

INTERNET PARSHA SHEET  
ON VAYAKHEL PEKUDEI - 5758

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ravfrand@torah.org] "RavFrاند" List - Rabbi Frاند on Parshas Vayakhel/Pikudei - The Lessons of the Mishkan: Patience and Doing It HIS Way The verse in Parshas Pikudei says, "On the first day of the first month, the Mishkan shall be erected" [Shmos 40:2]. The Medrash says that for six months the Jewish people were working on the Mishkan (beginning work immediately following the Yom Kippur of Moshe's final descent from Har Sinai). The Medrash however relates that the actual construction only took three months. For the next three months they prepared the Mishkan, but they did not assemble the Mishkan. The Medrash relates that the cynics (leitzanei ha'dor) were mocking Moshe Rabbeinu, saying, "If the Mishkan is finished, why don't you put it up already?" G-d's intent, however, was to first erect the Mishkan in the month when our Patriarch Yitzhak was born (the month of Nisan). This is an interesting and perplexing Medrash. The fact that the Mishkan was completed in three months was a miracle. It really should have taken longer than that. However, G-d gave the Jewish people the tremendous Siyata D'Shmaya (Heavenly Aid) that caused it to be completed in three months. But why in fact was the wait necessary? If G-d knew the Mishkan would be completed in 3 months and he wanted to have it erected in Nisan, they should have started it in Teves! Why have it completed early and then sit around for another 3 months without setting it up -- providing an opening for the cynics to criticize Moshe? The Be'er Yosef points out that the Medrash in Vayakhel says that the Mishkan was supposed to be an Atonement for the sin of the Golden Calf. The two underlying causes of the sin of the Golden calf were impatience and the concept of "let's go it alone without waiting for the Word of G-d." "The people saw that Moshe was late coming down from the mountain..." [Shmos 32:1] They pushed the panic button and on their own initiative set up their own intermediary. Did they ask? Did they seek counsel from the Elders or from Aharon? Did they query "Is this the Da'as Torah?" "Is this the proper way to go?" No. They had a problem. They took a leap on their own, without checking what the Will of G-d was. This was the sin of the Eigel, for which the Mishkan was to come as an Atonement. Therefore, explains the Be'er Yosef, in establishing the Mishkan, G-d was teaching the Jewish people two lessons: Number One -- Patience! The Mishkan is complete. It is sitting there all ready -- but wait. There is a time to do everything. That time is determined by G-d. The second lesson that G-d wanted His people to learn was that in the Service of G-d [Avodas Hashem], the key is Servitude. The one who serves does not call the shots, the Master calls the shots. That is something they needed to be taught after the sin of the Eigel when they were impatient and wanted to do it "their way". That is why G-d wanted them to wait -- to learn that in Avodas Hashem everything must be done at the proper time, in the proper way, and based on the Command of G-d. This was the appropriate atonement for the Sin of the Eigel.

Personalities & Sources: Be'er Yosef -- Rav Yosef Salant, Jerusalem; 20th Century Transcribed by David Twersky; Seattle, Washington [twerskyd@aol.org](mailto:twerskyd@aol.org) Technical Assistance by Dovid Hoffman; Balt, MD [dhoffman@clark.net](mailto:dhoffman@clark.net) RavFrاند, Copyright (c) 1998 by Rabbi Y. Frاند and Project Genesis, Inc. Project Genesis: Torah on the Information Superhighway [learn@torah.org http://www.torah.org](http://www.torah.org)

\* TORAH WEEKLY \* Highlights of the Weekly Torah Portion Parshas Vayakhel/Pekudei <http://www.ohr.org.il/tw/5758/shmos/vayakhel.htm>

Insights \_\_\_\_\_ WE HAVE THE TECHNOLOGY \_\_\_\_\_  
"...As Hashem commanded Moshe." (39:1) One guaranteed way to increase sales of a product is to put a flash on the box saying "New!!! Improved!!!" Inevitably, the veracity of this claim is in inverse proportion to the number of exclamation marks which follow it. We have an almost insatiable desire

B'S'D' for "new." Our society is founded on the self-evident premise that everything can and needs to be improved. There's an old American folk saying: "If it ain't broke, don't fix it." In this week's Parsha, the words "As Hashem commanded Moshe" appear over and over again. Twenty-two times. At the end of every single detail of the Mishkan, "As Hashem commanded ... as Hashem commanded Moshe ... as Hashem commanded Moshe." Why this seeming redundancy? The purpose of the Mishkan was to atone for the making of the golden calf. And the underlying flaw evinced by the golden calf was the desire to be smarter than Hashem. The Jewish People had seen that Moshe had acted as an intermediary between them and Hashem. When Moshe failed to come down from the mountain they saw in the clouds a vision of his dead body being carried on a bier. In their confusion, the Jews surmised they would need someone or something to replace Moshe; some vehicle for the Divine Presence to rest amongst them. In this assumption they were not far off the mark. But there's another American folk saying: "Close only counts in horseshoes and hand-grenades." Not being far from the mark can be as far as day is from night. True, there would be a vehicle through which the Divine Presence would rest on the Jewish People, and its name was the Mishkan. However, the Mishkan could only be built according to the original Maker's instructions. No improvements are possible on these instructions. And when we try to make improvements, we end up with a golden calf. When we try and modernize and pluralize we end up with a golden calf. The word of Hashem is perfect. It restores the soul. It is like no man-made panacea. If we want Hashem's presence to dwell in our lives, the only way is through following the Maker's instructions - to the letter. Otherwise we end up with a golden calf. It is for this reason that after each detail of the Mishkan the Torah says "as Hashem commanded Moshe." The essence of the Mishkan was that it was "as Hashem commanded Moshe" and not through the mistaken good intentions of man.

\_\_\_\_\_ NO PREVIOUS EXPERIENCE REQUIRED \_\_\_\_\_  
"And each person whose heart motivated him came." (35:21) Take a look at the really wealthy people in the world. What is it that they all have in common? Tremendous initiative. Initiative means not focusing on what you have now, but having the confidence to project what might be, and to act on it. "And each person whose heart motivated him came." The workers who made the Mishkan needed to be motivated by their hearts because none of them had any previous experience in the skills necessary for building it, and there were no teachers to train them! They were the true pioneers. They were successful because they had the inner courage to come forth and volunteer to do whatever was needed. They didn't think about their shortcomings. They projected their dreams. Just as it takes great initiative to become materially wealthy, so too it takes great initiative to become spiritually wealthy. Capitalize on those peak moments of inspiration to focus your spiritual goals higher and higher, and you will get help from above to lift you to the skies.

