



# TORAH WEEKLY

A project of the Denver Community Kollel



Parshas Pekudei

March 4, 2022

## A Taste of Torah

### Just Relax

by Rabbi Yisrael Kellner

How should we react when we achieve success after investing much time and effort? Most people pat themselves on the back and congratulate themselves on a job well done. This perspective, however, is far from the truth. A Medrash in this week's parsha sheds light on this question.

Rashi, commenting on the verse in this week's parsha (Pekudei 39:33), "And they brought the *Mishkan* (Tabernacle) to Moshe..." , cites a Medrash that explains that Moshe did not work on the construction of the *Mishkan*, and so Hashem tasked him with erecting the *Mishkan*. The beams were too heavy for a human to lift, however, and so Moshe asked Hashem how he was expected to erect the *Mishkan* on his own. Hashem replied that Moshe should go through the motions as if he were lifting up the beams. It would appear as if Moshe was indeed setting them up, but, in reality, they would rise upright and stand on their own.

What is the significance of Moshe simply going through the motions if Hashem is the One making it happen? Furthermore, Rashi indicates that because Moshe had not contributed to the creation of the *Mishkan*, this was supposed to be Moshe's contribution, yet he does not seem to have actually contributed anything!

Rabbi Nosson Wachtfogel (1910-1998) explains that this is no wonder at all, because in reality, every action a person does is really just going through the motions. No action could be performed without Hashem providing the power and strength for it to happen. The Torah is teaching us that for every action and good deed we do, we get the credit for choosing to do it and then going through the motions, but the achievement itself is Hashem's doing. Thus, Moshe's part in building the *Mishkan* was really no different than the rest of the Jewish Nation, for their involvement was also, in reality, going through the motions. Rabbeinu Yonah (c. 1180-c. 1263) in his commentary to Mishlei (Proverbs 3:5)

writes, "Even when you analyze the success of a venture and conclude that it was the result of your sound judgment and shrewd calculations, don't trust in this. Say that it was all by the grace of Hashem, as it says (Isaiah 44:25), 'He who turns the wise backward, and makes their knowledge foolish,' and (Proverbs 19:21), 'Many are the thoughts in a man's heart, but Hashem's plan is what comes out,' and (Psalms 127:1), 'If Hashem shall not build the house, in vain have its builders toiled in it; if Hashem will not guard the city, in vain has the watchman toiled'... and (Proverbs 16:1), 'The thoughts of the heart are man's, but the tongue's answer comes from Hashem.' If what the tongue answers is not within a person's power, surely his actions are not."

The main stresses in a person's life come because he thinks that he is in charge and that he dictates all the he wants to accomplish in life. One therefore becomes very stressed if things aren't turning out the way he'd like them to, because he then feels at a loss as to what to do. However, if one internalizes this concept that one never does anything anyway, because everything is Hashem's doing, he will not be upset. Such a person knows that all he really does is choose his course of action and go through the motions of that chosen approach, but results and outcomes are solely up to Hashem, and so he will just sit back and relax.

This is especially true when it comes to an employee working for an employer. Many times, the employer has expectations as to the performance, results and accomplishments from his worker. The employee may be very responsible, put in great effort, and do his best, but the results are not satisfying enough for his employer. This results in the employee feeling nervous and stressed that he can't live up to the standards of what his boss expects from him. However, if the employee would internalize the idea that all results and

*continued on back*

## Stories for the Soul

### For All Intents and Purposes

The Jewish community of Brisk suffered a terrible pogrom in 1937. Lives were lost, and much property was destroyed. A committee was formed to collect and distribute funds to the victims; donations poured in from other European Jewish communities. Strangely, the Brisker Rav, Rabbi Yitzchak Zev Soloveitchik (1887-1959), refused to serve as the head of the committee, though he did not explain his reason for refusing.

Some time later, as the Jewish community slowly got back on its feet, a woman came crying to the Brisker Rav that her husband, the breadwinner of the family, had been killed during the pogrom. Although she had applied for funds from the committee, they had ignored her pleas for assistance and refused to provide her with any help.

The Brisker Rav gave her some money from his own discretionary fund, and, after she left, turned to those with him and said that this was why he had not wanted to be involved with the committee. He quoted his ancestor, Rabbi Chaim of Volozhin (1749-1821), who had said that when Betzalel constructed the *Mishkan* (Tabernacle), he required Divine inspiration to sense the intent of the giver in each item that was donated toward the construction; he would then direct the item, based on purity of intent, to the most appropriate part of the *Mishkan*, with the items given with greater purity of intent being used for the holier parts of the *Mishkan*.

