When we are healed, it will not be because of our own actions, or because of the doctor, the operation, or the medicine, but only because HaKadosh Baruch Hu saved us.

We must respond to the unprecedented and tragic loss of usage of our shuls and batei midrash by upgrading each of our homes to be a mikdash me’at, as we rise to the occasion of doing Hashem’s will under extreme conditions.

A main focus of our attention during this pandemic is prayer. A major aspect of our observance is the relationship we develop with Hashem, and prayer is how to develop and nurture this relationship.

Prayer is a dialogue. It is a two-way discussion, and it is multi-faceted. Our life experience varies greatly not only over the span of a lifetime, but from year to year and even from day to day. Prayer is therefore adaptable, and it fills our need to share the wide array of our moods and experiences with Hashem.

We recognize that our standard siddur is, in fact, not merely a collection of words to be read. It is a launching pad reaching from the depths of our souls, which then soars to the heights of the heavens. Being that we are overwhelmed with concerns about our health and our very existence, let us spend a few moments connecting with the places in the siddur where this emphasis is expressed.

The daily Shemoneh Esrei features the berachah of נא, the berachah for health and healing. We cite from "Rabbi Schwab on the Siddur": "As we appeal to Hashem to be cured, we declare "כי להתייבש רוחنا - because our praise will be with You". This means that when we are cured, we will not give ourselves credit for "pulling ourselves up by our own bootstraps". It will be strictly due to Hashem's help. When we are healed, it will not be because of our own actions, or because of the doctor, the operation, or the medicine, but only because HaKadosh Baruch Hu saved us.

The Gemara tells us (Berachos 60a): While Hashem expects a doctor to apply his knowledge of medicine to heal and cure – and the physician performs the great mitzvah to save lives, as well as that of gemilas chessed, caring for others as he would for himself, and gemilas chessed – nevertheless, the doctor should know that he is merely a messenger of Hashem, Who gives him the intelligence and skill to effect the cure. Both doctor and patient must know that כי להתייבש רוחם – praise for the cure is due only to HaKadosh Baruch Hu Himself.

We continue by stating a request כי להתייבש רוחם שלמה לקול מצוה – that God should effect a complete cure for all of our illnesses. While the first part of this prayer refers to refuas hanefesh, when we ask Him to cure our spiritual ills, this part of the tefillah refers to refuas haguf, in which we ask Hashem to cure our physical ailments.

The Gemara tells us (Avodah Zara 8a) that if someone has a specific request for refuah or parnasah, for himself or for someone else in his household, he should include a brief tefillah in the appropriate berachah. In many siddurim a text is offered for these tefillos. When asking for refuah for an individual or group, it is proper to add the words כי להתייבש רוחם לקול מצוה because the purpose of all physical sickness is to make a person aware that his nefesh, his spiritual existence, is sick. We therefore pray that with the refuas hanefesh, the choleh may be granted a refuas haguf.” [Reproduced from “Rabbi Schwab on the Siddur” by Rabbi Shimon Schwab, with permission of the copyright holders, ArtScroll / Mesorah Publications, Ltd.]

We would also, at this time, recommend a review of the berachah of וְאֵֽלֵי, where an appreciation of the wonders of the human body and its functions are found. One of our responses to the virus which threatens our normal functions is to declare our thanks to Hashem and recognition for His constant supervision of our needs. A fascinating insight to this berachah can be found in “Rabbi Schwab on the Siddur”, pages 18-24. Additionally, a careful reading and concentration during the berachah of וְאֵֽלֵי in Maariv is most appropriate at this juncture.
A clear outcome of this process is the emphasis which the Torah places upon the value of human life. This is the message which the Torah conveys by demanding such an exacting and meticulous review on the part of a Jewish court made up of twenty-three members or seventy-one before a person could be put to death.

MAINTAINING MOTIVATION

The verse seems to be redundant, as it reports how the men and women brought their contributions, and it concludes by stating that the Jews offered their gifts. We must analyze the verse to understand properly exactly what the Torah is saying.

Chid”a explains that often, a person is inspired to perform an act of kindness or to do some other mitzvah. Yet, after the initial moment of decision, the person may reconsider his willingness to contribute, and he can either procrastinate in implementing his idea, or he may even completely reverse his earlier preparedness to do the mitzvah. Now, even if the person does complete his plan, he may do so halfeheartedly, and the mitzvah will be damaged, as if he is doing it without the necessary motivation.

