



The Significance Of Clothes

By Moshe Carroll, 12th Grade

This week's parsha discusses in great detail the "Bigdei Kehuna" (the Kohen Gadol's clothing). "And you shall make holy garments for your brother Aharon, for honor and glory... And these are the garments that they shall make: a choshen, an ephod, a robe, a tunic of checker work, a cap, and a sash."

Avodat Hashem must be done in a complete manner. The clothing that the Kohanim wear should be special and suitable for the avodat Beit HaMikdash.

In general, the clothing of a person has a special importance. It isn't for nothing that we make a bracha of "Malbish Arumim" every morning. The bracha is used to thank Hashem for the following two significant points. The first is to thank Hashem who created us with a nefesh anushit that understands the disgrace of nakedness, something which animals do not understand, giving us the nature to dress in clothes and use the clothes to show honor. The second is to thank Hashem for the clothes themselves.

The clothes make the man. From the clothing a person wears, one can learn the nature of that person, his characteristics, and which ideology or religion he may follow. Clothing expresses one's inner character.

Going back to the Bigdei Kehuna. "You shall make holy garments for your brother Aaron, for honor and glory." R' Anani ben Sason says in Mesechet

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Awaiting The First Drop

By Eli Rockoff, 10th Grade

Parshas Tetzaveh begins as follows: "And you shall command the children of Israel, and they shall take to you pure olive oil, crushed for lighting, to kindle the lamps continually." (Shemos 27:20)

Rashi famously analyzes this fascinating pasuk and explains that the "Shemen Zayis Zach" refers to the first drop of oil that emerges from the olive. This is significant because the oil used for the menorah must be absolutely pure, whereas the excess oil, Rashi explains, was used only for the Korban Mincha.

The Kli Yakar asks an interesting question based on Rashi's observation. Normally one uses the best oil for baking and cheaper oil for lighting. Why is it then reversed in the Mishkan with the best oil being used for the lighting while the excess is used for the baking of the Korban Mincha?

To answer this compelling question, the Kli Yakar quotes from Sefer Mishlei: "For a commandment is a candle, and the Torah is light, and disciplining rebukes are the way of life." (Mishlei 6:23) The candle referred to in this pasuk is the light of the menorah which represents the light of the Torah and Mitzvos, the epitome of spirituality in our constant endeavor to become closer to Hashem. The Korban Mincha, however, represents just the opposite. It is consumed and therefore represents physicality and the material needs of man. Therefore it is logical that

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade
Rebbe

Parshas Tetzaveh
Questions

1. Which term is used for the first time in this parsha to distinguish segments of the Jewish people?
2. Which item described in parshas Terumah has to be "constantly present"?
3. In what context is the Day of Atonement mentioned in this parsha?
4. In this parsha, which three actions are performed "in the afternoon"?
5. Of the seven species special to the Land of Israel, which two are mentioned in this parsha?

Answers

1. In this Parsha the word *shevet* ("tribe") is used for the first to describe segments of the Jewish people (Exodus 28:21).
2. The showbread is always on the golden table in the Tabernacle (Exodus 25:30).
3. The last verse of the parsha states that once a year, on the Day of Atonement, Aharon should bring incense into the Holy of Holies (Exodus 30:10).
4. Three services have to be performed "in the afternoon": (1) The second daily "Tamid" offering (Exodus 29:38), (2) the lighting of the Menorah, (3) and the burning of the incense (30:8).
5. Olives and pomegranates are mentioned in the parsha. Olive oil is used to light the Menorah (Exodus 27:20), and woolen pomegranates are attached to the bottom of the High Priest's robe (28:34).

Rabbi Moshe Atik's Torah Teasers

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1st Aliyah - In this Aliyah Hashem commands Bnei Yisroel to use olive oil for the lighting of the Menorah. Moses is instructed to be Mikadesh Aharon and his sons by making for them and dressing them in the Bigdei Kihooa and the Torah describes the making of the Kohen Gadol's Aifod - which was an apron which covered the back and also the precious stone studded shoulder straps of the Kohen Gadol.

2nd Aliyah - In this Aliyah the Torah continues with the directions on how to make the Bigdei Kihooa. In this Aliyah we read about the Choshen Mishpat, the cloth plate that had four rows of precious stones, each row containing three stones. The names of the twelve Shvatim were engraved on these stones and this Choshen Mishpat was folded over on the Urim Vitumim, a cloth on which was written Hashems name. That Urim Vitumim was placed inside the Choshen Mishpat and then the Chosen Mishpat was secured by straps which connected it to the Aifod.

