



# PARSHAS VAESCHANAN

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SHALOSH SEUDAH  
TORAH

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# Mishkan Shiloh and the Bais HaMikdash

## שמור to זכור From

In this week's parsha, Moshe Rabbeinu reviews the Ten Commandments and says, 'שמור - guard the day of Shabbos to make it holy<sup>x</sup>.' At Mount Sinai, Hashem commanded, 'זכור - remember the day of Shabbos to make it holy<sup>y</sup>.'

From the discrepancies between the verses we deduce that Hashem said both – זכור and שמור – simultaneously. This has practical ramifications in Jewish Law.

We are taught that Sefer Devarim is unique because it consists specifically of Moshe Rabbeinu's teachings. However, the entire Torah is referred to as 'Toras Moshe<sup>z</sup>' - the teachings of Moshe. The voice of the Shechina (Divine Presence) emanated from the throat of Moshe and taught the Torah to the Jewish people. In which way is Sefer Devarim the teachings of Moshe Rabbeinu more than the rest of the Torah?

The Chasam Sofer explains that Moshe Rabbeinu originally prepared Sefer Devarim as his personal message to the Jewish People, intending it to be part of the Torah SheB'al Peh (the Oral Law) - the Torah that individual sages originate. However, as Moshe began reciting the lecture that he had prepared, the Shechina spoke from his mouth. Thereby, it joined Torah SheBichsav that was heard directly from the mouth of Hashem. Thus, Sefer Devarim is a transition between Torah SheBichsav and Torah SheB'al Peh, as it contains elements of both.

When Moshe Rabbeinu prepared his lecture for the Jewish People, he didn't yet know that it would join Torah SheBichsav, and we would deduce from the disparity of the terms – זכור and שמור - that Hashem said them simultaneously.

Why then did Moshe use the word שמור, if in Parshas Yisro it says זכור?

## Menucha – Yerushalayim or Shiloh?

"באתם ... אל - was permitted until - Sacrificing on a Bamah – a personal altar - the Jewish people arrived at 'Menuchah' (peace) and 'Nachalah' (heritage). Menucha refers to the Mishkan that was in Shiloh, and Nachalah refers to the Bais HaMikdash<sup>1</sup>.

Upon the inauguration of the Bais HaMikdash, King Shlomo praised Hashem: "ברוך ה' אשר נתן מנוחה לעמו ישראל", 'Blessed is Hashem who gave Menucha – referring to the Bais HaMikdash - to his nation Israel.'

Why did King Shlomo refer to the Bais HaMikdash as Menucha when the sages said Menucha refers to Mishkan Shiloh?

## The Roof of Mishkan Shiloh

The Mishkan in the Wilderness was assembled with portable material - wooden logs, poles, curtains, etc - so that it should be transportable. Before departing from and encampment it disassembled and upon arrival at the next station, it was reassembled.

In contrast, Mishkan Shiloh was constructed like any other permanent structure – with stones and cement – and stood in one place for three hundred years.

It is therefore surprising to note that the roof of Mishkan Shiloh was not permanent. The same curtains that had covered the Mishkan in the Wilderness were used to cover Mishkan Shiloh.<sup>†</sup> Why wasn't a proper roof built?

### **The Melacha of Toveh - Spinning**

There are thirty-nine Melachos (types of work) that are forbidden on Shabbos. These are derived from the thirty-nine types of work through which the Mishkan was built. One of these is Toveh - spinning. The Jewish women spun wool from sheep and goats to make threads. These were then woven into the curtains that covered the Mishkan.

According to Torah law, a Melacha is only forbidden, if it is done in its usual manner. It is only a rabbinical enactment of the Sages - instituted at the start of the Second Temple era<sup>‡</sup> - that forbids performing Melachos in an unusual manner.

Spinning wool that is still attached to the animal is an unusual form of spinning because it is very difficult to do. It is therefore permitted according to Torah Law (but was later rabbinically prohibited).<sup>‡</sup>

### **Spinning the Thread for the Mishkan**

The women spun the thread for the covering of the Mishkan while it was still attached to the goats. If this was the way the spinning was done for the building of the Mishkan - from where we derive the thirty-nine Melachos - why is it not considered to be a normal way of spinning and therefore prohibited according to Torah Law?

Tosfos explains that although these women possessed the unusual ability to spin the wool while it was still attached to the animal, the majority of people are unable to do so. Therefore, this method of spinning is still considered abnormal and is permitted on Shabbos according to Torah Law.