\_\_\_\_\_ MIRROR, MIRROR ON THE WALL \_\_\_\_\_ "He should make the copper laver ... from the mirrors of the legions..." (38:8) When you look at someone else, what do you see? You notice all the character flaws that he himself tries so hard to conceal. When you look at someone else, think that you are looking in a mirror. Just as a mirror reveals to us our unsightly features, so too when we see character flaws in others, we should check for those same traits in ourselves. That's what the saying means: "Who is wise? He who learns from every person (Avos)." When the kohanim prepared for the service of Hashem in the Mishkan, they washed their hands and feet. On a mystical level, this cleansed them of any spiritual blemish, from any defect, bias or partiality. The laver in which they washed was made entirely of mirrors. This reminded the kohanim that they should check themselves for those character faults that they perceived in others. Because were they only to look at themselves, they would find it very hard to identify their own faults.

\_\_\_\_\_ MIRROR, MIRROR ON THE WALL II \_\_\_\_\_ "He should make the copper laver...from the mirrors of the legions..." (38:8) In the courtyard of the Tabernacle stood a very large copper laver from which

the kohanim washed their hands and feet before performing the service of the Mishkan. It was made exclusively from brightly polished sheets of copper that had been used by the Jewish women as mirrors to adorn themselves. At first, Moshe was loath to accept the mirrors. Since they had been used to incite desire, he considered them unsuitable for such an elevated purpose. However Hashem instructed him to accept them. These mirrors were more beloved to Hashem than all the other gifts to the Mishkan, for through these mirrors the women of Israel had established multitudes - legions of Jewish souls in Egypt. When their husbands were exhausted from the back-breaking slave-labor, the women would go out to them, bring them food and drink, and feed them. As they sat there, they would take out their mirrors and each one would look at herself, together with her husband, in the mirror. She would allure him with words, saying "Am I not more beautiful than you?" This is what the Torah alludes to when it speaks of the "mirrors of the legions."

Sources: o We Have The Technology - Beis Halevi o No Previous Experience Required - Ramban, Rabbi Yerucham Levovitz, Rabbi Zelig Pliskin o Mirror, Mirror, On The Wall - Toldos Yaakov Yosef o Mirror, Mirror, On The Wall II - Rashi Written and Compiled by Rabbi Yaakov Asher Sinclair General Editor: Rabbi Moshe Newman Production Design: Lev Seltzer (C) 1998 Ohr Somayach International

drasha@torah.org DRASHA PARSHAS VAYAKHEL--PEKUDEI FOCAL POINTS The commands for the building of the Mishkan were fully meted. The job was winding down, and this week in Parshas Vayakhel Moshe instructs the nation with the final directives of the monumental task. First, however, he has a message. The portion begins telling us that Moshe gathered the nation and told them that "six days you shall work and the seventh day shall be holy - you shall not kindle fire in any of your dwellings on the Sabbath day" (Exodus 35:1-2). Only then does he continue with the directives that pertain to the erection of the Mishkan. The strange juxtaposition of the laws of Shabbos in the midst of all the instructions of building a sanctuary is cause for concern. That is why our sages explain that Moshe was informing the Jewish people that despite its importance building a Mishkan does not pre-empt the Sabbath. All work must cease on Shabbos regardless of how it may impact the progress of the Mishkan. Yet what must be analyzed are the seemingly disconnected verses. Why didn't the Torah tell us of Shabbos' power in a straightforward way, by openly directing the nation "thou shall not construct the Mishkan on the Shabbos." Why juxtapose Shabbos as a stand-alone unit, leaving us to infer its overriding power through scriptural juxtaposition? In fact the words "you shall not kindle fire in any of your dwellings on the Sabbath" make the command seem totally irrelevant to Mishkan per se and applicable to each and every individual homemaker. If so, the command truly seems out of place. It seems that regardless of its relation to the laws of construction, the theme of Shabbos plays a greater role vis-a-vis the Mishkan. What is it?

A famous Magid was asked to lecture in a prosperous and modern city. Before he was to speak he was told to consult with the synagogue's president. "This is a very distinguished community," he was told "and we must be careful. We surely would not want to offend anyone with, even the slightest rebuke." The Magid met the president who was sitting in a richly upholstered leather armchair behind a mahogany desk. As the Magid entered, the man rested his lit cigar on the corner of a brass ashtray. "Rabbi," asked the president, "you have a reputation as a remarkable speaker. One who inspires crowds and makes - might I say - waves. Pray tell me," he continued "what are you intending to speak about in our town?" The Magid promptly replied, "I intend to talk about Shabbat observance." The president's face turned crimson. "Oh no dear rabbi, please. In this town, such talk will fall on deaf ears. We all struggle to make a living and Shabbos is just not in the cards. I implore you. Talk about something else." The rabbi pondered. "Perhaps I should talk about kashrut." "Kashrut? Please," begged the president, "don't waste your time. There hasn't been a kosher butcher in this town for years." "How about tzedaka?" offered the Magid. "Charity? Give us a break. Do you know how many shnorrers visit this town each week. We are sick of hearing about charity!" Meekly the Magid made another suggestion. "Tefillah?

(prayer)" "Please. In a city of 1,000 Jewish families, we hardly get a weekday minyan. The synagogue is never filled except on the High Holy Days. No one would be interested." Finally the Magid became frustrated. "If I can't talk about Shabbos, and I can't talk about tzedaka, and I can not discuss kashrut, what do you want me to talk about?" The president looked amazed. "Why, rabbi" exclaimed the president. "That's easy! Talk about Judaism!"

By placing the concept of Shabbos in general, and one of its detailed laws in particular, smack in the middle of the architectural directives of a most glorious edifice, the Torah was telling us that although we may build beautiful palaces in which to serve the Almighty, however, if we forget the tenets of our faith, those great structures are meaningless. Shabbos was mentioned as a separate unit because its relevance is even greater than its ability to halt construction. A Jew must remember that without Shabbos, without kashrut, without tefillah, a beautiful sanctuary is no more enduring than a castle in the air.

