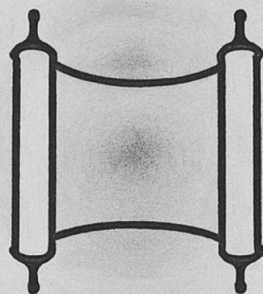


בס"ד

**Reb Pinchas of Koretz**

**Imrie Pinchas**

**Parshas Vayakhel**



*Dedicated To:*

ר' נחום אהרון & חיה

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## Reb Pinchas of Koretz

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Parshas Vayakhel

### Siman #150

"And Moshe assembled the entire congregation of the Children of Israel, etc." (Shemos 35:1).

He told them the mitzvah of Shabbos.

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).

And this is the explanation of "Vayakhel Moshe"—that he made them into one unified entity.

Then he told them the mitzvah of Shabbos, for Shabbos is the unity of the domain of the individual (reshus hayachid).

Also, the Torah was given on Shabbos (Shabbos 86:3), and Shabbos is equivalent to the entire Torah (Pesikta Rabbasi, Ki Sisa 23:12).

For the Torah could not be given except through unity, as it is written (Shemos 19:2): "And Israel encamped there," in singular form.

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).

Also, daas (knowledge) is an expression of connection and attachment (Klalei Chassidus, 4:6).

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.

#### [NOTE Summary:

The verse states, "And Moshe assembled the entire congregation of the Children of Israel" (Shemos 35:1). The meaning of this gathering is not merely that Moshe physically brought the people together. Rather, Moshe unified them into a single spiritual entity. This idea corresponds to the verse, "Gather yourselves, and I will tell you" (Bereishis 49:1), where true gathering means inner unity of souls.

Moshe possessed the quality of daas, which represents deep connection and attachment. Because Moshe was the daas of all Israel, he was able to unite them into one collective being. Daas is not merely intellectual

וַיִּקְהַל מֹשֶׁה אֶת כָּל עַדְת בְּנֵי יִשְׂרָאֵל וְגו' (שמות ל"ה, א).

אָמַר לָהֶם מִצְוַת שַׁבָּת.

הָאָרִיז הוּא ז"ל בְּעֵנֵן אֶחָדוּת, וְהוּא עַל פְּסוּק "הֶאֱסַפוּ וְאֶגִּידָה לָכֶם" (בראשית מ"ט, א), לְעֵיל כְּפִרְשַׁת וַיְחִי, עַי"ט.

זֶה פְּרוּשׁ "וַיִּקְהַל מֹשֶׁה"—שֶׁעָשָׂה אוֹתָם אֶחָדוּת אַחַת.

וְאָז אָמַר לָהֶם מִצְוַת שַׁבָּת, כִּי שַׁבָּת הוּא אֶחָדוּת רְשׁוּת הַיְחִיד.

וְגַם בְּשַׁבָּת נִתְּנָה תּוֹרָה (שַׁבָּת פ"ו, ג'), וּשַׁבָּת שְׁקוּלָה כָּכֵל הַתּוֹרָה (עַיִן פְּסִיקְטָא רַבְתִּי כִּי תִשָּׂא (כ"ג, י"ב).

כִּי הַתּוֹרָה אֵי אֶפְשָׁר לָתֵת אֶלָּא עַל יְדֵי אֶחָדוּת, כְּמוֹ שֶׁכָּתוּב (שמות י"ט, ב) "וַיַּחֵן שֵׁם יִשְׂרָאֵל" (לְשׁוֹן יְחִיד).

וּמֹשֶׁה הָיָה יָכוֹל לַעֲשׂוֹת אֶחָדוּת מְכֹל יִשְׂרָאֵל, כִּי הוּא הָיָה הַדַּעַת שֶׁל כָּל יִשְׂרָאֵל (לְקוּטֵי תּוֹרָה לְהַבְעֵל ("הַתְּנִיָּא פְּרִשְׁת שְׁמוֹת עַל וַיְחִי שֵׁם).

וְגַם "דַּעַת" הוּא לְשׁוֹן חֲבוּר וּדְבָקוּת (כְּלָלֵי חֲסִידוּת (ד', ו).

זֶה שֶׁפִּרְשׁ רַש"י: "וַיִּקְהַל לְשׁוֹן הַפְּעִיל, שְׂאִינוּ אוֹסֵף אֲנָשִׁים בְּיָדוֹ אֶלָּא הֵן נֶאֱסָפִים עַל יְדֵי דְבוּר" "וְיָכוֹ".

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knowledge; it is the faculty that binds and connects. Through Moshe's daas, the separate individuals of Israel became spiritually joined.

After creating this unity, Moshe taught them the mitzvah of Shabbos. This order is significant. Shabbos represents the unity of the domain of the individual, reshus hayachid, symbolizing the oneness of Hashem. Shabbos gathers all existence into that unity.

The Torah itself was given on Shabbos (Shabbos 86b), and Shabbos is considered equivalent to the entire Torah (Pesikta Rabbasi, Ki Sisa 23). This is because the Torah could only be given when Israel stood in unity, as it is written, "And Israel encamped there opposite the mountain" (Shemos 19:2), where the word "encamped" appears in singular form, indicating that they were united as one.

