

Doing Our Part

By Moshe Acobas, 11th Grade

The Mishkan is completed in Parshat Vayakhel, and the torah praises all of the amazing contributors of Bnei Yisroel that helped build the mishkan: "Everyone whose heart motivated him brought bracelets, nose-rings, rings, body ornaments — all sorts of gold ornaments — every man who raised up an offering of gold to Hashem." The Torah then praises the builders of the mishkan: "Moses summoned Bezalel, Oholiab, and every wise-hearted man whose heart Hashem endowed with wisdom, everyone whose heart inspired him, to come close to the work, to do it."

The language used in the pasuk is troubling. Why does the pasuk say that those who "came close" to the work should do it? Just do it! The answer can be found through a great story. Rav Elozar Menachem Shach's apartment was always packed with lines out the door with visitors that wanted to speak with him. Whether they needed a bracha, advice, wisdom or anything else, the Rav was there to help.

One evening, a father with his child anxiously approached the Rav's apartment and, seeing that someone else was waiting, asked for

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When One Goes, All Will Follow

By Jacob Frenkel, 9th Grade

Question in Masechet Eruchin 16: Why is the Parsha of Korbanot next to the parsha of bigdei kodesh? Just as a korban is an atonement for sins, so too, the clothing is also an atonement for certain sins. (The ketonet is for the aveira of killing; the pants are for areiyas; the choshen is for din; the me'il is for lashon hara.)

We can understand this from a famous story of a Chassid who wants to move to a big city. He asks his Rebbe, the Admor of the town, if he should leave; he wants to leave because there are supposedly many Jews with yirat shamayim there. The Admor, however, asks him if there is at least one yirat shamayim in this town. "Sure I can think of one." His Rebbe, therefore, tells him, "then stay because one is enough."

We see that when the Jews went out into war, the Leviam would ask, "who has fear? Who's heart is soft? If so, go home and don't mix in into what your brothers are doing." The reason for this is because if once one person gets scared, they'll cause others naturally to get scared, and then eventually the entire army will no longer be brave and confident. So, the admor is telling him that if there is one yirat shamayim in the town then it is enough as the fear and awe of Hashem will spread to the rest of the town.

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Vayakhel/Pekudei Questions

1. Parshas Vayakhel begins with Moshe assembling the entire congregation together (Exodus 35:1). What are two other places in the Torah where someone gathers together a congregation?
2. In Parshas Vayakhel, what four types of jewelry do the Jews donate to the Mishkan?
3. Where in Parshas Vayakhel are wings mentioned?
4. Which three items found in the Tabernacle are a perfect square?
5. Of all the precious metals collected for the Tabernacle, which had the largest amount?
6. What precious stone appears three times on the clothing of the High Priest?
7. Where in Parshas Pekudei are bells mentioned?
8. In what context is fire mentioned, in both parshas Vayekheli and parshas Pekudei?

Answers

1. In parshas Korach, Korach gathers a rebellious congregation around Moshe and Aharon (Numbers 16:19). In parshas Chukas, Moshe and Aharon gather together the congregation before bringing forth water from the rock (Numbers 20:10).
2. The people bring "bracelets, nose rings, rings, and body jewelry" (Exodus 35:22).
3. The cherubs had wings that spread over the Holy Ark (Exodus 37:9).
4. The following items are shaped as squares: the Golden Altar (Exodus 37:25), the Copper Altar (38:1), and the breastplate (*choshen*) of the High Priest (39:9).
5. Silver, with a tally of 100 (*kikar*) talents and 1,775 shekels, is collected in the greatest amount (Exodus 38:25).
6. The *shoham* stone is twice on the shoulder straps of the *ephod* (39:8), and also appears on the fourth row of the breastplate (*choshen*) (Exodus 39:13).
7. "Golden bells" appear on the bottom of the robe (*me'il*) worn by the High Priest (Exodus 39:25).
8. Fire is mentioned at the beginning of Vayekheli with regards to keeping Shabbat (Exodus 35:3), and in the last verse of Pekudei regarding the pillar of fire that led the Jewish people through the desert at night (Exodus 40:38).