The Jewish people originally responded to the call to contribute the materials for the Mishkan with great enthusiasm. Literally tens of thousands of Jews lined up to offer their supplies to build the sanctuary for Hashem’s presence. Yet, we could imagine that there might have been among them a handful or more who later wondered why they were so quick to pledge their assistance. As they stood in line to give their items, perhaps they felt remorse for having opened their mouths to promise any contribution at all, and they only gave these items because they were too embarrassed to simply walk away.

This verse comes to testify that this was not the case at all. Each person came forth and offered his or her contribution with a genuine and heartfelt sincerity. The initial gesture was maintained and preserved from beginning to end. The final presentation was therefore indeed worthy of being referred to as “an offering to God”.

THE VALUE OF A LIFE

The Mishnah (Makkos 7a) states that any Sanhedrin which would actually apply the death penalty once in seventy years was disgraced with the title of “a destroyer court”. Typically, a court would avoid imposing the death penalty by examining the witnesses until the point that the judges would have a pretext to reject their testimony. This is strange in that if the Torah legislates the death penalty, and commands the court to apply it, why, then, is a court to be faulted if it carries out this particular sentence?

The Chazon Ish notes that a fundamental principle throughout the Torah is that the very knowledge of the severity of a sin is in and of itself supposed to be an indication of the seriousness of the crime and of our responsibility to distance ourselves from it. The more the Torah punishes for a certain violation, the more we are to understand the degree of disgust and revulsion we are to have for the act. Accordingly, a law can be designed solely for the philosophical value of illustrating a moral issue, and not to be applied in a practical sense. This is accomplished both by our learning the lesson symbolized by the extreme punishment, and also by the need for the court to carefully scrutinize the details in every case brought before them. In this way, the goal is fulfilled even without the law’s ever being applied.

A law can be designed solely for the philosophical value of illustrating a moral issue.
The Gemara (Bechoros 17b) discusses whether it is possible for man to measure to an extreme and exacting precision. The Gemara suggests that it is possible for this to be done, for we find that the Jews were instructed to build the furnishings for the Mishkan according to a specific measurement, and we are told that they succeeded in doing exactly what they were commanded to do. Nevertheless, the Gemara rejects this proof, pointing out that it could very well be that man is not capable of being so precise. In reference to the Mishkan, though, the original command was only that the Jews should do their best in forming the utensils and garments according to the measurements given, but not that they were required to be exact. They were to measure according to their abilities, albeit within the constraints of human imperfections.

According to this conclusion of the Gemara, HaRav Yitzchak Ze'ev Soloveichik (יִיתְצָק צְּוֵѣ סֹלוֹבְיְיָכִּיק) points out that we see that whenever a mitzvah is commanded, it is understood that its adequate fulfillment can only be expected to be that which is within human abilities to accomplish. This is one of the messages which we learn from the Torah’s repetition of the full details of the Mishkan here as the various items were actually completed. They succeeded in fashioning each piece as commanded, as they made an effort to do their best, just as they were commanded to do.

NO COMPROMISE

The verse states that “Holy to God” – and they wrote upon the head-plate the words “Holy to God”. What is the significance of using the plural verb when it seems that the writing itself would apparently have been done by one person?

Sefer Pardes Yosef cites the Ra”m of Gur, who explains that the Mishna in Yoma (38a-b) tells us that there was an individual named Ben-Kamtzar who knew how to write the name of God while holding four quills in his hand at the same time. The sages wanted to have him share his secret, but he refused, and without good reason, and for that he was highly criticized. Although this trick seems to be quite curious to accomplish, we must understand why he was criticized for not teaching others how to do it. Tosafos Yom Tov cites an answer. The name of God has four letters in it. Once the first two letters have been written, a shortened form of God’s name already appears, with the “Yud” and “Heh”. At this point, when we continue and attempt to write the remaining “Vov” and “Heh”, the shortened name of God is temporarily distorted and obliterated, because at the moment we have the Yud and Heh, and they are followed by a Vov alone, this is no longer a name of God until the final Heh is written. Ben-Kamtzar had a method by which the name of God was not compromised for even a moment, and that is by his being able to write all four letters simultaneously. When he was asked to teach others how to do this, and he stubbornly refused without a reason, he was criticized.

