

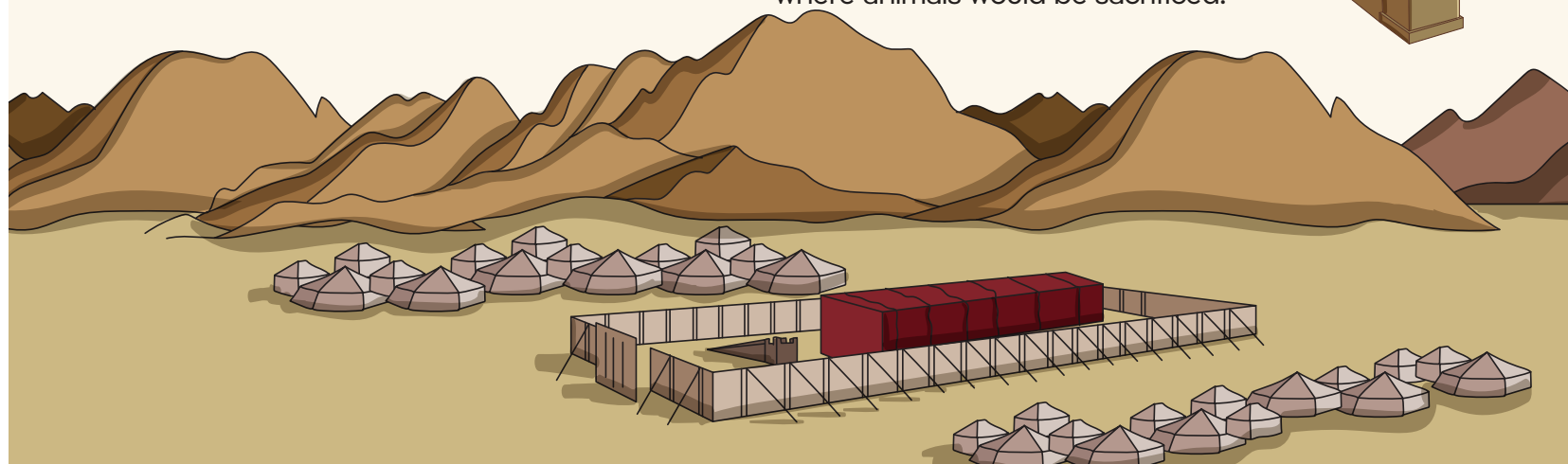
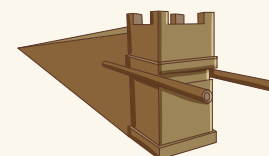
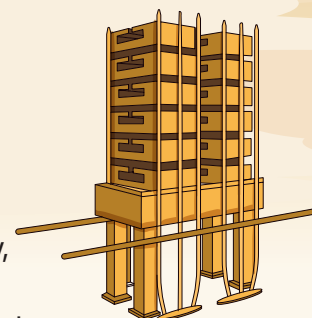


January 30 - February 5, 2022 כ"ח שבט - ד' אדר א' תשפ"ב



## • In This Week's Parashah קה בפרשה

- ♦ God tells Moshe to collect donations of gold, silver, fabrics, oil, spices, wood, precious stones, and other materials to build the מִשְׁכָּן (mishkan, sanctuary for God in the wilderness).
- ♦ Moshe receives instructions for how to build the different parts of the mishkan.
- ♦ The אָרוֹן (aron, ark) would be made of wood covered in gold. It would contain the לְחֹט (luhot, tablets) with the Ten Commandments on them. On top of the aron would be two golden כְּרוּבִים (keruvim, a kind of angels). God would speak to Moshe from between the keruvim.
- ♦ The שֻׁלְחָן (shulhan, table), also made of wood and gold, would hold special loaves of bread called לֶחֶם הַפָּנִים (lehem ha-panim).
- ♦ The מְנוֹרָה (menorah) would have seven oil lamps. Its design was fancy, including cups shaped like almond blossoms, and it would be hammered out of a single piece of gold.
- ♦ The walls of the mishkan would be made out of 48 wooden boards, held together by silver sockets and golden poles.
- ♦ A wooden מִזְבֵּי'אח (mizbei'ah, altar), covered with copper, would be in the courtyard of the mishkan. This is where animals would be sacrificed.





