

AT THE ARTSCROLL SHABBOS TABLE

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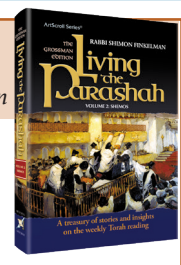
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

A RIP IN THE CANVAS

Living the Parashah by Rabbi Shimon Finkelman



וַיֵּרָא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְהִנֵּה עָשׂוּ אֹתָהּ כַּאֲשֶׁר צִוָּה ה' בֶּן עֲשׂוֹ וַיִּבְרָךְ אֹתָם מֹשֶׁה.
Moshe saw the entire work and behold! They had done it as Hashem had commanded so had they done (39:43).

Why the double expression, וְהִנֵּה עָשׂוּ... בֶּן עֲשׂוֹ - and behold! they had done... so had they done?

In destroying the *Beis HaMikdash*, Hashem “cast His wrath upon the wood and stones, and He did not cast His wrath upon Yisrael” (*Eichah Rabbah*, ch. 4). It sounds, commented Rav Shimshon Pincus, like a father who is burning with rage over his son’s terrible behavior. Rather than beat his son, the father vents his anger by smashing a glass bowl.



Rav Shimshon Pincus

Heaven forfend to think that this is what *Chazal* meant. Rav Pincus explained their intent with a *mashal*:

An artist and his friend have climbed a steep mountain, from where the view is breathtaking. The artist sets up his easel and attempts to capture the scene before him on canvas. After working meticulously for hours, he puts down the paintbrush and admires his work. It is truly magnificent.

He views it from up close. Then he takes three steps back and views it again. “Just as I thought,” he muses. “It looks even better from a distance.”

And he takes yet another three steps back.

While his friend is equally impressed with the finished product, he grows increasingly uneasy as the artist proceeds to take another three steps, bringing himself within a few feet of the cliff’s edge.

“Robert!” he calls out. “Don’t move back anymore! You’re getting too close to the edge. The painting is great, a masterpiece.”

But the artist hears nothing; he is totally absorbed in the work that he produced. He takes another three steps back...

“Robert! Why don’t you listen to me? Don’t move back another step; you’re getting too close to the

edge! It enough already!”

Robert takes another step back. His friend now realizes that he simply does not hear him. The artist is in another world, figuratively, and as things look, he is on the verge of entering another world in a very real sense.

His friend decides that there is only one thing to do. Without waiting another moment, he lunges forward, takes hold of the canvas ... and rips the beautiful painting.

“My picture... My masterpiece... What have you done?” the artist cries.

“What have I done?” his friend replies. “I’ve saved your life.”

Explained Rav Pincus: Prior to the *churban*, a significant portion of *Klal Yisrael* was mired in sin. *Yirmiyahu* and other *nevi'im* cried out to the people, imploring them to mend their ways, to no avail. The people turned a deaf ear to the *nevi'im*’s words because they mistakenly thought that no matter how low they sank, the *Beis HaMikdash* would always save them. The *korbanos*, the *Kohen Gadol* and his representative role, and the many other facets of the Temple service would surely prevent their exile, or so they thought. Like the artist on the cliff, they were totally focused on the *Beis HaMikdash*; the words of rebuke directed towards them did not even register.

And so Hashem was left with no choice but to “rip the canvas” and destroy the *Beis HaMikdash*, thus jolting His beloved people from their reverie. He “cast His wrath upon wood and stones” because those very wood and stones were, in a sense, the cause of His People’s lethargy. With the destruction, no

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ARTSCROLL LAMENTS OUR PARASHAS

HASHKFAH

QUESTIONS, QUESTIONS

The Chasam Sofer Haggadah
by Rabbi Yisroel Besser

NEW!



Children have to be able to ask questions, to feel free to share that which weighs them down. But as important and valuable as questions are, it is important to know what to do with a question. One of the *Chasam Sofer's* children approached and asked him a complex philosophical question. The *Chasam Sofer* contemplated the question and then told his son that he didn't have an answer.

