



הרב הראשי עיה"ק אלעד **מרדכי מלכא שליט"א**
נשיא וראש מוסדות "אור המלך"

מחבר ספרי שו"ת דרך המלך, אמרי מרדכי, ודרכי המלך על המועדים ועוד
רשת מעונות, ורשת גנים, ת"ת פרי תואר, ובית יעקב פרי תואר, תיכון בית יעקב החדש, ת"ת מאור ישראל,
ישיבה קטנה ארחות יהודה, ביהמ"ד גבוה לרבנים ודיינים "לקח טוב" קופת "מפעל החסד" אלעד
Chief Rabbi of Elad, Israel MORDECHAI MALKA, Founder & President of Institutions "Or Hamelech"



עיר התורה שקרובה אליך

Parashat Vayakhel/ Pekudei

The Torah is the Secret to the World's Existence

Our *parasha* states (38:21), "These are the accountings of the *Mishkan*, the *Mishkan* of Testimony (*HaEdut*), which were made at Moshe's request..."

Questions:

- 1) Why does the *pasuk* state *Mishkan* twice? 2) Why does the *pasuk* call it the *Mishkan* of Testimony and not the *Mishkan* where the *Shechina* dwelled?

Incitement Against the Torah and Those who Study It

Sadly, we are presently living during a dark period when the Jewish Nation suffers from its enemies, who oppose the Torah and persecute those who study it. However, the pain is multiplied many times more and is much more significant, due to the fact that it is a portion of our own brethren who are the persecutors. This is similar to the answer that the friend on the king of Kuzar answered him. The king had asked why gold does not elicit a great sound when struck by an iron hammer, as opposed to iron which does. He answered that the gold is not being struck by its "brother"; rather, it is being hit by an iron hammer, which is less valuable than it and a total stranger, and therefore, does not "scream" loudly when it being struck. However, when iron strikes fellow iron, one brother hits another, then the cry is very great. Furthermore, they stake claims in the "name of the Torah" that it is not the Torah way for one Jew to go out to war and be killed while another studies Torah and does not help out. This is pure ignorance. For from the time that the Jews became a nation, throughout history, it was always acknowledged that for the nation to be successful in battling our enemies in war, there must be individuals studying Torah. Without this there is no chance of victory, for the Torah is the secret to our nation's existence. The yeshiva students who are toiling and exerting themselves in Torah study are without a doubt doing every day what these inciters could not even do for one day. Out of ignorance they open mouths to rile up others. Instead of complaining that the *Chareidim* are trampling upon the nation and taking advantage of the Prime Minister's weakness due to the investigations, they should realize that the opposite is true; it is the leftist faction, which tramples upon the Prime Minister and continues to trample upon the *Chareidi* community. It all stems from one root – the selfish desires of the government, for which the end justifies any means. How terrible it is that we are witnessing such evil in our days. Our holy Torah teaches us that if not for the Torah, the world would be destroyed. Every Jew yearns for the *Beit HaMikdash's* rebuilding. The pinnacle of the *Beit Hamikdash's* holiness was inside the Holy of Holies. There stood the *Aron*, inside which was the holy Torah, and that is where the Divine Presence resided. How then could they be so brazen as to incite the masses against the Torah in the name of the Torah?



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The Torah is the Secret to the Nation's Existence

