

In this week's *Parashah*, we read about the command to build the *Mishkan* / Tabernacle and its implements. R' Zvi Hirsch Kalischer z"l (1794-1874; German rabbi; leading advocate both for resettling *Eretz Yisrael* and for renewing the Temple service) writes that through the *Mishkan* we are meant to see the error of the gentile philosophers who concede that G-d exists, but who think that He is too exalted to interact directly with this world. That this is not so was demonstrated when *Hashem* rested His *Shechinah* on the *Mishkan*--an event that was visible to all, as we read (*Shmot* 40:34), "The cloud covered the Tent of Meeting, and the glory of *Hashem* filled the *Mishkan*"--and when He spoke to Moshe Rabbeinu there.

R' Kalischer continues: A *Midrash* states that before the *Mishkan* was built, the world stood on two legs, but after the *Mishkan* was built, it was stabilized by a third leg. This refers to the *Mishnah* teaching that the world stands on three legs--Torah, *Avodah* / service, and *Chessed* / kindness. Only two of those (Torah and *Chessed*) were widely practiced before the third leg, the sacrificial service, had a home. That service is also a response to the misguided philosophers mentioned above, writes R' Kalischer, for we believe that it is *Hashem's Ratzon* / Will that we offer sacrifices to Him, while they contend that He cannot have a *Ratzon*. In their eyes, having a *Ratzon* implies the ability to change, while G-d is unchanging. We, on the other hand, say that *Hashem* has a *Ratzon*, for if He did not, it would mean there was another power restricting Him. It was His *Ratzon* to create the world and to give us the Torah, and it is His *Ratzon* to draw us close to Him, for our own good, through our Divine service. (*Sefer Ha'berit Al Ha'Torah*)

## Shabbat

The *Gemara* (*Shabbat* 34a) teaches that a man should remind the members of his household to finish *Shabbat* preparations and light *Shabbat* candles on time. However, cautions the *Gemara*, "He must say these things gently." The *Gemara* (*Gittin* 52a) also teaches that the *Yetzer Ha'ra* works especially hard to cause disagreements in the home on *Erev Shabbat*.

R' Pinchas Friedman *shlita* (*Belzer Rosh Kollel* in Yerushalayim) explains: We are taught a general rule: "Everything follows the beginning." This is why we are commanded (*Shmot* 13:2), "Sanctify to Me every firstborn," and (*Devarim* 26:2), "You shall take of the first of every fruit of the ground . . . and go to the place that *Hashem*, your *Elokim*, will choose." Similarly, in the laws of *Shabbat*, if an object is *Muktzeh* (loosely translated, "unsuitable for use") in the first few minutes of *Shabbat*, it remains *Muktzeh* all of *Shabbat*.

Therefore, R' Friedman writes, the *Yetzer Ha'ra* works hard to have us begin *Shabbat* on the wrong foot. We must make a similar effort to ensure that the *Yetzer Ha'ra* fails and we have a *Shabbat* of *Shalom*.

(*Shevilei Pinchas* 5774 p.243)

The *Gemara* (*Shabbat* 31a) relates: Two people once wagered that whichever of them could anger the sage Hillel would receive 400 *Zuz* from the other. One of the men went to Hillel's house on *Erev Shabbat* when Hillel was shampooing his hair and tried to anger him. [The *Gemara* then describes how this individual tried, but failed, repeatedly to cause Hillel to lose his temper.]

Why did this man choose this particular time to try to anger Hillel? R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) explains: Some people are more patient when they are relaxed. In such a situation, even something unexpected will not disturb their calm. Other people are more at ease when they are busy. Since they are already running around, an unexpected twist won't faze them. People also are less likely to get annoyed when they know they have to interact with the public, since they know that the public is made up of many different types of people. - **Continued in box inside** -

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Menashe and Nesh Katz, on the *yahrzeit* of her father  
Nissim ben Yitzchak Yaakov Hakohen (6 Adar I)

**“You shall make a *Menorah* of pure gold, hammered out the *Menorah* shall be made . . .” (25:31)**

R' Yoel z"l (17<sup>th</sup> century or earlier) writes: The Torah uses the passive form “shall be made” because the *Menorah* ultimately was made on its own. (*Rashi* z"l writes similarly that Moshe found it too challenging to make the *Menorah*. Instead, *Hashem* told him to cast a block of gold into the fire and the *Menorah* emerged on its own.)

R' Yoel continues: There is a superfluous letter *Yud* in “תיעשה” / “shall be made,” alluding to the ten *Menorot* that King Shlomo would place in the *Bet Hamikdash*. (The *Gematria* of *Yud* equals ten.)