ALIYAH SUMMARY

First Aliyah- On the day after Moshe came down from Har Sinai with the Second Luchos, he gathered all the Jewish people. His purpose was to inform the Jews of Hashem's desire for a Mishkan to be built. He began, however, with a brief reminder regarding the keeping of shabbos. This was followed by a description of the materials needed to build the mishkan, and a list of the keilim, parts, and priestly garments which were to be produced. The men and women came forward and generously donated all the materials which Moshe asked for.

Second Aliyah- Moshe announces Hashem's choice of Bezalel and Oholiab to be in charge of the mishkan construction project, and he transfers to them all the donated materials. The people continued donating generously, until the workers reported to Moshe that they had more than enough materials to complete their task. The workers then began their work. The tapestries which covered the mishkan were created, and the workers constructed the mishkan's wall panels, their sockets, the curtains, the Ark, and the Shulchan.

Third Aliyah- This aliyah describes the building of the menorah and the Incense Mizbeach. The anointing oil and the incense are also prepared.

Fourth Aliyah- The mishkan's construction is capped off with the construction of the copper Mizbeach, the copper washing station, the mesh curtains which surrounded the mishkan courtyard, and the beams and hooks which held them down. The Torah then gives an exact number of the amounts of gold, silver and copper donated for the building of the mishkan.

Fifth Aliyah- The kohen gadol's apron and its stone shoulder straps were made. The Kohen Gadol's Choshen Mishpat was made. It contained four rows of precious stones, each row containing three stones. Workers engraved the names of the Twelve Shevatim on these twelve stones. The Choshen Mishpat was then attached by straps to the ephod.

Sixth Aliyah- The rest of the garments of the kohanim were completed, including the Kohen Gadol's robe and tzitzit, in addition to the four garments worn by both the Kohen Gadol and the regular kohanim: tunics, turbans, sashes and pants. With this, the construction of the mishkan and all its keilim were finished. The workers brought their finished products to Moshe. Moshe saw that all the work had been done exactly to Hashem's specifications, and he blessed the workers.

Seventh Aliyah- The parsha ends off with Hashem instructing Moshe to erect the mishkan on the first of Nissan. Hashem also instructed Moshe to place all the mishkan's keilim in their proper places, and to anoint all of the items with the anointing oil, thus making them kadosh. Moshe is also directed to dress Aharon and his sons in the priestly garments. When Moshe finished this task, the shechina of Hashem finally filled the mishkan.

“Break a twig and now you have two.”

- David Nisanov, DRS GO President



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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Avi Ash

Sending Mail Before Shabbos

- The concept of “amirah le’akum” prohibits us from asking a non-Jew to do something which would be forbidden for a Jew to do. This would make it seem like you would not be able to send mail before Shabbos which would be delivered on Shabbos itself.
- The Shulchan Aruch in 247:1 writes that as long as the payment for the letter sending is already established, one is allowed to send a letter on Shabbos. The Mishnah Berurah adds that even if it is delivered on Shabbos it is permissible, because it was the postman’s decision.
- However, the Shearim Metzuyanom Behalacha writes that this does not apply when most of the mailing force is Jewish. Similarly, Rav Shlomo Zalman Auerbach writes that one cannot send a package to Eretz Yisrael on a Friday because it would be “lifnei iver” - causing someone else to sin.
- The Mishnah Berurah on the Shulchan Aruch above writes that you cannot send a non-Jew with a package if he is going to travel with it on Shabbos. Does this forbid sending overnight packages?
- The Chelkat Yaakov in 1:65 holds that overnight packages would indeed be forbidden for the reason above. The Machaze Eliyahu holds that it would be permitted for two reasons. First, because it is only one of many packages the postman is carrying (ribui b’ shiurim). Second, it is only a case of a non-Jew asking another non-jew to do a melacha, which seems to be permitted if the Jew’s action is done before Shabbos. The Pri Megadim in 247:3 holds that because the mailmen are working for the postal service and not the Jew, it is permitted.
- The Mishnah Berurah in 307:24 holds that one can hold like the lenient opinion of the Chavot Yair who permits amirah l’amirah when there would be a great financial loss, while the Shvus Yaakov 2:42 holds that whenever it is necessary the Chavot Yair can be relied on.