The young man was disheartened. How could it be that his father — pillar of *p'sak* to a generation, *rav* of a flourishing city, and *rebbe* to hundreds of *talmidim* — could not come up with an answer to the question?

The next week, the *Chasam Sofer* called his son aside and offered an answer to the question that was so clear that the son forgot the original question. The *Chasam Sofer* told his son, "You should know that when you asked me your question, I had the answer as well, but I wanted you to learn something important. Sometimes, my son, a Jew has questions - and I wanted you to know that it's all right for a Jew to live with questions. You don't always need answers right away..."



The Chasam Sofer

**IT'S ALL
RIGHT FOR
A JEW TO
LIVE WITH
QUESTIONS.**

PERSPECTIVE

IT IS HIS KINDNESS

Rav Chaim Kanievsky on Tehillim compiled by Rabbi Shai Graucher, translated by Rabbi Avrohom Wagner



NEW!

Someone came to Rav Chaim Kanievsky and said that he had become observant, and the person being *mekarev* him had promised that he

**"WE MUST
REMEMBER THAT
HASHEM DOES
NOT NEED OUR
OBSERVANCE.**



Rav Chaim Kanievsky

would find his *shidduch* within the year.

"Eight months have already passed," the fellow said, "and I have not yet succeeded in becoming engaged. I am sorely disappointed. If I don't find my *shidduch* within the remaining four months, I regret my entire *teshuvah* and will return to my non-observance!"

Ray Chaim gently explained to the man that one may not issue ultimatums to Hashem.

"The very fact that you are giving Him a deadline in that manner can delay your finding a *shidduch*," Rav Chaim said. "We must remember that Hashem does not need our observance. It is His kindness to us that He allows us the opportunity to draw near to Him!"

PARASHAH

THE NOVOMINSK HAGGADAH

from the Novominsker Rebbe, Rav Yaakov Perlow by Rabbi Yecheskel Ostreicher

This week's parshiyos discuss the completion of the Mishkan. We thus present the following selection from the new *Novominsk Haggadah*:

During the *Chanukas HaMishkan*, the *nesi'im* were *maktir ketores*, never otherwise done as a voluntary *nedavah* (donation), and each brought a *Korban Chatas*, which *al pi din* is brought only after committing an *aveirah* and not as a *nedavah*. Still, Hashem accepted these *korbanos* out of love and joy. It was as if *achalti yaari im divshi, I ate the honeycomb together with the honey* (Rashi).

"The day you came to My garden, the *Mishkan*, there was such a great *simchah*, such a great outpouring of love, that I overlooked My usual rules," Hashem

tells us. "Ahavah mekalkeles es hashurah — due to My immense love for you, I accepted even what is usually forbidden." Nadav and Avihu also brought *ketores* during that time, but theirs was not accepted. They thought that Hashem would accept their donation just as He had accepted the donation of the *nesi'im*, but Nadav and Avihu were punished. Their donation was considered a *cheit* on their part. A possible explanation would be that while the *nesi'im* brought *korbanos* that generally would not have been accepted under these circumstances, they were accepted because the *nesi'im* asked and received permission from Moshe in the Name



NEW!

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Do you feel like you are holding up the weight of the world? Sometimes, we are juggling so much. Life can seem overwhelming. But if we take a step back and realize that we don't have to do all the heavy lifting, that Hashem is so much better at it than we are, our burden will automatically become much lighter.

Rabbi Dr. Abraham J. Twerski, one of the premier psychiatrists on the Jewish scene in the past half-century, impacted the lives of thousands, in the field of addiction and in the field of mental health. He was viewed as an original thinker and a legend, one who saved the lives of numerous individuals through his breakthroughs. Not only did Rabbi Dr. Twerski successfully treat hundreds of patients, but he also trained many psychologists and psychiatrists.

