

פרשת ויקהל

If we would list the commonalities between this week's Parshas Vayakhel and last week's Parshas Ki Siso, the list would not be insignificant.

Perhaps the first thing that we would notice is that this Shabbos is also Parshas Shekolim, the first of the four special Torah Readings that we will enjoy during the next six weeks.

Parshas Shekolim, the *Maftir*¹ this week, is the opening section of Parshas Ki Siso.

A second commonality is, of course, the Mishkan. Although, we may remember Parshas Ki Sisa more for the episode of the *Eigel HaZahav*, its first part most certainly deals with aspects that are vital to the building of the Mishkan and its operation.

What may slip our minds, however, is the prominence of Shabbos in both of these Parshos.

That prominence as two aspects. First, Shabbos is mentioned in both. Secondly, the context in which Shabbos is mentioned in both seems to be exactly the same and that raises its own issues.

Let us refer back to last week's Parshas Ki Siso and read a number of verses. The Torah writes (Sh'mos Perek 31/P'sukim 12-17):

וַיֹּאמֶר ה' אֶל מֹשֶׁה לֵאמֹר: וְאַתָּה דַבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר אַךְ אֶת שַׁבְּתוֹתַי תִּשְׁמְרוּ: כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם לְדַרְתֵּיכֶם לְדַעַת כִּי אֲנִי ה' מְקַדְּשְׁכֶם: וּשְׁמַרְתֶּם אֶת הַשַּׁבָּת

¹ The original *minhag* was that this special Parsha was the entire Torah Reading for the Shabbos on which it occurred. All seven *aliyos* were read from that Parsha. For a small section with only a few P'sukim, such as Shekolim or Parshas Zochor, the entire section was read 7 times. Larger readings with more P'sukim, such as Parshas Poroh and Parshas HaChodesh were divided among the various *aliyos*.

If one studies the *Luach* of 5779, or any other year, it will be seen that in addition to listing the four Parshos, there is also a listing of הפסקות, literally 'interruptions', when, during this period, there is no special reading.

The need to list those *hafsakos* was when the special reading pre-empted the regular weekly reading and the hafsakos informed when the weekly reading was resumed instead of the special parsha.

כִּי קִדַּשׁ הוּא לָכֶם מִחֻלְלֵיהָ מוֹת יוֹמֵת כִּי כָּל הָעֹשֶׂה בָּהּ מְלָאכָה וְנִקְרְתָה הַנֶּפֶשׁ הַהוּא מִקְרָב עֲמִיָּה: שִׁשֶּׁת יָמִים יַעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שֹׁבֵת שִׁבְתוֹן קִדַּשׁ לָהּ כָּל הָעֹשֶׂה מְלָאכָה בְּיוֹם הַשְּׁבֵת מוֹת יוֹמֵת: וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשְּׁבֵת לַעֲשׂוֹת אֶת הַשְּׁבֵת לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעָלָם כִּי שִׁשֶּׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבֵת וַיִּנְפֹּשׁ:

Hashem said to Moshe, saying: You shall speak to B'nei Yisroel saying: But, My Shabbosos you shall guard because it is a sign between Me and between you for all of your generations to know that I am Hashem Who sanctifies you. You shall guard the Shabbos because it is holy for you; its profaners shall surely die because anyone who does *melachah* on it – that soul shall be excised from the midst of its people. Six days *melachah* shall be done and on the seventh day it is a Shabbos of Shabbos, holy for G-d; anyone who does *melachah* on the day of Shabbos shall surely die.

B'nei Yisroel shall observe² the Shabbos to make the Shabbos for their generations as an everlasting covenant. Between Me and between B'nei Yisroel it is an eternal sign that Six Days Hashem made the heavens and the earth and on the Seventh Day He stopped and He rested.

Although that there is much to learn from these verses, each one on its own and each word on its own, we will focus on two parts only.

The first part is the question of the *Netziv*. He notes that the term *os*, sign, is mentioned in the earlier of this set of verses but its nature, 'what is it a sign of' is only explained farther on in the final verse of this set where we read:

² The word *ושמרו* could be translated as 'they observed', in the past tense, or 'they shall observe', in the future tense.

