

INSIGHTS from the SEDRA

Insights from the Sedra is a project of the Scholar's Kollel of Great Neck. It aims to provide several questions and answers about the Sedra, culled from various commentaries, including the following: Baal Haturim, Darash Moshe, Vedibarta Bam by Rabbi Moshe Bogomilsky, Torah Treasures by Dov Furer, Wellsprings of Torah by Alexander Friedman, and Kol Dodi by Rabbi Dovid Feinstein, Great Torah Lights by Rabbi Yitzchak Meir Goodman, Something To Say by Rabbi Dovid Goldwasser, The Vilna Gaon, Growth Through Torah by Zelig Pliskin and The Call of the Torah.

ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לה'

"Six days work shall be done but on the seventh day shall be to you a holy day a Shabbat of solemn rest to Hashem." (35:2)

It is not written "You shall do work six days," rather it is written "Six days work shall be done." The Torah promises us that whoever will keep the *Shabbat* accordingly, will merit Hashem's blessings during the rest of the week and it will seem as if the work is being done automatically.

(Ohr HaChaim)

Shabbat is a time-offering to Hashem. The *Mishkan* is a space-offering to Hashem and the *Kohanim* and the wise hearted are a human offering. All three are interwoven together in the *parsha* to sanctify *Bnei Yisrael* and atone for their sins.

(Sfas Emes)

Rashi writes "He put for them the prohibition of *Shabbat* before the commandment of the construction of the *Mishkan* to teach that the latter does not supersede the laws of *Shabbat*." *Moshe* wanted to show *Bnei Yisrael* how cherished they are by Hashem. In the construction of the *Mishkan*, made in His honor and for His glory, it is strictly forbidden to violate the *Shabbat*. However, in a life saving emergency, even if there might be uncertainty as to the severity of the emergency, one is permitted to violate the *Shabbat*.

(Chasam Sofer)

לא תבערו אש בכל משבתיכם ביום השבת

"You shall not kindle fire in any of your dwellings on the Shabbat day." (35:3)

QUESTION: Why does the Torah single out this prohibition and not any of the other 39 major forbidden activities?

ANSWER: Heated fights and arguments are like fire. Unfortunately, they destroy many homes, partnerships, and relationships. When people are busy, they do not have time to argue and fight. Because *Shabbat* is a day of rest, the Torah warns, "Beware not to kindle the 'fire of dispute' on the *Shabbat* day. Keep yourself busy with Torah study and davening and avoid idleness." (*Shelah*)

It is interesting to note that the last letters of the words **לא תבערו אש בכל משבתיכם** spell the word **שלום** – peace. This hints that, especially on *Shabbat*, we should exert all effort to keep the peace.

(Beit Yaakov)

והנשאם

“The leaders...” (35:27)

The word והנשאם is missing a “yud” because the leaders delayed in bringing their donations for the *Mishkan (Rashi)*. One who delays in contributing to a worthy cause, shows that he “is missing a yud,” the letter which begins G-d’s Ineffable name and the names of *Yisrael* and *Yehudah*. The traits that characterize a Jew are kindness, mercy, and shyness. A Jew who demonstrates a lack of generosity is missing one of the three basic traits of Judaism and is therefore incomplete.

(*Torah Treasures*)

וימלא אתו רוח אלקים בחכמה בתבונה ובדעת

“He filled him with Godly spirit, with wisdom, insight, and knowledge...” (35:31)

Hashem created the world by joining the letters of the Hebrew alphabet in various combinations. *Betzalel*, who built the *Mishkan*, was granted this knowledge as well. Our verse says that Hashem filled *Betzalel* with “*wisdom, insight, and knowledge.*”

In *Mishlei* (3:19), the creation of the universe is described using these same attributes: *Hashem founded the earth with wisdom; he established the heavens with understanding. Through His knowledge, the depths were cleaved.* (Teachings of the Talmud, *Berachot* 55a)

ויכלא העם מהביא

“And the people stopped bringing...” (36:6)

QUESTION: The *Ba'al HaTurim* notes that the word “*Vayikalei – and they stopped*” is found twice in the Torah. Once here and also in *Breishit* (8:2): “*Vayikalei Hageshem Min Hashamayim – and the rain from the heaven stopped.*”

What is the connection between the two usages?

ANSWER: Rain produces material abundance. Plentiful rain brings affluence, and drought leads to famine and deprivation. Many people give shairty generously when Hashem showers them with heavenly blessings. As soon as “*Vayikalei Hageshem Min Hashamayim*” – they experience restraint in their income – immediately “*Vayikalei ha’am meihavi*” – the first thing they curtail is the giving of *tzedakah*. Unfortunately, little do they realize that their wealth will not be minimized by the giving of *tzedakah*. (Vedibarta Bam)

SHABBAT SHALOM!

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