together and contribute to blend into a complete national effort to serve Hashem.

rejoice and celebrate our national heritage.

mission of sanctifying the name of God. We unite in our common goal, and we are the unique talents and abilities which each person contributes to the national personality. Just as each person is different, so too are the unique talents and abilities which each person contributes to the national effort.

Yisrael”. Isn’t this directive to Moshe to communicate the instruction of building a Mishkan implied with the word “לאמר”? To whom else would these instructions to build a Mishkan be meant to be conveyed other than to Bnei Yisrael?

Or HaChaim answers this with a drasha. The Gemara in Yoma (4a) says that we learn from the word “לאמר” that one is forbidden to divulge any information that was said by one to another, even if the expectation of confidence was not explicitly demanded. That is why the Torah always says that Hashem spoke to Moshe “to say”, clearly conveying that the words are meant to be told to the community. If so, without the specific command, “Speak to Yisrael…”, Moshe could have understood from the word “לאמר” that he had the right to convey these instructions, but not that he was commanded to do so, for without the “לאמר” the communication would have been understood to be confidential. The command changes this misconception and makes it an imperative that these instructions must be conveyed to Bnei Yisrael to build the Mishkan.

Dazzling Diversity

Rashi cites the Gemara (Shabbos 28a) which comments that the techashim were a type of animal that had many colors. The Targum therefore translates it as “םקנין – an animal that prides itself and rejoices about its many colors”.

In Ta’am V’Da’as, Rabbi Moshe Shternbach notes that there is a very beautiful symbolism in this particular animal being chosen to be used in the construction of the Mishkan, which epitomizes the service of Hashem in our lives. Every righteous person and everyone who worships Hashem does so with his own personality and with his particular flair. Yet, this does not reflect disparity or disunity among our efforts, but rather, it indicates diversity and the glory of our people. Each person has his own face and personality. Just as each person is different, so too are the unique talents and abilities which each person contributes to the national mission of sanctifying the name of God. We unite in our common goal, and we rejoice and celebrate our national heritage.

The skin of the tachash was multi-colored, and it was used to cover the Mishkan. This represents how the many and varied aspects and facets of our people all join together and contribute to blend into a complete national effort to serve Hashem.

A Joint Effort

It is prohibited to remove the poles from the holy Ark, and anyone who does so is subject to lashes (Yoma 72). What is the reason that the Torah requires that the poles for carrying the Ark always remain...
in their rings, whereas the poles for carrying the Altar and the Table are only required to remain in their places when their respective utensils are actually being moved?

Meshech Chochmah explains that the poles for carrying the Aron represent the segment of Klal Yisrael which supports and upholds Torah scholars who are immersed in the study and dissemination of Torah, just as the poles served to carry the Ark and the Torah contained in it. It is only fitting that these supporters be totally and constantly associated with their Torah partners. Just as we find that the Ark was not actually carried, but it “lifted up its bearers”, so, too, is the case with those who study Torah. Those who join in partnership with Torah learners in serving the needs of the Jewish people and sponsor their endeavors are actually promoted and elevated in their status, as they are privileged to serve a holy cause with their support. This is why it is fitting that even while the Ark is at rest, the poles which are used to carry and transport it should remain fixed to it to indicate that their impact is always an inherent part of Torah.

I do not know why this has been repeated, for it has already been stated (v. 16): “And you shall put into the Ark the Testimony.” It is possible to say that the verse is stated to teach us that while it is an Ark alone, without a lid, he should first put the Testimony into it, and afterwards he should put the lid upon it. We therefore have found that when he erected the Mishkan it says “And he put the Testimony into the Ark”, and only afterwards does the verse say “And he put the lid on the Ark on top.” - Rashi

Ramban questions this supposition of Rashi. It certainly seems, he explains, to me that the Torah rules that the Keruvim be placed upon the Aron before the Testimony is placed inside, as it states, “Place the lid [with the Keruvim on its top] upon the Aron”, and only after this does the pasuk state: “And into the Aron place the Testimony that I will give to you.” Furthermore, not only is this command to place the Testimony into the Aron repeated, as we find in Verses 16 and 21, but also the fact that the Keruvim are situated upon the lid is mentioned in our verse and it is repeated again in the very next verse, Pasuk 22. What do we learn from this repetition?

