



### 6TH ALIYA (37:17-29)

And he made the **Menorah** and the **Incense Altar**.

The Menorah and the Incense Altar are kindred spirits; one burns oil, the other burns incense. But they are contrasts in their products; one produces a clear and pure flame, the other a dense smoke.

Light is a universal symbol of insight, of wisdom, of knowledge. "I see the light". The thickness of a cloud of smoke runs counter to the illumination of light. Light illuminates; clouds obscure.

The Menorah and Incense are counterpoints. The Divine illuminates, provides us wisdom and insight. While at the same time we navigate life in a type of fog, a cloud, with true knowledge of the Divine obscured.



### 7TH ALIYA (38:1-20)

He made the **altar for the offerings**, the **copper wash basin**, the **lace curtains** to hang around the entire perimeter of the Courtyard and the **screen** to cover the entrance.

As we move away from the Holy of

Holies, the materials become less majestic and grand. Not gold but copper. Not fancy regally colored curtains but white hangings. The white hangings that surround the Mishkan could be seen as symbolic of the white of angels, surrounding the Royal Throne. Or perhaps as clouds, painting the entire Mishkan as if it were perched in the sky, the Divine abode perched in the clouds. ■



### STATS

22nd of 54 sedras; 10th of 11 in Shemot. Written on 211.2 lines in a Torah ` (ranks 22nd).  
13 Parshiot; 7 open, 6 closed.  
122 pesukim (ranks 17th, 3rd in Shemot).  
1558 words (ranks 24th, 6th in Shemot).  
6181 letters (ranks 21st, 5th in Shemot).



### MITZVOT

Vayakhel has a single mitzvah counted among the 613.

## A SHORT VORT

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(לה:א) ויקהל משה את כל עדת בני ישראל (35:1) Rashi on the pasuk claims that this assembly took place on the morrow of Yom Kippur, when he descended the final time from Mount Sinai. Rashi is consistent with what he wrote on the Pasuk in Parshat Yitro (18:13) "And it came to pass on the morrow that Moshe sat to judge the people", quoting the Sifrei that this event also happened on the day after his descent from the mountain- on the day following Yom Kippur. Moshe could not sit to judge the people before the Torah was given.

In the Sefer Peninei Torah, a question is raised. We see that both events of building the Tabernacle and judging the people took place the same day. What is the connection between these two events?

Moshe was enthusiastic about the response of the Israelites in receiving forgiveness by G-d for the sin of the Golden Calf on Yom Kippur, readiness to build the Tabernacle as requested by G-d. Yet, Moshe was concerned about the questionable sources from where these donations came from being earmarked for the Tabernacle's building. Doubtful theft raised Moshe's concern.

To keep the spiritual integrity of the Tabernacle intact, Moshe arranged immediately to judge all the cases to clarify the legal ownership of property and money. This is the reason that at this critical juncture that the Israelites assembled to donate to the Tabernacle, Moshe needed to sit and judge cases for the people. It is this way Moshe could ascertain the legitimate donors to this holy building project.

Shabbat Shalom