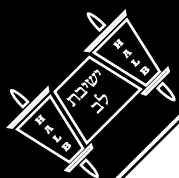


היוצאים

דברים

Volume XX - Issue 15

The DRS Weekly Torah Publication



## The Power Of A Name

By Joshua Pomerantz, 11th Grade

In this week's Parsha, Parshas Vayakhel, we see the power of name and how that "name" has a tremendous impact on us. In Midrash Tanchuma, the Chachamim explain that each and every person goes by three separate names. These names all come from who is the one calling him that specific name. One name is given by the parents, one by the people around him, and one that he calls himself. The name given by parents stem from the child's growth and development. If the parents are careful enough to bring up their children into the world with Jewish purity, then hopefully that will rub off on the children so that they can conduct themselves with integrity and be a constructive force in society. The second name comes from the people around him. One should be careful who to hang out with and should be surrounded by good people because the people that one is surrounded by has a lasting effect. Lastly, the "name" that we give ourselves relates to the efforts that we make to try to improve our own nature. Everyone has free will and choice, which allows one to overcome all obstacles, as long as one has the desire to have that shem tov-good name. This idea is mainly based on this week's Parsha on perek lamed hay pasuk lamed, as the pasuk says "And Moses said to the Israelites: See, that G-d has singled out by name Bezalel, son of Uri son of Hur, of the tribe of Judah (to act as the chief architect for the mishkan)." This Pasuk shows that Betzalel was given this task not

(Continued on page 5)

## The Root Of The Sanctity Of Shabbos

By Yaakov Grunsfeld, 12th Grade

Parashat Vayakhel begins by reintroducing to us the concept of Shabbos. Based on the language and context of this week's parasha we can derive all the various specifications of hilkhos Shabbos. One example of this is the Torah's specification of the violation of kindling a fire. There is an argument in the Gemara over why exactly this pasuk is necessary. According to one opinion, it teaches that unlike the 39 melakhos which we derive from the construction of the mishkan which is punishable by death, lighting a fire is a simple lav that would result in lashes. The second opinion holds that this pasuk is coming to teach the law for a very specific case. It teaches that if one transgresses all 39 melakhos bishgaga he would be hayav a korban for each and every melakha (It is important to note that the case is the transgressor knows that it is but is unaware of every single melakha and transgresses them all).

The Gemara asks if the person is unaware of all the melakhos, then what is the

(Continued on page 4)

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**Torah Teasers**

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

**Parshas Vayakhel****Questions**

1. This parsha begins with Moshe assembling the entire congregation together (Exodus 35:1). What are two other places in the Torah where someone gathers together a congregation?
2. In this parsha, what four types of jewelry do the Jews donate to the Mishkan?
3. Which three items found in the Tabernacle are a perfect square?
4. Where in this parsha are wings mentioned?

**Answers**

1. In parshas Korach, Korach gathers a rebellious congregation around Moshe and Aharon (Numbers 16:19). In parshas Chukas, Moshe and Aharon gather together the congregation before bringing forth water from the rock (Numbers 20:10).
2. The people bring "bracelets, nose rings, rings, and body jewelry" (Exodus 35:22).
3. The following items are shaped as squares: the Golden Altar (Exodus 37:25), the Copper Altar (38:1), and the breastplate (*choshen*) of the High Priest (39:9)
4. The cherubs had wings that spread over the Holy Ark (Exodus 37:9).



1st Aliyah - In this Aliyah Moshe gathers Bnei Yisroel and tells them again about the importance of keeping the Shabbos and then he tells them to make all sorts of contributions for the building of the Mishkan and the vessels in the Mishkan.

2nd Aliyah - In this Aliyah we hear about the incredible generosity of Bnei Yisroel to donate materials and skills to the construction of the Mishkan and of the various Cailim and clothing to be used in the Mishkan.

3rd Aliyah - In this Aliyah Moshe tells Bnei Yisroel that Betzalel and Aholiyav will be the primary craftsman of the Mishkan. They and their assistants collect all of the gifts that Bnei Yisroel contributed and they tell Moshe that they received more gifts than they needed for the Mishkan. So Moshe tells Bnei Yisroel to stop donating to the Mishkan.