The difference is if the letter *vov* with which the word *ושמרו* begins is a *חיבור*, *vui*, a conjunction prefix meaning 'and' or *היפוך*, *vui*, changing the word *שמרו* to the future tense.

In general, if the accent is *מלעיל*, on the first syllable, then it serves a conjunctive purpose. If it is *מלרע*, on the second syllable, then it is transformative.

A look in the Chumash shows that, in fact, it is *מלרע* and thus the prefix *vov* is transformative and we read the word as *v'shom'ru*, not *v'shom'ru*.

אות הוא לעולם כי ששת ימים עשה ה' את השמים ואת הארץ וביום השביעי שבת
וינפש:

It is an eternal sign that Six Days Hashem made the heavens and the earth and on the Seventh Day He stopped and He rested.

Why, asks the *Netziv*, is the *os* aspect of Shabbos mentioned first without an explanation and then subsequently mentioned again, that time with an explanation³. We will discuss his response later.

The second aspect that we will discuss is a seeming repetitiveness in Parshas Ki Siso itself and a repeated repetitiveness in this week's Parshas Vayakhel.

Rashi writes:

ואתה דבר אל בני ישראל - ואתה, אף על פי שהפקדתך לצוותם על מלאכת המשכן,
אל יקל בעיניך לדחות את השבת מפני אותה מלאכה:

You shall speak to B'nei Yisroel – You, even though I Hashem have appointed you, Moshe, to command them regarding the *melacha* to be done for building the Mishkan, it should not be light in your eyes to push aside Shabbos for that *melachah* of the Mishkan.

אך את שבתתי תשמרו - אף על פי שתהיו רדופין וזריזין בזריזות מלאכה שבת אל
תדחה מפניה.

³ Rashi already answered the question without indicating that it there was a difficulty.

He writes to the first mention of *os*:

כי אות הוא ביני וביניכם - אות גדולה היא בינינו שבחרתי בכם, בהנחילי לכם את יום מנוחתי
למנוחה:

Because it is a sign between Me and between you – It is a great sign between Me- that I Hashem chose you, when I gave you My Day of rest for your [day of] rest as an inheritance.

That is, according to Rashi, there are two signs that Shabbos provides. The first is Hashem's closeness with Israel which is indicated by Israel's chosenness. He has chosen us to share His Day of Rest with us.

The second *os* is that Shabbos represents Creation of the Seven days, as the Torah writes explicitly in the final verse.

But My Shabbosos you shall guard – even though you will be driven and hurried with the *melachah* [of the Mishkan], Shabbos should not be pushed aside because of it.⁴

Rashi explains both the first and the second verses as teaching the same thing – the Mishkan may not be built on Shabbos. Isn't one verse sufficient?⁵

The question becomes even more complicated when we see our Parsha as well, a complication within a complication.

Parshas Vayakhel begins (Sh'mos Perek 35/P'sukim 1-5):

וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדֶת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֱלֹהִים הַדְּבָרִים אֲשֶׁר צִוָּה ה' לַעֲשׂוֹת אִתְּכֶם: שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָכֶם קֹדֶשׁ שַׁבַּת שַׁבְּתוֹן לַה' כָּל הָעֹשֶׂה בּוֹ מְלָאכָה יוּמָת: לֹא תַבְעֲרוּ אֵשׁ בְּכָל מִשְׁבְּתֵיכֶם בַּיּוֹם הַשַּׁבָּת: וַיֹּאמֶר מֹשֶׁה אֶל כָּל עֵדֶת בְּנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה ה' לֵאמֹר: קָחוּ מֵאִתְּכֶם תְּרוּמָה לַה' כָּל נְדִיב לְבוֹ וַיָּבִיֵא אֶת תְּרוּמַת ה' זָהָב וְכֶסֶף וְנַחְשָׁת:

Moshe gathered all of the congregation of B'nei Yisroel and he said to them, 'These are the words that Hashem commanded to do them. Six days work shall be done and on the seventh day it should be holy for you; it is a Shabbos of Shabbos for Hashem; anyone who does *melachah* on it shall be put to death. Do not burn a fire in all of your dwellings on the Shabbos Day.'

