְּאֲשֶׁר צִנְהוּ יְרוּרָה, אֶת-מִשְׁפַּחָה). Why don't we find this language in Parshas Vayakhel when each of the Keilim of the Beis Hamikdash is made? It says it one time when it is complete. Why not when each of them is made. What is the difference between the Bigdei Kehunah and the Keilim of the Mishkan. It is certainly something which begs explanation. We will leave it a question for now.

Moving on to Parshas Parah which can be found in Parshas Chukas. We will take out another Sefer Torah this week. We will read from Parshas Chukas the commandment of the Parah Adumah.

There is a problem. The Chumashim of the Torah are pretty well defined. Shemos being the Exodus from Mitzrayim and the building of the Mishkan. Vayikra being Toras Kohanim, the Mitzvos of the Korbanos and the rules of Tumah and Taharah. Bamidbar is primarily the story of different Aveiros, different trials and tribulations that took place in the period in the Midbar. Basically from Parshas Behaloscha and on that is what it is all about. The Mitzvos that are found in Bamidbar such as Kehunah are related to the different difficulties. Korach argues with the Kehunah and in Parshas Korach we have Mitzvos that have to do with the Kehunah. Why is the Parah Adumah found in Chumash Bamidbar if all the Hilchos of Tumah and Taharah is found in Chumash Vayikra together with Tazria Metzora, Zav, Zavah, Tumas Meis. All the rules of Tumah are found in Vayikra. What is the connection between having the Parshas Parah Adumah smack in middle of the uprising of Korach on one side and the rebellion of Mei Miriva on the other? There has got to be some connection. What is the connection, what is it doing there?

As you know Parah Adumah is the Chok, the Mitzvah of the Torah which symbolizes the fact that we perform Mitzvos of the Torah without understanding the reason for the Mitzvah. Even those Mitzvos where we do understand the reason, nevertheless there is an aspect of Chok. We do it because it is Kiyum Ratzon Hashem.

The Michtam M'elياهو in the first volumn page # 219 explains the idea of Chok. We don't question the reason for a Chok. It is not as if it is Assur to ask or don't ask, it is just a blank no. These Mitzvos have reasons which are hidden from us. So that when we perform them we perform them with Ahavas Hashem with a total devotion giving ourselves over to the Ratzon Hashem. The idea of a Chok is the idea to accept Ratzon Hashem without having to question it, just with a full trust in Hashem's will and Hashem's desire. The Aveirah, the sin of great people is in their understanding of reasons for Mitzvos and their mistake in extending it too far. Certainly with Shlomo Hamelech that is what happened. He understood the reasons for the Mitzvos Hamelech the King's special Mitzvos and that led him astray. We find the same things by other great people where their sin can be understood in dealing with the purpose of the Mitzvah.

Korach too sinned in not giving himself over totally to Ratzon Hashem. He thought he understood the reason for the greatness of Klal Yisrael and he said Bamidbar 16:3 (כִּי כָל-הָעֵדָה כָּלָם קְדוֹשִׁים) Kol Ha'eida Kulam Kedoshim. They rejected the idea that certain Jews would be greater than others. In the Mai Miriva too there was a mistake in understanding the Ratzon Hashem and therefore, the Parah Adumah does belong in Bamidbar among the Aveiros that took place in the great Dor Hamidbar. All of the sins, the sins of the Meraglim as well, were sins that were based on a desire for holiness for Kedushah that was misplaced. The idea of Chok belongs right in middle of that. The lesson that we should do things because it is the Ratzon Hashem. As much as we understand

the reason that is Talmid Torah, that is Learning Torah. In doing Mitzvos we do it because it is the Ratzon Hashem. And so that is the fundamental lesson of Parah Adumah and certainly the very important lesson of its place in Chumash Bamidbar.

The question of the week is: earlier in Parshas Terumah we learned about the building of the Aron and the fact that there were Badim (sticks that held the Aron). We were told there that Klal Yisrael was commanded to place these Badim (sticks) into the Aron and in the Aron specifically we are told right before Sheini in Parshas Terumah 25:15 (בְּטַבְעֹת, הָאָרוֹן, יִהְיוּ, הַבַּדִּים: לֹא יִסְרוּ, מִמֶּנּוּ). Once the Badim were placed into the rings on the side of the Aron they would remain there forever. They were placed there once and they are never supposed to be removed. That is great. So now in Parshas Vayakhel Pekudei lets learn about the time that the Badim were placed. It was only done once. Where was that placing of the Badim, where did that take place?

