

# AT THE ARTSCROLL SHABBOS TABLE

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פרשת ויקהל-פקודי  
כ"ה אדר תשפ"ג

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RABBI YITZCHOK

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L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

## PASSION FOR MITZVOS

Twerski On Chumash by Rabbi Abraham J. Twerski

ויבאו האנשים על הנשים כל נדיב לב הביאו חח וזנים וטבעת  
וכומז כל כלי זהב וכל איש אשר הניף תנופת זהב.

*The men came with the women; everyone whose heart motivated him brought bracelets, nose-rings, rings, body ornaments — all sorts of gold ornaments (35:22).*

The Ramban says that when Moshe Rabbeinu called for donations for the *Mishkan*, the women preceded the men with their gifts. On the other hand, at the tragic episode of the *Eigel*, the Golden Calf, the *Midrash* states that the women refused to yield their jewelry for the sinful act and the men took it by force. The *Midrash* says that not a single woman among all of the *Bnei Yisrael* participated in the worship of the *Eigel*.

*Pesukim* 35:26-27 state: "All the women whose hearts inspired them with wisdom spun the goat hair. The tribal princes brought the precious gems for the settings of the Ephod." The approximation of these two verses leads the *Midrash* to comment that the women spun the goat hair on the goats before it was shorn, which was a rare skill. On the other hand, the Hebrew word *nesi'im*, the tribal princes, is written in the Torah minus the vowel *yud*. This is because the princes said, "Let everyone make their donations, and we will then bring whatever is lacking." The absence of the *yud* indicates that they were derelict in delaying their gifts.

Rav Reuven Grozovsky *zt"l* says that the purpose of a *mitzvah* is not the product of one's action, but the refinement of character and the drawing closer to Hashem that it brings about. This is why the *Gemara* says that if a person attempted to do a *mitzvah* but



Rav Reuven Grozovsky

**THE PURPOSE OF A MITZVAH IS NOT THE PRODUCT OF ONE'S ACTION, BUT THE REFINEMENT OF CHARACTER AND THE DRAWING CLOSER TO HASHEM THAT IT BRINGS ABOUT.**

circumstances beyond his control prevented him from carrying out his intention, Hashem considers it as if he in fact performed the *mitzvah* (*Berachos* 6a). Although a tangible goal was not achieved, the function of the *mitzvah* was fulfilled.

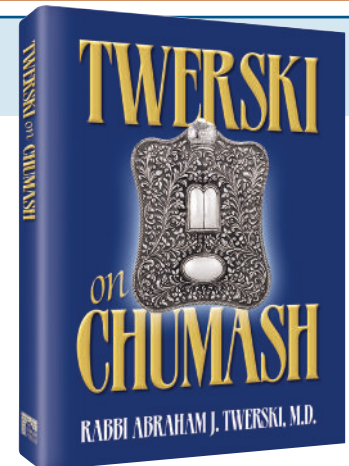
Hashem could have provided everything for the *Mishkan*. The purpose of having people donate the

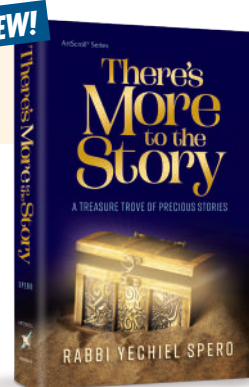
necessary materials was to bring about a change in them. The tribal princes failed to grasp this, and as a result of their laxity, they failed to achieve the improvement in oneself that the women did with their zeal for the *mitzvah*.

The two verses indicate the polar extremes. The women were so overcome by the zeal to participate in

the *Mishkan* that they did not wait for the goat hair to be shorn, whereas the princes were lax in bringing their gifts. Here and elsewhere, the Torah praises the virtue of the women, whose devotion to and belief in Hashem surpassed that of the men. The *Midrash* says that it was by the virtue of the women that the *Bnei Yisrael* were delivered from Egypt (*Sotah* 11a). When the *Bnei Yisrael* reacted with a loss of trust in Hashem upon hearing the report of the spies who scouted Canaan, it was only the men who were

*continued on page 3*





Ernst, or, as he was known in most circles, Yitzchak, was born in Germany, where he served as a professor in a university. But with the rise of the Nazis in 1933, he determined it was time to make his way to Eretz Yisrael.

