



Besamei HaTorah ... Beneath the Surface

By: R' Shmuel Winzelberg

ויתן את מסך שער החצר ויכל משה את המלאכה (מ:לג)

'...and he placed the screen of the gate of the Courtyard, and Moshe completed the work.' (40:33)

The final words of the completion of the Mishkan are 'מסך שער החצר', '...and he placed the screen of the gate of the Courtyard', immediately followed by 'ויכל משה את המלאכה', 'and Moshe completed the work', indicating that all the work was done. The Midrash Lekach Tov states that the Mishkan was named after Moshe because whoever completes something, that item is named after him, as we always follow after the completion. Moshe also set his seal in the completion by adding his name to the first letters of the final three words of the completion: מסך שער החצר. (Chaim Shel Torah quoting Sifsei Kohen al HaTorah)

Parshah Thoughts – Ideas and Reflections – Rabbi Aron Moshe Jacobsohn

And Moshe saw all the work, and behold they did it as Hashem commanded, and Moshe blessed them (39:43). The Gemara (Menachos 65a) mentions that Moshe epitomized loving a fellow Jew. Rav Eliyahu Mishkovsky observes that based on this Pasuk, we see an important point. We understand that Moshe loved every Jew. However, his level of love for each person was contingent on the person's relationship with Hashem.

Pearls of Wisdom... A Word for the Ages

Rebbi Yose said (Shabbos 118b), "May my S'char be like those who eat three Seudos on Shabbos!" There are great rewards that the Gemara says (Shabbos 118a) one will be rewarded with for those who have the three Shabbos Seudos: 1) They will be able to welcome Moshiach with ease, even though it will be a very difficult period of time. 2) They will be spared from Gehinom in the World to Come. 3) Lastly, those who eat Shalosh Seudos will be spared from the devastating war of Gog U'Magog, the great battle before the Final Redemption. Additionally, the Mishnah Brurah (291:3) writes that Shalosh Seudos was given for enjoyment. According to Kabbalah, Shalosh Seudos is called 'Ra'avah D'Ra'avin', which means it is a time which is most favorable to be close to Hashem, more than all other favorable times. The Arizal explains in the Zemiros he wrote for each of the three Seudos, 'Askinu Seudasa', that the time of eating Shalosh Seudos is the highest level of Kedushah of the entire Shabbos! Rav Dovid Meisels notes that Ra'avah D'Ra'avin refers to a special time when Hashem is most kindly inclined toward Klal Yisroel, and when Hashem is the most sympathetic to receive Klal Yisroel's efforts towards growth in Ruchniyus. Rav Pinchas of Koretz, zt"l, writes (Imrei Pinchas) that since Shalosh Seudos is such a favorable time, one's Tefilos will surely be answered. Additionally, during Shalosh Seudos one's behavior for the upcoming week is determined, so it is an opportune time to Daven for humility and submission. The Sfas Emes (Lech Lecha, 5635) teaches that Shalosh Seudos is when Hashem acts with extra kindness and grants our desires, especially those requests where we ask Hashem to help us grow in Ruchniyus. The three Seudos are significant because they represent Torah, Nevi'im, and Kesuvim, the three parts of Tanach (Aruch HaShulchan, Orach Chaim 291:1). Some teach that Shalosh Seudos corresponds to the third Bais HaMikdash and the future Geulah (Chaim Sheyesh Bahem, Shabbos). According to the Shem MiShmuel (Korach, 5670), the three Shabbos meals are compared to the three Avos: Avraham, Yitzchok, and Yaakov. Yaakov contained qualities of both Avraham and Yitzchok, and therefore, the third meal contains aspects of both other meals. This is also why this Seudah has the name "Shalosh Seudos". Based on this, if one was lacking in some aspect of Oneg Shabbos in one of the earlier meals, he can make up for it at this Seudah.

One time, the holy Baal Shem Tov and some of his Chasidim spent Shabbos in a certain village. When it came time for Shalosh Seudos, he noticed that one of the leaders of the town went and gathered many of the men from the village. They sat and ate together, and then they sang Zemiros and gave praise to Hashem. At that time, the Baal Shem Tov realized that his Ruach Ha'kodesh was higher and stronger than ever before. After the Seudah, he went over to the town leader and asked him why he did this specifically at the third meal. The man answered, "When a person is about to leave this world and his Neshamah will go up to Shamayim, people gather together so that the Neshamah leaves among a group of Yiden. On Shabbos, each person has a Neshamah Yeseirah, an extra Neshamah, which leaves on Motza'ei Shabbos. Therefore, I gather everyone together for Shalosh Seudos, so that when our Neshamah Yeseirah leaves us, it also goes out among a group of Yiden!"

