

בס"ד

THE RASHI OF THE WEEK

Week of

Parshas Pekudei

2 Adar II, 5779 – March 9, 2019

Compiled from the works of

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**An Outline of the Rebbe's Explanation of Rashi
Parshas Pekudei**

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Rashi in His Own Words

שמות ל"ה, כ"א: אלה פקודי המשכן המשכן העדת אשר פקד על פי משה עבדת הלוים בנד איתמר בן אהרן הפהן:
רש"י ד"ה המשכן משכן: שני פעמים, רמז למקדש שנתמשכן בשני חורבנין על עונותיהן של ישראל:

Shemos 38:21: These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moshe's command; (this was) the work of the Levi'im under the direction of Isomor, the son of Aharon the Kohen.

Rashi Heading - the Mishkan, the Mishkan: (The word משכן is written) twice. This alludes to the Temple, which was taken as security (משכון) by the two destructions, for Israel's iniquities.

Synopsis

This week's Torah portion, Pekudei, begins with the words¹, "These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moshe's command; (this was) the work of the Levi'im under the direction of Isomor, the son of Aharon the Kohen." Rashi cites from the verse the words the words "the Mishkan, the Mishkan" and explains that "(The word "משכן" - Mishkan" is written) twice. This alludes to the Temple, which was taken as security ("משכון" - Mashkon") by the two destructions, for Israel's iniquities."

Being that this is the concluding Torah portion in which the construction of the Mishkan is discussed, it is therefore the appropriate place to hint at the two Holy Temples. However, why does Rashi discuss the destruction of the Temples, rather than the time that they stood? Furthermore, Rashi finds the word Mishkan – Sanctuary, related to the word Mashkon – Security. There is certainly no relationship between the two words according to Peshat! Following the simple explanation, the word for Sanctuary is related to the Hebrew word meaning to dwell, or to rest. Finally, with a security, one gives the same object which he receives. If I lend someone money and take a security, when the borrower repays me, I return the same exact object to him. However, the first and second Temples were very different from each other. The second Bais Hamikdosh, which was returned to us, was greatly lacking the level of G-dly revelation that existed in the first.

The explanation is, that indeed, each Temple was the same in terms of function. Despite there being certain differences between the two, each served as Hashem's *house*, His permanent dwelling. On the other hand, a Tabernacle is referred to as a tent, a temporary residence. When Hashem gave us the second Holy Temple, He was returning the same thing we had before; a permanent dwelling place for the Almighty. Therefore, they both indeed served as a Mashkon. The reason for discussing their destruction rather than their existence, is in order to bring out an important point. Rashi concludes his comments by saying that the Temples were destroyed due to

1. Our Parshah, Shemos 38:21.

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Israel's sins. However, each Mikdash stood for centuries, and our sins began *long* before their destruction. Hashem wanted the existence of both Temples to such a great extent, that He was patient with us for centuries before destroying either one. Not only was He patient, but He actually was helping us, by urging us and giving us the strength to repent.

Rashi's Explanation

At the beginning of this week's Torah portion, Pekudei, the Torah says that² "These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moshe's command; (this was) the work of the Levi'im under the direction of Isomor, the son of Aharon the Kohen." Rashi cites from this verse the words "the Mishkan, the Mishkan" and explains that "(The word "מִשְׁכָּן - Mishkan" is written) twice. This alludes to the Temple, which was taken as security ("מִשְׁכֹּן - Mashkon") by the two destructions, for Israel's iniquities."

Each time we encamped in the desert, we set up the Mishkan. Each time we were told to journey to our next encampment, we disassembled the Tabernacle and carried it with us. It was an intrinsic part of the Jew's lives in the wilderness. It was where Hashem revealed Himself to them. Additionally, Jewish Nation's Divine service was performed there. The Mishkan would remain in one form or another, and in one location or another, after entering Israel. It was built and rebuilt in various forms. Ultimately it progressed to the building of the permanent Bais Hamikdosh in Jerusalem, the ultimate destination. The Temple was to be built and rebuilt there. With the coming of the redemption through Moshiach, it will be built permanently. Rashi is teaching us, that the fact that the Torah uses the word Mishkan twice, is an allusion to the two Holy Temples.

