



Shabbos: The Perfect Response to the Cheit Ha'eigel

By Isaac Wilamowsky, 12th Grade

After the bnei yisroel sinned with the cheit ha'eigel, Hashem gave them an opportunity to gain a full mechila by building the mishkan. However, as we know, the building of a mishkan was stopped for Shabbos each week. Rabbi Chatzinoff asks: Why would Hashem pause our opportunity for mechila from the cheit ha'eigel at any time? He answers that really, Shabbos also served as a mechila for the cheit. So Hashem wasn't stopping our opportunity, he was just changing it from building the mishkan to keeping Shabbos.

We can easily understand how the mishkan could be mechaper the eigel. The eigel was a structure that united people for avodah zarah, while the mishkan would be a makom for all Jews to come and become closer to Hashem by bringing karbanos and doing the avodah. But why was Shabbos also needed for the bnei yisroel to achieve a full atonement for cheit ha'eigel?

A possible answer is that our emunah in Hashem exists in 2 phases. First, that Hashem is one and only Creator of the world. Second, that Hashem took us out of Mitzrayim (testifying that He is actively involved in our lives). The cheit ha'eigel violated both of these essential beliefs. Serving avodah zara, chash vishalom, says that there is more than one power, and that Hashem is no longer there with us. So, building the mishkan can atone for our lack of belief in step

(Continued on page 4)

With A Raised Head

By Isaac Butler, 9th Grade

The Torah commands that a count of the Jewish people should be undertaken. Counts like this took place many times during B'nei Yisroel's journey in the Sinai desert. What is noteworthy is the language – the words the Torah uses in ordering this count to take place.

The basic translation of the pesukim is "When you raise the heads of the Jewish people to assess their numbers..." The Torah does not just say "Then you count the people of Israel." Instead, Rabbi Berel Wein says, it teaches us a very important lesson in Jewish and family life. A person who is counted and considers himself or herself to be part of the Jewish people has to do so by being a person with a raised head. That person has to feel that he or she is important, chosen, set aside for a distinct mission in life. The raised head is the mark of Jewish pride and determination.

The count of the Jewish people is not meant to be merely numerical. It is far more profound and significant. It is really a count-me-in type of equation. Accordingly, the task of the leader of the people is not only to come up with an accurate population number but, perhaps even more importantly, to inspire and raise those being counted to a greater understanding of their role and purpose in being part of the Jewish people. Eventually, being counted as a member of the Jewish people requires commitment, effort, and constant personal development.

(Continued on page 5)

To sponsor an issue of
דברים היוצאים מן הל"ב,

email us at:

ephraim.herrmann@drshalb.org

or

zachary.rosenberg@drshalb.org

PARSHAS KI SISA
18 ADAR I 5782
FEBRUARY 18, 2021

All Zmanim are calculated by myzmanim.com for
Woodmere, NY (11598)

Candle Lighting: 5:15pm
Latest קריאת שמע: 9:26am
שבת Ends: 6:16pm

Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Ki Sisa

Questions

1. Which two people appear in the Torah for the first time in this parsha?
2. In what context is the "the finger of God" (*Etzbah Elokim*) mentioned? Where else in the Torah is the "the finger of God" mentioned?
3. The Hebrew word for mask is *masecha*, yet in this parsha the word used instead is *masveh*. Who wears this "mask"? And in what two contexts does the word *masecha* appear in the parsha?
4. Aside from this parsha, where else in the Torah is a partial list of the 13 attributes of Hashem mentioned?
5. In this parsha, what item is destroyed in four different ways, and how?
6. In what connection does a *tzur* (rock) appear in this parsha?
7. In this parsha, what item does Moshe fashion on his own? What other two items in the Torah is Moshe commanded to fashion on his own?
8. Aside from a calf, what other animals appear in this parsha? (4 answers)

