



Parshat HaShavuah

ויקהל-פקודי

VAYAKHEL/PEKUDEI

החודש

MARCH 9, 2013

כ"ז אדר תשע"ג

A PUBLICATION OF



Ashreinu

חלקינו מה טוב

Candle Lighting

6:08

S"Z Kriat Shema

9:33

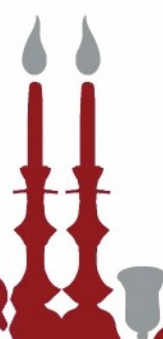
Sunset

6:26

Motzei

Shabbat

7:01



Enriching and Enhancing Your Study of the Weekly Torah Portion

RABBI AVI HOCHMAN

1-2

NOTICEABLE IMPACT

RABBI AVI HOCHMAN

DAVID OSTROFSKY ('14)

2-3

Our parsha opens up with the following: " וַיִּקְהַל מֹשֶׁה, אֶת-כָּל-עֵדֶת בְּנֵי יִשְׂרָאֵל—"And Moshe gathered together the entire congregation of Bnei Yisrael..." (35:1). However, when Moshe finishes talking to Bnei Yisrael, the Torah tells us: " וַיִּצְאוּ כָל-עֵדֶת בְּנֵי-יִשְׂרָאֵל, מִלִּפְנֵי מֹשֶׁה—"And the entire congregation of Bnei Yisrael left from Moshe"(35:20).

JOSEPH HOSTYK ('13)

3

YOCHAVED TIRSCHWELL ('08) 4

Is it not obvious? Could we not deduce that after Moshe finishes speaking to Bnei Yisrael that they leave his presence? If the Torah starts with Moshe speaking to Bnei Yisrael and then they leave, it would not be preposterous to assume that they left from Moshe's presence! After all, he was talking to them, and then he was finished. Of course they left and went home!

Rabbi Eliyahu Lopian, in his sefer *Lev Eliyahu*, shares what I think is a life-altering understanding of these seemingly extra words. He explains that when Bnei Yisrael leave Moshe's presence, they are different. They gain from the experience of standing in front of Moshe, and are no longer the same as when they first came to Moshe. Being in the presence of Moshe has such a strong impact upon them, that everyone can tell from their actions and mannerisms that they have just been in Moshe's presence.

There are many experiences that we encounter on a daily basis that impact us in many ways. They change how we talk, what we eat, how we dress, how we spend our money, and how we live our lives.

The Torah is teaching us that whenever we are involved in an event, it should be noticeable from our deeds and traits where we have been. When we learn Torah, it should be obvious from how we behave outside of that Torah environment that the Torah has made an impact upon us.

Continued page 2





Rabbi Hochman continued

Learning Torah should be incorporated into our very selves and should impact and refine our midot. The Torah teaches us how to interact with others in the world, how to control our animalistic desires, how to learn to be satisfied and not jealous of others, and so much more.

If this is true about Torah, then it is certainly true about other events that take place in our lives. Whether it be an AIPAC Policy Conference, Sarachek Tournament, a shabbaton, a summer program, or even a family dinner, we can never make the mistake of thinking that what we learn and experience has no effect on our lives. Our challenge is to be able to take from these experiences and apply them to our daily lives. Through our actions and behavior, these events should shape who we are and who we want to become.

THE “SECRET” TO LASTING SUCCESS

DAVID OSTROFSKY (‘14)

Michelle Wie is the epitome of a failed child prodigy. At just the age of 10, Michelle Wie became the youngest woman ever to qualify for a USGA Women’s Golf Amateur event. She transcended anyone’s expectations by making a professional cut at 13, and was surely proclaimed a prodigy when she became the youngest professional golfer ever at the tender age of 16.

