

RABBI AHARON ZIEGLER - PARASHAT VA-YAK'HEIL-PEKUDEI 5780

“SHIFTING FROM KEDUSHAT MIKDASH TO KEDUSHAT SHABBAT ”

Our parasha begins with the words, “Va-Yak’heil Moshe”, Moshe gathered the entire assembly of Bnei Yisrael and said to them: “Eileh HaDevarim, *These are the things* that GD has commanded us to”. Note, that the Torah uses the plural, “These are the things” to introduce a subsequent topic. The first is the Mitzvah of Shabbat. “For six days, do your work, but the seventh day shall be Kodesh [sacred] to you” [35:2].

Subsequently, the Torah describes the collection of Terumah-donations for the Mishkan. Therefore, we must conclude that the Torah expression of *These are the things*, introduces both the Shabbat and Mishkan,[Tabernacle] linking the Shabbat with the Mishkan. There are three other places where Shabbat and Mishkan are connected.

In Parashat Ki Tisa, after introducing Betzalel, the architect of the Mishkan, the Torah returns to the subject of Shabbat, stating “*Ach Et Shabbtotai Tishmoru*”, *However, you must observe My Shabbat*” [31:13]. We see here the same linkage between the Mishkan and Shabbat, with the only difference being the order of presentation. In Parashat Ki Tisa, the Mishkan precedes the exposition of the Shabbat, while in our Parasha, the order is reversed. Again, in Parashat Kedoshim, the Torah reiterates this link. “*Et Shabbtotai Tishmoru U’Mikdashi Tira’uh, Ani HaShem*” *You shall observe My Shabbat and revere My Sanctuary, I am the Lord* [Vayikra 19:30]. Finally, Parashat Behar ends with the same words “*Et Shabbtotai Tishmoru U’Mikdashai Tira’uh, Ani HaShem*[Vayikra 26:2]. The reason for repeating this connection four times is to send a loud and absolute message that despite our people’s excitement and enthusiasm over the construction of the Mishkan, **the Mishkan does not override the Shabbat!**

What is the nature of these 4 intertwined connections? According to HaRav Yosef Dov Soloveitchik, both Shabbat and Mishkan constitute sanctuaries. One is a sanctuary in **time** while the other is a sanctuary in **space**. HaShem wants us to establish a residence for Him in both **space** and **time**. We, who prepare properly for the Shabbat and are about to light our candles find ourselves in the same position as the Jew of two thousand years ago preparing to enter the Holy Temple.

On Friday night, as we sing “Lecha Dodi”, for GD pays us a visit. The Yom Tov and Shabbat are different in that on Shabbat HaShem visits us, while on Yom Tov (Pesach, Shavuot, Sukkot) we visit HaShem. “Lecha Dodi” represents the Shechina knocking on our door. Gemara Shabbat [119a] records, that Rav Yannai would wrap himself in his finest garment, turn and say, “Come O Bride”, he would walk to greet the Shabbat Queen. The idea of a sanctuary in space and sanctuary in time makes it clear why the Torah, in 4 different places, linked the sanctity of Shabbat to that of the Tabernacle. But the underlying lesson is that while the Mishkan is a lofty and important place, we must remember: *ach*-Shabbat, which is essential to Jewish survival, is stronger. We did survive without a Holy Temple Sanctuary for thousands of years, but we could not possibly have survived without a Holy Shabbat. Being a “Shomer Shabbat” means according to the

Rav, watching and enthusiastically anticipating the arrival of the next Shabbat from the beginning of the week until Shabbat arrives. Do we qualify as such Shomrei Shabbat? Shabbat Shalom from YERUSHLAYIM, Rabbi Aharon Ziegler [aharonlibby@aol.com]

SWERS WILL BE SENT TO YOU UPON REQUEST~!

IT'S NOT TOO LATE: For dedicating a page in my new book, "Halakhic Positions of Rav Soloveitchik-Volume 8"- for information send email-aharonlibby@aol.com

QUESTIONS:

The donations had been enough for all the work, to be done-and there was even extra. Meaning, the contributions of gold, silver and jewelry had been enough to complete the work-and there even was extra. The commentators, Ramban, Seforno, and Or Hachaim ask-If there was just enough-then there was no extra. If there was extra- then the contributions were MORE THAN enough. So which was it? Can you find or think of any answers? I like original creative thinking

2- Of all 39 prohibited melachot –only “fire” is written specifically (35:3). Why is fire singled out?

3-- 35:2 speaks about all work not to be done on Shabbat. Then why does verse 35:3 have to reiterate and stress the words “B’Yom HaShabbat. We are talking about Shabbat so Torah could have stated –Do not kindle a fire? (see Jerusalem Talmud Beitza 88:2, and/or Mechilta.)

4-The “Nesi'im” the tribe leaders also brought gifts towards the Mishkan so why does the Torah record their presentation in 35:27 in a defective manner, with a missing“yud” ?

5-Women contributed mirrors, 38:8. Why didn't Moshe want to accept them and what argument did HaShem use to convince Moshe that he should accept them? See Rashi.