



יהי רצון מלפניך ה' אלהינו ואלהי אבותינו שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף לפצועי המלחמה, ולנפגעי מעשי טרור ואנטישמיות בישראל ובכל מקום שהם - עם שאר חולי ישראל. אמן.

May HaShem protect our soldiers and the hostages; may He send Refu'ah Sh'leima to the many injured; may He console the bereaved families and all of Israel, may He end this war with total success and peace for Medinat Yisrael and Klal Yisrael wherever they are.

מברכים פקודי החדש

החדש הזה לכם ראש חודשים

YERUSHALAYIM in/out for **P'KUDEI-HACHODESH**
SHABBAT M'VORCHIM

כ"ט אדר ה'תשפ"ה • March 28-29, '25

 **6:21PM** PLAG **5:39PM** •  **7:34PM** R' Tam **8:09PM**

Use the Z'MANIM link for other locales and other times



Rosh Chodesh Benching

This Shabbat: P'kudei-HaChodesh, we bench Rosh Chodesh Nissan, which is on the following day, Sunday.

רֹאשׁ חֹדֶשׁ נִיסָן יְהִיָּה מְחָר בְּיוֹם רִאשׁוֹן
הַבָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה:

NOTE WELL: If your minyan benches Rosh Chodesh before 8:30am Israel Summer Time, announce YIHYEH (as usual) and not HAYA.

הַמּוֹלֵד הַיְיָ הַבּוֹקֵר, שְׁבֵת קוּדֶשׁ,
אַרְבָּעִים וְשֵׁשׁ דְּקוֹת וְחֶלֶק אֶחָד אַחֲרֵי שֶׁבַע.

The 8:30am IST should be converted to one's locale, in order to determine if R"Ch benching will be before or after that time, and to choose between YIHYEH and HAYA, as the case may be.

Rambam notation - ז' יג:תתכט

The actual (astronomical) molad is on Shabbat at 1:39pm - this time has no bearing on the time of the molad in our fixed calendar.

P'UKDEI-HACHODESH

Parshat P'kudei is no stranger to Parshat HaChodesh, being paired about 45% of years. However, in most of those years, P'kudei is read together with Vayakhel. Another 18% of years, Vayakhel-P'kudei is joined by Parshat Para.

This year, 5785, P'kudei alone is joined by HaChodesh - a 3.31% occurrence.

In 13-month years, P'kudei is read separately from Vayakhel. It is partnered with Sh'kalim 6.66% of all years and another 3.87% it is not only with Sh'kalim, but it is on Rosh Chodesh Adar Sheini, as well. The rest of the year-types of Shana M'uberet, P'kudei is a HAFSAKA between Sh'kalim and Zachor.

P'kudei is the only sedra that is always within the time-period of the Four Parshiyot.

Again, this year-type only, we have P'kudei and HaChodesh.

HACHODESH

As we've said three times already (can you find all three times?), the year, the rarest of year-types, HaChodesh is on Shabbat Parshat P'kudei.

In other years, Vayikra, Sh'mini, and Tazri'a are also paired with HaChodesh.

FOITHA-MAW...

The 20 p'sukim that make up Parshat HaChodesh are read twice a year, in Parshat Bo and on Shabbat HaChodesh.

Parshat Bo is read in early Sh'vat, from the 3rd to the 10th. So when we hear HACHODESH HAZEH LACHEM,

which refers to the month of Nissan, it is out of sync with the calendar.

When we read it on or right before Rosh Chodesh Nissan, it is clear to which month the Torah is referring.

See also...

the link for the pdf file - When Erev Rosh Chodesh is on Shabbat - especially, the last part which discusses Benching for Seuda Sh'lishit when it begins before sunset (as it should) and extends beyond the official end of Shabbat.

Solid Connection

This Shabbat, we have the combination of Parshat P'kudei, Parshat Ha-Chodesh, Rosh Chodesh Benching and Erev Rosh Chodesh Nissan.

The connection is strong and obvious.

P'KUDEI • HACHODESH

23rd of 54 sedras;
11th of 11 in Sh'mot



Written on 158 lines in a Torah, 41st

20 Parshiyot; 6 open, 14 closed

92 p'sukim - ranks 40th (10th)

1182 words - ranks 42nd (9th)

4432 letters - ranks 44th (10th)

P'kudei is a short sedra with shorter than average p'sukim (does not

usually go hand in hand; many short sedras have long p'sukim)

MITZVOT

Contains no mitzvot of the 613

One of the 17 sedras in the Torah without mitzvot. There are two other mitzva-less sedras in Sh'mot (Sh'mot and Va'eira).

Total mitzvot for the Book of Sh'mot is 111 (thanks to Mishpatim's 53). The Book of Sh'mot averages 10 mitzvot per sedra, which is closest to the Torah's average of 11.35 mps. Compare to the other averages: Vayikra 24.7, D'varim 18, Bamidbar with just over 5 mps, B'reishit with .25 mps.

P'kudei is read separately in all Shana M'uberet (13 months) and combined with Vayakhel in Shana P'shuta - except for the rarest of year-types, such as 5785, when it is also read separately. See CALnotes for more.

Aliya-by-Aliya Sedra Summary

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma. X:Y is [Perek:Pasuk](#) of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Kohen - First Aliya - 12 p'sukim - 38:21-39:1

[S> 38:21 (3)] The sedra begins with an accounting of the materials collected for use in the construction of the Mishkan, its furnishings, and the garments of the Kohanim.

SDT: We are taught from the fact that Moshe Rabeinu gave a voluntary accounting of the materials, that a person in the position of collecting monies for the community must conduct himself in such a way that he will always be above suspicion. Even if the individual is completely trustworthy, he should take measures to avoid the possibility of appearing improper.

We learn similarly from the episode of the two and a half tribes that one must behave in such a way that he will be "clean before G-d AND Israel".

The Talmud tells us that the family of Kohanim that was in charge of compounding the Ketoret did not allow its women to use perfume, lest they be suspected of taking from the sacred ingredients of the Ketoret. Similarly, bakers of the Lechem HaPanim did not eat fine bread, so that no one should even get an idea that they were taking the special flour of the Mikdash for their own use.

SDT: In the opening pasuk of the

sedra, we find the word Mishkan twice in a row - ...HaMishkan, Mishkan HaEidut. Rashi says that this is an allusion to the two Batei Mikdash. Chatam Sofer adds that the HEI of the first Mishkan is "missing" from the second. This alludes to the 5 special items missing in the second Beit HaMikdash - the ARON, the Holy Fire, the Divine Presence, the Holy Spirit, and the Urim v'Tumim.

Rashi teaches us that the description of the Mishkan as EIDUT, a Testimony, attests to the fact that G-d had forgiven us for the Sin of the Golden Calf. This is so because the SH'CHINA rested among us, in the Mishkan.

The work of assembling and dismantling the Mishkan throughout the years of wandering in the Wilderness was the domain of the tribe of Levi, under the supervision and leadership of Itamar b. Aharon HaKohen.

The chief artisans of the Mishkan, the Torah reminds us, are Betzalel of Yehuda and Aholiav of Dan.

[S> 38:24 (9)] The Torah next details the amounts of gold, silver, and copper which were collected for the Mishkan and its vessels. The Torah also lists the uses of the different metals. Then the Torah mentions the different dyed wools (sky-blue, purple, red - the shades of color are debated - e.g. sky-blue - but at what time of day?) that were used in the making of the

sacred garments of the Kohen Gadol, and for the cloths that covered (and protected) the sacred items of the Mishkan during the traveling from place to place in the Midbar.

SDT: The Baal HaTurim notes that the Mishkan was supported on a foundation of 100 silver ADANIM. So too are our daily lives as Jews supported by 100 silver foundation blocks - the 100 Brachot which we strive to recite every day.

Remember, that the silver was from a required, fixed donation; the other materials were "open" - meaning that anyone could give whatever their hearts desired - of the other materials. Only silver had a fixed amount per person. From the Machatzit HaShekel, there was some silver left over, which was used for hooks and decorations of some of the pillars.

Levi - Second Aliya - 20 p'sukim - 39:2-21

[P> 39:2 (4)] This Aliya contains a detailed description of the Eifod and the Choshen of the Kohen Gadol. Both were woven from the same kind of weave and the two were attached firmly to each other when worn.

[S> 39:6 (2)] Two onyx stones (Avnei Shoham) were attached to the shoulder straps of the Eifod. The names of the 12 tribes (actually, it was

the 12 sons of Yaakov) were engraved on the stones, six on each stone.

How the names were divided is the subject of dispute among our various sources. Another opinion is that the emblems of the tribes were engraved on the stones along side the names. Rambam says that Yosef was written as Y'HOSEF (a spelling that appears in T'hilim), resulting in a symmetrical 25 letters on each stone.

[P> 39:8 (14)] On the Choshen, the 50 letters of the names were supplemented by 22 letters of the names of Avraham, Yitzchak, and Yaakov, and the words SHIVTEI Y'SHURUN. This brought the total number of letters to 72, corresponding to the letters of the SHEIM HAM'FORASH. The arrangement of names and letters resulted in 6 per stone. In addition to the fabric of these two garments, there were gold settings for the stones, gold rings and chains for attaching Choshen to the Eifod.

Shlishi - Third Aliya - 11 p'sukim - 39:22-32

[P> 39:22 (5)] The ME'IL (different opinions - cloak, cape, poncho-like garment) was woven completely of T'CHEILET wool. Its neck-hole was reinforced to prevent tearing.

Observation: This is the second time that the Torah emphasizes the prohibition of tearing the ME'IL (or allowing it to be torn). None of the

garments may be torn; precautions were taken to avoid tearing. Yet the Torah presents the rule specifically with the ME'IL.

The hem of the ME'IL was fringed with alternating bells of gold and pompoms of colored wools. According to Rambam, there were 72 bells in all, 36 in the front and 36 in the back.

Ramban says that the bells were embedded within the RIMONIM. Most other commentaries say that the bells alternated with the RIMONIM.

The author of HaK'tav V'HaKabala offers a beautiful explanation of the bells of the ME'IL: "The precept to place bells... is similar to the mitzva of tzitzit on our garments. In the latter case, seeing the fringes... reminds us of all the precepts of the Torah, as per Bamidbar 15:39. In the former case, hearing the bells reminded the Kohein Gadol of all the precepts. Because of his elevated status, and the many obligations which he was required to fulfill, he was granted an additional reminder - via his sense of hearing. In this way, the sound of the bells at the edge of his robe would arouse his mind and heart the awareness of before Whom he wore the special garments, and Who commanded him to wear them. Thus, his mind and thoughts would be fully occupied in the service of the Supreme King."

long-sleeved, floor-length garment was woven of white linen. Some say that the sleeves were woven together with the body of the garment, rather than made separately and then sewn on.

All Kohanim wore a KUTONET. Each had it custom-fitted, since it is forbidden to do AVODA in the Mikdash if the garment was either too long or too short... or frayed or soiled.

A turban of linen was worn by the Kohen Gadol in one style (the MITZNEFET), to accommodate the straps of the TZITZ. Regular Kohanim wore their turban (MIGBA'AT) in a different style.

The belt or sash, AVNEIT, was woven from the three colors of wool and from linen. It was unusually long (32 AMOT, approx. 15 meters, about 50 feet) and therefore needed to be wound around the kohein's waist many times. (Some say that the AVNEIT was worn above the waist, around the lower chest.) The winding produced a prominent bulge around his waist which a kohen felt whenever his hands were at his sides. This served as a constant reminder to the Kohein of the seriousness of the service in the Beit HaMikdash. The AVNEIT was Shaatnez, as were the Choshen and Eifod.

There are different opinions as to whether the regular kohen wore an AVNEIT of pure linen or of the same mixed weave of the Kohein Gadol's

[S> 39:27 (3)] The KUTONET, a

AVNEIT.

[S> 39:30 (2)] Next comes the TZITZ, a.k.a. NEZER HAKODESH, made of pure gold and fastened around the KG's head with ribbons of T'cheilet wool. The TZITZ was embossed with the words KODESH LASHEM. There are many different opinions as to how the words were formed from the gold of the Tzitz, and in what order and orientation relative to each other. The TZITZ was like a royal crown for the Kohein Gadol, yet it was also meant to humble him greatly.

[S> 39:32 (1)] Thus, all the work of the parts of the Mishkan and the garments of the Kohanim came to an end. (All that remained was to put everything together and in its right place.)

SDT: Talmud Yerushalmi notes that the phrase, "as G-d had commanded Moshe" appears 18 times in P'kudei. Correspondingly, we have 18 brachot in our weekday Amida (the connection between Service in the Mikdash and davening is obvious, or should be). Thus says Sh'muel b. Nachmani in the name of Rabbi Yochanan. This does not include the first time the phrase is used: And Betzalel... did all the G-d had commanded Moshe. There are differences between the context of the phrase with Betzalel and contexts of all the other uses of the phrase that justify its not being counted together with the rest. On the other hand, our

weekday Amida does have a 19th bracha, so the "extra" phrase is covered. It is interesting to note that for each of the different things that the brachot of the Amida are associated with, there are 18 items AND a 19th one that can be counted but is a little different from the rest. This matches our continued reference to Sh'moneh Esrei even though there are now 19 brachot in the weekday Amida.

