

INSIGHTS IN THE PARSHA

אלה פקודי המשכן משכן העדת אשר פקד על פי משה

"These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command"

The Ben Ish Hai teaches us that the building of the Mishkan served as a Kapara for the sin of the golden calf. During the sin of the golden calf Bney Yisrael defiled the name of אלקים, by saying אלה אלהך ישראל to the calf. The Gimatria of the opening letters of this Parsha, אלה פקודי המשכן equals אפה=86. This is the same Gimatria as אלקים, because the Mishkan was the kapara of sin toward אלקים. Additionally, the passuk ends with the words על פי משה – if one were to take the final letters of these words, it reads מה, corresponding to the words משכן העדות, as well as to the expression ונחנו מה, which was our recognition of lowliness after the calf that brought about our kapara, and the Mishkan. It also represents Moshe's humility, for which he deserved to lead the building of the Mishkan. Additionally, ענוה – humility, moshe's character trait, equals 131 in Gimatria. This is the same as the opening letters פקודי המשכן משה העדות together. Because Moshe's humility served as his merit to lead the Mishkan.

KEDUSHA VIA THE PERMISSIBLE

אלה פקודי המשכן משכן העדת

"These are the numbers of the Mishkan, the Mishkan of the Testimony"

Rashi says, "[The Mishkan] was testimony for Israel that HKB"Y forgave them for the incident of the calf, for He caused His Shechinah to rest among them"

Chachamim teach us that he who reads Kriat Shema every day, it is as if he has fulfilled the entire Torah. This is because during Shema we declare the oneness and kingdom of Hashem, as we do when we fulfill the Torah. The word משכן and the word שמע have the same Gimatria. The Shema is a testimony to the Almighty – an עדות. The Mishkan, too, is testimony to the Almighty's presence on earth. For this reason, it too is called משכן העדות. He who says Shema every day will merit that the Shechina will rest upon his house as it did in the Mishkan.

PICKING THE GATES OF MERCY

בד איתמר בן אהרן הכהן

"Under the direction of Ithamar, the son of Aaron the Kohen"

The Midrash Raba tells us that monetary communal matter must always have at least two appointed organizers. Therefore, even though Moshe was most trustworthy in the eyes of G-d, he appointed איתמר to join him in organizing the funds of the משכן.

The Alter of Shfula was the Tzedaka distributor in his town, and he never inspected the honesty and integrity of those who asked him for Tzedaka. Whoever asked received. One day his students approached him and said, "Rebbi, you might not be aware but among the people who ask you for tzedaka, there are malicious people who dress as pious poor people and are stealing from the Kupah."

The Rav responded, "I know. But what you don't know is that, on occasion people approach me who need lots of help from above to pray on their behalf. Sometimes when I pray for them I see that the gates of divine mercy are locked. At those moments, I rely on my thieves to use their expertise to pick the locks open."

The Rav's unquestioned generosity was a zechut for him.

THE END OF A JOB

ותכל כל עבדת משכן אהל מועד

"All the work of the Mishkan of the Tent of Meeting was completed"

The Mishkan was inaugurated on Rosh Chodesh Nissan of our second year in the desert. However, the Chumash does not explicitly state when all of the construction work of the Mishkan was completed. We have a tradition in the Gemara that it was completed on the 25th day of Kislev. Hashem, however, wanted that it be inaugurated on the month that Yitzchak was born, so he waited until Nissan, a few months later. The Ba'al HaTurim teaches an unbelievable allusion to this date in the Pesukim. The Gimatria of ותכל כל עבודת המשכן is 1392. The Gimatria of נגמר בכסלו בחמישה ובעשרים is also 1392! (Chayim Shel Torah)

YOU COULD TELL A PERSON THROUGH HIS WALLET

When we begin a Mitzvah, some people read the paragraph of הנינו מוכן ומזומן לקיים מצוות... Why does the prayer need to say מוכן ומזומן, both meaning I am prepared? It is because some people are prepared to perform Mitzvot, as long as it won't cost them too much money. The repetition of the expression מוכן ומזומן, declares that we are prepared to perform the Mitzvah at whatever the cost.

THE MENORAH AND 7 WEEK DAYS

וישם את המנורה באהל מועד נכח השלחן על ירך המשכן נגבה

"He placed the menorah in the Tent of Meeting, opposite the table, on the southern side of the Mishkan."

