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**Parshat Terumah**

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**Where In The World Is Rav Bina?**

- Monday Feb 7 - HAFTR, NSHA
- Tuesday Feb 8 - Rambam, DRS
- Wednesday Feb 9 - MTA, Flatbush
- Thursday Feb 10 - Frisch, TABC
- Friday Feb 11 - JEC
- Shabbat - SHABBATON - Teaneck
- Sunday Feb 13 - Boca Raton, Florida
- Tuesday Feb 15 - Chicago
- Wednesday Feb 16 - San Diego, Los Angeles



A memorial service will be held on Thursday February 10th, 2011, starting promptly at 7 PM, at the Frisch School 120 W. Century Rd. Paramus, NJ. A memorial service in memory of our Talmid Asher Strobel (5769) a"h to mark shloshim. Please use lower entrance!

**Shabbat Davening Times**

- Mincha on balcony followed by Kabbalat Shabbat on the balcony 4:55 PM
- Shachrit Vatikin in the Yeshiva 5:50 AM
- Shachrit Bet 8:30 AM
- Mincha 4:30 PM

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**Hamer Time**

The Hamer (a Hamer is one who learns because ki heim chayenu) banquet marking the culmination of six weeks of intensive learning took place this past Monday, the second day of Rosh Chodesh Adar. Over 40 students participated in the program requiring them to learn a minimum of 45 hours per week. Each participant kept a detailed log charting how they made use of their time throughout the days and throughout the weeks. In addition to the mitzvah of Talmud Torah, this gave them valuable insights into how they use their time and taught them time-management skills which they could make use of for the rest of their lives.

A supporter of the Yeshiva who wishes to remain anonymous donated two \$500 watches which were awarded to Kivi Naiman (DRS) and Shimon Danieli (CHAT), with the prize of a 1000 shekel gift certificate being awarded to Ariel Steinberger (DRS).

The top matmid logging the most hours was Nathan Mishan (Yeshiva of Flatbush), and will have the privilege of having a private meeting with Rebbe David Abuchatzaira.



Kivi Naiman (DRS)



Shimon Danieli (CHAT)



Ariel Steinberger (DRS)



Nathan Mishan (Yeshiva of Flatbush)

**HaRav Nebenzahl on Parshat Terumah**

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

Printer Friendly Sicha



### THE MISHKAN, SHOFAR, AND PURIM - TORAH OBLIGATIONS?

Parshat Trumah opens with Hashem commanding Moshe to collect donations from the Jewish nation for the construction of the Mishkan - "from every man whose heart motivates him" (Shmot 25:2). Hashem has no need for our money or our donations, He can create as much money as He pleases. What Hashem wants is our hearts. The overwhelming response was heartwarming, as we will read in Parshat Vayakhel that the donations far exceeded the need that Moshe Rabenu had to tell them to stop giving. Hashem did not wish to force everyone to give and was only asking donations from those who wanted to give out of their own volition and desire.

This idea of voluntary contributions applies to the vast majority of the donations. There was one exception and that was the silver. The entire nation was required to bring the half-shekel - the *machatzit hashekel*. Any additional donation of silver was welcome but would then fall into the category of a donation beyond what is required. The half-shekel requirement was used for the *adanim* - the sockets which supported the Mishkan. Perhaps we can explain that the basis of everything, including the Mishkan, must be what the Torah demands of us. It may be fine to show generosity and give more but the basis of everything is the Torah which Hashem gave to Moshe Rabenu - whether Oral or Written.

If everyone did as he pleased then he would not be following Hashem's commandment but what he wants. We must first and foremost do what Hashem wants before we decide to add more. Perhaps we can add another reason. If everyone follows the mitzvah of the Torah then they are accepting Hashem as King. However, when everyone makes their own decision then there is no Kingship of Hashem, as the *pasuk* states: *vayehi bishurun melech behitasef roshei am* "He became King over Yeshurun when the numbers of the nation gathered" (Devarim 33:5) - Hashem can only be called King when the people are united in following His directives. The basis for everything must be the Torah.

Although we mentioned that it is permitted to add more, it is important to understand what constitutes a *chumra* and what a person thinks is a *chumra* may actually have a *kula* aspect to it.

For example, we know that as one of our mourning practices on Tisha B'Av it is forbidden to learn Torah. The Ramma extends this prohibition to Erev Tisha B'Av after *chatzot*. A person may think that he is so broken over the destruction of the Beit HaMikdash that he will be extra *machmir* and not learn the entire period between 17 Tammuz and Tisha B'Av. Clearly there is no place for such a *chumra*.

