

BS"D

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INTERNET PARSHA SHEET
ON PEKUDEI - 5763

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From: RABBI YISSOCHER FRAND [ryfrand@torah.org] Subject: Rabbi Frand on Parshas Pekudei "RavFrand" List - Rabbi Frand on Parshas Pekudei

Thanks from the Recipient's Perspective

The verse says, "Vayevarech osam Moshe," and Moshe blessed them. After Moshe saw that the entire Mishkan was completed as G-d had commanded, he blessed the people. The Medrash comments that this is a source for the custom of giving people a compliment of "Yasher Kochacha" [well done] upon successful completion of a task. After the Jewish people did everything they were supposed to do, Moshe Rabbeinu gave them a "Thank you". The Reische Rav questions why they were deserving of any compliments. This was not a voluntary action on their part. They merely did that which G-d commanded them to do. They really had no choice in the matter! The specifications of the construction of the Mishkan were dictated down to the last detail!

This teaches us a fundamental principle in the concept of "Hakaras HaTov" [recognition of a debt of gratitude]. A person has an obligation to say thank you and 'Yasher Kochacha' when he receives something. The fact that the person who gave or did something had no choice in the matter and was merely doing his duty is irrelevant.

The Mishneh in Tractate Sheviis [4:2] says that the poor people, who are entitled to take the ownerless crops in the Seventh (Shmita) year, would nevertheless go to the owner of the field and say 'Thank you'. [They thanked the owner, even though the owner had no choice but to allow the poor to take the crop from his field during that year.]

The Rasha"sh comments that this Mishneh is the source of the widespread practice that when the Kohen descends from the platform after blessing the people with the Priestly Blessing, the members of the congregation thank him for the blessing.

The Rasha"sh points out that the Kohen also does not really have any choice. If he would not offer the blessing, he would be neglecting the fulfillment of a positive Biblical command. "Why should I have to thank him for just doing 'his thing'?" The Rasha"sh says that we learn to say thank you in this case from the Mishneh in Sheviis. The circumstances which caused the giver to provide me with something does not diminish my obligation to thank him by one iota. Saying 'Thank you' has nothing to do with what one gave. It has to do with what one received.

This is the Jewish understanding of the concept of saying 'Thank you'.

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was adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 366, The Melacha of Tearing. Tapes or a complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 or e-mail tapes@yadyechiel.org or visit <http://www.yadyechiel.org/> for further information. RavFrand, Copyright © 2003 by Rabbi Yissocher Frand and Torah.org. Torah.org: The Judaism Site <http://www.torah.org/> Project Genesis, Inc. learn@torah.org 122 Slade Avenue, Suite 203 (410) 602-1350 Baltimore, MD 21208 FAX: (410) 510-1053

<http://www.tzemachdavid.org/thepracticaltorah/pekudei.shtml>
THE PRACTICAL TORAH

BY RABBI MICHAEL TAUBES

Parshas Pekudei: ACCEPTING A GIFT ON SHABBOS

No definitive Halacha LeMa'aseh conclusions should be applied to practical situations based on any of these Shiurim.

The Torah tells us that on Rosh Chodesh Nissan, the year after Yetzias Mitzrayim, the Mishkan was erected and put into regular operation for the first time (Shemos Perek 40). Among the different items put up were of course the Kerashim, the boards which served as the walls for the inner part of the Mishkan (Ibid. Pasuk 18). The Yerushalmi in Shabbos (Perek 12 Halachah 3, 69b) states that it was important to keep track of exactly which boards were positioned where, because a board which was originally placed in the north would always, when the Mishkan would be reassembled in another place after having been dismantled, have to be placed in the north, a board originally standing in the south would always have to stand in the south, and so on. Each board would always have to stand next to the same "partner." In order to accomplish this, it was necessary to write some kind of mark on each of the Kerashim, as the Mishnah in Shabbos (103a) tells us. The Mishnah (Ibid.) also explains that this is the reason that writing is forbidden on Shabbos, since whatever activities were needed for constructing the Mishkan are forbidden on Shabbos (See Gemarah Shabbos 49b and 96b). The Gemara in Beitzah (37b) speaks of a Rabbinic decree prohibiting Mekach U'Memker, meaning any kind of business transaction, on Shabbos. Rashi there (s.v. Meshum Mekach U'Memker) gives one interpretation that such transactions are forbidden because they may cause one to inadvertently write a bill of sale or something of the like. The Gemara in Shabbos (148a) likewise forbids even certain kinds of lending and borrowing because they also may lead one to write. The Rambam therefore states clearly (Hilchos Shabbos 23:12) that buying and selling and borrowing and lending are prohibited MideRabbanan on Shabbos because they may lead to writing. The Shulchan Aruch (Orach Chaim 306:3) also assumes that there is a prohibition to engage in business transactions on Shabbos.

What about giving and receiving a gift on Shabbos? Is this too prohibited because it is similar to Mekach U'Memker in that there is a Kinyan, a transference of ownership, involved? Can one take and keep as one's own an item which one first acquires as a gift on Shabbos, or would this too be a violation similar to engaging in a business transaction on Shabbos? The Gemara in Sukkah (41b) permits a person who doesn't have a Lulav and Esrog on the first day of Sukkos to accept them as a gift from a friend and return them after fulfilling the Mitzvah. The Shulchan Aruch (Orach Chaim 658:3-4) rules accordingly. The Gemara in Beitzah (17a) likewise seems to allow one person to give flour to another on Yom Tov even though a Kinyan is being made. Rashi (Ibid. s.v. L'Oknuyai Kemcho) states expressly that the flour in this case is

given as a gift. The Ran there (9b in the Rif s.v. Ibya L'hu) implies that giving the flour is indeed allowed when it is given as a gift, but only if it is transferred to the recipient directly, as opposed to doing it by means of a Kinyan Sudar, a kind of transaction where the buyer gives the seller a handkerchief (or any article of minimal value) to symbolize the transference of the object. The Shulchan Aruch (Ibid. 527:20) allows giving the flour as a gift, but the Mishnah Berurah (Ibid. Sif Katan 60) stipulates that it cannot be given via a Kinyan Sudar. This type of Kinyan is often employed in normal business transactions; giving a gift this way is apparently too similar to standard Mekach U'Memker to be allowed on Shabbos or Yom Tov. But giving someone the object directly would be allowed.

The Kesav Sofer, however (Sheilos U'Teshuvos Kesav Sofer Chelek Orach Chaim Siman 59), learns that the prohibition to give a gift on Shabbos (or Yom Tov) is applicable regardless of the manner in which the Kinyan is made. The Rambam too (Hilchos Mechirah 30:7) seems to unconditionally equate giving a gift on Shabbos to selling on Shabbos, stating that one is punished in either case, although the actual transaction stands as done. He also adds that the prohibition is the same for the giver as for the recipient. The Mishnah Berurah (Orach Chaim Siman 306 Sif Katan 33) states without making any distinctions that it is forbidden to give a gift on Shabbos because it is similar to Mekach U'Memker since there is a transference of ownership. The question is how these authorities can reconcile their views with the rulings cited above which indicate that giving a gift is permissible.

