



**Rabbi Reuven
Tradburks**
Director of
RCA Israel Region

The first third of the Parsha concludes instructions concerning the Mishkan. The rest of the Parsha is the story of the Golden Calf, concluding with reconciliation and forgiveness.

The first aliyot are among the longest in the Torah; the first is 44 verses, the second 47. The remaining are among the shortest; 5 aliyot, 48 verses.



1st aliya (30:11-31:17) All are to give a **half shekel** to be an atonement. The offerings are brought from these funds – and hence, all the people are represented equally as a remembrance and atonement. Make a **wash basin** of copper. Place it outside the Mishkan area, near the altar. The Kohanim must wash their hands and feet before service. Make **spiced anointing oil** to anoint the Mishkan, all its utensils and the Kohanim. This recipe is not to be made for personal body lotions. Make **incense** to place in front of the ark, the place that I will meet you. This incense is holy of holies. It is not to be made for your olfactory pleasure. I have called **Bezalel** and filled him with the Divine spirit to master all means of craftsmanship, in metals and in

materials. He, with Ohaliav, will fashion all the things that I have commanded be made for the Mishkan. Keep **Shabbat** as a sign between Me and you for all time, for I am the One who sanctifies you. Do not do any melacha. It is an eternal sign for them that in six days I made the world and in the seventh ceased.

This very long aliya allows the entire story of the Golden Calf to be told in the Levi aliya, the second, as the Leviim did not participate in the Golden Calf.

The instructions for the building of the Mishkan have been completed. As have the instructions for the Kohen's garments. The instructions here are all preparations; you won't be able to start the actual use of the Mishkan without these things. Money. Anointing oil to sanctify all the vessels. Wash basin. Incense. Have all these things ready for when the Mishkan is built.

The Kohanim were required to wash before the service. Hands and feet. Rashi says: put your right hand and right foot together and pour the water over both at once. Water is a recurring theme in the Torah. Harkening back to creation. Verse 2 of the Torah: And the spirit of G-d hovered over the waters. Water is a symbol of going back to Creation; a restart, reboot, recreation, fresh start.

But sometimes we immerse *in* the water; here, we don't go *into* the water, we *pour* the water on ourselves. Going into the water is submission; I let go of my autonomy and submerge myself into the water. Here, the Kohen is in charge. He pours the water. Pouring is assertive; immersing is submissive. Holiness is created not only by submission but also by man's assertiveness.

Man is G-d's partner in creating holiness.

The vessels of the Mishkan, including the Menorah and Shulchan only become holy through being anointed. Holiness requires man's hand. That is remarkable. Man is the partner of G-d in creating holiness.

Until we get to Shabbat. Holiness of Shabbat does not require man's action; it requires man's inaction. The Mishkan is tactile holiness, holiness of matter. Earthly holiness. Earthly holiness is created by man. Shabbat is the holiness of being, non-tactile. The holiness of time of Shabbat requires inaction, withdrawal. Being. Without creating. Holiness is a duality; of action and inaction, creation and withdrawal, partnering with G-d in its formation while deferring to the Holy One on Shabbat.



2nd aliya (31:18-33:11) Moshe is on the mountain receiving the luchot; the people below are making a golden calf. G-d tells Moshe: your people have made a golden calf. I will destroy them and begin anew with you, Moshe. Moshe pleads on their behalf. G-d relents. Moshe descends with Divinely inscribed tablets. He sees the golden calf, smashes the tablets. Moshe confronts Aharon. Aharon explains what happened. At the behest of Moshe, the Leviim punish the 3,000 guilty. Moshe ascends the mountain. He admits the sin of the people, asking for forgiveness. And if not, remove me from the book. G-d counters: those that sin will be the ones to be erased. Now, go, led by My angel and lead the people to the land. For I will not be in your midst lest you be destroyed. The people are distraught. Moshe moves the tent of meeting outside of the camp, for there G-d will now speak with

SHLOMO SEALING & ROOF

Advanced sealing system
Repair of tiled roof

- > Licensed sealer
- > 23 years of experience
- > Warranty on every job

We specialize in sealing roof and building walls, constructing and repairing roof tiles, constructing and repairing drainpipes, sealing balconies, basements and pools.

