

במוחשי"ת

The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

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Rosenbaum shlita**

Pekudei - Hachodesh

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Parshas Pekudei



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Parshas Hachodesh

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אלה פקודי המשכן משכן העדות אשר פקד על פי משה וגו' (לח, כא)

These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moshe's command...(38:21)

The Destroyed Bais Hamikdosh Will Return:

Rashi states” The Mishkan, the Mishkan: (The word Mishkan is written twice.) This alludes to the Mikdash, which was taken as security (*mashkon*) by the two destructions, for Yisroel’s sins... The Mishkan of the Testimony. The Mishkan was testimony for Yisroel that Hashem forgave them for the incident of the *eigel*, for He caused His Shechinah to rest among them.”

The Dubno Magid *zt”l* asks that these two statements seem to contradict each other, with one having a negative connotation and one have a positive connotation. On the one hand, the word Mishkan is written twice to hint to the fact that our sins caused the

destruction of the Bais Hamikdosh. On the other hand, the words “Mishkan Ha’eidus” hint that Hashem forgave us our sin.

He answers with a *moshol* of a wealthy man whose son was a refined young scholar. When it came time to find a *shidduch* for the boy, a suggestion was made with the daughter of another wealthy merchant.

The father and son went to meet with the father of the girl, and saw that he lived in a beautiful mansion that was adorned with much finery. They were served fine food with fancy plates and cutlery. They were very satisfied that the *mechutin* met their standards and the match was finalized.

A few weeks later, the groom’s

father returned to finalize the wedding plans. As soon as he entered the home, he did a double take. All the fancy paintings and furnishings he had seen during his first visit were no longer there. Even the food he was served was very simple. When he saw this, his face dropped and he became very upset.

The bride's father asked him why he looked so sad and he said, "I'll tell you the truth. Now that I see that you no longer have all the fancy things I saw before, I realize that you must have only borrowed those things and you aren't really as wealthy as you made us believe. I see that you tricked me!"

The bride's father replied, "That isn't true. What happened is that I just came across a very good business opportunity but I didn't have cash on hand to invest as much as I needed.

Therefore, I gave all my valuable items as a security to obtain a large loan. But once this deal is successful, I will have much more wealth than ever before."

This answer calmed the angered father of the groom.

This is what the Torah is teaching us. Even though we lost the Bais Hamikdash as a result of our sins, we only gave it away as a *mashkon*. Very soon, **the *mashkon* will be returned to us, with the rebuilding of Bais Hamikdash in all its glory.**

The Completion of Parshas Vayekhel:

The Izhbitzer Rebbe zy"va (Sefer Mei Hashiloach) writes that Parshas Pekudei is a continuation of Parshas Vayakhel, as the details of the usage of the vessels of the Bais Hamikdash are not stated in

Vayakhel, but they are said in Pekudei.

He goes through each one and shows how the Torah does this: In Vayakhel it says how to make an Aron, but it doesn't say what it is used for. In Pekudei, it says to place the *luchos* into the Aron. In Vayakhel, it says how to make a Shulchan. In Pekudei, it says to place the *lechem hapanim* on the Shulchan. In Vayakhel, it says how to make the Menorah. In Pekudei, it says how to light the *neiros*. In Vayakhel, it says to make the Mizbeach Hazahav. In Pekudei, it says to offer the Ketores upon it. In Vayakhel it says to make the Mizbeach in the Azarah. In Pekudei, it says to place the Olah upon it. In Vayakhel, it says to make the Kiyor. In Pekudei, it says to put water in it to be used for washing.

He says that this is why this Parshah is called "Pekudei", as the word "*nifkad*" can mean to

fill something that is missing, and Parshas Pekudei fills in the details that are missing in Parshas Vayakhel.

All The Questions are Only When the Bais Hamikdosh is Built:

The Medrash states that the scoffers of the generation mocked Moshe and said that he became wealthy from building the Mishkan (by keeping some of the gold and silver for himself). Therefore, he presented them with a complete reckoning of how everything was used.

Rav Meir Shapiro *zt"l* explains that much gold and silver was collected for the Mishkan and its vessels, and it was erected with much beauty and glory, but people still complained and claimed that Moshe enriched himself from the donations. However, when everyone

donated gold and silver to make the *eigel*, which ended up being a small idol, no one complained. No one wondered what happened to the huge amount of gold and silver that was thrown in with no order and no reckoning of what was being done with it.

