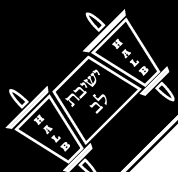


היוצאים

דברים

Volume XXIII - Issue 20

The DRS Weekly Torah Publication



## The Real Source Of Brachos

By Ariel Kunin, 11th Grade

In this week's parsha, we are introduced to the mitzvah of Birchas Kohanim. In Vayikra 9:22, the pasuk states, "Aaron lifted up his hands toward the people, and blessed them." Rashi explains that "He blessed them" means that he did Birchas Kohanim. Where did Aharon get this idea to bless Birchas Kohanim over here? The pasuk doesn't mention that Hashem commanded it to be performed now.

The Lekach Tov explains that when Aharon came down he was extremely joyed by the fact that he was forgiven for the Cheit Haegel. As a result, he blessed Bnei Yisroel with the Birchas Kohanim. The Yalkut Shemoni explains that because of this blessing, Aharon and his sons merited the mitzvah of Birchas Kohanim. However, while Aharon was the one who decided to offer a blessing, the blessing really comes from Hashem. The Rashbam in Sefer Bamidbar explains that from the lashon of the pasuk "I will bless them" it shows that Hashem Himself is giving the bracha.

The Paneach Raza makes a fascinating point on this pasuk. He explains that when the pasuk says, "Aharon lifted up his hands" to bless Bnei Yisrael, the pasuk writes yadav (his hands) with a yud. The addition of this yud is what makes the word mean hands, plural, as opposed to just hand. The Paneach Raza explains that this is referring to the fact that Hashem is lifting His own hand as well, as He is the one giving over the beracha through Aharon.

In Parshas Toldos, when Yaakov receives the brachos that Yitzchok intended for Esav, the question arises that when Yaakov "stole" the brachos from Esav, shouldn't the

(Continued on page 7)

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## Vort and Sweet

By Zachary Rosenberg, 12th Grade

In this week's Parsha, there are many pesukim that we can expound and find lessons in.

In a Pasuk in this week's Parsha, the Torah writes that Moshe told Aharon to come near to the Mizbeach. Rashi writes that Aharon was embarrassed and afraid to up to the Mizbeach, so Moshe was telling him "why are you embarrassed, you were chosen for this?" What about Aharon's fear? Aharon was worried that he was involved with the Eigel, so Moshe was also telling him that if someone is embarrassed about their Aveirah, their sins are forgiven, so since Aharon was embarrassed, he didn't have to be afraid.

Then the Torah says, "But, let your brothers, all the Bnei Yisrael, mourn the burning that Hashem has kindled". Why did Moshe say that the Bnei Yisrael will mourn over the death of Nadav and Avihu after telling Aharon and his sons that they must not mourn? Rav Moshe Klugar explains that Chazal tell us that we must be thankful for the bad as we are for the good. However, when good befalls a Tzadik, everyone rejoices; when bad befalls a Tzadik, he himself must accept it with joy, whereas everyone else will be disturbed by his misfortune. Moshe Rabeinu said that Aharon must accept his sons' deaths with joy, and the rest of Klal Yisrael would mourn over the loss.

(Continued on page 7)

### Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

## Parshas Shmini Questions

1. This parsha begins with the eighth day of the inauguration of the Tabernacle. What two Torah laws that refer to the "eighth day" are applicable nowadays?
2. In what two contexts does this parsha state: "And a fire came out from before Hashem"?
3. What other two places in the Torah is a similar expression of "a fire from Hashem" used to describe the consuming of sinners?
4. Which pairs of brothers appear in this parsha? (4 pairs)
5. Who is referred to in this parsha as someone's "uncle"?
6. What person appears in this parsha, but appears only one other time in the entire Torah?
7. Which cousins are described in this parsha as "brothers"?
8. Which law in this parsha mentions "wine and aged wine"? What other Torah law involves both wine and aged wine?
9. Which non-kosher animal is listed in this parsha, and mentioned in another parsha 18 times?