Now we can begin to explain our *parasha*. The *Baalei Tosafot*, in their commentary on the Torah, ask why *Mishkan* had to be stated twice in the aforementioned *pasuk*? They answer that it implies that that the *Mishkan* was *memushkan* [collateral] for our sins. In other words, the Torah wishes to teach us that that the *Mishkan* was collateral to guarantee our good deeds. If we would perform the Will of Hashem then He allows His Divine Presence to reside in the *Mishkan* and it endures. But if we do the opposite, Heaven forbid, then His Presence departs and the *Mishkan* is destroyed. The Rabbeinu Bachaya adds that since the *Mishkan* on earth parallels the one in Heaven and draws its bounty from it, so the earthly *Mishkan's* bounty depends on the Jews' holiness down below.. He adds that the reason the *Mishkan* is called the *Mishkan* of Testimony (*HaEidut*) is because *Eidut* refers to the Torah. This is as R' Shimon bar Yochai teaches that whenever the *pasuk* says *Eidut* it refers to the Torah, as the *pasuk* states (*Devarim* 4), "These are the *eidut*, laws and statutes." This means that the Torah bears testimony to the spiritual level of the Jewish people. If they learn and toil in Torah, then the Divine Presence rests in the *Mishkan*, because the Torah is like the house of Hashem. However, if the Jews forsake the Torah, Heaven forbid, it is like the House of Hashem has become loathsome to them – how then will the Divine Presence reside there? According to this, we can understand why that Torah teaches us in *Parashat Teruma* (25:22), "It is there that I will set my meetings with you, and I shall speak with you from atop the Ark's Cover, from between the two *Ceruvim* that are on the Ark of Testimony ..." You see how the *pasuk* goes out of its way to show how awesome the Torah is. It was not enough to say that the *Shechina* resided on the Cover; rather, it adds that it resided between the *Ceruvim*. But the Torah nevertheless continues by stating that it specifically was on top of the Ark of Testimony! This is to teach us that even though the Holy of Holies represented the pinnacle of the *Mishkan's* sanctity, nevertheless the *Shechina* resided specifically atop the Ark, which housed the holy Torah. The Sages teach that Hashem, His Torah, and the Jewish Nation are one. Therefore, praiseworthy is he who toils in Torah and by doing so, connects with Hashem. On the other hand, woe is to the leftists, who have gone mad in their pursuit of honor and governmental power, which they will never attain. This is why they incite the public against Torah scholars and call them parasites. In truth, however, **they** are the parasites and the ones who truly damage Israel, all in pursuit of their lusts, sparing no action in hopes of achieving their goal.

The Wise Hearted Request Wisdom and Support Torah

In *Parashat Vayakhel* (36:1-2) it states, "And Betzalel and Ohaliav and every wise-hearted person [*chacham lev*] within whom Hashem has placed wisdom and understanding in these things, to know how to do all of the work for the service in the Sanctuary – everything that Hashem had commanded; Moshe called Betzalel, Ohaliav, and every wise-hearted person [*chacham lev*] into whose heart Hashem put wisdom, everyone whose heart inspired him, to approach the work to do it." In *Masechet Berachot* (55a), R' Yochanan teaches, "Hashem gives wisdom only to one who has wisdom. This is as the *pasuk* states (*Daniel* 2), 'He gives wisdom to the wise ...' R' Tachlifa bar Maarava heard this and said it before R'



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Avahu. He said to him, 'You derive this from there; we derive it from here, as it states (*Shemot* 31), 'And in the heart of every wise-hearted person I have placed wisdom.'"

More Questions:

- 1 – Shouldn't Hashem give wisdom to the foolish and not to the wise?
- 2 – Why do the *pesukim* refer to a wise man as a *chacham lev*, connoting that wisdom is in the heart? Is wisdom not found in man's intellect?

The Wise Hearted Desire Only Wisdom

I believe that by answering one question we will also be able to answer the other. The Torah is teaching us that to merit wisdom, one must yearn for wisdom. Desire and yearning are rooted in man's heart. By nature, the heart is drawn after the pleasures of this world. The wise man, however, channels his desire towards love of the Torah. Such an individual is called "wise-hearted." By doing so, he merits that Hashem will fill him with wisdom. This, then, is the intention of the *pasuk*, "everyone whose heart inspired him," in other words inspired him to grow spiritually. **Similarly, those who support the Torah and those who study it are called wise-hearted, because they display their love for the Torah. In the World to Come, they will merit all of the Torah they supported.**

