



**ויקהל משה את כל " 35:1  
עדת בני ישראל ויאמר  
אלהם, אלה הדברים אשר  
צוה ד' לעשות אתם**

"And Moshe

assembled the entire assembly of B'nei Yisroel and said to them: These are the things that Hashem commanded to do them." Klal Yisroel transgressed a grave sin, the Chet Ha'eigel. They needed a Kapparah for this sin. Klal Yisroel achieved a Kapparah, and then Moshe gathers them together. He first tells them about the Mitzvah of Shabbos Kodesh, and then about the construction of the Mishkan - a place for the Shechina to reside and for Klal Yisroel to bring Korbonos. Why does the Torah need to tell us that Moshe Rabbeinu gathered Klal Yisroel together, when every time Moshe was commanded from Hashem to give over to Klal Yisroel, he did so without the Posuk telling us that he gathered Klal Yisroel? The following Divrei Torah will expound on this topic, and support the P'shat offered in the closing paragraph.

And Moshe assembled Klal Yisroel on the day after Yom Hakippurim, when he descended from the mountain. The word, "ויקהל" is written in a Loshon of הפעיל, causative form, because one does not gather people by hand, but rather they are gathered by speaking to them. Targum says, "ואכנש" - "And he caused to gather."

ויקהל משה את " 35:1 - מהר"י שטייף  
"כל עדת בני ישראל ויאמר אלהם" - Rashi says that Moshe assembled Klal Yisroel the day after Yom Hakippurim. Moshe needed to gather Klal Yisroel together, specifically, the day after Yom Hakippurim, because on that day there was still complete Achdus amongst Klal Yisroel. The Minhag in Klal Yisroel is and was that on Erev Yom Hakippurim every Yid in Klal Yisroel is Mochel his fellow Yidin for any wrongdoings that were done to them in the previous year, and they are all at peace with each other. It says in Pirkei D'Rebbe Eliezer, Perek 46 that the Satan himself says on Yom Hakippurim that Klal Yisroel is a nation similar to Malachei Hashareis, for there is complete Sholom amongst them on Yom Hakippurim. The Medrash is saying explicitly that the Satan says this on Yom Hakippurim, but unfortunately, he is not able to say it much after Yom Hakippurim, for at that time that great peace and harmony amongst Klal Yisroel doesn't exist anymore. Unfortunately,

many revert back to how they acted before Yom Hakippurim, and they cause strife and discord in Klal Yisroel. Moshe Rabbeinu sought to teach Klal Yisroel an important lesson, one that they must make a part of their lives, and take it throughout the year. That same peace and harmony that exists amongst Klal Yisroel on Yom Hakippurim must be extended throughout the year. Klal Yisroel must work on being a nation of one heart at all times. Each person in Klal Yisroel must feel that they are a part of the nation as a whole - and that each one is responsible for the other.

**ויקהל משה את כל " 35:1 - ישא ברכה**  
Rashi says that Moshe specifically gathered Klal Yisroel together on the day after Yom Hakippurim, and Moshe did not actually gather Klal Yisroel together with his hands, rather he did so with words. The main separation that occurs between man and his friend is through the work of his hands. However, on Yom Hakippurim all come to true love for each other. Rashi is telling us that the way to really bring Klal Yisroel together is not through one's actions, but through words - through the words of the Torah Hakdosha. That was why Klal Yisroel would gather together on Shabbos Kodesh and teach Torah, and that would truly bring Klal Yisroel together.

**ויקהל משה את כל " 35:1 - אור החיים**  
"עדת בני ישראל ויאמר אלהם" - Why does the Torah need to say here, "ויקהל" - that Moshe Rabbeinu gathered Klal Yisroel, when it was something that Moshe Rabbeinu did often to tell Klal Yisroel the command of Hakodosh Boruch Hu? In the previous Parshah, the Torah tells us that Moshe Rabbeinu's face became radiant, and 34:31 - "ויראו מגשת אליו" - and Klal Yisroel were afraid to approach him. Thus, Moshe had to gather Klal Yisroel together and tell them that they need not fear him.

