



Honor One's Parents

By Joseph Cohen, 12th Grade

In the Ten Commandments we learn of the obligation to honor one's parents - The pasuk reads as follows: "Honor your father and your mother and you will have a long life." And in the previous pasuk it tells us how Hashem created the world for six days, and on the seventh, the Shabbat day, he rested and sanctified the day. Here the order of how the Torah is telling us over the commandments is first Shabbat and then honoring your parents.

In Parshat Kedoshim we find an antiparallel Pasuk to the one found in Yitro - "Every man shall fear his mother and his father, and you shall observe My Sabbaths. I am the Lord, your God." Here the apparent order is to fear one's mother and father (instead of father then mother) and then you should observe the Shabbat, this being the opposite of the order found in Parshat Yitro. Rashi posits that here in Kedoshim the reason the mother is mentioned before the father, is because a child is most likely to fear his father more than his mother. Therefore by the Torah mentioning the mother first, it emphasizes that you must fear her as well. However, in the case of honoring one's parents Rashi posits that since the mother is the one that speaks so loving and kind to the child, the child is more likely to honor her more. Therefore, the Torah mentions the father first to teach us that we must honor our father equally as well.

But what is the difference between honoring and fearing one's parents? Rashi suggests that fearing one's parents is to not sit in their chair, not interrupting them when they are speaking, and not contradicting them. On the other hand, honoring

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Fences On The Torah

By Ariel Kunin, 10th Grade

The first Passuk in the Parsha of Acharei Mos talks about being careful not to violate the commandments in the Torah. The Gemara in Yevamos (21a) adds that the Pasuk is alluding to the fact that we should add protective fences around the laws in the Torah so that we don't come to violate those laws. Furthermore, the opening Mishna in Pirkei Avos states that one of three motos of the Anshei Knesses Hagedolah was to "Establish a fence for the Torah."

The Gemara in Rosh Hashanah (29b) originally brings the idea that the din of not blowing the Shofar on Shabbos is a Din D'oraisa. The Gemara quotes two Pesukim describing the day of Rosh Hashanah. The first Pasuk describes Rosh Hashanah as a day of blowing Shofar. The second Pasuk refers to Rosh Hashanah as a day which we speak about the shofar. The original thought of the Gemara is that the 2nd Pasuk is referring to when Rosh Hashanah falls out on Shabbos. The Gemara rejects that, however, and concludes that not blowing the Shofar is a Din D'rabbanan because the Rabbis were concerned that one may carry his Shofar in the Reshus Harabim on Shabbos.

Based on this Gemara, there is still a question. Why does one Pasuk say Rosh Hashanah is a day to blow the Shofar, and the other Pasuk says it's a day to speak about the Shofar? One of the earlier Achronim suggested that although this din is only D'Rabbanan, the Chumash is alluding to it because this gezeira d'rabbanan existed already at the time the Chumash was written; Moshe Rabbeinu was the one who initiated it.

The Ba'al Hatanya, in his collection of droshos for Rosh Hashanah, rejects this answer. He writes that it is well known that most of the gezeiros d'rabbanan were instituted during the period of the second Beis Hamikdash. Based on kabbalah sources, he develops the

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Acharei-Mot Kedoshim Questions

1. As part of the Yom Kippur service, the High Priest sprinkles blood "seven consecutive times" (Leviticus 16:14). Where else in the Torah does someone perform an action "seven consecutive times"?
2. What "land" appears in Parshas Acharei-Mot, but nowhere else in the entire Torah?
3. In Parshas Acharei-Mot, which two countries appear in the same verse?
4. Which person and object, appearing in the same verse, differ in numerical value (*gematria*) by five?
5. Which commandment in Parshas Kedoshim refers to the morning?
6. In Parshas Kedoshim, in what context is fire mentioned?
7. In Parshas Kedoshim, what law refers to a blind person? Which law in the next parsha (Emor) refers to a blind person?
8. In Parshas Kedoshim, which 3-letter Hebrew word appears four times in one verse?

