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# And purity of our hearts – my command

## These are the commands of the Tabernacle, the Tabernacle of Testimony

**lamentation here???** Because the destruction of the Temple must be lamented and not sung??? **He excuses** that there is room here to rejoice that even in times of wrath, God poured out **His anger on trees and stones, leaving the people of Israel to flee.**

**And this is** the answer here as well, that G-d tells Israel that the power of the Tabernacle donation that the people of Israel lovingly built **not only atones for the sin of the calf**, but also has tremendous power **and power for the future as well, and just as the Gemara Yoma 72 demands that** even after they are shelved, they have power and power, and indeed **thanks to them 2 times G-d will not pour out His wrath on the people of Israel.**

**And it is possible** that G-d preceded the gospel of the destruction of the 2 temples, because He came to prove to the people of Israel that they were stressed by the sin of the calf, here you have it that by the power of the Tabernacle that you built with love to atone not only the sin of the calf, but there is also in it an excess that gave up to exempt the people of Israel from destruction 2 times, and this is testimony that the Tabernacle atones for the sin of the calf, **Blessed are you** Israel who built such strength, Not only have you cared for you, but with the alms of your pure heart you have cared for generations to come, see what you have built, blessed are you, Israel!!!

## The Tabernacle, the Tabernacle of Testimony

there to study Torah, and according to Rashi it was only after Yom Kippur that came down with the second tablets and after he was commanded on the Tabernacle, and according to Ibn Ezra it was after the donation of the Tabernacle.

**And ostensibly**, if they donated for the Tabernacle, how was it permissible to use it for the purpose of a tent for Torah study? And is God's explicit instruction a permit that may be changed for the purpose of charity, or is it a temporary order? Although Gemara 22:8 discusses changing the purposes of charity, it is possible that there is no change here at all from the purpose of charity.

**After all**, on Chanukah the work of preparing the Tabernacle was finished, and where were the Tabernacle and its tools laid until the month of Nissan???

**And it is possible** that everything was placed **"in the Tabernacle of Testimony"** – the Tabernacle of Moses, which Moses called the **"Tabernacle"**, and since this served as a place for keeping the Tabernacle, it is fitting that part of the Tabernacle's contribution should go to this as well, because this is the needs of the Tabernacle, **and perhaps** in the

**Rashi wrote the Tabernacle 2 times**, alluding to the Temple that took place in two destructions over the seasons of Israel, **and later Rashi wrote "The Tabernacle of Testimony"** that the Tabernacle is a testimony to Israel that the Holy One b"H is equal to them for the deed of the calf, since the minister who dwelled among them.

**And the commentators** make it difficult, which supposedly **began with condemnation and ended with praise**, at first from their sorrow that announces to them the destruction of the 2 Temples, and at the end tells them **that God has renounced to them the sin of the calf**, which is good news.

**And it is puzzling** if he came to give them good news at the good time of the completion of the Tabernacle in perfection and at the time of atonement for the calf's iniquity, why did he mention that 2 temples would be destroyed??? **After all**, in Egypt, when G-d said to Moses, **"I will be what I am,"** that just as G-d is with Israel in exile, so G-d will be with us in the second exile, Moshe Rabbeinu told him **why grieve** the people of Israel **and tell them of another trouble** that will come upon them!! And G-d agreed with him and said to him, Go tell them, **"I will be my send!!** So why did he tell them 2 bad news here???

**And it seems** to excuse that here Rashi **Kiddushin 31** according to the Midrash Lamentations Rabbah 4:15 **tapped "Psalm to Asaph G-d came Gentiles in your inheritance,"** that it is not a psalm but a

**It is written** in the Midrash Rabbah that Moses entered Bezalel's house and saw that he had left from the Tabernacle, he said before G-d, Master of the Universe, we have done the work of the Tabernacle and left **what shall we do with the rest?** He said to him go and make a tabernacle for testimony in them, and this is the duplication **"these are the commands of the tabernacle from the tabernacle of testimony"** because there were 2 dwellings, **and according to this** it is understood what is written in the portion of Vaikhel 36:7 **"and the work was sufficient for all the work to be done with it and permitted"**, and in the commentaries we discussed what is meant that there was more than enough and also permitted, and it is possible that the answer is as the midrash says, that it was left over from the need of the first tabernacle and was sufficient for the tabernacle of testimony as well.

**In fact**, we need to understand what the **"Tabernacle of Testimony"** is, which is separate from the regular Tabernacle??? **And I saw** in the commentaries that this refers to the Tabernacle that Moses made after the sin of the calf that planted his tent outside the camp, and every seeker of G-d came

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perhaps hinted to them that if the "Baal Word of Satan" came to confuse them, then Aaron and Hur by the power of their Torah would prevent the sin of the calf, But Satan caused the sinners in the calf not to listen to the hole and kill it, so Aaron alone could not prevent the sin of the calf, **so during** this period when the Tabernacle and its vessels were located in the tent of Moses, the place where the Torah was beaten, it corrected what they did not use the power of the Torah of Aaron and Hur, which you sinned against the calf, **and so in the Midrash Rabbah 57:7 that the Tabernacle and the Tabernacle of Testimony are the power of sacrifices together with the power of the Torah.**

**We are taught** that every penny G-d destined for it, so when it is difficult for you financially, know that just as the money flows into each other's wallet, so it can flow into your pocket, all according to G-d's will, every penny passes under His hand and will, only we will be strengthened, "Israel trusts in the name of eternal salvation" and God's salvation in the blink of an eye, soon really Amen and Amen, and we will also learn from this that not only must sin be corrected, It is also necessary to correct what we have not used the tools we have to defeat the evil inclination.

## These are the subordinates of the Tabernacle

know, it was a tongue of sorrow, that they said that Moses became rich from the treasury of the Tabernacle Rachel, so he came and gave them a careful account, **and about** these clowns of the generation who doubt the righteous and upright, the prophet of the prophets whom G-d Himself testifies to him, "In all my house he is faithful" - on such people it is written "these", That it is supposedly the continuation of the sin of the calf in which "these" were said, and this is the cause of the destruction of the Temples and the long exile.

**Anyone** who talks about the Gedolim of Israel has not discovered America with the suspicions he raises and reveals, because this has always been the case so they doubted Isaac that he was not the son of Abraham but the son of Abimelech, so even the Torah scholars from the heads of the Sanhedrin doubted the prophet Moses the prophet Moses directly about the man he stole, and also doubted that Moses outside the camp was committing grave offenses even though they saw a pillar of cloud above his tent, They nevertheless envied her wives not to marry Moshe Rabbeinu, so suspicious of him and to disgrace and foam!!

**Therefore**, it is enough to be one of the rabbis' facilities and critics!! You must not be the accursed evil that cools the remnants of Israel with contempt for the great men of Israel, and know that in this evil way everything will collapse under you and under your loins, just stop now and immediately!!!

## These are the commands of the Tabernacle-continuation

**because** if he did not command, the craftsmen would immediately suspect him why he did not stop the donation.

**But** even if the clowns answered this, there is still great puzzlement here for their clowning, **for where did the craftsmen know within two days of collecting the donations how much money they would need? After all, this is a nation of slaves who** had no experience in the delicate craftsmanship, which even veteran professionals will find difficult to know exactly how much is needed, and here it is very likely that they will make a mistake and a lot of material will be wasted on attempts that will fail if they did have to take much more material just in case.

months from Chanukah until Nissan the Tabernacle and its vessels both influenced and absorbed from the sanctity of the Torah study of Moses and those who seek God, and this added to the intensity of the sanctity of the Tabernacle that will have an impact for all eternity, As it is written, trees stand forever even after they have been shelved.

**And it is possible** that he hinted that Moses wanted to correct what the people of Israel did not use the power of the Torah against Baal, which is Satan who confused them and missed them with a calf, for after giving the Torah and ascending to the Mount for 40 days, he said to the people of Israel, "Who possesses things will approach them," and

**It is written** in the Midrash Rabbah that "Ella" came to correct "Ella", that is, the sin of the calf said by the Ella of the God of Israel, and it is difficult, if so, why specifically here did Rashi write that the destruction of the 2 Temples is implied as a pawn over the people of Israel?

**And it seems** to excuse according to the Midrash Tanhuma that the clowns of the generation would gossip about Moses, as it is written, "Let it be as Moses departed and look after Moses," and as we

**It is written** in the midrashim Tanhuma and Exodus Rabbah 51 and "The clowns of the generation claimed that Moses became rich because he stole for himself from the donations of the Tabernacle, **and ostensibly** Moses has conclusive evidence that he did not steal from the donations, but if, God forbid, he stole, why did A.K. order the people after two days to stop donating!! After all, if, God forbid, he were not an honest person, on the contrary, he would order the people to continue contributing?

**Indeed**, on this the clowns will claim that Moshe, for his part, would continue to ask for donations and only **because of those who did the work** who claimed that it was more than enough, so Moshe Rabbeinu had to order the donation to stop,

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Tabernacle, because there was already evil and evil thoughts wrapped around the work of the Tabernacle.

**And it is possible** that because of this there was also a delay in the dedication of the Tabernacle - that the clowns should stop clowning, but even that did not help, since it is written in the Midrash **Rabbah 55 and** "Moses detailed everything to them when the Tabernacle stood that it was in the time of Nissan, and it is written there that Moses did not see the hooks of the pillars that were silver and was very nervous about the clowns, until he saw the hooks of the pillars, **and perhaps** therefore even after all the sacrifices there was still no revelation of the Shechina, Because of the clowns, G-d was careful about the people of Israel, and they will be sorry when they see that there is no revelation that He called and they will do some soul-searching, and the clowns who doubt the integrity of Moshe Rabbeinu will fully repent.

**And is it a great wonder that Moses, who knew the entire Torah, forgot for a moment that there was money at the top of the pages, and that he needed to see them? After all, everything that a veteran student will renew will know, much less what is written in the Torah is explicit???** **Rather, we are taught that apart from all the physical actions to prevent clowning and lip-synching and a bad name, we must pray out of heartbreak to G-d to save us from the hands of the clowns of the generation, and as soon as G-d helped him, everything became clear and settled, as we will see in detail in the next article.**

## and money commanded by the community from one thousand seven hundred and five and seventy shekels

So when Moshe Rabbeinu did not see the **hooks of silver pillars** that were hidden in the sheets and forgotten from him, he became terribly anxious to claim that he was a thief with proof!!! - Where is the 1750 shekels???

**Indeed**, it is a wonder how Moses, the prophet of the prophets, sees the fortunes and knows the entire Torah and everything that an old student will renew, how he forgot verses in the Torah that were told to him several times on the hooks of the pillars made of silver???

**However**, as mentioned earlier, G-d deliberately pressured Moshe to disappear his money bill and to be stressed, and out of sorrow and worry he would pray in heartbreak, and then salvation would come, and indeed Moshe Rabbeinu after the prayer remembered the hooks of the pillars and thus proved that he did not steal money, because until the last shekel he showed them where the money went.

**But** not only that, but once God saved Moses thanks to the prayer that was said out of heartbreak and immense pressure, it helped prevent the clowns from claiming how much gold you received??? proving!! because immediately their claims were completely sealed and they accepted Moses' words with absolute faith without any complaints or responses.

**Rather**, it was clear to all that God gave them tremendous wisdom that was not in the way of nature, so that they knew exactly how much was needed, and as **the holy Light of Life** says in the verse "**All the Gold**" that indeed not a crumb of the gold was wasted, everything was properly utilized without mistakes, as well as in **Maharil Diskin** who explains the duplicity, "**Do so Esav 43**, which was perfect doing without mistakes, **And so** there is no room here for clowning about theft because everything was expected by the Holy Spirit and Divine wisdom **who knew in advance exactly how much everything needed to be precisely!!**

**Rather**, we are taught that clowns are not looking for real excuses, and there is no choice but to demonstrate to them clearly and unequivocally that they will not have any opening here, God forbid, as was the case with Abraham and Isaac, as I will write later, **and perhaps** because of these clowns Moses had to pray for the service he called in the

**Only** with regard to money did they know how much was donated and could know exactly what came out of it, for Rashi wrote that money was not given in a regular donation only in half a shekel, and when we add up all the half shekels, it comes out exactly as the Torah breaks down 100 loafs of silver and 1775 shekels, and Rashi calculates that this is exactly appropriate for the number of Israelites.