Rabbeinu Bachye explains that the Torah is warning us that we are never to leave the Aron empty without the Testimony within it. This is similar to the command which we find in regards to the Table, in that it is prohibited to have it stand without the Lechem HaPanim, even for a moment. Similarly, the Aron cannot be left without the Testimony in it. Without this repetition, we would have thought that if the Testimony were missing, we could nevertheless have an Aron as a symbolic piece which once housed the holy Testimony. Therefore, the Torah teaches us that this is not the case. During the period of the second Bais HaMikdash, in fact, when they did not have the Testimony, the Aron was also not restored, and the Kodesh Kodoshim stood empty for the entire period of its duration.

The ox which Adam HaRishon brought as a korban had one horn on its forehead (See Shabbos 28b, from Tehillim 69:32). Why did Adam HaRishon specifically offer an ox with one horn instead of a regular ox? What is the significance of his korban?

HaKosev in Ein Yaakov (Chulin 60a) quotes the Rashba who explains that when Adam HaRishon sinned by partaking of the forbidden Knowledge, he did so because he strayed from what he knew he was supposed to do, instead of following the knowledge in his heart. In order to show that he was no longer going to follow his personal desires, and instead be solely committed to doing the will of Hashem, he brought a korban which had only one horn coming out of the middle of the animal’s head. One horn coming out of the middle of the head showed that he was going to go in the one straight logical way, that of Hashem, and not deviate to another path due to
his desires. The Rashba continues that this concept was also apparent in the building of the Mishkan, in which the skins of techashim were used to cover the Mishkan. The techashim also had only one horn, as we see in the Gemara (Shabbos). Their usage in the Mishkan was to cover the entire Mishkan and make it into one unit. This similarly showed that Bnei Yisrael recanted and did teshuvah from their sin of the Golden Calf, in which it seemed that they held more than one God (see Maharsha in Chulin ibid. who expresses a similar thought). The Iyun Yaakov in Avoda Zara (8a) mentions that it was apparent to Adam HaRishon to bring this animal as a Korban, as it only had one horn. The reason it only had one horn is that it was directly created by Hashem (as opposed to animals that were born later which usually have two horns). Adam realized that he must bring this animal as his atonement. We know that the concept of a korban that is brought as an atonement is that it is in place of the person who sinned. Adam HaRishon understood that just as he was created directly from Hashem without parents it was fitting for him to bring a korban which was similarly created directly by Hashem.

Halachic Corner

In Tehillim (24:1), we read, “The earth and all that is in it are Hashem’s”, implying that all existence resembles consecrated property. Thus, just as it is forbidden to benefit from consecrated property until it has been redeemed – and someone who uses consecrated property without redeeming it is considered to have trespassed against Hashem – similarly, it is forbidden to benefit from this world without blessing Hashem, for the blessing is comparable to the redemption of property. Anyone who benefits without reciting a blessing is considered to be one who has trespassed against articles consecrated to Hashem (see Berachos 35a-b).

The blessing recited before partaking of food is referred to as a brachah rishonah. There is no minimum measure from which one must partake before being required to recite a brachah rishonah. If one eats or drinks the smallest amount, one is obligated to recite a brachah rishonah before partaking of it. A person should hold the article for which he is reciting a brachah in his right hand. This applies whether he intends to eat it, drink it, benefit from its aroma, or perform a mitzvah with it. He should determine the proper brachah beforehand, so that when he recites the name of God, which is the essence of the brachah, he will know how to conclude the brachah. If he did not actually hold the object, but it was in front of him when he recited the brachah on it, he has fulfilled his obligation. However, if the object was not in front of him when he recited the brachah, but rather was brought to him afterwards, even though he had it in mind when he recited the brachah, he did not fulfill his obligation and must recite the brachah again.