R' Yoel writes further: The word “תיעשה” can be broken into “ת” “עשה” / “410 make it,” alluding to the 410 years that the first *Bet Hamikdash* would stand. “עשה” has the same *Gematria* as “Shlomo,” who built that temple, and that word can be read as the acronym of “*Asah Shlomo Ha'melech*” / “King Shlomo made.”

R' Yoel adds: This verse has nine consecutive words ending with the letter *Heh*, whose *Gematria* equals five. Together, their *Gematria* equals 45 (9 x 5), alluding to the number of *Tzaddikim* in each generation in whose merit the world continues to exist (see *Chullin* 92a). The reason the *Tzaddikim* are alluded to at the end of the words is that *Tzaddikim* do not receive their reward until “the end,” *i.e.*, the World-to-Come.

Lastly, the word in our verse “מקשה” (containing the word “קשה” / “difficult”) alludes to the four things Moshe had trouble understanding until *Hashem* showed him clearly: *Menorah*, *Korbanot* / how to slaughter the sacrifices, *Sheratzim* / the eight rodents that impart *Tum'ah* when they die, and *Ha'chodesh* / when the new moon is big enough to sanctify (see *Menachot* 29a).  
(*Rimzei Rabbeinu Yoel*)

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On the other hand, writes R' Kook, when a person is in transition from toil to rest, he is more at risk of losing his patience. At that moment, he has started to wind down from his usual state of constant movement, but he has not yet reached a state of rest. This is what makes *Erev Shabbat* a time when a person is more susceptible to becoming angry.

Also, continues R' Kook, even a person who is generally patient with the public is prone to lose his patience when he is interrupted in the middle of a private activity. This is why this individual chose *Erev Shabbat*--and specifically when Hillel was about to shampoo his hair--as the time to try to anger the sage. (*Ain Ayah: Shabbat* 31a, No. 114)

**“They shall make an *Aron* / Ark of acacia wood . . . You shall cover it with pure gold, from within and from without you shall cover it.” (25:10-11)**

The *Gemara* (*Yoma* 72b) states: The craftsman, Bezalel, made three arks--the middle one of wood, and the inner and outer ones of gold. *Rashi* z"l elaborates: He put the wooden ark into the larger golden one, and the smaller golden one into the wooden one. Thus, the wooden ark was overlaid with gold inside and out.

The *Gemara* states further that the *Aron*, which contained the Torah, alludes to a Torah scholar, who has *Yir'at Shamayim* / reverence for G-d, and whose “inside is like his outside.” R' Ze'ev Wolf Olesker z"l (1700-1777; Galicia and *Eretz Yisrael*) explains: His “inside is like his outside” means that he practices *Yir'at Shamayim* both in public and in private. Notably, he writes, the *Mispar Kattan* / “small *Gematria*” of “*Ha'yir'ah*” / “the reverence” (14) equals the *Mispar Kattan* of “*Zahav*” / “gold.” [*Mispar Kattan* is calculated by dropping all zeros--for example, the *Mispar Kattan* of *Yud* is 1 instead of 10.]

R' Olesker continues: Once we know that the *Aron* alludes to a Torah scholar, the instruction in the verse, “They shall make an *Aron*,” can be understood as alluding to another *Halachah*: That the community is obligated to take care of the Torah scholar's physical needs.

(*Derashot Ha'Razah*)

**“You shall make a *Kaporet* / Cover of pure gold, two and a half cubits its length and a cubit and a half its width.” (25:17)**

R' Don Segal *shlita* (Yerushalayim and Brooklyn, N.Y.; a leading contemporary teacher of *Mussar*) notes that the Torah devotes almost as much space to describing the cover of the *Aron* / Ark as it does to the *Aron* itself. Moreover, those verses mention “the *Kaporet*” repeatedly when it seemingly would have sufficed to use a pronoun.

R' Segal answers: Some say that it is because the *Kaporet* is the base for the *Keruvim*, which are very important elements of the *Mishkan*. We can add, however, writes R' Segal, that the *Kaporet* itself alludes to something that is very beloved by *Hashem*: the trait of *Tzniut* / discretion. We read (*Micha* 6:8), “He has told you, man, what is good, and what *Hashem* seeks from you: . . . walking discreetly with your *Elokim*.” Indeed, *Hashem* Himself is called (*Yeshayah* 45:15), “*Kel* Who hides.” The trait of *Tzniut* is alluded to by the *Kaporet*, which covers and hides the Torah within the *Aron*, just as a person should conceal, not flaunt, the Torah he has studied and *Mitzvot* he has performed. We can even interpret the quoted verse from *Micha* as saying: “Walk discreetly; then you will be with *Elokim*.”

(*Ma'adanei Shabbat*)