

From: Yeshivat Netiv Aryeh <newsletter@yna.edu>

Subject: YNA Newsletter - THE SHABBATON IS THIS WEEK! Parshat Vayakel-Pekudei Hachodesh

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Parshat Vayakhel-Pekudei Hachodesh 5770

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COUNTDOWN TO THE SHABBATON:

THIS WEEK!!!

HARAV BINA AND HARAV CHIZKIYAHU NEBENZAHL PERSONALLY INVITE YOU TO THE ALUMNI SHABBATON:



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The community is invited to join us for all of the Davening and Shiurim. Please check the schedule below.

Click for the [SHABBATON SCHEDULE](#)

RABBIS' CONTACT INFORMATION:

The Rabbanim will be in America for the Shabbaton from Friday until Tuesday and can be reached at the following numbers:

HaRav Ami Merzel: (609) 290-4175

HaRav Amos Luban (609) 890-7171

HaRav Chizkiyahu Nebanzahl (609) 290-3959

HaRav Zvi Ron: (609) 290-8739

HaRav Yoel Rackovsky: (609) 339-5469

LAST CHANCE TO SIGN UP!

The Annual Alumni Shabbaton will be this week - Parshat Vayakhel-Pekude/HaChodesh, March 12-13 in Woodmere. Please register as soon as possible - [Click here!](#) For more information, email Sam Bienenfeld and Laizer Albert at shabbaton@yna.edu. In addition to Rav Bina we will be joined by Rav Amos Luban, Rav Chizkiyahu Nebenzahl, Rav Yoel Rackovsky, Rav Zvi Ron, Rav Ami Merzel and Rav Ariel Cohen!

NEW THIS YEAR: COUPLES ARE INVITED!!!!

Sunday Night Chizuk in Shalom Bayit: Rav Bina and the Rebbeim will be giving chizuk and advice on the topic of shalom bayit to married and engaged couples of all ages - 8:45 PM at the Young Israel of Hillcrest 169-07 Jewel Avenue, Hillcrest, New York. For more information, please contact [Ari Strulowitz](#).

ALUMNI IN NY: This week's Alumni Melave Malke will be at Etan Kestenbaum, 11 Manor Lane in Lawrence. The time will be announced at the end of the Shabbaton. For more information, contact mm@yna.edu.

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Semicha Program

Yeshivat Netiv Aryeh is proud to introduce its *semicha* program which began a week before Chanukah. The program focuses on gaining proficiency and a level of expertise in the Orach Chaim portion of the Shulchan Aruch. The topics that are dealt with on an *iyun* level include *Hilchos Shabbat*, *chagim*, and *berachot*. The majority of the remainder of Orach Chaim will be studied on a *bekiut* level.

There is a weekly *shiur* in the *iyun* portion learned and in the *bekiut* which is expected to be covered. The *shiurim* in *halacha* are given by Rav Ami Merzel.

As the Yeshiva wishes its *musmachim* to contribute to Klal Yisrael, there are special *shiurim*

relating to various areas of *chinuch* given by the Rosh Yeshiva, one of our Rebbeim, and occasionally outside speakers. This portion of the program is directed by Rav Amos Luban.

The participants in the program are expected to spend their morning *sefer* learning the massechet which is currently being learned in the Yeshiva, and 45 minutes a day are devoted to learning with a shana aleph student. The afternoons are devoted to the *halacha* portion of the program.

The *halacha* portion of the program is under the guidance of HaRav Zalman Nehemiah Goldberg who has made himself available to advise and guide us. HaRav Goldberg in conjunction with Netiv Aryeh will be conferring the semicha certificates.

If anyone currently in the United States has any questions, Rav Ami Merzel and Rav Amos Luban will be at the alumni Shabbaton and will be remaining in the USA until Tuesday, Rosh Chodesh Nisan.

Purim Video

Purim Video



Here it is!
Relive a bit of purim, "Netiv" style.

[Click here](#)

Spotlight: Siyum

SIYUM

Rav Nebenzahl shlita visited Rav Hirschhorn's shiur to celebrate the completing of Perek HaChovel. He spoke to the students about the underlying messages of their limud. He stressed that although there are monetary compensation to the victim of any physical assault, the repayment will never really suffice.



HaRav Nebenzahl on the Parsha

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



Printer Friendly Sicha

GIVING GENEROUSLY AND PRECISION IN MITZVOTH

Among the things described in this week's Torah reading are the people's donations for the mishkan. The people respond generously with donations of gold, silver, bronze, wool, and much more. The Torah then informs us "vehanesiim (and the leaders) brought the shoham stones and the filling stones for the Ephod and for the Choshen, the spice and the oil for illumination and for the anointing oil ..." (Shmot 35:27-28). Chazal tell us that these stones were very precious and worth large sums. The word vehanesiim, however, is written with both of the letters yud missing (the one that should appear after the shin and the one that should appear following the aleph). Rashi explains "the leaders said 'let the public contribute whatever they contribute and what they leave wanting, we will complete, since the public completed everything ... the leaders said 'what is there left for us to do?' They brought the shoham stones ... Because they lagged at the outset a letter was deleted from their names".

