

PIKUDEI

2nd ADAR II 5776

Shabbat begins: 17:43

Shabbat ends: 18:47

COMMUNITY PARASHA SHEET



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DIRECTOR, TAL

Eighteen!

The Mishkan was an amazing edifice. It commanded awe, and Hashem's presence dwelled amongst our nation.

Alas today we are without the Mishkan and without the Bet Hamikdash. Nevertheless our Sages have taught us that there are many hints throughout our Parasha as to how we can experience the Mishkan and its deeper effect, even in our generation.

Our Parasha deals with the final building of the Mishkan. After each item of the Mishkan was constructed the Torah repeatedly states that it was done "as G-d commanded Moshe".

The Ba'al HaTurim (40:33) explains that this was a reward for Moshe. When the Jewish people had sinned at the Golden Calf, Moshe pleaded with Hashem for forgiveness. He went as far as to say to Hashem that if you do not wish to forgive them, then "please erase me from your book". Out of reward for Moshe's selflessness and heroic defence of our nation, Hashem in this week's Parasha constantly repeats Moshe's name. The Ba'al HaTurim notes further that the phrase "as G-d commanded Moshe" appears eighteen times in this portion, corresponding to the eighteen blessings of the weekday Amidah. (The phrase, "as G-d commanded, so they did" appears

once and corresponds to the additional nineteenth blessing against heretics.)

How are these three ideas - Moshe's pleading, the Amidah, and the construction of the Mishkan - related?

The Gemara Berachot (28b) asks - what do the eighteen blessings of the Amidah correspond to? Several answers are given: Rabbi Hillel son of Rabbi Shmuel says they correspond to the eighteen times G-d's name is mentioned in *Havu LaHashem B'nei Eilim* (Tehilim 29). Rav Yosef says that they are in place of the eighteen times G-d's name is mentioned in the *Shema* and Rav Tanchum says in the name of Rabbi Yehoshua ben Levi that they correspond to the eighteen vertebrae in the spine.

The Shema portrays the basis of our faith in One G-d.

Mizmor Havu LaHashem, portrays G-d's Might.

Both mention Hashem's Name 18 times, and we can understand why our Sages would wish us to replicate that in the 18



Berachot of the Amidah.

(We find a similar idea from the Chidushai HaRim who states that there were 100 Adanim used as the foundation blocks of the Mishkan. He states that these hint to the 100 Berachot that a person should say every day. Just like the Adanim were the foundation of the Mishkan, so too our Brachot are the



1. How many times is the building of the mishkon mentioned in the Torah?
2. What lies behind the name "Mishkon"?
3. After the completion of the Mishkon, Moshe blessed the Jews that the Shechina should reside there. Why was this needed when Hashem had already said the Shechina would rest there?
4. When in the year was the Mishkon finished being built?
5. The Mizbayach HaNechoshes (Copper Altar) is now given a new name of Mizbayach HaOleh in Parshas Pekudei (40:6). Why?
6. Why when mentioning the setup of the Mishkon does it omit the anointing of the Mishkon and its vessels as well as the Kohanim?
7. When listing the total of each material donated to the Mishkon does it mention the total amounts of the silver and copper and its usage. However by the gold it only mentions the total and not the usage (38:21)?

Answers On Page 3

foundation of Kedushat Yisrael.

Aden is from the Lashon of Adnut or Master, which is the way we refer to Hashem's name. Our one hundred daily Brachot serve as a reminder that Hashem is our Master. That they serve as the foundation of the Mishkan that each Jew builds for Hashem's Shechina in his heart.)

But what is the connection between the Amidah and the spine?

The Gemara hints at the answer to this with another statement of Rav Tanchum in the name of Rabbi Yehoshua ben Levi; one should bow during the Amidah to the extent that the vertebrae stick out. Rav Tanchum explains that the essence of the Amidah is subjugation to G-d's will, evidenced through bowing.

This self-nullification in the presence of G-d is what Moshe did on Har Sinai. After the sin of the Calf, Moshe was prepared to sacrifice himself in order to save the nation. The Rashbam (32:32) explains that "erase me from Your book" refers to the book of life. Moshe was prepared to give up his role in this world and the next in order to save the nation. This is the ultimate in subjugation and humility. Moshe felt that he did not deserve any merit in his own

right, but that his only value was as the leader of the people. Therefore if they were to be wiped out, he would forfeit his share of both worlds.

The construction of the Mishkan involved months of skilled and difficult work. Though everyone brought donations for the Mishkan, only a few people had the requisite skills to fashion the materials according to the Divine blueprints. Eventually, when Moshe assembled everything and the nation saw the beauty of the structure, with its gold silver and precious gems along with colourful woven tapestries, it would have been natural for those involved in the construction to take a certain satisfaction and pride in their work.

However, this would have negated everything that the Mishkan represented. How can a human being use their body, which is a gift from G-d, to fashion the materials which were created by G-d, according to a plan given by G-d - take any personal pride in their accomplishments?

This is similar to the statement in Pirkei Avot (2; 9), "If you have learnt much Torah,

do not claim credit for yourself, since you were created for this very purpose".

The Hebrew word for command – *Tsavot*, is similar to the word *Tsevet* – connected, for through the commandments we connect to Hashem.

The Torah repeats the phrase, "as G-d commanded Moshe" eighteen times, to show that the Mishkan was constructed with the same selflessness which Moshe embodied. The only purpose was to fulfil the will of G-d.

That intention, together with the enthusiasm to fulfil Hashem's Will, enabled the Shechina to dwell amongst our people.