The Beis Yosef, commenting on the Tur (Orach Chaim End of Siman 527 s.v. U'Kisheim), quotes the opinion cited by the Mordechai in Beitzah (Siman 676, 23b in the Rif), that it is forbidden to give a gift on Shabbos or Yom Tov (seemingly regardless of how it's given) because it looks like Mekach U'Memker. However, if the gift is needed L'Tzorech Mitzvah, for the purpose of a Mitzvah, it may be given. This explains the aforementioned rulings allowing gifts on Shabbos and Yom Tov because in those cases, the items received as gifts were needed to enable the recipient to perform a Mitzvah. The question is how broadly to define this "Tzorech Mitzvah". It is obvious from the above that the term includes a Mitzvah that must be done on that particular Shabbos or Yom Tov, or contribute to the observance of that particular Shabbos or Yom Tov; for fulfilling such a Mitzvah, a gift may be given. The Magen Avraham (Orach Chaim Siman 306 Sif Katan 15), however, while citing the Beis Yosef (Ibid.) and the Mordechai (Ibid.), and ruling that a gift may be given if it's necessary for Shabbos, questions the practice people had to give gifts to a Chosson who speaks on Shabbos. He apparently accepts a more limited definition of this Tzorech Mitzvah, as does the Shulchan Aruch HaRav (Ibid. Sif 15).

Nonetheless, many other Poskim argue that Tzorech Mitzvah is more general. Rav Ovadyah Yosef (Sheilos U'Teshuvos Yechaveh Da'as Chelek 3 Siman 21) quotes authorities who say that giving joy to a Chosson and Kavod to Torah is itself a Tzorech Mitzvah, and he rules himself that one may give Seforim to a Bar Mitzvah boy on Shabbos, especially if he delivers a Dvar Torah, in order to encourage Torah learning, because this too is a Tzorech Mitzvah. The Mishnah Berurah cited above (Ibid.) also allows giving a gift on Shabbos if it is needed for that day or is a Tzorech Mitzvah, implying a broader definition of the latter. It therefore seems permissible to acquire something as a gift on Shabbos which will be used for a Mitzvah, such as Talmud Torah, especially if it is used on Shabbos. However Rav Yosef (Ibid.) as well as the Shemiras Shabbos KeHilchasah (Perek 29 Sif 29) quote Poskim who suggest that it is nevertheless preferable that

the recipient somehow acquire the item before Shabbos, or that he should have in mind when he takes it on Shabbos that he will not Halachically acquire it as a gift until after Shabbos.

From: torahweb@zeus.host4u.net Sent: March 05, 2003 Subject: Rabbi Zvi Sobolofsky - Shulchan and Menorah: A Dual Challenge to subscribe, email weekly@torahweb.org to unsubscribe or for anything else, email: torahweb@torahweb.org the HTML version of this dvar Torah can be found at:

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RAV ZVI SOBOLOFSKY

SHULCHAN AND MENORAH: A DUAL CHALLENGE

Three holy vessels stood in the inner sanctuary of the mishkan. The shulchan and the menorah stood opposite one another, and the mizbeach hazahav was situated in between them. These vessels represent different aspects of avodas Hashem, and by understanding their significance we can improve our avodas Hashem.

We recite in Krias Shema, "Velo sasuru acharei levavchem veacharei einechem, "- do not stray after your hearts and after your eyes. Chazal interpret this pasuk to be referring to two challenges that we encounter. Straying after one's heart means accepting heretical ideas, whereas following one's eyes refers to pursuing prohibited physical pleasures.

These two distinct types of temptation stem from the dual nature of man. Man is a physical being with desires similar to animals', yet man has the ability to think creatively. At the moment of his creation man is referred to as "afar min haadamah" - dust from the earth, like all animals, yet he alone is granted the Divine breath of life, thereby becoming "nefesh chaya" - a thinking and speaking being.

Man can stray from his Creator by misusing either of these gifts whether it be his becoming so involved in the physical world that he pursues only his animalistic drives, or by him misguidedly using the gift of intellect. In the latter case, instead of man using his thought process to understand Divine wisdom, he "intellectually" denies the existence of his Creator.

The shulchan and the menorah represent the two aspects of mans' existence. The shulchan holds bread, symbolic of earthly needs and pursuits. The menora provides light, representative of the intellectual and spiritual side of our existence. As we look at the shulchan and the menorah we are reminded of our dual task in this world. We are obligated to elevate our "bread" and all of our material needs. We are also required to use our "light" for the proper purpose.

As we study the shulchan and the menorah and contemplate their inner meaning, we realize the significance of the mizbeach hazahav being situated between them. The mizbeach symbolizes closeness to Hashem, as the word korban stems from the root of the word for closeness, kuf-reish-veis.

We are supposed to be involved in this world but only with the understanding that we enjoy it in a way that brings us closer to Hashem. The "shulchan" can be pursued, but only if it stands next to the mizbeach. Similarly, we are supposed to use our intellectual capabilities to their fullest in order to draw us closer to Hashem. Our "menorah" must be guided by our "mizbeach". We have two unique opportunities during the year to reaffirm our commitment to the shulchan and the menorah. Purim is celebrated around the table with physical enjoyment, whereas chanukah focuses on light and spiritual pursuits. May we learn the lessons of the shulchan and the menorah and be privileged to see the true shulchan and menorah in our days.

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PENINIM ON THE TORAH

BY RABBI A. LEIB SCHEINBAUM - Parshas Pekudei
PARSHAS PEKUDEI These are the reckonings of the Mishkan. (38:21) The parsha begins with a detailed listing of the amounts of the various metals used for the Mishkan. Even though Moshe Rabbeinu himself deposited the metals under the supervision of Betzalel, both individuals whose integrity was beyond dispute, Moshe, nonetheless, made a public reckoning of all of the proceeds and donations. Leaders must be above reproach, and Moshe refused to take a chance by relying on assumptions. The people must be absolutely certain. Only a great man cares about every little detail in regard to other people's money. Leaders, as well as each individual, must keep an accounting of the funds that pass through their hands. Indeed, the Kav Hayashar writes that this is a sign of true yiraas Shomayim, fear of Heaven. A man once informed the Chazan Ish that his daughter became engaged to a person who was an outstanding Torah scholar and yarei Shomayim. The Chazon Ish replied, "You are probably correct in stating that he is an outstanding scholar. This is something that you can either inquire about from people or you can speak with him yourself in learning. How do you know, however, that he is G-d-fearing? Have you had financial dealings with him?"

Horav Moshe Aharon Stern, zl, was known for taking meticulous care of other people's money. He was especially careful not to benefit himself from his yeshivah. When one of his sons became engaged, one of the yeshivah's supporters offered him a substantial loan. He politely refused, explaining that if he accepted it, the potential lender might think, "Rav Moshe Aharon represents the yeshivah. I have already given him a loan, so why should I extend myself further and give the yeshivah money?" He refused to be party to any situation in which the yeshivah might sustain a financial loss because of him.

Horav Yosef Yoizel Horowitz, zl, the Alter m'Novardok once stayed at an inn during one of his many travels on behalf of the yeshivah. One of his fellow lodgers was a distinguished Jew from Moscow. It was Erev Shabbos, and the Alter was preparing for Shabbos. He asked the other gentleman if he could borrow a clothes brush to clean his suit for Shabbos. When the Alter went to return the brush, the man had already left for shul. After Shabbos was over and the Alter had returned from shul, he immediately sought out the man, only to be told that he had already left.

