



לעילוי נשמת

David ben ImaShalom

Sha'arei Eliyahu

Table Talk

פרשת ויקהל-פקודי

Secrets of the Parasha

This week we have a double header. We read both Parashat Vayakhel and Parashat Pekudie. On top of that we add last of the four special Parashiot, Maftir for Shabbat HaChodesh. The regular portion of the parasha speaks about the construction of the Mishkan. During this construction women gave five types of rings: 1) חֶחֶךְ 2) נֶזֶם 3) כֶּמֶז 4) עֵגִיל 5) טַבַּעַת. The question is why did they bring five types of rings? Our sages tell us that when the Jewish People made the Golden Calf they took five types of rings of holiness from the Throne of Glory (כֶּסֶף הַכְּבוֹד). Being that the men took these five rings to use for an impure purpose the women of the generation came to fix this mistake by bringing five rings for the construction of the Mishkan. For this

SHABBAT הַחֹדֶשׁ SCHEDULE

Mincha	6:45 PM
Candle Lighting	6:54 PM
Shacharit	8:15 AM
יום ג' – MeVarech Hodesh Nisan	
Shabbat Derasha	5:00 PM
Mincha	6:15 PM
SUNSET	7:05 PM
Aravit (Shabbat Ends)	7:54 PM
Rabbenu Tam	8:26 PM

SHORT & SWEET

וַיָּבֹאוּ כָל-אִישׁ אֲשֶׁר-נִשְׁאָו לִבּוֹ וְכָל אִשָּׁר הִגְדָּה רִוּחוֹ אֵלָיו תָּבִיאוּ אֶת-תְּרוּמַת ה'

"Every man whose heart uplifted him came, and everyone whose spirit inspired him to generosity brought the offering of 'ה' etc." (Shemot 35:21)

The explanation of the Pasuk can be understood as follows. Any man whose heart uplifts him and thereby causes the individual to contribute to Tzedaka also uplifts their money into their Heavenly account where they will receive Heavenly reward in the future. The word "אֵתוֹ" — him, can be read as the word "אִתּוֹ" — with him. Any amount that an individual gives towards Torah and Holiness will never be lost (as physical money does) but will instead be with him forever.

פניני הבן איש חי ~

1. Why did Moshe Rabbenu erect and dismantle the Mishkan over and over again for 7 days, even on Shabbat?
2. Why was oil used to anoint the Mishkan and its vessels?
3. Where did the beautiful gems that adorned the uniform of the Kohen Gadol come from?
4. Why was a rose garden planted west of the Beit Hamikdash?
5. Why does the Torah teach us Hilchot Shabbat right after it mentions that Moshe's face radiated with a special glow?

alone Hashem decreed that the righteous women of the generation would all enter the Land of Israel (with the exception of Miriam of course). As a side note there is a law that if someone is to steal a large animal such as a cow he would need to pay back five times the price of the animal. This would also serve as a Tikkun for the sin of the Golden Calf.

Each type of ring signifies where the ring was placed on the body. The question is why do we make a hole in the ear of a slave if he decides to stay a slave after his term is over? Why not put a ring on the nose or some other limb on the body? Each limb has two paths, one that inputs information and one that outputs some type of result. For example when one sees something the information can be processed and produce tears. The mouth can eat something and give a compliment or remark. The nose can breathe in oxygen and breathe out carbon dioxide. The ear is one limb that only takes in but doesn't give out. This is one reason why when a slave decides to stay a slave we mark him with a mark that signifies this lesson of coming in [a slave] but not coming out.

Why don't men wear earring these days? Rav Ovadia says that in the times of the generation of the Exodus the men used to wear earring but for the golden calf they ripped them off their ears so now men are embarrassed to wear them. Whereas women aren't since they fended off their husbands attempts to take their jewelry. This is a reason why when a חֶחֶךְ and כָּלָה get married many have a custom to give the כָּלָה jewelry and the כָּלָה gives a gold watch to the חֶחֶךְ. Because the חֶחֶךְ says to his כָּלָה that because last time (when the sin of the Golden Calf was made) you [women] didn't let go of your jewelry to make the sin you hold on to the jewels. Whereas the כָּלָה tells her חֶחֶךְ you take a gold watch to remind you of the sin which was gold, but why a watch? To help you properly count that extra six hours that was missed last time which led to the sin.

~ R' Yosef Akilov



Shabbat Shalom U'Mevorach



our faces glow somewhat as well

5. Chazal tell us that a person's face has a special radiance on Shabbat. Right after the Torah says that Moshe's face glowed from Kedusha, the Torah teaches us how to make

4. The Shechina resided west of the Beit Hamikdash, so they planted roses there to express their love and affection for Hashem (*Midot 1:3, Shiltei Giburim*).

