



Family & Friends

Parshas Vayakhel

Match 7th 2024 - Adar I 20 5784



This week in our Bais Medrash.

PARSHAS VAYAYKEHL RABBI MORCHE GURWITZ

"Moshe said to the children of Israel: "See, Hashem has called by name Betzalel, the son of Uri, the son of Chur, of the tribe of Yehudah. He has imbued him with the spirit of G-d, with wisdom, with insight, and with knowledge, and with all manner of craftsmanship..."

”וַיֹּאמֶר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא יְהוָה בְּשֵׁם
בְּצַלְאֵל בֶּן אוּרִי בֶן חוּר לְמַטֵּה יְהוּדָה. וַיִּמְלֵא אֹתוֹ

רוּחַ אֱלֹהִים בְּתַקְמָה בְּתַבּוּנָה וּבְדַעַת וּבְכָל מְלָאכָה:
(שמות לה: לא-לב)

HaRav Moshe Feinstein zt"l reveals from this pasuk, one of the fundamentals aspects in Avodas Hashem. He writes in the Drash Moshe, that Moshe Rabbeinu is telling Bnei Yisrael to look at the Mishkan which Betzalel made. From seeing what Betzalel has accomplished, Bnei Yisrael would understand that Betzalel could have only done what he did with Divine



Mazel Tov

Heartfelt Mazel Tov wishes to:

Rabbi and Mrs. Chezky Leitner on their son's birth.

intervention; by himself, it would have been impossible.

We have to learn from Moshe and Betzalel that each of us have tremendous potential and talents. No matter in what areas these abilities lie, they are given from Above to fulfill His will and increase His honor in this world.

Hashem could have directly intervened and forced Betzalel to build the mishkan. Rather, Hashem provided everyone with talents to be used according to each one's own free will. Betzalel, with his free will, channeled his talents for a higher calling. Korach, who was given wealth and influence, used his free will irresponsibly and lost out. Hashem evaluates our decisions and rewards and/or punishes accordingly.

Today, Hashem does not speak to us as he did to Moshe, yet, He does communicate with us through Divine providence. Our job is to recognize the subliminal messages and channel our strengths in the proper direction.

Just like Moshe said to Bnei Yisrael to look at Betzael and see that his strength came from Hashem, so too when we see a talmid chacham, a wealthy person, or any individual with talents, we should realize that they achieved this stature only due to the ability bestowed upon them by Hashem. Each of us will be judged in accordance with the actualization of his potential.

We should merit to recognize Divine intervention in our lives, realize our capabilities and talents, and utilize them to fulfill His will to Kavod Hashem - the glory of Hashem Yisbarach's name into the world.

ROSH CHODESH ADAR II

This week ushers in the month of Adar II in all its glory. The Gemara (Taanis 29) teaches us, "Mishenichnas Av Mima'atin B'Simcha", "When the Month of Av arrives we should reduce our joy." The Gemara comments that just as when Av arrives we reduce our joy, so too when Adar arrives we should increase our joy, "Mishenichnas Adar Marbim B'Simcha."

Rashi explains the reason why we increase joy in Adar is because they were days of miracles for



Kerastir, here we come!

Klal Yisroel, specifically Purim and Pesach.

The question arises why Rashi adds Pesach to the reason of increased joyousness in Adar when it took place in Nissan?

Rav Yaakov Emden (Shailos Yaavetz 2:88) explains that Rashi adds Pesach into his explanation in order to teach us that Purim isn't a one-time miracle that was performed like Chanukah, rather it ushers in an era of Geulah and redemption, beginning with Adar and running through Pesach.

The Sfas Emes (Taanis Ibid) suggests an alternative to Rashi's explanation. The joy in Adar is not due to the miracles that took place. Rather, it is because of the continuation of the sacrifices in the Bais Hamikdash. The Parshas Shekalim campaign, that was read at the beginning of Adar, funded the animals

for the daily sacrifices in the Bais Hamikdah. The collection of the shekalim brought great joy along with it, because it ensured the continuation of the Bais Hamikdash and the Tamid offering.

Unlike Av, in which the Shulchan Aruch delineates several halachos, there are no Halachically mandated changes for Adar, the deeper message in Mishenichnas Adar Marbim B'Simcha is that we are entering a time of geulah - redemption and salvation beginning with Adar and Purim and carrying straight through Pesach. This is a auspicious time to seek out our own personal Geulah - freedom from the yetzer hara and the distractions of Galus.

Some days our personal geulah may look extremely radiant with huge outer signs of abundance and positivity. And some days it may merely mean choosing to stop negativity in our lives. In both cases, it's still the same choice; choosing to channel more light into the world. A lot of light and a little light are both forms of light. Even a small light can cast away a lot of darkness. As we practice turning on more spiritual lights, during this time, in our lives, we grow stronger and stronger, arriving at the personal spiritual redemption that this time of the year facilitates.



Bon Appétit