



In this week's parashah, the construction of the Mishkan is completed. The parashah opens: "These are the accountings of the Tabernacle, the Tabernacle of Testimony, which were reckoned at Moshe's bidding." The Sages say that the accounting was actually taken from Moshe! Why, asks R' Moshe Gruenwald z"l (died 1853-1911; rabbi of Khust, Hungary), was an accounting required from Moshe? We read about the workers in the first Bet Hamikdash (Melachim II 12:16), "They did not make an accounting with the men into whose hands they gave the money to pay out to the workmen, for they acted with emunah / integrity." Furthermore, why wasn't an accounting taken from Bezalel and his helpers? Also, Chazal teach that Moshe could not give a complete accounting, and a bat kol / Heavenly proclamation had to vouch for him. If so, what was the purpose of even beginning the accounting?

R' Gruenwald explains: The purpose of the accounting was to teach us a lesson. Many commentaries explain how the various parts of the Mishkan and its furnishing allude to different parts of man's body and to his strengths. Each of us must learn to take an accounting of himself. Are we using our organs and our abilities as intended?

In a similar vein, R' Gruenwald asks: Why do we reckon according to a lunar calendar? After all, the sun is more distinguished! Because we can learn a lesson in proper behavior from the moon. Every month, the moon waxes and wanes. So, too, we must undergo cycles of growth and contraction. Periodically, preferably every day, man must humble himself and reflect on what he has accomplished. Then he must grow some more and begin the cycle anew.

Aarugas Habosem

At the end of this week's parashah, after the Mishkan was completed, we read, "Moshe could not enter the Ohel Mo'ed/Tent of Meeting, for the cloud rested upon it." Rashi comments, "As long as the cloud was there, Moshe could not enter. When the cloud departed, Moshe could enter."

At Har Sinai, also, there was a dense cloud which initially prevented Moshe from approaching. How did Moshe approach Har Sinai? The sage R' Eliezer says that Hashem grabbed Moshe and pulled him in. In the yeshiva of the sage R' Yishmael they said that Hashem made a path through the cloud and Moshe entered.

R' Moshe Feinstein z"l comments: there are many times when a person feels that he cannot move forward because a dark cloud hangs over him. One should know, however, that nothing can stop him! Sometimes one can make a

preferable course, for who knows how he will emerge if he gets caught up in a struggle?

If one cannot go through the cloud, he should look for a path that has no obstacles (just as Moshe waited for the cloud to depart). However, if he can neither go through the cloud nor find another path, he should push forward anyway with a firm conviction that Hashem will take him by the hand and lead him through.

Darash Moshe

"They brought the Mishkan to Moshe, the Tent and all its utensils: its hooks, its planks, its bars, its pillars, and its sockets . . ." (39:33)

Rashi explains: Bnei Yisrael were unable to raise the Mishkan. Also, since Moshe had not made any contribution to the Mishkan, Hashem left the job of raising it for Moshe.

R' Chaim Moshe Reuven Elazary z"l writes: here in America (in the 1940's), we have many spectacular meeting places and shuls. All of them have planks, bars, and pillars, and in them are all sorts of fancy utensils. However, one thing is missing from these structures - the spirit of Moshe Rabbenu. And, without that spirit, these structures cannot be called mishkenot/ tabernacles of Hashem.

From Rashi's comment on the above verse we learn that a Jewish community needs people who can donate money and build spectacular structures for shuls, and it also needs people who can fill those structures with a proper spirit. We also learn that these two functions are separate. The proper spirit cannot come from the lay leadership; rather those individuals must submit to the "Moshe Rabbenu" of the community.

Shevilei Chaim

We are told that when Bnei Israel stood at Mt Sinai to receive the Torah they were united as one man with one heart. When they transgressed and created the Egel Hazahav we are told they became disunited everyone pulling in a different direction. As a matter of fact the Talmud Yerushalmi tells us that they could not even agree on what kind of Egel they should make. Each tribe made its own.

ET KOL ADAT BNEI ISRAEL “And Moshe assembled all the congregation of the Children of Israel...”. (Ex. 35,1) Moshe had to assemble the people and bring them together again. Before building the Mishkan Moshe had to reunite the people. Only as a unified people were they able to build the House of Hashem.

