



Parshas Vayakhel & Pekudei 2021, attention to detail

The Parsha Perspective is in honor of Eretz Yisroel. May G-d protect our brave soldiers. May G-d return all the hostages in Gaza immediately.

The Parsha Perspective is in honor of the Refuah Shlema of HaRav Amitai Ben Shoshanna, Hinda Bas Udl and those who need to experience a speedy and complete recovery with G-d's help.

This week's Parsha Perspective is in loving memory of Edward Ben Efraim, Shlomo Ben Edward, and Yirachmiel Daniel Ben Gedalia. May their souls be uplifted and their memories a blessing.

Our Parshas begins with Moshe descending from Mt. Sinai with the second pair of Luchos. He did so only after successfully attaining forgiveness from G-d for the sin of the Golden Calf. He gathered the Jewish nation to teach them the intricate laws of constructing the Mishkan.

The Torah portions then go through the construction of the Mishkan and its components. From the beams and sockets that comprised walls to the priestly garments that were worn during their service. Once completed, G-d instructed Moshe to assemble the Mishkan and purify all its vessels to prepare them for service.

He then anointed his brother Aaron and his sons to perform all the daily work in the Mishkan. Once G-d's presence rested upon the Mishkan, no one, including Moshe, was allowed to enter the Mishkan except for the Kohanim.

However, a question comes to mind: When the Mishkan building was completed, the Pasuk says (39:43), *“Moshe saw that they had performed all the work that G-d commanded, so they did, so Moshe blessed them.”* Why does the Pasuk repeat that the Jewish people did the work that G-d told them to do?

Furthermore, the previous Pasuk writes, *“just as the G-d had commanded Moshe, so did the Jewish nation do all the work.”* Why does the Torah first use the term *“Avodah”* for work, then switch in the next Pasuk to the word *“Melachah”* that means the same thing? Why does the Pasuk change wording when referring to the construction of the Mishkan?!

The Ohr Hachaim Hakadosh (*Rav Chaim Ibn Attar*) writes that Moshe was amazed at the Mishkan's construction speed. When Moshe saw how swiftly they constructed the Mishkan, he praised them by repeating that they did what G-d commanded. Although they sinned with the Golden Calf just a few months prior, their enthusiasm for the Mishkan showed their love for G-d.

He continues that the Torah uses both *“Avodah”* and *“Melachah”* because they have different overtones. The term *“Avodah”* comes from the root word *“Eved,”* which means slave, suggesting that the Jewish people were forced to build it. So Moshe then used the word *“Melachah,”* which had no such implication when he saw how quickly the work was done.

However, the Rabbeinu Bachya gives a deeper and more profound explanation. He writes that Moshe used both *“Avodah”* and *“Melachah”* because he referred to different types of work. The term *“Avodah”* is connected with the holy work that the Kohanim did in the Mishkan.

The word *“Melachah”* is associated with the six days of creation, as we say during kiddush each Shabbos. *“Vaychal Elkim Bayom Hashvii Mlachto Asher Asa- and G-d finished by the seventh day the work He had done.”*

The Rabbeinu Bachya explains that when Moshe saw the completed Mishkan, it was the same as the vision of the Mishkan that G-d showed him. So he commended their work by repeating that they did what G-d told them to do.

Moshe praised them and said that they completed the *“Avodah”*, comparing their work to that of the Kohanim in the Mishkan. This signifies that the Mishkan construction has the same level of Holiness and sanctity as the Kohen’s job in the Mishkan itself.

Moshe used the word *“Melachah”* because the amount of detail and effort that went into the construction is similar to that of G-ds during the six days of creation. Moshe is comparing the results of their unique and precise designs to the intricate world that G-d created. Since the Jewish people put exceptional effort into building the Mishkan, Moshe reiterated how unique and holy their work was.

It is imperative that we understand that achieving success is built on the many small choices we make every day in your daily life. Whether your aim is to create a successful business or a family with a strong sense of value and purpose, attention to detail will lead you to success. It can be the smallest decision that makes the largest difference in the long run.

***“A person’s accomplishments in life
are the cumulative effect of their attention to detail.”***

Have a meaningful Shabbos!
Rabbi Sholom Yemini