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**For parshas vayakhel-pekudei 5783**

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**I Fell on the Ice!**

**By Rabbi Uriel Vigler**



I fell on the Ice! It feels like minus a million degrees in NYC lately, and even though I’ve lived in this beautiful city for 25 winters, I still miss the incredibly mild South African ones. I just can’t get used to the cold. And along with the freezing temperatures comes ice on the ground, which as we all know is extremely slippery and dangerous, and often virtually impossible to see.

This week I was walking with my boys, when I slipped and fell on the ice. I’d been walking slowly and carefully, but alas, I felt myself go down, as if in slow motion, trying desperately to catch myself. I landed on my side, hitting my head on the ground.

My boys, who were walking ahead, were oblivious.

I lay there in shock for a few seconds, trying to evaluate how serious of a fall it had been. Could I move? Was I injured? How badly? I know so many people who have broken bones and required extensive surgery after slipping on the snow and ice. Would I be one of them?

I slowly tested my legs and realized that aside from some scratches and bruising, I was actually 100 percent OK. I was in pain for a few hours, but thank G-d, that was the extent of it. Thank G-d, because I know it could’ve been so much worse!

I eventually caught up to my boys and asked, “Did you notice I wasn’t following you?” They said no, they had assumed I was right behind them the entire time. They hadn’t noticed my fall at all.

**Struck by an Important Lesson**

And then I was struck by an important lesson: In life we ALL fall. We fail, mess up, sin. And when that happens, we often think to ourselves, “That’s it. I’ve done the very worst. There’s nobody as bad as me. If people knew what I’d done, they wouldn’t talk to me.” But that’s the evil inclination trying to keep us down. After all, if we’re so bad, what chance do we have of getting back on track?

But G-d gave us a tremendous gift—the ability to get back up and right ourselves. Every morning when the sun rises, that is G-d saying, “I don’t care what happened yesterday or how badly you messed up. Today is a new day. See the sun shining? Leave whatever happened yesterday in the past. Today, you get up! Try to repent, but leave the past in the past. Don’t let it bog you down. Today you have a fresh start. Make the most of it.” We all fall, but the falls don’t matter. What matters is getting back up.

**Tomorrow You Can Start Over and Try Again**

You went on a bad date and you feel miserable because it didn’t work out? Tomorrow you start over and try again.

You messed up by letting out your stress on those you love? Tomorrow, get up, apologize, and start fresh.

You slipped up by eating non-kosher? Tomorrow, you’ll recommit.

Didn’t give enough charity in 2021? Ok, it’s a new year, you can do better this time around.

Haven’t been to shul in a while? Don’t let that keep you away. Get up today and go.

When you do that, nobody will remember the initial fall. All they’ll see is your perseverance and commitment to starting over and getting things right.

*Reprinted from the Vayakhel 5782 edition of L’Chaim Weekly.*

**Rav Avigdor Miller on**

**the Drive to Procreate**

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**QUESTION:** Why is the mitzvah of having children encouraged by the yetzer hara, by such a wicked instinct, and not by the yetzer hatov?

**ANSWER:** And the answer is that it’s not true. Procreation is influenced by a very big yetzer hatov. The yetzer of procreation is a very big yetzer hatov.

We’ll take an example. An automobile let’s say. An automobile can be for a person one of the biggest aids to Torah. Let’s say he lives in Queens and he has to go to yeshivah in Brooklyn and he’d have to travel by public transportation. It would take him an hour and a half. But now he goes by car and he gets there quickly. So, like the Chafetz Chaim said, why were all these inventions made? For the bnei yeshiva.

**When American Boy Came to the Mirrer Yeshiva in Europe**

The Chafetz Chaim said this when boys used to cross the Atlantic to go to Mirrer Yeshivah. They had a hundred American boys in the Mirrer Yeshivah. So once an American boy, a Mirrer bochur, came to Radin. So, somebody said to the Chafetz Chaim,  “Ehr is fun America – he came from America to learn in the yeshiva.”

So, the Chafetz Chaim said, “Why are you surprised? Americans are good business people. And Torah is the best business.”

Then he said, “That’s what the steamboats are for; that’s what the big ocean liners are for, for the purpose of bringing people across the ocean to learn Torah.” People think that steamboats are for other things and that incidentally one of the least uses is to transport yeshivah bachurim. No, that’s a mistake. It’s the opposite.