SPARKS OF CHASSIDUS



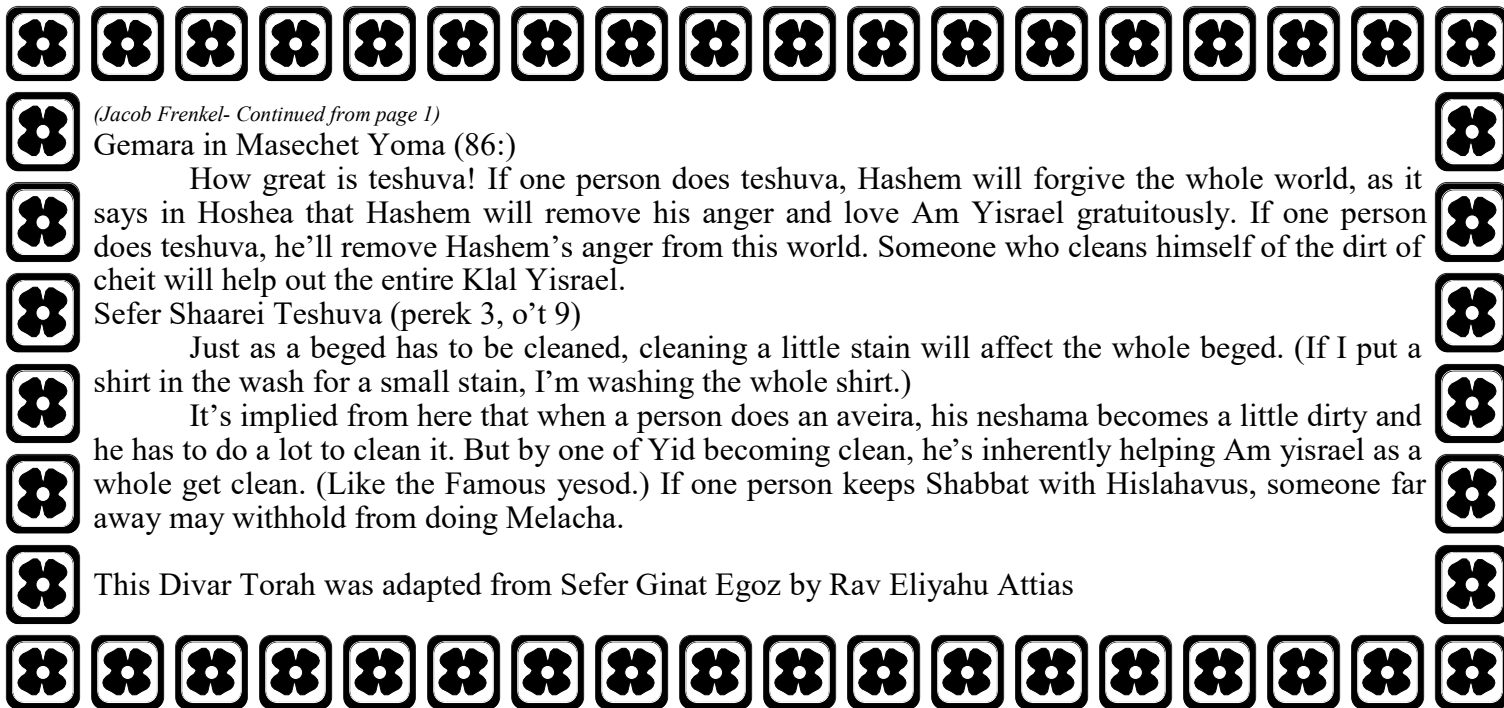
*With Max
Blumenthal*

As we all know, this week's maftir is called Parshas Hachodesh and it's an especially holy and spiritual Shabbos as it acts as preparation for the month of Nissan and Pesach. One of the pesukim in Hachodesh says "V'Amartem Zevach Pesach Hu La-Hashem", which means that you should say that the Korban Pesach is for Hashem. Rav Shlomo Karliner zt"l taught as follows: "Zevach", which means when one slaughters and overcomes his yetzer hara, "Pesach", he jumps or passes over and flies up to Hashem.