The Rambam's Description of Love for Torah

This is also explained by the Rambam in *Hilchot Rotzeach ve'Shmirat Hanefesh* (7:1). He writes that a *talmid chacham* loves Torah to the extent that he has no life without it. Says the Rambam, "A student who is exiled to a city of refuge, his teacher is exiled along with him. This is as the *pasuk* states (*Devarim* 19:5, 4:42), 'And live [- in the city of refuge]' – give him the ability to live. And without Torah study, the life of those who possess and seek wisdom is comparable to death. Additionally, if a *rav* is exiled, his *yeshiva* is exiled together with him." The Rambam stresses the words, "seek wisdom," for a *talmid chacham* yearns for Torah.

Seeking a Chatan

The Torah genius, R' Eizel Charif *zt"l* was in search of a *chatan* for his daughter. He said that anyone who could answer a difficult question in a particular Torah topic would be his *chatan*. Indeed, he asked a difficult question that none of the students were able to answer. He therefore went on his way. However, as R' Eizel was traveling, he noticed one of the students chasing him, until he eventually caught up. R' Eizel asked him if he had an answer. The student replied that that even though he did not have an answer and was undeserving to be a match for his daughter, he still wished to hear the answer to this tremendous question. R' Eizel told him that not only would he tell him the answer, but the young man would also merit being his *chatan*. For a student who so yearns to understand the Torah is destined for Torah greatness.

Story About R' Chaim Shmulevitz



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R' Chaim Shmulevitz once related to his students that in his youth, he studied in the Grodno Yeshiva. He said that he once went to rest for a number of days in the Navardok Yeshiva, headed by his uncle R' Avraham Yaffen *zt"l*. One day, he approached his uncle and requested that he show him the most outstanding *bachur* in the yeshiva. The *Rosh Yeshiva* pointed to one *bachur* and said, "This *bachur* learns Torah with greater depth than all the other *bachurim* in the yeshiva." Afterwards, he showed him another *bachur* and said, "He is the most diligent *bachur* in the yeshiva." He went on to point out several other *bachurim*, each one excelling in a different area. One excelled in his Heavenly fear, the other in his broad Torah knowledge, and so on. R' Chaim then asked him, "So ultimately, who is the most outstanding *bachur* in the yeshiva?" R' Avraham took him to one of the corners of the *beit midrash* and pointed at a specific *bachur* and said, "This is the finest *bachur* in the yeshiva." R' Chaim was perplexed and remarked, "But when you pointed out all the other *bachurim*, you did not mention this one at all." "True," answered R' Avraham, "for this *bachur's* outstanding quality is different from the other qualities that I pointed out. This *bachur* is the greatest *mevakeish* in the yeshiva, his **yearning** is the greatest. All of his yearning is only for Torah and *avodat Hashem*." This *bachur* who R' Avraham said excelled in yearning, toiled in Torah continuously day and night. Throughout the years, he yearned for Hashem until he merited the crown of Torah. He was the great light of our generation, *Maran HaGaon* R' Yaakov Yisrael Kanievsky, the Steipler *zt"l*.

Words of Mussar

We have learned just how mistaken those amongst us are to think that studying Torah is a waste of time and that they are not receiving equal treatment. They offer various claims based on a faulty understanding of the Torah, for in truth, the world nor our nation can persist without the Torah and those who study it. Even the founders of the state, leftists themselves, had the understanding to write in the State's Declaration of Independence, that each individual is free to live according to his religious views, for they understood the importance of Torah study. However, a young generation has risen, who never saw or knew the founders of the State. They are not aware that the Jewish Nation is in a class of its own amongst the other nations. This is because they are totally removed from Judaism and have no connection whatsoever to the holy Torah or to the most elementary fundamentals of Judaism. All we can do is pray that they repent and gain an understanding that the Torah is our lifeline, as the Rambam stated. Only in the merit of the Torah will we build the third *Beit Hamikdash* with the *Shechinah* once again residing atop the Ark, speedily in our days. *Amen*

Shabbat Shalom,
Rav Mordechai Malka