

Parashas  
Vayakehel-Pekudei  
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כ"ה אדר תשפ"ו  
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# טיב הקהילה

English edition Purim

באנגלית

י"ל ע"י  
קהילת שבתי בבית ד'  
בנשיאות מורנו ורבנו הר"צ  
רבי גמליאל הכהן  
רבינוביץ שליט"א

## טיב הפרשה

מצוה תמה - מהותה והשפעתה

*A Perfect Mitzvah — Its Essence and Its Influence*

כָּל אֲשֶׁר צִוָּה ה' אֶת מֹשֶׁה בֶּן עֲשׂוֹ בְּנֵי יִשְׂרָאֵל אֶת כָּל הָעֲבֹדָה: וַיֵּרָא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְהִנֵּה עָשׂוּ אֹתָהּ כַּאֲשֶׁר צִוָּה ה' בֶּן עֲשׂוֹ וַיְבָרֶךְ אֹתָם מֹשֶׁה: (לט, מב מג)

Like everything that Hashem had commanded Moshe, so did Bnei Yisrael do, all the work. Moshe saw all the work and behold they had done it as Hashem had commanded, so had they done it, and Moshe blessed them. (39:42-43)

In our parashah it is stated regarding each of the actions performed by the wise-hearted individuals for the purpose of erecting the Mishkan or for the needs of the bigdei kehunah that they were done "as Hashem commanded Moshe." These words appear, at first glance, to be unnecessary, for it is obvious that they did what they did only according to what Moshe had been commanded from the mouth of the Almighty, as these commands are explained in the previous parashiyyos, Terumah and Tetzaveh. This was evident from their actions, for if not for these commands, why would they have invested all their effort and labor?

This question becomes even stronger when we see in the posukim before us that after the Torah detailed every action individually as being done "as Hashem commanded Moshe," the Torah then saw fit to inform us once again in a general manner that "according to all that Hashem commanded Moshe, so did Bnei Yisrael perform all the work." This matter is Torah and requires explanation and learning.

It is possible that the Torah intended by this to hint to the concept brought in the holy seforim, that with every mitzvah and action that a person performs he must attach intention and speech to the deed. The primary greatness of a mitzvah is when it is done מתוך remembrance of Hashem, and מתוך intention to serve Him. A deed without intention is literally like a body without a soul.

Therefore, even when a person is involved in a mitzvah whose very performance demonstrates that it would not have been done if not for the command from Hashem Yisbarach, it is proper that he explicitly state with his mouth that he is performing this action for the sake of Hashem because He commanded it in His Torah. For the speech will bring him to purity of intention, and through this he will merit to be wholehearted in his deeds.

In order to illustrate this matter, the Torah states that every time the wise-hearted individuals were engaged in the work of erecting the Mishkan they attached thought and speech to their actions, emphasizing that all their deeds were only in order to fulfill what Hashem commanded Moshe. The Torah repeats this knowledge again and again (examine the two posukim before us and you will find that the Torah mentions this at least three times) in order to reveal that at every single moment they did not divert their minds from their intention to do the will of their Creator. Therefore, all their mitzvos were without any blemish, and they were worthy of drawing the resting of the Shechinah upon the work of their hands.

See what the holy gaon, Rabbi Elimelech of Lizhensk, wrote in Tzetil Katan (section 4), and this is his language: "In all matters in the world, whether in Torah, in prayer, or in practical mitzvos, a person should accustom himself to say in this wording: 'Behold, I am doing this for the sake of the unification of HaKadosh Baruch Hu, and His Shechinah, in order to bring pleasure to the Creator, Yisbarach Shemo.' And he should accustom himself to say this with

## טיב המערכות

כל איש אשר נשאו לבו

*Every man whose heart inspired him*

One of the righteous individuals exalted Yerushalayim used to travel extensively outside of Eretz Yisrael collecting money for the talmidei chachamim who were in Eretz Yisrael. He was endowed with a uniquely special talent for speaking, and thus he would go from city to city delivering drashas and also collecting donations from the attendees. In addition, he would go from house to house among the wealthy in order to solicit contributions.

On one of his journeys to the United States, he arrived at a well-known and familiar city that he had already visited several times in the past. As was his usual practice, he went to the shuls, gave drashas, and collected donations from those present. However, the contributions were meager. With no other choice, he began to go around among the homes of the wealthy.

Eventually he arrived at the home of one of the greatest wealthy men in the city. He stopped and thought whether it was worthwhile to enter his house, for on previous occasions this wealthy man had barely contributed a few small coins. Perhaps it would be a waste of time? Perhaps it would be better to skip his house and continue on to addresses that were more certain?