In the course of training, he used to bring young doctors with him as he made his rounds among the patients in the hospital. It gave these doctors the opportunity to gain a better understanding of the challenges that awaited them in the mental-health field. As Rabbi Dr. Twerski brought the trainees through one of his facilities, he would introduce them to a number of his patients. Each patient had his own story, many of them very sad and many without a happy ending in sight. None of them would communicate with the young doctors, who would just observe and take notes on how the experienced doctor handled each case.

Once, as Rabbi Dr. Twerski brought a physician-in-training through the psychiatric ward, they stopped at the bedside of a patient who had been a resident in the facility for over 50 years, by far the longest of any other patient in that ward. As they walked in, the young doctor immediately took note that the man was standing in the corner with his

hands spread wide and high in the air. Rabbi Dr. Twerski explained that this individual stood in the same position from the moment he awoke until he went to sleep. Aside from eating his meals, he would not move from that pose. He never spoke and no one was able to get through to him.

The young doctor asked his mentor for permission to speak to the patient. Rabbi Dr. Twerski readily agreed. The young man carefully made his way over to the elderly patient and tried to strike up a conversation, first asking how the man liked living in the facility and then moving on to the weather and other easy conversation starters — but there was no response. Nothing.

He was about to give up when he came up with a brilliant idea.

“You must be so tired,” he said to the patient. The man didn’t so much as acknowledge the comment. But the eager doctor did not stop there and asked, “Would I be able to hold that for you so you can rest?” With that, he stood at the patient’s side and struck the same pose as the troubled fellow.

And just like that, for the first time in decades, the man sat down.

In the blink an eye, it became apparent that this patient truly believed that he was holding up the world, and if he would let go for even a moment, the entire world would collapse.

If only we, too, would realize that we are not the ones holding up the world, but that Hashem is the One Who does.

He just asks us to do our small part.

But even when we do, He never lets go.

He never has and He never will. 📖

A RIP IN THE CANVAS continued from page 1

longer could they rely on the *Beis HaMikdash* to atone for their misdeeds. Now, they would listen intently to the words of Yirmiyahu and mend their ways.

With the completion and dedication of the *Mishkan*, there was a danger that the people would now rely on the service in the Sanctuary to atone for their misdeeds. The Torah therefore informs us that this was not the case. The double use of the word *וַיַּעַשׂ*, *they had done*, alludes to this. As they had done before the *Mishkan*’s construction, so did they do after its construction. 📖

THE NOVOMINSKER HAGGADAH continued from page 3

of Hashem (*Rashi, Bamidbar 7:10*). Nadav and Avihu, however, did not ask, so it was “*aish zarah asher lo tzivah osam - an alien fire that He had not commanded them*” (*Vayikra 10:2*). (Perhaps that is why the *trop* under the word *lo*, “had not,” is a *merchah kefutah*, a double *merchah*. Not only was their *korban* not accepted as a *mitzvah*, but it was not even accepted as *lifnim mishuras hadin*, an extra *mitzvah* that is not required but appreciated by Hashem as an expression of love for the *mitzvos*. In other words, it was doubly not accepted.) 📖



Parashah for Children

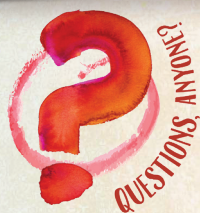
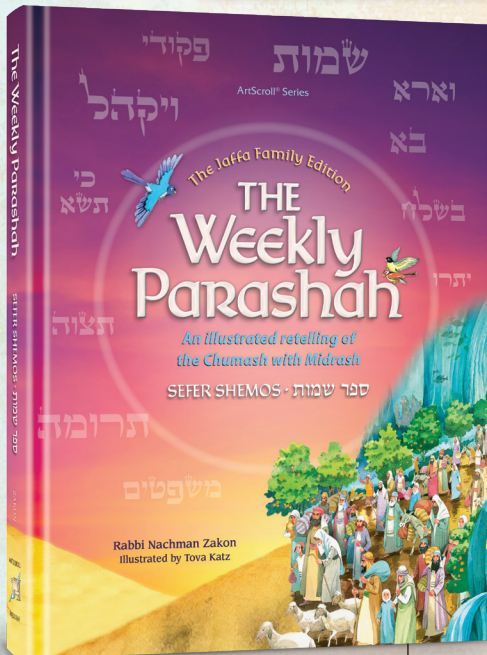
פרשיות ויקהל-פקודי