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weekly-halacha@torah.org Parshas Vayakhel-Pekudei: Checking Mezuzos By Rabbi Doniel Neustadt A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav. It is proper to check the mezuzos every year before Pesach, because that is when people scrub their walls and door posts and may damage their mezuzos (Lishkas ha-Sofer, Klal 18). CHECKING OUR MEZUZOS All mezuzos(1) must be checked periodically to verify their kashrus. Everyone who lives in a dwelling(2) (whether he owns it or rents it) is Rabbinically obligated to check his mezuzos twice in seven years, or once every three-and-half years(3), since it is an established fact that over a period of time mezuzos are liable to become pasul. Age, humidity, rain, location, a paint job and/or other factors may ruin a mezuzah which was originally kosher(4). Even if one letter is smudged or cracked, the entire mezuzah may no longer be valid and often, cannot be fixed. It is imperative, therefore, to check mezuzos periodically and be prepared to buy replacements(5). The three-and-half year time frame established by the Rabbis applies only to mezuzos exposed to normal conditions, not to mezuzos that have to weather harsh elements like direct sunlight, exposure to a sprinkler system, a paint job(6), etc. Such mezuzos must be checked more often(7). [Indeed, some meticulous individuals check all of their mezuzos every Elul(8).] Some people are lax about checking their mezuzos claiming, among other excuses(9), that it is difficult to find a professional sofer who will come to the house, remove all the mezuzos, check them, and re-affix them in short order. Since people are wary of leaving their homes without the protection of the mezuzah for any length of time - and justifiably so - checking mezuzos gets pushed off and sometimes neglected entirely. But since all that is necessary to ascertain the kashrus of the mezuzah is to verify that the lettering had not faded and that the letters are whole and fully formed, anyone who reads Hebrew can check and render a verdict. No professional sofer or rabbi is required(10). Of course, if a question were to arise about a specific letter, then one would need to refer to his rav for a decision. Obviously, this type of checking suffices only if the mezuzah in question was certified kosher by a professional sofer at the time of purchase. Before one places a mezuzah on his door post, he must have it professionally checked to be sure that it was properly written. [Unfortunately, buying a mezuzah from a Jewish-owned establishment is no automatic guarantee that the mezuzah is kosher.] Once, however, the mezuzah was certified as kosher, all future checking can be done by any layman as described above. In order to check a mezuzah, it must be removed from the door post. If it is removed for only the few moments that

checking requires, there is no halachic obligation to replace the mezuzah being checked with another one(11). The mezuzah is removed, looked over carefully, and if no problem is found, immediately returned to the door post. One does not recite a blessing over the mezuzah when re-affixing it to the door post(12). But sometimes the checking process can drag on for a number of hours or even a few days. In such a case, it is improper to leave the house (or any single door post) without mezuzos. According to some opinions, the people in the house may even have to move out while the mezuzos are being checked(13). Obviously, this is a terrible inconvenience and highly impractical. To avoid this eventuality, there are several possible alternatives: 1) Buy [or borrow(14)] an extra mezuzah which will replace the mezuzah that is being checked. A blessing would have to be recited when the replacement is put on(15). This solution is not practical for a large house that has many mezuzos to be checked. 2) Renounce ownership of one's home(16) for as long as the mezuzos are being checked. This procedure, called hefker, removes halachic ownership from the home and makes it an owner-less entity. Once ownership of the house is renounced, the obligation to put on a mezuzah is lifted. The residents are living in an owner-less property, and they are not obligated to put on mezuzos for at least thirty days(17). The proper way of being mafkir an item is to renounce its ownership in the presence of at least three adults. The adults may be household members. [Some Rishonim maintain that the hefker is valid even when declared in front of one individual or even in front of no one at all(18). If three adults are not available, one may rely on this view(19).] When mezuzos are removed for more than several hours, a blessing should be recited when they are re-affixed. If all the mezuzos are re-affixed at the same time, one blessing suffices for all of them. The poskim argue as to whether one who replaced a mezuzah and forgot to recite the blessing can recite the blessing later on. One may conduct himself according to either view(20).

FOOTNOTES: 1 Mezuzos which are publicly owned must be checked only once every twenty-five years - Y.D. 291:1. 2 This includes a woman living alone, students sharing an apartment, etc. 3 In order to remember this obligation, the custom in Frankfurt was to check the mezuzos every Adar Sheini, which falls every two or three years. 4 Another reason for checking is to see if the mezuzah was stolen [or misplaced] - Rashi Yuma 11a. See also Meiri, *ibid.* 5 Y.D. 291:1. 6 Igros Moshe Y.D. 1:183. L'hatchilah, mezuzos should be removed before painting. 7 Aruch ha-Shulchan 291:1. 8 Mateh Efrayim 581:10; Kitzur Shulchan Aruch 128:3. In addition, Teshuvos M'haril 94 writes that it is proper to examine one's mezuzos if misfortune befalls an individual or his family, G-d forbid. 9 It must be emphasized that there is no halachic basis for laxity in this obligation. See Birur Halachah, pg. 399, who quotes several sources that strongly condemn those who are not careful about fulfilling this obligation. 10 Teshuvos Chasam Sofer 283, quoted in Pischei Teshuvah 291:3. 11 Da'as Kedoshim 291:1 (concerning a renter); Eimek Brachah (Mezuzah 11). 12 Pischei Teshuvah 289:1 remains undecided on this issue but most poskim rule that one should not recite a blessing in this case. 13 See Pischei Teshuvah Y.D. 285:1 quoting the Pri Megadim who maintains that it is prohibited to remain in a house [or in a room] without a mezuzah and one who has another place to go to must go there. Other poskim, however, are not as stringent and do not require one to move out of his home if the mezuzos are down temporarily. 14 Har Tzvi Y.D. 238. 15 Harav C. Kaniewsky (Mezuzos Beseicha 289:6); Kuntres ha-Mezuzah 289:6, quoting several poskim. Other poskim, however, do not require that a blessing be said (oral ruling by Harav M. Feinstein, quoted in Oholei Yeshurun, pg. 22). 16 This is suggested by Mikdash Me'at 285:3 and Mezuzos Melachim 285:19. There are other halachic areas where this solution is suggested, see Mishnah Berurah 13:15 concerning tzitzis; O.C. 246:3 concerning a Jew's animal on Shabbos. For various reasons not all poskim agree with this solution. [See Sefer Tevilas Keilim, pg. 84, who quotes Harav S.Z. Auerbach as ruling that under extenuating circumstances one can rely on this solution to permit temporary use of utensils which were not ritually immersed.] 17 Although one who "borrows" a house is required to put on mezuzos after a thirty-day time period, in this case it may be argued that the people living in the house are not even considered "borrowers". Halachically, the house has no owners to "borrow" from. The house is technically owner-less and temporarily exempt from the mitzvah of mezuzah. 18 Rama C.M. 273:5. 19 See Sm" a C.M. 273:11, Mishnah Berurah 246:15 and Sha'ar ha-Tziyun 18. 20 See Kuntres ha-Mezuzah 289:3.