The Alter was disconcerted. What should he do? He was in possession of an article that belonged to someone else. How could he return it? There were millions of people living in Moscow. To find one would be like searching for a needle in the proverbial haystack. In hopes of finding someone who might know the elusive owner of the brush, the Alter carried the brush with him wherever he went. Maybe he would become lucky and meet someone who knew someone who knew the owner of the brush. Regrettably, his efforts proved to be in vain.

It was seven years later, and the Alter was riding on a train - the brush still with him. During the course of the trip, he and his seatmate engaged in conversation. The Alter asked the man from where he hailed. When the man replied that he lived in Moscow, the Alter excitedly asked him whether he knew the owner of the brush. To the Alter's great joy and relief, the person not only knew the individual, but he was even his close neighbor. The Alter immediately explained his predicament regarding the brush and asked him to return it.

Horav Eliyahu Lopian, zl, once went to someone's house for a bar-mitzvah Kiddush after Shabbos morning davening. He arrived shortly after the celebration had commenced, so that he had to make his own Kiddush. It was not Rav Elya's nature to tarry long at these affairs. It was, therefore, inexplicable that he remained until the end of the Kiddush, which had lasted some time. After all of the guests had departed, Rav Elya asked to speak to the mother of the bar-mitzvah boy. "I would like to beg your forgiveness," he began. "My hands trembled as I made Kiddush, causing some wine to spill onto the tablecloth." He then added that in situations such as this, he would ask forgiveness not only for himself, but for all of the guests. "When we first arrived at your home, the tablecloth was sparkling clean and laid out so beautifully. Now it is covered with crumbs and spills. This did not have to occur, since it is quite possible to take food without causing a mess. Please forgive me, along with everyone else, for the trouble we have caused you."

One might think that the above narratives are unique episodes in the lives of people who were above and beyond our perception. While this might be true, we must understand that they were only acting in accordance with halachah. Their sensitivity towards other human beings, as well as their sense of responsibility to carry out the ethical dictates that are part and parcel of halachah, was exemplary. That is why they were acclaimed as Torah giants.

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THE INTERNATIONAL DATE LINE AND HALACHA BY WILLIE ROTH [student at TABC]

Introduction

The International Date Line and the Halachic Date Line, known as Kav Hataarich, are similar in nature, yet they might be in different places on the map. This article will go into the location of the Halachic Date Line and the difference between it and the International Date Line, and some Halachot that apply to one who crosses the Halachic Date Line. For a full Halachic discussion of this issue see the twenty second volume of the Encyclopeida Talmudit.

International Date Line

The International Date Line is an imaginary Line on the 180th meridian in the Pacific Ocean that goes through the Bering Strait (between Alaska and Russia), which is half way around the world from Greenwich, England. It is basically a straight Line; however, there are some zigzags. These zigzags are necessary because otherwise one country would be observing two Dates at the same time. In order to prevent this, the International Date Line curves around these countries and only goes through the Pacific Ocean [1] (See Fig.1). Its purpose is to be a separation between two consecutive calendar days, the old day and the new day. So if one were to go west of the International Date Line, he would be in the new day. However, if he were to go east of it he would be in the old day. The old day stretches from the International Date Line eastward until it reaches the spot where midnight begins (See Fig.2). The International Date Line, which is "attached" to the Earth, moves towards midnight as the Earth turns. Once the International Date Line reaches midnight, in effect for that moment the entire world is under one day. However, once the International Date Line passes through midnight, the new day begins to spread between midnight and the International Date Line, and the old day gets smaller as the process is being repeated [2]. This is the separation that is accepted in the secular world, but not necessarily in the Halachic World.

Location of the Halachic Date Line

The Halachic Date Line is possibly different than the International Date Line. The reason for this, is that the current International Date Line was rather arbitrarily drawn in 1921 by the British Admiralty [1], while certain Gedolim such as the Baal Hamaor who lived in the 12th century refer to the Halachic Date Line. So, on the topic as to the location of the Kav

Hataarich there is much debate amongst twentieth century Poskim, including the Chazon Ish, Rav Yecheiel Michel Tukatzinsky, Rav Isser Zalman Meltzer, Rav Yonassan Shteif, the Sefer Haibur, Rav Dovid Shapiro, and Rav Yonah Merzbach [3].

The earliest authority to address this issue is the Baal Hamaor. He brings up the topic based on a Gemara (Rosh Hashanah 20b) regarding the topic of Kiddush Hachodesh, the sanctification of the new month. The Baal Hamaor explains that Bait Din has until noon on the day that they see the molad, new moon, to declare Rosh Chodesh on that same day. However, if it is after noon, then Rosh Chodesh is on the next day. This explanation would only make sense if the Halachic Date Line was at the Kitze Hamizrach which is 90° east of Jerusalem. This is so because the reason why the Baal Hamaor said noon is because that is the last time in Israel that somewhere else in the world that the day is just starting. In order for Rosh Chodesh to be on that day, it must be possible for Rosh Chodesh to last 24 hours somewhere in the world. Since noon is 18 hours into the day (starting from sunset on the night before), the place where the day is just starting is 18 hours to the west of Israel which is 270° west of Israel because every time zone is made up of 15°. So, the place where the new day starts, or the Halachic Date Line, must be six hours to the east of Jerusalem which is also 90° east of Jerusalem. This Line is on the 125E meridian [4].

The modern question, as to the location of the Halachic Date Line, was presented to the Chazon Ish in a letter sent to him in Israel in 1941 by students of Mir and Chachmei Lublin that fled from Europe to Japan. The students knew that according to the Baal Hamaor the Halachic Date Line is on the 125E meridian and Japan is on the 140E meridian. So, they knew that they must have crossed the Date Line, meaning that they went back one day. For example, if they crossed on Sunday then it is now Shabbat in Japan according to Halacha, even though the local population considers the day as Sunday (since it was west of the secular DateLine). The students' question was regarding Yom Kippur in 1941 which fell out on a Wednesday. If they had indeed crossed the Halachic Date Line, then perhaps they should observe Yom Kippur on the Japanese Thursday which is the Halachic Wednesday. The Chazon Ish responded to the students of the Mir Yeshiva including Rav Yechezkel Levenstein, Rav Chaim Shmulevitz, and Rabbi Alex Weisfogel that they had crossed the Halachic Date Line. According to the Chazon Ish, the principle of the Baal Hamaor is correct; the Halachic Date Line is at the Kitze Hamizrach, but it can not cut through land because then one person will be observing one day while his neighbor is observing another day. So, he says that the Halachic Date Line is at the end of the continent on the border between the coast and the Pacific Ocean so that it does not cut through any land (See Fig.3) [3]. Thus, all of Australia is considered to lie west of the Halachic DateLine even though much of Australia lies east of the Halachic DateLine.

