

PARSHAS VAYAKHEL

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת ויקהל - שקלים - מברכים ר"ח אדר ב

March 7, 2024 / כז' אדר א' תשפ"ד



שבת מברכים

Rosh Chodesh Adar - ראש חודש אדר ב'

Maran The Sar Shalom of Belz zt"l said that the month of Adar II is a designated time to do teshuvah (repent) and become closer to Hashem. This is the reason for adding to Mussaf Rosh Chodesh the words "ולכפר פשע" - and to atone for the sin, during a leap year.

Another advantage of Adar II is that each month represents another one of Hashem's שם הוי"ה - twelve names. The month of Adar II encompasses all twelve names; therefore, it's a time to atone for one's sins from the past twelve months.

R' Yonasan Aibersitz zt"l explains that the story of Purim occurred during a leap year. Haman was happy that his lot to destroy the Yidden fell during the month of Adar II since he assumed none of Hashem's names represented that month. Therefore, he would succeed in eradicating the Yidden. However, the month encompasses all months, ultimately leading to his downfall.

שבת שקלים

When there are two months of Adars, Parshas Shekalim is read in Adar II.

During the times of the Beis Hamikdash, it was a מצות עשה - a mitzvah incumbent upon every Yid aged twenty and above to contribute a מחצית

ונשלמה פרים - a half shekel as commanded "שפתינו" - let our lips substitute for the Korbonos - sacrifices, indicates that reading about the mitzvah is considered equivalent to performing it.

The funds collected were allocated for קרבנות (community sacrifices), לחם הפנים (loaves of bread), among other purposes related to the Beis Hamikdash's activities. Since the קרבנות were slaughtered from Rosh Chodesh Nissan, the funds were collected from Rosh Chodesh Adar, a month prior.

The Greatness of Reading Parshas Shekalim

The Gemara says that Moshe Rabbeinu a"l asked Hashem, "How will you elevate the Yidden when they're in galus - exile?" Hashem answered, "by reading Parshas Shekalim."

The Medrash (Tanchuma Parshas Ki Sisa) explains that before Moshe Rabbeinu died, he asked Hashem how he would be remembered. Hashem replied, "Every year when Yidden read Parshas Shekalim, it will be considered as if you are standing there, with them, and lifting the heads of my children - the Yidden."

The Admor of Skver zt"l once expressed that Shabbos Shekalim should be called "שבת אור פניך" - The Shabbos that Hashem's face is alight!

Shabbos Shekalim is a סגולה (good omen) to receive parnassah (livelihood) from heaven. (עטרת ישועה).

Reb Avraham Abba of Pittsburg-Ashdod zt"l

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said, "Shabbos Shekalim is like Rosh Hashanah, Purim is like Yom Kippur, and the days in between are days of Teshuvah.

Maran Reb Aharon of Belz zt"l asked that his Rebbetzin be reminded to come to shul to hear the leining (reading) of the four parshas. (שקלים, פרה, זכור, חודש).



Everyone loves a good story,
especially a Chassidishe story...

ואת הקרשים ציפה זהב... (ויקהל לו:לד)
He covered the planks with gold.

A chassid of the Shinover Rav zt"l was contemplating an investment opportunity related to wood. Being a devout chassid, he decided to seek seek guidance from his Rebbe, traveling to be with him for Shabbos Parshas Vayakheil.

During the Torah reading, the Rebbe unexpectedly called him up for an aliyah (honor during reading the Torah portion of the week.)

As the Baal Koreh (Torah reader), the Shinover Rebbe concluded the Torah portion with the words ואת הקרשים ציפה זהב. The chassid realized that within these words lay a bracha from his Rebbe.

The Rebbe's intention was to convey ואת הקרשים - the involvement in the wood business was akin to ואת הקרשים ציפה זהב - signifying a lucrative opportunity. Encouraged by this divine message, the chassid returned home and invested in the venture. His business flourished rapidly, leading to his

substantial wealth.

לא תבערו אש בכל משבתיכם ביום השבת (ויקהל לה:ג)
You shall not kindle a fire in any of your dwellings on the Shabbos day.

Maran Reb Yissocher Dov of Belz zt"l had the custom of visiting every woman from the Belz community who had recently given birth to wish Mazel Tov. These visits typically took place on Shabbos afternoons, often months after the birth.

During one of his visits, Reb Yissocher Dov, brought along his son, Maran Reb Aharon of Belz zt"l. On the way, they spotted a Jewish doctor who served the Belz community who had strayed far from observance. As the doctor approached them, he quickly discarded a burning cigarette from his hand.

