



VAYAKHEL-PEKUDEI

ANCHORS IN THE STORM

The Strength Found in the Small Details

PARSHAH OVERVIEW

Vayakhel-Pekudei

Vayakhel

Moses assembles the people of Israel and reiterates to them the commandment to observe the Shabbat. He then conveys G-d's instructions regarding the making of the Mishkan (Tabernacle). The people donate the required materials in abundance, bringing gold, silver, and copper; blue-, purple-, and red-dyed wool; goat hair; spun linen; animal skins; wood; olive oil; herbs; and precious stones. Moses has to tell them to stop giving.

A team of wisehearted artisans makes the Mishkan and its furnishings (as detailed in the previous Torah readings of *Terumah*, *Tetzaveh*, and *Ki Tisa*): three layers of roof coverings; forty-eight gold-plated wall panels, and one hundred silver foundation

sockets; the *parochet* (veil) that separates between the Sanctuary's two chambers and the *masach* (screen) in front of it; the ark and its cover with the cherubim; the table and its showbread; the seven-branched *menorah* with its specially prepared oil; the golden altar and the incense burned on it; the anointing oil; the outdoor altar for burnt offerings and all its implements; the hangings, posts, and foundation sockets for the courtyard; and the basin and its pedestal, made out of copper mirrors.

Pekudei

An accounting is made of the gold, silver, and copper donated by the people for the making of the Mishkan. Bezalel, Oholiab, and their assistants make the eight priestly garments—the apron, breastplate, cloak, crown, hat, tunic, sash, and breeches—according to the specifications communicated to Moses in the *parshah* of *Tetzaveh*.

The Mishkan is completed and all its components are brought to Moses, who erects it and anoints it with the holy anointing oil and initiates Aaron and his four sons into the priesthood. A cloud appears over the Mishkan, signifying the Divine Presence that has come to dwell within it.

QUESTION FOR DISCUSSION

Do you feel that paying too much attention to detail gets in the way of progress and/or connection?





Moses gathers the people and appoints the “wisehearted” craftspeople to build the Mishkan and its components.

TEXT 1

Exodus 35:10-19

י. וְכֹל חָכֵם לֵב בְּכֶם יָבֹאוּ וַיַּעֲשׂוּ אֵת כָּל
אֲשֶׁר צִוָּה ה'.

יא. אֵת הַמִּשְׁכָּן אֵת אֹהֶלוֹ וְאֵת מְכֻסָּהוּ,
אֵת קַרְסָיו וְאֵת קַרְשָׁיו, אֵת בְּרִיחָו אֵת
עַמֻּדָיו וְאֵת אַדְנָיו.

יב. אֵת הָאָרוֹן וְאֵת בְּדָיו אֵת הַכַּפְּרֶת, וְאֵת
פְּרֻכַת הַמָּסָךְ.

יג. אֵת הַשֻּׁלְחָן וְאֵת בְּדָיו וְאֵת כָּל כֵּלָיו,
וְאֵת לֶחֶם הַפָּנִים.

יד. וְאֵת מְנֹרֶת הַמָּאֹר וְאֵת כֵּלֶיהָ וְאֵת
נֹרְתֶיהָ, וְאֵת שָׁמֶן הַמָּאֹר.

טו. וְאֵת מִזְבֵּחַ הַקְּטֹרֶת וְאֵת בְּדָיו, וְאֵת
שָׁמֶן הַמִּשְׁחָה וְאֵת קְטֹרֶת הַסַּמִּים, וְאֵת
מָסַךְ הַפֶּתַח לְפֶתַח הַמִּשְׁכָּן.

