

טיב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

English Edition

Pekudei

5784

No.

719.619

טיב המערכת

ויברך אותם משה – And Moshe blessed them

It is told about the Skverer Rebbe that when he built his institutions in the United States, he needed much money, and he worked hard chasing after donors to accumulate the funds. This was the time of 'Shabbos Shekalim', and many of his *chassidim* came to spend this Shabbos with him. His family told him to see that he motivate them with great wealth on this Shabbos so that afterwards they would give him sizeable donations to assist him and rescue him from his difficult situation. Furthermore, there was something to rely on since this Shabbos is referred to as 'Shabbos Shekalim', and it is fit and right to motivate them with many shekalim.

When the Rebbe heard these words, he called out and said, "I should motivate them with shekalim on this Shabbos? או"ר 'אור – פני אדון רם ונישא' – 'the light of the L-rd's face is high and lofty', that is what I want to motivate them with on this Shabbos!" This is how the Rebbe ended the discussion despite the great debts and the need for much money.

When he finished preparing and setting up the Mishkan and its utensils, it is written (39:43) 'וירא משה את כל המלאכה והנה – עשו אותה כאשר ציוה ד'... ויברך אותם משה' – 'Moshe saw all the work and behold! They had done it as Hashem had commanded... and Moshe blessed them.' But do we not know with what bracha he blessed them? But Rashi explains, 'He said to them, "May the *Shechinah* rest in the work of your hands. May the pleasantness of my L-rd, our G-d, be upon us.'" This is the bracha that Moshe Rabeinu saw fit to bless them at this great time!

True, the *Tzaddikim* know that the main bracha that a person can receive is that the *Shechinah* rest on the work of his hands, and this is the basis for success in every matter, 'the resting of the *Shechina*', as Moreinu HaRav shlita tells of two men who had a hard time making a living and they went to a *Tzaddik* to be blessed. The first entered and asked that he find work and the second entered and asked for a livelihood. The Rebbe blessed them as they asked, and from then on, the first one truly had a lot of work, but he did not have a livelihood. The second had an abundance of livelihood and he practically did not have to work, for even when we ask, we must ask for the right thing.

This is how we bless a *chossan* and *kallah* when they marry, and this is also how we wish people well when they enter a new house: The *Shechinah* should rest on this house, and for this it is always appropriate to pray, that the *Shechinah* rest on the work of our hands, for this is the best bracha.

- Tiv HaTorah - Pekudei

טיב ההשגחה

'חנן ורחום' – Gracious and Compassionate

While I was working at a residence I slipped and took an unpleasant fall. Baruch Hashem, in spite of some bruising, I did not break an arm or a leg, I gritted my teeth with the pain, and I continued to work as usual. Later that night my body was wracked with intense pain. I took some pain relievers and they only slightly reduced the pain. It was too late to call the manager of the residence to arrange a replacement for me, so I arrived for work as usual hoping to find a replacement sometime that morning, but I was not able to find a replacement. Of my entire group of six infants only one baby showed up, one that did not require a lot of special care, on the contrary, the baby was a relief for me, smiling and happy because of the individual attention and for me this was literally medication for the pain and after a few hours of rest and tranquility the pain was almost gone. In all the years that I have been working there I do not remember a day that only one child showed up, this was an amazing gift from Heaven.

With thanks to Hashem for all His kindnesses!!!

ג.ש.

פירעון הלוואה – Repayment of the Loan

For many years I have been honored to lead a Tehillim group consisting of hundreds of children and young men saying Tehillim every Shabbos. They would assemble and recite the chapters for people that require salvation for one thing or another in a time of need. The operating costs require many funds whether for prizes for the children or scholarships for the young men. The organization is maintained with donations from generous donors and shop owners donate toys as prizes, I experience the miracles every week and I see the hand of Providence sending donors who open their hearts at exactly the right time. I have one rule that I learned from my Rebbes, and that is I do not go into debt, no matter what.

This time I changed from my usual custom since a certain man promised me a nice donation. I approached a man who knows what we do and borrowed from him a certain amount based on the assumption that I was getting this donation. We made up to meet in a certain place but at the last minute he changed the meeting to another locale so that he could participate in the *simcha* of a bris. Of course, the one with the money is in charge and I took a taxi to the place of the bris.

At the hall I ran into the man who was going to give me the large donation, he immediately took out his credit card and he asked me to charge his card for the amount of the donation. I did not know how to respond as I did not have a way to charge his card. In the meantime, the man that was going to give me the loan saw me and told us that he would charge the credit card and this way he would be repaid the loan immediately. I was very happy that I was not in debt even for a moment and He arranged things amongst us in a most miraculous way. ח.ש.ח.

כל מעשיך יהיו לשם שמים
All your actions should be for the sake of
Heaven

טיב הפרשה

וַיֵּרָא מֹשֶׁה אֶת כָּל הַמְלָאכָה וְהִנֵּה עָשׂוּ אֹתָהּ כַּאֲשֶׁר צִוָּה ה' בְּן עֲשׂוֹ וַיְבָרֵךְ אֹתָם
מֹשֶׁה: (לט:מג)

'Moshe saw all the work and behold! they had done it as Hashem had commanded, so had they done; and Moshe blessed them.'
(39:43)

Rashi explains: And Moshe blessed them - 'He said to them, "May the *Shechinah* rest in the work of your hands. May the pleasantness of my L-rd, our G-d, be upon us." (Tehillim 90:17)' Those involved in the construction of the Mishkan and its utensils, could have gone after their personal interests since a great skill was needed here. They could have received great honor when people recognized their handiwork, and even the very fact that the work was done through their ability, they built a Mishkan to Hashem, could have brought them much fame and glory, for there was much praise for someone who merited this. However, the Torah testifies that the worker did all the work *lesheim Shamayim* – for the sake of Heaven, as it states, 'They had done it as Hashem had commanded, so had they done', there are two doings according to the word of Hashem here, one for the actual work and one for the intent that the work was only for the sake of the will of Hashem Yisbarach.