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Dvar Torah from Rav Soloveichik ZTL on Vayakhel/Pikudei

(Apologies for sending this out so late. I did not have a "regular" shiur for this week, but I "came across" this thought this afternoon while preparing a 3/27/62 shiur on Inyanei Pesach that IY" H I hope to send out for the Chag.)

The Torah tells us that people contributed to the building of the Mishkan and refers to 2 different categories of donors: Nesao Libo and Nadvah Rucho. What is the difference between them? The Rav explained that Nadvah Rucho is one who reacts based on an intellectual, rational approach. Many in Bnay Yisrael analyzed their ability to donate relative to the needs of the Mishkan and arrived at a figure to donate. Their approach was perfectly acceptable and legitimate. However the Nesao Libo reacted on a more instinctive level. They were overcome with the desire to build the Mishkan as an expression of their emotional attachment to Hashem. Such people went well above and beyond what was required of them, Lifnim Meshuras Hadin. They truly followed their hearts in their desire to build the Mishkan.

The difference between the intellectual and emotional approach to a Mitzvah is most noticeable when analyzing the different approaches to giving charity. Man can readily understand and accept the intellectual rationale behind giving charity to the poor. It is perfectly rational for one who has the means, to support and provide for those that are in need. The amount that such a person will donate will be based on his calculation of the need relative to his resources. When man acts in such a proper, rational way, he is performing an act of Tzedakah.

Man can also perform charity from an emotional basis. When one is so affected by a situation to the point that it becomes etched in his mind so that he sees it constantly in front of him wherever he goes and whatever he does, he will act out of an emotional impulse. Such emotional impulses cannot be suppressed by intellectual reason nor can they be swayed by additional analysis and examination. When one acts on such an impulse, it is characterized as an act of Chesed.

The Gemara (Sanhedrin 104b) says that there was once a neighbor of Rabban Gamliel who would cry inconsolably each night for her son who was murdered by the Romans during the Churban. Rabban Gamliel would cry along with her each night and feel her pain. It is perfectly logical for one to feel the pain of a widow who lost her only son for 1 night, 1 week, maybe a month. But Rabban Gamliel felt this pain constantly, every night he felt the same level of agony that he felt the first night he heard her cries in the night. The Nadvah Rucho would have eventually grown deaf to her cries. But Rabban Gamliel, like Gedolei Yisrael throughout the ages, was a Nesao Libo, he continued to grieve with her as if it was his own tragedy.

The distinction between the intellectual and emotional approaches can also be seen in the Sippur Yetzias Mitzrayim on the night of Pesach. We are commanded to reenact the events that took place at the time of the exodus, to make them come alive for us. We must not view them from a detached perspective as events that took place thousands of years ago. We involve the

children in the telling of the story because we need to capture the emotions and feelings of a child in order to make the story real. An adult will tell a story from an intellectual, analytical viewpoint which will not inspire emotion. When a child tells a story, he feels the events that he is retelling, each time he tells the story he relives the emotional experiences that he is telling about. On the night of Pesach we want to feel like we are walking out of Egypt this very minute. We must tell the story as a child who characterizes Nesao Libo and not as an adult who is an intellectual Nadvah Rucho.  
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<http://www.ou.org/torah/ti/> Torah Insights for Shabbat VaYakhel-Pekudei 5758 March 21, 1998 PARSHAS VAYAKHEIL TEACHES us about our relationship to G-d through our observance of the holy Shabbos. The Torah links Shabbos to the building of the Tabernacle, the Mishkan. Rav Joseph B. Soloveitchik, zt"l, teaches: The nexus of the Mishkan and the Shabbos comes to emphasize the important concept that Shabbos is a Mishkan in its own right. The Shechinah--the Divine Presence of G-d-- is present in the Shabbos just as the Shechinah was present in the Mishkan. THERE IS, HOWEVER, ONE DIFFERENCE between the two. The Shechinah of the Mishkan was transcendental. In Parshas Pekudai we read that when the Mishkan was completed, a cloud of glory filled the tabernacle. Even Moshe Rabbeinu could not enter the Mishkan at will. The Presence of G-d in the Mishkan was an experience that went beyond the laws of nature. Shabbos, on the other hand, brings with it the Presence of G-d on a natural level. Through observance of the Shabbos we naturally sense the intimate relationship we have with G-d. The beauty of Shabbos observance lies in its ability to cast the Divine light upon each of us. TO DESCRIBE THE MITZVAH OF SHABBOS, "Moshe gathered the entire assembly of the children of Israel and said to them, æOn six days work may be done, but the seventh day shall be holy for you.Æ" The Hebrew word for assembly, adas, is related to eid, a witness. The term eidah refers to the aristocratic, historical community of Israel. When we are faithful to the Shabbos we are a community of witnesses, whose divine mission is to proclaim each week to the entire world that Hashem is the Creator and Master of the universe and we testify to His presence in human affairs. On Shabbos we declare how intimately entwined His Presence is with our lives. Rabbi Bertram Leff Rabbi Leff is editor emeritus of Torah Insights.

