

O H R N E T

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PARSHA INSIGHTS

AN ORIGINAL REPLICA

“These are the reckonings of the Tabernacle...” (38:21)

I’m not a very political person, and at the risk of incurring the wrath (and the red pen) of the editor of this august periodical, I would like to put in my two cents about the “Ladies’ Shul” at the *Kotel HaMa’aravi*, the Western Wall.

The Ramban, in his introduction to the book of Shemot, explains that the Avot, the Patriarchs and the Matriarchs, were the *Merkava* — the mystical “chariot” through which G-d’s presence rests in this world. With the Egyptian exile, the Jewish People lost this spiritual elevation.

We did not return to that exalted state of the Patriarchs and the Matriarchs until the giving of the Torah at Sinai. The Sinai experience was perpetuated by the Mishkan, the Tabernacle, which was like a “portable Mount Sinai experience”, as the Ramban says, quoting the book of Iyov, “... when G-d’s mystery was above my tent.” (Iyov 29:4)

In effect, then, the Tabernacle was no more than a re-creation of Sinai, and Sinai itself a re-creation of the *Merkava* — who were the Patriarchs.

“As long as...Sarah was alive, there was a candle lit from Shabbat eve to Shabbat eve. Her dough was blessed, and a cloud was attached to her tent.” (Midrash Rabba, Ber. 60:16, as explained by Rashi on Ber. 21:12)

In the Tabernacle, three of the main vessels corresponded

to Sarah’s ability to bring the Shechina (Divine Presence) into this world. The Menorah re-created the light of Sarah’s Shabbat candles; just as Sarah’s candles burned all week, so too the *Ner Ma’aravi*, the western candle of the Menorah, burned continuously in the Mishkan. The *Lechem haPanim*, the “Show Bread” in the Tabernacle, was blessed in the same way as Sarah’s dough — it did not become stale. And the cloud of the *Ketoret*, the spice-offering that the Ramban (end of Parshat Tetzaveh) describes as causing the Shechina to dwell on the Jewish People, clearly parallels the cloud that was attached to Sarah’s tent.

But why would you want a replica when you have the original? A synagogue is no more than a “*Mikdash ma’at*”, a miniature Temple, and both the Temple and the Tabernacle were just ways to replicate what Sarah did in her tent.

Why settle for a replica when you can have the original?

It should also be noted that even though we speak of G-d using the masculine pronoun “He”, the word “Shechina” is a feminine noun, and the Shechina is the Divine Presence in this world brought down by the holiness of the Jewish Woman in the Jewish home.

• Source: Rabbi Reuven Subar

PLEASE JOIN US...

...in saying Tehillim/Psalms and a special prayer to G-d for the safety and security of all of Klal Yisrael in these times of conflict and conclude with the following special prayer:

“Our brothers, the entire family of Israel, who are delivered into distress and captivity, whether they are on sea or dry land – may G-d have mercy on them and remove them from stress to relief, from darkness to light, from subjugation to redemption now, speedily and soon.”

KIDDUSHIN 2 - 8

“It is the way of a man to pursue a wife, and not the way of a woman to pursue a husband. This is comparable to a man (“Adam” in Hebrew) who lost something. Who searches for “whom”? The man who lost it looks for what he lost.”

The basic Torah verse about marriage states: “If a man *takes* a wife... (Devarim 22:13). Rabbi Shimon asks in a *beraita*, “Why does the Torah write that ‘a man *takes*’ (with her consent of course!), instead of writing that ‘a woman is taken to the man?’” He answers that “it is the way of a man to pursue a wife, and not the way of a woman to pursue a husband”. He follows this answer with the above parable, in which the man’s (i.e., Adam’s) lost object is his rib, and it is the way of the man (“Adam” is Hebrew for “man”) to search for and pursue his “missing rib” — i.e., Eve, his wife. (Rashi)