We have a problem. In Parshas Vayakhel 37:4 we read (וַיַּעַשׂ בַּדִּי, עֲצֵי שִׁטִּים; וַיִּצַף אֹתָם, זָהָב) that Betzalel made the staffs that were going to be alongside the Aron and in 37:5 (וַיָּבֵא אֶת-הַבַּדִּים בְּטַבְעֹת,) (עַל צִלְעוֹת הָאָרוֹן, לְשֵׂאת, אֶת-הָאָרוֹן) he put these sticks and he put these staffs into the rings. So this is where it is. This is the one and only time it ever happened that the sticks were placed into the Aron.

When you get Parshas Pekudei and you get pretty far into the Parsha at 40:20 you will be puzzled to read (וַיִּקַּח וַיִּתֵּן אֶת-הַעֲדוֹת, אֶל-הָאָרוֹן, וַיִּשֶׂם אֶת-הַבַּדִּים, עַל-הָאָרוֹן; וַיִּתֵּן אֶת-הַכַּפֹּרֶת עַל-הָאָרוֹן, מִלְמַעְלָה). That the Luchos were placed into the Aron and then the Badim were placed on the Aron. Again, once in Vayakhel and once in Pekudei? If it is the same thing why say it twice? This is very very strange. This is something which needs a Hesber. If you need some whip cream on the Kasha, go to the end of Bamidbar in 4:5 & 4:6 where the Posuk relates (וַיִּשְׂמוּ, בַּדָּיו), that the Badim were placed there. Therefore, that only serves to make the Kasha stronger. Something that is certainly a Mitzvah L'Yasheiv.

A public service announcement for Daylight Savings Time. For families that are making early Shabbos, Women cannot be Yotzei the Mitzvah of lighting Shabbos candles before Plag Hamincha even if the husband goes to an early Mincha and you normally light candles before he goes to Shul. Be careful. If it is before the Zman of Plag Hamincha which this week is approximately 6 PM it is too early to light. The general rule of thumb is to light when your husband is being Mikabeil Shabbos. If he goes to Mincha it is usually 20 - 25 minutes after Davening begins. Don't light candles earlier because you are not Mikayeim Mitzvas Hadlakah when you light early. That is my reminder to the women.

For the men, I would like to remind you that Shabbos day is now an hour and 10 minutes longer and getting 10 minutes longer each week. Don't waste your Shabbos day by sleeping. Spend the extra time in the Beis Medrash. If you do it the first week (this week) it will seem like you have a lot of time. Do it and you will get in the habit of doing it. People who are wasting their Shabbos day are unfortunately wasting the few optional hours you have during the week.

Kedushas Shabbos, Yom Zeh Michubad Mikol Yomim. It is a wonderful day, for what? Is it Michubad that you should spend it in bed with your eyes closed? Chalila! Spend it in the Beis Medrash, put in the extra time. You have an extra hour? Make an hour Seder and take a Masechta and do an Amud a week, do a Chazara. Use your Shabbos well. A Gutten Shabbos to one and all.

Rabbi Reisman - Parshas Pikudai 5771

38:22 I would like to address a question that I asked in a previous year (5769). We know as Rashi tells us (ובצלאל בן אורי וגו' עשה את כל אשר צוה ה' את משה: אשר צוה משה אין כתיב כאן, אלא כל אשר צוה ה') את משה, אפילו דברים שלא אמר לו רבו, הסכימה דעתו למה שנאמר למשה בסיני, כי משה צוה לבצלאל לעשות תחלה כלים ואחר כך משכן, אמר לו בצלאל מנהג עולם לעשות תחלה בית ואחר כך משים כלים בתוכו. אמר לו כך שמעתי מפי (הקב"ה. אמר לו משה בצל קל היית, כי בוודאי כך צוה לי הקב"ה, וכן עשה המשכן תחלה ואחר כך עשה הכלים) Betzalel corrected Moshe so to speak. In a sense that Moshe Rabbeinu had instructed that the Mishkan be built Keilim first and building second. Betzalel made a logical argument that if I make the Keilim first and the building second where will I place all the Keilim. So Moshe Rabbeinu said (בצל קל היית) Btzeil Keil Hayisa, you are right and you should build the building first and the Keilim second, that is the way Hashem instructed.