R'vi'i - Fourth Aliya - 11 p'sukim - 39:33-43

[P> 39:33 (11)] All the components of the Mishkan, its vessels, and the sacred garments were brought to Moshe following the completion of the work by the many men and women who voluntarily contributed their talents to the Mishkan. Moshe inspected all of the work and found it to be consistent with what G-d had commanded to be done.

Moshe blessed the people: "May it be G-d's will that He will cause His Presence to settle upon your handiwork." (Rashi)

The Torah once again enumerates all of the components of the Mishkan. And repeats over and over again that the People did everything that G-d had commanded Moshe.

Here's a thought The emphasis upon the people doing as commanded

stands in harsh contrast to the Golden Calf, which was not at all what G-d had commanded. We can see a rebuke every time the point is made that, "this time we listened, but what happened a couple of months ago..." (To be sure, it is complimentary, that we did as commanded, but we can also see an implied rebuke.)

Chamishi - 5th Aliya - 16 p'sukim - 40:1-16

[P> 40:1 (16)] G-d instructs Moshe to erect the Mishkan on Rosh Chodesh Nissan. After the structure of the Mishkan is in place, Moshe is to bring in the Aron and hang the PAROCHET which is to separate the Holy of Holies from the main section of the Mishkan.

Then the Shulchan and Menora were put in their places, followed by the Golden Mizbei'ach.

The MASACH was then hung from the posts at the entrance to the Mishkan.

The Copper Mizbei'ach was then placed in front of the Mishkan, opposite its entrance.

The KIYOR and its base were then placed between the Mishkan and the Mizbei'ach, slightly to the side.

The courtyard curtains were then hung from their posts.

Following all this, Moshe was to anoint all the components of the Mishkan and sanctify them. Then the Mizbei'ach

and its vessels were anointed, and the Laver as well.

Then the Kohanim were brought forward. After proper ablutions, they were clothed in their sacred garments and anointed.

NOTE that Aharon's sons were also anointed. Regular kohanim are not; they were the exceptions. It gave them a status of Kohen Gadol. That's why Elazar and Itamar were not able to tend to the bodies of their brothers Nadav and Avihu, and cousins were called in to take care of things. Aharon's sons needed to be anointed, because they weren't kohanim by birth, as opposed to all other kohanim throughout all generations. (Pinchas is the one exception, and he was given the status of kohein by G-d.)

Shishi - Sixth Aliya - 11 p'sukim - 40:17-27

[S> 40:17 (3)] And it came to pass that on the first day of Nissan, in the second year out of Egypt (almost), the Mishkan was completed. In this portion, the Torah spells out the step-by-step procedures of finally carrying out the commands of Parshiyot T'ruma, T'zaveh, beginning of Ki Tisa, all of Vayakhel and P'kudei.

Observation: There are many comments made about the fact that the order of parts and furnishings of

the Mishkan are different between the commands of Parshat T'ruma and the construction in Vayakhel. Look at the order in the end of P'kudei, which describes the actual assembly of the Mishkan. It differs from either previous order. And it is a reasonable order that does not require miracles. (This does not mean that there were none.)

ADANIM (foundation blocks), wall boards, braces for the walls, pillars for the curtains. Coverings.

[S> 40:20 (2)] Then the LUCHOT go into the ARON, the carrying poles are inserted into their rings, the lid (KAPORET) is placed on the ARON and the complete ARON is placed into the Mishkan. When in position, the PAROCHET is hung between what now becomes the Holy of Holies (with the ARON) and the rest of the Mishkan.

[S> 40:22 (2)] Then the SHULCHAN is set in place and the LECHEM HAPANIM are placed on the Shulchan's shelves.

[S> 40:24 (2)] The MENORA goes in place next, opposite the SHULCHAN. Then the oil cups are placed on the tops of the seven branches of the Menora.

[S> 40:26 (2)] The Golden Mizbei'ach is then set in the middle of the KODESH and KETORET is offered on it.

Sh'VII - Seventh Aliya - 11 p'sukim - 40:28-38

[S> 40:28 (2)] With that, the MASACH was hung across the entrance of the Mishkan. Then the external (copper, earth, sacrificial) Mizbei'ach was put in place, opposite the entrance to the Mishkan, and an OLAH was offered on it.

[S> 40:30 (3)] The LAVER (KIYOR) was set between the Mishkan and Mizbei'ach, and it was filled with water.

[S> 40:33 (1)] Finally came the poles and curtains of the courtyard and the curtain at its entrance.

[P> 40:34 (5)] In the final 5 p'sukim of Sh'mot, the Torah tells us that Moshe was not able to approach the Mishkan because it was "covered by a Cloud". Only when the cloud lifted was Moshe able to approach. The Cloud was also that which signaled the people to travel or to remain encamped. The Cloud was there by day and the Pillar of Fire by night. Thus ends the Book of Sh'mot, with the stage set, so to speak, for Vayikra, Torat Kohanim.

In the course of the Book of Sh'mot, we started out as a family that was in Egypt, enslaved and oppressed there. We grew into a nation, were redeemed from Egypt, accompanied by great wonders and miracles. We received the Torah, and set up the two main aspects of our nationhood -

the day-to-day rules of a Torah way of life and the building of the Mishkan to be the focus of our spiritual energies.

G-d's plan for us is well underway. Everything is there except for THE venue for Jewish Life at its richest - Eretz Yisrael. But three books of the Chumash are still to come.



CHAZAK, CHAZAK, V'NITCHAZEIK after Sh'vi'i (or Acharon).

(Some say the person with the CHAZAK Aliya should not say ChCh"V.)

Chatzi Kaddish, then Maftir in the second Torah for Parshat HaChodesh.

Although standing for the Aseret HaDibrot is problematic, there does not seem to be an objection for standing for CHAZAK at the end of each Sefer of the Torah. With the Aseret HaDibrot, Chazal feared people saying that standing for them while sitting for the rest of the reading indicates that the Aseret HaDibrot were commanded by G-d and the rest of the Torah by Moshe Rabeinu. To debunk that mistaken notion, it is best to either sit for all reading or stand for all reading. No such fear with Az Yashir or Chazak.

Maftir - 2nd Torah -
20 p'sukim - Sh'mot 12:1-20

This Maftir adds to the Sedra Stats:
1 parsha (S), 20 p'sukim, 313 words,
1208 letters, 9 mitzvot

This is the fourth of the Four Parshiyot. Parshat HaChodesh is the Shabbat of or the Shabbat right before Rosh Chodesh Nissan. We read of the mitzva to establish the Jewish Calendar (the first two p'sukim), followed by the commands concerning Pesach, including Korban Pesach, Matza, Chametz, and more (the rest of the 20-pasuk maftir). The main theme of the Maftir is Korban Pesach. KP is different from all other korbanot. All korbanot were brought in the Beit HaMikdash between the two daily T'midim; KP was brought after the afternoon Tamid. KP can be brought and eaten in a state of ritual impurity (in certain circumstances). This can be seen as a "compromise" by G-d to facilitate our performance of this mitzva. (An individual is postponed until Pesach Sheni because of TUM'A, but the community brings and eats KP while TAMEI, rather than wait the month.)

The Maftir contains several mitzvot -- the making of the Jewish Calendar [4], to slaughter the KP [5], to eat it [6], not to eat it rare or cooked [7], not to leave over any of KP to the morning [8], to destroy Chametz from one's possession [9], to eat matza on Seder night [10], not to possess Chametz on Pesach [11], not to eat any foods that contain Chametz [12]. We also find the source

of SHMURA MATZA and the source of the permitted M'LACHOT on Yom Tov. Other mitzvot related to KP and chametz are found elsewhere in Parshat Bo and elsewhere in the Torah. This maftir is a perfect preview of what's coming soon.

Haftara - 28 p'sukim - Yechezkeil 45:16-46:18

*S'faradim start 2 p'sukim later and end
3 p'sukim earlier than Ashkenazim*

The Haftara contains the prophecy of the building of the Beit HaMikdash and the restoration of Korban Pesach - hence the connection to the Maftir. Both the Torah and Haftara announce the holiday of Pesach, in very similar words, and both speak of putting blood on the doorpost. Not only do both readings talk about Pesach, but both focus on Rosh Chodesh Nissan.

From A Candle by Day by Rabbi Shraga Silverstein z"l

We must learn to distinguish
where "well-done" ends and
"overdone" begins.

Experience is the best teacher,
but it does not necessarily teach
us the best things.

Bringing the Prophets to Life

Weekly insights into the Haftara
by Rabbi Nachman (Neil) Winkler

Author of Bringing the Prophets to Life (Gefen Publ.)

HACHODESH - 28 p'sukim -
Yechezkeil 45:16-46:18

A Future that Can Begin Today

In attempting to better understand why Chazal chose these specific haftarot from sifrei Nevi'im to be read on Shabbatot of special occasions, I find myself turning to the preceding (or succeeding) texts that, often, clarify the reason for our Sages' choice, and, additionally shed light upon the message that Chazal hoped to leave for future generations.

This is certainly true of our haftara for Shabbat Parshat HaChodesh.

The final chapters of Sefer Yechezkel focus on the restored Jerusalem and the rebuilt Beit HaMikdash. And, while the first four p'rakim in that section (40-43) detail the physical structure of the reestablished Mikdash, the later chapters describe the holy rituals that would be followed there. After describing the obligation of the nation to contribute the funds necessary for the offerings of the Shabbatot and the Chagim, Yechezkel turns to the specific rituals to be

followed on the holidays - and begins by reviewing the practices that would be followed "On the first day of the first month" - a direct reference to Rosh Chodesh Nisan, that occurs right after this Shabbat. Subsequently (45:22-24), the text details those korbanot that were offered on the seven days of Pesach.

Our initial understanding would have us see Yechezkel's review of the sacrifices and rituals for Chag HaMatzot as no more than precisely that: a review. However, a closer study would have us realize that the list of sacrifices for the festivals depicted in Sefer Yechezkel could not be referring to those rituals found in the Torah - for they are not the same! After all, the text reveals that these Pesach offerings were to be identical with those of Chag HaSukkot, something which the Torah's law completely refutes!

But it is not merely the contradictions in the sacrificial rite that concerns us, for, in truth, this nevu'a of Yechezkel is quite difficult to understand in a number of ways. Even the opening verse of the haftara that speaks of the offering, that must be given to the NASI, does not identify who this NASI is! Although some commentators suggest that it refers to MELECH HAMASHIACH - the Mashiach himself - or, more generally, to the future kings, or to the

Kohen Gadols yet to come, a pasuk that precedes the haftara, helps us understand to whom Yechezkel refers.

In the ninth pasuk of the 45th perek, we read how Yechezkel berates the N'SI'EI YISRAEL - the 'princes' of Israel and demands that they "set aside your lawlessness and plunder and (instead) do justice and righteousness". Here, the term N'SI'IM speaks of the nation's leaders, and, therefore, the prophet seems to refer to the future NASI in the time of next Beit HaMikdash.

And it reveals much about the struggle of Israel during the time of the Second Beit HaMikdash.

The corruption and dishonesty of the "upper class" of Israel, including the ruling families, the king's officers and the important kohanim - both in Shomron and Yehuda - is well documented throughout Sefer M'lachim. Yechezkel calls for these "leaders" to change their ways and repent. More importantly, the prophet's earlier words serve as a preface to his depiction of the Third Temple era that we read in the haftara. He is actually insisting that the observance of a higher level of sanctity in the Mikdash is not sufficient, for only the complete sanctification of the society as a whole, must be included.

The prophet's message is clear: true sanctity cannot be achieved through stricter Temple rituals alone. More essentially, the removal of all corruption, injustice and fraud from society and her leaders are necessary for the fruition of Yechezkel's vision.

It is only then that the idyllic era foreseen by the navi will become a reality. ★



ParshaPix explanations



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

VAYAKHEL - PARA

<> Five Unexplaineds

The three Roman numeral numbers are 79, 47, and 29 - the atomic numbers of Gold, Silver, Copper.

The VI, which is six or SHEISH is for linen, also called SHEISH.

The STOP sign is for Moshe having to tell the people to stop bringing materials for the Mishkan.

P'KUDEI-HACHODESH

Three items across the top, left to right - Elon GOLD, the Lone Ranger's horse, SILVER, and COPPER wire • Calculator, Gold, Silver, Copper for the tallies of the amounts of each metal • Key with the oar continuous with it is KIYOR • and the soda can

with the letter O is KANO • two onyx (Shoham) stones for shoulders of the Kohen Gadol • Betzalel and Aholiav going over some of the Mishkan plans • Bell inside pomegranate (RIMON) - one opinion (Rambam) about the bottom of the Me'il • the more popular opinion is the alternating pom poms and bells • Kohein Gadol • the Kiyor • The Cloud that covered the Mishkan as the Book of Sh'mot ends, preventing Moshe from approaching it... • Turtle is TZAV in Hebrew. TZADI-BET = 92, the number of p'sukim in P'kudei. So too, Uranium, element #92. • Rosh Chodesh Nisan is the Rosh HaShana for kings and festivals • The first visible crescent of the Moon, the lamb, and the Matzot are from the Maftir of HaChodesh • the pen (EIT = 79), KI TOV = 47, 3 to the third power = 27 - again for GOLD, SILVER, COPPER • The papercut of the Beit HaMikdash is for the ultimate goal of what was begun with the Mishkan • Don't miss the Nissan car with the 1st day license plate - this year, it is for Parshat P'kudei and for Parshat HaChodesh and for Rosh Chodesh Benching and for Erev Rosh Chodesh • And one Unexplained

לע"נ

הרב יעקב צבי ב"ר דוד אריה ז"ל

Rabbi Jonathan Sacks z"l

Encampments & Journeys

P'kudei

Right at the end of the book of Sh'mot, there is a textual difficulty so slight that it is easy to miss, yet - as interpreted by Rashi - it contains one of the great clues as to the nature of Jewish identity: it is a moving testimony to the unique challenge of being a Jew.

