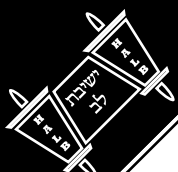


היוצאים

דברים

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The DRS Weekly Torah Publication



## Nadav, Avihu And... Korach?

By Dylan Broder, 11th Grade

In the beginning of this week's Parsha, Nadav and Avihu bring a strange fire before Hashem. Hashem then brings a fire within the Mishkan, it burns them, and they die. Their cousins, Misha'el and Eltzaphon, took their bodies out of the kodosh hakodoshim and Aharon brings a Karbon.

Another story in the Torah that is very similar to the story of the deaths of Nadav and Avihu, is the story of Korach's rebellion. In both stories, a group of people bring pans with fire and ketores. In fact the wording in the stories is very similar as well. In both stories the torah describes Hashem appearing to the Jews. In this week's parsha the pasuk says "Vayeira k'vod Hashem el kol ha'am" and in Parshas Korach, the pasuk says, "vayeira k'vod Hashem el kol ha'eida". In fact, these are the only two times in the Torah where this terminology is used.

In addition, in both stories, people "fall on their faces" in prayer to Hashem. Both in Shemini and in Korach, a heavenly fire comes and kills people and in both instances the Torah uses the word "ha'sreifah." Additionally, after both incidents, Moshe says that Hashem's wrath will be on the whole people using the terminology of "ketzef" both times.

One other very interesting parallel can be found in a comment by Rashi describing the motives of Korach for rebelling against Moshe and Aharon. Rashi says that Korach was arguing on the seeming mis-appointment of Eltzaphon as

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## What Is So Bad About Cherry Picking?

By Dovi Flug, 11th Grade

In this week's parsha, Parshas Shemini, one well-known story is about the deaths of Nadav and Avihu, the sons of Aharon HaKohen. The cause of their death was that they brought "an aish zar," "a strange fire" before HaKadosh Baruch Hu on the mizbe'ach. The mefarshim offer many reasons as to what the cause of the death of these two tzadikim may have been. There is a medrash in which Rav Levi says that Nadav and Avihu never married; although many women were waiting for them to get on the market (after all who wouldn't want to marry the sons of the gadol hador?). Nadav and Avihu sat back and said, "our uncle Moshe is the king, our other uncle, Nachshon, is the prince, and our father Aharon is the kohen gadol: what woman is worthy of marrying us?" The Da'as Zekeinim explains that this haughtiness of Nadav and Avihu ultimately caused their deaths.

We can learn a very important lesson from here. We can see that a person's middos are dependent on his or her own actions. Nadav and Avihu, however, relied on the middos of their relatives to prove their greatness because their own middos were lacking. What the Da'as Zekeinim is teaching us is since Nadav and Avihu failed to recognize that their own middos were lacking, they were forced to use the middos of their relatives to cover up their faults, to the point where they truly believed that no woman was worthy of their hands in marriage. This excessive

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**Torah Teasers**

By Rabbi Moshe Erlbaum, 9th  
Grade Rebbe

## Parshas Shemini Questions

1. Who is referred to in this parsha as someone's "uncle"?
2. Which pairs of brothers appear in this parsha? (4 pairs)
3. What person appears in this parsha, but appears only one other time in the entire Torah?
4. Which non-kosher animal is listed in this parsha, and mentioned in another parsha 18 times?
5. In this parsha, which brothers die on the same day? Where else in the Torah do two brothers die on the same day?

## Answers

1. The Torah states that Uziel is the uncle of Aharon (Leviticus 10:4).
2. 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).
3. Mishael the son of Uziel appears in this parsha (Leviticus 10:4) and in parshas Va'era (Exodus 6:22).
4. In parshas Chayei Sara, camels are mentioned 18 times in the account of Eliezer finding a wife for Yitzchak (Genesis 24).
5. In this parsha, Aharon's sons Nadav and Avihu die on the same day (Leviticus 10:2). In parshas Korach, Dasan and Aviram, the sons of Eliav, also die on the same day (Numbers 16:1, 27, 33).