⁴ Rashi continues:

כל אכין ורקין מיעוטין, למעט שבת ממלאכת המשכן:

Each use of the words *ach* or *rak* is exclusionary. [In our instance when it is written *אך את שבתותי*] the meaning is to exclude Shabbos from [a day upon which] the work of the Mishkan may be done.

See the many, many commentaries on this Rashi who find difficulty with his explanation. Seemingly, since the word *אך* is mentioned in regards to Shabbos, it is Shabbos that should be limited in its scope and thus allowing the work on the Mishkan to be performed even on Shabbos.

⁵ One answer that I saw said that one of the *limmudim* is to tell the *tzibbur*, all of whom contributed to the Mishkan, that as a community they could not violate Shabbos for the purpose of building the Mishkan. The other *limmud* was referring to each and every one of the craftsman that even individually they could not violate Shabbos for the purpose of building the Mishkan.

Moshe said to the entire congregation of B'nei Yisroel saying, 'This is the thing that Hashem commanded to do. Take from yourselves an offering to Hashem; anyone who has a generous heart should bring the offering for Hashem, gold, silver and copper.'⁶

Now, the question that is raised is obvious. Certainly, the purpose of the mass assembly of Israel was to teach and command them regarding the building of the Mishkan.

It is difficult to fathom that teaching regarding Shabbos could be the reason for the gathering.

We are told that even prior to *Mattan Torah*, Israel had its initial instruction regarding Shabbos –at Marah⁷.

And then, in *Parshas Man*, Shabbos again is a significant theme⁸.

And even if we ignore that which occurred prior to the giving of the Torah on Sinai, the fourth of the Ten Commandments commands the Mitzvah of Shabbos.

The centrality of Shabbos has been clearly emphasized already.

On the other hand, the Mitzvos of the Mishkan, written explicitly in Parshos Teruma and Tetzaveh and the beginning of Parshas Ki Siso were not yet given to Israel.

The Torah is clear in its commands in those earlier Parshos but they have not yet been transmitted to Israel. It is in our Parshas Vayakhel that that transmission occurs. That, seemingly, is the reason for the congregating of all of Israel.

Therefore, the introductory verses regarding Shabbos with which our Parshas Vayakhel begins seem superfluous and interfering.

Rashi writes here:

⁶ The following verses list additional items that Israel was told to bring for the building of the Mishkan.

⁷ Sh'mos Perek 15/P'sukim 23-25 and Rashi to Posuk 25.

⁸ Sh'mos Perek 16/Posuk 23.

ששת ימים - הקדים להם אזהרת שבת לצווי מלאכת המשכן, לומר שאינה דוחה את השבת:

Six days – the Torah brought the warning of Shabbos observance prior to the command of the Mishkan to say that the work of the Mishkan does not push aside Shabbos observance.

We were already told that Shabbos is not relegated to the side to allow the Mishkan to be built even on the seventh day. Why is it repeated here?

In order to deal with this question, it is worthwhile to note that the Torah reveals here in Parshas Vayakhel some basic principles of Shabbos that heretofore have not been shared in *Torah Shebichtav*.

The first and so basic idea is that there are multiple Melachos that the Torah forbids.

That is, in *Torah Shebichtav*, we have read about the prohibition of doing *melachah* but we have not been told either the quantity or the quality of that which is forbidden. We do not know what a *Melachah* is or how many there are.

What does Parshas Vayakhel present to us?

We read the opening words of the Parsha above:

אלה הדברים אשר צוה ה' לעשות אתם:

These are the words that Hashem commanded to do them:

Let us learn how Chazal interpret this verse and the one that follows it where we read:

לא תבערו אש בכל משבתיכם ביום השבת:

Do not burn a fire in all of your dwellings on the Shabbos Day.

