

# היוצאים

# דברים



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Special Feature On  
Page 7!

## A Code For Avodas Hashem

By Moti Schreck, 10th Grade

**P**arshas Beha'alotcha begins with the explanation of the Menorah service. Hashem commands Moshe to tell Aharon about lighting the seven candles on the Menorah. What is specifically interesting about these pesukim is that the pasuk proceeds to explain how Aharon did this and lit the Menorah like he was commanded. All the meforshim attempt to understand and explain why this was said here. After all, it is rare for the Torah to do this. Aharon presumably listens to everything and it does not need to be recorded? To answer this, Rashi explains that the words "vayaas kein Aharon" teach us that Aharon did not change the Avoda at all, and the pasuk praises him by saying this. However, it is still difficult to understand. Why of all places is the Menorah chosen to give this praise?

The Nesivos Shalom develops an explanation to answer this question. He explains that the Menorah service was symbolic of Kabolas Ohl Malchus Shamayim. That the lighting of the Menorah would be mashbia on all of Klal Yisroel to accept Hashem, and serve him properly. However, there are two levels to Kabolas Ohl Malchus Shamayim. The first is the foundation, and that is accepting Hashem through fear, yirah. As the pasuk says, "reishis chachma yiras Hashem". The first step in all Avodas Hashem is through midas hayirah. It could be the Jew does not feel deeply connected to Torah and mitzvos, but he starts by simply doing them because he is told to do so and will be punished if he does not. Although this is a low level, it is still a crucial base. Then, after this, one must work on himself, and fix and perfect all his middos. Once he does this, he will be able to come to that higher level of Kabolas Ohl Malchus Shamayim which is through ahava and passionate desire to get close to Hashem. Here, the Jew actually wants to learn and do ratzon Hashem, since he now has built up to this higher level of midas ahava.

Hashem instructs Aharon that he should first light the Menorah "el mul pnei hameno-

*(Continued on page 4)*

## Jewish Leaders

By Yoel Horwitz, 11th Grade

**E**ven while complaining to Hashem about the difficulty in dealing with the Bnei Yisrael, Moshe Rabbeinu passes on a very important lesson for anyone who wants to serve as the leader of the Bnei Yisrael. Namely, that the Jewish people have a tendency to question, insult, and mistreat their leaders. Moshe teaches the future leaders that they must be able to guide and care for their people despite the fact that they will have to take constant abuse from them.

The gemara in Sanhedrin (Daf 8a) points out that a leader must be extremely patient with his constituents. How patient though? The Gemara quotes the pasuk in behaaloscha to answer this question. "Ka'asher Yisa Haomen es Hayonak"- as a nurse carries a baby. (11:12) A community leader must view his constituents as little babies.

A normal parent does not lose control when a baby gets into trouble. You don't spank a toddler for making a mess because you know that he or she doesn't know any better. A leader in Klal Yisrael has to use that same self control as a parent, loving each member of the family so dearly that he corrects their shortcoming without losing control.

Yirmiyahu Hanavi had one of the hardest tasks of any prophet in history. Hashem charged him with the role

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### Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

## Parshas Be'halot'cha Questions

1. In which two places in this parsha does fire appear?
2. Who made the trumpets? Besides this parsha, where else in the Torah are the trumpets mentioned?
3. Which letter appears in this parsha that is not part of a word?
4. In what context are five vegetables mentioned in the same verse?
5. Where in this parsha is the number 70 mentioned? Where else does the Torah mention 70 people?
6. Which two people appear in the parsha, but nowhere else in the Bible (Tanach)?
7. Where in this parsha is a nursing mother mentioned?
8. For which positive commandment, mentioned in this parsha, does its inaction cause the punishment of *kares*? Which other positive commandment has the punishment of *kares*?

