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A VORT FROM THE ROSH YESHIVA מורינו הרה"ג ר' אברהם גורביץ שליט"א

פרשת פקודי

אלה פְּקוּדֵי הַמִּשְׁכָּן, מִשְׁכַּן הָעֵדוּת. (שמות לח, כא)

These are the accountings of the Mishkan, the Mishkan of the Testimony. (Shemos 38:21)

The opening *possuk* of this week's *parshah* mentions the word *מִשְׁכָּן* twice. Rashi cites the Midrash Tanchuma which explains that this word can be vowelised and read as *מִשְׁכּוֹן* which means collateral. The repetition of the word alludes to two times the Beis HaMikdash was taken as collateral for the sins of Klal Yisroel.

This Midrash could be understood in light of the Chazal (Eichah Rabbah 4:14) which states: שָׁפַךְ הַקֹּדֶם עַל הַעֲצִים וְעַל הָאֲבָנִים וְלֹא שָׁפַךְ חֲמָתוֹ עַל יִשְׂרָאֵל *Hashem poured out His wrath on sticks and stones instead of on Klal Yisroel*. Accordingly, the collateral mentioned here refers to a type of payment, with the Beis HaMikdash serving as a form of payment for the debt that Klal Yisroel had incurred due to their sins.

The Dubno Maggid offers an alternative explanation of this Midrash. He writes that the repetition is not referring to the Beis HaMikdash's double destruction. Rather, it is highlighting the dual function of the Beis HaMikdash as a *מִשְׁכּוֹן*. He writes that the Beis HaMikdash was removed from us to act **for Hashem** as a means of security to ensure that Klal Yisroel will do *teshuvah* to enable it to be rebuilt. Additionally, the Beis HaMikdash serves **for us** (*keveyochol*) as a guarantee that Hashem will assist us with doing *teshuvah* since He desires our *avodah* in its best form in the Beis HaMikdash. According to this understanding, the *מִשְׁכּוֹן* mentioned here is like an item used as a security to ensure that the borrower will repay his debt. We desire the Beis HaMikdash and this desire will lead us to pay our debt by repenting for our sins so that it can be reinstated. Similarly, Hashem wishes for our *avodah* and this is a guarantee for us that He will support our quest for *teshuvah*.

The Rosh Yeshiva *shlita* notes that the Beis HaMikdash acting as an assurance for Hashem shows how much we require it to be restored. If the Beis HaMikdash was not a crucial component in Klal Yisroel's lifestyle, its destruction would not accomplish a guarantee for Hashem that we will return to Him. This Midrash is a testimony to how Klal Yisroel's way of life is dependent on its connection and closeness to Hashem, unlike other nations which can satisfy their existence by pursuing worldly pleasures. Klal Yisroel are more elevated and can only truly fulfil themselves by way of true connection and attachment to Hashem.

The *possuk* in Yeshayah (54:11) states: עֲנִיָּה סֶעֱרָה לֹא נִחְמָה, הִנֵּה אֲנִי מְרַבֵּץ בְּפוּךְ אֲבָנֶיךָ וְיִסְדֵּיתִיךָ *O afflicted, storm-tossed, unconsolated one, behold! I shall lay your floor stones upon pearls and make your foundation of sapphires*. R' Elyah Lopian explains that this refers to the state of Klal Yisroel throughout their difficulties in *golus*, always remaining in unrest and instability. Even when the nations of the world have tried to entice us to join them and assimilate, promising all kinds of wealth and pleasures, Klal Yisroel has declined realising how inner content can only be realised through a

genuine connection to Hashem. The Midrash in Shir HaShirim (7:1) relates how Klal Yisroel responds incredulously to the nation's offers to honour her, saying, "What can you offer me? All your proposals are meaningless compared to the lofty positions we had at Har Sinai and throughout the time Hashem was in our midst with the Mishkan and Beis HaMikdash!" Hashem, in kind, promises Klal Yisroel redemption which will be so far-reaching that even the floors will be made of precious stones and gems.

We daven on Mondays and Thursdays: וְלִהְשִׁיב אֶת לְכוּנָן אֶת בֵּית חַיִּינוּ, וְלִהְשִׁיב אֶת לְכוּנָן אֶת בֵּית חַיִּינוּ, *May it be the will of Hashem, to establish the **House of our lives**, and to return His presence into our midst, speedily in our days*, referring to the Beis Hamikdash as the "House of our lives". This echoes the above sentiment – the Beis HaMikdash is a critical and central factor in Jewish life. Life without a connection to Hashem cannot resemble the genuine lifestyle a Yid can and should live. We further find this mindset in the *tefillah* said after the Haftarah, רַחֵם עַל צִיּוֹן כִּי הִיא בַּיִת, *Have mercy on Tzion, for this is the **House of our life***. This reiterates the concept of our lives dependence on having Hashem in our midst with the Beis HaMikdash.

The Ponovezher Rov remarks that we find Dovid HaMelech in Tehillim (27:4) beseeching Hashem: אַחַת שְׁאַלְתִּי מֵאֵת ה' אֹתָהּ אֶבְקֶשׁ, שְׁבִתִּי בְּבַיִת ה' כָּל יְמֵי חַיִּי, לְחֻזֹת בְּנֶעֱם ה' וּלְבַקֵּר בְּהִיכְלוֹ, *One thing I asked of Hashem, that shall I seek: **That I dwell in the House of Hashem all the days of my life; to behold the sweetness of Hashem and to contemplate in His Sanctuary***. This desire demonstrates the potential for every individual to create a personal abode and connect deeply with Hashem even before the construction of the Beis HaMikdash. We can achieve this connection by dedicating ourselves to learning His Torah and fulfilling *mitzvos*. As we say in *Tefillas Maariv*: וְנִשְׂמַח בְּדַבְרֵי תִלְמוּד, *We will rejoice with the words of Your Torah and with Your mitzvos for all eternity, **for they are our life***. Only through fulfilling our mission and purpose in life by engaging in Torah and *mitzvos* can we experience true joy and a sense of accomplishment.

May we be *zoche* to experience an elevated and meaningful existence by dedicating ourselves to Torah and *mitzvos*, which will enable us to forge a genuine and intimate bond with Hashem. Additionally, may we witness the speedy rebuilding of the Beis HaMikdash, which will further strengthen our connection and closeness to Hashem, allowing us to truly live "life" to its fullest potential.

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