



# Family & Friends

## Parshas Pekudei

March 14th 2024 - Adar II 4 5784



Mazel Tov

Heartfelt Mazel Tov wishes to:

Mr. & Mrs. Tzvi Unger on their daughter's birth.

Mr. & Mrs. Yakov Dubovik on their daughter's birth.

HaRav Noach Orlowek once shared with us an insight that can be used to help understand this question. The Mesilas Yesharim begins with the character trait of zehirus - awareness. The Mesilas Yesharim explains the importance of being aware of our actions, and then delineates some of the factors which impede on one's ability to acquire this middah. One of the impediments he brings down is being around negative or inappropriate crowds and influences, and the importance of staying away from such situations. However, the Mesilas Yesharim adds, should one be stuck in such a situation, it's not enough to remain silent, because if one does, the negativity ends up becoming innocuously absorbed. Rather, when stuck in such a situation, one must actively respond and deflect the negative or inappropriate words being said with his own positive and holy words. HaRav Orlowek explains when one experiences an emotion or desire, it cannot be



Celebrating at the Lieberman Siyum on Bava Kama.

### PARSHAS PEKUDEI RABBI YUDI BENAMOU

This week's Parsha begins with the words, "eileh pekudei hamishkan - These are the accounting of the mishkan". The Ohr Hachaim quotes a Midrash which states that when one sins, they must atone for those sins by specifically performing mitzvos which correspond to the sins committed. The Midrash continues, and explains that the word 'eileh', 'these', corresponds to the identical word 'eileh' in last week's parsha, where the Bnei Yisrael said "Eileh Elokecha Yisrael, this is your G-d, Israel", regarding the Golden Calf. The Midrash begs explanation: why must one perform mitzvos that specifically correspond to the sin committed? Why aren't any mitzvos enough of an atonement? And secondly, the

Midrash demonstrates this idea by connecting the mishkan and the eigel hazahav, the Golden calf. In what way was the mishkan a rectification of the eigel hazahav?

To understand this Midrash, we must first understand the sin of the eigel hazahav. HaRav Shragi Kallus explained the Chet HaEgel resulted from Klal Yisrael's intense desire to achieve closeness to Hashem via a tangible conduit such as Moshe. Their mistake lied in the fact that this was not Moshe's function; any non-sanctioned conduit was tantamount of idolatry. Once they made the eigel, Hashem decided to give them such a conduit, which was the mishkan. But how was the mishkan a rectification of the eigel, and why specifically the mishkan?

ignored, because it will express itself in some form, whether we like it or not. Rather, it must be preemptively addressed to be channeled properly.

Bnei Yisrael desired a tangible conduit to connect with Hashem. While their desire may be understandable, due to the intangibility of Hashem, the manner through which they expressed it isn't, because it was idolatry. Therefore, Hashem gave them the opportunity to properly channel their desire in a permissible, divinely sanctioned manner - the mishkan. This is why the mishkan was a specific rectification of the eigel, because it was an opportunity for the Bnei Yisrael to properly express and experience their desire to achieve closeness to Hashem.

We all have desires to do good deeds, to help our friends and our communities. May we merit that our desires express themselves in the right ways, through the paths that Hashem wants them expressed, in order to truly do good for ourselves, our friends, and our communities.

Good Shabbos!

## HALACHIC DNA

The passuk in Tehilim (87:2) says, "אהב ה' שערי ציון מכל משכנות יעקב", "Hashem loves the gates of Tzion more than all the other dwellings of Yaakov." The gemorah in Brachos (8a) explains this to mean that among all the various homes of worship, Hashem loves places that excel in the study of halacha the most.

Any talmid of the Rosh HaYeshiva, זצוק"ל, will remember the strong emphasis that was placed on learning halacha. Whether it



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was the Hebrew Mishna Berura shiur in the morning, the English Mishna Berura shiur in the evening, or the special Shabbos shiurim, learning halacha was always an integral part of the Yeshiva. Who can forget the neighborhood residents that would participate daily in these shiurim, energetically arguing halachic nuances? The untold amounts of written notes and the worn pages of used seforim, bear witness to the ameilus b'Torah that was prevalent in the yeshiva.

Time has moved on and many years have passed since those memorable days. Nevertheless, learning halacha still remains in the DNA of the yeshiva. Throughout the day, there are several chaburos that diligently and systematically learn varied sections of Orech Chaim. For many years now, the Halacha

shiurim delivered by Rabbi Shraga Kallus have proved to be most popular. Whenever his travel schedule permits, the Rosh HaYeshiva shlit"א continues his father's legacy and convenes his halacha chaburah after ma'ariv. All of this is in addition to the many halacha chaburahs found throughout the building, learning their respective topics.

Chazal teach us that one who studies Halachos daily is assured a portion in Olam Haba - the world to come. May we all be among those who merit this bracha.

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