



Kashrus: Much More Than Dos and Don'ts

By Asher Schreier, 12th Grade

The laws of kashrus are forbidden foods. 13 out of 17 mitzvos in Shemini are positive. Rashi, notes that normally the pasuk says "hotzeticha" – "who brought you out from Egypt." Here, by forbidden foods, the Torah concludes saying "hamaaleh"- " who has elevated you up out of the land of Egypt." Dbei Rabi Yishmael taught, that Hashem said, "Had just brought out of Egypt to observe these laws, would have been enough, 'Dai' - I would have been satisfied." Thus, "brought you up" is most appropriate, as Rashi further comments that it is "ma'alyusa hi gabaihu", an uplifting and elevating phenomenon. We are familiar with the teaching of the Rambam (Vayikra 11:13) that the Torah forbids the consumption of those species whose characters and natures are cruel. One absorbs the characteristics of that which they eat, and Hashem wished that his nation be possessed of a kind and sterling character. He ordained that we ingest only non-carnivorous animals, and birds that do not prey on other creatures. The Rambam in his Egeres (letter) to a community that denied the biblical concept of techiyas hamaisim writes that the effect of the dietary laws of the Torah is that they purify man's thought process. This enables mortal man, entrenched in the physical world, to comprehend and absorb the highest level of spirituality- Hashem's Torah. Equal to observance of kashrus is one's ability to grasp greater and deeper lessons from the Torah. Success of Tanaim and Amora'im

(Continued on page 4)

This week's issue and every issue of דברים היוצאים מן הל"ב is sponsored by The Henry, Bertha and Edward Rothman Foundation

Rochester, NY . Cleveland, OH . Circleville, OH

PARSHAS SHMINI
28 NISSAN 5778
APRIL 13TH 2018

All Zmanim are calculated by myzmanim.com for Woodmere, NY (11598)

Candle Lighting: 7:14 pm
Latest קריאת שמע: 9:36 am
שבת Ends: 8:16 pm

To sponsor an issue of דברים היוצאים מן הל"ב, email us at: info@havotzaim.com

Chosen Because of a "Weakness"

By Akiva Gluck, 11th Grade

“Come close to the mizbeiach.” (Vayikra 9:7)

On this pasuk Rashi offers the renowned comment, למה אתה בוש לכך נבחרת Why are you, Aharon, ashamed and reluctant to assume the role of Kohen Gadol? (Perhaps recalling the sin of the Egel in which he had in some subtle fashion been been implicated.) On the contrary, you have been chosen precisely because of this (לכך).

Many explanations have been offered as to the precise meaning of the term לכך because of this.” Many of us are familiar with the renowned p’shat stating that you have been chosen because of your shame. Your very reluctance is the best reason for your selection to the esteemed position of Kohen Gadol.

Permit us to offer a somewhat different, perhaps even unique, approach to term לכך.

To fully appreciate our “vort” we need to recall why aharon didn't follow the example of his valiant nephew, chur, and resort to physical force to restrain the unruly mob that sought to erect the egel. Apparently, Aharon's מדה of loving and pursuing peace, led him to the natural conclusion that the best method of preventing the travesty of the Egel was to conciliate the rabble rousers. According to aharon, physical force (or any

(Continued on page 5)

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. Which pairs of brothers appear in this parsha? (4 pairs)
3. Who is referred to in this parsha as someone's "uncle"?
4. What person appears in this parsha, but appears only one other time in the entire Torah?
5. Which cousins are described in this parsha as "brothers"?

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 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. The Torah states that Uziel is the uncle of Aharon (Leviticus 10:4).
4. Mishael the son of Uziel appears in this parsha (Leviticus 10:4) and in parshas Va'era (Exodus 6:22).
5. 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).



1st aliyah- The parsha starts off with Moshe gathering all the Jews to the mishkan to witness the shechina of Hashem descending upon the mishkan on that day. Aharon offers various karbanos in preparation for this amazing event.

2nd aliyah- After concluding the offering of all the karbanos, Aharon blesses the Jews with the kohen's bracha. Moshe and Aharon bless the Jewish people that Hashem's presence dwell in their handiwork, and, indeed, the shechina rests upon the mishkan.

3rd aliyah- At this point a fire descends and consumes the karbanos on the mizbeach. Aharon's eldest two sons, Nadav and Avihu, bring an unauthorized karban and a heavenly fire consumes them. Moshe orders the removal of their bodies from the mishkan, and instructs Aharon and his remaining two sons not to observe the traditional laws of mourning (sitting shiva), considering that they had to continue serving in the mishkan on behalf of the Jewish people. The kohanim are instructed not to drink wine before performing the avodah.

