



פרשת פקודי

CIRCLE TIME AT YOUR Shabbos Table

... FOR A Meaningful and Entertaining SHABBOS WITH YOUR CHILDREN ...

TELL ME A MASHAL >>

A dvar Torah with a story.

THE MIRACULOUS DIAMOND

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת (שמות לח:כא)
שני פעמים, רמז למקדש שנתמשכן בשני חורבנים על
עונותיהן של ישראל (רש"י)

These are the accounts of the Mishkan, Mishkan of testimony... (Shemos 38:21)

[The word "Mishkan" is said] twice, hinting at the Mikdash, which was taken as collateral in two destructions, for the sins of Yisrael. (Rashi)

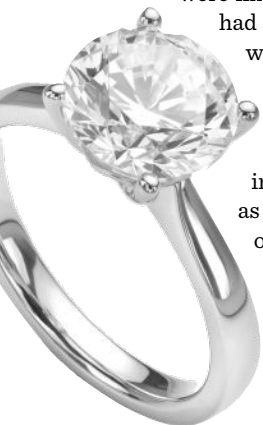
Why does the Torah hint at the destruction of the Beis Hamikdash when the Mishkan is first being built?

Joe was going on a business trip.

Joe was used to traveling on business. He did it often and made a lot of money, but this was different. He was going a long, dangerous trek through the Amazon rainforest. If he made it out in one piece, he had an amazing deal waiting for him on the other side. But first he had to get through the forest.

Joe wasn't worried about big snakes, lions, or even quicksand. He was worried about *people*. The part of the forest he needed to cross was inhabited by warring tribes, and they were likely to stop anyone passing through. If they had no use for someone they captured, they would usually let him go, but they took anything of value he might be carrying.

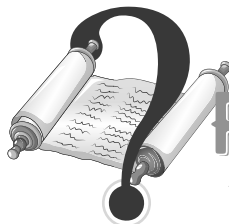
Knowing he had to prepare carefully for this trip, Joe planned to travel with nothing of value to the tribes. He packed as little as he could into a thin, worthless bag. He wore old clothing and carried no money. His jewelry, fancy watch, and expensive clothing and shoes were all left behind. Finally, with just the barest necessities, Joe set



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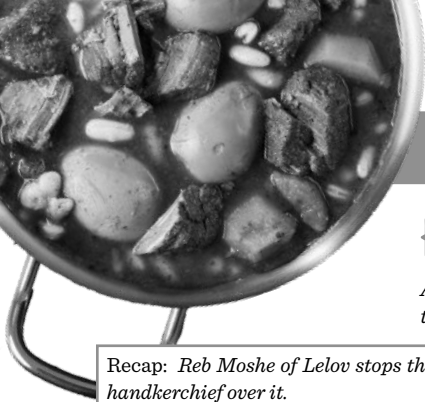
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PARSHAH RIDDLES

Answers to this week's riddles appear on page 3.

- 1 Can you find a word that is repeated in this week's *parshah* consecutively (one after the other)? Can you find a set of two words in the *parshah* repeated consecutively? A set of three words? Five words, repeated three times in a row, in *Parshas Vayakhel*? A set of seven words, identical except for one letter, repeated in *Parshas Terumah*?
- 2 What's a *beka* (בֶּקֶט)? In which two places in the Torah is it mentioned?
- 3 Were the *adanim* solid or hollow? Can you prove it?
- 4 Which gem appears three times in the clothing of the *kohen gadol*? Where else in the Torah is it mentioned?
- 5 Who else wore a *me'il*, other than the *kohen gadol*?



CHOLENT STORY

A story told in parts, designed to get children to come back to the table for the main course!

Recap: Reb Moshe of Lelov stops the leak on the ship taking him to Eretz Yisrael by placing a handkerchief over it.



he sun was shining, the sea was calm, and a good tailwind pushed the boat toward the holy shores of Eretz Yisrael. It seemed like the *yetzer hara* had given up trying to stop Reb Moshe Lelover from reaching the land.

The *gabbai* leaned over the railing of the ship, watching the water slide by the hull. Each passing wave was taking them closer to the port of Acco, where they were scheduled to dock! It was hard to believe that everything was going so smoothly.

