

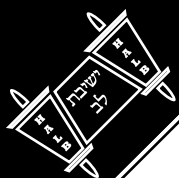
היוצאים

דברים



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The DRS Weekly Torah Publication



How We Spend Our Money

By Michael Arshadnia, 11th Grade

The first pasuk in Parshas Pekudei says "Eleh Pekudei Hamishkan", or "these are the records of the Mishkan". Why did the pasuk have to give a "report" on the Mishkan's status and money? If Moshe can't be trusted that he was honest and that he didn't take anything from the Mishkan for his own personal use then who can?

The Midrash Tanchuma tells us that this report was, in fact, necessary. At the time everything was being gathered for the Mishkan, people in k'lal yisroel whispered behind Moshe's back saying that someone who is put in charge of such riches is surely going to become rich. In other words, they were jumping to conclusions that Moshe would steal from the Mishkan's donations. To ensure that he would be viewed as trustworthy and honest, Moshe swore that at the time when the Mishkan was fully completed he would give an record of everything used in the Mishkan. As we expect, Moshe kept his word. This pasuk was necessary to specifically point out that Moshe was an honest man to hush the doubters.

The Oznaim Latorah points out that in regard to the Eigel Hazahav, there is no mention of recording. Why is it that by the Mishkan everyone is so careful to make sure each and every item was accounted for, yet when it came to the Eigel Hazahav we did not do so?

The answer to this question can be found in our modern day actions. Eve-

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Like God Commanded

By Yosef Schaffler, 10th Grade

Among the myriad design and construction specifications in Vayakhel-Pekudei, a prominent refrain is "Ka'asher Tzivah HaShem" — as HaShem commanded. Why is this phrase repeated again and again? What is often missed is that the essential pitfall of those who failed in Chet Ha'Eigel actually began with rationalizing and justifying the Golden Calf. To paraphrase a secular expression: "The path to Gehinom is paved with good intentions." In reality, the path from holiness to depravity is almost always smoothed with justifications, with psychological, rhetorical, logical, and intellectual 'smarts' applied to normalizing what at its base is ugly, low and disloyal. In contrast, all true wisdom stems from Yir'at HaShem.

To build a Mishkan rather than an Eigel, to serve HaShem rather than serve ourselves, we need to follow HaShem's directives, just because they are HaShem's order — to serve HaShem, HaShem's way. It is not because we like to follow orders, not because we agree with them or understand them either, for often we do not understand them. And it's not about being generous, a perfectionist, or being exact. The antidote to the Eigel is not building a 'temple.' Rather, it is overcoming and suppressing contrary desire, thoughts, feelings, justifications and rationalizations. It is about bringing oneself to the state of doing HaShem's will, simply because that is His command —

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade
Rebbe

Parshas Pekudei Questions

1. What type of coin, mentioned in this parsha, is mentioned only one other time in the Torah (and where)?
2. Of all the precious metals collected for the Tabernacle, which had the largest amount?
3. What precious stone appears three times on the clothing of the High Priest?
4. Where in this parsha are bells mentioned?

Answers

1. Each person was expected to donate to the Tabernacle a *beka* of silver, the value of half a *shekel* (Exodus 38:26 with Rashi). In parshas Chayeh Sarah, when Eliezer gives gifts to Rivkah, the earring has the weight of a *beka* (Genesis 24:22 with Rashi).
2. Silver, with a tally of 100 (*kikar*) talents and 1,775 shekels, is collected in the greatest amount (Exodus 38:25).
3. 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).
4. "Golden bells" appear on the bottom of the robe (*me'il*) worn by the High Priest (Exodus 39:25).

**Rabbi Moshe
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1st Aliyah - In this Aliyah the Torah gives an exact enumeration and a counting of the amounts of gold and silver and copper and wools of different colors that were all collected for the building of the Mishkan.

2nd Aliyah - In this Aliyah we begin hearing about the clothing of the Kohanim. Specifically in this Aliyah we hear about the Aifod - the reversed apron that was worn by the Kohen Gadol. We also hear about the Kohen Gadols Choshen Mishpat that held the twelve stones with the names of the Shvatim engraved on them.

3rd Aliyah - In this Aliyah we continue hearing about the making of the Bigdei Kihoonah. Specifically we hear about the Mi'eel - the robe for the Kohen Gadol. We hear about the shirts for the regular Kohanim, their pants, their belts, and we also hear about the Tzitz - the golden head plate worn by the Kohen Gadol.

