



## VAYAKHEL

RULES OF ENGAGEMENT: WHEN RELIGION SPARKS SPIRITUALITY

*How structure and inspiration fuel spiritual life*

# PARSHAH OVERVIEW

## *Vayakhel*

Moses assembles the people of Israel and reiterates to them the commandment to observe the Shabbat. He then conveys G-d's instructions regarding the making of the Mishkan (Tabernacle). The people donate the required materials in abundance, bringing gold, silver, and copper; blue-, purple-, and red-dyed wool; goat hair; spun linen; animal skins; wood; olive oil; herbs; and precious stones. Moses has to tell them to stop giving.

A team of wise-hearted artisans makes the Mishkan and its furnishings (as detailed in the previous Torah readings of *Terumah*, *Tetzaveh*, and *Ki Tisa*): three layers of roof coverings; forty-eight gold-plated wall panels, and one hundred silver foundation sockets; the *parochet* (veil) that separates between the Sanctuary's two chambers and the *masach* (screen) in front of it; the ark and its cover with the cherubim; the table and its showbread; the seven-branched *menorah* with its

specially prepared oil; the golden altar and the incense burned on it; the anointing oil; the outdoor altar for burnt offerings and all its implements; the hangings, posts, and foundation sockets for the courtyard; and the basin and its pedestal, made out of copper mirrors.

## RASHI RULES

1. Rashi's interpretation is basic and uncomplicated. If an interpretation is complex and complicated, while valid, it's not Rashi's approach.
2. Rashi expects his explanations to be understood directly from his own words, without relying on additional ideas or commentary unless clearly hinted at within the text.
3. Rashi's words are concise and precise. He doesn't expect students to consult other books but does expect them to carefully read every word. Often, rereading reveals the solution.

Is religion the ultimate guide to spirituality, or can spirituality thrive beyond religious boundaries?



# TEXT 1

Exodus 35:1-11

א. וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדַת בְּנֵי יִשְׂרָאֵל  
וַיֹּאמֶר אֲלֵהֶם, אֵלֶּה הַדְּבָרִים אֲשֶׁר צִוָּה  
ה' לַעֲשׂוֹת אֲתֶם.

ב. לַעֲשׂוֹת יָמִים תַּעֲשֶׂה מְלָאכָה, וּבְיוֹם  
הַשְּׁבִיעִי יִהְיֶה לָּכֶם קֹדֶשׁ שַׁבָּת שַׁבְּתוֹן  
לֵה, כָּל הָעֲשִׂיָּה בּוֹ מְלָאכָה יוֹמָת.

ג. לֹא תִבְעֲרוּ אֵשׁ בְּכָל מִשְׁבְּתֵיכֶם בְּיוֹם  
הַשַּׁבָּת.

ד. וַיֹּאמֶר מֹשֶׁה אֶל כָּל עֵדַת בְּנֵי יִשְׂרָאֵל  
לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה' לֵאמֹר.

ה. קָחוּ מֵאֲתֶכֶם תְּרוּמָה לֵה, כָּל גָּדִיב  
לְבוֹ יְבִיאָהּ אֶת תְּרוּמַת ה', זָהָב וְכֶסֶף  
וְנַחֲשֵׁת.

1. Moses called the whole community of the Children of Israel to assemble, and he said to them: "These are the things that G-d commanded to make.

2. "Six days work may be done, but on the seventh day you shall have sanctity, a day of complete rest to G-d; whoever performs work on this day shall be put to death.

3. "You shall not kindle fire in any of your dwelling places on the Sabbath day."

4. And Moses spoke to the entire community of the Children of Israel, saying: "This is the word that G-d has commanded to say:

5. "Take from yourselves an offering for G-d; every generous-hearted person shall bring it, namely G-d's offering: gold, silver, and copper;

# TEXT 1

Exodus 35:1-11

ו. וְתִכְלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים.

ז. וְעֹרֹת אֵילִם מְאָדָּמִים וְעֹרֹת תַּחְשִׁים וְעִצֵּי נִשְׁטִים.

ח. וְשֶׁמֶן לְמָאֹר וּבִשְׂמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים.

ט. וְאַבְנֵי שֹׁהַם וְאַבְנֵי מְלֵאִים לְאַפֹּד וּלְחֹשֶׁן.

