

Living Mercifully

By Eli Avezov, 12th Grade

Noah, when commanded to gather the animals to his ark, is given two seemingly contradictory instructions. On the one hand he is told "tavi el hateva" (6:19), that he should bring the animals to the ark. On the other hand, he is told "yavo-u eilekha" (6:20), that the animals will come to him.

Rabbeinu Bechaye clarifies that the intent of the pesukim is that the animals will all approach Noah, and once they arrive at the tevah, Noah was tasked to bring them inside. Yet, we are left wondering that if Hashem would provide a miracle that ensured that the animals all came to Noah, why make him responsible for bringing them into the teivah? Why not just finish the miracle and have the animals board the teivah on their own?

Rabbi Moshe Alshich provides a powerful explanation. If viewed from a perspective of din, strict judgment, Noah did not merit being saved either. The only way he would survive is if Hashem dealt with him with rahamim, mercy. Yet, in order to earn Hashem's mercy, Noah needed to demonstrate his own acts of mercy. He needed to commit acts of kindness and generosity in order to warrant being saved. Hashem could have just brought the animals into the teivah, but it was imperative that Noah be afforded the opportunity to interact

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In His Generation

By Baer Boczko, 11th Grade

“Noach ish tzadik tamim haya b'dorosav” “Noach was a righteous man, perfect in his generations”
(6:9)

Rashi points out a difference of opinion regarding the definition of the word b'dorosav, “in his generation.” Some say that Noah was a tzaddik in a generation that was evil and immoral. If Noah could ascend to be a leader in such a hostile environment, then he could certainly succeed in a generation similar to Avraham's. Others understand that Noah seemed to be a tzaddik only because he was alive during a period of evil unparalleled in Judaism. Had Noah lived during Avraham's genera-

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Torah Teasers*By Rabbi Moshe Erlbaum, 9th Grade Rebbe***Parshas
Questions**

1. Which parshas are named for people? (6 answers)
2. Aside from the 40 days of rain, where else is the number 40 mentioned in this parsha?
3. Where else is 40 days mentioned in the Torah? (5 answers)
4. Where else in the Torah was someone saved from harm by being situated in a taiva?
5. Where else in the Torah is a raven referred to?
6. Which mitzvah is given personally to both Adam and Noah?
7. Which grandfather and grandson had the same name?
8. When do we say Kaddish after a non-Jew dies?
9. Where does the number seven appear in this parsha? (4 answers)
10. A rainbow is called a keshet. Where else in the book of Genesis does the Torah speak about a keshet in reference to a regular bow? (5 answers)

Answers

1. The six parshas named for a person: Noach, Chayei Sarah, Yisro, Korach, Balak, Pinchas.
2. Noah waits 40 days from seeing the tops of the mountains, to opening up the window to send out the raven (Genesis 8:6, with Rashi)
3. Yaakov is mummified for 40 days before the ascension to and burial in Hebron (Genesis 50:3). Moshe ascends Mount Sinai three times for 40 days each: Exodus 24:18, Deut. 9:18, and Exodus 34:28. Finally, the 12 Spies tour the land of Israel for 40 days (Numbers 13:25).
4. Baby Moshe is placed into a taiva by his mother to save him from being drowned in the Nile river by the Egyptians (Exodus 2:3).
5. The raven is found in Leviticus 11:15 and Deut. 14:14 in the list of non-kosher birds.
6. Adam and Noah are both given the mitzvah "to be fruitful and multiply" (Genesis 1:28, 9:1).
7. Nachor has a son Terach who has a son also named Nachor (Genesis 11:24, 26).
8. In the last verse of the parsha, Terach dies (Genesis 11:32). When completing the reading of the parsha, the one who reads the Torah, recites Kaddish.
9. Seven pairs of kosher animals are brought into the ark (Genesis 7:2). There is an additional seven-day waiting period before the Flood begins (Genesis 7:4, with Rashi). On the seventh month, the ark rests on the mountains of Ararat (Genesis 8:4). Before sending the dove on each mission, Noah waits seven days (Genesis 8:10, 12)
10. When Hagar and Yishmael are in the desert, the verse states that he was a "bow's distance" away (Genesis 21:16). A few verses later, the Torah refers to Yishmael as "an archer" (Genesis 21:20). Before giving the blessing, Yitzhak instructs Esav to take his bow and prepare a meal (Genesis 27:3). Yaakov gives the city of Shchem to Yosef, which he captured "with [his] sword and bow" (Genesis 28:22) The bow is also mentioned later on in the blessing that Yaakov gave Yosef (Genesis 49:24).

