



One's Relationship With Others

By Ari Ktaznelson, 10th Grade

A famous story in the gemara concerns a person asking different rabbis to tell him the whole Torah while he stood "on one foot," meaning in a brief summary. Eventually he came to a great rabbi named Hillel. How would Hillel reply to this question? Can the vast Torah really be reduced to a single statement? "What you do not like, do not do to others," came Hillel's answer." That is the whole Torah. "The idea that the entire Torah focuses around the theme of one's relationship with other people is quite striking. Very often the laws of the Torah are divided into two groups: those concerning the relationship of the person with G-d, such as Shabbat observance and kosher, and those concerning one's relationship with other people, such as not to steal, or not to be a false witness in a legal case. Here however, Hillel was saying, in effect, that the whole Torah revolves around the single principle of one's relationship with others. In this week's parsha, we find this principle clearly expressed: "love your neighbor as yourself." It occurs among many commands about one's behavior towards other people, such as—in the very same verse—the demands not to bear a grudge and not to take revenge. We can understand that if a person properly keeps this law, he or she will obviously keep the commands such as not to steal, nor be a false witness, nor bear a grudge. All the laws concerning one's relationship with other people are included in this teaching "love your fellow."

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Self Control

By Hillel Golubtchik, 10th Grade

Parshas Kedoshim begins with the commandment of "kedoshim tihiyu ki kadosh ani Hashem Elokeichem" - You should be holy for Me, Hashem your G-d, because I am holy. The classic question that is asked on this pasuk is what does it mean to "be holy"? Rashi explains that being holy is referring to the mitzvah of having forbidden relationships (which is what Parshas Acharei Mos ended off with).

The Ramban, however, explains differently. He writes that being holy means that one should not be a naval b'reshus hatorah, which is translated as a crass glutton with the permission of the Torah. This means that even if something is permissible for us to do, we shouldn't do it excessively. For example, it is permissible for us to eat kosher meat and drink kosher wine, that doesn't mean we should get drunk and act like an animal by eating too much meat and drinking too much wine.

Both the Ramban and Rashi are explaining that to "be holy" means to have a sense of self control. The mindset of a human being comes with different desires and we have to control these desires and only use them for positive purposes. For example, instead of eating endless meats for lust, you can eat meat at a nice Shabbos meal. We must be in control of our decisions and not allow our desires to command and control us.

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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 takes a handful of incense and brings it into the Holy of Holies (Leviticus 16:12). Where else in the Torah is a command to "take a handful"?
2. What "land" appears in this parsha, but nowhere else in the entire Torah?
3. In this parsha, which two countries appear in the same verse?
4. Which commandment in this parsha refers to the morning?
5. In this parsha, what law refers to a blind person? Which law in the next parsha (Emor) refers to a blind person?
6. In this parsha, which 3-letter Hebrew word appears four times in one verse?

Answers

1. In parshas Bo, Moshe and Aaron are commanded to each take a handful of ashes to initiate the plague of boils (Exodus 9:8).
2. On Yom Kippur, a Kohen leads the scape-goat to the "land of Geziera" (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. The law regarding paying a daytime worker states that a person must not delay payment past the morning following the work (Leviticus 19:13).
5. 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).
6. 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.



The complete edition of
**Rabbi Moshe Atik's Torah
Teasers**
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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 Hackadashim that we hear is one of the three hardest Avodos in the entire Bais Hamickdash. 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. The last Aliyah describes the Avoda of the Kohen Gadol on Yom Kippur. This Aliyah instructs each and every one of us to fast on Yom Kippur, and other things that we must do on Yom Kippur. We are also not allowed to do Melacha on Yom Kippur. The end of the Aliyah describes the Issur of bringing Korbanos anywhere besides 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. In this Aliyah 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 Cna'an where we are heading. This Aliyah continues with a list of people with whom it is Ussur 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 Parshas Kedoshim (when they are read independently). This Aliyah continues the Issur of illicit relationships. Bnei Yisroel is warned that partaking in these relations will, Chas V'Shalom, result in our expulsion from Eretz

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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Chezky Rothman

The Basis for Celebrating Lag B'Omer (and by comparison, Yom Ha'atzmaut)

What are the sources for celebrating Lag B'Omer?

