



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

March 8-9, 2019 ▪ 2 Adar II, 5779 ▪ Shabbos Pekudei
Mincha: 6:10P / Candlelighting: 6:12P ▪ Shabbos Ends 7:20P

KIDDUSH this Shabbos is sponsored by Yisroel & Shira Martin in appreciation of the Richs, Nises, Harpers, Sutkins, Krycers, Bloomenstiels and Kings for their incredible Chessed and Kiddush Hashem while our daughter Aviva was in the hospital. **SHALOSH SEUDOS** this Shabbos is sponsored by the shul. Please contact Rabbi Yaakov Rich at 972-835-6016 if you are interested in sponsoring kiddush or shalosh seudos in the future.

■ SHABBOS SCHEDULE

Friday Night, March 8th

- » Mincha/Kabbalos Shabbos/Maariv-6:10P
- » Shabbos Candle Lighting-6:12P

Shabbos Day, March 9th

- » Mishnayos shiur with Rabbi Reuven Wortrich-8:00A
- » Shacharis followed by Kiddush-8:30A
- » Beis Medrash Learning for Men-5:30P
- » Mincha/Shalosh Seudos for men-5:60P
- » Maariv/Shabbos Ends-7:20P
- » DST (Spring Forward)-2:00A

■ WEEKDAY SCHEDULE

- » Sunday Shacharis-8:00A
- » **Weekday Mincha/Maariv-7:15P DST**
- » Weekday Shacharis-6:40A

■ REFUAH SHELAIMA

Men

- » Refalal Tevya ben Sara (Uncle of Rebekkah Bodoff)
- » Yechezkel Yehuda ben Asnah Shaynah (Howard Denemark)
- » Matan Rafael Nasanel ben Esther (Matan Elfenbein)
- » Yehoshua Yisroel ben Rivka Devorah (Brother of Gail Bacharach)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)

Women

- » Zvika bas Chana Esther (Aunt of Josh Rothstein)
- » Tikva bas Salima (Tikva Zbolon)
- » Rivka Basya bas Devorah (Rebekkah Bodoff)
- » Necha bas Leah (see Irwin Harris)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU

- » **CTC Purim Seudah:** Space is definitely limited. We always sell out. Sign up early to be guaranteed a seat. Thursday, March 21, 2019, 6:00-8:00 PM at Congregation Toras Chaim, 7103 Mumford Ct., Dallas 75252. Menu: Featuring Chinese Food / Bring your own wine. Cost: \$18 per person (adults and children 3+) / \$72 family max
- » **Shiur for Men: The Menuchah Principle for Life:** This study/discussion group will be based on the book "The Menuchah Principle for Life" by Shaya Ostrov, L.C.S.W. (Noted Marriage & Relationship Therapist). This group is for men, will be led by Rabbi Yaakov Rich, and will meet at Congregation Toras Chaim, 7103 Mumford Ct., Dallas 75252, Thursday evenings, immediately following maariv for 45 mins. Every man can benefit from the study group, and is encouraged to attend. Interested? Please call Rabbi Rich at (972) 835-6016, or email rabbirich@toraschaimdallas.org for more details.
- » **Shiur for Women:** 8:30P at home of Ariella Bush, She'arim B'Tefillah (Gates of Prayer) by Rabbi Shimshon Pincus with Rabbi Yaakov Rich. Meaningful discussion that will inspire.

■ A HOUSE OF HEARTS: RABBI NAFTALI REICH

If we were to count up all the verses in the Torah that describe the construction of the Mishkan in minute detail, beginning with Parashas Terumah and culminating with this week's Torah portion, the number would reach into the hundreds. Why does the Torah pay such extraordinary attention to the construction of a building that existed only in Biblical times and was eventually replaced by the Temple, which was of totally different dimensions? What message does this painstaking description convey to us today?

In order to find the answers we must go back to last week's

parashah. As their contribution to the construction of the Mishkan, the Nesiim, the tribal princes, offered to wait until the end and provide everything that still remained to be done, a most magnanimous gesture. But was this indeed a good offer?

Let us try to find a parallel in a contemporary setting. A philanthropist comes to a major charitable organization or institute of Torah study and offers to cover the annual deficit for the next ten years. No matter what the shortfall, he will foot the bill. What would the reaction be? Wild celebration! Ecstasy! The philanthropist would be hoisted onto the shoulders of the administrators and fund-raisers, and they would dance through the streets. A grand dinner would be arranged in his honor, and he would be presented with a beautiful plaque.