Based on the same question raised by the students of the Mir Yeshiva and Yeshivat Chachmei Lublin, Rav Yecheiel Michel Tukatzinsky, who was the leading calendar expert in Israel at the time, answered that the students of the Yeshivat Chachmei Lublin should fast on the Japanese Wednesday because they did not cross the Halachic Date Line. Rav Tukatzinsky rules that the Halachic Date Line is based on Jerusalem being the center of the world and it is the starting point where east and west is referred to. So, the spot on the Earth where the day Halachically starts is half way around the world, 12 hours or 180° east of Jerusalem. This is the Halachic Date Line which is at the 144.8W meridian (See Fig.3). This is the most widely accepted opinion as to the location of the Halachic Date Line, but according to him, half of Alaska is west of the Date Line. So, by using the Chazon Ish's principle of stretching the Line on to the border, all of Alaska is east of the Halachic Date Line [3]. In addition, Hawaii lies west of the Halachic Date Line according to this opinion, even though it is west of the secular Date Line.

Rav Isser Zalman Meltzer and Rav Zvi Pesach Frank (Teshuvot Har Zvi 1:138) claim that there is no such thing as a Halachic Date Line. Instead, a person just follows the day that the country that he is in is observing. For example, if in Japan it's Wednesday, then the person views the day as the halachic Wednesday [3]. So, they would answer the students that they should observe Yom Kippur on the Japanese Wednesday. Also, since the world adopted the International Date Line as the point where the day begins, in essence they would say that this too is the Halachic Date Line. Rav Yonatan Shteif would also probably agree based on the fact that he says that the Halachic Date Line is based on the day that the country traditionally observes [3].

The Sefer Haibur says that the center of the world is 24° east of Jerusalem. So using the principle of the Baal Hamaor, that the new day starts six hours east of the starting point, the Halachic Date Line is 114° east of Jerusalem, which is on the 149E meridian (See Fig.3) [3].

Rav David Shapiro believes that the Halachic Date Line is very close to the International Date Line. There is a Midrash that says that the sun first appeared in Jerusalem in the beginning of the fourth hour. So, the sun first appeared in the world three hours or 45° east of Jerusalem. However, the day starts at sunset, which is another six hours or 90° east. In total, sunset, or the beginning of the first day, took place nine hours or 135° east of Jerusalem. However, most poskim hold that a day halachically begins at nightfall, tzeit hakochovim, which is approximately 8° east of sunset. In total, the spot where day began on the first day is 143° east of Jerusalem, which is on the 178E meridian. This is within two degrees of the International Date Line, which is on the 180th meridian. So basically according to Rav David Shapiro, the Halachic Date Line is the International Date Line [3].

According to Rav Yonah Merzbach and Rav Binyamin Rabinowitz-Tevmim, the Halachic Date Line is at the easternmost point of Asia, which is the tip of Siberia and the Bering Strait. This Line is on the 170W meridian, which is ten degrees east of the International Date Line (See Fig.3) [3].

Although there are many opinions as to the location of the Halachic Date Line, most Poskim consider three possibilities when applying halachic decisions. Either the Chazon Ish, which is the Baal Hamaor but the extension to the coast is added, Rav Tukatzinsky, and Rav Isser Zalman Meltzer.

Halachot

There are various areas of Halacha emerge from the Halachic Date Line issue. There are many mitzvot that are related to time and day that are effected by someone who crosses the Halachic Date Line. Three of the most common ones are Tefila, Sefirat Haomer, and Tefilin. However, in order to discuss these topics, one specific Halachic Date Line must be used. Even though there are various opinions as to the location of the Halachic Date Line, Rav Tukatzinsky's is the most widely accepted one. So, that is the one that will be taken into consideration when discussing the crossing of the Halachic Date Line. However, each one of these mitzvot can be discussed for each opinion.

Tefila

Because Tefila or prayer occurs at least three times every day, it is one of the most frequently brought up questions when dealing with Date Lines. There are two related questions that are based on the direction in which the Date Line was crossed. First of all, a person traveling from east to west would be going into a new day. For example, if he left Los Angeles on Sunday at 6:00 AM, when he gets to Tokyo it will be 11:00 AM on Monday because of the 17 hour time difference and the 12 hour flight [5]. So, if he davened Shacharit on Sunday in Los Angeles, must he daven Shacharit on Monday in Tokyo even though he has not experienced a new sunrise? Another question that arises is from a similar scenario. A person traveling from west to east would be going back one day, and might experience sunrise as after he crosses the Date Line. For example, if a person leaves Tokyo at 3:00 PM on Monday he will get to Los Angeles at 7:00 AM on Monday morning because of the 17 hour time difference and the nine hour flight [5]. So, during his flight he experienced sunrise on Monday morning for a second time, yet he already davened Shacharit on Monday morning. Must he daven Shacharit again? [3] Regarding the first case Rav Betzalel Stern in his sefer, Teshuvot Betzel Hachochma, explains that one's obligation to daven is based on their personal day. In other words, every time a person experiences sunrise they are obligated to daven Shacharit, and every time they experience sunset they are obligated to daven Ma'ariv. In this case, since he did not experience a new sunrise, he does not have to daven Shacharit a second time. A second opinion is given by Rav Yechezkel Roth in sefer, Teshuvot Emek Hateshuva, who says that one's obligation to daven Shacharit is only once a day, and once it has been fulfilled the next obligation only comes the next day. For example, the obligation to eat Matzo on Pesach is only once a year, and once it has been completed the next obligation only comes the next year. So, in this case even though he did not experience sunrise, his obligation to daven Shacharit on Monday was not fulfilled, and he must daven Shacharit again [3]. On the other hand, regarding the second case Rav Stern says that since he did experience sunrise he must daven Shacharit again in order to fulfill his obligation. However, Rav Roth says that since it is still the same day of the week (Monday), even though he

experiences two sunrises, he does not have to daven Shacharit again [3]. For practical Halacha, anytime one experiences a sunset and then a sunrise must daven Shacharit after sunrise. However, if one does not experience a sunrise then he should just recite the Shir Shel Yom for the day that he flies into [6].
Sefirat Haomer

There is a mitzva in the Torah to count 49 days at night with a bracha, beginning with the second night of Pesach. If one forgets to count at night, he may count in the morning without a bracha and then can continue to count from that night on with a bracha. However, the Shulchan Aruch rules that if one goes an entire day and night without counting, he can no longer count with a bracha. So, if one were to cross the Date Line from east to west, he will be going into a new day and one day is lost. For example, a person who leaves New York on Sunday night and counts for Monday on Sunday night (as is the Halacha), and then will reach Tokyo on Tuesday morning (as there is a 14 hour time difference and it is a 18 hour flight), should count for Tuesday on Tuesday morning when he crosses the Date Line without a bracha, and then continues to count that night with a bracha. However, if one crosses the Date Line from west to east, the day repeats itself. For example, one who leaves Tokyo on Monday afternoon will get to Los Angeles on Monday morning. Since he counted on Sunday night for Monday in Tokyo, when he gets to Los Angeles he should count for Monday without a bracha and then continues counting on Monday night with a bracha [3].