We learn in Masseches Shabbos (70 a)⁹:

⁹ It is worthwhile to first learn a little Rambam (Hilchos Shabbos Perek 1/Halacha 1):

ומה הוא חייב על עשיית מלאכה, אם עשה ברצונו בזדון חייב כרת, ואם היו שם עדים והתראה נסקל, ואם עשה בשגגה חייב קרבן חטאת קבועה.

תניא, רבי נתן אומר: לא תבערו אש בכל משבתיכם ביום השבת, מה תלמוד לומר? לפי שנאמר ויקהל משה את כל עדת בני ישראל אלה הדברים וגו' ששת ימים תעשה מלאכה. דברים, הדברים - אלה הדברים - אלו שלשים ותשע מלאכות שנאמרו למשה בסיני. יכול עשן כולן בהעלם אחד אינו חייב אלא אחת...תלמוד לומר: לא תבערו אש, הבערה בכלל היתה, ולמה יצאת - להקיש אליה, ולומר לך: מה הבערה שהיא אב מלאכה וחייבין עליה בפני עצמה - אף כל שהוא אב מלאכה חייבין עליה בפני עצמה.

The *Braisa taught*: Rabi Noson says, 'What does the verse 'Do not burn a fire in all of your dwellings on the Shabbos Day' come to teach¹⁰? Since the Torah writes, 'Moshe gathered all of the congregation of B'nei Yisroel and he said to them, 'These are the words that Hashem commanded to do them. Six days you shall work...'

I learn from the word אלה – 36 [in Gematria] and דברים¹¹ – 2 and the letter *heh* as a prefix to the word דברים – 1. These are the 39 *melachos* that were said to Moshe on Sinai.

I might think that if one did all thirty-nine in one instance of unintentionality [when he did not know that any one of them was

What penalty does one receive for violating a Torah-prohibited *melachah*? If a person did it willfully and intentionally he receives *koreis*. If in this case there were witnesses who warned him about the act – he is stoned. If he did it unintentionally he brings a fixed *Korban Chattos*.

Here, and throughout Shas and Halachah, when the discussion refers to a Torah-prohibited *Melachah* it will talk about the perpetrator bringing a *Korban Chattos*, rather than one purposely violating the prohibition. It is more pleasant to think of an unintentional Shabbos violation rather than one that was willful.

¹⁰ That is, why was it singled out from all the other 39 *melachos*?

¹¹ דברים is plural. The minimum of plural is two and the maximum has no limit. Since the Torah comes to clarify and not to confuse, we choose the number '2' as the quantity –because that is certain. If the Torah meant another multiple than two it would have specified.

forbidden on Shabbos] that he would bring only one *Korban Chattos*¹², that is why the Torah writes ‘do not make a fire’ separately.

‘Do not make a fire’ was part of the category of forbidden *melachah*. Why was it written exceptionally? To compare all the other *melachos* to it. Just like making a fire is a paradigm *melachah* and one who does it is liable an individual *Korban Chattos*¹³, so one is obligated an individual *Korban Chattos* on each of the 39 *melachos*.¹⁴

So, now the question must be raised: Why did the Torah choose the venue of Parshas Vayakhel to introduce us to the fact that there are thirty-nine super-categories of *Melachah* and that each of those categories is its own separate prohibition and is not dependent on the other *melachos* for its independent status as a *melachah*?

I think that the answer may lie in the very issue of what Moshe Rabbenu accomplished by telling Israel that they could not build the Mishkan on Shabbos. Since the prohibition was stated elsewhere as we learned, why does Moshe Rabbenu mention it here?

¹² Since elsewhere the Torah refers to all *Melachah* in one category, perhaps the punishment is for all of them together?

¹³ See the commentary of Rav Shimshon Rafael Hirsch here regarding why the prohibition of *לא תבערו* was chosen to be the paradigmatic *melachah* that would inform regarding all of the other 38.

¹⁴ The Gemara that is presented here is according to the Halachah. The Gemara continues there and tells us a second opinion as to why *לא תבערו* was mentioned singularly. We read:

תניא: הבערה ללאו יצאת, דברי רבי יוסי. רבי נתן אומר: לחלק יצאת.