4th Aliyah - In this Aliyah all of the individual parts of the Mishkan were brought to Moshe. The Torah says that they were all done exactly as Hashem had commanded and Moshe blessed all of the workers for doing such a beautiful and complete job.

5th Aliyah - In this Aliyah Hashem instructs Moshe to build the Mishkan on the first day of Nissan. Hashem also commanded Moshe to put all of the Mishkans vessels in their proper places and to anoint all of the items with the anointing oil. Moshe is also directed to dress Aharon and his sons in the Bigdei Kihoonah and to anoint them too.

6th Aliyah - This Aliyah describes how Moshe fulfilled the instructions mentioned above.

7th Aliyah - In this Aliyah Moshe completes the placing of all the Mishkans vessels in their proper places. When Moshe finished all of the placing of the vessels in the Mishkan a Cloud of Glory and the Divine Presence filled the Mishkan. This cloud also served as the Jews' guide throughout their desert sojourn. The people brought their finished products to Moshe. Moshe saw that all the items were constructed exactly to Hashem's specifications. Moshe then blessed the workers.

Transcribed from YU Torah and Chabad.org

10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Eli Wiseman

Eating in Shul and Beis Medrash

Connection to the Parsha: Nowadays, The shul and *batey midrashot* are considered like the Temple which is a theme in parshas Pekudei.

Q: What is the source for the problem?

A: The Gemara (Megillah 28a) explains that one can't act with *kalus rosh* (levity), eat, or drink in a shul.

However (in Megillah 28b), Rava says that *talmidei chachamim* and their students may eat and drink because they are eating in the *bei Rav* (house of the Rabanan), and just like a person is allowed to eat and drink in his own house, so too *talmidei chachamim* and their students can eat in the *bei Rav* which is their house.

Q: How about a *seudas mitzvah*?

A: There is a Gemara (Pesachim 101a) which says the reason why a shul would have *kiddush* was for the guests who would eat there.

Q: Tosfos asks isn't this against the Gemara in Megillah (28a)?

A1: Tosfos answers that in Pesachim the guests are not eating in the actual shul but in a side room.

This answer seems to imply that Tosfos either doesn't hold that a Shabbos meal is not a *seudas mitzvah* or *seudas mitzvah* is not enough of a *heter* to allow one to eat in shul.

A2: The Smag (Positive Mitzvah 29) says that *seudas mitzvah* is permitted in shul, so the Gemara in Pesachim is different than Megillah because it is dealing with a *seudas mitzvah*.

Rabbeinu Peretz says that one can have a *seudas mitzvah* in shul as long as there is not an amount of wine that can intoxicate which would lead to *kalus rosh*.

In Yechaveh Da'at (*Chelek 3 siman 10*), R' Ovadia Yosef says that most *Rishonim* don't differentiate between a *seudas mitzvah* that is allowed in shul with wine and without.

A3: The Gemara in Pesachim is talking about a *seudah* for the public which is *mutar*.

A proof for this can be from a Gemara in Megillah that says that one can make cal-

culations for the public in a shul.

Q: What is the nature of the prohibition?

A: R' Tzvi Pesach Frank on Orach Chaim (*Chelek 1 siman 73*) says that there can be two reasons for why it is prohibited: One can't have *kalus rosh* in the shul or one has to give honor to the shul.

The two reasons can be attributed to the different texts that the *Rishonim* have for the Gemara (Megillah 28a).

Rashi: One cannot have *kalus rosh* in shul such as eating or drinking in shul. This seems to be that eating and drinking is *kalus rosh*.

Even if one says that it is prohibited because it is *kalus rosh*, it is not like the prohibition to not act with *kalus rosh* in *tefillin* because according to most *Poskim* one can have a short nap in *tefillin* while one cannot sleep in shul.

Rambam: One cannot have *kalus rosh* in shul and cannot eat or drink in shul. This seems to be that eating and drinking in shul is prohibited because it is not honoring the shul.

Q: What is considered *kalus rosh*?

A: R' Tzvi Pesach Frank says that there are two different types of *kalus rosh*: the objective *kalus rosh* and that which is *kalus rosh* because it is in shul.

The objective *kalus rosh*: This means that the act itself is an act of levity such act is prohibited when wearing *tefillin* and obviously in a shul.