The Rambam says if you see a palace that’s been standing for five hundred years and in the palace the lords and ladies have been drinking and celebrating parties for five hundred years and you ask what’s the purpose of this palace so the answer is that it’s a complete waste.

**Justification of the Palace**

**for the Sake of a Decent Man**

But if one day when it was raining a decent man passed by and he stood under the portico of the palace that projects out in the street, and he stood there for ten minutes to protect himself from the rain, that justifies the existence of the palace. A palace can stand for five hundred years and the goyim get shikur there for five hundred years and it pays – it’s worth it for those ten minutes for the decent man. The fact that it’s misused for five hundred years doesn’t change that.

Same thing with the automobile. It can be used for other things too besides bringing you to learn Torah. People drive cars to go to movies. People do many things with cars. But that’s not the purpose. It’s misusing the car. Just because so many people are misusing it doesn’t mean that’s the purpose.

**For the Purpose of Having Children**

Procreation is for the purpose of having children. The fact that it’s misused, that’s the fault of the misusers. All the instincts are great blessings. The instinct to procreate is a very great blessing. If not for the instinct of procreation, nobody would be in this hall tonight. Right? And the hall wouldn’t exist because the builders who built it wouldn’t be around. And therefore, we thank Hakadosh Baruch Hu that there’s such an instinct. The fact that there are a lot of illegitimate children roaming the streets because of this instinct, whose fault is it?

And therefore, don’t say that it’s such a wicked instinct. It’s such a good instinct. It’s a yetzer hatov that’s employed in this great task.

And why is it such a strong instinct? Because the purpose is so strong. It’s so important to have frum Jews around. And therefore, Hakadosh Baruch Hu tells the world be fruitful and multiply. Because not only we need frum Jews but we need policemen and firemen too to take care of them.

*Reprinted from a recent email of Toras Avigdor (based on Tape #216 – April 1978 lecture.)*

**The Superiority of Women in Creating a Contemporary**

**Tabernacle for the Jewish Family**

**From the Teachings of the Lubavitcher Rebbe**

**Rabbi Menachem Mendel Schneerson, Zt”l**



In this week’s Torah portion, Vayakhel, we read about the participation of all the Jewish people, men and women, in donating to and construction of the Tabernacle.

After the sin of the golden calf, G-d’s presence left the Jewish camp. The Tabernacle was meant to be a dwelling place for G-d’s presence, so that G-d be among us once again. G-d’s command to build the Tabernacle was a clear indication that He forgave us.

Later we had various Tabernacles in Israel and finally the first and second Temples in Jerusalem.

**How Do We Merit G-d’s Presence in Our Midst**

Now that we have neither Tabernacle nor Temple, how do we merit G-d’s presence in our midst?

Also, the Torah tells us that women brought more than the men. But the fact is, that they were not involved in the sin of the golden calf, so why were they so driven to be involved?

Today, one of the ways to do the mitzva (commandment) of building a Tabernacle is by making our homes into a place where G-d is comfortable. Each and every one of us can be involved. Being that the woman is the backbone of the Jewish home, and she naturally understands the value of having G-d’s presence blessing her home, she sets out to design and manage her home in a way that it will create a hospitable environment for G-d’s presence.

The family is mostly influenced by the woman, who is the Akeret HaBayit or “mainstay” of the home. She is successful because of her attitude, her drive to create a Jewish atmosphere and her ability to move her family in the right direction. The Jewish woman knows intuitively that the future of Judaism rests in her hands.

**Women Felt Their Connection to G-d**

Although the men gave to and were involved in the construction of the Tabernacle, their involvement didn’t reach the level and enthusiasm that the women displayed. This is for two reasons. First, while the men were obligated to give, the women were not. The men gave from a sense of obligation, the women gave from their hearts. Second, when giving, the men felt the guilt of sin of the golden calf, while the women felt their connection to G-d and yearned for His presence and closeness.

Every man, woman and child, can now give of themselves from a place of love and closeness. In this way, every family can make their home into a Tabernacle. In this merit, G-d will surely send Moshiach. May it happen now.

*Reprinted from the Parshat Vayakhel 5782 edition of L’Chaim.* Adapted by Rabbi Yitzi Hurwitz from the teachings of the Rebbe, yitzihurwitz.blogspot.com. Rabbi Hurwitz, who is battling ALS, and his wife Dina, are emissaries of the Rebbe in Temecula, Ca.

