



Parshat Vayakhel-Pekudei/HaChodesh 5769

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Shabbaton This Week!

Everyone in the community is invited to join us for davening, which always has a very special atmosphere. Mincha Erev Shabbat is at 6:50 PM, and Shacharit Shabbat Morning is at 8:45 AM.

For the full Shabbaton schedule, click [here](#).

March 21 (Shabbat Parshat Vayakhel-Pekudei) - YNA Shabbaton for recent alumni at DRS. If you have a question about reservations, please call Sam Bienenfeld at 917-622-1311 or email him at shabbaton@yna.edu.

IMPORTANT - If you did not click on the registration that you needed housing, or did not receive an email stating where you will be staying, we do not know that you need housing. CALL Jason to confirm. at (516) 263-3906.

Anyone who lives in the area of DRS in Woodmere and can house alumni (sleeping only) for Shabbat should please let us know.

Snapshot

Sunday:

- The Yeshiva attended the Levaya of HaRav Yaakov Bar-Or, husband of our long devoted secretary, Gilia.

Tuesday:

- Shana Bet woke up before 4 AM to make the trip to daven Vatikin with HaRav Chaim Kanievsky in Bnei Brak. Afterwards, the Rav



met with the whole group in his office, giving brachot and speaking Torah with them. Following, they went to the Beit Kvarot where spontaneously all the Rabbanim there began remembering stories about the Chazon Ish, Steipler Gaon, Rav Shach, and the other Roshei Yeshivot that were buried there. From there, we went to Rav Michel Yehudah Lefkowitz's Yeshiva, where he related over to us praises of Rav Bina and inspiring us on the importance of Tefillah. The Osherav Rebbe, a relative of our own Gershon Heyman, spoke very warmly with the group in English, while allowing them to use his Beit Midrash to learn in. We then went to Yeshivat Ponovitch to learn for an hour or so, before going to the Rosh Yeshiva of Ponovitch, HaRav Berel Povarsky's home for a sichat mussar. He also related over stories of his talmid, Rav Bina, and Rav Bina's father whom he knew from the Mir Yeshiva in Europe. Afterwards, the boys returned home to Yeshiva, greatly inspired. A special thanks to Chanan Bina for organizing the trip.

- Shana Alef went to the Blind and Deaf Museums in Tel Aviv. There the students got a chance to appreciate the gifts Hashem gave them, as well as understand better those who do not have these senses. For example, at the Blind Museum, students were led by a sight-impaired guide through everyday life activities- in the pitch black. A real eye-opening experience.
- For Alumni at YU, there was a Chug with Rabbi Josh Blass. For more information about our Alumni Programs, contact our man in YU, Darren Levin.

Wednesday:

- Students joined HaRav Yaakov Katz shlit"a for matzoh baking.



Rav Yaakov Bar-Or zt"l

The Rosh Yeshiva felt it would be very inspiring for us to share with you a bit about the life of HaRav Yaakov Bar-Or z"l. The following is

based on excerpts from a conversation we had with his wife Gilia during the shiva. We are writing this conversation from her perspective.

HaRav Yaakov Bar Or, born Yaakov Kolber in Berlin, met Gilia in Bnei Akiva in Tel Aviv. Not long after they were married, they were sent to Montreal on *shlichut* by Bnei Akiva where Yaakov taught in the Talmud Torah of the local Young Israel. He had a profound effect on many of the young people, some of whom we have been reunited with here during the shiva.



Yaakov spent time with the Nachal program in Nechusha in a leadership position. Although he was not the only one with his rank, many turned to him for advice on all sorts of issues. Every few weeks he would accompany the security people across the border where they would meet an Arab spy. I was unaware of this until one day they asked me if I would be so kind as to prepare some food for the spy. My answer was "I am not sending the food, I am coming with you". I came and waited in the adjoining room as they spoke to this spy.

We then moved to Bayit Vegan and Yaakov learned in Yeshivat Mercaz HaRav and in Michlelet Lifshitz for Teachers. When he was hired as a school principal, he decided to also pursue a degree in Bar Ilan University. He worked as principal in the Meiri school as well as Neve Zion. Neve Zion was a religious state school, which at the time was mixed boys and girls. He worked hard to eventually separate between boys and girls and setting up learning on Shabbat as well. He would make sure to be with his students every Shabbat at the school.