Answers

1. Betzalel ben Uri, the artisan in charge of building the Tabernacle, and his assistant, Aholiav ben Achisamech, appear in this parsha for the first time ([Exodus 31:2, 6](#)).
2. The tablets of the Ten Commandments were written "with the finger of God" ([Exodus 31:18](#)). In parshas Va'erah, the magicians of Egypt declare that the plague of lice displays "the finger of God" ([Exodus 8:15](#)).
3. At the end of the parsha, Moshe wears a *masveh* on his face after speaking with the people ([Exodus 34:33](#)). The Golden Calf is called an "*egel masecha*" (a molten calf) (32:4), and later the Jews are warned not to make any "*elohei masecha*" (molten gods) (34:17).
4. In parshas Shelach, Moshe entreats Hashem through the 13 attributes to forgive the nation for believing the evil report of the spies ([Numbers 14:18](#)).
5. The Golden Calf is burned, finely ground up, scattered on water, and then drunk by the nation ([Exodus 32:20](#)).
6. Hashem agrees to show Moshe His glory, and directs him to stand on *ha'tzur* - "the rock" ([Exodus 33:21-22](#)).
7. Moshe carves out the second set of tablets on his own, as Hashem commands ([Exodus 34:1](#)). In parshas Beha'olscha, Moshe is commanded to make two silver trumpets ([Numbers 10:2](#)), and in parshas Chukas, Moshe is commanded to fashion a fiery serpent to place on a pole ([Numbers 21:8](#)).
8. Ox, sheep and donkey are all mentioned in reference to the law of redeeming a firstborn animal ([Exodus 34:19-20](#)). A kid is mentioned in reference to the prohibition of cooking together meat and milk (34:26).

ALIYAH SUMMARY

First Aliyah: The Machatzis Hashekel that was used for the census, to buy the sockets for the beams of the Mishkan, and for the Korbanos Tzibur. The Kiyor - the wash basin that the Kohanim used for their hands and feet to become Tahor - was used before they served in the Mishkan and in the Mikdash. The instructions for making the Shemen Hamishcha - the anointing oil - and the Kitoresh - the incense - are listed. Betzalel is given wisdom and is appointed to be the chief architect of the Mishkan; Aholiyav will be his assistant. The Mitzvah to observe the Shabbos is given as a sign between Hashem and Bnei Yisroel.

Second Aliyah: Moshe goes up to Har Sinai for forty days and returns only to find the egel hazahav - the golden calf. Hashem tells Moshe on Har Sinai about the egel, and Moshe begs Hashem not to destroy Bnei Yisroel. Hashem agrees. Moshe descends the mountain and breaks the Luchos. Shevet Levi punishes the central figures in the story and 3,000 people are executed. Moshe goes back up to Har Sinai to again beg for Kaparah for Bnei Yisroel. Hashem agrees but there is another consequence: an angel, and not Hashem, will not lead them into Eretz Yisroel. Moshe removes his tent from inside the camp of Bnei Yisroel and he takes it outside of the camp.

Third Aliyah: Moshe asks Hashem to reconsider, and Hashem does, ultimately deciding that He will lead Bnei Yisroel into Eretz Yisroel. Fourth Aliyah: Moshe asks to see Hashem's glory. Hashem agrees but tells Moshe that he will only be shown Hashem's back, so to speak, and not Hashem's face.

Fifth Aliyah: Moshe is told by Hashem that Moshe needs to carve new Luchos. Unlike the first Luchos where Hashem carved the stones, the second Luchos would be carved by Moshe. Moshe takes them to Har Sinai, and Hashem teaches Moshe the Yud Gimul Midos.

Sixth Aliyah: Hashem resigns the Bris with Moshe that Hashem had given before the Chait haegel. Hashem promises Moshe that Hashem's Shchina will only reside with Bnei Yisroel. Hashem also tells Bnei Yisroel that the Knaanim will be driven out of Eretz Yisroel, they are reminded to destroy Avoda Zara in Eretz Yisroel, and they are warned not to make any treaties with the nations living there. The prohibition of Avoda Zara is given. The Torah describes the Mitzvot of the Shalosh Regalim and the mitzvah to be Mikadesh male first born humans and first born cattle. The prohibition not to cook meat together with milk is given.

Seventh Aliyah: Moshe descends from the top of Har Sinai with the second Luchos and, without even realizing, rays of light radiate from his face. Aharon and the rest of Bnei Yisroel are afraid of Moshe now, and Moshe wears a veil except when teaching Torah to Bnei Yisroel or speaking to Hashem.