Similarly, in prayer, we show our faith in Hashem (similar to *Shema*), our belief in His Might (similar to *Mizmor Havu*) and our commitment to serving Him, selflessly as Moshe did.

Today we might not have the Mishkan or Bet Hamikdash, but Hashem has promised us *Bechol Makom* – in any place that we mention His Name, He will come and bless us. When we pray with the right intention, in the right manner, the Shechina will dwell with us.



said this man is very tall and his wife is very small, I call them Lulav and Esrog!

Similarly, the Chafetz Chaim who was very small had a son in Law called Rav Zvi Hirsch Levison who was very tall. Therefore, it was quite a sight to see them together! Tragically Rav Hirsch died young and this is what the Chafetz Chaim said at the Yartseit.

A person who wants to work for Klal Yisrael and be an askan has to make sure

that he is doing his work fully for the sake of heaven and not be looking out for himself at all.

Rabbi Yisrael Salantar explains that if, whilst doing a Mitzvah one didn't have the right intention, the Mitzvah is still considered done, when it comes to working for the sake of the congregation if the person's motives are selfish it is considered as though he didn't do the Mitzvah at all.

The first time I personally met Dayan Lopian, was just over four years ago when I gave him a lift back from a Bris.

At the time the hooter of my car was broken. Noticing that I was not hooting other cars he asked me what's wrong with your hooter? I told him that its broken and it's not worth fixing it since it will probably cost more than the car is worth! He told me buy a fog horn and then affix it to the top of the car! He then invited me to his house and whilst I was waiting for him a very tall man came inside the room and the Dayan said "Hello Lulav!" He then turned to me and

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In this week's Parasha the Passuk says in Perek Mem Passuk Yud Chet. "Vayakam Moshe Et Hamishkan" – And Moshe erected the Mishkan and proceeds to explain what he put up. Then at the end of the next Passuk it says Kaasher Tsivah Hashem Et Moshe. All that was commanded to Moshe he did. Asks the Chafetz Chayim surely the Torah should say "he did as Hashem commanded him. Since the Passuk is talking about Moshe it does not seem to make sense to repeat his name?

Answers the Chafetz Chayim, if it would have said just as Hashem commanded

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him it may have implied that Moshe was slightly proud that he had been the one chosen to build the Mishkan. The Torah therefore says "Like Hashem commanded Moshe". As is to say there is a Jew called Moshe who does everything that Hashem asks him to do but he gets nothing personal out of it. Moshe is speaking to us over here and saying I did all that Hashem told me to do not because I gained personally out of it

only I detached myself from what I want and did completely what Hashem wanted me to do. Said the Chafetz Chayim that is what Rav Zvi Hirsch was like his whole life constantly doing things for others for no personal gain.

The Chafetz Chayim himself lived his life for Klal Yisrael but tried not to gain personally out of it. So much so that when he used to go to the villages in

Lithuania to sell his Seforim that he had authored he often didn't tell the people that he was the one who had wrote the Sefer. He pretended that he was just the salesman! Of course for most of us it's an impossibility to have no personal gain at all in whatever project we are involved with. But if we have these messages in the forefront of our mind it can definitely set us in the right direction.



The lion is in dire straits and he needs good advice in order to get out of it. The unfortunate fox crosses the lion's path, with no way of escape. "Tell me Mr. Fox", says the lion. "I hear you are very clever. I need you help to solve my problem." The fox realizes he is in big trouble now. He tells the lion, "it is true that I am very smart and I can help you. But you know, my wisdom is in my heart and I happened to have left it in my cave this morning in my hurry leave. If you will permit me to quickly scamper back to my home, just momentarily, I will gladly get my heart and then help you." A clever fox indeed.

The Ben Ish Chai tells a story of a pious woman who was on the way to Shul, when she was stopped by one of the town Leitzanim. "Where

are you running to", laughed the man. "To daven in Shul", she answered. "But where is your siddur?"

Shouldn't you run back home and get it?" "My Siddur is deep within me, as I daven from my heart" replied the women. "I see you have your siddur, but you should run back home and get your heart, just like the fox!" she said.

"Can you do me a favor and run to my house and get my heart for me", asked the man? "I'd love to", said the women, "But I don't know where you put it." "Is it with your wife or is it in your factory? Is it on the ocean in a freight container? Is it in London? Is it in Paris? Only you know where it is, so you should go get it yourself!"

When going to Shul, says the Ben Ish Chai, your heart is most essential. Don't leave home without it!



1. The Vilna Gaon (Aderes Eliyohu, 36:8) brings that the building of the Mishkon is mentioned a total of seven times, to bring it down through the seven heavenly realms to this world.

2. It is related to the word "*Socher*" to "dwell" alluding to the residing of the Shechina there. Also, it is related to "*Mashkon*", a "pledge" since its continued existence depends on the behaviour of the Jews.

3. Perhaps they would have sinned and not merited Hashem's Shechina. Therefore Moshe additionally blessed them. (Yalkut Reuveni)
4. The Midrash brings that it was completed on the 25th of Kislev but was delayed and only put up properly on Rosh Chodesh Nissan. (See MB to O.C. 670:7)
5. The Hamek Dovor brings that since only now were the sacrifices burnt up on it therefore it only got this new name when becoming fully functional.
6. The Ramban (40:18) answers that since over here it is discussing the setting up of the Mishkon for the seven days of inauguration while the anointing only took place on the eighth day when the Mishkon was finally properly setup.
7. The Ramban writes since they did not know that exact amount of gold covering each vessel. Another answer is that naturally the gold donated was not enough and it became enough through a miracle. Therefore the gold contributed exactly for what is not listed.

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