**Rabbi Moshe Atik's**  
**Torah Teasers**  
is available on AMA-  
ZON



**By: Avi Kwestel**

1st Aliyah - In this Aliyah Moshe calls all of Bnei Yisroel to the Mishkan to witness the Shchina descend upon the Mishkan and Aharon brings certain Korbanos in preparation for the Shchinas arrival, so to speak.

2nd Aliyah - In this Aliyah Aharon finishes bringing the Korbanos that he needed to bring as part of the Miluim and then he blesses Bnei Yisroel. Moshe and Aharon together then give a Bracha to Bnei Yisroel that the Shchina will be a part of their work and that is exactly what happens. The Shchina does indeed dwell in the Mishkan.

3rd Aliyah - At the end of the Miluim ceremony a heavenly fire descends on the Mizbiach and consumes the Korbanos that had been brought there and at this point a tragedy happens. Aharon's two oldest sons, Nadav and Avihu, bring unauthorized Kitores to the Mizbiach and they are killed miraculously by Hashem. Moshe tells their cousins, Mishael and Elzaphan, to remove the bodies of Aharon's two sons. Moshe then tells Aharon and his remaining two sons, Eleazar and Itamar, not to be in Availus but to continue serving in the Mishkan. The Aliyah ends with the Issur for Kohanim to drink wine when they do the Avoda.

4th Aliyah - In this Aliyah a disagreement arises between Moshe and Aharon as to how and to what extent their Avoda should be in their Onen status.

5th Aliyah - In this Aliyah a Machlokes happens between Moshe and Aharon as to what their Avoda should be. Two types of Korbanos were offered on that day - the eighth day of the Miluim. One - a Korban Mincha. Two - three goats each were brought as a Korban Chatas. ---

6th Aliyah - In this Aliyah we are introduced to the Halachos of Kosher and non Kosher animals and fish and birds and insects. The Torah also tells us about Tuma that comes by coming in contact with the dead body of a non kosher animal and in contact with certain kinds of Shrutzim. Shrutzim are swarming creatures and the Aliyah ends with some of the Halachos of what to do with certain Kailim that become Tumai. The rest of the Halachos appear in the next Aliyah.

7th Aliyah - In this Aliyah we learn about the Tumah that can come to food and to Cailim and also of the Tumah that can be acquired through coming into contact with a nivaila. A nivailia is a kosher animal that did not have Shechita. In this Aliyah we are also told not to eat shrutzim (certain kinds of insects) and the Parshah ends with the command to remain holy, Kodosh, and not to eat any foods that are Ussur to us.

Transcribed from YU Torah

# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Eli Wiseman

## Learning the Halachos of the Chag

**Q: when does a person have to start learning the halachos of Pesach?**

**A:** The Shulchan Aruch (siman 429 sief 1) writes that we start learning from **thirty days before**.

**Q: Where is the source for this halacha?**

**A:** The Gemara (Pesachim 6a-6b) brings down a machlokes when a person should learn the halachos of Pesach.

The **Tanna Kama** says **30 days**.

**R:** Moshe started to teach the halachos of Pesach Sheini (for a person who needs to bring a korban Pesach) on Pesach Rishon which was 30 days before Pesach Sheini.

**R' Shimon ben Gamliel** says **two weeks before**.

**R:** Moshe told the Bnei Yisroel to slaughter the korban Pesach right after he told the Bnei Yisroel about Rosh Chodesh which was two weeks before Pesach, and the reason why Moshe taught the halachos of Pesach Sheini on Pesach Rishon was because since Moshe was already teaching the halachos of Pesach Rishon he also taught the halachos of Pesach Sheini.

**Q1: Is the halacha of learning 30 days before just on Pesach or is it on the other Yomim Tovim (Sukkos and Shavuos)?**

**Q2: Does this halacha apply nowadays or is it only in the times of the Bais HaMikdash because the sources of the explanations of why a person has to learn the halachos before Pesach were based on the korban Pesach?**

**Q3: How can we say that a person has to start learning the halachos 30 days before if there is a Gemara (Megillah 32a) that says that a person is supposed to learn hilchos Pesach b'Pesach- the halachos of a Pesach on Pesach?**

**A1:** **Ran** at the end of Megillah says that there is not a contradiction because they are talking about different halachos.