In the end the Rav decided that it was worthwhile at least to try, and if he would not give, he would simply continue on his way.

To his great surprise, the door opened wide, and the wealthy man was standing there writhing in pain. He received the Yerushalayim Rav with great honor and gave a respectable donation. He even asked that the Rav pray for him and bless him that the stomach pains from which he had been suffering for some time should pass.

When the Rav left the house of the wealthy man, he said: "I see that money is not lacking in America; stomach pain is lacking in America." (Of course, this story is not meant to teach about the entire general rule.)

The Torah testifies (35:21): 'כל איש אשר נשאו לבו וכל אשר נדבה רוחו אותו': "Every man whose heart lifted him and everyone whose spirit motivated him brought the offering of Hashem for the work of the Tent of Meeting." This means that the reason Bnei Yisrael brought their contributions was only because "his heart lifted him," and "his spirit motivated him." This is to teach us that the mitzvos depend more on will than on money. HaKadosh Baruch Hu decided how much money each person will have, and if He wishes, He can in a moment fill all of the needs of the poor person. However, He wants to grant you the merit of the mitzvah of tzedakah, so He sent the poor person to you. Therefore, the main thing is the heart. There is someone who can give only a small amount, but he gives it with a smile and with a good feeling. In that way we know that he wants to fulfill the mitzvah and not because of a stomach pain.

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the inner and inwardness of the heart, and with the passage of time he will feel a great illumination through this statement," end quote.

In truth, this matter is also ruled in the Shulchan Aruch as practical halacha (Orach Chaim, siman 60, se'if 4), and this is its language: "There are those who say that mitzvos do not require intention, and there are those who say that they require intention, to fulfill the obligation through performing that mitzvah, and so is the halacha," end quote. And in the Mishnah Berurah there it was decided that in mitzvos whose obligation is from the Torah, the intention is indispensable, and even for rabbinic mitzvos one should initially be stringent to require intention in them.

It can also be said that the verse intended thereby to teach about the obligation to fulfill every mitzvah in all its details and exact specifications according to the rulings of the Shulchan Aruch and its commentaries. For when a person studies the sections of the Shulchan Aruch, he will come to know that every mitzvah is composed of a multitude of detailed halachos which are not so well known to the ordinary person. Therefore, he does not even consider that he may be erring in the performance of the laws of the Torah. Even though his heart trembles to fulfill the word of Hashem and he brings his thoughts into action, nevertheless he does not know precisely how he must fulfill it.

For he knows only what his eyes saw, how his forefathers performed the mitzvos in practice. Yet he does not know that the Torah has many facets, and that sometimes

due to various circumstances he must perform the mitzvah in a different manner. At times he must even add matters to a particular mitzvah which he did not see among his forefathers because of changes in the conditions of place and time. As long as a person does not study the section of practical halacha, he is liable to lose many mitzvos because he will not perform them in their proper form.

For this reason, the Torah saw fit to urge a person that in every detail he should pay attention to fulfill it according to halacha, just as the wise-hearted individuals did when they were involved in the work of erecting the Mishkan. In every single detail they contemplated to ensure that their actions would be in accordance with the law of the Torah, as Moshe had been commanded from the mouth of the Almighty. Only a mitzvah of this kind is considered a perfect mitzvah and is accepted with favor before the Master, Hashem. Only through the power of these complete mitzvos in all their details and specifications will a person become elevated and become a dwelling place for the Shechina of our strength.

And regarding this I cry out, for in our times the benches of the Beis Midrash have increased, Baruch Hashem. However, the difficulty is that those who study do not place emphasis on the Torah of halacha. The reason for this is as I have said: as long as they do not study halacha, they are not aware of how far-reaching these matters are. They do not consider that almost every movement of their body depends upon practical halacha, as expressed in the sharp saying: "Those who do not study

know everything, and those who study know nothing." Meaning, those who do not study do not consider the majority of halachos that they need to know, and in their innocence, they think that they know everything, and therefore they do not concern themselves with their deficiencies. But those who have a share and portion in the Torah of halacha know that every action depends upon numerous details, and they understand wisely that in most situations that arise before them they do not know the halacha clearly.