4th Aliyah - In this Aliyah the work of the building of the Mishkan begins. In this Aliyah specifically we hear about the making of the curtains of the Mishkan and also about the top cover of the Mishkan.

5th Aliyah - In this Aliyah we continue to hear about the construction of the Mishkan and of the Cailim in the Mishkan. Specifically we hear about the construction of the wooden planks that surrounded the Mishkan and also about the Aron Kodesh and about the שולחן.

6th Aliyah - This Aliyah describes the construction of the Menorah and the construction of the Incense Mizbiach. The anointing oil and the incense are also prepared.

7th Aliyah - The Mishkans construction is completed with the construction of the outer Mizbiach, the copper wash stand, the curtains that surrounded the Mishkan courtyard, and the beams and hooks which anchored them.

**Rabbi Moshe Atik's To-**  
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# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Eli Wiseman

## Paying Damages For an Item You Were Trying To Fix

**Q: If one hired someone to fix an appliance in his house and he tried to fix it but instead destroyed it, is the worker responsible for the damages?**

**A:** The Gemara (Baba Kama 99b) quotes R' Shmuel who said: If a professional *shochet* that was hired to *shecht* an animal messed up and ruined the animal, he is liable to pay. This is because the one that hired him can claim, "I told you to slaughter here and you slaughtered there; you did not do what I asked so you are responsible."

Based on this, the Shulchan Aruch (Choshen Mishpat *siman* 306 *sief* 4) *poskins* if one hires someone for money, no matter the amount, the one hired is liable for the damages.

The Biurim of the Nesivos Hamishpat (*ibid.* *Sief katan* 11) adds that even if the hirer did not explicitly say, "I am relying on your expertise to fix my appliance," from the fact that he is paying him money shows that it was his intent from the beginning.

**Q: If one asked someone to fix an appliance and did not pay him and then the one he asked tried to fix it but destroyed it, is that person responsible for the damages?**

**A:** There are two categories within the realm of free workers: the expert and the regular person.

The **expert** that is doing the work for free does not have to pay for the damages if he was trying to honestly fix the item unless he was negligent.

**R1:** Tosfos (Baba Kama 27b) suggests that the reason why he is not obligated is because the damages are considered damaged by an complete *ones*, uncontrollable circumstance and the free worker is exempt from paying something that happened by an *ones*.

**R2:** Ramban (Baba Metzia 82b) says that a person who damages always has to pay even in a case of an *ones*, however, since, in this case, the free worker was asked to fix his object, he will be exempt.

So, it comes out according to Ramban that the free worker is only going to be obligated to pay if he deliberately damaged the item or the one that got damaged did not want to be the free worker to fix it in the first place.

The **regular person** who is doing the work for free has to pay for all of the damages that he damaged.

**Q: What if someone does not know if the worker is an expert or not?**

**A:** Simply speaking, if he has a license, he is an expert, but if he does not have a license then the worker has to bring a proof that he is an expert. (Shulchan Aruch CM *siman* 306 *sief* 7).

The way he brings a proof is either by letters of recommendation or the like that shows that he is an expert.

**R:** The reason why he has to bring a proof is because when one damages there is an obligation to pay and the only reason why the worker would be exempt would be because he is an expert. However, if we don't know if he is an expert then he cannot be exempt because there is a rule in *shas* that a *safek* (someone who we are in doubt whether he can take money like a worker who we are not sure if he is an expert) cannot take money away from a *vaday* (someone who forsure can take the money like the damage who forsure is owed money if he is not an expert).

If the job that a person was asked to fix was a job that everyone is pretty much an expert in, such as opening up an umbrella, then a person is does not even need a license and has the same laws as a free expert.

**Q: If the worker told the person who asked to him to fix his object that he is not an expert but the one who asked does not care, would he still be obligated if he not intentionally damaged the item?**

**A:** It seems for the Shulchan Aruch with the Rema and Shach (CM *siman* 306 *sief* 6 ) that he would not be responsible.