## Answers

1. The "the pillar of fire" led the Jews at night (Numbers 9:15). A fire consumed the complainers (Numbers 11:1).
2. The trumpets were fashioned by Moshe himself (Numbers 10:2). The trumpets are mentioned in parshas Matos in regard to the war with Midian (Numbers 31:6).
3. The verses depicting the traveling of the Holy Ark are surrounded by two upside-down letters "nun" (Numbers 10:35-36).
4. The Jews complain about the banality of the manna, in contrast to the many vegetables they ate in Egypt: cucumbers, melons, leeks, onions and garlic (Numbers 11:8).
5. Moshe is told to appoint 70 elders to help him lead the nation (Numbers 11:16). In parshas Vayigash, 70 descendants of Yaakov descend to Egypt (Genesis 46:27).
6. Eldad and Meidad, two of the 70 elders chosen to assist Moshe, began to unexpectedly prophesize in the camp (Numbers 11:26-27). They do not appear anywhere else in Tanach.
7. Moshe compares the dedication and sacrifice needed to lead the Jews, to the total commitment of a nursing mother (Numbers 11:12).
8. One who is able to offer the Passover lamb (*korbon Pesach*) and does not do so, incurs *kares* (Numbers 9:13). The failure to obtain a circumcision (*Brit Milah*) also result in *kares* (Genesis 17:14).

# ALIYAH SUMMARY

**1st aliyah-** Hashem commands Aharon to light the golden Menorah on a daily basis. Moshe is then commanded to inaugurate the Leviim and start their avodah in the Mishkan. This inauguration procedure included shaving their bodies, going in the mikvah, and bringing certain karbanos.

**2nd aliyah-** The exact initiation procedure is followed, and the Leviim are officially the Leviim in regards to their holiness. Towards the end of the aliyah, we learn the Leviims avodah age requirements and the age they are able to stop at.

**3rd aliyah-** On the first anniversary of Yetzias Mitzrayim, the Jews are instructed to bring a karban. Certain individuals, however, couldn't participate because they were tamei. These people complained, which Moshe then told Hashem. Hashem responds by designating a "Pesach Sheni" to be observed exactly one month later. Anyone who could not offer the Karban Pesach in its proper time must do so on the new Pesach Sheni. Hashem then informs Moshe of the halachos of pesach sheni.

**4th aliyah-** From the day the Mishkan was built, it was covered by a cloud during the day and a fire by night. When the cloud lifted, this signaled Hashem's wish that the Jews should keep moving forward and follow the cloud until it came to rest in a new location of Hashem's choosing. In some cases, the Jews only stayed overnight in a particular location before the sign came, and on other occasions, they would stay in one place for many years. This aliyah then discusses Moshe's two silver trumpets. These trumpets were used for several purposes: To gather the nation or its leaders, to signal the beginning of a journey, to signal when the Jews went to battle and when certain karbanos were offered in the Mishkan.

**5th aliyah-** Nearly one year after the Jews arrived at Har Sinai, the cloud rises from the Mishkan, signaling their departure. The Mishkan was taken apart and they traveled in the formation that was told to us in last week's Parsha. Moshe begs his father-in-law, Yisro, to join them on their journey to Eretz Yisrael.

**6th aliyah-** No sooner than the Jews start traveling did they start complaining. First, they complain about the hard journey. Then, they grumble about the "ma'an." expressing their desire for meat. Moshe turns to Hashem and insists that he cannot be the leader of them anymore. Hashem tells Moshe to gather seventy elders who will assist him in his leadership duties. He also promises to provide the Jews with a lot of meat. Moshe gathers seventy elders and brings them to the Mishkan where his neshama is made known to them. Two additional elders, Eldad and Medad, remain in the camp, and the neshama descends upon them and they are Neviim as well. Joshua is upset by this, and Moshe appeases him.

**7th aliyah-** Hashem causes a wind to bring in huge numbers of quail from the ocean. The people gathered piles of quail and started eating the meat. Those who ate piggishly died in a plague. Miriam spoke lashon hara about Moshe and Hashem was upset by this talk against His servant, so Miriam got Tzara'as for a week.

“During every rain storm, when we are inside doing nothing there is a leprechaun getting ready to receive a pot of gold.”

- David Nisanov, DRS GO President



The complete edition of  
**Rabbi Moshe Atik's Torah Teasers**  
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(keyword Torah Teasers)

# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Yoni Sheinman

## Running To, From and In Shul

- The Mishna in Yuma says that the practice use to be that in order to decide who would do the Terumat HaDeshen in the Beit HaMikdash each day, they would run up the ramp of the Mizbeach and whoever got to within four amos of the top first got to do the avodah.
- Rishonim: How were they able to run up the mizbeach when we know that one is not even allowed to take a pesiah gasa up the mizbeach?
- The whole issur of running in the Beit HaMikdash was only when the avodah was being done. Since this was before the avodah, they were allowed to run.
- The Minchat Chinuch says that according to the Sefer Hachinuch the issur of taking broad steps on the mizbeach or up to it applies to both men and women. Since women are never involved in the avodah, the first answer does not work. The answer is that when they would run, it wouldn't really be running, rather they would take small steps at a quick pace.
- The Rambam in Hilchot Beis HaBichirah only mentions the issur of taking steps up the mizbeach but not the issur of peisah gasa.
- The Yiraim writes that Aikev Bitzad Goal is lav davka as we see that they ran up the mizbeach.
- Other Rishonim ask a more fundamental question. How were they able to ever run in the beis hamikdash? It is disrespectful to run in the Beit HaMikdash.
- The Mishna Berurah quotes the Magen Avraham that you are not allowed to run in a beis haknesset. You must walk with a certain sense of fear.
- The Mishna Berurah writes that before one walks into a beis kneset, they first must think and be mindful about what they are going to do.
- The Gemara in Brachot says that when you go out of shul, you should not take a big step because that would show that you want to leave quickly. But when you are on the way to shul, you should definitely run. The Rabbanan used to run to shul even on shabbos.
- The Shulchan Aruch says that it is a mitzvah to run to shul or any mitzvah. Running to shul is even good on shabbos. But when you are leaving shul, it is assur to run.
- The Chidah writes that you must keep in mind that you should not look like a lunatic when you are running to shul. You don't want people to see that a crazy person is the type of person who is going to shul.
- The Mishnah Berurah says you should not stop on the way to shul to talk to your friend. This is because this shows that you are not eager to go to minyan.
- Rav Schachter says that if you get to shul on time, you are late.
- Is the idea of running to shul to show that you are excited about davening or is it about getting there earlier?
- Nafka Mina: Should you start running once you leave your house or only once you get close to shul? If it's about getting to shul earlier, then you should start running once you leave your house. But if it's to show excitement, then you should only start running once you get close to shul.
- The Shulchan Hatorah says that you should only start running once you get close to shul.
- The Mishna Berurah quotes the Prisha that the running should be primarily when you are close to shul. For Shacharit, if you are carrying your talis and tefillin with you, then since everyone knows where you are going, you should start running once you leave your house.
- Another Nafka Mina: Is it better to drive to shul? If it is about getting there earlier, then you should. But if you want to show people that you are excited then you should not drive but rather run.
- The Tzitz Eliezer writes that you should specifically park your car at some distance so that you can run a little bit to shul. He also writes (and so does Rabeinu Yonah) that running to shul is to self inspire.
- One should not stand at the entrance of shul so that they could sneak out quickly.
- The Gemara Breachot says you should not be within four amos of the shul door. This is because you are showing too much excitement to get out.
- The Mishnah Berurah writes that if you leave shul for a minute to do something quick, then it is ok to slip out. And similarly, you can sneak out of shul in order to learn torah. This only applies to learning torah, not other mitzvot.
- A proof to the last point is that Avraham Avinu stopped his talking to Hashem in order to greet the malachim.

# SPARKS OF CHASSIDUS



*With Jared  
Mark*

We see many parshios filled with disaster befalling Bnei Yisrael, Parshas B'halosecha being no different. By the end of the parsha, Bnei Yisrael has made a big mistake by giving into their physical desires and requesting meat from Hashem. Their request was granted, although there is a strange pasuk that indicates some type of punishment for requesting such a thing. The pasuk says, "The meat was still between their teeth, not chewed, when the anger of Hashem blazed forth against the people Hashem struck them with a mighty attack." There is a lot going on in this pasuk that needs to be explained.

Let's start with the last two words of the pasuk, "a mighty attack." This is very strange as the hebrew term is written in the singular, indicating that one person was killed, not many. Who could possibly be this one person to take the fall for Bnei Yisrael's mistake?

In his sefer "Sweeter Than Honey," Rabbi Yoni Levin quotes a piece from the Mey Hashiluach and Rav Tzadok that say this one person was none other than Nachshon Ben Aminadav, the same hero and leader who faithfully leapt into the Yam Suf and led Bnei Yisrael through the split sea. This was an extremely devastating loss for Bnei Yisrael. Although the question still begs itself, why him?