1. Gemara Yevamus: Rabbi Akiva had 12,000 pairs of students, and they all died because they did not respect each other, and they all died between Pesach and Shavuot.
 - The Gemara does not mention any exception for Lag B'Omer.
 - There is not a single Gemara, Medrash, Tosefta, Rambam that mentions Lag B'Omer.
2. Meiri on that Gemara: Quotes a Kabbalah from the Gaonim, they died up until Lag B'Omer, and since they stopped dying from Lag B'Omer, we don't fast, and one can get married from that point on.
3. Rama Siman 493: Since Lag B'Omer is the day that they stopped dying, we can treat it like a regular (non-aveilus) day.
 - Does not sound like a Yom Tov, rather we just go back into doing regular things.
4. It is the Yahrzeit of Rabbi Shimon Bar Yochai.
 - How do we know that?
 - a. Rabbi Chaim Vital is the first one to record that this was his Yahrzeit. (over a thousand years after Rabbi Shimon Bar Yochai died).
 - Brings story: Someone was criticized for saying Nachem on Lag B'Omer, was cursed by Rabbi Shimon Bar Yochai, and lost a child.
 - It is well recorded that Lag B'Omer is the Yahrzeit for Yehoshua Ben Nun and the Rama.
5. Chida: We celebrate Lag B'Omer, because Rebbe Akiva had 5 new Talmidim, and through that we had a newness of Torah.

Issues with these approaches:

1. The Gemara never actually says that they stopped dying and if they did stop dying, the reason for this was because they were all dead. It shouldn't be a day of celebration!
 - a. Nosei Keilim on Shulchan Aruch, Taz, Mishna Berura: Lag B'Omer was break from the dying.
 - i. If that is true than why doesn't aveilus restart after Lag B'Omer?
 - Mishna Berurah: Not as many died afterwards, so we can stay out of aveilus.
2. If you say the reason for Lag B'Omer is for Rabbi Shimon Bar Yochai: A Yahrzeit isn't a time for partying, one is supposed to be more somber.

Can one make religious rituals (a Yom Tov) for Lag B'Omer?

1. Chasam Sofer: Against people going to the Keiver of the Rashbi, if you want to go somewhere holy, go to Yerushalyim.
 - Gemara Rosh Hashana: It is Assur for us to make new Yomim Tovim.
 - a. To get a haircut, listen to music, etc., is not such a big deal, but to make a whole holiday out of it, with bonfires, and rituals, should not be allowed.
 - b. Magen Avraham Hilchos Purim 686: If a city, community, or family experienced a miracle, they can make it into a Yom Tov.
 - Chasam Sofer: No miracle happened on Lag B'Omer, so cannot call it a Yom Tov.
 2. Pri Chadash: Can only be for the people who actually experienced the miracle.
 - a. Achronim: Then how do we celebrate Purim, it was miracle that happened after the Beis Hamikdash! How can it be to the entire Klal Yisorel?
 - Rav Shachter Bikvei Hatzon Siman 32: Nesivos on the Megillah: Purim is different, they believed that the miracle would lead to the Geula, and anything which even seems like the first step to Geula, can celebrate a Yom Tov on that day.
- ⇒ Therefore, if one believes that Yom Ha'atzmaut might lead to the process of the Geula, you can celebrate it like a Yom Tov. Certainly one has more reason on Yom Ha'atzmaut

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Avi Kupchik

Living Al Kiddush Hashem

11th Grade

An animal with a mum cant be brought as a korban. At the end of the shlishi HASHEM TELLS bnei yisrael "VLo tisschalilu es SHem Kashi KI ANI Mkadeshchem "vinikdashti mitoch bnei yirsael".

Rashi explains that this pasuk is the source for dying "al kiddush Hashem.

The Rambam and the sefer hachinuch also list Dying al Kiddush Hashem but explain another side to this mitzvah that we fulfill every day. The Rmbam based on maseches yoma says that when a person is nice and polite to others, and they do everything honestly and in the right way, that person fulfills the mitzvah of kiddush Hashem. Dying al Kiddush Hashem takes 1 second to perform, while living al kiddush Hashem you do all your life 24/7!

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my little inn from the poritz, it was tidy and well-kept. Then, as I started drinking and squandering all my money with silly card games, I had no time to look around at my environment. I didn't notice that the roof had caved in and the windows were broken. And so it never entered my mind to repair them.

