



Yes, ALL of You

By Menachem Gewirtz, 12th Grade

In this week's parsha we are commanded to build the mishkan. "V'asu li Mikdash v'shachanti b'socham." The purpose of this commandment was to make a dwelling place for Hashem's shchina in this world. The question asked by the rishonim is when was this commandment given, and when was it fulfilled.

There are three answers given. Rashi answers that the torah is not chronological and the commandment to build the Mishkan takes place after the Jews served Egel Ha'zahav. The Zohar answers that both the commandment and the execution of the Mitzvah took place before the egel ha'zahav. The Ramban answers that the commandment was given before the egel ha'zahav, but the execution took place after.

Aside from the obvious practical differences between these answers, there exists a deeper meaning behind them. Each perspective adds to the understanding of what type of person is commanded by Hashem to build a Mishkan for His presence to dwell in. According to Rashi this commandment was given in order to help the Jewish people after they had sinned, in order to invite Hashem back into this world and their lives. According to the Zohar this commandment was given while the Jews were still on a post matan torah spiritual high. Even then, when they had near nothing to repent for, they still had to give up all of their

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Ruchniyus over Gashmiyus

By Gabriel Dershowitz, 11th Grade

At the onset of this week's Parsha, the Torah enumerates the materials that were necessary for constructing the Mishkan. The materials are seemingly listed in descending order: gold and silver give way to lesser materials such as wool and linen. However, the ending materials seem to be an exception to this. The last materials listed are the avnei shoham and avnei miluim, precious gems such as diamonds, sapphires, and rubies. If the pasuk is truly listing the materials in an order of deteriorating value, then why are the avnei shoham and avnei miluim at the end? Aren't those precious gems even more valuable than gold and silver?

As the Torah says, all Jews were involved in the building of the Mishkan by donating the necessary materials: "Speak to the children of Israel, and have them take for Me an offering; from every person whose heart inspires him to generosity, you shall take My offering" (Shemos 25:2). When the princes donated these precious gems, the avnei shoham and the avnei miluim, the word Nisi'im (princes) is written without a Yud. Why is this? The Ohr Ha'Chaim interprets the lack of a Yud as a sign that the princes' participation in the construction of the Mishkan was lacking in some way. They waited until the Jewish people had donated all the required materials except for two: the avnei shoham and the avnei miluim. Hashem reprimanded them for this as they deliberately wait-

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PARSHAS TERUMAH
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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Terumah Questions

1. Which four letters spell out three different items found in the Tabernacle?
2. Which item in the Tabernacle has 3 half-measurements in its dimensions?
3. Which items, spelled with two letters, have only one unique letter in its name? (2 answers)
4. Aside from the cherubs (*keruvim*) mentioned in the context of the Tabernacle, where else in the Torah are cherubs mentioned?
5. What had hands (*yadot*) but no fingers?
6. In this parsha, in what context is the number 50 mentioned? (2 answers)
7. In this parsha, in what context does a man and his brother appear?
8. In this parsha, in what context does a woman and her sister appear? (2 answers)

Answers

1. The letters *kaf*, *peh*, *raish* and *tav* spell out three different items found in the Tabernacle: The *kaporet*, the covering of the Holy Ark (Exodus 25:17), the *paroches*, the partition separating the "Holy" from the "Holy of Holies" (26:31), and the *kafior*, the round ball designs found on the Menorah (25:33).
2. The Holy Ark is two and a half cubits long, one and a half cubits high, and one and a half cubits wide (Exodus 25:10).
3. (1) The words for *vav* (hook) (Exodus 27:10) (2) and *shesh* (flax) (25:4 with Rashi), each contain only one letter (doubled) in its name.
4. In parshas Beraishis, Hashem guards the path to the Tree of Life with two cherubs (*keruvim*) (Genesis 3:24).
5. Each of the Tabernacle's beams has two bottom protrusions called "*yadot*" (Exodus 26:17).
6. (1) There are 50 loops on each set of coverings of the Tabernacle. They are attached together with 50 curved hooks (Exodus 26:5-6). (2) The courtyard of the Tabernacle is 50 cubits wide (27:12).
7. The Torah states that the cherubs must face each other as "a man to his brother" (Exodus 25:20).
8. (1) Each set of coverings of the Tabernacle are attached together as "a woman to her sister" (Exodus 26:3). (2) The protrusions on the bottom of each beam of the Tabernacle are parallel to each other, as "a woman to her sister" (26:17).



