



**Torah Teasers**

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

**Parshas Terumah****Questions**

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

**Answers**

1. 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).
2. (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.
3. In parshas Beraishis, Hashem guards the path to the Tree of Life with two cherubs (*keruvim*) (Genesis 3:24).
4. Each of the Tabernacle's beams has two bottom protrusions called "*yadot*" (Exodus 26:17).
5. The Torah states that the cherubs must face each other as "a man to his brother" (Exodus 25:20).
6. (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).



1st aliyah- Hashem instructed Moshe to accept gifts from the Jews for the construction of a mishkan: "Let them make for Me a sanctuary, and I will dwell amongst them." The needed materials: precious metals, 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 (fancy type of wood). Rings were to be attached to the corners of the aron, in which were inserted the poles that were used to transport the aron.

2nd aliyah- (More instructions about the mishkan and it's item inside) The aron was to be covered with a slab of pure gold. Two golden, winged angels were to stick out from this cover. Next, Hashem gave instructions for constructing the shulchan for the challah. This shulchan was also to be made of gold-plated acacia wood, and also to contain rings for transportation poles.

3rd 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*.

4th 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 (the east side) was to have no wall. Its

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# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Chezky Rothman

## Flying Over Time Zones on a Fast Day

Rav Moshe Orach Chaim Chelek 3 Siman 96: We have no real substantive source from the Gemara to answer this question, therefore we can only answer the question through “Svara”, (that which makes sense).

### When do fasts end?

- 1) Gemara Taanis 12a: Any fast day that the sun has not yet set on that day, is not considered a full fast.
  - a) Shulchan Aruch: The end of the fast day is by “Tzeis Hakochavim” of a weekday (when three medium sized stars are visible. According to some poskim, we are more lenient during the week when it comes to tzais.)
    - \* Based on this most Poskim hold that if you are flying on a fast day, you follow Tzeis Hakochavim, whether it shortens the fast or lengthens the fast.
  - b) Rav Moshe: Even though you can end up fasting fewer than 24 hours, or more than 24 hours, that is the Halacha.
  - c) Rav Ovadya Yosef: You follow where you are currently.
- b) Teshuvos Pri Eliyahu Siman 17: You can stop fasting 12 /24 hours after the fast starts.
  - However, this only helps when you are on the plane, but if you land during the fast and go to a Jewish community, you have to fast with them.
    - Shulchan Aruch Siman 574 Seif 2: If you go from somewhere that they are not fasting to a place where they are fasting, you have to fast with them.
- c) Rav Sternbauch Chelek 5: When you are flying from New York to Israel, you can choose when to start your fast. When it starts in America, and wait or when Israel starts, except for Tisha B’av.
- d) Rav Vosner Shevet Halevi Chelek 7 Siman 76: Really, it should all depend on Tzais Hakochavim, however, you can finish your fast when it ends in America even if you started in Israel because once you have fasted for 12/24 hours you are like a “Chola Shemtzaeir” (Someone who can’t fast because they are sick). The Rabanan would never make a law that most people cannot observe.
  - If you are only eating because you are sick, and not because the fast is over, you would only be able to eat what you need for your nourishment, and nothing more.

This applies to other topics as well:

1. What if someone was born in Los Angeles and has his Bar Mitzvah in Yerushalyim?
    - We don’t wait the extra 10 hours in order to make the Bar Mitzvah, you follow where you are currently.
  2. Meshech Chochma in Parshas Emor: You may not Shecht a mother and its offspring on the same day. If you Shecht the mother in New York and the offspring in Yerushalyim, do you need to wait for the next day in New York?
    - No, you can just follow the night in Yerushalyim, Shecht the offspring then.
  3. A woman must wait 7 days in order to go to the Mikvah, what if she travels from New York to Israel in the middle of those 7 clean days?
    - She follows the time in Israel.
- 2) However, not all Poskim agree to this:
- a) Rama Orach Chaim Siman 288 Seif 4: Re-

garding a fast on a bad dream, you need to fast at least 12 hours.