There is a gishmak story about the time when Baron Rothschild, an extremely rich British Jew invited Reb Shlomo Bobover, the 1st Bobover Rebbe to come over to his mansion. Reb Shlomo came, and Baron Rothchild showed him around his home. "And here is the Pesach suite," Baron Rothchild bragged. "Chametz never comes in here. It's Pesachdig all year round." Reb Shlomo Bobover wasn't impressed. "Isn't it important to be careful from chametz?" Baron Rothchild asked. "Of course," the rebbe replied. "So why aren't you impressed with my Pesach suite?" Reb Shlomo Bobover replied, "It's true that you are wealthier than my grandfather (the Divrei Chaim of Tzanz) but when it comes to mitzvos, my grandfather was wealthier than you. He would give up all of the money in the world to do a mitzvah. My grandfather didn't have a Pesach suite, so apparently it isn't a hidur; it isn't even necessary."

Reb Shlomo Bobover explained that the point of the Torah isn't to escape challenges. The Torah desires the challenge, the struggle. Hashem wants us to scrub the house and get rid of the chametz. If one makes avodas Hashem too easy, like by moving into a chametz-free environment for Pesach, he misses the point of the Torah.

Reb Shlomo Bobover added that an example of this is seen from matzah and the actual baking of it. Matzah is made from flour and water, ingredients that could potentially turn chametz if one isn't careful. But people who are careful bake the matzos quickly, before it rises, and then they use it for the mitzvah of matzah. If one would make matzah from rice flour or from corn flour, ingredients that can never become chametz, he wouldn't have matzah. This demonstrates that Hashem desires the struggles, and that we should serve Hashem in those situations. We know that Hashem only puts us in situations where He knows we can overcome the obstacle, Once we realize that and internalize this message, we should be zoche to break through any challenges we have and give nachas ruach to Hashem and hopefully after that, Hashem will bring us to the ultimate Geulah, Yerushalayim Ir Hakodesh, B'Yimheira B'Yameinu!!



(Jacob Frenkel- Continued from page 1)

Gemara in Masechet Yoma (86:)