In 5769 I asked a question which is a difficult question, that actually the building of the Mishkan was completed in the last week of Kisleiv. That is, Betzalel finished all the work that had to be done by the last week of Kisleiv. However, as we learn in this week's Parsha the Mishkan was not put up, it was not actually constructed into a building until the last week of Adar which is 3 months later. So for 3 months the building remained in pieces and boards and it was not put together as a building. The logical argument of Betzalel of why would I make the Keilim before the building because where can I put them was not resolved by him constructing the parts that were the building first because the building was not put up. It is really a Davar Pele and hard to understand. One can say that Betzalel presented his argument based on his erroneous thought that the building would be put up first, however that doesn't explain why Moshe Rabbeinu told him that he is right! He wasn't right.

A possible answer that is based on a Yesod that all Mitzvos of the Torah have to be done in a normal Seder. All Aveiros are only Aveiros when they are done in a normal order. That is, let's say on Shabbos if someone does a Melacha with a Shinui (an abnormal way), then he is not Over Min Hatorah on an Aveira.

The same thing with Kiyum Mitzvah, if someone eats Matzah which is a Mitzvah Shelo K'derech Achilah he is not Mekayeim the Mitzvah. That is, all Mitzvos Hatorah have to be done in the normal way. If a Lulav is held upside down you are not Yotzei.

The same thing is true regarding the construction of the Mishkan. Although the Mishkan was not put together until later, it had to be built in the normal order of building. Normally you would build the building first and then the things that go inside. Someone who is building a home doesn't buy furniture until the home is complete. Therefore, it may be that Betzalel is right not because of the practical question of where will I put the Keilim if there is no building, but because that is the normal way to build. I am suggesting this as a possible Teretz because the question is really quite a difficult one.

A second thought regarding the Parsha. We find throughout the Parsha the expression for the workers (an example of which is found in 35:35) (תָּרָשׁ וְחָשַׁב), professionals, carpenters or stonecutters. There is an interesting piece in the Sefer Haksav V'hakabala (Rabbi Yaakov Tzvi

Mecklenburg 1785-1865). He in general likes to deal with the constructive words and here too he deals with the word Charash (carpenter). He asks that normally Charash means someone who plows. What in the world does plowing have to do with being a carpenter and how does that word come to be related to the idea of someone who is a professional with his hands.

He has an extraordinary insight which is found in the Sefer Haksav V'hakabala Perek 35:35 on page # 492 and he says the following. What is plowing? A person is planning to plant a seed so that he will have a tree or other produce that will grow. Before he plants the seed he has to think about what he is doing. He has to make sure that it is done right. He doesn't just go to the field and stick the seed into the ground and hopes it grows. He thinks it through and has the proper preparations. Charisha is actually a well thought out plan which a person does in order to have a successful harvest. So the idea of Charash and Charisha has to do with thinking through and planning things from the very beginning. He writes in Yiddish, "making wise plans." That is the idea of Charash.

As a matter of fact, Charash is also used for someone who is silent. As is found in Esther 4:14 (כִּי (אם-הַתְּרַשׁ תִּתְרַשֵּׁי, בְּעַת הַזֹּאת). Someone who is quiet and is thinking something through. That is the idea of a Charash. A professional too has to be a Charash in order to be successful, he has to know how to plan things out well.

Someone who is gifted and knows how to paint will not be successful unless he knows how to plan things out, how to make plans and know how to make things in a way that it is pleasing to the eye or that is very useful. Occasionally we find immigrant workers who are very talented and they are getting paid a minimum wage salary and working for someone else. That someone knows how to do the planning and architecture. Then he gets this person (immigrant) to do the work for him (at minimum wage). The talent is not adequate you have to be a Charash.

Chosheiv which is the language also for a professional similarly comes from the word Machshava. The difference being as he explains, that Chosheiv is someone who puts things together, B'lashon Cheshbon, he puts together numbers, or takes together threads and makes an item of clothing. Or he takes paint and paints a building. That is a Chosheiv. A Choreish is someone who changes things. Someone who takes wood and cuts it down using nails or screws to create something, or similarly with stone. Or similarly with the earth, he makes the earth ready for planting.

So Charash is someone who thinks well and plans well, Charash, he is a carpenter, he is a stonemason. He is someone who knows how to do things. That lesson is of course a very important lesson for Klal Yisrael, the idea of a Frum Yid needing to think things through not just running to things.

Rav Pam used to say, what is the difference with the word Zerizus (someone who has the wonderful attribute of doing things quickly) and Behala (someone who has the terrible attribute of doing things quickly). The difference is Zerizus B'maaisa, Behala B'machshava. Someone who rushes his thinking is doing things wrong, you have to think things through well. Someone who thinks things through properly and then is quick in executing his plan that is a Zariz.

