

Talking to Whom?

*Footnote numbers correspond with those of the sicha. Missing numbers are cited sources, placed in parentheses within the text. See "SICHA FOOTNOTES" for the footnotes and their explanation

Note: While the sicha evolves in the Rebbe's unique way of presenting higher thoughts, for the sake of setting the foundation to the sicha, let us present the commentaries of Rashi necessary to know. Here are the Rashi's numerous comments upon this one concept of teaching us that building the Tabernacle does not supersede Shabbat. The Rashi on Kedoishim comes but to explore how Rashi sees such an extrapolation to be made: "*precedes*" or "*juxtaposition*":

- (i) *Portion Vayakhel* (-Exodus 35:1-3): "*And Moses assembled all of the children of Israel to assemble, and he said to them: 'These are the things that the L-rd commanded to make. Six days work may be done, but on the seventh day you shall have sanctity, a day of complete rest to the L-rd; whoever performs work thereon [on this day] shall be put to death. You shall not kindle fire in any of your dwelling places on the Shabbat day.'*"

Rashi: "*And Moses assembled': on the day after Yom Kippur.*"

"*Six days': He [Moses] prefaced for them the warning to keep the Shabbat to the commandment of the works of the Tabernacle, denoting (lit. saying) that it [i.e., the work of the Tabernacle] does not suspend the Shabbat."*

- (ii) *Portion Kedoishim* (-Leviticus 19:3): "*Every man shall fear his mother and his father, and you shall observe My Shabbatot. I am the L-rd, your G-d.*"

Rashi: "*and you shall observe My Shabbatot': Scripture juxtaposes [the commandment of] observing the Shabbat with [that] of fearing one's father [and mother], denoting: 'Although I have warned you regarding the fear of your father, nevertheless, if he tells you to desecrate the Shabbat, do not listen to him.' And so too with all the other commandments."*

"*I am the L-rd, your G-d': (where "your"- אֱלֹהֵיכֶם, is in the plural form, meaning to say, both) you and your father are obligated to honor Me! Therefore, do not listen to him to negate My commands. Now, what constitutes "fear"? One must not sit in his place, speak in his stead [when it is his father's turn to speak] or contradict him. And what constitutes "honor"? One must give [the father and mother] food and drink, clothe them and put on their shoes, and accompany them when they enter or leave.*"

- (iii) *Portion Ki Sisa* (-Exodus 31:12-17): "*G-d said to Moses as follows: 'And you, speak to the Children of Israel and say to them: 'Nevertheless, My Shabbatot you must observe. For it is a sign between Me and you throughout your generations to know that I, G-d, sanctify you. And you shall observe the Shabbat, for it is holy for you. Those who desecrate it did they shall die, for he who does work on it and cut off will be his soul from the midst of its people. Six days you shall do work, and on the seventh day a rest of Shabbat, holy to G-d. Whoever does work on the Shabbat day die he shall die. And the children of Israel shall head the Shabbat, to do the Shabbat for generations, an everlasting covenant. Between Me and between the children of Israel it is an everlasting sign, that in six days God made the heavens and the earth, and on the seventh day He ceased and rested.'*"

Rashi: "*'And you, speak to the Israelites': And you (Moses), although I have commanded you (singular) to instruct them (Israel) about the work of constructing the Tabernacle, do not make light in your (singular) eyes (estimation) to suspend Shabbat for this work (of building the Tabernacle)"*

- (iv) *Portion Ki Tisa* (-ibid):

Rashi: "*'Nevertheless My Shabbatot you shall observe': Even though you (plural) will be anxious (plural) and eager (plural) to the work (of the Tabernacle to complete it) promptly, Shabbat do not suspend before it (the building of the Tabernacle). Every אָךְ ("nevertheless") or וְרַק ("only that") written in the Torah signifies an exclusion, and*

here אַךְ ("nevertheless") is added to exclude the Shabbat from the work of work (building) of the Tabernacle."

Rashi: "For it is a sign between Me and you': it is a great sign between us that I have chosen in you when I have inherited for you My day of rest, for (your) rest."

(Printed Rashi)	Who is talking to whom?	When?	Rashi's Wording
Vayakhel	Moses to the Children of Israel	The day after Yom Kippur, <u>after</u> the sin of the Golden Calf.	"He prefaced... denoting (lit. saying) that..."
Kedoishim	G-d to Moses	n/a (Note: "that this passage was stated in the assembly [of the entire congregation of Israel] because most of the fundamental teachings of the Torah are dependent on it")	"Scripture <u>juxtaposes... denoting...</u> "
Ki Tisa 1	G-d to Moses for Moses	According to Rashi: The day after Yom Kippur, <u>after</u> the sin of the Golden Calf. "after Yom Kippur when the Omnipresent had become reconciled with Israel to forgive them and they were then commanded regarding the Tabernacle."	" <u>And you</u> (Moses), although I have commanded <u>you</u> (singular) to instruct them... do not make light in your eyes..."
Ki Tisa 2	G-d for Moses to tell the Children of Israel	Same time as above, but in a <u>separate</u> commandment	Even though you (plural) will be anxious (plural) and eager (plural) to the work (of the Tabernacle to complete it) promptly, Shabbat to be suspend before it (the building of the Tabernacle). Every אַךְ ("nevertheless") or רק ("only that") written in the Torah signifies an exclusion, and here אַךְ ("nevertheless") is added to exclude the Shabbat from the work of work (building) of the Tabernacle."

Note: Rashi's commentary has throughout history, first --pre-printing-- been transcribed. And among these manuscripts we find different versions. This was followed by printed versions, in which diagrams drawn by Rashi was omitted, due to lack of technology to allow this. Among the printed versions there are different versions. Often, due to misunderstandings of the typesetters, and so too, of the writers of manuscripts, they erroneously changed or left words, letters, quote-mark, what was a header or was a word of the verse within Rashi's comment. The Rebbe will often point out a definite or possible case of the "young man, the typesetter" making such an error, which would then clarify questions asked upon Rashi's comment.

Our Torah-portion of Vayakhel begins with (-Exodus 35:1-2, 4-5, & 11), "And Moses assembled the entire community of the Israelites and said to them, 'These are the things that G-d has commanded to do. Six days work may be done, but on the seventh day you shall have sanctity, a day of complete rest to the L-rd; whoever performs work thereon [on this day] shall be put to death' ...And Moses spoke to the entire community of the Israelites, saying, 'This is what G-d has commanded me to say. 'Take contributions for God from among yourselves.. The inner tapestries to cover the Tabernacle, with its middle cover and its outer roof; its clasps, its planks, its crossbars, its pillars, and its bases...'"