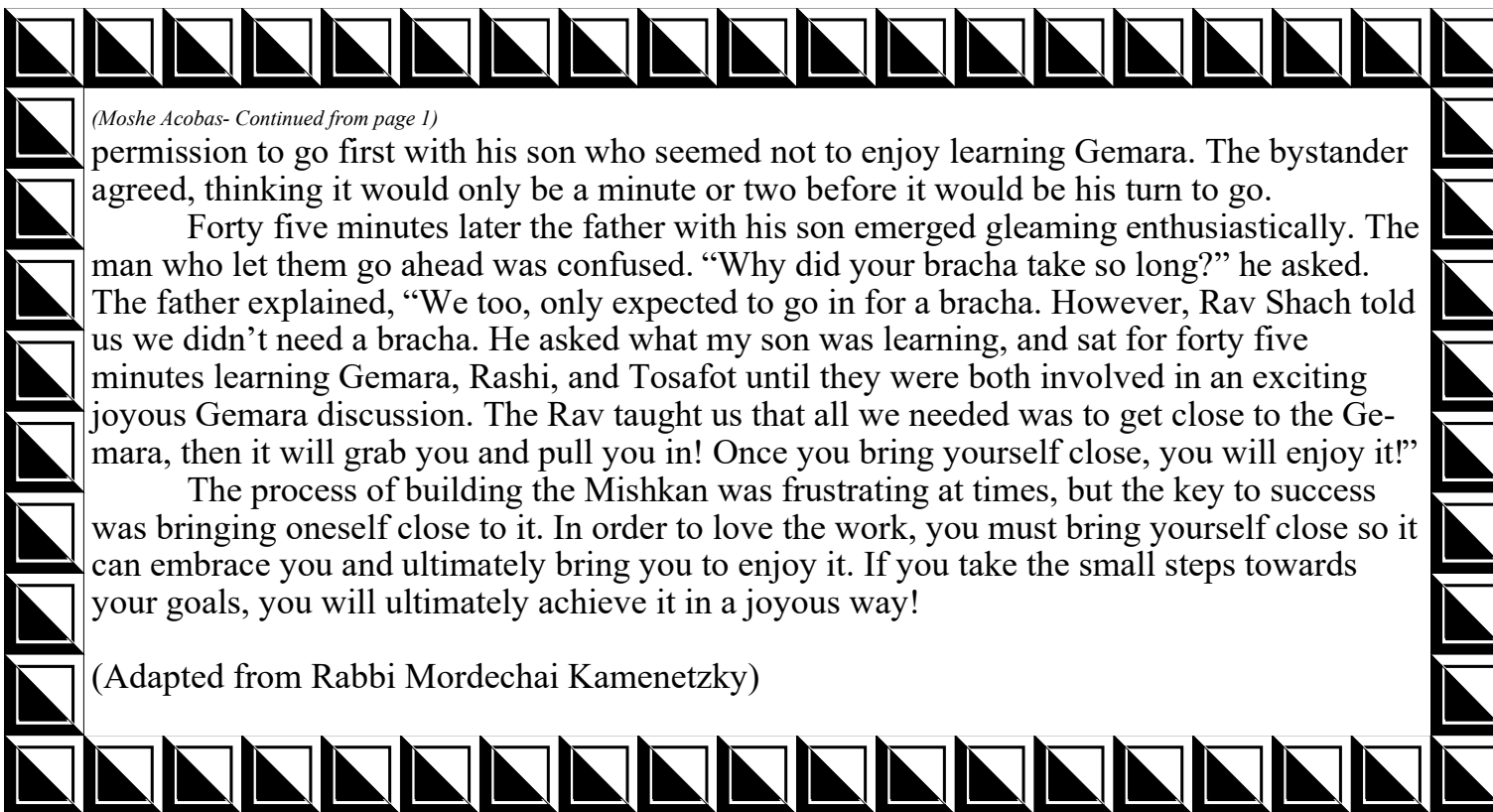
How great is teshuva! If one person does teshuva, Hashem will forgive the whole world, as it says in Hoshea that Hashem will remove his anger and love Am Yisrael gratuitously. If one person does teshuva, he'll remove Hashem's anger from this world. Someone who cleans himself of the dirt of cheit will help out the entire Klal Yisrael.

Sefer Shaarei Teshuva (perek 3, o't 9)

Just as a beged has to be cleaned, cleaning a little stain will affect the whole beged. (If I put a shirt in the wash for a small stain, I'm washing the whole shirt.)

It's implied from here that when a person does an aveira, his neshama becomes a little dirty and he has to do a lot to clean it. But by one of Yid becoming clean, he's inherently helping Am yisrael as a whole get clean. (Like the Famous yesod.) If one person keeps Shabbat with Hishlahavus, someone far away may withhold from doing Melacha.

This Divar Torah was adapted from Sefer Ginat Egoz by Rav Eliyahu Attias



(Moshe Acobas- Continued from page 1)

permission to go first with his son who seemed not to enjoy learning Gemara. The bystander agreed, thinking it would only be a minute or two before it would be his turn to go.

Forty five minutes later the father with his son emerged gleaming enthusiastically. The man who let them go ahead was confused. "Why did your bracha take so long?" he asked. The father explained, "We too, only expected to go in for a bracha. However, Rav Shach told us we didn't need a bracha. He asked what my son was learning, and sat for forty five minutes learning Gemara, Rashi, and Tosafot until they were both involved in an exciting joyous Gemara discussion. The Rav taught us that all we needed was to get close to the Gemara, then it will grab you and pull you in! Once you bring yourself close, you will enjoy it!"

The process of building the Mishkan was frustrating at times, but the key to success was bringing oneself close to it. In order to love the work, you must bring yourself close so it can embrace you and ultimately bring you to enjoy it. If you take the small steps towards your goals, you will ultimately achieve it in a joyous way!

