



## Parshas Vayakhel 2019, the power of unity

***The Parsha Perspective is in honor of Eretz Yisroel. May G-d protect our brave soldiers. May G-d return all the hostages in Gaza immediately.***

*The Parsha Perspective is in honor of the Refuah Shlema of HaRav Amitai Ben Shoshanna, Hinda Bas Udl and those who need to experience a speedy and complete recovery with G-d's help.*

*This week's Parsha Perspective is in loving memory of Edward Ben Efraim, Shlomo Ben Edward, and Yirachmiel Daniel Ben Gedalia. May their souls be uplifted and their memories a blessing.*

Our Parshas begins with Moshe descending from Mt. Sinai with the second pair of Luchos. He did so only after successfully attaining forgiveness from G-d for the sin of the Golden Calf.

The Torah portions then go through the construction of the Mishkan and its components. From the beams and sockets that comprised walls to the priestly garments that were worn during their service. Once completed, G-d instructed Moshe to assemble the Mishkan and purify all its vessels to prepare them for service.

He then anointed his brother Aaron and his sons to perform all the daily work in the Mishkan. Once G-d's presence rested upon the Mishkan, no one, including Moshe, was allowed to enter the Mishkan except for the Kohanim.

However, a question comes to mind: The first Pasuk of the Parsha is, *“Moshe called the whole community of Israel to assemble, and he said to them: “These are the things that the G-d commanded to make”.*

If Moshe was going to remind the Jewish people of the mitzvah of Shabbos, then why did the Pasuk say *“לַעֲשׂוֹת אֹתָם”* - *“To make them,”* which implies that he will instruct them on the building of Mishkan?

Furthermore, the Torah has three words it uses to describe a community קהלה, צבור, and עדת. Why did the Torah use two different expressions for the word community in the same Pasuk, *“וַיִּקְהַל מֹשֶׁה אֶת-כָּל-עֵדוּת בְּנֵי יִשְׂרָאֵל”*?

The Torah has three ways to describe a community and represents three drastically different types of congregations.

- The word *עדת* comes from the word *עד*, which means witness. It represents a community that has a strong sense of collective identity and is bent on the same mission. For instance, in court, when there are two witnesses, their stories must be aligned entirely for them to be believable.
- By contrast *צבור*, it comes from the word *צבר*, which means gathering. It represents a community whose members have nothing in common but unite for a specific purpose. When people get together to form a minyan, a quorum of ten men over the age of 13 is required for the Jewish public praying. They may not know each other and never meet again, but for this moment, they are united.
- But a *קהל* is different from the other two kinds of community. Its members are different from one another. In that sense, it is like a *צבור*. But they are synchronized for a collective purpose. In that sense, they are like a *עדת*.

The Torah uses 2 different expressions for a community in the same Pasuk because Moshe is telling the Jewish people that they must become a *קהל*, a nation that celebrates each other's differences but unite for a deeper purpose and mission.

By the sin of the golden calf, the Jewish people were a  $\text{קָדָשׁ}$ , they were wholly aligned in their identity and mission. Which made it possible for them to gather a vast amount of gold in such a short period.

But now, G-d commands the Jewish nation to make themselves, ( $\text{לְעַשׂוֹת אֱהָבָה}$ ) into a people who are united in purpose and mission but have different ways of getting there. He starts by showing them two essential mitzvahs with a unifying factor.

The Jewish people are reminded of Shabbos to let them know that no matter how special or ordinary they are, no matter how dedicated or indifferent they are, they still must observe the Shabbos all the same.

They are commanded to build the Mishkan, to use their exceptional talents to construct it, whether they are a goldsmith or a blacksmith, a weaver or a tanner. They can create the ultimate unifier of G-d and the world if they display their uniqueness, the Mishkan.

This unity is only possible through Moshe, a leader who sees the underline potential and hidden talents of every single person because he understands how the uniqueness of each person and how they fit in the puzzle that we call life.

In our daily life, we must recognize that every person is unique and special. Whether we look alike or not, we are each here for a specific purpose and mission. We become stronger and more successful when we align despite our differences. Each unique perspective allows us to tackle deeper and more challenging issues, completing the life puzzle.

***"Individually, we are one drop. Together, we are an ocean".***

*Have a meaningful Shabbos!*

*Rabbi Sholom Yemini*