This is the fifth (and final) consecutive week that the Torah discusses the building of the Mishkan and all of its utensils. Here, in our current Torah portion, we are concluding and summing up the building of the Mishkan. Therefore, this is an appropriate place for the Torah to allude to the two Holy Temples.

Difficulties in Understanding Rashi

Granted, this is the appropriate place for the Torah to allude to both Holy Temples. However, why hint at their destruction? It would seem much more appropriate to allude to the centuries that each Temple stood!

Secondly, why derive this from the similarity between the words "מִשְׁכָּן - Mishkan" (meaning Sanctuary) and "מִשְׁכֹּן - Mashkon" (meaning security, as in collateral for a loan)? According to Peshat, the word Mishkan is not related to the Hebrew word for "security." Rather it comes from the Hebrew word meaning to rest, or to dwell. This is why the Torah commands us, at the beginning of the discussion of the Tabernacle³, "And they shall make a sanctuary for Me, and *I will dwell* within them."

2. See Footnote 1.

3. Parshas Terumah, Shemos 25:8.

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Additionally, since Rashi cites the words from the verse "the Mishkan, the Mishkan," it is obvious that he is coming to explain the meaning of the repetition of the word Mishkan. Why, then, does Rashi need to say at the beginning of his comments "(that the word Mishkan is written) twice?" Generally, Rashi does not specify the question which his comments answer. This is certainly true here, where the difficulty is so obvious.

Furthermore, why does Rashi say that "this alludes to the Temple, which was taken as security (מִשְׁכַּן) (in the singular) by the two destructions (in the plural)?" Rashi begins by telling us that the verse uses the word Mishkan twice, which implies plural. He concludes by saying "in the two destructions," which is also plural. However, in the middle he writes that the Mishkan was taken as a security, in the singular.

Why does Rashi find it necessary to conclude his comments by saying that the Temple was taken "as security by the two destructions, for Israel's iniquities?" What is the need to say that it was taken *for Israel's iniquities*? Once we know that the Temple was taken twice, we can understand the repetition of the word Mishkan. Why does Rashi need to say *why* it was taken?

Earlier, when Yosef was reunited with his brother Binyamin, the Torah tells us that⁴ "he (Yosef) fell on his brother Binyamin's neck and wept, and Binyamin wept on his neck." Rashi explains that Yosef wept "for the two Temples which were destined to be in Binyamin's territory and would ultimately be destroyed." The reason that Binyamin wept was "for the Tabernacle of Shiloh, which was destined to be in Yosef's territory, yet would ultimately be destroyed." Perhaps here, the repetition of the word Mishkan is a hint at the destruction of the Mishkan Shiloh and the first Bais Hamikdosh. The second Temple did not have the same level of G-dly revelation as either the first Temple or the Mishkan Shiloh.

Rashi's use of the word Mashkon – collateral, is seemingly questionable. If one lends money to another, he will take a security, which he will return when the debt is repaid. This does not seem to fit at all with that which Rashi says here. Rashi is saying that both Temples were taken by G-d, destroyed, and held as a security until the debts (i.e. sins) are repaid. However, when the second Bais Hamikdosh was built, it was not the same security which was taken. As mentioned above, the second Temple was lacking in the holiness and the revelation of G-dliness which existed in the first Temple. We certainly did not receive the same security which G-d took from us!

The Explanation

The idea of the Bais Hamikdosh is, as our forefather Yaakov said⁵ "How awesome is this place! This is none other than *the house* of G-d, and this is the gate of heaven." The gate of heaven is a reference to the heavenly Temple. Furthermore, it says⁶, "... directed toward Your habitation, which You made, Hashem..." Rashi explains

4. Parshas Vayigash, Bereishis 45:14.

5. Parshas Vayeitzei, Bereishis 28:17.

6. Parshas Beshalach, Shemos 15:17.

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there that this means that "the Temple below is directly opposite the Temple above, which You made." Therefore, it is written regarding the Bais Hamikdosh that⁷, "Shlomo commenced to build the *House of the Lord* in Yerushalayim on Mount Moriah ..." That is also the reason the Temple is referred to as the "*Eternal House*"⁸. All of the above applies equally to the first and second Temples.