Rav Tzadok points out that if we take a look at his name we can understand why it was Nachshon that had to take this fall. The root of his name was Nachash - snake. But not just any snake, the one that enticed Adam and Chava into the ultimate sin that instilled inside every one of us the Yetzer Harah and all physical desires. If you combine that with the suffix, vuv and nun, then you get our answer. In the Hebrew language those two letters combined mean to diminish. So Nachshon was the diminisher of sin and physical desire. We also see this by Nachshon's most famous act of leading the way into the Yam Suf. He was willing to give up his physical being for the greater good of the nation. Since Bnei Yisrael exemplified a terrible usage of controlling their physical desires, the man who embodied the virtue of self-control was lost.

I also think it is no coincidence that it wasn't just a regular war that Nachshon was saving us from, but rather it was returning to slavery. When we don't learn from Nachshon and have no control of our Yetzer Harah, we are like slaves. Whatever and whenever our "master" wants some physical desire we run and make every effort to get it as soon as possible just like a slave would.

Nachshon, through his actions and his name, represents us breaking free from this eternal bondage and gives us strength every day to keep fighting. With the help of Nachson we should be zoche to overcome all of our physical desires and bring the moshiach bemhaira beyameinu!

*(Moti Schreck- Continued from page 1)*

rah", opposite the center and foundation of the Menorah. This symbolizes the first step of Kabolas Ohl Malchus Shamayim which was very foundational, through yirah. Then, and only after that, does the pasuk conclude with "ya'iru shivas haneiros", that the seven candles will shine. This refers to the tahara of the seven middos (al pi kabbalah) which all midos are included in. Hashem instructed Aharon to take this path of first setting the foundation, and then expanding and developing. Through the taharas hamiddos, a Jew will be able to achieve a higher level of avodas Hashem through love. The special praise here to Aharon was that he did not deviate at all from this formula. This is more significant here than any other avoda since this was not just a detailed way to perform a service. On a deeper level, it was a code for all avodas Hashem. And, Aharon succeeded here, and did as Hashem said. He first lit the center of the menorah, and only then did the fire shine from the 7 candles, symbolizing the middos. He laid the right foundation, and was therefore worthy of the Torah emphasizing "vayass kein aharon", to show how he did not change what Hashem told him to do. We should all be zocheh to follow in Aharon's path, and climb the levels in our personal Kabolas Ohl Malchus Shamayim with this proper method, to get closer and closer to Hashem in the deepest ways.

## Aharon's Unique Task

By: Eitan Eckman, 11th Grade

This Parsha begins with Aharon being informed of his priestly duties of lighting the Menorah. This event is following last week's Parsha which involves all the princes of the tribe giving their offerings to Hashem. Why is this the way the Parsha was placed? The reason is that Aharon was deeply saddened by the way his tribe, the Levites, were being overlooked and not being given any duties in the Tabernacle. In order to console Aharon, Moshe informs him that, in reality, he is being given the greatest job of all: lighting the Menorah; this consolation is amplified by the fact that Aharon's duties would be performed daily while the Princes only offered once.

As previously mentioned, Aharon was saddened by the fact that every single tribe leader gave an offering which included a silver dish and basin filled with a flour and oil mixture and a golden pan of incense and many animals to be given as offerings, except for him. The Rambam goes deeper and suggests that each leader of a tribe arrived at these items by themselves and that's why each leader is mentioned individually with all of their items: in order to stress the individuality of each Korban. Aharon was upset when he witnessed this because he thought that he was not chosen to be a part of this miracle; rather, he was informed that would be performing an even greater mitzvah of lighting the Menorah. Another question can be asked on this: What about the Menorah made it such a great Mitzvah? The answer itself is really just an understanding of what Aharon and his descendants must do. The Menorah is shaped with one branch going directly up and three branches curving upwards on either side. The Kohanim, and specifically Aharon, are famously known to be the peacemakers of the people and the Menorah represents the middle branch reuniting the two disagreeing parties in order to achieve peace. So, from the fact that the offerings were designed after the personalities of the people, you learn that we must recognize that Hashem models his plan just for you and you should not feel overlooked rather remain patient until Hashem gives you your role in this world.

*(Yoel Horwitz- Continued from page 1)*

of telling the Jews that the Bais Hamikdash was going to be destroyed if they didn't do teshuva. Not only did the Jews disregard his message, but they ridiculed and attacked him.