Answers

1. In parshas Vayishlach, as Yaakov approaches his brother Esav, he bows down "seven consecutive times" (Genesis 33:3).
2. On Yom Kippur, a Kohen leads the scapegoat to the "land of Gezeria" (Leviticus 16:22).
3. Egypt and Canaan appear in a single verse, as we are commanded not to copy their actions (Leviticus 18:3).
4. Aaron the High-Priest, and the Holy Ark (*Aron*) both appear in the same verse (Leviticus (16:2). They differ in their Hebrew spelling by only the letter *Hey*, which has the numerical value (*gematria*) of five.
5. The law regarding paying a daytime worker states that a person must not delay payment past the morning following the work (Leviticus 19:13).
6. Any leftover meat of an offering (*nosar*) must be burned by fire (Leviticus 19:6).
7. In this parsha, the verse states: "Do not place a stumbling block before the blind " (Leviticus 19:14). In the next parsha (Emor), the verse states that a blind person may not serve in the Tabernacle (Leviticus 21:18).
8. The word *tzedek* (correct) appears four times in one Leviticus 19:36: One must possess correct scales, correct stone weights, correct dry measures, and correct liquid measures.

ALIYAH SUMMARY

1st Aliyah - This Aliyah combines the first two Aliyos of Parshas Acharei-Mos (when Acharei-Mos is read independently). In this Aliyah we hear about the role of the Kohen Gadol on Yom Kippur. He is allowed to enter the Kodesh Kedoshim only once a year: on Yom Kippur. Even then, he needs a special Avoda that we hear about in this Aliyah. For example, we hear about the need for a cloud of Kitores. It is a unique Avoda in the Kodesh Hakodashim that we hear is one of the three hardest Avodos in the entire Bais Hamikdash. In addition, the Kohen Gadol can only wear four out of his eight regular Bigadim. This Aliyah also describes the Kaparah that is achieved for the Kohanim and for all of Bnei Yisroel on Yom Kippur. The Aliyah ends with the procedure of the two goats, one being brought as a Korban in the Mikdash and one being sent out to the midbar Li'azazel.

2nd Aliyah - This Aliyah is the third and the fourth Aliyos of Acharei-Mos (when it is read independently). This Aliyah continues the topic from the last Aliyah. While the last Aliyah describes the Avoda of the Kohen Gadol on Yom Kippur, this Aliyah instructs each and every one of us to fast and observe certain laws on Yom Kippur, such as the prohibition of not doing Melacha. The end of the Aliyah describes the Issur of bringing Korbanos anywhere beside the Mishkan or the Beis Hamikdash.

3rd Aliyah - This Aliyah is the fifth and the sixth Aliyos of Acharei-Mos (when it is read independently). In this Aliyah we have the Issur to not eat blood. We also have the Mitzvah of kisui hadam- covering the blood that comes from the Shchita of some animals. We are told not to follow the evil ways of the Egyptians (where we just came from) and also not to follow the evil ways of the people in Eretz Canaan (where we are heading). The Aliyah continues with a list of people with whom it is forbidden to have sexual relations, including adulterous relationships, close relatives, etc...

4th Aliyah - This Aliyah is the seventh Aliyah of Acharei-Mos and the first Aliyah of Parshat Kedoshim (when they are read independently). This Aliyah continues the Issur of illicit relationships. Bnei Yisroel is warned that partaking in these relations will result in our expulsion from Eretz Yisrael. Transitioning into Parshat Kedoshim, we are commanded to be holy. The Torah then lists many Mitzvos such as the Mitzvah to respect our parents, to observe Shabbos, not to serve Avoda Zara, burning the leftover parts of the Korbanos, leaving certain parts of our fields and harvests for poor people, the issur to lie, cheat, swear falsely etc...

5th Aliyah - This Aliyah is the second and third Aliyos of Parshas Kedoshim (when it is read independently). In this Aliyah we have a continuation of the listing of the Mitzvos. For example we hear about the Issur to speak Lashon Hara, to hate a fellow Jew, to bear a grudge, not to take revenge, and to rebuke somebody who is sinning. We also hear about the Issur of Kilaim- planting a field with two kinds of seeds, wearing clothing with Shatnez (wool and linen) etc... One of the more famous Mitzvos in this Aliyah is the Mitzvah of "love your neighbor as you love yourself."

6th Aliyah - This Aliyah is the fourth and fifth Aliyos of Parshas Kedoshim (when it is read independently). This Aliyah continues with more Mitzvos such as an obligation to love converts and to have honest weights and measures. This Aliyah tells us of the Issur of human sacrifices. The Torah describes the punishment that will come to Bnei Yisroel if they do not punish people who worship Molech (an Avoda Zara to whom a person sacrifices humans).