First, the background. The Mishkan is finally complete. Its construction has taken many chapters to relate. No other event in the wilderness years is portrayed in such detail. Now, on the first of Nissan, exactly a year after Moshe told the people to begin their preparations for the Exodus, he assembles the beams and hangings, and puts the furniture and vessels in place. There is an unmistakable parallelism between the words the Torah uses to describe Moshe's completion of the work and those it uses of God on the seventh day of Creation:

And God finished [VAYCHAL] on the seventh day, the work [M'LACHTO] which He had done (B'reishit 2:2-3).

And Moshe finished [VAYCHAL] the work [HA-M'LACHA] (Sh'mot 40:34).

The next verse in P'kudei states the result:

Then the Cloud covered the Tent of Meeting, and the glory of God filled the Mishkan.

The meaning is both clear and revolutionary. The creation of the Sanctuary by the Israelites is intended to represent a human parallel to the Divine creation of the universe. In making the world, God created a home for humankind. In making the Mishkan, humankind created a home for God.

From a human perspective, God fills the space we make for His presence. His glory exists where we renounce ours. The immense detail of the construction is there to tell us that throughout, the Israelites were obeying God's instructions rather than improvising their own. The specific domain called "the holy" is where we meet God on His terms, not ours. Yet this too is God's way of conferring dignity on humankind. It is we who build His home so that He may fill what we have made. In the words of a famous film: "If you build it, he will come."

B'reishit begins with God making the cosmos. Sh'mot ends with human beings making a micro-cosmos, a miniature and symbolic universe. Thus the entire narrative of B'reishit - Sh'mot is a single vast span that begins and ends with the concept of

God-filled space, with this difference: that in the beginning, the work is done by God-the-Creator. By the end it is done by man-and-woman-the-creators. The whole intricate history has been a story with one overarching theme: the transfer of the power and responsibility of creation from Heaven to Earth, from God to the image-of-God called humankind.

That is the background. However, the final verses of the book go on to tell us about the relationship between the "Cloud of Glory" and the Mishkan. The Mishkan, we recall, was not a fixed structure. It was made in such a way as to be portable. It could quickly be dismantled and its parts carried, as the Israelites made their way to the next stage of their journey. When the time came for the Israelites to move on, the Cloud moved from its resting place in the Tent of Meeting to a position outside the camp, signalling the direction they must now take. This is how the Torah describes it:

When the Cloud lifted from above the Mishkan, the Israelites went onward in all their journeys, but if the Cloud did not lift, they did not set out until the day it lifted. So the Cloud of the Lord was over the Mishkan by day, and fire was in the Cloud by night, in the sight of all the house of Israel in all their journeys (Sh'mot 40:36-38).

There is a small but significant

difference between the two instances of the phrase B'CHOL MAS-EIHEM, "in all their journeys". In the first instance the words are to be taken literally. When the Cloud lifted and moved on ahead, the Israelites knew they were about to travel.

However, in the second instance they cannot be taken literally. The Cloud was not over the Mishkan in all their journeys. On the contrary: it was there only when they stopped travelling and instead pitched camp. During the journeys, the Cloud went on ahead.

Noting this, Rashi makes the following comment:

A place where they encamped is also called MASSA, "a journey" ... Because from the place of encampment they always set out again on a new journey, therefore they are all called "journeys". (Rashi's commentary to Sh'mot 40:38)

The point is linguistic, but the message is anything but. Rashi has encapsulated in a few brief words - "a place where they encamped is also called a journey" - the existential truth at the heart of Jewish identity. So long as we have not yet reached our destination, even a place of rest is still called a journey - because we know we are not here forever. There is a way still to go.

In the words of the poet Robert Frost:

*The woods are lovely, dark and deep.
But I have promises to keep,
And miles to go before I sleep.*

To be a Jew is to travel, and to know that here where we are is a mere resting place, not yet a home. It is defined not by the fact that we are here, but by the knowledge that eventually - after a day, a week, a year, a century, sometimes even a millennium - we will have to move on. Thus, the portable Mishkan, even more than the Beit HaMikdash in Jerusalem, became the symbol of Jewish life.

Why so? Because the gods of the ancient world were gods of a place: Sumeria, Memphis, Moab, Edom. They had a specific domain. Theology was linked to geography. Here, in this holy place, made magnificent by ziggurat or temple, the gods of the tribe or the state ruled and exercised power over the city or the empire. When Pharaoh says to Moshe: "Who is the Lord that I should obey Him and let Israel go? I do not know the Lord and I will not let Israel go" (Sh'mot 5:2), he means, 'Here, I am the sovereign power. Egypt has its own gods. Within its boundaries, they alone rule, and they have delegated that power to me, their earthly representative. There may indeed be a God of Israel, but His power and authority do not extend to Egypt.' Divine sovereignty is like political sovereignty. It has borders. It

has spatial location. It is bounded by a place on the map.

With Israel, an old-new idea (it goes back, according to the Torah, to Adam, Kayin, Avraham and Yaakov, all of whom suffered exile) is reborn: that God, being everywhere, can be found anywhere. He is what Morris Berman calls the "wandering God". Just as in the desert His Cloud of Glory accompanied the Israelites on their long and meandering journey, so, said the rabbis, "when Israel went into exile, the Divine Presence went with them." God cannot be confined to a specific place. Even in Israel, His presence among the people depends on their obedience to His word. Hence there is no such thing as physical security, the certain knowledge that here-I-am-and-here-I-stay. As David said:

*When I felt secure, I said,
"I will never be shaken."
...but when You hid Your face,
I was dismayed. (T'hilim 30)*

Security belongs not to place but to person, not to a physical space on the surface of the earth but to a spiritual space in the human heart.

If anything is responsible for the unparalleled strength of Jewish identity during the long centuries in which Jews were scattered throughout the world, a minority, it is the concept to which Jews and Judaism

gave the name GALUT, exile. Unique among nations in the ancient or modern world, with few exceptions they neither converted to the dominant faith nor assimilated to the prevailing culture. The sole reason was that they never mistook a particular place for home, a temporary location for ultimate destination. "Now we are here", they said at the beginning of the Seder service, "but next year, in the Land of Israel."

In Jewish law, one who rents a house outside Israel is obliged to affix a mezuzah only after thirty days. Until then it is not yet regarded as a dwelling place. Only after thirty days does it become, de facto, home. In Israel, however, one who rents a house is immediately obligated, MISHUM YISHUV ERETZ YISRAEL, "because of the command to settle Israel." Outside Israel, Jewish life is a way, a path, a route. Even an encampment, a place of rest, is still called a journey.

In this context, one detail stands out in the long list of instructions about the Mishkan. It concerns the Ark, in which were kept the Tablets of Stone that Moshe brought down the Mountain, permanent reminders of God's covenant with Israel. On the side of the Ark were gold rings, two on each side, within which poles or staves were fitted so that the Ark could be carried when the time came for the Israelites to move on (Sh'mot

25:12-14). The Torah adds the following stipulation:

The poles are to remain in the rings of this Ark; they are not to be removed (25:15).

Why so? Rabbi Samson Raphael Hirsch explained that the Ark was to be permanently ready when the need arose for the Israelites to travel. Why was the same not true about the other objects in the Mishkan, such as the Altar and the Menorah? To show supremely, said Hirsch, that the Torah was not limited to any one place. And so it was. The Torah became, in the famous phrase of Heinrich Heine, "the portable homeland of the Jew". Throughout history Jews found themselves scattered and dispersed among the nations, never knowing when they would be forced to leave and find a new home. In the fifteenth century alone, Jews were expelled from Vienna and Linz in 1421, from Cologne in 1424, Augsburg in 1439, Bavaria in 1442, Moravia in 1454, Perugia in 1485, Vicenza in 1486, Parma in 1488, Milan and Lucca in 1489, Spain in 1492 and Portugal 1497.

How did they survive, their identity intact, their faith, though sorely challenged, still strong? Because they believed that God was with them, even in exile. Because they were sustained by the line from T'hilim (23:4), "Though I walk through the

valley of the shadow of death, I will fear no evil, for You are with me." Because they still had the Torah, God's unbreakable covenant, with its promise that "In spite of this, when they are in the land of their enemies, I will not reject them or abhor them so as to destroy them completely, breaking my covenant with them. I am the Lord their God" (Vayikra 26:44). Because they were a people used to travelling, knowing that even an encampment is only a temporary dwelling.

Emil Fackenheim, the distinguished theologian, was a Holocaust survivor. Born in Halle, Germany, in 1916, he was arrested on Kristallnacht and interned at the Sachsenhausen concentration camp, from which he eventually escaped. He recalled a picture hanging in his parents' house when he was a child:

It was not our kind of picture... because what it portrayed was not a German-Jewish experience: Jews fleeing from a pogrom. Even so, it moved me deeply, and I remember it well. The fleeing Jews in the picture are bearded old men, terrified, but not so much as to leave behind what is most precious to them. In the view of antisemites these Jews would doubtless be clutching bags of gold. In fact, each of them carries a Torah scroll. (Emil Fackenheim, *What Is Judaism?* New York: Macmillan, 1987, p. 60)

There is nothing in history quite like this Jewish ability to travel, to move on, accompanied by no more than the Divine word, the promise, the call, the faith in an ultimate destination. That is how Jewish history began, with God's call to Avraham to leave his land, his birthplace and his father's house (B'reishit 12:1). That is how Jewish history has continued for most of four thousand years. Outside Israel, Jews' only security was faith itself and its eternal record in the Torah, God's love letter to the Jewish people, His unbreakable bond. And during all those centuries, though they were derided as "the wandering Jew," they became living testimony to the possibility of faith in the midst of uncertainty, and to the God who made this faith possible, the God of everywhere, symbolised by the Mishkan, His portable home.

And when the time came for Jews to make one more journey, to the land first promised to Avraham and that Moshe spent his life as a leader travelling towards, they did so without hesitation or demur. Scenes of leave-taking were repeated time and again during the years 1948-51, when one after another, the Jewish communities in Arab lands - the Maghreb, Iraq, Yemen - said goodbye to homes they had lived in for centuries and left for Israel. They too knew that those homes were mere encampments, stages on a journey

whose ultimate destination lay elsewhere.

In 1990, Dalai Lama, who had lived in exile from Tibet since 1951, invited a group of Jewish scholars to visit him in North India. Realising that he and his followers might have to spend many years in exile before they were allowed back, he had pondered the question, how does a way of life sustain itself far from home? He realised that one group above all others had faced and solved that problem: the Jews. So he turned to them for advice.

Whether the Jewish answer - which has to do with faith in the God of history - is applicable to Buddhism is a moot point, but the encounter was fascinating nonetheless, because it showed that even the Dalai Lama, leader of a group far removed from Judaism, recognised that there is something unparalleled in the Jewish capacity to stay faithful to the terms of its existence despite dispersion, never losing faith that one day the exiles would return to their land.

How and why it happened is contained in those simple words of Rashi at the end of Sh'mot. Even when at rest, Jews knew that they would one day have to uproot their tents, dismantle the Mishkan, and move on. "Even an encampment is called a journey." A people that never stops travelling is one that never

grows old or stale or complacent. It may live in the here-and-now, but it is always conscious of the distant past and the still-beckoning future.

*But I have promises to keep
and miles to go before I sleep.*

Around the Shabbat Table:

- (1) What portable traditions does your family carry with you regardless of where you live?
- (2) Why do you think "being on the move" inspires resilience?
- (3) How do you make your temporary space feel sacred and special?

Y'HI ZICHRO BARUCH



PhiloTorah D'var Torah

How LACHEM is it?

There are two different elements to the concept of K'DUSHAT Z'MAN, sanctity of time - Shabbat and Chagim.

Aside from any halachic differences between Shabbat and Holy Days, a major distinction between them is who sanctifies them.

HaShem sanctifies Shabbat. VAYVA-REICH ELOKIM... VAYKADEISH OTO - And God blessed the seventh day and

He made it holy... (B'reishit 2:3); ...AL KEIN BEIRACH... VAYKAD'SHEIHU - Therefore, God blessed the Shabbat day and sanctified it (Sh'mot 20:11).

He sanctified Shabbat and commanded us to keep it, observe it, and acknowledge its sanctity with Kiddush (in davening - our Sages added doing it again with wine) and Havdala. (And in other ways.)

But He sanctified Shabbat on His own (so to speak).

When it comes to Holy Days, even they are called - EILEH MO'ADEI HASHEM, These are God's appointed [holy days], holy occasions... (Vayikra 23:4), He 'desired' to involve us in the process of sanctifying time by declaring the first of each month holy.

