

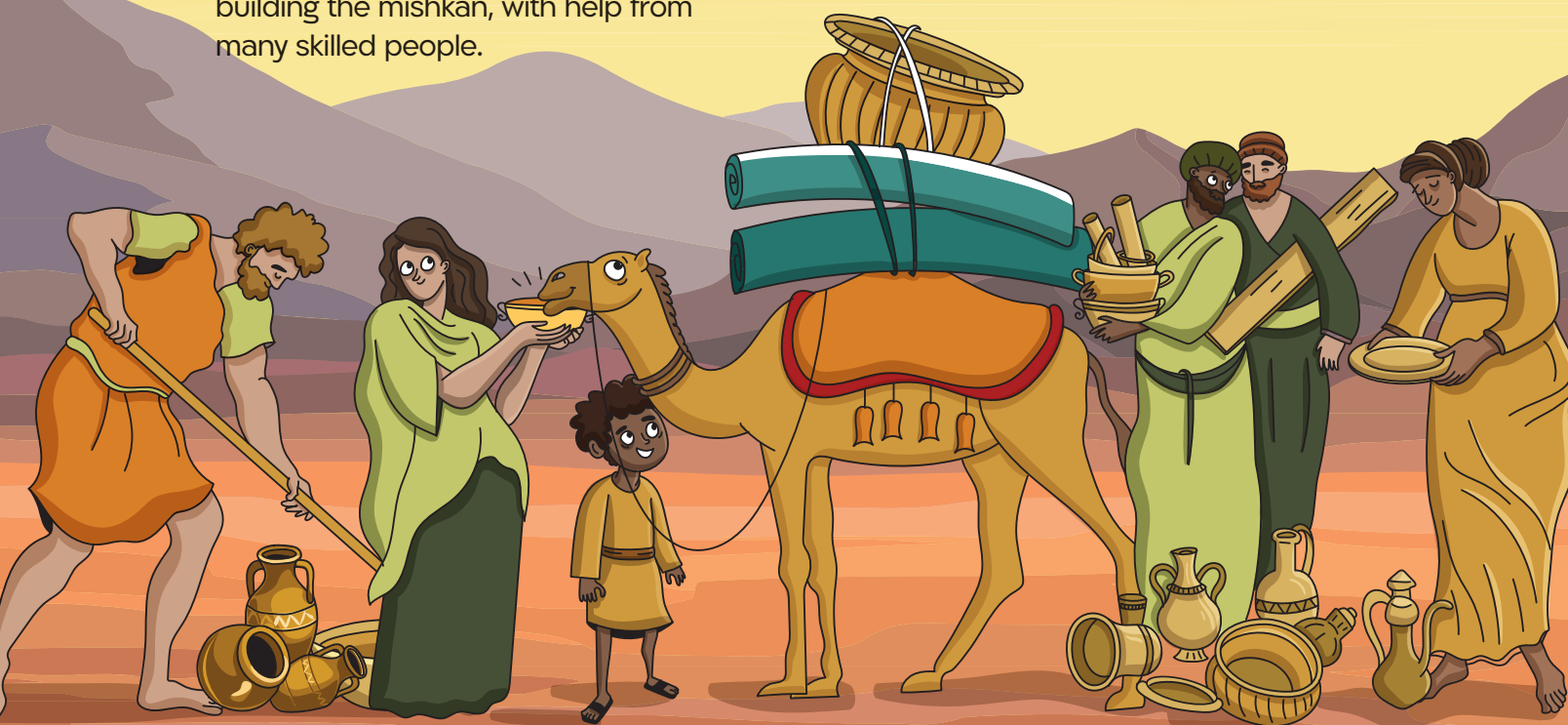


י"ט - כ"ה אדר א' תשפ"ב February 20 - 26, 2022



מה בפַּרְשָׁה • In This Week's Parashah

- ◆ Moshe gathers בְּנֵי יִשְׂרָאֵל (Benei Yisrael, the Israelites) and teaches them about Shabbat.
- ◆ Moshe asks Benei Yisrael to donate supplies needed to build the מִשְׁכָּן (mishkan, sanctuary for God in the wilderness), including gold, silver, fabrics, oil, spices, wood, precious stones, and other materials.
- ◆ Betzalel and Aholiav are in charge of building the mishkan, with help from many skilled people.
- ◆ Benei Yisrael are so generous that they donate more than is needed. Moshe announces that they can stop giving.
- ◆ Each piece of the mishkan is built according to the instructions that Moshe provided. The parashah describes the building of the mishkan's roof and walls, and the אָרוֹן (aron, ark), שֻׁלְחָן (shulhan, table), מְנוֹרָה (menorah), and מִזְבְּחוֹת (mizbehot, altars).