Here, too, explained the Brisker Rav, purity of intent is required for one's money to be used for true *tzedakah* (charity). The problem, he said, is that a major purpose of the establishment of the committee was to send a message that Jews will stand up for their rights; in reality, the sole purpose ought to have been to provide *tzedakah* for those

*continued on back*

## Kollel Happenings

### KOLLEL 24<sup>TH</sup> ANNIVERSARY CELEBRATION ARRIVES WITH A TWIST

The Kollel will celebrate 24 years with a twist as it ties together its annual online triple crowdfunding campaign on Monday-Tuesday March 14-15 with a gala Purim Celebration on Thursday, March 17<sup>th</sup> at the Kollel Torah Center, featuring music, dancing and refreshments. Visit [www.denverkollel.org](http://www.denverkollel.org) for more details.

### A DEEPER LOOK AT THE PARSHA WITH RABBI SHACHNE SOMMERS

Join Rabbi Shachne Sommers as he discusses a number of difficulties encountered in the weekly Torah portion, and develops a comprehensive approach to resolve the issue, simultaneously conveying a deeper understanding of the material being discussed. Tuesday nights on Zoom at 8:15 for men and women; email [info@denverkollel.org](mailto:info@denverkollel.org) for Zoom link info.

### TALMUDO BIYADO GEMARA CLUB FOR MIDDLE SCHOOL BOYS

Learn, review, and acquire a masechta! Boys in grades 6-8 are invited to join Rabbi Chaim Gross at the Southeast Kollel Torah Center/Ohel Yissochor weeknights Mon.-Thu. from 8-8:30 pm for a Gemara shiur followed by review. Contact Rabbi Nesanel Kipper at [rnk@denverkollel.org](mailto:rnk@denverkollel.org) for further details.

## Halacha Riddles

**Last week we asked:** A group of four adult Jewish males are eating a bread meal together. One of them is permitted to *bentch* and depart without being part of a *mezuman*, while the other three may not. How is this possible?

**Answer:** The halacha is that if three (or more) adult males eat a *kavua* (lit., established) bread meal together, they are obligated to have a *mezuman* and may not *bentch* without it. *Kavua* is defined as beginning or ending the meal together (see Shulchan Aruch Orach Chaim 193:2 with Mishna Berura 19).

Thus, in a case where three people began eating together, and a fourth person joined them later and finished eating before they did, he would not be obligated to remain for a *mezuman* (though he may join), but they would be required to have a *mezuman* (see Mishna Berura *ibid.*).

**This week's question:** Three adult Jewish males who ate a meal together are obligated to have a *mezuman* even though one of them neither began nor finished his meal with the other two. How can this be?

## Lives of Our Torah Leaders

### Rabbi Meir Shapiro - Part XLI

In response, Rabbi Shapiro travelled to cities in Western Europe where affluent Jewish communities existed. Despite making extensive efforts and visiting numerous locales, he did not find much success.

The construction had begun in Lublin, and

funds had to be provided. Rabbi Shapiro responded by giving his own money, substantial sums that he had received from his well-off in-laws. When this money ran out, he took out loans, personally guaranteeing them with his own assets.

## A Taste of Torah

*continued from front*

outcomes are up to Hashem, and all he can truly sign up for is to perform the necessary actions, he would feel calm and relaxed. He knows that he is performing well in his job, for his responsibility is to put in his best effort; the authority over results is not part of his job description.

A friend of mine told me that he recently moved into a new neighborhood where the main shul in the area was holding a campaign to construct a new building, and the neighborhood residents were each expected to raise money for the building campaign within a year's time. This friend made a quick calculation and concluded that he could pledge to raise \$1500 in a year's time. However, this fellow was kept busy by my numerous other things. Three-quarters of the way through the year, while he had reached out to some people and received some positive responses, he had not

actually raised one penny toward his pledge, and he was feeling stressed about it. He had been working on these concepts of realizing that Hashem is the source of all success and thought to himself, "What is really bothering me is the feeling of what the shul representatives think of me, having brought nothing after nine months." He then and there resolved to think differently, focusing on the idea that Hashem is in charge of all results and all one can do is try and not feel stressed, and, within seconds, he was feeling calm and relaxed. A week later, he followed up with someone who had made a verbal commitment for the campaign, and that individual gave more than double the amount he had previously pledged.

If someone truly places all the results and outcomes into Hashem's hand and lets go, then he will be living a relaxed and calm life.

## Stories for the Soul

*continued from front*

in need! But since many gave with the intent to send a message, more than their intent to assist the victims, it is not surprising that

someone who is truly in need would not actually receive anything!

To sponsor Torah Weekly, delivered weekly in print and via email to thousands of Jews worldwide, email [info@denverkollel.org](mailto:info@denverkollel.org)  
Denver Community Kollel | 5080 W. 14th Ave., Denver, CO 80204 | 303-820-2855

[info@denverkollel.org](mailto:info@denverkollel.org) | [www.denverkollel.org](http://www.denverkollel.org)

To receive Torah Weekly by email, email to [info@denverkollel.org](mailto:info@denverkollel.org)