

## Inside Out

By Yonah Lebowitz, 12th Grade

In Parshas Trumah we learn about many of the laws of the mishkan. The pasuk says in perek 25 pasuk 11, "Vtzipsisah oso zahav tahor mibayis umichutz titzapenu Viasesah alav zer zahav saviv." This means you should cover the Aron with gold on both the inside and the outside. Rashi comments on that pasuk that there were three boxes inside the aron, two of the boxes were made with gold and the other box was made with wood. They would then take the wooden box and cover it with one of the gold boxes and then put that gold box inside the other gold box.

The Gemara in Maseches Yomah on Daf 72b quotes Rava as saying that any righteous person who looks righteous on the outside but is not in the inside is not really a righteous person. Rava points to this Pasuk as the reason for this. He said that just like the Aron has gold on the inside and on the outside, so too a righteous person must be righteous inside and out.

Rav Eliyahu Shlezinger asks in his sefer Vzot Hatorah why is there a wood box at all? Just have an two gold boxes, one on the inside and one on the outside? Furthermore, how can Rava say this drasha that a righteous person must be righteous inside and out if the Aron, which he learns this out from, had wood on the inside, so it was not the same inside and out?

He answers these questions with a fascinating insight. He says that on the

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## Make Me a Mikdash

By Moshe Maltz, 10th Grade

In Parshas trumah, Hashem commanded Moshe saying that "They shall make an ark of Shittim wood." If one were to analyze the Pesukim around this commandment, we find that by every other vessel of the Mishkan, Hashem spoke in singular language, telling Moshe Rabeinu "You shall make..." However, by the Aron Hako-desh, Hashem commanded Moshe in plural language, saying "They shall make." What is the significance of this use of plural language?

The reason for this is because the Aron held the Torah. Hashem wanted every Jew to have a part in making it so no Jew would be able to say to another, "I contributed more in building the Aron, and therefore I can learn a lot of Torah, and my portion of the Torah is greater than yours," or so none of them could say, "I gave a lot for the building of the Aron, while you gave nothing so therefore you have no portion in the Torah." The Torah belongs the entire Bnei Yisroel. Just as someone who learns Torah has a portion in the Torah, so too someone who supports the Torah has a portion in the Torah. In addition, they both receive great reward for their efforts in contributing towards the Torah.

So too, we see that every member of Bnei Yisroel must involve themselves with Torah according to the

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**Torah Teasers***By Rabbi Moshe Erlbaum, 9th Grade Rebbe***Parshas Trumah****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 does a man and his brother appear?
7. In this parsha, in what context does a woman and her sister appear? (2 answers)

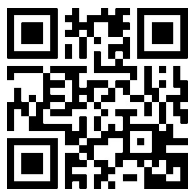
**Answers**

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 kaftor, 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. The Torah states that the cherubs must face each other as "a man to his brother" (Exodus 25:20).
7. (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 Haftorah Corner***Written By Adam Zahler*

This week's parsha is Parshat Trumah. The Haftarah for this week is found in the first book of Malachim (Malachim 1 5:26- 6:13). The parsha discusses the building of the Mishkan. We are given many different exact measurements by which we must build the items for the mishkan. Both the Haftarah and the parsha constantly refer to the exact measurements and beauty which the Beit Hamikdash and mishkan contained, respectively. The pasuk says: "He built the Temple and completed it, he made a ceiling for the Temple of decorative wood with rows of cedar beams (Malachim 1 6:9)." Why does Hashem have to give us all these exact instructions? Why do we need to beautify the Beit Hamikdash with things such as decorative wood when in reality Hashem does not really need that? It might be there to teach us a lesson which is especially applicable nowadays. We tend to pass over the specific details of the Mitzvah which we are doing. It is important to scrupulously fulfill Hashem's commandments and also beautify them.

