

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

Parshas Vayakhel 5785 Year 15, #621

פרשת ויקהל תשפ"ה שבת פרה

The beautiful connection of Shabbos and the Mishkon

ויקהל משה את כל עדת בני ישראל ויאמר אליהם אלה הדברים אשר צוה ה' לעשות אתם: ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לה' ויאמר משה אל כל עדת בני ישראל לאמר זה הדבר אשר צוה ה' לאמר: קחו מאתכם תרומה Moshe לה' כל נדיב לבו יביאה את תרומת ה' וזהב וכסף ונחשת: *Moshe then convened the whole Jewish community and said to them: These are the things that ה' has commanded you to do: On six days work may be done, but on the seventh day you shall have a Shabbos of complete rest, holy to ה' whoever does any work on it shall be put to death. Moshe said further to the whole community of Jews: This is what ה' has commanded: Take from among you gifts to ה' everyone whose heart is so moved shall bring them—gifts for ה' gold, silver, and copper;*

There are two chapters in the beginning of this Parsha. The first is the commandment of keeping Shabbos. The second is the commandment of donating to the Mishkon. Of course these two commandments must be intertwined. Let us dwell into the similarities: By Shabbos the commandment was from Moshe to בני ישראל the whole Jewish community, and the same by the donations Moshe speaks to בני ישראל the whole Jewish community. What is the connection?

We find in Chazal a Hekesh – an analogy. When two cases are mentioned together in the same passage or in adjacent passages, we can assume that since they are placed side by side, they are correspondent. For this reason, legal inferences may be drawn by comparing the two cases. This is found in many subject throughout the Gemarra. Now if the subject of keeping Shabbos was with ויקהל convening, the same must have been by the donating. If by donating to the Mishkon had to be בל נדיב לבו יביאה whose heart is so moved shall bring them, the same has to be with Shabbos. What is the connection?

In Parshas Teruma the Jews are commanded to construct the Mishkan so that Hashem would be able to dwell amongst the Jewish people. Harav Chazkal Levinstein, the renowned Mashgiach of the Chevron Yeshiva used to ask what exactly is the concept of Hashem to dwell amongst its inhabitants.

What does it mean for Hashem to dwell on earth? Isn't Hashem by definition everywhere and all-knowing? Rather the term dwelling refers to Hashem's constant desire to have a close relationship with the inhabitants of this earth.

We know from Chazal that Hashem rests His Shechina only when there is unity among Klal Yisrael. When Hashem commanded to make a Mishkon and to rest the Shechina it had to be constructed with unity. The phrase states ונעשו לי מקדש ושכנתי בתוכם. And let them make Me a sanctuary, that I may dwell among them. Shemos 25:8. The term ונעשו לי means everyone together. Therefore it says in Parshas Ki Sisa העשיר לא ירבה והדל לא ימעט the rich shall not pay more and the poor shall not pay less than half a shekel when giving the offering for the Mishkon. Everyone has an equal part. When is there equality when it is given via בל נדיב לבו whose heart is so moved shall bring them. Not because you are forced to give, rather the person thrives to be close to Hashem. The only way to have Hashem dwell on you, is through becoming a resting place in you for Hashem.

For this it had to ויקהל משה את כל עדת בני ישראל Moshe then convened the whole Jewish community. Through Unity and Achdus, we merit to have the Shechina rest upon us. The same idea is by Shabbos, where we are in unity. The Seudos Shabbos and the coming together with family and friends, this brings unity and the Shechina. The Torah is giving a solution on how to enter into Shabbos, with the same concept of the donations, which was בל נדיב לבו יביאה whose heart was moved shall bring them. We cannot enter into Shabbos unless we prepare ourself in the six days. ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש On six days work may be done, but on the seventh day you shall have a Shabbos of complete rest, holy to Hashem. The six days work to prepare yourself spiritually for the Shabbos, and the whole week will be Shabbos. Shabbos means rest, and the true purpose is, to have Hashem rest His Shechina on you, as we have to constantly work to have a close relationship to Hashem. This connects the Shabbos and the Mishkon as with unity and being prepared we can be קדש Holy to Him. (Yehuda Z. Klitnick)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

Hatzadik Rav Mordechai of Kuzmir uses Ruach Hakodesh to save a Yid from unneeded pain

HaRav Mordechai Twersky of Kuzmir זצוק"ל was Born in Kietz 1843 to Hatzadik Rav Avraham the Trisker Maggid, author of Sefer Magen Avraham זצוק"ל. He was the son

