

Vayakhel 2014

1.

### Achdus

Nachlas Tzvi pages 244-245

"ויקהל משה את כל עדת בני ישראל ויאמר אלהם."

“Moshe assembled the entire assembly of the children of Israel and said to them etc.” (35, 1)

The question arises, **why did Moshe specifically gather the Jews at this juncture?** A high level of kedusha (holiness) is when there is achdus (unity). The Zohar HaKadosh explains when the Jews are separate from one another then profanity will exist. The Jews were at this lofty level when they received the Torah, as the pasuk (Shemos 19, 2) states "ויחן שם ישראל נגד ההר." “Israel encamped there, opposite the mountain.” Why is this pasuk in the singular tense, seemingly it would be much more logical for this pasuk to be in the plural tense after the fact that this pasuk refers to approximately 3,000,000 camping by the mountain? Rashi quotes the Mechilta that answers and explains that the Jews were like one person with one heart (כאיש אחד בלב אחד). Conversely, when the Jews worshiped the golden calf, a separation existed amongst them. This parsha of Vayakhel was said after Yom Kippur, after Hashem forgave them for the sin of the golden calf. **Moshe descended and strove to bring the Jews back to the lofty state of proper unity that they had prior to the sin of the golden calf. Therefore, specifically at this juncture, Moshe gathered the Jews together; it was in order to reunite them. In order to fix the broken rope, that was once complete. Dissimilarly at other times this reuniting was unnecessary because their unity was complete and the rope was never severed.**

We can learn a great lesson from the aforementioned explanation. Achdus is incredibly important. Achdus means everybody being on the same page. Meaning, **true achdus is all Jews following in the way of the Torah and mitzvos.**

2.

### Shabbos

Parparos LaTorah pages 178-179

"וביום השביעי יהיה לכם קדש שבת שבתון לה."

“the seventh day shall be holy for you, a day of complete rest for Hashem.” (35, 2)

The Shemos Raba states the **Shabbos is equal to all of the mitzvos in the Torah. Hashem said to the Jews ‘if you merit guarding/keeping Shabbos I will consider it as if you kept every single mitzvah in the Torah. If you desecrate Shabbos then I will consider it as if you violated all of the mitzvos in the Torah.’**

The pasuk states “you must observe my Sabbaths, for it is a sign between Me and you for your generations, to know that I am Hashem, Who makes you holy.” (31, 13)

The Gemara in Shabbos (10b) darshens (expounds) this pasuk and explains that Hashem told Moshe ‘I have a gift in my treasury and Shabbos is its name. I want to give it to the Jews. Go and inform them.’

The Chafetz Chaim offers the following analogy; **a bride who returns the gifts that her groom gave her symbolizes that she wants to end the relationship. The same applies regarding Shabbos. The gift of Shabbos symbolizes the connection between us and Hashem. If we do not keep Shabbos as we are commanded to, then it looks like we are returning the gift that Hashem gave us. The connection between us and Hashem has been severed. However, if we properly keep Shabbos, we are demonstrating that we are still engaged to Hashem.**