

## שבת פרשות ויקהל-פקודי והחודש

'The morning after'. That is a phrase that we are yearning to hear. 'The morning after' the virus has been contained, illness and mortality has subsided and we can begin resuming our 'normal' pattern of living.

In general, we use that expression of 'the morning after' when talking about a change that occurs, after an important event has come to its conclusion. That is why such a phrase is relevant to the time when our lives will resume its regular pattern.

The 'morning after' is also relevant to this week's Torah reading.

Hopefully, by now we are familiar with the meaning of the seemingly repetitious statements regarding the Mishkan and its various *keilim*. We know that Parshos Teruma and Tetzaveh are Hashem's communication with Moshe Rabbenu and that the first of this week's readings, Parshas Vayakhel is Moshe's transmission of the Mitzvos of the building of the Mishkan to Israel and the second, Parshas Pekudei is the accounting of all the materials that the Torah taught us about in Parshas Teruma and the actual erection of the Mishkan and the inauguration of the Kohanim to their new tasks<sup>1</sup>.

Rashi at the beginning of our Parsha tells us of the relevance of the 'morning after' to the building of the Mishkan.

Our first Parsha begins (Sh'mos Perek 35/Posuk 1):

וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדֹת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֱלֹהִים הַדְּבָרִים אֲשֶׁר צִוָּה  
ה' לַעֲשׂוֹת אֲתֶם:

Moshe gathered all the congregation of B'nei Yisroel and he said to them, 'These are the words that Hashem commanded to do them.'

After an interlude of a number of verses dealing with the Mitzvah of Shabbos, Moshe proceeds to teach about the Mishkan.

Rashi writes:

ויקהל משה - למחרת יום הכפורים:

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<sup>1</sup> The lengthier description of that inauguration occurs at the conclusion of Parshas Tzav and the beginning of Parshas Shemini.

*Moshe gathered* – it was on the morrow of Yom HaKippurim.

That is, Moshe Rabbenu was on Har Sinai for three forty-day periods, receiving the Torah, repenting for Israel's sin of the *Eigel* and receiving the second set of Luchos.

That third forty-day period concluded on Yom HaKippurim when Moshe Rabbenu descended from Mt. Sinai with the *Luchos She'niyos*- the second set of the Aseres HaDibros.

And, thus, Rashi explains, this was the task that Moshe Rabbenu took upon himself following those 120 days with HaKodosh Boruch Hu- he gathered together all of Israel to teach them about the Mishkan and to command the start of their labors to build it.

It is not hard to understand why this was a task that Moshe Rabbenu took upon himself with such immediacy.

First, according to Rashi's approach that the command of the Mishkan followed the sin of the Eigel HaZahav and was something of a remedy for it<sup>2</sup>, it is most reasonable that such an enterprise should have priority and be taught and be enacted with all the requisite haste.

And even if one follows the opinion of Ramban that the Mishkan was not commanded as a reaction to the sin of the Eigel<sup>3</sup>, since it was a national

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<sup>2</sup> See Rashi to Parshas Ki Sisa (Sh'mos Perek 31/Posuk 18):

אין מוקדם ומאוחר בתורה. מעשה העגל קודם לצווי מלאכת המשכן ימים רבים היה, שהרי בשבעה עשר בתמוז נשתברו הלוחות, וביום הכפורים נתרצה הקדוש ברוך הוא לישראל, ולמחרת התחילו בנדבת המשכן והוקם באחד בניסן:

There is no [inherent] historical order in the Torah. The event of the *Eigel* occurred many days to prior to the command of building the Mishkan.

Because, on the 17<sup>th</sup> of Tammuz the Luchos were broken and on Yom HaKippurim Hashem was appeased towards Israel and on the following day they began with the donations for the Mishkan. The Mishkan was erected on the first of Nissan.

<sup>3</sup> Ramban writes at the beginning of our Parsha:

ויקהל משה את כל עדת בני ישראל - יכלול "כל עדת בני ישראל" האנשים והנשים, כי כלם התנדבו במלאכת המשכן. והנה משה אחר שצוה לאהרן והנשיאים וכל בני ישראל האנשים כל אשר דבר ה' אתו בהר סיני אחרי שבור הלוחות, ונתן על פניו המסוה, חזר וצוה והקהילו אליו כל העדה אנשים ונשים. ויתכן שהיה זה ביום מחרת רדתו. ואמר לכולם ענין המשכן אשר נצטוו בו מתחלה קודם שבור הלוחות, כי כיון שנתרצה להם הקדוש ברוך הוא ונתן לו הלוחות שניות וכת עמו ברית חדשה שילך השם בקרבם,

act that encompassed all of Israel, that fact imbued the building of the Mishkan with a special obligation.

