

- (a) Proof through questions that Moses' counting the silver and copper was not for the sake of, "and you shall be 'clean' from the Lord and from Israel," that all the 'monies' are accounted for. Rather, Moses doing so was integral to the very concept of the Tabernacle:
- (b) (i) The Tabernacle is called, "the Tabernacle of Testimony," Rashi: "It is testimony for Israel that the Holy One, blessed be He, had forgiven them for the action of the (Golden) Calf, for He (agreed to) let His presence dwell among them." Thus, all the materials, the work, and the specific usage of all of the Tabernacle needed to be "communal" of the entire people of Israel, and this was done only by this all being accounted for by Moses, the Rebbe, the King, and the Heart of all of Israel.
- [This excludes The garments of the *kohanim* and the *Kohain Gadol*, which was (i) not part of the "the Tabernacle of Testimony," "testimony for Israel that the Holy One, blessed be He, had forgiven them for the action of the (Golden) Calf, for He (agreed to) let His presence dwell among them." (ii) Could only exist post the existence of a "Tabernacle of Testimony." ]--
- (c) (ii) Moses had no participation in the sin of the Golden Calf. Thus, he needed no part of the atonement of the "testimony for Israel that the Holy One, blessed be He, had forgiven them for the action of the (Golden) Calf," and thus, while all the other Jews, who's atonement depended upon the Tabernacle, and thus, had an investment in the Tabernacle, and thus, some personal and individual 'ownership' into the Tabernacle. Only the materials being accounted for by Mose, and the Tabernacle being assembled by Moses, did it all become truly "Communal" without any individual's investment involved.
- (d) (iii) The Tabernacle's virtue over the Holy Temples is that the Tabernacle is "eternal": (-Sotah 9a), "When the first Temple was built, the Tent of Meeting was sequestered, including its boards, its clasps, and its bars, and its pillars, and its sockets," and not captured and taken by those who destroyed the Holy temple. The reason for this is: (-Sotah 9a), "This is Moses... whose enemies did not rule over their achievements." Thus, all the details of the Tabernacle needed to through the accounting of Moses, that they all never be destroyed.
- [This excludes The garments of the *kohanim* and the *Kohain Gadol*, which was not part of the "the Tabernacle of Testimony," and thus was not sequestered"]--
- (e) This all aligns with the "mystical meaning" of "These are the accountings (*pekudei* - פְּקֻדֵי) of the Tabernacle... accounted for (*pukad* - אָשַׁר פָּקַד) by Moses," being connected to the law (-Yevonos 62b), "A man is obligated to visit (*lifkoid* - לִפְקֹד) his wife (for the purpose of having intercourse)," mystically meaning that "yichud (becoming one) is called *pekidah* (פְּקִידָה)." On a mystical level, through "accounted for (*pukad* - אָשַׁר פָּקַד) by Moses," the unification (*pekidah* - פְּקִידָה) of the letters *vov* ("Small Faces" - Six Male Emotion Emanations) and the latter letter *hai* (Feminine Kingship Emotion Emanation) of G-d's Ineffable Tetragrammaton (Highest name of G-d). And then there was the unification of the first two letters *yud* (Intellect 'Wisdom' Emanation) and the first *hai* (Intellect 'Understand' Emanation). Through which, there then was the unification of the Tabernacle with Moses.
- (f) These two interpretations of the word *pekudei*: (i) *accounting; numbers* and (ii) *unification* are not separate interpretations. Rather, they are dependent one upon the other. The *pekidah* of 'unification' of the Tabernacle with Moses was brought about through the concept of 'counting; numbers': "Counting; numbers" and "unification" are antithetical! 'Counting; numbers' (quantity) is the most external and lowest dimension of the thing, It emphasizes the finite of that which we count. While "unification" speaks of a most internal concept (-Genesis 2:24) "And they shall become one flesh." This "becoming one" is of the infinite, through which is drawn the power of the *Infinite One* (procreation).
- However, this is precisely the novel accomplishment of the Tabernacle: That specifically by taking finite items, and within these finite items to draw the infinite, "And I (G-d) will dwell within you!" To the point of, "And the glory of the Lord filled the Tabernacle," that, "Moses could not enter the Tent of Meeting because the cloud rested upon it and the glory of the Lord filled the Tabernacle." This oneness of this antitheses (*finite; numbers and infinite; unification*) is alluded to within the two antithetical interpretations (Moses' counting: finite, Moses unified: infinite) within the one Torah word of *pekudei*.
- (f) The "internal mystical meaning" in the two antithetical interpretations of the word *pekudei* speaks not only the coexistence of two antithetical concepts within the Tabernacle. Rather, it speaks of both concepts becoming one. Meaning, that the finite of the Tabernacle itself becomes infinite. We see this in the primary place of the dwelling of *Shechinah* (G-d's presence) which is the *Holy Ark*: (-Yoma 21a), "The place of the Ark is not of measurement (of the Holy of Holies. Based on that measurement, the Ark should not have fit inside the hall. The Holy of Holies measured twenty cubits by twenty cubits, and a Baraita (teaching) states that there were ten cubits of space on either side of the Ark)." Meaning, that specifically the Ark is made of the biblical measurements assigned to the Ark (2.5 cubits x 1.5 cubits x 1 cubit) does it at once become "not of measurement". This is the novel accomplishment of the tabernacle, that the *finite* itself is *infinite*.

This is the correlation in the two interpretations of *pekudei*: Moses made a precise *pekudei finite accounting*

of the donations to building the Tabernacle, and this *pekudei* accounting itself accomplished the *pekidah* oneness, drawing the trans-finite shechinah and holiness into a oneness with the finite Tabernacle, that the finite itself becomes eternal.