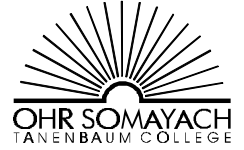


Parsha Q&A



Parshas Vayekhel Parshas Shekalim

For the week ending 29 Adar I 5757
7 & 8 March 1997

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Parsha Questions

1. What three different words in this week's *Parsha* are spelled with the same four letters?
2. On which day did Moshe assemble the Jewish People?
3. Why is the prohibition against doing work on Shabbos written prior to the instruction for building the *Mishkan*?
4. Why does the Torah single out the prohibition of lighting a fire on Shabbos?
5. What function did the "*Yisdos Hamishkan*" serve?
6. What function did the "*Bigdei Hasrad*" serve?
7. What was unusual about the way the women spun the goat's wool?
8. Why were the *Nesi'im* last to contribute to the *Mishkan*?
9. Who was Chur's mother?
10. Who were the primary *Mishkan*-builders?
11. Why did Hashem choose people specifically from the tribes of Dan and Yehuda to build the *Mishkan*?
12. For what was the woven goat's-hair used?
13. What image was woven on the '*Paroches*'?
14. Why does the Torah credit Betzalel with the building of the *Aron*?
15. How many lamps did the *Menorah* have?
16. What was the *Mizbach Haketores* made of?
17. What was the *Mizbach Ha'olah* made of?
18. What does '*nevuv*' mean?
19. The *Kiyor* was made from copper mirrors. What function did these mirrors serve in Egypt?
20. How did the *Kiyor* promote peace?

BONUS



"All the women whose hearts motivated them spun the goats (35:26)." "This was a special art, that they spun the wool while it was still connected to the goats" (Rashi)

Why did the women spin the thread in this unusual way?

I Did Not Know That!

Moshe commanded: "Don't do any more work (*melacha*) for the sanctuary offering, and so the people stopped bringing." (36:6)

This is the source for the *halacha* that carrying from a private domain to a public domain is a '*melacha*' — a forbidden act on Shabbos. Moshe said "Don't do any more '*melacha*.' Therefore, 'the people stopped bringing' items from their private homes to the public site of the sanctuary.

Tsafos, Tractate Shabbos 96b

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Parshas Vayekhel — 29 Adar I 5757, 7 & 8 March 1997

Production Design: Lev Seltzer

Recommended Reading List

Ramban

35:1	Date of the Assembly
35:21	Generosity and Inspiration
35:22	Female Leadership
38:8	Mirrors of Virtue

Ibn Ezra

35:27	Gifts of the Princes
35:34	Learning and Teaching
38:8	Mirrors of Devotion

Sefer Hachinuch

114 Recess from Judgment

Answers to this Week's Questions

All references are to the verses and Rashi's commentary, unless otherwise stated

- 36:35, 37:6, 19 - Paroches, Kapores and Kaftor.
- 35:1 - The day after *Yom Kippur*.
- 35:2 - To emphasize that the building of the *Mishkan* doesn't supersede the laws of Shabbos.
- 35:3 - There are two different opinions: a) To teach that igniting a fire on Shabbos is less severe than the other '*melachos*.' b) To teach that each *melacha* is a separate violation, requiring its own separate atonement.
- 35:18 - They kept the curtains from blowing in the wind.
- 35:19 - They covered the *Aron*, *Shulchan*, *Menorah*, and the *Mizbechos* during transport.
- 35:26 - It was spun directly from off of the backs of the goats.
- 35:27 - The *Nesi'im* wanted to let the people contribute first, so they could then contribute whatever was missing.
- 35:30 - Miriam.
- 35:30, 35:34 - Betzalel ben Uri from the tribe of Yehuda; Oholiav ben Achisamach from the tribe of Dan.
- 35:34 - Hashem picked from the tribe of Dan, an undistinguished tribe in relation to the tribe of Yehuda, to show that all are equal in front of Hashem.
- 36:14 - It was made into curtains to be draped over the *Mishkan*.
- 36:35 - *Keruvim*. (See Rashi 26:31).
- 37:1 - Because he dedicated himself to its building more than anyone else.
- 37:23 - Seven.
- 37:25, 26 - Wood covered with gold.
- 38:1, 2 - Wood covered with copper.
- 38:7 - Hollow.
- 38:8 - The righteous women used the mirrors to arouse the affections of their husbands who were weary from slave labor. This was responsible for the growth of the Jewish people.
- 38:8 - Its waters allowed someone accused of adultery to prove her innocence.

Bonus

A:

All the vessels and garments of the *Mishkan* needed to be guarded against ritual impurity. While still attached to the goat, however, the thread was immune to ritual impurity. This is because living animals can not contract ritual impurity. As a special precaution, the women spun the thread while it was still connected to the goats. That way, if the woman discovered that the thread accidentally contacted something impure, it will remain pure nevertheless, because it is still part of a live animal.

Heard from Rabbi Betzalel Rudinsky