Thus, Moses begins with commanding the Children of Israel with the commandment of Shabbat, followed by the commandment of building the Tabernacle. Rashi, upon verse 2, comments, "'Six days': He [Moses] prefaced for them the warning to keep the Shabbat to the commandment of the works of the Tabernacle, denoting (lit. saying) that it (i.e., the work of the Tabernacle) does not suspend the Shabbat."

Simply, we learn that Rashi's intention is focused on the Torah's prefacing² "the warning (prohibition) of (not working on) Shabbat to the commandment of building the Tabernacle." This denotes that the warning (prohibition) of (not working on) Shabbat is more stringent³ than the commandment of building the Tabernacle. And therefore, building the Tabernacle does not overrun Shabbat.

Question (as asked by commentaries⁴): We find many times in the Torah where two commandments are stated in proximity one to another and Rashi explains that the latter overruns the prior.

This being the case in our topic itself! In the previous Torah-portion of *Ki Tisa*, upon the verse (-Exodus 31:13), "And you speak... nevertheless observe My Shabbatot." in which the Torah prefaces (-ibid, verses 1 and further) the commandment of building the Tabernacle to the prohibition of working on Shabbat, Rashi comments, "Even though you (plural) will be anxious (plural) and eager (plural) to the work (of the building the Tabernacle), Shabbat do not suspend before it (the building of the Tabernacle)."

And so too, in a later Torah-portion of *Kedoshim* (-Leviticus 19:3), "Every man shall fear his mother and his father, and you shall observe My Shabbatot. I am the L-rd, your G-d," Rashi comments, "Scripture juxtaposes [the commandment of] observing the Shabbat with [that] of fearing one's father [and mother], denoting: 'Although I have warned you regarding the fear of your father, nevertheless, if he tells you to desecrate the Shabbat, do not listen to him.'"

Here⁸, however, Rashi emphasizes that the "prefaced" is a proof that Shabbat suspends building the Tabernacle⁹?!

Rebutting an Answer: Commentaries (Ra"m: Meir ben Samuel, Rashi's son-in-law, c. 1060-c. 1135. and others) answer that in *Ki Tisa* Rashi explains that we extrapolate from the word "nevertheless (אך -ach)" "Every אך ("nevertheless") or רק ("only that") written in the Torah signifies an exclusion, and here אך ("nevertheless") is added to exclude the Shabbat from the work of work (building) of the Tabernacle¹¹," and so too in *Kedoshim* Rashi continues in his next comment, "I am the L-rd, your G-d: You and your father are obligated to honor Me! Therefore, do not listen to him to negate My commands," meaning that in both these cases (*Ki Tisa* and *Kedoshim*) we need the words "Nevertheless" and "I am the L-rd your G-d," to forewarn that Shabbat is not suspended for the building of the Tabernacle and for fearing your father.

From which it is understood that, to the contrary, in general the prior suspends the latter. Therefore, if not for the "nevertheless" by building the Tabernacle and the "I am L-rd your G-d" by fear your father, we would actually rule that building the Tabernacle and fearing one's father, being the prior to the prohibition of working on Shabbat, they should suspend Shabbat. Thus, Rashi remains consistently of the opinion that the prior supersedes the latter.

However, in the study-way of *simple meaning of the Scripture* this explanation does not suffice. For in itself we can ask¹²: *Why does the Torah preface Shabbat to building the Tabernacle and to fearing one's father, only to then have to add "nevertheless" and "I am L-rd your G-d"¹³ to negate what its prefacing did, when it could have just simply prefaced Shabbat to building the Tabernacle and to fearing one's father¹⁴?!*

Thus, it is hence understood that from "prefaced" alone one cannot extrapolate that the prior supersedes the latter, lest there be an explicit exclusion ("nevertheless") or teaching ("I am L-rd your G-d"). Therefore, the question remains as to why here Rashi states, "Prefaced Shabbat... telling us that it (building the Tabernacle) does not suspend the Shabbat"?

Sustaining the Rebuttal: We find an elaboration among the commentaries on Rashi which answer this refutation with differences of when, and in which manner, we can extrapolate from "prefaced" that the prior suspends the latter. However, Rashi wrote his commentary on the Torah in a style that also the (-Ethics 5:22), "Five years is the age for the study of Scripture," can understand Rashi's intentions with his precise words, without needing any additional explanations upon Rashi's comment.

How much more so in our case, in which the commentaries give all different sorts of explanations, thus, seemingly, it is not reasonable to say that Rashi (in the simple meaning of the comment¹⁶) intended all these explanation, and yet says nothing of which of all these many explanations he accepts¹⁷.

Explanation: Rashi's words, "he (Moses) prefaced the prohibition of Shabbat... to say that it (building the Tabernacle) does not suspend the Shabbat," is not about the Torah's prefacing the prohibition of Shabbat to the commandment of building the Tabernacle teaching us the law of building the Tabernacle not suspending Shabbat.

--[For this law was already taught previously in *Ki Tisa*, where it states (in G-d's commanding Moses) "Nevertheless My Shabbatot observe..." as Rashi explains there, "To exclude Shabbat (day) from the work of the Tabernacle." And as it is self-understood that when the Torah then relates (in *Vayakhel*) how Moses gives over to the Jewish people these commandments of Shabbat and of building the Tabernacle, that it was exactly as it was stated previously in *Ki Tisa*, that Moses told the Jewish people that building the Tabernacle does not suspend Shabbat.]--

Only that the emphasize here is¹⁸ "Prefaced for them the prohibition of Shabbat..." Here we are speaking (not of the Torah's prefacing, as a command of G-d, but rather,) of the prefacing within the words of Moses "before them," when relating to the Children of Israel the commandment that he received for them from G-d.

And Rashi's question on this is, being that by G-d's words to Moses the commandment of Building the Tabernacle was prefaced to the prohibition of Shabbat, then why did Moses change the order when he related G-d's commandment to the Children of Israel, "He (Moses) prefaced for them the prohibition of Shabbat..."?!

In order to answer this question, Rashi explains "*To say that it (building the Tabernacle) does not suspend Shabbat.*" Being that Moses had to relate²⁰ to the Children of Israel that the building of the Tabernacle does not suspend the prohibition of Shabbat (as G-d told Moses in *Ki Tisa*), therefore, Moses prefaced the prohibition of Shabbat to the building of the Tabernacle.

Meaning, that in addition to this that Moses explicitly told the Jewish people that the building of the Tabernacle does not suspend the prohibition of Shabbat, in addition to this, in order to strengthen by the Jewish people the stringency of the prohibition of Shabbat, Moses also prefaced the commandment of Shabbat to the commandment of the building of the Tabernacle.