## Answers

1. (1) In parshas Tazria, the Torah describes the mitzvah of circumcision, which is performed on the eighth day after the baby boy's birth ([Leviticus 12:3](#)). (2) In parshas Emor and parshas Pinchas, the holiday of Shmini Atzeres is described as the additional eighth day added on to the holiday of Sukkot ([Leviticus 23:36](#), 39 and [Numbers 29:35](#)).
2. The expression "And a fire came out from before Hashem" is used to describe consuming the *korban olah* (burnt offering) and its fats ([Leviticus 9:24](#)), and also to describe the consuming of Nadav and Avihu, the sons of Aaron, who brought a foreign fire into the Tabernacle ([Leviticus 10:2](#)).
3. In parshas Korach, the 250 men who attempted to bring incense during the rebellion of Korach are consumed in "a fire came out from Hashem" ([Numbers 16:35](#)). In parshas Beha'alotecha, regarding the complainers, the Torah states: "And a fire of Hashem burned against them" ([Numbers 11:1](#)).
4. The four pairs are (1) Moshe and Aharon, (2) Nadav and Avihu, (3) Itamar and Elazar, (4) and Mishael and Eltzafan, the sons of Uziel who are asked to carry the bodies of Nadav and Avihu out of the Tabernacle ([Leviticus 10:4](#)).
5. The Torah states that Uziel is the uncle of Aharon ([Leviticus 10:4](#)).
6. Mishael the son of Uziel appears in this parsha ([Leviticus 10:4](#)) and in parshas Va'era ([Exodus 6:22](#)).
7. Eltzafan and Mishael are asked to carry the bodies of Nadav and Avihu out of the Tabernacle. Eltzafan and Mishael are the first cousins once-removed of Nadav and Avihu, but are referred to as their brothers ([Leviticus 10:4](#)).
8. In this parsha the kohanim are prohibited from drinking "wine and aged wine" when entering the Tabernacle ([Leviticus 10:9](#)). A *nazir* is also prohibited from drinking all forms of wine ([Numbers 6:3](#)).
9. In parshas Chayei Sara, camels are mentioned 18 times in the account of Eliezer finding a wife for Yitzchak ([Genesis 24](#)).

# ALIYAH SUMMARY

First Aliyah: Moses gathers all the Jews to the Tabernacle to witness the Divine presence descending upon the Sanctuary on that day. Aaron offers various sacrifices in preparation for this revelation.

Second Aliyah: After concluding the offering of all the sacrifices, Aaron blesses the people with the priestly blessing. Moses and Aaron bless the Jewish people that G-d's presence dwell in their handiwork, and, indeed, the Divine presence visibly descends upon the Tabernacle.

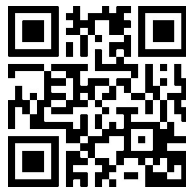
Third Aliyah: At this point a heavenly fire descends and consumes the offerings on the altar. Aaron's eldest two sons, Nadab and Avihu, bring an unauthorized incense offering and a heavenly fire consumes them. Moses orders the removal of their bodies from the Tabernacle, and instructs Aaron and his remaining two sons not to observe the traditional laws of mourning, considering that they had to continue serving in the Sanctuary on behalf of the Jewish nation. The priests are instructed not to imbibe wine before performing Temple service.

Fourth Aliyah: Moses addresses Aaron and his sons, instructing them regarding the consumption of that day's offerings — despite the deaths of their next of kin.

Fifth Aliyah: Moses becomes aware that one of the sin offerings had been burnt, rather than eaten. When he expresses his displeasure, Aaron explains his reasoning for ordering the burning of that particular offering, and Moses humbly accepts Aaron's explanation.

Sixth Aliyah: G-d gives the commandments of Kosher, explaining how to distinguish between kosher and non-kosher animals, fish, and birds. Kosher animals must chew their cud and have cloven feet. The Torah lists four animals that have only one of these attributes, but not both, and are therefore non-kosher. Kosher fish must have fins and scales. The Torah then gives a list of species of non-kosher birds, and species of kosher locust. The Torah then discusses the ritual impurity caused by coming in contact with the carcass of a non-kosher animal, as well as certain species of rodents and amphibian creatures.

Seventh Aliyah: We learn of the possibility of foods and utensils contracting ritual impurity if they come in contact with any of the aforementioned impurities. The Torah then mentions the impurity contracted through coming in contact with the carcass of a kosher animal which was not ritually slaughtered. We are commanded not to consume any insects or reptiles. The reading closes with an exhortation that we remain holy by abstaining from eating all forbidden foods.