Smoothly, that is, if you ignore the little cloth handkerchief blocking the sea from rushing into the ship and sinking it. That was some miraculous handkerchief, the *gabbai* thought. He really wanted it. If it could save a whole ship, who knows what other miracles it could do? He thought about going down below deck and taking the cloth, but quickly pushed the thought away. He didn't want another flood. But maybe, once they got to port...he would make sure that hanky wasn't left behind.

As he watched the blank sea in every direction, the *gabbai* suddenly saw something on the horizon. There was some object on the surface of the water, too far away to make out clearly. But they were headed in its direction.

As the ship moved, the thing got bigger and bigger. Soon, the *gabbai* could see trees, and then sandy beaches. It was a beautiful island. And they were headed straight for it.

"Oh no," the *gabbai* thought. "It looks like we're stopping on that island, and that's what the *yetzer hara* has been waiting for. He'll surely figure out some problems to throw at us over there. There'll be pirates, or someone will get lost, or something!"

When the island was in full view, the captain made an announcement to all the passengers. "We will be stopping at this island for a rest. All passengers may disembark and explore the island. We will be staying here for three hours. Do not come back late! We will leave after three hours, with or without you!"

The passengers murmured excitedly. They were happy to get off the shaky boat for a while and stand on solid ground! But the *gabbai* was worried. He decided to stick close to Reb Moshe Lelover. He knew he would be safe with him.

The crew and passengers cheered when the ship lowered its gangplank. They quickly rushed onto the island and began walking along the white beaches and strolling through the forests and orchards, where delicious fruit hung from the trees. Some went to a spring on the far side of the island. It was nice to have some fresh, cold water!

Reb Moshe Lelover and his *gabbai* also stepped onto the sunny island. A walk in nature was a part of *avodas Hashem*. Reb Moshe was thinking in Torah as he and the *gabbai* walked through the forest and then the orchards, appreciating Hashem's beautiful world. Reb Moshe was deep in thought for a while and then stopped to say something to the *gabbai*. He turned toward him and expressed surprise.

The *gabbai* was gone.

HIGHLIGHTS FROM THE MIDRASH

Moshe Rabbeinu overheard people complaining that he looked "fat," meaning they were accusing him of taking for himself some of the precious things donated for the Mishkan. People were saying, "When a cook stirs the pot, some of it sticks to his fingers!" Moshe then gave an accounting of every drop of silver used to make the Mishkan (*Yalkut Shimoni*). Why did he not give an accounting of the gold?

1. He was only worried about the silver, because he forgot what some of the silver was used for! Then he remembered that it had been used for the hooks on the *amudim*. (*Zohar, Tzror Hamor*)
2. How did the people know how much was donated in the first place? A *bas kol* announced the amount of silver that had been donated. Once it said that, it also said that Moshe was trustworthy, and no one complained anymore. (*Zohar*)
3. The gold was donated by the highly respectable people who did not suspect Moshe of stealing anything. Only the lowly people, who donated silver at best, suspected him. The amount of gold that was given was not even enough to cover the *kerashim*. The gold grew on its own, like fruits of a tree. Since that was a clear miracle, there was no possibility that there was anything left over to steal.
4. The gold was all wrapped around boards and wood and could not be weighed to check how much was present in the completed Mishkan. The silver was freestanding and could be checked. (*Ramban, Yefas To'ar*)

TO BE CONTINUED...



PARSHAH RHYME



Review the main points of the parshah with younger children, while challenging your family to complete the rhymes (use the "grammen" tune). Answers on the side!

- L
1. In *Parshas Pekudei*, the Torah shows
2. How Betzalel made the *kohen's* _____.
 L
3. The belt, shirt, pants and hat
4. *Eiphod* with gold, hammered _____.
 H
5. Yes, so beautiful were all the things,
6. From the *Tzitz* to the *Choshen's* _____.

Chorus

- L
7. Some of the instructions, Moshe changed them,
8. But Betzalel did as Moshe heard from Ha- _____.
 L
9. He made it all, with no nail or wrench,
10. Then Moshe said, "May you be _____."
 H
11. Kislev is the month in which it was done,
12. But it wasn't assembled until _____.