But why do we need this parable of the “loser” looking for his lost object in order to understand why it is the way of a man to look for a wife? One great commentary explains that a person searches for a lost object since he understands he will gain and be enriched by finding it. Otherwise he would not make the effort. Likewise, a man searches for a soul-mate since he realizes that he would benefit and immensely gain by being with a proper wife. Adam had his “rib” taken from him by G-d without his knowledge while in a deep sleep (Gen 2:21), and it was “lost” to him. But what he received from G-d in its place was so much more praiseworthy. As the Talmud (Sanhedrin 39a) states: “Wasn’t it Adam’s *gain* that he was deprived of a ‘rib’ and given a wife?” He would certainly have made every effort to find his partner, since Eve was so much more valuable than what he lost. This is the attitude every man has when looking for a wife — and therefore it is the way of a man to look for a wife, in order to find his “priceless soul-mate”. (Maharsha)

• Kiddushin 2b

“The children of one’s children are considered as one’s children.”

This statement, made by the *gemara* on our *daf*, helps explain a halacha regarding the daughter of a *kohen* being permitted to eat *teruma*. Before marriage to a non-*kohen* she may eat *teruma*. However, if she marries a non-*kohen* she may not. But if she is widowed or divorced and does not have children, she may once again eat *teruma*, as the verse states, “But if the *kohen*’s daughter becomes widowed or divorced, and she has no offspring (“*zera*”), she may return to her father’s household as in her youth, and eat of her father’s food (*teruma*)....” (Vayikra 22:13). Based on the above principle that her grandchild is like her child, then if she had a son who died, but her son had a son who is alive, she is considered as having a child and may not return to eating *teruma*. (Rashi)

Rashi explains that this rule of one’s grandchildren being considered as one’s children is derived in another *sugya* (Yevamot 62b). The *gemara* there cites verses in Nach (Prophets and Writings) that show that a specific grandchild, a certain person mentioned by name, is in fact called “the child” of that person.

The fact that the *gemara* (and Rashi) proves this idea in the way that it does, instead of citing numerous possible verses in the Chumash as the source for this same idea — such as when G-d promised Avram, “And I will make your seed like the dust of the earth, so that if a man will be able to count the dust of the earth, so will your seed (“*zaracha*”) be counted. (Ber. 13:16) ” — is seen as “puzzling” by at least one commentary. (Rashash)

• Kiddushin 4a

PARSHA Q&A ?

1. Why is the word Mishkan stated twice in verse 38:21?
2. Why is the Mishkan called the “Mishkan of Testimony”?
3. Who was appointed to carry the vessels of the Mishkan in the *midbar*?
4. Who was the officer in charge of the *levi'im*?
5. What is the meaning of the name Betzalel?
6. How many people contributed a half-shekel to the Mishkan? Who contributed?
7. Which material used in the *bigdei kehuna* was not used in the coverings of the sacred vessels?
8. How were the gold threads made?
9. What was inscribed on the stones on the shoulders of the *ephod*?
10. What was on the hem of the *me'il*?
11. What did the *Kohen Gadol* wear between the *mitznefet* and the *tzitzit*?
12. What role did Moshe play in the construction of the Mishkan?
13. Which date was the first time that the Mishkan was erected and not dismantled?
14. What was the “tent” which Moshe spread over the Mishkan (40:19)?
15. What “testimony” did Moshe place in the *aron*?
16. What function did the *parochet* serve?
17. Where was the *shulchan* placed in the Mishkan?
18. Where was the *menorah* placed in the Mishkan?
19. Who offered the communal sacrifices during the eight days of the dedication of the Mishkan?
20. On which day did both Moshe and Aharon serve as *kohanim*?

PARSHA Q&A!

Answers to this week's Questions!

All references are to the verses and Rashi's commentary unless otherwise stated.