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Thursday, March 19, 1998 21 Adar 5758 <http://www.jpost.com/Columns/>  
SHABBAT SHALOM: Sabbath now! By RABBI SHLOMO RISKIN (March 19) "And Moses assembled (vayakhel) all the congregation of the children of Israel and said to them: ... Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of solemn rest to God." (Ex. 35:1-2) The Torah portion of Vayakhel opens with the command to keep the Sabbath. These chapters deal primarily with the construction of the Sanctuary, forerunner of the Holy Temples and even local synagogues, but right in the midst of the detailed description comes the tragedy of the Golden Calf. Since according to most commentaries the commandment to build the Sanctuary came only after the Jews were forgiven for this sin, the order of events is clearly psychological rather than chronological. But then why precede the story of the Golden Calf with a reference to the Sabbath? After all, we already received the commandment to "remember the Sabbath day" in the Ten Commandments! How can we explain the biblical zigzag: Sanctuary, Sabbath, Golden Calf, Sabbath, Sanctuary? Philosopher Abraham Joshua Heschel, in his book *The Sabbath*, notes that whereas the desert structure was a sanctuary in space, the Sabbath is a sanctuary in time. Since time is a far more spiritual dimension, the Sabbath must take precedence over the Sanctuary. Permit me to expand on Heschel's idea. If we remember the message of the Sabbath, we will never run the danger of transforming the Sanctuary into a Golden Calf. The Sabbath is the central pillar of our faith, the first law given after the splitting of the Red Sea, and the first law explained to a would-be convert. In attempting to expose "lost" Jews to the

glories of their heritage, I have found no more powerful tool than the Sabbath experience. And how does the Sabbath accomplish this? Certainly the delightful glow of the Sabbath candles, the warmth of the Kiddush wine, the togetherness of Sabbath meals replete with angels of peace, praises to women, blessings of children, songs of holiness and words of Torah all contribute to the day. But the Sabbath is more than that; it contains the purpose for which we were chosen by God and the mission which has the power to unite all of us (Vayakhel). The "oasis in time" evokes the three most seminal moments in Jewish history, and these are described in each of the three main amidot (standing prayers) recited by observant Jews every Sabbath. On Friday evening we evoke the creation of the world, on Sabbath morning we evoke the revelation at Sinai, and on Sabbath afternoon we evoke the redemption. Creation reminds us of the one omnipotent Creator, and the entire world consists of His creatures. We are all siblings - whites and blacks, Israelis and Palestinians. And God the Redeemer will not allow any of His children to be enslaved. The Sabbath remains an eternal reminder that any expression of the sacred which does not include respect for the freedom and integrity of each of God's children can only lead to idolatry. Revelation reminds us that there can be no freedom without structure, no love without law. The Torah remains our God-given blueprint for the kind of lives which lead to more perfect families and societies. In this sense, Judaism is a revolutionary concept, an idea and lifestyle which will not rest until human nature is perfected. Thus the final Sabbath amida evokes that longed-for period when the world will be redeemed as a result of the Torah. But the tragedy of most revolutions is that the beneficiaries of the revolt are guilty of greater crimes than were those against whom they rebelled. The genius of Judaism lies in its ability to maintain the future ideal as an ever-present reality. We can never forget what we are striving to accomplish - or allow ourselves to become cynically disillusioned as to the possibility of our attaining it. Each Sabbath is a taste of the World to Come.

The story is told of a hassidic rebbe who always rejoiced upon sharing the Sabbath meals with his congregant-disciples. People who were bent over with burden and toil each week would be transformed into princes and princesses at the advent of Shabbat. But alas, the picture would change late Sabbath afternoon. As the sun began to set, the songs would become somber and the mundane concerns would return to haunt the faces and backs of the Jews. The Rebbe would look heavenwards and ask: "Dear Father, can you not redeem us now!?" But one particular Sabbath afternoon, the Rebbe's eyes became animated with a strange glow. He cried out: "I have it, my beloved disciples! We shall force God's hand, wage a rebellion against Heaven! The plan is breathtakingly simple. We will not recite havdala (the prayer of separation which concludes the Sabbath and begins a new week). If there is no havdala, we will never have to return to the weekday world!" The hassidim were entranced. They danced and sang long past the conclusion of the Sabbath in other congregations. But then their wives began looking for them; after all, the children had to be fed and bathed, clothes had to be washed, food had to be cooked. One by one, each disciple returned to his family, leaving the rebbe as the lone revolutionary - until the rebbe's rebbetzin entered the scene, complaining that there was much necessary work to do. In tears, the defeated rebbe made havdala. A voice then came from heaven: "Redemption shall come, and the world will experience a never-ending Sabbath. But this cannot occur until all of Israel really wants to be redeemed, really works to be redeemed, and until every Jew internalizes the law and reaches out to every human being to create an eternal period of peace and love."  
Shabbat Shalom Rabbi Riskin, dean of the Ohr Torah Stone colleges and graduate programs, is chief rabbi of Efrat.

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dafyomi@jer1.co.il Insights into Daf Yomi from Ohr Somayach The Weekly Daf #214 (Parshas Vayakhel/Pekudei) By Rabbi Mendel Weinbach, Dean, Ohr Somayach Institutions

A Fishy Mystery May one write the Torah chapters for tefillin on the skin of a fish? This question was put to Rabbi Nachman bar Yitzchak by the Sage Mar, the son of the Sage Ravina. It appears in the gemara's discussion of which living things are considered as having a layer of skin covering their flesh and the ramifications of this for one who wounds such a creature on Shabbos. Rabbi Nachman's response was that while it is obvious that a fish has a skin, we will have to wait

for the Prophet Eliyahu to reveal to us whether the inherent uncleanness of this skin is removed in processing it for parchment. Since we have not yet merited Eliyahu's arrival, Rambam rules that we may not use fish skin for tefillin. A simple reading of the gemara suggests that the physical uncleanness is the putrid odor of fish skin. But it is difficult to understand why we need a prophet to reveal to us something which we can determine with our own sense of smell. Rabbi Nissim (RaN), one of the early commentaries, offers another perspective. The gemara (Shabbos 146a) tells us that when the primeval serpent persuaded Chava to sin by eating from the Tree of Knowledge, he instilled a spiritual uncleanness into the entire universe. The Jewish People, and the spirits of their future generations and converts, which stood at Mount Sinai to receive the Torah, were purified of this uncleanness. All animal life, except for fish, was there as well, adds Rabbi Nissim, and was likewise purified. The question remaining for Eliyahu to solve is whether this spiritual uncleanness disappears during the processing of the skin. A more recent commentary, Sfas Emes, suggests that only animal life requiring shechita, such as animals and fowl, were granted release from spiritual uncleanness, to the exclusion of fish which do not require shechita. Only Eliyahu will tell us whether processing achieves the same effect. Shabbos 108a

