

א ב י ס ל ת ו ר ה !

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כ"ד אדר תשפ"ו · ויקהל/פקודי

כאשר צוה ה'

By Fraydel Groysberg '29

In פרשת ויקהל-פקודי, the תורה describes the building of the משכן, the special place where the presence of ה' would dwell among the Jewish people. After the Jewish people left מצרים and received the תורה, they were given the commandment to build this holy structure in the desert. The תורה tells us that the people donated many different materials for the משכן. Some people brought gold, silver, and copper. Others brought special fabrics and animal skins. The תורה also tells us about the talented workers who helped build the משכן, and in specific, בצלאל and אהליאב, who were given special wisdom and skill to create the vessels and the structure. However, when we read through פרשת פקודי, something very interesting stands out. The תורה keeps repeating the same phrase "כאשר" "משה" "צוה ה' את משה" "as Hashem commanded", many times. For example, when the תורה describes the making of the אבנט, it says: "וְאֶת-הָאֲבֵנִים . . . כַּאֲשֶׁר צִוָּה ה' (שמות לט:כט): "אֶת-מִשְׁחָה:

This phrase appears again and again throughout the description of the משכן and its vessels. The תורה repeats it when talking about the כהונה, בגדי כהונה, the clothing of the כהנים, and also when describing other parts of the משכן. The question is: why does the תורה repeat this phrase so many times? The תורה usually tries not to use extra words, so if תורה is repeated, it must be teaching us something important. One possible answer is that the תורה wants to show how

carefully the Jewish people followed Hashem's instructions. Earlier in פרשת שמות, Hashem gave משה very detailed instructions about how the משכן should be built. Every part had a specific design and purpose. The measurements, the materials, and even the way things were put together were all commanded by Hashem. Now, in פרשת פקודי, the תורה is showing us that the people actually followed those instructions exactly. Even though the workers like בצלאל were extremely talented, they did not change the design or add their own creative ideas. Instead, they built everything exactly "כאשר צוה ה' את משה". This teaches us an important lesson about how we serve Hashem. Sometimes people think that when we do מצוות, we can do them however we feel is best. But the תורה is teaching us that serving Hashem means following His commandments the way He gave them to us. For example, when we keep שבת, put on תפילין, or keep כשר, we try to do the מצוות the way the תורה teaches us. Just like the Jewish people carefully followed Hashem's instructions when building the משכן, we also try to follow His instructions in our daily lives. At the very end of פרשת שמות, after all the work of the משכן was finished, something amazing happened. The תורה says: "וַיִּכַס הָעָנָן אֶת אֹהֶל מוֹעֵד וַיִּכְבְּדוּהוּ מִלֵּא אֶת הַמִּשְׁכָּן" "A cloud covered the Tent of Meeting, and the glory of Hashem filled the Mishkan." (שמות מ:לד)

This moment showed that Hashem's presence was now resting among the Jewish people. Because they followed His commands so carefully, the משכן became

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a place of קדושה where they could connect with Hashem.

We can learn a lesson from this today. When we try to follow the מצוות properly and do what Hashem asks of us, we bring more holiness into our lives. Just like the Jewish people built the משכן according to Hashem's instructions, we also try to live our lives according to the תורה. When we do that, we create more קדושה in the world around us.

The Importance of Time

By Noah Levy '29

This שבת is פרשת החודש and ראש חודש is the first מצוה that Hashem commands the Jews after they leave מצרים. Why?

Rav Soleveitchik says that this is because a slave can not do the positive and time-bound מצוות to its full extent. The Rav points out that a slave's sense of time is dull since his life is just constant work.

In Judaism every minute is valuable, each second is precious. With a fraction of a second one may realize or destroy hopes, visions and expectations. For example, on Friday afternoon we are allowed to work until the minute שבת starts and then one minute later work is prohibited because it is שבת. A person can say the עמידה at 9:15 in the morning and get the מצוה but someone who says it at 9:16 will not get the mitzvah because it is too late. This is why ראש חודש is the First מצוה. When the Jews left Egypt, Hashem also granted them the gift of time-awareness. When

the Jews leave Egypt they are now able to fully appreciate this ability of time awareness.

How does ראש חודש work? Before there were technological ways to keep the calendar and before the calendar was so organized, the way ראש חודש was announced was through the בית דין announcing it when witnesses saw the new moon. ראש חודש is a מצוה centered around being able to tell time and be aware of time. The reason that ראש חודש is the first מצוה is because of the fact that we can now tell time after we have left Egypt.

Why is this important? This lesson of ראש חודש can teach us to appreciate every minute, every second that we have on this earth, that Hashem gave us. ראש חודש also teaches us to not only appreciate what time we have, but also to use our time wisely. ראש חודש teaches us to use every second for its greatest purpose, whether its for learning תורה, doing מצוות or even other things that are still important.



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