The complete edition of
Rabbi Moshe Atik's Torah Teasers
 is available on **AMAZON**
 (keyword Torah Teasers)

10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Yoni Sheinman

Sitting Or Standing For Kiddush

The mitzvah of Kiddush is based on the pasuk of “zachor et yom hashabbat likadsho”. The Rambam learns that there is even a mitzva deoraisa just to say the words of kiddush and not actually drink the wine. Tosfos says that when you daven on Friday night and say the words of praise of shabbos, you are already yotzei your obligation of kiddush. Rav Akiva Eiger says that you don't even need to say the words of praise of shabbos in davening but even if you just praise shabbos by saying good shabbos, you are yotzei your obligation for shabbos.

There are many minhagim about whether one should stand, sit, or do both during kiddush. There are two main reasons as to why one should sit for the entire kiddush. The Gemara Brachot says that if there are people sitting around a table they each have to make a bracha but if they are all lying down, one person can make a bracha for all of them. Rashi, Tosfos, and the Rosh say that lying down means that you are lying down on a bed on the left side. The Rosh quotes Rabbeinu Chananel to say that sitting doesn't mean to sit to eat but rather sitting at a desk or sitting around a conference table to do something and the eating is secondary. This is because here there is no keviut (establishment). But if you are sitting around a dining room table, this is considered, according to the Gemara, that you are lying down. The Rosh further adds that if people don't know where they are sitting and they are just wandering around the table for a seat, it is, in the gemara, as if they are only sitting and not lying down. This is why if one is having guests, they should inform everyone where they are sitting before making kiddush. This first idea is basically that in order to make a bracha and be motzei others, you must establish keviut, and you can do this by sitting around the table.

Tosfos asks on this point that by havdalah everyone stands up yet there is usually one person who is motzei others. Since it's understood that everyone wants to be motzei havdalah from this one person, standing for havdalah is a keviut. But, Tosfos adds, it would be better if everyone would sit during havdalah. Rav Soleveitchik says that we should sit during havdalah. He stood during havdalah despite this since his father stood during havdalah. From the fact that Tosfos didn't ask why we would stand for kiddush, it shows that he holds that we should sit for kiddush.

The second reason why someone would have the minhag to sit for kiddush is based on the Gemara Pesachim. The Gemara says that Kiddush must be Bimukom Seudah, in the place where you are going to eat your meal. The Rama writes that one can stand for kiddush, but it is much better to sit since when one eats a meal it is usually while sitting.

A nafka mina between the two reasons is if you are not going to be motzei others with your kiddush. Based on the first reason, since the only reason to sit is to be motzei other, you might as well stand for kiddush. But, based on the second reason, since you should make kiddush bimukom seudah, it is still better to sit.

Another nafka mina is if there is someone across the hall who wants to be motzei from you so they open up their door and you open up your door. You are not eating with them but you are being motzei them. Based on the first answer, since there is no sense of keviut by sitting in two different rooms, you don't have to sit down. But based on the second answer, you should still sit since you can have the meal in that same spot. The Shulchan Aruch says that if you are making kiddush and your neighbor hears it, if he is in the location where he will eat his meal, he can be yotzei through your kiddush.

The Rambam says in hilchos sukkah that on the first night of sukkot, you first make the bracha of leshev basukkah, and then the bracha of shehecheyanu. He says you should stand while saying kiddush, and then once you make the bracha of leshev basukkah you should sit, and then you say shehecheyanu. From the fact that he is making a big deal about what specifically to do for kiddush on sukkot, it shows that the Rambam holds that one should sit regularly for kiddush. The Raavad argues on the Rambam and says that you should always sit for kiddush even on the first night of sukkot. The Rambam in Hilchos shabbos says that you should hold your kos at least one tefach off of the ground. This shows that they used to sit on mats on the floor to make kiddush. The Beit Yosef brings a proof for standing for kiddush from the Rambam. He says that the Rambam could be assuming that most people sit for kiddush but since he says that you should stand on sukkot, it shows that you can stand in general for kiddush if you want. The Rambam seems to say that since we want you to specifically sit for leshev, you can ignore what you usually do for kiddush (sit) and you should stand. Seemingly, you can just stand for kiddush if you want.