7th Aliyah - This Aliyah is the sixth and seventh Aliyos of Parshas Kedoshim (when it is read independently). In this Aliyah the Torah tells us about the punishments for forbidden relations. Then we are told not to follow people of the land who serve Avoda Zara and we are told again to eat only Kosher animals and birds etc...

“When you bounce a ball once, it will keep bouncing.”

- David Nisanov, DRS GO President



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Transcribed by
Yoni Sheinman

Can one get a haircut on sefirah? What about shaving before shabbos during sefira?

- The Tur writes that there are places where the minhag is not to get a haircut on Sefirat Ha'Omer. The Tur uses the word "Lihistapar" when referring to getting a haircut. The Gemara Smachot when talking about avelius says that this means cutting any hair on the head.
- Rav Soleveitchik says that the availus of Sefirah should copy the halacha of Yud Bet Chodesh. Rav Schechter writes that once you accept this, then you are allowed to shave during sefira. This is for people who usually shave every day. This is because during Yud Bet Chodesh you can't get a haircut until someone tells you that you look disgusting. We assume that you can shave once and then just continue shaving. But people who have a beard, don't get to the Shiur Geara and therefore can't shave. For a minhag, you can be makel to say that you can shave without someone actually telling you that you look disgusting. If you hold this way, then you must shave. It is not optional.
- Rav Aharon Lichtinsein says that the Magan Avraham says that if you shave once every few weeks, then by shabbos chazon you can't get a haircut even for the honor of shabbos since it is the nine days. You should just shave a different week. From here we see that if you are someone who does shave every week, since during the nine days you would be allowed to shave, certainly during sefira, which is a lesser availus, you would be allowed to shave.
- Rav Shlomo Zalman Auerbach was asked about this Magan Avraham and said that you shouldn't shave during Sefirat Ha'omer. If it was permitted to shave, then one of the Noser Kaylim on the Shulchan Aruch would have said it explicitly. Although the logic is that it should be mutar, the minhag is that you should not shave. However, he says that people who are makel definitely have what to rely on. But he still would not recommend it.
- Rav Moshe also holds that it is appropriate not to shave on sefirah. Rav Moshe said that during the three weeks and during Sefirat Ha'omer, if there is a potential problem with your business, and you may lose money if you don't shave, it is certainly permissible to shave. It is only a minhag not to shave.
- The Rama writes that if Lag Ba'omer falls out on Sunday, you are allowed to get a haircut on Friday since it is a bizayon to Shabbos if you wait to get a haircut till afterward.
- Rav Moshe says that if you are invited to a wedding where the people hosting don't follow sefira, if you would feel embarrassed not to shave and it would stop you from going, you should certainly shave and go to the wedding.
- Getting shaitals cut during sefira is like going to a tailor, not getting a haircut, and therefore it is permitted to do.

SPARKS OF CHASSIDUS



*With Jared
Mark*

One of the main functions of the Torah is to be a guidebook for the Jewish people on how to live our lives. There are many parshios that give over various complex laws and it is our job to do our best to follow them. That's why it was so interesting to see the pasuk at the beginning of Parshas Achrei Mos give a command that seemingly only applies to the Kohen Gadol. The pasuk says, "Speak to your brother Aaron, that he should not come at all times into the Holy within the dividing curtain." What command or lesson can a pasuk seemingly directed at one person possibly teach Klal Yisrael as a whole?

One thing to note is that this command is following a pasuk that states, "And the Lord spoke to Moses after the death of Aaron's two sons, when they drew near before the Lord, and they died." The Torah explicitly reminds Aharon Hacoheh of the passing of his two sons then proceeds to tell him of this command to not enter the Holy place. By juxtaposing these two pasukin, it seems almost as if it were a punishment or a threat to make sure Aharon follows this command. Although, that is certainly not the case.

This pasuk reminding Aharon of the prior events comes not as a threat but rather as a reminder of consequences. Aharon's sons were so in love with Hashem that it brought them to do crazy things as love sometimes does. Aharon of course had a similar type of love within him (if not greater). So, Hashem was therefore reminding him of what would happen if he let his love grow a little too strong helping him keep it in check. The reason his sons were killed, and the reason he would have been killed had he gone in there, is not some sort of correctional punishment; rather, it was just a technicality - Hashem's schina rests there and if you go in it's going to kill you.