With this explanation (that Rashi is not extrapolating from the prior and the latter of the Torah's alignment of the commandments, but of Moses relating the commandments to the Children of Israel) the entire discussion upon Rashi's comments --how Rashi's comment in *Vayakhel* aligns with the Rashi's comments in *Ki Tisa* and *Kedoshim*-- falls away. For in *Vayakhel* Rashi is not at all discussing the teaching of from where we extrapolate the law that the prohibition of Shabbat suspends the building of the Tabernacle. And it will be true that from the simple meaning of the Scripture one cannot extrapolate from the "prior" and the "latter" in the verse of the Torah's commandments that the "prior" determines and suspends the "latter".

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Note: The Rebbe has thus far clarified how Rashi is not contradicting himself as to which suspends the other, whether it be a *teaching*, and *exclusion*, a *prefacing*, or a *juxtaposition*. Now the Rebbe is going to turn to the matter of why did Moses not relate the two commandments precisely as G-d did when G-d gave Moses the commandments to Moses, and the commandment that Moses tell them to the children of Israel.

Question: Being that when G-d gave Moses the commandment G-d did not preface the prohibition of Shabbat to the commandment of the building of the Tabernacle --being that there is the exclusion of, "nevertheless My Shabbatot observe"-- why did Moses have to give an added emphases by prefacing the prohibition of Shabbat by changing the order of the commandments from the way G-d gave them?

Introduction to the Explanation: In *Ki Tisa*, on the verse, "*And you, speak to the Children of Israel and say to them: 'Nevertheless, My Shabbatot you must observe...'*" Rashi comments on the words, "*And you, speak to the Children of Israel,*" and explains, "*And you (Moses), although I have commanded you to instruct them (Israel) about the work of constructing the Tabernacle, do not make light in your eyes (estimation) to suspend Shabbat for this work (of building the Tabernacle).*" Then, Rashi comments on the words, "*Nevertheless, My Shabbatot you must observe,*" "*Even though you will be anxious and eager to the work (of the Tabernacle to complete it) promptly, Shabbat do not suspend before it (the building of the Tabernacle). Every אף ("nevertheless")...."*

Simple speaking, Rashi is seeing here two separate warnings that the building of the Tabernacle should not suspend the Shabbat: (i) From the extra word, "*And you,*" and (ii) from the exclusion of the word, "nevertheless." Thus, we have some questions:

- (i) As commentaries ask²⁵, "*Why do we need two*" (teachings that the building of the tabernacle does not suspend the prohibition of Shabbat: "*And you,*" and "nevertheless")?
- (ii) How does "*And you (speak to the Children of Israel),*" extrapolate to, "*do not make light in your eyes (estimation) to suspend Shabbat for this work (of building the Tabernacle)*"?
- (iii) Why the elaboration and the changes between the two comments of Rashi²⁶:
 - (a) "*Although I have commanded you to instruct them (Israel) about the work of constructing the Tabernacle,*" seems to denote a specific appointment by G-d that Moses tell the Children of Israel. However, the entire Torah and all of its Mitzvos were related to the Children of Israel by Moses?
 - (b) Why, "*do not make light in your eyes (estimation) to suspend,*" rather than a shorter, "*do not suspend*" or the likes, as is the wording of Rashi immediately following in his next comment?
 - (c) In his second comment, Rashi introduces a new concept, "*Even though you will be anxious and eager to the work (of the Tabernacle to complete it promptly).*" Where does Rashi take this from? And why is this special related to the second comment?

The explanation to all these questions is the difference between Rashi's two comments:

- (i) "*And you, speak to the Children of Israel*": Speaks of Moses himself, as Rashi emphasizes in his comment, "*although I have commanded you... do not make light in your eyes.*"

(ii) "Nevertheless, My Shabbatot you must observe": Speaks of the Children of Israel, as Rashi emphasizes in his comment, "Even though you --shetihue - שתיהו: plural-- will be anxious..."

And for this reason itself is why both teachings (that the building of the tabernacle does not suspend the prohibition of Shabbat: "And you," and "Nevertheless") are necessary. It is not parallel how Moses is forewarned that Shabbat is not suspended for the work of building the Tabernacle from the way the Children of Israel need to be forewarned of this matter. As Rashi himself emphasizes this by separating them into two different comments of his.

Meaning: According to Rashi²⁷ the commandment of the building of the Tabernacle was given after G-d's forgiveness upon the sin of the Golden Calf. The Tabernacle is --as Rashi²⁸ explains-- (-Exodus 33:11), "The Tabernacle of Testimony: It is testimony for Israel that the Holy One, blessed be He, had forgiven them for the sin of the (Golden) Calf, for His presence dwells among them." And this is what Rashi says --in his second comment-- "Even though you will be anxious and eager to the work (of the Tabernacle to complete it) promptly, Shabbat do not suspend before it (the building of the Tabernacle)."

--[Not that we are saying that the Children of Israel would have taken on that the building of the Tabernacle would suspend the prohibition of working on Shabbat, were they not to have received a directive from Moses, for simply speaking, they would not have ruled by themselves that the building of the Tabernacle would suspend the prohibition of working on Shabbat. Rather, we are saying that,]--

The Children of Israel, knowing that the G-d's presence dwelling within the Tabernacle is testimony for Israel that the Holy One, blessed be He, had forgiven them for the sin of the (Golden) Calf, they will therefore be, "eager" "rushed" with great expediency to complete²⁹ the building of the Tabernacle. And Therefore it is fathomable that this eagerness and rushed-ness would cause that the Children of Israel would falter and build the Tabernacle on the Shabbat³⁰. Therefore, the Children of Israel need to be specifically forewarned, "Even though you --shetihue - שתיהו: plural-- will be anxious... (of the Tabernacle to complete it) promptly, Shabbat do not suspend before it (the building of the Tabernacle)."

However, this is only concerning the Children of Israel. However, concerning Moses, which never had any connection with the sin of the Golden Calf, and even after the sin, when the Children of Israel were (-Rashi, Ki Tisa 33:7), "One who is banished from the Master (G-d)," nevertheless, for Moses, "And Moses took the tent and pitched it for himself outside the camp, distancing [it] from the camp, and he called it the tent of meeting, and it would be that anyone seeking the L-rd would go out to the tent of meeting, which was outside the camp," Rashi: "the place of the Shechinah (G-d's presence)³²." Thus, it is understood that for Moses there was no issue of, "you will be anxious and eager..." Especially that (as Rashi explains -Exodus 39:33), "Moses had done no work in the (building of the) Tabernacle³⁴." Thus, there would be no possibility of, "would falter and build the Tabernacle on the Shabbat."