In addition he was in charge of the city's unit for girls in distress. As a result of his influence, many became *baalei tshuva*. One of the young ladies even invited Yaakov to be *sandek* at her son's *bris*. He then taught in Michlala, eventually becoming executive director. Throughout his years in education he showed great concern for the students, being able to detect whether there were troubles in some of the homes that would detrimentally affect the child.

When he left Michlala, he volunteered as vice president of a German-Israeli organization establishing institutions for the mentally ill. These institutions were German sponsored and as gratitude for his working as a volunteer, they flew us to Germany a few times where we stayed in hotels at their expense. He would often travel to Haifa to their main headquarters.

We moved to the Old City in the year 1971, when there was no Ramban or any other *shul*. The first *minyanim* and *shiurei Torah* were held in our house. He and Rav Segal set up the local charity fund, always looking for who they could help.

He served as the *baal tefilla* on *Yomim Noraim* in the Ramban shul, where everyone felt that when he said "*netane tokef*", you could actually feel his fear of this Day of Judgment. HaRav Shlanger shlit"a said of him that "he was a *baal tefilla* with the talent and ability of a *chazzan*"

HaRav Nebenzahl told us that the morning that Yaakov died, he was approached by a man who had not yet heard the news, who related to him that he had just dreamt that some of the stones in the Ramban shul had fallen. HaRav Nebenzahl replied: "indeed a large stone of our shul has fallen."

Rav Nebenzahl on Parshat Vayakhel-Pekudei

HaRav Nebenzahl asks that his Divrei Torah are not read during Tefillah or the Rabbi's sermon

"SHABBAT - THE PERFECTION OF CREATION, EXODUS FROM EGYPT AND BELIEF IN HASHEM"



THE CONSTRUCTION OF THE MISHKAN AND THE LAWS OF SHABBAT

"And Moshe assembled the entire assembly of the Children of Israel and said to them: 'these are the things that Hashem commanded, to do them: For a period of six days work may be done but the seventh day shall be holy for you, a complete rest for Hashem you shall not light fire in any of your dwellings on the Shabbat day'" (Shot 35:1-3). The Torah goes on to describe for us the myriad details involved in the construction of the Mishkan. What is the connection between the prohibition of working on Shabbat and the construction of the Mishkan? On a practical level "Moshe first told them the prohibition of working on the Shabbat before the commandment of the construction of the Mishkan to say that the work of the Mishkan does not override the Shabbat" (Rashi). In addition the thirty-nine categories of prohibitions on Shabbat are derived from the work required to construct the Mishkan.

This explanation implies an external connection between the laws of Shabbat and the construction of the Mishkan. There is however a more fundamental association. My Rebbe HaGaon HaRav Gedaliah Eisman Shlit"a once asked: What in fact is the connection between Shabbat and the Mishkan? On Shabbat we are commanded to refrain from all actions that were used in the Creation of heaven and earth. Just as the Creator Himself rested on the Seventh Day, so must we rest from the work He preformed in creating the world. "On the Seventh Day is Shabbat to Hashem, your G-d; you shall not do any work for in six days Hashem made the heavens and the earth, the sea and all that is in them, and He rested on the Seventh Day" (Shmot 20:10-11). How can we possibly know what actions were used to create heaven and earth and thereby know what is forbidden for us to do on Shabbat? Can we possibly have any notion of how Hashem created the world?

MISHKAN - A MICROCOSM OF THE WORLD

We can gain some insight into this from the construction of the Mishkan, for the Mishkan is a miniature model of the whole world. Chazal teach us: "Bezalel knew how to join the letters with which heaven and earth were created, for it is written here: 'He filled him with G-dly spirit, with wisdom, with understanding and with knowledge' (Shmot 35:31), and it is written there: 'Hashem founded the earth with wisdom; He established the heavens with understanding' (Mishle 3:19)" (Brachiot 55a). (We find similar language used in describing Chiram who assisted Shlomo in construction of the Mikdash: "full of wisdom, insight, and knowledge to do all sorts of work" (Melachim I 7:14)). The implication here is that construction of the Mishkan (or Mikdash) requires wisdom, understanding, and knowledge similar to those traits used by the A-lmighty in creating the world. In other words, the construction of the Mishkan is a miniature version of the creation of heaven and earth. This explains why the laws of Shabbat are derived from the Mishkan, for the tasks needed for construction of the Mishkan, are the same actions, so to speak, that the Creator used when creating heaven and earth. It is from these actions that we must refrain on Shabbat.

