

## Fekudei פקודי

אלה פקודי המשכן משכן העדת אשר פקד על  
פי משה עבד הלוים ביד איתמר בן אהרן  
הכהן

**The Mishkan** (38:21) was built with a lot of dedication, devotion, time and money. The Mishkan was to serve as a temporary place until the Jews entered Eretz Yisroel. It was built before the incident of the Miraglim - the spies. At the time of the building of the Mishkan the Jews were scheduled to enter Eretz Yisroel in a very short time. Yet we see from here how important every single Mitzvah is - even if it is only a temporary Mitzvah for a short period of time. (Rabbi Horowitz - Merkaz Hatefilah)

**These are the accountings of the Mishkan, the Mishkan of the Testimony, which were counted at the word of Moshe.** Rashi says that In this Parsha all the weights of the contributions to the Mishkan have been listed, for the silver, for the gold and for the copper. The Medrash asks Why did Moshe give them an accounting? Hashem trusted Moshe as the Pasuk says Moshe is different, he is completely trusted but Moshe heard people talking about him, so Moshe said come and I will give them an accounting. It is interesting that when Bnai Yisroel gave gold to build the calf they didn't ask for an accounting of the gold. It was only when they gave gold for the Mishkan that they questioned where the money went. When Bnai Yisroel give money for a Mitzvah (the Mishkan - for Tzadakah etc.) they sincerely wish to give the money and do the Mitzvah correctly. Therefore they want to be sure that the money was used correctly and accounted for. Otherwise they didn't fulfill the Mitzvah. However when they give money for an Avarah (the golden calf) they give it without real feeling or intentions. Deep down, they don't want to give it and commit the Avarah. Therefore they don't ask for

## הגליון מוקדש לז"נ בתנו אלטע שרה גיטל ע"ה בת ידידיה אליהו דוד וחיה שיחיו היארצייט ד' אדר ת.נ.צ.ב.ה

an accounting. If the money was never used for the intended Avarah - also good. (Oznayim LeTorah)

## Accountants & accountability

אלה פקודי המשכן - עבודת הלוים ביד  
איתמר בן אהרן הכהן - והלא עבודת הלוים  
היתה נשיאת המשכן וכליו במסעותיהם  
במדבר, ולמה מזכיר אותם כאן? אלא שהתורה  
מדגישה לנו כאן כי הכנת כל החשבונות  
ממלאכת המשכן היתה גם כן מ"עבודת  
הלוים ביד איתמר", כי הוא היה כנראה  
המומחה שעל ידו עבדו הלוים בסדור  
החשבונות, שאין לך משא כבוד ועול גדול  
ומלאכה רבה מלהיות מבקר אמת למעשים  
וחשבונות של אחרים...  
(עפ"י אברבנאל).

**These are the accountings of the Mishkan, the Mishkan of the Testimony.** Rashi says Testimony for Bnai Yisroel that Hashem overlooked the incident of the golden calf for them, for Hashem rested his Shechina among them. Why here - when Moshe was giving a financial accounting of the funds collected for the building of the Mishkan is the Mishkan called the Mishkan of the Testimony? The Mishkan itself - that the Shechina rested upon it - was testimony that the accounting given by Moshe was accurate, honest and correct. Because if any of the money had been misused or stolen the Shechina would not of rested upon the Mishkan. (Malbim)

**These are the accountings of the Mishkan, the Mishkan of the Testimony, which were counted at the word of Moshe.** Rashi says that In this Parsha all the weights of the contributions to the Mishkan have been listed, for the silver, for the gold and for the copper. At the end of every Parsha in the Torah, our printed Chumashim list the amount of Pesukim in the Parsha. It is interesting to note , that at the end of Parshas Pekudai, the number is not given. (In some Chumashim printed in the last few years, the number is printed.) Why is it left out at the end

