

O H R N E T

SHABBAT PARSHIOT VAYAKHEL-PEKUDEI · 23 ADAR 5775 - MAR. 14, 2015 · VOL. 22 NO. 22

PARSHA INSIGHTS

Vayakhel

HOLY FOR YOU

“And you shall guard the Shabbat for it is holy for you...” (31:14)

The secular world often views life as a battle between indulgence and abstinence, between the body and the soul — in which indulgence usually wins.

It could be that at one moment a person might choose to have an extra large Baskin-Robbins with the latest exotic mega-calorie topping, and the next moment go into his local place or worship and confess some wrongdoing. But at any one moment the motivation is either physical indulgence or spiritual abstinence.

The idea that abstinence is not synonymous with spirituality is Judaism’s gift to the world.

Shabbat is a day of calculated physical pleasure, and it is the most spiritual day of the week.

The genius of Judaism is that it does not see the body as an enemy — but as a resource. True, it is a very powerful resource, and like any powerful resource can be

highly destructive in the wrong hands. You don’t let the local school children run the nuclear power plant. But as powerful a resource as is the body, it can be — and should be — elevated in the service of G-d.

The Talmud tells us that the festivals — Pesach, Succot, and maybe Shavuot too — are to be half “for G-d”, and half “for you.” Meaning, half of the time should be spent in prayer and learning Torah, and the other half in eating and physical pursuits. No such division is mentioned with regard to Shabbat. Shabbat has the power to turn even the half “for you” into “for G-d”.

“And you shall guard the Shabbat for it is holy for you...”

Even the “for you” of Shabbat is holy.

Shabbat has the power to turn even the eating and drinking and the other physical delights of the body into holiness.

PARSHA OVERVIEW

Vayakhel

Moshe Rabbeinu exhorts *Bnei Yisrael* to keep Shabbat, and requests donations for the materials for making the Mishkan. He collects gold, silver, precious stones, skins and yarn, as well as incense and olive oil for the *menorah* and for anointing. The princes of each tribe bring the precious stones for the *Kohen Gadol’s* breastplate and *ephod*. G-d appoints Betzalel and Oholiav as the master craftsmen. *Bnei Yisrael* contribute so much that Moshe begins to refuse donations. Special curtains

with two different covers were designed for the Mishkan’s roof and door. Gold-covered boards in silver bases were connected, forming the Mishkan’s walls. Betzalel made the Holy Ark (which contained the Tablets) from wood covered with gold. On the Ark’s cover were two figures facing each other. The menorah and the table with the show-breads were also of gold. Two altars were made: A small incense altar of wood overlaid with gold, and a larger altar for sacrifices made of wood covered with copper.

KETUVOT 44 - 50

“Rabbi I’la said, ‘In Usha they decreed that one who gives his money (to the needy — Rashi) should not give more than a fifth (of his property — Rashi), so that he should not impoverish himself and need help from others’.”

Rashi on the previous *daf* explained that “Usha” refers to one of the places where the Sanhedrin convened in the time of the Roman exile. This was one of the numerous decrees they enacted there in exile.

Since this was a Rabbinical decree, what was the legal obligation and limitation of a giver of *tzedaka* before this decree? It appears from the writings of the Aruch Hashulchan (Yoreh De’ah 249:1-4) that a new situation arose in exile that required the Rabbis to intervene. Earlier, when the Jewish People were dwelling in their Land their financial situation was relatively good. There was wealth in the Land, although poor and needy people certainly existed. However, the overall picture was such that the general wealth of the populace could deal with the need to help the poor without requiring great sacrifice from the donors. There was no risk of their needing to give so much that they would also become poor and need to seek help for themselves. The exile changed all this. The number of impoverished grew greatly, while the wealth of the people who “managed” could not keep up with the growing needs to give *tzedaka* in the same generous manner as they had before.