The complete edition of
**Rabbi Moshe Atik's Torah
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First Aliyah: Hashem instructed Moshe to accept contributions from the Jews for the construction of the Mishkan. They needed gold, silver, copper, dyed wools and hides, flax, wood, olive oil, spices and gems. Hashem then gave detailed instructions regarding the construction and dimensions of the Mishkan and its vessels starting with the Aron that housed the Luchos. The Aron was to be made of gold-plated acacia wood. Rings were to be attached to the corners of the Aron where the poles were to be inserted and from then on would never be allowed to be removed.

Second Aliyah: The Aron was to be covered with a slab of pure gold. Two golden winged keruvim were to protrude from this cover. Next, Hashem gave instructions for constructing the Shulchan. The Shulchan was also to be made of gold-plated acacia wood and also had rings for transportation.

Third Aliyah: The seven branched Menorah was next on Hashem's list. It was to be beaten out of a single block of pure gold, with decorative cups, knobs and flowers on its body. The Torah now turns its attention to the construction of the Mishkan's sanctuary. The covering of the Sanctuary was to consist of several layers of tapestries. The first layer was to be a woven mixture of dyed wools and linen. The second layer was to be made of goat's hair. These two oversized coverings also covered the outside of the Mishkan's walls. The very top of the Mishkan was then to be further covered by dyed ram skins and tachash hides.

Fourth Aliyah: The walls of the Mishkan were to be upright beams made of gold-plated acacia wood. The bottom of each beam had two projections that were to be inserted into two silver sockets. The Mishkan's front side (to the east) was to have no wall. Its northern and southern side were to have twenty beams each. Its western wall was to have eight. Altogether, the inside of the sanctuary was 30 amos (approx. 45 feet) by 10 amos, and 10 amos high. The beams were held together by several cross-bars.

Fifth Aliyah: The Mishkan's sanctuary was to consist of two sections: the innermost chamber was the "Kodesh HaKedoshim", wherein the Aron was to be placed; and the outer chamber was the "Kodesh", which housed the Menorah and the Shulchan (as well as the Golden Mizbayach which will be described in next week's reading). Two curtains were to be woven of dyed wools and linen. One was to be placed between the "Kodesh HaKedoshim" and the "Kodesh", the other covered the eastern side of the Mishkan—its entrance.

Sixth Aliyah: Hashem then gave instructions for the construction of the Outdoor Mizbayach. This Mizbayach was to be made of copper-plated acacia wood, and it was to have four "horns," vertical projections, protruding from its uppermost corners. The Mizbayach, too, was equipped with rings and transportation poles.

Seventh Aliyah: The Mishkan courtyard was to be 100 amos (approx. 150 feet) by 50 amos, and enclosed by mesh linen curtains. The entrance to the courtyard was to be on its eastern side, and the entrance was to be covered by a curtain woven of dyed wools and linen.

10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Harry Radinsky

Honoring Kohanim

As this week's Parsha discusses laws regarding Kohanim, I thought it would be appropriate to discuss "Honoring Kohanim."

Where do we derive this obligation?

The Pasuk in Parshat Emor says, "And we should sanctify him." Based on this, the Gemara in Horayot (13b) and in Gittin learns out that a Kohen should always be the first one to bench, to get an aliyah, and to even get the last dessert..

Is this obligation of Rabbinic origin or from the Torah?

A₁: Seemingly this is a Torah obligation as the Gemara specifically learns out the obligation from a Pasuk.

A₂: Rosh/Tosfos hold it is of Rabbinic origin and the Pasuk is not meant to be taken literally.

A₃: The Bach holds that in this Halacha, there are two separate dinim that apply over here. The first is to make sure that a kohen is the first for anything. Additionally, we have the responsibility to correct any of his wrongdoings (such as if he is planning on marrying someone who is forbidden to him).

Be that as it may, it is definitely of at least Rabbinic origin, but it may even be from the Torah. Once that is the case, what does it mean to "Honor/Michabed" a person?

Rav Asher Weiss explains that there are three different gedarim to the Mitzvah of Kavod.

1. Honoring your parents: The Gemara in Kiddushin states that the obligation is to take care of your parents' basic needs. (You do not necessarily fulfill your requirement by mimicking him, such as going to a pizza store for yourself because they enjoy that pizza.)

2. Honoring a Talmid Chochom: In Yoreh Deah, it explains the obligation as to make yourself a nothing; you are there to serve him, comparable to a slave serving his master.

3. Honoring a Kohen: You are to lift him on a pedestal; increase his rights and seniority.

Does this obligation apply today?