**But** as for the gold and the other things that contributed with one heart's alms, much and one underestimated, so even when Moshe Rabbeinu gave details of how much he used and why, the clowns can still argue against him, maybe you got more??? **And** in the rest of the things that were given with alms! And how could Moshe Rabbeinu prove that he did not receive more, and took nothing for himself as the clowns claimed???

**As stated**, with regard to money, the people of Israel knew exactly how much had entered, so if Moshe Rabbeinu made a mistake in the money account and could not prove exactly where the money went, it would be conclusive proof of the clowns' claim against Moshe Rabbeinu.

**And even** if Moshe Rabbeinu proves every penny of money where it was used, the clowns will still say that Moshe Rabbeinu did not cheat because he knew that he could be checked clearly, but in other things maybe he did steal, God forbid.

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wisdom they received from the Almighty did the craftsmen know in advance exactly how much was needed, so they took and received exactly according to the result and there was no room for theft, **but** as mentioned, clowns do not seek truth and they insist on a clear account and not stories and the like.

***We are taught*** that sometimes a person suffers precisely in a matter in which he is sure that he has no reason to suffer, and this is the safest part of his life, and he wonders why even here in the most unexpected place I fell? But sometimes it's not really a fall, but a springboard, so that if a person presses and prays from the bottom of his heart and out of the heartbreak, then G-d will get him out of this trouble and solve the other troubles in which a person thought he had no way and a logical chance of being saved from them.

***Therefore***, we will remember that God's ways are hidden, and God forbid we doubt the Creator and His providence over us, but we will truly pray to Him and God's mercy on us will always be God's salvation in the blink of an eye, Amen and Amen.

## Clowns – continued

disqualified him, for her very birth proved that **Abraham and Sarah give birth**, and that was the blessing when this daughter was born.

***Indeed***, she died at a young age because she would not find a Jewish match, and as it is written at length in the portion Chaei Sarah in the opinion of Rabbi Meir, and also died at a young age with the death of Sarah E. in Derosh Shmuel and Mincha Balulain the verse "Velbacht", because then the clowning that challenged Isaac increased, and the death of the daughter at a young age during the sacrifice aroused everyone, that in fact it is clear that Abraham and Sarah do give birth and Isaac is their real son like the young daughter who has just died.

***And so*** great was the influence of the clowns that it is written that Ishmael would also harass Isaac, claiming to him as the clowns of the generation claimed that Isaac was not the son of Abraham but the son of Abimelech, and therefore Ishmael even tried to kill him.

***And this isa*** great wonder, for it was clear to Ishmael that even though Abraham and Sarah were barren, it was nevertheless clear to him that they had a miracle and were healed, since he - Ishmael Abraham gave birth to an immigrant, and Sarah also gave birth to Isaac, and in any case it was clear to Ishmael that Isaac was born of Abraham and Sarah because they both became birthers, for if Abraham did not give birth then he was not the son of Abraham either, so why did he laugh at Isaac and destroy for himself?

***Except*** when there is touching and jealousy and clowning the mind does not work, although when you participate in clowning over the other you sometimes hurt yourself as well, but in a state of jealousy and clowning you are like a blind person and see nothing, and one clowning rejects a hundred reproaches, and even all of Abraham's reproaches did not help him correct his way.

***And of course*** first Moses could claim and prove to them that the very fact that within two days they ordered them to stop donating because there is more than enough, it proves that he did not steal, because only through the Holy Spirit and the wonderful

***And let us understand*** how powerful clowning is, here we have Abraham, our forefather, who loved our mother Sarah so much, yet when she died he cried for her only a little!!! And why did he cry only a little??? and to this the famous answer, **let not the clowns say that he cried for dying because of the Akeda**, and he cries and regrets that he did the Akeda and lied about his wife and caused her death!!!

***And the question*** arises that what lied about her about the sacrifice because he feared that she would refuse or delay the commandments of the Creator, so be it!! Because he has the obligation to fulfill God's commandments even if his wife refuses, but to cry a little for her, why??? And that because of how many clowns will Sarah be disrespected? After all, the pain is natural and cries out to the heavens!!

***Rather***, it seems that Avraham preferred to minimize the honor of his wife, and to control the natural pain and hold back, just so that heaven would not be desecrated there, as if he, God forbid, regretted the mitzvah of the Akida!!! **And woeto** those clowns for whom Abraham refrained from weeping properly for the righteousness of Sarah, our mother, for not eulogizing enough at the death of Joshua ben Nun there was a volcano eruption, and a small volcano compared to the punishment of the clowns who minimized Sarah's eulogy.

***Clowning also causes birth and death***, because it is written that Beth was born to Abraham and Sarah and by all her name, because it served as additional evidence against the clowns that Abraham and Sarah do not give birth to, and that from Abimelech Sarah conceived, because here Sarah again conceived and gave birth to another daughter from Abraham even before the Akida.

***And this daughter*** proved that Isaac who was taken to slaughter was not because he was from Abimelech and from Abraham's hatred of him, nor that what was not slaughtered in the end was not because he was an invalid son who was born in prostitution from Abimelech and that is why God

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**See** how much we must preserve family honor and a good name, God forbid we sin and shame our family, God forbid, here are some clowns who said from Abimelech that Sarah conceived, G-d changed the face of Isaac as the face of Abraham, so that no clown would doubt the honor of the family.

**And** we will also learn from this how much we must beware of clowning that causes harm and evil without reason, and also how careful we must be not to be prey to clowns but to stay away from them as Noah's leadership, and if possible we must make an effort to be free of God and also of epic man from clowns.

## And they will make the of the holy tiara pure gold and write on it a letter developing a holy seal to God

name was written simultaneously by 4 people, and although G-d could give wisdom that one would write everything as **Ben Kamtzer wrote**, and so the writing is uniform, Nonetheless, it seems that here God preferred more people to win, without a special miracle.

**And it is possible** that in this tzitzit large letters and seal developments therefore 4 people or boys could huddle together and write at the same time, which is still "possible", and in writing the tzitzit there the Torah demanded that many be written, and it is possible that they cursed Ben Kamtzer because he denied the benefit of any scribe who would write the name of Hashem at once, since this name is almost unrealistic and impossible for them to write 4 at once.

**And when we expand** on his answer, we will also get answers to the additional questions I wrote earlier, that here are all the crafts forbidden on the Sabbath, they learn them from the work of the Tabernacle, and as I wrote in the portion of **Vaikhel**, the Torah doubled and extended again in our portion all the work of the Tabernacle, mainly in order to teach the crafts that are forbidden on the Sabbath, and therefore it is precisely in our portion that it is written, "They will write a letter about him", to teach us that this too is considered writing as a matter of Shabbat.

**And it seems** that if 4 people wrote one letter each, why is it considered writing, after all, each wrote only one letter, and one letter is only half a lesson? For in **Tosefta Shabbat, chapter 12, it is written**, "He wrote one letter and another came and wrote one letter epic the whole name is epic all [the book] is exempt, but he wrote one letter and completed the name or completed the book must??"

**And here is** the "Or Simchahalachot" Shabbat chapter 1 explains the intention of the Tosefta, that what is written at the beginning of the Tosefta that when they wrote together exemptions, it is because each of them did not intend to write more than one letter, nor did any of them intend to complete the book, so it is considered that he meant only half a lesson, because he also did not know that in writing the book was completed and therefore exempt, but at the end of the Tosefta's words. "Who wrote one letter and completed the

**In the language** of the verse here, it should be noted that here it is written, "And they shall write a letter about him," while in the Torah portion it is written, "And you opened a letter about him," and there is no mention of a name that will write a letter about him? And also what does it mean to write a letter??"

**I also** saw that the Rebbe Rabbi Avraham Mordechai Alter of Gur asked why the Torah wrote "and they wrote" in the plural, why would we imagine that some people would write it? **And although** it is written, "And they shall make tzitzit" – in the plural, where it is possible that one cut and one background the gold to a thin plate and the third wrote.

**It's** simply possible to excuse that Moses commanded the public to do and write, even though only A wrote, or A wrote holy and the other wrote to Hashem 2 won the mitzvah, but there seems to be a deep emphasis here – from the fact that it is written, "And they will write a letter about him," and as we will see later.

**And here is** the question of why the plural is written - and the Rebbe answers, according to the Gemara **Yoma 38**, which tells of a man named "Ben Kamtzer" who was an artist who knew how to write "a four-letter name" (YHWH) all at once! By placing 4 pencils between his fingers and simultaneously writing all 4 letters of God's name!

**And** this special expertise Ben Kamtzer refused to teach to others, so the Mishnah demands that he be condemned, and reads the verse "The name of the wicked shall rot"!!!

**And the Rebbe** wondered why he should be so condemned? Why do we care that we continue to write God's name letter by letter normally??"

**And excuse** that when you write the name of God at once, there is a great virtue in it, because the name of Hashem is not missing even for a moment!!! And there is heavenly glory in that!!! Therefore, here too, they wanted the name of God to be written perfectly on the tzitzit at once so that there would be no disadvantage even of a small moment, and therefore it is said here that "and they will write" in the plural because the holy

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**And it seems** to excuse that in such a way that everyone wrote only one letter at once, even though this completed the word or book, nevertheless, since before that there was no word or written book that lacked only a single letter, **but it lacked more than one letter** and he wrote only one and together with another at the same time added with it a letter the word or book was completed, **In such a case, they are also exempt for my father, because in such a case, too, in my father's opinion, they must aim for the common and perfect result** in order to commit to it as a complement to the book.

**And the Tosefta** speaks in case they did not aim for the common and perfect result, so their actions do not connect, because each one only wrote a single letter when it was missing more than one hundred to complete the book, and therefore **this is not an important task by all accounts, and exempt** from my father's opinion as well.

**Therefore**, it is understandable why in his portion it is specifically written **"they will write a letter about him"** to teach us that although more than one hundred is missing and together several people each wrote one letter and together the result of the perfect writing came out, nevertheless it is necessary by all accounts that everyone should aim for the result that came out of their writing that they wrote at once – **"letter"**, and therefore only then is it considered an important work of writing on Shabbat by all accounts.

**And know** that for about 20 hours I labored only to understand the depth of the holy words of the truth-tellers of Gur, zt'l, whose right will protect us, but it is more precious than pearls, besides it also has a huge idea for strengthening, and as you will see nearby, and also to connect in understanding the **"holy to God"** written on the holy tzitzit is a true spiritual pleasure.

**To teach us**, that even if there is a lot missing, nevertheless, if several join together to complete everything that is missing, and intend to reach the perfect result together, it is considered that each one has done all the work, and therefore, we will unite together with his friends in the way of his gentlemen to do the will of our Father in heaven, and do not say that I am only a letter and many letters are missing and in any case a lot is missing, it is not true that there are many groups of God-fearing and worshippers of God, but each one will strengthen and strengthen his part, **And in a Torah scroll that lacks even one letter, it is wrong, and we will strongly direct that together the goal of sanctifying the name of Heaven in the world, "holy to Hashem."**

**"And Moses feared all the work, and behold, do it, and Moses bless them."**

**And here** Rashi wrote to them: **"May the Shekinah be sung by your handiwork"**, why did Moshe Rabbeinu have to bless them, after all, they received a promise **"and they made a temple for me and I dwelled in them"**?

**And indeed** it is possible that it is also connected to Parshat **Shemini**, which is the Sunday of Nissan, the day of the establishment of the Tabernacle, that after all the sacrifices were made, it is written, **"And**

**book must"** This when he intended to complete and therefore must.

**Although** this explanation fits the opinion of Rav that he intends to cut a permit (slip) and accidentally cut the connection, this is considered a dealer and exempt, because **anything that did not intend by his action to commit an offense is considered a dealer and exempt.**

**But** in Abiy's opinion that anyone who intended the work even of a permit such as cutting a permit and cutting a prohibition also **must**, since he **wanted to do the act of cutting** and it was not considered tinkering, and only if he **intended to pick up and accidentally ripped off then exemption because he did not intend to cut at all**, and if so, in Abiy's opinion if he wrote a letter and thus completed the book he would be obliged because he intended to write and out of it writing, And this cannot be considered as preoccupation with his opinion, and if so, the words of the Tosefta are difficult for my father???

**And the excuse** of the Light is glad that, in Abiy's opinion, when it is written in the Tosefta, that it is exempt from a speaker who wrote **several people each one letter at once**, and at once the word or book was completed from all of them, and since he wrote only one letter alone, therefore he is exempt.