At first glance it would seem that the behavior of the nesiim was very commendable. Why shouldn't there be some order and planning in the mishkan donations? If everyone brings whatever their heart desires there is the danger of having too much of one item while lacking something else. It would appear to be more effective to first let the people bring what they wish, and the nesiim would then pick up the slack and contribute whatever was still lacking, which could have amounted to astronomical sums. Why do Chazal refer to them as "lagging" and therefore deserving of punishment?

From a purely material perspective, the nesiim's actions were effective and even praiseworthy. However, this was not what Hashem asked for! Hashem did not ask for donations of gold, silver, or precious stones. The nesiim brought because they believed that their donations were needed and that without them there would be no choshen or ephod. Hashem asked for nedivut lev "donations from the heart" (Shmot 35:5). Hashem wants us to give not because He needs it, He could have created as many shoham stones as were required, Hashem wants us to give out of our desire to give to the Creator and have a share in His holy mishkan. Giving for the sake of giving means donating without being concerned about a possible surplus of one item or scarcity of another. Let Moshe Rabenu figure out how to deal with that problem. The two letters yud were omitted from their names because their giving was lacking, it was not purely for the sake of giving.

Later on, when the mishkan was dedicated, the nesiim rectified their mistake and hastened to bring offerings before the rest of the nation (see Rashi Shmot 35:27). Given that "His measure of beneficence is greater than His measure of retribution" (Sanhedrin 100b), when they were punished they lost two letters, yet when they repented they merited that a very lengthy portion of the Torah containing hundreds of words and thousands of letters described

their donations (Bamidbar 7:1-89). Each nasi brought precisely the same offering, yet rather than writing that the twelve nesiim each brought "one silver bowl, its weight one hundred and thirty, etc.", the Torah chronicles the offering twelve times, six psukim for each nasi (i.e. Nachshon ben Aminadav from the tribe of Yehuda brought "one silver bowl", Netanel ben Tzuar from the tribe of Yissachar brought "one silver bowl"). Their initial failure to run to donate, however, will never be forgotten for the word vehanesiim in that pasuk is engraved for eternity with those two letters missing as punishment for their not eagerly hastening to donate for the construction of the mishkan.

We must understand that there is nothing Hashem needs that we can give Him. We donate for the mishkan because it is an honor for us to be able to do so, we want to perform His mitzvot and we want to have a share in the construction of the mishkan and the Beit HaMikdash, may it be built bimhera beyamenu. The nesiim were gedolei olam yet they did not demonstrate enough of a desire to give. Hashem gave us mitzvot for our sake not because He needs anything from us. We thank Hashem for having given us the opportunity to fulfill mitzvot. We precede a mitzvah with "baruch ... asher kidshanu bemitzvot vetzivanu" "blessed is He Who sanctified us with His mitzvot and commanded us ..." to wash our hands, take the lulav, or eat the matzah. Hashem gives us mitzvot as an opportunity to be rewarded. Mitzvot are a gift from Hashem and not a form of a punishment in the form of hard work.

Iyov asked Hashem why he suffered so much, after all "I opened my doors to the street" (Iyov 31:32), his home was open in all directions waiting to receive guests, in the same manner as was Avraham Avinu's. Why then, was Avraham Avinu rewarded for this, while Iyov was destined to a life of suffering? Hashem answered him that there was a difference between the way he treated his guests and the way Avraham Avinu did. Iyov gave fish to one accustomed to eat fish, and meat to one accustomed to eat meat. Avraham Avinu, would give meat even to those not accustomed to it. He gave his visitors "three tongues with mustard" (Baba Metzia 86b) without asking them whether or not this was what they normally ate. Avraham gave for the sake of giving, he created a need for acts of chesed.

Avraham was emulating the ways of Hashem. We cannot understand the ways of Hashem but from what appears to us, He created the world because He wanted to do chesed. Before the creation, there was no need for chesed because there were no potential recipients of His kindness. Hashem created man, animals, vegetation, and other things in order to give. This was the mistake of the nesiim, they gave because there was a need not only in order to give.

A person who truly wants to give will not wait until the end, but will give quickly and with excitement, waiting until the end to give shows a lack of enthusiasm. The Messilat Yesharim teaches us that Torah brings us to zehirut (caution, being careful not to sin), and zehirut brings us to zerizut. We see the importance in zerizut when it comes to mitzvah observance. When mitzvot are not carried out immediately there can be a danger of an opportunity lost, there may be last minute disturbances.

