

Parashas Vayakhel - Pikudei

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת ויקהל - פיקודי - פרשת החודש

כ"ג אדר תשפ"ו / March 12, 2026



מברכים חודש ניסן

Thursday, March 19th, 2026

A reason why the month of Nissan is also called חודש אביב - the month of spring is that אביב consists of the letters י"ב and א"י - this month is the "אב" - father and core of all the י"ב - twelve months of the year.

The Avner Nezer says that the days from the month of Nissan are valuable days since every hour of the month is reckoned as a day.

night with the Matzah and Maror. According to this reason, today, when unfortunately we don't have a Beis Hamikdash, and we can't be Olah Regel to sacrifice the Korban Pesach, the reading about this parsha serves as זכר לזמן שבית המקדש היה קיים - a remembrance of the times that the Beis Hamikdash stood.

The words הזה לכם show the value of the month that is the leader of all months. The month of Nissan is like a king over all month - the word "לכם" spell the letters of the word "מלך" - king.

פרשת החודש

This Shabbos is the fourth Shabbos of the four parshiyos and is called "פרשת החודש" - since it is a mitzvah to read from the Maftir "החדש הזה לכם" which is found in Parshas Bo, where Hashem commanded the Yidden the mitzvah of קידוש החודש - bless each month, starting from the first month of Nissan, and also talks about the halachos of the Korban Pesach which was every Yid needs to sacrifice during the month of Nissan.

Another reason why we read the parsha of "החדש הזה לכם" specifically during the month of Nissan, as explained in the Avidraham, when the Beis Hamikdash stood, they read from the parsha to remind the Yidden that the month of Nissan is approaching and they need to be עולה רגל - ascend to Yerushalyim to sacrifice the Korban Pesach, which was eaten on Pesach

WHAT'S HAPPENING IN BELZ

PURIM TISCH IN BELZ



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WHAT'S HAPPENING IN BELZ

continued



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

SHABBOS FOR BOCHURIM IN CHAIFA

Bochurim from Chutz L'Aretz—not living in Eretz Yisroel but learning in yeshiva there—enjoyed an uplifting Shabbos organized to support their transition and integration. Bochurim from the Chaifa Yeshiva had a special Shabbos filled with guidance on navigating the country, adapting to the yeshiva environment, and making their learning experience easier and more enjoyable.



EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



והנשאם הביאו את אבני השהם ואת אבני המלאים (ויהקל לה:כו)
The leaders brought the shoham stones and the stones for the settings for the Ephod and the Breastplate.

Rashi explains that the Torah writes the word "הנשאם" without the letter "י" "because the נשיאים - Nesi'im did not rush to bring their donations. They said, "Let the Yidden bring their donations first, and if necessary, we will contribute afterward." As a result, they were punished by having a letter removed from their name. They rectified this by bringing the Korbonos first at the Chanukas HaBayis of the Mishkan.

We must ask: if the Nesi'im were the leaders of Klal Yisroel, what caused them to make this mistake?

This can be understood through a story of the Baal Shem Tov zt"l. Once, he was davening with his congregation, and his Shemoneh Esrei was taking a long time. After a while, his talmidim began leaving the Beis Medrash. Only then did the Baal Shem Tov conclude his davening.

He explained this with a parable: someone who wants to reach the top of a tree to retrieve something cannot do it alone; he needs friends standing on each other's shoulders. If the bottom person leaves unexpectedly, everyone falls, and the top person cannot reach the peak.

The Baal Shem Tov concluded: "The same is true for Yidden. A tzaddik cannot attain the highest spiritual levels without the support of his talmidim, who stand with him in learning and prayer. When his talmidim left, he too 'fell' from his lofty level and had to complete his davening."

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EVERYONE LOVES A GOOD STORY, ESPECIALLY A CHASSIDISHE STORY

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When the Yidden received the Torah, they were united and full of love for one another. However, after the sin of the Egel, their spiritual heights were lost, and peace among them faltered. This also affected the Nesi'im, who fell from their elevated status. But when the Mishkan was completed, it restored peace and unity among them. As we see: after the blessing "וישם לך שלום", the Torah continues: "ויהי ביום כלות משה להקים את המשכן" – when Moshe completed the Mishkan, the Nesi'im brought their Korbonos, and all was atoned.

ויבואו האנשים על הנשים... (ויקהל לה:כב)
The men came with the women...

A group of Askanim – community activists from a Torah institution came to the Imrei Chaim of Viznitz zt"l requesting that the Imrei Chaim serve as the guest of honor at their upcoming educational fundraising dinner. The Imrei Chiam agreed on one condition, that there would be separate seating for the men and women. The activists tried to explain to the Imrei Chaim that they also want separate seating; however, the majority of donors aren't so observant, and if there will be separate seating, they won't attend the function.