And, for whatever the reason, the fact that the Mishkan was to be the 'home' of the Shechinah was a sufficient reason to place it at the top of the hierarchy. Hashem had said (Sh'mos Perek 25/Posuk 8):

וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם:

They shall make a Sanctuary for Me and I will dwell in their midst.

The motivation was likely very great.

We can only begin to imagine the time and effort involved in calling all of Israel together, explaining the Mishkan, its various parts and the appointment of its executives and arranging the mechanism by which the donations could be accepted.

We know that it was immediately done in a complete manner because the Torah reports to us the haste in which the donations were received.

We read further on in our Parsha (Perek 36/P'sukim 4-7):

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הנה חזרו לקדמותם ולאהבת כלולותם, ובידוע שתהיה שכינתו בתוכם כענין שצוהו תחלה, כמו שאמר (לעיל כה/ח) ועשו לי מקדש ושכנתי בתוכם, ולכן צוה אותם משה עתה בכל מה שנצטוו מתחלה:

*Moshe gathered all of the congregation of B'nei Yisroel* – Moshe included 'all the congregation of B'nei Yisroel' – men and women - because all of them donated for the work of [erecting] the Mishkan. Behold, after Moshe commanded Aharon, the heads of the Shevatim and all of B'nei Yisroel – the men- all that Hashem spoke to him on Mt. Sinai after the breaking of the Luchos and he placed the mask upon his face – he then commanded and regathered all of the congregations to him, men and women.

It is possible that this was on the day following his descent.

Moshe told them all the subject of the Mishkan that he was commanded upon first, before the breaking of the Luchos. He did this because since Hashem was appeased for B'nei Yisroel and He gave them the second Luchos and made a new covenant with them that He would go in their midst. Israel then returned to their former (pre-sin) selves and to the love at their betrothal [and Mattan Torah]. And it was known then that His Shechinah would be in their midst as Hashem commanded Moshe originally, as it says above – 'They shall make for Me a Sanctuary and I will dwell in their midst.'

Therefore now [in Parshas Vayakhel] Moshe commanded them all that they were commanded originally [prior to the sin of the *Eigei*]/

וַיָּבֹאוּ כָּל הַחֲכָמִים הָעֹשִׂים אֶת כָּל מְלָאכֶת הַקֹּדֶשׁ אִישׁ אִישׁ מִמְּלָאכְתּוֹ אֲשֶׁר הָמָּה עֹשִׂים: וַיֹּאמְרוּ אֶל מֹשֶׁה לֵּאמֹר מְרֵבִים הָעָם לְהֵבִיא מִדֵּי הָעֲבֹדָה לְמְלָאכֶה אֲשֶׁר צִוָּה ה' לַעֲשׂוֹת אֹתָהּ: וַיֵּצֵאוּ מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמַחֲנֶה לֵאמֹר אִישׁ וְאִשָּׁה אַל יַעֲשׂוּ עוֹד מְלָאכֶה לְתִרְוַמַת הַקֹּדֶשׁ וַיִּכְלָא הָעָם מִהֵבִיא: וְהַמְּלָאכֶה הַיְּתֵה דַּיִם לְכָל הַמְּלָאכֶה לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר:

All the wise men who were doing all of the work of the Holiness came, each person from his work that they do. They said to Moshe saying, 'the people are bringing much, more than [necessary] for the labor of the work that Hashem command to do it.' Moshe gave a command and they passed a voice in the encampment saying, 'Each man and each woman do not do more for the word of the donations of the Holies'; the people ceased to bring. The [materials for] the work were sufficient for all of the work to do it; and more.

That was 'the morning after' for Moshe and for all of Israel.

However, if your memory is serving you well, you may be mindful of another Rashi that may seem to confound what we have learned so far.

We learned in Parshas Yisro (Sh'mos Perek 18/P'sukim 13-18):

וַיְהִי מִמָּחֳרַת וַיֵּשֶׁב מֹשֶׁה לְשֹׁפֵט אֶת הָעָם וַיַּעֲמֵד הָעָם עַל מֹשֶׁה מִן הַבֹּקֶר עַד הָעָרֶב: וַיֵּרָא חִתָּן מֹשֶׁה אֶת כָּל אֲשֶׁר הוּא עֹשֶׂה לָעָם וַיֹּאמֶר מָה הַדָּבָר הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה לָעָם מִדּוֹעַ אַתָּה יוֹשֵׁב לְבִדְדָה וְכָל הָעָם נֹצֵב עֲלֶיךָ מִן בֹּקֶר עַד עָרֶב: וַיֹּאמֶר מֹשֶׁה לְחִתָּנוּ כִּי יָבֹא אֵלַי הָעָם לְדַרְשׁ אֹ... לְקִיָּם: כִּי יְהִי לָהֶם דָּבָר בָּא אֵלַי וְשֹׁפֵטֹתַי בֵּין אִישׁ וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי אֶת חֲקֵי הָאֹ... לְקִיָּם וְאֶת תּוֹרֹתַי: וַיֹּאמֶר חִתָּן מֹשֶׁה אֵלָיו לֹא טוֹב הַדָּבָר אֲשֶׁר אַתָּה עֹשֶׂה: נָבֵל תִּבְלֵ גַם אַתָּה גַם הָעָם הַזֶּה אֲשֶׁר עִמָּךְ כִּי כִבַּד מִמֶּךָ הַדָּבָר לֹא תוֹכֵל עֲשׂוֹהוּ לְבִדְדָה:

It was on the morrow and Moshe sat to judge the people and the people stood by Moshe from the morning to the evening. The father-in-law of Moshe saw all that Moshe was doing to the people and Yisro said, 'What is this thing that you are doing to the people? Why are you sitting alone and all the people standing by you from morning until night?'

Moshe said to his father-in-law, 'Because the people come to me to seek G-d. When they have some matter, they come to me and I judge between one person and his friend and I inform them regarding the statutes of G-d and His Torahs.' The father-in-law of

Moshe said to him, ‘this thing that you are doing is not good. You will surely wither, also you and also this people who are with you. This is because this matter is too difficult for you and you will not be able to do it on your own.’

The very same day! The very same morrow of the very same Yom HaKippurim. Over the course of the 4 months that Moshe Rabbenu was absent from *Machaneh Yisroel*, many questions arose, many disputes ensued and when he descended Moshe now had three major tasks: he had to deal with the immediate issues for which his constituents waited, he had to begin transmitting the Torah that he learned and he had to transmit the Mitzvah of the Mishkan in particular and to oversee that the organization of the many donors and workers would be competent and efficient.

Of course, he was busy. Of course, Yisro said to him, ‘you will surely wither’.

And thus, we should ask, ‘how was it that Moshe Rabbenu did not explain to Yisro that the events that the latter was witnessing were exceptional and due to a one-time confluence of events? That confluence of events was unique and not expected to repeat itself. Why didn’t Moshe say, ‘Today was very busy, and so will be the next few days. Then things will settle down so there is no need for outside assistance.’?

Why was that simple and credible explanation absent from Moshe’s response to his father-in-law?<sup>4</sup>

All he said was:

כִּי יָבֵא אֵלַי הָעָם לְדַרְשׁ אֵי...לְקִים: כִּי יִהְיֶה לָהֶם דְּבַר בָּא אֵלַי וְשִׁפְטֵתִי בֵּין  
אִישׁ וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי אֶת חֻקֵי הָאֵל...לְקִים וְאֶת תּוֹרַתִּי:

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<sup>4</sup> See *Miluim* to Torah Sheleima Parshas Yisro (Page 129) where there is a short essay regarding the Midrash that Rashi cites there in Parshas Yisro regarding the precise meaning of ‘the morrow’ and ‘Yom HaKippurim’ in that particular context.

I subsequently found that our point of the confluence of Moshe’s beginning to judge the people and teaching of the Mishkan on the same day was raised by the *Pa’a’neach Rozo*.

Moshe said to his father-in-law, 'Because the people come to me to seek G-d. When they have some matter, they come to me and I judge between one person and his friend and I inform regarding the statutes of G-d and His Torahs.'

That was all that was incumbent upon Moshe Rabbenu to do? If his transmittal of the Mitzvah of building the Mishkan occurred that day, shouldn't he have mentioned it?

Rashi's explanations do little, seemingly, to further our understanding. In fact, when first reading them they seem to confound us.

He writes:

מן הבקר עד הערב - אפשר לומר כן, אלא כל דין שדן דין אמת לאמיתו אפילו שעה אחת, מעלה עליו הכתוב כאילו עוסק בתורה כל היום, וכאלו נעשה שותף להקדוש ברוך הוא במעשה בראשית, שנאמר בו (בראשית א/ה<sup>5</sup>) ויהי ערב ויהי בקר יום אחד:

From the morning to the evening – Is it possible to say that?

Rather [this teaches] that a judge who issues a true verdict in even a small amount of time, the Torah considers it as if he was involved in Torah study the entire day and it is as if he became a partner to Hashem in Creation, as it says, 'It was evening and it was morning, Day One.'

Sifsei Chachamim explains Rashi's rhetorical question:

לפי דפרשה זו נאמרה ממחרת יום הכיפורים ואם כן היאך אפשר לומר כך שישב ודן מן הבקר עד הערב הוא היה צריך להקהיל את כל עדת בני ישראל ולצוות להן על מלאכת המשכן:

Because this section was said on the morrow of Yom HaKippurim and if so, how was it possible to that he sat in judgment from morning until evening? He needed to assemble all of the congregation of B'nei Yisroel and to command them regarding the work of the Mishkan.