Our company uses only SII-certified approved by Ministry of Health.

Among our clients: the Jerusalem municipality, Bezeq, Ben Gurion Airport, house committees and more.
visit and consultation - no strings attached
FAIREST PRICE GUARANTEED!

Email: gagotshlomo@gmail.com

Shlomo: 050-266-9766

Office: 052-774-3343

KIM
BASH
Real Estate



ISRAEL'S REAL ESTATE MATCHMAKER

Featured properties in Anglo communities:

RBS, Neve Shamir
127sqm 4 Bdrm.
Succah balcony
Incredible views
Asking 3.25MNIS

Jerusalem,
City Center
Luxury building,
2 Bdrm, 2 bathrooms,
parking, doorman
Asking 4.5MNIS



+972 54.441.5704

KimBashRealEstate.com



him. A cloud descended; G-d spoke with Moshe. The people saw and bowed. G-d spoke to Moshe face to face, as people do.

The dominant theme of this very rich and complex story is the theme of forgiveness. The Torah has been the story of G-d's reach for man. It culminated in the intimate revelation at Sinai. The Mishkan is to be an enduring point of contact between man and G-d. After all that reach of G-d for man, comes this sin of infidelity. But the story is not the story of sin, but the story of G-d's reach for man in spite of man's sin.

Very little is said about the sin; but many many verses describe the forgiveness. While the story involves sin, its message is of forgiveness. It is the story of the love that endures after the sin. The people are not destroyed. The march to the Land of Israel continues. G-d continues to speak to

Moshe. Sin, idol worship no less, will happen; but He does not give up on man.



3rd aliya (33:12-16) Moshe challenges G-d: If I have found favor in your eyes, tell me Your

ways. That way I can act properly, for this is, after all, Your people. G-d: I will guide you. Moshe: Don't move us from here unless Your Face goes with us.

This is the fullest, richest interaction between G-d and Moshe that we are privy to overhear. Moshe wants to know G-d's ways. He wants intimacy. Not distance. And he's not alone in that one; this is now man seeking G-d. How are we going to work out this Divine-human interaction? Because You are here and You are not. Moshe seeks closeness. G-d demurs. Moshe presses. We want your Face.



4th aliya (33:17-23) G-d: I will do as you say. Moshe: show me Your kavod, Your glory. G-d: I

will pass before you, will call My name before you, show mercy to whom I choose to show mercy to. You cannot see My face and survive. Stand in the nook in the rock; I will pass in front of you. You will see My back but My face you will not see.

G-d acquiesces to Moshe's demand for closeness. To a point. Moshe presses on. Not just Your Face. Who are You? I want Your fullness, Your glory. G-d does not back off. I will reveal but with limits: glimpses from behind need suffice. This exchange is what we all sense in the challenge of this



077-2050015
052-2678749
golanechasim@gmail.com



**Meir
Golan**

Baka: 4 room apartment, 82m, storage, elevator, balcony, 2,950,000 NIS

Rasco: new 4 room apartment, 105m, elevator, balcony, very nice view 3,100,000 NIS

Katamon: new project, 2-3 room apartments, starting from 1,750,000 NIS
4-5 room apartments starting from 3,200,000 NIS
All apartments are fully accessible with parking and storage.

Rechavia: 4-room apartment, 92m, Suka balcony, Shabbat elevator, fully accessible, private parking, storage 4,400,000 NIS

Baka: 5-room garden apartment, 140m, master suite private parking, storage, full of light, airy, nice garden, 5,250,000 NIS

Old Katamon: Spacious new 5-room penthouse, 155m, terrace, great panoramic view, underfloor heating, full of light, Shabbat elevator, 2 parking spots, rental unit, 8,900,000 NIS

The Greek Colony: charming 3-room apartment on "Dmei Maftach" (tenancy protected for life) full of light & good energy, 74m, high ceilings, balcony, 1,350,000 NIS

A small Sefer Torah with its own Aron Kodesh is available to shiva houses or for any other necessary occasion on a temporary free-loan basis.
If needed call Uri Hirsch 0545513173

world. We see but we don't. We perceive, but from behind. We want a peak but must live without.