1. 38:21 - To allude to the *Beit Hamikdash* that would twice be taken as a “*mashkon*” (pledge) for the sins of the Jewish People until the nation repents.
2. 38:21 - It was testimony for the Jewish People that G-d forgave them for the golden calf and allowed His *Shechina* to dwell among them.
3. 38:21 - The *levi'im*.
4. 38:21 - Itamar ben Aharon.
5. 38:22 - “In the shadow of G-d.”
6. 38:26 - 603,550. Every man age twenty and over (except the *levi'im*).
7. 39:1 - Linen (See *Rashi 31:10*).
8. 39:3 - The gold was beaten into thin plates from which threads were cut. (See *Rashi 28:6*).
9. 39:6, 39:7 - The names of the tribes.
10. 39:24,25 - Woven pomegranates and golden bells.
11. 39:31 - *Tefillin*.
12. 39:33 - He stood it up.
13. 40:17 - *Rosh Chodesh Nissan* of the second year in the desert. For seven days before this, during the consecration of Aharon and his sons, Moshe erected and dismantled the Mishkan. (*Rashi 39:29*)
14. 40:19 - The curtain of goatskin.
15. 40:20 - The *Luchot Habrit*.
16. 40:21 - It served as a partition for the *aron*.
17. 40:22 - On the northern side of the *Ohel Mo'ed*, outside the *parochet*.
18. 40:24 - On the southern side of the *Ohel Mo'ed* opposite the *shulchan*.
19. 40:29 - Moshe.
20. 40:31 - On the eighth day of the consecration of the Mishkan

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Abarbanel

ON THE PARSHA

BY RABBI PINCHAS KASNETT

Pekudei

The Tabernacle as a Reflection of Creation

“**T**he cloud covered the Tent of Meeting, and the glory of G-d filled the Tabernacle. Moshe could not enter the Tent of Meeting, for the cloud rested upon it, and the glory of G-d filled the Tabernacle. When the cloud was raised up from upon the Tabernacle, the Children of Israel would embark on all their journeys. If the cloud did not rise up, they would not embark until the day it rose up. For the cloud of G-d would be on the Tabernacle by day, and fire would be on it at night, before the eyes of all of the House of Israel throughout their journeys.” (Exodus 40:34-38)

After the completion of the Tabernacle, the cloud covered it during the day and the “glory of G-d”, which was the fire, covered it at night. There is no doubt that both the cloud and the fire were always present, the cloud and the fire within it. However, during the day only the cloud was seen, as it shielded the fire, while at night, in the darkness, only the fire within could be seen. Their journeys were dependent on whether or not the cloud/fire was resting on the Tabernacle or was raised above it.

A teaching of Rabbi Akiva the son of Rabbi Yossi is quoted in the Midrash Tanchuma (Pekudei 12): “Why does it say (Psalms 26:8): ‘G-d, I love the shelter of Your House and the place of the residence of Your glory?’ The answer is that G-d’s House is compared to the creation of the universe. Regarding the Tabernacle the Torah states, ‘And you shall make the curtains’ (Exodus 26:7). Regarding the creation of the universe it is written, ‘Who spreads the heavens like a thin curtain’ (Isaiah 40:22), and ‘...stretching out the heavens like a curtain’ (Psalms 104:2). In the Tabernacle it is written, ‘...and the partition shall separate for you between the Holy and the Holy of Holies’ (Exodus 26:33), and in the creation narrative it states, ‘Let there be a firmament in the midst of the waters, and let it separate between water and water’ (Genesis 1:6). In the Tabernacle it states, ‘You should make a copper laver...and put water there’ (Exodus 30:18). In the creation narrative: ‘Let the waters beneath the heavens be gathered into one area’ (Genesis 1:9). In the

Tabernacle the Menorah stood to give off light; in creation G-d created the luminaries to give off light. The Tabernacle had the Cherubim with their wings spread upwards, and G-d created fowl that fly across the expanse of the heavens. The Torah tells us that all the work of the Tabernacle was completed; G-d says that the heavens and the earth were finished. When they had finished the Tabernacle Moshe blessed them; so too, G-d blessed the seventh day. Moshe sanctified the Tabernacle and all of its utensils; similarly G-d blessed the seventh day and sanctified it. Finally, in the midst of the commandments regarding the building of the Tabernacle Moshe tells the people that on six days work may be done, but the seventh is Shabbat, a day holy to G-d; this is parallel to G-d’s statement in the creation narrative, “G-d blessed the seventh day and sanctified it because on it He abstained from all His work which G-d created to make. (Genesis 2:3).”

