

SPONSOR

**MAZEL TOV TO THE
BECKER FAMILY ON
THE BAR MITZVA OF
BINYOMIN
MAY YOU SEE MUCH
NACHAS FROM HIM**

**SPONSORED BY THE
GOLDSTEIN, KRASH
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FAMILIES**

PARSHA INSIGHT

These are the reckonings of the Mishkan, the Mishkan of Testimony, which were reckoned by Moshe's bidding. (38:21)

In this Parsha, all the donations to the construction of the Mishkan, the usage of the items are calculated. (Rashi)

Whenever Moshe would go out to the Tent... they would gaze after Moshe... (Ki Sisa 33:8)

There are two types of gazers - some are for good and some for bad... Rabbi Yitzchok says, they gazed after Moshe saying, "Fortunate is the woman who gave birth to a human who converses with Hashem." Rabbi Choma says, "they gazed after Moshe negatively saying, "Look at his fat neck, thighs and legs; he is fattening himself off of us." His friend would respond, "What do you want? He oversaw the work in the Mishkan; he must have siphoned off some money for himself."

When Moshe heard these negative remarks, he said, "I promise you, when the Mishkan is complete I will give you a reckoning to prove I did not take any of the donations for the Mishkan." (Yalkut Shimoni 38:415)

What were the people thinking? Didn't they know that Moshe had ascended Har Sinai for forty days and conversed with Hashem on a regular basis? Wasn't he the most humble person, who cared for Bnai Yisroel all these years? Did they think he would steal the donations that were earmarked for the Mishkan?

Rav Mordechai Mann zt"l points out an interesting phenomenon - babies will place everything they find into their mouths. Why? For a baby, there is one need in the world - to eat. They do not understand the intricacies of life, nor the many needs that a person has. For them food is the beginning and the end of everything. Therefore, it makes sense that they eat everything they find, since life revolves around food.

Similarly, a person will notice things based on their profession. An electrician will notice electrical issues in a building, while a carpenter will notice the woodwork.

This was the problem of the negative gazers - their world revolved around money. Their main purpose in life was obtaining money. Who they spoke to, where they went and what they did was totally determined by the financial gain they could achieve. They could not comprehend that someone could do something without the intention of gaining money.

They therefore assumed that Moshe must have taken money for his work with the Mishkan and only saw signs of him being an exploiter. What one sees is what he is. Therefore, even though it was ludicrous to think that Moshe embezzled money, but since in their view of the world all that exists is money, they automatically applied to Moshe, as well.

DILEMMA

These are the reckonings of the Mishkan, the Mishkan of Testimony, which were reckoned by Moshe's bidding. (38:21)

The Torah repeats the word Mishkan, to refer to the two Batei Mikdosh that were destroyed as payment for the sins of Bnai Yisroel. The posuk refers to the Mishkan as the Mishkan of Testimony because it testified to the fact that Hashem forgave Bnai Yisroel for the sin of the golden calf - He rested His Presence amongst them. (Rashi)

Isn't Rashi relating the occurrences of the episodes out of order? Historically, the Mishkan was testimony that Hashem forgave Bnai Yisroel before Hashem destroyed the two Batei Mikdosh hundreds of years later. Why does Rashi list these two events in this manner?

A GLIMPSE OF GREATNESS

Someone approached the Brisker Rov, with the following question. "Chazal (Sota 17a) say that we wear t'cheiles because it reminds us of the sea, which looks like the sky and the sky is colored similar to Hashem's Throne. Therefore, when a person wears t'cheiles, he will remember Hashem. However, I have a problem because I do not understand how looking at the color of t'cheiles will remind me about Hashem?"

The Brisker Rav asked the person, "Do you understand the words of Chazal (Avoda Zora 20b) who say that a person should not to look at certain things because they will cause him to have improper thoughts?"

"Certainly," the man replied.

"Obviously there is nothing wrong with your ability to comprehend. Your problem is with the concepts that occupy your mind. You understand that improper thoughts are a spiritual concern, therefore you understand the problem of viewing certain objects. However, Yiras Shomayim is not on your radar because you are not focused on Hashem. If you would connect a little more with Hashem, then you would understand how t'cheiles reminds a person of Him."