י. וְכָל חָכֶם לֵב בְּכֶם יָבֹאוּ וַיַּעֲשׂוּ אֵת כָּל אֲשֶׁר צִוָּה ה'.

יא. אֵת הַמִּשְׁכָּן אֵת אֹהֶל־וָעֹד מְכֻסָּהּ אֵת קַרְסָיו וְאֵת קִרְשָׁיו אֵת בְּרִיחָו אֵת עֲמֻדָיו וְאֵת אֲדָנָיו.

6. "And blue, purple, and crimson wool; and linen and goat hair;

7. "And ram skins dyed red, tachash skins, and acacia wood;

8. "And oil for lighting, and spices for the anointing oil and for the incense;

9. "And shoham stones and filling stones for the ephod and for the breastplate.

10. "And every wise-hearted person among you shall come and make everything that G-d has commanded:

11. "The Mishkan, its tent and its cover, its clasps and its planks, its bars, its pillars, and its sockets."



This *parsha* is all about the construction of the Mishkan. What are the Shabbat laws doing right at the beginning?

## TEXT 2

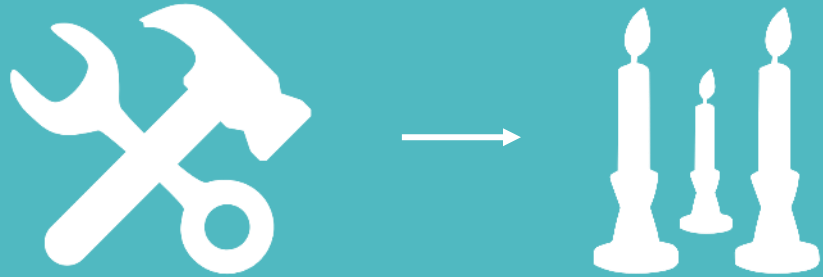
*Rashi, Exodus 35:2*

### THE RASHI

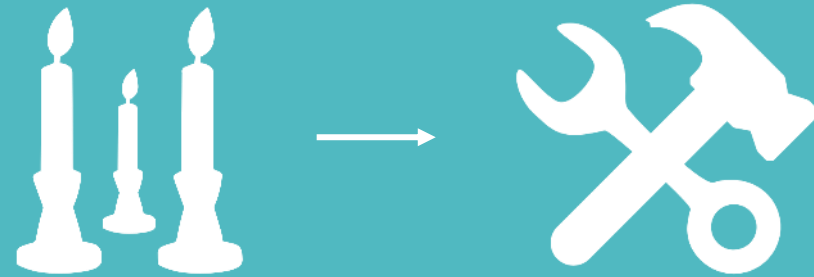
"שֵׁשֶׁת יָמִים". הַקָּדִים לָהֶם אֶזְהָרֵת שַׁבָּת  
לְצוּוֹי מִלְּאֲכֶת הַמִּשְׁכָּן, לֹאמַר שְׁאִינוֹ דוֹחָה  
אֶת הַשַּׁבָּת.

"Six days": He first mentioned to them the admonition of Shabbat, before commanding them about the works of the Mishkan, saying, in effect, that the Mishkan does not override Shabbat.

## PARSHAT KI TISA



## PARSHAT VAYAKHEL



## QUESTION ON RASHI

How can Rashi derive that Shabbat overrides the building of the Mishkan from their order here, when last week's reversed order taught the same?

# TEXT 3A

Exodus 31:12-15

יב. וַיֹּאמֶר ה' אֶל מֹשֶׁה לֵאמֹר.

יג. וְאַתָּה דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר  
אַךְ אֶת שַׁבָּתֹתַי תִּשְׁמְרוּ, כִּי אוֹת הִיא  
בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לָדַעַת כִּי אֲנִי  
ה' מְקַדְּשְׁכֶם.

יד. וְשִׁמְרֶתֶם אֶת הַשַּׁבָּת כִּי קֹדֶשׁ הִיא  
לָכֶם, מִחֻלְלֶיהָ מוֹת יוּמָת, כִּי כָל  
הָעֹשֶׂה בָּהּ מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ  
הַהִיא מִקֶּרֶב עַמִּיהָ.