It is not just the number and types of actions prohibited on Shabbat that are deduced from the Mishkan. There are other laws as well. It is well-known that on Shabbat "the Torah prohibited only '*melechet machshevet*' calculated labor" (Beitza 13b). This affects many other parts of Hilchot Shabbat, in some cases introducing leniencies (e.g. one who violates a prohibited action in a manner which is "*mekalke*" or "*mitasek*" is not liable), and in others mandating stringencies (see Baba Kamma 60a). Where do we find this idea in the Torah, after all "*melechet machshevet*' calculated labor, is not explicitly stated in the Torah" (Chagiga 10b)? We find the term "*melechet machshevet*" in the construction of the Mishkan (see Shmot 35:33) and we apply it to Shabbat because the Torah

juxtaposed the Mitzvah of Shabbat to the construction of the Mishkan.

Why is the prohibition of lighting a fire singled out in the text from among the many acts prohibited on the Shabbat? The Gemara teaches us: "'kindling was singled out to be a mere prohibition' these are the words of R' Yossi, R' Natan said 'it was singled out to separate'" (Shabbat 70a). R' Yossi is of the opinion that although violating other prohibitions of Shabbat is punishable with either death by stoning for those who willfully violated this *melacha*, a Korban Chatat for those who transgressed accidentally, or *karet* for those who were not forewarned, kindling a fire merely carries the punishment of *malkut* for intentional violation. R' Natan is of the opinion that the Torah is teaching us that each category of prohibition of the Shabbat is viewed by the Torah as a separate transgression. Therefore, one who transgresses a few laws of the Shabbat simultaneously is liable for each one separately and it is not viewed as one general Shabbat desecration.

We can provide the following explanation based on what we have just said. Chazal tell us that the only part of the Creation that was not created during the initial six days of Creation was the fire: "and as for our fire, it entered the thoughts of G-d to be created on the eve of the initial Shabbat at twilight, but was not actually created until the departure of the Shabbat" (Pesachim 54a). Chazal tell us that on Motzaei Shabbat, Adam HaRishon took two stones together and made a fire. It is for this reason that we recite the bracha "*borei meorei haesh*" on Motzaei Shabbat.

The Torah, therefore, needs to emphasize that although fire was not a part of the initial creation and Hashem did not rest from creating it, it is still prohibited on Shabbat. Although the halacha does not follow the opinion of R' Yossi that "kindling is but a mere prohibition" and is not punishable with death by stoning, perhaps we can explain that his view stems from the fact that it was not a part of the initial creation and thus cannot be considered a complete act of work.

WHY IS HALLEL NOT RECITED ON SHABBAT?

Shabbat has a higher status than all the other days of the year including Yom Kippur. We recite in our Shabbat tefillot "of all days, You blessed it, and of all seasons, You sanctified it", and in Kiddush we refer to Shabbat as "*Techilla Mikraei Kodesh*" "the prologue to the holy convocation". This raises a question, if Shabbat is holier than all the other Yom Tovim, why then do we recite Hallel only on Yom Tov and not on Shabbat? Let us begin our explanation by pointing out a fundamental distinction between the Musaf offering of Shabbat and that of other Yom Tovim. The offerings of all of the Yom Tovim include a goat brought as a "*chatat*", a sin-offering, whereas on Shabbat, the entire offering consists only of "two first year lambs, unblemished". Why is there no sin-offering brought on Shabbat?

I believe that the answer lies in the difference between the symbolic meaning of Shabbat observance and that of Yom Tov. Shabbat is the celebration of the perfection of the creation. The Rishonim compare this to a human king who makes a grandiose celebration upon completion of the construction of his palace. When Hashem finished creating His palace (the world) it found favor in His eyes "and Hashem asw all that He had made and behold it was very good" (Bereishit 1:31), He made it a day of celebration. The world is good, nature is good, and there is therefore no need to bring a sin-offering. Where then do we find a correlation between Yom Tov and sins? Rosh Chodesh came about as a result of the "loshon hara" spoken by the moon. We cannot understand what it means for the moon to speak loshon hara, but this is the tradition handed down to us by Chazal. Rosh Hashana was the day Adam HaRishon ate from the forbidden fruit of the Tree of Knowledge. Yom Kippur resulted from the Sin of the Golden Calf, and the three festivals resulted from the exile in Egypt.