The Braisa taught: Rabi Yose says ‘the prohibition of making a fire’ was written exceptionally to teach that it is a standard prohibition and does not make the violator liable for the punishments of the other *melachos*. Rabi Noson says, ‘the prohibition of making a fire’ was written exceptionally to teach that one is liable a separate *Korban Chattos* for each violation of a separate *melachah*.

Of course the concern was, as Rashi noted, that the enthusiasm and eagerness to build the Mishkan might move Israel to see the Mishkan as the highest of values and therefore place Shabbos in a lower priority, allowing it to be violated.

Moshe Rabbenu in Parshas Vayakhel is not only telling Israel not to build the Mishkan on Shabbos. Moshe Rabbenu is explaining to Israel why Shabbos has precedence over the Mishkan.

With the detail that Moshe Rabbenu will present Israel in the following verses regarding the building of the Mishkan, Israel may be under the impression that the Mishkan's work has so many multiple facets to it, then it must be superior. Its quantity is indicative of its quality.

Now, of course, that equation is not inherently true. The preference given to certain Mitzvos and their superiority is Divinely determined, far beyond the purview of man.

But, since such an inference may be possible, Moshe Rabbenu presents to Israel that Shabbos is not just one Mitzvah of prohibiting *Melachah*. In fact, Shabbos is thirty-nine separate Mitzvos, individual commandments, each with the maximum punishments, Divine and man-administered¹⁵.

Thus, presenting the fact that there are thirty-nine *Melachos*-Mitzvos, if there would be an assessment by quantity, Shabbos does not pale before the Mitzvah of building the Mishkan. The opposite is true. The mass of Mitzvos that are contained in the overall Mitzvah of Shabbos far exceeds those of the Mishkan and their severity is far greater as well.

And as we continue in the Parsha, we note that the Torah relates to the quality of the Mishkan and of Shabbos as well.

In Parshas Ki Siso, Hashem told Moshe Rabbenu the identity of those whose task it would be to supervise the construction of the Mishkan.

We read there (Perek 31/P'sukim 1-6):

¹⁵ Of the four capital punishments, *sekilah*-stoning is the most severe. *Koreis*-excision is the most severe of the heavenly-administered punishments and *Korban Chatos Kavua*, a fixed offering that has no alternatives in cases of an impoverished violator, is the most severe of the sin-offerings.

וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר: רְאֵה קָרָאתִי בְשֵׁם בְּצַלְאֵל בֶּן אֹרִי בֶן חוּר לְמִטֵּה יְהוּדָה: וְאִמְלֵא אֹתוֹ רוּחַ אֱלֹהִים... לְקִים בְּחָכְמָה וּבִתְבוּנָה וּבִדְעַת וּבְכָל מְלָאכָה: לְחֹשֶׁב מַחְשְׁבֹת לַעֲשׂוֹת בְּזָהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת: וּבַחֲרָשֶׁת אָבֶן לְמִלְאֵת וּבַחֲרָשֶׁת עֵץ לַעֲשׂוֹת בְּכָל מְלָאכָה: וְאֲנִי הִנֵּה נֹתְתִי אֹתוֹ אֶת אֶהֱלִיאָב בֶּן אַחִיסֹמֶךְ לְמִטֵּה דָן וּבִלְב כָּל חֲכָם לִב נֹתְתִי חָכְמָה וְעָשׂוּ אֵת כָּל אֲשֶׁר צִוִּיתִךָ:

Hashem spoke to Moshe saying. See, I have called the name of Betzalel ben Uri ben Chur from the Tribe of Yehuda. I have filled him with the spirit of G-d, with wisdom, with understanding and with knowledge and about each *melachah*-work. To think thoughts, to work with gold, with silver and with copper. To engrave stone and to place settings and to carve wood and to do each *melachah*-work. And I Hashem have placed with him Oholiov ben Achisomoch of the Tribe of Dan and in the heart of each one with a wise heart I have given knowledge; they will do all that you will command them.

