



כ"ו אָדָר א' - ב' אָדָר ב' תשפ"ב February 27 - March 5, 2022

**מה בַּפָּרָשָׁה • In This Week's Parashah**



The name of the parashah means "countings of." The Torah counts up all the supplies used to build the מִשְׁכָּן (mishkan, sanctuary for God in the wilderness), including how much gold, silver, bronze, and other materials were used.



*The special pieces of clothing for Aharon, the כֹּהֵן גָּדוֹל (kohen gadol, high priest), are created:*



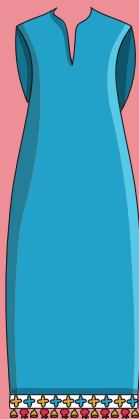
אֵפֹד (ephod, something like an apron)



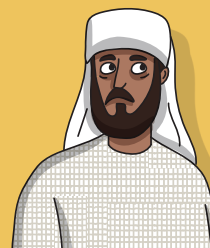
חֹשֶׁן (hoshen, breastplate)



צִיץ (tzitz, headband)

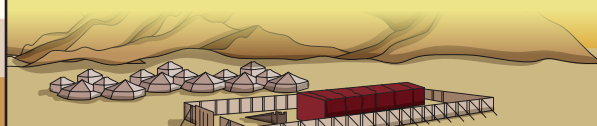


מְעִיל (me'il, robe)



The simpler uniform for the other kohanim is also created.

On the first of Nissan, almost one year after יְצִיאַת מִצְרַיִם (yetziat Mitzrayim, the exodus from Egypt), the mishkan is complete. Everything was done exactly as God had instructed.



Moshe sets up the walls and all the vessels. He places the לוחות (luhot, tablets) in the אָרוֹן (aron, ark), and he burns קֶטֶרֶת (ketoret, incense) on the golden מִזְבֵּחַ (mizbei'ah, altar).



A cloud appears and covers the mishkan, and God's presence fills it.



## מִדְרָשׁ • Midrash

Midrashim are ideas or stories that explain the Torah. They often come from listening very carefully to what the Torah says and how it says it. Here, we will look for what clues this midrash sees in the Torah's words, and try to understand its messages.

### Shemot 38:21

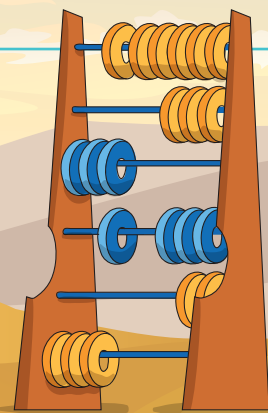
These are the accountings of the mishkan, the mishkan of testimony, which were drawn up at Moshe's bidding—the work of the Levites under the direction of Itamar son of Aharon the priest.

### שמות לח:כא

אלה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת  
אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה  
עֲבַדְתָּ הַלְוִיִּים בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן:

This pasuk sounds like someone is adding up all the donations brought to the mishkan and providing a complete list of how they were used. Why would this kind of list be necessary? And what does it mean that it was "at Moshe's bidding"?

A midrash addresses these questions, offering a backstory:



### Tanhuma Pekudei 7

Rabbi Yitzhak explained this as a praise of Moshe: When one person would speak positively about Moshe, another would respond: "Fool, do you imagine that a person in charge of building the mishkan—with amounts of silver and gold that are not examined, nor weighed, nor accounted for—will not become wealthy?!"

When Moshe heard that, he said: "Be assured, when the work of the mishkan is completed, I will give them an accounting."

When it was completed he said to them: "These are the accountings of the mishkan" (Shemot 38:21).

### תנחומא פקודי ז

רַבִּי יִצְחָק הָיָה דוֹרֵשׁ לְשַׁבַּח...  
וְחִבְרוּ מְשִׁיבוֹ, רִיקָה, אָדָם  
שֶׁנִּתְמַנֶּה עַל מְלֹאכֶת הַמִּשְׁכָּן עַל  
כְּפָרֵי כֶסֶף וְעַל כְּפָרֵי זָהָב שְׂאִין  
לָהֶם חֶקֶר וְלֹא מִשְׁקָל וְלֹא מִנְיֵן,  
מָה אֶתְּהָ רוֹצֶה, שְׁלֹא יְהִיָּה עֲשִׂיר?!?