--[This then is Rashi's intention upon the verse of the commandment of building the tabernacle in our Torah -portion of Vayakhel (-35:4), "Moses spoke to the entire community of the Israelites, saying, 'This is what G-d has commanded me to say,'" Rashi: "This is what G-d has commanded': Me to say to you," that this commandment ("This is what") from G-d to Moses was only that Moses relate it to the Jewish people ("to say to you"). However, Moses himself was not commanded with this commandment of building the Tabernacle, for Moses had a, "the place of the Shechinah (G-d's presence)," even without the Tabernacle.]--

However, what Moses must be forewarned with, concerning the building of the Tabernacle not suspending Shabbat: "And you (Moses), although I have commanded you to instruct them (Israel) about the work of constructing the Tabernacle, do not make light in your eyes (estimation) to suspend Shabbat for this work (of building the Tabernacle)." As will be further explained.

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 Note: In order to explain why Moses needed the unique command from G-d of, "I have commanded you to instruct them (Israel) about the work of constructing the Tabernacle," the Rebbe will point out the uniqueness of G-d's command to Moses in how Moses is to relate to the Jewish people this commandment of building the Tabernacle, versus how he was commanded to relate all other commandments of the Torah.

Rashi explains (-Exodus 34:32)³⁷ the, "Order of Learning" in how Moses taught the Jewish people the Torah: "(Moses would learn from the mouth of Almighty.) Aaron would enter, and Moses would teach him his chapter. Aaron would move away and sit at Moses' left. His [Aaron's] sons would enter, and Moses would teach them their chapter. They would move away, and Eleazar would sit at Moses' right and Ithamar would sit at Aaron's left. [Then] the elders would enter, and Moses would teach them their chapter. The elders would move away and sit down on the sides. [Then] the entire nation would enter, and Moses would teach them their chapter. Thus, the entire nation possessed one [lesson from Moses], the elders possessed two, Aaron's sons possessed three, Aaron possessed four, etc., as is stated in (the Talmud, Tractate) Eruvin (-54b)".

The reason why Rashi adds, "Etc., as is stated in (the Talmud, Tractate) Eruvin," is because he is hinting to the Talmud's continuation, "Moses (then) departed, and Aaron taught them his lesson (as he had learned it from Moses). Aaron (then) departed and his sons them their lesson. His sons (then) departed and the elders taught them their

lesson. Hence everyone, (Aaron, his sons, the elders and all the people, heard the lesson) four times."

--[with this Rashi answers a huge question in the simple meaning of the Scripture: Why would Aaron need to hear the teaching four times, Aaron's sons three times, the elders two times, and the Children of Israel only one time. The logic is reversed?! Thus, the Talmud concludes, "*Hence everyone, (Aaron, his sons, the elders and all of the people, heard the lesson) four times.*"--]

Thus, what is clearly unique here is that all the other commandments the Children of Israel heard them *not only* from Moses, while³⁹ the commandment of the building of the Tabernacle was, "*I have commanded you to instruct them (Israel) about the work of constructing the Tabernacle*^{39*}." Meaning, that this commandment was not related in accordance with, "*The Order of Learning,*" but rather, "*Moses gathered the entire community of the Israelites, and said to them.*" Moses spoke to all equally, to Aaron, Aaron's sons, the elders, and the Children of Israel.

This then is what Rashi is saying, "*And you, speak to the Israelites': And you (Moses), although I have commanded you (singular) to instruct them (Israel) about the work of constructing the Tabernacle, do not make light in your eyes (estimation).*" Seeing that the commandment of building the Tabernacle is unique in its, "*I have commanded you to instruct them (Israel) about the work of constructing the Tabernacle,*" different than all the other commandments of the Torah, thus, Moses could think that in the face of the building of the Tabernacle Shabbat is "*lenient*⁴⁰," and therefore it would be, "*make light in your eyes (estimation) to suspend Shabbat for this work (of building the Tabernacle)*⁴¹," thus G-d forewarns Moses, "*do not make light in your eyes (estimation)...,*" that it not weaken Shabbat for the building of the Tabernacle.

 Note: The Rebbe now answers the question asked previously: *How does "And you (speak to the Children of Israel), extrapolate to, "do not make light in your eyes (estimation) to suspend Shabbat for this work (of building the Tabernacle)"?*

And with this we now understand that from, "*And you, speak to the Israelites,*" we extrapolate, "*do not make light in your eyes (estimation).*" Through G-d's telling Moses, "*And you, speak to the Israelites,*" that Moses himself should tell to the Children of Israel of the prohibition of Shabbat, in a gathering, *just as* Moses is to do with *the commandment of the building of the Tabernacle*, --as Moses actually did, as told at the onset of our Torah-portion *Vayakhel*, "*Moses assembled the entire community of the Israelites and said to them... Six days you shall work...*"-- it was emphasized to Moses that Shabbat is not "*lenient*" in the face of building the Tabernacle⁴³.

 Note: The Rebbe now concludes with answering the question: *Why the difference in the order of the commandments Shabbat and building of the Tabernacle as it is in our Torah-portion Vayakhel* (first Shabbat and then the building of the Tabernacle) *and the Torah-portion of Ki Tisa* (first building of the Tabernacle and then Shabbat).

The reason as to why in *Ki Tisa*, the commandment of the building of the Tabernacle comes before the prohibition of Shabbat is there we speak of G-d's commandment to Moses, thus, first comes the commandment of building the Tabernacle, and then the prohibition of Shabbat. For there, the *primary* is the commandment of building the Tabernacle, and the prohibition of Shabbat is but of secondary importance, that the building of the Tabernacle does not suspend the prohibition of working on Shabbat⁴⁴. Therefore, the building of the Tabernacle comes prior.

However, in our Torah-portion; *Vayakhel*, where we are speaking of Moses's commanding the *Children of Israel*, and G-d had already commanded Moses in *Ki Tisa* that *they* need to be forewarned --not only the *law*, that the building of the Tabernacle does no suspend Shabbat, but rather,-- that, "*Even though you will be --and need to be-- anxious and eager,*" they should therefore be careful not to falter with the prohibition of Shabbat. And in order to forewarn this, Moses had to preface the prohibition of Shabbat. For this *prefacing* installed forever that Shabbat comes "*before*" the building of the Tabernacle. And thus, the Children of Israel will always remember to be careful, also in a state of "*anxious and eager*" with the work of the Tabernacle" that this cannot *touch* the (-*Vayakhel* 35:2), "*a Shabbat of complete rest, holy.*"

THE SICHA'S FOOTNOTES

The *Footnote* numbers follow the ones in the original.

The missing *Footnotes* here are the ones that are sources to quotes, which are here in the text in parentheses.

Parentheses that remain the font size of the text in italics, are parentheses from the original sicha.