SPARKS OF  
CHASSIDUSWith Yaakov  
Fuchs

In a ma'amar for Parshas Vayakhel in 5640, the Sefas Emes wrote that even a surface reading of the pesukim describing the construction of the Mishkan reveals significant parallels between the Mishkan's construction and the creation of the heaven and earth. Consider, in particular, the similarities between the responses of Moshe to the Mishkan's completion and Hashem to the completion of the heaven and earth. Both derived tremendous satisfaction when they looked at the finished product that had been created. As a matter of fact, their satisfied response was nearly identical - a Bracha. Just as Hashem blessed the creation of the universe, so too, Moshe blessed the creators of the Mishkan. Drawing the analogy even closer, we note that in both instances at the culmination of the process of creation, definite limits were set up, which caused the process to conclude. Just as Hashem stopped the process of creation at the conclusion of the Six Days of Creation by saying dai - enough (Rashi Bereishis 43:14) so too, Moshe Rabbeinu did the same - "But the work had been enough for all the work, to do it - and there was extra" (Shemos 36:7). This may be interpreted, "The contributions to the Mishkan were enough to sustain the creation of heaven and earth." Additionally, when the Torah discusses the completion of heaven and earth it says: vayichulu hashamayim v'haaretz - whereas the Mishkan's conclusion is described as - vateichel kol avodas mishkan ohel moed. It is with these comparisons we see the correlation between Shabbos and creation. (The Gift of Shabbos)

(Yaakov Grunsfeld- Continued from page 1)

Shabbat that he is cognizant of? Our gut reaction might be to answer that the person is aware of the positive commandments of Shabbat such as Kiddush, the extra Korban, the menuḥa aspect. Instead, the Gemara answers that this person is aware of teḥum Shabbat. One might ask why does the gemara insist on the cognizance of a negative commandment? This is not the only place where we put an extra emphasis on the negative commandments. We call someone who observes Shabbat "shomer shabbat." Here too we may ask why not call them "zokher shabbat".

Rav Schachter answers that this teaches us two critical lessons about Kedusha. When we define something as Kadosh, it is not simply something designated as "holy." There must be a more concrete practical implication. There is no Kedusha without a din of Kedusha which defines the Kedusha itself. Kedusha is not just an abstract honorary status, it is a reality in halakha. For this reason, Kadosh should not be translated as "holy" rather it should be translated as sacred or something set aside for an exalted purpose. Every example of something that receives the status of Kadosh comes with a certain level of restriction. Kedushat Am Yisrael with the 613 mitzvot, Eretz Yisrael with mitzvot hateluyot ba'aretz and so on. Therefore the only possible way in which someone could possibly know of the Kedusha of Shabbat is if he knows about a restriction which exalts the day above all others.

With this in mind, we should remember that the restrictions of Shabbat are not merely a burden on us to "test" us. They are the very things that make us who we are and Shabbat what it is. We should appreciate the Kedusha that these restrictions give birth to. Shabbat Shalom.



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# Moshe Teaches The Act Of Being Considerate

By: Amichai Miller, 10th Grade

In Parshas Vayakhail we read about the building of the Mishkan. We learn that B'nai Yisroel contributed materials such as gold, silver, copper, turquoise, purple and scarlet wool, linen, goat hair, red ram skins, wood, oil, spices, incense, and stones. Hashem chose Bezalel, Oholiav, and "wise hearted men that Hashem endowed with wisdom" to build the Mishkan and make all its contents, such as the utensils, curtains, menorah.

Right after that description there is an interesting pasuk: "And Moshe commanded, and caused it to be proclaimed throughout camp saying: 'No man or women shall do any more work for the offering of the sanctuary' (36:6)" Why didn't Moshe just say straight out we are done, please stop bringing more items for the Mishkan?

The answer is that B'nai Yisroel were very excited to donate whatever they could to help build the Mishkan. The Sforno says that in this pasuk Moshe was not saying that people should stop bringing donations towards the Mishkan. He chose his words carefully so he didn't offend anyone. People had prepared extra materials and were not aware that it was no longer needed. Moshe did not want to insult or disappoint the people so he worded it that "they shall do no more work". This was a gentle way of saying no more is needed. We learn from this that we must take people's feelings into consideration.