The Gemara in **Megillah** is talking about an obligation for an individual to learn about a Yom Tov which starts on that Yom Tov.

The Gemara in **Pesachim** is talking about a halacha in which if a Rav is asked two questions, he should answer the one that is more relevant in that time period. So, the Gemara is teaching that a Rav should answer a Pesach

question first if it is within thirty days of Pesach.

The Biur Halacha says that Ran fits in well with the text of Rif because Rif uses the word shoalin-we ask, which implies that 30 days before Pesach if a person asks a question about Pesach that question is answered first.

However, the Biur Halacha (ibid.) says that many disagree with Ran and we have to reject him because of two reasons.

1: It is not applicable to say that the Gemara in Pesachim was talking about answering a Pesach question first because that halacha is not going to cause people to become lax with chametz.

2: It is clear that R' Shimon ben Gamliel explains his reason based on the fact that Moshe taught the Bnei Yisroel an halacha of slaughtering the korban Pesach and he was not answering questions about it.

**A2:** The **Bais Yosef** says there is no contradiction because they are talking about different ways of learning. The Gemara in **Megillah** is talking about discovering the reasons for halachos of a Yom Tov on the Yom Tov. The Gemara in **Pesachim** is talking about learning the halachos 30 days before Pesach for Pesach.

According to the Bais Yosef, learning 30 days before is to prepare for a Yom Tov. The Mishnah Berurah (ibid. sief katan 1) says that Gra said that for Shavuos one can start on Rosh Chodesh Sivan because there are not a lot of halachos for Shavuos.

Rashi (Sukkah 9a) says that a Sukkah is considered old if it is set up more than thirty days before Sukkos because a person starts to learn the halachos of Sukkos 30 days before, and if a sukkah is made before that time it might not be l'shema- for the sake of Sukkos, for that reason, Bais Shamai says it is an invalid sukkah. (Seems to be that Rashi is holding that one should start to learn the halachos for Sukkos 30 days before Sukkos.)

**A3:** The **Bach** says that really both Gemara's are agreeing with each other.

When the Gemara in Megillah says that a person is supposed to learn hilchos Pesach b'Pesach, it means that a person is supposed to learn hilchos Pesach around the

(Continued on page 7)

# SPARKS OF CHASSIDUS



With Yaakov  
Fuchs

Nadav and Avihu, the sons of Aharon took...and offered alien fire before Hashem, which He had not commanded them. (10:1)

The Chiddushei Harim explains that although Nadav and Avihu were both holy men who performed the avodah with sincerity and devotion, they made a mistake when they offered the ketores since even the course of action that seems most logical must yield place to Hashem's will and command.

Therefore, it stands to reason, that if we perform a Divine Commandment for no other reason except for G-D's will, and despite the fact that we do not know its purpose and cannot comprehend its meaning, then the strength inherent in the Mitzvah will make us holy. It is in view of the foregoing that every blessing we say before performing a Divine Commandment includes the phrase, "Who have sanctified us by Your Commandments and commanded us to..." The Divine Commandment is the fundamental force that makes us holy. The Sefas Emes is perturbed as to how Rashi could explain that the reason men like Nadav and Avihu would allow themselves to become intoxicated with wine before performing the Avodah. He explains that we should not take this statement literally, rather, they were performing their task without a Divine origin. The allegory of "wine" is meant to describe their behavior, as wine is the symbol of wisdom, opening the heart up to understanding, as it says: "Wine causes the close-mouthed to speak," and from our Chachamim: "Wine makes wise". Nadav and Avihu went to do the Avodah with thoughts that were their own. Their mistake was that, as Kohanim, they had an added responsibility to perform their functions inspired only by the spiritual inclinations of Hashem's mission for them, not their own thoughts or feelings. (Maayanah shel Torah)

*(Dylan Broder- Continued from page 1)*

Nasi. Interestingly, there are only three times where Eltzaphon appears in the Torah - one listing his genealogy, one stating his Nesius, and one by the story of Nadav and Avihu! After Nadav and Avihu die by Hashem's fire, Eltzaphon and his brother are the ones to take them out of the Kodesh HaKodashim. In fact, just like by the Korach story, Eltzaphon's appointment seems out of place, as in a normal circumstance the father [Aharon] or brother(s) [Elazar and Isamar] should have been the ones to remove the bodies.