Footnote 2: In deciphering what Rashi's source for the verse's telling us that the building of the the Tabernacle does not suspend the prohibition of Shabbat the Rebbe begins with commentaries explaining that it is *the*, "prefaced the prohibition of Shabbat to the commandment of building the Tabernacle." *The Rebbe points out: "The Ra"M brings, 'there are those who explain that 'prefaced' is not specific (the reasoning for the extrapolation)... for even without the prefacing we can find to extrapolate this from the juxtaposition...' (And see the Be'er Mayim Chaim (of the brother of the MaHaRa"l) here who explains 'prefaced' is (only) (concerning) status (of one commandment over the other). However, in addition to the question of the RaM on this -- this is contrary to the simple language of Rashi."*

Footnote 3: "*As is explained by the Kli Yakor, Divrei Dovid (of the TaZ) and more commentaries, that in every place the prior is more important. See Likkutei Sichos Vol 11 p. 161."*

Footnote 8: "*And to add from the non-expressive language of Rashi on the verse (Kedoshim 19:30) 'My Shabbat heed and My Temple fear' --'And even though I warn you concerning My Temple the building of the Holy Temple does not suspend Shabbat' (and he does not write 'prefaced' and the likes) is understood that also there the extrapolation is not due to the prefacing of Shabbat to the fear of the Temple, but from the juxtaposition itself. See RaM there. And here is not its place (to explain it)."*

Footnote 11: "*Nachmanides Tisa there asks on these words in Rashi's comment (and see Tzeida L'derech there). However, see Abarbanel, RaM, Gur Aryeh, and more commentaries on Rashi -- Who answer the wording of Rashi. And see also RAV"E (And Sufrono) there,. And more."*

Footnote 12: "*And like the question of the Kli Yakor our portion here (And his answer on Rashi --Seemingly is not in accordance with the simple meaning)."*

The Kli Yakor answers that being that Shabbat is all about the honor of G-d, while the building of the Tabernacle is all about the honor of the Jewish people that G-d forgave them, and being that G-d cares for the honor of the Jewish people, thus, he put first the building of the Tabernacle. However, in order not to misunderstand to mean that the Tabernacle suspends the Shabbat, the verse states, "*nevertheless - aach*"

Footnote 13: The Rebbe explains the necessity for the words, "*I am L-rd your G-d*": "*And to add (from the opposite perspective): From the simple meaning of Rashi's wording there, 'He juxtaposed heeding Shabbat... saying...' it is obvious that the extrapolation (concerning observing Shabbat) is not from the words 'I am L-rd Your G-d' but from the juxtaposition itself (and as the Gur Aryeh writes here) [And the extrapolation in Rashi's comment 'From I am L-rd your G-d' --You... do not listen to him (your father) to negate My (G-d's) words' --this is concerning the, 'all the other mitzvot (at the closing of Rashi comment before this one^x)] And see also Rashi's commentary Teitzei 22:12: 'Also from the klayim, therefore, he juxtaposed their verses' --Even though it prefaces klayim to tzitzit." --So you see that even when there is a *prefacing* in the verse, Rashi does not extrapolate from the *prefacing* but from the *juxtaposition*..*

^x*Note On The Margin:* And simply we may say that the words 'I am L-rd your G-d' are not a new opening words in Rashi's commentary, but a continuation of Rashi's comment: '*And so too with all the other mitzvot (as it is stated) 'I am L-rd your G-d'you... don't listen....'*

And with this it is sweetened: (i) Of what difference does it make here (for Rashi to say), 'and so too with all the other mitzvot' --for this is the addition of the verse 'I am L-rd your G-d,' which is a law not only concerning Shabbat (being that 'it juxtaposed...') but also concerning other mitzvot. -- meaning that the words "I am L-rd your G-d" speaks of all the other mitzvot, while the juxtaposition speaks of Shabbat. Hence, being that the verse states "I am L-rd your G-d" it makes sense that Rashi speaks of all the other mitzvot here in this verse that speaks but of fearing one's father and Shabbat-- (ii) The continuation in Rashi's comment afterwards, '*Which is to fear...*' --For seemingly what is the correlation (of this) to this 'Opening Words (comment of Rashi)? According to above explained it is understood, for since he explains 'fearing one's father' does not suspend Shabbat and not other mitzvot, if so, 'what is to fear -- not to sit (in one's father's seat), etc.'"

Footnote 14: "*And with this (that it should have just stated the prohibition of Shabbat before the command to build the Tabernacle and we would have extrapolated that the building of the tabernacle does not suspend Shabbat) he negates also the answer (Be'er Yitzchok here. And see also Gur Aryeh and others) that specifically in our portion it is possible to extrapolate from the prefacing, for seemingly it needed to preface the commandment of Shabbat to the work of the Tabernacle (for the ingathering was for the commanding of the building of the Tabernacle^x), and being that it prefaced the prohibition of Shabbat (contrary to what it should have been) we extrapolate...; Not so with portion Tisa, we would not have extrapolated from the change iof the order in itself.*

--For also in portion Tisa, if it would have prefaced the pcommandment of Shabbat to the building of the Tabernacle (However --after all that was brought in the portion prior to this one), we would have extrapolated from this that Shabbat is not suspended for the building of th Tabernacle --for according to the order of the

portion (in continuation of all that comes before it) it would need to be that the commandment of building the Tabernacle prior to Shabbat. So why would we need the exclusion of 'b=nevertheless', as explained within."

*Note On The Margin: In the Melechas HaMishkan on Rashi's commentary here, that it should have prefaced the Tabernacle, for after it states, 'These are the things that G-d commanded to do, etc.' we thus must say that this refers to the building of the Tabernacle (for with Shabbat it does not apply doing, but 'to sit and not do'), and if so, why did it enter the commandment of Shabbat in the interim.

However, from the non-expressive language of Rashi it is not understood that it goes (only) on the building of th Tabernacle, and at the least it refers also to Shabbat (And see the TuR HaOruch here). And see in length Likkutei Sichos Vol 11 p. 161 that also with Shabbat the language 'To do them' correlates. See there

By explaining that according to the simple meaning of the Scripture, it does not reason that the verse would preface the building of the Tabernacle to the prohibition of Shabbat, to then have to add on a word of exclusiveness in order to teach me that the building of the Tabernacle does not suspend Shabbat, when by prefacing Shabbat to the building of the Tabernacle we would already have extrapolated this, the Rebbe is explaining how this negates an answer given by other commentaries:

Commentaries answer that in our portion of *Vayakhel* is the specific place for extrapolating from the verse's prefacing Shabbat to the building of the Tabernacle. Because in right, being that the ingathering of all the Jews together to give them the commandments of building the Tabernacle and the prohibition of Shabbat the primary reason for the ingathering was for the building of the Tabernacle^x, and hence, that commandment should have been prior! Thus, the verse's prefacing Shabbat is sound that it was for the sake of extrapolating that the building of the Tabernacle does not suspend the prohibition of Shabbat.