לכבוד האי גברא וב"ב הרוצים בעילום שמם  
על הסיוע שמושיטים לי בעין יפה  
להמשיך את הגליון עוד הפעם בשנה זו  
שיהיה לזכותם ולזכות כל משפחתם  
הקב"ה יברך אותם בכל מילי דמיטב  
בעושר ואושר ואריכות ימים בבריאות  
מיט יידישע נחת בזה ובבא ענגצב"ב

of Pekudai? In this Parsha, Moshe gives an accounting of all the materials and funds raised for the building of the Mishkan. By leaving out the number of Pesukim we are being told that Moshe's accounting was for Moshe. Each and every one of us has to make our own accounting - of our lives - of our time - of our finances - of our actions. Just as Moshe gave an accounting - we must also. (Rabbi Elozor Elimelech Kovalsky)

In our Parashah, Bnei Yisrael put the finishing touches on the Mishkan / Tabernacle. Midrash Rabbah teaches: Hashem said, "You angered Me by saying about the Golden Calf (Shmot 32:4), 'Eileh / These are your gods, Yisrael.' So, too, you have appeased Me with (the opening words of our Parashah), 'Eileh/ These are the accountings of the Mishkan'." [Until here from the Midrash] **R' Avraham Dov Auerbach** z"l (Chief Rabbi of Teveryah, Israel; died 2021) asks: In the case of the Golden Calf, the word "Eileh" was part of a sinful declaration! Here, the word "Eileh" is simply an introductory word to the Parashah. How can the Midrash compare the two uses of the word? R' Auerbach explains: The purpose of the accounting in our Parashah was not simply to prove that nothing was embezzled by those building the Mishkan- though our Sages say that that was one of the purposes of the accounting, since a person should go out of his way to shown others he is "clean." The accounting also was made to elevate each and every member of Bnei Yisrael by confirming that every person's contribution was used somewhere in the construction. The words, "Eileh / These are the accountings," are not simply the Torah's introductory words to our Parashah. They were spoken by Moshe when he pointed out how each of the donations was utilized. R' Auerbach adds: The Midrash refers to Moshe as a "trustworthy, loyal" person. In light of the above, we may

explain that the Midrash is not referring to Moshe's trustworthiness in not embezzling funds— which is not a particularly high praise. Rather, it refers to his loyalty to Bnei Yisrael in trying to highlight their contributions to the Mishkan, rather than his own. (Pitchei Avraham)

## Be blessed!

“וירא משה את כל המלאכה - ויברך אותם משה” - מה הברכה שברכך? אמר להם: יהי רצון שתשרה שכינה במעשה ידיכם. רבי מאיר אומר, אמר להם - כשם שזכיתם במעשה המשכן, כך תזכו לבנות לכם בית עולמים שבתוכו עמדה השכינה לשרות. (ילקוט שמעוני עפ"י סדר עולם).

“These are the accountings of the Mishkan, the Mishkan of Testimony . . .” (38:21) Rashi z”l comments: “The Mishkan was a testimony to Yisrael that Hashem had forgiven them for the sin of the Golden Calf.” Commentaries ask: We read (Vayikra 16:16; see Rashi there) that Hashem dwells among Bnei Yisrael “amidst their Tum’ah.” If so, how does the Mishkan testify that Hashem has forgiven Bnei Yisrael? Maybe He is “residing” in the Mishkan even though Bnei Yisrael remain defiled by the sin of the Golden Calf! **R’ Avraham Mordechai Alter** z”l (1866-1948; Gerrer Rebbe, known as the “Imrei Emes”) answers: The holiday of Chanukah commemorates the fact that one day’s supply of oil burned for eight days, the length of time it took the Kohanim to acquire oil that was not Tamei / ritually impure. Why was this miracle necessary? According to Halachah, the Temple service may be performed in a state of Tum’ah when it is impossible or even impractical to perform it in a state of Taharah / ritual purity. [For example, if a majority of Kohanim are Temei’im, the Korban Tamid / daily burnt offering may be offered by a Kohen who is Tamei.] If the only oil available was Tamei, why couldn’t the Chashmona’im have used that oil? The Gerrer Rebbe answers: Performing the Temple service in a less than ideal fashion, i.e., in a state of Tum’ah, is acceptable for routine Temple service. However, the Chashmona’im were re-dedicating the Temple; indeed, the word “Chanukah” means “dedication.” When a dedication is taking place,