ALIYAH SUMMARY

1st Aliyah - In this Aliyah we are told that only Noach alone was a Tzadik and that he was faithful to Hashem. He is informed that a Mabul is coming and that it will destroy the world. Noach is to build a Taiva and fill it with his family and every species of animal to repopulate the world after the Mabul.

2nd Aliyah - In this Aliyah Noach is told to bring seven pairs of each Kosher species. In addition, he is to bring two pairs of all other non-Kosher animals. Noach, his family, and all the animals all get on the Taiva and the Mabul begins.

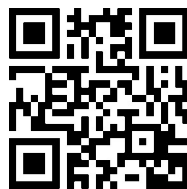
3rd Aliyah - In this Aliyah the Mabul continues for forty days and forty nights. The waters cover even the highest mountains on earth. The waters kill all humans and animals except for Noach and those who are on the Teiva. The waters continue to storm for another 150 days and eventually the waters subsided, leaving the Taiva resting on Har Araras. Noach sends out a raven and then a dove. Eventually the dove does not return which means that the earth can be inhabited again and after one full year in the Taiva the earth dried out.

4th Aliyah - In this Aliyah Hashem commands Noach to leave the Taiva along with everyone else that had been in there with him. Noach then builds a Mizbaich and brings Korbanos. Hashem promises to never again curse the earth as He had just done. Hashem blesses Noach and his sons with Pru Urivu and the Aliyah continues with Hashem allowing humans to eat meat. Hashem prohibits murder and suicide and Aiver Min Hachai.

5th Aliyah - In this Aliyah Hashem tells Noach that He is establishing a covenant to never again bring a flood to destroy the entire world. Hashem showed Noach the rainbow in the sky. The rainbow is to act as a sign and as a reminder of that covenant.

6th Aliyah - This Aliyah continues to describe Noach's actions after departing from the Taiva. Noach plants a vineyard, makes wine, becomes drunk and falls into a deep, drunken slumber. Noach's son Cham saw his father and assaulted him and told his two brothers what happened. The brothers Shem and Yefes modestly approach their father and covered him. When Noach wakes up, he curses Cham's son Cnaan and he blesses Shem and Yefes. This Aliyah also names Noach's seventy grandchildren and great grandchildren - what will become the so called seventy nations of the entire world.

7th Aliyah - This Aliyah tells the story of Migdal Bavel. The people of the world gather to build a tower. Hashem disrupts their plan by mixing up their languages and causing them to disperse and settle in different lands in the world. The Aliyah then lists the ten generations of Shem descendants all the way through Avram who marries Sarai.



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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
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Transcribed by
Yoni Sheinman

Are Pets Muktzah

- The Shulchan Aruch says that one is not allowed to move an animal on Shabbos. However, you can turn a basket over so that it is easier for an animal to climb up wherever it wants to go, as long as you don't touch the animal at all.
- The Mishna Berurah explains the Shulchan Aruch as saying that a pet is like trees and rocks, which is muktzah. This is because they have no real purpose for anything. Even if it may damage something, you are still not allowed to touch the animal to prevent it from damaging.
- The Gemara in Shabbos says that the Mishna says that if you have an animal, you can grab it by its neck or side in order to nudge it in a specific direction.
- The Ran (in Beit Yosef) explains this idea by saying that this case is when someone is preventing the animal from tza'ar ba'alei chaim (suffering). Otherwise, one can't touch an animal.
- The Shulchan Aruch holds like this Gemara that one can carry an animal if it will prevent them from tza'ar ba'alei chaim. When one does this, they can only slightly push them, not fully touch them or pick them up.
- The Mishna Berurah quotes an Eliyah Raba who disagrees with this Shulchan Aruch and says that in a situation where one is touching an animal to prevent the animal from tza'ar ba'alei chaim, they don't have to make sure to not fully touch the animal, rather they can completely pick up the animal in this situation.
- The Shemirat Shabbat Kehilchata quotes from a Chazon Ish that a person can carry muktzah in general when it's tza'ar ba'alei chaim.
- What if you want to move your pet since you want to play with it?
- The Rosh is quoted by the Or Zarua who says that if you have a pet bird in a cage, you can't carry it since it's not a kli, and it's muktzah.
- Rav Moshe comments on this Rosh that to be mitaltal a fish tank is assur since ba'alei chaim are muktzah and you can't handle ba'alei chaim.
- Rav Shlomo Zalman argues and says that a fish tank is beautiful and it adds to the ambience of the house, and it is commonly moved around the house, so it's not considered muktzah. So if you have a fish in a moveable bowl, then it's mutar.
- Rav Moshe (quoted in a sefer written by Rabbi Bodner) says that pets, like dogs, are muktzah, including animals the children play with.
- Rav Moshe adds in Igros Moshe that this does not apply if it is an animal that is designated to be played with.
- This seems to be a contradiction within Rav Moshe?!
- There was a letter written by Rabbi Shabtai Rappaport to Rabby Tzvika Riseman answering his question, saying that the shita of Rav Moshe is that pets are not muktzah. Rav Rappaport, though, personally disagrees with Rav Moshe. Rav Rappaport says that based on the Shulchan Aruch, pets are muktzah.
- Rav Schachter's impression is that most poskim did not accept what Rav Moshe paskins about this. The psak hamikubal is that pets are considered muktzah.
- Rav Ovadiah Yosef writes in Yabiah Omer and Rav Neventzal writes in Teshuvat Avigdor Halaevi that pets are muktzah.
- Rav Shlomo Zalman says in Shulchan Shlomo that pets are not muktzah. In the footnote he says that maybe there are muktzah.
- Rav Binyamin Zilber paskins that pets are not muktzah because they are set aside for this purpose.
- What about just petting a pet?
- The Shulchan Aruch paskins that if your hands are dirty, you are allowed to wipe it off on the tail of a donkey.
- The Biur Halacha explains that the Shulchan Aruch is talking about the tail of a live animal, and even though the animal is muktzah and even partially touching it is muktzah, the animal's hair is different. It is not really a part of the animal's body. The Biur Halacha says that it is not such a compelling svara, though.
- Rav Eliadah Golvich says that based on this we can be lenient to say that petting a friend's animals on Shabbos could be mutar.
- If we say that touching an animal is mutar and its hair is not part of its body, then this applies. But those who hold that touching an animal is muktzah, then it is not so clear.
- Rav Neventzal paskins in Teshuvat Avigdor Halaevi that a person is allowed to pet an animal on Shabbos even though he holds that pets are muktzah because we hold that the hair on the animal is not part of its body.

