

THE WEISS EDITION

ויקהל - פקודי  
*Vayakhel - Pekudei*



The Gifts of the Gifted

The Rearview Mirror

It's How You Wear It

The Closing Pitch

*Light  
points*

FROM THE TEACHINGS OF  
THE LUBAVITCHER REBBE ON THE  
WEEKLY TORAH PORTION

# *Lightpoints*

לזכרון ולעילוי נשמת  
הרה"ח הרה"ת הרה"ג ישעיהו זושא  
ב"ר אברהם דוד ע"ה ווילהעלם  
נלב"ע ביום ד' שבט התשפ"ב  
תנצב"ה

לעילוי נשמת  
הרה"ת אלחנן  
ב"ר שמואל מנחם מענדל ע"ה  
ריבקין  
נלב"ע ביום כ"ה אדר ה'תשס"ג  
תנצב"ה  
•  
נדפס ע"י בני משפחתו שיחיו

# ויקהל Vayakhel

לה:כו | 35:26

וְכָל הַנָּשִׁים אֲשֶׁר נָשָׂא לִבָּן אֲרָנָה בְּחָכְמָה טָווּ אֶת הָעֵיזִים

*All the women whose hearts uplifted them with wisdom spun the goat hair.*

## *The Gifts of the Gifted*

According to Rashi, the women spun goat hair into thread while it was still attached to the goats, a process entailing extraordinary talent. This extra effort was particularly remarkable considering that Bnei Yisrael had not been instructed to process the goat hair at all before donating it to the Mishkan. Nevertheless, these gifted women, “whose hearts uplifted them with wisdom,” wanted their contribution to the Mishkan to be of the highest possible quality. They therefore spun the goat hair while it was still growing, when the fibers are most pliable and produce a better yarn. Only then did they donate it to the Mishkan.

The Torah’s account of their donation teaches us an important lesson. The women who spun the goat hair recognized

that their unique talent was a gift from G-d. They were therefore certain that this ability had been granted to them in order for them to utilize it in the construction of the Mishkan—the home we make for G-d in this world. As such, they specifically sought (and found) a way to enhance the Mishkan through their special talent, even though they had not been specifically commanded to do so.

The same is true for all the unique gifts that G-d grants us. We must recognize that being blessed by G-d with extraordinary abilities, whether an exceptional talent or abundant financial success, obliges us to *seek out* opportunities to contribute *extraordinarily* toward making this world a dwelling place for G-d.

—*Likkutei Sichos, vol. 16, pp. 451–456*

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 38:8 | ל:ח:ח
 

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וַיַּעַשׂ אֵת הַכִּיּוֹר נְחֹשֶׁת וְאֵת כְּנֹס נְחֹשֶׁת בְּמִרְאֵת הַצְּבָאוֹת

*He made the copper washbasin and its copper base from the mirrors of the legions of women.*

## *The Rearview Mirror*

The Talmud contrasts Moshe with all the other prophets in history, saying, “All the prophets looked into a dim glass, but Moshe looked through an illuminated glass.”<sup>1</sup> Chassidus explains that Moshe’s perception of the Divine was comparable to a person looking through “an illuminated glass”—an instrument such as a telescope that enables us to see distances beyond the scope of the naked eye. In contrast, the other prophets’ perception of the Divine was through a “dim glass,” alluding to a mirror—a coated glass that expands our range of view to include angles that we could not view directly. Whereas through a telescope we see the distant objects themselves, in a mirror we see only the objects’ reflections. Analogously, what the other prophets perceived was a reflection of the Divine, but Moshe was given a glimpse of Divinity itself.<sup>2</sup>

This explains why when the women offered their personal mirrors as a contribution to the Mishkan, Moshe hesitated to accept them because he viewed mirrors as instruments of lust and temptation. G-d, however, told Moshe to accept them, saying, “These are more precious to Me than all else,

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1. Yevamos 49b.

2. See Torah Ohr, Mikeitz 33a.

because through them the women produced the legions (they gave birth to) in Egypt.”<sup>3</sup>

The mirrors epitomized finding G-d in His reflection and shadow—discovering that even things that seem to be at odds with holiness can actually *reflect* the Divine. The women in Egypt “redirected” the mirrors from simple instruments of lust to agents of G-dly purpose, by utilizing them to bring about the birth of another generation of Jews in the most dire of times.

Moshe, however, hoped for the Mishkan to be a place where G-d’s presence was perceived in the manner to which he was accustomed—manifestly and directly. Why blur the revelation in the Mishkan by incorporating in it aspects of life in which G-dliness—though present—is somewhat concealed?

Nevertheless, G-d told Moshe to accept the mirrors. For the unearthing of G-d’s presence even where He is normally “out of sight” is the ultimate fulfillment of G-d’s desire to dwell in the lowest elements of this world. Though the G-dly revelation therein is somewhat indirect, the Divine pleasure elicited by the challenge inherent in that discovery is “more precious to Me than all else.”

—*Likkutei Sichos, vol. 6, pp. 197–199*

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3. Rashi, Shemos 38:8.