## מִדְרָשׁ • Midrash

This pasuk, about the construction of the מְנוֹרָה (menorah), has some unusual wording.

Midrashim are ideas or stories that explain the Torah. They often come from listening very carefully to what the Torah says and how it says it. Here, we will look for what clues this midrash sees in the Torah's words, and try to understand its messages.

### Shemot 25:40

See and create, follow the patterns for them that were shown to you on the mountain.

### שמות כה:מ

וְרָאָה וַעֲשֵׂה בְּתַבְנִיתָם אֲשֶׁר־אַתָּה מֵרָאָה בְּהָרִי:

What is "see and create?" And what patterns are we talking about that were shown to Moshe? This midrash notices these ambiguities. The midrash also notices, in the pesukim leading into this one, that the method for creating the menorah is repeated a few times. All these peculiarities lead to a great story (Bemidbar Rabbah 15):



רַבִּי לְוִי בֶּר רַבִּי אוֹמֵר... שֶׁאָמַר לֹו הַקֹּדֶשׁ בְּרוּךְ הוּא לְמֹשֶׁה: "וַעֲשִׂיתָ מְנוֹרַת זָהָב טָהוֹר" (שמות כה:לא)

אָמַר לֹו: כִּיצַד נַעֲשֶׂה אוֹתָהּ? אָמַר לֹו: "מִקְשָׁה תַעֲשֶׂה הַמְנוֹרָה" (שמות כה:לא)

Rabbi Levi son of Rabbi says... The Holy One said to Moshe "You will make a menorah of pure gold" (Shemot 25:31).

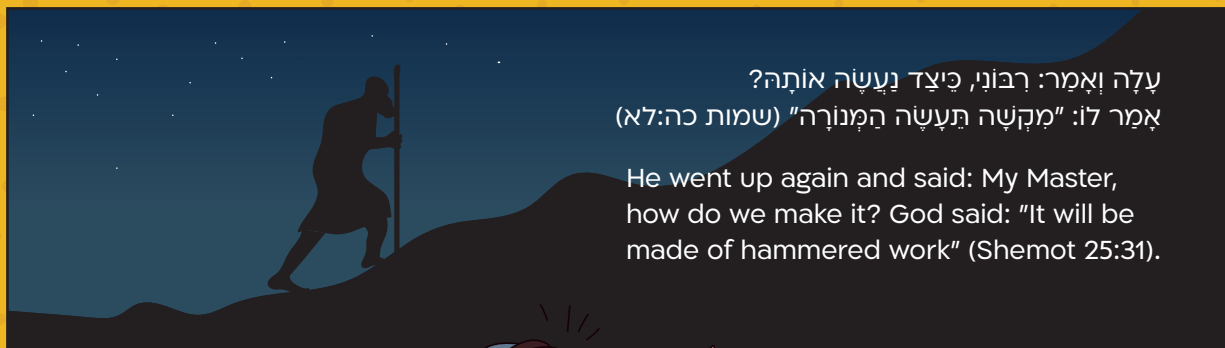
Moshe responded: how will we make it?

God responded: "It will be made of hammered work" (Shemot 25:31).



וְאַף עַל פִּי כֵן נִתְקַשָּׂה מֹשֶׁה וַיֵּרֵד וַיִּשְׁכַּח מַעֲשִׂיהָ.

But Moshe struggled and went down and forgot how to make it.



ואף על פי כן נתקשה משה  
וירד ושכח.

But Moshe struggled and  
went down and forgot.

עלה ואמר: רבוני, שכחתי. הראה לו למשה ועוד  
נתקשה בה. אמר לו: "וראה ועשה" (שמות כה:מ) עד  
שנטל מנורה של אש והראה לו עשייתה.

He went back up and said: My Master, I  
forgot it! God showed Moshe, and Moshe  
still struggled. God said to him: "See and  
create" (Shemot 25:40), and took a menorah  
of fire and showed him how it was made.



אמר לו הקדוש ברוך הוא: לך אצל בצלאל והוא יעשה אותה.  
ואמר לבצלאל, מיד עשאה.