Therefore, the Sanhedrin in Usha decreed that a person should not give more than a fifth of his property or income, so that the situation would not deteriorate even more. However, despite this “cap” that they fixed, they also allowed for exceptions in special circumstances (see examples in Ahavat Chesed by the Chafetz Chaim in ch. 20; Shulchan Aruch Yoreh De’ah 249:1).

• Ketuvot 50a

“Wealth and riches will be in his house, and his righteousness will stand forever.” (Psalms 112:3)

Rav Huna and Rav Chisda each explained this verse in a different manner. One of them (it is not specified which one) taught that the verse refers to one who learns Torah and teaches it to others. The other Sage stated that it refers to a person who writes a Tanach and lends it to others.

The Maharsha explains each interpretation. In the first interpretation, wealth is a metaphor for Torah. Just as one who shares his assets with the needy not only does not diminish his wealth but actually receives additional wealth from Above (*Ta’anit 9a*) — likewise one who shares his wealth of Torah wisdom with students will not lessen his Torah wisdom by devoting his time to teaching, but he will gain increased Torah understanding — “and from my students I learned the most (*Ta’anit 7a*).” And we also see in the verse that when he teaches Torah he should teach without pay, just as G-d taught us His Torah for free. We also can see this in this verse: Just as a person who gives *tzedaka* gives money but does not take, so too a Torah teacher should give, but not take payment for his teaching.

According to the second interpretation, the person is lauded for using his wealth to write scrolls of the Tanach to lend to people who need them for learning Torah, without taking any rental payment.

According to these interpretations, the person has used his wealth of Torah knowledge or wealth of financial resources to selflessly benefit others — and “his righteousness will stand forever”.

• Ketuvot 50a

PARSHA Q&A ?

Vayakhel

1. On which day did Moshe assemble the Jewish People?
2. Why is the prohibition against doing work on Shabbat written prior to the instruction for building the Mishkan?
3. Why does the Torah specify the particular prohibition of lighting a fire on Shabbat right after it had already noted the general prohibition of doing work on Shabbat?
4. What function did the “*yitdot hamishkan*” serve?
5. What function did the “*bigdei hasrad*” serve?
6. What was unusual about the way the women spun the goat’s hair?
7. Why were the *Nesi'im* last to contribute to the building of the Mishkan? How does the Torah show dissatisfaction with their actions?
8. Who does the Torah identify as the primary builders of the Mishkan? From which tribes were they?
9. What time of day did the people bring their daily contributions for the construction of the Mishkan?
10. For what was the woven goat’s hair used?
11. What image was woven into the *parochet*?
12. Why does the Torah attribute the building of the *aron* to Betzalel?
13. Where were the sculptured *keruvim* located?
14. How many lamps did the *Menorah* have?
15. Of what materials was the *mizbe'ach haketoret* composed?
16. Of what material was the *mizbe'ach ha'olah* composed?
17. The *kiyor* was made from copper mirrors. What function did these mirrors serve in Egypt?
18. How did the *kiyor* promote peace?
19. The *kiyor* was made from the mirrors of the women who were crowding at the entrance to the *Ohel Mo'ed*. Why were the women crowding there?
20. Of what material were the “*yitdot hamishkan*” constructed?

PARSHA Q&A!

Answers to Vayakhel’s Questions!