A story is told of two *Chassidim*, one said: my Rebbe is so *machmir* that he waits twenty-four hours between eating milk and meat. The other responded: my Rebbe is so *machmir* that when he reads the word *basar* - meat - in the Gemara he will wait twenty-four hours before reading the word *chalav* - milk.

Regarding the construction of the *Beit HaMikdash*, there is a *halacha* which David told to Shlomo when he handed him over the plans for the construction of the Mikdash: "everything is in writing, by the hand of Hashem, which He gave me understanding to know" (Divrei Hayamim I 28:19). The shape and form of Hashem's Eternal Home was as it was dictated to him by Shmuel Hanavi. Everything must be precisely as Hashem wrote it or as dictated by the prophet.

Not a single detail of the construction of the *Beit Hamikdash* is left to our decision. When the day will come, speedily in our day, for the third *Beit Hamikdash* to be constructed, we will not offer a tender for architects to submit sketches and then choose the best drawing. The *Beit Hamikdash* will only be constructed following the specifications told prophetically to Yechezkel (chapters 40-47). If we will not yet merit this, then perhaps in the shape of the second *Beit Hamikdash* or as it was prophesied to Shmuel (regarding the first *Beit Hamikdash*). Details of the construction include those which can be derived from these *psukim* or elsewhere in Tanach using "the thirteen rules that the Torah is elucidated by". (As it says: "the scroll that Shmuel handed over to David (containing specific instructions on how to build the *Beit Hamikdash* and its vessels) is given to derivation" (Yerushalmi Megilla 1:1). The reason we cannot make any of these decisions on our own is because it is not up to us to determine the shape and form of the edifice Hashem will use for His Shchina. Hashem alone can decide that.

Perhaps this is where the Jewish people erred in the *chet haegel* - they felt that they could decide for themselves where and in what form the Divine Presence should be housed. The Kuzari and the Ramban explain that the people were in search of a physical housing for the Shchina to replace Moshe Rabenu whom they had mistakenly thought had died. They were not worshipping Avoda Zara, for the Satan had convinced them that Moshe Rabenu had died, he did not convince them that Hashem was no longer, heaven forbid. Their decision, of course, was improper, for only Hashem can decide where to house His Shchina. Man may carry out the construction of the Mishkan, but not the planning. The sin of the *chet haegel* was that the people thought they could be involved in the planning stages as well.

The Rishonim offer reasons why they chose specifically a Golden Calf and not some other representation, but their mistake was in thinking that they can dictate to Hashem where His Shchina must reside - there is no must when it comes to HaKadosh Baruch Hu.

The Torah prohibits adding and detracting from mitzvot, these two prohibitions are referred to as *bal tosif* and *bal tigrá* respectively. Why did Hashem prohibit adding to mitzvot, is it not praiseworthy to desire to do more than what Hashem wants. There are of course certain mitzvot where changing the precise way it is carried out invalidates it. We can compare this to someone wishing to dial a phone number. Let us assume he wishes to reach someone whose number is 1234567 and just to play it safe he dials 1234568. What can be wrong with that? Certainly 1234567 is included in 1234568. By the same token adding to what the Torah says does not make it more *mehudar*. One of the reasons, as we explained above, is that when mitzvot depend on me then I am no longer serving Hashem. Just like today I decide to do more, tomorrow I may decide to do less. This is why the prohibition of *bal tosif* (not to add to mitzvot) is written alongside *bal tigrá* (not to detract).

It is interesting to note that the prohibition of *bal tosif* is written a second time as well. I believe that the reason for the repetition is as follows: there are two types of *bal tosif*. One type involves performing a mitzvah in a way which is more than what Hashem wants. The other is to invent a new mitzvah which does not exist. I may decide that there is a mitzvah to sit in the Sukkah on Simchat Torah - if I am commanded to on Sukkoth, what is wrong with performing this mitzvah on a different day instead? Hashem commanded me to eat in the Sukkah only on the days of Sukkoth, He does not wish for me to sit in the Sukkah on Simchat Torah.

The other category of *bal tosif* involves inventing a mitzvah which does not exist. I may reason that if there is a mitzvah to eat matzah on Pesach and a mitzvah to sit in the Sukkah on Sukkoth then I would also like to eat fruit on Tu B'Shvat. It is true that there is such a custom, but we should not view it as a Torah obligation, if we do then we have violated the prohibition of *bal tosif*.

