

Rabbi Yehuda Aryeh Leib Alter of Ger
Sfas Emes
Parshas Pekudei & Hachodesh

These are the accounts of the Mishkan, the Mishkan of testimony.	אלה פקודי המשכן משכן העדות.
In Bamidbar Rabbah and Tanchuma: the Mishkan is beloved like the creation of the heavens and earth, as it is written about them "testimony – I testify against you," etc., "the heavens," etc., and about the Mishkan it is written "the testimony," etc., see there.	במדבר'ש תנחומא: חביב המשכן כבריאת שמים וארץ, דכתיב בהם "עדות – העדתי בכם" כו', "את השמים" כו', ובמשכן כתיב "העדות" כו', ע"ש.
For behold, the Mishkan was a rectification of all creation, as written in the Zohar,	כי הנה המשכן היה תיקון כל הבריאה, כמו שכתוב, בזהר.
and it hinted to all existences how they are allusions to supernal matters and depend on the word of the Holy One, blessed be He.	והיה לרמז כל הנמצאים איך הם מרומזים לדברים עליונים ותלויין במאמרו של הקב"ה.
And this is the testimony that the children of Israel clarify in this world – the world of falsehood – for testimony only exists to clarify doubt.	וזהו העדות שבני ישראל מבררין בעולם הזה – עלמא דשקרא – שאין עדות אלא לברר הספק.
And all of creation is also testimony about Israel, for through the children of Israel the honor of God is clarified, that everything was created for His honor.	וכל הבריאה גם כן עדות על ישראל, שהרי על ידי בני ישראל מתברר כבוד ה', שהכל לכבודו ברא.
And this is what Rashi said: Why did [the Torah] begin with Bereishis? "He told His people the strength of His deeds," etc.	וזהו שאמר רש"י: מה טעם פתח בבראשית? "כח". 'מעשיו הגיד לעמו" כו.
Meaning, that the children of Israel themselves are cleaving to the supernal root – the very place of renewal – as in the statement "This month shall be for you," the first commandment, in the root of unity, above nature.	פירוש, שבני ישראל עצמם דבוקים בשורש העליון, מקום ההתחדשות עצמו, כמאמר "החדש הזה לכם", מצוה ראשונה, בשורש האחדות, למעלה מן הטבע.
If so, the entire creation was only to clarify the power of the children of Israel, who have the power to clarify the honor of Heaven even in this physical world.	אם כן, כל הבריאה היתה רק לברר כח בני ישראל, אשר בכחול לברר כבוד שמים גם בעולם הזה הגשמי.
And the children of Israel uphold the world, and through their subjugating their hearts to the Omnipresent, they were also able to make the Mishkan in the physical.	ובני ישראל מקיימים העולם, ועל ידי שהם משעבדים לבם למקום – לכן היה ביכולתם גם כן לעשות המשכן בגשמיות גם כן.
And this was the rectification of the world – that they drew the indwelling of the Shechinah into action.	והיה זה תיקון העולם – שהמשיכו השקראת השכינה בעשייה.
And this is the explanation of "This month shall be for you" – for renewal is connected to the children of Israel.	וזה פירוש "החדש הזה לכם" – כי ההתחדשות דבוק בבני ישראל.
Therefore, being in the world of separation, they clarify this renewal in all the places of their dwelling.	לכן, בהיותם בעולם הפרוד – מבררים זאת ההתחדשות בכל מקומות מושבותיהם.

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☀ Summary:

The **Mishkan (Tabernacle)** is described as not just a physical structure but a **microcosm of creation**, even **beloved like the heavens and earth themselves**. According to the Midrash, just as the heavens and earth are testimonies to God's greatness, so too is the Mishkan. But the Mishkan does more — it **fixes or perfects creation**, revealing the inner divine purpose behind the material world.

The **Jewish people (Bnei Yisrael)** play a key role in this: They are rooted in a level **above nature and time** — that's why they count months by the **moon**, which symbolizes **renewal**. This power of renewal is **innate** to them, and through their actions — especially **building the Mishkan** and **submitting their hearts to God** — they **bring God's presence into the world** and **elevate physical reality**.

Even receiving blessings depends on **faithfulness and humility**: when someone receives with awareness of the **Giver (God)** and **self-nullification**, that brings true divine blessing. That's why the Jews, being people of faith ("Ish Emunos"), are channels for **abundant blessing**.

🧠 Explanation & Themes:

1. The Mishkan as a Cosmic Blueprint:

- The Mishkan is not just a holy structure; it reflects **creation itself**.
- The word "**עדות**" (**testimony**) appears regarding both **the heavens** and **the Mishkan** — this links them.
- The Mishkan is how humans — particularly the Jews — **repair creation** and connect heaven and earth.

2. Bnei Yisrael: The Divine Interface

- The Jewish soul is **connected to the root of all renewal, above nature**, beyond time.
- That's why **the Torah begins with Bereishis (Creation)**: to show that **the Jews are the purpose of creation**.
- "**This month shall be for you**" (החודש הזה לכם) is the first commandment — it shows that **Jews determine time** because they are above it.

3. Faithfulness as a Vessel for Blessing

- The Midrash says: "A man of faith has many blessings" — why?

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- Because God wants to give good, but **only faithful receivers** — those who are humble and God-focused — can **receive without misusing** it.
- The **Jewish people's faith and humility** make them able to receive and channel **divine abundance** into the world.

4. Shabbos & Time Beyond Time

- Shabbos represents **return to the source** — when all creation goes back to its divine root.
- That's why it's called a **vessel that holds blessing**.
- Similarly, **Rosh Chodesh (new month)** — and especially **Nissan**, the month of redemption — represents the **power to renew time**, to draw Godliness into nature.

Practical Takeaway (PT):

- **Every Jew has the power to elevate the world** by connecting physical action with divine purpose — like building a Mishkan in everyday life.
- **Faith, humility, and awareness of the Source (God)** turn regular receiving into **channels for true blessing**.
- By living with the awareness of **constant renewal**, especially through Torah and mitzvos, we reveal **God's presence** even in a world that seems separate