This is what the master, the author of the Chazon Ish, intended when he wrote in his letters that his teachers taught him that in everything a person does, he should first consult the four sections of the Shulchan Aruch, in order to see whether through this action he might be transgressing some detail found in the Shulchan Aruch. Through these words he wished to illustrate that one who is knowledgeable in the sections of the Shulchan Aruch knows that every small action he performs is connected to a particular halacha. Sometimes it is a halacha whose source is in Orach Chaim, and sometimes in the other sections. Therefore, he must contemplate all his actions to see whether they contain any details that conflict with one of the sections of the Shulchan Aruch. According to his words, we cannot estimate how great are the sins of those who are not knowledgeable in all the halachos, and how necessary it is for a person to establish fixed times for the study of the Torah of halacha so that he will be able to fulfill the mitzvos properly.

### ‘וליהודים הייתה אורה’

#### ‘For the Jews there was light’

Every Shabbos, in my home, salads and food are prepared in abundance. People know that if something from the Shabbos dishes is lacking, they can simply come to us, and with the help of Hashem there is always something to give generously to anyone who needs. We have a helper who comes on Fridays and washes the house and cleans whatever needs to be cleaned in honor of Shabbos. However, precisely this week the house helper did not appear, and my wife felt overwhelmed with the pressure of all the preparations for Shabbos Kodesh. In the middle of all the pressure, the grandson called her and asked: "Perhaps you have salads to give for a family that needs them?" Despite the pressure, the grandmother responded with great joy: "Come take them!" She packed salads for him respectfully, and the grandson came to collect them. The grandson saw the mess in the house and had already heard that the helper had not come. He rolled up his sleeves, washed, cleaned, and arranged the house in a way that five helpers could not arrange it. And in the house there was light and joy!

More than the homeowner did for the poor person, the poor person did for the lady of the house... צ.ה.

### טיב ההשגרה

### ‘חטאינו ילבינו’

#### ‘Our sins will’

#### ‘become white’

I woke up the day after Purim and wanted a cup of coffee. I saw that the milk in the refrigerator had run out. When I closed the refrigerator door, I noticed a small bottle with a white liquid. I asked my wife if she knew what it contained, and she said that it was milk from a mishloach manos that the neighbor had brought and said that it would be for our breakfast.

I was happy about the hashgacha and drank the coffee with special gratitude to Hashem.

Later in the day, several sons and grandchildren came to visit, and I told them the story of the coffee from the morning. After the story, my granddaughter turned to me and said that it was truly hashgacha pratis that I had just told the story, because she had been at our house during the night and her small child cried that he wanted milk. She knew that saba and savta would be happy for her to give him the milk, so she gave it to him, but she felt uneasy about it...

"And now that I heard the story, my conscience has been put at ease!"

צ.ה.

Rashi *zt"l*, explains: "The Sanctuary, the Sanctuary—mentioned twice—alludes to the Beis Hamikdash, which was taken as collateral twice, through its two destructions, because of the sins of Yisrael."

This requires careful reflection. How could Hashem, as it were, take the Beis Hamikdash from us as a pledge? Does the Torah not explicitly state (Devarim 24:6) לא יחבל רחום ורכב כי - One may not take a millstone or an upper millstone as collateral, for he would be taking a life as collateral? That is, anything upon which one's very livelihood depends may not be taken as security. Likewise, it says (ibid. 12–13) ואם איש עני הוא לא תשכב בעבטו השב תשיב לו את - If the man is poor, you shall not sleep with his pledge. You shall surely return the pledge to him when the sun sets, so that he may sleep in his garment. Rashi explains: If it is a night garment... and if it is a day garment, return it in the morning," as already explained in Parashas Mishpatim (Shemos 22:25) עד בא השמש - until sunset. If so, the difficulty is profound: how could Hashem take the Beis Hamikdash from us as a pledge, when our very spiritual life depended upon it? It was our garment by day and by night, shielding us from all harm. All beneficent influences—both physical and spiritual—flowed to us from our holy Beis Hamikdash and place of splendor. When the Beis Hamikdash was taken from us, our very vitality was taken as well.

However, the holy work Toldos Adam (on this parashah) resolves this. Certainly Hashem acts with absolute justice, for (Devarim 32:4) הצור תמים פעלו כי כל דרכיו ממשפט אל אמונה ואין עול צדיק וישר הוא - He is the Rock, His work is perfect... a righteous and upright God. For in Parashas Mishpatim the Torah itself reveals the underlying reason of the mitzvah (Shemos 22:26) כי הוא (בסוטה) נסוטה לבה הוא, וישמעתי שמלתו לערו במה ישכב והיה כי יצעק אלי ושמעתי - For it is his only covering, it is his garment for his skin... and when he cries out to Me, I shall hear, for I am compassionate. In this pasuk, Hashem hints at a complete answer to the above question. Hashem waits and anticipates that Yisrael will deeply contemplate what it means to lack the Beis Hamikdash—their very soul-life, their garment by day and night—having nothing with which to cover themselves and nothing from which to draw vitality. The moment a Jew internalizes this and mourns from the depths of his heart over the loss of our holy House, Hashem immediately returns the Beis Hamikdash to his heart, rests His Shechinah upon him, and allows him to taste spiritual sweetness and delight akin to the World to Come.