This beautiful Vort of the Ksav V'hakabala fits well with another Vort that he says. He asks a Kasha on Parshas Vayakhel on page # 493. There it says 36:23 (עֲשֵׂרִים קְרָשִׁים) (20 boards). In Parshas Teruma it says 26:18 (עֲשֵׂרִים קְרָשׁ) (20 board). There it uses Karesh the singular word for board. We find that many times like for example Arbaim Shanah and not Arbaim Shanim. Yet we find in Parshas Vayakhel 36:23 we find (עֲשֵׂרִים קְרָשִׁים) (20 boards). What is the difference?

In the Sefer Haksav V'hakabala in a separate piece he explains that when you are talking about many of one item as being one Guf as being one unit you use the singular.

The Jews were in the Midbar Arbaim Shanah, one unit of 40 years. So the word Shanah the singular is used because it is one unit of many. When we are talking about many different items then we talk about the word in the plural. Esrim Karesh is in Parshas Teruma. In Parshas Teruma they were in the planning stage of the construction of the Mishkan. In the mind of the planner he has to be able to picture the completed item. How the Esrim Karesh will look and then he knows how to make each one. In Parshas Vayakhel they were talking about actually constructing it and then you have to make it one at a time. Esrim Kerashim. The lesson again is a beautiful lesson. When you make it, it is Esrim Kerashim and you have one at a time. When you plan it, it is one unit of Esrim Karesh. You have to picture the 20 as one unit. A beautiful combination of Vertlach from the Sefer Haksav V'hakabala.

40:38 (כִּי עָנַן יָרָד עַל-הַמִּשְׁכָּן, יוֹמָם, וְאֵשׁ, תִּהְיֶה לְיָלֵה בּוֹ--לְעֵינֵי כָל-בֵּית-יִשְׂרָאֵל, בְּכָל-מִסְעֵיהֶם) Turning to the end of Parshas Pikudai we find in the very last Posuk of Sefer Shemos the climax of the building of the Mishkan. The Anan comes and it is on the Mishkan in the sight of all Klal Yisrael.

The Gra in Aderes Eliyahu is quoted in the last Haksav V'hakabala on the Parsha and explains something that we normally don't think of and let me explain. He says that the Anan which surrounded Klal Yisrael even before Kriyas Yam Suf, that Anan was not visible to the ordinary person. Perhaps the Gedolim were able to see it, Moshe Rabbeinu could certainly see it. But the ordinary person could not see it under normal circumstances.

Moshe Rabbeinu was Mispallel a specific Tefilla that Klal Yisrael should be Zoche to see the Anan that resided on the Mishkan. Where do we find that? We find after the sin of the Eigel, Moshe Rabbeinu in Parshas Ki Sisa in 33:16 (וְבַמָּה יִנְדַע אֲפּוֹא, כִּי-מִצְאֲתֵי הַן בְּעֵינֵיךָ אֲנִי וְעַמִּי--הַלּוֹא, בְּלִכְתּוֹת עִמּוֹ;) (וְנִפְלִינוּ, אֲנִי וְעַמִּי, מִכָּל-הָעַם, אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה וַיֹּאמֶר, הֲיֵה אֲנִי פֶרֶת בְּרִית, נִגְדֹ) In 34:10 it says (כָּל-עַמִּי אֲעֲשֶׂה נִפְלְאוֹת, אֲשֶׁר לֹא-נִבְרְאוּ בְּכָל-הָאָרֶץ וּבְכָל-הַגּוֹיִם; וְרָאָה כָל-הָעַם אֲשֶׁר-אַתָּה בֹקֵר בּוֹ אֶת-מַעֲשֵׂה יְיָ וְרָ, כִּי-עָשָׂה עִמָּךְ (נִוְרָא הוּא, אֲשֶׁר אֲנִי, עָשָׂה עִמָּךְ). Meaning, I will do something that was never done before and the people will see what I am about to do. The promise there that came about through Moshe Rabbeinu's Tefilla was that Klal Yisrael should see the Anan. At the end of Parshas Pikudai in 40:38 (כִּי עָנַן יָרָד עַל-הַמִּשְׁכָּן, יוֹמָם, וְאֵשׁ, תִּהְיֶה לְיָלֵה בּוֹ--לְעֵינֵי כָל-בֵּית-יִשְׂרָאֵל, בְּכָל-מִסְעֵיהֶם) Here the whole Klal Yisrael was able to see the Anan. That is the special Beracha with which the Sefer ends.