4th aliyah- Moshe addresses Aharon and his sons, instructing them regarding the consumption of that day's karbanos- despite the deaths of their brothers and his son.

5th aliyah- Moshe becomes aware that one of the karban chatas's had been burnt, rather than eaten. When he expresses his displeasure, Aharon explains his reasoning for ordering the burning of that particular Karban, and Moshe humbly accepts Aharon's explanation.

6th aliyah- Hashem 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 split hooves. The Torah lists four animals that have only

(Continued on page 5)

The complete edition of
Rabbi Moshe Atik's Torah Teasers
is available on **AMAZON**
(keyword **Torah Teasers**)

10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Chezky Rothman

L'sheim Yichud and Other Tefilos Before and After Sefira

I. L'sheim Yichud

- This is not just a Sefira related idea, it is also mentioned by Tefillin, Tallis, and in the Haggadah.
- Nodah B'yehuda Yoreh Deah Siman 93: There is no explanation (Peirush) on a Tefilla that has no source, the original generations did not include this and it is a faulty Tefilla.
 - ♦ The reason people started saying L'shem Yichuds is, since we are further away from Torah, we try hanging on to non-torah oriented things, and is therefore inappropriate.
 - ♦ Teshuva M'ahava (Talmud of the Nodah B'yehuda) : This prayer has been around for 150 years, it wasn't just invented in his days, but still it is not found in Chazal, so those 150 years are not enough to defend saying it.

Why would one say it?

1. Based off of Gemara in Zvachim: When someone gets divorced, they need to verbalize that they are doing it. So too by Sefira, need to verbalize that you are doing the Mitzvah.
 - a. Nodah B'yehuda: This is a bad reason, and that Gemara in fact disproves saying it. By a women, where it isn't obvious or common, you would have to say it, but Kodshim, is for sure done for the right purposes.
2. There is a concept that in order to do an action fully, you must fuse speech, action, and thought together. So you should say it in order to have speech.
 - a. Nodah B'yehuda: We already have speech involved, the Birachas Hamitzvah!
- Rav Yaakov Emden: The Chacham Tzvi (his father) never said the L'sheim Yichud, eventhough everything he did was based off of the Arizal.
 - Chida: Really you should say it.
3. Rabbi Aryeh Cohen - It is placed there in order to distinguish the Tefilla and the Mitzvah. If it weren't there, it would look like Sefira is just another part of Tefilla, so the L'sheim Yichud breaks it up.
4. Rabbi Yehuda Balsam: Since so much of Sefira is Kabbalistic, so Kabbala plays a much bigger role.

II. Hinini Muchan Umizuman...

- This Hinnini says "like it says in the Torah", however,

er, we hold nowadays that Sefira is only M'drabanan, so to say this would be a lie.

1. This is problematic because the Rambam holds that if you tell someone that eating chicken and milk is an Issur M'dareissa, that would be a violation of Baal Tosif. So we see that calling something that is really a M'drabanan, a M'dareissa, you violate Baal Tosif and therefore should not be able to say this Tefilla.
2. Piskei Teshuva quotes from Teshivos Divrei Moshe Orach Chaim Siman 29: Also an issue that it directly contradicts the Harachman said after counting Sefira. The whole point of the Harachaman is to show that now I am now doing it M'drabanan, but will do it on a M'dareissa level when we have the Beis Hamikdash!

III. Things we say after counting Sefira

1. Harachaman - To show we want the Mitzvah back the way it was previously done.
2. Tehillim - It has 49 words, corresponding to the 49 days of Sefira.
3. Ana B'koach and the Kabbalistic Tefilla:
 - Shulcan Aruch Harav: Many people say this Tefilla.
 - Aruch Hashulchan: A lot of people felt this was inappropriate to say because we don't really know what it means. However, now that everyone says it, maybe it is okay.