Perhaps this is also indicated in our verse, as “they” wrote the name of God upon the head-plate. With four people working together, they avoided the problem of having to write the first two letters, which already comprise the name of God, and then to have to “erase” its significance even temporarily by writing the “Vov” next to those letters, rendering the word meaningless for a moment.

THE COURTYARD WAS DIFFERENT

It is noteworthy that in every single fulfillment of the building of the Mishkan the Torah says "Holy to God” - that it was done exactly as God commanded Moshe. There is only one exception to this phenomenon. When describing the construction of the courtyard of the Mishkan the pasuk does not tell us that it was done “just as God commanded Moshe”. In what way was the courtyard different from the holy vessels and vestments of the Temple?

In Ma’ayan Beis HaSho’eiva, Rav Shimon Schwab, לִשְׁמוֹ, explains: From the very beginning of this project, Bnei Yisrael were instructed that all must be done with the purest intentions. For example: "Holy to God" (Shemos 25:2), and "Holy to God."
(Shemos 25:8) – “They will take all donations for My sake”, and “They will build for Me a sanctuary”. In general, Torah and mitzvos may be pursued for personal gain that will ultimately lead to כל מקום, solely for the sake of Hashem. Nevertheless, the construction of the Mishkan, where the service of Hashem was to take place, had to be fused with total כל מקום, solely for the sake of Hashem. To this the pasuk testifies כל מקום, every step of the way. All was accomplished with the purest intentions just as God commanded Moshe. However, the courtyard of the Temple served as a place of gathering for all of the people, even those who may not have achieved this level of כל מקום that is achieved in the inner sanctum of the Mikdash. If the Temple was to be a landmark to unify all of the people in their quest for spiritual growth, it was necessary to relax this requirement in the courtyard, thus the absence of כל מקום in its construction.

PARASHAS HACHODESH

We can suggest a metaphor to describe the relationship of Hashem with us, His chosen people. As we were about to depart from Egypt, Hashem enriched us by offering to take us as His very own. We accepted. Pesach therefore represents the moment of betrothal between Hashem, the groom, and us, His beloved bride. Hashem instructed Moshe to inform the Jewish people (Shemos 6:7) that He wanted “to take them for Himself as a people”. The verb used (ב跟不上, בנות אותו, בנות) is identical to that which is classically when the Torah describes the betrothal of a woman to her husband, for example, in Devarim 24:1 (ובנותך, בנותך, בנותך). In addition, as described in this week’s Maftir, the first mitzvah which the nation as a whole was given was to sanctify time (to establish a calendar), and is known as “kiddush hachodesh”. This is the concept of becoming holy – parallel to the ceremony of kiddushin, where a woman is betrothed to her husband.

When we approached Har Sinai, the marriage between the Jews and Hashem took place. The Torah served as the kesubah, the marriage document, and we entered under the mountain which served as the canopy. Finally, the special moment when the bride and groom are allowed to be alone with each other had arrived. This special moment during which the marriage was consummated is represented by the festival of Sukkos, by our entering into the temporary shelters, where the Shechinah resides. Our ritual huts commemorate our having been provided with the Shechinah. Thus, the cycle of Pesach – Shavuos – Sukkos parallels the “betrothal – marriage ceremony – seclusion” process which validated the marriage of the Jews with Hashem.

Questions for Thought and Study

1. Why is there a connecting "ו" between some of the materials listed, but not all of them?
2. In Pasuk 35:27, the word "כִּי יֵלָדָה (princes) is written in an unusual way, without a "ו", to indicate that they were lacking, as they only volunteered to give after everyone else had given. Why specifically was the Yud taken away from their title? See Kli Yakar 35:27
3. How were Betzalel’s special skills and intelligence a reward for someone acting without intelligence? See Meshech Chochmah 35:30
4. What merit did both Betzalel and Oholiav have in common that made them fit to build the Mishkan? See Rabbeinu Bachya 38:22

According to the Gaon of Vilna
Krias Shma - Sat. 9:55 10:56 10:32 7:03 6:53 7:04
Krias Shma - Sat. 9:19 10:32 10:32 7:03 6:53 7:04