A story is told of a Rabbi that had company at his home. While hosting, he got a knock at his door. The person at the door was very excited to share good news. The Rabbi thanked him and he left. Soon after there was another knock at his door with a person sharing the same good news as the first person. The Rabbi just thanked the second person as well and did not say he already knew of the good news. This happened a few more times and each time the Rabbi thanked the individual and did not disclose that he had heard the news before. Finally, the guests at his home asked the Rabbi why he didn't tell the people that came to his door that he had heard of the good news previously. The Rabbi answered that these people felt excited to share good news with me and I did not want to take away their enjoyment of sharing it with me. We learn from Moshe and this story the lesson of taking people's feelings into consideration is of utmost importance.

*(Joshua Pomerantz- Continued from page 1)*

because of his ancestors or friends rather because of himself and the name he has for himself-because of his determination and deep connection with the Jewish people.

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*A Lesson From The  
Heads Of The Tribes  
Moshe Acobas 9 Nth  
Grade*

"And the heads of the tribes brought shoham stones, and stones to be set, for the food and for the breastplate."  
(Shemot; 35:27)

Rashi asks on this pasuk: Why is this pasuk written without a yud in the word Nossi? Rashi quotes Rav Natan saying the following: when it came time to donate to the Mishkan, the heads of the tribes said that they will donate whatever is left over after all of Bnei Yisrael donates. Of course, there was more than enough of what they needed by the time that the heads of the tribes came to donate, and the only thing that was left to donate were the Shoham Stones. Later on, when it came time to do Chanukat Ha'Mizbeach, the Heads of the tribes made sure that they were going to donate first.

Rabbi Yeruchem Levovitz explained that although the head of the tribes had good intentions, since there was a bit of laziness involved in the act we take a letter out of their name. We can learn an important lesson from this incident in the Parsha: When we have a chance to do a mitzvah, we should rush to complete the mitzvah as soon as possible so they we don't miss out. Instead of procrastinating or trying to let someone else do your job, let's all learn from this incident in the parsha that we should all rush to do a mitzvah.

Furthermore, if you did happen to push off a mitzvah, we should follow the heads of the tribes and correct ourselves next time just as they did by the Chanukat Ha'Mizbeach.

Adapted from Growth Through Torah by Zelig Pliskin

Have a good shabbos!

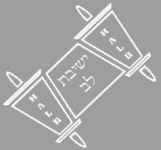
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(SOG- Continued from page 8)

ry out whatever the Baal Shem Tov told you to do and be strong in your faith in G-d who works through the tzadik," she said. On the day of the count's birthday party, the innkeeper's wife hustled him out of the house with the fleece over his shoulder. His heart was heavy with foreboding and his steps trembled with terror as he made his way to the count's castle. The many elaborate carriages surrounding the palatial home bespoke the nobility inside celebrating the count's birthday. The poor innkeeper paused at the door, not knowing what to do. Should he go inside and garner the wrath of his landlord, or turn back and go home? He had just about decided to go home when the massive door opened and one of the count's guards sized him up and shouted: "Jew! What are you carrying? Did you come here to bring a present to the count as well?" In his bewilderment, he held out the fleece. The guard grabbed it from his hand and hurried inside with it. He showed it to the count and all the assembled guests. "This," he announced, "is a gift from the Jew who rents the inn on the count's estate!" The count was furious. He had the Jew thrown into his prison, while contemplating this riddle. "Can it be that this man would have the nerve to insult me in the middle of my festivities?" he questioned, as if speaking to himself. "Surely no man hands himself over to be killed." The count rose from the table, still holding the fleece, and secluded himself in his room. Perhaps there was something special about this strange gift. As he gazed upon it, he saw what appeared to be letters in the fleece. Soon he was able to make out his name, his father's name, and the year, the month and the day on which he was born! He was so overawed by this wondrous sight and so filled with joy! He strode back to the reception hall and went from table to table with his prized possession, asking the guests whether they thought this was the work of a gifted craftsman or whether it was an uncanny product of nature. They were all of one opinion—no craftsman in the world could contrive such a wonder. It must be a miracle from Heaven. The count immediately had the trembling innkeeper released and brought before him. From all sides he was asked the same question—"Where did you get a hold of such a fleece?" The poor fellow was now convinced that death was indeed near at hand. In his desperation, he hurled himself at the feet of the count and with bitter tears told him his whole sad story. All the nobles listened attentively, and when he fell silent, the count spoke up: "Do not fear, my good man, for the holy man sent you here for a blessing." He then showed him the wonder of the fleece that he had brought. The visiting nobles meanwhile decided that the count should make himself a fur hat out of this fleece. Every year thereafter, on his birthday, he should wear it and present the Jew with special gifts. To start the tradition, all those present gave him gifts of gold and silver. The count announced that he would forego the entire debt of the preceding years. The innkeeper was escorted from the palace with due pomp, and from that day till the end of his years, he prospered in all his ways.