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<sup>5</sup> The entire verse reads:

וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד:  
G-d called the light 'day' and to the darkness He called 'night'; it was evening and it was morning, Day One.

Gur Arye understands this Rashi differently than Sifsei Chachamim and expands upon it greatly in his commentary:

כל דיין שדן דין אמת לאמיתו כאילו עוסק בתורה כל היום כולו. דאם לא כן  
אם היה יושב בדין כל היום - תורתו אימתי נעשה (שבת י.), אלא הא דכתיב  
"מבוקר עד ערב" דנחשב היה לו כאילו היה זה מבוקר עד ערב. וקשה,  
דלא נכתב בכתוב דהוי כמו שעוסק בתורה, והוי ליה לומר כאילו עוסק בדין  
כל היום כולו, דהא הכתוב בדין מדבר, ולא בתורה,

*Every judge who judges truthfully is as if he was involved in Torah the entire day – because if this was not so, if he really was sitting in judgment the entire day – when would his Torah learning be accomplished [as it says in Masseches Shabbos]. But that which is written ‘from morning to evening’ is to tell you that it is considered as if it was from morning to evening.*

But there is a difficulty. The verse here is talking about ‘judgment’, not learning Torah. And thus, it should have said, ‘as if he was involved in judgment the entire day’ because the subject is judgment, not Torah study.

ואני אומר הטעם, לפי שהיושב במשפט שעה אחת ודן את הדין, מפני  
שעשה דבר שיש בו גמר ושלמות, דהא כל דין יש בו שלימות הדין וגמר,  
ולפיכך הוא כאילו עוסק בתורה כל היום כולו, לפי שאין שלימות אל התורה,  
רק שכתוב (יהושע א/ח<sup>6</sup>) "והגית בו יום ולילה". ולפיכך מי שעסק בדין שעה  
אחת, מאחר שעסק בדבר שיש בו שלימות, חשוב זה כאילו עוסק בתורה  
כל היום, שאצל התורה שאין לה שלימות וגמר בעצמו - רק שילמד כל  
היום, ולפיכך אמר מי שישב בדין שעה אחת כאילו עוסק בתורה כל היום...:

I say the reason is that someone who sits in judgment for a specific time period and gives a judgment – that judgment is a complete act because each judgment is a complete event. But it is written, ‘You shall think about Torah words day and night’. And therefore, one who was involved in judgment for a specific limited time – since he has an act that was completed – it as if he was involved in Torah the

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<sup>6</sup> The entire verse, containing Hashem’s charge to Yehoshua, reads:

לֹא יִמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהִגִּיתָ בוּ יוֹמָם וְלַיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכֹל  
הַכְּתוּב בוּ כִּי אֲזַ תְּצַלִּיחַ אֶת דְּרָכְךָ וְאֲזַ תִּשְׁכִּיל:

This Book of the Torah shall not depart from your mouth; you shall think about it day and night in order that you will guard it to do according all that is written in it because then you shall succeed in your ways and then you will think.

entire day because regarding Torah there is no completion and conclusion – rather a person should learn all day. That is why it says that one who sits in judgment for a specified time – it is as if the was involved in Torah the entire day.

וכאילו נעשה שותף להקדוש ברוך הוא וכו'. בפרק קמא דשבת (י.). פירוש, דהוי ליה למכתב 'ויעמוד עליו העם כל היום', ולמה כתב "מן הבוקר עד הערב", אלא ללמוד דהוא 'נעשה שותף וכו'. ומפרשים (טור חושן משפט סימן א) מה שהוא נעשה שותף להקדוש ברוך הוא במעשה בראשית, כי הרשעים הגוזלים והחומסים מחריבין את העולם עד שאין העולם מתקיים, והדיין שדן דין אמת לאמתו, הוא מקיים ומעמיד את העולם עד שהוא נשאר עומד, והוי שותף להקדוש ברוך הוא, שברא העולם להיות קיים. כך פירש רבי יעקב בעל הטורים בתחלת חושן משפט (שם)...

*It is as if he has become a partner with G-d in Creation* – in the first Perek of Masseches Shabbos it is explained that the source of this interpretation is that the verse could have written 'the people stood over him the *entire day*'. Why did it write 'from morning to evening'? To teach 'that he has become a partner [in Creation where it is written 'it was evening and it was day']'.

[The reason why the judge becomes a partner with G-d in Creation] is that the wicked people steal and the violent people destroy the world until it can no longer exist. And by delivering true judgment the judge causes the world to exist and to stand and to continue and thus he becomes a partner to Hashem Who created the world in order that it would exist. That is the explanation of Rabi Yaakov the *Ba'al HaTurim* in the very beginning of Tur Choshen Mishpot.