With this he explains the Posuk as well in Parshas Shelach. The Posuk in 14:14 says (וַיֹּשֶׁב הָאָרֶץ הַזֹּאת, שְׁמַעוּ כִּי-אַתָּה יְיָ, בְּקִרְבְּ הָעַם הַזֶּה: אֲשֶׁר-עֵינֵי בְּעֵינֵי נִרְאָה אֶתָּה יְיָ, וְעַתָּה עֹמֵד עֲלֵהֶם, וּבַעֲמַד עָנַן יוֹשֵׁב הָאָרֶץ הַזֹּאת, שְׁמַעוּ כִּי-אַתָּה יְיָ, בְּקִרְבְּ הָעַם הַזֶּה: אֲשֶׁר-עֵינֵי בְּעֵינֵי נִרְאָה אֶתָּה יְיָ, וְעַתָּה הֹלֵךְ לִפְנֵיהֶם יוֹמָם, וּבַעֲמוּד אֵשׁ לְיָלֵה) Meaning, that they see with their eyes that you are Hashem

among them and go with a pillar of cloud by day and a pillar of fire by night. This the GRA's Chiddush that this was a special gift here that they were able to see the Shechina.

There are two things that we gain by this understanding the Haksav V'hakabala explains. When we take out the Sefer Torah we paraphrase the Sefer (יְשַׁעְיָהוּ) by saying 52:8 (כִּי עֵינֵינוּ בְּעֵינֵי יְרֵאוּ, בְּשׂוֹיב) (יְרַרְרֵנוּ צִיּוֹן). Meaning, we Daven that when Mashiach comes we should see the Shechina again.

One more point. The way we normally understand is there was an Anan surrounding Klal Yisrael right before Kriyas Yam Suf. It is hard to understand why the people panicked. If they were surrounded and could see an Anan around them, the cloud by day and the fire by night, why would they panic? How did they even see the Mitzrim chasing them if they were surrounded by the Anan?

According to the GRA it is good because in fact the Anan was not even visible. The special gift with which Sefer Shemos ends is the gift of (לְעֵינֵינוּ כָּל-בֵּית-יִשְׂרָאֵל, בְּכֹל-מַסְעֵיהֶם). So these are three thoughts on the Parsha. The thought of Betzalel and the order in which the Mishkan was constructed, the thought regarding Charash V'chosheiv and the connecting thought regarding Esrin Karesh, and this last thought from the GRA.

The question of the week is: we had 2 Limudim that the building of the Mishkan is not Doche Shabbos, that is from the Smichus of Shabbos and the Mishkan. Why do I need a Posuk for that? Why would I think that the building of the Mishkan is Doche Shabbos? Shabbos is an Asei and a Lo Sasei and an Asei is not Doche an Asei and a Lo Sasei. Certainly Shabbos which is an Asei that is a Chiyuv Kares. Why do I need a special Posuk? This is an extremely difficult issue.

I was attempting to answer that since we see that Shechting Korbanos in the Mishkan is Doche Shabbos so perhaps that is why I would have thought that the building of the Mishkan is Doche Shabbos. That Teretz is not adequate because in fact it is not so. The Korbanos that are Doche Shabbos are only the Korbanos Hayom (only the Korbanos that have to be done on Shabbos). Other Korbanos are not Doche Shabbos. The building of the Mishkan that did not have to be done on Shabbos since it was completed 3 months early, why do we need a Posuk that it is not Doche Shabbos? Tzarich Iyun Gadol!

Rabbi Reisman - Parshas Vayakheil Pekudai 5770

35:3 השַׁבָּת הַזֹּאת, הַיּוֹם, הַשְּׁבִיעִי, הַכֹּל מְשַׁבְּתִיכֶם, אֵשׁ, לֹא-תִבְעְרוּ אֵשׁ, Parshas Vayakheil starts with the Lav of Loi Sivaru Aish. This is the only one of the 39 Melachos that is mentioned very clearly, although Hoi'tza'a is also mentioned indirectly. Mefarshim give numerous reasons as to why it is mentioned. The most simple reason is the one brought by the Kli Yakar on the Gemara in Maseches Shabbos. The Lav of not lighting fires in your home on Shabbos comes to let us know that the Issur of burning a fire is only in your home, however in the Bais Hamikdash it was permitted to light a fire to consume the Korbanos.

