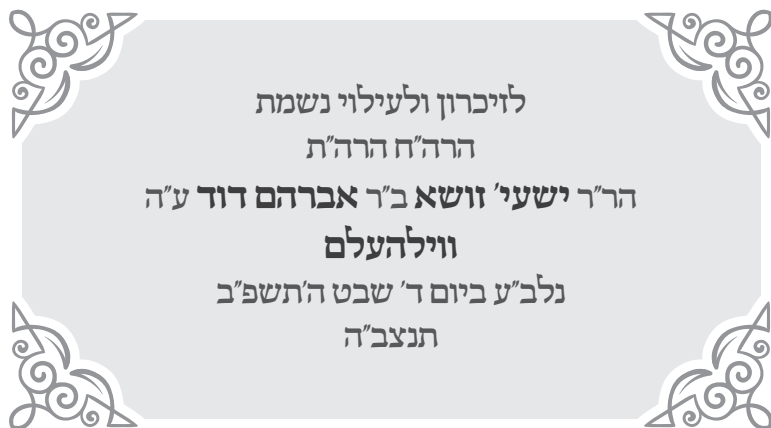


Vayakhel

THE WEISS EDITION

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points*

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION



לזיכרון ולעילוי נשמת
הרה"ח הרה"ת
הר"ר ישעי' זושא ב"ר אברהם דוד ע"ה
ווילהעלם
נלב"ע ביום ד' שבט ה'תשפ"ב
תנצב"ה

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ויקהל

Vayakhel

לה:א | 35:1

וַיִּקְהַל מֹשֶׁה אֶת כָּל עַדְת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם
אֱלֹהֵי הַדְּבָרִים אֲשֶׁר צִוָּה ה' לַעֲשׂוֹת אֵתֵם

Moshe assembled the entire community...

“These are the things that G-d commanded to be done.”

Preoccupied

After prevailing upon G-d to wholeheartedly forgive Bnei Yisrael for the sin of the Golden Calf, Moshe descended from Mount Sinai, bringing with him the second set of Luchos. The following day,¹ Moshe assembled Bnei Yisrael and relayed G-d’s command that they gather materials and construct the Mishkan.

Why did Moshe wait until the day *after* descending the mountain before informing Bnei Yisrael about this command?

Earlier, we read about the great eagerness for the study and observance of Torah that Bnei Yisrael felt after hearing

1. See Rashi, Shemos 35:1.

the Ten Commandments at Mount Sinai and receiving the first Luchos.² Their excitement upon receiving the second Luchos was therefore presumably just as great, if not greater, considering that the giving of the second Luchos represented that their relationship with G-d had been completely restored.

As a result, on the day that Moshe descended with the second Luchos, he and Bnei Yisrael were fully engrossed in the theme of the day—celebrating their forgiveness and enjoying the gift of the Torah. Their focus was likely the study of the Torah in and of itself, and not on action-oriented details and instructions, even the likes of building the Mishkan. Only the next day did it make sense for Moshe to reassemble them and get to work on “the things that G-d commanded *to be done*.”

The lesson for us is twofold. Firstly, Bnei Yisrael’s “exclusive preoccupation” with receiving the second Luchos teaches us that the mitzvah to *engross ourselves* in Torah study cannot be substituted with tasks even as holy as building a Mishkan. During our set times for Torah study we must focus solely on our learning, and utterly detach ourselves from any other task or concern. At the same time, Moshe’s haste to instruct Bnei Yisrael the very next morning regarding the Mishkan teaches us that our enthusiasm for Judaism must not end with studying the Torah. After “receiving the Torah” and delving into it, we must carry that same excitement into the task of making the world a Mishkan—a place where G-d’s presence is revealed and manifest.

—*Likkutei Sichos*, vol. 6, pp. 216–217

2. See Shemos 19:8 and 24:3.

 לה:א | 35:1

וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדֶת בְּנֵי יִשְׂרָאֵל

Moshe assembled the entire community of Bnei Yisrael...

Taking Donations from Children

Moshe assembled “the entire community of Bnei Yisrael” when he announced G-d’s command to gather the materials necessary to construct the Mishkan. According to the Ohr Hachaim, the Torah’s emphasis that Moshe assembled the *entire* community teaches us that Moshe also gathered the women and children for this announcement, for even children took part in contributing for the Mishkan.³

This represents a departure from the Torah’s typical expectations of children under the age of majority, who are neither required nor held accountable for the fulfillment of any of the Torah’s commands.

Why, then, were children included in the donation drive for the Mishkan?

One explanation is that the mitzvah to construct the Mishkan was a means for Bnei Yisrael to atone for their worship of the Golden Calf.⁴ Though Jewish law never holds minors accountable for their actions, the sin of idolatry is an exception. We find this in the law of *ir hanidachas*, when all (or the majority) of the inhabitants of a particular city become idolaters, and as a result all residents of the city who are found guilty are

3. Ohr Hachaim ad loc.; see also Avos d’Rabbi Nosson 11:1.

4. See Shnei Luchos Habris, Torah Shebiksav, Vayakhel.

punished *along with their wives and children*.⁵ Likewise, in the story of Purim, the heavenly decree against the Jews was issued because they had succumbed to idolatry,⁶ resulting in the mortal decree issued by Achashveirosh to annihilate the *entire* Jewish nation, “young and old, children and women.”⁷ Since the consequences of the Golden Calf affected all Bnei Yisrael, including the children, they too took part in rectifying the sin through the construction of the Mishkan.

