



MIZRACHI
RELIGIOUS ZIONISTS OF
AMERICA

Vayakel – Pekudai 5780
Rabbi Michael Yammer

Shalom U'vracha.

In our Parsha, we read about the building of the Mishkan and the Trumot that B'nei Yisrael give. We certainly have to understand, what is the purpose? Why should Hashem concentrate His Kedusha in one place when the Kedusha is all over?

If we don't understand the purpose of the Mishkan Mikdash, we can't understand the purpose today of Yeshivot and Batei Knesset, Mikdashei Me'at. More than that, we can't be sad on Tisha B'av because we don't understand what we are lacking.

The Zohar speaks about a meeting of Rav Shimon Bar Yochai with Eliyahu HaNavi. Eliyahu HaNavi explained to Rav Shimon Bar Yochai that the Beit Hamikdash is called eleh (אלה), this, Kodosh Hakodashim, is called, (מי), whom, and the words eleh and mi, if you put them together in Hebrew, creates the word Elokim (אלוקים), Hakodesh Baruch Hu.

What does the Zohar mean? The Zohar gives us the answer of what the purpose is. When someone goes in, and he sees, eleh (אלה), and he sees the Kohanim, he sees the Avodat Beit Hamikdash, he sees the ten miracles, he feels the Kedusha. In this minute he has to start to ask questions. How do I take the Kedusha into my life? What do I do with the Kedusha? How could I have sinned? How can I commit fewer sins?

Asking questions, giving answers, thinking about my duty, my life is connecting to HaShem and finding Hashem inside me.

That is the purpose of the Beit Hamikdash. That's the purpose of a visit in Israel, to feel the Kedusha in Israel and to think how do I integrate this into my life. That's the purpose of Yeshivot and Batei Knesset, to feel Kedusha and to start to ask questions and to understand how can I live a life of Kedusha, a life of Kedushat Eretz Yisrael, a life of Kedushat Am Yisrael, a life of Kedushat Torat Yisrael. Beezrat Hashem, we will all live a life full of Kedusha.

Shabbat Shalom.