



פרשת ויקהל-פקודי-החודש

כ"ט אדר תשפ"א VOL. 1 / ISSUE 77

As our קריאת התורה of ספר שמות comes to an end with ויקהל פקודי, the perennial question draws our attention. We try to find a satisfying answer as to why the Torah expends so much recognition to the details of the building of the Mishkan. Don't think you will get it in this article, rather, only a thought that, hopefully will help us serve the Ribono Shel Olam and Klal Yisroel.

Let's focus first on a Pasuk in כי תשא (31:2-6), where Hashem appoints the architects of the Mishkan; Bezalel, son of Uri from Yehuda and Ohaliav, son of Achisomach from Dan. The Medrash, quoted by Rabeinu Bachye, explains that Yehuda is the head of the Shevatim, the Melech, while Dan is considered ירוד שבשבטים the lowest; yet, both were needed to create a Mishkan. Likewise, in the Mikdash, a member of Shevet Yehuda - Shlomo, and a member of Shevet Dan - Cheerom, whose mother was from Dan, worked together to build a resting place for the Shechina. The Medrash understands this to mean that both the top and bottom of Yisroel need to function in unison, for it to be considered as if all of Klal Yisroel, even those in the middle, built the Mishkan. This is because Shechina belongs to ALL of Klal Yisroel, not to any יחידים and therefore, the conduit to bring Shechina down must be the product of the Klal.

Many, many years ago I spent very cold winter learning in Tifrach (I just made an extremely long story very short). At that time, Harav Dan Segal

א"ש was a Rosh Yeshiva there - not the Mashgiach - although he also said Shmuzen once in a while. He taught us that נושא בעול אם חבירו is one of the 48 קנינים of Torah, because the Torah was given to Klal Yisroel, not to יחידים. If the measure of your behavior is such that you consider yourself part of the Klal, then you can lay your claim to Torah. A few years ago, I met Rav Dan in Eretz Yisroel and I repeated that Vort to him - he asked: איך האב דאס ?? My affirmative response was met with a heartfelt handshake, as Harav Don said I was מקיים the Mitzvah of השבת אבידה to him about the Vort. This idea is evident by the fact that Chazal describe us at Har Sinai accepting the Torah as כאיש אחד בלב, the required Achdus for Torah.

The Ozrover (באר משה כי תשא תתקע"ב) quotes a Zohar that correlates the י"ג מדות הרחמים with Yaakov and the 12 Shevatim. The implication being that in order for us to be Zoche to the ultimate Rachamim, we need the entire Klal Yisroel together. The basis for this idea is a classic Shtikel from the Brisker Rav (על התורה שמות לג:יט) who wonders if the thirteen Middos Harachamim belong only to Yidden, or if it extends to other nations as well. He proves and then clarifies this from Pesukim in Yona (4:2), where he complains that Hashem is too soft. כי ידעתי כי אתה אל חנון ורחום ארך אפים ורב חסד ונחם על הרעה. I know, Yonah says, you will pardon them since You are merciful, employing many of the י"ג מדות, even for the Goyim of Ninveh. However, says the Rav, the unique distinction that the י"ג מדות have, ascribed





to them in Rosh Hashana (17), is that there is a Bris, a covenant, that they are ALWAYS answered ONLY works for Klal Yisroel. Goyim also have the ability to pray as we see in Yeshaya (56:7) כי ביתי (בית תפילה יקרא לכל העמים) but it is different than our Tefillos. The Pasuk (ואתחנן ד:ז) says גדול אשר מי גוי Hashem answers our prayers - לו אלוקים קרובים אליו כה' אלוקינו בכל קראנו אליו which, as per Rosh Hashana (18) means Tefilah Bitzibur and the concept of Tzibur is EXCLUSIVELY for Yisroel. We know the Gemorah that when Hashem taught Moshe the 13 Middos, He was נתעטף בשליה צבור because that is how the Middos work, Bitzibur.

We, Baruch Hashem, have learned that Shechina needs unity, Torah needs unity and even our pleas for Rachmanus need unity. I often get annoyed when hearing people preach about unity and Achdus. I don't think I will get over that anytime soon. Hearing those hollow words, devoid of any real Yiddishkeit, that so often have undertones that should upset any real "Ehrliche" Jew. Does anybody still know what "Gridjet" means? But in today's world, with anti-Semitism so out of the closet, it's no longer something that anyone even pretends to be ashamed of, we Yidden really need to stick together, more so than ever.

There is a Rashi that we should all learn every week. The Pasuk reads: ויביאהו את המשכן אל משה את האהל ואת כלים, they brought the Mishkan, the tent, and all its implements to Moshe. Rashi explains that since Moshe did not work on the Mishkans actual

construction, Hashem left it to him to set it up. This was a job that no one could do - no one could lift the beams to set them straight. Even Moshe wondered how it could be done. So Hashems reply was; "try with your own hands and it will appear as if you did it and it will rise upright and stand by itself. "וזהו שנאמר "הוקם" הוקם מאליו" - it stood on its own. Moshe was told to do a magic trick, make it as IF YOU DID IT, while it was really Hashem doing it. If so, why was Moshe chosen? Based on the above, Moshe, according to Chazal, encompassed all 600,000 of Yisroel, כנגד ששים רבוא and the Shechina requires ALL OF US to create a place for the Shechina to rest. To get it to stand upright with all of its inspiring splendor, only Moshe could represent, as one, all of Klal Yisroel. Let us not forget the other lesson in the Chazal. There may be tasks, things that really need to be done that seem insurmountable, levels of Ehrlichkeit that look to be beyond my grasp - A Yid should give it a try, get involved, put your hands in the till and the סייעתא will kick in and it will get done. We have to do our share, together, with unity, so that the חידוש of the third Bais Hamikdash can become a reality. BBA.

Among those that are מצפים לישועה,

אמני דאויפדיה
חיים טובים וזיווג