Parashas HaChodesh
Zmanim for Parashas Vayakhel-Pekudei 5780
Sunrise 9:05 10:06 10:05 7:03 6:53 7:04

Halachic Corner

“Love Your Neighbor” cites the המשנה who wrote that besides the literal meaning of the words (Shemos 35:3): “Do not kindle a fire on Shabbos”, this verse also alludes to the fire of anger and disputes. On Shabbos a person should be especially careful not to become short-tempered. And Shabbos. He added that ideally a person should never feel angry. If, however, someone should feel angry, he should at least not speak out of anger. On Friday, in the rush to finish the Shabbos preparations on time, a person is apt to become short-tempered.

According to the Magen Avraham
Rosh Chodesh Nisan will take place next Thursday, Yom Chamishi

Halachic Corner is dedicated by Benyomin Freeman in memory of his father Gedaliah Freeman, z”l. May his memory be for a blessing.
5. Why is it specifically in connection with the garments of the Mishkan that the Torah says הַשֵּׁם ("as God commanded Moshe")? Weren’t all the creations of the Mishkan from Hashem through Moshe?

See Meshech Chochmah 39:1

6. What is the difference between פָּרֹשָׁה and פָּרֹשָׁה (work)?

See Rambam 39:42

This Week Likutei Peshatim is Sponsored

• By Hebrew Theological College wishing mazal tov to Chairman of Blitstein Institute’s Business Department, Mr. Paul Pinkus, and his wife Kreindel, on the marriage of their grandson, Yosef Chaim Pinkus, to Blitstein Institute student, Chumie Goldwag; and to HTC Board of Regents member Dr. Oscar Novick and his wife Bernice on the birth of a great-granddaughter, born to Shoshi & Benjmin Neitkug.
• Attention Chicago seminary students: Blitstein Institute is here to help you. We truly hope that you will continue your year in arzeinu hakedosha after yom tov. Should the situation lead you to remain in Chicago, we will help you continue to accomplish your goals in the most outstanding and expedient manner possible. We await to hear plans from the seminaries. Stay tuned.
• Blitstein Institute is proud to offer an exciting opportunity for outstanding students who plan to major in Education. Due to a generous grant from the Ralla Klepak Trust for the Performing Arts, we are pleased to be able to offer this opportunity to four talented and deserving applicants. For more information, please contact Dr. Malkie Eisenberg at Blitstein Institute: 773-973-0241.
• Gourmet Torah at Shallots Bistro will not meet in person, so we are bringing Torah to you online. Please join Rabbi Shmuel L. Schuman over Zoom on Thursday, March 26 at 12:30 PM. Topic: "Takeaways From The Pesach Story To Get Us Through This Crisis". Zoom info will be emailed and posted online at www.htc.edu.
• By Hebrew Theological College announcing that due to precautions put into place because of the Covid-19 virus, we are postponing our Rabbi William Z. and Eda Bess Novick Bigdei Yisrael clothing drop-off, which was scheduled for this Sunday, March 22, at Jewel-Osco on Howard. In addition, we will not be collecting clothing at our additional drop locations. As soon as we are able, we will reschedule the drop-off and resume the additional clothing drop locations.
• The minyanim and shiurim held at M. Geller, Ltd., 29 E. Madison, Ste. 1805 have been cancelled due to the coronavirus epidemic. Watch for information regarding the resumption of these services. Info: 312-984-1041.
• TAG Chicago is here to help! Now selling kosher email, talk and 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.
• Join Camp Maayan Midwest and bring a friend! For every camper you refer and who applies there is a $100 referral discount off camp tuition. Become a Maayaner and experience great times and friendships that will last forever. Register today for a summer you don’t want to miss! For more info call 847-440-4940 or visit maayannmidwest.com.
• Blitstein Institute thanks the esteemed rabbonim who gave the shiurim in the 5780 Motza’ei Shabbos Halacha Shiur Series: Rabbi Shmuel Fuerst, Rabbi Eliezer Irons, Rabbi Yisroel Langer, Rabbi Yerachmiel Pickholtz, Rabbi Henoch Plotnik. Thank you to the sponsor of the series Ilui nishmas Shoshana Friedman, י”ע, Yeasher kochachen to the students of the Blitstein Institute Honors Program, who organized the shiurim.
• Yachad Chicago is now hiring! Join our expanding team as we launch brand new programs & services for individuals with special needs in the Chicago community. Yachad, an agency of the Orthodox Union, is dedicated to enrolling individuals with disabilities, ensuring their participation in the full spectrum of Jewish life. Open position: Yachad Chicago Regional Director. Be part of Yachad Chicago’s team & help make a difference in the Jewish community! For info & to submit a résumé: herrmann@ou.org.
• Registration for 2020 Skokie Youth Little League Baseball is open! Skokie Youth is a Shomer Torah 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. Questions? Email us at Info@skokieyouth.org.
• Blitstein Institute announces that the "High Tea and Torah" and Rosh Chodesh lectures are cancelled until after Pesach. We will ש"פ continue our Torah learning and inspiration together. Wishing the entire community health, brachah, and hatzlacha throughout this challenging time.
• 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, please contact Dr. Malkie Eisenberg at Blitstein Institute: 773-973-0241.
• The Modern Jewish Experience newspaper is looking for our talented community members to contribute articles. We would love to showcase your thoughts and writing abilities. Submissions to: editor@modernjewishexperience.org.
• From Alderman Debra Silverstein: The 50th Ward special garbage pickup is currently still scheduled for before Pesach. However, given our uncertain times, the situation may change. If you signed up last year, you should receive a sticker and two vouchers for a free car wash in your mailbox before Pesach. For questions, or to be added to the list, call 773-262-1050.
• Following the guidance of medical and Rabbinic professionals, Zev Popel and Avi Edelson’s pre-Pesach car cleaning community service will not be happening this year due to the Covid 19 outbreak. Sorry for the inconvenience. We hope to serve you next year! Chag Kashur V’samaech.
• Lil Orphan Annie will rank as one of the most memorable Erev Shira productions in HSBY history. So many people should be thanked for their efforts, but we must recognize the group that made it possible: The devoted & talented students of HSBY! Faced with incredible challenges, they pulled together & created a show that no one will soon forget. V’shlema HSBY girl! You are a shining example of the best that Kasl Yisrael has to offer! May you continue to bring nachas to your families, HSBY and our community!
• Are you looking for great STEM resources to keep your children learning and engaged during the school closure? Visit www.walderlab/daily for daily Walder Science math and science videos, worksheets, riddles, and a weekly raffle!
By Phyllis & Steve Brody in loving memory of his mother, Rose Brody,