3rd Aliyah - This Aliyah describes the last two of the Bigudim which were exclusive to the Kohen Gadol - the Miel and the Tzitz. The Miel was his robe with the golden bells and the cloth balls in the shape of pomegranates at the bottom hem and the Tzitz was a thin gold band worn on the Kohen Gadol's forehead engraved with the words Kodesh Lashem. The Torah in this Aliyah then goes on to describe the four Bigudim worn by all Kohanim including the Kohen Gadol. The Kutenes, his long shirt, the Michnasaim, the pants, Avnet, the belt, and the Mikbaat, the hat.

4th Aliyah - In this Aliyah we hear about the Miluim - the dedication of the Kohanim by being dressed in the Bigdei Kihooa and through a variety of Korbanos.

5th Aliyah - In this Aliyah the Torah continues describing the procedure for the Miluim - the inauguration of the Mishkan and of the Cailim and of the Kohanim. This is a seven day process where Moshe Rabeinu acts as the Kohen Gadol and on the eight day Aharon takes over. This Aliyah also describes how future Kohanim Gidolim will be appointed.

6th Aliyah - In this Aliyah we hear about the Mitzvah to bring the Korban Tamid every single day. One sheep every single morning and one sheep every single afternoon.

7th Aliyah - This Aliyah describes the Mizbach Hikitores - the golden Mizbiach located in the Kodesh section of the Mishkan. It is on this Mizbiach that the Kohanim are commanded to burn the Kitores every day, twice a day.

Transcribed from YU Torah.

10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Eli Wiseman

Misconceptions About Kashrus

Misconceptions about Kashrus (listed by the right utensil in hot meat, in the ground and then it is fine to use)

Not all drinks in Starbucks are Kosher.

Generally speaking, according to most *poskim* plain coffee is fine pretty much everywhere. However, when it comes to fancier drinks, such as frappuccino and the like, one has to be very careful that all of the ingredients are kosher.

Coffee in a coffee house with kosher flavoring is fine, but one should check that all the ingredients in that flavoring are kosher.

Obviously the pastries that are not sealed and have a reliable hashgacha are not good.

If one wants to find out what is Kosher and what is not, he should check out kosherstarbucks.com

One cannot let a non-Jewish maid cook unless a Jew first turns on the cooking surface.

The problem is the *issur Midirabanan of bishul Akum* (Gemara Avodah Zarah).

If one tells a child to turn on the cooking surface, it might not count because he might not be of knowledgeable age to know what he is doing.

Glatt kosher meat means that there were no adhesions on the meat so the meat is smooth, and Beit Yosef meat is actually better than other *glatt* kosher meat.

Even though meat, that is not *glatt*, can be kosher, most kashrus agencies don't place a *hashgacha* on them.

The Rema *poskins* that if there are 2 or less small adhesions on the meat, one can peel them off and it is still *glatt* kosher. The Beit Yosef (Shulchan Aruch) *poskins* that if there are any adhesions on the meat, it is not *glatt* kosher.

One does not need to specifically buy Kosher for Pesach meat. Regular meat is perfectly fine if there are no *chametz (kitniyos)* spices on it.

Advice from Rabbi Lebowitz: Buy the meat before Purim and then freeze it because after Purim the prices go up.

One cannot put a utensil that become non-Kosher, either by having a meat utensil in hot milk or a milk

utensil in hot meat, in the ground and then it is fine to use.

One needs to wait 24 hours and then put it into a steaming hot pot that was not used for 24 hours to *kasher* it.

The misconception comes from the *halacha* that if one makes a utensil not-Kosher, either by having a meat utensil in cold milk or a milk utensil in cold meat, one should rub that utensil on a hard surface, like dirt, to get rid of potential fat that covered the utensil. Nowadays, one can actually just use a sponge to clean off the utensil.

Not all yiddish *hechsherim* are better than the OU.

One reason can be because the organization that might give that *hechsher* might not have the manpower needed to make sure everything with the product is *kosher*.

Another reason can be because that organization might not be the best experts on the kosher status of the chemicals in a product.

Not all Oreo cookies are dairy equipment.

The reason why the classic Oreo cookies are labeled OUD is because the OU does not put OUDE on products. However, the Oreo company has the right to put in milk if it wanted to, and it would not violate the terms with the OU. Therefore, the reason why the classical Oreo cookies are *parave* is because it does not have dairy ingredients. But for other Oreo cookies, one has to check the ingredients to see if there are any dairy ingredients.

One also has to check Haagen Dazs to see if any of the ingredients are dairy or if the product is dairy equipment only.

China plates do not necessarily need to be *toveled*.

Earthenware utensils (like China) do not need to be *toveled* in order to use them. However, some Rabbanim were strict and said that the smooth covering of the Chinah was not earthenware and it has to be *toveled*.

Other Rabbanim say that one does not need to *tovel* them.