SPARKS OF CHASSIDUS



*With
Noah Birnbaum*

As we grow older, more and more accountability falls on us as individuals; responsibility is the word that comes to mind. Whether it's in terms of studying for tests, doing homework, doing well for a team, having a significant other, having a family, or, as life comes to an end, being faced with your own moral responsibilities, we are held accountable for the actions we take. The first thing that we are taught is that we are responsible for our own actions; this concept of accountability that we see in our first breaths of life is paralleled to what we see in the first two Parshiyos of the Torah: Bereshis and Noach.

As we all know, the Torah starts off by creating man from the ground and woman from man. However, even after being so graciously endowed by life, Adam and Chava eat from the one fruit they were told not to eat while denying any sort of responsibility: "Adam said, 'the woman you put by me gave me the fruit, and I ate it'" and "And Hashem said to the woman, 'What is this you have done!' The woman replied, 'The serpent duped me, and I ate'". Both of these accounts represent an utter ignorance of the concept of taking accountability for one's own actions.

We also see a similar concept by Cain and Abel. After Cain killed Abel, and Hashem asked him why he did so, he responded by saying "I don't know. Am I my brother's keeper?" In this rhetorical question, Cain implies that he has no sort of moral responsibility to keep his brother alive. Therefore, although he admits that he did do it, he doesn't take proper responsibility for what he did on a moral level. Like when we will be faced with our demise, when Cain faced his brother's demise, Cain was asked to take moral responsibility: but he refused.

Similarly, in Parshas Noach, we see this concept paralleled once again. When Noach is given the opportunity to be responsible for others and take others under the wings of his tayva, he passively refuses. Instead, he only takes responsibility for his own family. This can be seen in the discussion in the Zohar, as Noach is not as great as Moshe because, while Moshe davened for the entire nation, Noach did not. Although it is to a lesser extent, once again, we see a figure who is not taking full responsibility.

Lastly, by the tower of Bavel, the entire Earth denies their human responsibilities, claiming that they have a divine right instead. By fighting God instead of following in his commandments, we see that those people denied their ontological responsibilities of following in the ways of Hashem.

As we develop wisdom and a sense of maturity, we chronologically get a sense of the four different kinds of responsibility: 1) as children, we learn that what we do is under our control or personal responsibility. 2) The next is a sense of what is right and wrong, or moral responsibility. 3) We realize that we have a communal responsibility to everyone around us. 4) Ultimately, we learn that we have divine responsibility to which we must humble ourselves to or ontological responsibility. These responsibilities define who we are as people. Will you take responsibility for your next wrongdoing? Will you choose what is right, or will you choose what is wrong? Will you choose what will personally interest you, or will you help out the community? And finally, will you take the responsibility of what comes with being a God-fearing Jew?

