

Parsha Press

PARSHAT PEKUDEI

Putting Our Thoughts into Actions By Jaclyn Ramras

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This week's parsha, Parshat Pekudei, teaches us the meaning of following order. The parsha begins with Hashem commanding Moshe to build the Mishkan. The Torah then repeats itself and says that Moshe did what Hashem told him to do. This teaches us that it is important to follow directions and follow through on our thoughts. With Purim approaching, most people plan on giving mishloach manot and matanot laevyonim. But how many of us really go out of our house and deliver mishloach manot? Most of us sit at home and wait for people to come to us. Most of us also have in mind to give matanot laevyonim, but how many of us actually follow through on the idea? So this year instead of having ideas and not putting them to action, we should all learn from Moshe and turn our thoughts into action.



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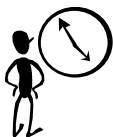
THIS Shekel... By: Mrs. Hirtz

R' Yaakov Kaminetsky in his *sefer Emet Le'Yaakov* speaks about the shekel which Bnei Yisrael gave as a donation to the mishkan. The pasuk states "This they shall give - everyone who passes through the census - a half shekel."

The Yalkut Shimoni comments on the definition of the word "This". In certain instances this word has a negative connotation and at other times it has a positive meaning. For example at the time of *Chet HaEigel* the pasuk says "THIS Moshe took us out of Egypt and we do not know what became of him and now we need to replace him with another leader. But we read in parshat shekalim "THIS is the coin that we give to count Bnei Yisrael."

Rav Yaakov asks how can the same expression be used to demonstrate both positive, the shekel, and the negative, Moshe's replacement?

As we know, the word "this" points to something specific. When Bnei Yisrael said "this man Moshe" they recognized that it was practically impossible to achieve the greatness of Moshe Rabbeinu. They were not asking for G-d to lead



Shabbat Starts:
5:41

News From Israel

The dollar reversed direction against the shekel today after a steady decline and traded at 4.307 shekels by the end of the day. The official rate was 4.313, one-third of a per cent higher than yesterday. The dollar had fallen one per cent in the previous two days to its lowest level in two years. Analysts said today that a continued weakening of the dollar on world markets could drive it down to 4.28 shekels. They added that an expected hike in United States interest rates probably will prevent a further slide.

THIS Shekel... (cont.) By: Mrs. Hirtz

them or someone that would be able to walk in Moshe's shoes, but a "man" that could guide them.

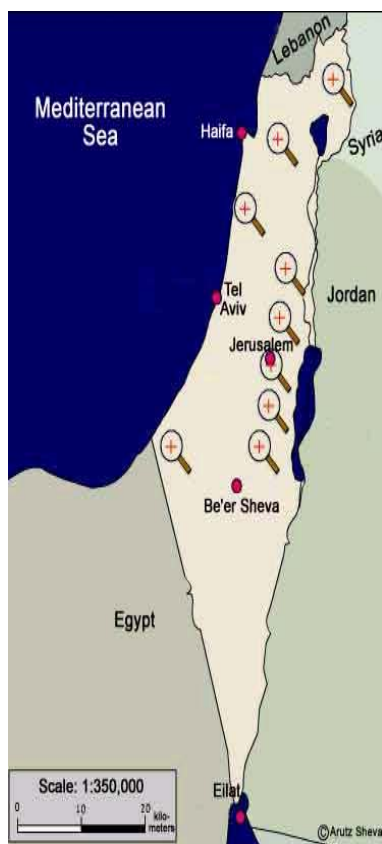
With regard to the half shekel, the Ramban tells us that Moshe declared the half shekel as the official coin of Bnei Yisrael. This coin would stand the test of time. When the Torah says "*Zeh Yitnu*" this shekel, no more, no less was to be given as a proof to the eternity of Torah, *Torah min HaShamayim*.

The *midrash Tanchuma* relates: at the time of parshat shekalim Moshe turned to Hashem and said, "After I die, no one will remember me!" Hashem responded, "I promise you, just as you stand now, commanding Bnei Yisrael about parshat shekalim and cause them to bow their heads in front of you as you collect the half a shekel, so this will occur every year."

Why did Moshe feel compelled at this point in the Torah, at parshat shekalim, to say this to Hashem? Because just as the shekel will stand the test of time, Moshe will never be forgotten, and the Torah above all else will live on forever.

So, although "This" seemingly is used to express two different ideas, ultimately, these concepts unite under the permanence of Torah where Moshe and the half a shekel work together for this purpose.

Good Shabbos!



Arutzsheva.com

Together as One By: Jaclyn Ostreicher

This Shabbos is Shabbos Shekalim. Shabbos Shekalim is the Shabbos of or before Rosh Chodesh Adar and serves as a reminder to every Jew to bring his half-shekel in order to be counted among Klal Yisroel.

One wonders, however, why each person is required to give a half-shekel; surely it would be easier and more conclusive to counting if a whole shekel was requested instead.

