

קהל בני ישראל
זבארוב זאלאזין

K'HAL B'NEI YISRAEL

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מורינו

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Ohr Pinchas Parsha Sheet

In loving memory of Reb Pinchas Mandel, Z.L. H.K.M.

Vayakhel

Commentaries

In loving memory of my dear uncle, HaRav Manis Mandel, ztl
of Yeshiva of Brooklyn, who passed away 22 Adar 5766

(May his sweet t'filos be accepted on High with the complete redemption)

Have a great and joyous Shabbos!

PARSHA COMMENTARIES

Vayakhel

- 1) “And Moshe gathered all of the congregation of the Children of Israel.” 35:1
Ramban explains the sequence of events: The congregating occurred on the day after Moshe descended from Mt. Sinai. Since Hashem was appeased and gave them the Second Tablets, now they were as loved as before the sin of the golden calf and were ready to be commanded to build the Tabernacle and have the Shechina rest among them as originally planned.
- 2) Ohr HaChaim adds that in order for the Shechina to rest among them, the Jewish Children had to first be commanded about keeping the Shabbos (35:2). The Talmud [Horios 8] states that one who worships idols is equivalent to one who transgresses the whole Torah. So to fix this sin they were given the Shabbos, about which the Sages say [Midrash Shmos Rabbah 25], “One who keeps Shabbos is equivalent to one who keeps the entire Torah.”
- 3) Ohr HaChaim explains further that the fixing of the sin of idol worship, specifically, is keeping Shabbos **in its halachically correct form**. [See Tr. Shabbos 118]
- 4) Kli Yakar gives a **unique and beautiful interpretation**: This congregation was gathered in order to strengthen peace between all of the Children of Israel. We find that they were at **peace the first time, at the Receiving of the Torah “with one heart.”** [Rashi Shmos 19] Now too, the day after Hashem forgave them for the sin of the calf, when Moshe descended from the mountain, which was also the day after Yom Kippur, it would make sense that they were at peace with each other. However, being that they were about to build the Tabernacle, which is a symbol of Hashem’s abode among us and with us, Moshe wanted to make sure that there were no quarrels among them because a) Hashem would not rest among us if there was fighting; and b) if there was quarreling about materials used for the Tabernacle, how could they be used for this holy purpose? **Therefore, Moshe insisted on settling all their quarreling on this day as Rashi says (18:13).**
- 5) “Six days work should be done.” 5:2
Ohr HaChaim translates this to mean a blessing -- that if you rest on Shabbos, then your work during the other six days will be accomplished.
“...six days...” Or HaChaim adds that the reason the Torah does not say, “In six days you shall work,” is the message here is to rest on

Shabbos, but there is no commandment to work during the six days, per se.

- 5) Ohr HaChaim also reveals to us that since Shabbos is the, “soul of the universe,” therefore, if the Jewish Children do not rest on Shabbos as He did, the world will cease to exist.

- 7) “Do not burn a fire...” 35:3

Baal HaTurim says Hashem says, “My fire, the fire of *gehinom*, rests on Shabbos, so you too shall rest your fire on Shabbos.

- 8) “Take from you a portion to Hashem.” 35:5

Kli Yakar explains the words, “from you,” to mean: a) not from stolen goods, b) there are people who only give out of embarrassment (when others give), therefore the Torah is instructing us to give out of our own initiative, not because of what others are doing, c) **give with your whole heart and it will be considered as if you sacrificed your own self for Hashem**, d) a poor person who gives is considered as if he **sacrificed himself** for Hashem.

- 9) “Take from you a portion to Hashem, all those that give from their heart shall bring the portion of Hashem, gold, silver and copper.” 35:5

Ohr HaChaim notes as long as one gives with his full heart, his gift is important enough to be rendered, “a portion of Hashem’s,” whether it is copper or gold (*although, there are levels of holiness based on the use of each gift in the Tabernacle*).

- 10) Kli Yakar warns that if, when one gives, he thinks he is giving of his own possessions and does not realize that everything belongs to Hashem, he is giving, “from you a portion to Hashem.” This is a lower level. One who gives with his full heart and realizes it is all Hashem’s property anyway, is giving the, “portion to Hashem,” or rather, “Hashem’s portion.” Of this latter group, the Torah says, “They brought to Him more every morning.” (36:3) “More” refers to their bringing it to Moshe before even being asked to give, and ‘the morning’ alludes to their bringing it with a ‘shining face’. Moreover, their bringing was with joy (*simcha*), zest and fervor.

- 11) Ohr HaChaim says also that since they knew Moshe himself was rich and would have wanted, out of desire and love of Hashem, to give all the materials, therefore, they made sure to bring their gifts to him first.

- 12) “And each man came that his heart raised him and all those that his spirit wanted him to bring...” 35:21
Ohr HaChaim says the Torah bespeaks the praise of the Jewish

Children that no one brought the materials with a heavy heart or any regrets. On the contrary, they either brought because their “heart raised” them, meaning they would have wanted to bring more than they could have afforded, or at least “their spirit wanted them to bring” meaning without regrets.

- 13) “And the men came on the women all those that their heart wanted them to give ... gold ...” 35:22

Daas Z’keinim says the reason women merited to celebrate Rosh Chodesh (the beginning of every Jewish lunar month) as a holiday, not to do certain kinds of work) is because by the sin of the calf they did not want to donate their jewelry to the idol, they were forced to do it – as opposed to their donating to the Tabernacle, where they gave their jewelry with joy.

- 14) Sforno adds that the husbands came along with their wives to show their consent to their wives’ donation.

- 15) Daas Z’keinim notes that this occurred on Rosh Chodesh Nissan. However, the holiday for women, Rosh Chodesh, was instituted for all Roshei Chadashim.

- 16) “It was enough...and extra.” 36:7

Ohr HaChaim points out how much Hashem loves His Children: although they brought more than needed—which could cause a Jew sadness from wondering if perhaps his donation was not used, Hashem created a miracle and everything that was brought was used, even though, according to nature, there should have been extra.

- 17) “See ... Betzalel, son of...son of Chur.” 35:30

Daas Z’keinim explains that Hashem wanted the People to realize (“see”) that since Chur was killed as a result of the sin of the calf, therefore his grandson Betzalel would be the one to erect the Tabernacle, which is an atonement.

- 18) “And to teach” 35:34

Rashbam says to teach others. Ohr HaChaim elaborates: the meaning is that there are scholars who study, but cannot teach others. Not so in this case— they are also able to teach others.

- 19) “And they made the copper basin ... at the opening of the Tent of Meeting (*Ohel Moed*)” 38:8

Ibn Ezra says the Jewish women congregated there every day to pray and to hear teaching of how to do Hashem’s commandments.

- 20) Baal HaTurim adds that these women merited receiving the Holy Spirit (*Ruach HaKodesh*).