Observing this, Maran Reb Yissocher remarked to his son, "Nu, are you going to prove to me that he had forgotten today is Shabbos?"

Maran Reb Aharon responded, "It appears that he indeed forgot it was Shabbos, hence why he was smoking. The moment he noticed us dressed in our Shabbos attire, he likely recollected that it was Shabbos and instinctively discarded the cigarette."

לא תבערו אש בכל משבתיכם ביום השבת (ויקהל לה:ג)
The men came with the women...

A group of askanim - fundraising activists for a Mossed HaTorah (a Torah establishment) approached the Imrei Chaim of Viznitz zt"l and extended an invitation for him to attend a fundraising dinner as an honored guest. The Imrei Chaim agreed to attend on the condition that there would be separate seating for men and women.

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The askanim expressed their concern to the Imrei Chaim, explaining that their donor base might decline to attend if separate seating arrangements were enforced. In response, the Imrei Chaim smiled and referenced a lesson from Parshas Vayakheil. He recounted how, when Moshe Rabbinu instructed the Yidden to bring 'teruma' (donations) for the Mishkan, men and women came together to contribute – "ויבאו האנשים על הנשים". Witnessing this, the overseers of the Mishkan's construction, remarked "איש ואשה" – "A man and a woman shall no longer work together to bring holy donations." Yet, despite this separation, the Torah later notes "והמלאכה היתה דים והותר" – that the work was completed, and there was an abundance.

Concluding his point, the Imrei Chaim emphasized, "One who fulfills the will of Hashem will never lose out!"



The Rebbe's Torah

ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לה' (לה:ב)

On six days, work may be done, but the seventh day shall be holy for you, a day of complete rest for Hashem.

The Torah talks about the Mishkan's construction followed by the mitzvah of observing Shabbos. What's the connection?

When the Torah talks about donating towards the Mishkan, it says: (ל:יב) – ונתנו איש כופר נפשו לה' – every man shall give Hashem an atonement for his soul – the Baal HaTurim explains that the word "ונתנו" is a palindrome, meaning it can be read forwards and backwards. This hints that the amount a person donates toward the Mishkan and for charity causes will be repaid by Hashem in kind.

Similarly, regarding Shabbos observance, the Zohar Hakadosh teaches that the honor one bestows upon Shabbos will yield bracha – blessings for the entire week.

This concept is alluded to in the pasuk שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה – תַּעֲשֶׂה מְלָאכָה – six days shall work be done. The word תַּעֲשֶׂה conveys an action that occurs automatically. This suggests that when one observes Shabbos accordingly, bracha will naturally flow into their work for the following six days.

This explains the connection between donating toward the Mishkan and observing Shabbos. Just as one's contributions to the Mishkan are equally repaid by Hashem, so too are the honors accorded to Shabbos rewarded with divine blessings throughout the week.

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THIS WEEK'S VORT

אלה הדברים אשר צוה ה'...וביום השביעי...שבת (ויקהל לה:א-ב)
*These are the things that Hashem commanded...
 but on the seventh day...you shall rest.*

Moshe Rabbeinu started teaching all the mitzvahs of the Torah to the Yidden, which was immediately followed by the pasuk addressing Shabbos observance. This sequence portrays Moshe Rabbeinu's intentions to emphasize that "שמירת" שבת – keeping the laws of Shabbos is equal to keeping all the mitzvahs of the Torah.

להורות נתן בלבו... (ויקהל לה:לד)
He gave him the ability to teach...

This pasuk teaches us that while a person can learn Torah independently, they require a special bracha from Hashem to be able to learn effectively with others. In the prayer of Krias Shema, we ask Hashem to grant us the ability "ותן" – not only to learn but also to teach, indicating that learning together with others is a distinct bracha.

ויקהל משה את כל עדת בני ישראל (ויקהל לה:א)
Moshe assembled the entire assembly of Yidden.

The destruction of the Beis Hamikdash is attributed to שנאת חנם – baseless hatred. Prior to initiating the construction of the Mishkan, משה – Moshe Rabbeinu gathered the Yidden together, conveying a crucial message: for the Mishkan to endure, אחדות – unity among the Yidden is imperative.

וכל חכם לב בכם יבואו ויעשו את כל אשר צוה ה'... (ויקהל לה:י)
*Every wise-hearted person among you shall come
 and make everything that Hashem commanded.*

The highest form of עבודת השם – serving Hashem is obeying His commandments even when we don't fully understand why. This is alluded to in the pasuk – וכל חכם לב בכם – put aside our own understanding 'יבואו ויעשו את כל אשר צוה ה'' and do the mitzvahs because this is what Hashem commands.



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