**ויקהל " 35:1 - ר' שמשון רפאל הירש**  
"משה את כל עדת בני ישראל ויאמר אלהם" - After the Luchos were given for a second time, Klal Yisroel were again commanded regarding the building of the Mishkan, because the Luchos are the pledge of Hashem's special Presence in the midst of the people. The grave events the people had just lived through, as narrated in the previous Perakim, had jeopardized the realization of this command - to erect the Mishkan. However, these events were of the most far-reaching significance for the command itself, for the Mishkan and its

purpose. The Mishkan would now have to be erected under the impact of a completely new experience. The people and the Kohanim had come to realize how weak and imperfect they still were, how much they needed to work on themselves incessantly, and how they were in great need of being uplifted and receiving atonement. Moreover, they had come to know Hashem in all the severity of His judgment, but also in the fullness of His grace. They had experienced all the nuances of our relationship with Hashem: from the feeling of utter rejection by Hashem, up to the heights of Divine favor regained. The Mishkan was to become the place which the ideal of their vocation would shine forth forever to individual and community alike. It was to be the place where, at any stage of error and weakness, they would find renewed strength to work their way up again on high, find the strength of will to persevere on the lofty heights of their calling, and find Hashem's help and blessing for both objectives. Thus, these events which are recorded by the Torah for all time, between the command to build the first Mishkan, and the actual execution of that command, became documentary proof that it is possible at any stage of error to return and to regain Hashem's grace. The most important point to consider here is that the greatest national crime was committed, and the highest grace was attained from Hashem - without a Mishkan and without Korbonos. We see the proof for this point very clearly here, for Klal Yisroel sinned with the Chet Ha'eigel and received an atonement for their sin prior to the construction of the Mishkan. The Mishkan and Korbonos were only intended to be guides to the attainment of Hashem's grace, but could be accomplished without them.

**ויקהל משה את " 35:1 - מהר"י שטייף**  
"כל עדת בני ישראל ויאמר אלהם" - The Gemara in Bava Basra 10b says - Rebbe Avahu says: Moshe said to Hakodosh Boruch Hu, "With what is the strength of Klal Yisroel exalted?" Hakodosh Boruch Hu answered, "כי תשא" - "When you raise their heads - תשא" This Parsha is juxtaposed to the Parshah of Ki Sisa to teach us how Klal Yisroel is Zoche to, "כי תשא" - that they are an exalted nation when, "ויקהל" - when they are all gathered together and exhibit great Achdus. The first condition needed for the building of the Mishkan was Achdus.

**ויקהל משה את " 35:1 - אר פרי תבואה**  
"כל עדת בני ישראל ויאמר אלהם, אלה הדברים אשר

**צוה ד'** – The Mishkan was testimony that Hakodosh Boruch Hu forgave Klal Yisroel for the Chet Ha'eigel – how so? Shabbos 118b – “כל המשמר שבת אפילו עובד עבודה זרה כדור” – אנוש מוחלים לו – שנאמר: (ישעיה נ"ב) ושומו שבת. “מחללו – אל תקרי מחללו אלא מחול לו. All who heed Shabbos, even they serve Avodah Zarah, Hakodosh Boruch Hu forgives them, as it says in the Posuk in Yeshaya: “One who guards Shabbos from being desecrated” – do not read the word, “מחללו” – desecrated, rather read it, “מחול לו” – one who heeds Shabbos Hakodosh Boruch Hu will be Mochel him. Whenever the Gemara says, “אל תקרי” – do not read it this way - it means that in order to read the word that you see in the Posuk, you first need to read it a different way, and then you will be able to read the Posuk the way it is written (Shlah Hakodosh). It says in the Tur, Orach Chaim 306 – regarding the day of Shabbos, one needs to consider in his heart that all of his work has been done and he lacks nothing, so that it is like he is right near Hakodosh Boruch Hu. How can one think like this – what is he to do about all of the Aveiros he transgressed? How could he say that he is complete, and lacking nothing so that he can be near Hashem? Being that everyone has Aveiros, how can he ever be Mekayeim Shabbos the way the Tur says one must? Shabbos 119b – When one says, “ויכולו השמים והארץ...” – on Leil Shabbos, two Malachei Hashareis place their hands on his head and say the Posuk from Yeshaya 6:7 – “וסר עונך וחטאתך תכופר” – “And your iniquity has passed, and your sin has been atoned.” Once he has received a Kapparah for his sins, then he can be Mekayeim Shabbos Kodesh the way he should. “אל” – “תקרי מחללו” – You can't read the word, “מחללו” until you read the words, “מחול לו” – for in order for one to have a connection to Shabbos at all, first he must be forgiven for his sins. Once he is forgiven for his sins, and he has the Kedushas Shabbos upon him, and then he needs to be careful not to desecrate it. Based on this understanding, the Mishkan could not have been constructed prior to Klal Yisroel being Mekayeim the Mitzvah of Shabbos, for they first needed a Kapparah - and only then was having the Mishkan testimony that Hakodosh Boruch Hu forgave them.