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SPARKS OF CHASSIDUS



With Yaakov
Fuchs

As is well known, much of the work put into the Mishkan, was done by the chief architect, Bezalel. The pasuk describes Bezalel in a strange manner: "Moshe said to Bnei Yisrael: 'See, Hashem has called by name Bezalel the son of Uri the son of Chur, of the tribe of Judah' (35:30)". In Likutei Torah, the Ba'al HaTanya (Rav Schneur Zalman of Liyadi - the first Rebbe of Chabad) asks: Why does the Torah go into such extreme details to stress Bezalel's descent? Would it not have been enough to stop after Bezalel? The Baal HaTanya answers that this was in order to show that the contributions the Jews had given toward the construction of the sanctuary had already served as a kapparah for the chet ha'egel. It is known according to our tradition that Chur, Bezalel's grandfather, had been killed by the Jews after he refused to make the calf. Therefore, if Hashem had appointed a grandson of Chur to build the Mishkan for Klal Yisrael, it was obvious that their sin had been forgiven. Since if this were not so, Chur would have continued to accuse Klal Yisrael in Shamayim, and would not have spoken up in their defense. This is precisely why the Torah details Bezalel's lineage back to Chur and no further. (Maayanah Shel Torah)

(Moshe Carroll- Continued from page 1)

Zevachim " (פ"ה): Why is the parsha of karbanot placed next to the parsha of Bigdei Kehuna? To tell you, just like karbanot are mechaper (atone), also the Bigdei Kehuna are mechaper." In other words, the role of the Bigdei Kehuna is not to just do the avoda in them, but the garments themselves, by just wearing them, are mechaper for aveirot. The Ketonet is mechaper for Shefichat Damim, the Avnet is mechaper for Hirhur HaLev and so on. Every article of clothing of the Kohen Gadol sanctifies his body and purifies him. Consequently, the atonement is a chain. The kaparah begins with the Kohen Gadol and as he grows in his spiritual modesty, he influences the nation.

The Kohen Gadol is not a private citizen, he is a personality, a leader of Klal Yisrael, and every action he does impacts everyone. He is sanctified and that, in turn, influences the nation to strive for new spiritual heights.

Adapted from Rav Yisrael Schwartz



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NO PAIN NO GAIN MOSHE BENHAMU 12TH GRADE

This week's Parsha, Parshat Teztaveh, opens up speaking about the precious stones that were placed on the Choshen HaMishbat, the Cohen Gadol's breastplate. When listing the items that were donated, the Torah first lists those which are highest in value in the Mishkan, and then proceeds to list the items lower in value. However, there appears to be an outlier in this list: the precious stones are listed last. Why does the Torah bring them up after listing all the other materials needed in the Mishkan in the previous Parsha? Shouldn't they be first?

Rav Chaim Shmuelevitz answers that they came last because they were in fact the easiest thing for the donors to give. The precious stones came to their owners with little effort, therefore there was no great act in giving them over. All the other work of the Mishkan needed B'nai Israel to dedicate some time to them, whether it was building the Kelim or sowing the curtains. The stones were obtained free of charge when leaving Mitzrayim and required no effort to give over signifying that they were, in the eyes of B'nai Israel and Hashem, the items of least significance and value.

Rav Shmuelevitz bases this answer on a basic concept of human nature: things which we toil over are the most dear to us. Things that come easily, such as the stones, did not require effort to obtain, therefore they don't take a big place in our hearts and are easy to give away. The Chachamim say "One who wishes to love another person should get involved in doing good for them."

This is applicable in every aspect in our lives. If you wish for something, the more work you put into it, the more proud of the finished result you will be. The greatest friendships are the ones where people

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the best oil should be used for our spiritual needs such as the menorah whereas the excess oil should be used for our physical needs such as the Korban Mincha.

We can learn a profound lesson from this Kli Yakar. Often when it comes to spending money on the fulfillment of Torah and Mitzvos, we adopt a more conservative and economical approach. However, when it comes to more personal purchases, we tend to be more liberal and generous with our spending. The lesson of the oil of the menorah, therefore, is to condition ourselves to invest just as generously in our spiritual needs as we would for our personal needs. In doing so, can we truly strive to realize our true priorities which are to be Hashem's holy servants and to act as a guiding light for all the nations of the world.



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WHY IS MOSHE'S NAME
NOT MENTIONED?
ZECHARIA LEBOWITZ
10TH GRADE

Parshas Tetzavah is the only Parsha in which Moshe's name is not mentioned while he was alive. The Ba'al Haturim explains that Moshe requested to be erased from the Torah and Hashem granted his request in Parshas Tetzaveh. One may ask: Why did Hashem choose this particular Parsha? What made Parshas Tetzaveh so unique?