Tefilin

There is a mitzva in the Torah to wear Tefilin, and they are worn every day. However, questions arise when one crosses the Date Line and is not sure whether or not he should put on Tefilin again. In order to answer the question there are two ways to look at the mitzva of Tefilin. If it is a daily mitzva that is only done once a day, then it is subject to the disagreement between Rav Stern and Rav Roth regarding tefila. Tefilin is simply substituted for tefila, and the Halacha would be that any time sunrise is seen Tefilin are worn. Regarding a bracha, a bracha is said every time Tefilin are put on because they can be worn many times during the day. So, one who is crossing the Date Line from east to west, from Los Angeles to Tokyo, should put on Tefilin when he crosses the Date Line of it is light outside. The reason for this is because if there is doubt as to whether or not one should put on Tefilin, it is okay to put them on because they can be worn many times during the day. If one is crossing the Date Line from west to east, from Tokyo to Los Angeles, he should only put on Tefilin, if he experiences sunrise because otherwise he already put them on once after a sunrise, i.e. before he left Tokyo [3].

Conclusion

The International Date Line and the Halachic Date Line might be in two different places, but they both serve a similar purpose. They both separate between two different days. In the world of Halacha it is very important to know where the Halachic Date Line is because so many mitzvot are attached and dependent on time. Tefila, Sefiras Haomer, and Tefilin are just three of the most common ones that are part of a long list. One should consult with his Rav should he need to travel to any part of the world that is subject to this dispute.

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From: Ohr Somayach [ohr@ohr.edu] To: weekly@ohr.edu Subject: Torah Weekly - Parshat Pekudei * TORAH WEEKLY * For the week ending 8 March 2003 / 4 Adar II 5763 from Ohr Somayach | www.ohr.edu Parshat Pekudei

A World Of Blessing "A hundred sockets for a hundred kikar..." (38:27) There's an elderly lady that sits in a nursing home in New York. Every day, this is what she says: "Yesterday is history. Tomorrow is a mystery. Today is a gift of G-d. That's why we call it the Present."

How does a person sensitize himself to the present that is the here-and-now?

Our Sages mandated that we make at least one hundred blessings every day. Making blessings helps to remind us constantly of all the blessings that surround us: The ability to see, to think, to enjoy the smell of fruit and flowers, the sight of the sea or great mountains, the sight of royalty, of eating a new season fruit, or seeing an old friend for the first time in years. We have blessings when a baby is born, when a loved one dies. When we surround ourselves with blessings, we surround ourselves with blessing.

The Hebrew word beracha (blessing) is linked to the word beraicha, which means a pool of water. G-d is like an Infinite Pool of blessing, flowing goodness and enrichment into our life.

Amongst other things a beracha must include is the Hebrew word which means "Lord", which comes from the root Adon. In the construction of the Mishkan, (the portable Temple on which G-d caused His Presence to dwell) there were exactly one hundred "sockets." These sockets were called adonim. What is the connection between the hundred adonim and the hundred times that we call G-d by the name Adon in our daily blessings?

Just as the adonim were the foundation of the Mishkan through which G-d bestowed his Holy Presence on the Jewish People, so are our daily blessings the foundation of holiness in our lives.

Source: Chidushei HaRim

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From: Yeshivat Har Etzion Office [office@etzion.org.il] To: yhesichot@etzion.org.il Subject: SICHOT -23: Parashat Pekudei Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash (Vbm) Student Summaries Of Sichot Delivered By The Roshei Yeshiva May Hakadosh Barukh Hu Have Mercy Upon His People And Upon His Land.

PARASHAT PEKUDEI SICHOT OF HARAV YEHUDA AMITAL SHLIT" A PEOPLE OF SPIRIT AND PEOPLE OF ACTION Summarized by Dov Karoll

The second verse of Pekudei (38:22) states that Betzalel built the mishkan just as G-d had commanded Moshe. Rashi (s.v. U-vetzalel, citing Berachot 55a) points out that the order in which Betzalel built corresponded to order which G-d had commanded Moshe, but differed from the order which Moshe had commanded Betzalel. When G-d told Moshe to appoint Betzalel to build the mishkan (31:1-11), He commanded the construction of the ohel, the tent of meeting, first. Only afterward did He command the construction of the keilim (vessels). However, when Moshe informed the people about the appointment of Betzalel (35:30-35), he mentioned his ability to use the raw materials for the keilim (gold, silver, wood) first, and subsequently described his talent at utilizing the materials for the structure (the various dyed fabrics).

Rashi records a dialogue between Moshe and Betzalel explaining why Betzalel reversed the order Moshe had told him. Betzalel asked Moshe: Is it not customary to first build a house, and only afterward to put in its utensils? Moshe responded that that is precisely what G-d commanded him to do.

Why do Moshe and Betzalel approach the order differently? Moshe's perspective is that of a "man of spirit" - he organizes the different parts of the mishkan according to their order of importance. Since the vessels are of primary significance, and the tent serves only as

its cover, Moshe mentions the vessels first. Betzalel, on the other hand, is a "man of action," and he viewed the mishkan from the perspective of an architect. The architect does not focus on what is more important, but rather on the physical layout of the building.

As a "man of spirit," Moshe represents those whose spiritual priorities are set straight. He realizes what actions are central in significance, and which are more peripheral. He then trains his focus on those elements which are primary, while treating the secondary elements as such. However, Betzalel, the "man of action," knows the technical details and can carry out his assigned task. His fulfillment of mitzvot is done "by the book," though it may be lacking a deep understanding of what he is doing.

In modern times, there are many people who follow the model of Betzalel. They know precisely what they are to do, down to every last detail. However, people very often lack the model of Moshe - the perspective and the spirit to realize the true significance of their actions, and which are more central. For people whose Judaism is based exclusively upon book reading, and not from living in an environment surrounded by other observant Jews, this problem is particularly relevant. In my house, growing up, there were no great Torah giants. Nonetheless, it was always perfectly clear which actions were of high significance, and which were more peripheral. People always had their priorities straight.

Sometimes, people who read the Shulchan Arukh, or other books of Halakha, learn halakhot such as Shabbat (OC 242-416) and Keriat Shema (OC 58-88), which are central issues. They also see rulings about what order a person should put on his shoes and the like (OC 2), which are customs much less central. However, a person could get the impression (and people sometimes do) that these practices are all on the same level. People very often assume that everything included under the category of "Halakha" is equivalent. They do not distinguish between biblical laws, rabbinic laws, and customs, nor can they tell the difference between cardinal values and secondary ones. Out of an understanding such as this, a person can lose perspective, and place great emphasis upon peripheral elements. This is a very dangerous flaw.

What a person should do, in addition to determining the relative significance of different actions, is try to bring certain spiritual elements into the more central actions. He should choose a certain important action, and go beyond the call of duty with regard to it. This can mean extending the time set aside for studying Torah, or doing some comparable action which shows one's particular love and enjoyment of that particular mitzva.

Sometimes, this can be accomplished by investing all available effort into a mitzva in a difficult situation. This is significant even if the effort will fall short of the normal expectations of that mitzva. For example, when I was in a forced labor camp during the Holocaust, I used to put my cleanest shirt (although it also was far from clean) in my pocket on Friday morning. I would then put it on an hour or so before Shabbat. Although it was a far cry from my normal Shabbat dress, it was very meaningful for me to put on that shirt, even more meaningful than dressing for Shabbat usually is. Since all of my emotions were focused on this one action (because this was all I could do), it was very meaningful. Since I was forced to work on Shabbat, this constituted the extent of my preparing for and honoring Shabbat.