מִדְרָשׁ • Midrash

Midrashim are ideas or stories that explain the Torah. They often come from listening very carefully to what the Torah says and how it says it. Here, we will look for what clues this midrash sees in the Torah's words, and try to understand its messages.

The נְסִי'ִים (nesi'im) were the leaders of each tribe. The Torah describes their contribution to the mishkan:

Shemot 35:27

And the nesi'im brought precious stones, for the ephod (apron) and for the hoshen (breastpiece).

שמות לה:כז

וְהַנְּסִי'ִם הֵבִיאוּ אֶת אֲבָנֵי הַשֹּׁהַם וְאֶת אֲבָנֵי הַמִּלְאִים לְאַפֹּד וּלְחוֹשֶׁן:

A midrash notices some things about this pasuk:

1. The nesi'im appear last in a long list of donors to the mishkan.
2. The gifts the nesi'im brought were for the clothing of the כֹּהֵן גָּדוֹל (kohen gadol, high priest).
3. The Hebrew word "nesi'im" appears in its shortest form. More commonly, the word is written with some yods (נְסִי'ִים).

This midrash tells a story that accounts for all three points:

Bemidbar Rabbah 12:16

When Moshe said "everyone whose heart moves them should bring gifts for the mishkan" (Shemot 35:5), and didn't single out the nesi'im, they became upset.

They said: "Let the nation donate, and we will fill in whatever is missing."

Benei Yisrael were happy to help with the mishkan and quickly brought many donations.

במדבר רבה יב:טז

בְּשָׁעָה שֶׁאָמַר מֹשֶׁה: "כָּל נָדִיב לֵב יָבִיאוּ תְרוּמַת ה' לְמִלְאכַת הַמִּשְׁכָּן" (שְׁמוֹת לה:ה) וְלֹא אָמַר לְנְסִי'ִים, הָיָה רָע בְּעֵינֵיהֶם עַל שֶׁלֹּא אָמַר לָהֶם לְהֵבִיֵּא.

אָמְרוּ: יָבִיאוּ הָעָם מָה שִׁיבִיאוּ, וְמֵה שִׁיחָסְרוּ נִמְלֵא אֲנַחְנוּ.

שָׂמְחוּ כָּל יִשְׂרָאֵל בְּמִלְאכַת הַמִּשְׁכָּן וְהֵבִיאוּ בְשִׂמְחָה כָּל נְדָבָה וּבְזָרִיזוֹת.

After two days, the nesi'im wanted to bring their donations but could not, because Moshe had already commanded "Let no man or woman make further effort toward gifts for the mishkan (Shemot 36:6)!"

The nesi'im were upset that they weren't able to donate to the mishkan. They said: "Let's at least donate for the clothing of the kohen gadol..."

The Holy One said: "My children who were eager to donate—write in the Torah that they brought more than enough." For the nesi'im who delayed, God left the letter yod missing from their name.

לאחר שני הימים, בקשו הנשיאים להביא נדבתם ולא יכלו, שכבר צוה משה: "...איש ואשה אל יעשו עוד מלאכה לתרומת הקדש" (שמות לו:ו).

והיו הנשיאים מצרים על שלא זכו בנדבת המשכן. אמרו: הואיל ולא זכינו בנדבת המשכן נתן בבגדי כהן גדול...

אמר הקדוש ברוך הוא: בני שנזדרזו—יכתב שהביאו והותר. והנשיאים שנתעצלו—חסר אות אחת משמם, שכן כתיב והנשאם חסר יו"ד.

- ◆ What happens when we procrastinate? Are there ever good reasons to delay doing the right thing?
- ◆ Why were the nesi'im upset about not being singled out to donate?
- ◆ What might this midrash be trying to teach us about generosity?



פְּרָשְׁנוֹת • Commentary



Shemot 35:10

And let all **hakham-lev** among you come and make all that God commanded.

שמות לה:

וְכָל־חֲכָמִים־לֵב בְּכֶם יָבֹאוּ וַיַּעֲשׂוּ אֶת־כָּל־אֲשֶׁר צִוָּה ה':

The term hakham-lev, which also appeared in last week's parashah, is interesting. The word "hakham" means "wise" and the word "lev" means "heart." **What makes a person "heart-wise," and why was this term used to describe the people who helped build the mishkan?**



This included even those who were not Torah scholars, but who still had the wisdom that is fearing God.