Chorus

- L
13. When it was all done, when they finished the toil,

- 14.** They anointed everything with anointing _____.
 L
15. When each *kli* was in place, wherever it goes,
16. The *Shulchan* with the bread that it _____.
 H
17. The Menorah was lit, the *Ketores* begun,
18. They were even ready to bring a _____.

Chorus

- L
19. Bnei Yisrael were so very proud,
20. The Mishkan was covered with a *heilige* _____.
 L
21. You should have seen the amazing sight:
22. Cloud by day and fire at _____.
 L
23. When the *kavod* of the *Shechinah* was in there,
24. No one could enter, they had too much _____.
 H
25. When the cloud went up, that would show,
26. Time for the *Yidden* to pack up and _____.

Answers: 2. clothes 4. flat 6. rings 8. shem 10. gebanched 12. Nissan 14. oil 16. shows
 18. korban 20. cloud 22. night 24. fear 26. go

RIDDLE ANSWERS:

- 1.** אלה פקודי המשכן המשכן העדת (לח:כא)
 פֶּעַמַן זָהָב וְרִמּוֹן פֶּעַמַן זָהָב וְרִמּוֹן (כח:לד) פֶּעַמַן וְרִמּוֹן פֶּעַמַן וְרִמּוֹן על שולי המעיל סביב (לט:כו)
 וְכִפְתָר תַּחַת שְׁנֵי הַקְּנִיִּים מִמֶּנָּה וְכִפְתָר תַּחַת שְׁנֵי הַקְּנִיִּים מִמֶּנָּה לְשֵׁשֶׁת הַקְּנִיִּים הַיְצְאִים מִמֶּנָּה (לז:כא)
 Twice:
 שְׁלֹשָׁה גְבַעִים מְשַׁקְּדִים בְּקִנְיָה הָאֶחָד, כִּפְתָר וְפָרַח, וְשִׁלְשָׁה גְבַעִים מְשַׁקְּדִים בְּקִנְיָה הָאֶחָד, כִּפְתָר וְפָרַח (כה:לג)
 שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד לְשֵׁנֵי יָדָיו וְשְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד לְשֵׁנֵי יָדָיו (כו:ט)
- 2.** A *beka* is a coin, equal to half a *shekel*. It is mentioned in this *parshah* (38:26) and it is the weight of the ring Eliezer gave Rivkah (*Bereishis* 24:22).
- 3.** The *adanim* were hollow. This is clear from the fact that the *adanim* for the *amudim* (holding up the *paroches*) and those under the *kerashim* were different sizes, but made from the same amount of silver.
- 4.** The *Shoham* stone is twice on the shoulder straps of the *Eiphod* (39:8) and also appears on the fourth row of the *Choshen* (*Shemos* 39:13). It is also mentioned in connection to the rivers of Gan Eden (*Bereishis* 2:12).
- 5.** The word *me'il* is used many times in *Navi* to describe a special robe worn by *chashuv* people. Shmuel Hanavi, Dovid, Yonasan, Shaul, Dovid's daughters, and even Iyov are mentioned wearing it (see *Shmuel I* 2:19, 15:27, 18:4, 24:5; *Shmuel II* 13:18; *Iyov* 29:14).

You may be surprised to find something familiar in every haftorah.

HAFTORAH: YOU KNOW NAVI

This week, Sephardim read the haftorah that Ashkenazim read for *Vayakhel*, see there. Ashkenazim read the following:

BACKGROUND

Shlomo Hamelech has finished building the Beis Hamikdash and all its *keilim* in the month of Cheshvan. He waits until Tishrei to open it and bring the *keilim* inside. He gathers all of Klal Yisrael, but the gates will not open! Shlomo tries many different *tefillos*, but the gates do not open until he says, “Open in the merit of my father, Dovid!” The gates swing open, and all of Dovid Hamelech’s enemies are ashamed.