when a mitzvah is being inaugurated, we cannot settle for second best. Thus, only Tahor oil was acceptable for the dedication. Similarly, it is true that Hashem dwells among Bnei Yisrael amidst their Tum’ah. However, the inauguration of the Mishkan could not have taken place unless Bnei Yisrael had been cleansed of the sin of the Golden Calf. (Pardes Yosef: Chanukah p.107) **Rashi** z”l writes: The word “Mishkan” is mentioned twice in our verse to allude to the Bet Hamikdash, which was taken as a Mashkon / pledge, so-to-speak, by being twice destroyed for the Jewish People’s sins. [Until here from Rashi] **R’ Shlomo Wolbe** z”l (1914-2005) notes that a Mashkon is the property of its original owner even when it is in the possession of the creditor. It follows that the Bet Hamikdash still belongs to the Jewish People—i.e., we still have a connection to it—even though we do not possess it. (Shiurei Chumash)

ויהי מאת ככר הכסף לצקת את אדני הקדש ואת אדני הפרכת מאת אדנים למאת הככר ככר לאדן

“The hundred talents of silver were to cast the sockets of the Sanctuary and the sockets of the Partition; a hundred sockets for a hundred talents, a talent per socket.” (38:27) The Gemara (Menachot 43b) teaches that one is obligated to recite 100 Berachot every day. **R’ Michel Zilber** (Rosh Yeshiva of the Zvhil yeshiva in Yerushalayim) quotes **R’ Menachem Recanati** z”l (1223-1290; Italian Kabbalist), who writes that the “secret” of the 100 Berachot is connected with the 100 Adanim / sockets that held the posts making up the walls of the Mishkan. Thus, if one recites 100 Berachot, it is as if he assembled the Mishkan. [Until here from R’ Recanati] **R’ Zilber** explains: We read (Devarim 10:12), “Now, Yisrael, Mah / what does Hashem, your Elokim, ask of you? Only Le’yir’ah / to fear Hashem . . .” The Gemara cited above states that “Mah” can be read as “Me’ah” / “one hundred” — a hint that one should recite 100 Berachot a day. Further, notes **R’ Zilber**, since the subject of the verse is having Yir’ah / fear or awe of Hashem, we can infer that reciting 100 Berachot a day is a means to develop that trait. This, he

## Perfect timing

“ויהי בחדש הראשון בשנה השנית באחד לחדש הוקם המשכן” - משה רבנו היה עסוק במלאכת המשכן כשלשה חדשים, כי למחרת יום הכפורים התחילו ובכ”ה בכסלו גמרו, ועשו אותו וקבלו אותו. והיו ליציג הדור מתלוצצים עליו ואומרים: הרי נעשה ונגמר המשכן, וכי לא היה אומר שהוא משרה שכינתו אצלנו? והקב”ה נתכוין שיעמוד המשכן באותו חודש שנתבשר אברהם אבינו ביצחק. כיון שהגיע חודש ניסן, אמר לו הקב”ה למשה: “ביום החדש הראשון באחד לחדש תקים את משכן אהל מועד.” (ילקוט שמעוני).