If we now compare this section with the words that Moshe Rabbenu transmits this information in our Parsha to Israel, we will have an additional insight into the dynamics of emphasizing the superiority of Shabbos observance over the building of the Mishkan.

We will note already that in building the Mishkan, the Torah refers to its labors as 'melachah'. The term *melachah*, until now, was used almost¹⁶ exclusively in regards to Shabbos.

If your initial thought is that that exclusivity began with the *Aseres HaDibros*, then if you test your knowledge you will know that such an answer was impetuous. In fact, at the time of Creation we read (B'reishis Perek 2/P'sukim 1-3):

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים... לְקִים בַּיּוֹם הַשְּׁבִיעִי מְלָאכָתוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלָאכָתוֹ אֲשֶׁר עָשָׂה: וַיְבָרַךְ אֱלֹהִים... לְקִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּו שָׁבֹת מִכָּל מְלָאכָתוֹ אֲשֶׁר בָּרָא אֱלֹהִים... לְקִים לַעֲשׂוֹת:

The heavens and the earth and all of their hosts were completed. G-d completed on the Seventh Day His *melachah* that He did and He stopped on the Seventh Day from all of His *melachah* that He did. G-d blessed the

¹⁶ See B'reishis Perek 39/Posuk 11.

Seventh Day and He sanctified it because He stopped from all of His *melachah* that G-d created to do.

Melachah is a Divine endeavor. It is a G-dly act. That is why it the Torah repeatedly talks of *His* *melachah*.

And then we come to the prohibition of Shabbos in Sefer Sh'mos, the term *melachah* is borrowed from Divine activity, an activity which man cannot match, and is used to define the prohibitions of Shabbos.

And now in Parshas Ki Siso, specific individuals are tasked with building the Mishkan, the term *melachah* is used for the first time regarding those acts of building and formation.

And now we come to Parshas Vayakhel and see a further *chiddush*. We read the parallel verses there (Perek 35/P'sukim 30-35¹⁷) and we note the specific content of one of the verses (Posuk 33):

וּבְהַרְשֵׁת אָבֵן לְמִלֵּאת וּבְהַרְשֵׁת עֵץ לַעֲשׂוֹת בְּכָל מְלָאכֶת מַחֲשֵׁבֶת:

With the engraving of stone to make settings and with the carving of wood to do with each *melaches machsheves* – each *melachah* of thought.

Now, if we have learned the Halachos of Shabbos we know that the concept of *מלאכת מחשבת* is an integral part of the definition of the concept of *melachah* and of the Halachic parameters of each *melachah*.

In fact, most of the first Perek of Hilchos Shabbos in Mishneh Torah LaRambam deals with applications of the idea that the melachos of Shabbos are defined by their intent, their *מחשבה*, as much as by their actions.

That is, the intent of the way that a *melachah* was performed in the Mishkan defines its purpose. Therefore, for example, since ground was dug in order to insert the holding poles and boards of the Mishkan, if one digs a hole in order to

¹⁷ There are additional variations between that which was written in Parshas Ki Siso and that which we read here. Of course, each variation is a source of a Torah-quest for knowledge and understanding.

extract the dirt, but not to use the excavation, that does not necessarily meet the criterion of ¹⁸מלאכת מחשבת.

If a *melachah* act was performed by one who was not involved with an act that would inherently lead to the *melachah* act and had no intention for the *melachah* act to be accomplished, then a sin may not have been committed whatsoever¹⁹.

מלאכת מחשבת also means that a *melachah* must have a constructive purpose. Thus the Halachah writes:

כל המקלקלין פטורין

If a *melachah* act leads to a ruined status, then there is no Torah prohibition²⁰.

The list goes on and, as noted above, is relevant for all categories of *melachah* and for each individual one.

Just as it raised our interest to note that the Torah chose Parshas Vayakhel to introduce the fact that there are 39 *melachos* so it is interesting, to say the least, that the concept of מלאכת מחשבת is mentioned here for the first time, even though its idea was not initiated at this time.