A person should try to have this intent sometimes even when he is able to fulfill all the necessary elements of the mitzva. If occasionally he truly experiences the beauty of a mitzva, he should use that experience to infuse his daily action with some of that same enthusiasm. Hopefully, through setting straight his religious priorities, and through the infusion of additional spirituality to some of those mitzvot, we will be able to more closely model Moshe - the man of spirit. (Originally delivered at Seuda Shelishit, Shabbat Parashat Pekudei 5757.)

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From: RABBI MORDECHAI KAMENETZKY [rmk@torah.org] Sent: March 06, 2003 To: drasha@torah.org Subject: Drasha - Pekudei Unlimited Partnership by Rabbi Mordechai Kamenetzky The Mishkan was finally complete. The nation looked at the magnificent work with great joy, and Moshe was proud. So proud, in fact, that he did

something that he only did once more-- just before his death: he blessed the entire nation.

Actually, the erection of a Mishkan was the greatest blessing in itself. Hashem had promised the Jewish nation in Parshas Terumah, "Build me a Mishkan -- and I will dwell among them" (Exodus 25:8). But Moshe felt that he, too, would add a blessing.

Rashi tells us what Moshe told the people: "May Hashem rest His presence in your handiwork."

At first it seems that Moshe is reiterating the promise that Hashem Himself made. Hashem had promised to dwell in the midst of the Sanctuary that the Jewish nation would build. Why, then did Moshe repeat G-d's promise as a blessing? Is he blessing them that Hashem should keep His word? Or is he perhaps bestowing a more powerful message?

A man once approached Rabbi Yehuda Assad for advice. "There is an old, run-down store in the downtown area of the city. I can get it a very reasonable price. I think that with my marketing skills I may be able to turn that location into a profitable venture. Do you think I should buy it?" Rav Assad made a face. "I don't think that it would be prudent to enter that part of the city for a business venture." The man left somewhat dejected. A few days later another man entered the Rabbi's study with the identical question about the same property. "There is an old, run-down store in the downtown area of the city. I can get it a very reasonable price. I think that with my marketing skills, and of course with Hashem's help, I may be able to turn that location into a profitable venture. Do you think I should buy it?"

This time Rabbi Assad nodded in approval. "I think you should make a go of it. I have no doubts that it will be a success."

When word got out that the Rabbi was behind this new endeavor, the first man stormed into his study quite upset. "Why did you tell me not to buy the property and then tell my friend just the opposite?" he demanded. "My dear student," answered the Rabbi, "there is a great difference. Your friend took in a partner. He said that with the help of Hashem he could make a go of it. When someone includes Hashem in his plans, I am sure that he will succeed!"

For the first time since the exodus the Jews had become accomplished craftsman, artisans, tailors, and contractors. They built a magnificent edifice in the wilderness. Moshe knew that a feeling of self-gratification might accompany their accomplishments. Perhaps they may begin to think that it was their wisdom, their skills and only their abilities that made this beautiful Mishkan possible. So he blessed them with words that were meant to dissuade any such delusion. "May Hashem's presence rest in your handiwork." Of course Hashem promised that he would dwell in the Mishkan. Moshe's question was, "would the Jews let him in?" Would they make him a partner? Would they recognize Hashem as a significant factor even in the physical handiwork that they themselves had wrought? To that end, Moshe's blessing incorporated the standard for every action, accomplishment, and success that anyone achieves. May Hashem be a part of your success. May the Shechina rest upon your handiwork.

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From: Jeffrey Gross [jgross@torah.org] To: weekly-halacha@torah.org Subject: Weekly Halacha - Parshas Pekudei WEEKLY-HALACHA FOR 5763

By RABBI DONIEL NEUSTADT Rav of Young Israel in Cleveland Heights A discussion of Halachic topics. For final rulings, consult your Rav PASTEURIZED WINE

QUESTION: If kosher pasteurized wine is touched by a non-Jew, does it become forbidden for a Jew to drink it?

DISCUSSION: Our Sages forbade a Jew to drink wine which was touched (1) by a non-Jew. The reason for this prohibition is similar to the reason for the prohibition of eating bread and food items baked or cooked by non-Jews: To limit social contact between Jews and non-Jews. The Rabbis understood that partying or joining non-Jews for meals would ultimately

lead to intermarriage and G-d forbid, the self-destruction of the Jewish people.

[In earlier times, there was an additional reason for prohibiting non-Jewish wine - wine was often used in idol worship. In that case, the wine was prohibited for drinking nor could any benefit be derived from it. Nowadays, however, the Rama (2) rules that the avodah zarah issue is not really relevant since idol worship is not common in the lands where we live. Although there are opinions to the contrary, most poskim (3) rule that when necessary one may derive benefit from non-Jewish wine and business may be done with wines which were touched by a non-Jew.]

The Shulchan Aruch (4) rules that cooked wine is not included in the prohibition. Cooked wine is not considered wine concerning this restriction and one is allowed to drink it even if it was touched or drunk from by a non-Jew. Accordingly, wine makers today produce two kinds of wine, cooked and uncooked, in order to allow those who come in contact with non-Jews to drink wine. For wine to be considered halachically "cooked", it must be heated to at least 175 degrees F (5).

There is, however, a controversy among contemporary authorities over whether the pasteurized wine on the market today is considered "cooked" according to the halachah. Although many poskim hold that the pasteurization process is sufficient for the wine to be considered "cooked" (6), there are others (7) who do not. They contend that the process of cooking wine today is completely different from the process that existed in the olden days. The old way consisted of cooking the wine in open vats, which caused much of the alcohol taste to dissipate. The entire texture of the wine was altered through the cooking process. Today, the process consists of heating the wine in enclosed pipes. The average person cannot tell the difference in taste between cooked wine and uncooked wine. In addition, the main reason that cooked wine was not included in the original decree is that it was uncommon in those days to cook wine (8). Since our Sages generally do not concern themselves with uncommon situations, they did not include cooked wine in their decree. Today, however, it has become common to pasteurize almost all wine, and pasteurized wines are therefore included in the original decree that the Rabbis issued against non-Jewish wines.

L'CHATCHILAH, therefore, it is proper to keep all wine and grape juice, even those that are pasteurized, away from non-Jews. Non-Jews should not, if possible, serve wine at weddings, etc. Wearing gloves does not circumvent the prohibition (9).

B'DIEVED, though, if pasteurized wine is touched or poured by a non-Jew, there are many poskim who hold that the wine is considered "cooked" and it may be drunk, as stated above.

According to most opinions, a Jew who violates the Shabbos, even though he does so to earn a livelihood, is considered like a non-Jew in regard to these halachos (10). But nowadays, when many Jews are non-observant due to lack of knowledge, there are several poskim (11) who rule that wine which is touched by them can be drunk, even though they are not Shabbos observers.

Note: As stated above, this discussion applies to grape juice as well. The Kedem Company has recently announced that they have different types of grape juice on the market; some are cooked, some are not, and some are considered cooked only according to some opinions.