Obviously, we're not talking about G-d sanctifying Shabbat on His own and we, the Jewish People, sanctifying Yom Tov on our own. Not the way it works.

As previously mentioned, we are dealing with MO'ADEI HASHEM, God's holidays. He took us out of Egypt. He set a seven-day Chag for us to observe (and enjoy) from the 15th of Nissan until the 21st. He declared the first and the seventh day KADOSH, He required us to eat Matza and to get rid of all chametz.

So where do we come in?

He gave us the mitzva of HACHO-

DESH HAZEH LACHEM. He showed Moshe Rabeinu the form of the L'VANA B'CHIDUSHA (the first visibility of the Lunar Crescent) and said, When you see the Moon like this in the sky, sanctify Rosh Chodesh. So far, it is all HaShem (so to speak).

But He also said to us - if you sanctify the day of Rosh Chodesh, good. Then holy days that fall in that month will be sacred. But if you don't...

Example: When we (via the Sanhedrin) sanctify the first day of Nissan as Rosh Chodesh, then, come the 15th, we have Pesach. But if - CHAS V'SHALOM - we don't sanctify Rosh Chodesh Nissan, then come the 15th, it is a regular weekday, no prohibition of chametz, no Yom Tov, no Seder, no mitzva to eat matza.

God made Pesach (still for example) but we, the Jewish People, His People, must take the final step to making Pesach exist, to making it holy - by Kiddush HaChodesh.

Key word in God's command to make our calendar is LACHEM. For you (us). The pasuk says it twice. LACHEM. LACHEM. It is our act that invests the calendar with its KEDUSHA. We are HaShem's junior partners in the process. But we are essential. God has given this aspect of Sanctifying Time to us.

That's no small thing.

Picture the following:

Time of the Sanhedrin - past and future (may it happen soon in our time) - it's a Friday evening, the 29th of a month, and a Jew - let's call him Dov - in Kiryat Sh'moneh is in shul for Kabbalat Shabbat. Right before Maariv, the rav of the shul is giving a d'var Torah. Dov steps out of shul for a quick breather. He takes a deep breath and looks around the western horizon which is pink and purple because of the recently set Sun. He then notices a faint, short dash of white light in the sky not too far above the horizon and a bit to the left of where the Sun had set. He puts two and two together and thinks, hey, that might be the L'VANA B'CHIDU-SHA. He's not sure, but maybe.

He opens the door of the shul and discretely signals a friend to come out. But in that short piece of time, what he saw is no longer visible. No confirmation from his friend. No second potential witness.

Dov is OBLIGATED to travel to Yerushalayim by car, and appear at the Sanhedrin headquarters, which is half on and half off of Har HaBayit, to offer his testimony of his sighting.

His driving on Shabbat is justified by the fact that HKBH has allowed His Shabbat to step aside, to facilitate Kiddush HaChodesh. That's how much LACHEM is.

More: At the Sanhedrin, the panel of

judges in charge of interviewing and questioning potential EIDIM (witnesses), have already determined that the Moon will be visible this particular night and exactly where it will be in the sky and at what time. They know and Dov isn't really sure. Yet Dov drives to Yerushalayim to testify to the judges what they already know. Sounds strange? This is part of the meaning of LACHEM.

Still more: If no potential witnesses show up on Friday night or most of Shabbat day, and the panel of judges in charge determine that this month's Rosh Chodesh must be declared on this Shabbat day, and should not be defaulted to Sunday (various reasons) - they have the authority to inform the NASI that he should announce the day as KODESH on Shabbat day, even late in the afternoon.

Wait. You're (Phil) saying that Dov, who is not sure he saw the first visibility of the Moon should drive to Yerushalayim on Leil Shabbat, even though Rosh Chodesh can be declared (under certain conditions) without his testimony?

Yes, that's what I'm saying.

And in answer to the title of this PTD - that's how LACHEM it is! **PTDT**

Here is a word to challenge your Israeli relatives or friends. There are



many borrowings from English and other languages that have become acceptable as Hebrew word. And yet, the Academy of the Hebrew Language comes up with 'correct' and 'proper' Hebrew words for different things, even though no one (or maybe, almost no one) uses... or even knows. I'm betting that SHENEF is one of them. SHENEF is the Hebrew word for VANIL, a corrupted borrowing of VANILLA. Let me know if you find someone who knows SHENEF.

Walk through the Parsha

with **Rabbi David Walk**



PARSHAT HACHODESH

The Importance of Being New!

The first Rashi I ever learned (and this is probably true for many others) is the very first comment by our greatest expositor on Chumash: Rabbi Yitzchak said, 'The Torah should have begun with "This month is the first of months", which is the first Mitzva given to Yisrael.' Why would Rashi think that the Torah should begin with the first Mitzva? Because Rashi wants us to know that

it would be reasonable to think that the Torah is primarily a book of laws. That's reasonable, but wrong! The primary purpose of the Chumash is to teach us: He has shown His people the power of His works, giving them the lands of other nations (T'hilim 111:6). It's about appreciating God and the gift of Eretz Yisrael to us, God's people.

That's a 'Wow!', but not the direction I'm heading to right now. Instead I want to know: Why is the first Mitzva 'This month is the first of months'? Shouldn't I have expected 'Hear O Yisrael' or 'I am the Lord, your God'? Maybe, but I'd be wrong.

We're being taught that God sanctifies the Shabbat, 'And God blessed the seventh day and declared it holy' (B'reishit 2:3). But we, the Jews, sanctify the holidays. This explains the structure of the blessings in the Amida and Kiddush for those respective occasions.

On Shabbat, we say: Blessed are You, O God, Who sanctifies the Shabbat. However, on Chagim we declare: Blessed are You, O God, Who sanctifies Yisrael and the Z'MANIM (special times, that is the 'festivals').

So, before the Jews had left Egypt, we are being instructed to set up a calendar system based upon the moon's phases, when the new sliver of moon appears in the evening sky.

This emphasis on CHADASH ('new') is significant. Because just as we experience a renewal of the moon every month, we, the Jewish people, have this power to renew ourselves. As we say in the Musaf prayer every Rosh Chodesh: You have given New Moons to Your people as a time for atonement for their offspring.

The S'fat Emet emphasizes this idea in his comments on this Mitzva: This idea of renewal is about being redeemed from Egypt. Because in exile, this renewal is missing. As it says, "and a new king arose" (Sh'mot 1:8). And at the time of redemption, which is when it is made clear that everything is based on the life force of Hashem. And from this comes renewal. Because the life force of Hashem has constant renewal, as it says, 'renews every day, constantly' (Morning Prayers). And the explanation of 'constantly' is every day. Only one who forgets and who is enmeshed in the physical realm, about him it is written that 'there is nothing new under the sun' (Kohelet 1:9). But someone who is clinging to the eternal nature of the life force of Hashem has constant renewal. And that is what is written, 'this month ('newness') is for you' (Sh'mot 12:2).

The Izhbitzer Rebbe, in his Mei Shilo'ach, adds to that point: That is to say, the power of the new moon will be for you, that you should be

able to renew yourselves in Torah and in your actions. The Holy One of Blessed Be He gives to the Children of Israel this power. And even though it is apparent that this renewal is not organically from them, since it is a renewal, the Holy One Blessed Be He inscribes/seals Godself in that this is a renewal for you.

The power of CHIDUSH is a gift from God!

During our exile and bondage in Egypt we had no CHIDUSH (newness or power of renewal), instead the Egyptians, who were in charge, could have a 'new' king. We just had the slavery and torture, constant 'sameness'. The tragedy of slavery wasn't just that the accomplishments of our hands went to another, but that we could never recover or re-invent ourselves, as long as others controlled our 'time'.

And, perhaps that is the greatest tragedy of slavery.

As the S'forno explains: from now on these months will be yours, to do with as you like. This is in contrast to the years when you were enslaved when you had no control over your time or timetable at all. While you were enslaved, your days, hours, minutes even, were always at the beck and call of your taskmasters.

This new mindset is central to the Exodus experience and, indeed, to

the Jewish experience. A slave is never master over time. However, when I create a calendar I am clearly stating: I am in control of my time, my life! Freedom emerges and flowers from that idea.

The ancient world believed that they were under the control of the heavens. That's the idea behind astrology. So, as Nissan begins we are entering the Zodiac sign of Aries, the ram or male of the sheep (normally March 21). The world felt under the sway of this constellation. It somehow affected or controlled each one of us. But on that very day back in Egypt, God said, 'Speak to the community leadership of Israel and say that on the tenth of this month each of them shall take a lamb to a family, a lamb to a household' (12:3). You control and dominate Aries, the male lamb, not vice versa.

We slaughter and offer up their god, and, simultaneously, make two announcements: There is but one God, and that God gives us control over our minutes, hours, days, months and lives. Our verse is really declaring to every Jew: You are Master and Commander of your fate! You can renew yourself! 🙏

Rav Kook Torah

by Rabbi

Chanan Morrison • www.ravkooktorah.com



Always on his Mind

Rabbi Chaim Ozer Grodzinski (1863-1940), the brilliant Lithuanian scholar and posek, was known to write scholarly Halachic correspondence while simultaneously conversing with a visitor on a totally different subject. When questioned how he accomplished this remarkable feat, Rabbi Grodzinski humbly replied that his talent was not so unusual.

“What, have you never heard of a businessman who mentally plans out his day while reciting the morning prayers?”

Constant Awareness

One of the eight special garments worn by the Kohen Gadol was the TZITZ. This was a gold plate worn across the forehead, engraved with the words KODESH LASHEM – “Holy to God”.

The Torah instructs the Kohen Gadol that the TZITZ “will be on his forehead – always” (Sh'mot 28:38). The Sages understood this requirement not as addressing where the head-plate is worn, but rather how it is worn. It is not enough for the TZITZ to be physically on his forehead. It must be always “on his mind”. The Kohen Gadol must be constantly

aware of the TZITZ and its succinct message of “Holy to God” while serving in the Mikdash. His service requires conscious recognition of the purpose of his actions, without irrelevant thoughts and musings. He cannot be like the fellow whose mind was preoccupied with business matters while he mumbled his daily prayers.

T'fillin and the TZITZ

The golden head-plate brings to mind another holy object worn above the forehead: T'fillin. In fact, the Sages compared the two. Like the TZITZ, wearing T'fillin requires one to be always aware of their presence. The Talmud in Shabbat 12a makes the following a fortiori argument: If the TZITZ, upon which God’s name is engraved just once, requires constant awareness, then certainly T'fillin, containing scrolls in which God’s name is written many times, have the same requirement.

This logic, however, appears flawed. Did the Sages really mean to say that T'fillin, worn by any Jew, are holier objects than the sacred head-plate worn only by the Kohen Gadol when serving in the Mikdash?

Furthermore, why is it that God’s name is only recorded once on the TZITZ, while appearing many times on the scrolls inside T'fillin?

Connecting to Our Goals

We may distinguish between two aspects of life: our ultimate goals, and the means by which we attain these goals. It is easy to lose sight of our true goals when we are preoccupied with the ways of achieving them.

Even those who are careful to “stay on track” may lack clarity as to the true purpose of life. The Sages provided a basic rule: “All of your deeds should be for the sake of Heaven” (Avot 2:12). However, knowledge of what God wants us to do in every situation is by no means obvious. Success in discovering the highest goal, in comprehending our purpose in life, and being able to relate all of life’s activities to this central goal – all depend on our wisdom and insight.

For the Kohen Gadol, everything should relate to the central theme of “Holy to God”. We expect that the individual suitable for such a high office will have attained the level of enlightenment where all of life’s activities revolve around a single ultimate goal. Therefore the TZITZ mentions God’s name just once – a single crowning value. Most people, however, do not live on this level of enlightened holiness. We have numerous spiritual goals, such as performing acts of kindness, charity, Torah study, prayer, and acquiring wisdom. By relating our actions to

these values, we elevate ourselves and sanctify our lives. For this reason, the scrolls inside T'fillin mention God's name many times, reflecting the various spiritual goals that guide us.

In order to keep life's ultimate goals in sight, we need concrete reminders. The TZITZ and T'fillin, both worn on the forehead above the eyes, are meant to help us attain this state of mindfulness.

Now we may understand the logic of comparing these two holy objects. Even the Kohen Gadol, despite his broad spiritual insight, needed to be constantly aware of the TZITZ on his forehead and its fundamental message of KODESH LASHEM. All the more so an average person, with a variety of goals, must remain conscious of the spiritual message of his T'fillin at all times.

*The Splendor of T'fillin.
Adapted from Ein Eyah vol. III, p. 26*



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Cleaning the House before

¹ Checking the house for *chametz*.

² Sale of *chametz*.

³ One of which is that it may appear fictitious.

Going Away for Pesach

Question: We plan to spend all of Pesach with family. Do we still need to clean for Pesach and do BEDIKAT CHAMETZ¹ at our home or at our hosts'?

Answer: This response assumes you will not be going home during Pesach and that you realize it is not a detailed account of your Pesach preparations. Please do not make inferences from what we omit.

