

מעשה אבות ... סימן לבנים

ככל אשר אני מראה אותך את תבנית המשכן ואת תבנית כל כליו וכן תעשו ... (כה-ט)

The design of the structure of the *Mishkan*, with all its myriad details and fine points, was a Divine design. This applies not only to the general plan, but also to its vessels, including the finest details regarding the construction materials, and all the various parts that connect the boards to the curtains, as well as all the details of the various vessels. Knowing how to bring all the materials together to consummate the Divine plan took a human with a deeper understanding of *Torah* insight.

At the turn of the 20th century, members of the old *Yishuv* of Jerusalem embarked on an ambitious initiative to build a new Jewish hospital, the first one to be constructed outside the Old City. Concerns over hygiene and public health plagued the daily lives of the residents in the *Yishuv*. Grinding poverty, malnutrition, squalid living conditions and a dearth of adequate health care facilities, facilitated the spread of disease. A plot of land was purchased on the outskirts of the small *Sha'are Tzedek* neighborhood and the hospital built on it would eventually assume the name of the neighborhood.

One of the residents of *Meah Shearim*, Reb Yaakov Mann, was well known in Jerusalem as an architect and builder of homes. Reb Yaakov had arrived in *Eretz Yisroel* around his *Bar Mitzvah* age, but he had already earned a reputation as a genius and a *Torah* scholar. He captivated the resident *Talmidei Chachamim* of Jerusalem even at so young an age and he was accepted as a *talmid* of the **Kutna Rov ז"ל**. His brilliant mind understood architecture, planning, materials and contracting and he had a hand in the construction of almost all the neighborhoods in Jerusalem which were built after the Jewish settlement began leaving the city-within-the-walls, gaining new expertise with each additional project.

While working on the construction plans of *Sha'arei Tzedek* Hospital, built for the eminent Dr. Moshe Wallach, Reb Yaakov maintained a fluid correspondence with the hospital administration in Germany. The officials there marveled at his excellent blueprints and comprehensive knowledge in building. One of the members of the administration wrote to him, asking where he had studied the advanced architecture and engineering necessary for his profession. In all due respect, Reb Yaakov felt obliged to answer but his reply was curt and pointed: "My school of higher education was *Masechet Eruvin* with the commentaries of *Rashi* and *Tosfos*."

When the actual construction was completed, Reb Yaakov affixed the *mezuzos* upon all the doorposts but contrary to custom, nailed them vertically instead of diagonally. When the pious Dr. Wallach noticed this aberration, he brought him to task. Reb Yaakov replied, "To the best of my knowledge, the entire building lies on a slant due to the topography here. I did my best to put the *mezuzos* straight so that they would lie on the true diagonal - and you wish to improve on this?"

Dr. Wallach was not satisfied with this reply for he complained to the Chief Rabbi, **R' Yosef Chaim Sonnenfeld ז"ל**. Upon hearing that Reb Yaakov was in charge of the construction and that he had placed the *mezuzos* in an unusual position, the latter dismissed his concerns and replied, "When Reb Yaakov does something, he knows what he is doing."

Upon completion, *Sha'are Tzedek* was the most beautiful building in Jerusalem, and its spacious wards and grounds made it the largest state-of-the-art facility in the city. The ceremonial opening took place on January 27, 1902, the birthday of Germany's Kaiser Wilhelm II. Dr. Wallach was appointed the general director and chief physician of the hospital. His dream to have the most modern medical facility in the country, with high hygienic standards, a quarantine ward for infectious diseases, vaccinations, and even a dairy to provide fresh milk for the patients, was finally coming true.

According to the original building plans, the construction should have taken four years to complete but for a number of reasons, it dragged out for over six years. As the contractor in charge of the building project, Reb Yaakov Mann was compensated for five years of work, however, he returned the salary of the fifth year for fear that his laxity had perhaps caused the delay. Since returning the money in a lump sum was too difficult, he repaid it in monthly installments.

תורת הצבי על הפטרות A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALLED HISTORIAN

הבית הזה אשר אתה בנה ... (מלכים א' ו-ב)

The *Navi* quotes the words of *Hashem* to *Shlomo HaMelech*: "With regard to this House that you are building." But the *Bais Hamikdash* had already been fully built by that time, so why did *Hashem* refer to the holy temple as "you are building" rather than having already been built?

R' Tzvi Hirsch Ferber ז"ל (Kerem HaTzvi) explains that while we often associate holiness with spirituality and mundane with physicality, in reality both can be physical and spiritual. A mundane matter may actually have glimmers of spirituality and matters of holiness can be presented in a physical manner. He explains that the purpose of a building such as the *Bais HaMikdash* was for it to be a magnificent spiritual structure in the holiest place on this earth - thereby

enabling the holy Divine spirit to spread to all. In essence it was the perfect fusion of the physical and spiritual, for the crafting of such a building is indeed endless and continues long after the physical structure is already built. As such, the specificity of *Hashem's* words was meant to teach *Shlomo HaMelech* that even though the *Bais HaMikdash* was fully constructed of physical bricks and stones, it was nevertheless still under construction from a spiritual perspective.

This obviously serves as a lesson for every Jew. Even when we think we may have conquered our personal struggles, it is important to remember that just like the *Bais HaMikdash*, working on ourselves and bettering our character is a lifelong "construction project," and working on it never ceases.