FOOTNOTES: 1 There are several detailed halachos involved in what is considered "touching" regarding this prohibition. They will be discussed elsewhere. 2 Y.D. 123:1. See Shach and Taz there. 3 Chochmas Adam 75:14 (who advises a ba'al nefesh to refrain); Pischei Teshuvah 123:1. See also Maharam Shick Y.D. 150. 4 Y.D. 123:3. 5 Igros Moshe Y.D. 2:52. (In Y.D. 3:31, he rules that 165 degrees is sufficient); Yabia Omer 8:15. 6 Igros Moshe Y.D. 3:31; Minchas Yitzchak 7:61; Yabia Omer 8:15. 7 Harav S.Z. Auerbach (Minchas Shelomo 1:25); Harav Y.S. Elyashiv (written responsum quoted in Yabia Omer 8:15); Shevet ha-Levi 2:51; Teshuvos v'Hanhagos 2:401. 8 Rosh (Avodah Zarah 2:12). 9 Igros Moshe Y.D. 2:51. 10 See Darkei Teshuvah 124:12 who quotes the various views on this issue. See also Har Tzvi Y.D. 105. 11 Teshuvos Binyan Tziyon 23; Achiezer 4:37; Chazon Ish Y.D. 1:6; Chelkas Yaakov 1:76 and other poskim.

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From: RABBI MENACHEM LEIBTAG [tsc@bezeqint.net] Subject: [par-new]Parshat Pekudei - shiur

Note: Available this week on the web site [www.tanach.org] is an amazing new shiur (in Hebrew) by Rav Yoel Bin Nun on why there are specifically 39 Melachot of shabbat, based on an analysis of Parshiot Vayakhel & Pekudei. [Highly recommended]

THE TANACH STUDY CENTER [<http://www.tanach.org>] In Memory of Rabbi Abraham Leibtag Shiurim in Chumash & Navi by Menachem Leibtag

From Sefer Shmot to Vayikra and Bamidbar

PARSHAT PEKUDEI

The dramatic, triumphant conclusion of sefer Shmot seems to end on a 'sour note': for although the shechina returns to dwell upon the Mishkan, Moshe Rabeinu was not able to enter! [See 40:34-35.] Did something go wrong? Was Moshe unworthy? To answer this question, this week's shiur examines a textual parallel that not only highlights the thematic connection between the Mishkan and Har Sinai, but also explains the relationship between the books of Shmot, Vayikra, and Bamidbar.

INTRODUCTION The concluding psukim of Sefer Shmot describe how G-d's glory (and hence the shechina) descended onto the Mishkan, immediately after its assembly. However, the Torah's description of that event is almost identical its description of how G-d's glory had earlier descended upon Har Sinai, when Moshe ascended the mountain for the first forty days (see Shmot 24:12-18). First and foremost, this parallel lends irrefutable support to the Ramban's explanation that the Mishkan serves as a perpetuation of Ma'amad Har Sinai (see his commentary to 25:1). Nonetheless, there are a few significant differences, upon which we will base our shiur. Therefore, we begin our study by comparing these two descriptions.

THE PARALLEL The final chapter of Parshat Pekudei describes how the Mishkan is assembled for the very first time on the first day of Nissan (in the second year /see 40:1-33). Then, upon the completion of this assembly, the Torah tells us: "Then the anan (cloud) covered the ohel mo'ed, and kvod Hashem (G-d's glory) filled the Mishkan" (see 40:34).

Let's compare this pasuk with a very similar description of Moshe Rabeinu's ascent to Har Sinai (as described at the end of Parshat Mishpatim): "And Moshe ascended the mountain and an anan covered the mountain, and kvod Hashem dwelled upon Har Sinai..." (24:15-16).

This obvious parallel highlights how the 'ohel mo'ed' has replaced 'the mountain' and, correspondingly, 'the Mishkan' has replaced 'Har Sinai.' In essence, the Mishkan will now serve a similar purpose as Har Sinai, as both serve as a medium whereby Bnei Yisrael can 'encounter' the shechina. Furthermore, as we discussed in our shiur on Parshat Tetzaveh, in both instances a 'direct' encounter, although desirable, is impossible. Therefore, man must be shielded from G-d's Presence by the 'anan'. Although this comparison appears simple and straightforward, the next pasuk in each of these two sources seems to 'ruin' the completeness of this parallel. In contrast to Har Sinai, where Moshe actually enters the anan: "And kvod Hashem dwelled on Har Sinai and the cloud covered it for six days, and G-d called to Moshe on the seventh day... and Moshe came inside the anan and ascended the mountain" (24:16-18).

In Parshat Pekudei, we find that he cannot: "And Moshe was unable to enter the ohel mo'ed, because the anan was dwelling upon it..."(40:35).

Certainly, had sefer Shmot concluded with G-d 'calling' upon Moshe to enter the Mishkan, just as He had 'called' upon him to enter the anan at Har Sinai, this parallel would have been complete. Yet, for some reason, Moshe cannot enter the Mishkan! Has Moshe been demoted?

JUST TURN THE PAGE! Even though there may be a temptation to search for a reason for Moshe's 'demotion' in the events of "chet ha'gel", the truth is that there is no 'demotion'. To understand why, we simply need to 'turn the page', i.e. to read the opening pasuk of sefer Vayikra, where we find the precise pasuk that was 'missing' at the end of Sefer Shmot: "And [G-d] called out to Moshe, and G-d spoke to him from the ohel mo'ed saying..." (Vayikra 1:1).

In other words, G-d did call upon Moshe to enter the 'anan' that covered the Mishkan (just as He had called him at Har Sinai) - and indeed - the parallel to Har Sinai is complete! [See commentaries of Ramban, Rashbam, & Ibn Ezra on Shmot 40:35 and on Vayikra 1:1; as they explain these psukim in a similar manner!]

The following table illustrates this 'completed' parallel:

HAR SINAI (24:15-18)	MISHKAN (Shmot & Vayikra)
=====	=====

the anan covers the har	the anan covers the Mishkan
kvod Hashem dwells upon it	kvod Hashem fills Mishkan
Moshe must wait until called	Moshe cannot enter (Shmot 40:35)
God calls Moshe /"vayikra e1"	God calls Moshe (Vayikra 1:1)
Moshe enters the anan &	Moshe enters the Mishkan &
God speaks to Moshe	God speaks to Moshe

Even though our parallel is complete, we now have a new problem, i.e. if the first pasuk of Vayikra actually belongs at the end of sefer Shmot, why does the Torah begin a new sefer in the middle of a story? To answer this question, we must carefully study the closing psukim of sefer Shmot. A DOUBLE FINALE Our understanding of Vayikra 1:1 as the logical continuation of Shmot 40:34-35 works only if these are indeed the final psukim of sefer Shmot. However, Shmot 40:35 is not the end of sefer Shmot! Rather, there remain three more psukim (i.e. 40:36-38), which appear to 'interrupt' this logical progression: "And when the anan lifted from the Mishkan, Bnei Yisrael would travel. If it would not lift, they would not travel... For the anan was upon the Mishkan during the day and fire would appear in it by night, before the eyes of Bnei Yisrael throughout all their travels" (see 40:36-38).

