Parshas Pekudei

This week's Parsha is Pekudei, where we are told about the donations given by the Jews for the building and operation of the Mishkan. At the beginning of the Parsha, the first posuk says Mishkan- Mishkan and Rashi points out that it references the first and second Bais Hamikdash, which were unfortunately destroyed. But that means, therefore, as Rabbi Akiva told the Tanaim, who cried when they saw a fox come out of the site of the Kodesh, that Mashiach can now come. Therefore, repeating all the services helps us understand when we will rebuild the third Bais Hamikdash.

When Bezalel was called for his expertise, Rashi explained that he and Moshe discussed whether the vessels had to be made first or the actual structure of the Mishkan. Bezalel argued that making vessels and building the structure around them doesn't seem like the ordinary course. However, Moshe's perspective was that it had nothing to do with whether it made sense; it had to do with the commandment from Hashem, and it is for that reason we fulfill the Mitzvos because Hashem said so.

In Tanya, chapter 34, the Alter Rebbe explains that when the Beis Hamikdash was destroyed, Hashem resided in the "four Amos of Halacha." Because "the Halakhos given to us are the embodiment of Hashem's will and wisdom." The Alter Rebbe explained that during the temple periods, even the forefathers couldn't comprehend Hashem the way we could until we studied the Torah, which governs us. We have the power to learn the Torah and embody Hashem as if we have the Beis Hamikdash. Therefore, when we learn this Parsha and repeat the donations, it's not just to remind us of the physical structure that is no longer; instead, the structure we build in ourselves by learning Torah, and therefore, Moshe's point of building the vessels first makes even more sense. We must first prepare ourselves to be a vessel through which we can become a temple. And studying the Torah, even once a day, can fulfill our ability to contemplate Hashem and our connection with Him.

So, repeating the donations in this Parsha helps us fulfill our mission of becoming our temples.

One final interesting point: Someone in our Parsha Shiur asked when Isamar was appointed as a Levi, if this was before or after the death of Aaron's two sons. If we assume that Aaron's first two sons (Nadav and Avihu) would be the Kohanim, then Elazar and Isamar would be the Leviim. Isamar is only mentioned here, so it must have happened after the death of the two sons. Mr. Ari Friedman pointed out a gematria that the numerical value of Acharei Mos is 665- and the numerical value of Yad Isamar is also 665, so it's entirely possible that this was destined for Isamar after the death of the two sons.

Let's learn Torah, welcome Mashaich, make ourselves temples, and welcome the end of the war, Good Shabbos!