**And seemingly** difficult, why does my father add a last letter and thus end the book, it is considered writing and must even without knowing that this will complete the book, because in reality he wrote and the letter he wrote is important in that he finished the book, whereas they wrote together and we will pay at once the book is exempt, after all, there is also the completion of a book, which is an important thing?

**And from the meaning of the verses**, this blessing was even before the first of Nissan, the day the Tabernacle was established, because it was when Moses saw all the work of the Tabernacle, and as the commentators Ohach and Maharil Diskin wrote, he saw that the Menorah was created by a miracle, and that every material donated to the Tabernacle was utilized completely and was not exhausted during the preparation and work as is customary.

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the edge of patience and almost to depression and despair, God forbid!! and why??? What is the goal?

**And perhaps** the answer is to emphasize to the Jews that they will not think that the Tabernacle is a miracle formula, and that it atones for all sins, and from now on every transgression will be erased by the Tabernacle, and God forbid precisely because of the Tabernacle will cause a spiritual downfall among the people of Israel because they will rely on the Tabernacle and the sacrifices, so Moshe Rabbeinu revealed to them that even when the Tabernacle is ready, they still need a righteous blessing.

**G-d also** continued to emphasize this to them by making sure that even after they built the Tabernacle, he still supposedly stretched them to the limit of patience, so that they would understand that things are not so simple, that the Tabernacle does not work automatically, and so it was instilled in them and instilled in them well that even when there is a Tabernacle, prayers and worship of G-d must be great, and God forbid not to belittle and make light of the Torah and mitzvot and the service of G-d.

**And as I** have written several times, we saw in the song "A Chassid Man Was" which is said at the Malka meal, that Elijah the prophet who came to help support the Chassidic, and it appears there that **Elijah the prophet** who came to help a righteous Jew was also **obliged at midnight to pray** and beg G-d for help, to teach us that **prayers and effort are always necessary because there is no shortcut**, except that there is a famous matter that G-d **desires the prayer of the righteous**.

**So go ahead, try and make many pleas, and we will know that there are no shortcuts, there are virtues, there are rights, but always, and indeed, we must always worship God and pray with devotion until the last drop of strength and patience and even after the last.**

## Continuation – Moses' blessing was on Hanukkah and Hanukkah

**Perhaps** out of the joy of a mitzvah and out of Moses' deep gratitude to G-d and the people of Israel for the perfection of the Tabernacle that was prepared and completed in complete perfection, he blessed them with the tisa that he called in their handiwork, **and the blessing of Moses** gave them the strength and **strength to overcome the Greeks**, and purify the Temple, and make this day a holy and pure holiday that adds light and holiness to the people of Israel for generations to come.

**Therefore, we, too, in** a time of joy of mitzvah, thank G-d from the bottom of our hearts and also to the people of Israel who share the joy, and remember that a blessing at such a time in particular from a tzaddik who blesses out of joy has power for generations, and therefore we will take advantage of such

**Moses and Aaron came**" and Rashi asked what they had entered?

Rashi explains in a second explanation, that since Aharon saw that all the sacrifices were made and all the deeds were done, **and the Shekinah did not descend to Israel, he was sorry, and he said, I know that the Almighty is angry with me, and for me the Shekinah did not descend to Israel**, he said to Moses, Moses, my brother, so you did to me that I entered and I was ashamed, immediately Moses entered with him and **asked for mercy, and the Shekinah went down to Israel: And later in the verse it is written, "And they went out and blessed the people." And may the Lord our God please us**" (Psalm 90), "May the Shechinah sing in your handiwork."

**Rashi comments:** According to all the full days that Moses set up for the Tabernacle and the sun in it and dismantled it every day, the Shechinah did not serve in it, and Israel would shut up and say to Moshe Moshe Rabbeinu **all those who bother that we took the trouble to have the Shekinah singing among us and know that we will atone for the iniquity of the calf**, to this Moses said to them: "This is what the Lord commands, and the glory of God will show you," Aharon, **my brother, is better and more important than me**, that by his sacrifices and his work the service that He called upon you, and you will know that the place has chosen him.

**And after** all this, the question becomes more acute again, and so why? **Why**, at the end of the work, was Moses so afraid that it was necessary to bless them to be sung by the Shechina, and indeed, even after the Tabernacle was erected and sacrifices were made, they still did not see the inspiration of the Shechina, **and why???** After all, they received a promise, "And they made a temple for me, and I dwelled in them"?

**And it seems** that there is a goal here that the delay and tension will bring the people of Israel to

**As** is ostensibly proven in the verses, this blessing of Moses was at the end of the preparation of the Tabernacle, and behold, as we know, **the completion of the work of the Tabernacle was on the 25th of Kislev**, but this day was not celebrated that year, because the festival of the establishment of the Tabernacle was on the first of Nissan, and yet G-d kept this day as a holiday in the days of the Hasmoneans, who will celebrate Chanukah for generations to come.



# And purity of our hearts – my command

times for further strengthening, because then we will surely receive the blessing of G-d, blessed be He, who rejoiced in us and rejoiced very much in the strengthening we received out of the joy of a mitzvah, and G-d's blessing will accompany us in every amen.

## Continuation – a blessing given out of Israel's sorrow

but nevertheless there is no Temple, and we are all consumed with sorrow and grief, so the power of the prayer of the righteous who prayed at the time of the erection of the Tabernacle, will stand for us and our seed that the Shechinah sang in our handiwork even when there is no Temple, unfortunately, And a wretched soul will save an artist.

*It's* quite possible that the prayer of the righteous Moses and Aaron out of heartbreak over the imprisonment and sorrow of the people of Israel with the saints for not serving the Shechinah in the Tabernacle, was a preparation for our days when there are righteous people and the people of Israel with saints whose actions bring redemption closer,

## The work of the Tabernacle ended with Chanukah

*But* there may be another issue here, which is that the sin of the calf came to them because they hurried and did not wait for Moses, and if they had waited they would not have sinned against the calf, so they waited impatiently for the establishment of the Tabernacle until 1 Nissan even though it was ready for several months, and it was measure for measure, but this very fact also proved that they were atoned by the Tabernacle from all parts of the sin they had sinned.

*As mentioned*, on Chanukah the work of the Tabernacle was finished, but nevertheless the prepared Tabernacle was not erected until the first of Nissan, and it was very difficult for Israel to wait for a long time until the Tabernacle was erected, so Moshe Rabbeinu immediately blessed them that with G-d's help everything would be fine and do not worry that the Divine presence would sing in the Tabernacle in his son, and that the sin of the calf would be atoned for them, and that they should not worry there is no shortcoming in what they did.

*We are taught* that G-d takes every detail into account, and therefore in every transgression every detail must be corrected, and therefore if for a sin such as the Internet, which is the mother of all sin and today's Z, I was awake until the wee hours of the night or at every spare moment and also not constantly available for transgression, Rahal, then this detail too I must correct that I will invest in Torah and prayer and chesed until the wee hours of the night, And steadily every moment.

## May the Shechinah sing in your handiwork-continuation

*However*, as mentioned, the work of the Tabernacle ended on the 25th of Kislev, and the establishment of the Tabernacle was only on the first of Nissan, and therefore it is possible that the people of Israel had great sorrow that the Tabernacle was not used immediately, so Moses came and blessed them and said to them: Know that there is intentionally a long break between the completion of the work of the Tabernacle and its construction, to inform us that you will not think that by building the Tabernacle you have finished investing in the service of God, absolutely not, Rather, the perpetual, eternal and important work of God is actually at home within, so that the house will be holy!! May you invest in educating children to Torah and holiness, and this is the inspiration of the Divine presence and blessing for generations to come.

*The Sages* said Shabbat 32: "Which are the works of Adam? It says, "His sons and daughters," and if so, it is possible that Moses blessed: "May the Shechinah be sung by your handiwork" – you will grow up and educate your sons and daughters in the Torah and mitzvot, and you will sing on them and on you the Shechinah as inspired by the Shechinah in the Tabernacle, and it is somewhat similar to the words of the Tiferet Shlomo that they will also be blessed with the work of their own hands in their homes.

*And ostensibly* why did Moses bless them at this event for educating the children that would be inspired by the Divine presence in the Tabernacle that they had only just made an effort to finish???

*Therefore*, my teachers and gentlemen, since the greatest investment ever is in the home, therefore take care of the house, so that there will be no impurity in the house and you will make the Torah and mitzvot pleasant in your children, and you will receive the blessing of Moses and you will see the inspiration of the Divine presence as it was in the Tabernacle.

*And as* the great Gaon Rabbi Chaim Kanievsky, zt"l, told me when I asked him for a blessing for fear of God, that once a father came with his son to Chazon Ish that his son would receive a blessing from him for fear of God, and the Chazon Ish did indeed bless the boy, but the father was not satisfied with this, and asked that the Chazon Ish bless his son with both hands on his head, the Chazon Ish agreed and blessed with his 2 holy hands, Dad was very happy!! He was sure that here his son was arranged

# And purity of our hearts – my command

for life in fear of Heaven, the visionary smiled at him and said to Dad, "I did what you asked, now that he starts working."

**And** *soremember*, indeed, Moshe Rabbeinu blessed us, but let's get to work!! **And** remember if you invest you are already blessed with the blessing of Moshe Rabbeinu, that the Divine presence will sing in your home as in the Tabernacle, what an amazing blessing it is really worth investing, good luck Amen and Amen!!

## And Moses feared all the work, and behold, they did it, when the commandment of the Lord did, and Moses blessed them - continue

Tabernacle complete, both in order to atone for the sin of the calf now, and also so that the power and power of the Tabernacle will protect the people of Israel in the time of wrath, even though it was upon the people of Israel at the time of the destruction of the Temples, and also that its power will exist forever, **and therefore it** is written twice Esau, and even after the work has already been completed, it is written "Esau Thou," because it is about the future.

*The commentators* make it difficult why duplication is written in the verse "do, do"? **They also** made it difficult, since the previous verse says, "As the Lord commanded Moses, so did the children of Israel do all the servitude," and if so, why does our verse again say "Do thou," since it is already written before that they finished and did the work??? And there it is already written that they did all the work.

**And according to** what is written, first of all, it is excused that the people of Israel made the

## And Moses bless them

**On the face of it**, this is puzzling, since after they have donated and built from the donations what belongs to the blessing that the conditions will be fulfilled, if a person donated not for heaven's sake and the money has already been used, there is no longer anything that can be done!!! **After all, what is made may?!** **Rather**, it follows from the words of Maran the Chatam Sofer that indeed **by blessing a righteous person it is possible to correct defects retroactively**, even though the righteous thing has already been done, the righteous can bless and correct it completely, as if it were still before us and had not yet been done.

*Rashi's correspondents* said to them, "May the minister who dwelled in your handiwork be yours," **the Chatam Sofer asks**, why did Moshe Rabbeinu have to bless them, after all, they received a promise "and they made a temple for me and I dwelled in them"? **And the Chatam Sofer excuses** that there was a condition in the donation of the Tabernacle, "And they will take a donation for me" that they will contribute to the name of Heaven, and without this there will be no inspiration of the Divine presence among the people of Israel, **so Moses blessed them that all the conditions would be fulfilled in perfection and thus the Divine Presence would instill in them.**

**So** why are we waiting to run to the righteous person who will bless us and help us correct all our flaws so that we will be perfect and righteous people, Amen and Amen.

## And bless - continue

**And as** the Gemara Sukkah 52 says that in the future God slaughters the evil inclination and the righteous cry and the wicked cry, and **the Rif interpreted in Ein Yaakov** that the righteous in their humility often think that only with G-d's help have they defeated the inclination and therefore deserve no reward because they have done nothing.

**But** God is puzzled by them and wonders, and some commentators wonder how the righteous managed to overcome, and some explain that it is surprising how the wicked did not succeed, **however**, God's wonder proves that **He considers the work of the righteous to be their own work**, for which they deserve admiration and reward, and that their actions are binding on the wicked.

**And it should be** added that in this blessing, the establishment of the Tabernacle for them as if they had erected it, is a tremendous innovation, that even

*The Rebbe, Rabbi Yochanan Sofer of Arloy zt"l* (who I know was privileged that the Rebbe zt"l suggested to my father zt"l to give me my name Yochanan), brings up the difficulty of the Chatam Sofer why he blessed them after they finished the work? **And Moses blessed them** that although they **only wanted** to build the Tabernacle as it is written in Rashi 9:30 and did not succeed, nevertheless **the very pure desire would be considered to them as if they had built it.**

**And in fact**, this blessing is for all the work of the Tabernacle, because without tremendous help from G-d, which was above the way of nature, they would not have been able to prepare a Tabernacle because they were a nation of slaves, only they **were as if they had made** the Tabernacle, and yet everything was considered to them as if they had done, as if it were their own work and not an act of miracles.