In the Shailos Uteshuvos of Rav Yonason Shteif there is a Shaila regarding using a mercury thermometer on Shabbos. The Issur of Medida which is measuring it wouldn't be applicable to someone who is sick, so what can be Assur about taking your temperature on Shabbos?

Interestingly enough, the mercury in the thermometer changes and expands as the heat of the body goes through it. If someone were to cook metal on Shabbos, he would Oiver on Havarah even though there is no food being cooked. So is a thermometer that is under your tongue considered like cooking? Rav Shteif says we know that the Issur of cooking is only on fire. The Gemara says that if one cooks in the sun there is no Issur of cooking. It would even be permitted to cook on metal that was heated by the sun. It however would be Assur Midarabanan. If cooking by the sun is Muttar, what would be by cooking the mercury in the thermometer by the heat of the body? Is this included in the Issur of Loi Sivaru Aish? At first glance, it is not fire and therefore should not be included. Interestingly, he brings a Shelah Hakadoish who says that Loi Sivaru Aish is an Issur on anger in a person's house. That if a person gets himself aggravated and allows himself to become angry because of the aggravation or because of the frustration, he is Oiver on Loi Sivaru Aish Bechol Moishvoisaichem. The type of heat which is in a person's house is human anger. So Rav Shteif says if a person's anger which is the body heat is something which is included in Loi Sivaru, maybe it should be Assur in the heating in the mercury of the thermometer as well. As a matter of Halacha, he doesn't remain with this; however, it is interesting that the Shela says that if someone brings anger into his house on Shabbos that he is Oiver on Loi Sivaru Aish. The extension of Rav Yonason Shteif is rather fascinating to find in a Halacha Sefer.

Agav regarding what level of heat to metal is Assur is actually a Machloikes between the Chazoin Ish and Rav Moshe which is Noge'a L'halacha. The Chazoin Ish says anytime you heat metal to Yad Soiledes Boi there is a Bishul and Rav Moshe holds that heating metal to Yad Soiledes doesn't change the metal, it has to come to a glow. A Nafka Mina would be if a person forgot to put on his Blech before Shabbos. Or if someone would put an empty pot on the Blech in order to warm things on the pot. According to Rav Moshe this is Muttar because the pot doesn't come to a glow, however, according to the Chazoin Ish it is Assur because the pot will become Yad Soiledes Boi. Rav Pam said that since it is a Shaila of a D'oiraisa one should be Machmir, however, most people are Maikil.

Parshas Pekudai is Moshe Rabbeinu's accounting of the gold, silver, and copper that he took in and where it was used. The idea of a person showing that he is honest to other people is something that is mentioned regarding Moshe Rabbeinu's accounting here.

The Medrash Rabbah in Parshas Pekudai writes, that Moshe Rabbeinu said when the Mishkan was finished being constructed I should have a full accounting so that people shouldn't say that Moshe Rabbeinu became wealthy from this. Moshe Rabbeinu had actually become wealthy from the etching of the Luchois. So Moshe Rabbeinu didn't want people to suspect him so he made this Cheshbon.

Rav Pam in one of the Schmuzzin which is printed in Atara L'melech page 76-77 talks about this idea. Should a person care about what other people say? If a person is being honest and is doing things straight and there are people who want to be Choished him, is it important that he be a Naki B'Hashem Uvi'Yisrael. Some people might take a stand in Hashkafa that it is not important because it is the other person's problem. Here we learn that it is not that way. A person must do what he can to show that he is a Naki Mai'Hashem Umi'Yisrael to be able to show that he is clearly honest in the eyes of other people.

Rav Pam brings a Chasam Soifer in Cheilek 6 Teshuva 59. He writes to a Talmid that he is failing in V'hiyisem Li Nekiyim Mai'Hashem Umi'Yisrael and that he must be more careful. Then he writes that it is easier to be a Tzaddik in the eyes of Shamayim than to be a Tzaddik in the eyes of people. It is far more important to avoid a potential Chillul Hashem and to be a Naki B'yisrael as well. He writes that for that all should be worried. It is interesting that the Chasam Soifer says over the Posuk that everybody in the world has to sin sometime and maybe Shlomo Hamelech meant that regarding V'hiyisem Li Nekiyim. It is a Pele because I would think that the Posuk means that it is impossible to avoid sin all the time, however, the Chasam Soifer must of held that it is possible to avoid sin all the time from the standpoint of Shamayim, however, it is in the eyes of people that it is most challenging to avoid sin all the time. He writes that this is the reason that Gad and Reuvein went to Galus first, because when they asked for land Mai'eiver Hayarden, they failed in this area of V'hiyisem Li Nekiyim and that was the Aveira that caused them to go to Galus first.

