

ט"ב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

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טיב המערכת

וכל אשר נדבה רוחו

And everyone whose spirit moved him

In one distinguished community, they wanted to enlarge their building, and so they made a large appeal. In order to encourage people to donate to their cause, they announced that whoever donates a nice amount will be invited to nice catered dinner in a hall. When the day arrived, all those who donated arrived at a beautiful hall and entered one after the other with their invitations in hand. Outside, a group of boys stood who of course was not allowed to enter the impressive dinner. Just then one of the wealthy men of the city was passing by and when he saw the commotion, he was curious as to what was happening. The boys explained to him that there was a formal dinner in the hall 'for wealthy people only'. The man thought to himself, 'I am rich, so I should go in and see what this important dinner is all about.'

The wealthy man approached the door, and the guards asked him to show them his entry ticket. Since he did not have an entry ticket, they did not let him in. In the meantime, a plain young man passed by who was certainly not one of the wealthy ones of the city, took out an entry ticket, and entered the hall with much honor. The wealthy man was very surprised, "I am one of the wealthiest in the city and they did not let me in, but this poor young man went in with much honor, what is really happening here?!"

They explained to the man that entry to the hall was not measured by the wealth he had in the bank or holdings, rather, it was based on the size of his donation, and only those who donated a sizeable amount could go in. As for him, since he had not donated – he was not invited to enter.

'ויבואו כל איש אשר נשאו לבו וכל אשר נדבה רוחו אותו, הביאו את תרומת' – Every man whose heart inspired him came, and everyone whose spirit moved him brought the portion of Hashem for the work of the *Ohel Moed*' ((35:21). In this *posuk* the Torah points out to us that donors are not measured by their wealth, rather according to their inspired heart and moved spirit. We see this even nowadays, mainly in the *mitzvah* of *tzedakah* but also with many other *mitzvos*, there are people who are not at all rich, but they donate as much as they can, and there are people who are physically weak but insist on helping others, and there are even people who are sick and they walk around the hospital making other sick people happy. This is what the Torah says, 'Every man whose heart inspired him came, and everyone whose spirit moved him', for keeping the *mitzvos* is not dependent on mundane physical conditions, rather on the will of the heart.

-Tiv HaTorah - Vayakhel

טיב ההשגחה

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'אל תתן לעובדות לבלבל אותך'
'Don't let the facts confuse you'

One rainy day, to the bad luck of my son, the *chsson*, his cellphone fell into a stream of rainwater. He picked up the device, gave it a hard shake and tried his luck, but the screen was gone.

He bought a new screen and replaced it on his own because he was talented with his hands and saved the installation fee. But the new screen lit up with Chinese writing that was illegible. Having no choice, he went to the expert technician who told him there was nothing he could do, and even if he repaired it, he would have to restart the phone and all data would be erased.

My son came home disappointed because all the numbers that he needed were on this device and he had no backup. I asked him how much he was willing to pay for the material, and he said, "Hundreds of shekels". I told him, "Let's agree on a hundred shekel." And he agreed.

I closed the door to be in private, and asked Hashem that He publicly sanctify His Name, since the boy knows that there is no chance that this will be fixed in a natural way, and he is willing to give of his money to *tzedakah*. This is how I sat and requested from the bottom of my heart that He would make the *chossion* happy. Ten minutes later, I managed to turn the device off and back on, and this time it turned on completely normally. I called the *chossion* and asked him to check if the device was missing anything, and he, with tears of excitement, could not believe his eyes! Everything was working and in order as if nothing had happened!!!

I took the hundred shekels to give to *tzedakah*, and I told him, "My dear son, remember forever and do not forget, that even if the whole world and all the experts tell you to give up hope, remember that by HaKadosh Baruch Hu there are no limitations and no despair, and he who trusts in Hashem, kindness will surround him, and he will be guided by *hashgacha* in a supernatural way, just do not be confused by the world around you!!!"

נ.ב.ה.

מעלת המצוות מתוך חביבות ושמחה
The virtue of keeping mitzvos out of
dearness and joy



וְהֵם הֵבִיאוּ אֵלָיו עוֹד נְדָבָה בְּבֹקֶר בְּבֹקֶר: (לויג)
And they brought to him additional free-will gifts every
morning (36:3)

This *posuk* comes to teach us that the thing that is measured most with every mitzvah is the companionship of the heart. Therefore, when the Torah wanted to reveal how *Bnei Yisrael* opened their hearts to donate to the Mishkan, it was not enough to bring mention that many brought gifts of their hearts, it added that this took place 'every day'. With this it reveals that this came about from an extra dearness of the mitzvah, and since this was so, they always hurried to bring their gifts right away in the morning. This was 'set' every morning, which also teaches that it come from an extra dearness. Although all this did not add to the purpose of the gift, for the purpose of the gift was for the need of setting up the Mishkan, and this was dependent on the quantity of the gift and not the quality. Still, the Torah emphasized the very fulfillment through dearness and yearning to erect the Mishkan. In order to teach that the main virtue of the mitzvah is dependent on this, and this is a teaching for generations, for the person must arouse his heart and keep the mitzvos out of a strong love for his Creator, with the understanding that he is fulfilling the will of the King of the world and he is causing Him great satisfaction through his actions, with joy that he merits to be counted among the legions of the King to guard and keep His commands. By doing this he elevates his actions to implant them Above and make a lasting impression in all the worlds, and also his reward in the future is immeasurable.