The Torah points out the inherent relationship between the Mishkan and Shabbos. The nature of each of the thirty-nine *melachos* of Shabbos is learned from their use in the building and constructing of the Mishkan.

¹⁸ This is called a מלאכה שאינה צריכה לגופה and is a subject of a dispute of *Rishonim* whether or not its prohibition is from the Torah.

¹⁹ This is called a דבר שאינו מתכוין and may have no prohibition whatsoever. That is why if a person walks on grass and grass may be pulled out, with the person having no interest in the outcome whatsoever, there is no prohibition and one is permitted to continue walking. All *Rishonim* agree that this is permissible.

²⁰ There is a rabbinic prohibition, though. See Rambam Hilchos Shabbos Perek 1/Halachah 17.

מלאכה is a term used by G-d for His act of Creation. It becomes the byword of that which is prohibited on Shabbos and the definition of the type of activities required to build the Mishkan.

Since we learned in Parshas Ki Siso that the *sign* of Shabbos is that G-d is the Creator and we do not have such a sign regarding the Mishkan, so Shabbos is more closely tied to G-d and the world that He made.

It was *Shabbos B'reishis* where we are introduced to the concept of *Melachah* and the ongoing weekly Shabbos that made *Melachah* a part of our lives.

Thus the *Melachah* of Shabbos, that of Creation and that of our weekly observance is primary and it does have precedence over the building of the Mishkan, with its own *melachos* and thus that building cannot violate Shabbos²¹.

And, finally, the response of the *Netziv* to the question raised at the beginning of this *maamar* provides a true *Hashkafic* answer for the precedence of Shabbos.

The question was why, in Parshas Ki Siso, does the Torah mention the **יוא** of Shabbos in a first verse without explaining its symbolism and then mentions **יוא** in a subsequent verse, explaining its symbolization there.

Netziv explains that there are two facets of the **יוא** of Shabbos. One is that which the Torah writes in the latter verse- Shabbos reminds us that Hashem is the Creator.

But the second facet, that which is not mentioned the first time that the word **יוא** is used, is that the word **יוא** emphasizes the inherent nature of Shabbos in contrast to almost anything else.

Shabbos is independent of man. Shabbos exists on its own. It is self-defining.

That is, the Mishkan truly has sanctity. But it is not independent. We have to build it precisely to imbue it with its sanctity.

²¹ On the other hand, the ongoing activity of the Mishkan often 'violated' Shabbos prohibitions. Each sacrifice that was required to be brought on Shabbos necessitated the *melachos* of *Shechita*, slaughtering, *Hafshoto*, flaying, *Borer*, selection, *hav'o'roh*, kindling and *Bishul*, cooking.

The same G-d Who said do not violate the Shabbos by building the Mishkan commanded to offer these *korbonos* on Shabbos with all that they entailed.

Yomim Tovim truly have sanctity. But their sanctity is not independent. Beis Din has to proclaim Rosh Chodesh and then we are able to determine when the Yom Tov is according to the dates that the Torah gives and have those dates imbued with their holiness.

Shabbos is different. It was defined at Creation. It is the seventh day and that status is immutable. Shabbos is completely independent of man, its sanctity is not connected to any endeavor we may attempt, and thus it is Divine in a way that is unique and cannot be replicated.

That is the *os* of Shabbos. That is the superiority of Shabbos and that which makes Shabbos more prominent than the Mishkan.

When we learn *Parshos HaMishkan* during these weeks we must not see Shabbos as taking a backseat to the Mishkan. The truth is the opposite. Every time we think of the Mishkan we are reminded to remember the Shabbos at the same time.

If we are inspired during these weeks, as we should be, to yearn for the Mishkan/Beis HaMikdosh to be restored, let us take some of the strength of that yearning and empower our observance of the Shabbos. Shabbos is already here; it is with us and waiting for us to be aware of appreciate its unique .

By empowering our relationship with Shabbos, its strength can bring about the rebuilding of the Beis HaMikdosh במהרה בימינו אמן.

Shabbat Shalom

Chodesh Tov

Rabbi Pollock