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

1. 35:1 - The day after *Yom Kippur*.
2. 35:2 - To emphasize that the building of the Mishkan doesn’t supersede the laws of Shabbat.
3. 35:3 - There are two opinions: One opinion is to teach that igniting a fire on Shabbat is punishable by lashes as opposed to other “*melachot*” which are punishable by death. The other opinion is to teach that violation of numerous “*melachot*” at one time requires a separate atonement for each violation.
4. 35:18 - The edges of the curtains were fastened to them. These were inserted in the ground so the curtains would not move in the wind.
5. 35:19 - They covered the *aron*, the *shulchan*, the *menorah*, and the *mizbachot* when they were packed for transport.
6. 35:26 - It was spun directly from off the backs of the goats.
7. 35:27 - The *Nesi'im* reasoned that they would first let the people contribute materials needed for the Mishkan and then they would contribute what was lacking. The Torah shows its dissatisfaction by deleting a letter from their title.
8. 35:30, 35:34 - Betzalel ben Uri from the tribe of Yehuda; Oholiav ben Achisamach from the tribe of Dan.
9. 36:3 - Morning.
10. 36:14 - It was made into curtains to be draped over the Mishkan
11. 36:35 - *Cherubim*. (See Rashi 26:31)
12. 37:1 - Because he dedicated himself to its building more than anyone else.
13. 37:7 - On the two extremities of the *kaporet* (cover of the *aron*).
14. 37:23 - Seven.
15. 37:25,26 - Wood overlaid with gold.
16. 38:1-2 - Wood overlaid with copper.
17. 38:8 - These mirrors aided in the proliferation of the Jewish People. The Jewish women in Egypt would look in the mirrors so as to awaken the affections of their husbands who were exhausted by their slave labor.
18. 38:8 - Its waters helped a woman accused of adultery to prove her innocence.
19. 38:8 - To donate to the Mishkan.
20. 38:20 - Copper.

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Abarbanel

ON THE PARSHA

By Rabbi Pinchas Kasnett

Vayakhel

This Parsha deals almost exclusively with the detailed construction of the Tabernacle in the desert. Curiously, however, it begins as follows: “Moshe assembled the entire assembly of the children of Israel and said to them: ‘These are the things that G-d commanded to do them: On six days work may be done, but the seventh day shall be holy for you, a day of complete rest for G-d; whoever does work on it will be put to death. You shall not kindle fire in any of your dwellings on the Sabbath day.’” (Shemot 35:1-3). The admonition not to violate the Sabbath has already appeared numerous times and seems to be out of place in this Torah portion.

Abarbanel explains that as important as the construction of the Tabernacle was, this construction cannot supersede the sanctity of rest on the Sabbath. The emphasis on “not kindling fire in any of your dwellings” teaches that even those activities related to the preparation of food, such as cooking and baking which require fire, are prohibited on the Sabbath. Even though the people had already been told that all manner of work was prohibited, they also knew that on the holiday of Pesach lighting a fire in order to prepare food was permitted. The phrase “in any of your dwellings” teaches that observance of the Sabbath is not dependent on living in the Land of Israel but is incumbent upon the Jewish People wherever they live. Additionally, since a fire was actually lit on the altar of the Tabernacle on the Sabbath, the phrase “in any of your dwellings” comes to exclude personal dwellings from the permission to use fire. The Tabernacle cannot be referred to as the “dwelling place of the people” as it is clearly considered G-d’s dwelling place.

Since the narrative was interrupted by the commandment regarding the Sabbath, the Torah now returns to the topic of the commandments regarding the Tabernacle with a similar introduction: “Moshe said to the entire assembly of the Children of Israel, saying ‘This is the word that G-d has commanded...’”

Pekudei

The end of the Parsha and therefore the end of the Book of Shemot make reference to the “cloud” which covered the Tabernacle and the “glory of G-d” which filled it: “The cloud covered the Tent of Meeting and the

glory of G-d filled the Tabernacle....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.” (Shemot 40:34-38)

Abarbanel explains that the “cloud of G-d” is a reference to the special ‘light’ which was created on the first day. The physical light which we experience today has its source in the sun and stars which were not created until the fourth day. The light of the first day was not of a physical nature and was ‘hidden away’ as it were, to be used by G-d for the benefit of specific individuals or groups at specified times. The Talmud in Chagiga (12a) relates that G-d saw that the wicked should not benefit from this light and He hid it away for the benefit of the righteous at a future date.

