



- הענינים מלקו"ש השבועי ועוד -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪
Designed for use in the classroom or at the Shabbos Table

Understanding the Parsha according to the teachings of the Rebbe

QUESTION: *The verse (Shmos 37, 1) states Betzalel made the Aron. Obviously, others assisted in the Aron, just as they had in the other vessels, which the verses specifically state "they" made. Why is the Aron ascribed only to Betzalel?*

ANSWER: Betzalel was unique in totally devoting himself (mesiras nefesh) more than the others into the actual building of the Aron (not acting like a foreman). Thus, the verse refers to the Aron as if only he made it.
(לקוטי שיחות כרך יא, עמ' 168)

QUESTION: *ויקהל משה. למחרת יום-הכיפורים, כשירד מן ההר (פירוש רש"י, שמות לה, א). How did Rashi know that Moshe gathered the people on the 11th of Tishrei (and not the tenth)? Why did Moshe wait till the next day to teach the people about Shabbos & building the Mishkan?*

ANSWER: The Torah says Moshe gathered the people, it must be the eleventh. When Moshe came down on the tenth, obviously all the people gathered to see Moshe and what happened after 40 days on the mountain. When Moshe came down from the mountain with the second Luchos, a powerful urge developed in the people to receive the Torah and were happy regarding the forgiveness by G-d. Thus, they were so involved in the matter of slichah and Torah itself, no room was left for anything else.
(לקוטי שיחות כרך ו, עמ' 210)

QUESTION: *What specific effect did the women accomplish (for which they are praised) that they spun the wool direct from the goats?*

ANSWER: The women were not commanded, but chose to honor the Mishkan with the best. Wool is usually shorn and then spun. This process tends to "dry out" the wool and make it like an item in the mineral world. By spinning direct from the goat, the product was improved and the donation became direct from the higher (more desired) level of a living animal.
(לקוטי שיחות כרך טז, עמ' 449)

QUESTION: *Why the need for the emphasis that Ohaliav (low) and Betzalel (high) were equal in the building of the Mishkan as indicated by Rashi?*

ANSWER: All the Jews give in differing levels. Some gave silver, gold, others gave jewels etc. Similar to the half-shekel (a poor man gives no less, a rich man no more) everyone gives according to their ability and they are all considered as giving equally. So, too, Ohaliav of a "low" ancestry could be equated with Betzalel of a "high" ancestry.
(לקוטי שיחות כרך לא, עמ' 211)

QUESTION: *What is the symbolic meaning of the four types of jewelry donated to the Mishkan: earrings, nose rings, finger rings, and arm bands?*

ANSWER: The Previous Rebbe (Likkutei Dibburim vol 3 & Kovetz Chof Beis Shvat 7-10) elaborates on the symbolic meaning of each ornament as guidance in one's home environment

Earrings – Lend an Ear: listen when others speak; be receptive to good advice and guidance

Nose Rings – Use your Nose: be alert to unhappiness of others around you; help mold a healthy environment

Finger Rings – Point Things Out: give advice and guidance; show that your advice is based on concern, and don't simply order

Arm Bands – Strong-Arm Tactics: Be pro-active to prevent; discipline is part of the responsibility of a parent, but discipline oneself first

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פ' ויקהל OVERVIEW לקוטי שיחות

