

PARSHAS PEKUDEI

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת פקודי

March 14, 2024 / ד' אדר ב' תשפ"ד



What's happening in Belz

The U.K. Branch of Traveling Chassidim visit Jewish community at an English seaside

The Traveling Chassidim are affiliated with Belz Institution in Israel's outreach programs, operating under the guidance and leadership of the Belzer Rebbe shlita. The USA -based group travels across North America, from San Antonio, Texan in the South to Cote Saint Luc in Canada up North. Whilst their UK parnters have so far reached the Scottish borders and even hopped across the North Sea -- all the way to Berlin, Germany.

England's Southend and Westcliff's Hebrew Congregation held a "Shabbaton" dedicated to **Unity** and **Solidarity**: Unity in the local Jewish community and Solidarity with the Jewish people in Israel. The United Kingdom's branch of the Traveling Chassidim were invited as special guests, to enhance the Shabbos. The Traveling Chassidim and their families arrived at the synagogue to celebrate the "One Shabbat Project Shabbaton". It was an opportunity for the Shul members to meet and acquaint themselves with Chassidishe families, who – with their hallmark enthusiasm – infected the Kehilla with warmth, joy and Achdus – Unity.

ד' אדר - Yahrzeit of Moshe Rabbeinu zt"l

ד' אדר is the yahrzeit of Moshe Rabbeinu zt"l, and is his date of his birth too.

Here are some Halachos and Minhagim (laws and customs) that are followed in Belz on this auspicious day:

- This day is regarded as a "תענית צדיקים" – a fast day for the righteous, as stated in Megillas Ta'anis (a Rabbinic work that predates the Mishna): "ואלו הימים שמתענים בהם..." – "בו' אדר מת משה רבינו" – and these are the days that are set aside as a fast... on the seventh day of Adar Moshe Rabbeinu passed away.
- Being that it is a fast day we do not recite Kiddush Levana – even if the date falls on Motzei Shabbos (when we would usually use the opportunity to do Kiddush Levana whilst dressed in Bigday Shabbos (Shabbos clothing)).
- We do not celebrate a wedding on this day.
- Similarly, there is no Upsheren – the little three-year-olds don't have their hairs cut.
- Many candles are lit in shul, as this is known to help the Neshomo (soul) reach higher in the heavenly spheres. It is told that when Maran Reb Aharon of Belz zt"l used to light the candles for the occasion of this yahrzeit, he used to say the following: "לעילוי נשמת מורה מורנו משה בן עמרם" – and added that – "though the virtues of Moshe Rabbeinu were great, still – there is no limit to greatness!"
- Since Reb Aharon of Belz zt"l fasted on

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that day, he couldn't make a "l'chaim" in honor of the yahrzeit. He therefore requested from those who did make a l'chaim on 'lekach and bronfen' (cake and schnaps) to say: "דער נשמה זאל האבען אן עליה" - the soul shall merit elevation...

Customs of the Chevra Kadisha on י' אדר:

- Over the years, this date has become a day for the Chevra Kadisha (members of the burial society) to meet up and contemplate on all that transpired in the past year.
- Many Chevra Kadisha members utilise this day to review halachas (laws) about the importance of observing כבוד המת - the dignity of the departed.
- In some communities, members of the Chevra Kadisha celebrate a Siyum HaShas, followed by a se'udah (festive meal) after nightfall.



Everyone loves a good story, especially a Chassidishe story...

אלה פקודי המשכן משכן העדות... (פקודי לח:כא)
These are the reckonings of the Mishkan, the Mishkan of Testimony...

The community leaders of Vilna (Vilnius, Lithuania) wanted to implement a practice of not allowing preachers to give sermons in the town's main shul. They felt that these speeches distracted the townspeople from their learning.

When the Vilna Gaon zt"l heard about this, he summoned the heads of the community and admonished them: "Why was the temporary

structure that was built in the desert called "משכן"? This was because Hashem rested His שכינה (holy presence) there, the place that housed the Oron (ornamental holy ark) that contained the Luchos (Tablets). The same is true with a Beis Medrash; the term "מדרש" is derived from the word דרשה (speech). The בית מדרש is where righteous Yidden deliver their words of Torah. These speeches arouse the listeners to do repentance and become better Yidden. If we won't allow דרשות to be delivered, then we cannot call it a Beis "Medrash!"

ויפרש את האהל על המשכן... (פקודי מיט)
He spread the Tent over the Mishkan...

The Holy author of the classic Chassidic Safer "Benei Yissoschor" zt"l – Rabbi Tzvi Elimelech of Dinov – spent one Shabbos with his mechutan, the Holy Rebbe Reb Hershele of Ziditchov zt"l. During one of their conversations, the Rebbe of Ziditchov said: "I recently saw on the first page of a Machzor (prayer book for Yom Tov), an illustration of Moshe and Aharon. Moshe is depicted as a tall person and Aharon as short and plump. How did the artist know who was heavier?"