10. And every wisehearted person among you shall come and make everything that G-d has commanded:

11. The Mishkan, its tent and its cover, its clasps and its planks, its bars, its pillars, and its sockets;

12. The ark and its poles, the ark cover and the screening dividing curtain;

13. The table and its poles and all its implements, and the showbread;

14. And the *menorah* for lighting and its implements and its lamps, and the oil for lighting;

15. And the altar for incense and its poles, and the anointing oil and the incense and the screen of the entrance for the entrance of the Tabernacle;



TEXT 1

Exodus 35:10–19

טז. את מזבֹּחַ הָעֹלָה וְאֶת מִכְבַּר הַנְּחֹשֶׁת
אֲשֶׁר לוֹ, אֶת בְּדִיּוֹ וְאֶת כָּל כְּלָיו, אֶת
הַכִּיר וְאֶת כְּנוֹ.

יז. את קַלְעֵי הַחֹצֵר אֶת עַמֻּדָיו וְאֶת
אֲדָנֶיהָ, וְאֶת מָסַךְ שַׁעַר הַחֹצֵר.

יח. אֶת יְתֹדֹת הַמִּשְׁכָּן וְאֶת יְתֹדֹת הַחֹצֵר
וְאֶת מִיתְרֵיהֶם.

יט. אֶת בְּגָדֵי הַשָּׂרָד לְשָׂרֵת בְּקֹדֶשׁ, אֶת
בְּגָדֵי הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן וְאֶת בְּגָדֵי בָנָיו
לְכַהֵן

16. The altar for the burnt offering, its copper grating, its poles and all its implements, the washstand and its base;

17. The curtains of the courtyard, its pillars and its sockets, and the screen of the gate of the courtyard;

18. The pegs of the Tabernacle and the pegs of the courtyard, and their ropes;

19. The meshwork garments to serve in the Holy, the holy garments for Aaron the *Kohen*, and the garments of his sons in which to serve [as *Kohanim*].

TEXT 2

*Nachmanides,
Exodus 31:2*

כִּי יִשְׂרָאֵל בְּמִצְרַיִם פְּרוּכִים בְּעִבּוֹדַת חֹמֶר וּלְבָנִים, לֹא לָמְדוּ מְלָאכֶת כְּסֵף וְזָהָב וְחֹרֶשֶׁת אֲבָנִים טוֹבוֹת וְלֹא רָאוּ אוֹתָם כָּלֵל. וְהִנֵּה הוּא פֶּלֶא שִׁימָצָא בָּהֶם אָדָם חָכֵם גָּדוֹל בְּכֶסֶף וּבַזָּהָב וּבְחֹרֶשֶׁת אֶבֶן וְעֵץ וְחֹשֶׁב וְרוֹקֵם וְאוֹרֵג, כִּי אִף בְּלוֹמְדִים לִפְנֵי חֲכָמִים לֹא יִמָּצָא בָּקִי בְּכָל הָאֲמָנוּיֹת כֻּלָּם, וְהַיּוֹדְעִים וְרַגִּילִים בָּהֶם כָּבֹא יִדְיָהֶם תָּמִיד בְּטִיט וְרֶפֶשׁ לֹא יוּכְלוּ לַעֲשׂוֹת בָּהֶן אֲמָנוּת דְּקָה וְיָפָה . .

וְלָכֵן אָמַר הַשֵּׁם לְמֹשֶׁה שִׁירָאָה הַפֶּלֶא הַזֶּה, וַיַּדַּע כִּי הוּא מְלֵא אוֹתוֹ רוּחַ אֱלֹקִים לְדַעַת כָּל אֵלֶּה, בְּעִבּוֹר שִׁיעֲשֵׂה הַמְשָׁכָן.

Israel in Egypt was crushed by labor with mortar and bricks; they had not learned the craft of silver and gold or the cutting of precious stones, nor had they ever seen them. It's thus quite remarkable that there would be among them a person of great wisdom in silver, gold, stonecutting, and woodworking, as well as designing, embroidering, and weaving. Even among those who learn from master craftspeople, one cannot find an expert in all these trades. Those who are knowledgeable and accustomed to them but whose hands are constantly in clay and mud would be unable to produce fine and beautiful artistry. . . .