התחיל תמה ואמר: אני כמה פעמים הראה לי הקדוש ברוך  
הוא ונתקשיתי לעשותה, ואת שלא ראית עשית מדעתך...

The Holy One said to Moshe: Go to Betzalel, and he will make  
it. Moshe told Betzalel, and he immediately made it.

Moshe was amazed and said: How many times did the Holy  
One show me, and I still struggled to make it! But you, who  
never saw it, knew how to make it by yourself!



>> CONTINUED FROM PREVIOUS PAGE

- ♦ Think of a time when you had difficulty learning something. Moshe could relate! What are some things he does really well in the story, even though he's having trouble? What can we learn from his example for when we're having a hard time?
- ♦ What does this midrash teach us about learning new things?
- ♦ How does Moshe feel about himself in the end? Does God feel the same way? What would you say to Moshe if you could?



## פְּרָשְׁנוֹת • Commentary

We read about Moshe up on סִינִי (Har Sinai, Mount Sinai) last week in Mishpatim, and the big Ten Commandments scene was just before that in Yitro. This week and next, we hear the plans for building the mishkan.

But two weeks from now, in Ki Tissa, we will read about הֵעֵל הָעֵגֶל (heit ha-eigel), when Benei Yisrael are impatient waiting for Moshe to come down from Har Sinai, and they create a golden calf to worship. Moshe comes down the mountain and shatters the לוחות (luhot, tablets) when he sees this.

The story of heit ha-eigel seems to be a continuation of the story of the giving of the Torah. This prompts our פְּרָשְׁנִים (parshanim, commentators) to ask: **What actually happened after Benei Yisrael received the Torah?**

The Torah is not always written in the order of how things happened. The story of the golden calf happened a long time before the command to make the mishkan.

אֵין מְוָקָדֵם וּמְאוּחָר בַּתּוֹרָה.  
מַעֲשֵׂה הָעֵגֶל קוֹדֵם לְצֻוֵּי מִלְאכַת  
הַמִּשְׁכָּן יָמִים רַבִּים הָיָה...



- ♦ Rashi makes a point worth thinking about. The story of the golden calf takes place right after receiving the Torah, while Moshe was still on Har Sinai. What parashah was that in? (Hint: check chapter 20!)
- ♦ If Rashi is correct, and the mishkan was only really commanded after the story of the golden calf, does that mean there is some connection between them? What might that be?



Ramban sticks with the order of how the Torah is written:



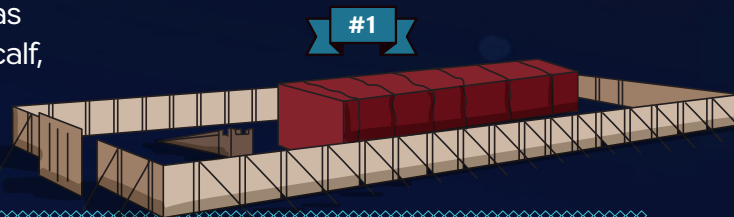
**רמב"ן RAMBAN**

(Spain, 800 years ago)

...Moshe told all of them about the mishkan, which had been commanded before the story of the breaking of the tablets...

... ואמר לכלם ענין  
המשכן אשר נצטוה בו  
מתחלה, קדם שבוע  
הלוחות...

- ◆ If the Ramban is correct, and the mishkan was commanded before the story of the golden calf, does that mean that there is no connection between them? If not, what do you think the purpose of the mishkan might have been?



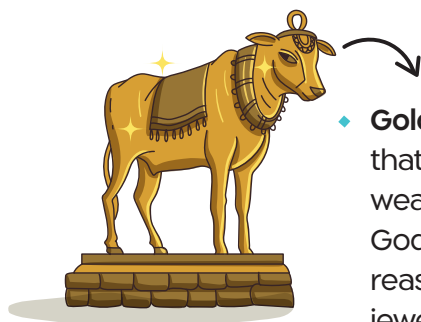
## הלכה • Halakhah

Gold is the first item on the parashah's list of supplies for the mishkan. It was used for many parts of the mishkan, including the ארון (aron, ark), the מנורה (menorah), and the mishkan's walls. Our parashah might make it sound like using gold to perform mitzvot is always a wonderful thing.