3. When the Mann fell from heaven, gems and precious stones fell along with them. The Tzadikim gathered them for use in the Mishkan, and to honor their wives with gifts

not just ordinary people or vessels; they are holy. We must treat them in a more respectful manner (*Sanhedrin 16b, Torat Ha'olah*).

2. Oil has the unique ability to float above all liquids, as if it is superior to them. This reminds the Jews that the Kohanim, the kings, and those objects used in the Mishkan are

discouraged if we try to elevate ourselves through our good deeds and we fall spiritually from time to time. As Shlomo Hamelech writes, "Seven times a tzadik may fall, yet

1. Moshe was alluding to something very important when he put up the Mishkan and took it down over and over again the 1st week. He was reminding us not to get

"Flour for Pesach"

Maran HaShulchan Aruch begins Hilchot Pesach by saying: "We begin to inquire about the laws of Pesach thirty days before Pesach." The Rama adds, "It is customary to buy wheat to distribute to the needy for Pesach." The Torah states: "For six days you shall eat Matzah and the seventh day shall be a festival for Hashem, your G-d, and no work shall be performed etc. and you shall be glad before Hashem, your G-d; you, your son, your daughter, your servant and maidservant, and the Levi in your gates and the convert and the orphan and widow in your midst, in the place where Hashem, your G-d, shall choose to rest His presence there." (Devarim, 16). Rashi expounds this verse based on the Midrash that the Levi, convert, orphan, and widow are My (Hashem's) four parallel to your four: your son, daughter, servant, and maidservant.

We see from here that one who makes certain to gladden the poor and downtrodden, meaning the Levi (who does not have money for the holiday of Pesach for they did not have a portion of land in Israel), the convert, the orphan, and the widow, whom Hashem cares for and considers "His", Hashem will reward him and gladden his four, namely his sons, daughters, servants, and maidservants. One who does not take care to gladden "Hashem's four", Hashem does not take care to gladden "his four".

It is thus a holy obligation upon every Jewish person to distribute charity to the poor before Pesach so that they may have sufficient funds to purchase Pesach necessities. Today, thank G-d, there are many trustworthy charity organizations to which one can donate his "flour for Pesach" money and they will in turn make sure to distribute these funds to the needy. There are some places where the treasurers of the synagogue collect funds from its members and they are responsible to pass these funds along to the poor. One must take care to donate these funds only to trustworthy individuals, as we have already explained in the Halachot of Tzedakah. An incident occurred approximately thirty years ago when Maran Shlit"a resided in Tel Aviv. Economic times were tough and some of the city's Torah scholars were in dire financial straits and could not afford basic necessities for the upcoming holiday of Pesach for them and their families. These Torah scholars learned in Yeshivat Torah VeHora'a, which was under of the leadership of Hagaon Harav Eliyahu Shrem ז"ל. When the latter realized the terrible state the members of his Yeshiva were in he turned to Maran Harav Shlit"a so that he may use his influence to convince the wealthy residents of the city to donate to the members of his Yeshiva. Maran Harav Shlit"a invited the city's well-to-do men to a meeting where he implored them to donate to such a worthy cause. Indeed, several of the city's philanthropists donated money to help these Torah scholars with the expenses of the upcoming Pesach holiday.

One of the members of the city was extremely wealthy and he owned a large store on Allenby Street, one of the most centralized and successful places in the city in terms of business. Maran Harav Shlit"a invited this man to come speak to him. When this man arrived at the Rabbi's chambers, the Rabbi implored him to donate to the Torah scholars as a result of their financial crisis, just as he had done to the other wealthy men.

This wealthy man immediately replied to Maran Shlit"a that his financial situation was not what it used to be and that he had many other business-related obligations and that it was difficult for him to donate to the members of the Yeshiva at this point. Maran Shlit"a, knowing that this man's financial situation was well-off indeed and that this was just an excuse to extricate himself from this holy obligation, told him, "See here! Our Sages tell us in the Midrash that if you gladden My four [categories of] people, I will gladden your four and if you do not gladden My four, I will not gladden your four. I thus beseech you once again to gladden the hearts of these poor Torah scholars, whose good Hashem looks out for, and in the merit of this Mitzvah may you merit also being happy during the upcoming holiday of Pesach." However, these words had no impact at all and the wealthy man persisted that his financial situation at the moment was not good and that he could not help the Rabbi at all. When the Rabbi realized that his words had fallen on deaf ears he dismissed the rich man and wished him well and much success.