כְּשֶׁשָּׁמַע כֵּן, אָמַר: חַיִּיכֶם,  
מִשְׁנֹגְמָרָה מְלֹאכֶת הַמִּשְׁכָּן אֲנִי  
נוֹתֵן לָהֶם חֶשְׁבוֹן.

כִּיֹּון שֶׁנִּגְמָרָה, אָמַר לָהֶם:  
"אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן"  
(שמות לח:כא).





Our midrash suggests that this pasuk is addressed to members of Benei Yisrael who were suspicious that Moshe might have taken some of the mishkan donations to make himself rich! So, Moshe counted every penny and showed how everything donated went to the mishkan—not to his own pocket.

- ◆ Do you think the suspicious people were being reasonable or unreasonable? Should they have trusted that Moshe would act honestly? Why or why not?
- ◆ This midrash highlights how leaders often need to act in a transparent way. Transparent means “see-through.” People can be “see-through” by sharing information about their decisions and actions. Can you explain why this kind of openness and honesty makes a leader successful? When might it be difficult for a leader to act in a transparent way?

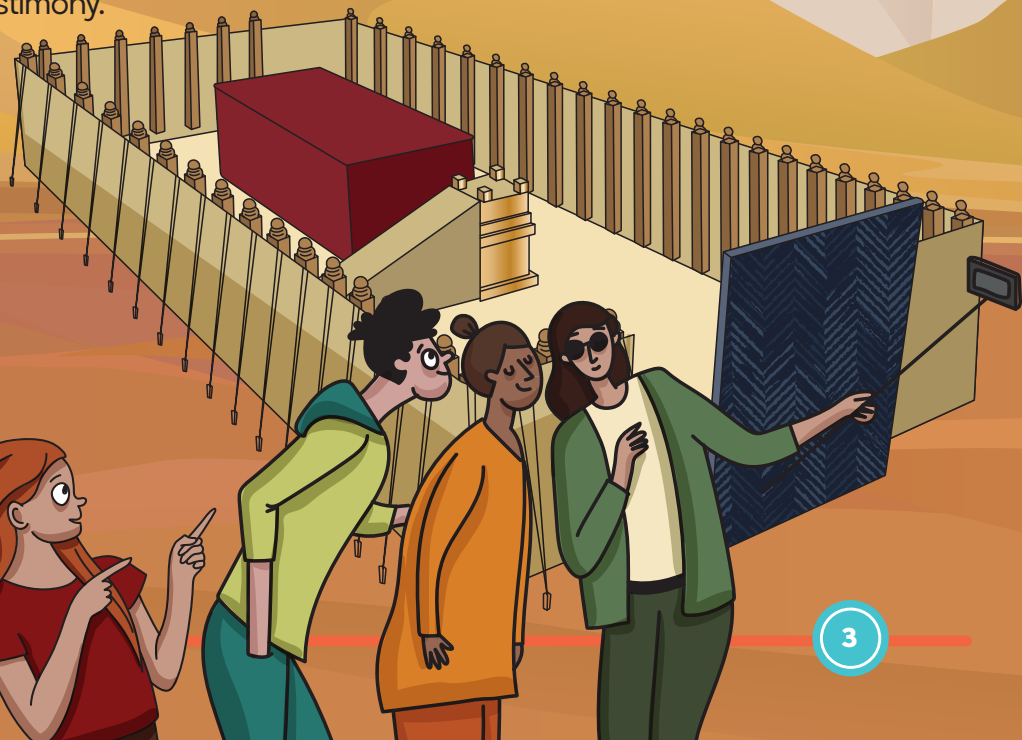


## פְּרָשָׁה • Commentary

In the opening pasuk of our parashah, there’s a new description of the mishkan, one that hasn’t yet come up in the Torah. For the first time, the mishkan is called מִשְׁכַּן הָעֵדוּת (mishkan ha-eidut).

Eidut means testimony. Someone who gives testimony tells other people about an important event that happened. Sometimes, an object—like a statue or a memorial—can also act as testimony.