After seeing all these parallels between the two stories, what can we learn from this connection? Is it merely a coincidence or something more? Furthermore, since Korach did a very similar action to Nadav and Avihu - and the Torah even stresses this through all of the parallels - why did Korach get a different punishment than Nadav and Avihu? Why was Korach punished to eternally be falling down a bottomless pit, referring to Gehenom, while Nadav and Avihu had their insides burned by a heavenly fire?

In fact, if we look at their actions only, Nadav and Avihu certainly should have received a similar punishment to Korach. However, what differentiates Nadav and Avihu are their intentions. Many meforshim

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## How To Deal With Tragedy Yosef Fertig, 10th Grade

The Gemara in Megillah 10a says that throughout Tanach, anytime a pasuk says “Vayehi - And it was,” it’s introducing a painful event filled with sadness and suffering. The Gemara, there, asks a question about the first pasuk in Parshas Shemini, which says, “Va’yehi ba’yom ha’shemini - And it was on the 8th day,” introducing the inauguration of the Mishkan.

There’s a braisa that describes that day: “There was joy before the Holy One, Blessed be He, similar to the joy that existed on the day on which the heavens and earth were created.”

The Gemara asks, why would a pasuk describing a day filled with such joy and celebration, start off with vayehi, a word generally used to introduce times of sadness?

The Gemara answers that the day was filled with the joy of the inauguration, but it was also the day of the tragic death of Aaron’s sons, Nadav and Avihu. This would explain the use of the word vayehi.

Right after the death of Nadav and Avihu, Moshe instructs Aaron and his remaining sons that while they are doing the avodah, they must not let their hair grow long or rip their clothing, which is what is traditionally done during mourning. Then, he instructs the rest of b’nei yisrael to cry and mourn over the death of Nadav and Avihu. Why did Moshe not let the kohanim mourn for their deceased relatives, and why did he then

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*(Dylan Broder- Continued from page 4)*

say that Nadav and Avihu’s actions were to get closer to Hashem and were l’sheim shamayim. The exact opposite is said regarding Korach and his rebellion, as in Pirkei Avos, “She’eino l’sheim shamyim: zu machlokes Korach v’chol eidaso.” This discrepancy makes all the difference.

Perhaps, this could be the reason why the two groups received different punishments. Since Hashem punishes Midah K’neged Midah, it would seem that this way of punishing should also take into account the intentions during the wrongdoing. Since Nadav and Avihu had good intentions and had a fiery passion to get closer to Hashem, their insides were burned. However, Korach was lacking this enthusiasm to serve Hashem and was thinking about only himself. It is for this reason that he was swallowed up into a pit, he was lacking that passion to serve Hashem. After he was swallowed, the earth covered up the pit and Korach was inside. Since he focused inwards, he was punished by being swallowed inside the earth, midah k’neged midah.

This lack of passion compared to Nadav and Avihu’s enthusiasm to serve Hashem can even be seen in the parallel pesukim. In Parshat Shemini, the Torah says, “Vayikchu... ish machtaso v’yitnu bahem aish vayasimu aleha ketores, vayakrivu lifnei Hashem,” while in Parshat Korach the pasuk says, “Vayikchu ish machtaso unisatem aleihem ketores, v’hikravtem lifnei hashem.” By Nadav and Avihu the Torah says they brought it with fire, with passion, but by the parallel pasuk in Korach, fire - passion - is omitted.