**More Thoughts on Our Parsha**

All the wise-hearted among you shall come, and make all that G-d has commanded. (Ex. 35:10)

It is preferable for a person to do a mitzva immediately, as the opportunity presents itself, and not procrastinate. Doing a mitzva with alacrity prevents all kinds of obstacles from arising to prevent its performance at a later time. That is why the verse says, “All the wise-hearted among you shall come” - one who is truly wise - “shall come” - without delay. (HaDrash Vehaiyun)

*Reprinted from the Parshat Vayakhel 5782 edition of L’Chaim.*

**Rabbi Berel Wein on**

**Parshat Vayakhel-Pekudei**



The book of Shemot that began with such high drama just a few months ago ends this week on a rather bland and apparently purely technical note. The Torah once more reviews and recounts for us the details of the construction of the Mishkan and an exact accounting of the material goods that were used.

Through the ages, the commentators have dwelt long and hard on these parshiyot in the holy Torah, where every letter and word is eternal, in an attempt to justify this seemingly superfluous repetition. I will not attempt to review all of the different approaches to explain this issue. They are all satisfactory and yet somehow short of the mark as well. There is an obvious teaching that all of the commentators agree with that does derive from this review and repetition regarding the construction of the Mishkan.

The Mishkan had the miraculous quality of being built exactly and unwaveringly according to its original plan. Many times, in life people and institutions set out to create structures, organizations and policies that will be of great benefit to society upon completion. Rarely if ever does the finished product match exactly the plans and true intentions of those who initiated the project.

All human plans and blueprints are subject to change, alteration and even to cancellation. The plans for the Mishkan, shrouded in the spirituality of God’s commandments, were not subject to such changes. Bezalel and Ahaliav and the Jewish people were complimented for their strict adherence to the original plans given to Moshe for the construction of the Mishkan.

Every detail of the construction of the Mishkan is reviewed in the parshiyot of this week. All builders are aware of the importance of detail in their work. A missing screw, nail or hook can lead to later disaster. This is true in the physical mundane life of people and is doubly true regarding the spiritual and moral character of a person and a community. Only in the completion of the details is the whole person or project seen.

The measure of an artist, whether in pictures or music, is always in the nuances - in the details. The avoidance of shortcuts that invariably lead to shabbiness is the true hallmark of the gifted performer. Moshe lovingly records for us every piece of material that came together in the holy Mishkan. In kabbalistic thought, every detail in the construction of the Mishkan is truly an influence on the general world at large.

Though the Mishkan is no longer physically present with us, its lessons and greatness still abide within the Torah we study and in our value systems. By reading the Torah’s description of the Mishkan and studying the underlying principles that it represents, it gains life and influence within us individually and collectively. May we be strengthened by this eternal knowledge.

*Reprinted from the current website of rabbiwein.com*

**Thoughts for the Parsha**

*Every one with a willing heart brought earrings and nose rings, and rings, and bracelets, every article of gold* (Ex. 35:22)

Earrings: Jewish parents must listen to the Torah’s directives concerning the Jewish education of their children. They should also overhear their children’s conversations with their friends, in order to guide them properly. Nose rings: Parents should develop a keen sense of “smell” to make sure their children’s playmates are appropriate. Rings: Parents must be able to “point” their children in the right direction. Bracelets: In addition to explaining things in a pleasant manner, parents must also stand firm (symbolized by the arm) when it comes to Jewish education. The child should always feel that this is his parents’ priority. (Likutei Diburim)

*Reprinted from the Vayakhel 5782 edition of L’Chaim Weekly.*

**It’s a Test**

**By Rabbi David Ashear**

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**Rabbi Y.Y. Rubinstein**

It is comforting to know that every event in life is carefully handpicked by Hashem for our benefit. Everything is planned and carried out by Hashem for our own good. Every time we are able to strengthen ourselves with that thought process, we are doing a great mitzvah.

Some years back, Rabbi Y.Y. Rubinstein’s son had a problem with his eyes. After numerous tests taken by a specialist, he was given a very negative report. The son called his father, saying, “Dad, I don’t want to worry you, but the doctor just confirmed that I will be totally blind in ten years’ time.”

**His Flight to Eretz Yisroel**

**was Canceled at the Last Minute**

The young man had already gone through some tough times in his life. This was devastating news. Shortly after the diagnosis, the young man went to Manchester to photograph a wedding. He was scheduled to fly back to Eretz Yisrael with a stopover in Frankfurt, but his flight was canceled at the last minute.