In the parsha we are told in the second pasuk that all those whose heart was inclined towards giving gave gifts for use in the Mishkan. In the Haftarah we see a similar giving by the Jews. It specifically refers to the time and effort they gave to build it. It describes how 30,000 men from Israel went to work on the land (Malachim 1 5:27). Baruch Hashem, nowadays we are fortunate to have so many Jews working together to help each other. So many give the gift of time and money in helping establish communities. They create gemachs, help build shuls, and start all different kinds of tzedakah's to help their fellow Jews. One of the pillars of our faith as stated in Pirkei Avot is Gemilut Chassadim (the performance of acts of kindness for our fellows). So let us follow the example set for us by those who helped build the Mishkan and Beit Hamikdash. Let us continue to perform acts of kindness that have the angels proclaiming to Hashem Mi K'am-

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# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Mayer Adelman

## ציצית: Out or In?

### The בגד: Under or over?

I. (סימן ה סעיף יא) שלחן ערוך: The מצוה of עיקר קטן is to wear it on your garment so that you will always see and remember the מצוות.

1. This implies that you should specifically make sure to wear the קטן on top of your clothing.

II. (סימן כד סעיף א) שלחן ערוך: It is more correct ("נכון") to wear the קטן on top of your clothing.

1. This implies that wearing the קטן on top of your clothing is preferable, but not required.

III. (סימן כד סעיף א) שלחן ערוך: The same author as that of the (ערוך) in סימן כג asks that if you keep your קטן under your clothing are you allowed to walk around in cemetery. This implies that it's normal to be wearing a קטן under your clothing.

IV. Resolving the סתירה:

1. ציץ אליעזר: The קטן should be above the shirt but under the jacket as it is implied from the לשון of "בגד," which implies the clothing you wear the whole day. In סימן כד, the שלחן ערוך uses a לשון of "מלבושים" which implies a garment of כבוד, namely, a jacket. However, the problem with this approach is that accordingly, the קטן should be worn over your jacket, which nobody does. Therefore, the more likely resolution is that the לשון of "עיקר מצוה" and the לשון of "נכון" are in fact not so different from each other and you are definitely יוצא with wearing your ציצית under your clothing and it's just preferable to wear them above your clothing.

V. אריז"ל: A קטן goes outside and a קטן goes inside.

1. Many of the אחרונים say that "inside" just means inside the outermost garment.

### Wearing the בגד directly on the skin:

I. (חלק ד סימן טו) רבבות אפרים: It might be a מצוה if you sweat directly into the ציצית without an undershirt.

II. (סימן ג אות יא) שלמה: It isn't a מצוה. A בוזי would be to use your ציצית to clean your glasses or a spill but not to wear ציצית like you would any other

shirt.

1. It should be noted that if you wear a קטן as an undershirt and it is meant to function that way, there is a מחלוקת תנאים whether it is חייב in the first place. Additionally, wearing a קטן in such a fashion might be a מצוה even according to Rav Shlomo Zalman.

### בגד of where to wear the מנהגים

I. Under your shirt above your undershirt which is what most of us do.

II. The איש, the Steipler, and most חסידים wear it above the shirt for the purposes of visibility, easy access, and it not collecting sweat. Additionally the שלחן ערוך holds that the שיעור of ציצית is how big it is when it's on you which would render tucking in your בגד problematic.

### ציצית: Out or In?

I. Out:

1. The דף יח. on מסכת ברכות relates how רבי יונתן reprimanded רבי חייא for having his stings drag on the floor in the cemetery. From the story we see that they wore ציצית out.

2. (סימן ה סעיף קטן כו) משנה ברורה: One may not tuck in his ציצית. The first reason to wear ציצית out is so that they could be seen to fulfill the "וראיתם אותם" of פסוק. Additionally, to tuck them in is a מצוה בוזי.

A. הליכות שלמה: It is not that tucking them in is a בזיון; it is being embarrassed to wear the ציצית out which is the בזיון.

3. (סימן ה סעיף קטן יג) מגן אברהם: You have to wear your ציצית out, and at the very least when you put them on leave them out long enough to be able to walk ד' אמות.

II. In:

1. של"ה הקדוש: Since we go amongst the גוים, we don't want to bring about even more anti-Semitism than that which already exists so we

(Continued on page 5)



# WHY THE KERUVIM?

By:  
**Daniel E. Goldstein**

In this week's Parsha, the Torah starts describing and detailing the construction of the different vessels used in the Mishkan, one of which is the Keruvim. Rashi tells us that the Keruvim were small sculptures with wings that had baby faces on them. The Torah tells us that the Keruvim were placed on top of the Aron facing each other.