טו. שֵׁשֶׁת יָמִים יַעֲשֶׂה מְלָאכָה, וּבַיּוֹם  
הַשְּׁבִיעִי שַׁבָּת שַׁבְתּוֹן קֹדֶשׁ לֵה', כָּל  
הָעֹשֶׂה מְלָאכָה בַּיּוֹם הַשַּׁבָּת מוֹת יוּמָת.

12. G-d spoke to Moses, saying:

13. "And you, speak to the Children of Israel and say: 'Only keep My Shabbats! For it is a sign between Me and you for your generations, to know that I, G-d, make you holy.

14. "Therefore, keep the Shabbat, for it is a sacred thing for you. Those who desecrate it shall be put to death, for whoever performs work on it, that soul will be cut off from the midst of its people.

15. "Six days work may be done, but on the seventh day is a Shabbat of complete rest, holy to G-d; whoever performs work on the Shabbat day shall be put to death."

## TEXT 3B

*Rashi, Exodus 31:13*

”אַךְ אֶת שַׁבָּתִי תִשְׁמְרוּ”. אַף עַל פִּי שֶׁתְּהִיוּ רְדוּפִין  
וְזִרְיָזִין בְּזִרְיָזוֹת הַמְּלָאכָה, שַׁבָּת אֵל תִּדְחָה מִפְּנֵיהָ, כָּל  
אֲכִין וְרָקִין מְעוּטִין – לִמַּעַט שַׁבָּת מְמַלְאכַת הַמִּשְׁכָּן.

“Only keep My Shabbats!”: You must still keep My Shabbat. Though you may be preoccupied in the rush of the work of the Mishkan, nevertheless, Shabbat should not be set aside on its account. This is indicated by the fact that every time the Hebrew words *ach* or *rak* (“but” or “only”) appear they serve the function of limiting or excluding. In our case, “only” excludes the day of Shabbat from the instruction to work on the Mishkan.

## QUESTION ON THE SCRIPTURE

Why did Moses switch the order of instructions from how G-d said it to him?

## TEXT 4

*Rabbi Shlomo  
Ephraim Luntshitz,  
Keli Yakar, Exodus  
35:2*

למה שינה משה הסדר, כי הקדוש ברוך  
הוא צוה לו תחילה על המשכן ומשה  
הקדים השבת?

Why did Moses change the order? G-d instructed him about constructing the Mishkan first, but he stated Shabbat first.

## RASHI RULES

1. Rashi's interpretation is basic and uncomplicated. If an interpretation is complex and complicated, while valid, it's not Rashi's approach.
2. Rashi expects his explanations to be understood directly from his own words, without relying on additional ideas or commentary unless clearly hinted at within the text.

# TEXT 5

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Likutei  
Sichot, vol. 26, p. 256*

ווי גערעדט כמה פעמים, רש"י האט געשריבן זיין פירוש על התורה אין א סגנון אז אויך א  
"בן חמש למקרא" זאל קענען פארשטיין כוונת רש"י פון זיינע (געציילטע) ווערטער, ניט  
דארפנדיק קיין הוספת ביאור על זה.

ובפרט אז בנידון זה איז א גרויסע שקלא וטריא אין מפרשי רש"י מיט פארשידענע ערליי  
תירוצים. איז לכאורה ניט מסתבר צו זאגן אז רש"י מיינט (בפשוטו של פירוש רש"י על כל  
פנים) די אלערליי ביאורים, און איז סותם און זאגט ניט וועלכן פון די פילע ביאורים ער  
נעמט אן.

As discussed a number of times, Rashi wrote his Torah commentary in such a way that even a beginner student can understand his intention from his brief words, without requiring additional elaboration.

In our case there is a complex back and forth in the commentaries on Rashi, and various resolutions are offered for our questions. But it doesn't seem logical to assume that Rashi indeed had one of the explanations offered in mind but didn't indicate to us which one he adopts.

## RASHI RULES

3. Rashi's words are concise and precise. He doesn't expect students to consult other books but does expect them to carefully read every word. Often, rereading reveals the solution.

## THE RASHI: EXODUS 35:2

“לָהֶם”

*Lahem*

“To them”

### ANSWER

Moshe wasn't teaching the Jews the basic law that constructing the Mishkan doesn't override Shabbat.

He was simply **emphasizing** what the people already knew: Mishkan construction doesn't override Shabbat. The order of the topics is not instructive. Rashi isn't talking about that here.

