



דרכים בפרשה

פקודי

אלה פקודי המשכן משכן העדות

These are the reckonings of the Mishkan, Mishkan Ha'eidus

The Sforno on our possuk, looks back at the *pesukim* (26:15 and 36:20) that discuss how the Mishkan was built. He quotes the gemara in Mesechta Yoma 72a-

מאי דכתיב עצי שטים עומדים *what does the possuk mean* (by saying that the Mishkan was built of) *standing acacia trees?* The possuk could have just told us the type of wood that was used; what is being added here by telling us that it was standing wood, and this even after it was already cut down? The gemara answers that the Torah was anticipating the question of the future generations: שמא תאמר אבד סברן ובטל סכויין *perhaps you will say that "The hope of getting them back is lost and gone," the Torah teaches us that they will stand forever.*

In the end of course, the Mishkan was indeed put to rest and replaced by the first Beis Hamikdash of Shlomo Hamelech and subsequently destroyed and replaced by the second one, only to be destroyed as well. So we must understand this in the context of our gemara.

There is a major distinction between the Mishkan and Beis Hamikdash. Unlike either Beis Hamikdash, the Mishkan was not put out of use due to our *aveiros*, nor was it destroyed by our enemies. The Divine plan was for it to fall into disuse to make way for the Beis Hamikdash. The parts of the

mishkan were then hidden away and still exist to this very day. In fact, all of the sins of Klal Yisroel could have never caused it to even tarnish. The Sforno points out that not one item of the Mishkan or its keilim ever fell into the hands of the enemy which is the opposite of what happened with Shlomo Hamelech's Beis Hamikdash known as the (Beis Olamim) and its keilim, destroyed and plundered by Nevuzradan (he notes that no mention is made of anything that used to belong to Moshe).

So what was the secret of the Mishkan's overwhelming *kedusha*? The Sforno addresses this:

Mishkan Ha'eidus- *the Torah is teaching of the special qualities of the Mishkan which caused it never to fall into the enemies' hands. 1) It is called mishkan ha'eidus because that is where the luchos were kept. 2) It was al pi Moshe- Moshe commanded them to make it. 3) It was the work of the Leviim under Issamar. 4) Betzalel made it. The entire process was conducted by the greatest tzadikkim of the generation. Therefore, the shechina rested upon it, protecting it from never falling to the enemies. However, by Shlomo Hamelech, the artisans came from Tyre (gentiles). Yes, the Shechina rested on it, but the different parts wore out over time and needed replacing, and eventually fell into enemy hands. Regarding the second Beis*



Hamikdash, the Shechina never rested on it; it lacked the luchos and was made by Koresh (the Persian), without any input of the Levi'im.

Because the Mishkan was built with the holiest of intentions every step of the way, it merited to remain eternal. We now understand the reference to עצי שטים עומדים – the wood remained standing, and shall remain because of the way it was constructed.

Regarding the mitzvah of Shabbos, the Torah tells us, ושמרו בני ישראל את השבת לעשות – *The Bnai Yisroel shall keep the Shabbos, observing the Shabbos throughout the ages as a covenant for all time* (31:16). Looking at the words that the Torah uses, we find ושמרו בני ישראל – safeguarding the Shabbos, and לעשות את השבת – (lit.) to make the Shabbos. Many of the *meforshim* wonder about the double language being used here. According to the Sforno, perhaps we can read the posuk as follows. ושמרו בני ישראל – Bnai Yisroel shall keep the Shabbos, and it shall be kept for generations, not just a one-time thing. But how does one ensure that his children and grandchildren will follow suit? The answer is לעשות את השבת – it all depends on the way it is performed. If we put our all into Shabbos, the children will surely see that and do the same as well and it will then remain לדורותם ברית עולם.

Similarly, the *gemara* in *Mesechta Bava Metzia* (85b) relates a comment of Rav Chiya to Rav Chanina. Rav Chiyah said that he would see to it that the Torah would never be forgotten from Klal Yisroel. He

would plant flax seeds, take the grown flax, and twist nets to trap deer. After slaughtering the deer, its meat would be fed to orphans, and its hides used to prepare parchment to write down the Torah. He would then go to town and teach the five *chumashim* to five children and six *sidrei Mishna* to six children and have each of the children teach each other what the other had learnt. This would ensure that the Torah will not be forgotten.

Rav Aharon Kotler zt"l asks why Rav Chiya took such great lengths to go through each and every step? If the Torah was in danger of being forgotten, why not cut to the chase by buying ready-made hides for writing the Torah on. Didn't every moment count? Rav Aharon answers that the best guarantee of ensuring true eternal success is to do every single thing, from start to finish, *l'shem shomayim* properly.

As we now enter into the perhaps the busiest time of the year, our preparations for Purim followed by Pesach are swinging into full gear. If we truly desire that our *mitzvos* shall have a lasting impact and will be passed on properly to the next generation, we must prepare by giving the mitzvos serious thought beforehand and making sure that that we are giving our 100%. In this manner, these mitzvos will remain forever.

Good Shabbos, מרדכי אפּעל



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