SUMMARY

The *Aron* is brought to the newly built Beis Hamikdash and installed in the *Kodesh Kadashim*. The *Keruvim* are set up, as are the other *keilim*. The Beis Hamikdash fills with the cloud of the Glory of Hashem. Shlomo and all the people bring innumerable *korbanos*. Shlomo says a special *tefillah* mentioning the yearning of his father, Dovid Hamelech, to build the Beis Hamikdash.

CONNECTION TO PARSHAS PEKUDEI

The *parshah* speaks of the inauguration and setup of the Mishkan, and the cloud that rested on it. The haftorah mentions all those aspects of the Beis Hamikdash. Also, like the Mishkan, the inauguration of the Beis Hamikdash is delayed from the time construction is completed.

YOU KNOW NAVI

The term *יָרַח הָאֶתְנַיִם*, which refers to the month of Tishrei, is first used in this context (*Melachim I* 8:2): *בְּיָרַח הָאֶתְנַיִם בָּחַג הוּא הַחֹדֶשׁ הַשְּׁבִיעִי*.

>> CONTINUED FROM PAGE 1

off through the rainforest.

At first, the trip was uneventful. He walked most of one day on a clear trail, sure of where he was going. Toward evening, he made camp for the night. He settled down on a bed of leaves and reached into his pocket for supper: a packet of tuna.

At the bottom of his pocket, he felt his fingers brush against something hard.

Joe dug deep into the pocket of the old pair of pants he was wearing...and pulled out a diamond ring. Where had that come from?!

Joe was furious with himself. He had taken pants from the back of the closet and he’d had no idea there was a valuable diamond ring in the pocket, worth thousands of dollars. Now he was stuck with it while surrounded by violent tribes just waiting for someone like him to fall into their laps!

There was nothing to do but hope and pray that he would avoid being discovered by the tribes. He tried to get some sleep, but tossed and turned all night. The bed of leaves he had made wasn’t comfortable, he was worried about the diamond, and besides, the mosquitoes kept bothering him.

The next morning, Joe continued on his way. He moved as quickly and quietly through the forest as he could. Day after day he continued...and then he was through, safe and sound! No tribesmen had started up with him! He was clear...or was he?

Something was wrong. Joe wasn’t feeling well. He had a fever and his head hurt. It had been going on for a while and was getting worse. Joe went to the local doctor.

“You have malaria,” the doctor said. “It comes from infected mosquitoes in the rainforest.”

“Is it dangerous? What do I do?”

“Most people die from malaria. Your only hope is to go to Dr. Paul, at the edge of town. He can save you if you can afford it.”

Joe rushed to Dr. Paul. “Yes, I can help you,” the doctor said, “but it will cost you ten thousand dollars.”

“That’s no problem,” Joe said. “I’m here for a business deal that will make me a hundred thousand dollars. Cure me, and I’ll pay you when I get the money.”

“No dice!” the doctor said. “Pay me now, or cure yourself! I don’t trust your hairbrained business ideas.” Now Joe was stuck. He had nothing on him! He had traveled empty-handed, because he was afraid of the... Wait! The diamond! Joe pulled the fancy ring from his pocket.

“I’ll give you this as collateral, until I get the money,” Joe said. “It’s worth enough to cover the cost.” The doctor examined the sparkling jewel carefully and nodded in appreciation.

“You have a deal, sir,” he said.

The doctor was able to successfully heal Joe. When he was better, he completed his business deal, brought Dr. Paul the money, and got his diamond ring back. Far from being angry that he had brought it along, Joe ended up being so grateful—the diamond had saved his life!

The Beis Hamikdash was not “lost.” It saved our lives! It was taken instead of us, for our aveiros, as collateral. When we correct our ways, we will get it back.



וַיִּתְּכַל כָּל עֲבֹדַת מִשְׁכַּן אֱהָל מוֹעֵד
(שמות לט:לב)

And all the work of the Mishkan Ohel Moed
was completed... (Shemos 39:32)

- The Mishkan was completed (not assembled) in the month of Kislev.
- The re-inauguration of the Beis Hamikdash at the time of Chanukah occurred on the 25th of Kislev.

• = 1392

וַיִּתְּכַל כָּל עֲבֹדַת מִשְׁכַּן
בַּעֲשָׂרִים וְחֲמִשָּׁה בְּכֶסֶל׃ נִגְמַר

(Ba'al Haturim)

TREATS FROM TARGUM

So much more than just translation — quick insights into Targum Onkelos!

