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The parshas mostly cover the actual building of the Mishkan and the various activities involved in the actual fabrication- beyond the measurements of the parcels of the mishkan. The work, unlike the initial donation involved “nediv libo”, meaning voluntary work, “sweat equity” that is required to execute the plan. This work was subjective, and there weren’t specific equal, lesser or more jobs. So much so, that when the Jews were asked to volunteer for the development, the “nesi’im” opted to wait and fill the shortfall of work. But the shortfall never came, and Rashi tells us the word for nesi’im is spelled less a “yud” to recognize that the princes didn’t jump first in line to start the work process. While it is laudable one may say or think to “fill in the shortfall” the assumption is that there will be a shortfall. But there wasn’t and the princes only job was to fashion the Shoham stones. (Later with the actual dedication of the mishkan, the princes learned their lesson, and performed the inauguration before anyone.

The lessons of human psychology are a part of this week's parsha. Betzalel ben Uri ben Chur who was from the prestigious tribe of Yehuda was imbued with knowledge of the process of the development. A few pesukim later, we are introduced to Eliohav, who was from the "lesser prestigious" tribe of Dan. Rashi points out, that we may think that Dan was a lower tribe to be a part of, yet the pesukim show Eliohav was treated with equal dignity for his knowledge, as the results are what matter, not where you were schooled.

the mitzvah as it is seminal to our religion to crown Hashem by recognizing his omnipotence (by recognizing he created the world in 6 days and the 7th he rested). Which actually connects to the parshas Hachodesh we read this week as well. As the official creating of the Jewish nation begins with establishing the calendar, as it is the power vested in us for interpreting halacha. The first law of Shabbos for this week, tells us not to light a fire in our houses on Shabbos

To counter the Sadducee the rabbis allow us to have pre-Shabbos fires, and keep food warm (hence cholent). This is apparent with the fact that in the gemara and halacha we have a multitude of derivations from the pesukim, not to be taken only literally (we know that the 39 avos melachos are sourced from the building of the Mishkan which happens in this parsha).

To conclude, Ari Friedman, a gentleman who attended my shiur pointed out the following beautiful vort.

Vayakhel is gematria 151 which is the same as mikvah. The 39 types of melachah are given in the parasha so there is a connection with Shabbat. Shabbat is like a mikvah that purifies us we get totally immersed in it as we do in a mikvah. As well the name of hashem used at the burning bush Aleph-keh-yod -keh can be spelled out or squared for a value of 151 based on Arizal's teaching from P-pinchas 1+5+10+5 if we square we get 1+25+100+25=151 which is mikvah as well aleph spelled out is 111 heh spelled out heh-heh=5+5=10 yod=yod vas dalet=10+6+4=20 heh=heh+heh=5+5=10 total is 111+10+20+10=151=mikvah. this name is connected to mikvah and shabbat.

Finally, Rabbi Yossi Holzberg who also attended the shiur pointed out, that “lo sivaru aish bichol moshvoseichem, is connected to the first perek of Tanya where the Alter Rebbe quotes R’Chaim Vital, who says Aish is related to anger, so this posuk, tells us also not to be angry on Shabbos. That is to separate ourselves from the things that drag us down and make us frustrated.

Good Shabbos.