The abuse continued even after the Churban. The Jews asked Yirmiyahu whether they should go to Egypt or remain in Eretz Yisrael. They told him that they would listen to whatever Hashem said. When it turned out that Hashem instructed that they should remain in Eretz Yisrael (which was not the answer that they wanted to hear) they accused Yirmiyahu of lying.

Yet, despite all the blatant abuse, the people had the audacity to insist that Yirmiyahu join them in Egypt. A normal person would have said, "After you abuse me for years and suspect me of lying, you want me to go with you into exile? I'll tell you where to go."

But Yirmiyahu, the classic Prophet, put his personal hurt aside and treated them as one would a baby, remaining patient through it all. *How can I abandon my flock when they are most in need of their shepherd? Yirmiyahu followed them to Egypt.*

The test of a Jewish leader, which we learn from Moshe and Yirmiyahu, is whether he can treat the people he leads as young children, giving selflessly of himself and expecting nothing in return.

Adapted from Rabbi Yissocher Frand's "The Power of a Vort"



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## STORIES OF GREATNESS

### TOLD OVER BY: YOSEF SCHAFLER

One of the unique characters in Jerusalem's Shaarei Chesed neighborhood was Betzlael the Milkman. His knowledge of the Talmud and its commentaries was masterful, and while he transported the milk and filled his customers' pitchers, he recited words of the Mishnah from memory. He worked just enough to provide for his family each day, and then he'd return to the study hall and spend the rest of his waking hours engrossed in the timeless words of Torah.

One morning, a fellow scholar spotted Betzalel standing in the middle of an alleyway holding a large bag. He was frozen in place, absorbed in thought, unaware of his surroundings. The scholar approached Betzalel and inquired what was going on. "I just found this bag filled with money," explained Betzalel, showing him its contents. The bag was heavy, filled with coins. "This is a large sum indeed!" the scholar exclaimed.

Yet Betzalel showed no signs of excitement or appreciation. All he could think about was the mitzvah of Hashavat Aveida - returning lost objects. He began to share his thoughts as if in the study hall, discussing a totally theoretical question. "If one returns a sum of money, does it count as one mitzvah, or is there an additional mitzvah for each coin returned? If it is the latter, then I have a great opportunity to accumulate many mitzvot!" The question went unanswered as they moved to a private corner to count the fortune in the bag. They counted and counted, and the sum grew and grew. The scholar paused and asked, "Who says you are even obligated to return the money? We have yet to find any unique identifying signs on the bag or its contents, and the law states that in such cases the finder can keep it."

But Betzalel refused to give up and scrutinized the bag for any identifying sign. As they debated, Betzalel's face paled, and he began to quiver. The startled scholar asked for an explanation, and in a cracked voice Betzalel began: "We just counted a few thousand coins, and if there is no obligation for me to return the find, then I will have missed the opportunity to accumulate thousands of mitzvot..."

"We are believers, and we know that whatever G-d does is for the good," countered the scholar. "If, indeed, you are not obligated to return the money, perhaps this is G-d's way of enabling you to dedicate yourself to your Torah studies, undisturbed by the burden of supporting your family."

"That is out of the question," countered Betzalel. "Even if I were absolved from looking for the bag's owner, it is inconceivable that I would sit home and enjoy my fortune while another family cries over their loss! Besides, thank G-d I have what I need, my bread and salt."

"Would it be so bad if you had a second slice of bread with some butter?" rejoined the scholar. But Betzalel did not buy this argument, citing the Sages who said, "One ought to pray that Torah, not food or delicacies, is absorbed into his innards." "Butter is not a delicacy as it was in the past," argued the scholar, trying to convince his friend to take the much-needed money.

"Even if you are right that butter is a staple nowadays, how will it taste knowing that I bought it with money someone else is crying over?!" Betzalel insisted. It was his final argument.

Seeing that Betzalel was intent on returning the bag even if he was under no obligation to do so, the scholar helped him inspect the find. After a short while, they found an identifying mark at the bottom of the bag. With this, Betzalel calmed down and the color returned to his face. "Indeed," he smiled, "today I bumped into a great find—thousands of mitzvot in one bag!"