Therefore, G-d told Moses to see this wonder and know that He had filled Bezalel with a Divine spirit to know all these things in order to build the Tabernacle.

QUESTION

Why were the expert craftspeople chosen for the simple task of forming pegs?

The pegs were essential,
an important part of
making the Mishkan
curtains complete.



TEXT 3

Rashi, Exodus 27:19

יְתֹדֹת. כְּמִין נְגָרִי נְחֹשֶׁת עָשׂוּיִין לִירִיעוֹת הָאֵהָל וְלִקְלָעֵי
הַתְּצִיר, קְשׁוּרִים בְּמִיתָרִים סָבִיב סָבִיב בְּשֵׁפוּלֵיהֶן, כְּדֵי
שֶׁלֹּא תִהְיֶה הָרוּחַ מְגַבִּיהֶתָן . . . תְּחֹבֵינן בְּאָרֶץ . . . שֶׁלֹּא
יָנוּעוּ בָרוּחַ.

“Pegs.” They were like copper stakes made for the curtains of the tent and for the curtains of the courtyard. They were tied with ropes all around their lower edges so that the wind would not lift them. . . . They were driven into the ground . . . so that they would not move in the wind.

ANSWER

The experts were tasked with completing every detail, including the pegs. This shows that true mastery comes from fully owning a task and completing every aspect, no matter how small.

TEXT 4

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Likutei
Sichot 31, p. 201*

וּלְתַרְץ זֶה מְפָרֵשׁ רַש"י שֶׁהִיָּתְדוֹת הָיוּ חֲלָק בְּלִתֵּי נִפְרָד מִהִרְיעוֹת עֲצָמָם,
כִּיּוֹן שֶׁבְּלֻעָדָם הָיוּ נְעוֹת בְּרוּחַ. וּמוּבָן, דְּכִיּוֹן שֶׁהַחֲכָמִי לֵב הָיוּ צְרִיכִים
לַעֲשׂוֹת אֶת הִרְיעוֹת, לֹא הִסְתַּפְּקוּ רַק בְּעֲשִׂיַת הַחֲלָקִים הָעֵיקָרִיִּים
שֶׁבְּהִרְיעוֹת, אֲלָא גָּמְרוּ אוֹתָן בְּאוֹפֵן שֶׁתְּהִיָּנָה דְבַר שְׁלֵם בְּכָל פְּרֻטָּיו. וְהִיָּנוּ
שֶׁעָשׂוּ לֹא רַק אֶת גּוּף הִרְיעוֹת, אֲלָא גַם אֶת כָּל קַרְסֵיהֶן, וְעַד לִיתְדוֹת
וּמִיתָרִים שֶׁהוּצָרְכוּ לְקַשְׂרָם שְׁלֹא יִנוּעוּ בְּרוּחַ.

To resolve this, Rashi explains that the pegs were an inseparable part of the curtains themselves, since without them, they would move in the wind. It makes sense, then, that since the wisehearted had to make the curtains, they did not content themselves with making only the main parts of the curtains. Rather, they finished them in a way that they would be a complete entity in all their details. This means they made not only the body of the curtains but also all their clasps, and even the pegs and ropes that were needed to fasten them so they would not move in the wind.



THE POWER OF THE LAST DETAIL

Joseph asked that his remains be brought to Israel. Moses took on the task and carried them throughout the journey. Since Moses couldn't enter the Land, the Jewish people brought Joseph to Shechem and buried him there.

TEXT 5

Joshua 24:32

וְאֵת עֲצָמוֹת יוֹסֵף אֲשֶׁר הֶעֱלוּ בְנֵי יִשְׂרָאֵל מִמִּצְרַיִם קָבְרוּ
בְּשֵׁכֶם, בְּחֶלְקַת הַשָּׂדֶה אֲשֶׁר קָנָה יַעֲקֹב מֵאֵת בְּנֵי חָמוֹר
אָבִי שֵׁכֶם בְּמֵאָה קִשְׁיָטָה, וַיְהִי לְבְנֵי יוֹסֵף לְנַחֲלָה.