## TEXT 6A

*Rashi, Exodus 30:16*

בַּתִּשְׁרֵי לְאַחַר יוֹם הַכִּפּוּרִים שְׁנִתְרַצָּה הַמָּקוֹם  
לְיִשְׂרָאֵל לְסִלַּח לָהֶם וְנִצְטִו עַל הַמִּשְׁכָּן.

After Yom Kippur, G-d forgave the Jewish people for the Sin of the Golden Calf, and they were then given the command regarding the construction of the Mishkan.

## TEXT 6B

*Rashi, Exodus 33:11*

בַּעֲשֶׂרָה בְּתִשְׁרֵי נִתְרַצָּה הַקָּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל בְּשִׂמְחָה  
וּבְלֵב שָׁלֵם, וְאָמַר לוֹ לְמֹשֶׁה סְלַחְתִּי, וּמָסַר לוֹ לִוְחוֹת  
אֲחֵרוֹנוֹת, וַיֵּרֶד וַהֲתַחִיל לְצִוּוֹתָם עַל מְלֶאכֶת הַמִּשְׁכָּן.

On the tenth of the month of Tishrei, G-d forgave the Jewish people happily and wholeheartedly. He told Moses, "I have forgiven," and gave him the second set of Tablets. Moses then descended the mountain and gave the people the commandment to construct the Mishkan.

The Mishkan demonstrated that the people had atoned for the Sin of the Golden Calf and were now forgiven.



## TEXT 7A

*Exodus 38:21*

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פָּקַד עַל פִּי  
מֹשֶׁה, עֲבַדַּת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן אֶהֱרֹן הַכֹּהֵן.

These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses's command; this was the work of the Levites under the direction of Itamar, the son of Aaron the Kohen.

## TEXT 7B

*Rashi, ad loc.*

"מִשְׁכַּן הָעֵדֻת". עֵדוּת לְיִשְׂרָאֵל וְשׁוֹתֵר לָהֶם  
הַקָּדוֹשׁ בָּרוּךְ הוּא עַל מַעֲשֵׂה הָעֵגֶל, וְשֶׁהָרִי  
הַשָּׂרָה שְׂכִינָתוֹ בֵּינֵיהֶם.

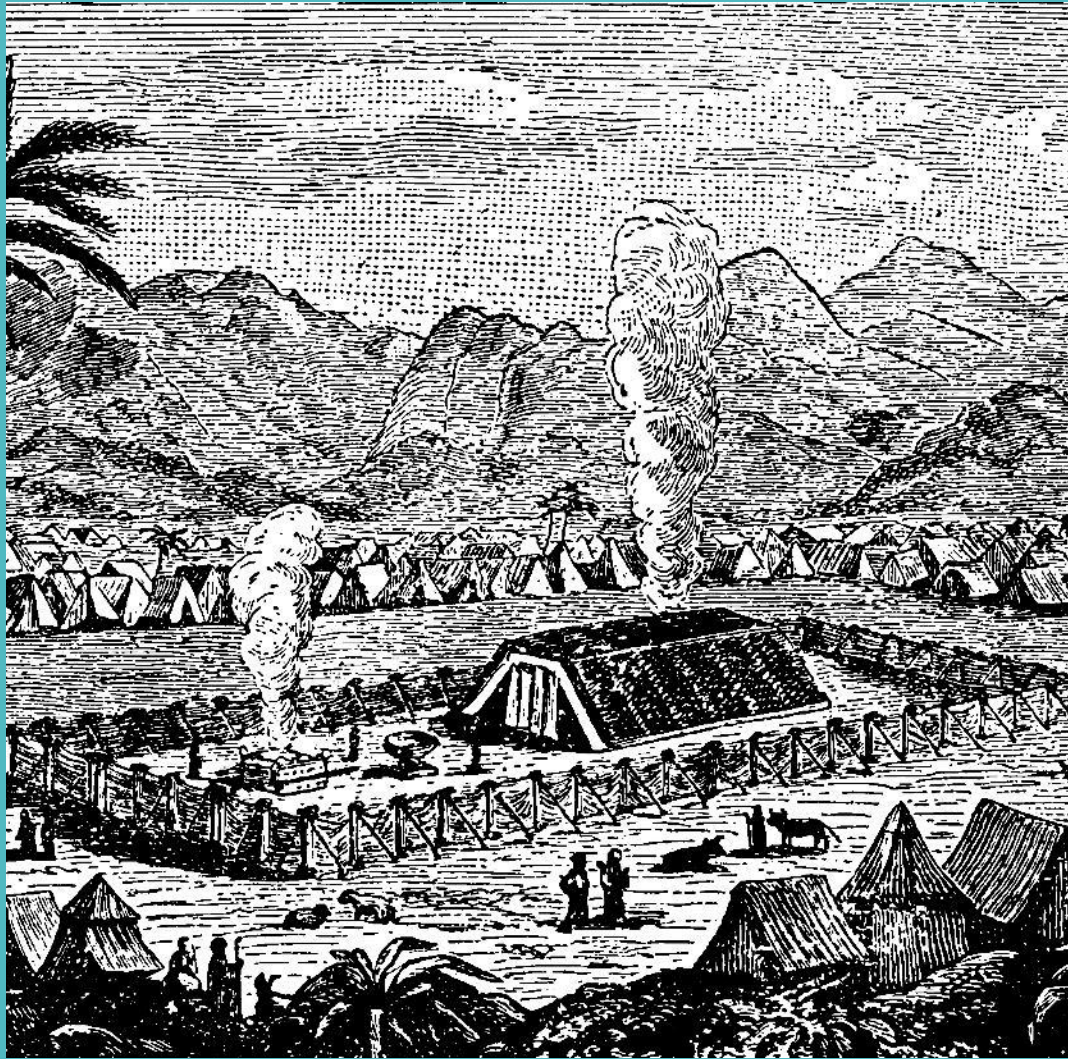
"The Mishkan of the Testimony": The Mishkan was testimony for the Jewish people that G-d had forgiven them for the act of the Golden Calf. This was evidenced by the fact that G-d had rested His Presence among them.