This is where we can learn our lesson. This of course wasn't just a command to Aharon not to let his love grow out of hand. It was a reminder for all of us. Yes, we are commanded to love Hashem. Only, however, to a certain extent should we do so. You should not cause yourself to go crazy out of love. Rather, you should channel that love into serving Him and fulfilling your mission in this world. Hopefully, we can all be able to keep this love in mind at all times and bring the Moshiach b'emhaira beymainu.

Based on Sefer HaSichos 5748, Vol. II, pp. 428-432 (chabad.org)

(Ariel Kunin- Continued from page 1)

idea that when the Jewish people have an independent Jewish government they are less concerned about the soton getting them to sin. During the period of the first Beis Hamikdash, there was always a Jewish government. The Anshei Kenesses Hagedolah was a body that consisted of one hundred and twenty talmidei chachamim which was founded at the beginning of the second Beis Hamikdash. Because for several centuries (until the rebellion of the Chashmonaim) there was no independent Jewish government, they felt it was imperative to introduce many seyagim and harchokas.

Many have the attitude that it is not necessary, and perhaps even improper, to introduce additional gezeiros today. They argue that whatever the rabbis of the Talmud did not prohibit is permitted and ought to remain so. The Mesilas Yescharim does not agree with this position. He assumes that this concluding Pasuk in Parshas Acharei Mos is not directed only to the beis din hagadol or the rabbis of the Talmud; rather, it is addressing each and every Jew. Whoever senses that he runs the risk of violating a Torah prohibition ought to accept upon himself a seyag to distance himself from the potential violation. The gezeiros recorded in the Talmud were intended for all Jews in all generations and in all societies. But if one senses that he particularly is at risk of violating some prohibition, he is instructed by the Torah to introduce some personal harchoka.

In many years, including this one, Acharei Mos and Kedoshim are combined. In the second Pasuk in Parshas Kedoshim, Hashem tells Moshe to tell Bnei Yisrael that they should be holy. The Penach Raza, one of the Ba'alei Tosfos, explains that this Pasuk is next to the Pasuk in Acharei Mos which talks about setting up fences to prevent us from sinning to clarify that if one puts up fences to prevent himself from sinning, sin won't come to his hands, and he will be holy. Based on these Pesukim in Acharei Mos and Kedoshim, we should all put up fences to help us prevent ourselves from sinning in order that we can become "Kedoshim."

(Adapted from Rav Schachter: Torahweb.org)

Rising Above

By Moshe Crane, 12th Grade

"Do not perform the practices of the land of Egypt in which you dwelled; and do not perform the practices of the land of Canaan to which I bring you..."

Rashi comments that Egypt and Canaan were the most morally corrupt nations and the places where the Jews lived were the worst sections of these countries. Why would Hashem deliberately place the Jewish people in the most corrupt places on Earth?

Rav Dessler discusses how one should react to negative surroundings. He observes that a bad environment can have a very negative effect on a person. However, if the person is strong enough so that the bad influences do not affect him, it can actually strengthen him in his Judaism. This is due to the fact that once the person sees the surrounding evil and it becomes more revolting in his eyes, he attains a greater recognition of its negativity. This enables him to further fortify himself in his appreciation of good. Based on this, Rav Dessler explains that God deliberately placed the Jewish people in the worst places on Earth so that we would be able to rise above and reach the greatest spiritual heights imaginable.

Rav Dessler further explains that Hashem deliberately placed the Jewish people in Egypt so that they could develop an intense hatred of its great impurity which ended up being their motivation for crying out to God to free them from this terrible place. This intense disgust enabled them to rapidly rise from being on the 49th level of impurity to reaching the level of being able to receive the Torah. Had they found themselves in a less immoral environment, they would not have been able to rise to such a high level.

This too would seem to explain why the Jewish people had to go to a similarly abhorrent land. Seeing the highly immoral behavior of the Canaanite nations was intended to intensify their disgust at evil and in turn, heighten their appreciation of Torah morality.

In today's world, there is a constant danger of being affected in a negative way by various harmful influences. Rav Dessler's principle can help us deal with these influences and perhaps even use them for the good. By observing the negative that surrounds a person he can enhance his appreciation for the beauty of the Torah lifestyle. Thus, no matter the environment there is no excuse. If one is stuck in a positive environment he should let the contagiousness spread to him and if he is sadly in a negative environment the beauty of Hashem's path is more distinguishable. Just open your eyes!