# And purity of our hearts – my command

that have already been done that will be perfect, for the sake of repayment after they have been done, while **the veteran of his loins, the Rebbe of Arloy, zt"l**, renewed that it is beneficial for the future that has not yet come, and as stated before.

though Moshe Rabbeinu still did not erect the Tabernacle, from the time they wanted to build the Tabernacle, which was on Chanukah, it was already considered to them as if they had erected the Tabernacle.

**And it is similar** to the renewal of the Chatam Sofer, that it is possible to correct faults in deeds

## continuation

**On Friday night after the prayer, my important friend Rabbi Avner Dahan Shlita came up to me and in his wisdom in S.D. when he prayed and said, "Remove Satan from before us and behind us," the two articles connected to him as one, that we pray that G-d will correct for us what we did not do perfectly well in the past - behind us, and also that G-d will correct the future for us - before us,**

## And they brought the Tabernacle to Moses, did it, and Moses blessed them

**And it is very** puzzling that in the Torah it is written **that on A. Nissan the Tabernacle was erected**, and as stated in Rashi, it was erected only by miracle, and it is therefore puzzling how Moses erected first in seven days of reserve duty even before the miracle of **"the Tabernacle was erected"** – which was erected on its own???. And in general, why specifically on 1 Nissan Moshe Rabbeinu wakes up and asks G-d how I can build the Tabernacle, after all, for a week before that he had erected without asking or wondering???

**And it seems** to excuse that the erection of the Tabernacle is not only the construction of parts, but **"standing trees"**, which have tremendous power and power for generations to come, and as we elaborated on the matter in the Torah portion, and therefore only on A. Nissan Moshe Rabbeinu erected the Tabernacle properly with all the forces of **"standing trees"**, **but** during the seven days of reserve duty that did not involve the matter of **"standing trees"** he managed to erect them without miracles because he was a hero and also because it was Moshe's height 10 cubits as high as the planks.

**Whereas** the people of Israel even a few people together **by an open miracle did not succeed in** establishing the Tabernacle, because they wanted to erect it in its entirety in order to build the Tabernacle, which would have the power of **"standing trees"**, because they wanted to bring Moses something perfect as he commanded them to prepare, but they could not achieve the power of **"standing trees"**, because only the righteous of the generation retains the power of **"standing trees"**. "That only the righteous man of the generation has the power to set up and unite all the planks together, like the power of the middle bolt, which according to the Midrash is the stick of Jacob, the father of the tribes.

**Indeed**, if they had only wanted to establish it as Moshe had established during the seven days of the reserves, they might have succeeded in doing so, but they had no interest in it, and since their

Rashi wrote in the name of **Midrash Tanhumath** that the people of Israel could not erect the Tabernacle, **and since Moses did not do any work in the Tabernacle, the Holy One, blessed be He, allowed it to be erected**, that no man could erect it because of the weight of the planks **that no man had the power to erect**, and Moses put it up, Moses said before the Holy One, blessed be He, how can it be erected by a man, said to him, **busy, you are in your hand, it seems to be erected**, and he stood up and stood up for himself, And this is what it says, **"The Tabernacle was erected,"** it was erected.

**After** all, Moses also failed to establish it, and only by a miracle did he succeed in establishing it, and if so, this miracle will be given to the children of Israel that they will succeed in building it???

**And ostensibly** Z.A., since Rashi explicitly answered this question, that G-d wanted to let Moshe Rabbeinu do something in the work of the Tabernacle, and therefore only Moshe Rabbeinu succeeded in miraculously establishing it?

**And in generakht is surprising** that Moshe Rabbeinu did not build the Tabernacle immediately after they finished the work of the Tabernacle, since the work of the Tabernacle ended on the 25th of Kislev, whereas its construction was only on the first of Nisan (or earlier during the seven days of reserve), and if so, maybe when they tried to build it before they brought it to Moses and did not succeed, is it because the time for its construction has not yet come? And doesn't it turn out that they brought the Tabernacle to Moses only around the month of Nissan without knowing God's command that the Tabernacle be erected on the first of Nissan?

**And it is also** puzzling who allowed them to try to build the Tabernacle? **And it is also** puzzling why several people did not set it up together, after all, just as they transferred it from Egypt until they brought it to Moses ready as planks, what is the difficulty in acquitting several people together?

# And purity of our hearts – my command

**Once again, I saw in Rabbeinu in my life** in the name of the Gemara that when the Tabernacle was erected below, the Tabernacle was erected above in heaven, and if so, it is clear that the erection of the Tabernacle was not a difficult task because of the weight of the planks at face value, but rather it was a difficulty and a spiritual heaviness.

intention was to complete it, **the Rebbe therefore asked, why was it a special miracle that they would not succeed?** In particular, in the end it was considered to them as if they had erected the Tabernacle as written before, but the apparent answer to Anad is that they still need the power of a righteous person to activate the power of "standing trees" and as stated.

## And fear Moses, and bless them, Moses

**words of prophecy are not mixed with words of the Torah."**

**Therefore**, it was important for Rashi to emphasize to us that this is one of the 11 psalms that Moses recited in the Psalms, because that explains why the blessing was not written in the Torah.

**And it seems** to add that this shows us that all the duplication of the Tabernacle's contribution and its long detail is a real Torah and not just any duplication, and we have no idea how many Torah genes are buried in this repetition, since this repetition is more important than the prophecy of Moses.

**And this** makes it clear to us that we have no idea how deep and important the words of the Torah are, even when they are supposedly duplicate and seem superfluous, God forbid, but that every word and letter and even Tagin in the Torah is far above our comprehension, and above all prophecy, even of the prophet of the prophets.

## \*Bells inside the pomegranates - button and flower

"inside the **pomegranates**", to tell us that the bells inside the pomegranate were not only when the pomegranates were attached to the coat, but also before that when the pomegranates were prepared in the slip the bell was already inside the pomegranate, and according to this it is indicated that it is written in the Breita (**Zabachim tin:**) that the number of pomegranates was the same as the number of bells.

**But** it is harder than the first verse why the Torah writes first that the grenades were made on the coat, after all, they first put the bell inside the pomegranate and only after that did they attach the pomegranates to the coat?

**Therefore, the Light of Life** divides and explains, according to my understanding, as interpreted by Rashi and Maimonides, that the pomegranates were without bells inside, but rather a bell and a grenade separately side by side, but since the coat below was divided into years, and was not closed in a complete circle, therefore the Torah sometimes writes that it is obligatory to start connecting first thing with the end of a grenade and then a bell and again a grenade, and ending at the end with a grenade, Thus it follows that the bell is always inside the pomegranate, that is, between two pomegranates, and this law the Torah requires to do so in both parts of the coat, **and indeed** it is possible

**Rashi's** correspondents said to them, "May you sing that he called by your handiwork, **"Let there be Noam,"** and he is one of the eleven psalms in the prayer to Moses.

**And I saw** in the book **Gan Raveh** who asked why it was important for Rashi to mention that **"Let there be Noam"** is one of the eleven Psalms in the Psalms?

**According** to the Midrash Psalm 90, it says, **"A.R. Levi in the name of R. Hanina 11 psalms that Moses said, in the trick of prophecy, they said, and were not written in the Torah, because**

**There is** some difficulty in these verses, because in the first verse it is written (26) **and they shall make on the hem of the coat grenades azure and crimson and worm two interlaces**, and in the next verse (26) it is written: **And they shall make bells of pure gold and give the bells inside the pomegranates on the hem of the coat around inside the pomegranates:** and in the third verse (26) it is written: **A bell and a bell grenade and a grenade on the hem of the coat around the servant.**

**And hard** what are meant by **bells inside the pomegranates?** If we interpret that this refers to a bell that is inside the grenade made of cloth, it is very difficult the first verse that says there that first thing they put grenades on the hem of the coat? **Or maybe** it means that after they put the grenade in the coat they cut it in order to insert a bell there, this is incomprehensible, and why should we insert the bell in such a way into the grenade, and not prepare the grenade even before attaching it to the coat with a bell inside? And it's also hard why the duplication in the second verse **"inside the pomegranates"?**

**And I saw** in **Ramban** who explains that the bells were indeed inserted into the pomegranates even before they attached the pomegranates to the coat, and therefore there is a duplication that it is written

# And purity of our hearts – my command

In any case, according to Rashi and Maimonides, it is possible that they first attached the pomegranates to a coat as the meaning of the first verse, and only after that between a pomegranate and a grenade did they add a bell, and although they did not put the bells inside the pomegranates, nevertheless the Torah actually used such language, in order to teach us a moral idea related to defamation, as the Talmud says in their values.

**And as I** quoted in the commandment in the name of the Chofetz Chaim that a bell and a grenade came to imply to us that just as there is a bell that symbolizes voice and speech, so the degree of silence must be fixed in a person, and therefore there was a bell and a grenade in the coat, and if so, we can add that therefore the Torah wants the pomegranates to connect first thing to the coat, (and also according to the Ramban, who did not attach the pomegranates to the coat before inserting the bell inside the pomegranate, Anyway, the Torah wrote that pomegranates were the first thing in a coat) In order to tell us that silence is the first thing, as it is written in Avot<sup>1</sup>, I did not find the body better than silence, and the multiplier brings sin, and then the Torah sometimes emphasizes the importance of silence that the bell that commands speech will be inside the pomegranate, or between a pomegranate and a pomegranate as interpreted by Rashi and Maimonides in particular according to the holy Light of Life, Or, as the Ramban says, right inside the pomegranate, **and the message** is that even while speaking, one must remain silent as much as possible and not say unnecessary things, as the Gemma says in Megillah Yakhmila in Sela Silence in Tri.

## My command is strong, strong and we will be strengthened

several series of 7 curses versus blessings, for those who do not listen to the Creator and do not do soul-searching and think that everything happens to be Rachel, **and also** in the Pentateuch in the Desert in the portion "Masai" details the entire account of the journeys and the summary of what happened with them in the desert, and in the Pentateuch of Deuteronomy the last portion "And this is the blessing" there is the parting of Moses with the blessing of the tribes with soul-searching and a path to the future for the tribes of Ka.

**We are taught** that the end must end with soul-searching, this is how we must end the end of our lives, and this is also how we will end the end of the year on Rosh Hashanah and Yom Kippur, and this is how we will end at the end of a small Yom Kippur month, and this is how we will end on a holy weekend-Shabbat with rest from work and concentrating on our spiritual life, and so at night before bedtime soul-searching by reading the Shema on the bed, and so also after every action. And if we live like this, We will merit strong strength and we will be strengthened artist and artist.

that at first the pomegranates were connected as in the first verse and only after that he added between a pomegranate and a bell grenade in the middle, **as Rashi says**, in a bell between two pomegranates, but the Light of Life adds that this interpretation against Baraita **Zabhim Pakh**, that the number of pomegranates was the same as the number of bells, And according to his interpretation the grenades were more.

**And it** is still difficult according to this interpretation why the Torah writes that the bell was inside the pomegranate, which means literally inside as the Ramban says, after all, if it refers only between the pomegranates, it is better to say "**the bell between pomegranates**"? **As the valley meticulously discussed, he spoke** about the interpretation of Rashi and Maimonides.

**And I saw** in Chatam a scrib who wrote that there were two types of bells, one type was that the bell was actually inside the pomegranate, and the other type was a bell alone, and according to this all the verses correspond to a bell inside the pomegranate and also a bell and a bell and a grenade, and he wrote according to the Gemara in **Erakin 16:16** that the bells alone came to the village of slander, as well as about boasting and speaking of pride and arrogance about good deeds that he did, And the bell that was inside the grenade actually came to atone for the righteous who are full of commandments and Torah as a pomegranate but who make a sound in the streets, that is, who seek publicity and honor.

**I noticed** that all the recent portions of the Pentateuch of the Torah are a matter of reckoning and summary and soul-searching, and this obliges us, as we will see at the end of the article, **here is** Parshat **Vayechi**, the end of the **Pentateuch of Genesis**, there is the soul-searching that Jacob did with the tribes when he died, and in the last Pentateuch of **Exodus** is our parsha, "**commands**", a detailed account of how much he entered and how much he went out for the purpose of building the Tabernacle.