Adapted from Rabbi Jonathan Sacks

Tzadik to His Credit or Discredit

By: Nathaniel Danesh, 10th Grade

Was Noah a complete tzaddik who walked with Hashem without question, or not? The simple reading of the text is that he was a complete tzaddik, but for chazal it is not as obvious.

Genesis 6:9 states, "These are the generations of Noah. Noah was a man righteous and wholehearted in his generations; with God walked Noah." In the first pasuk of Parashat Noah, the Torah refers to Noah in three ways: "tzaddik" (righteous), "tamim" (complete or wholehearted), and "et haelokim hithalech" (he walked with Hashem). Rabbi Yaacov ben Yitzchak Ashekenazi says in his book Tse-enah Ur-enah that each of these terms refers to different qualities of righteousness. He derives the terms for the different qualities of righteousness from Proverbs 20:9: "Mithalech betumo tzaddik..." The tzaddik is a plain righteous man. The next level up is the person who is "tamim" or "betumo"; the root of these words can be translated as complete or wholehearted or flawless. The highest category of righteousness is that of walking with God, "mithalech." This means that he did not question Hashem's actions; rather, he walked with Hashem. The text of the Torah is very clear about Noah's righteousness.

There is one catch to all of this — the word bedorotav (in his generation). The Torah praises Noah with all three characteristics of being a tzaddik but also qualifies it in the same exact pasuk with the word bedorotav. This extra word implies that his level of righteousness was relevant only because of the generation in which he lived. Rashi quotes two different interpretations from the gemara in sanhedrin. Some rabbis explain it to Noah's credit: If he lived in a generation of righteous people, he would have been even more righteous. Other rabbis interpret the word "bedorotav" to Noah's discredit: He would not have been considered righteous if he lived in the generation of Avraham. In other words, he was a tzaddik only in comparison to the generation of reshaim in which he lived.

What was Noah's flaw that caused Chazal to question his level of righteousness? Chazal say that Noah's mistake was that he did not pray that Hashem should save the world from destruction. According to Rabbi Chaim Shmulevitz, "Noah's decision not to pray stemmed not from a lack of concern for humanity but rather from the knowledge that his prayers would not be answered." Given that Noah was a man that walked with Hashem and would never question Him, davening to Hashem would have been futile in Noah's mind. Why, then, is Noah faulted for not praying? The answer is that Noah not davening showed that he lacked concern for the demise of his generation. If Noah was concerned about his generation, he would have prayed regardless of whether it would have made a difference or not. According to Rabbi Chaim Shmulevitz, keeping silent and not praying on behalf of humanity meant that their destruction did not bother him. Perhaps this lack of concern is the flaw for which Chazal are faulting Noah.

The Torah praises Noah for having the highest characteristics of being a tzaddik, but Chazal disagree with his level of righteousness. Even though Noah knew that praying to Hashem was futile, there was still value in prayer to show his concern to humanity, and, perhaps, this is why Chazal fault Noah.



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STORIES OF GREATNESS

TOLD OVER BY: YOEL HORWITZ

As the post season of baseball begins, I thought it might be nice to share a fascinating story regarding baseball and the Lubavitcher Rebbe as well as a strong lesson that we can all learn from it.

"It was a chilly winter night in Brooklyn, New York in 1955. The last trolley of the evening rolled by as a jolly, young Shimshon Stock ushered a close acquaintance of his and his soon to be Bar Mitzvah son into 770 Eastern Parkway: the Lubavitz Synagogue.

Inside 770, which would eventually become the world-renowned Lubavitch world headquarters, was the study and office of Rabbi Menachem Mendle Scheerson, also known as the Lubavitcher Rebbe. The Rebbe had accepted the leadership of this small hasidic community - which was still struggling to rebuild itself after the horrors of the Holocaust and Communist Russia. At this time the Rebbe only had a few shlichim (emissaries), who were scattered around Israel, America, North Africa and Europe. The Rebbe was still determined and highly motivated to build a global network of Jewish communities.

Shimshon, who was born and bred in America, was the classic "American Boy", yet he had enjoyed a close and special relationship with the Rebbe prior to the passing of the previous Lubavitcher Rebbe. — the Rebbe's father-in-law Rabbi Joseph Isaac Schneersohn — which continued on after the current Rebbe accepted the mantle of leadership. He introduced his friend and his friend's son to the Rebbe, who greeted them with his comforting and warm handshake while asking them to take a seat and make themselves comfortable.