Rav Pam ends this piece with a story of a man who was Chayuv a Shevua (oath) in Beis Din. After he swore he paid anyways. The question was if he was paying anyways why did he swear? The person said I want to pay Lifnei Mishuras Hadin. I want to pay you because you think that I am a Ganuf. Had I paid and not swore you would have said, look he really is a Ganuf. Therefore, I swore and I will pay Lifnei Mishuras Hadin because of V'hiyisem Li Nekiyim Mai'Hashem Umi'Yisrael. This is an important Hanhaga that we can learn from Parshas Pekudai.

If you pay attention to the Pesukim you see that Moshe Rabbeinu only gives an accounting of the silver and the copper. Why didn't he give an accounting of the gold as well? The Divrei Yoel says that in general, generous people don't accuse other people of being Ganavim, it is the stingy people that do. People who chose to give the gold were generous people and Moshe Rabbeinu wasn't afraid of being accused by them. He gave a Cheshbon of only the silver and the copper.

What is troubling with this is that the first Rashi on Parshas Pekudai says that the accounting is for everything including the gold and we don't find that in the Parsha.

Rabbi Reisman - Parshas Vayakheil-Pekudei 5769

When the Torah lists the things that were made in Parshas Pekudei, in 39:36, one of the things that are listed is the (אֶת-הַשֵּׁלֶקֶט, אֶת-כָּל-כֵּלָיו, וְאֵת, לֶחֶם הַפָּנִים). Why are the (לֶחֶם הַפָּנִים) listed here, they were no different than any Korban?

The Mishkan was built by the 25th day of Kisleiv and did not start functioning until Rosh Chodesh Nissan, so any (לֶחֶם הַפָּנִים) that were baked at that point would have been old and most probably Posul by the time Rosh Chodesh Nissan came around. So the inclusion of the Lechem Hapanim at this point seems to be very strange. It does mention Shemen by the Menorah and Ketoires by the Mizbaiach Haketoires, however, that is not shver, as we know from Chanukah that Oil was prepared in advance and we know from the Korbanois that the Ketoires was made once a year. Even though Rebbi didn't provide a Teretz to this Kasha, he offered an interesting idea. We learn the Lamed Tes Melachois out of the Mishkan. There is a Machloikes Rashi and the Bahag what that means. Rashi says we only learn the Melachois that were done in the building of the Mishkan.

The Bahag as brought by Toisafos says, that we learn from the functioning of the Mishkan as well. One of the Kashas on Rashi is the fact that the Mishnah counts Oifeh (baking) as one of the Melachos, however, baking was not needed in the construction of the Mishkan. Rashi seems to answer that by saying they cooked the Sam Hamanim (dye) that they used to dye the wool. However, this is not satisfying, as the Mishnah should list Bishul (cooking) and not Oifeh (baking), as the dye was cooked. If there would be an answer that would state that the Lechem Hapanim is part of the Binyan Hamishkan, then we would be able to answer the Shittah of Rashi that we learn the Lamed Tes Melachos from the Binyan Hamishkan and despite that fact, the Mishnah counts Oifeh.

We know that Betzalel was instructed by Moshe Rabbeinu to first build the Keilim and then build the Oihel Moed, the building that the Keilim would be housed. Betzalel argued that the housing of the Keilim should be built first. Betzalel did as he thought fit, and Moshe was amazed. In 40:2 it says (וַתֵּקֵם, אֶת-מִשְׁכַּן אֹהֶל מוֹעֵד). Then (וַיִּשְׁמַתָּ שָׁם, אֶת אֲרוֹן הָעֵדוּת). Meaning the building was built first. Then the Keilim were placed inside. By the Chatzeir in Posuk Vav we find (וַיִּנְתְּנָהּ, אֶת מִזְבַּח הָעֹלֹה,) לְפָנָי, פֶּתַח מִשְׁכַּן אֹהֶל-מוֹעֵד ז וַיִּנְתְּנָהּ, אֶת-הַכִּיּוֹר, בֵּין-אֹהֶל מוֹעֵד, וּבֵין הַמִּזְבֵּחַ; וַיִּנְתְּנָהּ שָׁם, מִיָּם ח וַיִּשְׁמַתָּ אֶת-הַקְּחָצֵר, סָבִיב; (וַיִּנְתְּנָהּ, אֶת-מִסְדֵּי שַׁעַר הַקְּחָצֵר), that the Mitzbach HaOilah and the Kiyar are placed, and then the Chatzeir is put up as an enclosure around them as is found in Posuk Cheis. Why is the Chatzeir different in that the Keilim were placed first while the Chatzeir was made after? If Betzalel finished the construction of the Mishkan on Chaf Hei Kislev where was everything until now? He must have stored everything until Rosh Chodesh Nissan, so who cares what was built first?