**And** also in the Pentateuch **Leviticus** the last portion "**In My Constitution**" where there are

# And purity of our hearts – my command

**\*\*And there was the altar, the holy shrine, the power of prayer versus the power of the Torah in the ark of the covenant of the Lord**

**And I also** found that the Targum Jonathan interprets differently what is written in chapter 47 : **And there was a holy medbaha kodeshin from Tul as a prison of Dakhonta Daharan and Benui and Elijah Kahane Rabba Dadid to the Mashlacha at the end of Galwata:** And I understood what he meant by the altar to be sanctified in the holiness of Aaron and his sons and also in the holiness of Elijah the High Priest who was to be lashed out at the end of the exile.

**And it seems** to excuse the apparent contradiction in the verses, that one verse says **that God spoke to Moses from among the two cherubim**, i.e., from the Kadesh HaKadesh, while one verse says **that God spoke to Moses from the altar**, and as Rashi remarked in Parashat Tatzvahon the verse, **"You always opened the tent of Moed before the Lord, who designated for you what to speak to you there,"** And I wrote in Parashat Tatzvah to excuse **that the Ark is the power of the Torah**, while **the altar is the power of work**, which is also the work of prayer, and G-d influenced prophecy and power for Moses and prophecy for generations both through the power of the Torah and the power of prayer.

**And according to** this, it is wonderful that **the outer altar is also called Kadesh Kadesh**, even though the menorah and the inner table are only Kadesh Kadesh (and what we found Kadesh Kadesh in the Golden Altar is Rashi ibid.), and the reason why the outer altar is called Kadesh Kadesh is **because it is the power of worship – the power of prayer**, and also because **God's words to Moses came about it because of the labor force** that works on the outer altar.

**We are taught to** invest all our strength both in the power of Torah and in the power of prayer, and we may be connecting in our Torah study and prayers, even though we are in the long exile between the first holiness that was in the service of Aaron and his priestly sons in the Tabernacle and the Temples that were destroyed, and the second holiness, which according to the translation is Jonathan, the service of Elijah the prophet the high priest who will serve in the Third Temple that will soon be built in our day Amen, And since there is a promise that the Torah will not be forgotten by the people of Israel, in any case, the connection between the service of Aaron and his sons and the service of Elijah the prophet in the eternal redemption is connected, and each of us has the right to connect and connect in the service of the Kadesh HaKadesh.

**And Moses feared all the work, and behold, they did it, when the Lord commanded, yes, do it, and Moses blessed them**

God did, and ostensibly the meaning of the duplications is in order to emphasize the completeness of the work in all its forms and intentions, And if so, why is it necessary to have a blessing that the Shekinah sings in the works of your hands, and that it is necessary for them to do everything properly and not a blessing that He

**In chapter 4**, verse 10, it is written, **"And you anointed the altar of the leaf and all its vessels, and you sanctified the altar, and the altar was sanctified,"** while here 29:30 it is written, **"And the altar was sanctified, all that touched the altar shall be sanctified."**

**And the Ramban** in chapter 40 What does it mean that the altar is the Kadesh HaKadesh? After all, the copper altar stood in the courtyard, and was not called Kadesh Kadesh, only the place of the Ark's abode, **which was in the Holy of Holies, while outside it was considered only holy, as it is said (cf. 26: 33), "And you have made a distinction between the Kadesh and the Kadesh HaKadesh"?**

**And the Ramban** excuses that the intention that the altar sanctified sanctifies is that it sanctifies, as it is written in our parsha, **"whoever touches the altar shall sanctify"** that even an improper sacrifice that was surpassed on it, the altar was sanctified to prepare it that it would not descend, or that sacrifices that were sacred were also offered there.

**And it is a bit** difficult, for it is already written again on the outer altar in chapter 30: 27, **"And the slachan and all his vessels and the menara and the kidney and the altar of the pipe: (28) and the altar of the leaf and all its vessels and the kirah and his nebo: (29) And you sanctified them, and there were holy shrines, all that touched them shall be sanctified,"** and allegedly in chapter 40 of why it is interpreted **that for the third time** the Torah repeats to say **that the altar is a holy shrine** As for **all that concerns it, it should be sanctified** that it was not written here but was written before times?

**Rashi** wrote, **"And Moses blessed them,"** he said to them, **"May the minister who called them be your handiwork"** (Psalm 90), **"And may the Lord be pleased with us and God,"** and he is one of the 11 psalms in the prayer to Moses: And it must be understood that the Torah testifies to the people of Israel that they did everything completely, and it is written several times when the commandment of

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not be ungrateful to G-d, and how much he must torment and cleanse his sins, Therefore, **on a fasting day he will break away from his selfishness and habits and cut himself off from all evil and do good not for his own convenience but only for others, and will ease the burden of the poor by multiplying charity, especially on a fasting day.**

**But** if the same worshipper of G-d, as it were, because of the difficulty of fasting and the discomfort he has with fasting, he tries to refine and ease and distract him from fasting, because it is difficult for him to give up his assumptions, because he is still focused on himself and his selfishness, and so much so that on a fasting day when his selfishness and comfort are impaired, he is very sensitive and even extreme to his honor, and therefore it is precisely on a fasting day that he is more capable of quarrels and severe violence.

**And** such people who are selfish and self-concerned and unable to give up their comfort, are able to eruditely claim to the slaves that it is time for them to be freed and even after they have already freed the slaves from their hands, that they must complete work because there were days or times in the days of slavery when the slave did not work properly or did not work all the hours perfectly, and therefore it is the duty of the slaves to complete and work even when the time comes to free them, And all this because it is difficult for them to disconnect from the comfort habits that servants work for them.

**In fact**, it is not necessarily during fasting, but even if a person who seems to be great in Torah and awe only thinks about himself and his comfort, if, God forbid, his dignity is damaged, he is capable of reaching a world war and an evil fist by himself or by his henchmen, and we saw an example of this in Jeroboam ben Nevat, who was a giant in the Torah who, because of a decrease in his honor, agreed to lose eternal life and be in hell forever.

**Indeed**, in the building of the Temple, we found that although **King Solomon built a building for the glory of the House of God** with all his perfect wisdom that he received as a special gift from the Almighty, nevertheless **the Shechinah did not serve in his handiwork, only when he reminded for and thanks to David** his righteous father, only then did the Shechinah serve in the Temple, **because Solomon had reached a state of submission** that neither his strength nor his wisdom nor the works of his perfect hands bring the inspiration of the Shechina, Rather, it was the submission that was a symbol for King David.

**That King David** said, "Go the name of greatness and glory and eternity, and wealth and honor before you," and as it is written in the prophet of **Chronicles** that King David accumulated all the riches from the wars he won and gave everything for the building of the Temple, but did **not hold favor for himself for his contribution,**

called in the works of their perfect hands in all respects?

**But** in the study of the prophet **Isaiah** with excellent students of true Torah in Bnei Brak, the matter was clarified, that therein **chapter 18** at the beginning of the chapter it is written according to the **Citadel of David** that Jews pray all the prayers every day and study Torah deeply to know how to fulfill all the commandments of God completely, and want to get closer and cling to God, but **the Citadel of David concludes** that nevertheless it is not real and we will not want God.

**And in the** next verse it is written that the Jews on the day of fasting fast and torture and pray, but to their disappointment God did not answer their prayer, and they wonder why? Why doesn't God listen to them? Then in the middle of the verse it is written that God tells them **that their fast is not for God's will**, and so why? For in fasting **they sought to alleviate the difficulty of torture and fasting by pleasures that made them forget the sorrow of fasting.**

**And in the** next verse it appears **that fasting** when one gathers perhaps means in the **synagogue**, one **gets into quarrels and an evil fist**, and God says in the following verses **that my goal is for you to suffer through fasting and torture? Rather, my goal in fasting is for you to repent completely, and cut off all ties of evil, and close all openings to the evil inclination, and help the poor and free slaves when the time comes for their liberation, and do not exploit them after liberation.**

**And it seems** that we need to examine why the **Citadel of David** wrote that despite all the seemingly perfect worship of God, it is still not real? And where does a person who prays all the prayers and studies carefully and wants to cling to G-d **come from, from where does he know that this is not real?** And also difficult **what goes into the matter of fasting here?** And what is so much an argument about a person who relieves the difficulty of fasting? And **why would they suddenly end up fighting on a fasting day** to the point of punches, after all, these are so-called righteous people who invest in prayer and Torah and adherence to God? And **why won't such people free the slaves** when it's time for them to be freed? And why does the Prophet continue to warn them not to use them after they have been released? **Why would a freed Hebrew slave agree to work for free after his release?**

**And it is possible** that fasting serves as a test mainly for people who believe that they are perfect and that they are righteous and cling to G-d in the highest virtues, because **during fasting a person feels weak in his body and feels lacking**, and indeed this is **the idea of fasting** because of the feeling of lack and weakness a person will understand **how insignificant he is compared to G-d**, and how much he must pay tribute to G-d and

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**Psalmsthere it is describedhow weak man is compared to the Creator,** And at the end of the chapter this verse is written, "Let the Lord be pleased withus," that onlyafter a person surrenders to the Creator of the universe does he merit that the Almighty holds a position that He called by His handiwork.

**And it is possible**that this is why the Shechinah served in the Tabernacle only after Aaron completely surrendered over the power and human nature of man, that he was silent when he suddenly saw his two righteous sons die in a fire that G-d burned, "Widom Aharon" which is from the peak of submission before G-d In such a situation, it caused the Almighty to be honest that He called in the Tabernacle, (and perhaps the subjugation of the people of Israel was not enough because they did not surrender of their own volition, But because they were ashamed of the calf's sin, and therefore special submission was required.)

but claimed that all the richness is all by the power of God who comes to his hand, and also as he said, "He who teaches my hands to battle and my fingers to war" And King David also persisted in the yeshiva even though in the yeshiva they would laugh at him and shame him and spill his blood in public that he was evil, etc., and all this he came to the yeshiva to study, and he came to the yeshiva even when he wanted to go somewhere else. Nevertheless he found himself in the yeshiva, because he wanted very much to study in the yeshiva in any situation and at any time and in spite of everything.

**And maybeit** was that G-d also wanted there to bein the Tabernacle, a condition for the inspiration of the Shechina, for there to be**special submission**, and it is clear that the Jews were submissive because they wanted to correct the sin of the calf, and until it was corrected they were completely broken and submissive, so**Moses blessed them that may the Shechinah be sung by your handiwork**, and indeedin chapter 9 of the

## Planks in front of sills

covered with sheets, and if so, perhaps precisely because they were visible, there is more interest in ensuring their precise location?

**Indeed** , on the alleged sheets there was no care in the sheet that was one that he should always be placed on the same side, since he is all one, he resembles the stones that quarreled during Jacob's sleep that they said about me, a righteous man will lay his head, and they turned into one stone, and stopped quarreling, because once they are one there is no longer any difference which side and on which corner the righteous person will place his head, and on which side they will be placed the one sheet.

**And it seems** to excuse that here the planks were occupied and connected to each other by rings from above, namely that a ring would occupy two planks together, that is, that the ring would catch half a plank on the right side and another half plank on the left, while at the base of the planks below the sills did not have two holes that would thus connect two planks together in the way that the

### The

**Gemara**learns**writingforbiddenon Shabbat from the planks**that would**write on the planks a sign**of the exact location of the plank when it stands in its construction, so that there will be no situation in which a plank that stood close to the Holy of Holies will always remain in the same place, even when the Tabernacle was dismantled and erected again and again, **always remained in the same place, so that the plank would not descend from its holiness**Although in the sills that were under the planks as a base, as well as in bolts that connected several planks together, there was no marking written and there was no care for their location to remain in a fixed place, and **the Malbim is precise** and claims that therefore it is written in **the planks "Vaishm"** that a certain place is required, while regarding**the sills and bolts**it is written "**Vitan**",

**And** the question is why?? Why is there no care to ensure their precise location so that they will not be deprived of their sanctity, especially since the sills were visible while the planks were



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be in a fixed place according to the level of sanctity of their place, because their essence is about half the shekel that everyone is worth.

**And perhaps the bolts** also did not have strict adherence to their fixed location, because **bolts connected several planks together**, and a holy group wherever they placed them they are able to remain in their holiness, and only **a single Jew** such as **the single plank** has **tremendous significance to the place where it is**, and therefore only the planks are important to remain in place always and not to lower them in holiness when they are moved.

