

א ביסל תורה!

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כ"א אדר תשפ"ה · ויקהל

משכן and תשובה

By Ben Snyder '26

In פרשת ויקהל, the תורה recounts the gathering of materials for, and the subsequent construction of the משכן. The פרשה goes into great detail about how exactly every part of the משכן was crafted. Interestingly, however, the תורה had already gone into great detail about the intricacies of the משכן in two prior פרשיות, פרשת תרומה, פרשת תצוה and פרשת תרומה. If the תורה had already gone into depth on this, why was it all repeated again in פרשת ויקהל?

In a shiur Rav Lichtenstein gave on פרשת ויקהל, he quotes the משל of a young couple in order to explain this repetition. He explains that before their wedding, this young couple went through great efforts to make preparations for the life they were going to share together. They found an apartment, and picked out all of their furniture. Then, after their wedding, they went on a honeymoon. During the honeymoon, the husband was called away for a little while, and in his absence the wife committed an act of infidelity. When the husband returned and discovered what had happened, he severed their relationship completely. The wife pleaded for forgiveness, but it was to no effect. A friend intervened on the wife's behalf and eventually convinced the husband to relent and let his wife return. They went to their home that they had planned together before the wedding and looked around at all of the things that they had bought while they were engaged. Was it really the same dream home as before? After everything that happened

between them, was this the same furniture that they had picked out together in their passionate love?

Rav Lichtenstein concludes that the repetition in פרשת ויקהל was to emphasize that unlike in the story of the young couple, the loving relationship between Hashem and בני ישראל was completely restored to what it was before our act of unfaithfulness, חטא העגל. He says that there may have been doubt about whether the בני ישראל that built (and consequently their relationship with Hashem) was at the same level as what Hashem had initially commanded כלל ישראל to build before חטא העגל. Therefore, the תורה repeated all of the details about the משכן in order to reassure us that there was no difference between what Hashem asked us to build originally and what כלל ישראל actually built in this weeks' פרשה. We were able to renew our relationship fully with Hashem and raise ourselves to the same spiritual level we were at before. Rav Lichtenstein's explanation shows us the power of תשובה and how that even if we stray way off the דרך, we are always able to come back and renew our relationship with הקדוש ברוך הוא.

Hurry to do מצוות

By Avishag Salzman '27

This week's פרשה, פרשת ויקהל, starts off with the commandment of שבת and continues into the building of the משכן. There are many lessons we can learn from this פרשה, but one lesson is not to be lazy and rely on others. In שמות ל"ה:כ"ז it says, "וְהִנָּשְׂאִים" "and the בני ישראל brought stones to be set, for the אפוד and the חשן."

רש"י, who quotes רבי נתן, asks the question of what prompted the בני ישראל to be the first contributors for the מזבח, whereas for the משכן they were last? In the construction of the משכן, everybody was told to donate and the בני ישראל said "Let's allow everybody else to donate first, and we'll donate what's needed after - the leftovers." But, everybody started donating and eventually, everything that was needed was given and donated. As it says "וְהַמְלָאכָה הָיְתָה יָדִים לְכָל־הַמְלָאכָה" "and the work was more than enough for all the work that had to be done" (שמות ל"ז:ו). Now that there was nothing left for the בני ישראל to contribute, they donated the אבני שהם. Since they did not hurry the last time (with the משכן) and it ended badly for them, this time (with the מזבח) they did not want to miss their chance again so were the first to donate.

We learn another lesson from this story: Rav Hirsch says that the reason they did not rush the first time is because they were sure that there would be things missing that they could donate, even after all of בני ישראל donated. This stemmed from the idea that the בני ישראל thought that they were better than the ordinary people and the ordinary people would not

be able to complete what was necessary for the משכן themselves.

Rabbi Natan continues (with Rashi still quoting him), saying that the reason the בני ישראל are named is spelled "נִשְׂאִים" - without any "י", is because Hashem took away a letter because of their laziness and that they did not hurry in donating things to the משכן.

The חפץ חיים expands on this by saying that in this פרשה, Hashem took away the "י" from the name of the בני ישראל, but in פרשת נשא, when the בני ישראל give identical gifts, Hashem repeats each gift from each individual בני ישראל. The חפץ חיים says that this shows us how much Hashem appreciates when we give gifts/serve him in a community and group rather than doing it in a boastful manner with a "every man for himself" mentality, as the פסוק says "בְּרַב־עַם הַדָּרֶת־מֶלֶךְ" "many people is the glory of a king (Hashem)" (משלי י"ד:כ"ח).

We can learn many valuable lessons from this פרשה including to remember that we are a nation and we should act like a nation, and not to rely on other individuals to do a communities work, in addition to not thinking of ourselves as better than others.



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