There are three main reasons to stand for kiddush. The first reason is based on the Gemara Bava Kamma. The Gemara says that Rebbe Chanina told his talmidim to go out to greet the shabbos kalla. Rav Yani would wrap himself in nice clothes, stand up, and say “bo'i kalla, bo'i, kalla.” From here the Beit Yosef says we have a minhag to stand during kiddush.

A second reason for standing during kiddush is based on the Gemara Shabbos. The Gemara says that when one says “Vayechulu” it is as if he is testifying that Hashem created the world. And when one gives testimony, they stand. From here the Tur says that when one says “Vayechulu”, they should stand.

The third reason to stand for kiddush is based on kabbalah. The Arizal, the Pri Etz Chaim, and the Shla HaKadosh say that since everyone stands at a chuppah for the honor of the Chatan and Kalla, certainly everyone should stand for the shabbos malchata.

The Darchei Moshe alludes to a hybrid minhag. He says that based on the fact that we should stand during “Vayechulu”, afterwards we should sit for kiddush bimakom seudah.

SPARKS OF CHASSIDUS



*With Noah
Birnbaum*

In one of the most shocking twists in the Torah, we see in this week's parsha that, after seeing miracles in front of their eyes, the Jews diverted to worshipping Avodah Zara. Although there were many justifications made for why they did so, at the end of the day, they directly went against the word of Hashem that they had just heard. In a state of losing a leader, the Jewish people decide to approach Aharon as a predecessor, yet it is Aharon's leadership that led them to this evil deed. Instead of telling the Jews to be patient and faithful, Aharon decided to take matters into his own hands and instruct them to build a calf out of the golden ornaments and accessories of the Jews' jewels. Was Aharon just being negligent, or did he actually think this was the right thing to do? If he thought this was the right thing to do, why? According to the Medresh, Aharon was just stalling until Moshe would eventually come down from Har Sinai, as Moshe promised. On the other hand, the Gemara (Sanhedrin 7a) understands that Aharon had to choose between the lesser of two evils. On the one hand, he was able to navigate the Jews away from building the calf, but there would be a chance that he would end up like Chor: dead. On the other hand, he could allow the Jews to act this way and survive. Lastly, the Ibn Ha'Ezra claims that this so-called "idol" was not an idol at all, in the purview of Aharon. Rather, this golden calf portrayed the image of connection-figure between the people and Hashem. After all, they asked where Moshe was, not where God was. Only a small number of the Jewish people thought that the Calf was a god (3,000/600,000). Even after all of these defenses, it still seems like Aharon was in the wrong to some extent; however, we don't explicitly see in the Torah that Aharon was punished for this sin. When Moshe asked what happened, Aharon responded by blaming the people, saying "you know how prone these people are to evil." (Shemos 32:22). Throughout the story, it seems as though Aharon portrayed weakness: giving into other people against his own morals, blaming other people for his wrongdoings, and taking the easy way out of problems that the Jews had. However, later on, we see only inspiration and wisdom coming from the name-sake and legacy of Aharon. It's strange, isn't it? Well no, not exactly. As the Gemara in Sanhedrin on Daf 6b states, there was a duality of the leadership qualities of Moshe and Aharon. Moshe was into set laws, while Aharon cared more about peace and lovingness. While Moshe relies on a sort of black and white, hard objective morality, Aharon finds the truth to lie in between people: namely, through compromise. This establishes Aharon as not particularly a truth seeker but a seeker of arbitrage and compromise. If we look back to the story of the Eigel, we can see that, although this was seen as a sin, it may have been worth it for Aharon to create peace among the nation. Although building the calf was not the right thing to here, we still see that this sort of leadership of Aharon is virtuous and can be used as inspiration in many other instances. Even though he made this mistake, his leadership quality of peace-making is not forgotten: yet it can't be alone either. There cannot be a singular. To be a good leader, you must have both a passion for both peace and prosperity AND truth and justice.