- Proof of many Poskim: It can’t simply just end at the end of the day, because in a case where you are in the North Pole where it is always day for 6 months, he can’t just fast until nightfall, there has to be some minimum!

b) Teshuvos Pri Eliyahu Siman 17: You can stop fasting 12 /24 hours after the fast starts.

- However, this only helps when you are on the plane, but if you land during the fast and go to a Jewish community, you have to fast with them.

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- If you are only eating because you are sick, and not because the fast is over, you would only be able to eat what you need for your nourishment, and nothing more.

### What is the status of the plane itself, when do you consider it dark?

1) Rav Sternbauch: A plane follows the time of the point of departure.

2) Most Poskim: It is dependent of where you are at that moment.

**Bottom Line:** Majority of Poskim hold fasting is dependent on Tzeis Hakochavim, regardless if you fast for shorter or longer than normal.

# Setting

Noah Kranz, 10th Grade

# Goals

In this week's parsha, Hashem asks Moshe to build the menorah out of just a single bar of gold. Moshe, unable to visualize the menorah, was shown a vision of it by God. Even with the vision Moshe struggled and so Hashem allowed Moshe to throw the gold into the fire and give it one hit with a hammer. The immediate result was a fully finished golden menorah. Although the menorah was completed, a question remains. Why did Hashem show Moshe the vision if He knew Moshe still wouldn't be able to build the menorah and would need additional help? In order to get anywhere in life, one must envision his goals and Hashem had allowed Moshe to envision the menorah before he could complete his goal of creating it. The Alter of Kelm further explains this idea. He says that the reason the holy and righteous people of the past became so great was by setting goals for themselves. Without goals one cannot conquer his yetzer harah and become the great person they aspire to be.

*(Gavriel Aharon- Continued from page 1)*

Based on the Midrash which discusses the origin of the atzei shitim, Rav Yaakov explains why in the long run, Moshe did have limited control over the Mishkan. Why was it a necessity for Yaakov to transport the trees that Avraham had planted all the way to Mitzrayim? If Yaakov knew that Bnei Yisroel would need them later on in the desert, he could have just commanded them to take any trees from anywhere?

Rav Yaakov explains that Yaakov Avinu wanted to assure that the whole process of building the Mishkan would be completed with the levels of kedusha and tahara necessary for a dwelling place for Hashem. Therefore, he went to the trouble of transporting trees that had been planted in Be'er Sheva, the dwelling place of our forefathers, and had been planted by Avraham with proper intentions. Yaakov understood that in order for the Mishkan to exist, the construction of the Mishkan had to be done in a way that was pure from its very beginning. It's for this reason that Hashem commanded Moshe to use only the wood that had been brought from Mitzrayim. Moshe was being informed that this wood was modeling what the Mishkan was meant to represent, the ultimate level of kedusha and tahara, and in essence, the continuity of the Mishkan was very much dependent on Moshe's ensuring that all the work for the Mishkan would be done with the proper intentions.

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on an appointed day, as he was charged with breaking the new permit law.

Zeide Eliezer dispatched an urgent message to the rebbe asking how he should proceed, because it was clear to him that the permit issue could turn into a very dangerous situation for his family, as well as for other Jews in the surrounding district. Should he stop building altogether? How should he handle the court date? Zeide Eliezer beseeched the Rebbe Rashab for his advice and blessing.

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Give a Little



Take a Lot

Max Blumenthal, 9th Grade

The people gave donations for the building of the Mishkan. It would've made a lot more sense if the Torah had written *Vaitnu Li Terumah- they should give terumah- as opposed to Vayikchu Li Terumah- they should take Terumah.*

The answer given is that when a Jew gives Tzedakah, he's not only giving but also receiving. The Posuk in Devarim says *Aser Taaser*. The double *lashon* shows that the second word can be read as *T'asher*, with a *shin*. This shows that when you give *maaser*, you will become rich. You give a little and receive a lot.