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# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Shmuel Maltz

## May A Woman Recite Sheva Brachos

A Mishnah in Megillah says that one of the things that require a minyan is Birchas Chasanim. What is the nature of the Sheva Brachos which require a minyan? The Shita Mekubetzes brings in a Gemara in Kesubos which relates a story about Boaz who brought in 10 people, and the Shita Mekubetzes said that was because it was a Davar Shebikedusha. The Rambam says that for Sheva Brachos, one needs 10 people who are Gedolim and Bnei Chorim. The Maggid Mishnah explains that the reason why he wrote Gedolim and Bnei Chorim is because he is coming to tell me that the Birchas Chasanim are similar to Tefillah. And because it is a Davar Shebikedusha, it requires a minyan. The Tosfos Rid says that the reason is because of Kavod, and B'Rov Am Hadras Melech. The Aruch Hashulchan agrees and says it is not a Davar Shebikedusha, rather it is just due to Kavod. It's similar to Birchas Hagomel, which according to the Mishnah Berurah is said because of Kavod. The Rambam says a potential different reason. He writes the order of the Birchas Hamazon, and at the end, he speaks about all of the extensions to the Bracha, with one of them being Birchas Chasanim. So, it is just an extension of Birchas Hamazon. The Netziv disagrees and says that it used to be that people got together and said Birchas Chassanim without eating, so it has nothing to do with Birchas Hamazon.

So, can a woman participate in reciting the Sheva Brachos? The Rambam specifically says Gedolim and Bnei Chorim. He said not an Eved, and not a Katan, but never mentioned anything about a woman. So, many Achronim infer from this Rambam that women may participate in the Brachos. The Shulchan Aruch says that women slaves and children may not join in a zimmun with men. Rav Zalman Nechemya Goldberg holds based on this Shulchan Aruch that since women cannot join with men to be included in a minyan, they cannot participate in the Birchas Chasanim. She is not Mitztaf. Rav Shaul Yisraeli says that the function of the Birchas Chasanim is to make the Chasan and the Kallah happy. The way to make the Chasan and Kallah happy is through dancing, but it would certainly be inappropriate for a woman to be dancing with the Chasan. Therefore, women should not be included in that chiyuv.

At the end of the day, women should not participate in Birchas Chassanim.

# SPARKS OF CHASSIDUS



With  
Noah Birnbaum

“The Torah emphasizes that the dedication of the Sanctuary took place on the eighth day. Why the eighth? The reason is that the natural order of the world is structured according to a pattern of seven, as indicated by the seven days of the week. Eight represents the transcendence of nature. Therefore, the Sanctuary where G-d’s presence — a revelation of G-dliness far above nature — was manifest was dedicated on the eighth day.

Eight is the sum of seven and one. One signifies G-d’s transcendence, but as He exists alone, above this world. Eight reflects how the one permeates the seven. Unlike one, it does not refer to pure transcendence that leaves no place for the natural. Instead, it points to a fusion of the transcendent and the natural, how His transcendence will pervade and permeate the natural order symbolized by seven.

For this reason, our Sages associate the number eight with the realm of Mashiach, stating that the harp to be played in the Temple in that era will have eight strands (rather than the seven-stringed harp played in previous generations), for the new awareness that will dawn in the era of Mashiach will erase the dichotomy between the physical and the spiritual. In that time, our spiritual awareness will permeate our physical activities, endowing them with inner depth and meaning.”

Written by Mordechai Rubin, Chabad.org



- (Beylus-Continued from page 8)*
 there are instances when it is proper to pray for the release of those gravely ill — when they are suffering greatly and there is no hope for their recovery (see Nedarim 40a). With regard to Torah scholars, however, the very existence of their Torah in the world is a hidden treasure that outweighs considerations even of their suffering. For these righteous individuals, it is proper to pray even for chayei sha’ah, for a limited extension of life.
- Bar Kappara, recognized Rebbi’s lofty inner qualities and his hidden benefit to the world. This is why he referred to his teacher as “the Holy Ark.” Bar Kappara wanted the people to recognize that this inner holiness was in fact Rebbi’s primary benefit to the world. The Ark contained the original luchot from Har Sinai, and was a symbol for the Torah. Yet the Ark was covered with a heavy plate of gold; it was impossible to actually study from the luchot within. Thus the Holy Ark represents, not the Torah’s practical benefit to the world, but its intrinsic holiness.
- Now we can understand why Ahron and his family were not permitted to publicly mourn for Nadav and Avihu. The benefit that the inner holiness of tzaddikim provides to the world is so great that it cannot be expressed in words. Overt displays of mourning cannot do justice to the depth of the loss. Public signs of mourning only express our sorrow at the end to their public activities.
- Since the people were unable to truly appreciate the inner qualities of Nadav and Avihu, it was appropriate for the nation to publicly mourn the loss of their outward contributions to society. But Ahron, who recognized the pious nature of his sons, realized that this terrible loss could never be conveyed in human language. Therefore “Ahron was silent.”
- Moshe instructed Ahron not to eulogize his sons even for their public activities, because this was a minor benefit compared to the value of their inner holiness. To publicly eulogize them would almost trivialize their essence.
- Even without public eulogies, “The entire house of Israel will mourn the ones whom God has burned.” The entire nation was aware of Nadav and Avihu’s greatness and would surely lament their absence.