After fighting in the wars, Yitzchak held influential positions: as ombudsman and comptroller in the Bank of Israel, followed by a stint in the Postal Bank.

Yitzchak loved living in Eretz Yisrael; that was where he felt he belonged. But it wasn't enough to live in Eretz Yisrael. He wanted more. His heart was in the Old City, and he very much wanted to make his residence there. Even more, Yitzchak sought an apartment with a view of the Har HaBayis, where the *Beis HaMikdash* once stood. Although he paid a premium price to secure an apartment with the best view, for Yitzchak, it was well worth it.

A while later, the *hanhalah* of Yeshivat Porat Yosef, the primary *yeshivah* in the Old City, realized that the *yeshivah* was outgrowing its facility, which had been rebuilt after being destroyed in 1948. Since there was no adjacent land upon which to build, they planned to build up, to add more floors to accommodate the increase in enrollment. However, in order to do so, they needed permission from the residents whose view of the holy sites would be blocked. Since many homeowners had purchased these apartments solely for the magnificent view of the Har HaBayis, and paid

a high price to own such an apartment, it would be understandable were they to deny the request and block the permit.

The administrators approached several of the residents, among them Yitzchak. They presented their case and asked him to consider it, hoping for a positive answer.

Yitzchak's response was above and beyond...

Instead of preventing the *yeshivah* from building those extra floors and blocking his priceless view, he

**"IT IS PREFERABLE FOR ME TO SEE A MIKDASH ME'AT, A SMALL BEIS HAMIKDASH, THRIVING, THAN TO SEE A FULL-SIZED BEIS HAMIKDASH IN RUINS."**



Rav Avigdor Nebenzahl

encouraged them. With his full blessing. "It is preferable for me to see a *mikdash me'at*, a small *Beis HaMikdash*, thriving, than to see a full-sized *Beis HaMikdash* in ruins."

The *yeshivah* administrators expressed their appreciation for his willingness to accommodate them, and after securing the necessary permits, they built a few additional floors, which blocked Yitzchak's view.

Years passed. The fabric and purity of the Old City became compromised by the large variety of tourists who passed through on a daily basis. Deeply concerned, Yitzchak's son, Rav Avigdor, went

to Rav Chaim Kanievsky to seek advice on the matter: How could he increase the level of *kedushah* in the Old City?

The answer was clear. The greater the *kedushah* that entered the city through Torah study, the lesser the impurity brought in from outsiders.

Rav Chaim instructed him to open a *kollel*.

And he did.

Rav Avigdor established a new *mekom Torah*, *Kollel Tzi-lo Shel Heichal* (the *kollel* in the shadow of the Temple), also known as *Kollel Kotel*. Ultimately, Rav Avigdor, Yitzchak Nebenzahl's son, who is also the son-in-law of Rav Chaim Zev Finkel (the

*Chazap*), became *rav* of the Old City and *rosh yeshivah* of Yeshivat Netiv Aryeh. Under Rav Avigdor Nebenzahl, the *kollel* began to grow, bringing the level of Torah study in the Old City to new heights.

And it kept growing.

Ten became thirty. Then seventy. Then two-hundred. And more and more and more.

Bursting at the seams with hundreds of *yungerleit*, they needed larger quarters.

You guessed it.

Yeshivat Porat Yosef had a top floor, which, at the time, was not being used, and they were happy

THIS WEEK'S DAF YOMI SCHEDULE:

MARCH / אדר-ניסן

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
18 כה	19 כו	20 כז	21 חו	22 כט	23 א	24 ב
Nazir 54	Nazir 55	Nazir 56	Nazir 57	Nazir 58	Nazir 59	Nazir 60

THIS WEEK'S MISHNAH YOMI SCHEDULE:

MARCH / אדר-ניסן

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
18 כה	19 כו	20 כז	21 חו	22 כט	23 א	24 ב
Pesachim 1:7-2:1	Pesachim 2:2-3	Pesachim 2:4-5	Pesachim 2:6-7	Pesachim 2:8-3:1	Pesachim 3:2-3	Pesachim 3:4-5

UNIQUE PROBLEMS

90 Seconds - The Epic Story of Eli Beer and United Hatzalah  
by Rabbi Nachman Seltzer



As the years passed, United Hatzalah's budget kept increasing, and United Hatzalah founder Eli Beer found himself traveling the world to raise the funds needed. But traveling the world gets tiring after a while, and sometimes a person feels like maybe he did enough — like maybe he would rather not travel quite so much anymore.