כִּי עָנַן ה' עַל הַמִּשְׁכָּן יוֹמָם וְאֵשׁ תִּהְיֶה לַיְלָה בּוֹ... (מ:לח)
For the cloud of Hashem was on the Mishkan during the day, and fire **will be** night on it... (40:38)

תַּרְגוּם אוֹנְקֵלוֹס: אֲרִי עָנָן יִקְרָא דְיָי עַל מִשְׁכַּנָּא
בְּיַתְמָא וְחִיּוּ אֲשַׁתָּא הָיִי בְּלַיְלָא בְּהַ

For the cloud **of the honor of** Hashem was on the Mishkan during the daytime, and the **appearance of fire is** night in it...

Onkelos changes several words in this *pasuk* from their direct translation:

- “Cloud of Hashem” is changed to “cloud **of the honor of** Hashem”— Onkelos always avoids ascribing items or things to Hashem directly, for everything is His.
- The extra *n* in בְּיַתְמָא changes the meaning from “day” to specify “**daytime**,” meaning the hours of daylight, as opposed to a 24-hour period. The cloud only looked like a cloud during daylight.
- The word “appearance” is added, because the cloud never left or was replaced by a fire (unlike the pillar in front of the camp). This cloud simply glowed like a fire at night, but it was still a cloud. (*Alshich*)
- Onkelos changes the tense from “will be” to the present form “is,” based on a parallel *pasuk* in *Bamidbar* (9:16). The other changes inserted by Onkelos are based on that *pasuk* as well.

THIS DATE IN JEWISH HISTORY

The 2nd of Adar is the *yahrtzeit* of Rav Yisrael Alter, the Beis Yisrael of Gur; and Rav Berel of Brisk. Both were major builders of the *frum kehillah* in Eretz Yisrael after World War II.

The Beis Yisrael was the third son of the Imrei Emes. He celebrated a double *simchah* on his bar mitzvah, as he became engaged to his cousin, Chaya Sara. They married two years later. In 1940, the Imrei Emes escaped the Nazis and reached Eretz Yisrael, along with his sons, Rav Yisrael, Rav Simchah Bunim, and Rav Pinchas Menachem. The Beis Yisrael's wife did not survive the Holocaust. He remarried in 1948 but had no children with his second wife. After his father's *petirah*, Rav Yisrael became the fourth Rebbe of Gur. For the next 29 years, he rebuilt the *chassidus* and was a major force in the Moetzes Gedolei HaTorah. After his passing, Gur was led by his brother, Rav Simchah Bunim, until his *petirah* in 1992. After that, his other brother, Rav Pinchas Menachem (the Pnei Menachem), led Gur for four years. Since then, the leader has been Rav Yaakov Aryeh, the son of Rav Simchah Bunim.

Rav Yosef Dov Soloveitchik, Rosh Yeshivas Brisk Yerushalayim, was the son of Rav Yitzchak Zev Soloveitchik, the Brisker Rav. Rav Berel, as he was known, carried on the *derech halimud* of Brisk to the next generation. During World War II, he fled with his father and the rest of the family to Warsaw, and from there to Eretz Yisrael. After the *petirah* of his father, Rav Berel took over Yeshivas Brisk in Yerushalayim. It is said that he knew *Talmud Yerushalmi ba'al peh*. He is buried on Har Hamenuchos. He was succeeded as *rosh yeshiva* by his son, Rav Avraham Yehoshua Soloveitchik.



HALACHAH

Kedushah of a Shul

Is it a mitzvah or obligation to build a shul?