People are accustomed to using the procedure of MECHIRAT CHAMETZ² for the chametz itself, including the area of the home where the chametz is located, but not for entire homes. In truth, however, those who will be away may 'sell' their homes, rendering a full cleaning and BEDIKA unnecessary. Just as one does not have to destroy chametz that he has sold and no longer owns, so too, he need not check a house that is no longer under his control. Some people have the minhag not to rely upon MECHIRAT CHAMETZ for full-fledged chametz. The rationale includes the problems inherent in MECHIRAT CHAMETZ.³ Furthermore, MECHIRAT CHAMETZ was devised for people who will incur significant financial loss if they have to destroy their

chametz, which is not the case for everyone.⁴

In some ways our issue is more lenient and in some ways more strict.⁵ Generally, we can say that the desire to avoid many hours of back-breaking work⁶ is reason enough for many to want to use a legitimate halachic device. There are, however, a few problems unique to this type of sale. First of all, whereas most people can seriously sell \$100 worth of chametz and accept the possibility that the non-Jew will not sell it back, who would sell his house just to avoid checking it thoroughly for chametz? Consequently, selling the house raises questions about the seriousness of the transaction. In Israel, there is the additional problem of selling land to non-Jews. Therefore, it seems preferable to rent the house out for Pesach, rather than sell it.

Another issue is that according to significant opinions, one should not circumvent the obligation of BEDIKAT CHAMETZ.⁷ However, the Chatam Sofer⁸ says that if one checks part of the house, he fulfills the obligation of BEDIKAT CHAMETZ of the night of the fourteenth of Nisan. In addition, there is the matter of

timing. It is necessary to sell chametz before it becomes forbidden, which is late morning of Erev Pesach. In contrast, the obligation to check the house begins on the previous night, before MECHIRAT CHAMETZ takes place. There is a dispute whether the intention to sell one's chametz the next day is sufficient to exempt him from BEDIKA that night.⁹ (Remember, one's dealings with the rabbi are not to sell him the chametz but to appoint him as an agent to sell.) Therefore, it is preferable to find a rabbi who does an early sale or rental for this purpose (before the night of BEDIKA; some call this a MECHIRAT YUD-GIMEL). The rabbi, aware that this is not the standard type of sale, should be able to guide you about other issues regarding your situation, which is difficult to do in this forum. Even if one does not want to rely on the concept of a sale, he should realize that cleaning for chametz in a place where he will not be eating does not require removing insignificant crumbs or scrubbing surfaces.¹⁰

Since BEDIKA is the homeowner's responsibility, you need not join your hosts for it. The situation of one who moves into a hotel before the

⁴. See a survey of the issues in *Piskei Teshuvot* 448:10.

⁵. This forum does not allow for a full discourse.

⁶. Some of which might be halachically unnecessary in any case.

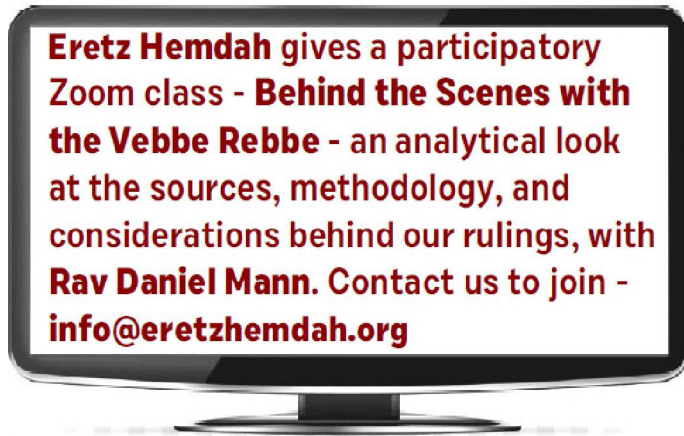
⁷. The *Shulchan Aruch* (*Orach Chayim* 436:3) is stringent on the matter (of special concern for Sephardim), whereas the Rama (ad loc.) is lenient.

⁸. *Shut Chatam Sofer*, *Orach Chayim* 131.

⁹. See *Mishna Berura* 436:32.

¹⁰. See *Pesachim* 6b.

fourteenth of Nisan warrants a separate discussion.



The Daily Portion - Sivan Rahav Meir

From Exile to Redemption

Translation by Yehoshua Siskin

What is exile? What is redemption? Rabbi Shlomo Wolbe wrote a profound definition:

"Exile is a situation in which a nation, an individual, or an object is not in its proper place. Redemption is a return to that place."

- Exile is when the nation of Israel is not present in the Land of Israel, in Jerusalem, or in the Beit HaMikdash. Redemption happens each time a Jew returns home. Therefore the book of Sh'mot that we finish reading this week is a book about redemption: We leave the land of Egypt on our way to the Land of Israel.

- Exile is when our precious hostages are not where they are meant to be – at home.

- Those who are unmarried and searching for their other half, those working in a job that doesn't quite suit them, children and teenagers who are lost or feel out of place – these are all examples of exile.

- Exile is also when physical things and not where they are supposed to be. When we organize the house for Pesach, we throw away possessions we don't need or give them to those who can use them – this is also redemption.

- There is also a concept of an "exiled mind" – GALUT HADA'AT, when our thoughts are not where they should be and we lack tranquility or peace of mind.

Everyone is invited to think about other examples of exile and redemption. May we merit this Pesach to leave behind every sort of exile for redemption so that everyone and everything is in its proper place.

BESOROT TOVOT.

To receive Sivan Rahav-Meir's daily WhatsApp: tiny.cc/DailyPortion

From the Writings of Rabbi Ephraim Sprecher z"l

Rosh Chodesh: The Gift of Renewal

The Zohar, in explaining the importance of the new moon and our celebration of its renewal each month, states: "The Jewish nation is compared to the moon. Just as the moon wanes and seems to disappear into darkness only to be reborn, so too the Jewish people often appear to be overwhelmed by the forces of darkness, only to reemerge as a nation reborn."

The main religious teaching of Rosh Chodesh, once observed as a semi-festival and even nowadays distinguished by its festive liturgy, is its concept of renewal. Each new moon marks a new beginning both for the individual Jew and for the Jewish people as a whole. Even the word for month (CHODESH) is connected with the word new (CHADASH) and suggests beginning afresh. Similarly, the date in every marriage contract (KETUBA) is given in Hebrew, although the document is in Aramaic, in order that the word CHODESH be used to indicate that for the newly married couple their wedding is the beginning of a new life.

In addition to its being a holiday as the beginning of a natural division in time, Rosh Chodesh was also

regarded as a day of penitence because a sin-offering was one of the sacrifices brought on it (Bamidbar 28:15). Moreover, the diminution of the moon's light was regarded as symbolic of human guilt, and the reappearance of the moon was regarded as a sign of atonement calling for celebration. Even today, the eve of the New Moon is called "the minor Day of Atonement" (YOM KIPPUR KATAN), and is observed by some pious Jews as a fast day with the recital of penitential prayers (SELICHOT) and confessions of sins at the afternoon service for the sins of the preceding month.

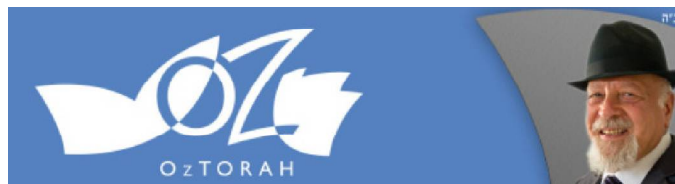
The combination of joy and solemnity on Rosh Chodesh is not at all inappropriate. The beginning of a new period in time is an obvious occasion when a person should take stock of his life and, since no one is sinless, is an appropriate time for improvement.

Corresponding to the renewal which takes place on the New Moon in nature, Rosh Chodesh can be a time for renewal in man's spiritual life. Like Rosh HaShana (the first day of which is also Rosh Chodesh) the new moon should make man conscious of the rapid flight of time, and it may impel him to use his limited time on earth wisely. By the use he makes of his time, a man is to some extent its master. Thus, through the impetus that Rosh Chodesh gives to atone-

ment it becomes a day of joy.

The moon has an even deeper symbolical significance in Jewish thought. The rabbis suggest that the Jewish people are comparable to the moon and that other nations are comparable to the sun. The great nations of the ancient world, much more powerful than Israel, arose like the sun to full brilliance, but after a while they disappeared from the world scene. The Jewish people, never as great as other nations, have nevertheless outlived mighty empires. Like the moon, the Jews have undergone many phases of persecution without being destroyed, and, phoenix-like, they have renewed themselves out of the ashes. The continued existence of the Jewish people is a phenomenon that cannot be explained rationally and even secularist thinkers have described it as something mysterious. **-ESP**

Y'HI ZICHRO BARUCH



by Rabbi Dr Raymond Apple z"l

A Unique Partnership

The opening words of the sidra describe the sanctuary as "the tabernacle of testimony" - MISHKAN HA-EIDUT (Sh'mot 38:21).

Ibn Ezra and S'forno understand "testimony" as the two tablets of the Torah which were placed within the Ark of the Mishkan. In that sense the Hebrew phrase means "tabernacle containing the testimony".

Rashi, however, has a quite different approach. He understands the tabernacle as not merely the repository of the tablets of testimony, but as testimony in itself.

Basing himself on midrashic sources, he explains that the Mishkan was evidence to Israel that God had shown Himself merciful in relation to the episode of the Golden Calf. By means of the tabernacle (MISHKAN, literally "dwelling place") he allowed His Presence to dwell amongst them despite their sin. They had offended Him, but He found Himself able to pardon them for their lapse.

The sanctuary was called MISHKAN ("dwelling place"), but it was also

called MIKDASH ("holy place"). Maybe the two names signify the partnership of God and Israel. It was God who made it a dwelling place for the Divine; it was the people who sanctified it and made it holy.

The Jewish Tunic

The saying, "clothes make the man", is not as straightforward as it looks. It suggests that only when you are dressed do you look like a real person.

From this week's sidra we see that there are various types of "real person", and any given individual can oscillate between them.

Sh'mot 39:22 uses the phrase ME'IL HA-EIFOD", "robe of the eifod", which denoted a long flowing robe worn by the Kohen Gadol. It was a formal garment made of pure blue (T'CHEILET), with the hem decorated with alternating bells and multi-colored "pomegranates". T'CHEILET was always regarded as a rich, important colour.

Men engaged in menial work needed a more practical garment such as a short tunic, presumably with at least one pocket to house their working tools. Some kind of under-garment could have been worn under the tunic.

Garments of all kinds were a mark of identity and rank and in later times

there were rabbinical robes which indicated one's dignity. The sages even said that a "talmid chacham" with a spot on his clothes deserves to die.

These days rabbinical robes for synagogue wear have largely disappeared but the casual clothing that some modern rabbis adopt can go too far in the direction of informality.

-OZ

Y'HI ZICHRO BARUCH

Sedra Highlight

- Dr Jacob Solomon

P'KUDEI

The final words of Parashat P'kudei conclude the work of constructing the Mishkan. G-d's presence in the very intense form enters the holiest part of it:

The cloud covered the Tent of Meeting (within the Mishkan). The glory of G-d filled the Mishkan. Moshe could not enter the Tent of Meeting because the cloud rested on it... and the glory of G-d filled the Mishkan (34:34-35).

Which a few p'sukim later, is followed by:

G-d called to Moshe. He spoke to him from the Tent of Meeting (Vayikra 1:1).

G-d appeared to Moshe for the first

time when he was taking shelter with Yitro in Midyan, on the run from Par'o. G-d appeared to him in the 'bush that was burning, but not consumed' (3:2). He instructed Moshe to go to Par'o and plead with him to release the Israelites from slavery. In his reply to G-d, Moshe included a question: When the suffering Israelites in Egypt ask: 'What is His name?' (3:13), how should he respond? G-d replied that Moshe should reply with the words: G-d is EH'YEH ASHER EH'YEH (3:14).

There appear to be two ways of translating EH'YEH ASHER EH'YEH.

One is in the future tense. G-d says: 'I will be what I will be.' Rashi explains that to mean that 'as I am with the Israelites in their troubles now, so I will be with them in all their troubles in the future.'

The other is in the present tense: 'I am that I am', which could be paraphrased as: 'I am, therefore I am.' For the future tense in Hebrew can cover the imperfect tense which means a continuation of the present: 'As I am now, so I am continuing to be.'

It might be argued that both translations are correct and that the expression of EH'YEH ASHER EH'YEH covers the two translations simultaneously - as elaborated below.

The Israelites fell from G-d's favour

after the sin of the golden calf. After Moshe pled for G-d to continue to lead them and restore His presence, G-d said to Moshe: 'I will favour those I will favor, and show mercy to those I show mercy' (33:19).

G-d did not say who would be those favoured or be shown mercy. He spoke in the future. It seems that G-d meant that when things will happen in the future, you will see Me as having directed it all. You will understand only then my 'favouring those I show favour and having mercy on those I have mercy'. Thus EH'YEH ASHER EH'YEH is in the future tense: 'I will be what I will be.' That is G-d's identity as far as humanity is concerned - when He is further away from them.

But when G-d is close to the people - as He was when they had put their wealth and greatest efforts in building a Mishkan to the precise details as He instructed, He appears in the present tense: 'I am that I am.' This is the climax of the parasha - the series of events involved in the building of the Mishkan removed the clarity of G-d's presence from the future tense to the present tense.

