

Parshat Vayakhel

Summary:

- Moshe gathered bnei israel and told them about the mitzvah to keep shabbat and gave over instructions of how to build the mishkan
- The people donated materials such as stones, gold, linen, hair, and more to the point where Moshe had to tell them to stop contributing
- The mishkan building project was led by Bezalel and Ohliov who were chosen by hashem for the job
- The construction began and went in the order of tapestries, wall panels, their sockets, the curtains that separated the Kodesh hakodashim from the rest of the mishkan, the Ark, and the Showbread Table.
- Afterwards all of the vessels of the mishkan were created such as the menorah, incense altar (the incense too), the outer altar, and the copper washing station

Classical Commentary:

Rashi on Shemot 35:1

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Moses called... to assemble: Heb. וַיִּקְהַל. [He assembled them] on the day after Yom Kippur, when he came down from the mountain. This [word] is a hiph'il [causative] expression [i.e., causing someone to do something], because one does not assemble people with [one's] hands [i.e., directly], but they are assembled through one's speech. Its Aramaic translation is וַאֲכַנֵּשׁ.

ויקהל משה: למחרת יום הכפורים כשירד מן ההר, והוא לשון הפעיל, שאינו אוסף אנשים בידים, אלא הן נאספים על פי דבורו, ותרגומו ואכניש:

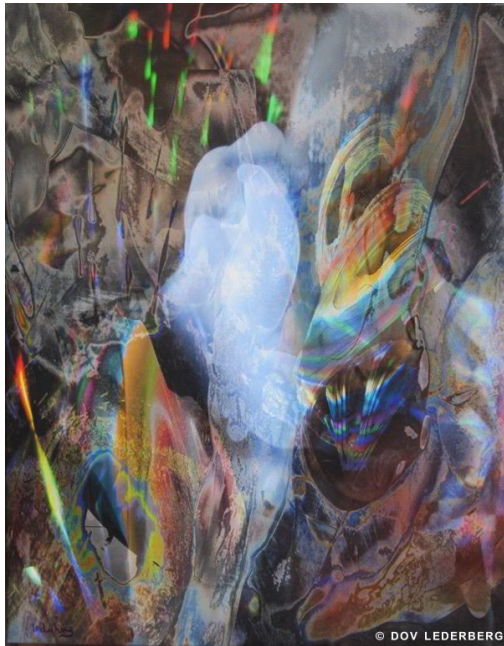
I chose this commentary because it has to do with the name of the parsha which literally means to gather people. I like the fact that it talks about the time period of when the parsha takes place which makes it seem like Moshe is trying to inspire the people to have a productive spiritual year. The commentary also reminded me of the concept that we learned in class where Moshe took someone with his words, meaning to persuade them, and in this case he gathered people with his words and not physically. Overall I enjoyed reading this commentary and linking different aspects throughout it.

Art:



Gathering to build the tabernacle by Yoram Raanan

This painting represents Bnei Israel gathering to hear about what needed to be done in order to create the mishkan. It is easy to tell that at the bottom of the image that there are many people there but what is unclear to me is where exactly they are all gathered. In the parsha it does not give an exact location of where the mishkan was built.



Sabbath without anger by Dov Lederberg

Lederberg says that on Shabbat, one should completely refrain from the fires of anger and conflict, allowing only love and unity. The phrase inspired his series of paintings based on close-up views of congealed clumps of wax that fell off from the burning Shabbat candles by themselves and without “human” intervention and as such represent something sublime and angelic. I really like this painting because it amplified one small yet meaningful aspect of the parsha and made it powerful and meaningful.