



# KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT  
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וַיַּקְהֵל-פְּקוּדֵי - VaYakhel-Pekudei

3.13.21

## PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) Who were the first people to donate towards the building of the Mishkan? (35:22)
- 2) Who were the last to contribute? Hint: why is the word "והנשאם" written without the letter YUD? (35:27)
- 3) What were the names of the two architects who built the Mishkan? What shevet was each one from?
- 4) Why is the Mishkan called (38:21) "משכן העדת"?
- 5) Why did Moshe give an accounting for all the materials used in the Mishkan? (38:21)
- 6) What was special about the way Moshe was able to stand the Mishkan up? (39:33)
- 7) What Tefilla (that we say on Motzaei Shabbat) did Moshe bless Bnei Yisrael with after they completed building the Mishkan? (39:43)
- 8) When was Moshe able to enter the Ohel Moed and speak to Hashem? (40:35)
- 9) When was the Mishkan opened up? (40:17)
- 10) Which phrase appears 18x in Parshat Pekudei?

## WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

**How can you use creativity in Judaism?**

## DID YOU KNOW?

Rosh Chodesh Nisan (Ou.org)

1) The first commandment given by G-d to the Jewish People was to establish the beginning of the Month of Nisan.

2) This day was chosen by Hashem as the day of the Inauguration of the Mishkan.

3) The First Day of Nisan is Rosh HaShanah for the following five matters:

Kings of Israel – They count their reigns from the 1st of Nisan, so even if a King began his reign at the end of Adar, once Nisan began, it would be considered as the 2nd Year of his reign

Pilgrim Festivals – Pesach, is considered the 1st of the Three Pilgrim Festivals: Pesach, Shavuot, Sukkot. If a person donated a sacrifice, he has violated the prohibition of "Do not Delay" only if the time interval has passed in the above order. If the donation was made after Pesach, "Do not Delay" has not been violated until Shavuot, Sukkot, Pesach, Shavuot, and again, Sukkot, have passed.

Months – Nisan is considered the 1st of the months. The Torah refers to other months as 2nd, 3rd,...12th with reference to Nisan.

Leap Years – The Court may proclaim a "Leap Year" only until the 1st of Nisan. Once that date has arrived, the time for "Leaping" has "Leapt"

Donation of Shekalim – All Communal Sacrifices brought from this day forward are paid from the shekalim collected in the Current Year; last year's shekalim are no longer used for this purpose.

That beautiful time in between Purim and Pesach,  
when the difference between cleaning and eating  
becomes ever so vague



# PARSHA ANSWERS

- 1) Malbim 35:22 - The women, who did not participate in the Cheit HaEigel, were the 1st to donate to the building of the Mishkan.
- 2) Rashi 35:27 - The Nesiim waited to see what materials would be needed for the Mishkan after all the donations came in, but there were so many gifts that there was nothing left for them to contribute. The missing letter hints to their passive approach.
- 3) רש"י 35:27 - The missing letter hints to their passive approach. בצלאל was from Yehuda and אהליאב was from Dan (35:30-34).
- 4) Rashi 38:21 - Hashem resting His Shechina in the Mishkan was testimony that He had forgiven them for Cheit HaEigel.
- 5) Torah Temimah 38:21 - A Tzedakah collector should be transparent and have oversight to build confidence that he is not taking any donations for himself.
- 6) Rashi 39:33 - No one could lift the heavy boards. Hashem told Moshe to start lifting and then He made them rise on their own.
- 7) Rashi 39:43 - Moshe blessed them with the **וַיְהִי נֶעֱמָ ה' אֱלֹקֵינוּ עִלֵּינוּ** prayer. [See also Rashi VaYikra 9:23]
- 8) Rashi 40:35 - Moshe could only enter the Ohel Moed when the cloud disappeared. But not when the cloud was there.
- 9) Rosh Chodesh Nisan of the 2nd year in the Midbar.
- 10) The expression **אֶת מֹשֶׁה וְאֶת כָּל בְּנֵי יִשְׂרָאֵל** is repeated so many times to show that Moshe followed Hashem's instructions to the letter.