This was also the offer of the Nesiim, and it would seem that it, too, should have been greeted with appreciation and gratitude. But it was not. The Torah castigates them subtly by omitting a letter from their name (35:27). Our Sages point out that, although their intentions were noble, they should not have postponed their contribution until the very end. But the question remains: Where exactly did they err? What was wrong with offering to guarantee that there would be no deficit?

The commentators explain that the Nesiim's error was in bringing a businesslike attitude to the construction of the Mishkan. From a very practical point of view, their offer was excellent. But Hashem did not ask for contributions to the Mishkan because he needed help making ends meet on the construction project. He wanted the people to contribute their love, their passionate devotion, their enthusiasm, their excitement. He wanted the Mishkan to be constructed of the outpourings of Jewish hearts. The gold and silver of the donations were simply the conduits by which these sentiments were infused into the structure of the Mishkan. The Nesiim, however, took a cool, pragmatic attitude, and for this lack of passion and irrepressible fervor, the Torah takes them to task.

In this light, we can understand why the Torah meticulously enumerates each minute detail of the construction. Each little nugget of gold, each little piece of embroidery represented another piece of a Jewish heart aflame with devotion to our Creator, and as such, it is infinitely and eternally precious.

A very wealthy man once came to the director of a large charitable institution. "Rabbi," he said, "my father just passed away, and in his memory, I would like to cover your entire budget for the coming year."

The rabbi looked at him for a moment, then shook his head. "I will accept a nice donation from you, but I cannot accept this offer."

"But how can you refuse?" asked the wealthy man, completely taken aback. "Don't you have a responsibility to the poor families who depend on you?"

"Let me explain. Every year, our fund-raisers travel to distant towns and villages, collecting small contributions from hundreds, even thousands of Jewish people. Hashem could undoubtedly provide for our needs more easily, but He surely wants all these good people to share in the mitzvah of giving charity. So you see, I have a responsibility to these people, and I cannot deprive them of this mitzvah."

In our own lives, we are often inspired to get involved with important causes, but we might sometimes feel that what we can contribute, either in time, talent or resources, is simply inadequate. How will the big picture be affected, we ask ourselves, by the few dollars or hours we can contribute? It seems to us like a drop in the ocean. Unfortunately, such feelings may prevent us from participating to the full extent of our capabilities. Let us remember the lesson of the Mishkan – that Hashem does not seek our help, only our hearts. It is not how much we do that is important, but how we do it. If we

contribute with love, caring and compassion, then even the smallest contribution assumes tremendous proportions.

■ TORAH TOTS: PIKUDEI

Many miracles occurred during the construction of the Mishkan. Here are two.

The boards of the Mishkan were not covered with gold the way it is done today; rather, plates of gold and beams of wood were made separately. The beams were then covered with the plates of gold. Since they were made this way, it would normally be necessary to use pins and nails to attach the gold. This could not be done since no nail or any iron could be used in the Mishkan.

However, when the plate of gold was brought close to the wooden beam the plate would surround it and cover it. The Torah therefore says, "All the gold that was made for the work." The gold itself did what was necessary for the work to be completed.

A SECOND MIRACLE AT THE MISHKAN

The first thing that one must realize is that the courtyard in front of the Mishkan was 50 amot (75 feet) long and 50 amot wide. In this space there was the outer Mizbayach (altar) which was 5 amot by 5 amot. The kevesh (access ramp), which was used to ascend to the top of the Mizbayach was 32 amot (48 feet) long to the south. The Kiyor (washstand) was also between the Mishkan and the Mizbayach.

The entire area in front of the Mishkan was 50 by 50 amot, that is 2,500 square amot. All these articles were able to fit in that space.

Only a small area remained. Even if the entire area were empty, no more than 2,500 people could have fit in there, one person in each square amah. However, the entire Bnei Yisroel was able to fit into that courtyard on the day that the Mishkan was erected, although there were millions of people.

The Torah tells us that there were 600,000 men over 20 years old. This was in addition to those under 20, who were not numbered. If we calculated the necessary space, an area four miles square would be needed to hold all these people. Therefore, it was a very great miracle that this small area could hold so many people.

