

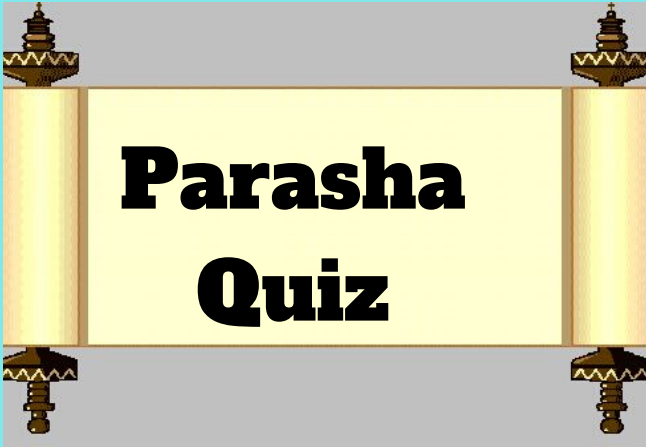


# KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

VaYakhel-Pikudei / HaChodesh

3.21.20 - וַיַּקְהֵל-פִּקֻּדֵי



## Elementary:

- 1) What were the names of the two architects who built the Mishkan? What shevet was each one from?
- 2) The 39 Melachot that are forbidden to do on Shabbat are learned from this week's parasha. How many of them can you list?
- 3) On what Hebrew date was the Mishkan completed?
- 4) What did the cloud over the Mishkan symbolize?
- 5) What do we read about in Parshat HaChodesh?

## Middle/High School:

- 1) According to Rashi (35:2) why is the prohibition against doing work on Shabbat written prior to the instruction for building the Mishkan?
- 2) According to Rashi (35:27) why is the word "והנשאם" written without the letter YUD?
- 3) According to Rashi (38:8) why did not Moshe not want to accept the mirrors the women donated to build the Kiyor and why did Hashem tell him to accept them?
- 4) According to Rashi (38:21) why is the word משכן stated twice in the pasuk?
- 5) According to Rashi (38:21) why is the Mishkan called

## What would you do?

Discussion starter for your Shabbat table..

**Who do you know who might be feeling alone that can you reach out to and give chizuk?**

## Did You Know?

The Talmud (Shabbat 49b) derives the 39 categories of forbidden Melacha on Shabbat from the fact that the Torah juxtaposes the commandment to cease work on Shabbat in Parshat Vayakhel, with its detailed instructions on how to build the Mishkan. This teaches us which activities constitute Melacha: any creative act that was part of the Mishkan's construction represents a category of work forbidden on Shabbat. These categories are forbidden by the Torah.

Rabbi Samson Raphael Hirsch says the common denominator is that all 39 are expressions of human creativity. All 39 melachot (acts of work) - whether it be harvesting, baking, cooking, carrying or lighting a fire - are about imposing human will on the world to achieve creative and constructive objectives. Rabbi Hirsch explains that God gave us powers of creativity to exercise freely. This we do during the week. But on Shabbos, we "give back" these powers to God. We acknowledge the Divine source of our creativity. We acknowledge the One who created us, who gave us these creative powers, as the ultimate Creator. Shabbos, then, becomes about a different kind of creativity. Shabbos teaches that creativity is not just about tangible things. We do the work of becoming better people. During the week, we are involved in creativity which has a tangible, measurable impact on the world. On Shabbos, the focus switches. We transfer our creative energies into creating ourselves. (Chabad.org)



WOMEN'S NEW MOON - Rabbi Ozer Alport (Aish.com)

The Daas Z'keinim writes that in the merit of the women's joyful and generous contribution of their jewelry to the Mishkan (Exodus 35:22), which stood in sharp contrast to their refusal to donate their jewelry for the building of the golden calf (Exodus 32:2-3), they merited a personal holiday on Rosh Chodesh, the new month. Why is Rosh Chodesh uniquely suited as a reward for their pious actions?

The Shemen HaTov explains that the women in that generation repeatedly excelled in their solid trust in God and failure to give up hope even in the darkest moments. In Egypt, the men succumbed to the back-breaking labor and diabolical decrees of Pharaoh to kill their sons and despaired of the future. Nevertheless, the women continued to hope, skillfully enticing their husbands to help them bring more children into a world of pain and uncertainty. They invoked this merit when they joyfully contributed the mirrors which they had used for this purpose to the construction of the Mishkan (Rashi - Exodus 38:8).

Similarly, when the men miscalculated Moshe's return from Mount Sinai and fell prey to the argument that Moshe had died, the women held out hope and refused to take part in the Golden Calf. After this tremendous national sin, it would have been easy and natural to give up hope. Yet the Mishkan offered a new prospect for Divine closeness even in this era, and it also represented God's forgiveness of the Golden Calf (Rashi 38:21). Recognizing this tremendous and unique opportunity to inject new life into the crestfallen and forlorn nation, the women leaped into action to donate to the cause with great joy and enthusiasm.

Rosh Chodesh symbolizes the concept that when all appears bleak, one must hang on and trust in a brighter future. Just when the moon disappears and the night sky seems totally dark, the process of rebirth and renewal continues as the moon returns and grows ever larger, reminding us of the lesson that the women always knew.