## AHARON'S LESSON

### DONIEL AUSTEIN, 10TH GRADE

In the opening section of Parshas Shemini, we read of the dramatic events that took place on the first day that the kohanim began serving in the Mishkan. After Aharon and his sons completed the avodah, offering karbanos on the mizbeach, Moshe and Aharon went together inside the Mishkan, and then went back outside and gave a bracha to the nation. The meforshim, including the Rashbam, Chizkuni, and Ibn Ezra, explain that Moshe and Aharon went inside the Mishkan to daven for Hashem to appear to the people. In the very next pasuk, the Torah tells us that a fire descended from the heavens and consumed the karbanos on the mizbeach, in full view of the people, who subsequently bowed and gave praise to Hashem. Accordingly, with Hashem expressing His acceptance of the karbanos offered in the Mishkan, the meforshim explain that Moshe and Aharon's tefillah was accepted. We can readily understand the urgency of the matter in light of the anxiety the people must have felt at that time, worrying whether Hashem would reside among them after the cheit haegel. Bnei Yisrael invested a tremendous amount of money and effort to construct the Mishkan, trusting Hashem's promise to forgive them despite this horrible sin, and now that the Mishkan was operational, Moshe and Aharon pleaded with Hashem for a clear sign of His residence in the newly-constructed Mishkan.

This approach is also taken by Rashi, who, citing Midrash Toras Kohanim, adds further information about Moshe and Aharon's brief entry into the Mishkan. Rashi writes that when Aharon completed the sacrifices and saw no sign of the divine presence, he blamed himself, saying, "I know that Hashem is angry at me, and it is because of me that the divine presence has not descended to Bnei Yisrael." Aharon figured that as he had made the golden calf, he held himself accountable for what he presumed was the failure of the entire enterprise of the Mishkan to bring God's presence among the nation. He and Moshe then went inside the Mishkan to seek God's compassion, and He responded favorably.

Rav Yerucham Levovitz pointed to Aharon's response as an example of how we should be focusing on our own faults and shortcomings, rather than on other people's faults and shortcomings. The natural tendency of most people is to blame problems and crises on the failings of other people, while absolving themselves of all responsibility. Aharon did just the opposite — personally accepting the blame for the situation rather than pointing fingers and condescendingly casting the blame on the rest of the nation. His example shows us that the appropriate response to the problems and ills that we observe is to look inward and to find how we can improve our own conduct rather than rush to point fingers at others.

Our ability to influence and change other people is very limited, whereas our capacity to change ourselves is far greater. With honesty and determination, we are fully capable of raising our own standards and becoming better. Other people's conduct, however, depends entirely on their own decisions, upon which we have little influence. If only for this reason, we should be focusing far more on improving ourselves than on complaining about what other people do. When we see the absence of the "Shechina" in the world around us and feel troubled and disheartened by the evils and problems facing society, we should resolve primarily to improve ourselves, rather than decide that all the guilt is found exclusively with other people.

Adapted from Rav Dovid Silberberg



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## STORIES OF GREATNESS

TOLD OVER BY: ARIEL KORORI

Rabbi Menachem Mendel of Lubavitch (1789-1866), known as the "Tzemach Tzedek," who lost his mother, Rebbetzin Devorah Leah, at the age of three, and raised by his maternal grandfather, Rabbi Schneur Zalman of Liadi (founder of Chabad, 1745-1812), who devoted much time and attention to the education and upbringing of his beloved grandson. Following Rabbi Schneur Zalman's passing, the young Rabbi Menachem Mendel continued to enjoy the guidance of his grandfather and mentor, who would appear to him in his dream "revealed" part of Torah — the Talmud and Jewish law — and in the esoteric teachings of Kabbalah and Chassidism.

But then the visits suddenly ceased. Rabbi Menachem Mendel had accumulated a number of questions which he was unable to resolve to his satisfaction, and was growing quite eager to see his grandfather. But the Rebbe did not appear to him. This caused Rabbi Menachem Mendel great pain.