דאָפֿילו מי שײַנע לומד תּוֹרָה אַלס שׁוּאַ חכֵּם לֵב הָיָינוּ חֲכָמַת יִרְאַת ה'.

Any person whose heart desired to do a part of the work for the mishkan could come and volunteer to do it.

שְׁמִי שְׁמַלְאוּ לִבּוֹ לַעֲשׂוֹת אֵיזָה דְּבַר מִן הַמְּלָאכָה הַזֹּאת יָבוֹא וְיִתְנִידֵב עֲצָמוֹ לַעֲשׂוֹתָם.



The power of thinking is in the brain, which is what knows, stores, remembers, and calculates information. This is what is called, "received wisdom," the kind that we gain from our teachers.

But the superiority of the heart is that it is able to understand one thing from another on its own...

יָדוּעַ דְּכַח הַשִּׁכֵּל הוּא שׁוֹרָה בְּמֶחֱ, וְהוּא הַיּוֹדֵעַ, הַשּׁוֹמֵר וְהַזֹּכֵר, וּמַחֲשֵׁב כָּל דְּבַר שִׁכֵּל. וְהוּא הַנִּקְרָא חֲכָמָה מְקוּבָּלָת, הַנִּקְנִית לְכָל אָדָם מֵרְבוּתוֹ.

אךְ מַעֲלַת הַלֵּב הוּא שְׂמִינִין דְּבַר מִתּוֹךְ דְּבַר...

Who is a hakham-lev?

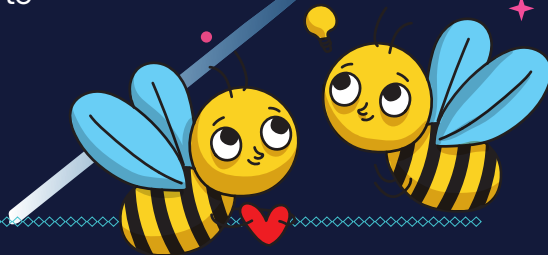
Netziv: Someone who fears God in their heart

Abarbanel: Someone with real desire in their heart to do the work

Malbim: Someone who understands things in their heart beyond what they learned from other people



- ◆ What other kinds of intelligence are there?
- ◆ Which kind of hakham-lev would be most qualified to contribute to the mishkan?
- ◆ What kinds of intelligence do different grown-ups value? How about your friends? How about you?



בואו נדבר על זה • Tell Me More About This!

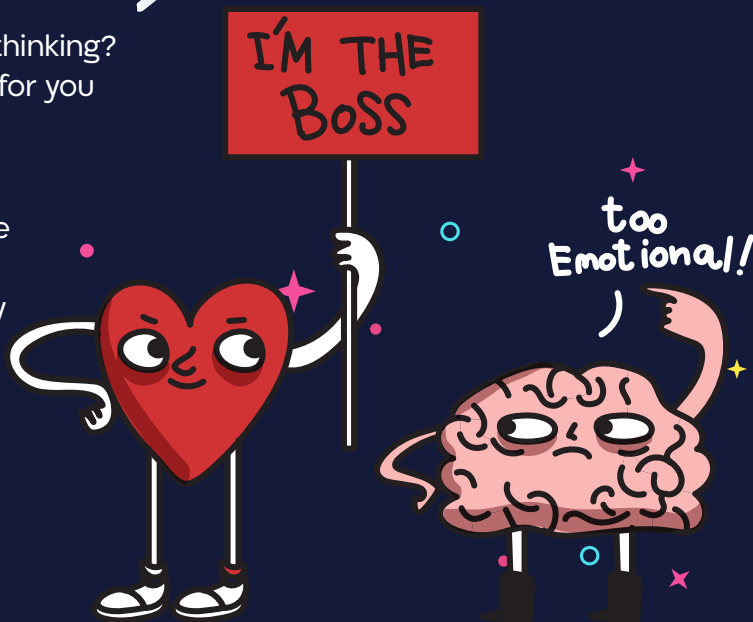
In what part of your body do you do your thinking? Which part of your body makes decisions for you and controls your actions?

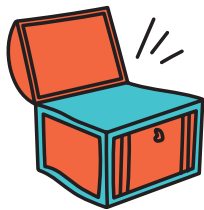
You probably think that the answer is obvious—the brain! But that's only because we know this from modern science. (And, even so, it's not so clear. There are actually cells all over your body involved in these processes.)

