

Vayakhel

"And Moses assembled all the Congregation of the Children of Israel and said unto them: These are the words which the L-rd hath commanded that ye shall do them." (Exodus 35:1). The instructions as to which materials should be brought for the building of the Sanctuary were given to the entire Congregation of Israel in assembly. This was so because the Sanctuary was to be a place primarily where the whole Congregation of Israel was to worship G-d. The proper and most effective way for a Jew to approach the Almighty and to feel his presence is through "Klal Yisroel." The existence of one and only one "Bais Hamikdash" means that G-d dwells amidst the nation of Israel. "And let them make me a sanctuary that I may dwell among them" (Exodus 25:8). The destruction and absence of a national sanctuary which comes as a result of sin, dissension, hatred, and strife among our people causes G-d to be that much more distant from us and increasingly unapproachable.

Large portions of the Torah and numerous mitzvohs such as those involving sacrifices and those pertaining to Kohanim as well as laws concerning Sanhedrin remain unfulfilled because of the destruction of the Temple. The Torah (613 precepts) as a whole cannot be upheld by Jews as individuals. Only the Jewish nation can do this. Any mitzvah which a Jew performs even today should be carried out in the name of all the Jewish people. We yearn for the day when we will again enjoy to serve the Almighty as a nation with the coming of the Messiah and the rebuilding of the national sanctuary in Jerusalem.

The full implication of this should be accentuated in the curriculums of our Yeshivas and in all Torah messages to our people.