We are commanded to blow the shofar on Rosh Hashana. Obviously we should have in mind to fulfill the Torah commandment to hear the sounds of the shofar on Rosh Hashana. What about the second day of Rosh Hashana? Clearly that is not a Torah obligation and we should therefore have in mind to fulfill the Rabbinic requirement to hear the sounds of the shofar on the second day of Rosh Hashana.

It is not always so clear what is a Torah obligation and what is Rabbinic and thereby avoid the prohibition of *bal tosif* by viewing a Torah obligation as Rabbinic. For example, we blow the shofar before musaf, during musaf, and after musaf. Which one fulfills the Torah commandment? The Rishonim offer differing views. What about the sounds themselves - we blow various combinations of *tekiah*, *shvarim*, and *truah*? What precisely is a *truah*? What should a person who is not familiar with the intricacies of the *halachot* have in mind while the shofar is being blown? He should have in mind to fulfill the Torah obligation with whatever act is commanded by the Torah, the Rabbinic obligation with whatever act the Rabbanan required, and the minhag with whatever specific act is a minhag.

What about Kriat Shma? Which section of it constitutes the Torah's obligation to read? I believe there are six opinions with regards to the first two paragraphs (among them: the first *pasuk*, the entire first paragraph, the first two paragraphs, ideally the entire first paragraph but the obligation is fulfilled even with just the first *pasuk*)? In addition Tosafot are of the opinion that it is only a Rabbinic mitzvah, while the Shaagat Aryeh writes that the Torah obligates us to read from these paragraphs but does not specify which *psukim*. The concluding paragraph, although not a fulfillment of the Torah obligation to recite the Kriat Shma, is fulfillment of the Torah obligation to remember the exodus from Egypt. It is not easy to have the right intention, I should at least keep in mind to do what is right in the eyes of Hashem.

This week is Rosh Chodesh Adar Rishon so let me ask you - is Purim a Torah obligation or not? You will probably answer that it is not written anywhere in the Torah. This is true, but the Chatam Sofer claims that there is a Torah obligation to remember the miracles which Hashem performed for us. The same applies to Chanukah. It would seem that according to the Chatam Sofer I fulfill a mitzvah of the Torah by eating latkes on Chanukah, because then I remember the miracle. The Rabbanan added that this was not sufficient but I must also light candles and say Hallel. Similarly on Purim I can fulfill a Torah obligation by eating *hamantashen*, the prophets added that I must also read the megillah and give *mishloach manot* and *matanot laevyonim*, for a Torah perspective all I need do is remember the miracle in any way I wish.

There is a discussion in the Gemara regarding in which Adar Purim is observed. The *halacha* follows the view that the observance of Purim is in the second Adar. The corresponding date in the first Adar is referred to as Purim Katan. Perhaps according to the Chatam Sofer, on a leap year not saying *Tachanun* or *Lamenatzeach* on Purim Katan is also fulfillment of a Torah commandment. Why is there a notion of Purim Katan? Is one remembrance of Purim not sufficient? What is the significance of this?

I would like to suggest the following: the observance of Purim Katan alludes to another option the Jewish nation had for ridding itself of Haman's evil decree had Achashverosh refused to listen to Esther's plea on behalf of her people.

Chazal teach us that Haman's decree was signed by Hashem. (Esther Rabbah 9:4) The decree Hashem signed was that the war of annihilation would take place "on the thirteenth of the twelfth month which is the month of Adar" (Esther 3:13). Given that the other nations were not familiar with the Hebrew month of Adar, they presumably received letters from Haman indicating the corresponding date on their own calendar. Should the *Beis Din* decide to institute a leap year, the date of the thirteenth of the second Adar would not correspond to the date the other nations had for wiping out the Jewish nation. The additional month would effectively void Haman's decree. This perhaps is the idea behind the observance of Purim Katan, another way the salvation could have come.

#### Staff Dvar Torah by Rav Ari Fuld

### THE SIGNIFICANCE OF GOLD AND WOOD

Next week in Parshat Tetzave we will read about the special attire worn by the Kohen Gadol - two sets of clothing, one decorated with gold and the other plain white. The Kohen Gadol was the only person permitted entry into the Holy of Holies on only one day of the year - Yom Kippur. It would stand to reason that on such an auspicious occasion the Kohen Gadol would wear his fine clothing decorated with gold. Surprisingly enough, the Torah commands the Kohen Gadol to wear: "he shall don a sacred linen Tunic; linen Breeches shall be upon his flesh, he shall gird himself with a linen Sash, and cover his head with a linen Turban; they are sacred vestments - he shall immerse himself in water and then don them" (Vayikra 16:4).