Chazal famously tell us that when the Jews didn't follow Hashem's commandments, the Keruvim would turn away from each other. The obvious question is, why did Hashem use the Keruvim as a way of communicating whether we have followed in His ways or if he have strayed?

The Keruvim were placed on the Aron which was housed in the Kodesh, one of the holiest places on Earth. We know that Hashem's presence rested greatly in the Kodesh, and in the rest of the Mishkan as well; this was done through the miracles He performed on a daily basis. Rav Aharon Kotler suggests that the shechina only existed in the Mishkan when the Jews at the time accepted Him and "allowed" Him to come to the Mishkan. Thus, when we wouldn't follow Hashem's ways and we wouldn't "allow" Him to come in, the shechina wouldn't reside in the Mishkan. When Hashem changed the direction of the Keruvim, He was trying to tell us that when we don't follow in His ways, He removes His holy presence from the Mishkan.

This doesn't just apply to the Mishkan, rather to our lives and homes as well. We only feel Hashem's presence in our lives if we invite Him in and spend time thinking about Him and His Torah. Through this we can feel Hashem's presence in all aspects of our lives.

*(Yonah Lebowitz—Continued from page 1)*

outside a righteous person is supposed to display himself like a righteous person for Kavod Hatorah. However, on the inside a righteous person must be like wood. This means that he should have a sense on what is important and what is appropriate on the inside.

This message is very important for everyone as we all have to present ourselves as honorable individuals to the world due to what we represent. However, on the inside we have to have a sense of humility and know what and who we really are and what our mission in life is.

*(Haftorah Corner—Continued from page 2)*

cha Yisroel. With these kind acts may we be zocheh to continue lending a helping hand in the form of the building of the third and final Beit Hamikdash with the coming of Mashiach bimheira byameinu. Good Shabbos.



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# JOSEPH GREENBERG

## THE CONNECTION BETWEEN TZEDAKAH AND SHEM HASHEM

10TH  
GRADE

At the beginning of Parshas Trumah, Hashem commands the Jews and says “V’yikchu li trumah” – “Gather trumah for me.” A simple question can be asked on the pasuk: Why does Hashem need our trumah? Rashi explains the reason with the word “shmee,” “for honor.” The Chida brings down from the Arizal that Rashi’s explanation of “shmee” can be explained as “for my name.” He explains that every time you give tzedaka, you become one with the name of Hashem. You take the coin, and that money you give is ‘yud’; the money you hold is in your hand which has 5 fingers represents ‘hae’; the arm you stretch out represents a ‘vav’; and the poor person accepts the money with his hand which has five fingers which represent another ‘hae.’ Thus, every time you give tzedaka, it is literally, “lishmee,” “to My name.”

A further idea is that you only achieve the full shem Hashem if you stretch out your arm first. If the poor person has to ask, however, and only then you give, you don’t get shem Hashem.

*Adapted from a shiur by Rabbi Aryeh Cohen on YUtorah.org*

*(Moshe Maltz—Continued from page 1)*

best of their abilities. We see that the Chachamim explain the Pasuk “Kabed es Hashem mei’honcha” – “Honor Hashem with your wealth” (Mishlei 3:9): Do not read it ‘mei’honcha’ – from your [monetary] wealth, but rather ‘mei’chononcha’ – from all that he has graciously given you. Whether Hashem blesses you with the ability to learn Torah or Hashem blesses you with the ability to financially support those who learn Torah – you will ultimately be rewarded by the one who gave over the Torah – Hashem.

*(Ten Minute Halacha—Continued from page 3)*

tuck in the ציצית.

2. וישב העם: Some understand that when the אריז"ל says to wear the טלית קטן in, it is even referring to the ציצית themselves.

3. ציץ אליעזר: Wearing the ציצית out might be יוהרא (religious arrogance).