And the bones of Joseph, which the Children of Israel had brought up from Egypt, they buried in Shechem, in the portion of the field that Jacob had bought from the sons of Hamor, the father of Shechem, for one hundred *kesitahs*; and it became an inheritance for the children of Joseph.

QUESTION

Why does the nation get credit for carrying Joseph's bones if it was actually Moses who did it?

TEXT 6

*Midrash, Tanchuma,
Ekev 6*

אם התחלת במצוה, הוי גומר את כלה . . .

ומנשה היה מטפל בעצמות יוסף . . . נטלו והלו. נסתלק
מנשה במדבר ולא נכנס לארץ. הכניסו ישראל עצמות יוסף
וקברו אותן, ותלה המצוה בהן.

If you start a *mitzvah*, be sure to complete it. . . .

Moses was attending to the bones of Joseph. . . . He took them with him when he departed Egypt. Moses passed away in the desert and did not enter the Land. The Jewish people brought in the bones of Joseph and buried them, and the *mitzvah* was attributed to them.

ANSWER

Moses was rewarded for his effort, but the Torah credits those who completed the burial, showing that finishing the task is what truly counts.

Attention to detail



Genuine connection

Paying **attention** to the details shows you're truly invested.

When we genuinely care about a *mitzvah*, the details **matter**.

TEXT 7

Rabbi Yosef Yitzchak
Schneersohn, Igrot
Kodesh 3, p. 568

בא אברהם אבינו שטייט "עקב אשר שמע
אברהם בקולי". אין לויבאוויטש איז גינען
איינער פון דעם מיטעלען רבי'נס יונגע לאיט,
דוד צערקעס האט ער גיהייסן, האט ער
גיהערט פון זאין פאטער וואס ער איז גינען
דעם אלטן רבי'נס א שטארקער זיפער:

אז ווען דער זיידע - הפנונה הוד פבוד קדשת
אדוני אבי זקני מורי ורבי אדונינו מורנו ורבנו
צמח צדק - איז גינען א קליין קינד און האט
גילערנט בא דעם מלמד חומש, האט אים דער
רבי - זאין זיידע - פארהערט אין חומש אין
פסוק, "עקב אשר שמע כו", האט דער זיידע
גיזאגט: אברהם אבינו האט דעהערט דעם
אייבערשטינס ציווי אויף אפילו אין פיפטע.

It says about Abraham, "Because (*ekev*) Abraham heeded My voice" (Genesis 26:5). In Lubavitch, there's a story told by one of the older Chasidim, David Tserkes, who heard it from his father. He was one of the prominent students of the Alter Rebbe.

When the *Tzemach Tzedek* was a young child, he learned *Chumash* from his teacher. Later, when he was tested by his grandfather, the Alter Rebbe, he came across the verse "Because (*ekev*) Abraham heeded . . ." His grandfather asked him to explain, and the child interpreted the word "*ekev*" (heel) literally. The *Tzemach Tzedek* explained: "The Patriarch Abraham heard the command of G-d all the way down to his heel."



TEXT 7

Rabbi Yosef Yitzchak
Schneersohn, *Igrot
Kodesh 3, p. 568*

איז דער רבי גינען זייער צופרידין, און האט
ג'זאגט אָט דאס איז די פּוּנָה פּוּן פּסוק,
"וְהָיָה עֵקֶב תִּשְׁמָעוּן כּוּ" - די פּיאָטע
בְּעֵדֶאֱרָף אוּיָהּ דְּעֵר הָעֵרִין וְאֵס עָס אִיז אַ
מְצוּהָ, און דאס טאן. און נאס עס איז ניט
קײן מְצוּהָ נִיט טאן.