For as the people move to G-d, G-d comes to the people. And He was easily perceived and seen to be with them - exemplified by: 'The cloud covered the Tent of Meeting (within the Mishkan). The glory of G-d filled

the Mishkan. Moshe could not enter the Tent of Meeting because the cloud rested on it... and the glory of G-d filled Mishkan.' And that was peaked with 'G-d called to Moshe. He spoke to him...' And yet, as the Rashbam explains, even when He was very close, he nevertheless confined Himself within a small part of the Mishkan, within the Kodesh Kodashim, leaving the space in the rest of the Mishkan so that the Kohanim could continue to perform their duties.

G-d was in the present tense.

And this transition within EH'YEH ASHER EH'YEH - from the future tense to the present tense - is reflected in the following prayer in the Musaf service for the Festivals:

'Our Father, our King! Reveal the glory of your rule over us. Appear and be recognized as King over all people.'



P'KUDEI

This week's Parsha reiterates that the people were to donate their personal belongings and their talents towards the building of the Mishkan.

But here, much attention is given to the role that the women played in actually contributing to the overall project. Indeed, the women were considered by several commentators to have been more zealous than the men in coming forward to contribute, based, inter alia, on the pasuk: VAYAVO'U HA'ANASHIM AL HANASHIM - 'The men came with the women; everyone whose heart motivated him brought... all sorts of gold ornaments' (translation follows Soncino, Sh'mot 35:22).

The purport of this pasuk is that the women took the initiative to come forth, while the men followed their example. For the Ramban, the men were secondary to the women, partly because the latter gave of their very personal, treasured possessions. Or, perhaps, because the men were perforce atoning for the sin of the Golden Calf by presenting their gold, while the women (according to Rabbeinu Bachya) gave voluntarily, not ever having proclaimed, "These are your gods, O Israel."

R' Abba Engelberg draws our attention to the singular role played by women in the period of the Exodus: We recall the Jewish midwives saving the Israelite infants in Egypt, Miriam's leadership in the Shirat HaYam, and (following the Midrash) the self-sacrifice of the Jewish women in Egypt who encouraged their husbands to

bring children into the world. No wonder, then, that our rabbis commented: "As a reward for the righteous women who lived in that generation, the Israelites were delivered from Egypt" (Sota 11b). **MP**

CHIZUK & IDUD

*Divrei Torah from the weekly sedra
with a focus on living in Eretz Yisrael
Chizuk for Olim & Idud for not-yet-Olim*

by Rabbi Yerachmiel Roness

Ramat Shiloh, Beit Shemesh

P'KUDEI 2019

As we conclude the reading of Sefer Sh'mot, we find the Jewish People peacefully camped in the desert having just completed the construction of the Mishkan. The Ramban, in his introduction to Chumash Sh'mot, characterizes Sefer Sh'mot as one dedicated to chronicling Galut Mitzrayim, Israel's first exile in Egypt, and our redemption from it. Sefer HaGalut v'haGeula, as some have put it. Even though the Exodus had already appeared in Bo and B'shalach, the Ramban views the rest of Sefer Sh'mot, culminating with the assembly of the Mishkan in this week's Parasha, as the continuation of the same redemptive process begun with the Exodus: "The exile was not completed until they returned to their place, and were restored to the spiritual level of the

Avot, their forefathers. When they left Egypt, even though they had come forth from the house of bondage, they were still considered as if they were exiled, since they were in a land that was not their own, perplexed in the desert. When they eventually came to Mount Sinai, and then built the Mishkan, and the Holy One, blessed be He, caused His Divine Presence to return and dwell again amongst them, then they returned to the status of their forefathers who had the secret of the Divine resting upon their tents... - Then they were considered redeemed."

Thus, according to the Ramban, the redemptive process reaches its conclusion not in Parshat B'shalach, but rather with the completion of the Mishkan in P'kudei (SHALACH ET AMI V'YA'AVDUNI). Here as "the glory of Hashem filled the Mishkan" (Sh'mot 45:35) we "returned to the status of our Forefathers." The Avot had enjoyed an intimate, ongoing, personal relationship with Hashem, and with the completion of the Mishkan, we too began to experience the same. The exile does not end when the Jews are sent out of Egypt, nor does it come to an end in Parshat Yitro when the Torah is given. It ends with the building of the Mishkan!

The Ramban's words echo a distinction that others have eloquently termed as the difference between a

"freedom from" and a "freedom to". Freedom from oppression, from the slavery and suffering of Egypt is only the first step towards achieving the true freedom, which is the "freedom to" worship G-d and commune with Him as did the Avot.

As Dr. Chavel notes in his commentary, the Ramban's discussion of how the true service of the Almighty is achieved is when we collectively 'return to our place', borrows a Biblical expression found in the words of the prophet Hoshei'a.

In 5:15 the Prophet notifies the people that their sins will cause G-d to spurn them, and distance himself from them until they repent: "I will go and return to My Place, till they acknowledge their offence and seek My face; in their affliction they will seek Me."

This warning follows the preceding verse (5:14) in which the people are threatened that their sins will lead to a violent show of Divine retribution: "For I will be unto Efrayim as a lion and as a Kfir to the house of Yehuda, I, even I, will tear (ETROF) and go away, I will take away and none shall rescue him."

The Malbim explains that as opposed to the lion that tears its prey to pieces in the field, the Kfir - the young lion - drags its prey with it back to its lair. Thus, the meaning of this verse in context, is that G-d will

violently drag us back with Him to His lair and there we will eventually 'seek His face', i.e. repent and return to Him.

How true of the 20th century Jewish experience! During the Holocaust we were torn to pieces, and worse, and yet as a result of the Holocaust we were propelled to seek out G-d in 'His place' - Eretz Yisrael. "In their affliction they will seek Me." No one can fathom why the establishment of the State of Israel had to be preceded by the Holocaust. No one can comprehend why we have to be torn to pieces before returning to Hashem. Yet it is a fact that even in the post-Holocaust years some of the larger waves of Aliya to the State of Israel have been occasioned by anti-semitic persecution. Even today as anti-semitism is making its presence felt in France many have been led to consider Aliya.

On a more positive note, I would like to turn to an additional prophecy discussing our return to our rightful place; a prophecy which we are blessed to see materialize before our eyes, as we witness the fulfillment of the words of Yirmiyahu: "I will gather you from all the nations, and from all the places where I have driven you, says Hashem, and I will bring you to the place from which I cause you to be carried away captive." (29:14).

Today we have a welcoming Jewish

State which provides for the needs of its population both fiscal as well as spiritual. What more could you ask for? This is your place! 🏠🔥

These weekly words of Torah wisdom can be found in my recently published book "Eretz Yisrael and Aliyah in the weekly Parsha". It can be ordered by calling 052-336-0553 or by ordering it on Amazon

Dvar Torah by **Rabbi Chanoch Yeres**

to his community at

Beit Knesset Beit Yisrael, Yemin Moshe

Graciously shared with PhiloTorah

HACHODESH

This week we read the special extra torah reading of Parshat HaChodesh.

"This month shall be for you the beginning of the months" (Sh'mot 12:2).

Rashi points out that this pasuk teaches us that Nissan is to be the first month in the order in which months are counted, while all the others are to be counted after it: Iyar is the second month, Sivan is the third month and so on.

Why was the month of Nissan chosen and all other months meant to follow its lead? Every month has their own special events that took place within them.

Rav Moshe Feinstein in his book "Drash Moshe" points out that for Our people, it's not enough to merely

believe that Hashem created the world, for which Shabbat is the sign of our eternal covenant; we must also believe that Hashem continues to be the Creator and the Ruler of everything that happens to any human or animal. This is the lessons of the plagues in Egypt as mentioned in the Torah.

This is why the month of Nissan, the month in which the Exodus occurred, was chosen to be our FIRST of all the months, as the sign of Hashem's ongoing rulership and presence over all people and events in history, around the world.

However, a question remains.

Why was Nissan chosen as the first month, since neither of the world's two great beginnings, the Creation of the world and the Giving of the Torah, took place in it? If anything, Nissan marked only the start of the preparations for the latter event. Nonetheless, without the preparation that took place in Nissan, it would have been inconceivable to receive the Torah. With preparation, anyone can accept the Torah and make it a part of him or herself. Therefore, the month of Nissan is chosen to remind us that Hashem is with us throughout history, even during our challenges and tribulations and to remind us of the essential role WE must play in preparing and helping our fellow brethren overcome this period

together for the greater purpose of Am Yisrael in Eretz Yisrael. Let us pray that Hashem should continue to watch over our hostages and soldiers, day and night and help us during this critical period. 🕊️



ParshaPlates is a concept and website - parshaplates.com - which makes a Parsha Connection between the weekly sedra and a recipe for your Shabbat Table that will hopefully trigger conversation about Parshat HaShavua, in addition to providing a tasty treat in honor of Shabbat.

Potato Clouds

At the end of this week's Parsha, a cloud appears over the Mishkan, symbolizing Hashem is dwelling in it. The food of the week is to use potatoes to create a cloud-looking potato dish.

Shabbat Shalom & B'tayavon!

Ingredients

5-6 yellow potatoes

1 tsp salt

Pepper to taste

Instructions

- 1] In a pot, place 5-6 peeled potatoes.
- 2] Bring potatoes to a boil on high heat.
- 3] Then reduce heat to a medium-high to maintain the boil and continue cooking for another 10 minutes.
- 4] Once potatoes are soft, drain out the water.
- 5] Mash potatoes to desired consistency.
- 6] Add in salt and pepper to taste.
- 7] Create a fluffy cloud-like texture with the potato dish.



The Weekly 'Hi All' by Rabbi Jeff Bienenfeld

P'KUDEI-HACHODESH 5785

A warm mazal tov to my children, Bracha & Chaim Sendic, upon the dual Bar Mitzvas of their twin sons, Yerucham Yehuda and Shmuel Nosson. Mazal tov greetings to all the extended families.

In the Torah, the building of the Mishkan is presented as a seamless flow of command, collection, and finally, construction. However, the Midrash takes us behind the scenes, as it were, and recounts the "politics" behind the events, disclosing that it was anything but smooth. For example, Chazal (Sh'mot Rabba 51:6) tell us, shockingly, that there were those who suspected Moshe of pocketing funds and insolently demanded that he make an accounting for every item and expense. Moshe concedes to their demands and humbly presents a detailed account of every "dollar" collected for the grandiose "building campaign."

The Midrash (Yalkut Shimoni, P'kudei 415) also tells us that Moshe incredibly forgot what he did with some of the silver, and the rumors began circulating until HaShem reminded him that he used them for hooks on the pillars in the Mishkan, and only then were the people placated.

There was yet another obstacle in the

process. There were times, the Midrash tells us, when Moshe struggled with understanding Gd's directions and HaShem had to show him a detailed vision of what He wanted (Sh'mot Rabba 52:4). When the command issued forth to fashion the Menorah, Moshe was at a loss to understand how to construct it and depended exclusively upon HaShem for instruction and implementation. And then there was the fact that the Sanctuary was completed much earlier than expected and had to remain idle for three months until Rosh Chodesh Nissan (52:2). And more: When the time came for the actual assembly of the Mishkan, the people again ran into a glitch: Apparently, no one proved able to lift up the walls. Even collectively, it was impossible. Only in the end, just Moshe, with HaShem's help, miraculously lifted the beams (Tanchuma, P'kudei 11).

When we reflect upon these and other such Midrashic facts about the Mishkan's construction, we wonder: Why were all of these stories completely ignored in the Biblical text itself? There are a few tantalizing hints, but overall, the story presented in the Torah is one of a holistic, pure, and ideal experience. No glitches, no politics, no accusations, no problems; a perfectly smooth ride. How do we reconcile the Biblical and Oral Traditions of the narrative? Was the

Torah trying to brush over these disturbing truths, to repress uncomfortable facts, to ignore the real story and portray everything as idyllic and harmonious when in fact, there were many problems and frustrations along the way?

The answer is crucial, for it captures a fundamental Jewish outlook on life. The Torah, of course, is not trying to hide anything, and that explains why the Sages felt comfortable exposing all of the details. Rather, the Torah is telling us that when one develops a proper perspective regarding his or her life, the problems do not always deserve to be mentioned. Not because they don't exist, but because they don't define the story of our lives, and therefore we can choose not to make them part of the narrative.

In the construction of the Sanctuary and later, the Beit HaMikdash, something awesomely cataclysmic and earth-shattering is occurring. The infinite fuses with the finite; the impossible becomes possible, Man meets Gd and Gd meets Man. Out of cosmological emptiness and infinite Divinity, Gd "squeezes" his omnipotence and omnipresence into a Mishkan of a few square cubits, into a building of stone, into the heart of mortal man.

This, then, is the story; this is what happened. The bumps on the road,

true as they may be, do not constitute the real story, not because they didn't happen, but because they are not, in essence, what the actual message is. These sidebar accounts, interesting in their own right, should not, cannot obscure or even dampen the majestic power and beauty of the "main event" itself.

Let us put it differently. The Torah is teaching us how to live - and life is tough. The really important things are even tougher. Raising and supporting a family requires strength and courage. Building a good marriage is often challenging and difficult. To develop a relationship with Gd may be frustrating and lonely. Many things will not work out as we hoped they would. We face adversity, grief, and loss. There are inevitably times of pain and heartbreak. There are quarrels and squabbles, moments of anger and setbacks. We must confront depression, illness, mental challenges, financial stress, and spiritual confusion.