He says that this is the way of the world. People only ask questions when something holy is being built. **At such a time, the *yeitzer hara* puts such thoughts in people's heads and causes them to complain and to claim that the money was misused.**

Still and all, Rav Meir offers a defense for Klal Yisroel. Chazal say (Yerushalmi Shekalim 1:1): "Yisroel is holy. When they were asked to donate for the *eigel*, they gave. When they were asked to donate for the Mishkan, they gave." He says that this can be read as a question: "When asked to give for the *eigel*, did

they give?"

In other words, they didn't realize they were donating towards something forbidden. They were told that money was needed for a good cause, to create a way to worship Hashem, so they gave, as they thought they were giving for a Mishkan.

Don't Listen to the Yeitzer Hara Even When it Seems to be Correct:

We can learn an important lesson from this. The *yeitzer hara* tricked Klal Yisroel and made them think they were donating for the Mishkan when they actually were donating for the *eigel hazahav*. This teaches us that one shouldn't listen to the *yeitzer hara* even if it seems to be telling us to do something good.

A widow once came to Rav

Aharon of Karlin *zy"ra* and cried that her daughter was engaged but the groom warned that if he was not given the dowry on time, he would not go ahead with the wedding.

Rav Aharon immediately gave her his Shabbos candlesticks. She sold them for a lot of money, which she used for the dowry. A few days later, she came back and said that her daughter was unwilling to get married without a nice wedding dress. The Rebbe got up and went over to the drawer where he kept all of his money. He had exactly 18 silver coins saved up, and he gave it all to her.

After she left, the Rebbitzin walked in and asked, "Aren't there at least 18 poor families in our town? You could have given one silver coin to each poor family and thereby benefited many people. Why did you give it all to one woman for a need

that doesn't seem all that important?"

Rav Ahaon replied, "When I stood by the drawer, I had the same thought. But I told myself: If I really care about those other families so much, why didn't I think about them until now? Why didn't I give them this money yesterday?"

"I then understood that these thoughts were coming from the *yeitzer hara*. It is true that he may have had a good point, but **I don't want to listen to the *yeitzer hara* even if he is right, as this certainly won't lead to any good outcome.**"

This can be explained with a *moshol*: The lion, the king of the jungle, got sick, and all of the other animals searched for a cure for his illness. They knew about a certain type of grass that could be used to heal the lion, but it only grew inside tiny holes in

stones and none of them could reach it. Finally, the snake said that he could wiggle into the small hole and take out the grass. The lion, however, would not agree. He said, "I would take the medicine from the hand of any other animal but not from the snake because he will mix his poison into the medicine..."

Brachos for Remaining Faithful to Hashem:

The Medrash (Shemos Rabbah 51:1) states: "'These are the numbers of the Mishkan.' Rebbe Tanchuma bar Abba would start: 'A trustworthy man will have many blessings, but he who hastens to become rich will not go unpunished (Mishlei 28:20).' 'A trustworthy man will have many blessings' – we find that Hashem brings blessings through the hands of anyone who is trustworthy. But if someone is

not trustworthy – 'he who hastens to become rich will not go unpunished'."

The Sefas Emes explains how a trustworthy man brings blessings to the world by saying that Hashem's essence is goodness and He desires to send all sorts of good things and Heavenly influences to every person. However, if a person is not trustworthy, he may misuse the good things that Hashem gives him. If such a person is given money or honor, he may fail to remember that Hashem is the One who gave him all that he owns, and he may use what he has for bad purposes and sin.

Hashem is the ultimate truth. He only wants His influences to be used for truly good purposes, and certainly not for sin. If He sees that people are untrustworthy, He will withhold His goodness so that it is not used for bad. But if Klal Yisroel

is trustworthy and properly uses the goodness that Hashem sends, they are worthy of receiving all His blessings.

The Medrash is saying that when Klal Yisroel is trustworthy and can be relied upon by Hashem to make good use of His kindness, they bring blessings to the world and are able to receive Hashem's great influences.

We similarly find regarding Shabbos that it is stated (Bereishis 2:3): "And Hashem blessed the seventh day." Shabbos is a day of blessing because the entire world returns to its original state wherein Hashem sends His blessings and holy influences to those who act properly.