The only flight he could find was on a cheap European airline called Jet2. It would not be a comfortable experience, but he took what he could get. As Hashgachah would have it, he and his seatmate struck up a conversation. When he mentioned that he was born in Gateshead, the other gentleman replied, “Oh, I know Gateshead very well. When I studied medicine at the University of Newcastle, I used to learn every week with a well-known rabbi from Gateshead. Have you ever heard of Rabbi Y.Y. Rubinstein?”

**The Young Man Replied with a Smille…**

“Have I heard of him?” the young man replied with a smile. “He is my father!”

Thirty-six years before this “chance” meeting, a group of young rabbis used to travel on Wednesday nights from Gateshead to Newcastle to learn Torah with people there who were not yet very observant. Rabbi Rubinstein was one of those rabbis who sacrificed of his time and energy to try to spread Hashem’s Torah.

And now, thirty-six years later, a man he had taught was an experienced eye specialist and was sitting on a plane next to his son who had an eye problem. The rabbi’s son took advantage of the doctor’s expertise and told him his history, as well as the diagnosis he had recently received.

The doctor turned to him and said, “Well, as a matter of fact, your doctor has made an error. We have developed a surgical technique that halts the disease you have in its tracks. I will personally do the surgery for you.”

**The Young Man’s Eyesight was Saved**

Baruch Hashem, the doctor was able to save the young man’s eyesight. When the rabbi’s son had originally heard his negative diagnosis, it seemed that there was no way out. But very quickly, he discovered otherwise. Hashem canceled a flight and put him on a different plane, specifically in the seat next to the messenger Hashem had sent to help him — the same man his father had helped thirty-six years earlier!

Hashem’s Hashgachah is amazing. Everything that happens to us on a daily basis is planned with the same meticulousness. The key is to realize that Hashem is always the cause. We should accept what has happened already as Hashem’s will, and then, going forward, recognize that Hashem can help us with whatever we need.

*Reprinted from the Parshas Vayakhel 5782 edition of At the ArtScroll Shabbos Table. Excerpted from the ArtScroll book – “Living Emunah 6”.*

**G-d Runs the World**

**By Rabbi Yossi Bensoussan**



The Cohen family had come to see me, and we were discussing their adult son, Moshe, who was having a lot of difficulties in life and was getting distant from his parents. In the meeting, we spoke a lot about acceptance and understanding, and we came up with a game plan. But to be honest with you, it was a difficult one. It was going to cause them to change so much of what they've said and done until then, and they were nervous about it, understandably so. We debated the topic for a few minutes, and as it turned out, the Cohens left my office and I never heard from them again.

About a year later, I'm sitting in my office and meeting with somebody for the second time. Sure enough, about halfway through the meeting, my phone starts to ring. Normally, I don't have my phone on me during a meeting. But this time, I must have forgotten my phone in my pocket, and there it was ringing. I put it aside, but it didn’t stop. We soon thereafter ended our session,

**It Was the Cohens Calling After a Year’s Time**

I looked at the phone and I realized that it was the Cohens from a year ago who just decided to call me now.

I call them back right away. Mrs. Cohen says to me, “I'm sorry I called so many times.”

“Is everything okay?” I asked. “Yes, it’s just that my husband insisted he has to speak to you right now.” He then proceeded to tell me:

“Yossi, I'm not saying it's been an easier, but we've tried everything. About a month ago, I said, ‘Forget it, I'm just going with what you said, and let's see what happens.’ And now, I must say, I'm seeing a little bit of improvement. I'm seeing a little bit of something. He started to show an interest in being more responsible with who he is, a little bit better, a little bit healthier. And I just want to say, I know there are a lot of people who I’m sure can't pay you. They can't afford to come meet with you, and you can't give them sessions. So, I want to sponsor one of your clients. I want to sponsor one person that you meet with who can't afford to pay.”

**Recognizing that Hashem is Running the World**

“That’s so kind of you,” I replied, and then, all of a sudden, I realized what he had said and I started crying. As soon as I hung up the phone, at that point, it was only me and Hashem in the room. I looked up and said, “We often think we are doing a big chesed, and it’s really You Hashem running the world.”