We can take a very valuable lesson from here regarding our Avodas Hashem. Once we take that first step, and give over a small part of us to Him, Hashem will reward us with a lot more than we gave him. We'll get *bracha* in Ruchnias and Gashmius, and Be'ezras Hashem we'll use that to get as close as we can to Him.

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The answer they received astounded the family. The rebbe simply told Zeide Eliezer and his sons to continue building without fear, as G-d's blessing was with them.

In the meantime, Ivan Stepanovich prepared his case against Zeide Eliezer.

Time seems to have a tendency to fly when you want it to go slowly, and indeed Zeide Eliezer's court date approached rather quickly.

On the day before the trial, Stepanovich came to Zeide Eliezer's house, a large sheaf of papers in his hand.

"I am in possession of a list of all your crimes, Jew Paltiel," he said, waving the stack of papers in Zeide's face. Then he thrust his package under his arm, puffed out his chest, put his hands on his hips and stood waiting for Zeide's reaction.

Zeide Eliezer stood motionless for a moment, facing Stepanovich and considering what to reply to his accuser. It was clear to Zeide that this enemy of the Jews had a pogrom in mind, and would not be satisfied to simply forbid the addition of two rooms to a little wooden house. Then he replied calmly, "I hope His Excellency knows that the work my sons and I are doing in our house was started before the law was enacted. The law shouldn't apply to renovations that were begun before there was a law. Should men be held responsible for committing crimes that were not crimes when they were done, and only later became illegal?"

While Zeide talked, Ivan Stepanovich's face turned pink, then red, then deep crimson. He pulled himself up to his full five feet, and with his arms bent, hands grasping his waist, he looked as though he were about to dance a kazatzka. "Your end is near, Jew Paltiel!" His Excellency screeched. "I know your Talmud teaches you how to argue, but no argument will help you this time. You will pay! And not only a fine," he wagged his finger ominously at Zeide. "You will lose your house and your business, too." He waved the sheaf of papers tauntingly under Zeide Eliezer's nose.

Bubbe Rochel Leah was standing in the kitchen peeling potatoes for soup, listening to the exchange between her husband and the village head, while tears streamed down her face, half-covered by the kerchief that sat low on her forehead. Her little son Berel, who was then two years old, was holding on to his mother's skirt, his eyes raised

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# THE POWER WITHIN ME

In this week's parshah, Hashem requests the following from Bnei Yisroel: "You should make me a sanctuary, and I shall dwell within **them**". The lashon of this pasuk is very perplexing. What does HaKadosh Baruch Hu mean when He says "within **them**"? Shouldn't He have said "Vishachanti **bitochah**" —I will dwell within **it**— i.e; the Mishkan? What is the lashon of "**bitocham**"?

In his sefer the Nefesh Hachaim, R' Chaim Volozhin says that there is a comparison between man and the Bait Hamkdash.

The Mishnah in Brachos says: "Yichaven et limo kineged Kodesh HaKidashim"— [when you're davening,] you should face your heart towards the Kodesh HaKidashim."

This Mishnah represents a connection between the Kodesh HaKidashim and man, which is why HaKadosh Baruch Hu uses the word "bitocham"— in them. Since there is a true connection between our hearts and the Kodesh HaKidashim, it's as if He is dwelling within us.

While this is a beautiful answer, perhaps I can suggest my own.

The Mishnah in Maseches Midos (4:5), while describing the layout of the Bars Hamikdash says:

—ולולין היו פתוחין בפעליה לבית קדש הקדשים, שבהן היו משלשלין את האמנים בתבות, כדי שלא יזונו עיניהן מבית קדשי הקדשים— There were shafts open in the upper story into the Holy of Holies by which artisans were lowered down in boxes, so that their eyes should not gain pleasure of the Holy of Holies.