When the Alter Rebbe heard this, he was very pleased and said, "This is the meaning of the verse, 'And it will be, if (*ekev*) you will listen to . . .' (Devarim 7:12)—the heel must also hear the *mitzvah*, and we must act on it. And if it's not a *mitzvah*, it's simply not done."



We must embrace *mitzvot* wholeheartedly and raise our children to value our traditions as our most precious inheritance.

TEXT 8

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Torat
Menachem 5743:3, p.
1217*

מִהֲרַגַע שָׁבוּ יוֹצֵא לְאֹוִיר הָעוֹלָם, מִשְׁתַּדְּלִים אָבִיו וְאִמּוֹ שְׂיִמְצֵא תְּמִיד בְּאֹוִירָהּ שֶׁל
יְהוּדוּת, תּוֹרָה וּמִצְוֹתֶיהָ, שְׂבֻזָּה מִתְּבַטָּא כָּלֵלוּת עֲגֻנַן הַחֲיִינוּף.

וְכִדּוּעַ מְנַהֵג יִשְׂרָאֵל מְדוֹרֵי דוֹרוֹת לְתַלּוֹת "שִׁיר הַמַּעֲלוֹת" בְּתַדְרוֹ שֶׁל הַיֶּלֶד, תִּיכַף
מִשְׁנוּלָד. וְכִמוֹ כֵּן נִהְגוּ נְשֵׁי יִשְׂרָאֵל לְשִׁיר לְיַלְדֵיהֶם "שִׁיר עֶרֶשׂ" שְׂתוֹכְנוּ, "כִּי טוֹב סְחֹרָה
מִכָּל סְחֹרָה" ("דִּי תוֹרָה אִיז דִּי בְּעֶסְטֵעַ סְחֹרָה"). וְזֹאת - לְפָנֵי שְׂיִדַע הַנַּעַר לְהִבְחִין בֵּין
טוֹב לְרַע כּו', לְפָנֵי שְׂמִתְחִיל לְדַבֵּר, תִּינּוֹק שְׁנוּלָד זֶה עֲתָה.

From the moment a child enters the world, the parents strive to surround him or her with an atmosphere of Judaism, Torah, and *mitzvot*. This is the essence of education.

As is well known, the custom in Israel for generations has been to hang chapter 121 of Psalms, *Shir Hamaalot* (A Song of Ascents), in the child's room immediately after birth. Similarly, Jewish mothers have always sung lullabies to their children with the words, "For its merchandise is better than all merchandise." This is done even before the child can distinguish between good and evil, before they start speaking, immediately after birth.

Teaching Torah with care
and attention
strengthens our children
to face life's challenges.



TEXT 9

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Likutei
Sichot 31, p. 202*

וּמִכָּאן הוֹרָאָה לְ"חֲכָמֵי לֵב" שֶׁבְּכָל
דוֹר וְדוֹר בְּעֲבוּרַת הַחִינוּךְ: שֶׁעֲלֵיהֶם
מוֹטָלַת הַחֻבָּה לְהַעֲמִיד תַּלְמִידִים
הַרְבֵּה . . . שְׂאִין מִלּוֹי חוֹבָתוֹ שֶׁל
הַחֲכָם מְסַתֵּיִם בְּכֹךְ שֶׁהוּא מְלַמֵּד אֶת
הַתַּלְמִיד אוֹתָם הַדְּבָרִים שֶׁבִּיכָלְתּוֹ
(בְּחֲכָמָתוֹ הַגְּדוֹלָה) לְהַשְׁפִּיעַ אֵלָיו.

אֲלֵא צָרִיךְ לִהְיוֹת "חֲכָם לֵב" בְּאַמַּת,
לְדַאֵוֹג שֶׁפִּירוֹתָיו שֶׁמְעַמִּיד יִהְיוּ
שְׁלֵמִים בְּכָל הַפְּרָטִים, עַד שֶׁגַם עֲנֻגִּים
הַנְּרָאִים כְּטַפְלִים וְחִיצוֹנִיִּים — כְּמוֹ
יְתֵדוֹת וּמִיתָרִים, שֶׁלְכֹאֲרָה אֵין צָרִיךְ
לָהֶם "חֲכָם לֵב" — מִשְׁתַּדֵּל שֶׁיִּהְיוּ
אַצֵּל הַתַּלְמִיד בְּתַכְלִית הַשְׁלִימוֹת.