notes further, may answer the question that the Gemara asks elsewhere (Berachot 33b), “How can the verse say, ‘What does Hashem, your Elokim, ask of you? Only to fear Hashem’? Is that a small request?” The answer is: Yes! If one recites 100 Berachot a day, Yir’ah of Hashem will come easily. **R’ Zilber** continues: In this light, we see a connection between 100 Berachot and the 100 Adanim. The word “Adanim” (sockets) hints to the Divine Name Aleph-Dalet-Nun-Yud, which is associated with the Divine Attribute of Justice; hence, with Yir’ah. We read, for example (Malachi 1:6), “If I [G-d] am a Father, where is My honor, and if I am Adonim / a Master, where is Yir’ah of Me?” **R’ Yaakov ben Asher** z”l (the “Ba’al HaTurim”; 14th century) writes that King David established the recitation of 100 Berachot daily in response to a plague that was killing 100 of his subjects each day. It follows, writes **R’ Zilber**, that reciting 100 Berachot a day has a life-giving force. This, again, connects the 100 Berachot with the 100 Adanim, for our Sages teach that during the entire time that the Mishkan was under construction, not one of Bnei Yisrael passed away. This was, in particular, in the merit of the Adanim, which, say our Sages, were made from the half-Shekel coins that Bnei Yisrael donated. [The Torah says about the half-Shekel donations (Shmot 30:12), “So that there will not be a plague among them.”] The Mishkan was given as an atonement for the sin of the Golden Calf, which brought death back to the world (after it briefly was abolished when the Torah was given). When one recites 100 Berachot daily, it is as if he lays down the 100 Adanim and stands up the posts of the

Mishkan, thus bringing life to the world. (Ba'yam Darech: Ma'amarei Ha'mishkan)

כי ענן ה' על המשכן יומם ואש תהיה לילה בו  
לעיני כל בית ישראל בכל מסעיהם

**For the cloud of Hashem would be on the Mishkan by day, and fire would be on it at night, (40:38)** In reality, the pillar of fire was on the Mishkan even by day but it was not seen by anyone do to the light of the day. The Torah is teaching us how one should act. If a person wants to himself be like Miskan Hashem, he must keep the fire of observance hidden inside him. No one should see all his good deeds. He should be a private person - normal - mixed in the crowd. (Rabbi Mharil of Vaukavysk)

**"For the cloud of Hashem would be on the Mishkan by day, and fire would be on it at night, before the eyes of all of Bnei Yisrael throughout their journeys."** (40:38)

**R' Meir Eliyahu** (Yerushalayim) writes: When a person is undergoing challenges, he can be confident that Hashem is with him during these challenges more than at other times. The reason for this is that Hashem is closer to us when we are humbled. R' Eliyahu writes that this is alluded to in our verse: "For the cloud of Hashem"—the Shechinah / Presence of Hashem—"would be on the Mishkan"—literally, "the home," i.e., the body, which is the home of the soul—"by day"—when life is bright. But, "and fire"—a stronger revelation of the Shechinah—"would be on it at night"—when life is dark. This is "before the eyes of all of Bnei Yisrael"—a person who retrospects will see that, indeed, Hashem's Presence was with him during his darkest hours even more than when things were going well. Hashem is there "throughout [our] journeys." (Merkevet Argaman) **R' Yitzchak Weiss** z"l Hy"d (rabbi of Verbau, Czechoslovakia; killed in the Holocaust in 1942) writes: The Mishkan, where the Luchot were housed, alludes to a Torah scholar. If a Torah scholar publicizes himself, as the day is public, Hashem will bring a cloud of obscurity over him. However, if a Torah scholar conceals himself like an object concealed at night, Hashem will spread his fame as a fire is seen from a distance. (Siach Yitzchak)

**"For the cloud of Hashem would be on the Mishkan by day, and fire would be on it at night, before the eyes of all of Bnei Yisrael throughout their journeys."** (40:38)

Our Parashah ends with a "Cloud" covering the newly-completed Mishkan and the "Honor of Hashem" filling that structure. R' Moshe ben Nachman z"l (**Ramban**; 1194-1270; Spain and Eretz Yisrael) writes that this is, in fact, the culmination of the Exodus. He explains: The Book of Bereishit is the Book of Creation. It includes the Creation of the world and of all created things, and it also includes the actions of the Patriarchs, which created the future for their descendants. This is so because everything that occurred to the Patriarchs alludes to what would happen to their descendants. Ramban continues: The Book of Shmot is meant to describe the exile that was foretold in Bereishit and to relate the salvation from that exile. The exile was not completed until Bnei Yisrael returned to the level of the Patriarchs. When they left Egypt, although they no longer were slaves, Bnei Yisrael were still "in exile," because they were "in a land that was not theirs" when they were wandering in the desert. When they came to Har Sinai, built the Mishkan, and Hashem again rested His Shechinah among them, then they returned to the lofty level of their Patriarchs. Only then were they considered to have been redeemed. That is why this book about the Exodus ends with the building of the Mishkan and Hashem's Honor filling it. (Commentary on the Torah: Introduction to Shmot)