Although the simple meaning of the Mishnah is very clear, perhaps there is a deeper, more spiritual meaning, which may be the key to finding the answer to our question.

The Sfas Emes in Parshas Noach says, that the word Teivah can mean boxes, as it does in the Mishnah, but it can also mean "words", specifically words of Torah and Tefillah.

If we want access to the Kodesh HaKidashim, we must also enter, just like the craftsmen, through "Teivos". However, in our case, when we want to enter the Kodesh HaKidashim, we enter with Teivos of Torah and Tefillah.

Now you're probably thinking "this is very nice, but how in the world does this explain why Hashem said "**bitocham**— within them"?"

The Zohar HaKadosh says that through various sources, we learn out that the Mishkan is a replica of a complex human body which HaKadosh Baruch Hu gave us. Just as the heart is the anatomical and spiritual center of the body, the Kodesh HaKidashim is the anatomical and spiritual center of the Mishkan.

This is perhaps the meaning of "ViShachanti Bitocham". Through our Teivos of Torah and Tefillah, we are able of integrate the G-dliness of the Ribono Shel Olam into our Kodesh HaKidashim, which in essence is compared to our heart.

*(Avi Greenberg- Continued from page 1)*

many bags you are paying for". The customers agreed to his method and followed his instructions. Soon the farmer's hat was full of shiny gold coins. The farmer saw all the coins in his hat and decided to take some and put them in his pocket. How foolish is this farmer said the Chofetz Chaim. He may have been able to get a few extra coins out of it, but he will lose so much more than he gained. The foolish farmer will lose the payment of an entire sack of wheat for every coin that he took for himself.

This is the case by a person who refuses to give tzedaka. He may hold on to an extra coin or two but he is really losing out on so much more that he could be gaining. We learn from here how much reward that one can earn by fulfilling the mitzvah of tzedaka. You didn't just lose that one coin, you gained the tremendous mitzvah of helping out a poor person who could not afford to put food on the table for himself.

(SOG- Continued from page 5)

to her tear-stained face. He didn't understand why she was crying, nor did he understand his father's conversation with the man wearing brass buttons on his long fancy coat, whose whiskers pointed to both sides of the village.

Berel's sister, 11-year-old Manya, had gone with her friends to the train station to watch the trains come and go. Trains were a new phenomenon then, and therefore an interesting spectacle to all the area's children. With the roar of its engine, its wheels screeching against iron rails, the Pochev-bound train pulled into the station.

Ivan Stepanovich stood on the platform, looking forward to Eliezer Paltiel's trial the next day. This time, he felt certain he would be rid of the rich Jew once and for all. Afterward, the Jew's guilt could easily be used to incite a pogrom that would begin first in his village and then spread to the surrounding villages.

Wanting to appear above others, His Excellency did not board the train when the less important passengers did. After the conductor called out, "All aboard, all aboard," Stepanovich stood chatting with the stationmaster. Only when the train began to move, slowly at first, did he jump on the bottom step, expecting to take the successive steps and land neatly in the moving car. But his long coat with the brass buttons got caught in a spoke of an iron wheel that was rolling faster and faster on its rail.

Manya ran home out of breath, not knowing if she should feel sad that a fatal accident had occurred, or be glad that this man—this Haman, who she knew wanted to harm her father and all the area's Jews—had been dragged by a moving wheel to his death under the train. She sprinted into the house screaming as loudly as she could, "Er iz mer nit doh, er iz mer nit doh!" ("He is no more, he is no more!")

At Ivan Stepanovich's funeral, his wife walked behind her husband's coffin, wringing her hands and wailing, "I told you not to start up with the Jews. I told you to leave the Jew alone. You know their G-d is powerful. You fool! You fool! You fool!"