That which is *kalus rosh* because it is in shul: This means that the act itself is not *kalus rosh*, such as plain eating, but in shul it is considered *kalus rosh*.

However, when someone is eating in shul because it is a *seudas mitzvah*, there is no more *kalus rosh*.

This is possibly the reason why Rabbeinu Peretz prohibits having excessive wine even at a *seudas mitzvah* in shul because it is an objective *kalus rosh* behavior.

Q: What are the main opinions *halacha l'maseh*?

A1: The Tur (*siman 151*) says that only *talmidei chachamim* can eat in a *beis medrash* or a shul, and it does not

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SPARKS OF CHASSIDUS



*With Yaakov
Fuchs*

The Chiddushei Harim writes that the number of sockets needed for the Mishkan was one hundred, which, fascinatingly so, equals the number of brachos we need to make every day. This implies that just as the sockets served as the Mishkan's foundation, so too, the brachos we make daily serve as the foundation for our sanctity in Klal Yisrael.

Adon, the Hebrew word for socket, is related to adon, the Hebrew word for master. Both the sockets and the blessings attest to the fact that Hakadosh Baruch Hu is the Master of all Creation. (Maayanah Shel Torah) Above all however, to be a "socket Jew" we need to first learn how to become masters over ourselves, our inclinations, and our desires. This is rooted in our recitation of one hundred brachos every day. When we make a bracha we are proclaiming the Oneness of Hashem, and are therefore uniting ourselves with the shechina.

(Michael Arshadnia- Continued from page 1)

ryone always makes sure that the treasurer of a tzedaka organization is using the donations properly, yet when it comes to spending money on not as important things (modern day golden calves), people don't worry so much as to where their money goes. Why do people act this way? The truth is that each and every Jew really wants to follow in Hashem's ways by doing mitzvot and avoiding aveirot. Because of this, when someone gives tzedaka he wants to make sure that it is used in the right way, and that he gets all the reward that he should receive. However, when you give into your Yetzer Hara, and spend money on inappropriate things, you feel guilty.

Have a good Shabbos!

(Yosef Schafner- Continued from page 1)

whether or not we understand it or like it. To properly build a Mishkan, to lift up each aspect of the created world to serve as a vehicle of ha'shra'at haShechinah—the dwelling of the Divine Presence—depends upon 'Ka'asher dibber Hashem.'

This is a good time to remind ourselves that the connection of Mishkan and Rosh Chodesh Nissan was by no coincidence. Through the Mishkan, Rosh Chodesh, and Shabbos, we are enabled to reside within a holy dwelling in space and time. When the Jewish People do 'ka'asher dibber Hashem' we return to the genius of Na'ase V'nishma (we will do and we will listen), which will ultimately bring the geulah.

Good Shabbos!



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Keeping The Peace Noah Kranz 7th Grade

In this week's Parsha, Parshat Pekudei, the pasuk states "They brought the Mishkan to Moshe." (39:33) This pasuk refers to the items B'nei Yisrael donated for the establishment of the Mishkan.

The Medrash Tanchuma comments on this pasuk that many rules were created to maintain peace. An example of one of these rules is the order in which we call people up to the Torah: Kohen, followed by a Levi and then a Yisrael. One question we can ask on this pshat is: What do the Medrash Tanchuma's teachings have to do with the Jews bringing the donations to Moshe?

The Maharil Diskin puts forward an incredible explanation. He begins by asking why the donations were brought to Moshe and why Moshe did not go around to collect donations. He answers that Moshe was reluctant to collect because he did not want the burden of choosing whom to go to first. Moshe knew that there were many people who would be insulted if not called upon to donate first. This answer certainly explains the Medrash Tanchuma's comments on this pasuk. The lesson we can learn from this pshat is that just like Moshe went out of his way not to insult others, we, in our day-to-day actions, must make a strong effort to not insult others and keep peace Bein Adam L'Chaveiro.

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Leshma → Leshma Rabbi Storch, DRS

“He [Moshe] set up the courtyard all around the Mishkan and the altar, and he put up the screen at the entrance to the courtyard; and Moshe completed the work.”

It is interesting that with regard to the Mishkan, the Torah usually concludes each portion with the words, “Ka’Asher Tziva Hashem Es Moshe,” “Like Hashem has commanded Moshe.” Here, however, there is no such statement. Instead, it says, “and Moshe completed the work.” Why in this Pasuk is there such a difference in language?