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## Kind To All Kinds

### Avi Mandel. 10th Grade

In this week's Parsha, the Torah writes "These shall you abominate from among the birds, they may not be eaten - they are an abomination: the Chassidah" (11:13). This particular bird, the Chassidah, is called that particular name because of its nice and kind behavior. This bird tends to help all birds of its kind and acts affectionately to its close ones. With this in mind, one may ask why this bird is not considered kosher! Doesn't the Rambam write that some birds are only not kosher due to their cruel behavior? If this is so, then why is the Chassida considered nonkosher? After all, it acts kindly!

Man, and animals alike, find that it is easy to be nice to those of their own kind. "I am nice to my friends, teammates, or maybe classmates as long as they are similar to me. However, if others don't share similar traits with me, I do not want to have anything to do with them." This is a poor character trait to have, and this trait is exactly why the Chassidah bird is nonkosher. Being kind to your own kind exclusively is just not kosher. May we be zoche to be able to learn from those who are kind to all kinds, creating a Kiddush Hashem to ultimately be zoche to see Mashiach Bimiheira Biyameinu.

*(Yosef Fertig- Continued from page 5)*

instruct the Benei Yisrael to mourn?

Moshe was doing this to help both the Kohanim and the benei yisrael cope with this horrible tragedy. He instructed the kohanim not to mourn, so as to keep a sense of calm and normalcy. If they were mourning, all of the Jews would react horribly, and after all, this was a day filled with joy and celebration. On the other hand, the Jews were instructed to mourn for the sake of the kohanim. When everyone else was feeling their pain, this was comforting to them. Often times, in the midst of tragedy, people don't know how to react. The Torah, here, is teaching us how to cope and deal with tragedy.

*(Dovi Flug- Continued from page 1)*

haughtiness, paired with the "cherry-picking" of the middos of their relatives was what ultimately caused the deaths of these two tzaddikim.

*(Dylan Broder- Continued from page 5)*

This could be the reason why Nadav and Avihu's story has many parallels to the story of Korach's rebellion, namely, to highlight this point of the importance of intention. This is an important message that we can apply in our everyday lives in many areas, namely davening. Although everyone says the same words in davening, the kavanah, the intention, is what differentiates your tefillah from the person's next to you. May we all strive to have the right intentions in our tefillah and actions. Good shabbos.

(10MH- Continued from page 3)

time of Pesach which is as the Gemara in Pesachim says 30 days before.

He brings a proof from the Gemara (Rosh Hashanah 16b) in which R' Yitzchak said: a person is obligated l'tahair- to purify himself b'regel- on a Yom Tov. Obviously, a person a person does not purify himself on a Yom Tov, but rather around the time of the Yom Tov.

The Chasam Sofer in his chidushim on Shulchan Aruch (siman 629) says that the Bach does not have a sufficient proof because earlier on in the Gemara (Rosh Hashanah 16b) the Gemara quotes R' Yitzchak who said: a person is obligated to greet his Rav b'regel. Obviously, he means to say that a person is obligated to greet his Rav on the regel but not before it. The other statement of R' Yizchak which he said: a person is obligated l'tahair- to purify himself b'regel means that a person should be pure on the regel. If it wanted to say purify himself, it should have used to word l'tbol- to dip (in a mikvah).

**A4: The Chok Yaakov** quoted in the Biur Halacha says a Gemara Yerushalmi answers up the contradiction. It says the Gemara in Megillah and then it says in the bais habad- the community/yeshivos they start learning 30 days before.

The Gemara in **Megillah** is talking about the obligation of a single person to learn the halachos of a Yom Tov on the Yom Tov.

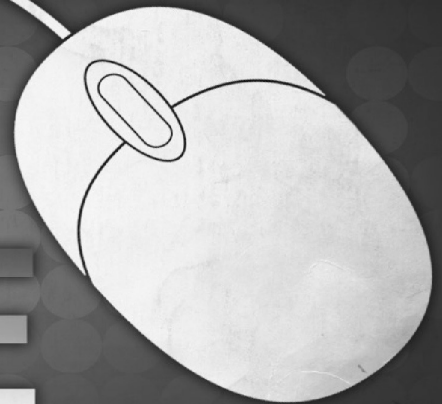
The Gemara in **Pesachim** is talking about obligation of the public to start learning 30 days before.