This is the meaning of, and when he cries out to Me, I shall hear. If a person cries out over this loss and is pained with all his heart over the absence of the Beis Hamikdash, then, I shall hear—and the pledge is returned in

## טיב המעשיות

### The Sanctuary of Testimony

אלה פקודי המשכן, משכן העדה, אשר פקד על פי משה (לה, כא).

*These are the accounts of the Sanctuary, the Sanctuary of Testimony, which were reckoned by the command of Moshe (38:21).*

accordance with Torah law. Hashem causes His Shechinah to dwell upon him, enabling him to draw all beneficent influences for Yisrael from the supernal Beis Hamikdash that comes to rest within him

When Hashem will help us such that all of Yisrael together return to Him in complete repentance, and all their concern and longing will be solely to merit once again the Beis Hamikdash—which is their very life—then immediately the collective Beis Hamikdash will be restored to Yisrael as a whole. Meanwhile, in this bitter exile, one who merits to grieve for the Beis Hamikdash and cries out with all his heart and soul to Hashem is immediately granted his personal share in the Beis Hamikdash and tastes of supernal delight.

But the complete restoration—the Beis Hamikdash in its entirety with all its vessels—depends upon all of Klal Yisrael together sighing and crying out from the depths of their hearts. Then (Chaggai 2:9) גדול יהיה כבוד הבית הזה האחרון מן הראשון - the glory of the final House shall be greater than that of the first. May this be His will, speedily in our days, Amen.

A most awe-inspiring account is told concerning the lofty spiritual stature of the holy maggid, Rav Yechiel Michel of Zlotchov zy"l, particularly regarding his anticipation of redemption and his participation in the suffering of the Shechinah.

It is well known that Rav Michel lived in extreme poverty. Like many tzaddikim of his generation, he constantly endured deprivation in order to share in the suffering of the Shechinah. In his home there was literal hunger, and the Rebbetzin had nothing with which to restore the strength of her young children who cried for bread. Meanwhile, Rabbi Michel sat secluded in the beis midrash, deeply immersed in Torah and avodah.

Once, a wealthy and influential Jew came to visit Rav Michel's home. Upon witnessing the severe distress prevailing there, he could not restrain himself from the pain he felt for the Rebbetzin and her young children. He hurried to the beis midrash, where he found Rav Michel fully absorbed in his learning and service of his Creator. Approaching him humbly, he apologized for interrupting his Torah, but exclaimed that the matter deeply troubled him: how could the Rebbe sit calmly in the beis midrash while his household suffered hunger? Was this proper conduct?

Was he not obligated to provide for his wife and children?

Rav Michel replied: "I see that you do not grasp the meaning of my conduct. I must therefore explain it to you through a parable.

"There once was a great and renowned king who prepared a magnificent feast in celebration of the wedding of his beloved son—his only son, born after many years of longing. The joy in the palace was beyond description.

"When the festive time arrived and the king was feeling content, he commanded his ministers and servants to invite all the people of his kingdom to the celebration and to attend to all their needs. He opened his treasuries to them so they could prepare abundant food, drink, and costly gifts.

"The people, who loved their king dearly for his kindness and benevolence, came in great numbers with joy and gladness. The hall soon filled to capacity.

"Among the vast crowd was one of the gatekeepers, entrusted by the king with an important role in the celebration. He devoted himself fully to his duty. But when the meal began and he sought a place to sit, he could not find one. Everywhere he turned, he was pushed away with various excuses. Embarrassed and humiliated, he was forced to stand in a corner, hungry and ashamed.

"In his distress, he resolved to approach the king himself—who sat radiant at the head of the celebration—and complain that because of his faithful service he now had no place to sit and was left starving while others feasted on royal delicacies.

"But before he could reach the king, a dreadful calamity occurred: the king's son, the groom, suddenly collapsed and lost consciousness. His face turned pale, and he was rushed to the infirmary. The joy instantly turned to mourning. The celebration was cut short, and the king was escorted away in anguish, weeping bitterly and commanding the physicians to do everything possible to save his son, the hope of the entire kingdom.