Immediately following the holiday of Pesach, the telephone in Maran Harav's home rang and on the line was this very same wealthy man who had refused to donate to the Yeshiva's scholars before Pesach. The Rabbi asked him what he needed, to which he replied that he needed to meet with the Rabbi urgently. Maran Shlit"a agreed to see him right away in his office. This man arrived at the Rabbi's chambers and his appearance attested to the fact that he was in great emotional distress. The Rabbi asked him what it was that caused him to ask for this meeting with such urgency. The wealthy man began to wail as he recounted, "The honored Rabbi surely remembers that several days before the holiday he had called me here to ask me to donate to the Yeshiva's needy scholars for the upcoming holiday, to which I replied that I could not do so at the moment." The Rabbi answered, "Yes, I remember." The wealthy man continued, "Does the Rabbi remember what he told me afterwards, that if I gladden Hashem's four, Hashem will gladden my four and if I do not gladden Hashem's four, Hashem will not gladden my four?" The Rabbi answered, "Yes, I remember that too." The rich man continued, "At the time the Rabbi told me that, I laughed in my heart and told myself, 'Do I not possess great wealth? My life is going great, my children respect me, and I live at peace with my wife. If so, my happiness during this upcoming holiday shall surely be great indeed and what is this Rabbi telling me that if I do not gladden Hashem's four, Hashem will not gladden my four?' I went home happy and satisfied with everything I have and about the fact that I was able to extricate myself from the obligation the Rabbi tried to place on me."

"On the Seder night, I returned home from synagogue and my two older sons were sitting in the living room and when I saw them I said something to them. Immediately, they both rose and grabbed me from both sides and exclaimed, 'Enough! We've had it with you and all your nonsense!' They proceeded to throw me out of the house and they locked the door on me. I sat the entire Seder night crying in the courtyard of my house about the treatment I received from my two sons after all I have done for them. I was pondering how it was that Hashem could do this to me. I immediately recalled the Rabbi's words, 'If you do not gladden Hashem's four, Hashem will not gladden your four', and I then shamefully realized why this had happened to me. I am thus coming to the honorable Rabbi to notify him that I am fully repentant and I beg forgiveness for my sins. Please, honorable Rabbi, you too forgive me for lying to you and please bless me that Hashem should gladden me and that my sons should follow in the proper path." Here ends the story. The wise one shall understand and act accordingly.

Question: What is the problem with "steeped Matzah" (a.k.a. "Gebrochts")? Must we follow this stringency or not?

Answer: We all know that the definition of Chametz is a grain of flour that comes into contact with water and stays this way for long enough until it leavens. We must now determine how it is possible to wet the Matzot in one's home with water. Should we not be afraid that the flour contained in the Matzot will leaven? Rather, the answer to this is that once flour has been baked, we are no longer worried about it becoming Chametz, for it has already lost its ability to leaven.

Nevertheless, some of the great Acharonim are of the opinion that one may not soak a Matzah that has already been baked in water for we are worried that there are some particles of flour in the Matzah that were not baked properly and when flour comes in contact with water leavens. This is the problem of "steeped Matzah" mentioned in the aforementioned question. Some of our Ashkenazi brothers have the custom to act stringently regarding this matter, i.e. not to wet baked Matzah with water. This custom is especially prevalent among the Chassidim for this is indeed the opinion of Hagaon Harav Shnier Zalman of Liadi, the Ba'al HaTanya, among others. (See Mishna Berura Chapter 458, Subsection 4) However, most Poskim agree that one need not worry about this issue at all and they completely permit eating steeped Matzah on Pesach. Indeed, we rule this way Halachically and we have no concern whatsoever.

Thus, it seems that one would be permitted to mix "Matzah meal" (flour made out of ground Matzah) with water to make different kinds of cakes and baked goods, for flour that has already been baked can no longer become Chametz.

Nonetheless, one of the great Sephardic luminaries, Hagaon Harav Chaim Benbenishti, writes in his Sefer Knesset HaGedola that it is forbidden to make cakes on Pesach using Matzah meal, for people may see these kinds of cakes and interpret that they are made from regular flour and come to the conclusion that one may bake cakes on Pesach using regular flour.

However, the great "Peri Chadash" (Hagaon Harav Chizkiya di Silwa, 5419-5458) rules leniently on this matter. Similarly, Hagaon Harav Yitzchak Tayeb ז"ל (one of the greatest scholars of Tunis) disagrees with the Knesset HaGedola in his Sefer Erech HaShulchan, for we do not find that the Sages of the Gemara were concerned that people would come to make such a monumental mistake and we cannot make such decrees on our own. Many other Poskim rule accordingly.

Summary: The custom of Sephardic as well as most of Ashkenazi Jewry is to permit eating baked Matzah that was soaked in water. Similarly, they may bake any kind of baked good on Pesach using flour made from ground Matzah. One need not worry about soaking this kind of flour in water or about what conclusions people may arrive at because of this.