Bottom Line:

1. Sefira is a Mitzva M'drabanan with a Birchas Hamitzvah with a Kiyum Hamitzvah.
2. Saying some the Tefilos makes more sense than others:
 - A. Harachaman - reminds us what the Mitzvah is.
 - B. Tehillim - nothing wrong with saying a Perek of Tehillim
 - C. But the other ones are more controversial, and you should follow your own family minhag,

EZRA SICKLICK

10TH GRADE

THE MISSING ALEPH

In this week's parsha, Parshat Shmini, the Torah lists the laws of kashrus. It says in 11:43, "Al t'shaktzu es nafshosaychem... sitamu bahem v'nitmaiseim bum." "Don't make yourselves repulsive... and do not make yourselves unclean through them and become defiled through them". Chazal point out that one of these words is seemingly spelled incorrectly. The word v'nitmaiseim, "and you will become defiled" is missing an alef because it's shofes is tamei, impure and it should be spelled v'nitamtem.

However, it could be that the pasuk never really meant, "and you will become tamei/impure", maybe it wanted to be read as v'nitmaiseim, "and you will become closed up". Maybe the Torah is hinting to us something deeper than just the idea that if you do this aveirah then you will become tamei. Maybe the Torah was actually trying to teach us that if someone eats other insects or forbidden meat from an animal they become "closed up".

But what does "you will be closed up" even mean? The Torah is teaching us that if a person does forbidden actions, his heart becomes used to doing these bad things and eventually the person does not even feel guilt for doing it anymore.

There is a mashal to this idea of getting used to reoccurring happenings. A person who owns a spice shop is used to nice smells. One day he walks into a tannery, a place where they sell animal skins, and is disgusted by the horrible smell. Later on, the man's spice shop closes and he goes into the tannery business. At first the man is still repulsed by the smell and can't stand it. However, as the man continues to work there, he becomes adapted to the odor and barely notices anymore. The same is true about us. At first we are like the spice owner because we are happy and clean and are repulsed by the idea of eating a bug. Once we are introduced to this idea and try it out, not only do we not mind the physical taste anymore, but our heart doesn't even feel bad for committing an aveirah.

We may be faced with situations in our life when we are either internally conflicted or peer pressured into trying something for the first time. We need to fight the urge to do the wrong thing by trying to remember this lesson. Once we try something for the first time, yes, we do become tamei which is a short-term issue, but more importantly we become "closed up" and eventually this action becomes a part of us which affects us in the long-run.

(Asher Schreier- Continued from page 1)

raim was based on the observance of these laws. The converse, as well true, if disregarded difficulty understanding difficult concepts as denial of techiyas hameisim. Vilna Gaon- what are the 365 gidim, doctors came to him with question, you will be faced with a lack of clarity and comprehension of Torah principles. Phrase "you are what you eat" not only one's character, but your intellectual ability to understand Hashem's Torah. Additionally interesting to note the blessing of Borei Nefashos, recited when not benching or al hamichyah (important to thank Hashem for food, opening restaurant, having Kiddush), such as fruits, vegetables, and beverages other than wine. It thanks Hashem for creating Man, and all species, lacking. All living organisms need nourishment. We continue to thank Hashem for providing this life-sustaining nourishment. The blessing concludes, "blessed is He the life of the worlds". The word "worlds" is in the plural because His sustenance provides us with this world, and the realization thereof that He sustains us, and with our kosher diet, provides us with our worthiness of and entry into the next world. This is Rashi's theme at the end of Parshas Shmini (11:44) "just as I am holy, for I am the Lord your God, make yourselves holy, for I will sanctify you above and in the world to come." There is much more to kashrus than do's and don'ts!

DANI STURM



10TH GRADE

 ★ Despite the fact that Aharon was a great tzaddik, he suffered the loss of his two sons, Nadav and Avihu, ★
 ★ through unnatural means, as a fire came down from Heaven and burned their souls. A question can be asked: ★
 ★ what did they do to deserve such an untimely demise? Several explanations have been offered to explain this ★
 ★ strange happening. The Gemara in Eruvin explains that the sin of Nadav and Avihu was that they expounded the ★
 ★ law in the presence of their teacher Moshe. This may seem harmless, but in reality, this was a severe transgres- ★
 ★ sion, as they showed a lack of respect for the authority of their teacher, thus presenting a challenge to the authori- ★
 ★ ty of Hashem as well. One who challenges the Torah Sages, they who are imbued with Hashem’s wisdom, denies ★
 ★ the whole basis of the Torah. Because the Rabbanim are the earthly representatives of the Almighty, both they ★
 ★ and their laws must be accorded the highest respect. Therefore, when one has a question about a law or about ★
 ★ how he should conduct himself, he should take the matter to a Rabbi instead of deciding it on his own. Though ★
 ★ Rabbi Akiva was one of the greatest of our Sages, he refused to go against the words of the Rabbanim. Because ★
 ★ of his adherence to the Torah, Rabbi Akiva had been imprisoned by the Romans. While he was in jail, Rabbi Ye- ★
 ★ hoshua would bring him a jug of water every day. One day, Rabbi Yehoshua was stopped by a cruel prison guard, ★
 ★ who cruelly spilled out half the water in the jug. Rabbi Yehoshua hurried to deliver the remaining water to Rabbi ★
 ★ Akiva, and explained what had happened. “There is not enough water here for you to both drink and wash your ★
 ★ hands,” noted Rabbi Yehoshua. “Why not use all the water for drinking?” Rabbi Akiva shook his head. “My fel- ★
 ★ low rabbis decreed that one must wash his hands before every meal. How could I go against this dictum of theirs? ★
 ★ No, I will use this water for washing, and if any water is left, then I will drink. I would rather die than transgress ★
 ★ a Rabbinical ruling”.