In Parshas Vayakheil, the Posuk discusses donations to the Mishkan, in 35:22. The Posuk says, (וַיָּבֵאוּ הָאָנָשִׁים, עַל-הַנָּשִׁים). The bottom line is, the men and women came together. Why is this significant for the Torah to mention it? Why didn't the husbands just bring those donations?

The Ragechavah has a vort why we perform Kiddushin with a ring. Kiddushin can be performed with any Shavah Kesef, yet our Minhag is to always perform it with a ring. Why? We have a principle that Ma Shekana Isha Kana Ba'alah. There is an exception to that rule noted by the Rambam, who says that a woman's clothing is exempt from this rule. In addition, her clothing does not fall into the category of Nichsei Milug. In the time of the Gemara when the time between Kiddushin and Nisuin would be a year apart, you could give her anything that is Shavah Kesef as the husband has no rights to it until Nisuin. However, in our times, where Kiddushin and Nisuin are performed instantaneously, if the husband gave money, he would retain the rights to use it. Therefore, we Davka give a Tachshit that the husband has no rights to use. So in our Posuk, the men came to donate Tachshitin that belonged to the women because men didn't have gold and silver. So the men had to bring their wives with them in order for them to give permission to donate it. The Posuk says they brought jewelry, so it fits good.

By the Maaseh HaEigel the women were not interested in donating their jewelry. How did the husbands get jewelry to donate? They took it against the woman's will. They stole it. So it really was an Aveira Goireres Aveira. So now by the Mishkan, the husbands no longer had Ne'emanus, so they brought their wives who agreed to the donation of their jewelry.

In the Mah Nishtanah, it is brought B'sheim the GRA that Halaila Hazeh seems improper, as we know that any word that ends in a Komeitz Hei is Lashoin Nekaiva. So it should be Halaila Hazois

to make it that both words are Lashoin Nekaiva? The GRA explains, that by the night of Pesach it was Yom and it only appeared to be night. Night symbolizes Tzarois and difficulty. The night of Pesach is like day because it is a wonderful and bright period. So we say Halaila Hazeh in the Lashon Zachor which is a Lashoin of Yom. The Torah Temimah brings this Vort and he is tremendously upset over it, he says it is not Emes and the Kasha does not begin. The word Laila is an exception to the rule, it is always Lashoin Zachor. We just had in the Megillah, Balaila Hahu Nadida Shnas Hamelech. We have Laila Hahu Yotzah Mimitzrayim. Hahu is Lashon Zachor not Lashon Nekaivah. Obviously, Laila is Lashon Zachor. Ai, it says Mikol "Haleilois" in the Mah Nishtaneh which is a Lashoin Nekaivah? We find the word B'chor which is Lashon Zachor, and we call it Makos "B'choirois". So there are exceptions to the rule. The Torah Temimah still maintains that the Kashya does not begin and that Laila is Lashon Zachor and there is no Shaila on the Mah Nishtaneh. The same exact Vort is brought B'sheim the Shla Hakadoish. He says that 2 mistakes should come up is a very strange thing. 1) Laila Hazeh instead of Laila Hazois and 2) Laila K'Yoim Yair. Rebbi suggested an answer, that Laila symbolizes Tzarois. Really it should be Lashoin Nekaivah, however, when darkness is secretly very good then it is Lashoin Zachor. Then it is Laila K'Yoim Yair. The truth is, every Laila is that way. Laila in Tanach typically doesn't mean nighttime it means a period of difficulty a time of Tzarah. In Tehillim it is certainly that way. All Lailois appear B'Lashoin Zachor. Balaila Hahu Nadida Shnas Hamelech, it looks like a difficult time for Klal Yisroel, however, the Yeshua was beginning. Any difficult time a person goes through, the secret is Laila Kayoim Yair. It is not a difficult time it is a wonderful time, it's just that we don't see it. Therefore, the GRA and Shla who's Vort is primarily aimed at the Megillah is applicable everywhere.