When Word is Work Shabbos is different! Since this day is holy, our Sages taught us that we must show our respect for this difference in a variety of ways. Not only must the clothes we wear on Shabbos be different than those we wear on the weekdays, and the manner in which we walk be different from how we move about on the weekdays, but even our talk on Shabbos must be different from our talk on the weekdays. Rashi explains this ban on weekday talk as referring to discussion of weekday business and calculations, activities which are forbidden on Shabbos. Tosefos rejects this approach because discussion of business comes under another category of activity previously mentioned in the gemara. Rabbeinu Tam, one of the leading Tosafists, suggests that the aforementioned curb on speech relates not to the subject but rather to the quantity of talk, even about permissible things. In support of this point he cites a Midrash which tells of the extremely talkative elderly mother of Rabbi Shimon bar Yochai. On Shabbos the Sage would remind her that it was Shabbos and she would become silent. A further support is the Jerusalem Talmud which relates that the Sages stretched the law to its limit in order to permit us to say "Good Shabbos" to one another. The reason for all of this caution in regard to talking on Shabbos, says Maharsha, is that in regard to Shabbos, word is equivalent to work: The Torah says "(Hashem) rested on the seventh day from all the work which He had done (Bereishis 2:2)," and King David explains that "with the word of Hashem" everything was created (Tehillim 33:6). Since word is work, on Shabbos we must be careful which words we speak and how many of them. Shabbos 113b Written and Compiled by Rabbi Mendel Weinbach General Editor: Rabbi Moshe Newman Production Design: Lev Seltzer (C) 1998 Ohr Somayach International

daf-insights@shemayisrael.com] Insights to the Daf: Shabbos 110-115 INSIGHTS INTO THE DAILY DAF brought to you by Kollel Iyun Hadaf of Har Nof Rosh Kollel: Rabbi Mordecai Kornfeld daf@shemayisrael.co.il

Shabbos 110b 1) MEDICATION THAT CAUSES STERILITY QUESTION: The Gemara asks that drinking "Kos Ikrin," even for medicinal purposes, should be forbidden because it causes sterility, and causing sterility ("Sirus") is forbidden by the Torah. Why should it be forbidden when a person drinks it for healing? Since he intends to heal himself and not to make himself sterile, it is a Davar sh'Eini Miskaven, which should be permissible. ANSWERS: (a) TOSFOS (DH Talmud Lomar) cites the SHE'ILTOS who writes that the Gemara is only asking that it should be forbidden according to Rabbi Yehudah, who maintains that Davar sh'Eini Miskaven is forbidden. But if this is true, then l'Halachah it should be permitted to drink Kos Ikrin because we rule like Rabbi Shimon, who maintains that Davar sh'Eini Miskaven is permitted! The Sh'eiltos answers that we rule like Rabbi Shimon only with regard to Shabbos; in all other areas of Halachah, though, we rule like Rabbi Yehudah. (b) TOSFOS (ibid.) cites the RI who argues with the Sh'eiltos and says that even according to Rabbi Shimon, drinking Kos Ikrin should be forbidden, because it is a "Pesik Reshei." (c) The ROSH (14:9) adds that this type of Pesik Reshei is forbidden even according to the opinion which maintains that one does not want ("d'Lo Neicha Lei") is permitted on Shabbos (the Aruch, cited in Tosfos, 103a, DH Lo Tzerichah). Such a "Pesik Reshei" is permitted only with regards to the laws of Shabbos, when the additional exemption of "Meleches Machsheves" applies. In all other areas of Halachah, Meleches Machsheves does not apply and therefore a "Pesik Reshei" that one does not want will be forbidden.

Shabbos 112 1) DIFFERENT TYPES OF KNOTS OPINIONS: The Gemara explains that there are three types of knots with regard to the Melachah of tying: a knot which is Asur to be tied and one is Chayav for tying; a knot with is Asur to be tied but one is Patur for tying; and a knot which is permitted to be tied. What knot falls into each category? (a) RASHI maintains that one is Chayav for tying a knot which is meant to last for a \*long\* time, regardless of the quality of the knot (that is, whether it is a professional knot or an unprofessional one). One is Patur for tying a knot that is meant to last for an \*intermediate\* amount of time, although tying such a knot is still forbidden. It is completely permissible to tie a knot that is meant to last only for a \*short\* amount of time. (b) The RE'EM cited by the MORDECHAI writes that if one has \*definite\* intention to leave the knot for a long time, he is Chayav. If he \*might\* leave it for a long time, but he is not sure, then he is Patur. If he is \*definitely\* leaving the knot for a short time, it is permissible. (c) The RIF and the RAMBAM rule that one is Chayav only if two criteria are met: the knot must be \*professionally\* tied, and it must be \*long lasting\*. If only one of those conditions are met, then one is Patur. If neither condition is met, then it is permissible. What defines a professionally tied knot? The SHILTEI GIBORIM explains that it is a strong knot. The MISHNAH BERURAH adds that it is a knot that will never become undone by itself. HALACHAH: The SHULCHAN ARUCH (OC 317:1) cites the opinion of the Rif and Rambam (c), that it is permissible to tie a knot only if it is not a professional knot and is tied to last for a short time. The REMA cites the opinion of Rashi (a) that if it is a permanent knot, one is Chayav regardless of the expertise of the knot.

2) HALACHAH: DEGREES OF PERMANENCE OPINIONS: Rashi (above, 1:a), the Re'em (1:b), and the Rif and Rambam (1:c) all require that the knot be permanent in order for one to be Chayav for tying it. What is a permanent knot which is forbidden to tie, and what is a temporary knot that is not forbidden to tie? PERMANENT From Rashi and the Rif, it appears that a permanent knot is defined as one that is tied in order to be left forever, and one has no plans to

\*ever\* untie. TEMPORARY (a) A knot that is permissible to tie l'Chatc hilah, which is not long lasting at all, is defined by the REMA in the name of the TUR and MORDECHAI as a knot tied with intention to leave it for less than \*one week\*. (b) RABEINU YERUCHAM (cited by the Beis Yosef) says that it is permissible if it is tied to last for less than \*three days\*. (c) The Rema cites the KOL BO who rules like Rashi in our Sugya that a temporary knot that is permissible to tie is one that is normally untied \*every day\*. HALACHAH: Regarding how long is considered "temporary," the Rema cites the various opinions above and writes that one should be stringent and not tie a knot on Shabbos to last for more than one day.

