

Insights from the Meshech Chochma

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וַיְהִי בַיּוֹם כָּלוּת מִשֶּׁה לְהַקִּים אֶת הַמִּשְׁכָּן וַיִּמְשַׁח אֹתוֹ וַיִּקְדָּשׁ אֹתוֹ וְאֶת כָּל כֵּלָיו וְאֶת הַמִּזְבֵּחַ וְאֶת כָּל כֵּלָיו וַיִּמְשַׁחֵם וַיִּקְדָּשׁ אֹתָם. (פרק ז' א')

It was on the day that Moshe finished erecting the Mishkan that he anointed it, sanctified it and all its utensils, and the Altar and all its utensils, and he had anointed and sanctified them.

The momentous day had finally arrived. The *Mishkan*, along with all its כֵּלִים, was complete. Moshe anointed the entire structure and as Sifrei explains, the Torah repeats itself, וַיִּמְשַׁח אֹתוֹ, וַיִּקְדָּשׁ אֹתוֹ... וַיִּמְשַׁחֵם וַיִּקְדָּשׁ אֹתָם, to stress that the sanctification of the *Mishkan* complex did not take effect until *all its parts* were anointed.

Rav Meir Simcha points out that the end of our pasuk uses two words to describe the sanctification of כָּל כֵּלָיו i.e., וַיִּקְדָּשׁ אֹתָם, and did not write וַיִּמְשַׁחֵם, like וַיִּמְשַׁחֵם. The Mishna there tells us that "...we do not make additions to Yerushalayim or the (Beis HaMikdash) Courtyard except with the consent of the king, a prophet, the *Urim V'Tumim*, and the Sanhedrin of seventy-one judges, and with the loaves of two *Toda*-offerings and with song." Once the addition to the Courtyard is made by this body and process, it attains the sanctity of the original Courtyard area (and makes one who enters it while טָמֵא liable.) Further on, the Gemara records the following: "From where is this (rule of the Mishna) derived? Rav Shimi bar Chiya said: 'As the pasuk says, כָּל כֵּלָיו וְאֶת תְּבִנֹתָהּ וְאֶת תְּבִנֹת כָּל כֵּלָיו, אֶת מִרְאֵה אוֹתָהּ, אֶת תְּבִנֹת הַמִּשְׁכָּן וְאֶת תְּבִנֹת כָּל כֵּלָיו /According to all that I (Hashem) show you, the form of the Mishkan, and the form of all its utensils, and the pasuk concludes וְכֵן תַּעֲשׂוּ /and so shall you do i.e., in future generations, whenever you build or expand the Beis HaMikdash, it should be done in the same way as the *Mishkan*-under the direction of Moshe (a king and prophet), Aharon (who wore the *Urim V'Tumim*), and the seventy elders (who together with Moshe, made up the Sanhedrin).' Rava challenged this from a *Baraisa*: 'The sacred כֵּלִים that Moshe made for the *Mishkan*, their anointment with the מִשְׁחָה שָׁמֶן sanctified them. From then on, new כֵּלִים did not require anointment to be consecrated; rather, their use in the עֲבוֹדָה initiated them.' Rava asks: 'According to Rav Shimi bar Chiya, why is this so? Let us say here too that וְכֵן תַּעֲשׂוּ should teach us that in the future you shall do as was done by Moshe i.e., anoint them with the שָׁמֶן הַמִּשְׁחָה?' The Gemara answers: 'It is different, as (our) pasuk states וַיִּמְשַׁחֵם וַיִּקְדָּשׁ אֹתָם-only אֹתָם, the כֵּלִים made by Moshe are consecrated through the oil, but in later generations sanctification is not through anointment.'" Thus, וַיִּקְדָּשׁ אֹתָם is *necessary* and *not* superfluous.