"Seeing this, the gatekeeper forgot entirely about his own hunger and humiliation. His thoughts were consumed solely with the anguish of the king and queen. It never occurred to him to approach the king at such a time with a personal grievance—such an idea would have been sheer folly.

"So too," Rabbi Michel concluded, "is our situation. Requests for livelihood are appropriate when the King sits in joy. But now that the King's son—Klal Yisrael—has fallen and gone into exile, and the King Himself is in exile with them (Megillah 29a), immersed in pain, as it states, (Yirmiyahu 13:17) במסתרים יקרא א-דני ה' צבאות, and (Yeshayahu 22:12) תבכה נפשי ויקרא א-דני ה' צבאות - Hashem, God, called on that day for weeping and mourning—how can one burden Him with personal concerns? Their pain does not begin to compare to the anguish of the Shechinah. This is why I

cannot now concern myself with my own livelihood.”

The holy Chiddushei HaRim of Gur zt”l, was once asked about the ruling of the Shulchan Aruch (Orach Chaim 1:3): “It is fitting for every God-fearing person to grieve and worry over the destruction of the Beis Hamikdash.” Why specify only one who fears Heaven?

He replied sharply: “One who is not God-fearing must weep even more over his own destruction—that he does not fear Heaven. Only afterward can he mourn the destruction of the Beis HaMikdash. Such a person is not yet suited for that mourning.”

Rav Shlomo Kraus zt”l, devoted himself greatly to assisting marriages and supporting young couples struggling with housing and livelihood. He was deeply pained that in our times it has become common for young couples to lack homes of their own, whereas in previous generations—when housing was more affordable—parents generally provided homes for their children.

Scholars found a beautiful support for this in the well-known piyut on the Ten Commandments recited on Shavuot. In explaining the mitzvah of honoring parents it states: “They bear you on their shoulders like caregivers... they grant you inheritance of wealth and a home.” Clearly, when parents assist and marry off their children, they provide them with both wealth and a dwelling.

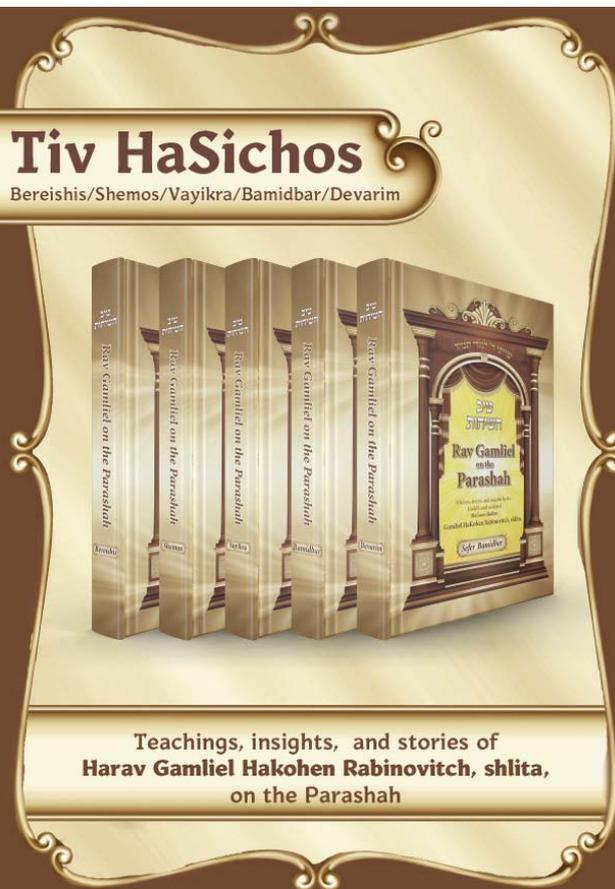
Rav Kraus suggested that the difference between generations may stem from the earlier generations’ practice of reciting Tikkun Chatzos—if not nightly, then several times a week. By sharing in the pain of the Shechinah over the destruction of Her House and praying for its rebuilding, they merited measure for measure that Hashem granted them homes of their own.

Today, when this ancient practice has largely faded, it has become difficult to obtain housing.

A Jew once complained that although he had accumulated the money to buy a home after great effort and Heavenly assistance, he could not find a suitable apartment. I suggested that he begin reciting Tikkun Chatzos with concentration. Though he initially hesitated, I showed him the ruling of the Shulchan Aruch HaRav (Seder Tikkun Chatzos), which explains that its time extends until morning for one unable to recite it earlier.

