

Parshat Pekudei
Esther Wein
3 March 2022
Rosh Chodesh
30 Adar Alef 5782

Dedications:

- **Refuah shelaima to Chaya bat Rivka**

****URGENT ANNOUNCEMENT****

If you live in Israel and have a guest room or something bigger and would like to host a Ukranian oleh/olah/family, TEMPORARILY, please contact me

taniahammer@gmail.com or whatsapp me +972586796820

We can help them have a klita ne'eema - an easier absorption after their current trauma...May Klal Yisrael come home soon.

Purim : Playing with Loaded Dice

Shemot 38:21

אלה פקודי המשכן-משכן העדות- אשר פקד על-פי משה עבדת הלוים ביד איתמר בן-אהרן הכהן:

These are the accountings of the Tabernacle, the Tabernacle of testimony which were accounted for at Moses' bidding—the work of the Levites under the direction of Ithamar son of Aaron the priest.

פקד- PKD- an accounting of the total / appointment/ something placed for safekeeping-security deposit

משכן- MSHKN- something taken in pledge -Held on to until it can be given back

Malbim

אלה פקודי המשכן, כבר בארתי (ש"ב כד) שיש הבדל בין מספר ובין מפקד, שמספר הוא המספר הפרטי ומפקד הוא סכום הכולל,

Rashi

המשכן משכן. שני פעמים, רמז למקדש שנתמשכן בשני חרבנין על עונותיהן של ישראל (תנחומא)

is המשכן משכן OF THE TABERNACLE, EVEN OF THE TABERNACLE — The word משכן as — mentioned here twice in allusion to the Temple that was **taken in pledge** it were — (as a security for Israel's repentance) by being twice destroyed for Israel's .(iniquities (Midrash Tanchuma, Pekudei 5

Or HaChaim on Exodus 38:21:2

The Torah may also have used the word **פקודים** in preference to such words as ספור or מנוי as we have been told in *Baba Metzia* 42 that matters which have been "counted" do not enjoy lasting blessing. The Torah wished to emphasize that all the materials contributed for the construction of the Holy Tabernacle enjoyed lasting blessing.

....At that time they had said: **אלה אלוהיך ישראל**; now the Torah describes the completion of the Tabernacle by using the parallel term **אלה פקודי המשכן**.

The words **פקודי המשכן** also allude to the expression "appointment" such as in Numbers 4,16 where Torah describes Eleazar as being "in charge of" i.e. "appointed" over the oil for lighting, incense, etc. The Torah in our verse hints that all the appointees for the Tabernacle were "in charge" of the respective parts of the Tabernacle or its appurtenances assigned to them. T

Shelah

וכשחטאו ישראל לפניו ונחרב הבית, הרי המשכן שלו ממשכנו ביד ישראל ומוליכו עמהם בגלות. והסוד (שמות לח, כא) אלה פקודי המשכן משכן העדות. והיינו דאמרינן (ספרי במדבר לה, לג) חביבין ישראל שבכל מקום שגלו שכינה עמהם. גלו למצרים שכינה עמהם, שנאמר (ש"א ב, כז) הנגלה נגלתי לבית אביך בהיותם במצרים, וכתוב (בראשית מו, ד) אנכי ארד עמך מצרים. גלו לבבל שכינה עמהם, שנאמר (ישעיה מג, יד) למענכם שלחתי בבלה. גלו לעילם שכינה עמהם, שנאמר (ירמיה מט, לח) ושמתי כסאי בעילם. גלו לאדום שכינה עמהם, שנאמר (ישעיה סג, א) מי זה בא מאדום וגו'. וכשהן חוזרין שכינה עמהם, שנאמר (דברים ל, ג) ושב ה' אלהיך את שבותך ורחמך, והשיב לא נאמר, אלא ושב, ואומר (שה"ש ד, ח) אתי מלבנון כלה. ר' מאיר אומר, משל למלך שאמר לעבדו אם תבקשני הריני אצל בני, שנאמר (ויקרא טז, טז) השוכן אתם בתוך טומאתם, ובטמאם את משכני. ואומר (במדבר ה, ג) ולא יטמאו את מחניהם. ואומר (שם לה, לד) ולא תטמא [את] הארץ אשר אתם יושבים בה וכו'. כי אני ה' שוכן בתוך בני

When Israel sinned and as a result the Temple was destroyed, the shechina went into exile with the Jewish people, [seeing that it was a pledge](#) G-d had entrusted to them.

This is the mystical dimension of the verse: "These are the "pledges" of the (Tabernacle, the "pledges" of the "Testimony" (Exodus 38,21

This is the basis for the Rabbinic statement in Megillah 29 that Israel is beloved (by G-d) since wherever the people of Israel are exiled, the Shechina is exiled with them.

When they were exiled to Egypt the Shechina was with them, as we know from Genesis 46,4, where G-d told Jacob: "I shall go down to Egypt with you." When the Jewish people went into exile in Babylonia the Shechina accompanied them, as we know from Isaiah 43,14: "For your sake I sent to Babylon." When Israel was exiled in Elam the Shechina accompanied them, as we know from Jeremiah 49,38: "I will set My throne in Elam." When the Jewish people went into the Roman exile the Shechina also went with them, as we know from Isaiah 63,1: "Who is this coming from

Edom,.....it is I who contend victoriously, powerful to give triumph." When the people of Israel return to their land from exile the Shechina will also accompany them as we know from Deut. 23,35: "G-d will come back with your imprisoned ones and have mercy on you." We would have expected the Torah to say: , "He will bring back," instead of "He will come back." We also have a verse in Song of Songs 4,8: "With Me from Lebanon O bride, come with Me!" Rabbi Meir explains this as a parable: It is like a king saying to his servant "if you need to seek me out, I shall be with my son." This is the meaning of "who dwells with them in their defilement," which we have quoted earlier. All this although G-d had warned Israel not to defile their encampments or the land they would live on, for it is the land G-d Himself has His abode in