## TEXT 8

*Rabbi Yehudah Loew,  
Gur Aryeh, ad loc.*

אבל השכינה בישראל הוא עדות, שאין אחד דר אצל  
שונאו כי אם אצל האוהב, ודוחה השונא ממנו, ולכך  
ראיה שויתר להם עון.

The existence of the Divine Presence among the Jewish people is testimony that they had been forgiven. No one dwells with someone they hate, only with their loving friends. Everyone rejects their haters. This is why the Mishkan was testimony that G-d had forgiven their sin.



The Jews were eager to build the Mishkan and complete their atonement. Therefore Moses needed to emphasize the prohibition of working on Shabbat.

# TEXT 9

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Likutei  
Sichot, vol. 26, pp.  
258-9*

וויסנדיק אז די השראת השכינה אין משכן איז דער באווייז אויף כפרת חטא העגל, וועלן זיי זיין (און זיי דארפן זיין) "רדופין", "יאגן" זיך מיט גאר גרויס זריזות צו פארענדיקן די מלאכת המשכן כדי די כפרה זאל קומען וואס פריער.

און דעריבער איז עלול, אז די התעסקות באופן פון "רדיפה" און "זריזות" זאל גורם זיין מען זאל נכשל ווערן צו טאן אין מלאכת המשכן אויך בשבת. דערפאר באווארנט מען אידן: "אף על פי שתהיו רדופין וזריזין . . . שבת אל תדחה מפניה".

Knowing that G-d's Presence resting in the Mishkan bears witness that sinning with the Golden Calf had been atoned for, the Jewish people would be (as they indeed should be) rushing with great speed to complete the construction of the Mishkan, as this would complete their atonement that had begun earlier.

It was, therefore, possible that their rush and speed would cause them to inadvertently transgress and perform some of the work on Shabbat. This is why the Jewish people needed to be cautioned, "Though you may be preoccupied in the rush of the work of the Mishkan, nevertheless, Shabbat should not be set aside on its account."

## ANSWER

Moses switched the order of the commands to place emphasis on the importance of not working on Shabbat.

## TEXT 10

*Ecclesiastes 3:21*

מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמַעַלָּה  
וְרוּחַ הַבְּהֵמָה הֵיִרְדֹּת הִיא לְמַטָּה לָאָרֶץ.

Who knows that the spirit of humans  
ascends On High, and the spirit of  
animals descends below to the Earth?

