

## SIDRA OF THE WEEK : פקודי

1. The Torah demands a high standard of accountability from those who are in charge of public funds. For this reason, there are always at least two people in charge of collections from the public, whether these collections be for taxes or for צדקה. One person on his own, however honest and well-meaning, can make a mistake: the appointment of two or three people ensures that mistakes will not easily arise. In the same way, the amounts of gold, silver, copper and other materials collected for the Mishkan are all enumerated and in this Sidra is described how it was all utilized in the making of the Mishkan, as overseen by Mosheh our Teacher, together with Betzallel and Oholi'ov.
2. The gold collected was used, amongst other things, for: the overlay of the Ark of the Covenant and for its covering and the Cheruvvim; for the overlay of the Table; for the overlay of the Altar of incense; for the Menorah and its utensils; for the overlay of the boards which were the walls of the Mishkan; for the overlay of the columns which separated the Holy from the Holy of Holies and for the hooks of the first layer of tapestries which formed the covering of the Mishkan. Gold was used also in the splendid garments of the Kohen Ga'dol.
3. The silver collected was used, amongst other things, for the sockets for the Mishkan's boards; for the adornments and the capitals of the columns that were around the Great Court of the Mishkan and for the hooks that held the white linen hangings that formed the Great Court of the Mishkan.
4. The copper was used, among other things, for: the columns of the Great Court; for the columns which supported the screen at its entrance; for the sockets of these columns; for the pegs (to which were attached cords which tied down the tapestries of the Mishkan and the linen hangings of the Great Court); for the great Copper Altar and for the Washstand.
5. The dyed wool and white linen were used: in the making of the tapestries which formed the covering of the Mishkan; in the priestly garments and in the special cloth wraps used to cover the sacred items of the Mishkan when the Camp travelled. The precious stones were fixed in their settings on the shoulder-straps of the Ayfode and in the four rows of settings on the Choshen Mishpot; both of these vestments were worn by the Kohen Ga'dol.
6. When all the holy work was completed, the people who had made it brought it to Mosheh and he showed them how it was all to be assembled. They had worked hard to perfect the Mishkan and all its component parts that it should all comply with the command of HaShem, and they had succeeded.

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7. Mosheh then bestowed upon them his heartfelt blessing and prayer: “May the Divine Presence indeed rest upon your work... May HaShem our G-d bestow His pleasure upon us, and may He firmly establish the work of our hands...”
8. In answer to this prayer, HaShem tells Mosheh that the Mishkan shall be set up on Rosh Chodesh Nissan, and HaShem describes for Mosheh the order in which the Mishkan is to be put together.
9. And so, on Rosh Chodesh Nissan, in the year 2449 after Creation, one year after our Redemption from Egypt, the Mishkan of HaShem was permanently consecrated. (Mosheh had put it up and taken it down seven times before it was finally erected.) Then, the Cloud which represented the Glory of HaShem visible to all, enveloped the Mishkan. At last it could be seen how the manifest Glory of HaShem which had been seen by us all at Mount Sinai and which had been removed because of the Golden Calf, had returned to rest over us, demonstrating that HaShem had again accepted us back as His Chosen People and that the Divine Presence dwells amongst us as before. We, for our part, renew our promise to be the People of HaShem and to guard and observe His Torah forever.
10. Thus ends the Sefer שמות which tells of our Deliverance by HaShem from Egypt. With the Mishkan, the Sanctuary of HaShem’s Torah, in our midst, with the Glory of HaShem clearly upon us, the purpose of our Redemption from Egypt is realized: to be to HaShem as His Chosen People more than all others, to be to Him “a kingdom of princes and a holy Nation” for all time.

**חזק**

**WITH THIS SIDRA IS COMPLETED**

**ספר שמות**

**THE SECOND OF  
THE FIVE BOOKS OF THE TORAH**

**For the explanation of the Haftorah of Sidra פקודי please go to HAFTORAHS.**