The holy Benei Yissoschor replied: Both illustrations are correct, as it says ויפרש את האהל על המשכן – Moshe Rabenu spread the cover over the Mishkan. We know from the Gemara that Moshe Rabenu was ten amos (ells – a measurement from Biblical times) tall, which explains how he could reach to the top of the Mishkan, which was ten amos high as well.

On the other hand, Aharon had to kindle the Menorah every day, as it says "בהעלותך את הנרות" – "when you shall light the candles". We also know that Aharon had to ascend steps to light the Menorah, which would appear that he was of short stature. As for the apparent claim that Aharon was heavy set" – continued the holy Bnei Yissoschor – Rashi says "משה ואהרן שקולים היו" – Moshe and Aharon were two equals, which

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**EVERYONE LOVES A GOOD STORY,
ESPECIALLY A CHASSIDISHE STORY**
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can also be translated as equal in weight. So, how could they have weighed the same, if the one was tall and the other one short? It must be then that Aharon was broad". The Rebbe of Ziditchov marvelled at his mechutan's brilliance, in explaining an age-old drawing with the ancient words of the Torah and its Sages.



The Rebbe's Torah

אלא פקודי המשכן משכן העדת אשר פקד על פי משה (פקודי לח:כא)
These are the reckonings of the Mishkan – the Mishkan is Testimony, which were reckoned at Moshe's bidding.

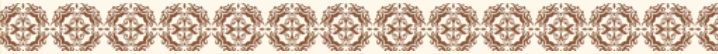
Rashi explains why it says the word 'Mishkan' twice, hinting at the Beis Hamikdash (Holy Temple) that was destroyed twice. If the Torah talks about building the Mishkan, why hint at the destruction of the Beis Hamikdash?

The Sefer Yismach Moshe explains that the two Botei Mikdash (Holy Temples) were a preparation for the third Beis Hamikdash. It's explained with a parable. Someone wanted to plant a tree into the earth and wanted it to last for a long time. After a while he uprooted the tree and planted a second one. When the second tree was just starting to blossom, he repeated the process, as all he wanted was to prepare the earth so that it would accommodate the growth of a beautiful tall and long-lasting tree, with roots that would ensure its survival for many years to come.

The same is true with the Mishkan. Why did the Yidden have to build a Mishkan in the Midbar (desert), if they were headed to Eretz Yisroel?

The Mishkan was a preparation for the Beis Hamikdash to enable the Shechina to rest among the Yidden – even when they weren't yet in Eretz Yisroel. Chazal say (מגילה כט:א): during all the galuyos (exiles) that the Yidden were in, the Shechina (Hashem's presence) was always there with them in exile. If so, the Mishkan was a preparation for the Third Beis Hamikdash.

Therefore, the destruction of the Beis Hamikdash is hinted at when building the Mishkan, because the Mishkan and the first two Botei Mikdash were all a preparation to bring the Shechina down to this world – in preparation for the Third Beish Hamikdash, may it be built במהרה בימינו – speedily in our days!



THIS WEEK'S VORT

פרשת פקודי

אלא פקודי המשכן (פקודי לח:כא)
These are the reckonings of the Mishkan

Moshe Rabbeinu asked Hashem: "What would happen when the Beis Hamikdash will be destroyed, where would Hashem rest His Shechina (holy presence)?" Hashem replied that He would rest His Shechina upon the tzaddikim (righteous people). Chazal say that in every generation there are 36 hidden tzaddikim (צדיקים נסתרים).

Hashem's answer can be found hidden in the beginning of this week's Parsha: The numerical value of the word "אלה" equals 36; Hashem's holy

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THIS WEEK'S VORT פרשת פקודי continued

presence will rest on the 36 hidden tzaddikim, "פקודי" (this word can also be translated as 'missing' or 'absent') – in the absence of "המשכן" the Beis HaMikdash.

כל הזהב העשוי למלאכה בכל מלאכת הקודש (פקודי לה:כד)
All the gold that was used for the work – for the holy work.

The passuk tells us that the gold will be used בכל מלאכת הקודש – for all the sacred work. This teaches us that one's possessions need to be utilized for doing a mitzvah: "בכל מלאכת הקודש" – not for one's enjoyment.

וירקעו את פחי הזהב...לעשות בתוך התכלת ובתוך... (פקודי לט:ג)
They hammered out the thin sheets of gold... into the turquoise...

All other tasks that were carried out for the Mishkan are not as detailed. In this passuk however, the Torah tells us about the brilliant work that was involved in thinning, spinning and weaving the gold thread, an intricate activity that was never seen or heard of before – to be able to spin and weave gold, as if they were spinning and weaving thread composed of wool or flax.

ותכל כל עבודת...ויעשו בני ישראל ככל... (פקודי לט:לב)
All the work of the Mishkan...the Yidden had done...



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As we conclude SEFER SHEMOS we say:

חזק חזק ונתחזק!!

May Hashem keep us strong and give us strength to continue!