To the Tanakh, the answer was also obvious—the heart! This is why, in our פִּרְשָׁנוֹת/Parshanut section this week (p. 3), the Torah uses the phrase חָכָם-לֵב (hakham-lev, "heart-wise"). Our פִּרְשָׁנִים (parshanim, commentators) were interested in the connection of thought and heart, but it was only natural for the Torah to connect them: in the Tanakh, the seat of your will, what allows you to make decisions, is your heart.

This comes up in other ways in the Torah too, like when people "speak in their heart" (Avraham in Bereishit 17:17, or Haman in Esther 6:6). It means they thought it (in their heart), but didn't say it out loud.

- ◆ We often imagine that our emotions come from our heart (like being "broken-hearted"), and our thinking comes from our brain. Does the division of heart and brain make sense to you? Why or why not?





קֹה זֶה • What's Going On Here?

The Torah tells us that women made a special contribution to the mishkan: וְכָל־אִשָּׁה חַכְמַת־לֵב בְּיָדֶיהָ טָווּ (And all the "heart-wise" women spun with their own hands; Shemot 35:25). What did these women contribute to the mishkan? Why does the Torah emphasize that their donations were hand-made?

- ♦ Malbim says that even the richest women, who had servants who could have done the work for them, wanted to contribute gifts they had made themselves.



- ♦ Ha-Ketav V'Ha-Kabbalah says that even women who had machines were so excited to donate to the mishkan, that they did their work by hand.

- ♦ Rambam says this pasuk teaches us that the mitzvah to contribute money to build the Beit Ha-Mikdash, Temple in Jerusalem), and to participate in its construction—applies equally to men and women.



רֵמֶע שֶׁל עִבְרִית • A Moment of Hebrew

Shemot 37:14

The rings were **next to** the rim, as holders for the poles to carry the table.

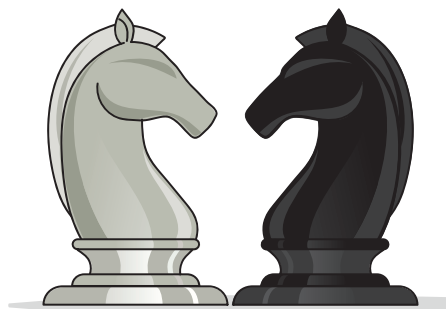


לְעִמָּת (שְׂרָשׁ ע.מ.ת.)

- ♦ In comparison to, opposite
 - ♦ In front of
- (le-ummat)

שְׁמוֹת לַזִּיד

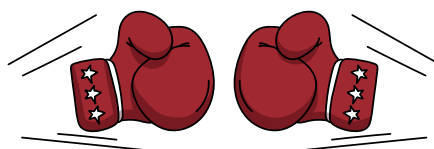
לְעִמָּת הַמִּסְנָגֶרֶת הָיוּ הַטָּבָעוֹת
בְּתֵימִים לְבָדִים לְשֹׂאת אֶת־הַשֻּׁלְחָן:





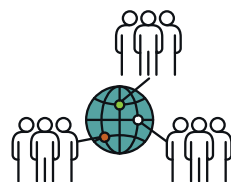
= עֲמֻתָּה

Non-profit organization or charity (amuttah)



= עִמּוּת

Conflict or confrontation (immut)



= עַם
nation (am)



= עִם
with (im)



= עֲמִית

Friend, colleague (amit)

Find the Word!

This שָׁרֵשׁ (shoresh, root) appears 11 times in Sefer Vayikra, all in the context of laws about how to treat other people. How many can you find in Vayikra chapter 19? What are those mitzvot?



דְּבָרָה שֶׁל דִּיּוּן • One-Minute Debate

How to play:

Here is a topic for debate along with some suggested arguments, but feel free to come up with your own.

- ◆ Assign people to the "true" or "false" sides.
- ◆ Each side gets 30 seconds to make their case.
- ◆ At the end, the group votes on a winner.

Debate: when you build a house, build the furniture first, then construct the walls and roof around them.



True!

- ◆ People always run into problems when their furniture is too big to fit through the doors. This way, it's already in before you make the doors!
- ◆ When God gave the instructions for building the mishkan, the pieces on the inside were described before the outer structure. The inside pieces must have been most important.

False!

- ◆ That doesn't make sense! Your furniture will get dusty and will be exposed to bad weather if it isn't protected from the start.
- ◆ Look at how Benei Yisrael put the mishkan together: the cloth coverings, outside planks, and other outside pieces came first.





