

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas VaYakhel
February 25, 2022 / 24 Adar I 5782
Volume 27, Issue 22
Candlelighting: 5:54 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, February 25

7:00am Shacharis
5:54pm Candlelighting
5:55pm Mincha / Maariv
8:35pm Parsha Class
2362 Milton

Shabbos, February 26

8:45am Shacharis
Kiddush is sponsored by
Dr. and Mrs. Yitzchak
Kletter
5:15pm Laws of Shabbos
5:45pm Mincha / Shalosh Seudos /
Maariv

Sunday, February 27

8:00am Shacharis
9:15am *Parsha Class*
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, February 28

7:00am Shacharis
8:00pm *Understanding Emunah:
Faith & Effort (7 / 10)*
(R. Nisenbaum)

Tuesday, March 1

7:00am Shacharis
8:00pm *Avos D'Rav Nosson*
(R. Stoll)

Wednesday, March 2

7:00am Shacharis
8:00pm *Nach Still Speaks*
(R. Stoll)

Thursday, March 3

7:00am Shacharis
8:00pm *The 12 Jewish Months*
(R. Stoll)
10:15pm *Parsha Class*
(R. Nisenbaum)

Class Connection

R. Nisenbaum:
425-436-6200 #352171
R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: VaYakhel

Moshe gathered the people to speak to them about the construction of the Mishkan, the Tabernacle. He also reiterated the laws of Shabbos to them and explained that although the Mishkan was important, Shabbos was even more important and could not be desecrated even for the purpose of constructing the Mishkan.

He instructed the Jewish people about all the different materials and skills that were needed for building the *Mishkan*. Although they were not required to give anything, the response was overwhelming. Men and women quickly brought so much gold and expensive jewelry that there was a surplus of what was needed and Moshe had to stop them from giving more. Likewise, the sincerely motivated people offered their services to assist in the construction of the *Mishkan* and its vessels. The enthusiasm was

necessary to atone for the misguided enthusiasm the people had shown when they brought their jewelry for the golden calf. It is especially noteworthy that the women showed such enthusiasm, for the men who had showed similar enthusiasm for the golden calf did not necessarily show an endearment to G-d, perhaps they were merely generous to any cause. The women, however, who had not contributed to the calf, showed an enthusiasm only to fulfill G-d's will.

Along these lines, the Torah mentions that after the people had brought their gifts, the *Nesi'im*, the princes of each tribe, donated all the necessary jewels for the High Priest's garments. The Midrash points out that the word *Nesi'im* is spelled defectively. The Midrash explains that at the commencement of the collection, the princes offered to donate any remaining items needed after the people finished giving their own gifts. However, they underestimated the generosity of the nation. The response had been so overwhelming that the only things needed were the jewels.

Although the princes may have had good intentions, they seemed to show a lesser degree of enthusiasm than the rest of the people. Since this enthusiasm was a necessary part of the nation's atonement, it showed a deficiency in the princes' attitude. Their names are written with a defective

spelling, representing this defect in their response. Betzalel, who was a grandson of Chur, oversaw the construction of the Mishkan. Chur, the Talmud explains, had stood up against the nation when they had first requested the golden calf. He had sharply rebuked them for failing to show the proper faith in Moshe and G-d. At the height of the rebellion the people murdered him. It was therefore quite appropriate that the construction of the *Mishkan*, which would atone for the golden calf, should take place under Chur's grandson's direction.

This issue is sponsored
on the occasion of the
fourteenth yearzeit of Bentzion
ben Chaim Shmuel, I Adar 2
by his son-in-law and daughter,
Dr. and Mrs. Yitzchak Kletter

Insights: VaYakhel

Moshe said to the entire nation of the Children of Israel, "This is what Hashem instructed..." (Exodus 35:4) Rav Samson Raphael Hirsch explains that after the sin of the Golden Calf, G-d wanted to show the people that although they had strayed and sinned, they were still welcome in His Home, and that He still yearned for their relationship. That is why he had them build the Tabernacles. The parents of a daughter who had strayed from the Torah way of life asked Rav Shimshon Pincus for advice how to deal with their child. Rav Pincus told them that if a child is sick the parents will treat the child with an extra dose of love and warmth. They certainly would not push the child to demand what was expected from their other children. They would also never give up hope on the child's recovery. A child who has strayed is no different. This child also needs extra warmth, love, and understanding. Being too tough with these types of children is counterproductive and will accomplish nothing"

Did You Know?

The Torah prohibits igniting a fire on Shabbos. Turning on an incandescent light bulb violates this law, since it contains a red-hot filament. Other electrical appliances may not be used either, but for other reasons. Some authorities include it in the prohibition of finishing a product, since the appliance is useless until the electricity is turned on. Others consider completing the electric circuit as assembling a utensil, which is like building. Others consider it cooking, since the wire becomes heated. Many authorities forbid the simple act of opening an oven door since it allows cool air to enter the oven, triggering the thermostat, and igniting a fire. Other authorities, however, permit this because the thermostat does not kick in immediately and is only indirectly related to opening the door.

Thought for the Week: Our failures we attribute to circumstance and our successes to initiative.
(A Candle By Day)