

Vayakhel – Pekudei – David Levy

יכ"ה אדר תש"פ – 21st March 2020 – שבת פי' ויקהל - פקודי

We all know that the 39 types of M'lochos (creative work) which are prohibited on Shabbos (with their derivatives) are learned from the various activities involved in building the Mishcon. Hakodosh Boruch Hu first issues instructions to Moshe about the building of the Mishcon in the Parashios of T'rumoh, T'tzaveh, and the first part of Ki Sisso. At the end of those instructions just before the end of Rishon of Ki Sisso Hash-m instructs Moshe about Shabbos *תשמרו* אך את שבתתי תשמרו (But my Sabbaths you shall observe) and concludes with the famous paragraph of *ושמרו בני ישראל את השבת* etc.

However in this week's combined Parashios of Vayakhel and P'kudei (which with Parashas HaChodesh constitute the longest lehening of the year) Moshe in giving over these instructions for constructing the Mishcon to Bnei Yisroel changes the order of what Hash-m had told him. In the first 2 p'sukim of Vayakhel Moshe first commands about keeping Shabbos before explaining to B'nei Yisroel how the Mishcon is to be constructed. Why did he switch the order? Here are 3 approaches:

1. Kli Yokor stresses the "mutual admiration" between Hash-m and Klal Yisroel. Each praises the other. A Midrash says: "What is written in the Tefillin of Hash-m (i.e what would be written in them if he wore Tefillin) *מי כמוך גוי אחד בארץ* (Who is like your people of Israel one on the Earth)? We of course have *שמע ישראל* etc in ours. This mutual praise is characterised in Shir HaShirim as *אני ודודי ודודי לי* (I am to my beloved and my beloved is to me). So Hash-m first instructs Moshe about the Mishcon because Bnei Yisroel are honouring Hash-m by building Him a Mishcon; Moshe puts Shabbos first because Hash-m gave Bnei Yisroel the gift of Shabbos. Similarly notes the Kedushas Levi in the Torah, Pesach is usually called Chag HaMatzos, but we mainly refer to the Yom Tov as Pesach. Hash-m recognises that we strain ourselves to eat only Matzo instead of regular bread for 7 (8) days while we call it Pesach in gratitude that Hash-m "passed over" our houses in Mitzrayim. In Parashas Bo (12:7) Hash-m told Moshe to instruct Bnei Yisroel to put the blood on the M'zuzos (doorposts) and the Mashkof (lintel) but when Moshe gave this command over to Bnei Yisroel (12:22) he again switched the order and mentioned the Mashkof (which symbolises Hash-m above) first and then the M'zuzos (which symbolise the dual leadership of Bnei Yisroel by Moshe and Aharon). Hash-m is saying the G'euloh will come from your leaders (M'zuzos) and Moshe is saying it is Hash-m (Mashkof) who begins the G'euloh process. So already here the Y'sod became established for Moshe to change round the order of Hash-m's commands.

2. Shem Mishmuel: Why in Vayakhel does it say (35:5) *כל נדיב לבו יביאה* (Everyone whose heart motivates him shall bring it)? What is it they brought? They brought the physical matter but spiritually they brought their full heart. Rashi says that the whole Inyan (topic) of the Mishcon as written in the Torah is not in chronological order, and that the episode of the Eigel HaZohov (Golden Calf) came before the Tzivui (command) to build the Mishcon. The Tzivui was only in response to the Eigel episode. Ramban disagrees with Rashi altogether and says the Parashios are in chronological order, first came the Tzivui for the Mishcon and then the Eigel Hazohov incident occurred. The Shem Mishmuel holds more like Ramban and says that before Cheit Hoeigel originally the people were on a higher Madreigo (spiritual level) and could do the Mitzvoh as it should be done, with Anovoh (humility) and N'divas Leiv, Leiv Sholeim. So Moshe was originally instructed to command the Mishcon and then Shabbos but after the Eigel Bnei Yisroel could only give with N'divas Leiv after having had Shabbos which raised their level of K'dushah. Therefore Moshe first commanded Shabbos to Bnei Yisroel so that having kept Shabbos they could donate to the Mishcon with Leiv Sholeim.

3. Ohr HaChayim: Like Ramban he argues that the Parashios are in order but Moshe realised that Bnei Yisroel needed a Kaporoh (atonement) for the Cheit of the Eigel. We tend to think that the Mishcon is the Kaporoh but in Gemoro Shabbos 118b it says: *כל המענג את שבת נותנין לו משאלות לבו* "he who delights in Shabbos is granted his heart's desires" and in Yishaya 56 (Haftara for Minchah on fast days) it says: *אשרי אנוש יעשה זאת ובן אדם יחזיק בה שמר שבת מחללו ושמר ידו מעשות כל רע* (Praiseworthy is the man (Enosh) who does this and the person who grasps it tightly, who guards the Shabbos against desecrating it and guards his hand against doing any evil). In Gemoro Shabbos 118b it says that Shabbos atones even for someone who does the greatest Avodoh Zoroh (the first person to worship Avodoh Zoroh being Enosh). So Moshe realised that after the Eigel we need a Kaporoh and we get this from Shabbos and only then can we build the Mishcon. However why not just do T'shuvoh. The answer is if you do something for which you would be Chayov Koreis (liable to "Excision") and do T'shuvoh that exempts you from Koreis (Yoma 86a) but you would still get Yissurim (other sufferings) but according to the Taz (at beginning of Hilchos Shabbos) the Kaporoh of Shabbos can wipe even those out.