

Parshas Pekudei

In this week's Parsha, all the contributions are listed, as is the dedication of the Mishkan; although it was completed in Kislev, the dedication took place on 1 Nissan. This coincides with Shabbos Mevarchim Nissan being this week. Midrash Rabba explains that consecration began at 23 Adar and finished at 1 Nissan, which means we are right in the middle of this ceremonious dedication.

The Mishkan was erected a total of seven times in the desert, representing the total times of the sanctuaries built in Israel, culminating with the destruction of the second Beis Hamikdash. This means that the Third Beis Hamikdash will be everlasting when it is built. Midrash Rabba further connects these seven to the seven righteous neshamos that brought Hashem to this earth with the forefathers. The Lubavitcher Rebbe, in his first address to the Chassidim when he became Rebbe, said the Maamer Basi Legani, where he highlights the importance of seven and the seventh generation that ultimately ushers in Mashiach. He explains that all seven are critical because each one leads a complete seven, for if even if one is missing, i.e. an incomplete seven, then the mission cannot be completed.

The seventh generation, "Dor Shevii," is tasked with ushering in everlasting redemption and the building of the final Beis Hamikdash, much like the seven times the Mishkan was built and taken down, representing the seven sanctuaries that were built and removed, to bring out

the final one. Each one played a critical role in bringing us to this era. The one that ushers in Mashiach (think about the story of Rabbi Akiva, who laughed when he saw a fox coming from the rubble of the Beis Hamikdash because he now knew that the third Beis Hamikdash could be built).

In addition to ending Chumash Shemos this week, we read "Parshas Hachodesh," the first mitzvah given to the Jews after being birthed as a nation upon their redemption from Egypt. This Mitzvah is so critical that Rashi questions why the Torah doesn't start with this section instead of recounting the entire history of the early world, which some find controversial regarding the reconciliation of a 6000-year-old universe with differing explanations. The significance of the first mitzvah being the ability to confirm the months and holidays lies in Hashem empowering us through the Torah to serve Him. Everything and anything has an inherent existence because all that was, is, and will be is created by Hashem. However, merely being an "existence" without action does not account for human intervention, specifically as guided by the Torah for Jews. This indicates that months and dates in a calendar exist regardless of how one designates a day, but that isn't enough, we must bless the month through a Halachic process.

Nevertheless, our days are vital and possess holiness. Instead of depending on a fixed existence, Hashem has empowered the Jews through Halacha to define the day and establish its holiness and the importance of observing the mitzvah of the day (which carries life-and-death consequences) because Torah and

mitzvot are everything, directing us to prepare the world for the eventual arrival of Mashiach. It is the tool we have to be the Dor Shevii that ushers in Mashiach.

Let's use the Torah and empower the generation to fulfill its purpose as the ushers of Mashiach. Good Shabbos