Early one morning, Rabbi Menachem Mendel was making his way to the synagogue of his uncle and father-in-law, Rabbi DovBer of Lubavitch (who had succeeded Rabbi Schneur Zalman as the leader of Chabad Chassidism). Rabbi Menachem Mendel's path took him through the marketplace of Lubavitch, which was just coming to life at this early hour. There he was approached by Reb Mordechai Eliyahu, a simple but G-d-fearing man who earned a meager livelihood by buying and selling in the marketplace.

"Please, Rabbi Menachem Mendel," Reb Mordechai Eliyahu was saying, "can you loan me five rubles until this evening or tomorrow morning? Today is a market day; if I had a few rubles in hand, I could hope to earn something, with G-d's help."

"Of course, Reb Mordechai Eliyahu," replied Rabbi Menachem Mendel. "Come to my home after the morning prayers, and I'll give you the money."

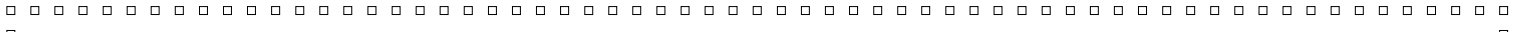
Rabbi Menachem Mendel arrived at the synagogue and began to prepare for his prayers. His tallit was already folded over his shoulder and he was examining its tzitzit prior to putting it on when the thought occurred to him: "Why did I tell Reb Mordechai Eliyahu that I'd give him the money after I've finished my prayers? Today is market day; surely every moment is precious to him. I should have given him the money immediately."

Removing the tallit from his shoulder, he rushed home, got the money, and went to look for Reb Mordechai Eliyahu. By this time, the marketplace was already teeming with people, animals and merchandise; wagons were parked everywhere and stalls were being set up. After a lengthy search, Rabbi Menachem Mendel located Reb Mordechai Eliyahu, gave him the loan, and returned to the synagogue.

And when Rabbi Menachem Mendel had put on his tallit and wrapped his tefillin around his arm and head, he saw his grandfather standing before him, his face radiant with joy.

Thirty years later, Rabbi Menachem Mendel related the events of that morning to his youngest child, Rabbi Shmuel of Lubavitch. "When one helps a fellow earn 70 kopeks on the sale of a calf," concluded Rabbi Menachem Mendel, "the gates of the heavenly chambers are opened before him."

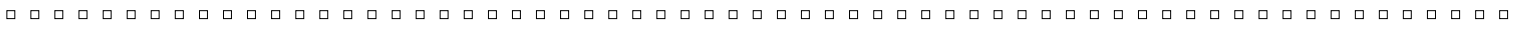
Rabbi Shmuel subsequently told this story to his son, Rabbi Sholom DovBer of Lubavitch. "Do we even know," he mused, "where to find the 'gates to the heavenly chambers' that are opened to us every time we do an act of charity? But no matter. The main thing is that we extend ourselves with a complete heart and true feeling. What greater joy can there be than the joy of being privileged to help a fellow man?"



(Continued from page 1)  
brachos be considered “mistaken brachos,” and shouldn’t a bracha that was mistaken and delivered incorrectly not be considered a good bracha? So, how were the brachos that were given to Yaakov considered good brachos?

Rav Schachter answers based on the pasuk in Shemos 22:22. Hashem says, “If you do mistreat them, I will heed their outcry as soon as they cry out to Me.” Rashi explains that if you mistreat a widow or an orphan, Hashem will punish the abuser regardless of if the widow or orphan call out to Hashem. However, if the widow or orphan do call out to Hashem, He will deal with the abuser immediately. Rav Schachter explains that from the pasuk of, “I will bless them,” and from the pasuk discussing the widow and the orphan, Hashem has the power to decide if brachos are legitimate and when He will accept them. All brachos run through Hashem. He is the source of all brachos. So when Yitzchok gave the brachos to Yaakov, it was really Hashem who wanted to bless Yaakov, and therefore the brachos were accepted. There are no “mistaken brachos.” Hashem is the one who decides if and when brachos can be given; thus, there are no mistakes.

When we make brachos everyday, we must understand that Hashem is the one who gave us the right to make these brachos. When we make the brachos, we are voicing the desire of Hashem. We must therefore not take these brachos lightly, as we should not disrespect the words of Hashem. May we all continue to concentrate when we make brachos and value and respect each and every bracha.