This is a lesson for the “wisehearted” in every generation, especially those involved in education, those bearing responsibility to raise many students. The duty of a wise person does not end simply by teaching the student the things within their ability to impart through their wisdom.

A truly “wise heart” means making sure the fruits of the student’s education are complete in every detail. Even when it comes to things that seem secondary or external—like stakes and strings, which might not seem necessary for a wise heart—the teacher must ensure that the student has retained them to the fullest measure.



TEXT 9

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Likutei
Sichot 31, p. 202*

וְדוֹקָא כְּאֲשֶׁר "גּוֹמֵר" אֶת הַעֲמֻדָּה
הַתְּלִמִּיד עַד לְפָרְטִים הֶכִי חִיצוֹנִיִּים,
אֲזַי יִשְׁנֶה הַנוֹדָאוֹת וְהַבְּטָחוֹן שֶׁהוּא
דְּבָר שֶׁל קִיּוּמָא, שֶׁ"לֹא יִגְוְעוּ בְּרוּחַ",
דְּגַם כְּאֲשֶׁר יִשְׁנֶם רוּחֹת מְנַשְׁבוֹת
בְּעוֹלָם, הֵרִי הַתְּלִמִּיד עוֹמֵד חֲזָק עַל
מִשְׁמֵרְתּוֹ בְּהִתְאַם לְהוֹרָאוֹת רַבּוֹ. זֶהוּ
הַסִּיּוֹן שֶׁתְּלִמִּידוֹ שֶׁל הַרַב חָזַר
לְפָנֵימִיּוֹתוֹ שֶׁל הַתְּלִמִּיד, עַד שֶׁלֹא
נִשְׂאָר פָּרֵט מִמֶּנּוּ שֶׁאֵינּוּ חָדוּר בְּזֶה.

Only when the teacher has perfected the student in even the most external aspects can they be certain that the student is strong and secure, ready to stand firm even when challenges arise. This is the sign that the teacher's lessons have truly penetrated the student's inner being, so that not even a single detail remains untouched by them.

TEXT 10

Rabbi Ezriel Zelig
Noach Kushelevsky,
Ein Tzofim, Haftarah
for Noach

"הרחיבי מקום אהלך ויריעות משכנותיך יטו וגו'". רוצה לומר כְּאֲשֶׁר יִתְרַבּוּ הַגְּרִים אֲשֶׁר יִחְשְׁבוּ גַם כֵּן לְבָנִים, וּלְזֹאת אָמַר "הרחיבי מקום אהל ומשכן" — זו בְּתֵי כְנִסְיֹת וּבְתֵי מִדְרָשׁוֹת, וּבְתֵי כְנִסְיֹת לְתַפְלָה יִקְרָא בְּשֵׁם אֵהָל וּבְתֵי מִדְרָשׁ בְּשֵׁם מִשְׁכָּן . . .