The ‘glory of G-d’ is a reference to this unique creation of the first day, and it is something similar to fire. The cloud is not the result of rising water vapor as are the clouds that we experience today; rather it is the entity which envelops and surrounds that light of the first day. This was the substance from which Noach received the promise that there would be no more floods; this was the pillar of cloud and this was the pillar of fire which accompanied the people when they left Egypt; this pillar and this cloud rested on Mt. Sinai in the eyes of the whole nation; this was the light that emanated from the skin of Moshe’s face when he descended from Mt. Sinai; this was the fire that burnt up Nadav and Avihu, the sons of Aharon, who offered an unauthorized sacrifice. Each time this ‘light’, which had been stored away at the beginning of creation, was put to use for a specific purpose.

In our Parsha this is the “glory of G-d” that fills the Tabernacle, which descends upon the altar and which was seen many times by the people at the entrance of the Tent of Meeting. This is what descended and filled the House of G-d that Shlomo built: “And the cloud filled the House of G-d and the *kohanim* could not perform the service because the Glory of G-d filled the House of G-d. (Kings I, 8:10-11). This was also the same fire that descended for Eliyahu during his confrontation with the priests of the idol *ba’al* on Mt. Carmel.

All of these examples are manifestations of that spiritual entity called ‘light’ which was created on the first day.

BABIES FACED

From: Brandon

Dear Rabbi,
What was the significance of the two angelic figures that faced each other on the Ark of the Covenant appearing as children?

Dear Brandon,

The two angelic figures you refer to, the *cheruvim*, were part of the lid of the Ark in which was placed the tablets of the Ten Commandments. These figures, as was the entire lid, were made out of solid gold. The faces of these figures were child-like, one male and the other female, who faced each other and whose outstretched wings hovered over and joined above the Ark.

This loving pair paralleled G-d and the Jewish People, representing the special, loving and devoted relationship between them. The faces were fashioned with juvenile purity to convey the idea that only when Israel was pure and free of sin would they enjoy the close, loving and devotional relationship desired by G-d.

In fact, the sources state that when the Jewish People distanced themselves from G-d, the faces of the figures would miraculously turn away from each other commensurate to the degree of Israel's straying. When they repented, the faces of the *cheruvim* would then turn back to each other

according to the degree of repentance.

Since the Ark upon which the *cheruvim* were fashioned contained within it the Tablets representing the Torah, and since the Ark and its child-like *cheruvim* were located in the inner-most section of the sanctuary, this establishes the sanctimony and centrality of children in Jewish education.

Apropos of this, despite the fact that all were commanded to be involved in the building of the Temple, children's Torah study was not to be interrupted even for this most important of *mitzvot*!

When Rabbi Meir Shapira was in the process of building his very important yeshiva "Chochmei Lublin" he traveled far and wide to collect for this important project. He once noted that the various instruments used in the Temple could be made of any metal if gold was not available. The only exception to this was the *cheruvim*, which must be made only of gold.

The explanation he offered for this distinction is as follows: The *cheruvim* represent the precious importance of connecting Jewish youth to the Torah. And when it comes to achieving this paramount goal of providing for and ensuring a proper Jewish education for our youth, no inferior alloy will do. Rather we must be prepared to demonstrate our mettle by giving in gold!

LOVE OF THE LAND

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

THE SILOAM SPRING

A few years ago, Jerusalem's former mayor Rabbi Uri Lupolianski asked the Turkish government to return to Israel the ancient "Siloam inscription". This called attention to the history of the tablet.

In *Divrei Hayamim II* (32:2-3) it is recorded that King Chizkiyahu ordered the stopping up of the springs around Jerusalem, which were the source of water for the city, in order to deprive the invading Assyrian army of Sancherib of making use of them. To make those waters still available for his people "he brought them straight down to the west side of the City of David" (ibid. 32:30).

Historians say that this refers to the 450-meter long tunnel that the king's workers hollowed out of bedrock. The Siloam inscription, named for the spring whose waters

flowed through this tunnel, records the dramatic moment when the two teams of excavators that dug in opposite directions met to celebrate the completion of the project.