By Ben, Gloria, Jeffrey, Michael, Ryan, and Daniel Macks in loving memory of our beloved mothers &
great-grandchildren.

In loving memory of our mother, mother-in-law, baubi, & great-baubi,

Since these garments had shaatnez (wool and linen mixed together), they could only be

used, the item or material listed is independent of the previous item. (See Ohr HaChaim for

is used, there is a connection to the previous item listed. When a

risking his life), his grandson Betzalel merited great skill and intelligence.

risking his life to try to stop the Golden Calf from being created. Because Chur acted with

acted "foolishly", according to the Midrash, by

acted arrogantly by saying that they would complete the donations of Bnei

great skill and intelligence. (risking his life), his grandson Betzalel merited great skill and intelligence.

between the two tribes was that one was called קָנָן (sanctuary) and the other קָוָן (wall) in the back and wide in the front.

the garments had shatnezz (wool and linen mixed together), they could only be

created based on a direct command from Moshe from Hashem. Another explanation is that

the garments (unlike the utensils) can be produced by non-Kohanim. Even though they can

produce garments, they still have to produce the garments for the sake of Hashem, as He

commanded.

work is done as a servant does for his master.

is used in Pasuk 39:42 to indicate that Bnei Yisrael only did the

work of the Mishkan for the sake of Hashem.

Prepared by Rabbi Ben-Zion Rand, Editor, and Mrs. Naomi Samber, Managing Editor

To sponsor Likutei Peshatim for a future Shabbos, call Naomi Samber, 847-982-2506, 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 Shmoneh Esrei

LIKUTEI PESHATIM HAS TORAH CONTENT - PLEASE TREAT IT RESPECTFULLY

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