זצוק"ל Hatzadik Rav Mordechai the Chernobiler Maggid. Rav Mordechai was son in law of HaRav Hatzadik Rav Asher Perlow of Stolin, זצוק"ל son of Hatzadik Rav Aharon

of Karlin, the Beis Aron זצוק"ל. The Stoliner Rebbe had great respect for his son-in-law. The Trisker Maggid, told his son that he worked very hard for a long time to draw down his father's neshoma into him. He was named after his grandfather. In fact, Rav Mordechai himself used to say, "My father davened to Hashem that I should be granted very holy, lofty souls: the neshoma of my grandfather, Rav Mordechai of Chernobil, as well as the neshoma of the Tzaddik Rav Mordechai of Neshchiz. His prayers were answered and Hashem granted that I have these neshomos. He was known to request huge sums for pidyonos which he distributed to tzedakah, he would often burst into torrents of tears after receiving kvitlach.

One time the Rebbe began to cry, tears fell from his eyes, and said, "Entire Klal Yisroel doesn't have the responsibility I have. I take money from people, people believe in me, and I will have to give a reckoning for every penny that I take from them. Who knows if I will be able to give a proper accounting when I'm in judgment before the Heavenly Court?"

After a short while, the Kuzmirer calmed down, "But this is all on me, not on anyone else. And I guarantee that I will daven for all the people. And what I guarantee, I keep, exactly. I daven for the people and I believe that in the zchus of my ancestors my tefillos will be accepted." A bright smile came to the brilliant face of the tzaddik, his face began to shine once more from joy. The tearful look on his face that he had just a few moments earlier changed to a happy one. Soon he went out to the chassidim and happily began to take them in again, as they came to him with requests.

A few years before the First World War, the Rebbe was in Warsaw for two weeks. He stayed at the home of the rich man Reb Bentzion Kamilhar. One evening, a woman came to the house, holding a telegram. She introduced herself that she is the daughter-in-law of Reb Itche Divenker-Rozen. She showed the telegram she was holding, and told the gabbay that the telegram states that her father-in-law, Reb Itche, passed away, and it asks her to tell her husband that his father had died. The telegram asked him to come to the funeral, because they were waiting for him. He should come and do his last chessed for his father. The woman added, "My husband works in a big business, and he's very busy. He can't leave his work even for one day to travel to his father's funeral. So I didn't tell my husband about the telegram. Now I want to know whether or not I should tell my husband about this telegram." As soon as he heard that,

the gabbay said, "You have nothing to see the Rebbe about. There is no question, that a son must be told when his father dies. He must go to his father's funeral and say Kaddish. Go home immediately and tell your husband, because that's the Halachah, and that's how all Yidden act." But another gabbay stood a few feet away, and he heard the entire conversation. He spoke up and said, "I hold that since she's standing at the Rebbe's door she should bring her question to the Rebbe. Let the Rebbe be the Judge.

Due to the urgency of the matter, they let the woman go in to the Rebbe before everyone else, even though several people and elderly chassidim were waiting there as well. The woman laid out her question to the Rebbe with the same words she used when she spoke to the gabbay outside. The Rebbe answered, in a very loud voice, "You do not have to tell your husband!" The elderly chassidim and gabbayim that were standing outside were amazed at this, and looked at each other. Finally, one of the elderly chassidim took courage and asked the Rebbe, "The man is a son of the niftar! How can he not be told his father was niftar? And just for business?? He has to say Kaddish! That is the chesed every son must do for his father. Are we allowed to ignore all that for just a few days of parnassah?"

"What do you think?" asked the tzaddik. "Do you think we don't know that her husband is Reb Itche's son? Reb Itche has another son. He'll say Kaddish meanwhile!" But the chossid wouldn't give up. "But Rebbe, even when a man has ten sons we tell all of his children, and each of the ten children come to the funeral and say Kaddish." All of the chassidim standing around added, "Emes!" continued the chossid, "That's how all Yidden act!" The Kuzmirer Rebbe responded, "But what should I do when I don't believe the telegram? Itche Rosen did not die, chalilah! He is alive! Let's wait a few days until we hear clear news about it. Meanwhile, the woman should not tell her husband anything about it. She shouldn't disturb him in his business." The tzaddik spoke firmly, and all the chassidim were in shock.

A few days passed, and a letter came from Reb Itche Rosen, written in his own handwriting. It was dated after the date on the telegram. In the letter, he wrote that he feels well, and is perfectly healthy. This clearly showed the Rebbe's Ruach Hakodesh. It turned out that an enemy of Reb Itche's son wanted to pull off a nasty trick, but the koach of the Tzaddik saved the son from pain and suffering. Reb Mordechai had no children, and passed away right after World War 1, 8 days of Tammuz 5617. He is remembered by his Sefer Mamar Mordechai. זצ"ל

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