The Siloam inscription was discovered in 1880 and taken by the Ottoman rulers to an Istanbul museum. Rabbi Lupolianski asked the Turkish ambassador to Israel to arrange for the return of the historic tablet as a gesture of good will between allies. It should be noted that while the stopping up of the springs may have been a clever military strategy, Chizkiyahu was criticized by the Sages for taking such a drastic step rather than relying on G-d's promise (*Melachim II*, 19:34) that "I will defend the city to save it." (*Pesachim* 56a)



SHEMONEH ESREI — ELEVENTH BLESSING: PART 2

“Restore our judges as in earliest times and our advisors as at first...”

One may ask: Why doesn't the theme for this blessing follow the verse from the Torah which mentions the appointment of both judges and police officers, as is written, “Judges and officers you shall appoint in all your cities”? It is, after all, a positive command to appoint both, for without officers it is as if there are no judges, since it is the officers that enforce the laws and civil decisions of the courts and ensure that they are followed (Midrash Tanchuma and Rashi). Simply put, in today's world, without police officers law and order would remain in the realm of theory.

To answer the above question we must clarify that the request for the return of the Sanhedrin is based on Isaiah's prophecy regarding the final redemption: “Then I (G-d) will restore your judges as at first, and your counselors as at the beginning.” (Isaiah 1:26)

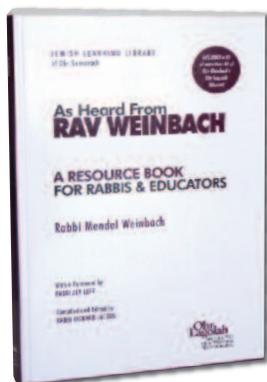
In the time of the future redemption both man and his surrounding world will attain a perfected and purified state, as it is written, “I will remove the spirit of impurity from the Land (Zecharia 13:2).” In the future era the nature of people will be to follow the laws of the Torah to their fullest.

Although in the future all people will strive to follow G-d's

Will without diversion, not everyone will be expert in how to properly do so. Whether dealing with laws between man and his fellow — such as a monetary dispute between neighbors — or with laws between man and G-d, i.e. whether something is forbidden or permissible, there will be a need for the Great Sanhedrin to make legal decisions for the people. However, once those decisions will become known, the desire of all will be to comply. In the future, law and order will be the goal of all members of society. There will no longer be a need for police officers.

The Role of Advisors

In the era of the final redemption the pursuit of the entire world will be to fulfill the Divine Will. Not all people will be experts in all aspects of Torah law, and not all questions will concern purely legal matters. Questions of a more personal nature, how to better serve G-d, will be left up to spiritual advisors who are able to guide a person according to his particular needs. Hence, in the future we will only be left with the need for judges and advisors whom the people will desire to seek out in their quest for attaining higher levels of Divine service.



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DR. BARUCH BROOKS

London, UK - University of Sussex, BSc
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Like so many of his boyhood friends growing up in Stamford Hill in London in the 50's, Baruch identified strongly as a Jew, but was non-observant. He attended a State Grammar School and after his "A" levels entered the University of Sussex, a hotbed of 60's student radicalism, in the south of England.

"At that point my Jewish identity was weak. I was like any other young Englishman at university." The Six Day War in 1967 changed all that. "I became much more conscious of being Jewish." Just two months later, at Sussex University, he met a young Jewish woman from an observant family and soon afterwards they decided to marry.

They married when Baruch was 21 and had just started his PhD program. After seven years of marriage with only one child, they sought out fertility therapy. It worked. They had quintuplets — all of them healthy. "The birth of those five and the miracles surrounding them had a profound effect on us." That was the impetus for the family to become much more observant.

They moved to Golders Green in London, the heart of the Orthodox Jewish community, and Baruch eventually became a tenured Lecturer of Biochemistry at the University of London.