This explanation of the Tur that helps us understand Rashi here will also serve us well in solving the question of why there is no mention of the building of the Mishkan in Moshe's words to Yisro, or in Rashi's explanation of those words, when that Mitzvah was given on the very same morrow of Yom HaKippurim.

If we add an explanation of Chasam Sofer from Parshas Yisro (d.h. *vayikach* 5561) to these words of the the Gur Aryeh and the Tur, we can hope to reach understanding.

He writes:



וצריך עיון, איך אמר יתרו 'וכל העם נצב עליך מבוקר עד ערב' הלא לא עמדו לפניו אלא שעה אחת?

This requires inspection. How could Yisro say, 'all the people were standing over him from morning to evening' when they only stood before him one hour?<sup>7</sup>

ויש לומר שהם לא באו לפניו אלא ללמוד תורה כל היום אלא טרם עסק התורה היה דרכו בכל יום לשפוט ביניהם מה שעבר ביניהם יום אתמול שלא ישבו חס ושלום בפירוד לב ולא תצליח תורתם ולא שפט עליהם אלא שעה אחת, ומוכח שהוא כאילו שותף במעשי בראשית, דבלי ספק שתלמוד תורה דרבים הוא שותף להקדוש ברוך הוא על דרך (ירמיהו לג/כה<sup>8</sup>) 'אם לא בריתי יומם ולילה', וכיון שאי אפשר בלא עשיית משפט תחילה, אם כן ממילא מובן שהדיין הוא שותף להקדוש ברוך הוא במעשה בראשית.

It can be said in answer that Israel did not come to Moshe to learn Torah from him for the entire day but before Moshe would involve himself in Torah learning it was his daily practice to judge Israel regarding that which transpired the previous day in order that, Heaven forbid, they would not begin their Torah study with feelings of separation and disunity and thus their Torah study would not succeed.

[So, in fact] he did only judge them for one hour. But it is clear that he was like a partner with Hashem in Creation that, without a doubt, that by being involved in public Torah study one is like a partner to Hashem, as the verse says, 'If not for My covenant morning and night [the world would not have been created]. And since [successful] Torah study is impossible without prior justice, therefore it comes out that the judge is a partner with G-d in Creation.

Let us reflect on these words of the Gur Aryeh, Tur and Chasam Sofer. They have all told us that justice is inherently connected with the survival

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<sup>7</sup> It seems that Chasam Sofer understands that simply translating 'from morning to evening' to 'one hour' is impossible to understand.

<sup>8</sup> The entire verse reads:

כֹּה אָמַר ה' אִם לֹא בְרִיתִי יוֹמָם וְלַיְלָה חֻקֹּת שָׁמַיִם וָאָרֶץ לֹא שִׁמַּתִּי:  
So said Hashem, If not for My covenant day and night, I would not have given the statutes of heaven and earth.'

of our world. Injustice and crime provide reasons for HaKodosh Boruch Hu to bring an end to His creation.

Those whose actions preserve His Creation become His partners.

But there is an additional aspect as well. Torah study is a foundation of the world's existence. At the very beginning of Masseches Ovos (Perek 1/Mishnah 2) we are told:

שמעון הצדיק היה משירי כנסת הגדולה הוא היה אומר על שלשה דברים  
העולם עומד על התורה ועל העבודה ועל גמילות חסדים:

Shimon HaTzaddik was one of the last of the *Anshei Knesses HaGedolah*. He was wont to say: the world stands on three things: Torah, Avodah and Gemilus Chassadim.

Torah study, in order to be successful, requires a togetherness and unity. If there is פירוד הלב, a separation in the hearts of Israel, their Torah cannot be successful, Chasam Sofer taught.

Certainly, Chasam Sofer's source is the well-known and oft-repeated Rashi in Parshas Yisro. The Posuk there reads (Sh'mos Perek 19/Posuk 2):

וַיִּסְעוּ מִרְפִּידִים וַיָּבֹאוּ מִדְבַּר סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיַּחַן שֵׁם יִשְׂרָאֵל נֶגְדַּ הָהָר:

Israel traveled from Refidim and they came to the Sinai Wilderness and they encamped in the wilderness; Israel encamped there opposite the mountain.

Rashi writes:

ויחן שם ישראל - כאיש אחד בלב אחד:

Israel encamped there – like one man with one heart.

This unity of heart was a prerequisite for *Mattan Torah* and *Mattan Torah* was a requirement for the world's continued existence.

And Shimon HaTzaddik tells us that *Gemilus Chassadim* is another prerequisite for the world's existence. Do we need to belabor the point that *Gemilus Chassadim*, interpersonal care and kindness, joins hearts together?

And finally, Shimon HaTzaddik finishes this three-fold group with *Avodah*. *Avodah* is the service in the Beis HaMikdosh and *Avodah* is our personal service before Hashem in prayer.