Believing that Hashem Can do Anything:

On the topic of *emunah* and

being trustworthy to Hashem, Rav Shmelke of Nickelsberg *zy"ta* writes (Sefer Divrei Shmuel, Parshas Bechukosai) that the most important thing is to fully believe that everything one has is from Hashem and that He provides for us out of his abundant Divine kindness. One should think about this constantly and, thereby, keep a constant connection to Hashem.

He goes on to relate a *moshol* in the name of Rav Elimelech of Lizhensk *zy"ta*:

A father and son were traveling on the road. When they passed a bush that had sweet berries growing on it, the son asked the father to wait for him while he gathered some. The father told the boy, "Make it quick. I don't have time to wait very long."

However, the son did not make it quick. He took a long time gathering as many berries as he

could until his father yelled at him to stop wasting his time, as they still had a long way to travel.

The son did not want to go. He greatly desired the delicious berries and he couldn't stop picking more and more.

The father couldn't wait any longer but he also couldn't drag his son away from the berries, so he told him, **"I have no choice but to leave you here in the forest but I want you to know that if you ever get lost and can't find your way, all you have to do is scream, 'Daddy! Daddy!' and I will scream back, 'My son! My son!' As long as you can hear my voice, you will know that I can hear yours.** But if you end up so far away that you can't hear my voice, you will know that you have gotten so lost in the forest that you must run and search until you find me."

Hashem is our merciful Father and we are His children. Due to our many sins, we are lost, wandering in the forest of *Olam Haze*. Still and all, **when we daven to Hashem properly and cry out to Him, He hears us.** If, however, we are on such a low level that we are unable to concentrate on our *tefillos* and, therefore, we are unable to properly call out to Him, this is a sign that we are truly lost. At such a time, we must scream as loud as we can and run back to Him.

Hashem doesn't want us to be lost. He wants us to be able to reconnect with Him. Therefore, he gives us the common sense to recognize the truth and to reject the bad. **If we have *emunah* and trust that He gave us the sense to do the right thing, we will always be able to return to Him.**

Geulah in the Merit of Simcha:

The *pasuk* states (Tehillim 126:2-3): “Then they will say among the nations, ‘Hashem has done great things with these. Hashem has done great things with us; we were happy.” Rav Eliezer Menachem Mendel of Lelov *zy”a* (quoted in Sefer Divrei Dovid) and Rav Shimon of Yaroslav *zy”a* (quoted in Sefer Toras Shimon) explain this to mean that after the redemption, the nations of the world will ask, “Why did Hashem do great things with these people?”

We will answer, “Hashem did great things with us because **we were happy. Since we were always happy, He sent us our salvation.**”

Speaking About Hashem’s Wonders Creates Yeshuos:

It is said in the name of great *tzadikim* that relating stories of Gedolei Yisroel evoking miracles to provide salvations is a *zechus* to merit seeing miracles and wonders in our own lives. When we relate these stories, the *zechusim* of these great men come down to the world and serve to help today’s generation.

It is related that Rav Elimelech of Lizhensk *zy”a* (quoted by Sefer Sefas Emes of the Brezhaner Rov *zy”a*, Parshas Beshalach) used this concept to explain the verse in Tehillim (145:7): “Of the remembrance of Your abundant goodness they will speak, and of Your righteousness they will sing.” He explained this to mean that **when we speak about the goodness and the miracles that Hashem has performed in the past, more miracles and wonders will be created.** He compares this to a wellspring

that starts as a small trickle of water and gets bigger and bigger as it flows. The *pasuk* is thus saying that when we remember Hashem's goodness, the miracles are again brought back to the world and they begin the cycle once more.

The Desire to Give:

The Medrash says (Shemos Rabbah 51:2) that Moshe went to Betzalel and saw that the Mishkan had been completed and some materials remained. He said, "Hashem, we made the Mishkan and are left with some leftovers. What should we do with the materials that remain?"

Hashem told him, "Go and make from them a 'Mishkan Ha'eidus.'"

Rav Bunim of Peshischa zy"l explains that there are some people who give away all they

can but still have a burning desire to give more. However, there is nothing left for them to give, just like the Mishkan, which was completed but there was still more to give. The desire to give more is very beloved to Hashem, even more than what one actually gave. Thus, Hashem said to make "from them" a Mishkan Ha'eidus – meaning that the people with a desire themselves become akin to a Mishkan.