The Ben Ish Hai teaches us that the structure of the Menorah manifested the centrality of Shabbat in the week. The middle candle was the Shabbat candle, the right 3 were like Wednesday, Thursday and Friday, tilted toward the center, as in these days we prepare for the coming Shabbat. To its left, Sunday, Monday and Tuesday, also tilted toward the center, represent the Sheffa and Beracha that these days receive from the previous Shabbat. What we see is that the entire work week revolves around the Beracha of Shabbat. We sanctify the Shabbat, with bread, wine, and oil (light). These three substances represent material blessing in the Torah, as it says "דגנך תירושך ויצהרך" Therefore G-d instructed that the Menorah be placed next to the Shulchan, to teach that all of our material blessing comes from the strength of Shabbat.

SNOWY SEASONS

A woodcutter once came before his Rabbi and asked him, "Rabbi, please pray on my behalf, that this winter be blessed with cold and snow, because a cold season increases demand for cut wood, and I will benefit greatly financially." Additionally, he gave the Rabbi 333 Silver shekels, and added 10 for the Rabbi's wife.

In the end, the year was particularly cold, but there was not an inch of snow. Instead, it rained ver y heavily throughout the season. This meant that there was too much mud on the road to the forest and little access to the wood supply, making it a ver y bad season for the woodcutter, financially. At the end of the season he returned to his Rabbi to ask what had happened. The Rabbi responded, "You yourself runed it, by adding 10 shekels for my wife. The Gimatria of 333 is שלג – snow, as you know. It is for this reason you gave that amount. But the Gimatria of 343 is גשם – Rain. This is what happened.

THE JEW, THE PRIEST AND THE POPE

The following story took place around the time of the Spanish Inquisition. A law was in place that forbade the Jews from leaving the Jewish quarter past a certain hour in the evening. Whoever was seen out of the Jewish ghetto risked being killed. One time, a Jewish person innocently walked out of the quarter passed the curfew, and was seen by a local priest. "You! Over there! Come here!" he said. "What are you doing out in the street at this hour. Don't you know that you are risking your life? It is within my own power to kill you now." But the priest had no real intent on killing this Jew. He was taken aback by him, because he looked an awful lot like himself. Instead, he decided to hold the Jew in his own

home for a few days, and then decide what to do with him.

A number of days passed, and the priest received a message that the pope was coming to town, and he would be testing all all the local priests and cardinals. If they would pass the pope's tests, they would be promoted in their status and influence, and if they would fail it, they would be demoted.

The first question was: When did the chicken make a sound and the whole world heard it? The second question was: When did the sun shine on one spot in the world and never shone there again? And the third question was: What am I thinking about right now. The pope gave them three days to come up with answers.

All of the priests present went home afraid that they would not be able to answer the pope's questions. When the Jew saw that the priest holding him captive looked very depressed, he inquired what was wrong. The priest told him all about the pope and his test. The Jew responded, "Look, I have an idea. Since you and I look alike, let me wear your clothing, and I will present myself before the pope." The priest, who had nothing to answer the pope, agreed, feeling as though he had nothing to lose in doing so. On the day of the appointment, all of the town priests stood in a tribunal before the pope; among them was the Jew, dressed as his captor. The pope gave them the opportunity to volunteer with their answers, and the Jew waited to see what others would say. Two people tried, were wrong, and were humiliated, and then the Jew raised his hand. He stood before the tribunal and said, "The one time a chicken made sound and the whole world heard it was on Noah's arc, when the whole living world was within sound's reach of the chicken. The time the sun shone on one spot and never shone there again was during the splitting of the sea. When the water split, dry land was revealed, and the sun shone on that spot, and has been covered by water ever since. And right now, you are thinking that I am a genius christian priest, but really, I am a Jew!"

רציתי לברך אתכם ביום שמה, שפרנסתכם פורח. בריאותינו תתמיד ולא כאורח. חיוך על תצמח כעציץ לא יתאדה כריח שפתינו כאור זורח, וכספנו ונזוכה לראות בביאת משיח.

אמן ושבת שלום

Shabat Shalom!!! - Rav David Yaacov

לעילוי נשמת המנורה הטהורה
מו"ר הגאון רבי שמעון גבאי בו רחל