## These are the commands of the Tabernacle, the Tabernacle of the Witness – fierce love, command, and eternal reserve

**And here is** the proof that G-d calls Am Yisrael **my mother** out of intense love, this is from a verse written about the time of future redemption, and here about the time of redemption the **situation of the people of Israel with G-d** is explicit in the prophets as follows.

**Behold**, in Isaiah 55:17: **"Wake up, wake up, come, YerushalYam, who drank from the hand of the Lord the cup of his wrath, you set the cup of poison, you drank a lighter:"**, and the **sail of the citadel of David, "henceforth from the slumber of sorrow."** Until now, you have drunk the cup of hot, which comes from Hashem, and we will be rewarded with the Aoun. You determine - the yeast fixed at the bottom of a poisoned cup you have already drunk and ignited everything and nothing remains, and R.L. All the written evils have already come upon you and will not continue to come:

**Although** it is proven from the words of the prophet **Isaiah 40:11**, after it is written there that God cleanses us in exile and not in the fire of hell, it is explicitly written, **"For my sake I will do, for how will he begin, and my glory to another I will not give,"** meaning that cleansing from sins by exile instead of the fire of hell is only for the sake of His name, God forbid? **Supposedly**, the sins of the Jewish people were erased because of the sorrow of exile and the poisonous cup they drank to the fullest, and ostensibly it is the law that their sins be erased, and not because of the desecration of God?

**But the answer** is that even when the **people of Israel have been cleansed of transgressions**, it is still not enough merit to receive the promised redemption, but it is only **enough to stop the sorrow of exile** that served instead of the fire of hell, and thus the **hatred will already be removed, but to clean without the fire of hell that will not even leave an impression at all**, it is only **for the sake of His name with love**, and it is most

rings were joined up, but under each plank there were two sills because at the bottom of the planks there were two hands, And the question why??

**And the answer** is that after all, **the sills were made of half-shekel money** that they gave to the people of Israel, and in the **half-shekel** there was a **care that there would be no discrimination between rich and poor**, but that everyone would be equal that everyone would give half a shekel, and therefore the sills remained the essence of **"half"**, under each plank there were two sills. In any case, each **sill was considered half** because it was used as a half-plank. And therefore there was no care for the sills to

**In the Midrash Rabbah** on the verse **"And they brought the Tabernacle"**, the verse from **Moses 4:4 "Zaina and Raina daughters of Zion in King Solomon in the crown that his mother adorned him on his wedding day and on the day of his joy"**, the Midrash asks when was this verse said? The Midrash replies **on the day that the Tabernacle stood**, that there was great joy in Israel that G-d was with them, **"in the crown that his mother adorned him," this is the Tabernacle**, "in the crown that his mother adorned him," what is the crown that is painted so that the Tabernacle was painted. **And in the words of Rabbi Yitzchak**, who said, I checked the entire Bible and **did not find that Bathsheba made a crown for Solomon?** And the Midrash adds that Rabbi Shimon bar Yochai asked Rabbi Elazar in Rebbe Yossi, may you have heard from your father what is the crown that his mother adorned him?

**E.L.** Yes, a parable of a king who had an **only daughter** and was **too fond of her**, and would call her **"my daughter"**, and added love to her until she called **"my sister"**, and until she called **"my mother"**, so G-d first called **Israel "Beth"**, which is said (Psalm 55) **"Shimei a daughter** And behold thy ear and forget thy people and thy father's house," he added in his love for them until **Karan "My sister" "hate"** (Song 5) **"Open for me, my sister, my wife, Yonati, my head, filled with dew, my thorns, fragments of the night,"** did not move from liking until **Karan "My mother"**, which was said (Isaiah 55) **"Listen to me, my people, and to my mother** To me, listen, that the Torah of Eti will come out, and my judgment in the light of the nations will come out" (and in the **Zohar** of Parashat Vachanan, page of Rabbi Verikanti, Parashat Ba and Lami Eli, listen to the national incidents but to my mother), **Rashbi** stood with his weapon on his head.

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**Indeed**, the first time that the people of Israel were referred to by the immense name of love "Emmy" was when the Tabernacle was erected, as the Midrash says, and the Tabernacle was erected by erecting the planks that no one was able to erect except Moses, and miraculously stood as explicitly stated in the Midrash by touching them, and indeed the Tabernacle was done out of alms filled with love of the people of Israel for G-d.

**Therefore**, the first intense love that existed at the time of the establishment of the Tabernacle, and in the words of the Citadel of David, which will remain the first love, is the love that G-d reserves for us throughout the exile, and therefore the nickname **Emmi**, which expresses G-d's strongest love for the people of Israel, is reserved forever and actually exists at the time of the future redemption.

**And maybe** this is the intention of the Gemara Yoma UFO "Standing Trees", says that you will not say **Abd Sebran in Tal Schoin**, the Talmud says: "Standing trees of Shetim" that stand forever and forever!! And it is puzzling that what good are there in them after the Tabernacle is stolen?? Rather, it may be the intention of God's intense love for the people of Israel, which is expressed in the nickname "my mother," it has stood since the Tabernacle was established forever and forever, and this is the love that will remain for us at the time of redemption after the removal of wrath and catastrophes.

**And it may be** what is meant by "these are the commands of the Tabernacle" in which the Tabernacle contains God's most intense love for the people of Israel - "my mother," and this love is a "command" and is reserved for the people of Israel forever and forever.

**And it is possible** that this love did not cease forever because of the Tabernacle of Testimony, that Moses established a beit midrash to study the Torah from the remainder of the alms money of the Tabernacle as explained in the Midrash Rabbah at the beginning of the portion, and by not ceasing a yeshiva ever and forever will not cease as God's promise, "They shall not be redeemed from your mouth and from the mouth of your seed and from the mouth of your seed, said the Lord from now until eternity," and as it is written, "For you shall not forget the mouth of his seed," This is the power of leaving God's most intense and eternal love for the people of Israel.

**Therefore**, we will take it upon ourselves to connect to the Tabernacle of Testimony, to the study of Torah, and to connect to God's most intense love, which always exists and does not go away for a moment, and may we merit God's love with us as it is said, and Your love will never be removed from Him.

important to clear the impression that only when the bad impression is erased, Only then can love prevail, and because of love will redemption come, and for this we must have God's mercy.

**And as it is written in Isaiah 33:20**, "I am vertical, he wiped away your sins for me, and your sins I will not mention," and the citadel interprets David, "And your sins I will not remember" – R.L. erases well so that there will be no impression at all and he will not remember, that on this it is explicit there that they have no ancestral right, and only in this way do all the people of Israel receive the infinite good that will come at the time of redemption, and the erasure of the impression is for the sake of his name with love.

**Likewise**, the prophet Hosea writes in the prophecy of the future redemption completed in chapter two, verse 21, "And I will bequeath you to me forever, and I will bequeath you to me in justice and judgment and grace and mercy," and the citadel of David writes that God promises the people of Israel, that I will take you to be my fiancée forever and I will no longer tire of you. In justice and judgment - for the righteousness and judgment that you will do then - in the time after the redemption, and for the grace and mercy that I will do with you, because the justice and judgment that you will do during the redemption is not worth doing you such a great favor, because during the redemption there is no evil inclination, therefore there will be redemption favors with grace and mercy.

**And most explicitly** this is the matter, in the prophet Hosea chapter 14, verse 5, "I will heal from their captor, love alms, for my nose has returned from him," and the citadel of David wrote, "I will heal from their captivity" – when they say yes, then I will forgive what they went down a mischievous path and rebelled against me. I will love them with alms - and then I will love them with the alms of my heart, even though they are not worthy of love, because confession is enough to remove enmity and not bring love. For my nose has returned from him - and the first love will remain: -And it is astonishing to his tongue in explaining the verse that the love of God remained and in fact did not go away and return, but remained!! And what is the fence of things, Lekman will clarify.

**And it follows** from all this that indeed the people of Israel cleansed their iniquity before the redemption, but this is not enough for redemption, but rather we owe grace and mercy from G-d that thanks to His mercy we will receive redemption, and thanks to His mercy our sins will be erased without leaving any impression, and in any case, how is it possible that during this period God calls the people of Israel by the greatest title of love "my mother"?

**The Tabernacle of Testimony – Testimony that there is forgiveness for the people of Israel**

# And purity of our hearts – my command

the bitter sweet!! And so even now, Moses demanded the bitterness of Israel and healed them of the sin of the calf.

**And in the words of the** previous Midrash it was the sweetness that was reversed from the sin of the calf, and as it is written in **Midrash 50:1**, "the Almighty said to Israel, while you were making the calf, you angered me with **"these are your God"** Now that you have made the Tabernacle with **"Ella"** I excuse you, as it is written, **"These are the commands of the Tabernacle,"** and so in **Midrash v. Jabibi**, that in the sin of the calf, the iniquity was corrected as it was written towards **"And the Lord shall shoot a tree, which has become bitter and sweet.**

**Indeed**, the Tabernacle sweetened the sin of the calf, a. by atonement for the sin of the calf, b. by proving to the whole world that there is forgiveness and atonement for the people of Israel. 3) That thanks to the gift of the Tabernacle with alms, and with great agility, it caused God's love for the people of Israel to increase, who drew even closer to the people of Israel, that instead of the inspiration of the Divine presence being higher as it was in the giving of the Torah, the inspiration of the Divine presence descended down to the center of the camp of the people of Israel, This proved the strength of God's love for the people of Israel through the power of the perfect repentance that the people of Israel did, like the bitter chocolate in nature, which, with added sugar, transcends its taste and is much more addictive than sugar.

**And in the next article**, another powerful proof of the love of God that was strengthened and strengthened over the people of Israel in the Tabernacle of Testimony will be sharpened.

## The Tabernacle of Testimony – a small tabernacle for the ark inside the great tabernacle

**And this is** a very new interpretation, especially when it is written at the beginning of the Torah portion, **"As far as I show you the pattern of the Tabernacle and the pattern of all its vessels, so shall you do,"** and they demanded in the **Gemara (Sanhedrin 16 Shavuot 14)** **"for generations,"** that in all generations they do as they did in the Tabernacle, and if so, it is a great wonder how they did not make a tabernacle and a small tent for the Ark in the Temple houses?

**And here** in the second house there was no ark, so of course they did not make a small tabernacle in the holy as kadashim, but in the first house that was an ark, why didn't they make a small tent, especially since in the first house the cherubim made by Solomon would stand on the floor of the holy shrine?

**Indeed**, in the tabernacle where the cherubs were part of the lid of the coffin, it seems that the small tent also covered the cherubs, and it is not possible that there was a barrier between the coffin and the

**The Midrash** asks **Rabbah na D'** What is the testimony? **A.R. Shimon b. R. Ishmael testifies to all the people of the world that there is forgiveness for Israel**, that the Gentiles said that if, after 40 days since G-d chose them and gave them the Torah, they sinned, surely G-d does not forgive and G-d does not return to love them, that it is said (**Lamentations 4**), **"They said to the Gentiles, they will not continue to dwell,"** because Moses went to ask for mercy on them, G-d immediately forgave them, It is said (**Numbers 14**), **"And the Lord said, I have forgiven as you say."**

**Moses** said, G-d, I am glad that you have forgiven Israel, but please **prove to the Gentiles that you have no heart for them**, G-d smiled, **I have a position that I have dwelled within them**, which is said, **"And they made a temple for me,"** and recognize that I have forgiven them, to this it is said, **"The Tabernacle of Testimony"** that the testimony is to Israel that the Almighty forgives them.

**And I have already** brought in the portion that you will bear the words of the Midrash in Parshat Bashalach, that God Almighty to Moses, everything in the world was created for the purpose, and I teach you that you must always use **to make the bitter sweet, as it is written (Exodus 15)**, **"And the Lord shall shoot him a tree,"** which is a language for learning that **this is how Moses will act** in the future, and since they sinned against the calf and asked God to destroy Israel, Moses said to him: **Hashem Do you want to lose and destroy Israel as if they are superfluous in the world?** And that is not what you told me in Mara, **O pray, and make**

**It is written** in the **Midrash Rabbah 52:** **"And the work was enough"**, Moses entered Bezael's house and saw that he had left from the Tabernacle, He said before G-d, Lord of the world, we did the work of the Tabernacle and left what we will do with the rest, He said to him to you and made a Tabernacle in them for testimony, Moses went and did in them, because he came to give an account he told them so and so went out to the Tabernacle, and in the rest I made a Tabernacle for testimony, and this is the intention of the verse **"These are the subordinates of the Tabernacle, the Tabernacle of Testimony"**:

**And I saw an** explanation in the **Tree of Joseph** about the Midrash quoting from the commentary of the Midrash **handsomely**, that the Midrash meant that in the Holy of Temples, Moses made a special tent as a kind of tabernacle to be inside the Ark, and the allusion to this that it is written, **"And the Ark came to the Tabernacle"** means a special small tabernacle that was made of the Ark in the Holy of Temples.