A₁: The Magen Avraham says that maybe it shouldn't apply because they don't have the same yichus as they did in Talmudic times.

- Proof: The Beis Ephraim explains that this is the precise reason why we do not duchin everyday outside of Israel.

A₂: The Mishnah Berurah says that it applies even today; he is still a kohen.

- Proof: Just as a Kohen cannot marry a divorcee or become Tamei, which are negative commandments that he must follow, obligations that positively affect him apply as well.

Does this apply individually or collectively?

Rav Betzalel Stern asks: If there are multiple kohanim, why not give all of them an aliyah?

A: The mitzvah is a mitzvah of a collective Kohanic tribe, which was not made for every individual Kohen.

- Proof: The Rambam says that a kohen cannot be Mochel this Aliyah, as he is part of a larger unit to sanctify.

SPARKS OF CHASSIDUS



*With Akiva
Magder*

As we start our trek through chodesh Adar, Purim is on our minds. Purim is the holiday of costumes and mishloach manos together with wine and a seudah, and of course, the Megillah. There is something about the Megillah that gets people very energetic and fired-up for Purim. The story is mutli-faceted and quite entertaining. While this is true, we must focus on the miracle itself, the miracle of Purim.

If one were to ask a random person what the main miracle of Purim was, they may respond by saying, "The fact that Haman was killed on the very same gallows he prepared for Mordechai." Or that, "We were given the opportunity to fight back and we won." While these are both accurate they are not quite the biggest of the Purim miracles.

The Shveilei Pinchas quotes a Chasam Sofer which says that the main Purim miracle was the killing of Vashti. Why is this so? The Chasam Sofer explains that while the above mentioned miracles were very great, they did not go beyond the rules of nature. He writes that the killing of Vashti was just the opposite. He writes that for 186 out of the 187 days of Achashveirosh's party, he stayed calm cool and collected. However suddenly on the last day of the party he became drunk and summoned for Vashti. While on all other days Vashti would be willing to show herself in front of the king, that particular day she did not want to. This of course led to Haman's suggestion to kill her, which subsequently resulted in Eshter taking over, ect. The biggest miracle, says the Chasam Sofer, is that even while we were attending Achashveirosh's party and violating various aveiros, Hashem still performed a miracle for us. This was the biggest miracle of all! This, says the Shveilei Pinchas, showed the Jewish people an extremely important lesson that "Bein kach u'bein kach atem k'ruyim banim"- "whatever we do we are considered the children of Hashem." The fact that Hashem saved us even when we were going against His will was the biggest testimony that no matter what we do we are always dear to Hashem and that He will always consider us His children.

(Gabriel Dershowitz- Continued from page 1)

ed to see what materials were lacking for the construction and then swooped in to complete the Mishkan for their own glory. The lack of the Yud comes to show how the prince's participation in the building of the Mishkan was lacking. Their donation was spiritually lacking because they only did it to receive the honor that came with it.

This incident may help to answer our original question. The Ohr Ha'Chaim says that while the precious gems were physically more valuable than gold and silver, the motive behind donating them was impure. They're considered to be more spiritually deficient than gold and silver and are therefore listed last.

The Gemara in Sanhedrin (106b) states that all Hashem seeks from us is our "heart," meaning proper intention, but what does this mean? Does it mean that it's acceptable to have the intent to do a Mitzvah without actually doing it? Or does it mean that Hashem only accepts a mitzvah if it was done with the proper intent? Based on how Hashem accepted the princes' donations it seems to be the latter. They performed the mitzvah, donating materials for the construction of the Mishkan, but their intent was improper. Since their intent was only for their benefit, Hashem didn't accept their donation as a proper Mitzvah.

This story of the princes should teach us to do mitzvot with proper intentions. We should strive to keep our personal priorities secondary to our intent to perform mitzvot and serve Hashem. Only then can it be considered that we gave over our "hearts" to Hashem.



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GIVE AND GET

By Uzi Jacobson, 10th Grade

Parashat Terumah begins with a mitzvah given to the Jewish people: "V'yikchu Li Terumah" - you must give a contribution to the Sanctuary. The language here is interesting. The Torah should have said, V'yitnu Li Terumah - they must give Terumah. Instead it says, 'V'yikchu' which means, "they should take for themselves a contribution for me." We learn from this that Hashem wants us to know that when you give, you receive in turn. The word 'Terumah' comes from the root 'Ram', which means 'elevated', to show us that when we give, we become uplifted.