The new village head did not follow Stepanovich's example. He was an honest man who conducted himself with proper decorum and common sense, and he never bothered Zeide Eliezer. It was obvious to him that his predecessor had created a new law and then brought charges against Zeide Eliezer for no other reason than his eagerness to harm a Jew.

So, with the rebbe's blessing, Zeide Eliezer and his sons added two rooms to their home, and the evil plot of Stepanovich was foiled

(Aliyah Summary- Continued from page 2)

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 cubits (approx. 45 feet) by 10 cubits, and 10 cubits high. The beams were held together by several crossbars.

5th aliyah- The mishkan's sanctuary was to consist of two sections: the innermost chamber was the kodesh ha'kadashim, where the aron was to be placed, and the outer chamber was the Holy Chamber, which housed the Menorah and the shulchan (as well as the Golden mizbeach which will be described in next week's parsha). Two curtains were to be woven of dyed wools and linen. One was to be placed between the kodesh ha'kadashim and the Holy Chamber, the other covered the eastern side of the mishkan- its entrance.

6th aliyah- Hashem then gave instructions for the construction of the outdoor mizbeach. This mizbeach was to be made of copper-plated acacia wood, and it was to have four "horns," vertical projections, sticking out from its uppermost corners. The mizbeach, too, was equipped with rings and transportation poles.

7th aliyah- The mishkan's courtyard was to be 100 cubits (approx. 150 feet) by 50 cubits, 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.

## STORIES OF GREATNESS

TOLD OVER BY: DOVID BLANK

In the early 1900s, Zeide Eliezer and Bubbe Rochel Leah Paltiel lived with their five children in a village in Belarus called Zhudilovo, which was under the rule of the Russian czar. The nearby forest was the source of their livelihood, as Zeide Eliezer was a logger. He rented land from the Russian owner, and he and his sons felled trees and floated the logs down the Dnieper River in long barges to the big cities, where they would be used by builders. My father, Berel, remembers his oldest brother, Yaakov, sometimes seating him on the saddle of his horse and giving him rides between the woods and home. Thus, the sound of the saw, the smell of freshly cut wood, and the tall trees of the forest were as natural to little Berel as the sights, sounds and smells of his own home.

Since Eliezer and his older sons were in the business of cutting trees, and wood was plentifully available to them, they decided to build an addition to their small home. At that time, Yaakov was studying at the yeshiva of the Rebbe Rashab, Rabbi Sholom Dov Ber of Lubavitch, so Zeide Eliezer sent a message to Yaakov to ask the rebbe for a blessing to build the addition. Yaakov relayed the rebbe's answer to his father: building two additional rooms to his home would be a blessed endeavor, and he should proceed with his plan.

The head of the Duma (village governing council) in my grandparents' village was a wicked man named Ivan Stepanovich. Like the evil Haman, he was always on the

lookout for some excuse to harm the Jews, particularly to pin some crime on Zeide Eliezer, whom he considered a "rich Jew."

The truth is, besides the little house in which he and his family lived, Zeide had almost no material possessions, so why did Stepanovich resent him? Perhaps because when Stepanovich passed by their small home on a Friday night, he heard the family singing; whenever he entered Zeide's home, he saw the family sitting at their festive meal as though they were princes and princesses. In short, the little wooden house was filled with learning and love and joy—the kind of love and joy that no money can buy.

When Stepanovich noticed that Eliezer and his sons were building an addition to their house, he devised a plan to endanger them, and perhaps even incite a pogrom! As head of the village governing council, Stepanovich decided to create a new law in the village. Going forward, whoever built a new house, or remodeled his existing house in any way, needed to apply for a permit to do the work. Not surprisingly, the permit was to be granted by none other than "His Excellency," the village Duma head himself. The new rule was voted on and passed by the village elders, so that now altering one's home without a permit was considered a crime.

An official letter was delivered to Eliezer Paltiel from the village of Zhudilovo, ordering him to stop building immediately and to appear in court in the city of Pochep

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