



Toras Avigdor

Junior

Adapted from the teachings
of Rav Avigdor Miller z"l

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פְּרֻשֶׁת וִיקֵהָל

Your Holy Shabbos Home

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Your Holy Shabbos Home

After a beautiful davening Totty and eight-year-old Chaim are walking home from shul on Friday night:

“Chaim, do you have anything from this week’s *parsha* to say over at the *seudah*?”

“I’m not sure, Totty. There’s really not much to say. The whole week we’ve been learning about all the details of the *Mishkan* — you know; about the hooks and loops that were attached to the edges of the roof curtains, and all about the pomegranates and bells on the *kohen gadol*’s *beged*. *Rebbi* brought in a lot of colored pictures and *Rabbi Seysour*’s second grade put on a play for the whole *yeshivah* about all the *bigdei kehuna*, so I understand much better now about what they really looked like. But I can’t really say a *d’var Torah* about loops and bells and colored pomegranate threads. It’s gonna be too boring.”

“I have a good idea, Chaim! Mommy really loves to hear your *divrei Torah*, so how about we prepare a *d’var Torah* together on the way home? Then you’ll have something to say over at the table.

“Do you remember something different about the beginning of *Parshas Vayakhel*? Something that seems out of place in a *parsha* all about the details of the *Mishkan*?”

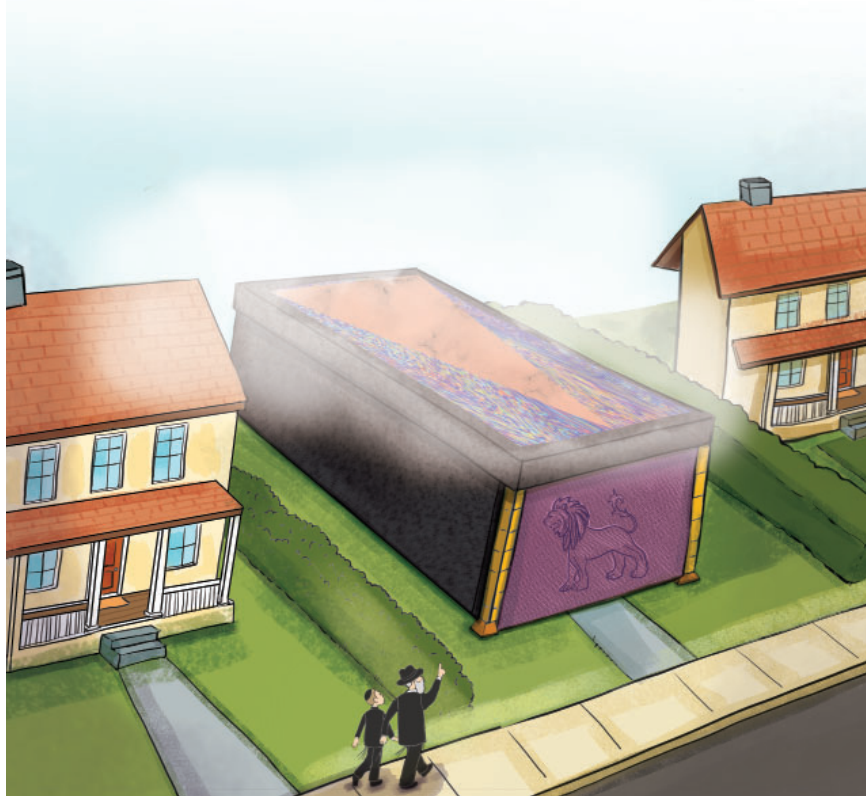
“Oh yeah, right,” says Chaim. “*Rebbi* taught us about that. In the first few *pesukim*, there’s another subject mentioned — the *parsha* starts off talking about *Shabbos*.

“*Rebbi* told us that when *Moshe Rabbeinu* gathered the whole *Am Yisroel* together to teach them about building the *Mishkan*, the first thing he did was warn them about keeping *Shabbos*. And *Rebbi* said it’s because *Moshe Rabbeinu* wanted to teach us that it’s *assur* to do any *melachah* on *Shabbos*, even if it’s for the purpose of building the *Mishkan*.”

“Exactly, Chaim. Let’s say it was Friday afternoon and I was sewing the last few stitches for the paroches that was going to be hung before the Aron. And all I needed was another half a minute to finish. And then Shabbos starts! Oh, no! The paroches won’t be ready on time! The Mishkan won’t be ready! If I could just do one more thing, I’d be finished and we’d be able to do the avodah in the Mishkan!

“But no — Hashem says, ‘Forget about My house, and make sure **your house** is ready for Shabbos!’ Shabbos is more important than the Mishkan.

“Or, Chaim — let’s say you were visiting Yerushalayim on Shabbos in the time of the Beis Hamikdash. And suddenly you saw that the Beis Hamikdash was on fire! Now, imagine you were a fireman and you could save the whole Beis Hamikdash.



“Don’t do it!” says Hashem. ‘Let the Mizbeach burn and let the Shulchan burn. Let the Aron and all the keilim burn. I want you to keep Shabbos more than I want the Beis Hamikdash!’”

“Totty, that’s a great d’var Torah but I don’t understand. Why is it like that? Why is Shabbos more important than the Mishkan? Shabbos is just, it’s just, uh, you know, Shabbos. We have it every week.”

“That’s a great question, Chaim. I’ll tell you what I saw in a sefer from Rav Avigdor Miller, zatzal. He says there that Hashem wants us to learn a very important lesson – that the Shabbos home is more holy than even the Mishkan!

Hashem is telling us, “On Shabbos, your home becomes more important than even My home! A Jewish home – it doesn’t matter if it’s a tiny apartment or a big mansion, a home where My children are keeping Shabbos and remembering that I made the whole entire world out of nothing, that’s more *heilig* than the Mishkan!”

“That’s why we spend so much time and effort getting ready for Shabbos. On Friday, in every Jewish house, everyone is busy running around getting everything in order. When you and Yisroel clean up your room for Shabbos, you’re getting the Mishkan ready for Shabbos. And when Miriam and Chana Goldy set the table for Shabbos, they’re preparing the table in the Mishkan.

And when we dress special for Shabbos, and we eat the yummy special Shabbos foods that Mommy prepares, it’s all because we’re in the most special place in the entire world. For the twenty four hours of Shabbos we’re living in a Mishkan.

And that’s why when we come into the house now we feel like our house is different than it is all week – because it is different. The Shabbos candles are lit, the house is spic and span, and everybody’s face is shining. Because we’re not walking into our weekday house – we’re walking into the holiest place in the world, the Mishkan of Shabbos.

Have a Wonderful Shabbos.

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