Because the boy who just left the room when my phone was ringing was … their son, Moshe. And right before he left, he reminded me, “I'm really, really sorry, but one day I'll be able to pay you for our meetings. Right now, I have nothing and I can't afford it.”

The minute he left, I got on the phone with his parents, and they said that they’d like to sponsor one of my clients. What they didn't realize is that it would be their own son.

G-d runs the world. He's really got it.

*Reprinted from the Parshat Pekudei 5782 edition of the TorahAnytime.com Newsletter. Compiled and edited by Elan Perchik.*

**Where Did Moses Get His Staff & What Happened to It?**

**By Rabbi** [**Yehuda Shurpin**](https://www.chabad.org/search/keyword_cdo/kid/15169/jewish/Shurpin-Yehuda.htm)

Moses’ staff figures prominently throughout the story of the [Exodus from Egypt](https://www.chabad.org/holidays/passover/pesach_cdo/aid/4347428/jewish/20-Exodus-Facts-Every-Jew-Should-Know.htm) and our ancestors’ subsequent sojourn in the desert. We first encounter the staff at the incident of the [burning bush](https://www.chabad.org/parshah/article_cdo/aid/4240362/jewish/Moses-and-the-Burning-Bush.htm), where G‑d asks Moses what he has in his hands, and he replies, “A staff.” At the end of the incident, the verse tells us that Moses returned to Eygpt and “took the staff of [G‑d](https://www.chabad.org/library/article_cdo/aid/433240/jewish/God.htm) in his hand.”[1](javascript:doFootnote('1a509202');)

Yet, other than informing us that Moses used his staff to perform many miracles—including turning it into a snake,[2](javascript:doFootnote('2a509202');) bringing about some of the plagues, and drawing water from the rock[3](javascript:doFootnote('3a509202');)—Scripture itself doesn’t tell us anything unique about the history of the staff or why it is referred to as “the staff of G‑d.”



*Art by*[*Sefira Lightstone*](https://www.chabad.org/3159160)

**Twilight of Creation**

The staff’s uniqueness is first mentioned in the Mishnah,[4](javascript:doFootnote('4a509202');) which lists Moses' staff as one of ten wondrous things created at [twilight](https://www.chabad.org/parshah/article_cdo/aid/2576/jewish/Twilight.htm) before the first Shabbat of Creation.

**Passed Down the Generations**

The Midrash[5](javascript:doFootnote('5a509202');) relates that this staff was given to [Adam in the Garden of Eden](https://www.chabad.org/library/article_cdo/aid/246606/jewish/The-Story-of-Adam-and-Eve-in-the-Bible.htm). In turn, Adam gave it to Enoch, Enoch to Noah, [Noah](https://www.chabad.org/parshah/default_cdo/aid/9168/jewish/Noach.htm) to Shem, Shem to Abraham, Abraham to Isaac, and Isaac to Jacob. Jacob brought it to Egypt and passed it on to his son Joseph. When Joseph died, the Egyptians pillaged his household goods, and the staff was placed in the palace of Pharaoh.

Eventually, [Jethro](https://www.chabad.org/library/article_cdo/aid/3582529/jewish/Jethro-Father-in-Law-of-Moses.htm), who was then one of Phroah’s advisors, saw the rod and the letters upon it (see more on that below), and he desired it. So he stole the rod and brought it to Midian, where he planted it in the middle of the garden of his house. From that point, no one was able to pull it from the ground.

**Moses Takes the Rod**

When Moses fled Eygpt and came to Jethro’s house, he went into the garden, saw the rod, and read the letters upon it. He pulled the rod out of the ground, which no one had been able to do until then. Jethro observed this and said: “This one will one day redeem Israel from Egypt.” He therefore decided to give his daughter Zipporah to Moses as a wife.[6](javascript:doFootnote('6a509202');)

**What Did It Look Like?**

In the [Midrash](https://www.chabad.org/library/article_cdo/aid/2398444/jewish/Midrash.htm) we find that the staff was made out of sapphire.[7](javascript:doFootnote('7a509202');) Another tradition is that it was made out of wood from the Tree of Knowledge.[8](javascript:doFootnote('8a509202');)

Additionally, inscribed on the staff was G‑d’s four-letter name (the Tetragrammaton)[9](javascript:doFootnote('9a509202');) and דצ”ח עד”ש באח”ב (*Detzach Adash B’achav*), which turned out to be an acronym for the ten plagues.[10](javascript:doFootnote('10a509202');)