WHY WAS ISRAEL EXILED IN EGYPT?

There are differing views in Chazal regarding where the responsibility for the Egyptian exile lies. One of them is that it all began with Avraham's questioning: "Whereby shall I know that I am to inherit it?" (Bereishit 15:8). All Avraham wished to know was through what merit will he inherit the Land of Israel. His choice of words, however, gave the impression of his lacking sufficient faith in Hashem.

Being that "Hashem deals strictly with those round about Him even to a hair's breadth" (Yevamot 121b), the end result was that his descendants had to endure an exile of four hundred years. Another opinion in Chazal blames Avraham for having returned the people to the king of Sodom. Although Avraham had noble intentions he did not want the king of Sodom to be able to say: "It is I who made Avram rich" (Bereishit 14:23), these souls could have remained with Avraham and eventually converted to the ways of Hashem. Another opinion rebukes Avraham because "he armed his disciples" (ibid. 14) he enlisted the Yeshiva students. Although this war was classified as a "*milchemet Mitzvah*", there was still no need to draft the Torah scholars "for nothing prevents Hashem from saving, whether through many or through few" (Shmuel I 14:6). Yet another idea is suggest that perhaps the selling of Yoseph was ultimately responsible for the long and difficult exile in Egypt. No matter which approach one takes, it all began with a sin and therefore a *Korban Chatat* must be brought on the Yom Tov in order to atone. On Shabbat no *Korban Chatat* is offered because Shabbat represents the perfection of creation, and when everything is perfect there are no sins.

Another distinction between Shabbat and the other Yom Tovim is that the dates for the Yom Tovim depend on the sanctification of the New Moon. Given that the moon sinned at the time of creation, we offer a *Korban Chatat* on those days. Shabbat, however, is dependent only on the sun, which did not sin during the time of Creation. For this reason as well, no *Korban Chatat* need be offered on Shabbat.

If this is the case, why is Hallel recited only on Yom Tov? Hallel signifies a change in the natural course of the Creation. Hashem created a system known as nature that is able to function on its own. Of course we all know that Hashem "keeps nature going", but this is not readily apparent to us what we saw yesterday we see today and will continue to see tomorrow. Hallel is recited on days when Hashem made a change in the natural order of things. Shabbat, as we mentioned, celebrates the perfection of nature. Because of our sins a change to the order of creation became necessary and it is for this clear Divine Intervention that we recite Hallel.

THE EXODUS - BASIC FOUNDATION OF FAITH

A large part of our belief in Hashem is based on the exodus from Egypt. It was there that we witnessed the ten miracles, the ten plagues which Hashem brought upon the Egyptians. It was there that we saw that nature has no real meaning. By the laws of nature blood remains blood and water is water. In Egypt the same substance that the non-Jews experienced as blood, the Jews drank as water. There were many events that took place there we declare as "supernatural". A soldier marching along with the other troops may follow the lead without even knowing the identity of the commanding officer. Only upon hearing someone barking orders for the troops to turn left does he realize who his commanding officer is. Hashem instructed the entire creation to take a left turn light turned to darkness, water turned to blood, and a hoard of wild animals suddenly appeared with intent of harming the Egyptians. Upon seeing this, we know Who the Commanding Officer is and Who created the world the exodus is thus a basic foundation of our faith. We recite Hallel at this time, because it is here that the identity of our Commanding Officer becomes apparent.

TELLING THE STORY

We have a Mitzvah to retell the story of the exodus from Egypt at the Seder. We are obligated to discuss the dreadfulness of the Egyptian bondage, the distress of the many troubles that Pharaoh brought upon us. We are also obligated to elaborate upon the great miracles Hashem performed for us there. We can never truly understand the ways of Hashem, for He is above all reason and understanding, but it was in Egypt that we saw something of His greatness. The third subject we are commanded to speak of is the Mitzvot of the night Pesach, Matzah, and Marror. We find the requirement to discuss these three subjects in the pasuk: "and you shall tell your son on that day, saying 'it is because of this that Hashem acted on my behalf when I left Egypt'" (Shmot 13:8). "When I left Egypt" refers to the suffering we underwent in Egypt, "Hashem acted on my behalf" refers to all the great miracles He performed for us, and "because of this" refers to the Mitzvot of the night which we must elaborate upon as well. What is "because of THIS"? The answer is found in the Haggadah we only tell the story when Pesach, Matzah, and Marror are placed before us. The Torah requires of us to explain to our children the connection between the exodus and these Mitzvot, to tell them it was "because of THIS that Hashem acted on my behalf when I left Egypt". In the merit of observing these Mitzvot while in Egypt I merited leaving there.