The Kohen Gadol as we see is commanded to wear the simpler white clothing and not the golden ones. Why? In order that "the prosecutor does not become the advocate" - the Satan would say: "yesterday they used gold to build the Golden Calf and today they seek atonement with the same gold." (see Vayikra Rabba parsha 21) The goal and task of the Kohen HaGadol on Yom Kippur was to attain atonement from Hashem for the sins of Am Yisrael - it is therefore not proper to wear gold which was used for the sin of the Golden Calf. Till this day it is customary to wear a white kitel on

yom kippur and refrain from wearing gold for the same reason.

With this in mind, we can ask why Bnei Yisrael were commanded to build a Mishkan using, among other materials, gold. Do we not still wish to avoid the prosecutor becoming the advocate.

I found the following explanation in Talelei Orot: the Mishkan is the concentration of spirituality in a physical area - physical materials are required. What is the basis for spirituality? Our love of HaKadosh Baruch Hu.

Parshat Trumah begins: "speak to the Children of Israel and let them take for me donations" (Shmot 25:2). The love, happiness to give, and generosity with which the people responded was more important than the actual contribution. If we could build a Mishkan with bricks of Ahavat Hashem then we would achieve the ultimate closeness with the Creator. In this world, however, we need physical materials and we are therefore commanded to demonstrate our Ahavat Hashem by donating that which is precious to us.

We find this clearly spelled out in Shir HaShirim: "A Tabernacle for His presence has King Shlomo made of the wood of Lebanon. Its pillars He made of silver, His resting place was gold, its suspended curtain was purple wool, its midst was bedecked with implements bespeaking love" (Shir HaShirim 3:9-10).

The *pasuk* states: "They shall make an Ark of acacia wood, two and a half cubits its length, a cubit and a half its width and a cubit and a half its height" \*(Shmot 25:10)

If we donate gold in order to demonstrate our Ahavat Hashem, why then is the Aron Habrit made of wood?

R' Chanina said: the world was not worthy of using cedar wood, they were only created for the purpose of the Mishkan as the *pasuk* states: "The trees of Hashem are sated, the cedars of Lebanon that He has planted" (Tehillim 104:16), and Lebanon refers to the Beit HaMikdash, as it says: "this good mountain and the Lebanon" (Devarim 3:25).

Why was it so important that the Aron contains wood, the wood was not even seen.

Chazal explained: "a person should always be soft like a reed and not hard like a cedar" (Taanit 20b). Cedar wood is hard and everlasting. The Gemara there explains that when it comes to the way a person acts with his fellow man he must be soft and flexible. However, when it comes to Torah and mitzvot and the building of the Beit HaMikdash we must be strong and able to endure - this is the wood used for the Aron.

The Torah commands construction of the Mishkan in the plural: "they shall make a Sanctuary for Me" (Shmot 25:8). The Torah does not belong only to the elite and the gifted. The Torah can only blossom when Am Yisrael works together in a partnership and everyone gives their contribution towards the furtherance of Talmud Torah and mitzvot. May it be the will of Hashem that we work together towards creating an atmosphere of Ahavat Hashem and Ahavat Yisrael providing the strength and courage to learn and keep the Torah. May we then merit the building of the Beit HaMikdash and the geula shleima.

**Student Dvar Torah by Sammy Gelnick, Shana Bet, HAFTR**

**GIVING OF OURSELVES**



Parshas Trumah opens with the list of different items which were donated to the Mishkan. HaRav Chaim Shmuelevitz in his Sichot Musar notes that the *avnei shoham* and *avnei miluim* are mentioned last even though they were of paramount importance (see Kiddushin 31a).

The Ohr Hachaim explains that these stones were donated by the Nesiim who received it from the clouds (see Yoma 75a). While their being worthy of such Divine intervention indicates the lofty level of the *nesiim*, it also means they did not need to exert any effort. The other members of *Bnei Yisrael* had to work hard for the gold and silver which they donated.

Rav Chaim points out that the Torah asks for donations "from every man whose heart motivates him" (Shmot 25:2). The donations must come from the heart. The amount of heart put into a donation is commensurate with the amount of toil and effort required to acquire it. The harder a person toils for something, the more precious it is to him. It follows that donating something which a person worked hard in attaining, is an expression of the great generosity in his heart.