Thus, the Tabernacle and its utensils hint at the nature of all that was brought into existence at the time of creation. And just as the activities of the first six days of creation were a preparation for the fixed natural order that would continue from the seventh day and onward, the activities that went into the building of the Tabernacle were to prepare the dwelling place for the Divine Presence. Once the Tabernacle was completed, G-d’s presence and His Divine Providence would be fully manifested. This is another reason why Moshe mentions the mitzvah of Shabbat along with the completion of the Tabernacle.

Finally, to complete the parallel between the Tabernacle and the creation, the end of this Torah portion, which concludes the Book of Exodus, tells us that the Children of Israel travelled only when the cloud of glory was lifted. Just as nothing in the universe moves without G-d’s direction, so too the Children of Israel journeyed only when He directed them to do so. Thus, just as G-d created the universe, formed it and set it in motion, so too with His commands He brought about the construction of the Tabernacle, and directed its movement through the journeys of the nation in the Wilderness.

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HEBREW AND HUMANITY

From: Lisa

*Dear Rabbi,
Was Hebrew the first language spoken by mankind? If so, how did Adam and Eve know how to speak it? And what was the origin of the other languages? Why didn't G-d want all peoples to speak the same language? If Hebrew was the first language spoken by all, is there any possibility that one day it will be restored as such?*

Dear Lisa,

Hebrew, the “Holy Tongue”, is the “language of G-d”, and therefore preceded Creation. Our sources teach that G-d actually created through the venue of language — “speaking” all of existence into being through the mystical power of the Hebrew letters and vowels.

G-d, who imparted within mankind, Adam and Eve, the Divine power of speech, placed on their tongues and infused within their hearts the ability to speak His language, Hebrew. And Adam used this power and knowledge to complete Creation by conferring precise Hebrew descriptions, i.e. names, for all living things.

Initially, the early generations following Adam and Eve spoke Hebrew, and it was G-d's intention that the holy language would unite and empower humanity to realize the purpose of Creation, namely to serve G-d as one.

However, when mankind united with the power of Hebrew *not* in order to serve G-d but to rebel and “dethrone” Him, referred to in the Torah as their attempt to build a tower that would reach to Heaven to war against

G-d, the Creator saved them from bringing destruction upon themselves by confusing their language and thereby foiling their plans.

No longer privileged with the holy language on their tongues and in their hearts, humanity became confused, muddled and mundane. In this way their ill-used unity was undone, their language became babbled and they dispersed across the earth.

Since G-d did intend that mankind be unified, elevated and empowered by Hebrew in order to attain perfection and to perfect Creation, eventually the Holy Tongue will again be spoken by all.

Interestingly, many of the early founders of America — inspired by Biblical themes of servitude and redemption, meriting the Promised Land, and building a perfected society — actually favored making Hebrew the language of the great nation they envisioned. Considering how ubiquitous English is today, the consolidation of communication and the major role the United States has had on the world, just imagine how many people would be speaking Hebrew worldwide if Ben Franklin had gotten his way.

Perhaps G-d Divinely deflected this outcome in order to prevent the Holy Tongue from being babbled by “unfit” people and about topics to which the modern world has digressed. But when Mashiach will inspire and guide humanity back to G-d, and people will be speaking less about less and more about more, Hebrew will be restored among all people who choose to be thereby elevated and united as one nation, under G-d, indivisible, with spirituality and G-dliness for all.