This is the meaning of the words "*habocheh b'shrei zimrah*" – **He chooses the remainder of the song. He loves those who remain with songs and praises that they desire to say even after they have praised Him as much as they can.**

The Old Bais Medrash of Mezhibuzh:

In this vein, the following story illustrates the value of a *bais medrash* that was built through a burning desire to glorify Hashem. The story was related by Rav Yosef of Mezhibuzh in the name of his grandfather, the *Degel Machaneh Efraim zy" a*, and explains why the *Baal Shem Tov zy" a* chose to live and set up his holy court in the city of Mezhibuzh.

In the city of Mezhibuzh, there lived a distinguished man named R' Berish Bialis. He was a *talmid chochom* and upstanding person who spent his entire day learning. He was a wealthy man but he did not personally run his business. Rather, his wife ran their large fabric store while he sat and learned.

At that time, the *Baal Shem Tov's* fame was starting to spread. Rav Berish, however, was a *misnaged* and he never went to see the *Besh"t*, who was

living at that time in the city of Brody. His wife, on the other hand, traveled occasionally to Brody to purchase fabric, and she would go to visit the *Baal Shem Tov*. She gave him gifts and a lot of money, and he blessed her with success. The *brachos* were fulfilled and she got wealthier and wealthier.

One day, the local *Poritz* decided that he could make some money by selling the *Rabbanus* of the city. He announced that whomever paid him the most would be the *Rov*. Rav Berish's wealthy wife jumped at this opportunity and purchased the *Rabbanus* of Mezhibuzh for her husband for a large sum of money. The *Poritz* gave her a contract saying that her husband was the sole *Rabbi* of the city, and he assumed the position.

In honor of the new *Rov* – her husband – Mrs. Bialis spent a lot of money building a beautiful

new *bais knesses*. She arranged a festive and memorable Chanukas Habayis ceremony, which impressed all of the residents of the city. Just a few days later, after the people began davening in the new shul, Rav Berish became sick. His wife brought in expert doctors to treat him, but his condition got worse by the day and he appeared to be near death.

Mrs. Bialis decided that he must travel to Brody to obtain the Baal Shem Tov's *bracha*. She informed her husband that whenever she was in Brody, she met many people who said that whenever a sick person's name was given to the Baal Shem Tov, he would daven for that person, and he would be healed. Rav Berish, however, was unconvinced. He said, "Even if I would know for certain that this illness was going to kill me, I would not go to the Baal Shem

Tov because I don't believe in him at all!"

Days passed and the sickness got even worse. Rav Berish told his wife, "If you believe in the Baal Shem Tov, you can go to him yourself and ask him to daven for me."

At first, she did not want to go and leave her husband alone. However, when she saw how sick he had become, she agreed to go alone, on condition that he promise to do whatever the Besh"t would say. He gave his word that he would obey whatever the Baal Shem Tov asked of him.

She quickly traveled to the Besh"t and asked him to daven for her husband. He told her, "For this, I personally have to go to Mezhibuzh."

He asked her to hire a carriage for him, and she did. When he got to Mezhibuzh, he went

straight to Rav Berish's house and saw several men walking out the front door. He asked them, "How is the patient doing?"

They replied, "He is on his deathbed."

When the Besh't heard this, his face crumbled and he remained in his carriage for several minutes, deep in thought. He then got down from the carriage and entered Rav Berish's home. He opened the door and placed his hand on the mezuzah. He stood in the doorway for several minutes, looking at the face of the sick man. He then said, "Rav Berish, is this how you greet a guest? It would be polite to give me shalom!"

Rav Berish began to lift his right hand in greeting, but the Besh't told him, "It is not polite to give shalom while you are

laying down."

Rav Berish exerted himself, little by little, until he was in a sitting position. The Baal Shem Tov then took his hand off of the mezuzah and went to stand next to the bed. He then pulled up a chair and sat down.

After a few minutes, he said, "Rav Berish, there are two Heavenly complaints against you. The first complaint is why you became a Rov. Why do you need to be a Rov? You can solve this problem by giving up the Rabanus. The second complaint is that you abandoned the old *bais knesses*. It is true that you built a new one, however the old *bais knesses*, where people davened for close to 300 years, came with a complaint against you for leaving it abandoned."

The Baal Shem Tov continued, "You should know that the old *bais knesses* is situated exactly

opposite the Bais Hamikdosh Shel Maaloh. It is only proper that people should daven there. Therefore, the only solution is for me to move to Mezhibuzh and set up my court here.”