Questions for Thought and Study

1. How do we know that there were three different donations for Bnei Yisrael? What were they?
   See Ohr HaChaim 25:2

2. How was the construction of the ארון (Ark) different than that of all the other utensils in the Mishkan? Which word indicates this?
   See Ramban 25:10

3. How is the merit of the אבות (Patriarchs) alluded to regarding the two אורים (angel-like sculptures on top of the ארון)?
   See Ba’al HaTurim 25:22

4. Why was the description of the שולחן (Table) placed before the description of the מזבח?
   See Shach 25:31

5. Why specifically were there ten curtains in the Mishkan?
   See Ohr HaChaim 26:1

6. Why does the Torah repeat that the children of Aharon were בני אהרן (“the sons of Aharon”)?
   See Malbim 28:1

This Week Likutei Peshatim is Sponsored

- By Hebrew Theological College wishing mazal tov to Rabbi & Mrs. Yosef Polstein on the birth of a grandson, born to Yaakov, Aryeh and Chana Malka Schultz.
- This Motzaei Shabbos! A sparkling night out on the Gold Coast! Please support Blitstein Institute at the Annual Winter Event. This is the only fundraiser that targets Blitstein Institute and the young women we serve. This magnificent evening will feature Rabbi Yonah Weinrib, noted author and artist with original manuscript artwork and discussion of the inspiration that informs the art.
- At the Blitstein Institute Annual Winter Event enjoy spectacular Shallots cuisine complemented by curated wine selection by Shulem. This Motzaei Shabbos, February 29th, at 8:45 PM, just a 20 minute drive, at the State and Chestnut Sky Lounge, 845 State Street, Chicago. Men and women invited. For reservations please call: Mrs. Mann 773-973-0241. Valet parking.
- Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, March 5, 12:30-1:15. Rabbi Sam Biber will speak on “Purim: The Whole Megillah or Not?”. Complimentary appetizers as well as a discounted menu available for shiur participants. Men and women invited to attend. For more info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.
Drivers needed to deliver the Shalach Monos packages ordered through Hebrew Theological College! With more than 100 routes to be delivered throughout the Jewish community, many drivers needed – in Chicago as well as the suburban communities. If you are available to take a route, please call Naomi Samber at 847-982-2500 ext. 1129 or email samber@htc.edu.

Join us for the book launch of Dr. Zev Eleff’s “Authentically Orthodox” at Congregation Or Torah on March 8th at 10:30! Books are generously discounted 60% and available for online pre-order at https://www.ortorah.org/bookorder.

Reserve your complimentary tickets for the FSU Yeshiva High School student-produced Holocaust film, “Names Not Numbers”, a movie in the making. Wednesday, April 22, 7:30 PM, at the North Shore Center for the Performing Arts. Call Mrs. Roz Sugarman 847-208-5634 or email fyhsmn2020@gmail.com to reserve your ticket. Sponsorships are available in support of this program.

Children's author Marlene Targ Brill will be speaking at Blitstein Institute on Thursday, March 19th at 4:30. She will be talking about one of her recent books, “Picture Girl”, a biography of Chicago Jewish artist, Louise Dunn Yochim. The community, including children, are welcome to attend. Contact Dr. Shira Roth (sroth@htc.edu) to borrow a copy of the book.


TAG Chicago is here to help! Now selling kosher email, talk & text, and talk-only phones. We offer free volunteer assistance to keep your devices safe. Visit tagchicago.org. Call 847-920-8245 or email Help@TAGChicago.org to book your appointment. 8150 Central Park, Skokie. Remember - “Call before you buy!” We will help guide you.