—*Likkutei Sichos, vol. 3, pp. 930–931*

5. See Mishneh Torah, Hil. Avodah Zarah 4:6.

6. See Talmud, Megillah 12b.

7. Esther 3:13.

 לה:ב | 35:2

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלֶאכֶה וּבַיּוֹם הַשְּׁבִיעִי
 הָיְתָה לָּכֶם קֹדֶשׁ שַׁבַּת שַׁבְּתוֹן לַיהוָה

For six days work shall be done; on the seventh day you shall have sanctity, a Shabbos of complete rest to G-d.

The Shabbos Spell

The first time the Torah outlines the mitzvah of Shabbos is in the Ten Commandments: “Six days you shall work and perform all your labor, but the seventh day is a Shabbos to G-d, your L-rd.”⁸

The Torah reiterates the mitzvah in Parshas Vayakhel, albeit with a number of differences. Most notably, in the Ten Commandments, the Torah says directly, “Six days you shall work,” whereas in Vayakhel it says “For six days work shall be done”—as though the work in the six days happens on its own. In addition, unlike in the Ten Commandments, where the Torah calls the seventh day a “Shabbos to G-d,” here the Torah refers to it as “*Shabbos Shabbason*—a Shabbos of Shabbos to G-d.”⁹

These variations highlight the effects of Shabbos observance on the other six days of the week.

We rest on Shabbos to remember that G-d created the world in six days and rested on the seventh. Through this remembrance, “we ingrain in ourselves belief in the world’s deliberate creation.”¹⁰ This acknowledgment and faith that

8. Shemos 20:9–10.

9. Literally, “a Shabbos of complete rest to G-d.”

10. Sefer Hachinuch, Mitzvah 32.

G-d deliberately created the entire world and conducts all that transpires within it fundamentally affects the way we approach our work throughout the entire week. Knowing that G-d alone provides our sustenance, and the work we do serves merely as a conduit for His blessings, enables a person to remain emotionally unattached to his work so it does not consume his mind and heart. It becomes as though the work of the six weekdays happens passively—“For six days work *shall be done*.”

This, in turn, affects our Shabbos experience as well. For after six weekdays that pass under the spell of the previous Shabbos, the Shabbos that follows becomes *Shabbos Shabbason*, a “Shabbos upon Shabbos.”

—*Sefer Hasichos 5749, vol. 1, pp. 297-298*

 לה:ד | 35:4

וַיֹּאמֶר מֹשֶׁה אֶל כָּל עֵדֻת בְּנֵי יִשְׂרָאֵל לֵאמֹר
 זֶה הַדְּבָר אֲשֶׁר צִוָּה ה' לֵאמֹר

Moshe spoke to the entire community of Bnei Yisrael, saying: "This is the word that G-d has commanded."

The Mishkan Again?

The Torah's wording is concise, even cryptic at times; an extra word or letter is cause for discussion among the biblical commentaries. Seemingly, then, after the Torah's detailed record of all G-d instructions regarding the Mishkan and its parts, the account of the Mishkan's actual construction could have been summarized with one verse to the effect of "And Bnei Yisrael did as G-d had commanded Moshe." Instead, the Torah tells us that Moshe repeated G-d's commands to Bnei Yisrael, records all the materials that were donated, and finally gives an exhaustive depiction of the artisans' work. How is this not excessive?

We find, however, that such repetition is not entirely unprecedented. When Eliezer, Avraham's servant, goes to find a wife for Yitzchak, the Torah tells us about his experiences as they transpire, and then records the entire story again in the context of Eliezer's conversations. On that episode, Rashi exclaims, "The conversations of the servants of the fathers are more precious before G-d than the Torah of the sons! The section of Eliezer is told twice, whereas many principles of the Torah were given through clues."¹¹

11. Bereishis 24:42.

Rashi's intention is not to contrast the servants of the forefathers with Bnei Yisrael, per se, but to point out the preciousness of some of their "conversations"—narratives that do not seem to convey any unique lesson. Rashi is saying that although the Torah is generally concise even when giving directives for Bnei Yisrael to follow, narratives that are particularly "enjoyable" to G-d, such as the marriage of Yitzchak and Rivkah, are related in detail and repeated, even though they may seem to be mere "conversation."

This explains why the Torah elaborates on the Mishkan's construction. G-d's command to build a Mishkan demonstrated His desire to dwell among Bnei Yisrael. This command was particularly significant in the aftermath of the Golden Calf, for "the Mishkan was testimony for Israel that G-d forgave them for the incident of the calf, as He caused His Shechinah to rest among them."¹² The Torah therefore savors, as it were, the details of this precious and pivotal moment in the relationship between G-d and His people, and excitedly repeats them.

—*Likkutei Sichos, vol. 16, pp. 458–461*

12. Rashi, Shemos 38:21.



לעילוי נשמת
יוכבד בת שמואל ע"ה חן
נפטרה י"ט אדר
תנצב"ה



נדפס על ידי
בני משפחתה שיחיו



לעילוי נשמת אבינו
הרה"ת צבי אלימלך
בהרה"ג ר' מרדכי גרשון ע"ה
שפאלטר
נלב"ע ביום כ"ח אדר א' ה'תשל"ח

ולעילוי נשמת אימנו
מרת אסתר מאטיל בת ר' מאיר יוחנן ע"ה
שפאלטר/שפרינגר
נלב"ע ביום כ"ד אדר ה'תשע"ז

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