"Rabban Gamliel was wont to say, 'whoever did not say these three things on the night of Passover has not fulfilled his obligation, and these are they: 'Pesach, Matzah, and Marror'" (Pesachim 116a). Such a person has not fulfilled the Mitzvah of retelling the story of the exodus, because he has not carried out the "because of this" requirement. A person can read the entire Haggadah from beginning to end, but if he has no understanding of it then he has not accomplished anything. We must make sure that everyone at our Seder understands the story of the exodus. If we only explain that "dam" means blood, he may think that Pharaoh cut his finger and lost some blood. Although I may feel sorry for him, there is no great miracle here. We must explain that in the same cup, the Jews drank water while the non-Jews drank blood. The same applies to the plague of frogs. To say that there were frogs does not show the extent of the miracle, I have also seen frogs. We must explain that the entire land of Egypt was covered with frogs! When the Egyptians cut their bread, they found frogs in the bread bin, when they wished to go to sleep, they found frogs in their beds. If we do not explain this, they cannot understand.

What is the meaning of Pesach? Every child can tell you that Pesach means vacation from school! This is not enough. The child must be told that Pesach refers to the lamb that was offered at the Beit HaMikdash. Certain parts of this animal were burnt upon the Altar, while other parts were eaten. Matzah and Marror as well must be more than mere words, the concepts must be explained in great detail. This is not a time for "pilpul" and lengthy Talmudic discourse. That may be fine for the rest of the year, but at the Seder the Mitzvah is "*sippur*", the relating of the story of the exodus.

NO DESSERT!

In the Haggadah the wise son asks: "What are the testimonies and the decrees and the ordinances that Hashem, our G-d, commanded you?" (Devarim 6:20). The Haggadah dictates our response: "therefore explain to him the laws of the Pesach offering: 'that one may not eat dessert after the final taste of the Pesach offering' (Pesachim perek 10, Mishna 8)". In what way does this Mishna answer the wise son's question? On a simple level, the statement can be understood as meaning that a child who desires to know about all these laws must be taught every halacha of Pesach until the last Mishna of Massechet Pesachim: "one may not eat dessert after the final taste of the Pesach offering". I would like to offer an additional understanding.

What indeed is the wise son asking? He wishes to know why Pesach contains so many detailed Mitzvot. We have mentioned the prohibition against eating chametz a month before Pesach we being a thorough cleaning of the house we clean, we scrub, we kasher the dishes, we sell our chametz, and check the entire house for any vestiges of chametz.

Whatever we do find is burned. What about the laws relating to the *Korban Pesach*? There are far more details here than regarding other offerings. The sacrifice must be brought, slaughtered, and roasted (it cannot be raw or cooked), and we are forbidden to break any bones. No other *Korbanot* have so many Mitzvot. For seven days we eat only Matzah and are exceedingly careful to insure that not even the slightest drop of chametz be found. We do not go to work for these seven days in order to properly celebrate the festival of Matzot, and during the days of the Beit

HaMikdash we would partake of the appropriate sacrifices as well. Pesach is not the only commemoration of the Exodus. Shabbat and Yom Tov too are each referred to as "*zecher liyetziat Mitzrayim*" "a memorial of the exodus from Egypt". Regarding many other Mitzvot such as Tefillin and Tzitzit, the Torah states: "I am Hashem, your G-d, Who has removed you from the land of Egypt" (Bamidbar 15:41). What do we need all this for? Is spending a full night each year recalling every detail of the exodus not sufficient? For those of us who need something tangible to aid our memory, we have the requirements to eat Matzah and Marror (in the words of the Chinuch "the heart follows the actions")! This is the question of the wise son: Do we really need constant reminders that Hashem took us out of Egypt? Our answer is "one may not eat dessert after the final taste of the Pesach offering" the *Korban Pesach* must be the last thing we eat on the night of Pesach.