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# STORIES OF GREATNESS

TOLD OVER BY: TZVI GRUSHKO

In the days of the Baal Shem Tov, there lived a G-d-fearing Torah scholar who earned his livelihood as an innkeeper. He leased a tavern on one of the estates of one Count Potozki. Fortune did not smile kindly on him. For two years, he was not able to pay his rent. The count warned him that if he did not pay off his debt in the third year, he and his family would soon taste the vengeance that was common among the local squires in those days. The entire household of the poor man was plunged into misery. There seemed to be no hope for them. One day, his good wife said: "Listen, my dear husband, I've heard that not too far from here, there lives a holy rabbi who has helped many people in distress. His name is the Baal Shem Tov. My advice to you is that you travel to him and tell him all about our situation. Do exactly what he tells you to do, and G-d will surely help us through this." At first, the innkeeper refused. He was no chassid, and he did not understand how the Baal Shem Tov could help. But the wife persisted in her request, until eventually he agreed to go. He set out with a heavy heart to the Baal Shem Tov, to whom he described his terrible plight. The Baal Shem Tov advised him: "Go for a stroll in the street on Sunday morning, and when you are approached by a villager who offers to sell you something, buy it at once. Take absolutely no notice of what the object is, or whether it is worth the price the villager asks for it. Then come to visit me again, and I will tell you what to do with your purchase." This sounded like a bitter jest to the poor man. He had never been one to believe in wonders and miracles. He had no intention of carrying out the strange instructions of the Baal Shem Tov. When he came home, his wife asked him what the tzadik advised him to do. When he told her, she insisted that he do exactly what the tzadik

advised. When Sunday morning came, she gently encouraged him to go for a stroll. Immediately, the man saw the words of the tzaddik coming to life—a villager approached him and offered to sell him the fleece of a sheep. He asked how much it would cost, and the villager answered, "One gold ruble." So astonished was the man at what was happening that without a second thought, he handed over the last gold ruble he owned and took the fleece. Immediately, the man regretted the transaction. He went home vexed and disgruntled, and burst out to his wife: "Look what I've earned by listening to your advice. What on earth can I possibly do with a fleece? And I went and spent my last gold ruble on it! What will become of us now?" His wife answered him, "Don't you recognize that the Baal Shem Tov is a man of G-d? Haven't you seen with your own eyes that no word of his is said in vain? Why don't you go back and visit the holy man again, just as he told you to. Surely G-d will come to our aid." Her husband had no choice, so he went. The Baal Shem Tov heard his account of what had transpired with the villager and said: "My son, you did the right thing by buying the fleece. Now, take note of what I tell you. In a few days, a great number of nobles will be coming to visit your count for his birthday. Each one will bring a gift. You go along on the same day and present him with the fleece as a birthday gift." Was the Baal Shem Tov making fun of him? he thought. What a preposterous suggestion! How could he do a thing like that? He came home and let his wife know how he felt. His wife, however, was a woman of faith. "Does it not say in the holy books that you should not try to figure out things that are beyond the reach of our humble mortal understanding? All you should do is car-

(Continued on page 7)

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