

Parent-Child Learning

Parashat VaYakhel 5773

1) Does anyone ever tell you the same thing over and over again?

How does that make you feel?

Why do you think that the person is repeating him/herself?

Do you think that there's a better way to get the same message across than repeating it many times?

2) The Mitzva of Shabbat is repeated a number of times in the Tora.

Why do you think that HaShem May have Wanted to Repeat this particular Mitzva more than once?

3) Each time the Mitzva of Shabbat appears, there are some differences. Look at the chart below and see how many differences you can find.

Do you think that you could explain why these differences appear in separate places in the Tora? (Try to think of why the first one is in Beraishit at the end of the Creation, the second one in Shemot in the Parasha of the Ten Commandments, and the third at the beginning of Parashat VaYakhel which is next week's Tora reading, and where the manufacturing of the Mishkan is described.)

<p><u>שמות פרק לה</u> (א) וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדוּת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֱלֹהִים הַדְּבָרִים אֲשֶׁר צִוָּה יְקֹוֹק לַעֲשׂוֹת אֲתֶם: (ב) שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָכֶם קֹדֶשׁ שַׁבַּת שַׁבְּתוֹן לַיְקֹוֹק כֹּל הַעֲשֵׂה בּוֹ מְלָאכָה יוֹמֵת: (ג) לֹא תַבְעֲרוּ אִשׁ בְּכָל מַשְׁבְּתֵיכֶם בַּיּוֹם הַשַּׁבָּת: פ</p>	<p><u>שמות פרק כ</u> (ח) זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: (ט) שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלָאכָתְךָ: (י) וַיּוֹם הַשְּׁבִיעִי שַׁבַּת לַיְקֹוֹק אֱלֹקֶיךָ לֹא תַעֲשֶׂה כָּל מְלָאכָה אֹתָהּ וּבִנְךָ וּבִתְּךָ עַבְדְּךָ וְאִמְתְּךָ וּבְהִמְתְּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ: (יא) כִּי שֵׁשֶׁת יָמִים עָשָׂה יְקֹוֹק אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל כֵּן בֵּרַךְ יְקֹוֹק אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: ס</p>	<p><u>בראשית פרק ב</u> (א) וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: (ב) וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלָאכָתוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְכָל מְלָאכָתוֹ אֲשֶׁר עָשָׂה: (ג) וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכָל מְלָאכָתוֹ אֲשֶׁר בָּרָא אֱלֹקִים לַעֲשׂוֹת: פ</p>
<p>Shemot 35:1-3 And Moses assembled all the congregation of the children of Israel, and said unto them: 'These</p>	<p><u>Shemot 20:8-11</u> Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto the LORD thy God, in it</p>	<p><u>Beraishit 2:1-3</u> And the heaven and the earth were finished, and all the host of them. And on the seventh day</p>

<p>are the words which the LORD hath Commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of solemn rest to the LORD; whosoever doeth any work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.'</p>	<p>thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD Made heaven and earth, the sea, and all that in them is, and Rested on the seventh day; wherefore the LORD Blessed the sabbath day, and hallowed it.</p>	<p>God Finished His Work which He had Made; and He Rested on the seventh day from all His Work which He had Made. And God Blessed the seventh day, and Hallowed it; because that in it He Rested from all His Work which God in Creating had Made.</p>
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4) A fourth place where Shabbat appears in the Tora is found earlier in Sefer Shemot:

שמות פרק טז

(ד) וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה הֲנִי מִמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם וַיֵּצֵא הָעָם וּלְקַטּוּ דָבָר יוֹם בְּיוֹמוֹ לְמַעַן אֲנֹסֶנּוּ הַיֵּלֶךְ בְּתוֹרַתִי אִם לֹא:

(ה) וְהָיָה בַּיּוֹם הַשְּׁשִׁי וְהָכִינוּ אֶת אֲשֶׁר יִבְיֵאוּ וְהָיָה מִשְׁנֵה עַל אֲשֶׁר יִלְקְטוּ יוֹם יוֹם: ...

(כב) וְהָיָה בַּיּוֹם הַשְּׁשִׁי לְקַטּוּ לֶחֶם מִשְׁנֵה שְׁנֵי הָעֶמֶר לְאֶחָד וַיָּבֹאוּ כָּל נְשִׂאֵי הָעֵדָה וַיִּגִּידוּ לְמֹשֶׁה:

(כג) וַיֹּאמֶר אֲלֵהֶם הוּא אֲשֶׁר דָּבַר יְהוָה לֵימֹר שְׁבֹתוֹן שַׁבָּת קִדְּשׁ לִיקְוֹק מִחַר אֶת אֲשֶׁר תֹּאפּוּ אִפּוּ וְאֶת

אֲשֶׁר תִּבְשְׁלוּ בִשְׁלוּ וְאֶת כָּל הָעֵדָף הַנִּיחֹו לָכֶם לְמִשְׁמֶרֶת עַד הַבֶּקֶר:

(כד) וַיִּנְיְחוּ אֹתוֹ עַד הַבֶּקֶר כְּאֲשֶׁר צִוָּה מֹשֶׁה וְלֹא הִבְאִישׁ וְרָמָה לֹא הָיְתָה בּוֹ:

(כה) וַיֹּאמֶר מֹשֶׁה אֲכַלְהוּ הַיּוֹם כִּי שַׁבָּת הַיּוֹם לִיקְוֹק הַיּוֹם לֹא תִמְצָאֵהוּ בִשְׂדֵה:

(כו) שֵׁשֶׁת יָמִים תִּלְקְטֵהוּ וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת לֹא יִהְיֶה בּוֹ:

(כז) וַיְהִי בַּיּוֹם הַשְּׁבִיעִי יֵצְאוּ מִן הָעָם לְלֶקֶט וְלֹא מִצְאוּ: ...

(כח) וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה עַד אָנָּה מֵאַנְתֶּם לְשֹׁמֵר מִצְוֹתַי וְתוֹרַתִּי:

(כט) רְאוּ כִּי יְקַוֶּה נָתַן לָכֶם הַשַּׁבָּת עַל כֵּן הוּא נָתַן לָכֶם בַּיּוֹם הַשְּׁשִׁי לֶחֶם יוֹמִים שְׁבֹו אִישׁ תַּחֲתָיו אֶל

יֵצֵא אִישׁ מִמְקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי:

(ל) וַיִּשְׁבְּתוּ הָעָם בַּיּוֹם הַשְּׁבִיעִי:

Shemot 16:4-5

Then said the LORD unto Moses: 'Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not. And it shall come to pass on the sixth day that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.'...

Ibid. 22-30

And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses. And he said unto them: 'This is that which the LORD hath Spoken: To-morrow is a solemn rest, a holy sabbath unto the LORD. Bake that which ye will bake, and seethe that

which ye will seethe; and all that remaineth over lay up for you to be kept until the morning.' And they laid it up till the morning, as Moses bade; and it did not rot, neither was there any worm therein. And Moses said: 'Eat that to-day; for to-day is a sabbath unto the LORD; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none.' And it came to pass on the seventh day, that there went out some of the people to gather, and they found none. And the LORD Said unto Moses: 'How long refuse ye to keep My Commandments and My Laws? See that the LORD hath Given you the sabbath; therefore He Giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.' So the people rested on the seventh day.

How is this presentation of Shabbat different from the other three listed above?
What additional things do we learn about Shabbat from this source?

5) In the end, can you summarize all of the different ideas that we learn about the Mitzva of Shabbat from these various sources?