.....
 (Akiva Gluck- Continued from page 1)
 form of confrontation) would only have emboldened them to commit greater aveiros.
 While Aharon’s approach may not have been an entirely appropriate tactic when dealing with the egel-
 builders, it was precisely because of this attribute of conciliating his peers that he was chosen as the Kohen Gadol.
 While undoubtedly there are circumstances in which impassioned zealotry is appropriate-particularly when con-
 fronting idolators or any public desecration of Hashem’s name- for the ongoing mission of bringing Klal
 Yisroel’s offerings and tefillos to Hashem, no attribute could do more conducive than shalom. As malachi states
 about Aharon and Pinchas, בְּרִיתִי הָיְתָה אִתּוֹ הַחַיִּים וְהַשְּׁלוֹם. My covenant was with him, life and peace” (Malachi
 2:5).

 (Aliyot Summary- Continued from page 2)
 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 tamei
 status caused by coming in contact with the carcass of a non-kosher animal, as well as certain species of rodents
 and amphibian creatures.

 7th aliyah- We learn of the possibility of foods and utensils becoming tamei if they come in contact with any of the
 impurities mentioned before. The Torah then mentions the tamei status through coming in contact with the carcass
 of a kosher animal which was not shechted properly. We are commanded not to consume any insects or reptiles.
 The parsha closes with an encouragement that we remain kadosh and tahor by restraining from eating all forbidden
 foods.



Fools Run where Angels Fear to Trod

Menacehm Gewirtz

10th Grade

In this week's Parsha, Parshat Shemini, there are two major storylines. First, in Rishon, the Torah describes the story of the death of Nadav and Avihu, while later, in Sheini, the Torah details the laws of kashrut. As we know, the Torah usually juxtaposes two topics that can teach us something by being next to each other (such as the Mishkan and Shabbat). These 2 topics seem to revolve around the same central holiness, yet they are positioned on opposite sides of the spectrum. On the one hand the story of the the death of Nadav and Avihu is one of two people trying to be holy but not being holy enough, while the laws of kashrut are set in place for people who want to go farther away from holiness and indulge in their carnivorous urges, God therefore gave them a set of laws to keep them on the right track. So how can we pull these opposing themes together to form a positive message?

When the Megillah wishes to express how widespread the kingdom of Achashverosh was, it says that he ruled over 127 provinces from Hodu to Kush. The Gemara presents a machloket about the proximity of Hodu and Kush. One amarah says that they were from one end of the world to the other. While another says they were right next to each other.

Rav Label Lamb reconciles these seemingly opposite opinions with a simple answer. He says that really they were very close to each other, but if you went the other way it would seem like they were at opposite ends of the world

We can also apply this answer to our case. Even though these cases seem to be on the opposite sides of the world, in reality they have very similar messages, and that is that from the loftiest levels of holiness to the most physical and animalistic appetite we are expected to navigate and proceed with precise rules. There is no room for extremism in either domain. Every move has to be carefully calibrated. Getting too holy too quickly is as dangerous as not trying to become closer to God in the first place. Just like if you are able to successfully build a bird-house it is unwise and even dangerous to try and then go and build an actual house. We too must only try to serve Hashem at the level that we are capable, because if we do not, we may find ourselves further from the finish line than when we started.

(SOG- Continued from page 8)

would pretend to start to give it to him and then at the last moment he would snatch it back, making a fool of the naive Torah scholar.

But the tzaddik was not so naive after all. He held back, and simply gazed at Hershel thoughtfully.