(Continued from page 1)

After that, the Torah says, “Drink no wine...when you go into the Ohel Moed, that you shall not die”. The Chasam Sofer explains that Nadav and Avihu drank wine before they performed their Avodah because they wanted to serve with joy. However, what they did was wrong because Hashem wanted their joy to come from performing the mitzvah, not some external cause. That is why it was considered that they brought an Aish Zarah (strange fire) - because their enthusiasm in the Avodah was an Aish Zarah and not the flame of Hashem.

The Torah continues and says later, “The camel because he chews the cud, but does not part the hoof, he is unclean to you”. The Kli Yakar writes that when a pasuk is discussing an animal that has only one of the two required signs of kashrus (split hooves and chewing cud), it first mentions the sign of Taharah (the one that they do have) and then the sign of Tumah (that they don’t have). This is because their sign of Taharah adds to their Tumah. As Chazal say concerning Eisav who is compared to a pig (which has split hooves and puts its feet forward to show its sign of Taharah, as if it is Kosher), all corrupt people who show themselves to be good and Kosher are rotten on the inside. Such people are worse than Risha’im, who are as bad on the outside as they are on the inside.

Finally, the Torah says “you shall not make yourselves abominable with any creeping thing...that you will be defiled by them”. Chazal tell us that forbidden foods block the heart and that is why they are considered more severe than other Aveiros. For this reason, the Tzadikim receive special “Siyata Dishmaya” not to mistakenly eat forbidden foods. With this we can understand the Medrash that connects the Pasuk that says “these are the living things which you may eat” with the pasuk in tehilim that says “to fulfill Your will, my G-d, I desire and Your Torah is in my innards”. The meaning is that a person merits to perform the desire of Hashem when the food that is in his stomach is Kosher as instructed by the Torah.

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**GREATNESS AND MOURNING**

AVI BEYLUS

11TH GRADE

After Aharon's sons Nadav and Avihu died in the Mishkan, Moshe instructed Aharon and his family not to mourn. "Do not let your hair grow untended, and do not rend your garments.... And as far as your brothers are concerned, the entire house of Israel will mourn the ones whom God has burned."

Why was Aaron not allowed to publicly mourn the death of his sons?

This can be understood in part by recognizing that there are two ways in which the pious benefit the world. The first quite obviously is that they disseminate Torah and share their righteousness with students and their community at large.

Additionally, there is an intrinsic quality based on the inner holiness of the Torah itself. Tzaddikim provide a hidden benefit, as they refine and elevate society by their very presence.

The Talmud in Sanhedrin 99b teaches that one who complains, "What do Torah scholars do for society? They only study for themselves" should be considered a heretic. Even if we do not see how scholars contribute to society, the intrinsic holiness of their Torah provides blessing and merit for all.

How does this relate to Nadav and Avihu?

By all accounts they were holy, and dedicated servants to HKB"H – their sin was in their rush to serve HaShem they entered the Kadosh Kedoshim without permission or being commanded to do so. While HaShem's sentence is not to be questioned, we must still accept and recognize these sons of Ahron as tzaddikim.

To better understand Moshe's seemingly strange instructions, we can examine the Talmudic account of the passing Rabbi Yehudah HaNasi ('the Prince'). Rabbi Yehudah HaNasi, an important second-century religious and political figure, was so great that he was universally referred to as Rebbi. No other name was needed.

The Talmud in *Ketubot 104a* relates the story of his final hours:

When Rebbi became deathly ill, the scholars declared a public fast. His students and colleagues prayed for his recovery.

Rebbi's maidservant went up to the roof and pleaded: "On high, the [angels] want Rebbi [to join them]; and down below, they want Rebbi [to stay]. May it be Your will that those down below should prevail." But when she saw that Rebbi was suffering, she changed her prayer: "May it be Your will that those above will prevail."

The scholars however continued their constant prayers for Rebbi's recovery. The maidservant grabbed a jar and hurled it from the roof. The sudden crash startled the scholars and momentarily disrupted their prayers. Rebbi's soul promptly departed.

Bar Kappara was sent to investigate and found that Rebbi had passed. He immediately did K'riah and proclaimed, "The angels and the mortals struggled over the Holy Ark. But the angels vanquished the mortals, and the Holy Ark has been captured."

The lesson learned from this accounting is that

(Continued on page 4)

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JoBe Silver  
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**Weekly Writers**

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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

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If you have any comments, questions, or suggestions, feel free to email us at  
[ephraim.herrmann@drshalb.org](mailto:ephraim.herrmann@drshalb.org) or [zachary.rosenberg@drshalb.org](mailto:zachary.rosenberg@drshalb.org)