

Maamarei Mordechai

הסבר לפי ממש פשוט

Parshas Vayakel 5784

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Moshe gathers Bnei Yisroel to instruct them on the Mishkan.

וַיֹּאמֶר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא הַ בְּשֵׁם בְּצִלְאֵל בֶּן-אֲוִרִי בֶן-חִוֵּר לְמִטֵּה יְהוּדָה:

“And Moshe said to Bnei Yisroel, ‘See, Hashem has called by name, Betzalel son of Uri son of Chur, from the tribe of Yehuda.’” (Shmos 35:30).

This pasuk seems to reflect the pasuk stated previously, when Hashem instructed Moshe on Hari Sinai. (Shmos 31:2). Is there any difference between then and this pasuk? Has any instruction changed, and if so, how?

When Hashem first instructed Moshe on Har Sinai, there was a definite plan. וַיִּקְחוּ-לִי תְרוּמָה “They shall take for Me a free-gift.” (Ibid 25:2). The plan was for Bnei Yisroel to give gifts easily for Hashem’s Mishkan. It was מֵאֵת כָּל-אִישׁ אֲשֶׁר יִדְבְּנוּ לְבָבוֹ “from all those that their hearts are moved to give.” (Ibid). The purpose of the gift was וַיַּעַשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְתוֹכָם: “And make for Me a Mishkan that I may dwell among them.” (Ibid 25:8). Then when Moshe came down the instruction changed slightly: קָחוּ מֵאִתְּכֶם תְּרוּמָה לָהּ “Take from you a free-gift for Hashem.” (Ibid 35:5). This was not a “take for Me” but a “take for yourself.” Yes, the gift was going to Hashem. The people would not be taking it and giving it for themselves. However, now the gift was “from you.” Moshe should have said, “Take for Hashem a Teruma.” That would connote the exact instruction as given to Moshe on Har Sinai. But Moshe changed it.

This was not the only portion of the instruction that changed. וַיִּצְאוּ כָל-עֵדַת בְּנֵי-יִשְׂרָאֵל מִלִּפְנֵי מֹשֶׁה: “And entire assembly of Bnei Yisroel left from before Moshe.” (Ibid 35:20). It is a change in term for the Torah to say the people left from Moshe. It is obvious that they would go to their tents and look for the materials to build the Mishkan. They could not gather it while in front of him. Yet, the Torah felt the need to say that the people left from before Moshe. What is being taught here?

There are a few lessons. For our purposes we will mention two. One, is that Moshe never told them that the material was for a Mishkan that Hashem would dwell in. Hashem had this purpose, as we mentioned. (Ibid 25:8). Moshe did not specifically mention it here. The people left from his presence without him telling him that. Two, it was the entire congregation of Bnei Yisroel that left from before him. They were now, again, in unison. They got over their disunity and fracture that took place while he was away and during the episode of the Molten Calf. Thus, they left in unison to go gather materials, all hearts being moved.

Moshe was able to get them to attain unity again by changing the instruction about the Mishkan. He changed one little bit of it and that created this unity again. Moshe told the people assembled before him, וְכָל-חַכְמֵי-לֵב בְּכֶם יָבֹאוּ וַיַּעַשׂוּ אֵת כָּל-אֲשֶׁר צִוָּה ה': “And all those wise hearted shall come and make all that Hashem has commanded.” (Ibid 35:10). Instead

of telling them it was for a Mishkan that Hashem will dwell among them, he invited them to participate in its making. And they shall make, "The Mishkan, its tents, and its coverings..." (Ibid 35:11). Moshe was involving them in the making of it. They should take from themselves.... their talents and their materials...for Hashem. Not, necessarily that Hashem should dwell among them, but that they should participate in making something for Hashem.

Moshe did this to get their mindset off of the Molten Calf. At that episode they were fractured, each accusing another of only being in it for the money. Here, Moshe invited them to give of their money, not to pool it but to make something for Hashem. Yes, Hashem would dwell among them. However, that could only happen if there was *achdus*. Moshe instead told them that they should get material and join in building something for Hashem. He knew they loved and feared and desired the relationship with Hashem. Hashem took them out of Mitzrayim, bondage, and serfdom. That is why he commenced this gathering by speaking about Shabbos. (Ibid 35:2). Shabbos was a gift that Hashem gave to his special nation, Yisroel, to keep His special day. Moshe commenced with Shabbos to remind them of that relationship. Then he asked them to bring the materials. He also added one more component. He invited them to actually help construct the Mishkan, too.

As stated before, Hashem told Moshe it would be Betzalel and his aid, Ohaliav, who would build the Mishkan. "I have endowed him with divine spirit, with wisdom, and ability, and knowledge in all of the work." (Ibid 31:3). Those *pesukim* make it very clear that it would be the people that brought the materials and Betzalel and Ohaliav would do the actual building. Here, Moshe changes that. He invites everyone who feels they have any wisdom or artistry or craft experience or knowledge. (Ibid 35:10). Further, the Torah continues. And men and men on behalf of women came whose hearts were moved to give. (Ibid 35:22). And every woman who were skilled in spinning came. (Ibid 35:25). "And every man and woman that had their hearts moved to give and for the desire to do the work that Hashem commanded to do." (Ibid 35:29). It was not only that the people brought the materials. They came to actually spin, weave, create, make, fire, mold, and build. Now, Moshe did say that Hashem endowed Betzalel with special ability. (Ibid 35:30). And Hashem made Ohaliav his assistant. (Ibid 35:34). The Torah does seem to then use the first person in "he made" when the work was actually done. "He made the loops," "He made the clasps," etc. (Ibid 36:11-38). Those *pesukim* appear to say that it was only Betzalel. However, Moshe said, "And let Betzalel and Ohaliav and all the skilled persons whom Hashem endowed with skill and ability, do the work." (Ibid 36:1). It also says, "And all those who had skill made..." (Ibid 36:8). Thus, the "he made" is really "it made." It, referring to the group of people who came forward with skill. It was Betzalel, Ohaliav, and the people. They were an "it" because they were in unison.

Note, Moshe had already, technically, instructed them on all that Hashem told him on Har Sinai. (Ibid 34:32). That included donating the materials for and building the Mishkan. Here, Moshe was adding these little bits to get them to unify: Shabbos (their special relationship with Hashem), donate for themselves, and all who had ability and wisdom join in the building. With unity attained, Hashem could then dwell among them.