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פרשת פקודי תשפ"ה

Parashas Pekudei 5785 Parshas HaChodesh

Shabbos Mevorchim • שבת מברכים

Rosh Chodesh Nissan is on Sunday

Compiled by: Rabbi Yehuda Winzelberg

Staten Island Z'manim

Erev Shabbos:

Plag HaMinchah: 6:00

Candle Lighting: 6:59

Sh'kiah: 7:17 Tzeis: 7:59

Shabbos Kodesh:

Sof Z'man Krias Shema:

Mogen Avraham: 9:17 Gra: 9:53

Sof Z'man Tefillah (Shacharis): 10:55

Chatzos: 1:01 Sh'kiah: 7:18

Havdalah: Tzeis HaKochavim: 8:00

Rabbeinu Tam (72 minutes): 8:31

(some say 8:42)

Next Week: Vayikra

Candle Lighting: 7:06

B'Kitzur

The Halachos of Rosh Chodesh and Kiddush Levanah

Hallel should be said while standing, and without interruptions. One should make an effort to say it together with the Tzibur. Therefore, if one arrives at Shul when the congregation is about to say Hallel, he should say Hallel with the congregation and Daven the other Tefilos later.

(see Kitzur Shulchan Aruch 97:4)

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Be occupied with learning *Torah*. (*Kitzur Shulchan Aruch* 29:6)

Chazarah, Chazarah

The *Gemara* in *Eruvin* (54b) discusses the importance of reviewing one's learning. Rava taught from Rav Sechorah in the name of Rav Huna that one should not make his *Torah* learning like 'bundles', meaning that he learns great amounts at one time, because this will cause his *Torah* knowledge to diminish. However, if he learns a little at a time and reviews what he has learned, the knowledge he has accumulated will increase. Rav added, "The *Rabanan* know this, but they fail to follow it." Rav Nachman bar Yitzchok commented, "I have done this," that is, he learned a little at a time and reviewed it, and he said, "and my learning has endured in my hands." Rashi explains that whatever Rav Nachman learned, he reviewed until he knew it and acquired it, and only then would he proceed to learn something else.

The *Gemara* there describes how Moshe *Rabeinu* taught *Torah* to *Klal Yisroel*, and that with the process he used, he had done *Chazarah* four times. How did Moshe teach it? Moshe learned *Torah* directly from *Hashem*. Aharon then entered, and Moshe would teach him what he had learned. After that, Aharon would go and sit to the left of Moshe, and Aharon's sons, Elazar and Isamar, would enter next, and Moshe would teach them what he had learned. After their lesson, they too would move to the side. Elazar sat on the right of Moshe, and Isamar sat on the left of Aharon. However, Rabbi Yehuda disagrees with this seating arrangement and says that Aharon would sit on the right of Moshe. The *Zekeinim* entered next, and Moshe taught what he learned to them. The *Zekeinim* would then move to the side, and all the rest of the people entered, and Moshe taught them last. We find that Aharon had learned it four times from Moshe, his sons had learned it three times, the *Zekeinim* heard it twice, and the entire nation heard it once. Moshe then left, and Aharon taught what they had learned to all the others. He would then leave, and his sons would repeat the lesson. They would then also depart, and the *Zekeinim* would review the material for everyone. With this system, we see that everyone had reviewed the teachings four times. Rebbe Eliezer said that from here we learn that everyone is obligated to review his learning four times. We can also make a *Kal V'Chomer* argument for ourselves. Aharon learned *Torah* from Moshe, and Moshe learned it straight from *Hashem*. If they needed the *Chazarah* four times in order to know it, how much more so does it apply to an ordinary person learning it from another ordinary person!

However, there are some people who learn at different levels than others, and four times reviewing a topic may not be enough for them. Rebbe Akiva instructed that a *Rebbe* is required to teach his student until he knows the material, and it is well organized and understood by him.