A possible explanation is that the half-shekel conveys the message that if we are to merit miraculous redemption, as experienced on Purim and Pesach, we must first realize that we are incomplete as individuals and need our fellow Jews to make us whole. Though we must always acknowledge and accentuate our own uniqueness, we must never perceive ourselves as independent, self-reliant beings. We must realize that we are part of a nation whose whole is greater than the sum of its parts.

Good Shabbos.

Just One (or is it two?) Shabbos... By: Atara Feinberg and Megan Leifer

The *Gemara* states, "If only the people of Israel would keep two Shabbatot, according to the law, we would be redeemed immediately."

We learn from this that keeping Shabbos represents a fundamental basis for the coming of *Mashiach*. However, the words of the *Gemara* are somewhat puzzling. What makes Shabbos so special that it would speed up the coming of *Mashiach*? Why do the Jews have to keep exactly two Shabbatot? Why isn't one Shabbos sufficient?

Shabbos is a day that distinguishes between a regular person and a Jew. A Jew who is not performing regular daily tasks is on a higher level than a regular person who behaves according to nature by doing work. In order for the Jews to reach this higher level, they must prove themselves with their uniqueness by fulfilling their commitment of Shabbos.

One must compare a person's behavior on a weekday with that on Shabbos in order to distinguish the uniqueness of Shabbos. Only then will it be possible to understand the uniqueness of the Jewish people. Therefore, the Jews must keep two Shabbatot in a row because if they only keep one Shabbos in the correct manner, this may symbolize an incidental behavior change without any particular difference to the weekdays. But after they fulfill two consecutive Shabbatot, they are separated by the weekdays which are different in their essence.

The Maharal explains that on Shabbos, the people are merited with an extra *Neshama*. This is because on Shabbos the Jews reach perfection in fulfilling Hashem's commandments which is proven from the different behavior from the weekdays. Good Shabbos.

"Quote of the Week"

**"If you can dream it,
you can do it."**

-Walt Disney

SHMIRAT HALASHON

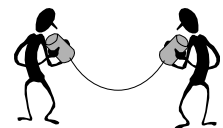
**"The more a person
believes a forbidden
statement, the more he
transgresses."**

**Chofetz Chaim:
A Daily Companion**

Story of a Gadol

R' Chaim Hurwitz (1902-1999) was a man who performed great acts of chessed for his fellow Jews. During the Holocaust, he worked with all his ability to save people from the Nazis and to ensure them a proper life. When refugees arrived in Tashkent (a city in Europe), they had only the clothes on their backs. Because they had nowhere to live, they stayed under benches in the train station. They had no documentation and were afraid of leaving. Additionally, because the conditions were unsanitary many people contracted diseases. Then, R' Chaim came to the rescue. Together with his wife, he worked tirelessly to help these poor refugees. They welcomed as many as possible into their home, providing them with food and shelter. His wife, Chava, used her skills as a nurse to help heal the disease-ravaged Jews. Their house was so completely filled with people that there was hardly any room to walk. From R' Chaim we can learn the incredible middah of chessed—he put his life aside to help those in need. We should also try to put aside some of our own concerns to give our help to those who need it.

-Based on an article from "Od Yosef Chai" magazine



FAST FACTS on Kavod Batei Kneisiot and Batei Midrashot Chaya Green

- ❖ Both shuls and batei kneisiot have a great kedusha. In Vayikra 26 it says, “Vi hashimoti et mikdoshachem,” and I will destroy their mikdosh. Even while being destroyed they are still holy.
- ❖ The Rambam says that it is very important to keep a shul clean
- ❖ The Ari z”l is very strict with what is said in shul. Only words of Torah or tefilla should be spoken, and not even any words of mussar, because they might cause words of everyday speech to be spoken.
- ❖ It is not permitted to eat or drink in a shul, and one should not come into a shul just to be protected from the sun or the rain. One should not think about cheshbonot in a shul or a bait midrash, even if it’s for a mitzvah like tzeddaka
- ❖ The Rama writes that it is forbidden to kiss children in shul, because in our hearts it should be established that there is no love like the love of a shul.
- ❖ The Mishna Brura discourages bringing small children to shul, because they have not yet reached the age of chinuch. The children play and run around the shul, and it besmirches the kedusha of the bait haknesset. It also confuses those who are davening.

-Adapted from Torah Ladaat Rabbi Matis Bloom

Mazel Tov



March 12
Marlee Katz

March 16
Mijal Bitton

March 14
Lisa Heller
Aliza Wadler

March 17
Rebecca Bell
Jenny Deluty

Happy Belated Birthday to our Excellent weekly editor: MEGAN LEIFER!!!

Parsha Quiz



<p>פרשת שקלים פרשת כי תשא פרק ל': א'-טז' רש"י "ב - "כי תשא" "ולא יהיה בהם נגף" "ג - "כה יתני" ט"ו - "לכפר על נפשותיכם"</p>	<p>פרשת פקודי עליות חמישי וששי פרק מ': א'-כ"ז פשט של העליות</p>
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