Shortly after beginning this practice, the man found a beautiful apartment exactly as he sought—both in price and location—truly a gift from Heaven. He gave heartfelt thanks to Hashem and continued the practice with even greater devotion.

About seventy years ago, when I entered the Yemenite beis knesses here in the Holy City, I observed that all of them removed



their shoes outside this mikdash me’at. No one entered the sacred shul wearing footwear.

Outside the beis knesses, in the entrance vestibule, stood a special cabinet designated for safeguarding shoes. Anyone who sought Hashem and wished to enter the House of Hashem would first remove his shoes and place them in that cabinet for safekeeping.

I then learned, in a most tangible way, what reverence for the Mikdash truly means. Our Yemenite brethren sat there in the beis knesses with awe, fear, and great dignity, taking care not to engage in idle conversation within the sacred hall of the House of Hashem. Anyone who crossed the threshold of this mikdash me’at immediately sensed the honor due to the beis knesses and accepted upon himself the yoke of reverence for a Sanctuary.

It is painful to note that in our times people are not sufficiently careful with the honor of the beis knesses. I am not referring to this ancient custom of removing shoes—which is now almost entirely unknown—but rather to the proper observance of the laws governing the respect due to a beis knesses, as ruled explicitly in the Shulchan Aruch and its commentaries. There is much to awaken and admonish in this regard; may peace flow like a river to both those who warn and those who heed.

In the year 5658 (1898), the famous Kaiser Wilhelm of Germany—one of the great monarchs of Europe—visited the Holy City of Yerushalayim. The Rav of all Klal Yisrael, the holy gaon Rav Yosef Chaim Sonnenfeld zt”l, went out to greet him together with a distinguished delegation of rabbanim on behalf of the Jewish community, to seek the welfare of the kingdom.

The Kaiser was deeply impressed by the revered appearance of the tzaddik and by his renowned clarity of mind. Out of admiration and respect, he expressed a desire to pay a return visit to the residence of the “King of the Jews,” as he called him. When the Kaiser arrived with his honored retinue in the Batei Machseh neighborhood of the Old City, a splendid ceremonial gate was prepared in his honor. The streets were adorned with flowerpots and beautiful blossoms. At the appointed hour, the Kaiser entered in full majesty, mounted upon a noble and ornamented horse, accompanied by ministers, royal advisors, and an honor guard surrounding him on all sides.

The community leaders received him respectfully and escorted him and his entourage to the sacred and modest dwelling of the gaon, the Rav of Yerushalayim.

Upon reaching the entrance to the Rav’s home, the gaon welcomed him warmly and ushered the Kaiser inside. There, in the small and cramped room in which the Rav lived with his family, he seated the Kaiser upon a simple chair beside a small wooden table.

The Kaiser looked around in utter astonishment. He was visibly taken aback by the simplicity and poverty of the Rav’s modest home. This was not how he had imagined the “palace” of the “King of the Jews.” The fame of the Rav’s wisdom and towering righteousness—known worldwide as the revered leader of Orthodox Jewry—had reached even Berlin, and now he saw with his own eyes that this great Rav lived crowded in a small, old apartment.

During the visit, the Kaiser could not restrain his amazement and asked the Rav in wonder: “Is it truly impossible to find here in Yerushalayim a spacious and dignified residence for the Rav? As the ‘King of the Jews,’ how can you live in such a narrow dwelling? Why do the leaders of the community not provide the Rav with a magnificent palace befitting his honor?” (He did not know, of course, of the Rav’s resolute refusal to derive even the slightest benefit from communal funds.)

In response, the holy gaon led the Kaiser to the narrow balcony outside. From that elevated vantage point, the Temple Mount could be seen clearly in all its breadth. The Rav showed the Kaiser the entire expanse of the holy site in its dreadful ruin—the very place of the Beis Hamikdash laid bare before their eyes, the city desolate, disgraced, swallowed by legions and possessed by strangers.

With deep pain and anguish, the Rav said: “As long as our House of holiness and splendor lies before our eyes burned by fire, and all that is precious to us here stands desolate and ruined, we cannot dwell in houses of grandeur—certainly not in royal palaces. First, we must merit the rebuilding of that faithful House, the Sanctuary of Testimony, the dwelling of our might. Only afterward can we ourselves dwell in fine and spacious homes.”

The Kaiser, astonished by this answer, nodded his head. He thought he understood something... but in truth, he understood nothing at all.