What is the reason that we may not partake of any dessert following the *Korban Pesach*? What would be so wrong if following the *Korban Pesach* I were to eat a bowl of ice cream, is this not a fulfillment of "Simchat Yom Tov"? A possible answer is that the Torah demands that we eat the *Korban Pesach* when satiated in order that "one not leave the table of His Master hungry" (see Tosafot Pesachim 120a: "*maftirin*"). The difficulty with this explanation is that the requirement to eat from a sacrifice while satiated is not limited to *Korban Pesach* (see Tmurah 23a). Why then does it not state anywhere that one may not eat after having partaken of the *Korban Todah*? Furthermore, on the night of Pesach we eat from two offerings the Pesach and the Chagigah. If the prohibition against eating the *Korban Pesach* was simply a means of insuring that we fulfill the requirement of eating *Korbanot* when satiated, why must we specifically eat the *Korban Pesach* last? Why can we not first eat the *Korban Pesach* and then the *Chagiga*? The halacha clearly states that one eats the *Chagiga* prior to the Pesach (see Pesachim 70a).

The Yerushalmi (Pesachim perek 6, halacha 4) explains that the requirement for the *Korban Pesach* to be the last item of food consumed is to insure that we do not violate the prohibition: "and you shall not break a bone in it" (Shmot 12:46). One who is hungry may be tempted to break the bone in order to suck out the marrow inside it. Given that there is no prohibition against breaking the bones of a Chagiga, Chazal ruled that it must be eaten before the *Korban Pesach* as a means of insuring that one who eats the *Korban Pesach* is not even slightly hungry.

THE TASTE OF YETZIAT MITZRAYIM MUST REMAIN FOREVER

This explanation, however, is only relevant during the times of the Beit HaMikdash when the Pesach offering was brought. Today we eat a symbolic piece of Matzah that we refer to as the Afikoman. Why are we not permitted to eat after that? The Gemara (see Pesachim 119b) tells us that we wish for the taste of the Matzah to remain with us. HaRav Schlesinger zt"l, founder of Kol Torah, explains this as fulfillment of the pasuk "you shall eat matzot so that you will remember the day of your departure from the land of Egypt all the days of your life" (Devarim 15:3). The Torah is telling us that through eating Matzah the night of Pesach, we will remember the exodus our entire lives that is the taste that must remain in our mouths forever. Because as flesh and blood we are unable to go without eating until the next Pesach, at the very least on that same night when we have placed so much effort in telling the story of the exodus, we may not eat anything following the Afikoman. That taste should at least remain with us the entire night. Eating any food following the Afikoman serves to neutralize the taste of the Matzah, in fact, dessert is referred to as "*kinuach haseuda*" "*kinuach*" implying to clean.

The ice cream we would otherwise conclude our meal with would cleanse our mouth from the taste of any other food eaten during the meal and leave a different taste.

This is our answer to the wise son. Just as the last taste we eat causes us to forget the first one, so the latest news item we hear causes us to forget the earlier one. A person can spend the entire night praising the wonders of Hashem and declaring that it was The A-Imighty Who took us out of Egypt and it is only He Who guides the world, and suddenly wake up on Chol Hamoed to hear that Sharon said this, Bush said that, and Sharon said something else that contradicted the first thing he said. To learn that the Arabs have acted in a particular fashion while America too has to have an opinion. We may reach the conclusion that there are many powers at work in this world. We must remember and remind ourselves that there are no other forces that rule the world, only Hashem decides what the government will do, and He is not afraid of Bush, Sharon, Arafat, or of any other powering this world. Listening to the news and witnessing events can cause us to forget this. The Torah therefore gave us so many Mitzvot to insure that we do not forget. We remind ourselves of this morning and night, we tie it to our arms, we wear it on our heads, and we have the Mitzvot of Shabbat, Yom Tov, and Tzitzit all because the world does its utmost to cause us to forget that Hashem is running the world.

"And it shall be for you a sign on your arm and a reminder between your eyes so that Hashem's Torah may be in your mouth for with a strong hand Hashem removed you from Egypt" (Shmot 13:9). A person may wonder "why should I learn Torah, would it not be better to learn things that will be more beneficial for the world such as chemistry, physics, and other pursuits? The answer is "with a strong hand Hashem removed you from Egypt" in Egypt we saw that chemistry is not chemistry and the laws of physics do not always apply, water can become blood and blood can become water. We can thus understand that it is worthwhile to involve ourselves in Hashem's Torah it has far more value than the study of other pursuits. There may be value in studying chemistry and physics, but we must remember that science is run in accordance with Hashem's Torah. Chemistry and physics will be beneficial to us only if we observe the Torah. The Tefillin serve to remind us that the best thing to study is the Torah. We hope and pray that with G-d's speedily in our day we will soon not only speak of the Korban Pesach, be will be able to partake of it as well.