Even though all five psukim (40:34-38) relate to the topic of the anan that covered the Mishkan, these last three psukim discuss a topic which is quite different than the first two. While the first two psukim discussed Moshe entering the Mishkan, the last three discuss the effect of this anan on Bnei Yisrael's journey through the desert. In fact, when you read these five psukim, the transition from 40:35 to 40:36 is rather disjoint. And when you consider the logical flow from 30:35 to Vayikra 1:1 (as we discussed above), then these final psukim seem to form an 'interruption'. Furthermore, these final three psukim not only interrupt, they also appear to belong somewhere else! You may recall from Sefer Bamidbar that we find a very similar set of psukim in Parshat Beha'alotcha, when the Torah describes how Bnei Yisrael were to travel in the desert: "On the day that the Mishkan was set up, the anan covered the Mishkan... and in the evening it appeared as fire... And when the anan lifted from the ohel [mo'ed], then Bnei Yisrael would travel, and at the place where the anan rested Bnei Yisrael would set up their camp..." (see Bamidbar 9:15- 23)

Clearly, the opening pasuk (9:15) points us directly to Shmot chapter 40 - i.e. the assembly of the Mishkan and the 'anan' etc. The psukim that follow describe how Bnei Yisrael were to travel, with almost the identical words that we find at the conclusion of Sefer Shmot. Note as well how the next chapter in sefer Bamidbar (10:1-36) narrates Bnei Yisrael's actual departure from Har Sinai. Thus, the three final psukim of sefer Shmot clearly 'belong' in sefer Bamidbar, as one of the primary themes of that book is Bnei Yisrael's journey through the desert as they depart Har Sinai. Now, we must explain why they are recorded 'prematurely' at the conclusion of Sefer Shmot.

TWO POINTERS Note how our analysis thus far has shown that the final five psukim of sefer Shmot divide into two distinct topics, each of which points us to a different sefer: (A) 40:34-35 describes the anan dwelling upon the Mishkan, and continues directly into Sefer Vayikra;

(B) 40:36-38 describes how Bnei Yisrael journey through the desert in accordance with this anan, and continues directly into Sefer Bamidbar.

A very interesting structure emerges from this analysis. Sefer Shmot concludes with two 'pointers': one to sefer Vayikra (A) and one to sefer Bamidbar (B)

This 'double pointer' may be significant as it highlights the return to G-d's original plan after the Exodus, despite the events of "chet ha'egel". Recall the 'double purpose' of Yetziat Mitzraim, as discussed in our shiur on Parshat Shmot (re: G-d's hitgalut at the 'burning bush'): (A) - For Bnei Yisrael to receive the Torah at Har Sinai and (B) - to travel to (& conquer) the Promised Land.

As the events of chet ha-egel signified Bnei Yisrael's breaking of the brit [covenant] of Har Sinai, G-d consequently threatened to break His end of the deal, too, and take His shechina away from the people (see Shmot 33:1-7). Had it not been for Moshe Rabeinu's intervention (33:12-17), Bnei Yisrael would not have received the remaining mitzvot [A], nor would they have been worthy of G-d's direct assistance in conquering the Land [B] (see 33:1-7 and our shiur on Parshat Ki Tisa). Now that Bnei Yisrael have built the Mishkan and G-d's shechina has returned, G-d once again commits Himself, as it were, to both elements of His original plan: (A) in sefer Vayikra, Bnei Yisrael receive the special mitzvot; (B) In sefer Bamidbar, Bnei Yisrael begin their travel towards the Promised Land accompanied by the Shechina.

The Shechina's 'dwelling' upon the Mishkan thus yields a dual effect, reflected in the distinct themes of Vayikra and Bamidbar: (A) First and foremost, it affects the Mishkan itself, as explained and elaborated upon at length in sefer Vayikra. The Shechina's dwelling upon the Mishkan allows man to approach G-d and offer korbanot (Vayikra / Tzav); forbids one's entry into the Mishkan when one is 'tamei' (Shmini, Tazri'a, Metzora); demands a special kapara (atonement) ritual every Yom Kippur and forbids the offering of korbanot outside the Mishkan (Acharei-Mot). Finally, this 'kedusha' emanates into all three realms of existence: 'kedushat adam' (Kedoshim), 'kedushat zman' (Emor) and 'kedushat makom' (Behar). [ly"n, we'll discuss all this in our shiurim on Vayikra.]

(B) Secondly, it affects the 'machaneh' - the camp of Israel, as reflected in sefer Bamidbar. The presence of the Shechina raises the entire camp of Israel to a higher level, as G-d travels, as it were, with them. The camp is arranged in a formation that surrounds the Mishkan (as described in parshiot Bamidbar and Naso), and Bnei Yisrael travel through the desert following the anan over the Mishkan (Beha'alotcha). Had Bnei Yisrael not sinned, Sefer Bamidbar would have concluded with the story of their conquest of the Land (Matot, Mas'ei). Instead, it explains why that generation didn't enter the land (Shlach, Korach), as well as the events of the fortieth year (Balak, Pinchas).

In this manner, the triumphant conclusion of Sefer Shmot thematically points us in two directions: one - to the laws of Sefer Vayikra, and two - to Bnei Yisrael's journey in Sefer Bamidbar.

ONE DAY IN THREE BOOKS This interpretation can also help us appreciate why the events that transpired on the first of Nissan, the day when the Mishkan was first erected, are detailed in three different books instead of just one.

(1) In Sefer Shmot (40:1-35), we find the commandment to assemble the Mishkan on the first of Nissan, and the details of how it was assembled on that day. These details are found in Sefer Shmot, for they conclude the topic of building the Mishkan, as discussed in Parshiot Teruma, Tetzaveh & Vayakhel. Furthermore, Shmot concludes by describing how the shechina returned to the Mishkan on that day, signaling the its return despite the events of chet ha-egel, as discussed in Parshat Ki Tisa.

(2) In Sefer Vayikra we find the details of the special korbanot offered on yom ha-shmini, and the tragic event which occurred on that day - the death of Nadav and Avihu. [See 9:1 thru 10:7.] According to most commentators, that day coincides with the first of Nissan. As those events and those special korbanot directly relate to many of the mitzvot found in Sefer Vayikra, the narrative of those events is recorded Sefer Vayikra as well.

(3) In Sefer Bamidbar (7:1-89), we find the story of the special gift brought by the nesii'm to the Mishkan on the day of its dedication - six wagons and twelve oxen (see 7:1- 4). As these wagons were used by the levi'im to transport the Mishkan during travel, this account appears in Sefer Bamidbar - the book that describes how Bnei Yisrael traveled thru the desert.

Hence, although all of these events took place on the same day - the first of Nissan, the Torah prefers to record them in three different books, corresponding to the theme of each sefer.

We will iy"n return to this theme in our study of both sefer Vayikra and sefer Bamidbar. Till then,

shabbat shalom menachem

FOR FURTHER IYUN A. Note the importance of the date of the first of Nissan in Shmot chapter 40. Relate G-d's selection and designation of this date to Parshat ha-chodesh / Shmot 12:1-20. Relate this as well to the importance of this date in Divrei Ha-yamim II 29:1-17.

B. Relate the main points of the above shiur to Shmot 29:45- 46, specifically relating to the question if the purpose of Yetziat Mitzraim was to worship G-d in the desert or to inherit the Promised Land / see also Shmot 3:6-12. [Relate your answer as well to the main point of our shiur on Parshat Tetzaveh.]

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