A. יוהרא is tricky because it changes based on social circumstances.

4. יחיה דעת (חלק ב סימן א): The מנהג of all ספרדים is to wear the ציצית in, but the ציצית should be somewhat accessible.

III. Middle ground:

1. ציץ אליעזר: If you wear the ציצית in or out you have what to rely on.

2. Rav Chaim Soloveichik wore his ציצית around his belt. Seemingly, he did so because it satisfies both sides. The ציצית are visible and accessible enough to satisfy “וראיתם אותו,” while also not being too visible to cause a problem of יוהרא or increased anti-Semitism.



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Axi Greenberg

11th Grade

## The Ultimate Investment

“Speak to the Children of Israel and let them take for Me a portion.” Why does the Pasuk state, “Take for Me a portion”( *trumah*) as opposed to saying “Give Me a portion”?

By telling the Jews to give Me a portion, Hashem is teaching us the greatness vested in the mitzvah of giving *tzedakah*. When we do the mitzvah of *tzedaka*, it seems to us that we are giving; however, in truth, we are the ones that are really receiving. We are taking for ourselves this great mitzvah.

The Midrash Rabba expounds upon this idea: “More than what the host does for the poor man, the poor man does for the host.” The man may have given the poor person money from his pocket, but the poor person enabled the person to earn a mitzvah, which is more valuable than “thousands in gold and silver” (Tehillim 119:72).

The Chofetz Chaim says, a person who refuses to help a poor person is compared to a farmer who piled up his wagon with wheat and then went to a large town to sell it. When the farmer arrived, he was met by many customers waiting to buy his produce. The farmer was afraid that the customers would steal from his wheat and not pay for it. He therefore told them, “fill your bags with wheat, but each time you fill a bag, place a gold coin in my hat. After you’re finished filling your sacks, we will count the coins in my hat so that we know how 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 regarding 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 one can earn through fulfilling the mitzvah of *tzedaka*. He didn’t just lose that one coin, He gained the tremendous mitzvah of helping out a poor person who could not afford to put food on the table for himself.

Good shabbos!

*(Stories of Greatness—Continued from page 8)*

home for his family. What were his few stalks compared to the fattened animal of the wealthy man?

“Nevertheless,” concluded the Baal Shem Tov, “G-d desires the heart. Any mitzvah a person may do, whether great or small, simple or difficult, is judged by how it is performed. A mitzvah done for G-d’s sake, with great joy and purity of heart, is very precious to the Creator. G-d cries out to the angels, ‘Look at the mitzvah my son/daughter has done!’ G-d, from His place in the heavens, saw that although the wealthy man had offered much, the poor man had offered much more.” Reb Eliezer Lipa’s mind knew no rest. How he longed to be able to do a mitzvah like the poor man in the story, with pure intention and a joyful overflowing heart! The weeks passed and still Reb Eliezer Lipa knew no peace, as his heart ached with the desire to be able to do such a mitzvah.

One day, as Reb Eliezer Lipa was delivering water to one of his wealthy customers, he had an idea, an idea so perfect that his whole being became flushed with a great sense of pleasure and relief. Reb Eliezer Lipa’s four wealthy customers provided him with half of his livelihood, since they paid him far more than the going rate for a barrel of water. On the other hand, his friend Reb Zalman Dov supplied the town’s four synagogues, which paid him half-price for their water. “I can exchange four of my customers for four of his,” thought Reb Eliezer Lipa. “Four wealthy homes for four synagogues.” He was anxious to serve G-d by providing the water that the congregants would wash their hands with. Certainly the mitzvah was of more value than the profits he would give up.