One explanation given is that Moshe was offered to become the Kohen Gadol, yet he turned it down so his brother Aharon can get the job instead. Since this Parsha is all about the Kohen Gadol and the clothes, Moshe did not want to be mentioned, as he did not want to steal the spotlight from his brother Aharon.

We can learn an important lesson from Moshe's absence from our Parsha. When we see someone else succeed, instead of saying, "I could have done that" or "he is only succeeding because of me," we should be happy for them and let them have the spotlight instead of allowing our jealousy to overshadow their achievements.

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sacrifice the most for each other. If you study hard for a test, not only will you get a good grade, but you will feel a sense of pride and accomplishment after. The best feeling is that feeling of accomplishment and success, and that comes when you put effort into your task.

This concept relates closely to how we should go about doing Avodat Hashem - service of God. The more effort and exertion we put in to serving Hashem and learning His Torah, the more we will hold it dear. The common saying of "no pain, no gain" is also referring to this idea. In order to be the best versions of ourselves and serve hashem to the best of our abilities we must put in as much effort as possible even when it gets too hard, because the more work you put in, the greater and more meaningful the reward will be to you.

Shabbat Shalom!

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Ask your Rav.

One cannot use a utensil that needs to be *toveled* one time before *toveling* it.

The source of this misconception probably comes from the *halacha*, that most Rabbanim agree to, which is that a disposable utensil does not need to be *toveled*.

A utensil that is only used to hold items for a one time use, such as a pickle jar that one does not use after he finishes the pickles, does not need to be *toveled*.

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However, a utensil that is used to hold items for more than one occasion, such as a candy tray, needs to be *toveled*.

Dishwashing soap and spring water do not need a Hechsher.

A reason why some dishwasher soap and spring water have *hechshers* is because they think that if they have a *hechsher* people might think it is better quality and buy their products.



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TOLD OVER BY: TZVI GRUSHKO

The First Shabbos with the Baal Shem Tov: R' Dov Ber arrived on Erev Shabbat and spent Shabbat with the Baal Shem. At the Friday night seudah, the Maggid listened attentively, hoping to hear teachings affecting Heaven and Earth.

"Once I was traveling with Alexi, the wagoner," recalled the Baal Shem. "We came to the middle of the forest and there was no more hay for the horses. We didn't know what to do until, thank God, a non-Jew passed by with his horse and gave us some hay." With that the Baal Shem said Birkat HaMazon and the meal was over.

The Maggid was horrified. "Instead of delving into the depths of man's soul," he thought, "he speaks about horses!" He considered absenting himself from the second Shabbos seudah, lest he waste even more time. But he didn't want to embarrass his host and hoped that this time things would be different.

The next day, the Baal Shem recollected how he and Alexi had once traveled through parched fields under a scorching sun, with no water to drink and no spring or well in sight. They wouldn't reach the nearest town until evening. Suddenly, like a Godsend, a non-Jew appeared carrying water buckets. When they asked what he was doing in such a remote place, he replied, "I don't know myself. My feudal lord seems to have lost his senses. He sent me on a three-day journey through the forest and fields with these buckets, and today is the third day."

The Maggid understood that these stories were intended to demonstrate G-d's providence. It was the Baal Shem's way of instilling emunah in people by means of parables and mundane stories. What he didn't know was that

they contained deep wisdom as well. He decided to skip the Third Meal and return home immediately after Shabbat, without even seeking a cure or spiritual guidance.

There wasn't enough moonlight to begin the return journey home. At midnight R' Dov Ber was summoned to the Baal Shem. His host inquired if he knew how to learn Kabbalah. When the Maggid replied affirmatively, the Baal Shem asked him to explain a passage in Etz Chaim (Tree of Life) by R' Chaim Vital, a disciple of the Ari Hakadosh.

The Maggid studied the passage for a few minutes and proceeded with his explanation. "You don't know anything!" declared the Baal Shem. The Maggid reread the passage. "My interpretation is correct," he maintained. "Tell me yours and we'll see who's right."

The Baal Shem grasped the book, and his face began to shine. He told R' Dov Ber to stand. Light filled the room, and the Baal Shem was encircled by fire. The Maggid saw angels appear as the Baal Shem recited their names, and suddenly he understood the lofty secrets hidden within the text. At this point, the Maggid could no longer stand, and the Baal Shem showed him to a bed. The Maggid later related, "I no longer saw him, but for two hours I heard sounds and beheld awesome fire and lightning. I became very frightened and fainted." The Baal Shem later told the Maggid, "Your interpretation was correct, but you were learning only the 'body' of the hidden Torah. Now you have penetrated its 'soul.'" R' Dov Ber remained in Medzhibozh...

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

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