“Every morning I wake up thinking I'm one day closer to summer camp.” Join Camp Maayan Midwest for a summer you don't want to miss. To apply for camp or find out more information please call us at 847-440-4940 or visit campmaayan.com.

Registration for 2020 Skokie Youth Little League Baseball is open! Skokie Youth is a Shomer Shabbos league for children between Nursery through 9th grade. You do not have to be a Skokie resident to play! The season goes from April through June. Register online at skokieyouth.org. Registration closes March 22nd. Early bird pricing if you register before March 1st. Questions? Email us at Info@skokieyouth.org.

Celebrate Purim with The ARK! Send cards to family and friends in lieu of mishloach manot. Fulfill the mitzvah of matanot le'evyonim. All donations are distributed on Purim day to local Jews in need in accordance with halacha. To make your donation or order Purim cards: email ygerrstein@arkchicago.org, go online at www.arkchicago.org/donate/purim, or call Mrs. Gerstein at 773-681-8980.

The Ovitsky and Efron families look forward to the Skokie Community Kollel 32nd Annual Banquet on March 7, 2020. The banquet will celebrate the inauguration of The Louis Linker, z’l, Holocaust Educational Division, in memory of our beloved father. The evening will be celebrated with motivational speaker Rabbi Hanchov Teller and musical sensation Shulem Lemmer! Don’t allow the memory to be forgotten. For further info call 847-674-7959 or email dinner@skokiekollel.org.

Join the Ovitsky and Efron families, and the Skokie Community Kollel for an inspiring Shabbos, Parshas Tetzaveh, on March 6th-7th, with Shulem Lemmer and Rabbi Hanchov Teller. Mincha/Kabbalas Shabbos led by Shulem Lemmer, followed by Friday night seudah with Dvirei Torah by Rabbi Teller at the Kollel. Oeg Shabbos, 9:00 PM, at the Kollel, 3732 Dempster Street. For more info and to make a Friday night seudah reservation, email dinner@skokiekollel.org.

Sha’arei Tzedek Mishkan Yair is seeking an Office Manager. We are a well-run shul with a great kehillah. Excellent verbal and written communication skills and advanced computer skills that include the Microsoft Office suite of tools. Quickbooks and ShulCloud experience will be helpful. If you are interested, please email treasurer@shaareitzedek.com to get more details.

Blitstein Institute is proud to announce that Anna Shkolnikov has been selected as a recipient of the Outstanding Beginning Teacher Award of the IL Association of Colleges of Teacher Education. Anna, a Blitstein Institute graduate with a degree in Education, is a kindergarten teacher at Hillel Torah. This award is given to early career teachers (less than 5 years of experience) who show exceptional promise and potential. The award will be given at a legislative reception in Springfield on Tuesday, March 31.

Looking for a fun and fulfilling opportunity? Lev Respite is hiring! We are seeking enthusiastic, dedicated staff for our after-school program, serving children with special needs. Monday-Thursday, from 3:30-7:30. Will train. Background check required. Send résumé to rivka@libenu.org.

Join Young Israel of Skokie this Monday, March 2nd, at 7:00 PM, to hear Nachman Bogen, Blitstein Institute graduate with a degree in Education, is a kindergarten teacher at Hillel Torah. This award will be given at a legislative reception in Springfield on Tuesday, March 31.

The CMC is once again arranging for volunteers to read the Megillah for patients in area hospitals, nursing homes, and in their private residences. Please call our office at 1-866-MY RABBI if you know anyone that can benefit from this service.

Seventeen hundred Mishloach Manot need to be delivered on Purim to Chicagoland hospitals and nursing homes. We need volunteers to help the senior citizens carry out the mitzvot of Mishloach Manot and Matnot L’evyonim. To help in this extraordinary mitzvah, please call the Chicago Mitzvah Campaign, at 1-866-MY RABBI.