But the matter is very different when the person keeps the mitzvos of his Creator as if they were a heavy burden. Only out of an awareness that these mitzvos were designated for the Jewish nation and one does not have the right to do what he feels like, even if he does not belittle them by doing this, and even mitzvos like these are considered immeasurable in Heaven since ultimately, he negated his entity for the will of his Creator, and he subdued his difficult *yetzer* [and sometimes when the person is smallminded, one is forced to keep the mitzvos of his Creator this way], still, the great gap between the one who keeps the mitzvos out of desire and yearning and one who keeps them as if taught by people, is as distant as heaven and earth. And sometimes, there is no elevation for those mitzvos that are performed with heaviness and sadness, as they are classified as young birds that do not have wings, and they need help from another mitzvah that is done properly to elevate.

And sometimes when the person serves his Creator out of love and joy, they can change the very keeping of the mitzvah. The person that does not arouse his heart as a preparation for the mitzvah, and he keeps the mitzvah without thinking about it first, it becomes obvious from his actions that he only wants to fulfill his obligation. This is not so when one first considers Who he is serving, and how even though he was formed from clay, he was given the *zechus* to bring satisfaction to his King of the world Whose greatness has no bounds, and Who has multitudes of groups of angels, and these, despite their desire to do as he did, are not allowed to do so. Yet, he whose lowliness is great, is bestowed by Heaven a wonderful gift like this. When one considers all this, the shame for his Creator is aroused and he wants to do all his actions in the best possible way, and we find that aside from the arousal of the heart, he also merits to be meticulous in keeping the mitzvah, and to do it in the best possible way.

And so, we saw by all the great ones of the generations, every mitzvah they kept, was done in the best possible way, and to illustrate the extent of the matter, I will point out several examples of this. It is told about the 'Imrei Emes' of Gur, that once a needy man came before him who presented his difficulties that he had nothing, he did not even own a pair of Tefillin. Immediately, the Rebbe's compassion was aroused for him, but instead of the Rebbe giving him a sizeable donation in order to order a pair of Tefillin for himself, he saw fit to give him the holy Tefillin that his holy father, the 'Sefas Emes', had worn. An additional point, when the family found out the matter, they had a hard time accepting it, and they came to him to complain, saying that this was not a small thing to give something so precious to any poor man who comes by, when he could have fulfilled the mitzvah with a donation. Even a mundane item that is used by a *tzaddik* has unique significance, and here we are talking about something used for a mitzvah, and especially something that was intrinsically holy. Yet here, the Rebbe rushed and immediately upon seeing a man before him who did not have Tefillin, he saw fit to take this treasure and give it to him?! This is what the family argued to the Rebbe, his challenge was to see his error, their strongly wanted the Rebbe to call his back and get the precious Tefillin back.

How shocked they were to hear the response of the Rebbe, there was no mistake here at all, or lack of awareness of the great value of the precious gift. Rather, it was specifically because of this he saw fit to fulfill the mitzvah with this item. The Rebbe explained, "When we want to do a mitzvah, it is incumbent on us to do it in the best way possible to show that we value the mitzvos more than any treasure in the world, and it was specifically because of this that I chose to fulfill it with these Tefillin."

Similarly, it is told of the Admor of Kapishnitz, that after the terrible war, his house was open wide for all the unfortunate refugees. One of the refugees came before him crying bitterly, that before the terrible war broke out, he was a wealthy man owning property. Now he was naked and penniless. The Rebbe comforted him and spoke to his heart, and when he finished speaking, he gave him his very nice hat which he only wore to Simchos. After the man went on his way, the *rebbetzin* began to complain, and she said, "It's fine that you saw that he had no hat and you wanted to give him yours. But why did you specifically choose the best one? Your weekday hat is in good condition, and you could have given him this one." The Rebbe replied and said, "It is true that I could have fulfilled the mitzvah of tzedakah with this, but the worth of the mitzvah in Gan Eden is based on the worth of the action. The garment that is used to fulfill the mitzvah is what they clothe the *neshama* in the World Above, and I want them to dress me in the nice hat in Gan Eden, and so I thought it would be better to give him specifically that one, and the weekday hat is enough for me to wear in this world..."

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