In 1981 Rav Mendel Weinbach *zatzal* visited London for a speaking engagement. His speech made such an impact on the young couple that they decided to move to Israel so that Baruch could learn for an extended period of time.

On the advice of Rav Weinbach, in 1983 the family

moved to Zichron Ya'akov, where Ohr Somayach had a satellite yeshiva. Rabbi Mordechai Perlman was the Rosh HaYeshiva. After two years of extensive study the family moved to Jerusalem where Baruch found work doing medical research at Sha'arei Tzedek Hospital. In spite of his work schedule he made Torah learning his priority, learning two *sedarim* a day in a *kollel*.



Since 1990 he has been involved with a subject that he was personally familiar with — fertility. His specific field is in vitro fertilization (IVF). He became one of the leading experts in the world in this field and founded a professional organization "Zir Chemed" which deals with such issues. He consults regularly with other international experts and with the major *poskim* on every continent.

In 2012 he retired from his position at Sha'arei Tzedek Medical Center and now learns two *sedarim* a day, one of them with an advanced study group at Ohr Somayach headed by Rabbi Moshe Newman. He is still involved in consulting on fertility issues. With eleven children and many grandchildren, he and his wife have much "*nachat*", *Baruch Hashem*, and he counts his decision to move to Israel as a fulfillment of Divine Providence that has guided his family's path from its beginning.

He still has one major unfulfilled project. Rav Mendel insisted that Baruch make a movie about his life which could serve as an inspiration to others. Not given to half measures, Baruch is pursuing this project in the most professional way using every spare minute available. *B'Hatzlacha!*

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Rav Bulman *zt"l*
on the
Torah Portion of the Week

PARSHA Q&A ?

Pekudei

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 *tzitz*?
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 Pikudei'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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Pekudei

A WORLD OF BLESSING

“A hundred sockets for a hundred kikar...” (38:27)

There’s an elderly lady that sits in a nursing home in New York. Every day this is what she says: “Yesterday is history. Tomorrow is a mystery. Today is a gift of G-d. That’s why we call it the Present.”

How does a person sensitize himself to the present that is the here-and-now?

Our Sages mandated that we make at least one hundred blessings every day. Making blessings helps to remind us constantly of all the blessings that surround us: The ability to see, to think, to enjoy the smell of fruit and flowers, the sight of the sea or great mountains, the sight of royalty, of eating a new season fruit, or seeing an old friend for the first time in years. We have blessings when a baby is born, when a loved one dies.

When we surround ourselves with blessings, we surround ourselves with blessing.

The Hebrew word *beracha* (blessing) is linked to the

word *beraicha*, which means a pool of water. G-d is like an Infinite Pool of blessing, flowing goodness and enrichment into our life.

Amongst other things a *beracha* must include is the Hebrew word which means “L-rd”, which comes from the root *Adon*. In the construction of the Mishkan (the portable Temple on which G-d caused His Presence to dwell), there were exactly one hundred “sockets.” These sockets were called *adanim*. What is the connection between the hundred *adanim* and the hundred times that we call G-d by the name *Adon* in our daily blessings?

Just as the *adanim* were the foundation of the Mishkan through which G-d bestowed his Holy Presence on the Jewish People, so are our daily blessings the foundation of holiness in our lives.

• Source: *Chidushei HaRim*

PARSHA OVERVIEW

Pekudei

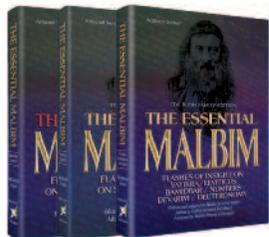
The Book of Shmot concludes with this Parsha. After finishing all the different parts, vessels and garments used in the Mishkan, Moshe gives a complete accounting and enumeration of all the contributions and of the various clothing and vessels which had been fashioned. *Bnei Yisrael* bring everything 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.

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