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CONTENT HIGHLIGHT	פסוק	חלק
Work, if only involves the external limbs, would be done of "itself" (tei'aseh)	מלאכה תעשה	א
Two levels in "fixing" the sin of the Golden Calf	כל נדיב לבו	ג
Duty of diligently studying Torah	*ויקהל משה	ו
Torah learners and their purpose	*זה הדבר	ב
Shabbos takes precedence over the Mishkan	*לעשות אתם	יא
Betzalel was unique in giving his being into the making of the Aron	*ויעש בצלאל	יאב
Need for total bitul together with leadership	*והנשאם	טזא
Divine Presence in the Mishkan and in the Aron	ויעש בצלאל	טזב
Entrance to courtyard is same size as the rest of the enclosure	*לעומת קלעי חצר	טזג
Unique donation of the talent of women to the Mishkan	*טוו את העזים	טזד
Actions only for the Kavod of the Beis HaMikdash doesn't override the gezeiros of Shabbos	רמב"ם	כאא
VaYakhel – each Jew is gathered & is part of the whole Pekudei – Just as each item in the Mishkan is counted and is important, so with each Jew	ויקהל-פקודי מחוברים	כאב
Service of the Rashbi – Torah is his profession Service of Rabbi Yosi – Birurim	זוהר	כאג
The Mishkan was a means of forgiveness on the Golden Calf	*ששת ימים	כוא
Unique quality of women and their donations	כל נדיב לבו	כוב
Holiness until the last peg	*יתדות	לאא
Rashi understands even preparation of items to be given לשמה means any one or more item (of the 15) is indicative of its being לשמה	*אשר נמצא אתו	לאב
Equating of Ohaliav and Betzalel	*חור	לאג
Fire for the sake of ashes	רמב"ם	לוא
Purpose of the Mishkan and Mikdash	ויקהל-פקודי מחוברים	לוב



לקוטי שיחות ABSTRACT פ' ויקהל

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הוראה	ענין	פסוק	חלק
Effort of six days in the manner of "itself" leads to the seventh day (Shabbos of the 7 th millennium) Use every moment to make this world into a Mishkah	(א) Six days work "should be done" (tei'aseh), as opposed to "you should do" (ta'aseh); work, if only involves the external limbs, would be done of "itself", that blessings then flow from G-d (*) Our 39 מלאכות are derived (and correspond spiritually) to the מלאכות of the Mishkan	מלאכה תעשה לה, ב	א
Building your personal Mishkan requires two steps: building the foundation by kabalas ol; and building the structure by using one's unique powers for the sake of G-d	Two levels in "fixing" the sin of the Golden Calf Kabalas Ol (donation for the sockets); denial of idol worship by invoking the unity of G-d א-ל העולם (nothing besides G-d) & א-ל עולם "Knowing G-d in all your ways" (donations for the entire Sanctuary); involvement in worldly matters also form an expression of spiritual service	כל נדיב לבו לה, ה	ג
Even if one wants to make the world a Mishkan, still can not overlook the Mitzvah of learning	Moshe waited for the day after coming down (11 th of Tishrei) to teach the practical laws of building the Mishkan; on Yom Kippur itself, Moshe and the people were involved in Talmud Torah	*ויקהל משה לה, א	יא
Torah students are required to spread Torah (and not exempt), since this effort leads to improved learning	Moshe told the people the command to build the Mishkan, but he was not included in command to build Mishkan; his essence is in Torah and was not permitted to stop learning Torah	*זה הדבר לה, ד	וב
Even when one is involved in holy matters, one needs to be careful from doing prohibited matters	Even though inserted as a detail about the Mishkan and it was a review, the command about Shabbos was stated first, stressing its importance to override the building the Mishkan	*לעשת אתם לה, א	י"א
Mesiras Nefesh is a great power that can affect all of one's actions	Betzalel uniquely devoting himself (mesiras nefesh) more than the others into the actual building of the Aron (not acting like a foreman); thus, the verse refers to the Aron as if only he made it	*ויעש בצלאל לו, א	י"ב
When one becomes a "Nasi" in one's own body or with another (a Mashpia), one's first duty is to establish one's own nullification	The Nissiim should have been more concerned with ensuring that the Mishkan was built without delay rather than their usual concern for the people's avodah (of their donating first); this was a result of their lack of total bitul (the missing Yud)	*והנשאים לה, כז	ט"ז
Every Jew is a miniature Bais HaMikdash, that has both Torah & Mitzvos as their essence; aveiros are only like a covering over the person	Talmidai Chachamim (special unity expressed in the Aron) due to their unity with G-d through learning Torah, become part of the Torah Those that fulfill physical Mitzvos (general connection expressed in the Mishkan & Korbanos) are not unified with G-d, but accomplish His Will, creating a Dwelling below	ויעש בצלאל לה, א	ט"ז