שְׂאֵלוֹת הַשְּׁבוּחַ • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. **The answers to the last three are harder and can come from anywhere in the parashah.**

aliyot:

- 1) Shemot 35:1 to 35:20
- 2) 35:21 to 35:29
- 3) 35:30 to 36:7
- 4) 36:8 to 36:19
- 5) 36:20 to 37:16
- 6) 37:17 to 37:29
- 7) 38:1 to 38:20

Good luck!

1 How many times does the word אֶת (et) or וְאֶת (v'et) appear in the first 20 verses of our parashah?

2 What special job does the Torah say was done by women?

3 Betzalel was the chief artist and architect of the mishkan. Who was his grandfather?

4 What made the mishkan into one unified structure?

5 How many קֶרָשִׁים (kerashim, planks) were made for the mishkan in total?

6 The description of the מְנוֹרָה (menorah) involves all the numbers from 1 to 7, except one number. Which is it?

7 Was the מִזְבֵּחַ הָעֹלָה (mizbah ha-olah, altar for sacrifices) taller than it was wide, or wider than it was tall?



8 Which two names for Hebrew letters are used to describe parts of the mishkan?

9 Which items in the mishkan had poles for carrying them?

10 Which item does the Torah say Betzalel personally made himself?



*
Look for the answers on page 12!



סוף פסוק : Sof Pasuk

Sof Pasuk is a very common note in the Torah—it appears in every single verse! That's because it ends the verse and tells you where it stops. In some ways, it is the most important note. Remember, the Torah is written without vowels or stops, so you can't know where the verses end just by looking at a Torah scroll. That's the job of sof pasuk.

It has two parts—a vertical line that marks the accent of the final word in the sentence, and two dots that follow the end of the word. Usually, a bunch of other notes lead into the sof pasuk, but a few times (34 to be exact), it appears all on its own, immediately following an etnahtah (see last week). Our parashah has two examples of this:

שמות לו:ז

וְהַמְלָאכָה הִיְתָה דִּים לְכָל־
הַמְלָאכָה לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר:

Shemot 36:7

Their efforts had been more than enough for all the tasks to be done.

שמות לו:כח

וּשְׁנֵי קָרְשִׁים עָשָׂה לְמִקְצַעַת
הַמִּשְׁכָּן בִּירְכָתִים:

Shemot 36:28

And they made two planks for the corner of the mishkan at the rear.



Quick Facts

1

How many times does it appear in the Torah?
5852—Very common
Once in every pasuk

2

Does it end a phrase?
Yes

3

Is it above or below the word?
Below

4

Where is it placed on the word?
The accent/the end

Can you count up the total number of verses in this week's parashah?

קריאת התורה • Torah Reading

Guess what? We read from two Torah scrolls this week.

Guess what? We'll do it again in two weeks.

Guess what? We'll do it again in four weeks.

Guess what? In five weeks, we'll read from **three** Torah scrolls!

Why so many Torah scrolls? Pesah is coming! There are four special Shabbatot that lead up to Pesah. For each, there is a unique מַפְטִיר (maftir, additional reading), that we read out of an additional Torah scroll.

Here are the details:

WHAT IS THE SPECIAL SHABBAT CALLED?	WHAT IS THE MAFTIR ABOUT?	WHEN IS IT?
שְׁקָלִים SHEKALIM	THE YEARLY GIFT EACH PERSON WAS SUPPOSED TO GIVE TO THE TEMPLE	THE SHABBAT BEFORE THE 2ND OF ADAR (II)
זְכוֹר ZAKHOR	THE COMMAND NEVER TO FORGET AMALEK	THE SHABBAT BEFORE PURIM
פָּרָה PARAH	PREPARING TO BE PURE FOR THE UPCOMING HOLIDAY OF PESAH	THE SHABBAT BEFORE HA-HODESH
הַחֹדֶשׁ HA-HODESH	GETTING READY FOR THE SEDER AND FOR OBSERVING PESAH	THE SHABBAT BEFORE THE 2ND OF NISAN

Enjoy the extra Torah scrolls in the weeks ahead!



הלכה • Halakhah



Dear Devash,

Is it true that we aren't supposed to open mail or packages that arrive on Shabbat? What's the reason for this? What if Devash magazine arrives in the mail on Shabbat? Can I open the plastic and start reading it right away?

Daniel
Age 10

Hi again, Daniel!

The first mitzvah in Parashat Vayakhel is observing Shabbat and refraining from doing מְלָאכָה (melakhah, productive work). So this parashah provides another opportunity to explore Shabbat rules.