Even after they saw success, they were not allowed to glorify their success since they understood that this was not done through their own merit, since ultimately, they were messengers of the entire Nation of Israel. The merit of the entire nation reminded them that their work was for the sake of Heaven, as Chazal teach (Avos 2:2), there is a special guidance for all those involved in communal matters and their actions should be for the sake of Heaven: 'All who exert themselves for the community, should exert themselves for the sake of Heaven, for then the merit community's forefathers aids them'. The Ra'av (Rav Ovadia Bartanura) explains: 'They should exert themselves for the sake of Heaven – and not take a credit by saying "I did such and such for the community", for the merit of the forefathers of the community and their righteousness stands for them as a support to those who exert themselves to bring their righteousness to light, and not for the benefit of those who exert.'

Once Moshe saw how the public merited from a mitzvah that was totally pure for Heaven, he blessed them that they merit *midah keneged midah*, measure for measure, and since their actions were for the sake of the community done only for the sake of Heaven, so too shall they merit to do their personal actions for the sake of Heaven. This is the intent when he said, 'May the *Shechinah* rest in the works of your hands', for mitzvos that are done for the sake of Heaven lets the *Shechinah* rest on those who keep them.

This is the most important bracha that is possible to give a person, that his *avodah* should be just 'ל'ם יחוד קודש אברירך הוא ושכינתיה' – 'For the sake of the unification of HaKadosh Baruch Hu and His Presence'. The person cannot come to this quickly, as this is the main virtue of the *avodah* and not the will of the *yetzer*. Anyone who wants this pure *avodah*, it is incumbent on him to purify his will and intent, as it states (Divrei HaYamim I 28:9), 'דע את אלקי אביך ועבדהו' – 'Know the G-d of your father and serve Him', meaning, when you want to serve your Creator, you must first know Who you are serving, and remove all thoughts that are not for the sake of Heaven. Then you will merit to fulfill 'and serve Him'. But so long as the person does not reduce his will, he mixes his unwanted will with his action, and this is not desirable by Heaven. Therefore, if one blesses the person that he should be able to do the *avodah* exclusively for Hashem, then he is the most praiseworthy of all creations.

A hint to this – that HaKadosh Baruch Hu does not want an *avodah* with internal thoughts intermingled in it – we find in the Torah (Shemos 22:19), 'זבח לאלהים יחרם בלתי לה לבדו' – 'One who slaughters to the gods shall be destroyed – only to Hashem alone!' See Rashi there who explains that the intent is to slaughter to idols. The question then arises, why did the Torah not just say explicitly 'one who slaughters to idols shall be destroyed'? Because the expression 'זבח לאלהים' can be taken literally, that the slaughter is to HaKadosh Baruch Hu, and even though it is obvious from the continuation of the *posuk* that the intent is for *avodah zara* – idols, since it writes 'shall be destroyed', we still have to understand why it wrote the word that has to be taken out of its plain meaning, it must be that this expression is coming to teach us something.

We can say that the intent of the Torah was to hint at the severity of one involved in Torah and *avodah* out of a personal interest. Even if outwardly it seems that he is serving Hashem Yisbarach, nevertheless, this does not rise up to the will of Above, since his intent was not to Heaven. This is what it is saying, 'זבח לאלקים' – 'slaughter to G-d' – '*zevichah*' refers to the *avodah* [as we see in the Bais HaMikdash that *zevichah* – slaughtering – is called *avodah*], and the intent is that he serves his Creator. However, his *avodah* is not purely to Heaven, as hinted in the word 'לא לאלקים' – the letters 'לא' are counted as if they are written twice, as if it says 'לא לאלקים' – 'not for G-d', and the intent of the Torah is to say that if the *avodah* is mixed with an internal interest and is not just for the sake of Heaven, '**shall be destroyed**' meaning that this *avodah* is undesirable for it does not rise to the will of Above. What *avodah* is desirable to Heaven? When the intent is '**only to Hashem alone**'.

Do not make a mistake and say that from the power of our words the person must do different things to remove any personal thought, since the Rabbis were not pleased with this either, as they said (Avos 2:1), 'Which is the proper path that a man should choose for himself? Whatever is a credit to himself and earns him the esteem of fellow men.' This shows that we ask the person to moderate his ways, to go in the average way without veering to the negative side. On the one hand, he must not go to the worst and the other hand he must be careful not to overdue the correct way.

The person must also understand this, that the main purpose is to serve Hashem Yisbarach just for the sake of Heaven, still, he should not cut off his *avodah* that is not for the right sake, for it is not possible for the person to come to *avodah* for the right sake so long as he has not first served not for the right sake. The will of the heart of a man is evil from his youth. First, he acts with his animalist desire, and the strength to negate this is only after he realizes that this is not for his benefit. Therefore, to start, he must do the *avodah* with the faith of reward and punishment. Chazal say (Sanhedrin 105b) 'From not for its sake comes for its sake', that is, the way to come for its sake is only through not for its sake, for this *avodah* though is not acceptable, still, it accustoms the person to serve and this will bring him to its sake. Zohar HaKadosh (Cheilek 2 82b), all 613 mitzvos are advice to come to the first commandment 'אנכי ה' אלקיך', that is, even if the person is not yet great, and he cannot serve for its sake, and his mitzvos are weak, still, there is power to add knowledge, and in time he will merit doing perfect acceptable *avodah*.