What remains difficult is why the women chose to spin the thread in such an unusual manner.<sup>1</sup>

### **The Power of Shabbos**

When the Mishkan was completed, each of the tribal leaders offered sacrifices. Yosef HaTzaddik merited that his descendant, the leader of Ephraim, offered the sacrifices on Shabbos. This was due to his scrupulous observance of Shabbos even in Egypt.<sup>1</sup>

Offering sacrifices entailed the waiving of serious Shabbos prohibitions. Of what merit was it to Yosef that his descendant's offerings pushed aside the prohibition of performing melacha on Shabbos?

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<sup>1</sup> There are some who answer that they spun the wool this way because thread doesn't become impure as long as it is still attached to the animal. Because women are often impure, they spun in this manner to ensure the purity of the thread. However, this resolution is unsatisfactory because thread cannot contract any impurity except that of tzaraas (leprosy). (שבת כו)

Shabbos is a powerful and sublime day. The spiritual impact of a mitzvah performed on Shabbos is magnified and multiplied. One hour of Torah learning on Shabbos is equivalent to an entire day's worth of learning during the week.<sup>x</sup>

Hence, it was of great merit to Yosef that his descendant offered sacrifices on Shabbos. A sacrifice (permissibly) offered on Shabbos is much more potent and sublime than one offered during the week.

### **Building the Mishkan or Bais HaMikdash on Shabbos/Yom Tov**

It was forbidden to build the Mishkan on Shabbos.<sup>2</sup> Hypothetically, had it been permitted, the holiness of the Mishkan could have been much greater!

The new crop of grain was prohibited until the Omer was sacrificed on the second day of Pesach. When we are unable to offer sacrifices, the new crop is biblically permitted on the morning of the second day of Pesach.

Rabbi Yochanan Ben Zakai - the leader of the sages during the era of the destruction of the Second Temple - instituted that the new crop should remain forbidden until *after* the second day of Pesach. He was concerned that the Third Bais HaMikdash would be built on Pesach. The people would eat of the new crop in the morning of the second day as they usually did, and not realize that they must wait until after the offering of the Omer.<sup>3</sup>

Rabbi Yochanan's concern seems irrelevant. Is it not prohibited to build the Bais HaMikdash on Shabbos and Yom Tov?

It *is* possible that the Third Bais HaMikdash will be built on Shabbos or Yom Tov, Rashi explains. This is because it will descend from heaven completely assembled. It will be erected by the Divine hand, as the verse states, 'The Mikdash of Hashem that your hand (Hashem,) erected'.<sup>2</sup>

We will not build the Third Bais HaMikdash - Hashem will - and he can do so on Shabbos and Yom Tov.

Nevertheless, is the likelihood of Mashiach coming on Pesach so significant that Rabbi Yochanan felt it necessary to prohibit the new crop for an extra day?

Yes, the Chasam Sofer explains. There is a series of three Mitzvos that the Jewish People were commanded to fulfill upon entry into Eretz Yisroel. First they were to appoint a king; then wipe out Amalek. Finally, they were to build the Bais HaMikdash.

When King Mashiach will come, he will first eradicate Amalek. This will take place on the eve of Pesach<sup>10</sup> and we symbolize this by burning the Chametz. The next day, the first day of Pesach the Bais HaMikdash will descend.

From here we deduce that the Third Bais HaMikdash will be built on Yom Tov which is even greater than Shabbos in certain respects<sup>3</sup>. Furthermore, the Torah refers to the first day of Pesach as Shabbos<sup>4</sup>.

### **Moshe Rabbeinu Wrote Thirteen Scrolls the Day he Passed Away**

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<sup>2</sup> "מקדש א-דני כוננו ידיך" is gematria (has the numerical value of), "בונה ירושלים ה'", (they both equal 685).

<sup>3</sup> For example, one is supposed to have nicer clothing for Yom Tov than for Shabbos.

<sup>4</sup> The Omer is sacrificed, "ממחרת השבת" (ויקרא כג:כ), the day after Shabbos. Here, Pesach is referred to as Shabbos.

The Zohar states that Moshe Rabbeinu passed away Shabbos afternoon<sup>70</sup>. How could this be? The day he passed away, Moshe Rabbeinu wrote thirteen Torah scrolls and writing is prohibited on Shabbos.<sup>71</sup>

If we ponder further, we wonder, is it even possible for a person to write thirteen Torah scrolls in one day?

The Chassam Sofer explains that Moshe Rabbeinu wrote these scrolls using a supernatural technique called "השבעת הקולמוס" - 'swearing in a pen.' Tzaddikim would use השבעת הקולמוס to write at a rapid speed. השבעת הקולמוס is definitely not the conventional way of writing and is therefore permitted on Shabbos according to Torah Law.