# ELISHEVA'S PARSHA CHALLAH



**VAYAKHEL-PEKUDAI TALKS ABOUT THE COMPLETION OF THE MISHKAN, FROM WHICH THE 39 MELACHOT SHABBAT ARE DERIVED. WE HAVE OUR OWN MINIATURE MISHKAN ME'AT (OUR SHUL) THAT WE NOW VALUE SO MUCH MORE BECAUSE WE COULDN'T GO INTO IT FOR SO LONG. NOW, AS WE SLOWLY REENTER OUR MISHKAN ME'AT, IT FEELS LIKE OUR OBSERVANCE OF SHABBAT IS JUST THAT BIT MORE COMPLETE. MAY HASHEM HELP US GET BACK TO THE LIFE WHERE OUR SHABBAT IS EXCITING, FULL OF GUESTS, AND TOGETHER IN SHUL.**

## DVAR TORAH

By Rabbi Ozer Alport

“וַיָּבֵא אֶת הָאָרֶן אֶל הַמִּשְׁכָּן וַיִּשֶׂם אֶת פְּרֹכֶת הַמִּסָּךְ עַל אֲרוֹן הָעֵדוּת כַּאֲשֶׁר צִוָּה ה' אֶת מֹשֶׁה”

And he brought the Ark into the Tabernacle and emplaced the Partition sheltering the Ark of Testimony, as G-d had commanded Moses.” (Shemot 40:21)

The Baal HaTurim (1270-1343) in his commentary on this verse notes that the Torah emphasizes that every single aspect of the construction and assembly of the Mishkan was done precisely as G-d had commanded Moses. In fact, the phrase “as G-d had commanded Moses” is used 18 times in our parsha. As there are no coincidences in Torah, he suggests that this number alludes to the 18 blessings recited thrice-daily in the Amidah.

I once heard a beautiful understanding of the explanation of the Baal HaTurim. G-d told Moses (Shemot 31:1-5) that Betzalel should be in charge of the building of the Mishkan and its vessels, for He had imbued him with both Divine wisdom and expert skills of artistry and craftsmanship. We are accustomed to viewing artists as those who are free-thinking and creative, valuing self-expression over adherence to strict rules and guidelines. As many of the requirements for the Mishkan weren't absolute, such that even numerous deviations wouldn't invalidate it, one might have expected Betzalel, with his “artistic spirit,” to improvise and attempt to “improve” upon G-d's blueprint. Therefore, the Torah stresses that he followed every instruction to the last detail.

Similarly, many people today complain that they feel constrained by the standard text of our daily prayers, established almost 2000 years ago. As our daily needs change, they feel, so too should our expression of them. However, based on the Baal HaTurim's comparison of the daily prayers to the construction of the Mishkan and its vessels, we may suggest that on a deeper level, he is hinting to us that we also need not feel stifled by the repeated expression of our needs and entreaties in the exact same phrases.

Just as Betzalel followed G-d's precise guidelines for the creation of the Mishkan and still found room for creative expression by doing so with his own unique intentions and insights, so too our Rabbis established the standard wording of the prayers with Divine Inspiration, articulating within them every sentiment we may wish to express. Many times, in the middle of a difficult situation, we begin the standard prayers with a heavy heart, only to find a new interpretation of the words which we have recited thousands of times jump out at us, perfectly fit to the sentiments we wish to express.

I once heard a beautiful story which perfectly illustrates this point. A close student of Rabbi Yechezkel Abramsky (1886-1976) once related that an acquaintance of his had recently undergone a difficult kidney transplant. Rabbi Abramsky sighed, feeling the other's pain, and then remarked, “I pray every day that I not be forced to undergo such a procedure.” His surprised student questioned why he made a special point of praying for this daily. Rav Abramsky responded that this request is included in the standard wording of the Grace after Meals, in which we request that we not come to need **מִתְּנַת בֶּשֶׁר וְדָם** – gifts of flesh and blood (e.g. transplants). The student challenged this explanation, as the simple understanding of the words is that we shouldn't need monetary gifts from other humans (“flesh and blood”), to which Rabbi Abramsky smiled and sagaciously explained that the Rabbis incorporated every need we may have within the text of the standard prayers, and any place we may find to “read in” a special request we may have is also included in the original intention of that prayer, if we will only open our eyes to see it and “express” ourselves there accordingly!