

Reb Pinchas of Koretz
Imrie Pinchas
Parshas Vayakhel

Siman #150	
"And Moshe assembled the entire congregation of the Children of Israel, etc." (Shemos 35:1).	וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדַת בְּנֵי יִשְׂרָאֵל וְגו' (שמות ל"ה, א).
He told them the mitzvah of Shabbos.	אָמַר לָהֶם מִצְוַת שַׁבָּת
He, of blessed memory, elaborated on the matter of unity, and this is on the verse: "Gather yourselves, and I will tell you" (Bereishis 49:1, as explained earlier in Parshas Vayechi, see there on Yom Tov).	הָאָרִיז הוּא ז"ל בְּעִנְיַן אֶחָדוּת, וְהוּא עַל פְּסוּק "הֶאֱסָפוּ וְאִגְדָּה לָכֶם" (בראשית מ"ט, א), לְעֵיל כִּפְרֻשֵׁת וַיְחִי, עַי"ט
And this is the explanation of "Vayakhel Moshe"—that he made them into one unified entity.	זֶה פְּרוּשׁ "וַיִּקְהַל מֹשֶׁה"—שֶׁעָשָׂה אוֹתָם אֶחָדוּת אַחַת
Then he told them the mitzvah of Shabbos, for Shabbos is the unity of the domain of the individual (reshus hayachid).	וְאִז אָמַר לָהֶם מִצְוַת שַׁבָּת, כִּי שַׁבָּת הוּא אֶחָדוּת רְשׁוּת הַיַּחֲדִיד
Also, the Torah was given on Shabbos (Shabbos 86:3), and Shabbos is equivalent to the entire Torah (Pesikta Rabbasi, Ki Sisa 23:12).	וְגַם בְּשַׁבָּת נִתְּנָה תּוֹרָה (שַׁבָּת פ"ו, ג'), וְשַׁבָּת שְׁקוּלָה כְּכֹל הַתּוֹרָה (עַיִן פְּסִיקְתָּא רַבְתִּי כִי תִשָּׂא כ"ג, י"ב)
For the Torah could not be given except through unity, as it is written (Shemos 19:2): "And Israel encamped there," in singular form.	כִּי הַתּוֹרָה אֵי אֶפְשָׁר לָתֵת אֶלָּא עַל יְדֵי אֶחָדוּת, כְּמוֹ שֶׁכְּתוּב (שמות י"ט, ב) "וַיַּחֲנוּ שָׁם יִשְׂרָאֵל" (לְשׁוֹן יַחֲדִיד)
And Moshe was able to unify all of Israel, for he was the daas (knowledge) of all Israel (Likutei Torah of the Ba'al HaTanya, Parshas Shemos, on Vayehi Shem).	וּמֹשֶׁה הָיָה יָכוֹל לְעַשׂוֹת אֶחָדוּת מְכֹל יִשְׂרָאֵל, כִּי הוּא הָיָה הַדַּעַת שֶׁל כָּל יִשְׂרָאֵל (לְקוּטֵי תּוֹרָה "לְהַבְעֵל הַתְּנַיָּא פְּרֻשֵׁת שְׁמוֹת עַל "וַיְחִי שָׁם"
Also, daas (knowledge) is an expression of connection and attachment (Klalei Chassidus, 4:6).	וְגַם "דַּעַת" הוּא לְשׁוֹן חִבּוּר וְדְבָקוּת (כָּלְלִי 'חֶסֶדוּת ד', ו)
And this is what Rashi explains: "Vayakhel" is in the causative form, meaning that he did not physically gather the people with his hands, but rather, they assembled through his words, etc.	זֶה שֶׁפִּרְשׁ רַשִׁי: "וַיִּקְהַל לְשׁוֹן הַפְּעִיל, שְׂאִינוֹ אוֹסֵף אֲנָשִׁים בְּיָדָיו אֶלָּא הֵן נֶאֱסָפִים עַל יְדֵי "דְּבוּרוֹ וְכוּ"
Siman #151	
"And He filled him with the spirit of God, etc., and to devise thoughts, to work in gold, etc." (Shemos 35:31-32).	וַיִּמְלֵא אֹתוֹ רוּחַ אֱלֹהִים וְגו' וְלַחֲשַׁב מַחְשְׁבוֹת" (לְעַשׂוֹת בְּזָהָב וְגו' (שמות ל"ה, ל"א-ל"ב

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In the name of the Rav, of blessed memory, who said in the name of the Alshich (<i>Palestine</i>), that behold, every person has knowledge (<i>daas</i>), but only in the brain.	בְּשֵׁם הָרַב ז"ל שְׁאָמַר בְּשֵׁם הָאֲלִשִּׁיךְ (פְּלִשְׁתִּין), דְּהֵינָה כָּל אָדָם יֵשׁ לוֹ דַּעַת רַק בְּמוֹחַ.
And when he performs an action, the brain must think about the matter that he is doing.	וְכַשֵּׁעוֹשֶׂה דְבַר צָרִיךְ הַמוֹחַ לְחַשֵּׁב אוֹתוֹ דְבַר שְׂעוֹשֶׂה.
But this was not the case with Betzalel, who was filled with the spirit of God, etc., for even all his limbs would think thoughts.	מֵה שְׂאִין כֵּן בְּצִלְאֵל שֶׁהָיָה מְלֵא רוּחַ וְגו', שְׂגָם כָּל אֲבָרָיו הָיוּ חוֹשְׁבִין מַחְשְׁבוֹת.
His hands themselves would perform what was necessary, for they contained knowledge in their own right, etc., thus far are his words.	וְהַיָּדִים בְּעֶצְמָן עוֹשׂוֹת מֵה שִׁצְרִיךְ, שֶׁהָיָה בָּהֶם דַּעַת בְּפָנֵי עֶצְמָן וְגו', עַד כָּאן.
And he, of blessed memory, may his merit protect us, said that this is the meaning of the verse (<i>Tehillim 78:72</i>): " <i>And with the understanding of his hands, he guided them.</i> "	וְאָמַר הוּא ז"ל זי"ע שֶׁזֶּה פְּרוֹשׁ הַפְּסוּק (תְּהִלִּים "ע"ח, ע"ג) "וּבִתְבוּנוֹת כַּפָּיו יִנְחֵם
That even in his hands there was understanding.	שְׂגָם בְּכַפָּיו הָיָה תְבוּנָה.
And likewise, it is stated (<i>Vayikra Rabbah 35:6</i>) regarding David, that his feet themselves would lead him to the Beis HaMidrash.	וְכֵן אֵינָא (וַיִּקְרָא רַבָּה ל"ה, ו') בְּדוֹד שֶׁהָיוּ רַגְלָיו בְּעֶצְמָן מוֹלִיכִין אוֹתוֹ לְבֵית הַמִּדְרָשׁ.
That his feet themselves possessed knowledge.	שֶׁהַרְגְּלִים בְּעֶצְמָן הָיָה בָּהֶן דַּעַת.
And this comes about when a person sanctifies his limbs greatly for the service of Hashem, then they also attain knowledge.	זֶה עַל יְדֵי שֶׁמְקַדֵּשׁ הָאָדָם אֶת אֲבָרָיו מְאֹד לְעִבּוּדַת ה' בָּא לָהֶם גַּם כֵּן דַּעַת.
And this is what people say: " <i>What one has in his feet, you do not have in your brain.</i> "	זֶה שְׂאוּמְרִים הָעוֹלָם: "מֵה שֵׁיִשׁ לוֹ בְּרַגְלָי אֵין לִי בְּמוֹחַ".