"One winter morning, while the poritz was out hunting, the heavens suddenly opened and a thunderstorm erupted. My landlord, who was stranded in the forest, suddenly noticed his inn and hurriedly steered his horse in this direction, relishing its cozy and warm interior. You can imagine how enraged he became when he set his eyes on the terrible condition of the inn, entirely exposed to the elements like an open invitation for the rain.

"Of course the landlord demanded an explanation. And I, what could I say? I threw myself at his feet, 'My dear sir,' I cried bitterly. 'Did I know that it would rain like this?'"

A terrible wail escaped Yankel's throat. In a haunted voice weak from pain and anguish, he turned to the rabbi. "Those eyes, Rabbi, those furious eyes of the poritz keep floating before me and his words leave me without peace. They keep calling, demanding, penetrating my soul like so many swords. "Didn't you realize," he had yelled, "Didn't you think that in the end, the day would come when you'd have to answer for your neglectful behavior?"

"And as the cries of the dying man – cries of deep, heartfelt repentance – ascended to the heavens, so did his soul," the Rebbe of Slonim concluded his tale. "The Berditchever Rebbe himself testified that Yankel the drunkard had left this world with genuine repentance."

The wealthy landowner sat enveloped in a cloak of silence as he listened to the words of the rabbi. He didn't utter a word when the rabbi removed his tefillin from his pouch, but merely extended his arm and watched as the rabbi bound the straps around them. And when the rabbi offered him the tefillin as a gift, he didn't resist...

Years later, the rabbi's attendant was traveling when an elderly man approached him. "Do you remember me?" he asked.

The attendant studied the face above the flowing white beard, but couldn't quite place him. The stranger then clarified, "Do you remember, many years back, when a landowner sat next to you on a train and the rabbi invited me to sit next to him? I am that landowner whose heart Rabbi Weinberg kindled all those years ago on the seat beside him. The rabbi's tefillin stoked the embers into a fiery flame that illuminated the way for my return to my heritage..."

(Hillel Golubtchik- Continued from page 1)

The next mitzvah in the parsha is to fear one's mother and father. Chazal explain that this mitzvah connects to the previous mitzvah of kedoshim tihiyu because like before, we would think human nature would be to fear the father more than the mother. However, the Torah mentions the mother first to show that we shouldn't just go with the way that's normal (to fear the father more), rather we should fear our mother and father equally.

Next comes the mitzvah of Shabbos. On Shabbos, one has desires so strong to return to work and make money and check their phones. Shabbos is here to remind us that Hashem is the one who provides us with financial success and that we should rest and understand Hashem's power on us. We have to understand that regardless of what we do to make money, Hashem is really the one writing the script.

Through the constant ongoing battle that we have of being kedoshim tihiyu, we will all be able to fulfill our obligation of being avdei Hashem.

(Ari Ktaznelson- Continued from page 1)

Hence Rabbi Akiva said about this command, "this is a great general principle in the Torah." It is a great general principle because it includes more or less half the Torah: all the laws between man and his fellow. However, what about the laws between the person and G-d? Hillel seems to go further than Rabbi Akiva. For Hillel, this command includes all Torah law. How can we understand that? An answer given by Rabbi Shneur Zalman is that the intended effect of the entire Torah is to make us more sensitive to the soul, rather than just the body. The mitzvot (laws) between man and G-d have the function of drawing G-dliness into the material aspects of life. They help us break through the barrier of appearances and connect with the G-dliness within. This has a direct effect on our view of others. For in physical and material terms, people are divided. But as regards the soul, we are united together. The more that a person is sensitive to that unity, feeling a true love for others, the more he or she will be expressing the goal of the entire Torah. And conversely, the more that a person observes the Torah, in all its details, in a truly inward way, the closer they will come to a genuine love for others. Hillel makes this point in another teaching, found in *pirkei avos*. He tells us to be like the disciples of Aharon, loving all those around us and drawing them close to the Torah. We can express our love for another person through caring for them in physical terms. Yet we can also express our love by caring for them spiritually, helping him or her come closer to the Torah. Each of us has this power of love, with the power to give to others, both materially and spiritually. Through this love we will trigger the chain reaction leading to the goal of Creation: peace and love between man and his fellow, between nation and nation, between humanity and G-d.