What is the purpose of the service in the Beis HaMikdosh? What is the purpose of prayer?

Prayer unites us with the Ribbono Shel Olom. Prayer is a time of honesty before Him Yisborach. That is why we term Prayer as 'mispallel' which, with particular accuracy in translation, would mean self-judgment.

Prior to approaching G-d to offer His praises, express our requests and thank Him, we must first make sure that we are speaking honestly to Him. After all, He knows if we are being hypocritical and false.

And the service to Hashem in the Beis HaMikdosh expresses the ultimate desire for unity and peace as our *Korbonos*, offered with sincerity and humility make a unique connection between G-d and Israel.

Chazal teach us that when the Kohanim, or all of Israel, are allowed to partake of certain parts of certain *Korbonos* as we read (Masseches Beitza 21 a):

כי קא זכו - משלחן גבוה קא זכו.

When they merit a portion of a *Korbon* – they merit it from the Heavenly Table.

As it were, the partaking of a *Korbon* is an invitation from G-d to 'sit with Him at His Table. Could there be a greater closeness than that?

And now we can understand Yisro's criticism of Moshe, Moshe's response and the reason behind it all.

Moshe Rabbenu was to give the Mitzvah of the Mishkan to Israel on the day following Yom HaKippurim.

Yom HaKippurim marked the end of *Mattan Torah* on Mt. Sinai and the forgiveness for the sin of the *Eigel*.

The sin of the *Eigel* brought about a grave and almost fatal פירוד הלב, a complete separation between G-d and Israel. The giving of the second *Luchos* indicated that that separation was mended greatly.

The Mishkan was the second sign of the mending of that separation and disconnection because it was a means for the world to continue to exist by continuing to unite ourselves with the Ribbono Shel Olom.

However, an artificial reuniting would not pass muster, would be unacceptable. If among the Kohanim there was dissension, if there was bad blood between the Jew who brought his Korbon to the Mishkan and the Kohen who would offer that Korbon, the bad feelings, and worse, would defeat the purpose of that Avoda and lead to Divine rejection. That is what we read on Shabbos Chazon, prior to Tish'a B'av when we remember the פירוד, separation from Hashem that sent us into the darkness of Golus. We read in the Haftarah of that Shabbos (Yeshaya Perek 1/Posuk 11):

לָמָּה לִּי רַב זְבָחֵיכֶם יֹאמֶר ה' שְׁבַעְתִּי עֲלוֹת אֵילִים וְחֶלֶב מְרִיאִים וְדָם  
פָּרִים וּכְבָשִׂים וְעִתּוּדִים לֹא חָפְצָתִי:

'Why do I need your many offerings', Hashem will say. 'I have had enough of your rams as burnt-offerings and the fatted sheep and the blood of the bullocks and sheep and goats that I do not want.

How do we avoid poisonous feelings and emotions when we are to serve G-d from a sense of *Shalom* when that *Shalom* does not exist?

Moshe Rabbenu had the answer: first sit in judgment and resolve the conflicts. Let all disputants see the justice in the Torah's ways. Let all remove their anger and jealousy and *then* come before Him in Divine Service and prayer.

When sitting in judgment and issuing a verdict that will heal, even if the time expended is minimal, the entire day is empowered in its Torah study, prayer and interpersonal relationships.

Yisro in his wisdom saw that Israel could be beset by tension, dissent and strife. He knew that Moshe's involvement to solve those issues could not be accomplished by any single individual, even one who was as great as Moshe Rabbenu Olov HaShalom.

Yisro knew that if Moshe Rabbenu alone would be the arbiter of all disputes, then the solution for those disputes would be so involved that the emphasis on their resolution would likely backfire. Thus, Yisro counseled that Moshe should have hundreds of other involved in bringing the adjoining of hearts, כאיש אחד בלב אחד among Israel.

If such an effort, if such a campaign was necessary to promote successful Torah study, all the more so it was an indispensable measure for *Avodah*, service to G-d in all of its forms.

However, as history continued, the unique unity of heart that we experienced at Sinai was not long-lasting. The very same Rashi that teaches us of that unity at *Mattan Torah* has a conclusion, as we read:

אבל שאר כל החניות בתרעומת ובמחלוקת:

But the rest of their encampments were with complaints and disputes.

It is not hard for us to understand Moshe Rabbenu's cry regarding the burden that was placed upon him.

We read at the beginning of Sefer D'vorim (Perek 1/Posuk 12):

איכה אשא לבדי טרְחַכְכֶם וּמִשְׁאָכְכֶם וְרִיבְכֶם:

How can I Moshe carry alone your bothersomeness, your burden and your dispute?

