

# Ohr SHABBOS

## Parshas Vayakhel Pekudei

R' Moshe Koff



The posuk says "ויקהל משה את־כל־עדת בני ישראל" *Moshe gathered the whole congregation of Bnei Yisroel (Shemos 35:1)*. Rashi explains that this event did not take place on some arbitrary day; Moshe gathered the Bnei Yisroel the day after Yom Kippur. We find that there was another auspicious event on the same day. The Posuk says that after Yisro came to the Midbar, Moshe sat in judgment: "ויהי ממחרת וישב משה לשפוט" *The following morning, when Moshe sat in judgment (Shemos 18:13)*. This was the very same day, the day after Yom Kippur. Why did these two events take place on the same day?

At the gathering that's mentioned in our parsha, Moshe instructed Bnei Yisroel about donating materials for the construction of the Mishkan. Giving tzedakah is a very great mitzvah, however the integrity of the mitzvah hinges on the money not having been illegally acquired. Moshe knew that the Yidden would contribute generously towards the mishkan, but he wanted to make sure that the money was absolutely Kosher. Therefore, on the day that he proclaimed the appeal for the mishkan, he also sat in judgment to settle all monetary cases and determine the rightful ownership of any disputed monies.

Each item donated to the mishkan was evaluated through Ruach Hakodesh, by Moshe and Betzalel. This was to judge not only the level of Kashrus of the money, but also the donor's kavana. That is to say, the level of L'shem shamayim that the donor had regarding his donation. They were able to determine what was the person's intention when he donated the money. The gold that was donated with the purest thoughts went to the construction of the Aron. Those materials that were donated with other kavonos were relegated to the construction of lower level keilim. This is a very important message that applies to us and the mitzvos we fulfill. The kedusha of each mitzvah is judged by the level of l'shem shamayim of the person who fulfills it.

Another point emerges from what we've now established: before any lofty kavanos can be given value, the basic and true halacha must first be determined. Moshe, Betzalel, and ultimately of course, Hashem, didn't consider anyone's level of l'shem shamayim until first Moshe had judged all monetary questions. One must strive to clarify any doubts in halachah, and only then move on to working on the also crucial ideal kavanos.



R' Dovid Laufer

## Halachic Insights

**If someone who sold his chometz before Pesach to a non-Jew was seen using it or selling it to someone else to make money on Pesach, what is the status of his mechiras chometz? Does that indicate the mechira was a joke and is nullified? What is the status of the remaining chometz?**

The S'dei Chemed brings that in a case that the Jew uses or sells the chometz to others, the previous sale of chometz to the non-Jew is revoked. Therefore, all chometz in his possession now have the status of Jewish owned chometz, Therefore, the Jew now transgresses the Torah prohibition of owning chometz on Pesach, and after Pesach he transgresses the Rabbinic prohibition of using chometz She'Avar Alav HaPesach.

The S'dei Chemed recounts a story that once this happened in the town where he was the Rov. He declared all the chometz of this person as chometz that was not sold. They furthermore made announcements in all the shuls in town that this person's chometz is prohibited to buy after Pesach, because he used it on Pesach.

As an aside, he still permitted the person to "get away" with selling his remaining chometz to a non-Jew after Pesach, without further punishment, hoping that he learned his lesson from the public announcements

Rav Moshe Feinstein takes a different approach to such a scenario. He held that the partial selling of the chometz by a clerk

or owner does not nullify the entire sale of chometz to the non-Jew that was done before Pesach. Only what was sold to others was not part of the sale, but the remaining chometz is still considered to have been sold properly before Pesach. The Divrei Chaim goes a step further and says that the items that the Jewish person sold to others on Pesach were actually stolen from the non-Jew whom he already sold them to, but of course what is remaining is belonging to the non-Jew

The various poskim in Eretz Yisroel (Rav Elyashiv and Rav S.Z. Auerbach) differ on how far the sale can apply, specifically for those irreligious store owners who eat chometz in their own home, and yet sell their chometz for their stores. In addition, Rav Shlessinger (of Rabbanut Yerushalyaim), mentions that it also depends on the Gemirus Da'as at the time when the store owner is selling the chometz. If he deliberately set out to disregard the sale from day one, then even if he did the kinyanim it doesn't work. Rav Shlomo Amar adds that the only reason why an irreligious store owner would want to have the "Certificate of Sold chometz" is to get customers after Pesach. So, if it is clear he is not serious with his sale, then as a deterrent to this attitude of laxity, they should revoke his certificate stating that he sold his chometz, and he will lose much of his business for a few weeks after Pesach.