Staff Dvar Torah
by Rav Hershel Berkin

As we review *Parshios Vayakhel* and *Pekudei* we are struck with the question of why the Torah devotes so many *psukim* to describing the construction of the *mishkan*. We are well aware that there are no extra words or letters in the Torah, as is evident by the many *halachot* which Chazal derive from even one extra letter in the Torah. Clearly, there is great meaning and significance to such a lengthy discussion.



Let us begin by analyzing the circumstances behind the commandment to build the *mishkan*, which Rashi teaches us took place the day after Yom Kippur when Moshe Rabenu came down from Har Sinai with the second set of Luchot. Hashem had forgiven *Klal Yisrael* for the *chet haegel* and wished to once again reveal His presence in the world. It was at this point that we were commanded to construct the Mishkan which would serve as a dwelling place for the Divine Presence in this world, as the *pasuk* states: "*ve-asu li mikdash vshachanti betocham.*"

The Arizal explains that the construction of the *mishkan* restored the damaged relationship between Hashem and *Klal Yisroel* following the *Chet Haegel*. He points out that just as when *Bnei Yisrael* wished to create the golden calf the *pasuk* states: "**Vayikahel** haam al Aharon", here as well when Moshe commanded *Klal Yisrael* to construct the *mishkan*, he opens with: "**Vayakhel** Moshe es kol adas *Bnei Yisrael*". We

find in the *chet haegel* that *Klal Yisrael* declared: "**Eyleh elohecha Yisrael**" so too when the Mishkan was constructed, we find a similar expression: "**Eyleh hadvarim**". The similar expression shows us how the *mishkan* mended the damage caused by *Klal Yisrael* with the *chet haegel*.

We can see the tremendous role the *mishkan* played in mending the relationship between Hashem and *Klal Yisrael*. This, however, does not explain why it was necessary for the Torah to provide us with such a lengthy and detailed description of the *mishkan*'s construction. To answer this question, we must analyze the *mishkan* on a deeper level. The *Nefesh Hachaim* explains that the *mishkan* was a microcosm of the system Hashem uses to relate to this world and the Jewish People, additionally this also reflects the physical and spiritual makeup of a Jew as does the Torah itself.

The Torah contains 613 commandments - 365 negative and 248 positive - and man consists of 248 limbs and 365 sinews. This again shows us how G-d relates to the world. This is the meaning of creating man *Btzelem Elokim* in the image of Elokim. We were created in this manner in order to give us a better understanding of the way Hashem relates to the world giving us a deeper connection with Hashem. By the same token, the construction of the *mishkan* served the same purpose. The *mishkan* was to serve as a physical manifestation of the entire spiritual system which Hashem uses to run the world. Therefore every specific aspect, material and color of everything in the *mishkan* was rooted in deep meaning. By creating such a physical entity to serve as a physical dwelling for the Divine Presence, the spiritual aspect serves as the dwelling place of the Divine Presence on High.

The *Nefesh Hachaim* therefore explains that our body too must work in the same way. If we purify our 365 sinews and 248 limbs, which are a manifestation of the same blueprint of those spiritual realms, then we too can serve as a dwelling place so to speak for Hashem's Presence in this world. Our bodies are built along the same model as the *mishkan* and just as we wouldn't consider bringing in any defiled or illicit object into the Holy of Holies we must also not bring in to our minds any impure or illicit thought.

We can now understand the importance of each and every aspect of the *mishkan* and why such a vast amount of space was devoted to its description. It served as the physical manifestation of the spiritual running of the world and just as one small difference in the spiritual realms would mean utter destruction for the entire world as we know it, so too the *mishkan* in all its particulars had to be precise. If we had the ability to comprehend the deeper meaning of all these details we would see how they in fact were physical manifestations of the spiritual realms - Moshe Rabeinu, Bezalel and everyone else who were charged with building the *mishkan* were able to uncover these deeper meanings. May we all merit creating through our own bodies and souls our own personal *mishkans* and be able to better understand and grow closer to Hakadosh Baruch Hu. May we merit once again, gaining a true understanding and seeing the physical manifestation of the spiritual realms speedily in our day through the rebuilding of the Holy Temple.