But we have the choice not to make all of these the story of our lives. Sure, raising children is challenging, but when you gaze into the loving and trusting eyes of your child - that is the story, that is the miracle of existence, not the challenges leading toward that moment. When you connect to your spouse in a truly meaningful way, in a moment of real camaraderie and respect - that is the

story, that is the miracle of love playing itself out in your life. A bad day at work, hours of frustration in running your business, all melt away before the power of something so much greater, so much more real - your growth as a human being and your ability to help others with your money and your experience. That is the story!

We must look at our lives and ask: "What is the real story happening here?" Is my life a story of hardship and struggle, or am I part of something bigger, something incredible? The real story is that I am building a home for Gd; I am constructing a fragment of Heaven on Earth; I am building a Jewish family, a loving marriage; I am helping people; I have the privilege of studying Torah, of spreading Torah, of doing a mitzva, of inspiring others to light up the world. This is my story; this is my life. The other parts are, of course, also true and deserve to be acknowledged as such, much as the Midrash recounts for us the other side of the story with respect to the Mishkan and Mikdash.

In a word, I must deal with every challenge and I must attempt to repair it, but I cannot allow it to become THE story. When I wake up in the morning, I know that I have fifty things to do today, most of them are not fun; some are difficult and frustrating. But that is not the story.

The real story is captured in the words a Jew says the moment he or she opens his/her eyes: MODEH ANI L'FANECHA... SHEHECHEZARTA BI NISHMATI... I am alive; G-d gave me back my soul for another day. I can now talk to HaShem face to face, learn Torah, pray, share my heart and love with another human being, give charity, do mitzvot and chesed, and become an ambassador for love, light and hope. I can embrace an aching soul, and touch a bleeding heart. Now that's a life, that's the story!

Yes, I've got my bills to pay, I have to deal with headaches, I need to be at the bank, I have to fix my garage, I need to call my son's principal, I have to pick up the cleaners, I need to go to the dentist, and I need to repay the loan, and I was just called to do jury duty. But do not let that become the story of your life. Stay focused on the real story - that at every moment you can construct a home for Gd in your corner of the world and bring redemption one step closer.

Indeed, each of us has the choice to define and reframe the story of our lives. 🙌

Insights into Halacha

- Rabbi Yehuda Spitz

Ohr Somayach (yspitz@ohr.edu)

Another Kiddush Question: Bentching Repetition Due to Kiddush?

Ed. note: Rabbi Spitz's footnotes are extensive and they should be examined on his website if you want sources and interesting additional comments

Previous articles addressed the importance of KIDDUSH B'MAKOM SE'UDA - Kiddush needing to be said in the same place as (meaning as part of) a meal. In other words, in order to fulfill the Kiddush obligation, it must serve as the preamble to an actual Seuda. The Rashbam explains that this halacha is gleaned from the pasuk in Yeshayahu, V'KARATA LASHABBAT ONEG, and you will proclaim Shabbos as a delight for you', meaning in the same place where you proclaim Shabbat (making Kiddush), there must also be the delight (referring to celebrating the Shabbat Se'uda). This article will discuss a curious corollary - a quite common question that may affect many of us. But first, a bit of background.

What is a Se'uda?

Although there is some debate as to how SE'UDA is defined, with the Vilna Gaon famously maintaining that

Kiddush may only be performed with a full bread Se'uda - meaning exclusively when washing for HaMotzi, nonetheless, the common minhag is to follow the Magen Avraham's p'sak, that for this halacha, eating Mezonot is sufficient to be considered a Seuda for Kiddush purposes. In fact, this approach of the Magen Avraham's was accepted and considered 'Minhag Yisrael' by all sectors of world Jewry, certainly for Shabbat day Kiddush. That is why by almost any Kiddush in almost any shul anywhere in the world it is de rigeur to have a Kiddush with MINEI M'ZONOT as the Se'uda.

A Double Dilemma...

Yet, we find a fascinating corollary to this discussion is another fascinating discussion. As queried by Rav Shimon Sofer HY"D, the renowned Hisorerus T'shuva, grandson of the Chatam Sofer, and son of the K'tav Sofer, if one already made Kiddush on Mezonot in shul to fulfill KIDDUSH B'MAKOM SE'UDA and later, upon returning home, has his main Shabbat day Se'uda, is that main Se'uda now considered Seuda Shlishit, or is it still deemed his main Shabbat day Se'uda?

Not just a technical question or one of semantics, he posed the question as a potential LIMUD Z'CHUT (justification) for those who skip Se'uda Shlishit. The upshot is that if one would have already fulfilled his

Se'uda Shlishit obligation by consuming his main Shabbat Day Se'uda, then technically speaking, consuming Se'uda Shlishit is no longer strictly necessary. The Hisorerus T'shuva actually asked this question under the title NISTAFAKTI, meaning he is uncertain about it and does not have a clear solution.

The Steipler's Sheila

The Steipler Gaon cites another practical halachic ramification of this question - if one forgot to recite R'TZEI as part of Birkat HaMazon. Generally speaking, as one is mandated in eating Se'udot on Shabbat, one is therefore obligated to repeat the whole bentching upon omitting R'tzei.

Yet, the exception to the rule is Se'uda Shlishit. As there is a machloket Rishonim whether it is strictly necessary to have a bread-based meal for Se'uda Shlishit - the Tur concludes TZARICH IYUN (inconclusively) whether one must repeat Birkat HaMazon upon forgetting R'tzei. Practically, the Shulchan Aruch rules that if one completed Bentching of Se'uda Shlishit without reciting R'tzei, and as opposed to the first two Shabbat Se'udot, he should not repeat Bentching, as L'MAASEH, Se'uda Shlishit shares the halachic status of Rosh Chodesh, when although it is certainly preferential to wash, it is

nonetheless not an outright obligation.

So, if one forgot R'tzei in Birkat HaMazon in his main Shabbat Day meal, which was after he had already partaken of a 'Mezonot meal' Kiddush in shul, the Steipler Gaon maintains that he has unwittingly entered a double dilemma. According to the Vilna Gaon et al., the Mezonot Kiddush in shul was not considered a Se'uda. As such, upon omitting R'tzei after the main meal, one would certainly be obligated to repeat Bentching, as it is halachically considered his main Shabbat Se'uda.

On the other hand, following the mainstream shita of the Magen Avraham, that the Mezonot Kiddush was considered KIDDUSH B'MAKOM SE'UDA, it is entirely possible that the Kiddush was already considered his Shabbat Se'uda, and the main Se'uda following was halachically considered Se'uda Shlishit, and thus quite complicated whether or not Birkat HaMazon need be repeated.

The Steipler Gaon concludes that there is no clear-cut solution and L'DINA, TZARICH IYUN GADOL. Hence, if this happens to you, he advises washing and making HaMotzi again and then making sure to Bentch with R'tzei. Utilizing this solution removes all halachic doubt and ensures that there will be no B'RACHA L'VATALA.

No Repeating

However, it is reported that later on, after consultation with his venerated brother-in-law, the Chazon Ish, the Steipler Gaon subsequently changed his p'sak, ruling that L'MAASEH it stands to reason that one would have indeed fulfilled his obligation of Se'udat Shacharit with Mezonot, and would therefore not repeat Birkat HaMazon for forgetting R'tzei at the later full Se'uda.

Rav Shlomo Zalman Auerbach is cited by his talmid Rav Avigdor Nebenzahl as ruling similarly: That if one first made Kiddush on Mezonot, and later on at his main Shabbat day Se'uda forgot R'tzei, then he does not repeat Bentsching, as halachically speaking, that Seuda is now considered Se'uda Shlishit.

It would seem that the Sanz-Klausenberger Rebbe would certainly agree with this assessment, based on his strong defense of making Kiddush with Lechem Mishneh of Mezonot, stating that mi-d'Oraita, Mezonot products are considered PAS. If cake is technically deemed an actual 'bread', then one would have certainly have had a 'Se'uda' by partaking of Kiddush. Indeed, he reports that he often would make a T'NAI (stipulation), that if he would later not be able to eat Se'uda Shlishit, then this Kiddush should be considered his main Shabbat Se'uda.

Only the Main Meal

On the other hand, and although not discussing this specific nuance, the Chamudei Efrayim, Rav Chayim Efrayim Bala'iti HY"D, Mot"z of Taraniya, contends that although one may indeed fulfill his KIDDUSH B'MAKOM SE'UDA obligation with Mezonot, nonetheless he needs to have Lechem Mishneh as part of his main Shabbat Day Se'uda.

He notes that halachically speaking, if one already made Kiddush earlier with Mezonot, he is technically not required to make Kiddush again at this Se'uda.

Although many indeed are makpid to make Kiddush again as part of their main Se'uda in order to be YOTZEI the CHIYUV of KIDDUSH B'MAKOM SE'UDA according to all opinions.

This means that this Kiddush-goer did not have KIDDUSH B'MAKOM SE'UDA with LECHEM MISHNEH - unless halacha considers both his earlier Kiddush, as well as his main Se'uda as one (perhaps lengthy) actual Se'uda. As such, he is still required to have a separate Se'uda Shlishit.

The Chamudei Efrayim bolsters his shita with proof from Tosafot who writes that Mezonot can only be considered as a Se'uda on Shabbat for Se'uda Shlishit, but not the Friday Night or Shabbat Day Se'udot, as

they are the IKAR KAVOD SHABBAT. [15] Accordingly, the main Shabbat Day Se'uda is considered just that – the main Shabbat Se'uda, and hence, if R'TZEI was forgotten, Bentching would need to be repeated.

His son-in-law, Rav Yisrael Veltz (Welcz), Dayan of Budapest, agrees to this principle, but presents entirely different reasoning. He cites the Shaarei T'shuva quoting the Maharshah as to how stringent we must be in observing the CHASHIVUT (importance) of the main Shabbat Day Se'uda. Rav Veltz asserts that this designation is vis-a-vis Se'uda Shlishit, offering support to this distinction from the Shlah, Chatam Sofer, and Likutei Chaver Ben Chaim.

As such, he avers that although one may indeed fulfill his Se'uda Shlishit obligation with Mezonot when necessary, nonetheless, one should make sure not to conflate the two Shabbat Se'udot. In his words (translated), one should not turn the IKAR TAFEIL (primary into secondary) and the TAFEIL IKAR (or vice versa) – by having cake and coffee for one's main Shabbat Se'uda and reserving the fish and meat for Se'uda Shlishit. Although there is a dispensation to fulfill Se'uda Shlishit with simple Mezonot, this is exclusively after first fulfilling one's main Shabbat Se'uda obligation.

Se'uda by Chatzot

This understanding also bears out from the Aruch HaShulchan's shita regarding the halacha of not fasting on Shabbat or Yom Tov. He explains that although one who drinks a hot drink on Shabbat morning before davening or (even better) makes Kiddush on Mezonot after davening is technically 'not fasting', nonetheless, optimally, one should still strive to start his full HaMotzi Se'uda before Chatzot (halachic noon), as Chazal established the morning Se'uda to be held specifically then – while it is still 'morning'.

It seems clear from the Aruch HaShulchan's wording that he holds that a Shabbat morning Kiddush, although considered MAKOM SE'UDA, nonetheless does not count as the real Se'uda. In fact, he refers to it TO'AMIN M'TAAMAS, mere tasting, even while ACHAL K'ZAYIT, consuming a proper shiur of Mezonot. Indeed, earlier on, he clearly states that although the minhag is to make Kiddush with Mezonot, it is nonetheless preferable to make SE'UDAT SHABBAT B'SHLEIMUT... the full Shabbat Se'uda, as that is the primary KIDDUSH B'MAKOM SE'UDA.

Accordingly, it would seem that these esteemed Poskim would be of the opinion that if one would have made Kiddush and later on had the Se'uda, they would not consider that Se'uda

as Se'uda Shlishit, but rather the main Shabbat Se'uda, and hence, accordingly would maintain that R'tzei would need to be repeated if forgotten in Bentching.

Although there does not seem to be a clear consensus or conclusion to this confounding conundrum, and if one forgot R'tzei in Birkat HaMazon at the Shabbat day Se'uda, the Steipler's advice of washing and Bentching again would certainly be prudent, either way, at least we now have some more 'food for thought' for the next Kiddush. After all, if a shul Kiddush can be deemed a Se'uda, then surely Divrei Torah would be appropriate to be 'served'.

Shu"t Divrei Yisrael citing the Shaarei T'shuva quoting the Maharshal (Yam Shel Shlomo, Gittin 4:51). This shita further bears out from Rav Veltz's Chok L'Yisrael on Erev Pesach Shechal b'Shabbat, who cites the Maharsham's arguing on the Kitzur Shulchan Aruch and further assertion that one should specifically not make Kiddush with Lechem Mishneh of Mezonot as then he may have to halachically wash and bentch as a potential solution on Erev Pesach that falls on Shabbat. He explains that this facilitates an easier way to have split Se'udot on this Shabbat morning before SOF Z'MAN ACHILAT CHAMETZ, which many Poskim, himself included, maintain is the

preferred option on Erev Pesach SHECHAL B'SHABBAT. He asserts that if one would make Kiddush with Lechem Mishneh of Mezonot (i.e. two Rugelach) along with some Maachalei Chalav, it would then technically fully count as one of the Shabbat Se'udot, even though it only constituted a small Kiddush, thus easier enabling another Se'uda before Sof Z'man Achilat Chametz. But this rationale is only valid because Rav Veltz understood that in this instance, following the Maharsham's approach, one would have actually been required to wash and bentch for this Kiddush 'Se'uda'.