Shabbos 115 1) REFERRING TO ONE'S FATHER BY HIS NAME QUESTION: Rebbi Yosi relates an incident involving Aba Chalafta who visited Raban Gamliel Ba'Ribi and found him reading from a book of Ivoy written in Aramaic. RASHI points out that Chalafta was the father of Rebbi Yosi, who related this incident about his father. How could Rebbi Yosi refer to his father by his surname? The Gemara in Kidushin (31b) says that one may not call one's father by his name! (REBBI AKIVA EIGER) ANSWER: REBBI AKIVA EIGER cites his son, REBBI SHLOMO EIGER, who answers that Rashi in Sanhedrin (100a, DH b'Shmo) says that one may say the name of one's Rebbi only if he prefaces it with a phrase of praise and deference ("Rebbi u'Mori" so-and-so). The same applies to saying the name of one's father -- by prefacing it with a term of deference, one may say his father's name. Here, "Aba" is a term of respect (see, for example, Berachos 16b), and therefore by prefacing the name of his father with the term "Aba," one may refer to his father by name.

115b 2) HALACHAH: PUTTING PRAYERS AND SCRIPTURE INTO WRITING QUESTION: The Gemara says that a person is not allowed to write books of Tanach in any language other than Hebrew, and blessings may not be written down at all. Why, then, is it the widespread practice to write such things today? ANSWER: (a) The ROSH writes that we find in Gitin (60a) that although it was originally prohibited to write any part of Torah sh'Ba'al Peh (the Oral Torah), it became permitted when the Sages saw that the Torah might, G-d forbid, become forgotten unless they permit Torah sh'Ba'al Peh to be committed to writing. The Sages' ruling was based on the verse, "A time to act for Hashem, they [may] annul Your Torah" (Tehilim 119:126). For the same reason it is permitted to write the books of Tanach in other languages (and, since it is permitted to write Tanach in other languages, such a book of Tanach must be saved from a fire even on Shabbos). The same applies to writing prayers and blessings (Sidurim), and it also permits writing all of these Sefarim in inks other than "Dyo," the special ink required for writing Torah scrolls. (b) The MAGEN AVRAHAM (OC 334:12) adds, citing that TESHUVOS HAREMA (#34), that the letters that appear in our Sefarim are not the same as the letters used in a Torah scroll. The Rema says that perhaps the printers developed this new typeface in order to permit them to print Divrei Torah, because the prohibition of writing Torah sh'Ba'al Peh applies only to writing with K'sav Ashuris (the type of letters used in a Torah scroll).

daf-discuss@SMTP:daf-discuss@shemayisrael.com] Shabbos 061b: Kamei'a worn for Segulah purposes <Zeliglaw@aol.com> asked: How would we classify a kemaya worn for segula purposes? Is it a malbush or a tachshit? See Sh'ut Tshuvot v'Hanhagos 1:136. The Kollel replies: In Teshuvos v'Hanhagos 1:236 (not 136), Rav Sternbuch writes that a Kamei'a that is not Mumcheh may be worn in a Karmelis if there is at least a possibility that it will help the person. The reason is because wearing a Kamei'a outside is only Hotza'ah \*K'TAchar Yad\*, since it is not carried the way a person normally carries out an object (see Mishnah Berurah 308:129). Regarding your question whether a Kamei'a is a Malbush or Tachshit, it is neither! **In the language of the Rishonim, a "Tachshit" is more or less synonymous with a "Malbush" (we find that Rashi uses the term "Tachshit" many times in place of "Malbush").** Perhaps you meant to ask if a Kamei'a is considered a \*Masuy\* or Malbush/Tachshit. If so, we find in the Mishnah (60a) that a Kamei'a is in the category of a Masuy, a burden, which is why it is forbidden to go out into Reshus ha'Rabim with a Kamei'a which is not Mumcheh, as we cited from Teshuvos v'Hanhagos above. Be well!

Shabbos 092a: The height of the Levi'im ALberto Djmal <ad.jmal@dialdata.com.br> asked: Dear Rabbi, Do we have to consider the ten amots height of the Leviim (or at least of Moshe Rabbeinu) literally, or is it symbolic of their (or his) character or spiritual status? Thank you, Alberto Djmal The Kollel replies: According to the simple meaning of the Sugyas that deal with the height of the Levi'im and Moshe Rabeinu (here, in Nedarim 38a, and in Berachos 54a), the Gemara is discussing their literal height as being ten Amos. There are commentators, however, who explain that when the Gemara discusses the height of a person, it is alluding to his character or spiritual status, as you asked. See, for example, the RASHBA to Berachos 54a (see Insights there, where we cited the Rashba). Similarly, the RAMBAM (Shemoneh Perakim) writes that when the Gemara in Nedarim says that Moshe Rabeinu was a "Gibor," it means that he was "Kovesh Es Yitzro," that is, he had reached a high level of spiritual development. This is how the Rambam explains "Gibor," even though the Gemara there actually derives the fact that he was a Gibor from the verse in our Sugya that proves he was \*tall\*! (I touched upon this in Parasha -Page, Ki Tisa 5758) Yours, Mordecai

Dear Friends and Readers, We have been making our D.A.F. study sheets available to people throughout the world for the past 1 1/2 years. The response, I am proud to say, has been overwhelming. With the approach of Purim and Pesach I wish to remind you that D.A.F. \*relies upon you for its financial backing\*. A Daf-dedication of \$250, averaging less than \$1 a day, brings Torah to the farthest reaches of the globe. Your contribution will make it possible for thousands of subscribers in Israel, North South and Central America, S. Africa, Australia, Russia and many European countries to continue to benefit from D.A.F.'s Insights, Charts, Graphics, Background notes, Review notes, Website and public Discussion group. Send your dollar check for D.A.F. to: D.A.F. c/o Rabbi M. Snow 141-32 69th Ave. Flushing NY 11367 USA (Shekel checks should be made out to Kollel Iyun Hadaf, and mailed to P.O.B. 43087 Yerushalayim.) Thank you for your generosity, and Purim Same'ach! Mordecai Kornfeld [Email: kornfeld@virtual.co.il] TI/Fx(02)6522633 6/12 Katzenelbogen St. | kornfeld@netvision.net.il US:(718)520-0210 Har Nof, Jerusalem,ISRAEL| kornfeld@shemayisrael.co.il| POB:43087, Jrslm

perceptions@torah.org VaYakhel: A "Light" Gift - Pekudei: Accounting for Accuracy FRIDAY