Traditionally, when it came to the articles of the Mishkan, everything had to be done Lishma, for the sake of Hashem. When it came to the building of the Mishkan, there were no exceptions for doing something that was not Lishma. It had to be established ideally for the purpose of Hashem.

However, when it came time for the section of the Mishkan known as the Chatzer, or courtyard, the place where all of Bnei Yisroel would gather from time to time, Hashem did not want to exclude even the simple Jews from this portion, because they were essential to be a part of the Achdus of Klal Yisroel. Therefore, when it came to the courtyard, Hashem did not notify everybody that it must be done Lishma. Rather, Hashem wanted to send a different message to Klal Yisroel. He wanted to include every Jew in the Chatzer of the Mishkan, even those who were not necessarily coming for the sake of Hashem, because “Mitoch Shelo Lishma ba Lishma.” Hopefully, even if they did not initially come for the ideal purpose, they would eventually intend to come for Hashem.

Zei Gezunt Un Shtark. Have a wonderful shabbos.

(10MH- Continued from page 3)

have to be a *dochak* (pressing) situation for them to eat.

A2: Rambam (Hil. Tefillah) says that only *talmidei chachamim* can eat in a *beis medrash* or a shul, but it has to be a *dochak* situation for them to eat.

A3: Ran in the pages of Rif (Megillah 9a) says that in a *beis medrash*, *talmidei chachamim* can eat even if it is not a *dochak* situation. In a shul, *talmidei chachamim* can only eat in a *dochak* situation.

Q: What is the bottom line halacha?

A: The Shulchan Aruch (Orach Chaim *siman* 151 *sief* 1) says that normal people cannot eat in a shul but *talmidei chachamim* and their students are allowed to in a *dochak* situation. He also quotes that there are those who say that in a *beis medrash*, *talmidei chachamim* can eat even in a non-*dochak* situation (Ran).

Q: Who is considered a *talmid chacham*?

A: Since the Gemara (Megillah 28b) says both *talmidei chachamim* and their students, it can be implied that anyone who is learning in the shul or *beis medrash* is considered a *talmid chacham* in this situation.

Q: What is considered a *dochak* situation in this halacha?

A: Anything that can help one in learning is considered a *dochak* situation.

For example, if one does not eat in the shul or the *beis medrash*, he will be late for his *chavrusa*.

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For example, if one does not eat in shul or the *bais medrash* it will *mevatel* (“disrupt”) his learning or *tefillah*.

However, to just eat or drink something for one’s enjoyment when there is clearly no benefit to the learning or *tefillah* is going to be prohibited.

Q: Is *shalosh seudos* and a *siyum* permissible to have in a shul?

A: In *Yechaveh Da’at*, R’ Ovadia Yosef says, as well as other *Poskim*, *shalosh seudos* and a *siyum* are considered a *seudas mitzvah* because they have *divrei Torah* by them so they are permitted.

Q: What should a candyman do?

A: He should give out the candy as a reward to the children for staying quiet in shul, davening nicely and the like so it is considered a *dockak* situation for the kids.

(SOG- Continued from page 8)