Rashi explains there:

טרַחְכֶם - מלמד שהיו ישראל טרחנין. היה אחד מהם רואה את בעל דינו נוצח בדיון, אומר יש לי עדים להביא, יש לי ראיות להביא, מוסיף אני עליכם דיינין:

*Bothersomeness* – this teaches that Israel were bothersome. If one saw that his opposition in court was going to be victorious, he said to the court, 'I have witnesses to bring, I have proofs to bring, I want to add on extra judges.'

ומשאכֶם - מלמד שהיו אפיקורסין. הקדים משה לצאת, אמרו, מה ראה בן עמרם לצאת, שמא אינו שפוי בתוך ביתו. איחר לצאת, אמרו, מה ראה בן עמרם שלא לצאת, מה אתם סבורים, יושב ויועץ עליכם עצות רעות וחושב עליכם מחשבות:

*Your burden* – they were *apikorsim*. If Moshe left his tent early, they would say, 'Why did *ben Amram*<sup>9</sup> leave? It must be that things are not normal in his house.' If he left late, they would say, 'Why didn't

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<sup>9</sup> This derogatory reference to Moshe Rabbenu is what led those who used such an expression to be called *apikorsim*.

*ben Armmram* leave? What do you think? He is sitting and plotting bad counsel against us and has all sorts of thoughts about us.'

ורִיבְכֶם - מִלְמַד שֶׁהֵיוּ רוֹגְנִים:

*And your disputes* – this teaches that they were complainers.

And at the completion of the building of the Mishkan and at its dedication, we see the results of these disputes and complaints.

The second of this week's reading, Parshas Pekudei begins (Sh'mos Perek 38/Posuk 21) reads:

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן הַמִּשְׁכָּן הָעֵדוּת אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד  
אִיתָמָר בֶּן אֶהֱרֹן הַכֹּהֵן:

These are the accountings of the Mishkan, the Mishkan of Testimony that was accounted according to the word of Moshe, the labor of the Levi'im in the hand of *I'somor* the son of Aharon the Kohen.

It is apparent that the twice-repeated word *Mishkan* seems unnecessary. The first time the word was mentioned it could have been attached to *of Testimony* and our understanding of the verse would not have been lessened by one iota. Why, then, did the Torah write the term *Mishkan* twice?

Rashi explains:

הַמִּשְׁכָּן מִשְׁכָּן - שְׁנֵי פַעַמִּים, רִמְזָה לְמִקְדָּשׁ שֶׁנִּתְמַשְׁכָּן בְּשְׁנֵי חוֹרְבָנָיו עַל  
עוֹנוֹתֵיהֶן שֶׁל יִשְׂרָאֵל:

*The Mishkan, Mishkan* – twice! This is a hint that the Beis HaMikdosh will be 'collected'<sup>10</sup> twice in its two destructions for the sins of Israel.

Here, when only the accounting is being done and it will be more than 3 months until the Mishkan is inaugurated into use, we are already told that its successors will be destroyed -not one time, but twice!

And what was the 'testimony' of this Mishkan? Rashi explains that as well:

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<sup>10</sup> The exact literal translation is 'taken as collateral'.

משכן העדת – עדות לישראל שויתר להם הקדוש ברוך הוא על מעשה העגל, שהרי השרה שכינתו ביניהם:

*The Mishkan of Testimony* – it was a testimony to Israel that Hashem relinquished His claim against Israel for the event of the *Eigel HaZahav*. [The proof is] behold He caused His Shechinah to abide among them.

This ‘testimony’ is devastating because it teaches us that even though Hashem retracted His Word that He would destroy Israel and Israel was able to discern that extraordinary retraction, it didn’t change the course of history. The Beis HaMikdosh that was to be built would be destroyed time and time again for Israel’s sins.

And that same type of warning and wake-up call occurred on the day of the Mishkan’s dedication.

We read in Parshas Shemini (Vayikro Perek 10/P’sukim 1-3):

וַיִּקְחוּ בְנֵי אֶהֱרֹן נֹדָב וְאַבִּיהוּא אִישׁ מִחֶתְתּוֹ וַיִּתְּנוּ בָּהֶן אֵשׁ וַיִּשִּׂמוּ עָלֶיהָ קִטְרֹת וַיִּקְרִיבוּ לִפְנֵי ה' אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם: וַתֵּצֵא אֵשׁ מִלִּפְנֵי ה' וַתֹּאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי ה': וַיֹּאמֶר מֹשֶׁה אֶל אֶהֱרֹן הוּא אֲשֶׁר דִּבֶּר ה' לֵאמֹר בְּקִרְבִּי אֶקְדָּשׁ וְעַל פְּנֵי כָל הָעָם אֶכְבֹּד וַיִּדַּם אֶהֱרֹן:

The sons of Aharon, Nodov and Avihu, took, each one, his incense pan and they placed fire in them and they put incense upon the fire and they offered before Hashem a foreign fire before G-d that He did not command them. A fire went out from before Hashem and consumed them and they died before G-d. Moshe said to Aharon, ‘This is what Hashem spoke saying, “With those who are close to Me I will become sanctified and I Hashem will weigh upon the face of the entire people;’ Aharon was silent.