Student Dvar Torah

by Sason Gabay, Shana Alef - Fassman Yeshiva High School, Skokie

"Using Your G-d Given Talents Properly"

"See- Hashem has proclaimed by name Bezalel son of Uri son of Hur of the tribe of Judah. He has filled him with a Godly spirit, with wisdom insight, and knowledge and with every craft." (35:30,31)

Why does Moshe think that Bnei Yisrael could actually "See"? Anyone who has been given any special talents should realize that it all comes from Hashem. By being told to "see" the people can learn that Bezalel



was chosen because he took advantage of the special talents Hashem endowed him with.

Each one of us has been endowed with gifts and talents which make us unique. Some are blessed with wisdom, others with wealth, others are born leaders. We must understand that these talents we were blessed with must be used for serving Hashem and for fulfilling His will.

When we reach the end of our one hundred and twenty year sojourn in this world, we will be asked whether we made positive use of these gifts. Did we impart from our wisdom in an effort to help others learn and grow? Did we give from our own wealth to the poor and needy? Did we use our ability with people to bring a smile to the face of others? Or, G-d forbid, did we use our talents for selfish and frivolous pursuits?

A few *psukim* later the Torah praises one who uses his talents properly: "and he put his heart to teach" (*Shmot* 35:34). The Ohr HaChayim writes that the Torah greatly praises Bezalel for sharing his knowledge with others. We must put our talents to good use while never forgetting the Source of these talents. By imparting from our knowledge unto others we are in fact that showing that the knowledge is not our own but rather a gift from Hashem which must be used in His service - in this case sharing it with others.

Visitor Log, Mazal Tov's, Tehillim List Announcements from the Yeshiva

Rav Ami Merzel is in America, and can be reached at 732-330-7961. He will be there through the next week.

NEXT WEEK - (March 29-31) Rav Beinish Ginsburg will be giving shiurim at YU, Landers, and Stern. He will also be available for meetings with talmidim. [Click here for the schedule.](#)



Photo Gallery:
Purim in the Yeshiva

Visitors

The following people have visited/learned in the Yeshiva:

- Mr. & Mrs. Jesse Mendelson (5756-57, 60)

Baruch Dayan Emet

Yeshivat Netiv Aryeh regrets to inform you of the passing of:

- HaRav Yaakov Bar-Or zt"l, husband of our long-devoted secretary, Gilia Bar-Or.
- The grandfather of Avi (5761), Steven (5763-64), and Michael (5767-68), Oppenheimer.
- The grandfather of Noah Senders (5767-68).

Hamakom Yenachem Otam B'toch Sha'ar Aveilei Tzion V'Yerushalayaim.

Tehillim List

The following members of our extended YNA family need our tefilot:

- Toiby Yehudit bat Tama Gaisa
- Yitzchak ben Shayna Ita
- Zev Eliezer ben Chaya Shayndel
- Rueven ben Tova Chaya
- Fruma bat Eeta
- Moshe Zanvel ben Breindel
- Sima Rivkah bat Eidel
- Leah bat Eidel
- Chaim Shmuel Moshe ben Golda
- Aryeh Rephael ben Sarah
- Chaya Sarah bat Fanya Luna
- Yitzchak ben Tova
- Fraida Rachel bat Sarah Milcha
- Lea bat Bracha
- Miriam Rivka bat Adina Leah
- Rachel bat Sarah
- Dina Sarah bat Shaindel Mira
- Tali bat D'vorah Bina
- Tobah Pessal bat Esther
- Nachum Tzvi ben Ratza
- Lottie Adina bat Claudia
- Orly Bat Yaerah

Please, if you have any smachot or chas v'shalom, less happy occasions, let our office know so we can keep everybody updated. Are you visiting Israel? - let us know! We'd love to host you for a shabbat meal, davening, a shiur and would love for you to stop by.

Shabbat Shalom,

HaRav Aharon Bina, Netiv Aryeh
Yeshivat Netiv Aryeh

Yeshivat Netiv Aryeh | Western Wall Plaza | One Hakotel Street | POB 32017 | Jerusalem | 91319 | Israel