That is how Moshe Rabbeinu was both, permitted and able, to write thirteen Torah scrolls on the Shabbos of his passing.

### **The Holiness of Moshe Rabbeinu's Torah scrolls**

In Melachim, the following narrative is recounted: King Achaz had decreed that all Torah scrolls be burned. Years later, during the reign of Yoshiyahu, a Torah scroll was found during the restoration of the Bais HaMikdash. Upon reading from this scroll, Yoshiyahu was deeply moved and repented. He then had the Jewish People assemble in the Bais HaMikdash where sections were read to them from this scroll. A massive movement to destroy idol worship was initiated.<sup>72</sup>

Could it be that from the time of King Achaz until Yoshiyahu there were no Torah scrolls among the Jewish People? The tzaddik, King Chizkiyahu had reigned in the interim and during his time even small children were well versed in the minutiae of Jewish Law. Also, many years had passed between Achaz and Yoshiyahu and the people had ample opportunity to write new scrolls. Additionally, at that time each Jew wrote a personal Torah scroll, even if he had inherited one from his father. Besides, weren't there any hidden scrolls? And was it even possible for King Achaz to find and burn every last scroll?

It cannot be that the scroll found during Yoshiyahu's reign was the first the Jews had seen since Achaz. King Chizkiyahu was a Tzaddik and he surely fulfilled the commandment of Hakhel - reading from a Torah scroll every seven years on Sukkos. Rather, there must have been something very unique about the scroll they found that made such a deep impression and inspired the generation to repent.

The commentators note that this Torah scroll was one of the thirteen that Moshe Rabbeinu himself had written on the last day of his life. It was the supreme sanctity of this particular scroll that stirred the Jewish People to repentance.<sup>5</sup>

Moshe Rabbeinu had waited until Shabbos to write these Torah scrolls in order to imbue them with an extra holiness – the sanctity of Shabbos.

### **Mishkan Shiloh was Infused with the Holiness of Shabbos**

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<sup>5</sup> A virtuous person would be willing to travel even a great distance to hear the Torah being read from a scroll written by a Tzaddik, the Be'er Mayim Chayim teaches. The holiness of the scroll itself will inspire him to greatness.

We can conjecture that the women spun the wool while it was still attached to the animals, in order to be able to do soon Shabbos. Thereby, they permeated the coverings of the Mishkan with the holiness of Shabbos.

"וכל הנשים אשר נשא לבן אתנה בחכמה טוו את העזים"<sup>6</sup>, 'All the women whose hearts inspired them, spun the goat's wool with wisdom,' is gematria, "אך את שבתתי תשמרו"<sup>7</sup>, 'Guard my Shabbos' (they both equal 2480). Their wisdom inspired them to infuse the holiness of Shabbos into the coverings of the Mishkan.

The coverings of the original Tabernacle were used for Mishkan Shiloh – instead of a proper roof - because of their extraordinary holiness of Shabbos. The word Menucha is, indeed, an appropriate description for Mishkan Shiloh. Shabbos is a יום מנוחה and the Mishkan in Shiloh was graced with the tranquil sanctity of Shabbos.

Mishkan Shiloh was in Yosef's territory. Due to his extraordinary sacrifice to observe Shabbos in Egypt, he merited that his Mishkan was infused with the holiness of Shabbos.

### **The Union of the Bais HaMikdash and Mishkan Shiloh**

It was impossible to use the coverings of the Mishkan for the Bais HaMikdash because it was much larger. In that respect its holiness was inferior to Mishkan Shiloh.<sup>6</sup>

However, when Mashiach will come, Hashem will unite Shiloh with Yerushalayim. The Third Bais HaMikdash will be permeated with the additional holiness of Shabbos that Shiloh merited because it will be built on Shabbos/YomTov.

King Shlomo inaugurated the Bais HaMikdash on Shemini Atzeres. Shemini Atzeres is the most exalted day of the Jewish year. We are then elevated to the era of Mashiach.

As he inaugurated the Bais HaMikdash, a spirit of the future rested upon Shlomo. He therefore proclaimed, "ברוך ה' אשר נתן מנוחה לעמו ישראל", referring to the Bais HaMikdash of Mashiach's era which will be permeated with the holiness of the Shabbos the day of Menucha.<sup>7</sup>

### **Moshe Rabbeinu Hints to his Essence in his Sefer**

Our Sages advise an author to hint to his name in the book that he writes. We would expect to find a hint to Moshe in Sefer Devarim, the book of teachings he prepared for the Jewish people.