Rebbetzin Kanievsky related:

In Old Yerushalayim, "faucet" was a word applicable only to rich people. For the rest of the residents, water was something measured out carefully, since it was not always readily available. One day, a righteous woman was hurrying to the grocery, to buy some basic necessities for her family. She had just managed to get her baby to sleep, and left her safely swaddled on the bed. On her way, a man stopped her, and asked, "Please, I am very thirsty. Would you be so kind as to give me a cup of water to drink?" "Of course!" the woman answered. "It would be my pleasure. Please just wait a few moments until I buy the things I need, and then I will be happy to bring you some water." "I can't wait," the man replied. "I am feeling faint from thirst, and I need a drink immediately. Would you mind just returning home to get me some water before you go to the grocery?" The woman's empathy was aroused, and, despite the fact that her time was spent taking care of her growing family, and she wasn't sure how much time she would have free to be able to do the shopping, she could not leave her

fellow Jew thirsty on the street. She immediately turned back toward her house to do this chessed. When she entered her small home, her heart stopped; her baby daughter had somehow rolled out of her swaddle, off the bed, and into the water bucket. She hurriedly pulled the baby from the water, and ascertained that she was still breathing - she must have fallen in only seconds before. With a heart filled with gratitude to Hashem, the woman rushed to fill a cup with water, and bring it to the thirsty stranger who had been the instrument of Hashem's salvation. To her surprise, there was no one outside... The man must have been a Heavenly messenger sent to save the life of the child, in the merit of her mother's devotion to tzedakah and chessed! When Rav Tzvi Pesach Frank heard this story, he remarked, "That girl will marry a great Torah leader..." The woman was my grandmother, the righteous wife of Rav Aryeh Levine. And Rav Frank's blessing was fulfilled in its entirety, because the girl was my mother, who went on to marry the great posek hador, my father, Rav Elyashiv.

## Knowing Our Sages

### Rav Avraham ben Meir Ibn Ezra - The Ibn Ezra

The Ibn Ezra was born in 1119 in Andalusia (now Spain) to Rav Meir Ibn Ezra. He fled to Rome, Italy, in 1140 due to anti-Jewish persecution, and subsequently settled in Salerno. The Ibn Ezra then began his travels, together with his cousin Rav Yehuda HaLevi, through many countries, including France, Egypt, Eretz Yisroel, and Iraq. In 1146, he returned to Italy, where he began writing his perush on the Torah as he moved between Lucca, Mantua, and Livorno. Upon completing the perush on the Torah in 1155, the Ibn Ezra moved to Bertles (now Beziers), France, and in 1158 to London, England, where he met with Rabbeinu Tam. The Ibn Ezra moved to Narbonne, France, in 1161, and then back to Spain until his passing. He wrote many sfarim, including a perush on the Torah and several on Nach, Yesod Dikduk on grammar, and Yesod Mora on the mitzvos. The Ibn Ezra was also an accomplished astronomer and poet, whose compositions include Ki Eshmera Shabbos. The Ibn Ezra passed away at age 75 on 2 Adar I, 1194, in Calahorra, Spain, and was buried in Eretz Yisroel. He is brought in two places in Tosafos.

Mincha #1 EC	6:00
Candle Lighting	6:11 to 7:08
Mincha #2 EC	7:08
Shacharis - EC	8:15
Shacharis - 601 Clark	8:45
Sof Zman Krias Shema - 1	9:50
Sof Zman Krias Shema - 2	10:26
Mincha #1 - EC Cafeteria	5:00
Mincha #2 - EC	6:45
Shkiah	7:27
Maariv #1 - EC	8:12
Maariv #2 - EC	8:22
72 Minutes	8:49

### Riddle

Which word in the Haggadah shel Pesach is neither Hebrew nor Aramaic?

**Last Week:** When is it possible to read the same haftarah on two consecutive Shabbosos? **Answer:** Only in Eretz Yisroel. If Purim is on Shabbos, then the haftarah is the same as the previous week; the haftarah for parshas zachor.