(Aliyot Summary- Continued from page 2)

Yisreol. Then we transition into Parshas Kedoshim where 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, it is Ussur to hate a fellow Jew, G-d forbid, we cannot bear a grudge, not to take revenge, we must rebuke somebody who is sinning. In this Aliyah we also hear about the Issur of *Kilaim*- we cannot plant a field with two kinds of seeds, we cannot wear clothing with Shatnez (wool and linen) etc. One of the more famous Mitzvos in this Aliyah is the Mitzvah of - לרעד כמודך - you must love your friend as 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, 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, G-d forbid, if they do not punish people who worship *Molech* (an Avoda Zara to whom a person sacrificed 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.

Transcribed from Rabbi Yamin Goldsmith

(10 Minute Halacha- Continued from page 3)

to dance than on Lag B'Omer.

Other Issues of celebrating Lag B'Omer:

1. If Lag B'Omer falls out on Sunday: A lot of Chilul Shabbos results from travelling and setting up in Meron.
2. People burn useful items to fuel the fire, which could be a issue of Baal Tashchis.
3. Chacham Ovadya Yichavei Daas Chelek 5 Siman 35: It becomes a social scene, and takes people away from yeshivos and learning.

STORIES OF GREATNESS

TOLD OVER BY: DOVID BLANK

Transcribed From
Chabad.org

Did I know It would rain

As the train chugged kilometer after kilometer, the holy Rabbi Shmuel Weinberg of Slnim, author of Divrei Shmuel, accompanied by a retinue of Chassidim, sat immersed in his lofty thoughts.

The train lurched to a stop at yet another station. A poritz – a wealthy and powerful landowner – accompanied by his young servant boarded the train. The landowner's eyes gazed over the wagon and came to rest on his choice of seat – the one beside the rabbi's attendant who sat right behind the rabbi, ready to respond to the sage's requests.

The landowner sat down, straightened his bones and turned to the rabbi's attendant, "Who is this man sitting in front of us? And why is he surrounded by so many people?"

"He's a rabbi," came the reply.

"A rabbi!" the landowner exclaimed. "I, too, am the grandson of a rabbi!"

The Chassidim all moved aside to make room for the landowner. This astonishing statement, uttered loudly to the shock of all the passengers, had reached the ears of the rabbi himself. Rabbi Weinberg turned around in his seat and lovingly addressed the landowner, "It that is so, sir, if your grandfather was a rabbi and my grandfather was a rabbi, then come sit next to me."

The Chassidim all moved aside to make room for the landowner and he proudly took his seat next to the rabbi himself.

In a kindly manner the rabbi inquired about his ancestry. The landowner considered himself a grandson of Rebbi Meir, the son of the holy rabbi of Berditchev. He was proud of his heritage, despite the fact that he lived a life far removed from those roots. A physician for Czar Nikolai, it was already forty years, he told the rabbi, since a pair of tefillin had passed through his hands...

"I'm reminded of an interesting story about your great-grandfather," said the Rabbi. "Would you like to hear it?"

"A story? Why not?" The landowner's interest was piqued and the rabbi began to relate the story.

Each night, Yankel would drag himself home, drunk and destitute. After sitting all day long, gambling away his every penny and drinking one glass of whiskey after another, his shaky feet would hardly agree to carry him through the twisted streets of Berditchev.

One night, he met the great tzaddik, Rebbi Levi Yitzchok of Berditchev. "Ah, Yankel," the rabbi said kindly, "how I envy you." Yankel's eyes widened. "Me? You envy me? Is there anything about me to be jealous about?"

"Yes, Yankel," said the rabbi, warmly pumping his head. "Our sages say that when a person repents, his sins get turned into merits. When you will repent with all your heart and return to the ways of your fathers, then your merits will be innumerable. You will be standing on a much higher level than me..."

"Ach, Rabbi!" Yankel spat out. "If that is so, it pays to wait another year, and then the rabbi will be able to envy me a lot more, since my sins will have grown manifold..."

And so Yankel the drunkard would scornfully reject the rabbi's attempts to steer him back on the right path.

Until one day, illness struck. While Yankel lay in bed, withered and weak, his pious wife ran to the Berditchever Rebbe and with tears in her eyes, and begged him to come to her dying husband's bedside.

"Yankel," the rabbi spoke kindly to the ailing patient when he'd arrived, "you've always delayed any thoughts of change for another year. What about now?"

Yankel sighed. "There's something I want to tell you, rabbi."

"Those eyes, Rabbi, those furious eyes of the poritz keep floating before me" He was obviously very weak, but there was determination in the eyes. "In the beginning, when I rented

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