**The term, “mishkan ha-eidut - the mishkan of testimony,” makes us wonder: what important thing was being witnessed and shared here?**





עדת לישראל שוותר להם  
הקדוש ברוך הוא על  
מעשה העגל, שהרי השירה  
שכינתו ביניהם...

The mishkan was testimony to Benei Ysrael that God had forgiven them for the sin of the golden calf, because God's presence was still staying with them.

משכן העדת שהלחות  
שוכנות בו.

It's called, "mishkan ha-eidut," because the luhot (the tablets that Moshe received from God) are kept in it.



Hizkuni says mishkan ha-eidut means that the mishkan **contained** testimony: the luhot that Moshe received on Har Sinai. Earlier in Shemot, when God gave the luhot to Moshe, they were called לוחות העדות (luhot ha-eidut, the luhot of testimony; Shemot 31:18). In other places in the Torah they are referred to simply as עדות (eidut, testimony).

Rashi says the mishkan itself **was** the testimony. It was a symbol of God's forgiveness and presence after the חטא העגל (heit ha-eigel, sin of the golden calf).

- ◆ Back in Devash for Parashat Terumah, we saw Rashi's comment that the mishkan was only commanded after the heit ha-eigel, in response to that sin. How does Rashi's explanation of "mishkan ha-eidut" fit in with his overall perspective on the role of the mishkan?
- ◆ Are you more drawn to one of these interpretations? From learning the parashah these past few weeks, do you understand the mishkan itself mostly as testimony about God's forgiveness, or mostly as a place to keep the luhot? Could it be both?



הלכה • Halakhah



The month of אדר שני (Adar Sheni, second Adar) begins this week!

**Why do we have a leap month?**

There are 12 months in the Jewish calendar, but they are based on the moon, so they are a little shorter than the months of the non-Jewish, solar

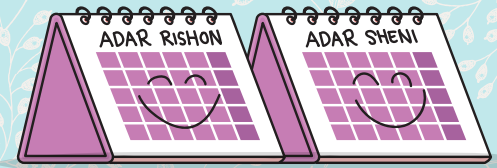


calendar, which is based on the sun. In a normal year, the Jewish calendar is 11 days shorter than the solar calendar. But because seasons are caused by the sun (not the moon), this means that Jewish holidays would end up being 11 days earlier every single year, and, eventually, we would have Pesah in the winter and Hanukkah in the summer!

To prevent this from happening, the Jewish calendar has a leap year by adding a whole month in seven out of every 19 years. In those years, there are two months of Adar: the first one is called אָדָר רִשּׁוֹן (Adar Rishon, first Adar), and the second one is called אָדָר שֵׁנִי (Adar Sheni, second Adar).

### Which month is Purim?

There is a מַחְלוֹקֶת (mahloket, disagreement) about this in the Talmud (Megillah 6b). According to one opinion, we should celebrate Purim during Adar Rishon since we should not pass up the opportunity to do a mitzvah (by waiting until Adar Sheni). However, the halakhah is to celebrate Purim in Adar Sheni, to keep Purim and Pesah close together because both of them celebrate God saving the Jewish people. The 14th day of Adar Rishon is known as פּוּרִים קָטָן (Purim Katan, little Purim), and some people have a little celebration on that day, such as enjoying a more festive meal than normal (Rema 697:1).



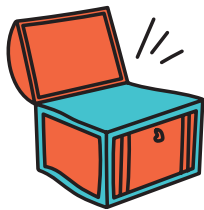
### When is my birthday?

If you were born during Adar in a normal year, then it is celebrated during Adar Sheni in a leap year. This means that your bat/bar mitzvah would be in Adar Sheni (Rema on Shulhan Arukh Orah Hayyim 55:10).

### Two months of joy!

The Mishnah says that the only difference between the two months of Adar is reading Megillat Esther and giving gifts for the poor (these are the mitzvot of Purim, which is in Adar Sheni). In all other ways, the two months are the same. The Talmud (Ta'anit 29a) teaches that מְשֻׁכְּנֵס אָדָר מְרַבֵּין בְּשִׂמְחָה (when Adar comes, we increase our joy). Based on this mishnah, the entire two months of Adar have this extra joy!





