Points to Ponder

Vayakhel/Pekudai/HaChodesh 5780

**דַיָּ֛ם לְכָל־הַמְּלָאכָ֖ה לַֽעֲשׂ֣וֹת אֹתָ֑הּ וְהוֹתֵֽר: It was enough and even more (36:7)** -- Either it was enough or too much. Which was it? **Rav Meir Shapiro ztl** explained that on the one hand, the financial investment was “enough” but the desire of the people to give of themselves to Hashem was still not satisfied when the donations were.

**בְּמַרְאֹת֙ הַצֹּ֣בְאֹ֔ת אֲשֶׁ֣ר צָֽבְא֔וּ  With the mirrors (38:8)** - Why is it that when we learn of the source of the donation of the mirrors -- the shining mirrors -- that there is no mention of the function of the Kiyor? **The Mesech Chochma** explains that when we understand the purpose of how we came to have the Kiyor -- that it represented hope bourne from despair as demonstrated by the women, it elevated the Kiyor’s purpose, not only in function but also in symbol -- namely that of strength.

**אֵ֣לֶּה פְקוּדֵ֤י הַמִּשְׁכָּן֙ מִשְׁכַּ֣ן הָֽעֵדֻ֔ת The Mishkan of testament (38:21)** - The mishkan was a rather impressive artistic edifice. Why is it merely referred to as Mishkan Haeidus? **Rav Moshe Shapira ztl** explained that the beauty of the building was only there because it was the utensil for the spread of the Shechina and the torah She’Baal Peh-- not just the simple items inside it.

**אֶת־בִּגְדֵ֥י הַשְּׂרָ֖ד לְשָׁרֵ֣ת**  **Bigei Kehunah (39:41**) - It is interesting to note that while we have many rules concerning the clothing of the Kohanim and the Kohein Gadol, no such clothing exist for a Novi. Why? My friend**, Rav Dovid Gottleib Shlita** explained that the clothing of the Kohein will be utilized for many generations to come. The form therefore, is crucial. The job of the Novi is for the moment and requires creativity and flexibility.

**וְלֹֽא־יָכֹ֣ל משֶׁ֗ה לָבוֹא֙ Moshe could not enter the Ohel Moed (40:35)** - How do we end the Sefer with Moshe’s failure to enter the Mishkan as an ending? **Rav Nebenzahl Shlita** answered that there are 2 ways to relate to Hashem. One is the path of distance and the other is the path of closeness. The former is contained in the idea of the end of Sefer Shmos -- serving Hashem even when afar. The latter is the beginning of the book of Vayikra.

**כִּי֩ עֲנַ֨ן  For the cloud of Hashem was on the Mishkan (40:38)** - In 1948, when the *medinah* was first established, the Chazon Ish had already moved to *Eretz Yisroel*. He is quoted as having said that the establishment of the *medinah* constitutes the end of the *golus* but is not yet the *geulah*. Some thought that this statement was mere double-talk. **Rav Schachter Shlita** suggested that the Chazon Ish was merely following the wording of the Ramban in his introduction to Sefer Shemos. There, the Ramban notes that the ultimate Geula is the Hashraas HaShechina. Rav Schachter suggested that this is most probably what the Chazon Ish meant when he commented that the establishment of the *medinah* represents the end of the *golus* because the British are no longer preventing the Jews from returning back to *Eretz Yisroel* and there was a tremendous *kibutz goliyos*, but we still did not merit the *hashro'as ha'Shechina* which is referred to with the technical term of *geulah*. May we all merit to see the *geulah* very soon during our lifetime.

**וְרָאִ֨יתִי֙ אֶת־הַדָּ֔ם When I see the blood (12:13)** - Why the stress on the blood of Seder night? **Rav Yechiel Perr Shlita** suggested that the blood is symbolic of Mesiras Nefesh - of dedication to the cause. **Rav Wolbe ztl** added that this was the mistake of the Nesiim who didn’t rush to apply the Mesiras Nefesh principle and lost out. It is not a surprise that their atonement is read immediately after the Rosh Chodesh of Parshas HaChodesh.

**Haftara: כִּ֥י נִכְח֖וֹ יֵצֵֽא Rather he is to leave by way of the opposite one (Yechezkel 46:9)** - Rav Pam ztl. Noted that one of the best thing that help teachers avoid burnout is to teach people not subjects. This is relevant as a part of this Haftara where we read of rejuvenation at a time of year when it is a part of nature to experience the newness.