



- העניינים מלקו"ש השבועי ועוד -

**נשחת 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.

(ליקוטי שיחות כרך יא, עמ' 168)

**QUESTION:** *ויקהיל משה. למחמת ים-הכיפורים, כשירד מן ההר* (פירוש רשי', שמות לה, א)

*How did Rashi know that Moshe gathered the people on the 11<sup>th</sup> 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.

(ליקוטי שיחות כרך ז, 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.

(ליקוטי 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.

(ליקוטי 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



# לקוטי שיחות פ' ויקהַל OVERVIEW

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חלק	פסוק	CONTENT HIGHLIGHT
א	מלאכה מעשה	Work, if only involves the external limbs, would be done of "itself" (tei'aseh)
ג	כל נדיב לבו	Two levels in "fixing" the sin of the Golden Calf
וְא	*וַיִּקְהָל מֹשֶׁה	Duty of diligently studying Torah
וּב	*זה הדבר	Torah learners and their purpose
יְאָא	*לעשות אתם	Shabbos takes precedence over the Mishkan
יְאָב	*וַיַּעֲשֵׂה בְצֹלָל	Betzalel was unique in giving his being into the making of the Aron
טְזָא	*והונשָׁם	Need for total bitul together with leadership
טְזָב	וַיַּעֲשֵׂה בְצֹלָל	Divine Presence in the Mishkan and in the Aron
טְזָג	*לעומת קלעי חצר	Entrance to courtyard is same size as the rest of the enclosure
טְזָז	*טוו את העוזים	Unique donation of the talent of women to the Mishkan
כְּאָא	רַמְבָ"ם	Actions only for the Kavod of the Beis HaMikdash doesn't override the gezeiros of Shabbos
כְּאָב	וַיִּקְהָל-פְּקוּדִי מחוברים	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
כְּאָג	זָהָר	Service of the Rashbi – Torah is his profession Service of Rabbi Yosi – Birurim
כְּוָא	*שְׁשָׁת יְמִים	The Mishkan was a means of forgiveness on the Golden Calf
כְּוָב	כָּל נדיב לבו	Unique quality of women and their donations
לְאָא	*יתרות	Holiness until the last peg
לְאָב	*אשר נמצא אותו	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
לְאָג	*חֹור	Equating of Ohaliav and Betzalel
לוּא	רַמְבָ"ם	Fire for the sake of ashes
לוּב	וַיִּקְהָל-פְּקוּדִי מחוברים	Purpose of the Mishkan and Mikdash

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**הוראה**

**ענין**

**פסוק**

**חלה**

<p>Effort of six days in the manner of “itself” leads to the seventh day (Shabbos of the 7<sup>th</sup> millennium) Use every moment to make this world into a Mishkan</p>	<p>(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 (ב) Our 39 מלאכות are derived (and correspond spiritually) to the מלאכות of the Mishkan</p>	<p><b>מלאכה</b> <b>תעשה</b> לה, ב</p>	<p><b>א</b></p>
<p>Building your personal Mishkan requires two steps: building the foundation by kabolas ol; and building the structure by using one’s unique powers for the sake of G-d</p>	<p>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 ה<ul style="list-style-type: none">ה </ul></p>	<p><b>כל נדיב לבו</b> לה, ה</p>	<p><b>ג</b></p>
<p>Even if one wants to make the world a Mishkan, still can not overlook the Mitzvah of learning</p>	<p>Moshe waited for the day after coming down (11<sup>th</sup> of Tishrei) to teach the practical laws of building the Mishkan; on Yom Kippur itself, Moshe and the people were involved in Talmud Torah</p>	<p><b>*ויקהיל משה</b> לה, א</p>	<p><b>וְא</b></p>
<p>Torah students are required to spread Torah (and not exempt), since this effort leads to improved learning</p>	<p>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</p>	<p><b>*זה הדבר</b> לה, ז</p>	<p><b>וּב</b></p>
<p>Even when one is involved in holy matters, one needs to be careful from doing prohibited matters</p>	<p>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</p>	<p><b>*לעשת אתם</b> לה, א</p>	<p><b>וַיֹּאמֶר</b></p>
<p>Mesiras Nefesh is a great power that can affect all of one’s actions</p>	<p>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</p>	<p><b>*ויעש</b> <b>בצלאל לו, א</b></p>	<p><b>וַיָּעַשׂ</b> <b>בְּצֵלָל לֹו, א</b></p>
<p>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</p>	<p>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)</p>	<p><b>*והנשאמ</b> לה, כז</p>	<p><b>טזא</b></p>
<p>Every Jew is a miniature Bais HaMikdash, that has both Torah &amp; Mitzvos as their essence; aveiros are only like a covering over the person</p>	<p>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 &amp; Korbanos) are not unified with G-d, but accomplish His Will, creating a Dwelling below</p>	<p><b>ויעש בצלאל</b> לה, א</p>	<p><b>טזב</b></p>