# And purity of our hearts – my command

the Tabernacle, in addition to the Tabernacle, to make another small Tabernacle in addition to serve as a covering for the Ark, in order to emphasize that despite all the coverings, the sanctity of the Tabernacle that the people of Israel built to correct the sin of the calf was its holiness very powerful.

**Here is** Moshe Rabbeinu, who spent 40 days up in heaven with G-d, yet Moshe Rabbeinu was also unable to enter the Tabernacle despite the additional covering, and this proved the perfect repair that the Israelites made in the building of the Tabernacle.

**And indeed** this is the case in the Midrash Vaikhel of Ch. 1: **If a man gives all his fortune in love, he will be despised in contempt**, but my sons, they made me a temple of sheets, and I went down and dwelled in them **hated**, **"And Moses could not come to the tent of Moed, and the glory of God filled the Tabernacle,"** meaning that since Moses could not enter, it proved the power of the holiness of the Tabernacle, and the power of God's love that overcame the people of Israel.

## The Tabernacle of Testimony-Pawn

**But** it is difficult, what happens when there is no Temple for many years, and we have nothing to tabernacle against our sins, and yet the gentiles who stand in every generation to destroy us still do not succeed in destroying us, and because of what do they not succeed???

**And the answer is** that the Tabernacle was not destroyed but was shelved, as it is written, standing trees, and **the Gemara demands Yoma UFO** that stand forever even though they have been shelved, that is, they protect the people of Israel, that even when the people of Israel sin, the very fact that the Tabernacle is hidden from their eyes and they do not get to use it even though it exists, this itself atones for the people of Israel even when they sin.

**And according to** this, the Tabernacle built by Moses, which was never destroyed, is testimony to the existence of the people of Israel forever even in the long exile, and also that for thousands of years we have not had a temple to tabernacle against our sin, and the Tabernacle protects that the eternity of Israel will not lie.

**And the people of** Israel live forever, and will soon receive complete redemption, and although they tarry, I will wait for them every day that Amen comes.

## Clowns of the generation dealing with them, how!!

**to Moses (ibid.) and looked after Moses,"** and what would they say? R. Yochanan interpreted favorably, that they said, **Blessed is the birth** of the other, and what she sees in him, all his days G-d talks to him, **all his days he is perfect for G-d**,

cherubim that were part of the kaporet, which is the covering of the coffin?

**And it is possible** that it was precisely in the Tabernacle that its special holiness was sharpened to such an extent that even Moses, who would ascend to heaven to speak to God, and yet in the Tabernacle Moses could not enter there, as it is written at the end of the portion, **"And Moses could not come to the Tabernacle, because the cloud dwelled upon it, and the glory of God filled the Tabernacle."**

**And as** I wrote earlier that the goal was to show the people of Israel, and as Moses demanded and prayed that the bitterness of the calf's sin would turn into sweetness, just as the bitter water became sweet.

**Therefore**, it was precisely in the Tabernacle that after they had already been commanded to follow the entire pattern of the Tabernacle in detail, and indeed this pattern they had done throughout the generations, they were commanded in addition to

**It is written in** the Midrash A.R. Hayabar Abba why are the Gentiles similar? To a man who hated the king, and wanted to bring down a monument of the king, but was afraid of the king being killed, what did he secretly dig under the base of the monument that from the base of the monument would collapse, the monument would collapse with it.

**Thus** the worshippers of the stars come to provoke G-d and cannot, so they do not provoke the people of Israel to uproot them from the Torah and the commandments and from the world, the Midrash continues that all this is only when they have nothing to tabernacle, but the tabernacle served as a pawn for the sins of the people of Israel during the destruction of 2 temples, and this is the intention of the verse **"These are the commands of the Tabernacle"**, do not call yes but the pawn, which served as a pawn for the sins of the Israelites.

**And what the** Midrash actually means is that the gentiles do not succeed in uprooting the people of Israel, because the Tabernacle and the Temples protect them even when the people of Israel sin, because the destruction of the Temple atones for the sins of the people of Israel, and as it were, God poured out His wrath on trees and stones.

**It is written in** the Midrash 55 that Moses Rabbeinu heard the jesters of Israel speaking after him, that it is said (Exodus 33), **"And when Moses came to the tent, the pillar of cloud came down and stood at the entrance to the tent and spoke**

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of shouting he would strangle the words of the clowns, and especially that Moshe Rabbeinu could prove to them that he was extremely rich from the quarry of diamonds that G-d had placed in his tent, as **Rashi Exodus** wrote to D. A. "Statue to you" - he showed a fin quarry out of his tent and said to him that the waste will be yours and from there Moses will become rich, And this is super-rich, and he really has no need to use even a penny of the Tabernacle's money.

**Instead**, Moses came with a conciliatory approach, and not in anger out of an insult to his honor, but came and sat down with them to a clear and clear account, out of a good desire to prove to them that all the money of the Tabernacle went exactly for the purpose of the Tabernacle according to a careful account, and even by mistake or out of laziness or contempt, did not use, God forbid, the funds of the Tabernacle, and precisely this gentle attitude was received with love by the entire nation of Israel, and gained the trust of Israel and not out of coercion and suffocation of their minds.

**And as** I wrote earlier at the beginning of the portion, Moses Rabbeinu only detailed to them the money account that came in the exact amount of half a shekel from every Jew from the age of 20, but in the gold and other alms of the Tabernacle that they volunteered as they wished, it did not belong to the accountant how much he entered and how much they spent, but since Moshe came with a conciliatory attitude, and sat calmly with them at the expense of money, it bought their hearts and their trust.

**And from this** we will learn a way of life, that there are indeed evil clowns who speak ill against the great men of Israel, and since the public is influenced by the opinions of the clowns, it is not wise to attack the clowns in anger and attack the clowns, but with a calmness that conveys confidence in explaining and detailing and explaining everything, and this is the best way to reduce the evil influence of clowns from the general public.

**And this** also applies to a rabbi or educator who gives a lesson to the students, if there is a student who volunteers to serve as the class clown, and violates the authority of the educator in front of all the students by making accusations against the rabbi who educates, it is not wise on the part of the educator to harshly attack the clowns and aggressively silence them, because then the clown's words are still rooted in the hearts of the students, who in their hearts doubt the integrity and justice of the educator's path.

**Rather**, it is most recommended for the rabbi of the educator to show calm, and not to see, God forbid, that they succeeded in harming him and undermining his peace of mind, because then the clowns will feel that they succeeded in their goal of bringing down the educator, but with absolute evil as if they had hurt a stranger who has nothing to do with him, and with peace of mind explains and proves the justice of his path, and not necessarily to clowns, but towards all students whose opinion is still not against him absolutely.

**And it** is most recommended not to apologize and justify himself to his students, since he really did not commit a crime and did not sin against them, but wisely explain to them the righteousness of his way, and even with a combination of light humor, turn clowning and hurt into praise and a certificate of integrity, so he creates a calm atmosphere and unaroused self-control, and so not only will his students not doubt him, but his value will increase in their eyes, that it has been proven to them that the educator has inner strength, And knows how to steer the ship between the high waves, and during a storm with a hand of faith and peace of mind and self-control and tremendous wisdom, he successfully shook off the audacity and more wisely turned upward.

## Clowning on top of clowning – when do you laugh at the clowns? And how do you subdue them?

while R. Hama said that they gossiped and spoke badly about Moshe Rabbeinu, who were one saying to his friend: Behold the fat neck of Ben Amram, who got fat at our expense, and his friend says to him, A man who controlled the work of the Tabernacle, do you not ask him to be rich? That is, they suspected that he had stolen from the money donated by the Tabernacle.

**When** Moses heard thus, O.L. Moses, your life is over, the Tabernacle, I will give you an account, he said to them, let's make an account, O and these are the commands of the Tabernacle: And while the account he specified for them, he forgot 1775 shekels, which he used for hooks for pillars, Moshe Rabbeinu was anxious that now Klal Yisrael would suspect that they had stolen them, G-d enlightened His eyes and saw them made of hooks for pillars.

**At that time**, all of Israel were reconciled to the work of the Tabernacle, i.e., believing that Moses had not taken a penny for himself from the money of the Tabernacle, and how he managed to reassure them that they would believe in their righteousness, the Midrash answered by "**sitting and appeasing**" by sitting and doing an account with them, despite the fact that God testified to him (**Numbers 12**), "**Not so, Moses' servants in all my house are faithful,**" and yet because of the words of the clowns, Moses took pains to appease the people of Israel and make a detailed account with them.

**And ostensibly, what is the** intention of the Midrash sitting and appeasing? And it seems that Moshe Rabbeinu, instead of being hurt and shouting about their insolence, and with the power

**In the Midrash Rabbah** there, there is a story of other clowning who spoke against Moses, that

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the sin of the calf, and that God was waiting for them to completely correct their sin.

**And it is written** in Midrash 52:3 that immediately in the month of Nissan, **Moses began to laugh at the clowns** who doubted him "as it is written, and play for the last day," and their mouths were shut in shame, **and Moses said to the clowns themselves, let's build the Tabernacle.**

**Indeed** it is written in the Midrash at the end of letter B, that the clowns left all their work and came to help Moses build the Tabernacle, out of submission and peace, and as the Midrash 52:1 wrote, "**And they will bring the Tabernacle to the Mosher, Tanchuma bar Abba Petah (Psalm 55) 'To tissues you will be led to the king, virgins after her wives are brought to you', to the tissues is the Tabernacle, to this king is Moses who is called a king, and the meaning of the Midrash That all the people of Israel brought joyfully and peacefully the Tabernacle, and at that time Moses was like king.**

**For** as soon as the clowns themselves surrendered and in great disgrace, **they left their work**, and what work did they do in the desert when all their needs were received from God without work? But perhaps the intention was **from the work of clowning and quarrels and disagreements**, and they themselves came and helped Moses bring and build the Tabernacle, and this crowned Moses over Klal Yisrael, to whom even the rebels surrendered.

**And the unity** of opinions among the people of Israel caused a tisha that He called by their handiwork, just as in A. Sivan they came as a man of A. in the heart of A. to Mount Sinai, and by the power of unity they were worthy of the inspiration of the Divine presence and the acceptance of the Torah.

**Indeed**, the establishment of the Tabernacle, which is a correction for the sin of the calf, needed unity in the heart of God, and when the clowns also surrendered, it created unity with Israel and prepared the inspiration of the Divine presence in the Tabernacle, and this itself proved to the clowns that the clowning they had done earlier on Moses itself caused a delay in the inspiration of the Divine presence among the people of Israel.

**Indeed**, as mentioned before, an educator who encounters chutzpah and clowning hurts him from a student who is rude against him, if he is not hurt and angry but remains in peace of mind, and finds himself the right time to respond, and does not respond while the students who were rude chose him to respond.

**Then** sometimes he will find a perfect time in which he will make clowns ashamed of their clowning and even make them cooperate with him and build good things with him, and thus that educator becomes king, because causing his opponents to become submissive and collaborators out of submission and joy, this is the height of perfection. **Indeed**, only an educator who is not hurt and controls himself can truly achieve such tremendous achievements, and in the end the clowns become the leaders of the good atmosphere and discipline for the best and most perfect educator.

when Moses built the Tabernacle, the clowns of Israel would say: **And that it is possible that the Shechinah will be sung by Ben Amram???**

**And R.R. Yochanan** that although they saw that there was an enormous help from Dashmia who within 3 months managed to finish the work of the Tabernacle, nevertheless since from Chanukah Moshe Rabbeinu folded the Tabernacle for 3 months, and did not stand until Nissan, so they sneered and joked about Moses, that Moses does not put up the Tabernacle, because he knows that he lied and not a tisha that he called with his handiwork.

**But** the delay was because the Almighty intended to set up the Tabernacle in the month of Nissan, the month in which our father Isaac was born, and indeed when the month of Nissan came, the Holy Spirit said, "**Widow my lips**," those who joked and spoke against Moses who lied and failed.