The *Gemara* relates the story of Rebbe Preida, who had a particular student that he would have to teach the material to him four hundred times, and only then would he understand it. It happened that one day, Rebbe Preida was requested to be present for a *Mitzvah* matter after his lesson with this *Talmid*. Rebbe Preida taught his student the subject matter four hundred times as usual, but this time, the student did not grasp the material. Rebbe Preida asked him why that day was different for him, in that he didn't understand, even though they learned it the usual amount of times. The *Talmid* replied, "From the moment they asked you to attend a *Mitzvah* matter, I was distracted from the lesson, and every minute I thought you were going to leave me." Rebbe Preida replied to him, "Pay attention and I will teach you," and he reassured the student that he wouldn't leave until he fully understood the lesson. Rebbe Preida taught it to him again for an additional four hundred times. Due to his great devotion, a *Bas Kol*, a Divine Voice emerged and said to Rebbe Preida that as a reward for doing this, he is offered to either have an extra four hundred years added onto his life, or if he preferred, he and his entire generation would merit to enter *Olam Haba*. Rebbe Preida answered that he would like for him and his generation to have *Olam Haba*, and *Hashem* responded to this that he should have both rewards!

☞ The Siddur Speaks

The Chofetz Chaim Heritage Foundation shared a story. Zechariah's *Bar Mitzvah* was coming up. His Zaidy, an expert *Baal Koreh*, began teaching his grandson his *Parshah*, *Parshas Veyechi*. Since the Zaidy lived in a different city, they learned by phone, but both loved the time they spent together as Zechariah learned the words and the *Trop*. At last, the week of the *Bar Mitzvah* arrived, and Zaidy came to town. On *Shabbos* morning he took his seat in *Shul*, wearing the smile of a proud grandfather. But when the *Torah* reading began, Zaidy was shocked to see that Zechariah didn't go to the *Bimah*. Instead, the *Shul's* regular reader got up and began the *Parshah*. *Aliyah* after *Aliyah*, Zaidy waited for his star pupil to show everything he had learned and prepared for, but it never happened. Another *Bar Mitzvah* boy had an *Aliyah*, Zechariah had his *Aliyah*, and that was all. After *Davening*, Zaidy gave Zechariah a big *Mazel Tov* hug and then asked, "What happened, Zechariah? Why didn't you *Lein* the *Parshah*? You knew it perfectly!" Zechariah answered, "I hope you're not too upset, but I didn't know the other boy was having his *Bar Mitzvah* here today. He's a kid in my class who lost his father. He didn't have anyone to teach him the *Parshah*, so he just came up for his *Aliyah* and that was all. I thought that if I got up and *Leined* the whole *Parshah*, it would just make him feel worse that he doesn't have a father to teach him. I hope you don't mind." Zaidy's heart filled with a special kind of pride. The most beautiful *Leining* could never be as beautiful as his grandson's kind act. "How could I feel bad?" he asked Zechariah. "You performed perfectly!"

Rav Yitzchak Zilberstein related a story. A man faithfully attended his *Rav's Daf Yomi Shiur*, day in and day out. Rain did not stop him from coming, nor the fierce heat of summer. One day, circumstances came up that made it impossible for this person to attend the *Shiur*. Not wanting to miss out on that day's page of *Gemara*, he did his best to sit down and learn it on his own at home. He came across a difficult commentary from *Rashi*, but he refused to give up. He strained to understand, to find solutions, thinking and thinking, until he fell asleep, and he began to dream. In his dream, he saw a very holy, dignified man who looked like a *Malach* from *Shamayim*. The holy man said to him, "Is it true that you have questions on a certain *Rashi*? Let us sit down and learn that *Rashi* together." The two sat down and learned until all the questions were resolved. As the pious man parted from him, the dreaming man asked, "What is your name?" The man answered, "I am *Rashba*." *Rashba* is an acronym for Rebbe Shlomo ben Avraham. He was one of the *Rishonim*, and is one of the greatest *Poskim* and commentators. The next morning, the man went to his *Rebbe* and related the dream he had. He also outlined the explanation of *Rashi* that he and the man in his dream had learned together. The *Rebbe* became very excited. He led this man over to the bookcase and took out a *Sefer* that contained the *Rashba's* explanations, and right there, in black and white, was the exact explanation that the special man had told him. The man who had identified himself as the *Rashba*!

Rav Zilberstein said that we learn from this story that in all spiritual matters, we simply must make an effort. Even if the mission we are facing seems impossible to accomplish, we only have to try, and then rely on *Hashem* to help us achieve our goal!

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