PARSHA OVERVIEW

The Book of Shmot concludes with this Parsha. After finishing all the different parts, vessels and garments used in the Mishkan, Moshe gives a complete accounting and enumeration of all the contributions and of the various clothing and vessels which had been fashioned. *Bnei Yisrael* bring everything to Moshe. He inspects the handiwork and notes that everything was made according to G-d's specifications. Moshe blesses the people. G-d speaks to Moshe and tells him that the

Mishkan should be set up on the first day of the first month, i.e., Nissan. He also tells Moshe the order of assembly for the Mishkan and its vessels. Moshe does everything in the prescribed manner. When the Mishkan is finally complete with every vessel in its place, a cloud descends upon it, indicating that G-d's glory was resting there. Whenever the cloud moved away from the Mishkan, *Bnei Yisrael* would follow it. At night the cloud was replaced by a pillar of fire.

FROM HEAVEN'S VANTAGE

“One who prays should direct his eyes downward and his heart upward.” (Rambam, Laws of Prayer 5:4)

The heart represents the place of one’s concentration. This idea can be seen in a common expression, “To place one’s *heart* on the matter.” An instruction to direct one’s heart upward implies that one should concentrate on his prayers, directing them to G-d.

The instruction to direct one’s eyes downward towards the ground is in order for the worshipper not to be distracted. Since a person’s thoughts are affected by what he sees, if he would be looking straight ahead he could become distracted from his prayers by the various things happening around him. This is the straightforward meaning of the above instruction.

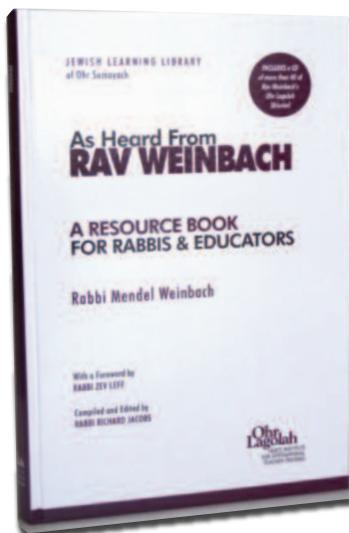
Regarding “directing the eyes upward”, the students of Rabbeinu Yona understood this as an instruction to banish all physical and worldly pleasures from the heart, and the person praying should try to envision himself standing in the Heavens above. Likewise, the Rambam writes that during prayer one should see himself as if he were standing in Heaven. (Mishneh Torah, Laws of Prayer, chapter 5)

**“...for you are dust and to dust you will return”
(Gen. 3:19)**

The mentioning of one’s “eyes” can be understood as a reference to the “mind’s eye”. This application of the term “eyes” is similar to the usage of the phrase “to look”, as is found in “The Ethics of the Fathers (2:1 and 3:1): “Look (ponder) three things...” With this thought we will appreciate the following idea.

One of the implications in directing the mind’s eye downward towards the ground is in order to remind a person that his physical body originates from earth, to where he will inevitably return one day. In contrast to this, the heart is directed upwards to remind a person that his main concern should be for his soul, which comes from beneath G-d’s Heavenly throne of glory. This idea is taught in the verse, “Thus the dust (i.e., body) returns to the ground, as it was, and the spirit returns to G-d Who gave it (Kohelet 12:7).” For the righteous, the return of the body to the ground is only temporary. In the Messianic era body and soul will be reunited.

With the above in mind the worshipper will be reminded to pray for the soul, which is eternal and what is truly important, instead of just asking for material things, which can in the end be damaging for the person.



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Part 3: Finally at "Home" in our Yeshiva in Jerusalem

Yoel, while still in Sydney, had many questions and he asked them. He had deep conversations about religion with the Jewish brothers from whom he was renting office space. At this point they introduced him to their older brother, Hymie. This brother fit the image that Yoel had of a Biblical patriarch. He had a long beard, a head covering, and strings coming out of his belt. The answers he gave to Yoel's questions were eye-opening. Yoel had never heard such logical and well thought out responses. After a number of discussions with him, Hymie told Yoel about a friend of his whom he thought Yoel would like to meet.