## קָה זָה • What's Going On Here?

The כֹּהֵן גָּדוֹל (kohen gadol, high priest) wore a fancy breastplate called the חֹשֶׁן (hoshen). The hoshen was decorated with 12 precious stones, each with the name of one of the 12 שִׁבְטֵי מִצְרָיִם (shevatim, tribes).

But it wasn't random. Rabbeinu Bahya (Spain, 700 years ago) explains that each stone had significance for its particular tribe. For example:

Levi's stone was a bright emerald, since Levi shined with the light of Torah. The emerald also symbolized Moshe, who was from the tribe of Levi. When Moshe was born, a midrash says, his home was filled with light. (See Devash for Parashat Shemot!)



Yosef's stone was onyx. The Hebrew name for this stone is שֹׁהָם (shoham), which has the same letters as הָשֵׁם (Hashem, God). This was based on the pasuk that describes how God was with Yosef (Bereshit 39:2).

Zevulun's stone was quartz, the color of silver. This was a symbol of that tribe's wealth.

Yissakhar's stone was a blue lapis lazuli, since this tribe was full of the Torah's wisdom. There are traditions that the לוחות (luhot, tablets from God) were made of this stone.



## רִגְעַן שֶׁל עִבְרִית • A Moment of Hebrew

### Shemot 38:27

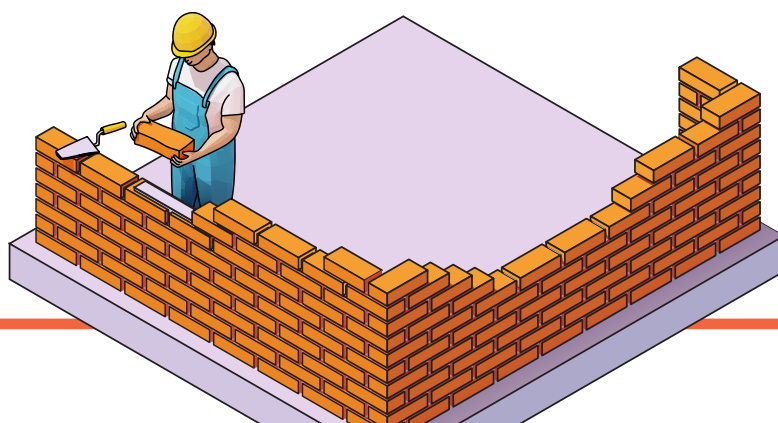
The 100 talents of silver were for casting the **sockets** of the sanctuary and the **sockets** for the curtain, 100 **sockets** to the 100 talents, one talent per **socket**.

### שמות לח:כז

וְיִהְיֶה מֵאֵת כֶּכֶר הַכֶּסֶף לְצִקֵּת אֶת אֲדָנֶי  
הַקֹּדֶשׁ וְאֵת אֲדָנֵי הַפְּרָכֶת מֵאֵת אֲדָנִים  
לְמֵאֵת הַכֶּכֶר כֶּכֶר לְאֶדָן:

אֶדָן (שְׂרֵשׁ א.ד.ג.)

Base or foundation (eden)







## Find the Word!

This שוֹרֵשׁ (shoresh, root) is all over the place in this week's and last week's parashiyot! Why do you think that is? How many times can you find the shoresh in the parashah?



## דְּבָרָה שְׁל דִּיּוּ • One-Minute Debate

### How to play:

Here is a topic for debate along with some suggested arguments, but feel free to come up with your own.

- ◆ Assign people to the "true" or "false" sides.
- ◆ Each side gets 30 seconds to make their case.
- ◆ At the end, the group votes on a winner.

**Debate: it would be cool to be guided by a pillar of cloud that tells you when to go and when to stop.**



### True!

- ◆ With a pillar of cloud, you would feel that God is always with you and guiding your way. You'd never get lost!
- ◆ What's better—Google Maps or Waze? A pillar of cloud is most reliable!

### False!

- ◆ You may know when to start and stop, but not where you're going or how long you will be traveling.
- ◆ It's hard to see where you're going with a cloud blocking your view all the time.
- ◆ "Are we there yet?" A pillar of cloud probably wouldn't answer you.





