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**Dvar Torah - Playing with Fire by Rabbi Chaim Glazer**



We all know that displaying negative *middos* is to be avoided. However sometimes we rationalize and tell ourselves that it's okay to get a little angry or haughty. We may even permit ourselves to indulge in slander by convincing ourselves that this specific information isn't really prohibited at all. In this weeks *Parsha*, we see how dangerous this line of reasoning can be.

In *Parshas Pekudei*, we are told that Moshe *Rabbenu* gave an accounting for all the donations given to the *Mishkan*. The *Medrash Tanchuma* explains that Moshe needed to give this accounting because there were members of *Klal Yisroel* who were speaking *lashon hara* about Moshe, claiming he had embezzled money from the collection for the *Mishkan*. The *Medrash* goes on to ask how anyone could dare suspect Moshe of such a sin. It quotes Rabbi Yehoshua ben Levi, who explains this to be the meaning of the *Pasuk* in *Tehillim*, "You sit and speak about your brother from your father, and slander your brother from your

mother."(50:20) As a result of *Klal Yisroel*'s having spoken *lashon hara* about *Eisav HaRasha*, who is considered like a brother from the father, they eventually spoke about Moshe the *Tzadik*, who is considered a closer relative. Although at the outset, *Bnei Yisroel* would not have spoken ill of Moshe, of whom Hashem said, "*In my entire house, he is trustworthy*", since the *Bnei Yisroel* had gotten into the habit of speaking *lashon hara* about *Eisav*, this unscrupulous behavior eventually snowballed into their speaking *lashon hara* against Moshe as well.

We see from here how contagious negative *middos* are. One may think he has a *midda* "under control," but really, it may be the negative *midda* that has him under its control. It is indeed very difficult to mitigate the negative impact that exercising a poor *midda* has on our psyche. Let us take this to heart and redouble our efforts to be extremely cautious; inculcating or allowing negative *middos* into our behavior in any way is truly playing with fire.

The Yeshiva is in need of current Encyclopedias and other reference books for our Media Center. Please call our office to donate or for dedication opportunities. 305-944-5344

**Dvar Halacha – Drinking Water**

The Gemorah in *Brachos* (35a) says, "It is forbidden to enjoy anything from this world without a bracha." This is the source for the *brachos* that we make before eating and drinking. Water, however, is a unique food because it neither has a pleasurable taste or provides nourishment. One recites a *bracha* on water when it is consumed to quench one's thirst, as this is clearly pleasurable. If water is consumed for other reasons, however, one does not make a *bracha* before or after

drinking. Therefore, one who drinks water in order to swallow a pill or clear his throat makes no *bracha*. So too, someone who has a doubt as to whether he was *chayiv* in a *bracha achrona* should avoid drinking water to create this obligation, since the water consumed is not for pleasure and would not create any obligation. The *Daas Torah* rules that one who drinks water to avoid becoming thirsty makes a *bracha*, even though at the time he drinks, he receives no benefit.

March 12, 2010

כ"ו אדר תש"ע

**פרשת ויקה-פקודי-החודש**

Candle Lighting 6:10 PM

**Rabbi Binyomin Luban**

**Rabbi Yisroel Y. Niman**

**Rabbi Mordechai Palgon**

רָאשֵׁי הַיִשְׂרָאֵל

## The Weekly Quiz:

Name two foods that are both Shehakol when eaten separately, but have a different Bracha Rishona when combined?

Answers may be submitted in writing to the Spotlight office or emailed to Quiz@ytcteam.net. The first correct answer submitted will be announced in the next Spotlight. You need not be a student to participate. Hatzlochah!

## YTC Spotlight

### Our Educational Consultant, Rabbi Chaim Feuerman, Ed. D.



This week, Mendheim Student Teaching and Administrative Internship Mentoring Program of the Azrieli Graduate School of Jewish Education and Administration of Yeshiva University in New York. Rabbi Feuerman spent the better part of a week facilitating faculty workshops as well as meeting individually with our administrators, faculty and students.

Rabbi Feuerman is a student of HaGaon HaRav Yitzchak Hutner, zt"l. He received his Smicha from Yeshiva Mesivta Chaim Berlin and Kollel Gur Aryeh. He earned his Doctorate in Educational Administration and Supervision at St. John's University in Queens, New York. Over the course of four decades, Rabbi Feuerman headed major Yeshivas from coast to coast, served as an Educational Consultant and seminar leader, and published extensively. He currently holds the Golda Koschitzky Chair of Education, and chairs the



This year marks Rabbi Feuerman's seventh year guiding the Yeshiva's educational strategies, both in Limudei Kodesh and Secular Studies. His inimitable style as a "guide on the side," as opposed to a "sage on the stage," has endeared him to the entire teaching staff. The Yeshiva's hallmark - the personal attention and individualization of its educational program - is due in no small part to Rabbi Feuerman's input and advice.

During his visit, Rabbi Feuerman

met with the faculty a number of times, discussing topics ranging from practical ways to motivate students to reach their full potential, to ways of incorporating inductive reasoning into a lesson plan.

*"The Yeshiva is truly fortunate to have someone of Rabbi Feuerman's caliber, skill and experience on staff," said Rabbi Mordechai Palgon, Rosh HaYeshiva and Principal. "He is an invaluable resource for our educational program. The YTC High School would not be seeing the explosive growth and tremendous Hatzlocha that is it without the tireless efforts of Rabbi Feuerman."*

### Rabbi Dovid Orlofsky Encourages Students to "Get Excited" about their Avodas Hashem



This week, the Yeshiva had the z'chus to be addressed by Rabbi Dovid Orlofsky. Rabbi Orlofsky has been a featured presenter for Aish Hatorah and Discovery Seminars, and is currently on the staff of Yeshiva Ohr Somayach. Rabbi Orlofsky is a popular international lecturer, whose combination of humor, novel insights and inspiration touches the lives of thousands.

Rabbi Orlofsky challenged the crowd to identify the impropriety of the *Nasi'im* in this week's *Parsha*. The *Nasi'im* had offered to donate whatever was lacking for the *Mishkan* after all others had contributed; surely they had the noblest of

intentions! Why was a letter omitted from their moniker due to their failure to contribute earlier? Rabbi Orlofsky explained that their mistake was in their approach to the *Mitzvah*. "They thought that they were helping Moshe build the *Mishkan*; that they were "doing" for Hashem. Nothing could be further from the truth. Moshe was giving them the unbelievable opportunity to take part in this tremendous *Mitzvah*. Had they completely felt the excitement of what it means to donate to the *Mishkan*, they would have participated



immediately. Their delay betrays their true approach to the *Mitzvah*.

Rabbi Orlofsky went on to point out that "Learning is to be exciting! Davening is to be exciting! If we are missing that, we're missing everything! The Torah that is going to stay with us is the Torah we learned with happiness."