



Parshat HaShavuah

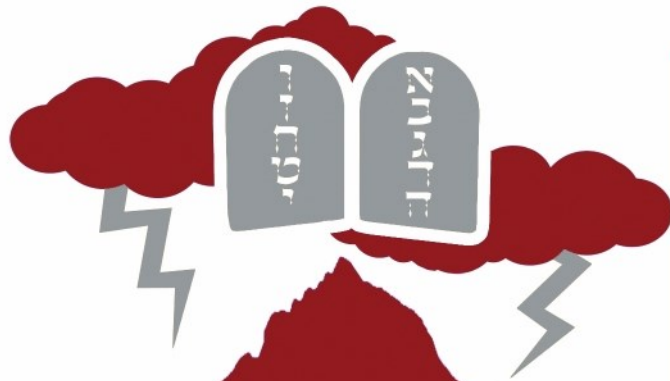
פקודי

PEKUDEI

כ"ט אדר-א תשע"ד

MARCH 1, 2014

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Ashreinu

חלקינו מה טוב

Candle Lighting
6:03
S"Z Kriat Shema
9:39



Sunset
6:22
Motzei
Shabbat
6:57

Enriching and Enhancing Your Study of the Weekly Torah Portion

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Sponsored in memory of Lana (Leah) D. Goldberg

COLORFUL EXPRESSION MRS. AMY HOROWITZ

Betzalel, the master artisan made famous in last week's parsha, gets an honorable mention in this week's parshat hashavua.

The pasuk (Shmot 38:22) praises Betzalel—for the second time, but by no means the last—for building the Mishkan **exactly as Hashem had commanded Moshe**.

In fact, there are nine more references in this week's parsha to Betzalel crafting the Mishkan **exactly as Hashem had commanded Moshe**. It seems that Hashem gave Moshe very specific blueprints for the construction of the Mishkan...so why didn't Moshe just build it?

I am no artist, but I regularly follow detailed instructions to build entire worlds out of Lego for my children. Can building a Mishkan be much more complicated than that? What prevented Moshe from simply following Hashem's blueprint? What made Betzalel uniquely qualified to build the Mishkan, even more qualified than Moshe, who heard the instructions from Hashem Himself?

The Midrash (Bamidbar Rabbah 12:10) explains that Hashem showed Moshe four fires of four different colors, and asked him to create the Mishkan with that vision in mind. Moshe balks. Blueprints he can follow, but four colorful fires? How can he, a mere mortal, replicate that miraculous heavenly phenomenon?





THE FINISHING TOUCHES

JACOB TOKAYER ('16)

I recently saw the new *Lego Movie*, which thematically revolves around working together to accomplish one goal. Similarly, in this parsha and in the last few as well, we learn as a people what it is like to create something together. In Parshat Pekudei we see what exactly the Jews are capable of and can accomplish with the right guidelines and instructions. It definitely takes a team effort to acquire all the required materials—the gold, silver, and rare jewels—to construct a building and its vessels, to fashion the kohanim's robes and tunics, and to create the Kohen Gadol's breast plate and head plate.

All of the Mishkan's parts are inspected by Moshe himself. With his approval, Bnei Yisrael can put the “Legos” together. On Rosh Chodesh Nisan, Moshe sets up the Mishkan and puts the sacred vessels in their places. Hashem lifts the clouds above the Mishkan as He finally has a place to rest His *shechina*. This joint effort by the Jewish people to work side-by-side to build G-d a home teaches us that we must always be kind to our fellow Jews and try our best to make a home for G-d in our lives. These fundamental lessons end Sefer Shmot and pave the way for Sefer Vayikra. Just remember: it's all fun and games until you step on a Lego barefoot, so be very careful!

COMPLETING OUR COMMITMENTS

YITZCHAK KAMINESTKY ('15)

In this week's parsha, the Torah finishes describing the items needed for the Mishkan and the *bigdei kehuna*. If you look at the text of Parshat Pekudei and last week's parsha, Parshat Vayakhel, the language and descriptions seem redundant from the previous two parshiyot, Terumah and Tetzaveh.


Why is it necessary to have two whole parshiyot giving the commandment of the Mishkan and then two whole parshiyot describing the actual action? The Torah could have easily stated: "And the Jews built the Mishkan and made the *bigdei kehuna* exactly like Hashem commanded."