However, now we are hearing that the verse in portion Tisa, after all that the previous portion tells us, would have placed the commandment of Shabbat before the commandment of the Tabernacle, we would have extrapolated, without the extra word of exclusiveness that the building of the Tabernacle does not suspend Shabbat, for in Tisa too the commandment of building the Tabernacle should come first. Thus, why do we need the word "*aach - nevertheless*" to exclude Shabbat from the building of the Tabernacle?

*The Rebbe notes here from a commentary on Rashi that the reason for the verse' needing to oreface the building of the Tabernacle to the prohibition of Shabbat in our portion is because the verse says that Moses said, "*This are the things that G-d commanded to do*, and only building the Tabernacle is a "to do," while observing Shabbat is all about not doing. However, the Rebbe refutes this with (i) Rashi's non-expressive language in the matter does not mean this, and (ii) the Rebbe explains elsewhere that the words "to do" apply to Shabbat as well.

Footnote 16: "As explained many times that commentaries on Rashi explain the words of Rashi (also) in accordance with the law." --Which is not in the simple meaning of Rashi.

Footnote 17: "And especially that the majority of them need great understanding (in addition to the questions on many of these answers that are brought in the commentaries on Rashi themselves) --that none of these answers are at all hinted to in Rashi, and if Rashi intended to them, he should have explained it, at least in a hint."

Footnote 20: "Meaning that the meaning of the word 'saying' here is not 'denoting' but (as its simple meaning) saying to the Children of Israel. And (the reason as to why) Rashi does not write '(saying) to them' (which would have clarified that Rashi means that Moses was simply 'saying to the Children of Israel)' or the likes --for this is already understood from his previous wording, 'prefaced for them."

Footnote 25: The Rebbe cites commentaries that ask this question of why is both needed, the "*And you speak to the Children of Israel,*" and the, "*nevertheless My Shabbat observe.*" Concerning their answers, the Rebbe says: "*And the lacking in the Biurei MaHRA"Y, Devek Tov, and Sifsei Chachomim is --If this was the intention of Rashi --he should have explained so.*"

Footnote 26: In question the elaboration of Rashi, the Rebbe notes: "*And he did not write in brevity of language as the RaSHBaM there, and so to the BaAH"Y on the Torah, and the Seforno, there.*"

Footnote 27: Concerning what the Rebbe explains that according to Rashi the commandment of building the Tabernacle came after G-d forgave the Children of Israel for the sin of the Golden Calf the Rebbe cites two sources. Then the Rebbe cites a previous source, but points out a query on this: "*And see also Rashi before this (30:16 at the its end), only that there it is possible to say that this goes only on the commanding of Moses to the Children of Israel, and not also with the command of G-d to Moses.*"

Footnote 28: "And see Rashi previously (Tisa 30 *ibid*): the Omnipresent was placated toward Israel to forgive them, and they were commanded concerning [building] the Tabernacle."

Footnote 29: Concerning the explanation that the Children of Israel were anxious and eager to built the Tabernacle so that the presence of G-d return and dwell among them, the Rebbe notes: "And to point out that which is stated (concerning the donations for the Tabernacle) 'The people are bringing very much, more than is enough' (our portion 36:5-6. And see Rashi's commentary 35:27)."

Footnote 30: The Rebbe explains how that which Rashi is saying a separate concept concerning the Children of Israel, that they would make a mistake and might build the Tabernacle on Shabbat because of their being "anxious and eager to the work (of the Tabernacle to complete it) promptly" answers concerning this a question of the commentaries:

"According to this it is answered the questions of the commentaries (concerning this comment of Rashi) what is the thought that the building of the Tabernacle (which is only a Positive Commandment) should suspend Shabbat which is a Positive Commandment and a Prohibition; which has in it Death (penalty) etc. --For the intention that they will falter in their work due to the "anxious and eager...." And see further Footnote 41."

Footnote 32: "Tisa ibid 7 and in Rashi's commentary (In the second explanation. However, in any manner, it is explicit in the Footnote Footnote 32: "Tisa ibid 7 and in Rashi's commentary (In the second explanation. However, in any manner, it is explicit in the Footnote 32: "Tisa ibid 7 and in Rashi's commentary (In the second explanation. However, in any manner, it is explicit in the verse ibid (9 and further) the pillar of cloud would descend and stand at the entrance of the tent of Moses and would speak with him there (And see Rashi's commentary ibid 11 ("And would speak with Moses")) And to note from ToS there, Ois 24 (And there it is explained) --Only that it is not in the simple meaning of the Scripture."

The Toras Shlomeh, ois 24 quotes the Midrash HaGodal, Shmos 36:7 that the Tent of Moses became the yeshivah -Beis Midrash of Moses. He then explains in great length the two tents and when each was made. The Tent of Moses and the Tabernacle, one being the Tent of Services (offerings) and the other the Tent of the Commandments.

The primary point of the Rebbe is that Moses had never lost G-d's presence dwelling with him in his Tent. Thus, Moses had no need for the tabernacle in order to Have G-d's presence dwell with him.

Footnote 34: "And only the erecting of the Tabernacle was by him (Moses) (As Rashi's commentary ibid. And as explicit in the verse ibid 40:2 and further). --And seemingly this (erecting the Tabernacle by Moses) was also on Shabbat for they erected it and disassembled it all of the seven days of the inauguration (Rashi's commentary Shemini 9:23. Naso 7:1) And see Rashi's commentary Pekudei ibid, 'And it erected of its own' (And see Chasam Sofer on the Torah our portion here. Melech HaMishkan here). However, see Likkutei Sichos Vol 11 p. 183 that only on the eighth (day) of the inauguration was it erected by Moses in a manner of, 'And it erected of its own', while not so the seven days of the inauguration We can say that it was erected by many (people) together. See there. And here is not its place (to explain this)."

The Rebbe is dealing here with Moses' not participating in the building of the Tabernacle. Yet, we are taught that Moses erected the Tabernacle during the days of the inauguration, which included Moses doing so on Shabbat?! Thus, the Rebbe brings from Rashi that while Moses placed a finger, the Tabernacle erected on its own. Once again, signifying that Moses did not partake in the building of the Tabernacle at all. However, the Rebbe points out that the Rebbe explains in Likkutei Sichos that this "Erected of its own" only took place on the eight day of the inauguration, but not the first seven days, and thus, Moses did partake in the building (erecting) of the Tabernacle. Thus, the Rebbe explains that the seven first days the erecting of the Tabernacle was done by many together.