(Willamowsky-Continued from page 1)

two. If we are bringing karbanos to Hashem, we are testifying that He is there with us, actively controlling the world. But this doesn't solve our lack of belief in step one. The avodah doesn't necessarily testify that Hashem is the one and only. Therefore, we needed to keep Shabbos as well to gain full kaparah. Shabbos is, at its core, a remembrance of Hashem's creation of the world. Keeping Shabbos is a testimony that there is but 1 God. By building the mishkan AND keeping Shabbos, the bnei yisroel were able to completely gain atonement for the cheit ha'eigel.

Machatzis Hashekel

By: Dovie Hirsch, 11th Grade

In this week's parsha, the Torah states that every male over twenty must give half a shekel: "When you take a census of the Israelite men according to their army enrollment, each shall pay Hashem a ransom for himself on being enrolled, that no plague may come upon them through their being enrolled." (Shemot 30: 13)

This half shekel, called machatzis hashekel, served two purposes, the first being a census for Bnei Yisrael and the second being the use of the coins as the adonim (sockets) of the Mishkan.

There are many questions surrounding the machatzis hashekel. Why can't wealthier people give more than half a shekel? Why specifically half a shekel and not a full one? Let us answer these questions one by one.

First we will address the former question. In some instances that require donation, the Torah asks wealthier people to give more. For example, when someone gives maaser, the minimum is ten percent, but one can give more. When it comes to Hashem counting us, which, as we mentioned, is one use of machatzis hashekel, it doesn't matter how wealthy we are—we are all equal in the eyes of Hashem. It doesn't matter if you're an extremely successful doctor or a beggar. Hashem loves you just the same.

With regard to the latter question, there are a few answers. One answer is that we are not complete without each other. We all need each other to achieve our goals. Each half shekel needs another half shekel in order to be complete, just as every Jew needs each other to be complete. This idea is illustrated in the story of Purim. Parshas Shkalim is read close to the time of Purim and they are linked with this idea with the following idea. Before Esther went to Achashverosh to reveal that she was a Jew, she asked Mordechai to have the Jewish nation fast on her behalf. It didn't matter to her what their financial status was, she just wanted every Jew to fast on her behalf so that she could go to Achashverosh for them. She realized the special power we have when we work together.

Rabbi Elefant explains another idea about the half shekel versus a whole shekel. He says that the half shekel represents emunah. It is like half a story. We don't always understand what is happening and why it's happening because we only see half the picture. However, as time goes on, the full story comes together. We need emunah to realize that even though we don't understand the full picture, there is another half to the story. May we all have emunah, help each other, and realize that we aren't complete without one another.

(Butler-Continued from page 1)

We are all aware of the request not to count Jews directly, as in this week's Parsha, where they were counted by the number of half shekels collected. We read in Shmuel that King Saul counted the Jewish people by evaluating the number of individual sheep. The same lesson is involved in this rule as the idea mentioned in the previous paragraph – that the true count of the people of Israel is never only in the basic number of people present. It is in the worth of the individual, the pride and self-esteem of being Jewish – and that is not something that can easily be assessed by a number.

Coins and sheep are liable to be counted numerically – not the Jewish people or for that matter any human being. The influence of a life is something not given to physical measurement or numerical count. The Torah commands us to raise our heads, to become more knowledgeable, devoted, and devoted to its holy values and observances. Each individual Jew must feel and believe that he or she is special, unique, vital, and necessary for the whole nation to exist and prosper.

People who feel "there is no difference if I am Jewish, observant, or part of a people" do themselves and the Jewish people as a whole a great disservice. Only those who proudly raise their heads are truly part of the eternal count of the Jewish people.

Adapted from Torah.org



FOLLOW US ON
twitter

@dvarimhayotzim

@tenminutahalach

@torahteachers

STORIES OF GREATNESS

TOLD OVER BY: ARIEL KORORI

December 1700. It was a cold winter in Poland, and a blanket of snow covered the entire country. The city streets were filled with people bundled up in fur coats, and the country peasants were busy warming their homes with wood and themselves with vodka. The holiday season was approaching, and everyone was in good spirits.

But in the Jewish ghetto in Krakow, gloom and fear filled the air and echoed from every corner. Persecuted by poverty and hate, the Jews of Krakow had but one source of worldly joy, and that too was being taken from them: the children were dying of smallpox.

It was the beginning of an epidemic. The doctors were helpless to stop it, and the various home remedies did nothing. Every day the town was visited with more heartbreaking tragedies. The only one they could turn to, as usual, was their Father in Heaven, and He didn't seem to be listening to their prayers.