In addition to being Parshat Vayakel-Pekudei, this week we take out a second Sefer Torah and read Parshat HaChodesh. This maftir discusses the mitzvah of korban pesach, matzah, and other aspects of Pesach. One of the psukim we will read is "ushmartem et hamatzot" "you shall safeguard the matzot". Chazal teach us that when we read the word matzot as mitzvot (same letters) then just as we should be extra careful to insure that our matzah does not turn into chametz, we should insure that our mitzvot don't sour. Matzah is a classic

example of a mitzvah which must be performed with zerizut, one extra second and not only have we not fulfilled the mitzvah but we have made a bracha levatala at the Seder and violated the karet prohibition of eating chametz on Pesach.

When Eliezer met Rivka, the Torah writes that she "ran to the well to draw water". Why did she have to run? The Brisker Rav explains that Eliezer prayed to Hashem that the girl suitable for Yitzchak should appear to him today. Given that he met Rivka at the end of the day, she had to run quickly in order for his prayer to be answered. My Rebbe Rav Gedaliah Eisman explained that the simple explanation is that Rivka was a tzaddekes who searched for opportunities to perform acts of chesed.

How do we understand this? On the one hand, Rivka performed her acts of chesed because that is what she wanted to do. Chazal explain that the actions of the righteous are with swiftness and alacrity. On the other hand, it is Hashem's job to see to it that Eliezer's prayers are answered. When a person acts, he does not have to know what Hashem's plans are.

The Gemara cites Shaul's search for Shmuel in the incident involving the donkeys. He met some women and asked them "Is this where the seer is" (Shmuel I 9:11). The women responded: "It is, behold he is just ahead of you, hurry now, for he came to the city today, for the people are bringing a feast-offering today at the High Place, as you enter the city you will find him before he ascends to the High Place to eat, for the people will not eat before he comes, since he blesses the offering; only afterwards do the invited guests eat, now go up, for you will find him as surely as it is day" (ibid. 12,13). What is all this verbosity? Could they not have simply told him to take the second left turn? Of what relevance is his daily schedule and the fact that he makes a bracha before he eats? The Gemara provides three explanations, the first is "because women are talkers", the second is "in order to gaze upon Shaul's handsomeness", the third is "because the reign of one king does not encroach upon the reign of another even by the breadth of a hair" (Brachot 48b). The third answer is of a different nature than the first two. The first two explain it from the women's perspective, why it was that they gave such a long answer. The third one tells us Hashem's plan. It was Hashem's desire that Shaul arrive those few seconds later to be anointed king, therefore Hashem saw to it that Shaul ask directions from these women who would give him a very long answer. We do what we are supposed to do, and Hashem has His own plans.

In any event, Rivka shows us her immense joy and desire at performing acts of chesed. A person who gives comes closer to Hashem, for Hashem is constantly giving. One who receives distances himself from Hashem. It is impossible to live in this world without receiving. Had Hashem created a world in which there would not be anyone in need, the world would be empty. One must give, however, not only because the other is in need, but because of a desire to give. In that way this world and the next will be blessed.

We can learn from Rivka the importance of doing mitzvot quickly in order that it not become chametz, for when it becomes chametz we violate bal yera-e and bal yimatze and we are required to burn it. Regarding chametz, why is it so important that we perform the mitzvot quickly? In order to remind us that Hashem took us out of Egypt at precisely the right moment - 400 years meant exactly four hundred years, not a moment sooner and not a moment later. Every plague given to the Egyptian was exactly what they deserved, no more and no less.

I once spoke in shul about the importance of precision in mitzvot specifically that a kezayit had to be consumed within the time referred to as bichdei achilat peras. I was asked what would be so terrible if we ate a bit less and in a slightly longer period of time, to which I responded: "then you will sit approximately in Gan Eden. We can compare trying to reach someone whose telephone number is 1234567 by dialing 1234568. Not only is the difference ever so slight, but I dialed more than was necessary. Yet, if you do not dial the exact number then you will not reach your destination.

When Hashem punishes He takes everything into account - the suffering of the person, the relatives, and friends. We too must be exact when we keep mitzvot. The idea of being precise is not limited to matzah but should be our guide to keeping mitzvot in general. Tefillin missing even a single yud are invalid. What's wrong, the tefillin look just as beautiful, it would look even better if I did not have to paint it black. The answer is that the beauty lies in fulfilling Hashem's command. May we merit keeping mitzvot properly and may Hashem redeem us speedily in our day. Amen.

[View D'var Torah Archives for Parshat Vayakel-Pekudei](#)

Staff Dvar Torah
by Rav Yaakov Thaler

BE CARRIED TO SUCCESS

The Parshiot Vayakhel and Pekudei provide us with a description of the building of the *mishkan*, its vessels, and the *bigdei kehuna* which had been commanded in Parshiot Terumah and Tetzave.