The Imrei Chiam smiled and said: In Parshas Vayakheil, Moshe commanded the Yidden to bring their donations for the work of the Mishkan. Since everyone wanted to participate, they came in mixed crowds "ויבואו" – when the activists saw this, they exclaimed: "איש ואשה על יעשו עוד יחד" – men and women shouldn't do this together, just "מלאכה לתרומת הקדש" – everyone should bring separately.'

"What do you think happened? People stopped bringing donations?" concluded the Imrei Chaim, "the Torah says 'והמלאכה היתה דים' – there still remained extra donations... whoever holds steadfast on Hashem's will, never loses from it.

אלה פקודי המשכן משכן העדות... (פקודי לה:כא)
These are the recokoning of the Tabernacle, the Tabernacle of Testimony.

The heads of the community of Vilna wanted to instate a rule that no Balei Darshanim – speakers could step into their Beis Medrash to give a speech, as it disturbs those delivering Torah classes. When the Vilna Gaon zt"l heard about it, he summoned the heads of the community and told them: "Why was the Mishkan called by the name משכן? Since Hashem rested his Shechina – divine presence there since the Luchos were encased in the Aron. The same is with a Beis Medrash, which is called a "בית המדרש" because of the "דרשות" – speeches that devout Yidden deliver there and arouse the Yidden to do teshuvah and obtain Yiras Shamayim. And if speeches won't be held, then it cannot be reckoned as a Beis Medrash."

THE REBBE'S TORAH



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

Why did the Torah write about the mitzvah of Shabbos in between the parshos of building the Mishkan? What is the connection between the two?

By the mitzvah of donating money towards the Mishkan, it says "ונתנו איש כופר נפשו לה" every

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THE REBBE'S TORAH

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man shall give Hashem an atonement for his soul. The Baal HaTurim explains that the word "ונתנו" is a palindrome – it reads the same in both directions. Alluding to the fact that, as much as a person gives tzedakah towards the Mishkan, Hashem will repay him, and he will not lack anything.

The same is with Shabbos, as it says in the Zohar Hakadosh (כ"ב סג:ב): one who honors and brings pleasure to Shabbos brings a bracha for the whole week. As the Ohr Hachaim Hakadosh explains, this passuk ששת ימי תעשה מלאכה – why does it say the word "תעשה" – pronounced "תיעשה" meaning that the activity will happen on its own? If one observes Shabbos accordingly, then bracha – blessings will come into the work of the six days of the week; it will happen on its own.

This is the connection between the donations for the Mishkan and the mitzvah of Shabbos.

THIS WEEK'S VORT

פרשת ויקהל – פקודי

קחו מאתכם תרומה לה' כל נדיב לבו יביאה... (ויקהל לה:ה)
Take from yourselves a portion for Hashem, everyone whose heart motivates him shall bring it.

The passuk says "קחו מאתכם" – take from yourselves, "תרומה לה'" – and separate it for Hashem, "כל נדיב לבו" – everything that your heart desires "יביאה" – you shall elevate it to Hashem by overcoming your temptations.

ויעש את הכיור נחשת... במראת הצבאת (ויקהל לה:ח)
He made the Laver of copper... from the mirror of the legions...

Every person must study others as if looking into a mirror. Just as a mirror reflects one's own flaws, so too, when we observe another's shortcomings, we should see them within ourselves and learn how to correct them. As the Mishna (אבות ד:א)

teaches: "איזהו חכם הלומד מכל אדם" – Who is wise?

Similarly, when the Kohanim washed before performing the service, they had to cleanse themselves from every imperfection or blemish. The כיור (basin) in which they washed was made of mirrors, serving as a reminder to recognize one's own shortcomings through the reflection of others. For it is often difficult to see our own flaws directly—yet, by observing them in another, the mirror helps us identify and correct them.

וירקעו את פחי הזהב... לעשות בתוך התכלת ובתוך... (פקודי לט:ג)
They hammered out the thin sheets of gold... to work the weaver's craft into the turquoise...

The Torah does not elsewhere describe how the work of the Mishkan was carried out—so why here? It emphasizes the wondrous act of spinning and weaving the gold threads—a feat never before heard of—where gold was transformed and worked as if it were threads of wool or flax.

וירקעו את פחי הזהב וקצץ פתילים... (פקודי לט:ג)
They hammered out the thin sheets of gold and cut threads...

They fashioned thin threads of gold, which were then woven together with תכלת (turquoise) and ארגמן (purple). This teaches a lesson for the wealthy: they should not place themselves above the poor, but rather weave themselves among them, maintaining unity and connection with all.