A man once came to the home of Reb Amschel Rothschild in Frankfurt. He walked into the Rebbe's study and with great chutzpah and asked the Rebbe, "What are you worth? Different people give different estimates to the value of your wealth, so could you tell me, what have you got?" Reb Rothschild didn't take exception to this chutzpah. He went over to his desk, opened his drawer and took out a list with the word 'Tzedakah' on it. Reb Rothschild started to add up the total. The visitor said, "I don't think you heard me correctly, I didn't ask you what have you given, I asked you what have you got?" "I understood exactly what you were asking," Reb Rothschild responded, "like every mortal being, I won't be able to live forever, and the only thing I will be able to take with me to the world to come will be the merit of what I have given away. Therefore, in truth, what I 'have' is not those things which I will leave behind, rather all of the Tzedakah that I have given. That is what will accompany me for all time."

Parashat Terumah teaches us that we receive so much when we give to others and what we truly have in this world is that which we give away.

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commodities and labor tirelessly in order to make a proper resting place for the Shchina. Lastly, according to Ramban, even though the Jews served the Egel directly after being commanded to build the Mishkan they were still able to fulfill this obligation. This comes to show us that even right after we sin all Hashem wants from us is to get up, dust ourselves off, and continue striving to do His mitzvos.

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Avi Cohen

12th Grade

Taking a Donation

In this week's parsha, there is a glaringly obvious question: why did the Torah say that Bnei Yisrael should "take" a donation for Hashem? Would it not be more correct to say that they should "give" a donation to Hashem?

The Gemara in Kiddushin daf 7a helps to answer this question. Halacha mandates that in order to perform Kiddushin, a man must give a woman something of value. However, there is one instance where the Kiddushin can be accomplished by way of the women giving the man something of value. If a man who is considered chashuv, important, accepts a gift from a woman for kiddushin, then the acceptance of the gift from this highly regarded man gives the woman great pleasure. This pleasure is considered to have monetary value and therefore fulfills the halachic requirement to perform Kiddushin with something of value. Similarly, the Torah is implying that when one gives a donation and it is accepted by Hashem, the real recipient is the donor. He has indeed "taken" a donation!

When we daven, learn Torah, or perform a mitzvah, we tend to think that we have done Hashem a favor. Such an outlook is incorrect, for Hashem does not need our Torah or Mitzvot; He gives us the opportunity to learn and daven for our benefit. Dovid Hamelech says "And I, in your abundant kindness, will enter your sanctuary". It is due to Hashem's great kindness that he allows us to serve him. The benefit is solely ours.

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Jew. Despite their confusion, they believed Rabbi Shlomo's consideration for Lublin's future held significant import, and they continued to press Reb Avraham until, to their immense relief, he agreed. "My agreement is predicated upon three conditions," he explained. "One—my salary will not come from the community's funds as I intend to support myself. Two—rather than sitting together with all the notables at the front of the synagogue, I will continue using my seat among the common folk in the back. Three—You may call me moreinu ('our master') but I will not be addressed with the honorific, moreh moreinu ('master of our masters')." Seeing no other choice, the elders accepted Reb Avraham's conditions. With time, his wisdom and erudition became readily apparent, and the community invented creative ways to show respect to their leader, while still complying with his three conditions. When Reb Avraham opened the store each morning, community members immediately purchased all of his stock to free up the rest of his day for the important matters of the community. Instead of moving his seat to the front of the synagogue, the rest of Lublin's rabbis and lay leaders moved theirs back into the congregation, alongside his. Even the common honorific he had agreed to became unique, as all other rabbis were addressed as simply chaver ('peer'). Reb Avraham Kashi never grew accustomed to the honor shown him and carried himself as modestly as before. Before his death, he asked to be buried near the cemetery's outskirts, beside his father, a simple and unlearned man. He also asked not to have a large structure built over his grave. During death, as in life, his instructions were duly followed.

(Adapted from Chabad.org)

The Purpose of the Mishkan

By: Ari Saffra, 9th Grade

This week's Parsha, as well as most of the end of Sefer Shemos, discusses a lot about the building of the Mishkan. The problem is that the whole point of the Mishkan was to be a house for Hashem and how can you build a house for Hashem given that he is infinite and any structure we build is finite?