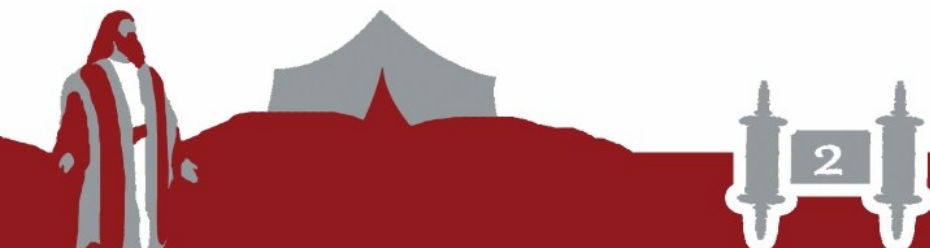
But sadly, her story took a turn for the worse that we see all too often. Wie was unable to meet the skyrocketing demands of the world and eventually her performance fell victim to the mounting pressures of being a child with innate talents. As Wie’s performance dwindled, so did the intrigue of her once galvanized fans. Now, Michelle Wie is considered an average golfer on the LPGA who will forever be tormented by the fact that she was unable to capitalize on her incalculable talent.


The gemara (Sanhedrin 69b) explains that Betzalel was just thirteen years old when he crafted the Mishkan and thus became the “biblical prodigy.” As the Torah explains, Hashem “filled him with Godly spirit, with wisdom, insight, and knowledge, and with every craft” (Shmot 35:31). Yet, despite such great accomplishments at this young age, Betzalel is able to avoid the unfortunate fate of modern-day child stars. Our parsha offers insight into how to attain a lasting legacy—how to not let the “fame” get to our heads.

At the conclusion of Parshat Pekudei, the Jews, with the help of Betzalel, have successfully erected the Mishkan exactly the way Hashem has prescribed and thus have accomplished one of the most brilliant feats in Jewish history. Yet, rather than a festive celebration or triumphant feast, the Torah offers a seemingly irrelevant topic: “When the cloud [of glory] that covered the Tent of Meeting would rise, the Children of Israel would travel.” Why is this concept abruptly placed right after one of Bnei Yisrael’s greatest achievements?

Although this piece of information seems out of place, the Torah places it here specifically in order to teach us a valuable piece of wisdom. Although Bnei Yisrael has just achieved a great accomplishment, there was no time to bask in past triumphs—we have to keep moving forward.

Continued page 3





Ostrofsky continued

The Torah is teaching us that in order to attain lasting success, we must never be satisfied with our past accomplishments and actually use them as fuel for future achievements. The “secret” to long-term success is to avoid stagnation and “embark on your travels” just as our ancestors did 3,500 years ago.

THE EVERLASTING MISHKAN

JOSEPH HOSTYK (‘13)

Parshat Pekudei, the final parsha of the second book of the Torah seems pretty boring. It may interest home-decorators with its lavish descriptions of interior design, and its guidelines for constructing the various pieces of the Mishkan may attract engineers and Lego-set builders, but it seemingly does not contain content fitting to conclude the thrilling book of Shmot, which is jam-packed with miracles, daring midnight escapes, and not one, but two hand-deliveries of the testament from Hashem Himself. Onkelos translates “פקודי” as “מניני”, countings. Should this parsha not convey a message important to Bnei Yisrael as a whole, not just the architects or statisticians among us?

While the Mishkan and the kohanim’s garb and service may not be the most captivating of material, they are fundamental to the forming of Bnei Yisrael. Sefer Shmot, “names,” is essentially about identity, the transformation of a crowd of slaves into the beginnings of the nation of Israel. The first stage is the establishment of a spiritual institution, including the tools that help us further our relationship with Hashem by means of the Mishkan.

The Mishkan is our first house of worship which allows us to communicate with Hashem. Seforno writes that the reason the Mishkan never falls into the hands of our enemies, as did the two Temples, is because of a few of its critical characteristics, delineated in the first two verses of this parsha: it is the Mishkan of Testimony, it contained tablets written directly by Hashem, and it was under the authority of the leviim.

The Mishkan represents the way we can connect to Hashem, by creating a meeting place. The Mishkan is for Moshe and Hashem; the two Temples are for the kohanim and Hashem; and today, every synagogue is a place where Jews can connect to Hashem.

The framework established by the Mishkan exists to this day, in that the central focus is the Torah. The Mishkan contains the *aron* which contains the two tablets and the Torah. This is the template for the two Temples and is the template for every *beit kneset*, where the Torah is our core.