The Torah teaches us two very important lessons:

When you look closely at these four parshiyot, there is a difference in the grammar. In Terumah and Tetzaveh, the key word used is “*asu*,” which means: “you shall make.” In Vayakhel and Pekudei, the key word used is “*vaya'asu*,” which means: “and they did.” This progression from command to action shows how Bnei Yisrael follow through completely with what is required of them.

Continued on page 3





Kaminetsky continued

The Torah is teaching us is that there is a big difference between someone who says that he will do something and someone who actually does it. Too often, people make big plans for how they will improve themselves, but they never follow through on those goals. The Torah is relaying the message to not be someone who simply says “*asu*,” rather, one should take the next step and be someone that can say “*vaya’asu*.”

Another possible explanation is that we must look at what separates the two distinct groups of parshiyot, Terumah/Tetzaveh and Vayakhel/Pekudei: Parshat Ki Tisa, the story of the Golden Calf. Often, two people are extremely close until one of them does a horrible thing that makes the other person lose his complete trust. Although these two people may ultimately reconcile, their relationship will never be the same.

However, this is not the case with Hashem. Hashem is trying to teach us that although we will mess up, He will always love us and will forgive us for our sins without altering our relationship with Him. Hashem does not view the incident of the Golden Calf as a reason to stop His relationship with Bnei Yisrael; therefore, the Torah writes the entire process of what is done in building the Mishkan and the *bigdei kehuna* all over again to make it clear that Hashem still wants us to serve Him and maintain the same relationship.

Both of these ideas teach us about the idea of a strong commitment. Whether it is a commitment to completing a task or a commitment to serving the One who created us, we all must try our hardest to follow through with our obligations.

BE A GIVER **AYLIANA WINOGRAD (‘17)**

Recently over social media, there has been a phenomenon where people nominate their friends to partake in what is known as Feed the Deed. This is a movement that encourages people to go out of their way in order to give food and other useful supplies to others who are less fortunate . Once nominated, one is expected to complete a simple act of kindness that he would not normally do on a regular basis. After he completes his mission, he should pay it forward by nominating someone else.

We see the idea in this week’s parsha, Parshat Pekudei. The Jews are in the middle of building the Mishkan and all of the Jews have contributed gold, copper, silver, etc. towards the building of the Mishkan.

Everyone is overjoyed by having the privilege to donate whatever he or she has towards such a special project. It would seem that the act of giving only benefits the receiver, but in reality, the giver also gains something in return. The giver receives the satisfaction of being the reason for someone else’s happiness.

Continued on page 4



Wlnograd continued

Looking at this parsha and at the amazing acts of people participating in Feed the Deed, we can learn the value of giving. If a Jew hesitates to give to the Mishkan, then he loses out not only on his chance to contribute to the effort, but also on the satisfaction of helping the nation as a whole and serving Hashem.

Let's not be the ones who wait too long before the opportunity passes us by. We need to be proactive in giving, whether it be with materialistic items or with time.

Mrs. Horowitz continued

It seems Betzalel understood what Moshe did not. While Moshe worried about creating a replica, Betzalel, the artist, understood that he was not expected to replicate but to produce an earthly version of the Mishkan—an **interpretation** of Hashem's vision.

Moshe was concerned about mimicking Hashem's creative ability; Betzalel's approach left room for improvisation and creativity of his own. For Betzalel, constructing the Mishkan was not a step-by-step task, merely following instructions, but an opportunity to express his inspiration and artistic vision. This is especially impressive, the Ramban explains, in light of our construction experience in Mitzraim. Building Pharaoh's pyramids required no elegance, no vision, no craftsmanship. Yet somehow, out of the tedium of mass production, out of the piles of mortar and bricks, Betzalel emerges with his refined and unsullied artistic vision.

What parsha could more aptly describe the inspiration and creativity that we've just experienced in the hallways and grounds of our own school?

Four colorful fires...four colorful teams. Inspired construction. Creative innovation. Craftsmanship. Vision. The message of our parsha, and the message of color war, is that there is always room for self-expression, creativity, and inspiration—even within the confines of structure. Sometimes, especially when we're willing and able to reach deep inside ourselves, we find unexpected talent in the most unlikely places!

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