But, in fact, it's complicated!

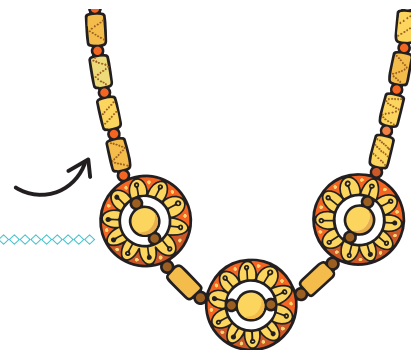
- ◆ **Performing mitzvot with gold:** We generally try to make mitzvot as beautiful as possible, and this idea is called הדיור מצוה (hiddur mitzvah). But sometimes using gold can be a problem! For example, if tefillin boxes are covered in gold, that makes them not kosher (Mishnah Megillah 4:8). Similarly, if there is gold on a shofar at the place where it is blown, then that shofar is not considered kosher (Rosh Hashanah 27a).





- ♦ **Gold on Yom Kippur:** The Talmud (Rosh Hashanah 26a) explains that the כֹּהֵן גָּדוֹל (kohen gadol, high priest in the Temple) did not wear gold clothing on Yom Kippur, because gold might remind God of הַטָּא הָעֵגֶל (heit ha-eigel, the sin of the golden calf). For this reason, some people have the custom not to wear special gold jewelry on Yom Kippur (Mateh Efraim, Yom Kippur 610:11).

- ♦ **Jewelry on Shabbat:** The Talmud says not to wear expensive jewelry on Shabbat because you may want to take it off to show a friend (Shabbat 59b). Nowadays, people don't really take off their jewelry, and so it is okay to wear it on Shabbat, even in places without an eruv (Peninei Halakhah, Shabbat 21:14). It's also permitted to wear a gold watch on Shabbat (Shemirat Shabbat Ke-hilkhatah 18:27).



## בואו נדבר על זה • Tell Me More About This!

Rashi (on p. 4), when trying to understand the connection between the mishkan and הַטָּא הָעֵגֶל (heit ha-eigel, the sin of the golden calf), used a principle of Torah interpretation that might seem surprising.



אין מוקדם ומאוחר בתורה

Ein mukdam u-me'uhar ba-Torah

The Torah is not always written in the order of how things happened.

This principle sounds a little off-the-rails, like there's no order to what happens in the Torah or how the story is told! But that's not really what the phrase means. It's a fancy way of saying:

- 1) Sometimes, it's difficult to understand the Torah in the order it's written,
- 2) Sometimes, the Torah might choose to tell a story a little out of order.



One great example of when this principle might be used is the mishkan in our פְּרָשְׁנוֹת / Parshanut section this week (but of course, Ramban disagrees!).

Here's another example. At the end of Parashat Hayyei Sarah, the Torah narrates Avraham's death. At the beginning of the next parashah, Toldot, it begins the story of Yaakov and Esav's birth. But, if you do the math, it turns out that Avraham lived until the twins were 15 years old! The simplest explanation is that the Torah told these events out of order. That way, it didn't have to interrupt the story of Yitzhak with Avraham's death.



## שאלות התשובה • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. **The answers to the last three are harder and can come from anywhere in the parashah.**

### aliyot:

- 1) Shemot 25:1 to 25:16
- 2) 25:17 to 25:40
- 3) 26:1 to 26:14
- 4) 26:15 to 26:30
- 5) 26:31 to 26:37
- 6) 27:1 to 27:8
- 7) 27:9 to 27:19

*Good luck!*

1 What metal covered the wood of the ארון (aron, ark)?

2 What always had to be on the שולחן (shulhan, table)?

3 How many תכלת (tekhelet, ocean-blue) colored loops were put on the edge of each section of curtains?

4 What metal were the אדנים (adanim, sockets) made of?

5 What side of the mishkan (by compass direction) did the מנורה (menorah) go on?

6 What metal was the מזבח (mizbei'ah, altar) covered with?

7 How many אמות (amot, cubits) long was the courtyard of the mishkan?

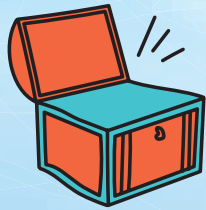
8 Only one number between 1 and 10 is **not** mentioned in our parashah. What is it?

