



MISHNAS CHAYIM

משנת היום

MISHNAH ON THE PARSHAH

פרשת ויקהל-פקודי תשס"ט • Parshas Vayakhel-Pekudei 5769

WHY WE YEARN FOR MOSHIACH

As Klal Yisrael celebrates a *siyum* (completion) of Sefer Shemos this week, a brief but comprehensive recap of the *sefer* is in order.

Were we to summarize Sefer Shemos, many of us would divide it into two parts. The first half deals with the story of the emergence of Klal Yisrael as a nation, beginning with the servitude in Mitzrayim (Egypt) and the redemption from that land, and climaxing with the granting of the Torah at Har Sinai. This basically covers the *parshiyos* of Shemos, Va'eira, Bo, Beshalach, Yisro, and Mishpatim. Beginning with *parshas* Terumah, the theme of the *sefer* seems to shift to the Mishkan, as its construction, dimensions, and preparations for the Temple Service are discussed in great detail throughout the *parshiyos* of Terumah, Tetzaveh, (a good portion of) Ki Sisa, Vayakhel, and Pekudei.

The Ramban (*introduction to Sefer Shemos*), however, states that in reality, these are not two disparate sections. Rather, the narrative concerning the Mishkan is inextricably linked with the story of the Redemption. The fashioning of the Mishkan and the resulting establishment of Hashem's Presence in their midst was the ultimate completion of the Redemption process of the Jewish people.

BEREISHIS II

Looking at an even broader picture, the Netziv (*Ha'amek Davar, introduction to Sefer Shemos*) portrays an overview of more than just Shemos. He begins by making a most noteworthy observation concerning the name of this *sefer*. We know it, of course, as "Sefer Shemos." The Behag (*Ba'al Halachos Gedolos*), on the other hand, refers to it by a different name: "Chumash Sheni," (The

Second Chumash). The Behag does not refer to Vayikra as "Chumash Shlishi (Third)" or Bamidbar as "Chumash Revi'i (Fourth)." Why is Shemos the only *sefer* to be titled according to its numerical order?

The Netziv explains that this *sefer* is not just one that *happens* to follow the preceding Sefer Bereishis. Rather, Shemos is a *continuation* of the Bereishis storyline. If you will, it is a type of "Bereishis II"; hence, it is known as "Chumash Sheni," meaning the second "volume" of Bereishis.

Apparently, then, not only is there an inherent connection between the Mishkan and the events of *yetzias* Mitzrayim (the Exodus) and Har Sinai, but – somehow – the Mishkan is related to the Forefathers and the Creation narrative as well.

Before attempting to identify the common thread between them, it should be noted that there is intimation from Chazal of just such a connection. The Medrash describes the immense joy experienced upon the completion of the Mishkan. It compares the happiness of that day to that of the day when the heavens and earth were created. Evidently, the two are interrelated. Let us try to discover how.

WHY WE ARE HERE

The key may lie in the final Mishnah in Pirkei Avos. (Technically speaking, the sixth chapter of Avos is really from a *b'raisa* in Masseches Kallah; however, it is incorporated into many editions of Pirkei Avos, for reasons which are too extensive to delve into now.) The Mishnah (6:11) states:

כָּל מֵה שֶׁפָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ, לֹא בָּרָא אֶלָּא לְכַבּוֹדוֹ, שֶׁנֶּאֱמַר (ישעיה מג), כָּל הַנִּקְרָא בְּשֵׁמִי וְלְכַבּוֹדִי בָּרָאתִיו... וְאֹמֵר (שמות טו), ה' יִמְלֹךְ לְעֹלָם וָעֶד.

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**MISHNAS
CHAYIM**

משנת חיים

פרשת ויקהל-פקודי תשס"ט • Parshas Vayakhel-Pekudei 5769

“Whatever Hakadosh Boruch Hu created in His world, He created it for the purpose of granting Him glory, as the verse states (*Yeshayah 43:7*), “Anything called by My Name, I have created for My glory...” It states further (*Shemos 15:18*), “Hashem shall reign forever.”

In an amazingly succinct way, this Mishnah contains the key to the world’s existence. Based on R’ Tzaddok’s *Resisei Laylah* (ch. 25), R’ Yeruchem Olshin explains: Glorifying Hashem’s Majesty is the ultimate purpose of our existence. Why, in fact, did Hashem create a world? There is a well-known dictum that *ein melech b’lo am* – a king cannot be a king without subjects. To be proclaimed and recognized as the Supreme King, there must be individuals around who are capable of doing so. More specifically, a king attains his true glory through the recognition and loyalty of his people. And so Hashem selected one nation –

the Jewish people – to serve as His people, to sanctify and publicize the greatness of His Name.

This then, is the common thread around which the entire Sefer Bereishis and Sefer Shemos (or “Chumash Sheni,” as the Behag renders it) is woven. The purpose of creation – as stated in the Mishnah – is to bring glory to the Supreme King of the universe. In the furtherance of this goal, a nation needed to be fashioned and selected. This process began with Avraham Avinu, the father of the Jewish nation, and continued with the other forefathers and tribes of Yisrael. To reach perfection, it was necessary for this chosen nation to undergo the trials of Mitzrayim and the subsequent redemption, which brought them ever closer to completion. The crowning jewel was the receiving of the Torah, the ultimate expression of Hashem’s Will. Yet there was still one stage to go in the redemption/formation process of this exalted people. This was accomplished through the Mishkan, the precursor to the Mikdash.

The site of the Mikdash was the paradigm manifestation of Hashem’s Glory in this world. In the Mikdash, Hashem’s Presence was overtly recognizable. For this reason, ten miracles were present there (*see Mishnah in Avos 5:5*); since Hashem’s Presence operated openly, miracles were commonplace there. As such, the existence of the Mikdash was the penultimate completion of the purpose of Creation: that those created by Hashem – and selected and groomed specifically for this function – recognize and pay homage to His Kingship.

And although – through our sins – the Beis Hamikdash is no more, our *parshah*, and this *sefer*, serve as a reminder of our task: to give honor to His Name. To this end, we long for the era of Moshiach and the rebuilding of the final Temple. At that point, the whole world will recognize that “Hashem is One, and His Name is One” (*Zechariah 14:9*), and “His Kingdom will reign forever and ever” (*Shemos 15:18*).

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