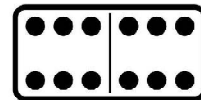
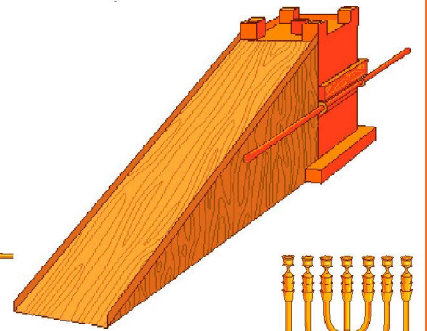
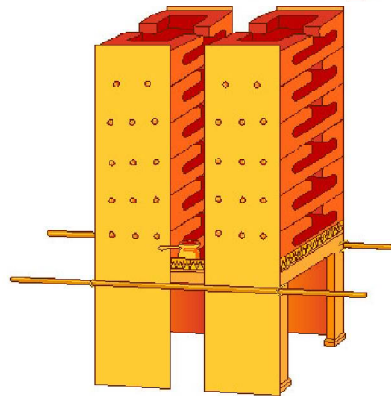
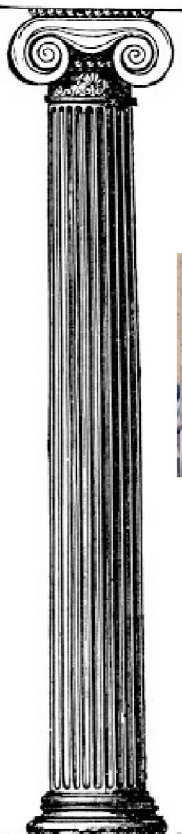
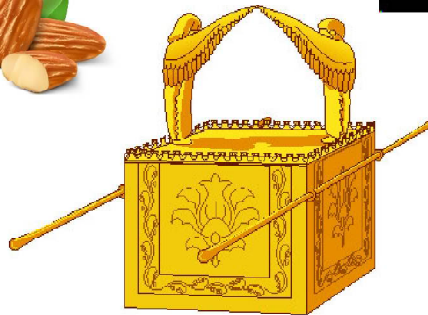
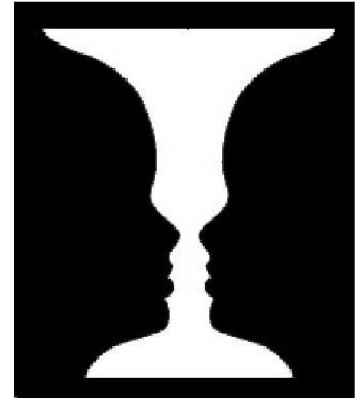
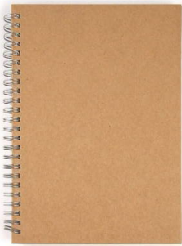
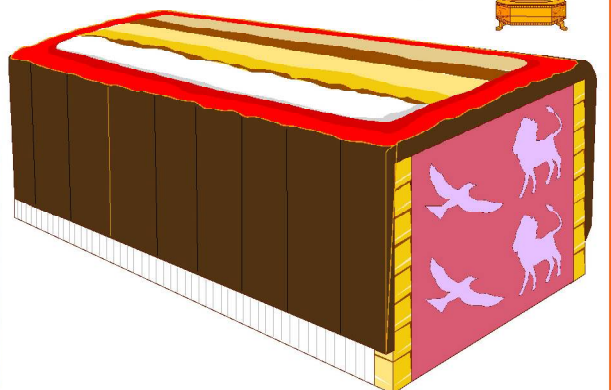




VI



2 perfect numbers in the sedra





*The fun way to go over the weekly sedra with your children, grandchildren, Shabbat guests*

## MISHPATIM

• one Unexplained, a bit challenging to get exactly right

BITUL CHAMETZ is said twice - once at the end of B'DIKAT CHAMETZ on the eve of the 14th of Nisan (this year on the eve of the 13th), and once while the chameitz is burning in the morning of Erev Pesach (or the day before, as this year). The texts are slightly different, and in the morning there is the phrase D'CHAMITEI UD'LO CHAMITEI, (all chameitz) that I have seen or not seen...

The choice of this phrase for the Unexplained is to focus on getting rid of Chameitz before noon (Rabbinic law requires no eating after 4 hours into the day and no benefit after 5 hours into the day). The goal is not to have any chameitz at the time of the bringing of the Korban Pesach - which is one of the prohibitions from Parshat Mishpatim.