Footnote 37: "See also Rashi's commentary earlier (Yitro 18:23 ("and also all this people will come upon their place in peace" Rashi: 'and also all this people:')) 'Aaron, Nadab, and Abihu, and the 70 elders who now accompany you' (And to note from Mishpatim 24:1 (and see there, 3-4 and in Rashi's commentary). And so too, ibid 9) -Which simply speaking Moses taught them individually."

Mishpatim 24:1, 3-4, Rashi, 9: 1. "And to Moses He said, 'Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and prostrate yourselves from afar.'" 3. "So Moses came and told the people all the words of the Lord and all the ordinances, and all the people answered in unison and said, 'All the words that the Lord has spoken we will do.'" 4. "And Moses wrote all the words of the Lord, and he arose early in the morning and built an altar at the foot of the mountain and twelve monuments for the twelve tribes of Israel." Rashi. "'and all the ordinances': The seven commandments that the Noachides were commanded [to observe], in addition to [keeping] the Sabbath, honoring one's father and mother, [the laws of] the red cow, and laws of jurisprudence, which were given to them in Marah." "'And Moses wrote': [the Torah's text] from 'In the beginning' until the giving of the Torah. He [also] wrote the commandments that they were commanded in Marah." 9. "And Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel ascended."

The Rebbe is bringing all of this to show that Moses was teaching the Children of Israel Torah and Commandments, and that simply speaking Moses was already teaching the four groups identified in the verses individually.

Footnote 39: "The reason (as to why the commandment of building the Tabernacle was to be given to the Children of Israel only by Moses) we can simply say is being that it came to correct the 'And I shall dwell among you' (and as explained earlier Section 5), in accordance with the comment of Nachmanides at the onset of our portion."

Nachmanides: "For since the Holy One, blessed be He, became reconciled with them and gave Moses the second Tablets, and also made a new covenant that G-d would go in their midst, He thereby returned to His previous relationship with them, and to the love of their "wedding," and it was obvious that His Presence would be in their midst just as He had commanded him at first, even as He said, And let them make Me a Sanctuary, that I may dwell amongst them. Therefore Moses now commanded them all that he had been told at first."

Footnote 39: "This in itself (that Moses gathered all the Children of Israel and said to them the commandment of building the Tabernacle) is proof that as such he was commanded (to do) by G-d. (And there are numerous concepts that are expressed only in Moses' action, and not in the commandment (from G-d) to Him)."*

Note: When a footnote was added after the typesetting was already set, rather than changing all the numbers to all the further footnotes, the added footnote would just carry the number of the one previous with an asterisk.

Footnote 40: "Especially that there is a strong reason to do as such -- to preface the atonement (the building of the tabernacle), as explained earlier within.

And we may say, an example for this (Also in Law and in the Laws of Shabbat) With one who made a mistake because he is occupied with a mitzva (-Shabbat 137a)."

Shabbat 137a: "(If there were two babies,) one to circumcise on Shabbat eve, and one to circumcise on Shabbat, and he forgot and circumcised the one that he should have circumcised on Shabbat eve on Shabbat... And Rabbi Yehoshua exempts him (since he intended to perform a mitzva, and despite his error in fact performed a mitzva, he is exempt from bringing a sin-offering)."

Footnote 41: "Even though concerning the punishments it is more stringent than the commandment of building the Tabernacle (as mentioned earlier, Footnote 30). We may also say that this is the emphases of Rashi, 'do not make it light in your eyes to suspend...', meaning, not that there is a thought that all the prohibitions of Shabbat were nullified concerning the building of the Tabernacle, but rather, the thought was that there is to be a leniency in them (for the building of the Tabernacle that has no death penalty, there would be the suspension of the Positive Commandments of Shabbat, and the likes^x Moses would be lenient to suspend shabbat for the building of the Tabernacle)."

^x *Note on Margin: "See Rabbi Ovadia Bartenura Tisa there (-31:13), 'Even to drive one's animal, in which there is not a prohibition, but a general not doing it.'"*

The Rebbe explained in the sicha that being that G-d specifically commanded that Moses alone give the commandment of the building of the Tabernacle to the Jewish people, thus, there may have been a thought to be 'lenient' with Shabbat in the face of building the Tabernacle. Thus, the Rebbe is now pointing out that the punishments of the transgressing the prohibition of Shabbat is punishable by death, and not so with the punishment of building the Tabernacle, thus, how would Moses have thought to be lenient with the prohibition of Shabbat in the face of building the Tabernacle?! Thus, the Rebbe explains that the thought was not that Moses would nullify Shabbat for the building of the Tabernacle, but to be lenient with the obligations (not the prohibitions) and the likes of Shabbat.^x

^xOn the margin the Rebbe points out that the Bartenura, in asking this question, explains that the need for the emphases that Moses not be *light* with the prohibition of shabbat in the face of the building of the Tabernacle is concerning that which is not a prohibition but a general "not to be done," such as directing and animal on Shabbat.

--See Maimonides, Laws of Shabbat 20:1: "Although a person is commanded to have [his animals] rest, he is not liable [for causing them to work], for the prohibition is derived from a positive commandment. Therefore, a person who directs his animal [while] it is carrying a burden on the Shabbat is not liable."--

Footnote 43: In explaining that Moses sees that there is something unique here in the way the commandment of Shabbat is also (just like the commandment of building the Tabernacle) to be told to the Children of Israel only by him, and in a "Gathered all of the Children of Israel," thus, it was emphasized to Moses that Shabbat is not at all "lenient" in the face of building the Tabernacle, the Rebbe, in support of this, points out, "To make note also of the Meishiv Zikeinim on the Torah here, that the need to have gathered was in order to warn then from building the Tabernacle on Shabbat."

Footnote 44: "However, seemingly it does not seem so from the elaboration in portion Tisa there concerning Shabbat, which adds new^x concepts that were not stated in the Ten Commandments [only that concerning the detail of 'It is a sign between Me and you' within this verse itself (-31:13) we may say that this is Rashi's emphases

that 'It is a sign of distinction between us...', which explains why Shabbat is not suspended for the work of the Tabernacle (and see Seforno *ibid.* Alshich *ibid.* quoted as well in Tzeidah L'Derech *ibid.*).

And we may say this in another fashion: The reason that it was necessary to once again command concerning Shabbat is (also) for Shabbat itself. For after they sinned with the Calf 'it was weakened' by the Children of Israel the, "A sign... between Me and you," and it was necessary to add in the forewarning concerning this. And being that Moses did not sin with the Calf thus the commanding concerning Shabbat here is not concerning him rather it is for the Children of Israel. However, not so concerning the commandment of the work of the Tabernacle concerns him^{xx} as well and therefore it was prefaced to the prohibition of Shabbat."