## TEXT 11

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson (compiler);  
et al., Hayom Yom, 13  
Shevat*

מענה הצמח צדק לאדוני אבי זקני מורי ורבי בהיותו כבן שבע:  
החסד ויתרון המעלה אשר האלקים עשה את האדם ישר להיות הולך  
בקומה זקופה הוא, דהגם שהולך על הארץ, מכל מקום הוא רואה  
את השמים, לא כן בהולך על ארבע דאינו רואה אלא את הארץ.

When Rabbi Shmuel Schneersohn was seven years old, his father, the Tzemach Tzedek, once said to him:

G-d's dealt us humans a kindness by endowing us with the special quality of being upright, to walk erectly. As such, though we are terrestrial creatures, we see the Heavens. Not so with animals who go on all fours; they see only the Earth.

Spirituality is an innate human desire. Like any such desire, it must be guided and guarded.





Our spiritual needs must be met by consuming holy energy, by engaging in holy forces of spirituality that nourish the soul.

The hippie movement:  
a search for spiritual  
satisfaction.



# TEXT 12

*The Rebbe, Rabbi Menachem Mendel Schneerson, Torat Menachem 5728:3, pp. 139-140*

דוקא בגלל שהנוער הם חוצפנים ועזי פנים, ואינם מתפעלים משום דבר, לא מהעולם, לא מההורים ובני המשפחה, וגם לא ממה שהם בעצמם הבינו אתמול... אלא מכריזים: היום אנחנו בני חורין לעשות מה שאנחנו רוצים (ובפרט כפי שרואים בשבועות האחרונים, שעורכים שביתות וכו') – דוקא בגלל זה נקל יותר להביא אותם לדרך האמיתית של קיום התורה ומצוות!

וזוהי ההוראה לכל אלו שעוסקים עם נערים ונערות – שצריכים לבוא ולומר להם: למרות שעד עתה לא דיברנו אתכם אודות עול התורה ומצוות, מצד איזו סיבה שתהיה – הנה כל זה היה עד עתה, ואילו עתה מודיעים אנו לכם את האמת, שיש תורה ומצוות; שש מאות ושלוש עשרה מצוות!... וצריך לקיימם לא רק שלש פעמים בשנה, אלא בכל יום ויום מימות השנה.

Today's youth are bold and defiant, not impressed by anything—not the world, not their parents or family, and not even by what they themselves understood yesterday . . . Instead, they declare: "Today we are free to do whatever we want." We can see the consequences of this attitude in recent weeks, with protests, strikes, etc. Precisely because of this attitude it is easier to bring them to the true path of observing the Torah and *mitzvot*!

The guidance for all those who work with young boys and girls is that they need to approach them and say: Even though until now we haven't spoken with you about the yoke of Torah and *mitzvot*—for whatever reason—that was until now. But now, we are telling you the truth: There is the Torah and there are *mitzvot*—613 commandments! The Torah and *mitzvot* must be fulfilled not just three times a year but every single day of the year.

## TEXT 12

*The Rebbe, Rabbi Menachem Mendel Schneerson, Torat Menachem 5728:3, pp. 139-140*

ודוקא מצד גודל התוקף שלהם – כמו  
התוקף שבכללות בני ישראל שהם "עזין  
באומות" – יכולים לדרוש מהם מיד  
קבלת עול התורה ומצוות בשלימות:  
כשמדובר אודות תלמידים חלשים או  
בינונים – מוכרחים ללכת עמהם בעניני  
התורה ומצוות "לאט לאט" ... אבל  
כשמדובר אודות תלמידים ששום דבר  
לא נוגע להם, ואינם מתפעלים משום  
דבר, לא מהמלמד ולא מההורים וכו' –  
יש לנצל תכונה זו כדי להודיע להם  
ולדרוש מהם לקבל על עצמם העול של  
כל תרי"ג מצוות, מתוך הכרה שזוהי  
דרך האמת.

Precisely because of the youths' great boldness—similar to the Jewish people as a whole, who are described as "the boldest among the nations"—it is possible to ask of them immediate and complete acceptance of the yoke of Torah and *mitzvot*.

When dealing with weak or average students, matters of Torah and *mitzvot* need to be approached gradually, step by step. But when dealing with students who are oblivious to outside pressure, unimpressed by anything—not by their teacher, nor their parents, etc.—this very trait should be utilized to inform them about the yoke of all 613 *mitzvot* and ask them to accept it, with the recognition that this is the path of truth.