Tosafos asks the following question and leaves it unanswered: Why did Rava question Rav Shimi bar Chiya with a *Baraisa* that said that Moshe's כֵּלִים required the מִשְׁחָה שָׁמֶן before being used in the עֲבוֹדָה, why not challenge him from the *Mishkan* itself i.e., later we read that

R' Elazar said that the *Mishkan* structure was anointed with the *שמן המשחה* and therefore *וְכֵן תִּעָשֶׂה* should also require the future Batei Mikdash to be anointed and yet we know this was not done? Rav Meir Simcha answers with a פשוט as follows: The *Mishkan* was built as a moveable structure. Klal Yisrael would travel with it until, and even after, they arrived in *Eretz Yisrael*. To attain and maintain the *קדושה* necessary to “house” the *Shechinah* through its sojourns in the *Midbar* required anointment with the *שמן המשחה*. The Beis HaMikdash was built on sacred ground. Land that was designated from the time of the *Avos HaKodoshim*. As R' Yehoshua told us in מגילה י': “I heard that one sacrifices offerings on the Altar even though there is no Mikdash, one eats *קדשי קדשים* in the Courtyard even if there are no curtains, and one eats *קדשים קלים* and *מַעֲשֵׂר שָׁנִי* in Yerushalayim even if there is no wall around the city, due to the fact that the initial consecration sanctified Yerushalayim for its time and also forever.” Consecrated land does not need to be anointed. And so, the Bayis built on it became sanctified de facto. And therefore, Rava had no *הֵוָה אֱמִינָא* to suggest that *וְכֵן תִּעָשֶׂה* should apply to the Beis HaMikdash!

He uses this idea to give extra meaning to a well-known Gemara in מגילה כט. “*יחזקאל חו'*” it is written, *וְיָאֵהָי לָהֶם לְמִקְדָּשׁ מֵעַט בְּאַרְצוֹת אֲשֶׁר בָּאוּ שָׁם* / *I have been to them as a minor sanctuary in the countries where they have come*. R' Yitzchak said: “This refers to the synagogues and study halls in Bavel.” What is the significance of referring to our *בתי כנסיות ומדרשות* as a *מֵעַט מִקְדָּשׁ* and also, why not *מֵעַט מִשְׁכָּן*? Explains Rav Meir Simcha: Just as the land of the *מִקְדָּשׁ* was always and will always remain sanctified, so too was that power given to our *בתי כנסיות ומדרשות*. As opposed to the *Mishkan*, the land upon which *בתי כנסיות ומדרשות* stand retain their *קדושה* even if they are *רֵלִי* desolate. And that is why the Mishna there tells us that “a shul that fell into ruin may still not be used for a mundane purpose.” *מִשְׁכָּן מֵעַט* and not *מִקְדָּשׁ מֵעַט*. And finally, Rav Meir Simcha uses this approach to explain an unusual rule regarding the *Sotah* process. We know that dirt had to be mixed with water which was drunk by the *Sotah*. Although the pasuk tells us, *בְּקִרְקַע הַמִּשְׁכָּן* / *The dirt that is on the floor of the Mishkan*, and one might have thought that the dirt must come from *inside* the *Mikdash* area, the Gemara concludes that although preferable, this need not be so. Why not? Not clear. According to Rav Meir Simcha it is *very* clear. Since the Torah said that the dirt must be from *קִרְקַע הַמִּשְׁכָּן* and did not write *קִרְקַע הַמִּקְדָּשׁ*, it is “obvious” that the Torah is not being strict with regards to the source of the dirt being only from consecrated ground, for, as said previously, the dirt of the *Mishkan* had no intrinsic *קדושה*. Clearly then, the dirt did not have to come from the floor of the *Mikdash* itself!

And once again, we see our author apply his penchant for finding a *שִׁבְכֵתַב* source for an esoteric *תורה שבעל פה* *limud*!

לזכר נשמת אבי מורי ר' ישראל מנחם בן ר' שלום ז"ל
 לזכר נשמת אמי מורתי רחל בת ר' אלחנן אביגדור ע"ה
 לזכר נשמת חמי מורי ר' יעקב נתן בן ר' ישראל שלמה ז"ל
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