**And the** Midrash concludes: Since God told Moses that he would build the Tabernacle, **they began to load it and each and every one of His work came**, saying, "**And they will bring the Tabernacle to Moses.**"

**Indeed**, Moshe Rabbeinu did not respond to this clowning at all, except seeing that despite the clowns who claimed that there was no service that he called in the Tabernacle built by Moses, nevertheless within two days the people of Israel rushed to contribute more than necessary, because they did not accept the clowns' words in this.

**And simply**, because the people of Israel saw clearly and clearly that the words of the clowns were utter nonsense, for they saw that they were forced to remove the spiritual witnesses they received by giving the Torah, while the face of Moses beamed from the Ziv of the Shechina, and while they were teaching Torah he removed the mask from his face, and they saw the rays of the majesty of the Divine presence that served over him, after he had been up in heaven for 120 days and studied with G-d without eating or drinking like an angel.

**Therefore**, Moshe Rabbeinu did not respond to the words of the clowns, because there was no need, and there was no effect at all on their words, and it is possible that the people of Israel interpreted the delay as their fault that they had not yet corrected

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## Skull hernia – against a ransom man

asin the Midrash HaGadol, and in the Bilkut Shimonin Genesis 25: 20, and yet Jacob the righteous fled to life.

**And for** this, G-d will punish Esau as stated in the prophet Amos, Ya'sha, will punish Edom for their crimes, and we will enumerate there "Vahay Hameri," and in the book of Minhath Shai Mabi-Shabiya in the Midrash we will learn a portion that will come out of his mother's intestine with a cut from her mithrin that will not give birth (Jacob).

**And according to** this, the continuation of the verse, "We shall pour gold in the nose of a pig," is Esau who was born to Rebecca who was a hypocrite and deceived his father who asked how to fortify the salt and the chaff, and also greatly respected his father that perhaps this is the golden test, as quoted in the Midrash (Bereishit Rabbah 66a) which involves the S.T. with a mark of purity honored by his father and mother. **But** this mother, Rebecca, who is a "beautiful woman" as it is written, "and the girl is very good-looking," did not like Esau, who knew that Esau was a hypocrite like a pig and he was evil, and there was no point in loving him even though he was her son compared to Isaac who loved Esau.

**Thus** Jacob his lust was only good, an innocent man sitting in tents, whereas the evil Esau his lust to kill Jacob passed, or in general all the lust of the wicked in this world is worth nothing like a flying dream and blooming dust.

**Indeed**, later in the verses there in Proverbs, "He prevents a bar from establishing a nation and a blessing to the head of Mashbir," it speaks of Joseph the Righteous – condolence from the end of the ninth. **Thus**, in the verse "And the man shall take a golden nazem hatched his weight" there is on the one hand an allusion to Esau, "a golden nazem," and on the other hand, a hint to Jacob "the hatch of his weight" alluded to shekels.

**And according to** this, it is understandable why the wicked Haman thought that his shekels would triumph over the shekels of the Israelites, until the Almighty said to him, "Wickedness" had already preceded their shekels - Gamgila 13, since in the verse it is written earlier "Nazem Zahav" even before "their weight hatched." **And to** this the Almighty said that the wicked one preceded Shekliham to Sheklich, because "Rebecca" her name alludes to the word "hernia," for G. Katan comes out 7, and R. H. Rebecca comes out 7, and she Rebecca preceded Esau and Jacob, and she chose to love only Jacob.

**And while the** people of Israel are in a state of spiritual decline, they are like "Jacob," which is from the root "heel" that grasped his brother's heel, and in fact it is the letters "Beka," and the letter Y. is supposedly an additive letter as it is written "Vayakovni," while the people of Israel in a good

**In our parsha**, when they made an account of the money they used to build the Tabernacle, it was written, "A hatch for the half-shekel pulley in the shekel is dedicated to all the past on the ordinances," while especially in the half-shekel portion – in Parshat Ki Tasha, a completely different language is written, "a man who ransoms his soul" – a man and not a skull, and the word "hernia" is not mentioned, and this needs clarification.

**And I observed** that perhaps before the sin of the calf, the people of Israel were a whole "man," but after the sin of the calf, they are called "skull" and not a man, because they have decreased in their spiritual level, and also a "hernia" that every Jew felt "hatched" because of the sin of the calf.

**And here** we found the tongue "hernia" in Rebecca, our mother, when Eliezer gave her gifts, it is written, "And the man marvels at her deafeningly to know that he has succeeded if not: And when the camels have consumed drink, the man has taken a gold hatch of his weight and two bracelets on her hands ten gold of their weight" Genesis 24:22, and Rashi wrote "hernia" against half the shekel, and two bracelets against the 2 tablets of the Law, Ten gold against 10 commandments.

**And ostensibly**, if it was against the shekels that were silver, why did he bring her gold? And maybe because there is no poverty instead of richness, that a gift to the bride is given is expensive and is the gold versus the silver, and also why he gave her Nazem and not earrings, and maybe because he did not want to mention the sin of the calf.

**And I delved into** the fact that perhaps there is even more here, that here on the one hand it is written, "Nazem Zahav," and it reminded me of the verse in Proverbs 11: "A golden nazem in the nose of a pig, a beautiful and tasteless woman," and after all, Esau was analogous to a pig, as Rashi wrote in Genesis 26: 34, "forty years old" – Esau was likened to a pig, which is said in Psalms 8: "A pig from a forest will gnaw away" This pig, lying down, spreads its paws to say, 'See that I am pure.' (And also in Hezkoni Al the verse there is 24 and there is an innocent one, that all twins are alike, but here one is a hairy man and the other is a smooth man. Esau was born Erel and Jacob was born adulterated. One is red and the other is beautiful. **Make a pig and Jacob a lamb**).

**And according to** this the explanation of the verses in Proverbs, "Hand to hand shall not suckle evil, and the seed of the righteous shall flee, gold shall be poured in the nose of a pig, a beautiful and tasteless woman: the lust of the righteous but good, the hope of the wicked has passed," which Esau in his mother's intestines tried with his hands to kill his mother and Jacob, as quoted in the columnist Annalson Admoni, as well

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**And unfortunately**, even though in our many sins the people of Israel are not united, and for this our eyes are full of tears, nevertheless G-d in His mercy has given us the power of the Torah to break the power of the evil Esau, **against which Esau's "Nazem Zahav" we have a "golden Nazm"** that G-d gave us,

**As it is quoted** in Ezekiel 16:12, "And you shall pour on your nose and earrings on your ears and the crown of glory of the Creator," which speaks of the Ark of God's covenant, which implies the power and merit of the holy Torah, and we have no remnant only of this Torah, thanks to which we will be able to triumph over Esau's golden Nazm, which is the right to honor Esau's father.

## The Tabernacle, the Tabernacle of Testimony – Was a new beit midrash built for Moshe Rabbeinu's lessons on Chanukah?

provision here? Indeed, Gemara 22:8 discusses the matter of changing charitable causes.

**And in the grammar of** the Midrash, Moshe Rabbeinu came to Bezalel only after they had completed all the work of the Tabernacle, and as Moses said to G-d, **we did the work of the Tabernacle and left it behind, and as we know as quoted in the greater ruling and the work of the Tabernacle ended on the 20th of Kislev**, and was folded until the first of Nissan, when Moses was commanded to build the Tabernacle.

**And now**, when they finished all the work of the Tabernacle, it is written in our parsha, "And all the servants of the Tabernacle of the Tent of Moed were finished, and they brought the Tabernacle to Moses," and it is possible that even before they brought Moses all the parts of the Tabernacle and its tools, Moses came to Bezalel to check that everything was ready, and after seeing that everything was ready, he asked the people of Israel to bring everything to his tent, which was outside the camp.

**And since** Moses saw in the Lord that there was money left over after they had completed all the work of the Tabernacle, Moses asked G-d what to do with the remaining money, and G-d told him to build a Tabernacle in the remainder, a beit midrash for Moshe Rabbeinu's lessons.

**And seemingly** difficult, since Moshe Ahel already had a time when he taught Torah from the day after Yom Kippur or a few days later for 3 months until now Hashem in Kislev, the time when the work of the Tabernacle was finished?

**And the simple excuse** is that since they brought the entire dismantled Tabernacle and its tools to the tent of Moses, then the Tabernacle that

spiritual state are "Israel" in which there is a "man" in it and served with G-d and you will be able to.

**And perhaps** there is a very big hint hidden here, that even while the people of Israel are in spiritual decline, they will nevertheless triumph over Esau's power, that even examining the Rift will triumph over the Nazem Zahav.

**And why** do they win, because out of the rift into the skull, combine everything, which symbolizes the unity of Israel, and this is against the Haman's caterog "one scattered and divided people," but unite all the halves and make sills out of them that they put up the planks, and on the planks is written "standing trees," and the Gamyuma demands that forever and for all eternity that their strength and right stand forever, and protect the people of Israel even when there is no Temple, and supposedly the people of Israel in exile and in the desert.

**It is written** in the Midrash Rabbah 52 While G-d told Moses that he would make the Tabernacle, immediately and every man would come, and in some days they brought all the alms, A.R. Yochanan for 2 mornings they brought and permitted, it was said **and the work was done**, Moses entered Bezalel's house and saw that he had left from the Tabernacle (And although already in the days of the Appeal it is written that Moses declared to stop donating because there is left, nevertheless it is possible that the miracle is not trusted, and therefore only at the end of the work did Moses come to check whether there is any left), he said before G-d, the Lord of the Universe, **we did the work of the Tabernacle and allowed** what we will do in the remainder, he said to him **to you and made a tabernacle in them for testimony**, Moses went and did in them, because he came to give an account he told them so and so went out to the tabernacle and the rest I made a tabernacle for testimony, And this is the duplication "these are the subordinates of the Tabernacle, the Tabernacle of Testimony" because there were 2 dwellings.

**And at the beginning of** the portion I wrote in the name of the commentators that this refers to the Tabernacle that Moses made after the sin of the calf that planted his tent outside the camp, and every seeker of G-d came there to study Torah, and according to Rashi it was only after Yom Kippur that came down with the second tablets and after he was commanded on the Tabernacle, and according to Ibn Ezra this was after the donation of the Tabernacle.

**And I asked** that if they donated for the Tabernacle, how was it permissible to use it for a tent for Torah study? And is God's explicit instruction a permit that may be changed for the purpose of charity, or was there a special temporary



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***And according to*** this, the words of the Midrash<sup>55(7)</sup> of the Tabernacle of Testimony are wonderfully understood, what testimony is a Torah that they will touch, God said because of the Torah and because of the sacrifices, I save you from GeyaNom," meaning that G-d arranged for the Tabernacle to be donated to build a new beit midrash for Torah study, because G-d wanted to emphasize that touching the Torah together with the tabernacle service in which sacrifices are made is what protects and saves the people of Israel from hell.

***And ifso***, the Lord in Kislev did not lose so much, because on the same day they established a new beit midrash for the lessons of Moses Rabbeinu, and the light of the Torah is very powerful because it always remained both during the time when there is no Tabernacle and during the destruction of the Temple, and indeed the miracle of Chanukah was because the Greeks wanted to make them forget your Torah and transfer them from the laws of your will, and by the power of renewal of the Torah lessons of Moses in Kislev, The miracle of Chanukah renewed the service of the Temple in purity and perfection, and so was the power of both Torah and sacrificial worship together that protects the people of Israel as the Midrash says.

was for Moses' study and lessons for the people of Israel was used to house the entire Tabernacle and its tools, and in any case the benches that were in the beit midrash that Joshua used to arrange for Moses' lessons were outside the tent that began to be used for storage.

***But***G-d, even before they filled Moshe's Tabernacle with the Tabernacle and its vessels, had already informed Moses that a new Tabernacle would be built in the remainder, and it is possible that in Kislev the new Beit Midrash of Moshe Rabbeinu was built, so that there would not be a day without a Torah lesson, and perhaps it was built even earlier or immediately after they brought all parts of the Tabernacle to Moses' tent.

***In any case*** , the remainder donated to the Tabernacle is not used for a sacred download, because in fact the remainder was used as a storage place for the Tabernacle and its tools for several months until Nissan, and only changed places, i.e., instead of building a new one to store the Tabernacle, they used the old tent that was steeped in the Torah of Moses, and in return they built a new tent for Moses for a beit midrash, so that the study and lessons would not stop.