"No, no," exclaimed Hershel, as his face took on a fully serious expression. "I really mean it. No joke. Please. Take the money." As he spoke the words, pressed the bulging purse he had drawn out of his pocket into Rabbi Chaim's hand.

The astonished rabbi felt himself overwhelmed with emotion—excitement and relief at being able to secure the release of the poor imprisoned Jew, amazement that such a supposedly lowly soul could ascend to the highest of peaks in the briefest of moments. His cheeks were flushed; warm tears pooled at the corners of his eyes.

Hershel himself was stunned. He couldn't understand what he had just done. It had been a spontaneous impulse that had overcome him, but why had it been so irresistible?

The tzaddik wished to bless his donor appropriately, but wasn't sure how. For Rabbi Chaim, life turned on one hinge: Shabbat. He had even written a unique book, Sidduro Shel Shabbat, explaining the exaltedness and holiness of the Seventh Day according to the mystical principles of the Kabbalah. But how was that relevant to the loutish man who stood before him? Nevertheless, he thought to himself, such a deed deserves the greatest blessing of all. Still brimming with enthusiasm, he exclaimed:

"I bless you that, in the merit of this great mitzvah that you have done, you will experience the true taste of Shabbat."

(Continued on page 7)

The Power to Bless

Avi Ash

9th Grade

The Pasuk writes “And he blessed them”

Rashi on the spot explains that he blessed the Kohanim with the Birchas Kohanim. The Iyei Hayam asks : The Gemara in Bava Basra says that if one is sick, you should ask a chacham to pray for him, not a kohein. If so, why do the kohanim have the power of blessing if the chachamim are the ones that help people?

The Iyei Hayam answers this by saying this power to bless can only be acquired by one who has a “good eye”, or one who has a positive view of things that happen around him. The Kohanim had this trait of viewing events favorably, which they got from their forefather Aharon. This is why they are held in such high regard and can bless people.

If this is true, then why does the Gemara say we go to chachamim in a time of anger?

This can be answered by a parable of an angry king who could not be appeased by anything. Finally, one of his officers brought the king’s son to the king. The king’s anger was finally subsided when he saw his beloved son.

The Gra explains that Hashem’s favorite son refers to the talmidei chachamim. This is why when Hashem is angry we go to them and not the Kohanim.

(SOG- Continued from page 6)

Hershel was still numb. He nodded his head as if he understood what the tzaddik was talking about, and answered, “Amen.”

That very day Hershel returned to Mosayov. Since he had no money, there was no reason to remain in Czernowitz. Still, he remained his cheerful, joking self.

As the week progressed, however, he began to feel a strange feeling welling up inside him: a spirit of holiness, something he had never felt before in his life. When Friday dawned and the feeling was even more intense, he realized that it must be connected to the oncoming Shabbat, and that this Shabbat would definitely be like no other he had ever experienced.

He went shopping to purchase Shabbat’s special foods, and he could barely control his trembling. As the hours went by, his inner upheaval grew stronger and stronger.

All those who encountered Hershel that Shabbat could hardly recognize him. Was that really him singing, dancing, studying, praying with ecstasy? Hershel could barely recognize himself! His entire being was bursting with the sacred pleasure of Shabbat.

It was the talk of the town. The idea that Hershel the clown could be caught up in a tzaddik-type intense love of Shabbat cracked up everyone who heard about it, even more than Hershel’s intentional jests. They even entertained the possibility that he had gone insane.

But then the news spread of what had happened at the livestock fair in Czernowitz—the incongruous charitable deed that Hershel had done and the extraordinary blessing of the tzaddik of Czernowitz. People began to consider the issue more seriously.

After that Shabbat, Hershel returned to his customary lighthearted, joking manner. But by the following Shabbat he was again overwhelmed by the same spirit of holiness. It was as if there were two Hershels: the weekday persona and the Shabbat one.

Weeks went by, and months, without change in his situation. Hershel felt himself cracking under the strain of his dual personality. He decided to travel back to Czernowitz to discuss his situation with the tzaddik who had blessed him.

Rabbi Chaim told him that in order to absorb the taste of Shabbat without spiritual and psychological damage, he would have to refine his weekday behavior. Hershel decided to stay on in Czernowitz in order to learn more from his new mentor. Soon his daily lifestyle was slowly but steadily shifting to become harmonious with his weekly Shabbat elevation.