**ששת ימים תעשה “ 35:2 – בן איש חי**  
**ששת ימים תעשה “ 35:2 – “מלאכה וביום השביעי יהיה לכם קדש** – “Six days you shall do your work, and on the seventh day shall be holy for you.” It sounds from the Posuk, that one is obligated to work the

six days of the week. However, when the word, “תעשה” is said correctly, with the correct Nekudos, then the word does not mean that you shall do it, but rather it means that it will be done for you. One who heeds Shabbos properly, is Zoche that even during the six days of the week, when generally one must work – he will be able to rest, the way the wealthy do; all of their work is performed for them and they themselves can rest. Hakodosh Boruch Hu deals with Klal Yisroel Midah K'neged Midah, that just as when we are Mekayeim the Mitzvah of Menuchas HaShabbos properly, so too we will be Zoche that we will also be able to rest during the week, for our work will be done by others. All of this is with one condition, as the Posuk says, “וביום השביעי יהי לכם קודש” – that Shabbos should not be designated only for eating and drinking, rather it must be “כולו קודש לד” – it must be completely Kodesh for Hashem – even our eating and drinking must be for Hashem, and for us to elevate ourselves through it. If we do this, then we assured to receive great reward.

**ששת ימים תעשה “ 35:2 – עוד יוסף חי**  
**“מלאכה וביום השביעי יהיה לכם קדש** – During the weekdays, it is not possible to learn Torah the entire day, for as the Gemara tells us, many tried to do like Rebbe Shimon Bar Yochai and were not successful. Brochos 35b – Rather one must do like Rebbe Yishmael, that one must split his time between toiling in Torah and taking care of matters of his Guf. The weekdays, the mundane days, are called, “מי מלאכה” because the letters of the word “מלאכה” can be split into two words, “ה”א לכם” – the ה”א represents the part of the weekdays which is to be dedicated to Hakodosh Boruch Hu - to Limud Hatorah, and the לכם part represents that which is for you – to take care of your matters of Gashmiyos. The reason that the ה”א represents dedicating time to Hakodosh Boruch Hu is as it says in the Medrash of Osiyos D'rebbe Akiva. The letter ה' represents the Name of Hakodosh Boruch Hu, for He is the One Who created the world. The letter ה' is different than all of the other letters of the Aleph Bais in that when one says any of the other letters from his mouth, he feels something with his lips, or his tongue, and it causes there to be spittle there. However, when the letter ה' is said, nothing is felt by the lips, tongue, and no spittle is brought forth. It is a pure letter, with no side effects, such as spittle, hence it is the letter that represents the

Name of Hashem. The letter ה' written out in its full form is ה"א, thus those letters of the word, “מלאכה” refer to one working in matters of Avodas Hashem – specifically, Limud Hatorah. Pesachim 68b – the word, “לכם” in respect to Yom Tov teaches us that there is a part of Yom Tov is to be for you – for yourself – for your matters of Gashmiyos. You are to split Yom Tov, half is to be for the sake of Hashem, and half for the person himself – to have physical pleasure and benefit. The word, “מלאכה” teaches us that during the weekdays, one is to split his time – part for Hashem and part for himself. This is all during the weekdays, that one splits his time between learning Torah and matters of Gashmiyos. However, on Shabbos Kodesh – “ביום השביעי שבת שבתון לד” – the entire day of Shabbos must be for Hashem. If someone Chas V'shalom then does work of Gashmiyos on Shabbos, “כל” – “העושה בו מלאכה יומת” – then he is sentenced to death.

Now we can understand why the Torah tells us specifically here that Moshe Rabbeinu gathered Klal Yisroel. Klal Yisroel indeed transgressed a great sin, and they needed a Kapparah for it. In the Midbar, Klal Yisroel would be Zoche to construct a Mishkan, a place where the Shechina resided, and a place where Klal Yisroel were able to bring Korbonos, a way to obtain a Kapparah for their sins. The Mishkan and the Batei Mikdashos were places that were tools to assist Klal Yisroel to achieve a Kapparah for their sins. What were Klal Yisroel to do for the many years that they would not be Zoche to have a Mikdash? How would they achieve a Kapparah?

Moshe Rabbeinu gathered Klal Yisroel and told them about the holy Mitzvah of Shabbos. Shabbos is like a cocoon, a place and time separate from the other days of the week. It is a time that Klal Yisroel can achieve a Kapparah by doing Teshuva, and performing Avodas Hashem which will bring the person closer to Hakodosh Boruch Hu. Moshe gathered Klal Yisroel together, for Achdus is a key ingredient in Avodas Hashem and Limud Hatorah. Each person has his part in the Torah Hakdosha, and we need all of Klal Yisroel to be B'achdus, to bring forth all of that Torah. May we be Zoche to utilize the holy day of Shabbos Kodesh, spending our time on Avodas Hashem, and D'veikus to Hakodosh Boruch Hu.