^xNote on Margin: "And so too in our portion (-35:3) there is added a new detail, 'You must not kindle fire' (And see Rashi's commentaries, *ibid*) that this does not concern the work of the Tabernacle specifically, and as is explicit, 'in any of your dwellings'."

^{xx}Note on Margin: "And this does not contradict what was mention earlier in section 5 that Moses did not need the Tbaernacle, nor did he participate in the work of the Tabernacle - For it is simple that within the Tabernacle there is a novelty also towards Moses (the offerings and the service, etc.), And only the concept of, 'Place of the Shechinah' was by Moses also before the Tabernacle, and explained earlier there. And this is a primary concept within the Tabernacle (--And I will dwell) and it dwelled in the tent of Moses. And see previously Footnote 34."

The Rebbe explained in the sicha that in *Ki Tisa* the prohibition of Shabbat is but secondary to the commandment of the building of the Tabernacle, just to tell us that the building of the Tabernacle not suspend Shabbat. In the *Footnote* the Rebbe is pointing out that seemingly, the elaboration in *Ki Tisa* concerning the prohibition of Shabbat, and the new^x details within Shabbat that we are now hearing for the first time, leans towards saying that the prohibition is not only a secondary issue to the building of the Tabernacle.

^xOn the margin the Rebbe points out that also in *Vayakhel* there is a new detail of Shabbat mentioned for the first time, which is not specifically attached to the building of the Tabernacle: "You must not kindle fire in any of your dwellings on the Shabbat day."

In brackets the Rebbe points out that the detail of "*It* (Shabbat) *is a sign between Me* (G-d) *and you* (Children of Israel)," within the verse in *Ki Tisa* Rashi explains the reason for it being mentioned here, "*It is a sign of distinction between us...*," which would be the reason as to why building the Tabernacle does not suspend the prohibition of Shabbat.

The Rebbe then continues with another approach: The Rebbe explains that the reason for commanding us concerning Shabbat again at this juncture is actually also about the Shabbat itself. The Shabbat is a sign between G-d and us, and this sign was weakened by the Children of Israel committing the sin of idolatry with the Golden Calf. And thus, the sign of Shabbat needed to be strengthened, and thus, it is commanded here (at the building of the Tabernacle, which is G-d's presence returning to us after it left due to the sin of the Golden Calf) again.

And with this the Rebbe explains the difference in how this plays out for Moses and for the Children of Israel. Moses had no participation in the sin of the Golden Calf, and thus, for Moses there was no need to strengthen, by repeating here, the sign of Shabbat between G-d and Him. Thus, the commanding of Shabbat here was for the Children of Israel, and not for Moses. However, the commandment of building the Tabernacle concerned Moses, as well, and thus, the commandment of building the Tabernacle, which concerned all, Israel and Moses^{xx} prefaced the commanding of Shabbat.

^{xx}On the margin the Rebbe points out that earlier in the sicha, in section 5, the Rebbe explained that the building of the Tabernacle was not necessary for Moses, and thus, Moses did not participate in building the Tabernacle. Here, the Rebbe seems to contradict himself, by saying that the commandment of building the Tabernacle did concern Moses?! Thus, the Rebbe clarifies, that while Moses had no need for a, "Place of the Shechinah," being that after the sin of the Golden Calf, when the Shechinah's presence left the Children of Israel, it remained in Moses' tent. This was a primary component of the Tabernacle, as G-d said, "Make for me a sanctuary and I will dwell among them." This is what the Rebbe is referring to in section 5 of the sicha. However, this does not negate that the Tabernacle, once built, brought for Moses a great novelty, concerning the offerings, services, and the likes, that starting taking place in the Tabernacle. This is what the Rebbe is referring to here in the *Footnote* saying that the commandment of building the Tabernacle applied to Moses as well.

Bottom-Line:

- (a) The three times that we are told about building the Tabernacle not superseding the laws of Shabbat are speaking of three different communications. (i) G-d speaking to Moses, (ii) G-d speaking to Moses to tell the Children of Israel, and (iii) Moses speaking to the Children of Israel.
- (b) According to Rashi, the commandment of building the Tabernacle from G-d to Moses came *after* the sin of the golden calf, as an atonement for the sin. Thus, there are different effects of the drive to building the Tabernacle, as it is for Moses, and as it is for the Children of Israel.

Children of Israel: "*Even though you will be anxious and eager to the work,*" so that G-d rest among them.

Moses: "*And You, although I have commanded you to instruct them about the work of constructing the Tabernacle, do not make light in your eyes (i. e. estimation) to suspend Shabbat for this work,*" being that Moses all along had the, "*And Moses took the tent... and he called it the tent of meeting,*" Rashi: "*the place of the Shechinah (G-d's presence).*"

- (c) While the normal order of the Children of Israel being taught each mitzva was, once from Moses, once from Aharon, once from Aharon's sons, and then once from the elders, however, the mitzva of building the Tabernacle --which was for the correction of the sin of the calf, that it be once again, "*And I will dwell amongst them*"-- the Children of Israel heard this commandment only directly from Moses, "*I have commanded **you** to instruct them,*" thus, "*And Moses assembled the entire community of the Israelites and said to them.*"

Therefore, G-d emphasizes to Moses, that, "*I have commanded **you** to instruct them,*" in a unique manner, nevertheless, "*do not make light in your eyes (i. e. estimation) to suspend Shabbat for this work.*"

- (d) Thus, Moses understands that the, "*And you, speak to the Children of Israel (and say to them: 'Nevertheless, My Shabbatot),'*" means, "*do not make light in your eyes,*" and thus, should be also be told to the Children of Israel, by, "*And Moses assembled the entire community of the Israelites and said to them.*"
- (e) Moses fulfills the directive of emphasizing the, "*And you, speak to the Children of Israel (and say to them: 'Nevertheless, My Shabbatot),'*" and the, "*do not make light in your eyes,*" by, "(Moses) preceded the warning (about) *keeping the Shabbat to instructing them to construct the Tabernacle,*" which was for the purpose of, "*saying to them that it (work on the Tabernacle) does not override the Shabbat.*" Thus, the Children of Israel will forever remember that Shabbat comes first.
- (f) Thus, Moses --in the portion of *Vayakhel*-- in telling the Children of Israel, places the commandment of Shabbat *before* the commandment of building the Tabernacle, in order to specifically warn them, due to "*Even though you will be anxious and eager to the work,*" to be careful not to have it supersede Shabbat.

However, --in the portion of *Ki Tisa*-- when G-d commands Moses, and commands Moses to tell the Children of Israel, the commandment of building the tabernacle --which is the primary focus of the communication--, comes first, and the detail of it not superseding Shabbat comes second.