5th aliya (34:1-9) G-d instructs Moshe to make a second set of tablets. Moshe ascends the

mountain by himself. G-d descends in a cloud and he calls: G-d, G-d, Merciful... the 13 attributes of mercy. Moshe bows. And says: please be in our midst, for though the people are obstinate, forgive their sins.

When G-d descends and he calls out "G-d is Merciful" – who is the He? Is G-d describing Himself as Merciful or is Moshe calling out "oh Merciful One"? Is it G-d calling or Moshe calling? Does Moshe plead with G-d for mercy? Or does G-d Himself call out His own Name? The Talmud says that G-d is the One speaking. He teaches Moshe the 13 attributes of mercy. While that sounds odd – He is calling His own Name – in the previous aliya, He told Moshe he was going to do that. Verse 33:19: I will pass in front of you and I will call in the Name of G-d before you. G-d teaches man how to gain back His favor after sinning. That too is a sign of love of Him for us.



6th aliya (34:10-26)

G-d responded: I am making a cove-

nant. You will see signs and wonders, G-d's work that is awesome. You keep what I command. Don't make a pact with the people in the Land, for it will lead to you worshipping idols, and to marriage with them. Keep our festivals, our Shabbat, our laws in our Temple.



Macabi and Meuchedet benefits

Bs" d
WATERPROOF
your home

SEALING SERVICES
AND ROOFING

- Leak detection + moisture
- Sealing solutions
- Water damage
- Roof coating
- Waterproofing, pools, porches, stone walls, tiled roofs
- High standard interior – exterior painting
- Licensed & insured

Mold
mildew
expert

shmuelnathan4@gmail.com

www.freshcoatpainters.co.il

052-840-5660

Jonathan Rosenblum, DPM

050-595-5161

Pediatric and Geriatric Foot Care, Bunions, Hammertoes, and Diabetic Wound Care

You Deserve
a Professional
Vision Exam

USING THE MOST ADVANCED
DIAGNOSTIC EQUIPMENT

- Wide selection of beautiful frames
- Multifocal Experts
- Contact lens fittings
- Satisfaction guaranteed!

02-674-3888

Please call for an appointment

The march to the Land of Israel continues. As if to say: now, let's get back to where we were. We were marching to the Land. That sin? That was a really bad sin, a disappointing national sin that golden calf. But let's get on with things; marching to the Land. Now that is true forgiveness.



7th **aliya (34:27-35)** Moshe was on the mountain for 40 days, writing the second set of the 10



STATS

21st of 54 sedras; 9th of 11 in Sh'mot
Written on 245.17 lines in a Torah (8th)
14 Parshiot; 10 open, 4 closed
139 p'sukim (10th), 1st in Sh'mot
2002 words (5th), 1st in Shmot
7424 letters (8th), 1st in Sh'mot
Large sedra in general plus relatively long
p'sukim, which explains the jump in rank from
10th for p'sukim to 5th for words. Only 4 other
sedra have more than 2000 words.



MITZVOT

9 mitzvot; 4 positives, 5 prohibitions
9 doesn't seem like very many mitzvot, but only
17 of the other 53 sedras (less than a third) have
more mitzvot

commandments. As he descended with the tablets, his face shone. The people were afraid of him. Moshe instructed them in all that G-d spoke with him on the mountain. Moshe covered his face when he was with the people, uncovering it when G-d spoke with him.

This most intense of parshas ends with an even more sublime image. Moshe's encounter with G-d is written all over his face. Proximity to the Divine cannot leave one unchanged.