The Mishkan also demonstrates the division of labor (which will be further explained in Sefer Vayikra): the responsibilities of the kohanim, the leviim, and the yisraelim. Although currently the kohanim and leviim are temporarily out of work, we still respect the ritual separations, as reflected in the hierarchal rules of *duchaning*, *aliyot*, and *bentching*.

These three roles of the Mishkan define the synthesis of the Jews as a nation. They are followed later by political and geographical institutions, which have come and gone throughout our history, but the spiritual template created by the Mishkan and its three defining characteristics are still with us today.



“מדור לדור”

TORAH FROM OUR ALUMNI

THE KEY TO YOUR IDENTITY

YOCHEVED TIRSCHWELL ('08)

In Parshat Pekudei, after all of the Mishkan's many parts are built, the Torah describes Moshe's establishment of the Mishkan, with all the vessels, curtains, and coverings in their proper place. In the Torah's account of the placing of the vessels, there is a striking contrast between the placement of the *aron* and the placement of the rest of the vessels. The shulchan is placed in its place, and only afterwards were the *lechem hapanim* placed on its racks. Similarly, the lighting of menorah occurred after it was placed in its designated area.

The process of the *aron*'s placement, however, was the direct opposite; as stated in perek 40:20-21:

“וַיִּקַּח וַיִּתֵּן אֶת-הָעֵדוּת, אֶל-הָאָרוֹן, וַיִּשֶׂם אֶת-הַבְּדִים, עַל-הָאָרוֹן; וַיִּתֵּן אֶת-הַכַּפֹּרֶת עַל-הָאָרוֹן, מִלְּמַעְלָה. וַיָּבֵא אֶת-הָאָרוֹן, אֶל-הַמִּשְׁכָּן, וַיִּשֶׂם אֶת פְּרֻכֹת הַמָּסָךְ, וַיִּסָּד עַל אַרְוֹן הָעֵדוּת...”

Moshe places the *luchot* inside, and only after are the poles inserted, cover placed on top, and the *aron* placed in its proper position inside the Mishkan. Why are Moshe's actions different for the *aron*?

Rav Soleveitchik explains in the name of his father, Rav Moshe Soleveitchik, that the *shulchan* and menorah were considered sanctified *keilim* even without the *lechem hapanim* and the *neirot*, respectively. Placing the bread onto the racks and kindling the lights represent the mitzvah fulfillment of these *keilim*, but the vessels alone are holy.

The *aron* is different—it is called *aron haedut*, implying that its identity is defined by the *luchot* inside of it. Rav Soleveitchik writes that there was no *aron* present during *bayit sheni* because there were no *luchot* at that time—without the *luchot*, there was no purpose for the *aron*.

The identity of the *aron haedut* gives us clear guidance in how we must live our lives. Just as the *aron* is not an “*aron*” without the *luchot*, the Jewish nation is not a “Jewish nation” without the Torah. We must direct ourselves with values of Torah and mitzvot and realize that it is this that defines us as Hashem's chosen nation.

Editor-in-Chief

Isaac Kurtz ('14)

Final Editor

Zevi Litwin ('13)

Editing

Hannah Baum ('13)
Ari Clements ('14)
Kira Dennis ('14)
Ari Mazor ('14)
Jared Samilow ('14)
Matthew Silkin ('14)

Staff

Chaim Bitterman ('13)
Daniel Feldan ('16)
Daniel Lasko ('14)
Efraim Schacter ('16)
Gabriella Sobol ('13)
Simcha Stadlan ('16)

Layout

Danielle Sobol ('13)

Proofreader

Saige Rosenberg ('13)

Senior Editor

Eliana Feldan ('13)

Faculty Advisor

Rabbi Avi Hochman

Interested in sponsoring Ashreinu?
Contact Rabbi Hochman at
RAVH@WYHS.NET

This publication contains Torah matter-
Please treat it with respect



7902 Montoya Circle
Boca Raton, FL 33433
Phone: 561-417-7422
Fax: 561-417-7028
www.wyhs.net