



## פ' פקודי BEN CHAMESH L'MIKRA

בס"ד

- הענינים מלקר"ש השבועי ועוד -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos
- Designed for use in the classroom or at the Shabbos Table

### Understanding the Parsha according to the teachings of the Rebbe

**QUESTION:** *Why is the making and counting of the vessels an important fulfillment (and not just a necessary precursor) to the purpose of the Mishkan, making a home for G-d in this material world?*

**ANSWER:** A home implies a place that is a receptacle to one's presence. The construction stage (as opposed to the implementation stage) accomplishes the great task of taking the material world and preparing it as "vessels" to serve HaShem. Making our environment (and ourselves) "vessels" for G-dliness is, in a certain sense, a greater feat than actually bringing G-dliness into our lives. (לקוטי שיחות כרך כה, עמ' 424)

**QUESTION:** *ועל עליו את העולה ואת המנחה (שמות מ, כט) Just like the first 7 days, on the eighth day Moshe offered all the korbanos for the congregation including the Korban Tamid. Why does the verse not mention that Moshe offer this korban?*

**ANSWER:** The Korban Tamid implies not just a daily service at two different times each day, but a constant avodah which occurs throughout the day. This is the service of a Jew to constantly offer oneself to G-d. This service of consistency comes to all Jews from the main essence of Moshe (a place beyond his name). (לקוטי שיחות כרך ו, עמ' 225)

**QUESTION:** *ובהעלות הענן מעל המשכן יסעו בני-ישראל (שמות מ, לו) What do the journeys of the Jews have to do with the Mishkan? And why does the journey to the Land of Israel have to be when the clouds (the Shechina) leave the Mishkan?*

**ANSWER:** Both questions have the same answer. The purpose of the Mishkan and of all of creation is that the Jews "journey" when the "clouds" are removed. The purpose to do the Will of G-d is when all is hidden and not apparent revealed. This is the Will of G-d that in the time of darkness and Galus, is exactly when we strive to fulfill our holy purpose and travel to the final Geulah. (לקוטי שיחות כרך טז, עמ' 475)

**QUESTION:** *Why did Moshe only count the weight of the items donated and not their value?*

**ANSWER:** Moshe accounted for the general items donated by weight משקל (physical worth) but not by their value ערך (spiritual); Mishkan mainly involved with the physical accounting of deeds. For a person, "weight" is the physical deed, and "erech" is the intentions; Moshe adds "weight" even to those Mitzvos done without proper intention. (לקוטי שיחות כרך כו, עמ' 272)

**QUESTION:** *What does Parshas Pekudei provide that is not in the previous three Parshios regarding the Mishkan?*

**ANSWER:** Terumah/Tetzvaeh reflects the command from above (arousal from above). Parshas VaYakhel reflects the actualization of the deeds by created beings (arousal from below). Parshas Pekudei is the summation, the drawing down of G-d's Glory (the connection between G-d and the Jews) (לקוטי שיחות כרך ג, עמ' 933)



## לקוטי שיחות פ' פקודי OVERVIEW

- הענינים מלקו"ש השבועי -

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CONTENT HIGHLIGHT	פסוק	חלק
The Mishkan of Terumah-Tetzaveh was a spiritual Mishkan The Mishkan of Vayakhel-Pekudei is the physical one; bringing the Essence into this lowly world A revelation that follows concealment is a superior revelation	המשכן משכן	א
Earlier Parshas command to build Mishkan; these Parshas reflect the action of building; superiority of action over potential	ויקהל-פקודי	ב הוספות
VaYakhel – service of the created beings Pekudai - drawing down of G-d's Glory	ויקהל-פקודי	ג
The 8 <sup>th</sup> day of inauguration as constant offerings given entirely to G-d	*ויעל עליו	ו
The theme of entire Sefer Shmos is departing from darkness to light	בכל מסעיהם	ז
Moshe's blessing brought down the Divine Presence which completed the Mishkan	*ויברך אותם משה	י
The Celestial Pawnshop	*המשכן משכן	יא
The Divine Presence only entered the Mishkan on the eighth day with the direct command of G-d to set up the Mishkan	הוקם המשכן	יב
Repetition in the Torah about the Mishkan indicates importance in two parts	פקודי	טז
Mishkan & Mikdash each have unique attributes מנוחה vs. נחלה	משכן	טז
When the darkness falls, we begin our journey	מסעיהם	טז
Mishkan – Aron; 1 <sup>st</sup> & 2 <sup>nd</sup> Batei Mikdashim – Kenesses Yisrael 3 <sup>rd</sup> Bais HaMikdosh – HaKodesh Boruch Hu	ארון	כ
The power of physical deeds	*אלה פקודי	כ
Moshe, Nasi of the Jews, unified and raised the offerings of the people	אלה פקודי המשכן	כ
Distinction between the first seven days of the inauguration and the eighth day	*כתנות	כ
Sometimes one can go out of the order	הוקם המשכן	לא