The rabbi of the community had declared a fast day, then another, then three days of prayer and self-examination. But nothing seemed to work. A week of supplication was announced, but before it began, the elders of the community decided to make a she'eilat chalom, the "dream query" employed by the masters of the secret wisdom of the Kabbalah.

It was a drastic move, but they felt that they had no other choice. They purified themselves, fasted, recited Psalms all day, immersed in a mikvah, and then requested from Heaven, according to ancient Kabbalistic formulas, that they be given some sort of sign that night in their sleep.

And that night, they all had the same dream.

An old man in a white robe appeared and said: "Shlomo the butcher should pray before the congregation."

Early the next morning they met in shul (synagogue) and related their dream to each other. It was clear what they had to do.

The twenty of them solemnly walked to Shlomo's home and knocked on the door. When his wife opened, she almost fainted at the sight of them.

"Ye--s?" she stammered, pushing her loose hair under the kerchief on her head.

"We want to speak to your husband. Is he home?" said one of them, smiling and trying to be as pleasant as possible. "May we come in?" asked another.

Shlomo came to the door, invited them all in, shook everyone's hand and ran around looking for chairs. When they were finally all seated, one of them began:

"Shlomo, we made a she'eilat chalom yesterday. We asked what to do about the epidemic, and we all had the same dream. We dreamed that you have to lead the prayers today."

Shlomo was dumbfounded. If it weren't such a serious matter, he would have thought that this was some kind of joke.

"I should lead the prayers? Why, I . . . I can't even read properly. I can't . . . I mean, what good will it possibly do?"

"Shlomo," the elders begged, "just come and do what you can. You don't have to really lead, just pray in front of everyone. Maybe there will be a miracle. Just come and give it a try. We have summoned everyone to the shul. Just come and say a few words. Anything is better

(Continued on page 7)

(SOG-Continued from page 6)

than what we have now.”

So Shlomo, with no other choice, left his house and accompanied them. But as soon as they had entered the crowded synagogue and closed the door behind them, Shlomo suddenly broke away and ran back outside and down the street, out of sight.

What could they do? He'd disappeared. They didn't even know where to look. They had no choice other than to wait.

A few minutes later the door opened, and in came Shlomo, pushing a wheelbarrow covered with a cloth.

All eyes were on him as he went up to the podium, pulled off the cloth and lifted an old set of scales out of the barrow. He'd brought his butcher's scales into the shul!

The scales were very heavy. But Shlomo lifted them high above his head, his face contorted with the effort, tears streaming from his eyes.

“Here!” he yelled at the ceiling. “Here, G-d! Take them! Take the scales! That must be why You want me to lead the prayers, right? So take the scales and heal the children! Just heal the children. Okay?”

By now Shlomo was sobbing loudly, and the whole place was dead silent. A few men rushed over and helped him put the scales on a table in the front of the room, and the congregation began the prayers.

That evening, the children were already getting better.

You can imagine the joy and festivities that followed. They even made a nice glass case for the scales, and left the whole thing there permanently for all to see.

But after a few days, when the excitement died down, the elders had to admit that they couldn't figure it out. After all, there were tens of shops in the ghetto that used scales, and all of them were owned by honest, G-d-fearing Jews. What could be so special about Shlomo's scales?

When they went around checking all the other scales, the elders discovered that every one of them, without exception, was a bit off. Certainly never enough to constitute bad business, but inaccurate nevertheless. It seems that Shlomo checked his scales twice every day, while the others checked only occasionally. “That's what G-d wants,” Shlomo explained.

Legend has it that these scales remained on display in that Krakow synagogue for over two hundred years, until the Germans destroyed everything in World War II.