Rashi writes:

ועל פני כל העם אכבד – כשהקדוש ברוך הוא עושה דין בצדיקים מתיירא ומתעלה ומתקלס, אם כן באלו, כל שכן ברשעים, וכן הוא אומר (תהלים ח/לו<sup>11</sup>) נורא א...ל'קים ממקדשיך, אל תקרא ממקדשיך אלא ממקודשיך:

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<sup>11</sup> The entire verse reads:

נֹרָא א...לִים מִמִּקְדָּשֶׁיךָ אֶל יִשְׂרָאֵל הוּא נֹתֵן עֹז וַתַּעֲצֹמוֹת לְעַם בְּרוּךְ א...ל'קים:  
G-d is awesome from His Holy Places towards Israel; He gives courage and strength to the People; blessed is G-d.

*I will weigh upon the face of the entire people* – When HaKodosh Boruch brings judgment against the righteous, He is feared and He is raised up and praised that ‘If such happens to these righteous people, all the more so for the wicked.’ And so it says, ‘G-d is awesome from His Holy Places’. Do not read it as ‘Holy Places’ but as ‘Holy people’.

It may certainly seem to be depressing to read about impending destruction and actual tragedy and the very beginning of the era when Hashem places His Shechinah among us.

Impending downfalls loom large over us. How do we find hope?

The reading from the second Sefer Torah today, *Parshas HaChodesh*, and the Shabbos Mevorchim prayer that we will recite immediately after the Torah reading provide us with that hope and anticipation.

It will soon be Nissan, the month of Geula-Redemption. We read in Masseches Rosh Hashanah (11 a):

רבי יהושע אומר: בניסן נגאלו, בניסן עתידין ליגאל.

Rabi Yehoshua says, ‘In Nissan they were redeemed, in Nissan they will be redeemed’.

And particularly for our audience here, we remember what Chazal (Yalkut Shimoni Tehillim 795) taught us:

דרש רבי עקיבא בזכות נשים צדקניות יצאו ישראל ממצרים:

Rabi Akiva interpreted: It was by the merit of righteous women that Israel went out of Egypt.

Centuries later, the *Amora* Rovo expressed it somewhat differently (ibid. Shir HaShirim 993):

דרש רבא בזכות נשים צדקניות שהיו באותו הדור נגאלו ממצרים:

Rovo interpreted: It was by the merit of righteous women who were in that generation that they were redeemed from Egypt.

Why is it that women were the enablers of the *Geula*? We learn (Masseches Niddah 45 b):



(בבראשית ב/כב<sup>12</sup>) ויבן ה' א...ל"קים את הצלע - מלמד שנתן הקדוש ברוך הוא בינה יתירה באשה יותר מבאיש.

Hashem built the rib – this teaches that Hashem placed extra understanding<sup>13</sup> in woman, more than in man.

Perhaps this is the understanding that the women of Israel will perceive before their male counterparts and find the way to share their insights and sensitivities with them:

At a time of separation and isolation that we are now experiencing, we must remember that unity of heart is not accomplished geographically, by physical closeness. We can be physically close with one another and our hearts greatly distant.

Unity of heart among Israel is accomplished when we remember and are aware of the innate worth of each and every one of us, of the unique contribution that each and every one can make and our dependency upon one another. Unity of heart among Israel is achieved when we see ourselves as *Am Yisroel*, the one People as a whole whom G-d chose and took for Him in a unique manner.

When we full internalize that sense within ourselves, then our collective heart will grow and be worthy to be fully connected with the infinite heart of Hashem.

If we will be in Shul this Shabbos, and in the safe privacy of our homes as well, we can all recite

חזק חזק ונתחזק

Be strong, be strong and we *will* be strong.

As we come to the culmination of *Sefer HaGeula*, the Book of Redemption as Ramban terms Sefer Sh'mos, may we begin writing our own Book of Redemption from malady and illness, from oppression and from Exile and

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<sup>12</sup> The entire verse reads:

וַיִּבֶן ה' אֶלֶּ...ל"קים אֶת הַצֵּלַע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל הָאָדָם:  
Hashem G-d built the rib that He took from Odom to be a woman and He brought her to Odom.

<sup>13</sup> The word ויבן in the *p'shat* of the verse certainly means 'He built'. But since the Torah had alternative words, such as ויצר, and He formed, the choice of the term ויבן is easily understood to include בינה, understanding.

once again, permanently and forever, serve Hashem in His Mikdosh and serve each other with the care, concern and love that He commands.

Shabbat Shalom

Chodesh Tov

Chag Kosher V'sameach

Rabbi Pollock