**"For the cloud of Hashem would be on the Mishkan by day, and fire would be on it at night, before the eyes of all of Bnei Yisrael throughout their journeys."** (40:38)

Earlier we read (13:22), "He did not remove the pillar of cloud by day and the pillar of fire by night from before the people." The Gemara (Shabbat 23b) relates: The wife of the sage Rav Yosef would light Shabbat candles late. Rav Yosef told her, "We have been taught that the pillar of fire complemented the pillar of smoke, i.e., it appeared before the pillar of smoke departed, and the pillar of smoke complemented the pillar of

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fire." [So, too, one should bring in Shabbat while it is still day.] Thereafter, she started to light very early, until an old man [some say, Eliyahu Hanavi] told her, "We have been taught that one should not light too early or too late." [Until here from the Gemara] **R' Avraham Yitzchak Hakohen Kook z"l** (1865-1935; Ashkenazic Chief Rabbi of Eretz Yisrael) comments: Everything has its time. When the world is ready for a particular source of illumination, it is a wonderful thing and brings man closer to G-d. But, if someone strains to bring down a particular "light" before its time, it will not be a source of blessing; rather, it will be harmful. But, one also needs to know that all opposites in the world are really working toward the same goal--the revelation of the light that Hashem has prepared, in order that it be revealed in its proper time. Do not think that the era before the "light" has no connection with the era of the "light." To the contrary, the era before the light is the preparation for the light itself. Accordingly, one should not light Shabbat candles too late, as if Shabbat is divorced from the days

of preparation. On the other hand, however, the light of Shabbat cannot be revealed before its time either. (Ein Ayah)

**"For the cloud of Hashem would be on the mishkan by day, and fire would be on it at night, before the eyes of all of Bnei Yisrael throughout their journeys."** (40:38) **R' Shlomo Kluger** z"l (1785-1869; rabbi of Brody, Galicia) writes: This closing verse of Parashat Pekudei ties back to its opening verse: "These are the reckonings of the mishkan, the mishkan of Testimony . . ." Our Sages say that the mishkan is mentioned twice to allude to the two Temples that were destroyed. The midrash Eichah Rabbah further states that the destruction of the Bet Hamikdash was "testimony" to G-d's love for us, for He took out His anger on the sticks and stones of the Temple building instead of on the Jewish People. Our Sages refer to the Exile as "night," whereas day is a time of Chessed / G-d's Kindness. A cloud also alludes to kindness [perhaps because it symbolizes rain]. Thus, "The cloud of Hashem would be on the mishkan by day, and fire [the destruction of the Bet Hamikdash] would be on it at night." All of this is "before the eyes of all of Bnei Yisrael throughout their journeys." Wherever they would go in their exiles, it would be evidence before their eyes of Hashem's love for them. (Chochmat Ha'Torah)

The Midrash Rabbah on Sefer Shmot concludes by describing the joy that accompanied the completion of the Mishkan--in our parashah--and the Bet Hamikdash--approximately 480 years later. The midrash continues: When the Bet Hamikdash was destroyed, simchah / gladness and mesos / joy ceased (literally, "simchah was darkened and mesos was exiled"). In this world, the midrash states, joy has ceased. However, when Ha'kadosh Baruch Hu will rebuild Yerushalayim, he will return to it all of the gladness, as it is written (Yeshayah 51:3), "For Hashem shall comfort Zion, He shall comfort all her ruins, He shall make her wilderness like Eden and her wasteland like a garden of Hashem; sasson and simchah shall be found there, thanksgiving and the sound of music." [Thus concludes Midrash Shmot Rabbah.] **R' Yitzchak Ze'ev Yadler** z"l (1843-1917; Yerushalayim)