## שאלות השבוע • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. **The answers to the last three are harder and can come from anywhere in the parashah.**

### aliyot:

- 1) Shemot 38:21 to 39:1
- 2) 39:2 to 39:21
- 3) 39:22 to 39:32
- 4) 39:33 to 39:43
- 5) 40:1 to 40:16
- 6) 40:17 to 40:27
- 7) 40:28 to 40:38

*Good luck!*

1 How much gold total was collected for the mishkan?

2 How many rows of stones were in the חֹשֶׁן (hoshen, breastplate)?

3 What fruit is used to describe an object on the edge of Aharon's קַמְעִיל (me'il, coat)?

4 One of the objects for the mishkan is described as טְהוֹרָה (tehorah, pure); what is it?

5 On which date was the mishkan supposed to be set up?

6 Which got set up first, the מְנוֹרָה (menorah) or the שֻׁלְחָן (shulhan, table)?

7 Why couldn't Moshe enter the mishkan after it was all set up?

8 What replaced the cloud over the mishkan at night?



9 Where would you find water in the mishkan?

10 Can you calculate how many shekels are in a כִּיכָר (kikar, a weight measurement) just from the information in this week's parashah?

\*  
Look for the answers on page 12!







## • Who Were Our Sages? • כִּי הָיוּ הַחֲכָמִינוּ

Most of the חֲכָמִים (hakhamim, sages) that we highlight in Devash are people who taught a lot of Torah or wrote important books. But the building of the mishkan introduced us to another kind of חֲכָמָה (hokhmah, wisdom): artistic skill. This was embodied in Betzalel, chief architect of the mishkan.

We first met Betzalel back in Parashat Ki Tissa (Shemot 31:2). God filled him with hokhmah and knowledge in making things, and so he was a uniquely talented artist in all kinds of crafts. Even today, he is considered the first Jewish artist in history! Lots of artistic projects use him as inspiration, for example, the Bezalel Academy of Arts and Design in Israel, which is considered a really prestigious place for artists to study.

Betzalel is an important reminder that there are all kinds of wisdom, and people who are talented at all sorts of different things. We need all of these kinds of wisdom to build amazing things like the mishkan!



## קְרִיאַת הַתּוֹרָה • Torah Reading

### Pausal Forms

A word is a word is a word, right? Not so fast! In the Torah, we find words that actually change how they sound depending on where they appear in the sentence. We have a whole bunch of examples in this week's Torah reading.

When the parashah sums up the amount of silver that was donated to build the mishkan, it says there were 301,775 **shekel**:

שמות לח:כה

וּכְסֵף פְּקוּדֵי הָעֵדָה מֵאֵת כֶּכֶר וְאַלְף וּשְׁבַע  
מֵאוֹת וַחֲמִשָּׁה וּשְׁבַעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ:



But when it talks about the donated copper, it says there were 212,400 shakel:

שמות לח:כט

וּנְחֹשֶׁת הַתְּנוּפָה שְׁבַעִים כֶּכֶר וְאַלְפִים  
וְאַרְבַּע־מֵאוֹת שֶׁקֶל:



Why the switch from shekel to shakel? Well, what is the note on the word shakel? A sof pasuk, our friend from last week!

Some words change their vowels when they are on a note that is a major pause, like an etnahta or a sof pasuk. This is called the pausal form of the word. Usually, it happens to words like shekel, where both of the vowel sounds are "eh," and the first one switches to "ah." Once you know this, you can start looking for other examples.

Can you find the pausal form of the word אֵדֶן (eden, socket) in our parashah?

There are also some names that change in this way, like in Bereishit 5:15-16. Go look it up!



