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ה' אדר תשע"ב

פרשת תצוה

פרשת זכור

Candle Lighting 6:04 PM

Rabbi Binyomin Luban
Rabbi Yisroel Y. Niman
Rabbi Mordechai Palgon

ראשי הישיבה

Issue 13

Dvar Torah - "For Whom The Bell Tolls" by Rabbi Schwartz

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וְהָיָה עַל־אֹהֶרֶן לְשָׂרֵת
וְנִשְׁמַע קוֹלוֹ בְּבֵאוֹ
אֶל־הַקֹּדֶשׁ לִפְנֵי הָהוֹה
וּבְצִאתוֹ וְלֹא יָמוּת:
(כ"ח: ל"ה)

The Torah tells us that Aharon was to wear the Meil so that its sound would be heard and he would not die.

The Ramban tells us that the purpose of the 72 bells on the bottom of the Meil was to announce the arrival and exit of the Kohen Godol into and out of the Bais Hamikdosh. One reason the Ramban gives for this "announcement" is that the Bais Hamikdash is the "palace of the King". One cannot just enter the "palace of the King" without permission. If he does, says the Ramban, he deserves death, as we see from Esther's fear of Achashveirosh. The Ramban seems to be saying that the Kohen Godol must receive permission before entering the Bais Hamikdosh.

This seems strange. The sound of the bells is how Aharon *asked* for permission. Yet, to enter a

palace one needs to *receive* permission. Aharon never received permission to enter. Therefore, it must be that the goal of this announcement is the mere fact that the Kohen Godol has to *ask*, even though he won't be answered. He just needs to realize that he needs permission to enter.

The Ramban further explains that it is only the Kohen Godol, because of his exalted status, who needs to perform this action. Unlike a regular Kohen, he is compared to a "Malach of Hashem".

It is apparent that the Kohen Godol might come to regard himself as the greatest Kohen, being in charge of the Bais Hamikdosh. The Ramban is telling us that although the way one gets to be Kohen Godol is by being on a very high spiritual level, the Kohen Godol needs a regular reminder that he is entering the "Palace of the King" as a mere servant of Hashem.

In our own spiritual growth, there is often the danger that this growth can bring with it feelings of importance, pride and haughtiness. It is crucial for us to constantly remind ourselves that as great as we become, we are still servants of Hashem and cannot allow haughtiness to affect our Avodah in any way.

Dvar Halacha - Potential Damages on Purim by Moshe Baruch Ackerman, 9th Grade

The Mechaber says that one who unintentionally damages another person on Purim is exempt from providing monetary restitution. The Mishnah Berura says in the name of the Bach that this din is only true regarding a minor damage. A major damage, on the other hand, requires the perpetrator to take full monetary responsibility for his destruction.

Just as we must be careful not to cause physical damage, we must also be very careful not to cause harm to others with the words we use on Purim. We need to balance the simcha and fun of Purim with the knowledge that what we say can possibly cause damage. We should be zocheh to go through Purim gaining only mitzvos and to raise our simcha and ruchnius. A freilichen Purim!

Q: What does the word **טע** mean and where does the word appear in Tanach?

Answers or ideas for future questions may be submitted in writing to the Spotlight office or emailed to Quiz@ytcteam.org

The first correct answer submitted will be announced in the next Spotlight. You need not be a student to participate. *Hatzlochah!*

Answer to last issue's question:

Q. What is the result of עשר תעשר? Hint: In terms of גמטריא.

A. מזלך (97). One tenth of the word "תעשר" (970) is 97.

Rosh Chodesh Adar

As part of the Yeshiva Toras Chaim schedule, the monthly Rosh Chodesh breakfast is eagerly awaited for. Every Rosh Chodesh, the entire Yeshiva; high school and beis medresh alike, gather for a gourmet breakfast as an added bonus to the joy of a new month. Bagels, cream cheese, and orange juice are served after davening. Each month, there is two speakers to share *dvrei torah*, one from the high school and one from the beis medresh. Occasionally, there will be a special guest speaker to inspire everyone as well. Then, after the speeches, the

most exciting part arrives; everyone gets together and dances as the high school band plays energetic and inspiring music. After the dancing, the lights are dimmed and everyone sits down in a circle for a meaningful kumzitz.

This Rosh Chodesh however, was slightly different; being that it was Rosh Chodesh Adar. Everyone knows that when Adar arrives, happiness increases, and this breakfast did not disappoint anyone. Purim shtick was in the air as everyone came to school that morning. All were entertained as the special speaker of this month, Rabbi Ruck, gave a meaningful yet enjoyable mussar sports analogy. This month, the



dancing was surreal as student wore costumes to bring out the Adar atmosphere. The band was incredible and students even saw a bass come out along with a keyboard, guitar, and drums. Everyone was very absorbed in the dancing and students could not believe how fast the time seemed to pass. "I wish it was Rosh Chodesh Adar every month!" a 9th grader noted as the dancing finished. Afterwards, the lights were dimmed and everyone assembled in the center of the room for a kumzitz, which was bittersweet, as it meant the end to an amazing morning.



Learning With The Bais Medresh



The Beis Medresh Bochrin are a significant part of the Yeshiva Toras Chaim high school experience. The "Beis Guys" provide a more conducive atmosphere to help high school guys grow as they are around at all times of the day. The Yeshiva has in place a set chavrusa between a Beis Medresh

bochor and a high school Talmud on mishmar nights. On Tuesday and Thursday mishmar nights, the Beis Medrash is alive with the learning between the high school and the Beis Medrash guys. In addition, the Beis guys are always willing to give up some of their time to help out a high school talmid with correct "pshat" or a specific step in the Gemara. However,

the Beis Medresh bochrin are not just role models in terms of learning, they are always around and willing to schmooze with the high school guys and talk to them about anything.