In the early 1800s Rabbi Chaim of Czernowitz moved to the Land of Israel, and his faithful disciple Hershel accompanied him. They lived in the holy city of Tzfat. Today, nearly two centuries later, their burial sites are well known.

STORIES OF GREATNESS

Story From
Chabad.org

TOLD OVER BY: DOVID BLANK

A Joker's Shabbat

As might be expected, Hershel soon became the most popular guy in Mosayov among the idle, the crude, the silly and the drinkers. Whenever there was a crowd of people on the street or in the village tavern laughing hilariously, one was sure to find Hershel at its epicenter, perfecting his craft.

Hershel himself made a nice living as a seller of livestock. As his business took him to all the neighboring towns and villages, his reputation as a joker spread throughout the Marmarosh region.

Each year, he would travel to the great annual livestock fair in Czernowitz. Another person who consistently attended the fair was the rabbi of that city, the well known tzaddik and scholarly author, Rabbi Chaim of Czernowitz. Rabbi Chaim would circulate among the merchants, and accord them the opportunity to contribute to the many worthy causes in which he was involved, for helping needy people and supporting educational institutions.

And so it came to pass that Rabbi Chaim was making his rounds of the stalls at the Czernowitz fair when he suddenly came upon a large group of fairgoers laughing raucously, slapping their thighs and winking at each other. No doubt about it—Hershel Mosayover must be in the midst of them. And in top form, too. Rabbi Chaim thought to slip around them inconspicuously. He knew that from these crude, empty-headed types he could not expect

much “business” anyway. But Hershel was quicker than he. “Hey! Holy Rebbe! Shalom aleichem!” he called out, still grinning from the last joke he had successfully cracked.

“Aleichem shalom, my fellow Jews,” responded the rabbi warmly. The die was cast. Now he could no longer turn away. “Perhaps you gentlemen would care to take a share in the great mitzvah of charity?”

“And what, exactly, is this charity for?” asked Hershel, still smirking.

“For pidyon shvuyim (redeeming captives), called the greatest mitzvah of all,” the rabbi responded promptly. “There is a poor, unfortunate Jew who has a large debt of fifteen hundred zlotys to his local poritz (noble landowner). Now he is languishing in the nobleman’s dungeon until the debt is paid.” Hershel’s companions were all grinning in anticipation. They waited eagerly for their friend’s witty riposte in the rabbi-jester dialogue.

Hershel put his hand in his pocket and took out 1,500 zlotys—all the money he had brought with him to replenish his stock. “Here you are, Rabbi,” he said quietly, with a strange look on his face. “Here is the entire sum you need to ransom the unfortunate Jew.”

All the onlookers were startled for a moment, but then they realized this must be one of Hershel’s clever jests. The rabbi would put out his hand for the money, and Hershel

(Continued on page 6)

Editors in Chief

Dubi Fischman
Jonah Loskove

Associate Editors

Yosef Axelrod
Joe Greenberg
Layout EditorsDaniel A. Goldstein
Avramie Schwalb
Rabbinic ArticlesBenjamin Bortz
Yosef Kaminetsky
Student Articles

Production Staff

Eli Elias
Director of ProductionUri Ash
Eitan Mehlman
Yosef Mehlman
Uri Walfish
Associate Production Staff

סופרים / Authors

Gavriel Aharon
Avi Ash
Moshe Benhamu
Max Blumenthal
Dylan Broder
Avi Cohen
Yehuda Davidson
Zachary Fagin
Dovi Flug
Yehuda Frankel
Yaakov Fuchs
Menachem Gewirtz
Akiva Gluck
Hillel Golubtchick
Zack Goldberg
Daniel E. Goldstein
Avi Greenberg
Alex Herman
Ari Katznelson
Jonathan Kazlow
Shmuli Klahr
Noah Kranz
Avi Kupchick
Amichai Miller
Aaron Nassir
Menachem Neiman
Jacob Penstein
Eitan Perlysky
Yosef Schadler
Asher Schreier
Shlomo Schwartz
Ezra Sicklick
Dani Sturm
Tzvi YudinMaggid of DRS
Dovid Blank

Menahel

Rabbi Y. Kaminetsky

Faculty Advisors

Rabbi E. Brazil
Rabbi M. Erlbaum
Rabbi A. Lebowitz

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

דברים היוצאים מן הל"ב

Weekly Torah Publication of the DRS Yeshiva High School

If you have any comments, questions, or suggestions,
feel free to email us at info@hayotzim.com