

Parshas Vaeschanan begins with the very famous medrash that the word ואתחנן represents the number 515. The following vort is from the ספר אוצר פלאות התורה. He's quoting from a Rav named R' Chaim Leibish Rottenberg, who was a chassidish rebbe, and who gave this דרשה on שבת פרשת ואתחנן תשע"ה. It's brought down in the medrash: how do we know that משה רבינו davened 515 תפילות? Because the גמטריא of ואתחנן is 515. The קשיא that he raises is what is the significance of 515?

He brings down in the name of the Belzer rebbe that Chazal say that the בית המקדש של מטה is מכוון precisely to the מעלה של בית המקדש. And the ספרי brings down that the first wall of the בית המקדש was built by אברהם אבינו and his מחנה, that's what the medrash says. יצחק built the second wall. יעקב built the third wall. And יעקב אבינו built the fourth wall. And to complete the בנין, משה רבינו built the roof, the גג. Now, the question of course is does the הקדוש ברוך הוא not need a מחנה to build, to do anything, certainly not to build a בית המקדש. So he explains that the word מחנה is the name, the הקדוש ברוך הוא used this name of מחנה to build the בית המקדש. Those are the words of the Belzer rebbe.

His grandson, two rebbes after him, explained that we can use this to understand the גמרא in מסכת פסחים. What did אברהם אבינו call the מקום המקדש? He called it הר. As we know, הר (בראשית כ"ב:י"ד) is ירעה. What did יעקב אבינו call the בית המקדש? שדה. As it says, ויצא יעקב לשוח בשדה (בראשית כ"ד:ס"ג). And יעקב אבינו called it בית, as the פסוק says, ויקרא את שם המקום ההוא בית קל, as the גמטריא of בית is 103. If you do the גמטריא of בית, which is 103. What is the גמטריא of הר, when you include the letter, is 206. הר is 205 plus one is 206, which is double 103. יצחק built the third, he called it שדה which is 309, which is triple 103. יעקב אבינו built the fourth, which is בית, which is the גמטריא of four times מחנה, 412. Each one of these structures that were built was according to the מספר that he had created for himself, that was מכוון for him. Now, it makes sense that משה רבינו davened 515 תפילות, which is the next multiple of 103. משה רבינו said in his tefillah אֵתָהּ הַחַלּוֹת לְהִרְאוֹת אֶת עֲבָדְךָ אֱלֹהֵינוּ Hashem showed him the מעלה של בית מקדש in its glory with its גג. Then Moshe said, אֶעֱבֶרָה נָא וְאָרְאָה אֶת הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֶבְרַת הַיַּרְדֵּן הֵקֵר הַטּוֹב הַזֶּה וְהַלְבֵּן בֵּית הַמִּקְדָּשׁ שֶׁל מֶטֶה. That's referring to the בית המקדש של מטה, which is מכוון to the מעלה של בית המקדש.

R' Chaim Leibish Rottenberg said that he heard from the Sassover rebbe an add-on to this דבר תורה 40 years ago, which he thought was very excellent. Every building needs four walls and needs a roof. It also needs a foundation, a יסוד. Who built the יסוד of the בית המקדש? He says the יסוד of the בית המקדש is if there's שולם and אחוה בישראל. Then we are זוכה להשראת השכינה, as we know the famous גמרא in איש, אשה is 311. The גמטריא of איש is 311. The גמטריא of אשה is 306, and the total comes out to 618, which is the גמטריא of six times מחנה. So we see that the יסוד of the בית המקדש is that if there's שולם in ישראל and between חברים, then the שכינה is שרויה in ישראל. That's what the Sassover rebbe said.

Now, we know the famous גמרא in גיטין, if חס ושלום there's a מזבח מוריד דמעות, מזבח מוריד דמעות, גירושין, מזבח מוריד דמעות. Why? Because if a man and his wife are נתגרש, there we lose השראת השכינה, which is the יסוד of the מזבח and the בית המקדש. So we see here that there's a tremendous lesson for us in פרשת ואתחנן, that we should be working on our שולם and between every member of ישראל. And through this, כל חברים, כל גאולה, במהרה בימינו to ultimate זוכה to שולם על ישראל and ישראל.