# לקוטי שיחות פ' פקודי ABSTRACT

- תוכן הענינים מלקו"ש השבועי -

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הוראה	ענין	פסוק	חלק
Act with the heart, and HaShem sees that it is done appropriately Ahavas Yisrael to the lowers precedes the highest level in prayer Never give up, from concealment comes revelation	(א) The Mishkan of Terumah-Tetzaveh was a spiritual Mishkan (as shown to Moshe) The Mishkan of VaYakhel-Pekudei is the physical one; bringing the Essence into this lowly world (ג) The cloud covered the Mishkan, and G-d then spoke from the cloud; a revelation that follows concealment is a superior revelation	המשכן משכן לח, כא	א
Do not feel down as long as we fulfill Torah with warmth, then HaShem helps us to accomplish	Earlier Parshas provided command to build Mishkan; these Parshas reflect the action of building; superiority of action over potential	ויקהל-פקודי	ב הוספות
The connection between the arousal from above and the arousal from below allow for the revelation of G-d in this world as evidenced in the Mishkan	Terumah/Tetzaveh – command from above (arousal from above) VaYakhel – service of the created beings (arousal from below) Pekudei - summation; drawing down G-d's Glory making the connection between G-d & the Jews	ויקהל-פקודי	ג
Service of "all to G-d" can take on a constant basis in one's daily "work", since the hindrances were removed by Moshe	Even on the 8 <sup>th</sup> day of inauguration Moshe set up the Mishkan and offered the sacrifices, including the Olah & the Minchah, constant offerings given entirely to G-d	*ויעל עליו מ, כט	דא
The entire journey in Galus including the "stops", are part of the journey to Geulah	The theme of entire Sefer Shmos, departing from darkness to light, is expressed also in the stops (encampments) as well as the journeys	בכל מסעיהם מ, לח	דב
When one completes an avodah, one still brings it to the Moshe of one's time to reach perfection	The Jews were unable to set-up the Mishkan; Moshe's blessing (not of thanks) completed the Mishkan, by drawing down the Divine Presence	*ויברך אותם משה לט, מג	יאא
G-d delayed the destruction so the Jews to do Teshuvah; one should also not hold back from helping a fellow Jew in Torah & Mitzvos	Usage of the word Mishkan (related to Mashkon, collateral) indicates the destruction of the Bais HaMikdash is only temporary (like collateral that temporarily changes hands but will be returned)	*המשכן משכן לח, כא	יאב
Before going on Shlichus of the generation's Moshe, one must do one's own avodah; but only going on Shlichus does one internalize the Torah & Chassidus that one learnt	Moshe on his own derived the setting up of the Mishkan for the first seven days; concept of Avodah from below Only on the eighth day did the Divine Presence enter the Mishkan with the direct command of G-d (from above) to set up the Mishkan	הוקם המשכן מ, יז	יאג
Mitzvos should be done with the heart, and this should be felt as if a command of HaShem	Repetition of talking about the Mishkan indicates importance in two parts (לב) שיחה Free-will gifts of the Jews (ציווי) Fulfillment of command to build Mishkan	פקודי	טזא



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הוראה	ענין	פסוק	חלק
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Mesiras Nefesh is expressed in action	Mishkan & Mikdash each have positive attributes מנוחה vs. נהלה The Third Bais HaMikdash combines both attributes, and is eternal in a revealed form	משכן לח, כא	טז
A Jew must know that throughout all one's traveling, one is doing the Will of G-d (lesson of the Korbanos)	Purpose of Creation: Dwelling Place of G-d's Essence; this dwelling is in G-d's Unity with the souls of Jews in this world, when they make the physical a vessel for G-dliness (something a soul can not do prior to coming into this world)	מסעיהם מ, לז	טזג
The study of the Bais HaMikdash of each phase brings closer to the final phase when Torah, the Jews and HaShem will reach state of total completion	עשה לי מקדש Mishkan – Limud Torah (ארון) 1 <sup>st</sup> & 2 <sup>nd</sup> Batei Mikdashim – established a place for the Jews to do Mitzvos (כנסת ישראל) 3 <sup>rd</sup> Bais HaMikdash – for the everlasting relationship of the Jewish people with הקב"ה	ארון מ, ג	כא
For a person, "weight" is the physical deed, and "erech" is the intentions; Moshe adds "weight" even to those Mitzvos done without proper intention	Moshe accounted for the general items donated by weight משקל (physical worth) but not by their value ערך (spiritual); Mishkan mainly involved with the physical accounting of deeds	*אלה פקודי לח, כא	כוא
The Mishkan shows that the unlimited and the limited, can exist together	Moshe was not involved in the sin of the Golden Calf; the donations were given by the Jews for their own atonement; however, the proper procedure of unity required the donations to be given to Moshe as part of his Nesius	אלה פקודי המשכן לח, כא	כוב
Distinction between the first seven days of the inauguration and the eighth day		*כתנות מ, יז	כוג

Differences	First Seven Days	Eighth Day
Person (Cohen)	Moshe only	Moshe, Aaron & his sons
Garments (of the Cohen)	All	Only כתנות
Mishkan	Set up and take down	Set up only
Divine Presence	No	Yes
Application in Chinuch	Accustoming oneself-training רגילות	Beginning of Service התחלה

Service to G-d usually done in an ordered manner (seder); yet at times one needs to go beyond normal limits	Setting up the Mishkan for 7 days of inauguration Ramban – commanded (as a Mitzvah) Rashi – condition for the inauguration process of the Cohanim	הוקם המשכן מ, יז	לא
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