



**SICHA – 23 ADAR, 5750 – 1990**

**To the members of Machne Israel Development Fund**

*Free Translation\**

This week's Torah portion is a double one: Vayakhel-Pekudei.

Included within it are many lessons for the day-to-day life of every Jew.

These lessons are concentrated within the names of the portions.

The names of the two portions combine to create one portion; we read it all on one Shabbat from beginning to end,

from the first verse of Vayakhel to the last verse of Pekudei.

The simple translation of Vayakhel is "gather together." As the verse continues: all Jews of that generation gathered together; in the generation of Moshe our teacher.

This directive was transmitted by Moshe's students, reaching to the Men of the Great Assembly, and to all those who continue the legacy of Torah and disseminate it to their entire generation – That all Jews must unite, and become as one family.

We might worry that through joining with so many people the value and worth of every person as an individual might be lost.

So Vayakhel, gathering, goes together with Pekudei: Pekudei means "count," as described at length in the Torah. When counting, each one is counted individually.

And this immediately follows Vayakhel. Meaning, after all Jews gather together and perform the same acts in general – particularly the study of Torah, fulfillment of Mitzvot, and disseminating Judaism – the effort, the work, of each individual, of each Jew, is not lost, God forbid.

Man, woman, and child; grandfathers, grandmothers, and grandchildren; even the very young and the very old. Every one has the greatest value as an individual, as a unique person.

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\*) Taken from the Subtitles that appear on the screen



## פרשת זיקהל-פקודי

In fact, the Rambam—who as “Guide to the Perplexed” is the one who shows us the way to act in this world— issued the following as a legal, Halachic ruling: One single deed performed by one single person —whether it is a man, woman, or child— has the possibility, the potential —through one single deed— to tip the scale and everything that is on it.

The Rambam brings the allegory of a balance sheet in a business. When one wants to ascertain whether the balance is positive, all one looks at is the bottom line.

It may be that there was only one unit more in the positive column than “in the red,” that one single additional unit on the right side outweighs everything else on both sides of the scale.

Ultimately, even the items on the negative side tilt and assist those on the positive side, and become a part of the overall good.

As we see in business: A true businessman —especially if he has been a businessman for many years, and has been successful— has the acumen and the ability to ensure that even developments which seem to be negative be utilized for the positive, for his benefit.. Developments which appear to others to be harmful, he uses to benefit himself and to generate tremendous profit. He turns it into a true “development” to the fullest degree.

In fact, that itself may cause the entire venture to be awarded a prize or a medal, etc. It is written up and publicized for all to know that so-and-so had income and expenses, and led the business in such a way that he properly utilized all events and innovations available. He conferred even with those who were his competitors, and used their abilities too for the development of his own endeavor.

He then ensured that his personal business would bring benefit—a use— to his entire surroundings, starting from his own industry and then around him —all other businesses— and to the world in general.

To spread “the pleasant ways and paths of peace” —all of the directives and lessons of the Torah, beginning with the study of Torah and fulfillment of Mitzvot, through ensuring proper education for every Jewish child.

The proper education must also be given to all children, with regard to the Seven Noahide Laws. For even those who are not a part of the Jewish nation, are also instructed by God to promulgate the fact that one may not steal from another, on the contrary, to give charity to others.



## פרשת ויקהל-פקודי

As mentioned many times, charity and the Seven Noahide Laws are obligations upon the entire world.

And Jews have the unique mission –this is not an issue of chauvinism, Heaven forbid, rather that they have a heavy responsibility –to permeate the entire world, for Torah’s message to reach all over, to each and every person, and to the entire surroundings:

That they must know that the entire universe was created by God, the source of pleasantness and peace, and His Torah’s “ways are pleasant ways, and all its paths are peace.”