Last week, we discussed one aspect of melakhah in your question—that the mail is brought to you from outside the eruv. We saw that some rabbis thought you can't benefit from this, and some think it's okay.

Another potential issue is opening the mail, which might involve the melakhah of קוֹרֵעַ (korei'ah, tearing). But only certain kinds of tearing are forbidden.

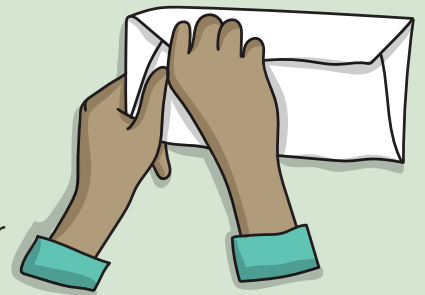
Types of tearing

We learn from the Mishnah the general rule that tearing for תִּקּוּן (tikkun, fixing something) is not allowed on Shabbat, but tearing for כִּלְקוּל (kilkul, destroying something) is less problematic (Mishnah Shabbat 13:3). Which one is opening mail?

This is a debate! According to some authorities, you're allowed to tear open a letter because your tearing is kilkul—you are destroying the envelope (Haham Zvi 39, She'eilat Yaavetz 2:140). This is similar to a case in the Mishnah about breaking a barrel in order to eat what's inside; it's allowed, as long as you don't intend to make a new object out of the newly opened barrel (Mishnah Shabbat 22:3).

Based on this, as long as you are not repurposing Devash's plastic wrapping for some kind of creative project, you should be allowed to tear it open because it's a case of kilkul. This is the same reason that you are allowed to tear open a bag of potato chips if you want to eat them on Shabbat, and tear the plastic wrapping off a new board game if you want to play it.

However, there is also a position that tearing open mail is a type of tikkun, because your ripping creates something new: access to the contents of the envelope. So, there are halakhic authorities who say that you should not open mail on Shabbat, unless there is a great need (Magen Avraham 307:20, Mishnah Berurah 340:41).



Parashah Scavenger Hunt Answers:

1. 44!
2. Spinning wool (35:25)
3. Hur (35:30)
4. The gold קְרָסִים (kerasim, clasps) that attached the יְרִיעוֹת (yeriot, strips of cloth) (36:13)
5. 48 (36:23, 25, 27, 28)
6. 5 (The others can be found in 37:18-23)
7. Wider than it was tall—5 אַמּוֹת (amot, cubits) wide and 3 amot tall (38:1)
8. וָ (vav, hook; 36:36, 38:10) and כָּ (kaf, ladle; 37:16)
9. מִזְבֵּחַ הָעֹלָה (mizbah ha-olah, altar for sacrifices) (35:12-16), מִזְבֵּחַ הַקֶּטֶר (mizbah ha-ketoret, incense altar), שֻׁלְחָן (shulhan, table), אָרוֹן (aron, ark)
10. The aron (37:1)



Shabbat Shalom!

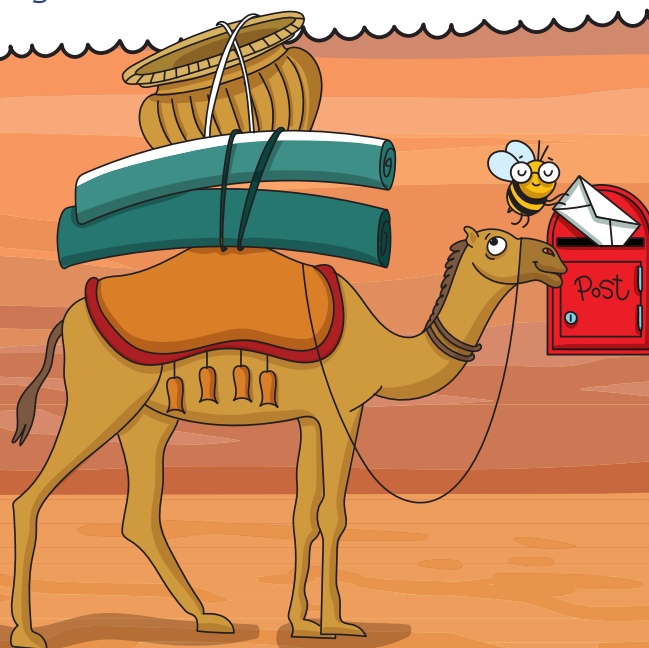
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