The focal point of the *mishkan* is the Aron that was located in the *Kodesh Kodashim* and housed the *luchot*. The Aron had a crown on the top which Chazal teach us represents the crown of Torah. Unlike the crowns of *kehuna* and *malchut* that are reserved for the descendants of Aharon HaKohen and Dovid HaMelech respectively, the crown of Torah is available for all to take.

If the Aron represents the learning of Torah, then the poles used to carry the Aron represent those who support Torah. It is prohibited to remove these poles from the Aron, a law which also teaches us that the supporters of Torah must be constantly connected to Torah. We find this idea expressed in Pirke Avot (3:21)

"Im ein kemach ein Torah" - "if there is no flour there can be no Torah"

"Im ein Torah ein kemach - "if there is no Torah, there can be no flour"

While the Torah cannot survive without those who support it, the supporters can also not survive without those who learn Torah. Chazal teach us that this relationship existed between Yissachar and Zevulun. Zevulun was the businessman who supported the Torah learned by his brother Yissachar.

Chazal cite another fascinating idea regarding the Aron. When those carrying the poles would

begin walking and transporting the Aron, they realized that in fact it was the Aron which was carrying them! This idea reminds me of a story I once heard from one of our esteemed alumni when asked how he became such a generous supporter of Torah.

When he was still young and not yet successful in his business, he was asked to make a very large donation to a floundering Kollel. He mentioned to Rav Bina that the amount expected of him was beyond his ability to give. Rav Bina responded that he should perhaps try collecting from his business associates. Feeling the pressure, the alumnus managed to raise the requisite funds. That month proved to be the most successful month he ever had. He was able to see firsthand this teaching of Chazal. As was the case with the Aron, when we support Torah, it is in effect the Torah which is supporting us.

Visitor Log, Mazal Tov's, Tehillim List

Mazal Tov

Yeshivat Netiv Aryeh wishes a Mazal Tov to:

- [Mordechai](#) (5767-68) Gurell on his [engagement](#) to Brittany Katzourin
- [Yaakov](#) (Andrew Scott)(5767-68) Cohen on his [engagement](#) to Sarah Jampolsky
- [Noam](#) (5767-68) Casper on his [engagement](#) to Daniella Lee
- [Ari](#) (5760-61) and Aliza Kalton on the birth of a baby boy

Visitor's Log

The following people visited/learned in the yeshiva:

- Rabbi Yosef Dweck

Tehillim List

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

- Taube Yehudit bat Temma Gasia
- 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
- Dina Sarah bat Shaindel Mira

- Tali bat D'vorah Bina
- Tobah Pessal bat Esther
- Lottie Adina bat Claudia
- Orly bat Yaerah
- Miriam Naomi bat Sarah
- Dov Eliyahu ben Mindel Hudis
- Rahamim ben Miriam
- Hinda bat Sara Leah
- Rivka Zelda bat Bracha
- Dovid Ben Miriam
- Yaackov Chaim Meir ben Miriam
- Avraham ben Leah
- Chaim Naftali Yaakov ben Shifra Shaulah
- Michael Yosef ben Tzipora
- Gidon Shlommo ben Esther
- Haya Rebecca Rivka bat Jeanne Yaffa
- Temima Adina bat Keren Ronit
- Avraham ben Meela
- Bracha Sara bat Rivka Zelda
- Ita Blima bat Malka Fraidel
- Eliyahu ben Victoria
- Chaya Malka bat Rachel Braindel
- Elnatan Meir ben Devorah Ze'eva
- Yahel Liam Gittel bat Rachel
- Shifra Sheulah bat Chana Sarah
- Dovid Chaim ben Brina
- Natan Zelig ben Leah
- Refoel Chaim Simcha Binyamin ben Devorah Aliza
- Menachem Mendal Halevi ben Tova
- Akiva ben Gittel
- Aharon Dovid ben Elke Shprintza Machla
- Eitan Meir ben Rivka Ora
- Yaacov ben Ester
- Sharona Charna bat Nechama Zvia
- Shaul ben Sulcha
- Ariel Avraham ben Chana
- Chaya Zeesil bat Tzivia Leah
- Batyah Leah bat Sarah
- Ariel Avraham Ben Chana
- Moshe Aharon Yitzchak ben Tova Rachel
- Beila Chana bat Esther
- Shlomo Zalka ben Chana Ruchel Serel
- Meira Mindel bas Chava Golda
- Devora Raitza bat Shifra Sheula
- Rivka Margalit bat Ita
- Reuven ben Yocheved Reizel

[Send Us Your Announcements](#)

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,

Rav Bina, Netiv Aryeh
Yeshivat Netiv Aryeh

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