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STORIES OF GREATNESS

TOLD OVER BY: YOSEF SCHAFLER

“The first thing we heard from the Rebbe (Rabbi Schneur Zalman of Liadi) upon our arrival in Liozna was: “What is forbidden, one must not; and what is permitted, one need not.” Three or four years we toiled with this, until we made this approach part of our lives. Only then would we be received in a private audience (yeichidus) with the Rebbe to ask about our individual paths in serving the Almighty.”

—Rabbi Mordechai of Horodok

At a chassidic get-together (farbrengen) held in the early years of Chabad chassidism, Reb Shmuel Munkes was doing the honors. The merry chassid danced about the participants, pouring the vodka and serving the farbaisn platters spread with bites of food to follow up the l'chaims.

Among the dishes which had arrived from the kitchen of Reb Nosson the Shochet was a bowl of roasted lung, a most tasty delicacy. But for some reason, Reb Shmuel was reluctant to part with this particular dish. Throughout the evening he pranced about, pouring the l'chaims and serving the food, with the bowl of roasted lung snug and elusive under his arm, deftly sidestepping all attempts to free it from his grasp.

Soon the chassidim grew weary of Reb Shmuel's game and demanded outright that he hand over the bowl and its mouth-watering contents. But the waiting chassid ignored their angry demands and kept up his dodging dance. Finally, a few of the younger chassidim decided that Reb Shmuel's prank had gone on long enough. They rose from the table, and soon the bowl and its bearer were cornered. But with a final leap and twist, Reb Shmuel dumped the roasted lung into the spittoon, and broke out in a merry kazatzka dance.

The younger chassidim sat to consider the gravity of Reb Shmuel's crime, and decreed that a few well placed stripes were in order. Without batting an eye, Reb Shmuel stretched himself out on the table and received his due. He then set out in search of more farbaisn to keep the farbrengen going. But the hour was

late, and the best he could come up with was a plate of pickled cabbage donated by one of the Liozna residents.

Upon seeing the replacement dish, the expressions on the faces of those who had already imagined the taste of roasted lung grew as sour as the kraut set before them. But soon a commotion was heard in the hallway. The town's butcher ran in, a most stricken look on his face: “Jews! Don't eat the lung!” he cried. “There has been a terrible mistake.” It seems that the butcher had been out of town, and the butcher's wife mistakenly gave the shochet's wife a non-kosher lung to roast for the farbrengen.

Now it was the elder chassidim who sat in judgement upon Reb Shmuel. The audacity of a chassid to play the wonder-rabbi! By what rights had Reb Shmuel taken it upon himself to work miracles? Up onto the table with you, Reb Shmuel, decreed the court.

After receiving his due for the second time that night, Reb Shmuel explained: “G-d forbid, I had no inside information regarding the roasted lung. But when I entered into yeichidus with the Rebbe for the first time, I resolved that no material desire would ever dictate to me. So I trained myself not to allow anything physical to overly attract me.

“When the bowl of roasted lung arrived, I found that my appetite was most powerfully roused. I also noticed that the same was true of many around the table. To be so strongly drawn by a mere piece of meat? I understood that something was not right.”

When the czar's soldiers came to arrest Rabbi Schneur Zalman in 1798, the rebbe consulted Rabbi Shmuel Munkes: should he go into hiding or allow himself to be taken to Petersburg? Reb Shmuel advised his rebbe not to resist. “Why?” asked Rabbi Schneur Zalman. Answered Reb Shmuel: “One or the other. If you are truly a rebbe, then no harm will befall you. And if you are not—you deserve it! How dared you deprive thousands of Jews of their pleasure in the material world?”

(Joseph Cohen- Continued from page 1)

one's parents is to give them food and drink, clothe them and put on their shoes, and accompany them when they enter or leave. Further, Rashi asks why is fearing one's parents next to “and you should observe my Shabbat.” Rashi answers that if your father asks you to desecrate the Shabbat or any other commandment, you should not listen to him.

This tone is more of fear; “and to observe my Shabbat,” is a harsher tone than of honoring your parents and sanctifying the day of Shabbat. And in the case of honoring your parents, you will be blessed with a long life. But here in Kedoshim, there are no rewards, rather Rashi tells us to weary of your father trying to make you desecrate Shabbat. There are three places in the Torah where long life is granted. Honoring your parents, shooing away the mother bird and taking the egg, and being honest in weights and measurements in business. The latter is found in Parshat Ki Teitzei. The pasuk reads as follows: “You shall have a full and honest weight, [and] a full - and honest ephah measure, in order that your days will be prolonged on the land which the Lord, your God, gives you.” Rashi says that this is to be taken literally, that honest weights and measurements are to be granted long life. In Kedoshim if one does not keep honest weights and measurements he brings evil among the land of Israel and Bnei Yisroel. The pasuk reads as follows, “You shall not commit a perversion of justice with measures - weights, or liquid measures.” Rashi says that five things happen for violating this: he (a) defiles the Land, (b) desecrates the Name of God, (c) drives away the Divine Presence, (d) causes Israel to fall by the sword, and (e) exiles Israel from their Land.