The *Zohar* writes that building a *beis haknesses* is included in the Torah commandment of “*v’asu li Mikdash*.” Others are of the opinion that it is only a *mitzvah d’Rabbanan*. Some hold that it is not even a *d’Rabbanan*, but it is still a communal obligation. Any town, area, or even neighborhood in which at least ten *Yidden* live is obligated to ensure that the inhabitants have access to a shul (within walking distance), though a *mikvah* has priority. Temporarily, the *kehillah* can rent a place to *daven*, but they must make a real shul as soon as possible. The shul must be big enough for everyone to fit inside, and it must be functional. The shul is also obligated to have *sefarim* so that people can learn—minimally, it must have a *sefer Torah* and *Mishnayos*, *Gemara*, *Shulchan Aruch*, *Rambam*, *Tur*, *Poskim*, *Rishonim*, *Sifrei Drush* and *Aggadah (Aruch Hashulchan)*.

Can a kehillah force everyone to contribute toward the shul?

Everyone can be forced to contribute to build or buy a shul. If renovations are necessary, everyone can be forced to contribute to that as well. No one can be forced to pay just to make it beautiful. The *sefer Tzedakah U’mishpat* disagrees and says that today we don’t have the authority to force people to give money. However, the people should be convinced by explaining to them the importance of building a *beis haknesses*.

Does the shul have to be taller than all other buildings in the city?

The *Gemara* is very strict about this: At least

one shul in the city must be either taller than any Jewish-owned building or have a dome. Many communities are lenient about this because those belonging to *goyim* will be taller anyway. If one shul is the tallest building, other shuls in town can be any height.

Which rooms in a shul building have kedushah?

Any room or area in which people often make *minyanim* has the special *halachos* of a shul. Side rooms and hallways have a lower level of *kedushah*. If an *ezras nashim* is never used for *minyanim*, there are some *poskim* that hold that it has the status of a room used for individual *tefillos*, not a public shul. A “*tenai*” can be made before a room or building is used for *minyanim*, stipulating that it does not have *kedushah*. Many are of the opinion that a shul outside Eretz Yisrael has an automatic *tenai*, even if it is not spoken. This does not mean we may treat shuls carelessly!

What are some rules of a shul?

One must behave in a shul room with appropriate dignity. This means that silly behavior must be avoided. Many *poskim* write that one should not chatter idly in a shul, even not during *davening*. One should walk in a manner that demonstrates fear and awe of Hashem. Children should not run in a shul. One who is running in shul in order to hear *Kaddish* is allowed to do so. There is a *mitzvah* to run *to* shul.

Many *poskim* say that one should not raise his voice in a shul. However, one may raise his voice while learning, since it is necessary for the learning. One should not throw garbage, such as

candy wrappers or tissues, on the floor of a shul. There is an uncertainty if one has to pick up garbage that he sees on the floor of the shul—it would seem to be the right thing to do.

One may not kiss a person, even a baby, in a shul. It is forbidden to sleep in shul—even to nap—except for *talmidei chachamim* who are in shul all day. A *beis midrash* that is not used as a shul does not have this halachah.

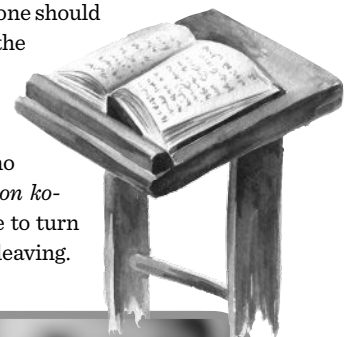
May I go into shul without learning?

One may not enter a shul and leave it without saying a *pasuk* or *tefillah*, or sitting down and learning some Torah. It is permissible to enter a shul to return a *sefer* without learning, but not to retrieve a personal item.

Does saying a pasuk work to allow one to take a shortcut through a shul?

One may not take a shortcut through a shul. Many *poskim* say that if one just enters a shul and sits down briefly to say a *pasuk*, etc., he must leave through the same door through which he entered. One may only leave through a different door if he entered for a *dvar mitzvah*.

When leaving a shul, one should walk with his back to the door to avoid turning his back on the *sifrei Torah* in the *aron kodesh*. If there is no *sefer Torah* in the *aron kodesh*, it is permissible to turn one’s back to it when leaving.



THE LAST WORD

A one-liner worth remembering

“I DON’T SPEAK BECAUSE I HAVE THE AUTHORITY TO SPEAK; I SPEAK BECAUSE I DON’T HAVE THE AUTHORITY TO REMAIN SILENT.”

— One of the *Ziknei Yerushalayim*

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