The Mystery of the Missing Silver

Moshe reported, "The people gave 301,775 shekels of silver. Three hundred thousand shekels of silver were used to make the Adanim, the silver bases, of the Mishkan walls. The rest, 1,775 silver shekels, were used for..." Then Moshe stopped. He couldn't remember what that silver had been used for! Moshe was afraid the Jews would think he stole it!

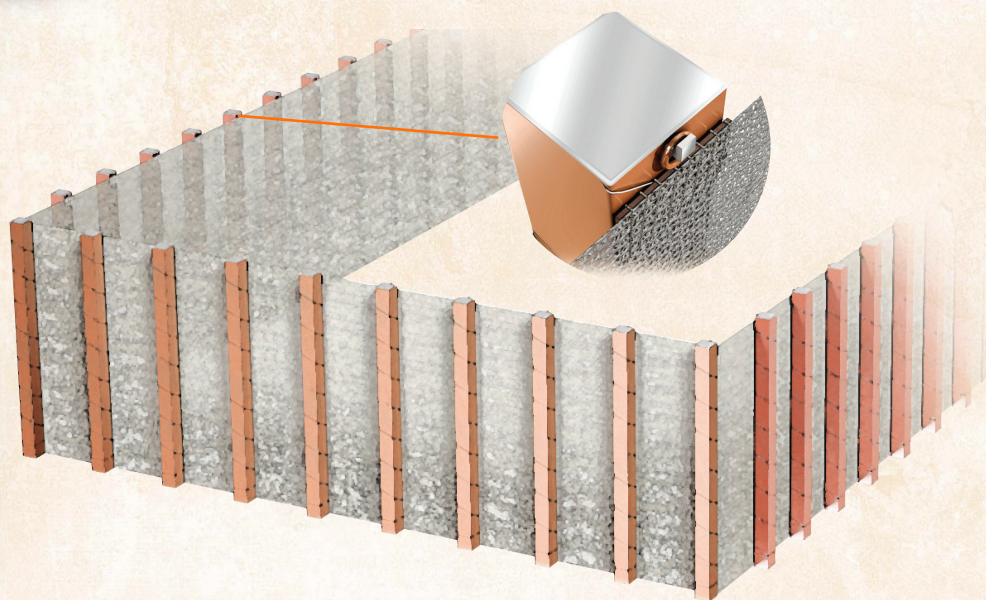
There was silence. Everyone was waiting for Moshe to announce what had been done with the 1,775 shekels of silver. Moshe was silent. It seemed he didn't know. Suddenly the silence was broken by a loud Heavenly voice. It said:

"1,775 silver shekels were used for the silver hooks on the pillars." Now everyone knew — and Moshe's honor was saved.



Moshe made sure to tell the Jews that Hashem Himself had appointed Betzalel to be in charge of the Mishkan. Why?

Moshe didn't want the people to think that he chose Betzalel because they were related. (Betzalel was the great-grandson of Moshe's sister Miriam.) Hashem chose Betzalel because he was the best person for the job.



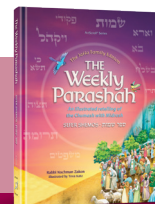
WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Parshas Vayakhel-Pekudei:

The Torah describes the order of putting the Mishkan together in eleven steps. What was the eleventh - and final - step?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday, March 17, to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.



The winner of the Parashas Terumah question is: AVIGAYIL STURM, AGE 8

The question was: What's special about the letters of the word shittim? The answer is: The letters stand for: ש – shalom, peace; ט – tovah, goodness; י – yeshuah, help; and מ – mechilah, forgiveness. These are things that we would like Hashem to give to us.