9 Which three things does the parashah say Moshe was **shown** up on the mountain?

10 What three colored materials appear together five separate times?

\*  
Look for the answers on page 12!





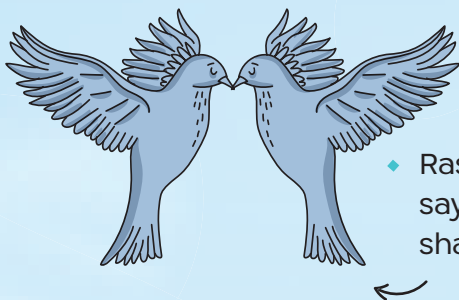
## קָה זֶה • What's Going On Here?

On top of the אָרוֹן (aron, ark) were two golden כְּרוּבִים (keruvim). The Torah explains that these keruvim had wings and faced each other. But what did they actually look like?

- ♦ Rashi (based on the Talmud) says they were angels that looked like children.



- ♦ Rabbeinu Bahya says that one of the keruvim looked like a child and the other looked like its parent. Facing each other, they symbolized God's (the parent's) love for Benei Yisrael (the child).



- ♦ Rashbam and Hizkuni say they were in the shape of large birds.

- ♦ The Ba'al Ha-Turim says they were like two friends who were study partners, having a back and forth conversation about Torah.



## רִגַע שֶׁל עִבְרִית • A Moment of Hebrew

**Shemot 25:8**

And let them make Me a sanctuary  
that I may dwell among them.

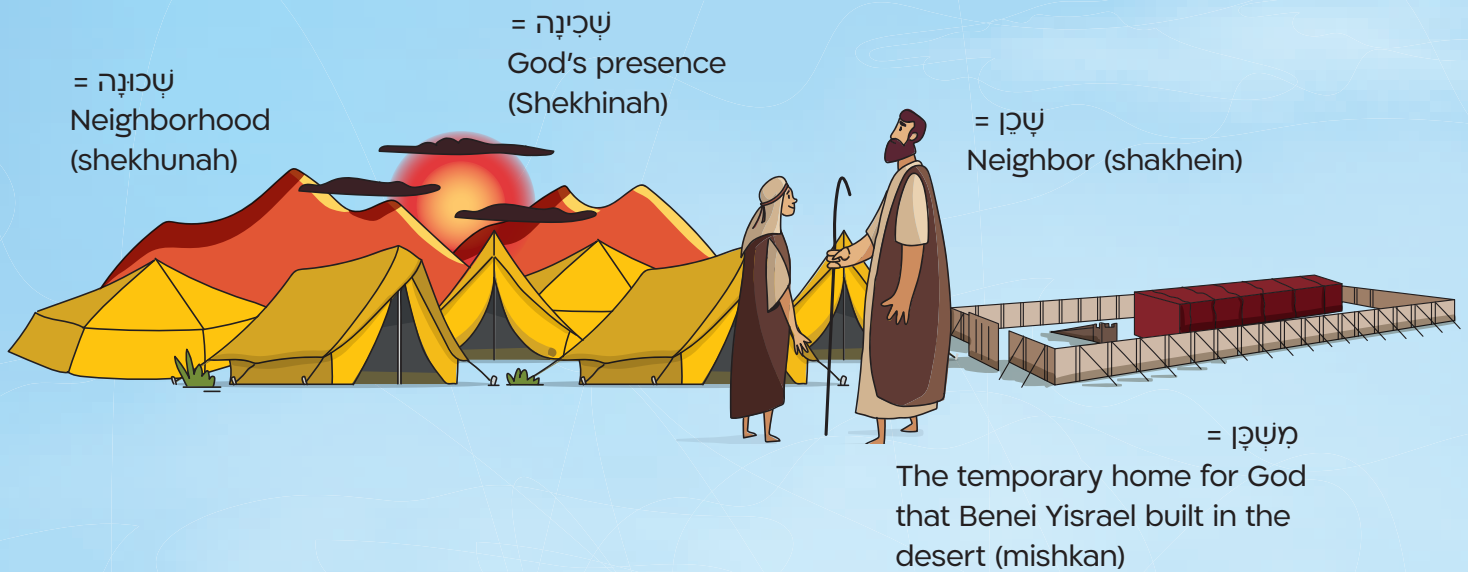
**שמות כ"ה:ח**

וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֹתִי  
בְּתוֹכָם:

**לִשְׁכֵן (שָׁרַשׁ ש.כ.נ.)**

To dwell, to be housed  
(lishkon)





## Find the Word!

In Mishlei (27:10), it says: טוֹב שָׁכֵן קָרוֹב מֵאָח רָחוֹק. This means, "a close neighbor is better than a distant brother." How do you understand this? When is it better to have someone close (even if they are not a relative), than someone far away (even if they are related to you)?



## דְּבָרָה שֶׁל דִּיּוּן • One-Minute Debate

### How to play:

Here is a topic for debate along with some suggested arguments, but feel free to come up with your own.

- ◆ Assign people to the "true" or "false" sides.
- ◆ Each side gets 30 seconds to make their case.
- ◆ At the end, the group votes on a winner.

**Debate:** there should have been a required payment from everyone to build the mishkan instead of voluntary donations.



### True!

- ◆ It's only fair that everyone should have to give.
- ◆ A required contribution would make everyone feel like they had a part in the mishkan.

### False!

- ◆ When people give what they want and from their own free will, the giving is much more meaningful.
- ◆ You can't demand generosity!





## Telisha Ketanah

תְּלִישָׁא קֶטְנָה



### QUICK FACTS

1

How many times does it appear in the Torah?

460—Unusual  
Approximately every 13 pesukim

2

Does it end a phrase?

No

3

Is it above or below the word?

Above

4

Where is it placed on the word?

The end

Telisha ketanah is a somewhat fancy note that only appears a few times in each parashah. It looks kind of like a lollipop pointing to the left, and it is always placed at the end of a word, no matter where the accent is. Telisha ketanah is one of those notes that doesn't end a musical phrase but leads into what's next—in this case, it is always followed by a kadma.

Here is an example from the first aliyah of our parashah:



שמות כה:כ

וְהָיוּ הַכְּרֻבִּים פְּרָשֵׁי כְנָפִים  
לְמַעַלָּה

Shemot 25:20

The keruvim shall have their wings spread out above

There are three other instances of telisha ketanah in our parashah, can you find them?



## • קי הוי חכמים • Who Were Our Sages?

**Nechama Leibowitz** is one of the most important פֿרשנים (parshanim, commentators) in modern times. Born in Russia about a hundred years ago, she was educated in Germany and then made aliyah to Eretz Yisrael before there was a State of Israel. There, she taught Torah in colleges, religious settings, and even her own home. People came from far and wide to hear her teach, and she inspired a whole generation of students and parshanim.

Leibowitz' style is focused on details in the pesukim and the relationships between the Torah's characters. A lot of her work analyzes traditional parshanim, like Rashi, Rashbam, and other people who have been featured in earlier Devash issues. In fact, she is one of our best resources for writing Devash! This week's Parshanut debate, and many of the upcoming Parshanut sections, have interpretations highlighted by Leibowitz' commentary.

Nechama Leibowitz was one of the people who most opened up the idea of women being parshanim over the last 100 years, changing the face of Jewish learning as we know it.



## Parashah Scavenger Hunt Answers:

1. Gold (25:11)
2. לֶחֶם פָּנִים (lehem panim, special loaves of bread) (25:30)
3. 50 (26:5)
4. Silver (26:19)
5. The southern side (26:35)
6. Copper (27:2)
7. 100 (27:9)
8. The number 9 (you can find the others in 25:12, 25:18, 25:32, 25:26, 26:3, 25:32, 25:37, 26:25, 26:1)
9. The מְנוֹרָה (menorah) (25:40), the basic structure of the mishkan (26:30), and the מִזְבֵּחַ (mizbei'ah, altar) (27:8)
10. The tekhelet, argaman, and tola'at shani; ocean-blue, purple and crimson (25:4, 26:1, 26:31, 26:36, 27:16)



**Shabbat Shalom!**

~ שבת שלום ~



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