(Adapted from Rabbi Mordechai Kamenetzky)



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STORIES OF GREATNESS

TOLD OVER BY: YOSEF SCHAFLER

Hunger was a familiar guest in Reb Shabtai's home. Work didn't come by so often for the bookbinder, and since Reb Shabtai and his wife, Perel, refused to collect charity, they regularly went to bed enduring the throbs of an empty stomach. Once, before Shabbat, they hadn't a single coin in the house—not for wine, challah, or even two stubs of wax for candles. Despair cut through Reb Shabtai's heart like a fiery poker. Although the image of a barren table smothered in darkness was heartbreaking indeed, the couple agreed to follow the Talmudic saying, "Better make your Shabbat profane than to rely on the generosity of others."

On Friday afternoon, Reb Shabtai left for the synagogue, where he, as usual, spent the rest of the day reading Psalms and the weekly Torah portion. This, coupled with the peaceful silence, helped somewhat ease his burdened mind. When the sky turned orange tinged with red, Reb Shabtai began to prepare to welcome the Shabbat while the synagogue around him filled up.

As much as Reb Shabtai would have preferred that they last forever, the evening services eventually drew to a close. He remained in his seat and stared blankly at his siddur, sneaking occasional glances at the others leaving—he didn't want anyone pestering him as to why his windows were dark. The synagogue fell quiet as before, and Reb Shabtai finally decided it was time to come home.

Something, however, wasn't right.

The sight of candles twinkling warmly from behind the filthy window made Reb Shabtai's heart sink. He was quite sure that was his home. Had Perel really been unable to contain herself from borrowing the candles? Or perhaps worse—money? His bewilderment grew further as he crossed the front door to discover Perel beaming next to a table laden with a bottle of wine, two glazed loaves of fluffy challah, and an assortment of delicacies. He studied all of this quietly. A demand for the meaning of this would undoubtedly distress Perel, so Reb Shabtai resolved to simply leave it unaddressed. He returned Perel's smile.

"It was a miracle, Shabtai," said Perel, discerning her husband's unasked question. "While you were gone, I began to clean the house and came across a pair of gloves I didn't know we even had. The gloves, Shabtai, had big golden buttons! They were quite expensive, too, because once I snipped them off, they sold for a sizable amount. Everything you see here—" she motioned to the

lavish table—"was bought with that money."

A sudden surge of gratitude warmed Reb Shabtai's heart; G-d had delivered in their time of need. He danced around the small table, clapping his hands with a spontaneous song on his lips. Perel laughed, the worries of poverty usually etched on her face now gone without a trace.

Miles away, sitting at his own Shabbat table, the Baal Shem Tov also began to laugh. The hearty sound reverberated around the room, despite the large crowd of students gathered there. This prompted a few of them to exchange curious stares, but no one attempted to inquire about the reason, nor did the Baal Shem Tov explain.

After havdalah the next day, Reb Ze'ev Kitzes asked the Baal Shem Tov for the meaning of his Friday night laugh. The Baal Shem Tov provided no answer, instead requesting his wagon driver to ready the horses for himself and his students. With a respectful silence, the students piled into the wagon after the Baal Shem Tov; they were accustomed to the occasional mysterious outing.

The wagon didn't stop until it had arrived in the Polish city of Opatow (Apta) the next morning. By the order of the Baal Shem Tov, one of the students hurried off to find Reb Shabtai, a bookbinder. A wide-eyed Reb Shabtai soon stood in the front of the Baal Shem Tov.