# TEXT 12

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Torat  
Menachem 5728:3,  
pp. 139-140*

וכאשר יפעלו זאת על הנוער, הנה לא  
זו בלבד שהם עצמם יהפכו להיות  
שומרי תורה ומצוות, אלא עוד זאת,  
שמצד טבעם שאינם מתפעלים מאף  
אחד, ומסתכלים על כולם מלמעלה  
למטה... – יפעלו גם על אחרים, ועד  
שיהפכו את כל העולם כולו להיות על  
פי היושר והצדק והמשפט כו'.

When this is instilled in the youth, not only will they themselves become observant of Torah and *mitzvot*, but beyond that: because they are not influenced by anyone and look down on everyone else, they will influence others as well. This will extend until they transform the entire world to follow the principles of justice, fairness, and righteousness.



Putting Shabbat first  
is about ensuring that  
our spiritual drive is  
exclusively guided by  
one force: G-d.

# TEXT 13

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Likutei  
Sichot, vol. 26, p. 261*

אין אונזער סדרה, וואו עס רעדט זיך וועגן  
דעם ציווי משה צו בני ישראל, האט אים  
דער אויבערשטער שוין אנגעזאגט בפרשת  
תשא אז זיי דארף מען באווארענען (ניט  
נאר דעם דין, אז מלאכת המשכן איז ניט  
דוחה שבת, נאר) אז "אף על פי שתהיו (איר  
דארפט זיין) רדופין וזריזין כו'" זאלן זיי זיך  
היטן פון ניט נכשל ווערן באזהרת שבת.

און כדי דאס צו באווארענען, דארף מען  
מקדים זיין די אזהרה פון שבת, וואס די  
הקדמה טוט אויף אז ביי זיי שטייט אלעמטל  
דער איסור פון שבת "פאר" מלאכת המשכן,  
ובמילא וועלן זיי שטענדיק געדענקען און  
זיין זהיר, אויך בשעת הרדיפה והזריזות  
במלאכת המשכן, אז דאס טאר ניט אנרירן  
דעם "שבת שבתון לה'".

Our Torah portion relates how Moses relayed G-d's commands to the Jewish people. G-d had already told Moses that the Jewish people needed to be cautioned not only about the actual law that construction of the Mishkan doesn't override Shabbat, but they also needed to be careful to avoid unintentionally breaking the Shabbat, "though you may be preoccupied in the rush of the work of the Mishkan."

In order to address this need and ensure that the people would always be cognizant that Shabbat takes precedence over the construction of the Mishkan, Moses relayed the command of Shabbat first, before giving the instruction to build the Mishkan. This would guarantee that even as they rushed and hurried to build the Mishkan, they wouldn't transgress G-d's Shabbat.

By prioritizing Torah, we  
find spiritual fulfillment  
and can guide others  
seeking authentic Judaism.



## TEXT 14

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Torat  
Menachem 5729:4, pp.  
93-94*

ובשעה שה"נוער" אינו ממתין, ובא וצועק – אם בקול או ברגש הלב; באותיות גלויות או באותיות של צער, כמו חולה שחליו עמוק כל כך עד שאינו יודע בעצמו במה מתבטא החולי.

אזי החוב הראשון הוא, לבוא עם תורת אמת ותורת חיים, ועם מצוות התורה עליהם נאמר "וחי בהם".

We live in a time when the youth are not waiting; they're crying out. Some do so audibly, others with deep feeling; some articulate it clearly, others with the silent language of anguish, like a person suffering from an illness so deep that they themselves do not even know how it manifests.

What is our obligation? We must approach them with the Torah of truth and the Torah of life, and with the commandments of the Torah about which it is said, "And you shall live by them."

## KEY POINTS

1. The instruction to build the Mishkan is repeated twice in the Torah together with the instruction to keep Shabbat, teaching us that the former doesn't override the latter.
2. Rashi notes that Moses switched the order from how G-d instructed it, prefacing Shabbat before the Mishkan.
3. Moses did so *for the people*: he knew they were eager to get the job done, so he emphasized that Shabbat still comes first.
4. The Mishkan was a symbol of G-d's forgiveness of the Jewish people's terrible sin.
5. Spirituality is an innate human desire. Like any such desire, it must be guided and guarded.
6. By placing G-d and His Torah first—symbolized by “Shabbat”—we ensure that our spiritual drive remains pure and holy and doesn't go off the rails.