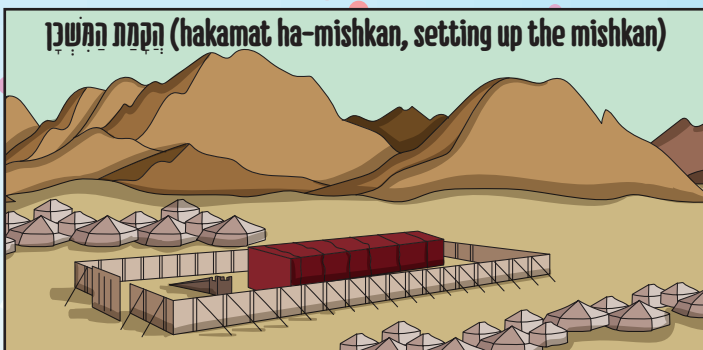


## חזרה • Shemot in Review

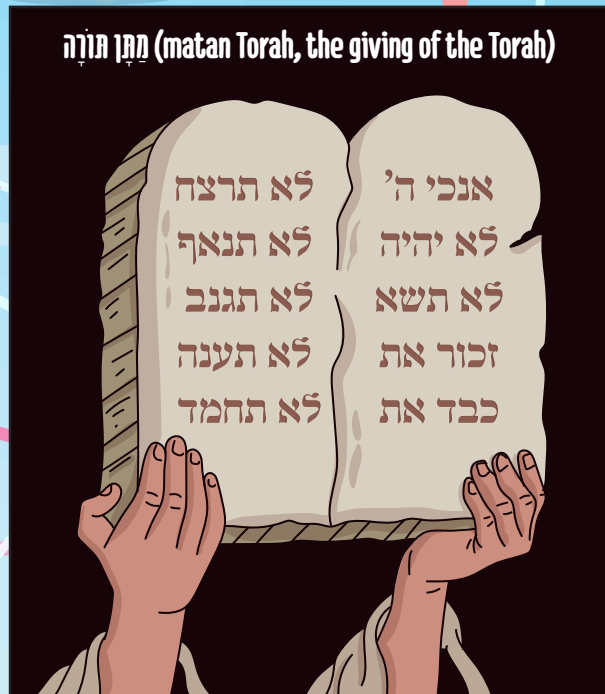
This Shabbat we come to the end of ספר שמות (Sefer Shemot, the Book of Shemot). What adventures we've experienced!



יציאת מצרים (yetziat Mitzravim, the Exodus from Egypt)



הקמת המשכן (hakamat ha-mishkan, setting up the mishkan)



מתן תורה (matan Torah, the giving of the Torah)

אנכי ה'  
לא יהיה  
לא תשא  
זכור את  
כבוד את

לא תרצה  
לא תנאף  
לא תגנב  
לא תענה  
לא תחמד



### Think back

What particular moment or idea from Sefer Shemot stands out to you? Why was that moment so memorable?



### Create

Before or after Shabbat, create an artistic representation of that moment (perhaps a drawing, poem, song, movement) that is based on the Torah text.



### Celebrate

Turn your Shabbat table into a סייום (siyyum, completion) celebration! Share your reflections on Sefer Shemot with your family, or show them your creations that were inspired by your learning. Find out what others remember best from Shemot. You can go all-out with table decorations, games, and special treats.



Send us your thoughts or questions from learning the parashah. We'll write back to you, and some will get published in future issues of Devash!

Write to us at [devash@hadar.org](mailto:devash@hadar.org)

## Parashah Scavenger Hunt Answers:

1. 29 kikar and 730 shekels (38:24); the kikar and shekel are different weight measurements, see number 10 below
2. Four (39:10)
3. רִמּוֹן (rimon, pomegranate) (39:24-26)
4. The מְנוֹרָה (menorah) (39:37)
5. The first day of the first month (40:2)
6. The שֻׁלְחָן (shulhan, table) was first (40:22) and the מְנוֹרָה (menorah) was next (40:22-25)
7. There was a cloud on top of it and God's presence filled it (40:35)
8. Fire (40:38)
9. In the כִּיּוֹר (kiyyor, washing basin) (40:30)
10. The answer is 1 kikar = 3,000 shekels

### Here's how you figure that out:

603,550 people each gave a half a shekel of silver (38:26), which would come out to 301,775 shekels. The Torah describes the total of silver as 100 kikar and 1,775 shekels (38:25).

**If:** 301,775 shekels = 100 kikar + 1,775 shekels

**Then:** 300,000 shekels = 100 kikar

**Therefore:** 3,000 shekels = 1 kikar



**Shabbat Shalom!**

~ שבת שלום ~



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