NIGHT: (Parashas VaYakhel) This week's parsha starts off with a gathering of the entire nation to remind them once again about the mitzvah of keeping Shabbos. Why is this repeated here? Rashi explains that G-d wanted it known that, as important as the construction of the Mishkan was, it did not pre-empt the laws of Shabbos; work on the Mishkan had to completely cease for the duration of Shabbos. There is good reason to assume otherwise. After all, the point of the Mishkan was to create a medium through which to better relate to G-d. Shabbos is extremely holy; however, the Mishkan was going to be a place from which the Presence of G-d was going to be visible ... What else could one ask for in terms of connecting up with G-d Himself! Nevertheless, the Mishkan-experience was one of G-d in This World-Shabbos is an experience of G-d in another, more lofty dimension (as the Talmud points out, Shabbos in This World is one-sixtieth of the World-to-Come; Brochos 57b). The building of the Mishkan was a "process" to get to the experience of G-d; Shabbos is that experience already. Therefore, it would have been counter-productive to have continued building the Mishkan even on Shabbos. Having said this, it is worthwhile to look at some of the things the Talmud has to say about Shabbos. G-d told Moshe, "I have a wonderful gift in My storeroom called Shabbos, and I wish to give it to Yisroel. Go and inform them." (Shabbos 10b) For some people, Shabbos is anything but a gift, especially when it runs contrary to their "lifestyles." In a very real sense, one's enjoyment of Shabbos in spite of the myriad of halachos that must be observed is a good measure of how much one relates to his soul instead of his body. Perhaps this is why the Talmud states: All who pray Erev Shabbos and say "VaYechulu ... (And He completed; also the first paragraph of Kiddush Friday night)" is accompanied by two Ministering Angels who place their hands on his hand and say, "And your iniquity shall be removed, and your transgression will be atoned for." (Shabbos 119b) Imagine that! Every week Shabbos is a miniature Yom Kippur, allowing us to wipe our slates clean! This is why, it is pointed out, that the word Shabbos itself (shin, beit, tav) is an acronym for the words "Shabbos bo tshuva," which means, "in Shabbos is tshuva." Somehow Shabbos, when observed with love and enthusiasm connects a person up with his soul, which is the basis for tshuva. No wonder the Talmud concludes: If the Jewish People would only keep two Shabbosos, then they would be redeemed immediately! (Shabbos 118b) National repentance would certainly spell the end of exile, immediately! Not only that, but: One who says "VaYechulu" Erev Shabbos is considered as if he was a partner with G-d in making creation. (Shabbos 119b) A "partner" in creation? Isn't that going a little too far? What does keeping Shabbos have to do with making creation? Well, take a look around you. One of the hottest issues today is the origin of creation, and all that is in it. No matter how complex science becomes, the underlying premise is quite simple: What is it, and how did it get to what it is today? Or, more accurately, "Is G-d responsible for all this?" When one recounts and gives testimony to the fact that, in spite of all the evidence to the contrary, that G-d is the Creator, Maintainer, and Sustainer of all of existence, he fulfills the purpose of creation. Creation was made to "hide" G-d, so that man, through the use of his intellect and free-will, would reveal His existence to all. When this mandate is left unfulfilled, then creation is, at least in the eyes of G-d, as if it never existed. Therefore, fulfilling creation's purpose, which is inherent in the whole concept of Shabbos (and ceasing from creative activity), in a very real sense not only justifies creation, but gives existence to it. This is what is meant when it says that Shabbos was "the last to be created, but the first to be considered." Inherent in Shabbos itself is creation's *raison d'être*. Hence, when a Jew testifies to G-d's creatorship once a week, he becomes a "partner" with G-d in giving creation reality. Perhaps this is why the Talmud bemoans: Had the Jewish nation kept the first Shabbos (in the desert after the splitting of the Sea), no nation could have had any power over them, as it says, "And it was on the Seventh Day that the people went out to collect ..." (Shemos 16:22). What is written after: "And Amalek came ..." (Shabbos 118b) It is as if to say that, when we keep Shabbos properly, we are like our Creator, and no longer subject to the attacks of man; all that we do on Shabbos and for Shabbos takes on a loftier dimension. This is why we say the prayer "Ana b'koach" during Kabbalos Shabbos (right before the song "Lecha Dodi"); each letter of the 42 words adds to comprise the 42-letter name of G-d that prophets used to meditate on before entering into a state of prophecy. It is as if we too ascend at that point to a supernatural reality called "Shabbos"! All of this is implied from the following account: The Caesar said to Rebi Yehoshua ben Chananyah, "Why does Shabbos food smell so good?" He answered him, "We have a special spice called 'Shabbos' which we put into it and it smells good." He told him, "Give me some of it!" He answered him, "Only for those who protect Shabbos does it work!" (Shabbos 119a) And everyone knows that "protecting" Shabbos takes plenty of preparation, as the Talmud points out: Anyone who troubles himself Erev Shabbos will eat on Shabbos; but one who doesn't trouble himself Erev Shabbos, from what will he eat? (Avodah Zara 3a) This statement doesn't refer only to the preparation of physical food, but it also refers to the preparation of intellectual "food." And it is definitely worthwhile to be ready for Shabbos, for: All who eat all three meals on Shabbos will be spared from three punishments: the troubles in advance of Moshiach's coming, from the judgment of Gehinom, and from the war of Gog and Magog (which can precede the arrival of Moshiach). (Shabbos 118a) And, as if that wasn't enough ... All who take delight in Shabbos will have the desires of his heart fulfilled ... (Shabbos 118b) It's not for no reason that Shabbos is called the "cornerstone" of Jewish faith. This is not just because a Jew has to take a step back from daily life for the Seventh Day, and cease from controlling creation, and acting like a god. Shabbos, like Torah itself (both of which are called "Tree of Life") embodies all the axioms of creation, waiting to be realized through the learning and the personal experience of each. This does little to explain what Shabbos is all about, and there is much more to add to this. However, it does inspire one to find out about what it really means to "protect" Shabbos, and it helps to make clearer why the mitzvah of Shabbos overrode even the building of the portable House of G-d. ... Have a wonderful and enlightening Shabbos, filled with "movements" in the right direction. Pinchas Winston Perceptions, Copyright (c) 1998 Rabbi Pinchas Winston and Project Genesis, Inc. Rabbi Winston teaches at both Neve Yerushalym (Jerusalem) - <http://www.torah.org/neve/> and Neveh Tzion (Telzstone) - <http://www.neveh.org/>. 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