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<sup>6</sup> Mishkan Shiloh had another spiritual advantage over the Bais Hamikdash. One was able to eat Kodshim Kalim (for example, Korban Pesach) within the confines of the walls of Yerushalayim. Mishkan Shiloh had the advantage that eating Kodshim Kalim was permissible in any place from where it was visible. (מגילה דף כ"א)

Yosef sanctified his eyes through great spiritual effort, especially during his ordeal with the wife of Potifar. He had also protected his mother from the contaminated gaze of Aisav by blocking her with his body. (רש"י פ' וישלח). Therefore, the Mishkan that was in his territory had the power to infuse holiness by its mere sight.

<sup>7</sup> "ברוך ה' אשר נתן מנוחה לעמו ישראל", eleven curtains, which covered the Mishkan, is gematria, "עשתי עשרה יריעות" (שמות כז:ו) (they both equal 2051). Mishkan Shiloh was infused with the holiness of Shabbos through its coverings and the Third Bais HaMikdash, too, because it will be built on Shabbos.

Moshe Rabbeinu is referred to as Shiloh<sup>8</sup>. His soul was fused with Shabbos just as Mishkan Shiloh was. שילה is gematria משה (they both equal 345). That is also why Moshe Rabbeinu passed away on Shabbos.

"ישמח משה במתנת חלקו"<sup>כב</sup>, Moshe especially rejoiced with Shabbos. Already in Egypt – prior to the Divine command of Shabbos - Moshe designated Shabbos as the day of rest, because he so keenly felt her holiness.

Moshe Rabbeinu used the word שמור instead of זכור in order to allude to himself. "שמור יום השבת לקדשו", is an acronym for שילה. The man of Shabbos alluded to himself in the verse of Shabbos.<sup>8</sup>

## Elul is Dawning

Elul is a month of רחמים and רצון, Divine favor and benevolence. The aura of Elul can already be felt with Shabbos Nachamu and the fifteenth of Av. We will now begin ascending a tall spiritual mountain which climaxes with Shemini Atzeres.

May we merit returning to Hashem with our hearts and souls, and renew ourselves in His service. May we be once more doubly consoled;

**"נחמו נחמו עמי וגו'." "כי נחם ה' ציון, נחם כל חורבותיה, וישם מדברה כעדן וערבתה כגן ה' ששון ושמחה ימצא בה תודה וקול זמרה." "כד"**

"Be double consoled my people...for Hashem has consoled Tzion, He consoled all of her ruins. He will make her wilderness like the [Garden of] Eden, and the wastelands to a Garden of Hashem. Joy and Happiness will be found within her, Gratitude and voices of song.

<sup>8</sup> There is another allusion here. When he was born, Moshe was hidden by his mother because, "His mother saw that he was טוב, good." Our sages say that טוב refers to the great light the infant filled the home with.

This light was none other the primordial spiritual light that was hidden away due its overwhelming luminosity. This radiant light is referred to as the Ohr Haganuz, the hidden light. Moshe was similarly hidden at birth. He was also hidden in death as his burial place was not disclosed.

"ותרא אותו כי טוב הוא ותצפנהו", 'She saw that he was טוב – the Ohr Haganuz - and [therefore] hid him,' is gematria, "שמור את יום השבת", 'Guard the day of Shabbos' (they both equal 1410.) By using the word שמור, the command to guard Shabbos now numerically equaled the verse where Moshe's essence is declared.

<sup>א</sup> דברים ה:יב

<sup>ב</sup> שמות יט:ה

<sup>ג</sup> מלאכי ג:כג

<sup>ד</sup> דברים יב:ט

<sup>ה</sup> זבחים ק"ט

<sup>ו</sup> מלכים א' ח:נו

<sup>ז</sup> גמרא ורמב"ם

<sup>ח</sup> רש"י מגילה דף ה'

<sup>ט</sup> שבת ע"ד

<sup>י</sup> במדבר רבה יד:ב

<sup>יא</sup> של"ה הק"ל

<sup>יב</sup> רש"י שמות לה:ב

<sup>יג</sup> סוכה דף מ"א ע"א

<sup>יד</sup> שמות טו:יז

<sup>טו</sup> שמואל א' טו:ד תרגום על "ויפקדם בטלאים"

<sup>טז</sup> שמות ח"ב דף פה ע"ב

<sup>יז</sup> אבודרהם

<sup>יח</sup> מלכים ב' כב

<sup>יט</sup> שמות לה:כה

<sup>כ</sup> שמות לא:יג

<sup>כא</sup> זוהר

<sup>כב</sup> תפלת שמו"ע של שחרית שבת

<sup>כג</sup> ישעי' מ:א

<sup>כד</sup> ישעי' נא:ג