There was also a miracle within a miracle. Since so many people were in this rather small area, one would imagine that they were pressed tightly together. However, the opposite was true. Each person had plenty of room. It seemed to each person as if he had 4 amot (6 feet) of empty space around him. Each person was able to bow down without disturbing the person next to him.

All the Bnei Yisroel stood in the courtyard and saw the fire come down from heaven, standing like a pillar. It entered the Mishkan and went upon the Mizbayach, burning the fats of all the sacrifices; then it remained standing above the Mizbayach. All Bnei Yisroel saw this miracle and bowed.

At that time Divine inspiration rested upon them and they sang a song to Hashem. As it says, "All the people saw and they sang out and they fell on their faces." (Vayikra 9:24).

The Mishkan was completed in Kislev, but Hashem wanted it to be erected on Rosh Chodesh Nisan. One reason given is that Hashem waited until Nisan because that was the month when our forefather Yitzchak was born. Another reason is that Nisan is a month of joy, when the Bnei Yisroel were freed from Mitzrayim and Nisan is the month in which we will be redeemed in the future.

In order to pacify Kislev, which had been denied the honor of celebrating the Mishkan's inauguration, Hashem pledged that another Sanctuary would be inaugurated in Kislev. That time came when the miracle of Chanukah took place, and the second Beit HaMikdash was rededicated on 25 Kislev which became the 1st day of Chanukah.

■ PARSHA Q&A: PIKUDEI

1. Why is the word Mishkan stated twice in verse 38:21? 38:21 - To allude to the Beit Hamikdash that would twice be taken as a "mashkon" (pledge) for the sins of the Jewish People until the nation repents.
2. Why is the Mishkan called the "Mishkan of Testimony"? 38:21 - It was testimony for the Jewish People that G-d forgave them for the golden calf and allowed His Shechina to dwell among them.
3. Who was appointed to carry the vessels of the Mishkan in the midbar? 38:21 - The levi'im.
4. Who was the officer in charge of the levi'im? 38:21 - Itamar ben Aharon.
5. What is the meaning of the name Betzalel? 38:22 - "In the shadow of G-d."
6. How many people contributed a half-shekel to the Mishkan? Who contributed? 38:26 - 603,550. Every man age twenty and over (except the levi'im).
7. Which material used in the bigdei kehuna was not used in the coverings of the sacred vessels? 39:1 - Linen (See Rashi 31:10).
8. How were the gold threads made? 39:3 - The gold was beaten into thin plates from which threads were cut. (See Rashi 28:6).
9. What was inscribed on the stones on the shoulders of the ephod? 39:6, 39:7 - The names of the tribes.
10. What was on the hem of the me'il? 39:24,25 - Woven pomegranates and golden bells.
11. What did the Kohen Gadol wear between the mitznetefet and the tzitzit? 39:31 - Tefillin.
12. What role did Moshe play in the construction of the Mishkan? 39:33 - He stood it up.
13. Which date was the first time that the Mishkan was erected and not dismantled? 40:17 - Rosh Chodesh Nisan of the second year in the desert. For seven days before this, during the consecration of Aharon and his sons, Moshe erected and dismantled the Mishkan. (Rashi 39:29)
14. What was the "tent" which Moshe spread over the Mishkan(40:19)? 40:19 - The curtain of goatskin.
15. What "testimony" did Moshe place in the aron? 40:20 - The Luchot Habrit.
16. What function did the parochet serve? 40:21 - It served as a partition for the aron.
17. Where was the shulchan placed in the Mishkan? 40:22 - On the northern side of the Ohel Mo'ed, outside the parochet.
18. Where was the menorah placed in the Mishkan? 40:24 - On the southern side of the Ohel Mo'ed opposite the shulchan.
19. Who offered the communal sacrifices during the eight days of the dedication of the Mishkan? 40:29 - Moshe.
20. On which day did both Moshe and Aharon serve as kohanim? 40:31 - On the eighth day of the consecration of the Mishkan.

Good Shabbos

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■ CLASSES

» Gemara Yevamos for men (M-Fr, 6-6:40A)

» Professional's Kollel-9:00A-11:00A

» Gemara Nazir for men (Sunday-Wednesday 8:30P)

» Menuchah Principle for Men: Thursday nights in shul

» Gates of Prayer for Women: TBD at Ariella Bush's home

» Chumash for men & women (Shabbos: Check Schedule)

» Beis Medrash Learning for men including "Shabbos Malkusa" Chaburah-(Shabbos: Check Schedule)