

Parshas Pekudei

This week's parsha concludes the second of the five books. Pekudei is the accounting of the gold, silver, copper, and other materials that were donated for the building of the Mishkan. Accounting, and accountability is not a modern phenomenon, it seems to be from this parsha rooted in Torah (see first Rashi on the parsha-as well as Medrish Tanchuma and Mishna Shekalim).

Rashi explains that the double use of the Mishkan (third and fourth word of the parsha) is an allusion to the Beis Hamikdash. Rashi describes that the order of how to build the Mishkan (tools before structure, versus structure before tools) is significant. Bezalel practically built the Mishkan first and the tools after, whereas Moshe started by the tools before the structure.

The haftora for Pekudei begins for Sephardim Melachim 1 7:40-50 and Ashkenazim begin with 7:51 through to 8:21. The Haftora is can also be the 2nd Shabbos of Chanuka, and part of it is the second day of Succos. From the Haftora we see the recounting of the work of the building the first Beis Hamikdash. Specifically with Ashkenazim, Shlomo Hamelech dedicated the Beis Hamikdash which is culminated through placing the Ahron Hakodesh in the holiest place, and that David Hamelech's desire to build the Beis Hamikdash is completed.

In tehillim it says Mizmor Shir Chanukas Habayis Ledavid- even though Shlomo Hamelech built the Beis Hamikdash- but David started and gathered the finances to realize the development. Without the

financial means, the Beis Hamikdash would have been a dream. (We know later in history and the Gemara in Shekalim tells us that there were times the finances ran out, and the Beis Hamikdash ran into disrepair). The Torah tells us that money and precious material needs to be available to enact a goal, this hasn't changed in history- even today the same rings true.

The Ba'al Haturim tells us another interesting point, which is that in this week's parsha "K'asher Tziva Hashem Es Moshe" (as Hashem commanded Moshe) is written 18 times to make up for Moshe's name missing in Parshas Tezaveh (after Moshe was told that he wanted his name removed to protect the Jews from destruction after the sin of the golden calf).

Later in Vayikra 18:5 Hashem says that if we keep the mitzvos and judgments, and the pursuits which humans will live by, I will live in them (V'Chai Bohem). Chai Bohem- Rambam says, differentiates us from Chayos and B'heimos, (animals), which makes us human. Our goal was and should always be to keep the mitzvos, which are like the tools of the Mishkan (the more important part of the build-as Moshe stated them first). And we must make all the effort and develop all we can to have the finances available to make a difference.

Haftora's are the hope and reference for future days, and therefore the Haftora for this week's Parsha should also give us hope to the future when we will rebuild the Beis Hamikdash.

Good Shabbos