A beka for every head, a half shekel in the sacred shekel... (38:26)

A fellow came to the Chachomim and asked, "My wife gave birth to a first-born son who was born with two heads. Do I need to give a kohain five selaim, or ten, as the amount is determined by how many heads there are?" They answered him, "Ten because one must pay for the amount of heads." (Menochos 37a)

The chasam Sofer (Yore Deah 294) maintains that the obligation for the half shekel follows this rule - the requirement of half a shekel applies to the head. Therefore, if someone had two heads he would have to donate two half shekels.

The wealthy shall not increase and the destitute shall not decrease... to atone for your souls. (Ki Sisa 30:15)

The posuk is teaching that the obligation for the half of a shekel is to atone for a person. If so, why would a person with two heads require double atonement? Isn't he only one person?

Rav Chaim Soloveitchik zt"l (Kisvei HaGRaCH 339) explains that the five selaim payment of redemption can be understood in two ways. It is 1) a redemption payment, or it is 2) The value of a baby and when you pay the value of the baby, he is redeemed.

Rav Chaim explains that five selaim are the value of a baby in the Torah's view, with its value being determined by its head. Therefore, if a baby has two heads, it is not as if two redemptions are being performed, rather its value has increased to ten selaim.

Similarly, in order to attain the atonement that the machatzis hashekel provides one must donate the value of himself to the Bais HaMikdosh, which is half a shekel per head. Since the value of a two headed person has doubled, a whole shekel must be paid.

RAFFLE RULES:

**Month of Shevat/Adar:
iHome Alarm Clock**

(connects with your audio device)

BNOS

2:30 - 3:30

K: Raizy Garfinkel 2506 Claver

1: Nechama Fishbane
2415 Laurelhurst

2-3: Miriam Schottenstein
14433 East Carroll

4: **CANCELLED**

TORAH RIDDLE

Where is the machatzis hashekel hinted to in Sefer Breishis?

Last week's riddle:

When do we learn the same parsha two weeks in a row?

Answer: When Parshas Ki Sissa is followed by Parshas Shekalim.

Congratulations to: Aryeh Leib and Yisroel Hunger, Hershy & Gavi Krash, Malcmacher family, Neil Parks, Reuven Schlanger

PIRCHE

5:25: Zichron Chaim - Yavne

3rd - 4th: Rabbi Levi - Dock

5th - 6th: Rabbi Giffin - Back Room

WHO AM I?

(A Torah Personality)

1. I was known for truth
2. I wrote truth
3. I headed Torah and Knowledge
4. I had insights into the pesukim
5. I was a Rov in Europe

Last week's clues: I was enlightening, I was older even though I didn't reach 70, Don't confuse me with converts, I created mountains, I lost a "baker's dozen" of kids.

Answer: R' Yitzchak Meir Alter of Ger whose yartzeit was 23 Adar. He died at the age of 67. He founded the Ger dynasty. He authored the sefer "Chidushei HaRiM". All his thirteen children died in his lifetime, his successor was his grandson.

Congratulations to: Hunger family

(Related to the Week)

1. I was for the Choshen
2. I am for your set table
3. I was for Rabbeinu Yakov
4. Esther had one (almost)

Last week's clues: Start me early and finish me late, I was last week and this week, Kill those who fulfill me, Kill those who don't fulfill me.

Answer: Shabbos

Congratulations to: Abramowitz Family, Malcmacher family, Hershy & Gavi Krash, Reuven Schlanger, Sorah Stoll

BULLETIN

MAZEL TOV

- ♦ Mr. and Mrs. Hirsh Henfield upon the birth of a son
Mr. Avrohom Henfield
- ♦ Rabbi and Mrs. Yirachmiel Becker on the Bar Mitzva of Binyomin
Mr. and Mrs. Moshe Freund
- ♦ Rabbi and Mrs. Malkiel Hefter on the marriage of Tzvi Menachem
- ♦ Rabbi and Mrs. Shlomo Pollack on the marriage of Dovid Meir
- ♦ Mr. and Mrs. Aryeh Weiss on the engagement of Yosef chaim
- ♦ Dr. and Mrs. Brian Wolovitz on the marriage of Amira
- ♦ Rabbi and Mrs. Sruly Ehrlich on the birth of a boy
Rabbi and Mrs. Yona Scheinbaum

CONDOLENCES

- ♦ Mr. Eric Solowitch on the passing of his father