Shlomo Hamelech also made this point when he was building another house of God, the first Beit Hamikdash. He said "Ki haimunim yeishev Elokim al haaretz henei hashamayim ushmei hashamayim lo yichliklucha af ki habayis hazeh asher banisi," "But will God really dwell on earth? The heavens, even the highest heaven, cannot contain You. How much less this house I have built!" (1 Kings 8:27). Also in Yishayahu, Hashem Himself says "Ko amar Hashem hashamayim kisi viharetz hadom raglai ay zeh bayis asher tivnu li vay zeh makom minuchasi," "Heaven is my throne, and the earth is my footstool. What house can you build for me? Where will my resting place be? (Isiah 66:1). Not only does it seem impossible to build a home for God but it also seems unnecessary. So what's the point?

The fundamental answer is that Hashem doesn't live in the buildings, but lives in the builders: in the human heart. The Rabbis point out that in the parsha it says, "V'asu li mikdash v'shachanti bisocham," "Let them build me a sanctuary that I may dwell in them" (Exodus 25:8), rather than saying "...that I may dwell in it." The answer that most commentators give is that, God gave the command specifically after the sin of the golden calf. Bnei Yisroel made the calf after Moshe had been on the mountain for forty days to receive the Torah. So long as Moses was actually with them, the people knew that he communicated with God, and God with him, so therefore God was accessible. But when Moshe was up on the mountain for nearly six weeks, they panicked. Who else could bridge the gap between us and God? How are we going to hear Hashem's instructions?

That is why God said to Moshe, "V'asu li mikdash v'shachanti bisocham." The key word here is the verb, "Shachen," to dwell. Never before had it been used in connection with God. It eventually became a keyword of Judaism itself because the word mishkan came from it, meaning sanctuary, and Shechinah, the divine presence. One of the ideas of the word is closeness. Shachen in Hebrew means a neighbour, the person who lives next door. What Bnei Yisroel needed and what God gave them was a way of feeling to Him as if he was our next-door neighbor.

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STORIES OF GREATNESS

TOLD OVER BY: HILLEL GOLUBTCHIK

Most of Lublin's residents lay fast asleep, yet its venerable rabbi hardly noticed the time. Rabbi Shlomo Luria sat in one of the synagogues, immersed in Torah study, his gaze rarely moving from the book in front of him. The absolute silence of the past few hours was suddenly interrupted by a faint noise. Rabbi Shlomo paused his learning and listened, trying to place it. Although soft and mellow, he quickly recognized it as the sound of Torah learning emanating from the floor below, a thought which caused Rabbi Shlomo to sit up a little straighter. Under the synagogue was the small store where Reb Avraham Kashi sold the townspeople vegetables and buckwheat (kasha), earning him the Kashi moniker. Reb Avraham was known to be a kind but a simple and almost illiterate Jew, barely able to follow the prayers or read Tehillim. Rabbi Shlomo walked over to the open window, where he was able to discern that it was indeed Reb Avraham's voice, explaining the text with such startling clarity that the Talmudic complexities unraveled almost effortlessly. For several minutes, Rabbi Shlomo remained transfixed by the window, savoring the fact that unbeknownst to anyone in Lublin, a rare genius was holed up beneath the synagogue. Soon after morning prayers, Rabbi Shlomo requested that Reb Avraham appear before him. "I called you here because of a difficulty that arose during my studies. I myself failed to find an answer, so I'm hoping you can help me." "Is this a joke?" frowned Reb Avraham. "It's useless to seek

such answers from a simpleton like me." Rabbi Shlomo tried to convince him to drop the veil of ignorance, but Reb Avraham squirmed, dismissing the suggestion as laughable. But Rabbi Shlomo would not be deterred. He continued to urge until Reb Avraham hung his head and agreed to take a look. Rabbi Shlomo slid the Gemara over. After reluctantly skimming through the text, Reb Avraham looked up and offered a novel explanation. Rabbi Shlomo immediately countered it, and the two debated for a while, elaborating, clarifying, and distilling until they reached a mutually satisfactory conclusion. Though the exchange left Rabbi Shlomo beaming, it very much worried Reb Avraham. His secret was no longer his alone. He pleaded with Rabbi Shlomo not to reveal it, and Rabbi Shlomo agreed, although his heart ached to see such a rare scholar groveling away his days as a buckwheat vendor. But true to his word, their secret endured throughout the ensuing years. Every so often, the pair would convene late at night to study together, their relationship never extending beyond that. Shortly before his death, Rabbi Shlomo drafted a will, and when the time came, the elders of Lublin opened it and discovered his recommended successor: Reb Avraham Kashi, the buckwheat vendor. Feeling completely lost, the elders approached Reb Avraham. Hoping for clarity, they informed him of their rabbi's designation, but he merely shrugged, reaffirming he was just a simple

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