Rabbi Eli Cohen is a rabbi in a shul in the Sydney suburb of Newtown and the head of an organization in Australia called "Jews for Judaism". Its goal is to save those Jews who are targeted by Christian missionaries. And its method includes pointing out the inconsistencies in Christian thought and outright mistranslation or fabrications of Torah texts. Rabbi Cohen was extremely well-versed in Christian texts and theology, and eminently qualified to answer all of Yoel's questions. Probably the most impressive quality that Yoel observed about him was the rabbi's willingness to admit to not knowing an answer, and then getting back to him with the answer after researching it. In his experience, no Christian priest or pastor had admitted to not knowing an answer to a question about religion.

After a while, Rabbi Cohen invited Yoel to attend his synagogue. He loved it. Rabbi Cohen suggested that he keep the *sheva mitzvot* (seven commands) a *Ben Noach* (Noahide; i.e.,

even non-Jews) is obligated in. Yoel accepted this obligation and observed these commandments, but after a few months he felt it wasn't enough. He thirsted for a closer connection to G-d and the Torah. Rabbi Cohen tried to dissuade him from converting, but after months of persisting, Rabbi Cohen finally introduced Yoel to Rabbi Jeremy Lawrence, the Rabbi of the Great Synagogue of Sydney. Rabbi Lawrence recommended Yoel to the Beit Din (Jewish religious court) of Sydney, which agreed to supervise his study and eventual conversion.

In 2013 Yoel came on a pilot trip to Israel, and was introduced by Jeff Seidel (an Ohr Somayach alumnus) to Yeshivat Ohr Somayach in Jerusalem. Jeff also introduced him to Rabbi Zalman Weiss (another Ohr Somayach alumnus). The two started learning together on Skype after Yoel returned to Australia. Rabbi Weiss

strongly suggested that Yoel should come back to Israel to learn full time in Ohr Somayach.

In May of 2015, after two years of study, the Beit Din of Sydney converted Yoel, and he came later in the year to the Mechina Program at Ohr Somayach, where he is studying today.

"I wanted to get a good grounding in Judaism and get closer to Hashem, and the way to that is by doing *mitzvot* and learning Torah", says Yoel. "So far it's been hard work, but I feel more settled in my learning. I'm growing and picking up skills. I love Ohr Somayach. The Rabbis are very open, and the guys in the Yeshiva are great. I find my *Gemara shiurim* (classes) quite challenging, but in a good way. They are also the *shiurim* I enjoy most, especially my morning ones with Rabbi Binyamin Weiner."



LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

SHAZUR — TOMB OF A TANA

Many of the Talmudic Sages were identified by the place from which they originated. One such example is the Tana Rabbi Shimon Shazuri who lived and died in Shazur.



His tomb is located at the edge of what is today the Druze village of Sajur about three miles northeast of Carmiel. Tradition has it that his son Eliezer, about whom little is known, is buried next to him.

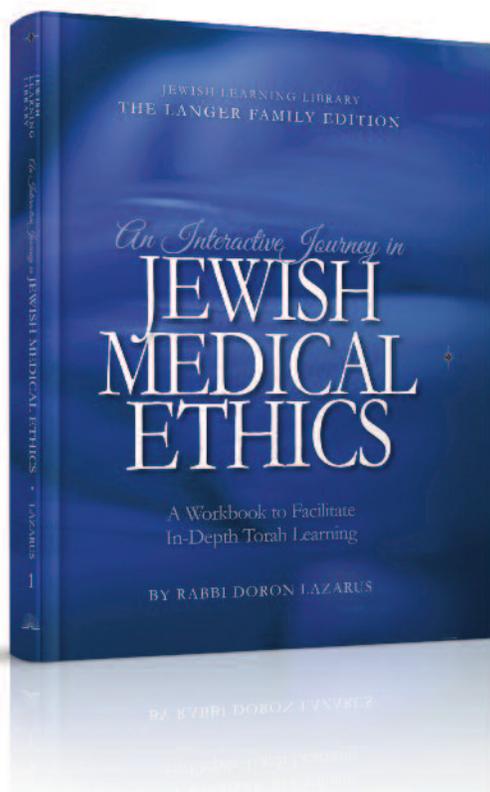
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