Adapted from Chabad.org

# A Special Thank You To...

By Yosef Fertig and Eli Rockoff, Editors-in-Chief

The 22nd year of Devarim Hayotzim was unlike any other. Due to the challenges of Covid-19, we were not able to distribute our divrei torah to the many shuls in our community for much of the year. Despite the challenges of a school year with Covid-19, our wonderful staff were able to rise to the challenge and put together virtual editions of Devarim Hayotzim which we distributed via email, whatsapp and even social media. We are also very proud of the 25 issues of Devarim Hayotzim we produced, the most in our publication's history, as well as the launch of Lev Hageula, a DRS Haggadah with almost 30 divrei torah by the talmidim and faculty of DRS.

We would like to take the opportunity to thank a special group of faculty and students who worked tirelessly throughout the year to make Devarim Hayotzim such a success. Firstly, we would like to thank Rabbi Kaminetsky, Dr. Broder, Rabbi Storch, Rabbi Brazil, Rabbi Erlbaum and the entire DRS Administration and faculty for their outstanding help and guidance each and every week.

A tremendous Yasher Koach to our outstanding layout editors, Ephraim Herrmann and Zachary Rosenberg. This is not an easy job; it is one that requires lots of commitment, effort, and patience, and both of them were superb at their respective jobs. Devarim Hayotzim is in great hands moving forward with Ephraim and Zachary taking over as Editors-in-Chief.

From the bottom of our hearts we would like to thank the amazing Editors of Student Articles: Marcus Bluestone, Moshe Coronel, Gabriel Dershowitz, Avi Mandel, BZ Scheinman. Thank you so much for taking time out of your busy schedules to review and edit divrei torah every week. It's such a critical component to running a publication and it certainly doesn't go unnoticed.

Additionally, a very special thank you to our weekly contributors for putting together captivating articles each and every week. To the rotation of Avi Ash, Joseph Cohen, Ari Keller, and Yoni Sheinman, thank you for your wonderful transcriptions of Rabbi Aryeh Lebowitz's 10 Minute Halacha shiur. Of course, we owe a big thanks to Max Blumenthal and Jared Mark for inspiring us with Sparks of Chassidus each week. Thank you to Yosef Schafler for being the "Maggid" this year and bringing us uplifting and inspirational stories of the many Gedolim of the past. Lastly, thank you to our esteemed GO president, the honorable David Nisanov, for his colorful quotes that added humor and inspiration to each issue. All of their content truly enhances the quality of Devarim Hayotzim and makes it the amazing torah publication that it is.

We also thank our Distribution team headed by Zecharia Lebowitz and Ethan Penstein for running the distribution process of Devarim Hayotzim along with many others who helped out. Thank you as well to all those who delivered Devarim Hayotzim every Shabbos to Shuls, allowing for the Torah to spread all throughout our community.

On that note, we also owe a deep sense of gratitude to our Director of Social Media, Hillel Jacobson. Especially during the pandemic, this position was essential to our distribution of Torah to ensure that Devarim Hayotzim could reach as many people as possible.

Lastly, we must acknowledge all of our Sofrim. Taking the time out of a busy week to sit down for a few hours to write a Dvar Torah isn't easy. Without all of them, Devarim Hayotzim would cease to exist.

And of course, a final thank you to all of our readers for enabling us to be marbitz torah and for your wonderful feedback that makes Devarim Hayotzim continue to improve each year.

Yosef Fertig and Eli Rockoff, Editors-in-Chief

# RAISING YOURSELF ABOVE OTHERS

By Ariel Rogoff, 9th Grade

Parshat Beha'alotcha begins with the words "Beha'alotcha et haner-ot" - "light the candles." Rashi explains the word Beha'alotcha to mean that there was a step by which the kohen stood on when he prepared the candles. However, this explanation is puzzling, as the height of the menorah is only 5 feet! So why did Aharon need a step to reach the top of the menorah? Surely he must have been at least 5 feet tall! The answer is that the kohen would wear a tzitz (head plate) and he couldn't put his hands above the headplate. Therefore, he needed the step so he would be able to reach the Menorah without hav-

The lesson that we can learn from this simple act is astounding. If Aharon was careful about raising himself above a mere object, how much more so should we avoid raising ourselves above others! The lighting of the Menorah in the Beit Hamikdash was, therefore, representative of something extraordinary - the equality of all Jews. All of us are descendants of the same forefathers, products of the same emotional, intense experiences, and bound equally under our Jewish identity. Let us try to embrace the equality of all fellow Jews as equals.

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