Eli was a frequent visitor to Rav Chaim Kanievsky's home. Since running an organization like United Hatzalah means that one is confronted many halachic and hashkafic questions, with questions pertaining to Jewish law and theological issues, Eli made a point of conferring with Rav Chaim, who always gave him clear guidance.

Now Eli asked the tzaddik for a specific blessing.

"Please bless me so that I shouldn't have to travel the world anymore to convince people to donate. Please bless me that one donor will agree to cover the entire budget. It's a lot of money, but there are plenty of wealthy people in the world who would be able to handle it."

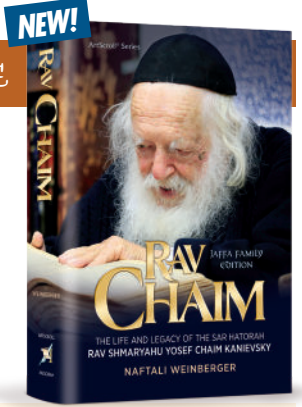


"Chas v'shalom," Rav Chaim replied. "Heaven forbid. I want you to continue traveling all over the world so that every Jew will have the merit of saving lives. A lot of religious Jews fulfill the mitzvos, but not everyone has the chance to fulfill the mitzvah of pikuach nefesh, of saving lives, and you're giving them that opportunity."

Then Rav Chaim reached into his pocket, withdrew two hundred shekels, and handed the bill to Eli Beer, saying, "I also want the mitzvah!"

THE 54 BUS

Rav Chaim – The Life and Legacy of the Sar HaTorah, Rav Shmaryahu Yosef Chaim Kanievsky  
by Naftali Weinberger



Often, parents who had several children simultaneously seeking shidduchim would go to Rav Chaim to pour out their hearts. Rav Chaim would tell them what his father, the Steipler Gaon, used to say about the Dan 54 bus from Bnei Brak to Tel Aviv.

Riders of the Dan 54 bus would complain that due to delays, they often waited impatiently for up to fifty minutes — and then four buses would pull up simultaneously! "This is why it's called the '54' bus," they would joke. "After 50 minutes of waiting, 4 buses arrive!"

The Steipler would tell those impatient parents, "True, you are waiting a long time for yeshuos, but it may be that when the right time arrives, four 'buses' will arrive simultaneously and all your children will become engaged in quick succession."

PASSION FOR MITZVOS continued from page 1

faithless. The women wished to proceed to the conquest of Canaan.

It is incomprehensible that some people contend that the Torah considers men more worthy than women. This is blatantly false. The duties assigned to different people are not an indication of their value. I am not a Kohen, and I do not have any of the mitzvos assigned to Kohanim, but this does not make me feel less worthy.

As I sit in my study and look at the many volumes written by Torah scholars, it occurs to me that when these scholars were in their formative years, their fathers were either engaged in Torah study or at work. Their love for Torah study could not have come primarily from their fathers, and their lifelong dedication to Torah could have had its roots only in their mothers' devotion to Torah.

ONE BRICK AT A TIME

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to accommodate the kollel of Rav Avigdor, the son of Yitzchak, who so graciously demonstrated vittur (giving in) and allowed his view to be blocked.

Today, overlooking Hashem's full-sized Home in ruins, is an enormous mikdash me'at, which is thriving — and rebuilding His Home.

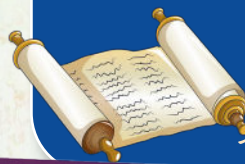
Vittur by vittur.

Daf by daf.