He went home and told his wife about the story he heard from the visiting storyteller, and how doing a

*(Continued on page 7)*

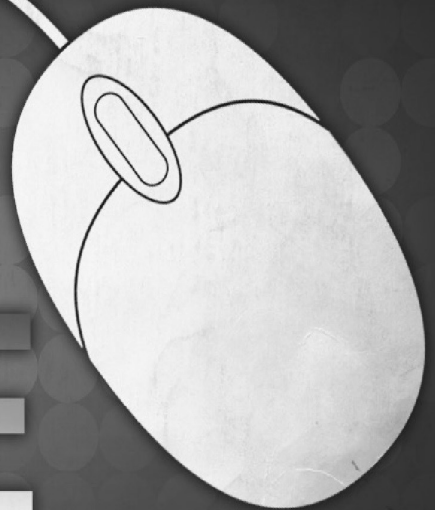
*(Stories of Greatness—Continued from page 6)*

mitzvah with joy is like bringing a sacrifice in the Holy Temple, even though it no longer stands. His wife readily agreed to the idea, as did Reb Zalman Dov, who sorely needed the extra income. The deal was struck and the exchange of customers was made. No one but Reb Eliezer Lipa and his wife knew what had happened, and they were overjoyed at the prospects for their new “business.” There were days when Reb Eliezer Lipa’s wife went to the river to participate in the mitzvah of drawing the water for the synagogues. As they hauled the water, they would concentrate on the mitzvah of preparing the water for the congregants to wash their hands with before prayers, and their joy was boundless. For they understood that G-d desires the heart.

Amongst chassidim there is a tradition that it was in the merit of their mitzvah, Reb Eliezer Lipa and his wife were blessed with children, for she had formerly been barren. They gave birth to two sons, who grew to be luminaries who lit up the Jewish world and inspired tens of thousands to return to G-d and to serve Him with joy: Rabbi Elimelech of Lizhensk and Rabbi Zusha of Anipoli, two of the most illustrious disciples of the Baal Shem Tov’s successor, Reb Dov Ber, the Maggid of Mezeritch.

*Adapted from Chabad.org*

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## STORIES OF GREATNESS

TOLD OVER BY: NETANEL YOMTOV

Reb Eliezer Lipa was a simple but devout Jew who lived in the town of Tarnow in Galicia. He was not well versed in Torah and didn't know the meaning of most of his daily prayers, but he always prayed with the minyan (prayer quorum) and was scrupulous to say all the proper responses to the prayer leader. He never conversed about worldly matters in the shul (synagogue), and he accorded the Torah scholars and rabbi their due honor. Reb Eliezer Lipa was a laborer who knew many trades, but he was most well known as a water-carrier. He worked hard, and managed to make a decent living, as he had four steady customers who were well-to-do merchants and who paid him above the average rate for his services.

One day, Rabbi Israel Baal Shem Tov arrived in Tarnow. This was before the chasidic master had revealed himself to the world, and he appeared as a simple itinerant, but with a gift for telling stories. He used to congregate with the other laborers and tell them stories from the Talmud. He would also speak to them about how much G-d was pleased with the sincere prayers and straightforward faith of ordinary Jews. Reb Eliezer Lipa was guiding his wagon with its full barrel of water through the center of town, when he spotted his friend and fellow water-carrier Reb Zalman Dov along with some other men, gathered around a simply dressed itinerant and listening intently with heads inclined to catch his every word.

His interest sparked, Reb Eliezer Lipa

went over to join the circle of listeners. The Baal Shem Tov was telling the story related in the Talmud of a wealthy man who lived in the days when the Holy Temple in Jerusalem still stood. "The wealthy man was taking a fattened ox to the Temple for a sacrifice. It was a massive beast, and when it decided, for reasons of its own, to stop still in its tracks, nobody was able to convince it to walk further towards their destination. No amount of pushing and prodding could make that animal budge.

"A poor man who was on his way home was watching the scene. In his hand was a bunch of freshly picked greens. These he now held to the muzzle of the ox, and when the animal began to nibble, he drew them away and thereby led the animal to its destination at the Holy Temple. "That night the owner of the ox had a dream. In his dream he heard a voice which called out, 'The sacrifice of the poor man, who gave up the bundle of greens he was bringing to his impoverished family, was a more desirable sacrifice than your fattened ox.' "The wealthy man brought a large fattened ox for a burnt-offering. He was so joyful at being able to bring such an animal that he also brought a sheep for a peace-offering and made a huge feast for his family and friends. He also distributed the proper gifts from his sacrifices to the priests. His joy was so intense that he held back nothing. The poor man, on the other hand, had only a bunch of greens to bring

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