Rav Berish agreed to give up

וְלֹא יָכַל מֹשֶׁה לָבוֹא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הָעָנָן וְגו' (מ, לה)

And Moshe could not enter the Ohel Moed because the cloud rested upon it...
(40:35)

Moshe Rabenu Could Not Stand in Their Presence:

Sefer Ach Pri Tevuah explains this *pasuk* by citing the Gemara (Bava Basra 75A) that says that in the future, Hashem will make seven chuppahs for every *tzadik* and “each and every one will be burned (from embarrassment) from the chuppah of his friend.”

This is how it was with Moshe and Klal Yisroel. Moshe was equal to all of Klal Yisroel combined. Then, they committed the sin of the *eigel hazahav* and

the Rabbanus, and he was healed from his sickness. The Baal Shem Tov moved to Mezhibuzh and davened in the old shul, which is known until today as the Bais Medrash of the Baal Shem Tov.

did *teshuva* by building the Mishkan. Moshe, however, had never sinned, so he never needed to do *teshuva*. He was a complete *tzadik*, and it is known that a complete *tzadik* cannot stand in the place where a *baal teshuva* stands (Brachos 34B).

For this reason, Moshe was unable to stand with the nation in the Ohel Moed because the nation was now on a higher level than him.

It also is stated that when the Bais Hamikdosh was built, the

kohanim could not stand there because of the cloud of Hashem's glory filled it (1 Malachim 8:11-12). The *kohanim* in all likelihood were complete *tzadikim*, while the nation were *baalei teshuva*. Since they were greater than the *kohanim*, the *kohanim* could not stand with them.

Parshas Hachodesh

Constant Providence:

The Kedushas Levi (on Parshas Shekalim) writes that we learn from Parshas Hachodesh that one may not, *chas v'shalom*, say that once Hashem created the world, He no longer cares about it. On the contrary, one must believe that Hashem constantly guides the world and renews it at all times, as the *pasuk* states: "In His goodness, He renews the creation every day, constantly."

Uplifting Earthly Pleasures to Holiness:

The *pasuk* states (Shemos 12:2): "This month is for you (*lachem*) as the first of the months... of the months of the year."

Rav Moshe of Kobrin *zy"ta* (Imros Moshe) writes that the word "*lachem*" has the same letters as the word "*melech*" (king). This indicates that people accepted Hashem as their king at this time.

It then says that it will be "*rishon*" (the first). The word "*rishon*" symbolizes earthly pleasures, as is seen from the verse (Shemos 34:26): "The first of the crops of your land." Thus, the *pasuk* can be understood as

saying that the main way to accept Hashem's rule is to uplift earthly pleasures and make them holy.

Renewal on Shabbos Hachodesh:

Sefer Sifsei Tzadik (Parshas Zachor, Ois 8) writes that on Parshas Hachodesh a spark of new light comes to this world that makes it possible to start life over literally like a new man.

Like a New Man:

The Bais Avrohom writes that this month is called "rosh" because it is an auspicious time to fix a person's head. Even if one's mind is full of impure thoughts, it can be renewed to start over from scratch. It says that it is the head of the entire year because one who renews himself at this time and accepts

to serve Hashem will find that he receives His assistance all year.

Renewal of Torah:

Sefer Pri Tzadik writes that on this Shabbos, Heavenly influences come down to this world that help a person increase his *limud haTorah*. He relates that the Yid Hakodesh of Peshischa zy" a said that on this Shabbos, there is a renewal of the Divine influences of Torah.

The Geulah Will be in Steps:

Sefer M'Beer Tzadikim (Chelek 2, page 110) relates that the author of Shu"t Shoel U'Meishiv zy" a once told Rav Yehoshua of Belz zy" a that the Yerushalmi says that the ultimate *geulah* will be gradual. It will happen in steps, rather than all at once.

The Rebbe told him that he now understands the words we say in the Yotzros of Mussaf for Parshas Hachodesh, “*Hinei zeh boh l’perakim.*” (Behold, this comes in chapters.) This can be understood to mean that the ultimate redemption will be in chapters, and not all at once.

The Rambam Writes About Those Who
Bring Joy to Widdows and Orphans

**“Anyone Who Provides
Joy to These Unfortunate
Souls Is Comparable to
the Holy Shechinah!”**

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