MAFTIR ALIYAH

PARSHAT PARAH

BAMIDBAR 19:1-22

HAFTORAH

YEchezkel 36:16-36

This week's special haftorah mentions the "purifying waters" that G-d will sprinkle upon us with the coming of Moshiach. This follows the theme of this week's additional Torah reading — the purifying qualities of the "Parah Adumah"

The prophet Yechezkel transmits Hashem's

A SHORT VORT

BY RABBI CHANUCH YERES

Rav, Beit Knesset Beit Yisrael, Yemin Moshe

In a theological discussion, Moshe asks to see G-d's glory. G-d answers Moshe:
(לג:כג) והסרתני את כפי וראית את אחורי ופני לא יראו

"And I will take away My hand, and you shall see My back, but My face shall not be seen." (33:23)

What is G-d offering to Moshe to see of Him?

Rashi quotes the Talmud Berachot 7 that G-d showed His back, the knot of His Tefillin, to Moshe, seemingly in literal fashion.

The Chatam Sofer (Rabbi Moshe Sofer 1762-1839) points out that the ways of G-d in His arranging of daily events are difficult for us to understand. Only in hindsight, after an entire series of events have completed its course, can we identify the direction which was established initially. Even occurrences which are distressing at the time, can reveal the fingerprints of G-d in retrospection.

The pasuk can be interpreted in terms of this understanding:

"You shall see My back (in hindsight) but not My face (not as history occurs)" -And you will see My ways in the end. At the end of Days all men will be able to understand the ultimate intentions of G-d.

Shabbat Shalom

message: The Israelites have defiled the Holy Land with their idol-worship and immoral ways. As a result, they will be sent into exile. “And they came to the nations where they came, and they profaned My Holy Name, inasmuch as it was said of them, ‘These are the people of G-d, and they have come out of His Land.’” So G-d will take them out of their exile — but not by virtue of the Israelites’ merits: “Not for your sake do I do this, O house of Israel, but for My Holy Name, which you have profaned among the nations.”

Hashem will bring the Israelites back to the Holy Land and purify them with the waters of the Para Adumah. The people will feel ashamed of their actions, and after they will have undergone the process of purification and repentance, G-d will rebuild the country and bestow upon it prosperity and bounty. ■



GET HELP NOW!

YAACOV ROSEDALE, LPC, NCC, CASAP
 Certified Addiction Counselor
 Licensed Clinical Mental Health Counselor
 052-808-4406 | yaacovmr@gmail.com

Eiferman Properties Ltd.
www.eifermanrealty.com

JERUSALEM SALES
PROJECTS, BUILDINGS AND VILLAS
 Presales and immediate occupancy.

FOR SALE - NEW LISTINGS
SHAAREI CHESED / RECHAVIA
 1) Renovated 110 sqm 3 bdrms, 1st floor, succah.
 2) Beautiful 3 bdrm apt + 50 sqm succah balcony, shabbat elevator, parking and view.
 3) New 228 sqm duplex penthouse, 30 sqm succah balcony, shabbat elevator, parking and a view.

GERMAN COLONY
 2 bdrms, 2 bathrooms, succah+ roof terrace.
OLD KATAMON
 125 sqm, priv. entrance 3 exp. NIS 4,300,000
TALPIOT
 4 rms, balcony, elevator, machsan, parking, view.
NACHLAOT
 Renovated 2 rms, private entrance, storage room, NIS 2,350,000

FOR RENT
BAKA– Spacious 2 bdrms, 2nd floor, furnished, succah balcony, private parking, immediate. NIS 6500

FOR MANY MORE PROPERTIES:
 02-651-4030

US Citizenship for your Children and Grandchildren

 **WOLGEL LAW**
 U.S. IMMIGRATION & NATURALIZATION

Michele Coven Wolgel
Attorney and Notary
 Specializing in American Immigration and Naturalization Law
 for over 30 years

Early filing critical due to Corona delays!!!

www.wolgelaw.co.il
www.facebook.com/uscitizenshipinfo
lawyer@wolgelaw.co.il
 Tel: 02 590 3444

Member, AILA (American Immigration Lawyers Association)
 Of Counsel to Bretz & Coven, LLP
www.bretzlaw.com