The Rebbe briefly gave the boy a Bracha that he should grow to become a source of pride to the Jewish people and to his family. Just as they were about to leave, the Rebbe surprised the three Americans with the question he addressed to the youngster: 'Are you a baseball fan?'

The Bar-Mitzvah boy replied that he was. The Rebbe asked him if he rooted for the Yankees or the Dodgers, and the boy replied, 'The Dodgers of course.' The Rebbe then asked him if his father ever took him to games, and the boy said that he went to games with his father ever so often. When the Rebbe asked him how the game was, the boy answered, 'the Dodgers were losing by a lot so we left after the 6th inning.' The Rebbe asked, 'what about the actual players? Why couldn't they leave?'

The boy explained that there are players and fans. The fans can leave when they like — they're not part of the game and the game could, and does, continue after they leave. But the players need to stay and try to win until the game is over.

The Rebbe brilliantly responded, 'That is the lesson I want to teach you in Judaism - in Judaism you can either be a fan or a player,' said the Rebbe with a smile.

Outside 770, the father and son said goodbye to Shimshon, the three now sharing a new admiration of a pioneer in Jewish education."

(Eli Avezov- Continued from page 1)

with the animals and demonstrate his compassion by helping the animals into the tevah.

The stated purpose in the pesukim of this whole episode is "lelahyot," to make live. The verb is intransitive, meaning that it does not explicitly state who is made to live through Noah's actions. The Radak explains that it is referring to the animals: Noah was responsible for the physical health of the animals and needed to provide food for them daily in order for them to live. Rabbi Alshich, building off his point that Noah needed to exhibit his ability to act mercifully in order to survive, explains that "lelahyot," to make live, can also be referring to Noah. By becoming the caretaker of the animals, Noah himself would be granted a longer life.

In a world flooded with verbal violence and hostility, we would do well to learn a lesson from Noah. Let us act with compassion, mercy, and generosity to all beings. By doing so, may we merit Hashem's mercy and be granted with long, happy and healthy lives.

Adapted from aish.com

(Baer Boczko- Continued from page 1)

tion, his righteousness would not have appeared as great. Some interpret Noach in a positive light, while others argue his righteousness in an absolute sense.

The Nachlas Tzvi suggests an interesting take on the meaning of B'dorosov, in regard to Noach. Chazal say in Eruvin 105a that in the circumstances in which there are no Kohanim temimim, whole and healthy without any physical blemishes, to serve in the Beis HaMikdash, enter between the Ulam (hall that led to the Kodesh) and the Mizbayach, to make the plates of gold which decorated the interior of the Kodesh Hakidoshim, then any Kohen regardless of his status could do so. While a Kohanim Temimim usually makes the plates, it applies only if such individuals are available. If they aren't found, then even a Kohen baal mum may enter. This is the meaning of B'dorosav. Noach was a tzaddik in the context of "his generation." Since no one else other than he was inspired to come close to Hashem, he was given a spiritual flow from Hashem. When "Bnei Aliyah," those who strive to succeed spiritually, are few, Hashem increases his Divine spiritual flow to the world. Hashem rewarded Noach with special favor, since he was the only one who cared.

Rav Aharon Kotler once explained that those who studied during World War 2 achieved incredible heights in Torah learning because so few learned during the War. The lack of students available and committed to Torah produced a special, unprecedented Siyata D'shmaya, to the point that whoever sat down to learn Torah became successful.

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10th Grade

Noach's Generation

In this week's parsha, par- these two Rashis. He explains shat Noach, the pasuk refers to that those who believe Noach as complete "in his gen- "bedorosav" to be a praise eration". Rashi quotes an argu- would say that "tzohar" refers to ment as to what exactly this a window. This is because if means. One opinion maintains Noach was praiseworthy and that the description of Noach is wanted to do the best for every- a praise, as he was complete one, it makes sense that he despite the fact that the rest of would add a window to show his his generation was so bad. An- family what the world looked other opinion is that the pasuk like. However, those who say was criticizing Noach, as he that "bedorosav" has a negative was only good when compared connotation would translate to the rest of his generation, but "tzohar" as a pearl, because a would be considered weak in pearl is something that Noach any other generation. In another would enjoy, though it would pasuk, Hashem tells Noach to provide no benefit to Noach's make a "tzohar" for the tevah. family. We see that it is consid- Rashi quotes an argument ered a negative character trait about this pasuk as well. One to care for oneself prior to car- opinion is that tzohar translates ing for others, and we should all to a window. The other opinion strive to be like the praiseworthy is that it translates to a pearl. version of Noach—caring for The Gerer Rebbe connects others before ourselves.

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