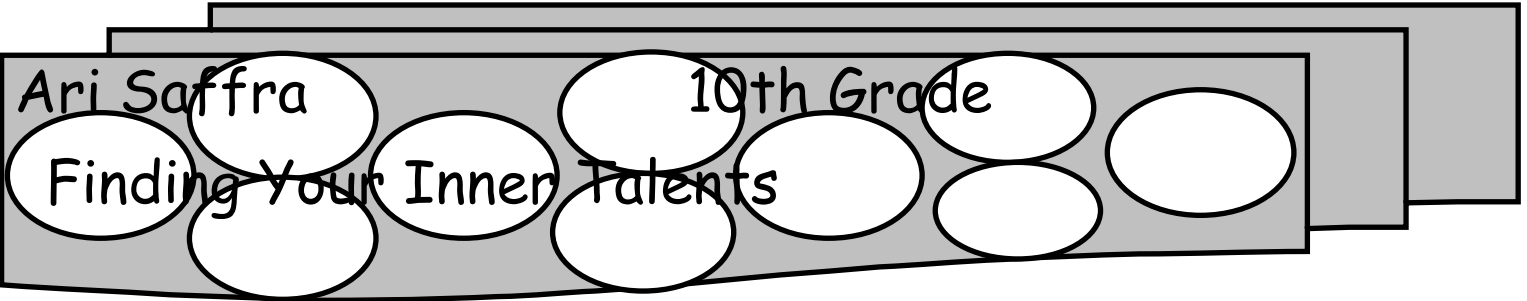
"Tell me what happened on Shabbat night," said the Baal Shem Tov gently.

And so Reb Shabtai did: he recounted the couple's grim certainty that they'd fast that Shabbat, the unexpected gift from Above, and his dance around the table to praise G-d. The Baal Shem Tov nodded along, his beard failing to hide a wide smile.

"The entirety of Heaven rejoiced in your moments of pure joy," smiled the Baal Shem Tov. "Now tell me, what do you want to be blessed with?"

Reb Shabtai thought for a few moments, scrunching up his face wistfully. "I don't need silver or gold. It's obvious the one thing Perel and I want is children . . ." The Baal Shem Tov blessed the couple with a child, and one year later, he arrived in Opatow once more to serve as sandek for the baby boy at his brit. Yisrael—named to honor the Baal Shem Tov—would later serve Jewry as one of its most inspiring leaders: Rabbi Yisrael, the Maggid of Kozhnitz.

Adapted from Chabad.org



When the Torah discusses the building of the Mishkan it states that "Every man whose heart inspired him came...". The Ramban explains that they came to weave, sow, and build. He then continues and asks, how did these people know how to do these tasks, these are jobs involving skill? The Ramban answers that they deep inside knew that they had the ability to do it. These hidden skills only came out because of their want to help build the Mishkan for Hashem. Since they desired to help, Hashem gave them the skills and abilities to do things they didn't know they were capable of doing.

We can learn a very valuable lesson from the Rambam. These people didn't know they were able to do these things, but because of their dedication to Hashem, they found out they had hidden talents. In our lives, there will be times when a certain task has to be done by someone, and you may feel like that you aren't capable of doing it. However, we learn from Pirkei Avot that "in a place where there are no men, be a man."

The Mishna does not say that you should only stand up when there is no man who is experienced in the area where you are an expert and comfortable in. Rather the Mishna says that all we should care about is whether or not there is someone else that can perform the required task as well as we can. If there is not, and we devote ourselves to doing Hashem's will, then Hashem will bring out our hidden talents. Adapted from Aish.com

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HILLEL SCHEIN

10TH GRADE

EVERYONE MATTERS

In this week's Parsha, performed for the sake of Ha-items were gathered in order to shem is important also appears build the Mishkan. The Parsha in the selection of Bezalel to says that the donations Bnai build the Mishkan. Bezalel is Yisroel made toward the Mish- the grandson of Chur, a person kan were sufficient (36:7). Suf- who tried to stop the Jewish ficient only, implying that they people from building the Gold-gave exactly enough. However, en Calf after Moshe went up to the same pasuk ends by saying Shamayim to receive the To-that there were amounts left rah. Even though Chur was ul-over. How can both statements timately unsuccessful and end-be true? ed up dying Al Kiddush Ha-

The Ohr HaChaim an- shem, it was in his merit that swers that Bnai Yisroel did Bezalel was chosen. give more than was needed for We learn from both of the building of the Mishkan, these instances that the Torah is but Hashem miraculously made teaching us that Hashem cares it appear that only the required deeply about our sincere inten-amount was given so that no tions, and our efforts to honor one would feel that his or her Him will always be valued, no contribution was unnecessary. matter the result.

This idea that every action Good Shabbos!

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