Rashi therefore explains that the word "Vayakhel" is written in a form indicating that Moshe caused the people to gather through his words rather than by physically assembling them. The power of Moshe's speech, flowing from his daas, awakened unity among the people so that they gathered themselves.

Thus Moshe first established unity among Israel, and through that unity he introduced the mitzvah of Shabbos, which represents the ultimate unity of the Divine.

#### Practical Takeaway:

Holiness is revealed through unity. Just as Moshe united Israel before teaching them about Shabbos, a person must first gather the scattered parts of himself. When one's thoughts, emotions, and actions become aligned toward serving Hashem, a state of inner unity is created. In that unity the holiness of Torah and Shabbos can truly dwell within a person. **END NOTE]**

### 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).**

In the name of the Rav, of blessed memory, who said in the name of the Alshich (*Palestine*), that behold, every person has knowledge (*daas*), but only in the brain.

And when he performs an action, the brain must think about the matter that he is doing.

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.

His hands themselves would perform what was necessary, for they contained knowledge in their own right, etc., thus far are his words.

וימלא אתו רוח אלהים וגו' ולחשב מחשבות" (לעשות בזהב וגו' (שמות ל"ה, ל"א-ל"ב

בשם הרב ז"ל שאמר בשם האלשיך (פלישתין).  
דהנה כל אדם יש לו דעת רק במוח

והשעושה דבר צריך המוח לחשוב אותו דבר שעושה

מה שאין בן בצלאל שהנה מלא רוח וגו', שגם כל  
אבריו היו חושבין מחשבות

והידיים בעצמן עושות מה שצריך, שהנה בהם דעת  
בפני עצמן וגו', עד כאן

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And he, of blessed memory, may his merit protect us, said that this is the meaning of the verse (*Tehillim* 78:72): "*And with the understanding of his hands, he guided them.*"

ואמר הוא ז"ל זי"ע שזנה פרוש הפסוק (תהלים ע"ח,  
"ע"ג) "ובתבונות כפיו ינחם

That even in his hands there was understanding.

לשגם כפפיו הנה תבונה

And likewise, it is stated (*Vayikra Rabbah* 35:6) regarding David, that his feet themselves would lead him to the Beis HaMidrash.

וכן איתא (ויקרא רבה ל"ה, ו') בדרוד שיהיו רגליו  
בעצמן מוליכין אותו לבית המדרש

That his feet themselves possessed knowledge.

לשהרגלים בעצמן הנה בהן דעת

And this comes about when a person sanctifies his limbs greatly for the service of Hashem, then they also attain knowledge.

ונה על ידי שמקדש האדם את איבריו מאד לעבודת  
ה' בא להם גם כן דעת

And this is what people say: "*What one has in his feet, you do not have in your brain.*"

ונה שאומרים העולם: "מה שיש לו ברגל אין לה  
במוח"

### [NOTE Summary:

The verse states: "And He filled him with the spirit of God, in wisdom, in understanding, and in knowledge... and to devise thoughts, to work in gold, etc." (*Shemos* 35:31–32). In the name of the Rav, quoting the Alshich of the Land of Israel, it is explained that every person possesses daas, knowledge, but normally this knowledge resides only in the brain. When a person performs an action, the mind must consciously direct the body, thinking about what is being done.

Betzalel, however, was on an entirely different level. Because he was "filled with the spirit of God," the quality of knowledge was not limited to his intellect alone. Even his limbs themselves possessed knowledge. His hands could naturally perform what was required without needing constant direction from the brain, because the wisdom and awareness of divine service permeated his entire being.

This idea is hinted to in the verse, "And with the understanding of his hands he guided them" (*Tehillim* 78:72). The verse does not merely say that he guided them with wisdom, but specifically with "the understanding of his hands," teaching that even the hands themselves contained understanding.

A similar idea appears regarding King David. The Midrash states that David's feet would lead him automatically to the Beis HaMidrash (*Vayikra Rabbah* 35:6). Even when he intended to go elsewhere, his feet would bring him to the place of Torah. This demonstrates that his limbs themselves were aligned with holiness and possessed an inner awareness of the proper path.

Such a state becomes possible when a person sanctifies his limbs completely for the service of Hashem. Through constant devotion, the holiness of the mind spreads throughout the entire body until even the physical limbs act with spiritual awareness. The body itself becomes accustomed to holiness.

This idea is expressed in the common saying: "What one has in his feet, you do not have in your brain." Sometimes the habitual orientation of a person's actions reflects a deeper internal wisdom than intellectual

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knowledge alone. When the body itself has been trained and sanctified through holy deeds, even one's limbs can express a form of knowledge.

**Practical Takeaway:**

A person should strive to bring holiness not only into his thoughts but also into his actions. At first, serving Hashem requires conscious effort and intellectual awareness. However, through repeated acts of devotion, the body itself becomes accustomed to holiness. Eventually, one's natural tendencies begin to align with the service of Hashem. The goal is that the values a person believes in with his mind become so deeply internalized that even his everyday actions and habits naturally follow the path of Torah.

**END NOTE]**