**What Happened to It?**

The Midrash tells us that the staff was passed down from generation to generation and was in the possession of the Judean kings. Thus, the Midrash relates that the verse concerning King David, "And he took his staff in his hand,”[11](javascript:doFootnote('11a509202');) is a reference to Moses' special staff.[12](javascript:doFootnote('12a509202');)

Before the Temple was destroyed, this staff was hidden. Some say it was placed together with the implements of the Tabernacle that Moses made as well as the Holy Ark.[13](javascript:doFootnote('13a509202');)

The Midrash relates that Moses' staff will ultimately be given to the Messiah during the messianic era.[14](javascript:doFootnote('14a509202');) May it be speedily in our days!

**FOOTNOTES**

[1.](https://www.chabad.org/library/article_cdo/aid/509202/jewish/Where-Did-Moses-Get-His-Staff-What-Happened-to-It.htm" \l "footnoteRef1a509202) [Exodus 4:20](https://www.chabad.org/9865#v20).

[2.](https://www.chabad.org/library/article_cdo/aid/509202/jewish/Where-Did-Moses-Get-His-Staff-What-Happened-to-It.htm" \l "footnoteRef2a509202) [Exodus 4:3](https://www.chabad.org/9865#v3).

[3.](https://www.chabad.org/library/article_cdo/aid/509202/jewish/Where-Did-Moses-Get-His-Staff-What-Happened-to-It.htm" \l "footnoteRef3a509202) [Exodus 17:5](https://www.chabad.org/9878#v5).

[4.](https://www.chabad.org/library/article_cdo/aid/509202/jewish/Where-Did-Moses-Get-His-Staff-What-Happened-to-It.htm" \l "footnoteRef4a509202) Avot 5:6.

[5.](https://www.chabad.org/library/article_cdo/aid/509202/jewish/Where-Did-Moses-Get-His-Staff-What-Happened-to-It.htm" \l "footnoteRef5a509202) *Pirkei D’Rabbi Eliezer* 40.

[6.](https://www.chabad.org/library/article_cdo/aid/509202/jewish/Where-Did-Moses-Get-His-Staff-What-Happened-to-It.htm" \l "footnoteRef6a509202) *Pirkei D’Rabbi Eliezer, ibid.*

[7.](https://www.chabad.org/library/article_cdo/aid/509202/jewish/Where-Did-Moses-Get-His-Staff-What-Happened-to-It.htm" \l "footnoteRef7a509202) Midrash, Shemot Rabbah 8:3.

[8.](https://www.chabad.org/library/article_cdo/aid/509202/jewish/Where-Did-Moses-Get-His-Staff-What-Happened-to-It.htm" \l "footnoteRef8a509202) See Zohar Chodosh Beshalach, 38b:*Yalkut Reuveini*, *Chukat*.

[9.](https://www.chabad.org/library/article_cdo/aid/509202/jewish/Where-Did-Moses-Get-His-Staff-What-Happened-to-It.htm" \l "footnoteRef9a509202) See for example *Zohar* 2:28a.

[10.](https://www.chabad.org/library/article_cdo/aid/509202/jewish/Where-Did-Moses-Get-His-Staff-What-Happened-to-It.htm" \l "footnoteRef10a509202) See Midrash, Shemot Rabbah 8:3.

[11.](https://www.chabad.org/library/article_cdo/aid/509202/jewish/Where-Did-Moses-Get-His-Staff-What-Happened-to-It.htm" \l "footnoteRef11a509202) [I Samuel 17:40](https://www.chabad.org/15846#v40).

[12.](https://www.chabad.org/library/article_cdo/aid/509202/jewish/Where-Did-Moses-Get-His-Staff-What-Happened-to-It.htm" \l "footnoteRef12a509202) *Yalkut Shimoni, Chukat*763.

[13.](https://www.chabad.org/library/article_cdo/aid/509202/jewish/Where-Did-Moses-Get-His-Staff-What-Happened-to-It.htm" \l "footnoteRef13a509202) See *Midrash Sechel Tov, [Shemot, 4:17](https://www.chabad.org/9865" \l "v17)*.

[14.](https://www.chabad.org/library/article_cdo/aid/509202/jewish/Where-Did-Moses-Get-His-Staff-What-Happened-to-It.htm" \l "footnoteRef14a509202) *Yalkut Shimoni, Chukat*763.

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