SPIRITUALITY IN A PHYSICAL WORLD

By Nathaniel Danesh, 9th Grade

When looking through this week's Parsha we are left with a few crucial questions. Firstly, why did Hashem instruct the Kohanim not to enter the Beit Hamikdash at all times, specifically Nadav and Avihu? Additionally, what relevance does this matter have to the Jews of modern times?

To answer, we see that the death of Nadav and Avihu was not only because they violated a Torah law. There was an additional factor of the death being spiritual. This was caused by their immense immersion in the Torah followed by them detaching from gashmiut.

Chassidut uses the terms "ratzo", meaning advancing, and "shov", meaning retreating, to explain this spiritual immersion. When the neshama senses the all-encompassing greatness of Hashem, it is aroused to a passionate desire for "ratzo", seeking to be merged with Hashem. In this state the neshama yearns to leave the body and the world and return to its creator Hashem, but the will of Hashem is for the neshama to stay on earth and to establish a dwelling place. In order to prevent this, man must "shov", retreat, and return to physicality.

Nadav and Avihu reached the level of "kelot hanefesh", or expiration of the neshama, through absolute attachment to Hashem and so their neshama left their physical bodies. From this we learn that ratzo without shov, advancing without retreating, caused their unfortunate end.

This can happen in one of two ways: either through understanding the immense depth of Hashem's holiness or by coming to realize the lowliness of this physical world. When a person realizes the extent of his lowliness and how he has given in to his yetzer hara and transgressed the Torah, he may resolve to dispense with physical existence, or to live a holy life secluded from the outside world.

The Torah doesn't agree with either of these approaches. Therefore, after the spiritual death of the sons of Aharon, the following decrees were given: "Beware of becoming intoxicated with wine" and "He shall not come at all times into the Sanctuary." Wine alludes to the secrets of Torah. "Wine" and "secret" have the same numerical value of seventy. Even while involved in the deepest teachings of Torah, one must remember that the neshamah has to remain in a physical body in this world and not become so "intoxicated" with holiness, to the point where the neshama loses its connections in physical reality.

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Climb A Little Higher

By: Daniel Lebowitz, 10th Grade

The Torah says in Parshat Acha-rei Mot, Perek 18, Pasuk 14, "My ordinances you shall do, and My statutes you shall observe, to walk with them, I am the Lord, Your God." What does the Torah mean "to walk with them"?

The Ksav Sofer commented that the words "to walk with them" mean that a person needs to continuously 'walk' from one level to the next. A person should constantly keep on growing and elevating himself. It is not enough to be on the same level that you were on the previous day; rather, each day you should climb higher than the day before. When difficult tests come your way, you might not always appreciate them. The only way to keep on elevating yourself is to keep passing more and more difficult life tests. View every difficulty as a means of elevating yourself by applying the appropriate Torah principles.

This is especially important at this time in the Jewish calendar where we are counting the omer. The omer is not just a count of days to mattan torah, it is a count to revive our kedusha as a nation and on a personal level. Af-

ter leaving Egypt we were on the 49th level of impurity. On each of the 49 days that we count, we also look at a quality trait that we have that we might need to improve upon, so that we can become pure enough again to receive the Torah. This is done using seven main emotional attributes every person has: 1) Chesed - Loving kindness, 2) Gevurah - Justice and disciplines, 3) Tiferet - Harmony and compassion, 4) Netzach - Endurance, 5) Hod - Humility, 6) Yesod - Bonding, 7) Malchut - Sovereignty and leadership.

Since a fully functional emotion is multidimensional, it includes within itself a blend of all seven attributes. So each week we focus on one attribute with all the other 6 attributes within that. Each day in a given week, we count using attributes within the larger attribute. At the end of each day, ask yourself, "What did I do today to elevate myself a little higher?" If you cannot find an answer, ask yourself, "What can I plan to do tomorrow to climb a little higher?"

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