The Biur Halacha quotes the Eliyah Rabah who says that he does not like the pshat of the Chok Yaakov because there are many times in Shas where it says a person should learn 30 days before and it never says in the bais habad. So, it is a machlokes between the Bavli and Yerushalmi and we poskin like the Bavli when there is a machlokes between the two.

**Possible A5: Rambam** only quotes the halacha that one should learn about a Yom Tov on that respected Yom Tov and does not mention learning 30 days before. It is possible that Rambam held that it was a machlokes hasugyas and poskined like the Gemara in Megillah.

However, the **Shulchan Aruch** says a person should start **30 days before**, and the Mishnah Berurah says this is obviously true for Pesach because of the many halachos.

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# STORIES OF GREATNESS

TOLD OVER BY: TZVI GRUSHKO

It is a tradition that in every generation there are hidden tzaddikim who conceal their greatness from the eyes of men and live amongst us disguised as simple, ignorant folk. Rabbi Gershon Kitover once asked Rabbi Israel Baal Shem Tov to show him one of the hidden righteous. At first, the Baal Shem Tov refused. But Rabbi Gershon persisted in his request until the Chassidic master finally relented. "This Friday night in shul, look among the crowd of beggars waiting near the door to be invited for the Shabbat meal. One of them will be a hidden tzaddik," said the Baal Shem Tov to Rabbi Gershon, and described the righteous pauper. "But you must promise not to let on in any way that you are aware of his true identity." Rabbi Gershon readily identified the tzaddik-in-disguise and invited him to share his Shabbat meals. But though he carefully scrutinized his guest's every word and deed, he was unable to discern anything beyond the ordinary behavior of a wandering pauper. Finally, he could not resist the temptation to ask his guest to grace the table with some words of Torah. "Me?! Speak words of Torah? A beggar the child of beggars, who has scarcely seen the inside of a cheder? Whatever gave you such an idea, anyway?" asked the guest, a note of suspicion in his voice. Rabbi Gershon quickly let the matter drop. The next day, however, Rabbi Gershon could not resist another attempt. Finally, he thought, I have one of the greatest people of the generation at my table—should I indeed learn nothing from him? Again he pressed his guest to reveal something of his well-concealed greatness. This time, the hidden tzaddik seemed to hesitate somewhat, as if tempted to accede to his host's request, but only for a fleeting moment; he immediately resumed his ignorant-beggar pose of the night before, protesting that the very request was ridiculous. But at the

seudah shelishit, Rabbi Gershon seemed to have finally made some headway. When he again asked his guest to enlighten him with words of Torah, the holy beggar's face was transformed. His eyes began to glow with a Divine light, and his coarse features assumed a sublime grace. He opened his mouth to speak; but before a single word emerged from his lips, he suddenly closed them, and with obvious effort, wrenched himself from his seat and bolted from the room. By the time Rabbi Gershon had collected his wits and run after him out to the street, he was gone. The next day, when Rabbi Gershon came to see the Baal Shem Tov, he was shocked to learn that his brother-in-law had been ill all Shabbat. At the Friday night meal, the Baal Shem Tov's disciples had noticed that something was amiss; the next day the situation had worsened, and at one point, toward the close of Shabbat, it had seemed that his very life was in jeopardy. But the crisis had passed, thanks to G-d, and he was steadily regaining his strength. When Rabbi Gershon entered his brother-in-law's room, the Chassidic master said to him: "What have you done? Because of you, I almost departed from this world. "You see, every righteous soul has two faces—one hidden and the other revealed. The tzaddik who ate at your table this Shabbat is my cosmic "twin", whose greatness must remain hidden for as long as I openly serve as a teacher and guide in the service of the Almighty. But the temptation for a hidden tzaddik to reveal himself is very great, since every person desires to manifestly influence his surroundings. Had he done so, my soul would have had to be concealed from the world; since I am already widely known, this meant that I would have had to pass on from my present life. Luckily, he stopped himself just in time." Adapted from Chabad.org

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