

WORDS OF WISDOM FROM RABBI YITZI

לרפואה שלימה ליוסף יצחק בן ברכה

PARSHAT PEKUDEI

Haftora: We Are A Paradox

This Haftora is read twice during the year. First, on the second day of Sukkos in the Diaspora, and with Parshas Pekudei. Only that with Parshas Pekudei, we add the two verses that precede the Sukkos Haftora.

The Haftora tells us that the Temple that King Shlomo built was completed, how the Ark was brought and placed in it, and that the Ark housed the tablets of the Ten Commandments. Then, it tells us that the Presence of Hashem filled the Temple in the form of a cloud, and Shlomo blessed the Jewish people. This mirrors the events in Parshas Pekudei; when the Jewish people completed all the work building the Mishkan, Moshe blessed them. And when the Mishkan was erected, and the Ark and the vessels were brought in, Hashem's Presence descended on

it in the form of a cloud. It also mentions that the tablets of the Ten Commandments were placed in the Ark. Even the two extra verses speak

about the completion of the Temple and the bringing of vessels into it, just as Pekudei does with regard to the Mishkan.

But why was this Haftora chosen for the second day of Sukkos?

The simple answer is that Sukkos is mentioned in the first verse because the events happened on Sukkos. But if that was the only reason, then we would only need to read that one verse. Why do we read about the Temple, the Ark, the tablets of the Ten Commandments, and the cloud of Hashem's Presence on the second day of Sukkos? Answering this question will give us a deeper understanding of Parshas Pekudei as well.

On Sukkos, in the Grace After Meals, we add the words, "May the Compassionate One erect the Sukka of David which fell (literally, is falling)." This refers to the Temple in Jerusalem. So the holiday of Sukkos is on some level about the Temple.

In the Haftora it says that the Ark and all the vessels were brought to the Temple, and when the Kohanim left, "The cloud filled the House of Hashem... For the Glory of Hashem had filled the House of Hashem."

We have to ask: How can the infinite Glory of Hashem be contained in a finite building? It seems impossible, and in fact, it is impossible, but Hashem, Who can do anything, brings these two opposites together.

At the core of the Temple was the Ark, which housed the tablets of the Ten

**YOU HAVE A
SPARK OF G-D
WITHIN YOU,
SHARE IT WITH
THE WORLD.**



Commandments. The Ark was the main thing in the Temple, and it was also a paradox. The Talmud tells us, "The space of the Ark was not (bound to) measurements." On one hand it was measurable, and on the other hand it didn't take up space.

We are also a paradox. We each are a soul, which is a part of Hashem and is infinite, in a body that is finite. We are able to mesh opposites because we are a part of Hashem. Therefore, we can draw G-dliness, which is infinite, into the physical world, which is finite. And that is our mission, to make this finite world into a home for Hashem, infinite.

Our way of life is a paradox as well. On one hand, we are meant to put our total trust in Hashem. But at the same time, He wants us to do our best to work in this world and accomplish to the best of our ability. It is through this meshing of opposites that we accomplish our mission.

The second day of Sukkos is only celebrated as a holiday outside of Israel. It is a mundane day that we make holy; we draw the infinite into the finite. It is, therefore, apropos that we read this Haftora on the second day of Sukkos.

Just as the Temple was infinite in finite, so too the Mishkan was infinite in finite. This is hinted at in the word Pekudei. Pekudei means the count. The fact that you can total the sum of something shows that it is finite. Pekudei also means to connect and unite, as in the Talmudic expression, "A man is obligated (lifkod) to be intimate with his wife." This translation of Pekudei refers to the ultimate essential bond, where two become one.

Because we are talking about the Mishkan, this refers to the unity of

Hashem's Presence that fills the worlds, both physical and spiritual, and His Presence that surrounds the worlds. This bond is the essential infinite expression of G-dliness.

The idea of the Mishkan, and by extension, the Temple, is not just that they be filled with Hashem's Presence but that the actual physical finite construct becomes one with the infinite Presence of Hashem.

May we soon merit to see the Third Temple, the Sukka of David, filled and united with Hashem's Glory with the coming of Moshiach. The time has come.

"Dear Rabbi Yitzi,

Thank you so very much for the inspiration!

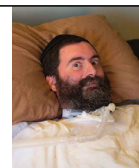
*You are a true inspiration! Every word you write!
Your weekly Dvar Torahs give me such chizzuk!*

*May Hashem bentch you with only good!
And may we see the coming of moshiach very soon!"*

- Bashie G

**RABBI YITZI WOULD LOVE TO HEAR FROM YOU! SEND YOUR MESSAGE TO:
(937) 770-4802 | TORAHFROMMYEYES@GMAIL.COM**

Despite facing one of life's most difficult challenges, Rabbi Yitzi Hurwitz continues to spread joy and faith to thousands around the globe. Diagnosed in 2012 with ALS, Rabbi Yitzi is now 95% paralyzed and no longer able to speak or breath on his own. Thanks to the miracle of technology, Rabbi Yitzi continues to spread his wisdom through his eyes, focusing on each and every letter of these Torah articles. Rabbi Yitzi, his wife Dina and their seven children are the Rebbe's Shluchim to Temecula, California.



**DEDICATED IN HONOR OF
GRAND REUNION - שנת החמישים**

**שנת פ' פקודי, תשפ"ד
MARCH 15-17, 2024**

SPONSOR AN EDITION OF TORAH FROM MY EYES: (937) 770-4802 | TORAHFROMMYEYES@GMAIL.COM