This proves that he is of the opinion that otherwise, a simple Shabbat morning Kiddush would certainly not be considered an actual Se'uda. However, it must be noted that this approach is quite novel (in fact, this author has not seen a single other Posek advise this), and especially as the Maharsham seemingly only stated this complicated combination rationale theoretically, and exclusively to argue on the Kitzur Shulchan Aruch's premise; not that people should act upon it practically.

For any questions, comments or for the full Mareh Mekomot & sources, please email the author: yspitz@ohr.edu

Rabbi Yehuda Spitz serves as the **Sho'el U'Meishiv** and **Rosh Chavura** of the **Ohr Lagolah Halacha Kollel** at **Yeshivas Ohr**

Somayach in Yerushalayim. He also currently writes a contemporary halacha column for the Ohr Somayach website titled **“Insights Into Halacha”**.

ohr.edu/this_week/insights_into_halacha/

Disclaimer: This is not a comprehensive guide, rather a brief summary to raise awareness of the issues. In any real case one should ask a competent Halachic authority.

Rabbi Yehuda Spitz's English halacha sefer, "Food: A Halachic Analysis" (Mosaica/ Feldheim) containing over 500 pages featuring over 30 comprehensive chapters discussing the myriad halachic issues pertaining to food, is now available online and in bookstores everywhere."

P'KUDEI

GM A summary of many, many p'sukim dedicated to the Mishkan is found in Sh'mot 39:17 (Parshat P'kudei) -

וַתִּכֶּל כָּל־עֲבֹדַת בְּשֵׁכֶן אֱהָל מוֹעֵד
וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה
יְהוָה אֶת־מוֹשֶׁה כִּן עָשׂוּ:

*All the work on the MISHKAN OHEL
MO'ED was thus completed;
the Israelites did exactly as God had
commanded Moshe.*

Not only was the work on the Mishkan completed, but most significantly - the people did exactly as G-d had commanded Moshe.

Part of the reward for doing all that G-d commands - and with great

enthusiasm - is expressed in Micha 4:4 -

וַיֵּשְׁבוּ אִישׁ תַּנּוֹת זַפְנֹו וְתַנּוֹת תְּאֵנָתוֹ
וְאֵין מִזְרִיד כִּי־פִל יְהוּה צְבָאוֹת
הַבַּר:

*And they shall dwell each man under
his vine and under his fig tree, and no
one shall make them move, for the
mouth of the Lord of Hosts has
spoken.*

May we all be privileged to full Torah and Mitzvot observance - with the best of attitudes - and may we thereby merit peace and tranquility in our Land (and many other good things, as well).

HACHODESH

GM One type of Gimatriya Match that I have found over the years of searching, I am just now naming **OPPOSITE ENDS GMs (OEGMs)**. You'll see what I mean in a moment.

We are soon to celebrate of transition from Egyptian Slavery to Freedom.

Sh'mot 5:9, towards the end of Parshat Sh'mot, exemplifies the deepest moment of our Slavery - when Moshe and Aharon first went to Par'o to "ask" him to Let the People Go -

תִּכְבַּד הָעֲבָדָה עַל־הָאֲנָשִׁים
וַיַּעֲשׂוּ־בָהּ וְאֶל־יִשְׁעוֹ בַּדְּבָרִי־שָׁקָר:

*Make the work heavier for the men,
and make sure they do it; then they
will stop paying attention to false
ideas.*

In Parshat HaChodesh - Sh'mot 12:2
in Parshat Bo - we find the statement
that represents the Redemption to
come shortly. A well-known pasuk
which is the first mitzva to the not
yet, but very soon to be, freed People
of Israel.

הַחֹדֶשׁ הַזֶּה לָכֶם רִאשׁוֹן וְחֹדֶשׁ
רִאשׁוֹן הוּא לָכֶם לְחֹדֶשׁ הַשָּׁנָה:

*This month shall be the head month to
you. It shall be the first month of the
year.*

These two p'sukim are gimatriya
matches at 2658. Specifically, they
are OEGMs.

GM In Parshat Emor, perek 23
specifically, we find the presentation
of the cycle of Torah holy days,
introduced by Vayikra 23:4 -

אֵלֶּה בְּמוֹעֲדֵי יְהוָה בְּמִקְרָאֵי קֹדֶשׁ
אֲשֶׁר־תִּקְרָאוּ אֹתָם בְּמוֹעֲדָם:

*These are G-d's appointed [holy days],
holy occasions, which you shall
designate in their appointed time:*

Expecting the holiday of Pesach,
CHAG HAMATZOT, as the Torah calls
it, we find the Korban Pesach of the
14th of Nissan is mentioned before

the CHAG. In the reading of Parshat
HaChodesh, we find Sh'mot 12:5 -

שֵׁה תַמִּים זָכָר בֶּן־שָׁנָה יִהְיֶה לָכֶם
בֶּן־הַכֹּבֵּשִׁים וּבֶן־הָעֵזִים תִּקְוּוּ:

*You shall have a blemish-free male
lamb in its [first] year; you may take it
either from the sheep or from the
goats.*

These two p'sukim are gimatriya
matches at 2758.

RED ALERT!

P'KUDEI

*by Rabbi Eddie Davis (RED)
of the Young Israel of Hollywood -
Ft. Lauderdale (Florida)*

DIVREI TORAH

- After the Revelation of the Almighty
at Mt. Sinai and the giving of the
Torah, came in quick fashion, the
terrible sin of the Golden Calf. After
two more trips to the top of Mt. Sinai
by Moshe, Hashem finally forgave the
people on Yom Kippur.

On the day after Yom Kippur, Hashem
gave the orders to construct the
Mishkan. Now on the first of Nissan,
the Mishkan was completed and
erected. According to the simple
reading of the text, it took almost 6
months to complete this holy task. In
his introduction to the Chumash of
Sh'mot, the Netziv (Rav Naftali Tzvi
Yehuda Berlin, 1817-1893, Rosh

Yeshiva in Volozhin) wrote that the major event of this Chumash was not the Exodus and not the Revelation at Sinai but it was the Presence of the Almighty among the people when the Mishkan was completed.

- In the Talmud (Yoma 21b), it states that in the First Beit HaMikdash, there were 5 items that did not reappear in the second Mikdash. They were the Holy Ark with its K'ruvim and Kaporet, the Eternal Flame, the Presence of the Almighty, the Divine Spirit, and the Urim v'Tumim. HaRav Moshe Sofer (the Chatam Sofer, 1762-1839, Rav in Pressburg) wrote that this is alluded to in the first verse of this week's reading when the Torah writes HAMISHKAN MISHKAN, the letter HEI appears in the first word and is missing in the second word, indicating to us that the Beit haMikdash had HEI = 5 items that were not present in the Second Temple.

- In the beginning of this week's reading, Moshe gives an exact accounting of all the gold and silver that was collected via the Building Fund Appeal that was conducted to finance the Mishkan construction. It is inconceivable that anybody would suspect Moshe of pocketing some of the funds, but nevertheless Moshe was teaching a Halacha that would forever guide such events in the future. In the Shulchan Aruch (Yoreh De'ah 257), the Halacha is written

that the Gabba'im of all Tzedaka collections should give an accounting to the public, just as we see in this Parsha (Ohr HaChayim). There is no indication that anyone had suspected Moshe of any financial misconduct, but the Torah does state that we conduct ourselves in a way to be innocent in the eyes of Hashem and in the eyes of every Jew (Bamidbar 32:22).

- Betzalel and Oholiav were the two partners who led all the craftsmen who worked on the Mishkan and the Kohen's clothing. Betzalel came from the leading and largest tribe (Yehuda) and Oholiav came the lowest tribe (Dan), indicating that they were equal in the eyes of Hashem. This teaches us that we are equal in the eyes of Hashem in all matters. Many commentators indicate that the two men had different strengths. Betzalel was the more spiritual of the two, indicated by his name. Betzalel means "in the shadow of Hashem". Oholiav was the more physically gifted of the two. Between the different divine gifts that each possessed, the utensils of the Mishkan were in the hands of true masters. Considering that all the craftsmen were former slaves with no experience or skills to perform the tasks of the intricate details of the tasks at hand, it was truly the divine spirit of Hashem that guided all of them.

- The Torah repeats the expression

“as Hashem commanded Moshe” 18 times in this Torah text. Simply this indicated that the entire project bore the signature of the Almighty. The Talmud bridges the 18 to the Sh'moneh Esrei, the 18 blessings of the weekday Amida. But there are now 19 blessings in the Amida. The accepted answer is that in the future days of Mashiach, the Amida will be restored to the original 18 blessings. What the Talmud was really doing was linking the sacrificial rituals of the past to our current daily services. Even though we are living without the benefit of the Mikdash and the sacrifices, our daily prayers take the place of the sacrifices!

- In verse 39:42, the Torah stated that Bnei Yisrael did all the work in building, decorating, and servicing the rituals of the Mishkan. The Ramban questions what the Torah is really bringing out with this statement. Another commentator brought out a valid point to answer the Ramban's question. He wrote that when Shlomo HaMelech organized the construction of the First Beit HaMikdash, he not only utilized Jewish workmen, but he also utilized foreign experts to work on this endeavor. It made the work even more exquisite and beautiful. But in the desert, no foreigners were allowed to work on the development and handicraft needed to build this holy structure. It was all entirely

Jewish workmen, and it further demonstrated Hashem's involvement in the project.

- This Mishkan was built to travel, and it did so throughout their travels through the desert. Even when it was encamped, Rashi commented that it was “traveling” (40:38). Nevertheless, it was built to travel!

This is evidenced by the attachment of permanent staves to the sides of the Holy Ark. For hundreds of years, the Ark was in its stationary position in the Mikdash, ready to travel. This indicated that the Jewish people would have to travel... Traveling into Exile for thousands of years. And we take our Torah with us, never abandoning our Rock, stabilizing our religious existence.

- MIDRASH. Rabbi Levi said that the Tent of Meeting (the Mishkan) was likened to a cave that was by the seashore. When there was storm and the sea surged, it filled the cave with water, but the sea did not experience a loss of any water. So was the Mishkan filled with the Splendor of the Almighty, and yet the world did not lose any of the Almighty's Glory.

Questions by RED

From the text

1. Who was the leader of the tribe of Levi whose job was to coordinate the role played by each Levitical family? (38:23)
2. How much gold was collected in Shekels for the construction of the Mishkan? A talent was worth 3000 Shekels (38:24). [Extra Credit: How much was the gold worth in today's market?]
3. Where was the Shoham stones placed? (39:7)
4. On what date was the Mishkan erected? (40:2)
5. What came to cover the Tent of Meeting? (40:34)

From Rashi

6. Why is the word Mishkan written twice in the first verse? (38:21)
7. What were the knitting vestments (BIGDEI S'RAD) used for? (Rashi on 31:10)
8. How did they make gold threads? (39:3)
9. How was the Tzitz (Forehead plate) held in place on the Kohen Gadol's forehead? (39:31).
10. What did Moshe say when he blessed the nation when he completed erecting the Mishkan? (39:43)

From the Rabbis

11. Where did the people bring all the unassembled parts of the Mishkan? (Ramban)
12. During the week before the assembly of the Mishkan, who served as the Kohen Gadol? (Ramban)
13. Moshe placed the Tablets into the Holy Ark (Aron). Where did he take them from? (Ramban)

Midrash

14. The entire nation saw the Divine Presence descend upon the Mishkan when they saw the Heavenly Cloud descend upon it. What will happen in the Days of Mashiach?

Haftara - HaChodesh (Yechezkel)

15. Historically what happened on the first day of Nissan?

Relationships

- a) Moshe - Tzipora
- b) Aharon - Eliezer
- c) Nadav - Gershom
- d) Avihu - Chur
- e) Dina - Peretz

ANSWERS

1. Itamar, Aharon's youngest son.
2. 87,730 Shekel [A Shekel is .39oz. The current value of gold is \$2,925 per ounce. The total is slightly more than \$100 million!]
3. They were placed on the shoulder straps of the Eifod.
4. Rosh Chodesh Nissan.
5. The Divine Cloud.
6. The word Mishkan is also very close to Mashkon, or pledge or collateral. The Holy Temple was taken from us until the nation repents.
7. These were for the coverings of the Mishkan's most sacred artifacts which were wrapped in them during traveling.
8. They rolled out the gold in very thin sheets and then cut slices from the sheets.
9. By three blue cords tied from the Tzitz to the back of the Kohen Gadol's head.
10. From T'hilim 90:17: May Hashem rest upon your handiwork...
11. To Moshe's tent.
12. Moshe
13. From his tent where they were in a wooden box.
14. We will all experience personally the Presence of the Almighty within us.
15. The Jewish people received their

first mitzva as a nation: Rosh Chodesh.

Relationships

- a) Husband & Wife
- b) Uncle & Nephew
- c) First Cousins
- d) First Cousins
- e) Aunt & Nephew