Shmuel. The book’s author had raised a question on a ruling of the Tur (Rabbi Jacob ben Asher), and the group was split into two, one side attempting to disprove the question while the other maintained its veracity. “I turned to the group of young men and offered my opinion on the matter. They sat facing me, agreeing quietly, as I explained that the question of the Beit Shmuel held up, and the error was in fact found in the words of the Tur. As my words caught the interest of some of the elder scholars, a loud shout from the front of the hall interrupted the learning. “Ignore the fool attempting to defend the Beit Shmuel!” protested the voice with authority. ‘After all, he is a simpleton, and his rightful place is in the company of the ignoramuses!’ “A collective roar of laughter followed. Insults and jeers were thrown in my direction, as though I were indeed an ignoramus. Realizing that it would be impossible to find a place to sleep, I ashamedly left the study hall with my head down. “My face was still burning when I asked the wagon driver to continue looking for a place to spend the night. Although we had just traveled past the city limits, we soon found ourselves rolling into an entirely different city. There too we made our way to the central study hall, which we found packed with students. The topic of their excited discussion centered around the words of the Beit Yosef (Rabbi Yosef Caro) on the Tur. “I approached the young men and shared my answer, which I regarded as correct because I’ve learned this particular topic quite well. The elders sitting at the front of room noticed me, a visitor sharing what I thought was a fine insight, and a hysterical roar of laughter escaped them. They loudly expressed their amusement at the fact that someone would even listen to a delusional ignoramus like myself who disrespectfully made his way to a hall filled with wise and learned men. “Their words caused me much embarrassment and I stepped outside. ‘Perhaps G-d will pity me,’ I thought as the carriage carried me and my hapless driver onward to a third city, ‘and help me find a place to stay for the night.’ “Once again, we stopped outside a brightly lit and crowded study hall, and this time the discussion centered on some questions posed by Tosafot on the teachings of Rashi. This was a topic I knew by heart. Why should I stand in silence and withhold the answer when I could approach the group and present the solution? I opened my mouth to begin, but a deafening bout of laughter stopped me. Everyone in the room guffawed so uncontrollably that the previous two instances paled in comparison. Insults were heaped on me from all sides, describing my insolence and foolish coarseness. “A sudden banging from the center of the room followed by a loud call for quiet cut through commotion. A man stood by the lectern, and the noise around him quickly died down. “Have you seen this fool?” the man announced to the now silent congregation. ‘In his town there lives a generous and kind magnate, whose daughter is an amiable young woman. He wishes that she marry this man’s son, and is even willing to give a generous dowry. And yet, even after incessant pleading, he continues to show indifference and prevents the match from actualizing. What do you think of this ignoramus?’ “At that moment, I woke up. The notion that this was Divine Providence occurred to me, and I immediately sent for the magnate, suggesting that we consult the Baal Shem Tov and follow his advice.” And this is what the Baal Shem Tov meant when he said that “the world of mockery can be a good matchmaker.”

STORIES OF GREATNESS

TOLD OVER BY: TZVI GRUSHKO

The following was related by the Rabbi of Skoli to Rabbi Baruch of Mezhibuzh, grandson of the Baal Shem Tov, on a Sunday morning prior to the holiday of Passover. Once, as I was standing near my master, the Baal Shem Tov, two men entered the room. "What do you seek?" the Baal Shem Tov asked his visitors. One of the men declared, "I am the rabbi of such and such a town and I have a son. A brilliant young man with an outstanding fear of Heaven, he is of the highest caliber. And this man standing to my side is our town's magnate. He has an only daughter whom he wishes to match with my son. We have come to seek your holy advice. Should we make this match?" "If the bride is amiable and modest," said the Baal Shem Tov simply, "I do not see why not." "But the magnate is a simple man, not a Torah scholar!" interjected the rabbi. "How can I allow this match to happen?" "Nevertheless," said the Baal Shem Tov and proceeded to call for small cups along with a bottle of spirits and various pastries. The trio toasted the newly made match, raised the customary handkerchief of sale, and the two men left. The Baal Shem Tov then remarked to me that "the world of mockery can be a good matchmaker." The curious observation compelled me to seek out the rabbi in his place of lodging and ask what sort of mockery may have preceded the match. The rabbi's eyes widened in amazement as he exclaimed excitedly, "Now I know where I was that night!" The rabbi then explained. "The bride's father was once a very lowly man who eked out a living by drawing water from wells and delivering it to homes in our town. He used to bring water to my house every day. "Eventually, the wheel of fortune turned in his favor and his finances flourished, allowing him to become the wealthy man he is today. Soon thereafter, he sent a matchmaker to my front door to try and convince me to accept his offer of his daughter as a potential bride for my son, promising to give a 3,000 ruble dowry for the couple and an additional 2,000 rubles just for me. "The offer angered me very much, and as soon as the matchmaker finished his spiel, I sent him from my home. I felt it was a blatant disregard to my status as a rabbi. I did not want to be associated with a simpleton. "But my outburst did nothing to discourage the matchmaker, who was being paid well by the magnate, and he made a routine appearance every day for an entire year. I responded by continually repelling him. But he would always return the next day, undeterred. "A few days ago, I had a dream that changed everything. I found myself sitting with a hired wagon driver as we made the rounds from town to town, collecting charity for the yeshivah that I oversee. Although I am familiar with the various cities that I visit annually, this time we had arrived at a large city that I had never seen before. "The sun had started to set, and so I started looking for a study hall. I thought that perhaps if I told the congregants that I was a visiting rabbi, someone would be kind enough to host me for one night. Leaving the driver to wait with the wagon, I stepped inside and observed young men immersed in heated Torah study in a crowded room. They were deeply engaged in an analytical debate regarding a book called Beit

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