# פקודי *Pekudei*

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ל:ט א | 1:39

וַיַּעֲשׂוּ אֶת בְּגָדֵי הַקֹּדֶשׁ אֲשֶׁר לְאַהֲרֹן כַּאֲשֶׁר צִוָּה ה' אֶת מֹשֶׁה

*They made Aharon's holy garments,  
as G-d had commanded Moshe.*

## *It's How You Wear It*

In Parshas Vayakhel, Moshe conveys G-d's instructions regarding the Mishkan to Bnei Yisrael, and the craftsmen construct all the Mishkan's components. Parshas Pekudei then relates how the finished work was brought before Moshe, who assembled the Mishkan and initiated its service, whereupon "the glory of G-d filled the Mishkan."<sup>1</sup>

An exception to this pattern, however, is the account of the *bigdei kehunah*, the garments worn by the Kohanim while serving in the Mishkan. The crafting of the *bigdei kehunah* is not recounted in Vayakhel, where the Torah describes the

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1. Shemos 40:34.

other work done by the Mishkan's craftsmen, but in Pekudei, where the service is set into motion.

This anomaly draws attention to the distinction that the Rambam makes in his enumeration of the 613 mitzvos, where he includes *dressing* in the *bigdei kehunah* as one of the 613, but does not include crafting them.<sup>2</sup> Evidently, he views *crafting* the clothes merely as a means of facilitating the mitzvah of wearing them, but not a mitzvah of its own. Conversely, he lists *constructing* the other components of the Mishkan as a mitzvah in and of itself,<sup>3</sup> independent of the mitzvos related to using them in the Mishkan's service.

Accordingly, Parshas Vayakhel, the theme of which is the construction of the Mishkan and its parts, discusses only the components of the Mishkan whose *construction* had independent "mitzvah significance." In contrast, the theme of Parshas Pekudei is the Divine response elicited by the Mishkan and its service *after it was operational*. The Torah therefore describes the fashioning of the *bigdei kehunah* in Parshas Pekudei, rather than in Vayakhel, for the garments achieve their "mitzvah significance" only through their actual utilization—when worn by the Kohanim for their service in a fully operational Mishkan.

—*Likkutei Sichos, vol. 3, p. 934, fn. 4*

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2. See Sefer Hamitzvos, Positive Mitzvah 33.

3. Ibid, Positive Mitzvah 20.

מ:לד-לו | 40:34-36

וַיִּכַס הָעֶנָן אֶת אֹהֶל מוֹעֵד וַיִּכְבוֹד ה' מְלֵא אֶת הַמִּשְׁכָּן...  
וַיִּהְיֶה עָלוֹת הָעֶנָן מֵעַל הַמִּשְׁכָּן יֵסְעוּ בְנֵי יִשְׂרָאֵל בְּכָל מַסְעֵיהֶם

*The cloud covered the Tent of Meeting, and the glory of G-d filled the Mishkan... And when the cloud rose up from over the Mishkan, the children of Israel set out in all their journeys.*

## *The Closing Pitch*

After the construction of the Mishkan was completed, the Torah relates that a cloud covered the Mishkan, signifying that at last the Divine Presence had come to dwell within. The Torah adds that the cloud would remain above the Mishkan for as long as Bnei Yisrael were encamped at a particular location. When the cloud rose, it was a sign that it was time for them to proceed with their journey through the desert.

This detail about Bnei Yisrael's journeys in the desert seems to belong in the Book of Bamidbar—and is indeed repeated there—where the Torah describes their travel patterns in detail. Here, where the Torah relates that the Divine Presence finally dwelled in the Mishkan, this statement about the *ascent* of the Divine Presence from the Mishkan when it was time to travel seems entirely out of place!

Yet in truth, this mention of Bnei Yisrael's journeys serves as a perfect conclusion for the account of the Mishkan's construction, and indeed for the entire book of Shemos.

The book of Bereishis tells the story of the world's creation and the beginnings of humankind. The purpose of creation is announced in the book of Shemos: the Jewish nation is born,

and they are given the Torah to guide them. Their task? To build a home on this earth where the Divine Presence can dwell and be manifest.

The construction of the Mishkan—a physical structure wherein G-d's presence was revealed—was the most obvious realization of this objective, and it is therefore the theme of the final portions of the Book of Shemos.

There remained, however, another detail that was necessary for the world's purpose to be realized. The final verses of the Book of Shemos discuss the journeys of Bnei Yisrael, which in a broader sense are symbolic of the exile of the Jewish people among foreign nations in lands where Torah and G-dliness were hitherto unknown. With this the Torah alludes that the Jewish people's ultimate goal is not only to reveal G-dliness in the Mishkan, but also “when Bnei Yisrael set out on all their journeys”—to reveal that even the lowliness and darkness of the world, beyond the confines of the Mishkan, can be transformed into a place wherein G-d's presence can be revealed.

—*Likkutei Sichos, vol. 16, pp. 475-479*

לזכות

הנערה **שיינדל** תחי'

בת הרה"ת **יוסף יצחק** וזוגתו מרת **חיה מושקא** שיחיו

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ולזכות אחיה ואחיותיה שיחיו

לעילוי נשמת  
מרת העניא  
בת ר' אליהו ע"ה  
לאסקי  
אוד מוצל מאש

נלב"ע בשיבה טובה  
כ"ט אדר  
ער"ח ניסן ה'תש"פ  
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נדבת בתה ונכדיה  
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