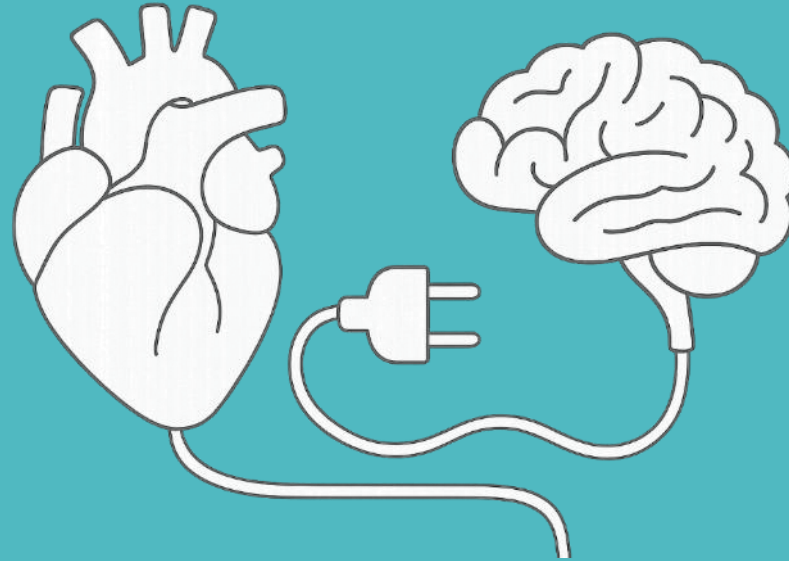
כֵּן יִהְיוּ צְרִיכִין לְהִרְחִיב מְקוֹם הָאֵהָלִים וְהַמִּשְׁכָּנוֹת בְּשִׁבִיל שְׂגָם "בְּנֵי הַבְּעוּלָה" יָבוֹאוּ לְלַמּוֹד בָּהֶם.

"הֲאֵרִיכִי מִיִּתְרִיךְ וַיִּתְלַמְּדֵךְ סֻזְקִי". . . לְזֶה בָּאָה הַמְּלִיצָה, שְׂתַסְזִקִי הַיְתִדוֹת כְּדֵי שְׂפָנִים הַזָּרִים לֹא יִפְּלוּם וּשְׂמֹאל יִמִּין בִּהְיוֹתָם בְּקִרְבֶּךָ.

"Enlarge the place of your tent, and let the curtains of your dwellings be stretched wide . . ." (Isaiah 54:2). This refers to when those not fully integrated into the community increase: They are to be considered as children. Hence, the verse says, "Enlarge the place of your tent and dwelling . . ."—this refers to synagogues and study halls, where synagogues are called "tents" for prayer, and study halls are referred to as "dwellings."

The message here is that we must expand these spaces so that even those considered "children of the estranged" (Isaiah 54:1) can come to learn.

"Lengthen your ropes and strengthen your stakes . . ." (Isaiah 54:2)—this metaphor emphasizes strengthening the stakes, ensuring that those not entirely within the fold do not falter to the right or left.



A wisehearted person is not just someone with a brilliant mind but someone whose heart is deeply connected to their wisdom.

TEXT 11A

Proverbs 10:8

חֲכָם לֵב יִקַּח מִצְוֹת וְאֵוִיל שִׁפְתָיו יִלְבֹּט.

The wisehearted takes commandments,
but one who talks foolishly will weary.

TEXT 11B

*Rabbi Avraham ibn
Ezra, ad loc.*

"חַכְמֵי לֵב". שֶׁחֵכְמָהּ בְּלִבּוֹ.

"Wisehearted." For the wisdom is in their heart.



When wisdom reaches
the heart, every detail
truly matters.

LEGACY AND RESILIENCE

By nurturing our children and their faith, we help them grow resilient and rooted in who they are.



KEY POINTS

1. The Torah tasked Divinely inspired experts, the “wisehearted,” with building every component of the Mishkan, from the most complex to the seemingly simple, like the pegs.
2. The reason: because erecting the Mishkan was one, indivisible job. So naturally, the “wisehearted” had to do *everything*—even simple tasks like staking pegs.
3. Assigning this task to the experts teaches that a *mitzvah* is only complete when every detail is perfected.

KEY POINTS

4. The principle of completing a *mitzvah* is so important that the Torah gives full credit for a *mitzvah* to the one who finishes it.
5. Attention to detail demonstrates a deep, internal connection to the task. For us, this means striving to be fully immersed in a *mitzvah* with our entire being.
6. In education, teaching the “pegs”—the seemingly small details—is what ensures that our children’s Jewish identity is strong and will endure through life’s challenges.