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Torah gives the ability for a closed opening (a door) which conceals, to become open and reveal G-dliness	Since the woven tapestry at the courtyard entrance it is part of the hanging walls, it is the same height; an opening even without a door is meant as an entrance (not a closure), thus requires a mezuzah	*לעומת קלעי חצר לה, יה	טזג
When HaShem gives a Jew a special ability, one needs to use it to make the world a Mishkan	Special praise of the women in spinning the wool straight from live goats to offer as a donation to the Mishkan, even though it was not commanded They accomplished an increase in the quality of the wool and in offering from the "animal" world	*טוו את העזים לה, כו	טזד
The light in Moshiach's time was lit in Galus beforehand	Actions only for the Kavod of the Beis HaMikdash doesn't override the gezeiros of Shabbos	רמב"ם	כאא
Individual depends on being part of the Jewish whole, yet the collective good benefits the individual	VaYakhel – creation of the Mishkan & its vessels; each Jew is gathered & is part of the whole Pekudai – Just as each item in the Mishkan is counted and is important, so with each Jew	ויקהל-פקודי מחוברים	כאב
Each person learns to the best of their abilities	Service of the Rashbi – Torah is his profession Service of Rabbi Yosi – Birurim (community needs)	זוהר	כאג
	For B'nei Yisrael the Mishkan was a means of forgiveness for the Golden Calf and thus, they needed first a warning not to violate Shabbos	*ששת ימים לה, ב	כוא
Work with the women and children as well as the head of the house	This Parsha mentions voluntary contributions, since this is the main element in ensuring atonement Unique quality of women and their donations	כל נדיב לבו לה, ה	כוב
In the manner of chinuch the teacher must be involved in all aspects of the student	The wise men were involved with the pegs (the lowest and last detail); thus, also an integral part of the coverings, and not of a lesser purpose	*יתדות לה, יח	לאא
Women did not participate in Eigel, thus no questions about their commitment	Rashi understands concept in giving לשמה means giving any one or more item (but not all 15 categories of items) is indicative of its being לשמה	*אשר נמצא אתו לה, כג	לאב
Even though many traits and abilities separate one from another, nevertheless, we are equal before HaShem	Equating of Ohaliav ("low" ancestry) to Betzalel ("high" ancestry) teaches that all are equal in making the Mishkan, bringing all together in unity	*חור לה, ל	לאג
Spiritual fire is loving G-d so that one wishes to leave one's body; but the actual purpose is to remain in the body (like ash as the most-base type of physical)	מלאכת מבעיר defined as causing fire or increasing fire, and then needing the ashes; the מלאכה needs a purpose even though ashes are not much value, they still can fulfill a purpose צריך לאפר and כלות נשמה These two concepts are complementary (not opposites)	לא תבערו אש לה, ג רמב"ם	לוא



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הוראה

ענין

פסוק

חלק

Revelation by the Mishkan is even higher than Matan Torah, and thus, can affect a higher bitul in every part of a Jew

Rambam & Ramban differ on the main function of the Mishkan and the Mikdash (the aron or the service)
SEE BELOW

ויקהל-פקודי מחוברים

לוב

MISHKAN & BAIS HAMIKDOSH	RAMBAM	RAMBAN
Means of Connection	(מקום העבודה) עזרה וההיכל	קודש הקדשים וארון
Resting of the Divine Presence Example	מעביר Pass through Ideas during writing are passed thru the fingers	התלבשות Enclothment in this place Brain grasps the intellect
Purpose of Mishkan	Avodah of the Jews	Divine Presence to rest in the Jews
Cause of Connection Between G-d and the Jews	Action of the Jews	The place itself
Manner of Connection	Revealed aspect of the Jews with the revealed aspect of HaShem	Hidden aspect of the Jews with the hidden aspect of HaShem

ROSH CHODESH TISHREI 2449	YOM SHABBOS ONLY ONE DAY
MOSHE CAME DOWN	10 TH OF TISHREI (YOM SHENI)
MOSHE GATHERED THE PEOPLE AND TAUGHT THEM ABOUT THE MISHKAN	11 TH OF TISHREI
FOR THREE DAYS THE JEWS BROUGHT GIFTS FOR THE MISHKAN	12 TH -14 TH OF TISHREI
MOSHE SAID "ENOUGH" (36:6)	15 TH OF TISHREI (SHABBOS) COMMAND NOT TO CARRY IN RESHUS HARABIM