JOIN OUR WHATSAPP GROUP
TO GET DEVARIM HAYOTZIM MIN HALEV
WEEKLY VIA WHATSAPP

SCAN THE QR CODE
OR JOIN THIS LINK

[https://chat.whatsapp.com/
FpJMF5EeGq8G3BcnZXgGtB](https://chat.whatsapp.com/FpJMF5EeGq8G3BcnZXgGtB)

FEEL FREE TO SEND TO FRIENDS AND FAMILY



CLICK HERE TO JOIN

Nathaniel Danesh

10th grade

Seeing Hashem

In this week's parsha, Ki Tisa, it states the events of the golden calf. This was a very puzzling event in Jewish history: how is it possible that after witnessing all of the incredible miracles in Egypt and the splitting of the Yam Suf that this could happen? These were such amazing miracles so that the Jewish people could point at it and say "this is my G-d and I shall beautify him" (Shemot 15:2). Chazal tells us that even a maidservant was able to witness and understand Hashem and His power what Yechezkel ben Buzi couldn't perceive. After all of this, Bnei Yisrael then watched the events of Har Sinai when Hakadosh Baruch Hu Himself proclaimed, "I am Hashem your G-d who took you out of mitzrayim." How is it possible that after all of these demonstrations of Hashem and his power Bnei Yisrael still became confused and proclaimed about the golden calf "These are your gods O' Israel who brought you out of the land of Egypt" (Shemot 32:4). Rashi somewhat lightens the question by saying that the eirev rav influenced them. However, Even with this statement from Rashi the original question remains valid because the eirev rav also saw everything that Beni Yisrael saw. Additionally, wasn't it said about

them that they were part of a nation who feared G-d and believed in Moshe being his servant?

In order to answer our question we need to take a closer look at the statements Chazal made to describe the events of the splitting of the Yam Suf. Indeed, a maidservant was able to perceive the greatness of Hakadosh Baruch Hu better than Yechezkel ben Buzi, but she still remained a maidservant, not a prophetess. We see that in order to become a prophet you will need to work on yourself to become the best person you can be. Merely living through a couple of amazing revelations and unique events will not be enough. In regards to our question also, Bnei Yisroel were not going to change just because of all the miracles that they saw. They hadn't yet worked on themselves, so the preceding events were not enough to change them. This is the reason why the Eirev Rav turned so quickly to idolatry bringing Bnei Yisrael along with them. Let us work on ourselves to become the best person we can be through Torah learning and serving Hashem so we can become better people and improve as a nation as a whole.

*Editors in Chief*Ephraim Herrmann
Zachary Rosenberg*Associate Editors*Josh Aryeh
*Assistant Editors*Moti Schreck
Daniel Lebowitz
*Layout Editors*Ephraim Boczko
Elisha Weissman
Eli Avezov
Aryeh Sacks
Ezra Cohen
Aharon Reyhanian
Ari Zelefsky
Matthew Rosenberg
*Student Articles**Production Staff*JoBe Silver
David Kohn
Eitan Eckman
*Head of Distribution***סופרים / Authors**Joseph Abittan
Yosef Adler
Yoni Aharon
Doniel Austeim
Eli Avezov
Avi Beylus
Baer Boczko
Isaac Butler
Ezra Cohen
Aaron Danesh
Nathaniel Danesh
Eliyahu Friedman
Netanel Fruchter
Asher Fogel
Freddie Grunsfeld
Dovi Hirsch
Yoel Horwitz
Uzi Jacobson
Mordechai Khan
Ariel Korori
Ariel Kunin
Mishael Lalehzari
Tani Leitner
Akiva Mehlman
Mordechai Ostreicher
Ariel Rogoff
Daniel Rosner
Ari Saffra
Eitan Schafner
Hillel Schein
JoBe Silver
Mordecai Simhaee
Isaac Wilamowsky
Ari Zelefsky*Weekly Writers*Noah Birnbaum
Ari Ivry
Shmuel Maltz
Yoni Sheinman*Maggidim of DRS*Yoel Horwitz
Ariel Korori*Menahel*

Rabbi Y. Kaminetsky

*Faculty Advisors*Rabbi E. Brazil
Rabbi M. Erlbaum

The DRS Yeshiva High School For Boys
700 Ibsen Street, Woodmere, NY 11598
Phone: (516) 295-7700 • Fax: (516) 295-4790

דברים היוצאים מן הל"ב

Weekly Torah Publication of the DRS Yeshiva High School

If you have any comments, questions, or suggestions, feel free to email us at
ephraim.herrmann@drshalb.org or zachary.rosenberg@drshalb.org