There is also a quality which applies equally to every incarnation of the Mishkan. This includes the Mishkan in the wilderness, and the Mishkan Shiloh. None of them, despite the fact that they were permeated with Hashem's presence, was a gateway to the heavenly sanctuary. The Tabernacle, each one, was called a tent, meaning a temporary dwelling place of the Almighty. This is as we find that G-d said to Moshe the prophet, "but I have walked in a tent and in a tabernacle." The Tabernacle in the wilderness is referred to numerous times as "the Tent of Meeting."

Even a complete beginner to the study of Chumash is well aware that both Temples, even if one is far greater than the other, share a common denominator. They are both permanent dwellings of the Almighty. At the same time, he realizes that even though the Mishkan shares many qualities in common with the Temple, is only a temporary dwelling place.

Based on this we understand, that in as much as each Temple shares the same main property, one can serve as a security for the other. This is true regardless of how many differences there are between one and the other. On the other hand, neither Bais Hamikdosh can serve as a security for any Mishkan.

From this we can understand that Rashi does not learn something from the extra word used by the Torah, as is so often the case. Rather his comments are based on the repetition of the same exact word. That is why Rashi is particular to say that the word Mishkan is written twice. That is the entire point. The two times the Torah says "Mishkan," allude to the two Holy Temples. Whatever differences may have existed between them, they are both essentially the same thing.

This also explains why Rashi emphasizes the similarity between the words Mishkan and Mashkon – security. Which is also why Rashi is focused on the destruction of the Temple, rather than its existence. This teaches us a totally novel concept. Just as a security continues to exist in the same exact form when it moves from one domain to another, the same is true of the Bais Hamikdosh. When Hashem took it away from us, it was a security. Despite the fact that it was temporarily gone, it was returned to us just as it was before, and just as the third Temple will be returned to us.

This also answers why Rashi concludes with the words "for Israel's iniquities." If the Mikdash was removed for another reason, for example that its preordained time to exist had come to an end that would mean that it was finished. We would not receive our security. Another sanctuary would not be the same. However, it

7. Divrei Hayomim II 3:1.

8. See Rashi's commentary to Parshas Terumah, Shemos 25:9.

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was temporarily removed for a side reason. It was destroyed due to our sins. *Our conduct* caused it to be removed. The only thing which had changed, was the relationship between the Jewish people and the Temple. The Bais Hamikdosh itself remained the same.

There is another reason for saying that the Temple was destroyed for Israel's sins. The first Temple lasted for 410 years. The second lasted for 420 years. The Jews had begun sinning long before the destruction of either Temple. Nevertheless, G-d gave us the opportunity to repent for *centuries* before destroying either Temple. This brought out *His* great desire⁹ for the existence of the Bais Hamikdosh.

A Deeper Lesson from Rashi

The Sages teach us¹⁰ that "it suffices for the servant to be as his master." Just as Hashem not only allowed each Mikdash to remain standing for centuries despite our sins, He even helped us by giving us the strength to do Teshuvah. Our attitude toward a fellow Jew must be the same. We must reach out, and lovingly work at helping others to build a sanctuary for G-d, even if their conduct is not totally in accordance with the Torah. To the contrary, we have no right to exempt ourselves from this task, ever. The Torah says very clearly that¹¹ one must "love his fellow as himself."

(Adapted from a talk given on Shabbos Parshas Vayakhel - Pekudei 5732)

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9. This means, of course, that He *chose* to desire it.

10. See Talmud Berachos 58, b.

11. Parshas Kedoshim, Vayikroh 19:18.

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Passed away on Shabbos Parshas Beshalach, 13 Shevat, 5779

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