writes: The midrash states that Hashem will return to Yerushalayim all of the gladness that it lost during the long exile. The midrash is teaching that, at the End of Days, we will retroactively understand how everything that happened was good, and this will bring us joy. [Ed. note: One analogy that can help us understand this idea is a patient undergoing surgery. To a bystander who does not understand the reason for the procedure, the surgeon looks like a knife-wielding attacker. The patient, however, is happy that he is being cured. (Heard from R' Zev Leff shlita-16 Shevat 5770)] R' Yadler continues: The verse cited by the midrash appears to be redundant: "For Hashem shall comfort Zion, He shall comfort all her ruins." In reality, the verse is expressing the same idea. We will be doubly-comforted, once by the fact that Yerushalayim has been rebuilt, and once by the realization that every bad that ever happened was a necessary prerequisite to the redemption. (Tiferet Zion)

**The fact is that no one really knows** how the minhag of reciting "**Chazak, Chazak v'Nischazaik**" upon completing the last parsha in each of Chamisha Chumshei Torah really started. Nor do people really know where and when it started (but there are some indications). There are many things that we do know about this minhag. We know that the **Aruch haShulchan** (OC 139:15) and the **Chasam Sofer** both held to say instead, "Chazak, Chazak, Chazak." We know that there was a minhag to say, "Chazak, Chazak, Chazak" because Chazak in gematria is 115 and saying that three times is 345 -- which is the Gematria of "Moshe." The Chasam Sofer's minhag is mentioned in the writings of his student (5638) **Rabbi Chizkiya Feivel Plaut** in his Likutei Chaver ben Chaim). So we know that in 1806-ish -- the minhag of reciting "Chazak, Chazak v'Nischazaik" -- already existed -- at least in Hungary. This idea of chazak 3 times is actually first mentioned by **Rav Chaim Vital** in his Shaar hapsukim on Yehoshua 1:6 -- where he notes that Hashem told Yehoshua "Chazak" three times. We know that the custom in Worms was to recite Chazak twice at the conclusion of every Sefer -- once by the Chazan and once by the congregation (5747 edition page 278). This was also the custom in Frankfurt (cited in "Noheg k'Tzon Yosef by **Rav Yoseph**

**Kashman** on parshas Vayechi). We also know that some Poskim hold that the person who got the last Aliyah should not say "Chazak, Chazak, veNischazaik" when the rest of the Tzibbur is saying it because they hold it is a hefsek. We also know that the **Lubavitcher Rebbe** disagreed with this psak and held that is part of the bracha -- no different than saying "pass the salt" after reciting hamotzi -- according to the Gemorah. **THIS AUTHOR'S SUGGESTION** I would like to suggest the following idea. Somewhere, in some shul in Hungary in the late 1700's, there may have been too much talking in shul and or krias haTorah. The Rav felt that it was a lack of derech eretz and spoke about the Gemorah in Brachos (32b). There the Gemorah states that four things require Chizuk --strengthening. The last of the four is Derech Eretz. The Gemorah quotes the pasuk in Shmuel Bais (10:12), "Chazak veNischazaik ba'ad ameinu -- let us be strong and we will be strengthened for our nation." That particular shul already had the minhag of reciting Chazak three times at the completion of each sefer. But after the Rav may have quoted that Gemorah in Brachos (32b), the kehillah then combined their minhag and changed it to Chazak chazak venischazaik (with a bit of a tweak on the last vowel) because of the Rav's citation of the Gemorah in Brachos to strengthen derech eretz. This minhag spread rapidly. When it first began, the Chasam Sofer felt it was wrong. The Aruch haShulchan felt the same way. But Hashem runs the world and the minhag developed in order to strengthen Derech Eretz. (The author Rabbi Yair Hoffman can be reached at yairhoffman2@gmail.com)

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