

ISSUE #25

כ"ט אדר א' תשפ"ד
9/03/24



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

פרשת ויקהל

ויקהל משה את כל עדת בני ישראל, ויאמר אליהם וכו'. ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדוש. (שמות לה, א-ב)

Moshe assembled the entire assembly of Bnei Yisroel and said to them: "On six days, work may be done, but the seventh day shall be holy for You." (Shemos 35:1-2)

This week's *parshah* begins with Moshe addressing Klal Yisroel and charging them with the building of the Mishkan. The commandments and details of the construction are introduced with another exhortation to observe Shabbos. Work on the Mishkan would only be permitted for six days of the week, but the seventh day is holy and should be kept as a day of rest.

Elsewhere, in Parshas Yisro, we find a similar *possuk* (Shemos 20:9-10) which states: ששת ימים תעבד וכו', ויום השביעי שבת לה'. When comparing the two *possukim* one notices a difference in the terminology used. In our *parshah*, the word תעשה is passive: work will be done, implying that the work "happens" through the effort of others. However, in Yisro, the word תעבד is active, implying that the work is done by man himself. The Mechilta explains that this difference in language is intentional and reflects two different scenarios. When Klal Yisroel are עושין רצונו של מקום - performing the desire of Hashem, they merit for work to be done for them by others. Whereas, if they are not fulfilling Hashem's desire, then they must acquire their sustenance through personal effort and toil.

Seemingly, the *possuk* in Yisro is also referring to people who observe Shabbos as the *possuk* concludes, "The seventh day is for Hashem." If so, what is the intent of the Mechilta which states that the *possuk* is referring to those who are not fulfilling the will of Hashem?

The Gemara (*Berachos* 35b) brings a disagreement between R' Yishmoel and R' Shimon bar Yochai regarding the balance between learning Torah and working for a living. R' Yishmoel derives from the *possuk* which we say in Shema - וְאַסְפֹּת דְגַנְךָ, that you may gather in your grain, that man himself should toil for his produce, even though this will reduce the amount of time available for learning Torah. He maintains that even though one is obligated to learn whenever possible, it is permissible for man to work for his sustenance, which includes gathering produce. On the other hand, R' Shimon bar Yochai disagrees with this approach. He argues that if people are too preoccupied with work, they won't have enough time to learn Torah. Instead, he holds that if Klal Yisroel are עושין רצונו של מקום - fulfilling the desire of Hashem, they will merit for their work to be done by others. However, if they are not, they will have to toil on their own and gather their produce, and it is to these people which the *possuk* says וְאַסְפֹת דְגַנְךָ. The Gemara concludes that many tried to live like R' Shimon bar Yochai, but failed.

Here too we can ask a similar question. The *possuk* of וְאַסְפֹת דְגַנְךָ appears in the *parshah* of Shema which begins with וְהָיָה אִם שָׁמַע תִּשְׁמָעוּ אֵל מִצְוֹתַי, It will be if you listen to My commandments. This

implies that this *parshah* is referring to a time when Klal Yisroel *are* fulfilling the *mitzvos* and listening to Hashem. If so, how can we understand the Gemara which asserts that this *possuk* is speaking of a situation where Klal Yisroel are *not* fulfilling the will of Hashem?

The Rosh Yeshiva *shlita* resolves these questions based on an explanation of the Vilna Gaon. The Gaon explains that the first *parshah* of Shema refers to those who have totally accepted upon themselves the yoke of Torah, completely devoting themselves to the study of Torah and have no worldly desires. However, the second *parshah* which omits the words **וּבְכֹל מְאֵדָכֶם** is referring to those who have totally accepted the yoke of *mitzvos* but the yoke of Torah only partially. It talks about those who obey Hashem and abide by His *mitzvos*, but are not willing to give up their wealth and worldly pleasures to dedicate themselves entirely to learning Torah.

The Gaon further notes that the first *parshah* of Shema is written using singular terminology, while the second *parshah* is written in the plural. He explains this based on the above understanding that the first *parshah* refers to a complete commitment to the Torah, a level of devotion that only a select few, like R' Shimon bar Yochai, can attain. Therefore, the first *parshah* speaks in the singular tense when referring to such individuals. However, the second *parshah*, which is directed towards ordinary people, uses the plural term.

Accordingly, when Chazal used the expression of **אֵין עוֹשִׁין רְצוֹנוֹ שֶׁל מְקוֹם**, they were not referring to wicked people. Rather, it was said about those who accept and perform all the *mitzvos* but have not committed themselves fully to the yoke of Torah. Since they are unwilling to sacrifice their physical possessions and earthly pleasures in honour of learning Torah, so too, in the same fashion - **מְדָה כְּנֶגְדָה** - **הֵמָּה** they must toil themselves to obtain sustenance.

With this concept, the Rosh Yeshiva explains the Mechilta's contrast between the wording used in our *parshah* and that of Parshas Yisro. Our *parshah*, Vayakhel, describes Hashem addressing Klal Yisroel in the *midbar* while they were embarking upon the construction of the Mishkan. At that time, Klal Yisroel were on the highest *madreigah* possible and completely dedicated to Torah and *mitzvos*. They were the quintessential **שֶׁל מְקוֹם רְצוֹנוֹ עוֹשִׁין**, living life in the most exemplary form, and it was fitting to say **וַתַּעֲשֶׂה** and assure them that all their requirements will be taken care for them by others. However, the *possuk* in Yisro was commanded to all the future generations, many of whom would not be able to attain the same spiritual standard. Therefore, they could not be assured that their livelihood would be provided by others, and to them the Torah writes **וַתַּעֲבֹד** - you must work yourself.

We learn from this that our devotion and dedication to Torah is reflected in the blessings and success bestowed upon us by Hashem. As we strive to elevate ourselves with Torah as our focus, Hashem responds in kind with assurances that we do not have to toil ourselves. May we be *zoche* to live with a total emphasis on Torah, and may Hashem shower us with unlimited *brochos* and success!

This Devar Torah is adapted from **מִסְפֵּר וְעִנְפֵיָהּ אֶרְצִי אֵל עֵה"ת** and is presented by the Gateshead Yeshiva Alumni Association. To receive by email, please register your interest by sending an email to parshasheet@yalumni.org.