Volunteers needed this Sunday March 1st, 1:00-3:00, to assist in packing the Mishloach Manot that will be distributed on Purim day to area hospitals and nursing homes. All interested are requested to come to the Chicago Mitzvah Campaign office, 2939 Touhy Avenue. Men, woman, and children are invited to participate in this great mitzvah.

This Motzaei Shabbos, February 29th, join us at 8:00 PM, for a complimentary screening of “Above and Beyond”, a documentary about the founding of the Israeli Air Force. – Congregation Yehuda Moshe, 4721 W. Touhy, Lincolnwood.

Have you ever wanted to write your own Sefer Torah? Too expensive, too complicated? Not anymore! KCT is proud to invite you to participate in the Sefer Torah Raffle. One ticket gives you 1/613 chances to win. You choose what to do with the Torah- shul, yeshiva, kollel, army base... For more information: www.skokieshul.org/toraraflle. Hurry, while tickets last!
This page contains a variety of notices, announcements, and events taking place or informing about upcoming events. Here is a summary of the key points:

1. **Skin by Michelle**: Located in the WiFi Building, offering treatments and contact information provided.

2. **Choir Event**: Comprised of YTT talmidim, details for questions on Business Office.

3. **Pesach Krohn**: Shares a story of a young boy in a displaced persons camp and his journey at ICJA, contact for more.

4. **Rossack**: Addresses the importance of self-protection, offering a 3-hour seminar led by a law enforcement professional.

5. **LGH Schach**: Offers a concert for Simcha Link with a special menu, location and time provided.

6. **Moshe Rabbeinu Yahrtzeit**: Honors the mitzvah and shows respect, event details given.

7. **Kollel Office**: CLIK Shiur on Rabbis to the Challenges of Their Generations, event details.

8. **Madraigos**: Announces a Benefit Concert and details about themes and guest speakers.

9. **Simcha Link**: Events are listed for recruitments, job seeking, and attending meetings.

10. **Job Link**: Provides guidance on job search and employment needs, offering assistance.

11. **Madraigos**: Sponsors a special menu for their World Zionist Congress event.

Each of these events and announcements offers a glimpse into the diverse activities and concerns within the community, emphasizing education, community service, and personal well-being.
4. Answers:

1. In Pasuk 25:2-3 the word "הקריתא" (donation) is written three times, indicating three different donations. They each gave half a shekel for communal offerings. They also gave a half-shekel for the sockets (ראוות) – a one-time donation for the Mishkan. They also had a voluntary donation towards the construction that had no set amount and could be from any of the fifteen materials used to build the Mishkan.

2. The commandment to make the עאנר is written in plural form ("עאנרים") indicating that everyone needed to be involved in the creation of the עאנר. This may have been an extra donation or used to assist Bezalel in some way to create the עאנר.

3. The numerical value of "כבוד" (two cherubim) is equal to "שבת קריתא קובק" (Avraham, Yitzchak, Yaakov) – 638.

4. The עאנר represents providing for the physical body and the עאנר represents providing for the נפש (spiritual body). One can't become more holy by doing mitzvos without taking care of the physical body first.

5. The Mishkan and its service represent the ten utterances with which Hashem created the world.

6. This is to indicate that Aharon was a Kohen through his own merit. Aharon’s sons were Kohenim of being “the sons of Aharon.”

Prepared by Rabbi Ben-Zion Rand, Editor, and Mrs. Naomi Samber, Managing Editor
To sponsor Likutei Peshatim for a future Shabbos, call Naomi Samber, 847-982-2500, Fax 847-982-2507, email samber@htc.edu

Details listed in the Sponsorship Section are the responsibility of the sponsors and not of Hebrew Theological College

Please do not read Likutei Peshatim during the Torah reading or during the repetition of the Shmonah Esrei.

LIKUTEI PESHATIM HAS TORAH CONTENT - PLEASE TREAT IT RESPECTFULLY

A partner with the Jewish United Fund in serving our community.