This week's Yerushalmi Yomi schedule:

MARCH /  
אדר-ניסן

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
18 כה Peah 31	19 כו Peah 32	20 כז Peah 33	21 חה Peah 34	22 טו Peah 35	23 טז Peah 36	24 יז Peah 37

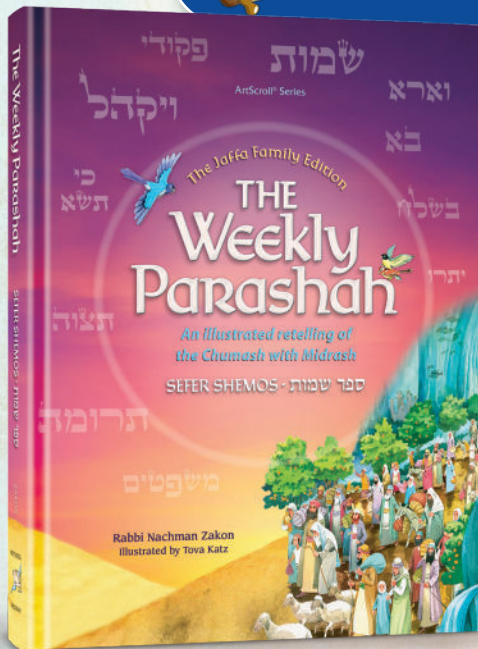
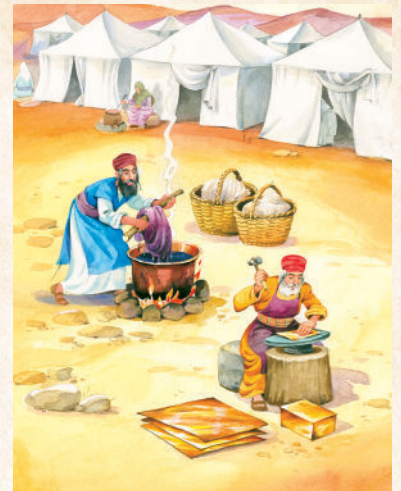


# Parashah for Children

## פרשת ויקהל-פקודי

Only 13!

**S**ometimes children are much wiser than their age. It's a gift Hashem gives them. Betzalel was such a child. He was only thirteen years old when the Mishkan was built. Hashem had already chosen Betzalel to be in charge of building the Mishkan, from the time when Adam, the first man, was created. Hashem gave Moshe Rabbeinu the plans for the Mishkan and for the clothing of the Kohanim. It was Betzalel's job to see to it that they were made correctly.



### Why Betzalel?

**W**hat is one of the greatest mitzvos a person can do? To give up his life for Hashem, or to do something for Hashem even though he may be killed for doing it.

Betzalel's grandfather, Chur, was killed trying to stop the Jews from making the Eigel HaZahav. Chur's mother, Miriam, was one of the Jewish nurses in Egypt. She risked her life when she refused to obey Pharaoh's order to kill the baby boys as soon as they were born.

Betzalel was Chur's grandson and Miriam's great-grandson. As a reward for their brave deeds, Betzalel was put in charge of building the Mishkan.

### The Assistant

**B**etzalel's assistant was Ohaliav, from Shevet Dan. Dan was one of the least honored of the shevatim. Dan wasn't the shevet of Jewish royalty, like Yehudah (which was Betzalel's shevet). Dan's mother, Bilhah, wasn't one of Yaakov's main wives, Rachel or Leah. The Danites were also weaker than some of the other shevatim.

Hashem wanted to teach an important lesson, so he appointed a man from Shevet Dan to build the Mishkan together with a man from Shevet Yehudah. This was to show the Jews that in Hashem's eyes all the shevatim are equally important.

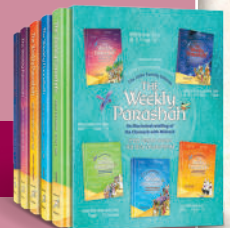
WIN A \$36 ARTSCROLL GIFT CARD!

## THE WEEKLY QUESTION

Question for Vayakhel-Pekudei:

**Who helped Moshe Rabbeinu put up the Mishkan and on what day was it erected?**

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



**The winner of the Parashas Terumah question is: BASYA BROCHA MUNK, Lakewood, NJ**

The question was: Besides the Aron, what other objects were placed in the Kodosh HaKodashim?  
The answer is: 1) A jar of manna, the food that fell from heaven to feed the Bnei Yisrael in the desert. 2) The walking stick of Aharon, which miraculously sprouted almond blossoms at the time of Korach's rebellion. 3) The Shemen HaMishchah (Anointing Oil) used to anoint the kings and the Kohein Gadol.

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