This is a very significant message for all times. When people are interested in building a synagogue or a Yeshiva or any type of a religious institution there must be unity among them. They must be of one mind and one heart. You cannot have everyone pulling in a different direction. Working together Lema’an Hashem they can succeed.

Rabbi Menachem Raab

The book of Shemot is reaching its conclusion in this week’s double parsha. The final review of all of the artifacts, construction and costs of the mishkan is detailed before us. The transparency that we all claim to long for in governmental spending and budgets is realized in the Torah’s exquisite detail in accounting for all income and spending on the mishkan.

This is an example of the soul of public trust and accountability as it should be practiced. The fact that this occurs in relation to holy purposes – the construction of the mishkan and its artifacts – only intensifies the lesson that impeccable integrity is necessary in such matters. Too many times people think that for holy projects and Torah welfare somehow corners can be cut and that the responsibility for funds donated and used can be juggled.

The torah itself clearly does not tolerate such ideas and behavior. The Torah many times over warns us of the danger of corruption, even so-called “holy” corruption. It blinds us and distorts all of our achievements and accomplishments. Even the great Moshe whose face shines with the radiance of heaven itself must be publicly held accountable.

I think that is why after so many millennia after the disappearance of the mishkan from the midst of Israel these parshiyot are still read publicly in our synagogues. The message of accountability and transparency in public monetary matters is the keystone to holiness. The holiness of the mishkan is dependent upon these principles and values.

Another idea present here is the importance of repetitiveness in these matters. The Torah recounts in detail what it has already told us earlier regarding the construction of the mishkan and its artifacts. Since reading a budget or studying a data sheet is not necessarily the most fascinating reading in the world, the Torah’s insistence upon recounting these matters is at first glance most puzzling. But it is the repetition as much as the content itself that is the Torah’s message to us.

Repeating the accounting of the construction of the mishkan – its expenses and labor and talent – emphasizes to us that the holy mishkan was crafted efficiently and honestly. There is no longer any question regarding its probity when the Torah lists for us the materials and work once more.

The second accounting must coincide exactly with the first description of the materials and work involved. And repetition is the soul of honesty. One must train one’s self to be honest, to resist temptation and shoddiness. Goodness and truthfulness are conditioned by habitual behavior more so than by inspired sermons and learned treatises.

In Yiddish there was a folk saying that “truth is the best lie.” A lie requires many other lies to cover its tracks. Truth stands pristine and strong always. Therefore it is not only the first accounting that is important in public and holy matters but the later accounting is also of equal if not even more importance. This week’s double parsha certainly drives this point home.

Rabbi Berel Wein

Shiurim

Rabbi Winegarten שליט"א will be giving his annual Hilchos Pesach Shiur, for men and ladies on Monday evening at 8.30pm

Rabbi Rapoport שליט"א will be giving a shiur on the Haggadha and Insights into Pesach, for men and ladies, on Tuesday 23rd March at 9.00 pm

Riddle of the week

Which Mitzvah only applies to someone who is sitting, reclining or lying down?

Answer to last week’s Riddle

The Torah in Parshat Terumah speaks of the components and vessels of the Mishkan/Tabernacle. Three of the items are spelled with the same letters, just in different orders. What are these items?

- Kapporet • Kaphtor • Parochet

Announcements

Mazeltov to Pinchas & Margaret Rothem on the birth of a grandson last Shabbos

Mazeltov to Chaya Fellerman – daughter of Mordechai and Aviva Fellerman, grand-daughter of Anthony and Pat Morris – on the occasion of her bas mitzvoh this Shabbos

All the Kehilla are invited to a “Shabbos Mevorachin” Hot Kiddush after davening

מנחה/קבלת שבת	5.45 pm followed by shiur by Rav Rapoport.
שחרית	7.20 am & 9.25 am
1st מנחה	12.40 pm
גמרא Shiur	4.50 pm
2nd מנחה followed by סעודה שלישית	5.40 pm
מעריב/מוצאי שבת	6.48 pm