



Parshas Pekudei 2022, reflection in the mirror

The Parsha Perspective is in honor of Eretz Yisroel. May G-d protect our brave soldiers.

May G-d return all the hostages in Gaza immediately.

Our Parsha begins with Moshe doing an accounting of all the gold, silver, and copper that the Jewish nation donated toward the building of the Mishkan. The two foremen in charge of its construction, Betzalel and Aliyev brought all the completed components to Moshe for inspection.

After reviewing each part, he consecrated them with special oil and placed them in their intended place. He sprinkled Aaron and his four sons with the same oil to initiate them into the covenant of the priesthood. When Moshe concluded, the cloud of glory appeared, signifying G-d's presence in the Mishkan.

However, a question comes to mind: The first Pasuk of Parsha seemingly repeats itself. The Torah writes (38:21), "*These are the numbers of the **Mishkan**, the **Mishkan of testimony**, which was counted at Moshe's command.*" Why does the Torah, which is normally very concise, use the word Mishkan twice consecutively in the same Pasuk?

The Ohr Hachaim Hakadosh (*Rav Chaim Ibn Attar, a Moroccan commentator and Kabbalist*) gives an interesting explanation. He writes that the words "*the Mishkan of testimony*" are verifying the first words of the Pasuk "*these are the numbers of the Mishkan.*" Meaning that a completed Mishkan confirms that Moshe used all the gold, silver, and copper that was donated for the construction.

The Ohr Hachaim Hakadosh explains that Moshe did a public audit of the donations because some suspected him of taking a little for himself.

Hence, Moshe begins the accounting by stating that a finished Mishkan demonstrates that he used all the contributions. Then, he extensively reviewed what was supplied and how it was used.

However, the Kli Yakar (*Rav Shlomo Ephraim Ben Aaron, the Rabbi of Prague in the early 17th century*) gives a deeper and more profound explanation. He quotes the Midrash Tanchuma (*Parshas Pekudei chapter 1*) that just as there is a physical Mishkan down on earth, **there is a parallel Mishkan in heaven** as well. They resemble and mirror each other in holiness and service to G-d.

The Kli Yakar explains that Moshe is teaching the Jewish people that the heavenly Mishkan **testifies** before G-d how much effort and passion they put into constructing the physical Mishkan. This testimony would continue for 480 years till the building of the Beis Hamikdash in Jerusalem by Shlomo Hamelch. Therefore, the physical Mishkan must be as magnificent and majestic as possible, for it demonstrates the depth of our love for G-d.

The Kli Yakar continues that when there is no Mishkan or Beis Hamikdash, **our drive, struggle, and effort bear witness for us on high**. Each time we fight our nature to build character, a greater level of our soul is revealed to us so we can further develop our connection to G-d.

In our daily life, we must realize that how we approach and act toward others is normally how they treat us in return. If we are angry, ill-mannered, or unkind in our dealings with other people, we can expect them to mirror our attitude and actions accordingly.

Yet, respecting others regardless of their behavior is the highest level of human interaction. When we treat others with kindness, dignity, and value, give the uniqueness of their soul. This mindset and outlook will hopefully shift their perspective for the benefit of all.

**"There are two ways of spreading light:
to be the candle or the mirror that reflects it.**

Have a meaningful Shabbos!
Rabbi Sholom Yemini