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<p>Torah gives the ability for a closed opening (a door) which conceals, to become open and reveal G-dliness</p>	<p>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</p>	<p>*לעומת קלעי חצר לח, יח</p>	<p>טゾג</p>
<p>When HaShem gives a Jew a special ability, one needs to use it to make the world a Mishkan</p>	<p>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</p>	<p>*טוו את העזים לה, כו</p>	<p>טゾג</p>
<p>The light in Moshiach's time was lit in Galus beforehand</p>	<p>Actions only for the Kavod of the Beis HaMikdash doesn't override the gezeiros of Shabbos</p>	<p>רמב"ם</p>	<p>כאמ</p>
<p>Individual depends on being part of the Jewish whole, yet the collective good benefits the individual</p>	<p>VaYakhel –creation of the Mishkan &amp; its vessels; each Jew is gathered &amp; is part of the whole Pekudai – Just as each item in the Mishkan is counted and is important, so with each Jew</p>	<p>ויקהיל-פקוד מחוברים</p>	<p>כאב</p>
<p>Each person learns to the best of their abilities</p>	<p>Service of the Rashbi – Torah is his profession Service of Rabbi Yosi – Birurim (community needs)</p>	<p>זוהר</p>	<p>כאג</p>
	<p>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</p>	<p>*ששנת ימים לה, ב</p>	<p>כוֹא</p>
<p>Work with the women and children as well as the head of the house</p>	<p>This Parsha mentions voluntary contributions, since this is the main element in ensuring atonement Unique quality of women and their donations</p>	<p>כל נדיב לבו לה, ה</p>	<p>כוֹב</p>
<p>In the manner of chinuch the teacher must be involved in all aspects of the student</p>	<p>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</p>	<p>*יתודות לה, יח</p>	<p>לאא</p>
<p>Women did no participate in Eigel, thus no questions about their commitment</p>	<p>Rashi understands concept in giving means giving any one or more item (but not all 15 categories of items) is indicative of its being לשמה לשמה</p>	<p>*אשר נמצא אתנו לה, כג</p>	<p>לאב</p>
<p>Even though many traits and abilities separate one from another, nevertheless, we are equal before HaShem</p>	<p>Equating of Ohaliav (“low” ancestry) to Betzalel (“high” ancestry) teaches that all are equal in making the Mishkan, bringing all together in unity</p>	<p>*חוור לה, ל</p>	<p>לאג</p>
<p>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)</p>	<p>Defined as causing fire or increasing fire, and then needing the ashes; the מלאכת מבעיר needs a purpose even though ashes are not much value, they still can fulfill a purpose ציריך לאפר and כלות נשמה These two concepts are complementary (not opposites)</p>	<p>לא תבערו  אש לה, ג רמב"ם</p>	<p>לוֹא</p>

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הוראה

ענין

פסק

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

ויקהיל-פקודי  
מחוברים

לוב

## MISHKAN & BAIS HAMIKDOSH

- Means of Connection**
- Resting of the Divine Presence Example**
- Purpose of Mishkan**
- Cause of Connection Between G-d and the Jews**
- Manner of Connection**

## RAMBAM

- (מקום העבודה) עזרה וההיכל
- מעבר Pass through  
Ideas during writing are passed thru the fingers
- Avodah of the Jews
- Action of the Jews
- Revealed aspect of the Jews with the revealed aspect of HaShem

## RAMBAN

- קודש הקדשים וארון
- התלבשות Enclothing in this place  
Brain grasps the intellect
- Divine Presence to rest in the Jews
- The place itself
- Hidden aspect of the Jews with the hidden aspect of HaShem

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