We now understand why the donations of the rest of the nation were listed before those of the *nesiim*. The people's donations involved much more self-sacrifice towards the greater goal of constructing the Mishkan.

Hashem wishes for this world to become a Mishkan in which He can reside. As the *parsha* teaches us, whether or not this world becomes His Mishkan is in our hands. We are in this world for a greater good than what is in it for us, and often we need to give up certain things for the good of the community - this is what brings Hashem's presence to this world.

**Petuchei Chotam on Parshat Terumah**



Rav Chanan Bina will be teaching a passage from the sefer Petuchei Chotam each week on the parshat hashavua. The sefer was written by HaRav Yaakov Abuchatzzeira zt"l.



Click [here](#) to listen.

### Talk about talking (in shul)

Given that the subject of talking in Shul is a subject which is very close to the heart of our Rosh Yeshiva Shlit"a, we have decided to bring you excerpts of our rendered translation to the Sefer "Morah Mikdash". The Sefer is a collection of citations on the subject from many sefarim including the Zohar and Shulchan Aruch first printed in the year 5542 (229 years ago) and reprinted in 5743 (28 years ago).



#### #8

We find in the *sefer* Vavei HaAmudim based on the Rambam, that if sitting in shul is a mitzvah, then idle conversation there is an *aveira* which completely negates the mitzvah. Every man and woman must understand that it is forbidden to engage in idle talk in shul, even not during times of davening - how much more so during times of davening and Torah reading?

"How long will this be a stumbling block for us?" (See Shmos 10:7) Can it be that in every city there is no one able to rebuke, and talking in shul has become totally permissible? Woe unto them and woe unto their souls! How can they expect their prayers to rise heavenwards when the prayers are filthy with sins - the prosecutor cannot become the advocate?

It is therefore appropriate for each community, to appoint people to protect the sanctity of our shuls by threatening the talkers and even publicly embarrassing them. In this way Hashem's glory will be visible on earth, and "the entire nation shall listen and fear, and they shall not act willfully any more" (Devarim 17:13) - they will cease their idle conversations in shul.

### Dedications, Visitor Log, Mazal Tov's, Tehillim List

#### Mazal Tov's

Yeshivat Netiv Aryeh would like to wish a mazal tov to:

- [Avi](#) Jacob (5768) on his engagement to Ilana Wimmer.
- [Jonathan](#) Berg (Yoni, 5756-57) on his marriage to Danielle Levine.
- [Rabbi](#) Joshua Lookstein (5749) on his engagement to Georgie Klayman.



#### Tehillim List

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

- |   |                                  |
|---|----------------------------------|
| ● Miriam Rivka bat Adina Leah             | ● Ada Bat Miriam                 |
| ● Rachel bat Chana                        | ● Reuven ben Tova Chaya          |
| ● Yehuda Pinchas ben Asna                 | ● Aharon ben Simah               |
| ● Sagit bat Esther                        | ● Shayna bat Chava               |
| ● Fruma bat Ita                           | ● Zev eliezer ben Chaya Shaindel |
| ● Chaya bat Grunia                        | ● Avram Gershon ben Tzippa       |
| ● Tamara Nechama bat Karmela              | ● Freydil Tzivya Bas Rochel      |
| ● Ester bat Chaya                         | ● Ari ben Rivka                  |
| ● Binyamin Yonatan ben Leikah             | ● Yosef ben Golda                |
| ● Chaya Chana bat Alta Rivkah             | ● Esther bat Brana               |
| ● Yosef ben Hilda                         | ● Miriam bat Shulamit            |
| ● Maron ben Hadas Esther                  | ● Rivka Chava bat Rachel         |
| ● Chaya Meira Mindel bat Chava Golda      | ● Margalit Chaya bat Rachel      |
| ● Chinoam Rina bat Avital Hoday-ya        | ● David ben Leah                 |
| ● Ditzza bat Vardit Tali bat Devorah Bina | ● Elizabeth bat Annette          |
| ● Akiva ben Gittel                        | ● Edmund Ben Nazira              |
| ● Marcel Ben Pninah                       | ● Shmuel Chai Ben Hadassa        |
| ● Evelyn Bat Dina                         | ● Alyza Sarah Bat Yehudit        |
| ● Mordechai Eliezer Hacoheh ben Esther    |                                  |
| Miriam                                    | ● Inbal bat Nelya                |
| ●   |                                  |



And of course we are always davening for the safe return of Gilad Shalit (Gilad ben Aviva)

[Submit Names](#) to the list.

[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,  
Yeshivat Netiv Aryeh