ועשית המשים קרבי והב וחברת את ידיעת אשה אל חתה בקרסים ודיה המשכן אחד ... (כז-ו)

The *posuk* tells us that there were a total of ten pieces of material comprising the bottom-most section of the *yerios*, the curtains, that were hanging in the *Mishkan*. Five were sewn together and they were then connected with loops and hooks, five- to-five, a total of ten altogether. The question is: why couldn't all ten be sewn together? What is the significance of each unit of five being basically separate and then attached via the hooks?

Perhaps we can answer this question as follows: as we know, the *Mishkan* is a metaphor for a human being. *Chazal* tell us: בלבבי משכן אבנה. And perhaps, it is metaphorical in general, for *Am Yisroel* as well. *Klal Yisroel* includes many different stripes and types of *Yidden* - Jews of all walks of life - each with different strengths and weaknesses. The *avoda* is to unite all factions in the service of *Hashem*. We must all use our strengths together, to serve *Hakadosh Boruch Hu*. Thus, in the *Mishkan* as well, there were different segments of the curtains, and they were all connected with these hooks. The **Seforno** sums this up in one concise sentence: "כי עם היות מדריגות בלתי שוות ... מסודרות בסדר אחד לעשות רצון קונם".

Further in the *parsha* the *posuk* says "ונתת את הפרכת תחת הקרסים". The curtain of the *Kodesh Hakadoshim* were directly underneath these *קרסים* - the golden hooks. The **Chasam Sofer ז"ל** explains the significance: it symbolizes that if there is *achdus*, a unification of these hooks, we can all reach the *madreigah* of the "קרדש הקדשים" - the Holiest of Holies.

Additionally, the **Baal HaTurim** writes that each unit of five corresponds to each set of *luchos*, five on one side and five on the other side. Perhaps a *machshava* pertaining to this can be as follows: These *yerios* served as the roof of the *Mishkan*. To bring the *Shechina* into our dwelling places and subsequently into our homes, we must build these edifices *al pi HaTorah* equating both *בין אדם לחברו* and *בין אדם למקום*. **Yehi Ratzon**, that we should all be *zoche* to accomplish this lofty ideal.

משל למה הדבר דומה

ויקחו לי תרומה מאת כל איש אשר יבנו לבו ... (כה-ב)

משל: Mr. Tauber was a wealthy businessman. He worked hard for his money and was very meticulous about giving charity. Due to his wealthy status, he developed a connection with many leading torah personalities. One day in a private audience with **HaGaon R' Aaron Leib Steinman ז"ל**, he posed a question that had been on his mind for a long time.

"The *Rav* knows that the situation today is very different than it used to be. Today I receive so many requests for *kollelim*. What could be the cause of the phenomena that today there so many more *kollelim* than there used to be?"

Known for his sharp and keen comprehension, R' Steinman quipped: "I'd like to ask you a question,"

"Sure," responded Mr. Tauber.

R' Steinman looked him in the eye and said: "Why are there

so many wealthy Jews nowadays? It never used to be like that. The answer is that there are so many wealthy Jews because there are so many *kollelim* that need to be supported. If there were less *kollelim*, there'd be less wealthy Jews."

Mr. Tauber got the hint!

נמשל: Our *parsha* marks a turning point in the relationship between *Hashem* and *Am Yisroel*. Until now the Jewish people had been recipients, virtually everything they had experienced had been G-d-given. He redeemed them from Egypt and liberated them from slavery. He led them through the wilderness and created a path for them through the sea. He gave them food and drink. Now, however, with the *Mishkan*, *Hashem* gave them a chance to be "givers." He taught them the tremendous merit of being a "giver." We too have the choice to make that decision. Do we want to be a giver or do we want *Hashem* to turn the wheel?

ועשו לי מקדש ושכנתי בתוכם ... (כה-ה)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

Hashem gives us His instructions how to build a home in which He can dwell here among His beloved people. Today we no longer have a *Mishkan* or a *Bais HaMikdash*. But we do have our miniature *Batei Mikdash*, the Jewish homes we build. In order to bring *Shechina* into one's miniature *Bais HaMikdash* there are many, many sacrifices that must be brought. In the *Mishkan* there wasn't one *mizbeach*, there were two! One was big and one was small, because sometimes we must make big sacrifices and sometimes smaller ones, but it is crucial in order to truly bring the *Shechina* into the home.

At the funeral of the *Rebbitzen* of **R' Shlomo Zalman Auerbach ז"ל**, he got up to eulogize his wife and said the most astounding words. "Usually at the *levaya* of a spouse, one asks *mechila* from the *niftar*. I have NOTHING to ask you *mechila* for, and you have NOTHING to ask me *mechila* for! We lived together for 60 years according to the *Shulchan Aruch*!"

A *Talmid* came over to him after the *levaya* and asked, "*Rebbi*, did you never disagree on anything? In 60 years, you never had an argument?" R' Shlomo Zalman answered, "Did we ever disagree? Yes, we did! But we never had an argument! We were different people with very different opinions, but we were always *mechabed* each other and we never argued!"

It is said that when R' Shlomo Zalman went into the *yichud* room with his new *kallah*, he told her, "When two people get married, there are often differences of opinions and disagreements between a husband and wife. I want to tell you now, that if we ever have a disagreement - you are right!" R' Shlomo Zalman understood that he was going to build a *Mishkan* for *Hashem* and certain things are just inappropriate in a *Mishkan*. His goal from the first moment until the very end was to bring the *Shechina* into his home. And that is exactly what he did. He created a place for *Hashem* to reside and truly fulfilled the *mitzvas asef* of "ועשו לי מקדש ושכנתי בתוכם". He modeled for all of *Klal Yisroel* the true meaning of building a *Mishkan* for *Hashem*.