## T'RUMA

Three coins - one of gold, one of silver, and one of copper/bronze - here representing the 3 precious metals that were collected for use in the construction of the Mishkan and its furnishings <> two cabbages. In

Hebrew - K'RUV, as in the K'RUVIM (cherubs) on the KAPORET of the ARON, VAASEI K'RUV ECHAD MIKATZA MIZEH UCHRUV ECHAD MIKATZA MIZEH - one on each side <> Many of the other items in this ParshaPix represent the materials that were collected, and mentioned, in the beginning of the sedra <> The colorful gemstones represents the stones for the CHOSHEN <> The gold rings stand for the rings through which were inserted the carrying poles of some of the furnishings of the Mishkan <> And also, the rings that connected adjacent wallboards - even though those rings were rectangular rather than round <> The skeins of wool represent the different colored wool and linen that were used to weave the coverings in the Mishkan <> bouquet of flowers, in Hebrew - ZEIR. That is the term used in the Torah for the decorative border of gold that was made for the ARON and the SHULCHAN <> Popeye's Olive Oyl stands for the olive oil, which had several purposes in the service of the Mikdash. Remember that not only was olive oil used in the day-to-day service of the Mikdash (for the lighting of the Menora and as an ingredient in most Menachot), it was also used to consecrate each vessel <> three logs, standing (pun intended, as in Atzei Shitim Om'dim) for the ATZEI SHITIM, the acacia wood used extensively in the construction of the

Mishkan <> three decorations of the Menorah. The trophy cup is called a GAVI'A. The computer key is KAFTOR and the flower is the PERACH. The actual Menora shapes did not necessarily resemble these, but the names match <> sewing machine to facilitate various sewing jobs that were needed in the Mishkan. Remember, weaving was the main skill used to make the Mishkan (the first roof-like covering), but the 10 panels of the Mishkan were sewn together, as were the 11 panels of the Ohel covering <> column or pillar, of which there were many in the Mishkan - to support the PAROCHET, the covering of the entrance of the Mishkan, the curtains of the courtyard, and the entrance to the courtyard. Many AMUDIM <> a frame, MISGERET in Hebrew. The word is used in the description of the SHULCHAN <> In the frame is a Matza with a face on it standing for the LECHEM HAPANIM, which also reminds us that those special loaves were halachic matza - not Chametz <> Notebook is MACHBERET, a term used in the sedra (but not for a notebook) <> The computer screen is called a MASACH in Hebrew. The Biblical use of the word applied to the curtains that covered the entrance to the Mishkan and to the courtyard of the Mishkan <> the snail is our old friend, MUREX TRUNCULUS, the snail from which the T'CHELET and

ARGAMAN dye for the Mishkan and garments of the Kohein Gadol (regular kohanim too, according to the opinion that their AVNEIT was also multi-colored) was and is extracted. This dye is used today by many people for the P'til T'cheilet of their tzitzit <> VI is 6 in Roman numerals. 6 is SHEISH, which also means linen in the context of Parshat T'ruma <> B'SAMIM box represents the B'SAMIM that was collected for the anointing oil and the Ketoret <> The three good looking young fellows are grandsons Dvir, which is one of the names for the Kodshei Kodashim <> Naveh, another name for the Beit HaMikdash <> and Shoham, as in the stones that were used for the EIFOD and the CHOSHEN. In addition, Shoham and family live on Rechov Leshem (another stone of the Choshen) corner Avnei HaChoshen, in Modi'in <> Velcro logo represents the button & loop method of joining parts of the fabrics <> Davka Judaic Clipart collection includes the pieces shown - Mishkan, Aron, Shulchan, Menorah <> and an Aron Kodesh from shul, which gets its name and its parochet from its namesake in the Mishkan <> there is a well-known optical illusion: the white on black looks like an old champagne glass. For this context, let's call it a GAVI'A, as in the decoration of the Menora. The black on white are two faces, facing each other. Like the K'RUVIM on the ARON

and also like the description of the two sections of the MISHKAN and the two of the OHEL, where the term ISHA EL ACHOTAH is used a number of times in the sedra <> 2 perfect numbers in the sedra are 6 and 28 <> the almonds - SH'KEIDIM are for the term M'SHUKADIM, referring to the design on the G'VI'IM of the Menorah <> A domino's shape is a rectangle, one of whose dimensions is twice the other. In other words, two squares combined into a rectangle. The courtyard of the Mishkan measures 100 amot by 50 amot. A domino. So too the HEICHAL of the Mishkan - that part inside, not counting the Kodesh Kodashim was 20 by 10 amot, another domino <> no point in leaving the half-shekels Unexplained <> which leaves one Unexplained that remains Unexplained.