



## Why Two Bracelets?

By Josh Pomerantz, 11th Grade

After Rivkah had passed the test set for her by Eliezer and displayed her outstanding characteristic of kindness, Eliezer decided to give her a present of two bracelets. Rashi says that part of the reason Eliezer gave Rivkah these two bracelets was to foreshadow the fact that eventually, Rivkah's descendants would be receiving the two luchos of Torah. Obviously it would make sense to give two of something to her for this reason, but why bracelets in particular?

The answer is that in lashon hakodesh, bracelets is "tzmidim" and joining together is "tzmudos". Therefore, the shoshon teaches us that Eliezer was also hinting to Rivkah that the two luchos of Torah would be joining together as one. One question to ask is, why tell her now about the two luchos which would be given to Bnei Yisrael many years later? Another question is what was the particular significance of them being joined together?

First we have to look into the luchos and see what they're all about. The luchos are what divide up the 10 commandments into two parts, the first part being Bein Adam Lamakom and the second being Bein Adam Lchaveiro. Bein Adam Lamakom deals with our relationship with Hashem (ex: keeping Shabbos), while Bein Adam Lchaveiro deals more with our relationships with one another as human beings (ex: don't murder, don't steal). There are some people who choose to observe one without the other. Therefore, the significance of the luchos being joined together as one teaches us that to fully observe the Torah, you need to have both aspects of the luchos. Eliezer knew from this that despite the fact that he knew how kind Rivkah was (Bein Adam Lchaveiro), he still wanted to make sure that she would also observe the equally important mitzvos of Bein Adam Lamakom, in order to lead her family the right way.

## The Nations And Their "Logic"

By Shmuli Klahr, 12th Grade

“ Rabbi Yudan bar Simon said, ‘[Concerning] three places the nations of the world will not be able to reprimand Israel by claiming, ‘You are thieves’: Me’arat HaMachpela, Har Habayit, and Kever Yosef. Me’arat HaMachpela, as it is written: ‘And Avraham weighed to Ephron the silver...’; Har Habayit, as it is written: ‘So David gave Arnan 600 shekels of gold by weight for the site’; and Kever Yosef, as it is written, ‘And [Yaakov] bought the parcel of ground...at the hand of the children of Chamor, the father of Shechem’ “ (Bereishit Rabba 79:7)

Two questions emerge from this Midrash:

The first question is: Is it only these three places that the nations cannot say we are thieves? The nations cannot claim we are thieves concerning any part of Eretz Yisrael, as Rashi declares in relation to the very first Pasuk of the Torah; the claim “You are thieves” on any part of Eretz Yisrael cannot be true.

The second question is: What does the Midrash mean by “the nations of the world will not be able?” We see that they are quite able to challenge our claim to these three places! Indeed, it is precisely these three places on

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## Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade  
Rebbe

### Parshas Chayei Sarah Questions

1. Where in this parsha is the number ten mentioned? (3 answers)
2. The Torah records that Eliezer finds a wife for Yitzhak by a well. Who in the Torah meets his own future wife at a well? (2 answers)
3. Which seven women in Tanach are described as Tovat Mareh or Yefat Mareh - "nice to look upon" or "beautiful appearance"?
4. Where is straw mentioned in this parsha, and when is the next time that straw appears in the Torah?
5. Avraham purchases the cave in Hebron from Efron. Where else in Tanach is land purchased by Jews from non-Jews?

### Answers

1. Eliezer takes 10 camels on his journey (Genesis 24:1). Eliezer gives Rivka two bracelets, each weighing 10 *shekels* of gold (Genesis 24:10). Rivka's family wants her to stay in their home for at least 10 months before marrying Yitzhak (Genesis 24:45).
2. Yaakov meets Rachel at a well (Genesis 29:9-10). Moshe meets the daughters of Yisro at a well and later marries one of the daughters, Tzipporah (Exodus 2:15-17).
3. Sarah (Genesis 12:11), Rivka (Genesis 24:16), Rachel (Genesis 29:17), Bat Sheva (2-Shmuel 11:2), Tamar, the sister of Avshalom (2-Shmuel 14:27), Vashti (Esther 1:11), and Esther (Esther 2:7).
4. Rivka tells Eliezer that her family has lots of straw for his camels (Genesis 24:25). In Exodus 5:7, Pharaoh commands that straw should no longer be given to the Jewish slaves to produce bricks.
5. In Genesis 33:19, Yaakov purchased a field near Shchem. In 2-Shmuel 24:24, King David purchased a threshing floor, which became the site of the Holy Temple. In 1-Kings 16:24, the Jewish king Amri purchased Har Shomron in central Israel.

# Aliyot Summary

By: Avi Kwestel

1st Aliyah - This Aliyah begins with the death of Sarah Emainu at the age of 127. The Aliyah continues with Avraham buying Ma'arat Hamachpelah from Ephron. Originally Ephron said that that he would give the plot of land for free but eventually asks for an exorbitant amount of money which of course Avraham pays.

2nd Aliyah - In this Aliyah Avraham sends his servant to find a wife for Yitzchak in Avraham's homeland of Aram-naharaim and he may not look for a wife in Eretz Cna'an.

3rd Aliyah - In this Aliyah Eliezer gets to Avraham's original homeland and Eliezer asks for a sign that will demonstrate that the woman will be suitable for Yitzchak - if he asks a young woman for water and she says that she will give him and his camels to drink, he knows that he has found the right woman and that is exactly what happens. He finds a young woman who does exactly that and Eliezer discovers that she is none other than Rivka, Avraham's great niece.

4th Aliyah - In this Aliyah Rivka tells her family about the man she met at the well. Her brother Lavan comes out and greets Eliezer and invites him to spend the night. Eliezer tells Rivka's family the whole story of Avraham's mission and how it played out at the well. Rivka's family agrees to the match between Rivka and Yitzchak.

5th Aliyah - In this Aliyah Rivka's family celebrates the agreement between Rivka and Yitzchak to get married. The next morning Eliezer demands that they leave immediately to return to Eretz Cna'an and that is what happens. Rivka, and Eliezer, and the whole entourage return to Eretz Cna'an. Yitzchak and Rivka meet and get married. Yitzchak is consoled for the loss of his mother.

6th Aliyah - In this Aliyah we hear that Avraham gets remarried and has many more children. Before he dies, Avraham gives gifts to his children and he gives gifts to Yitzchak as well. Then in this Aliyah we hear that Avraham dies at the age of 175. He is buried by his children Yitzchak and Yishmael in Ma'arat Hamachpelah next to his wife Sarah.

7th Aliyah - In this Aliyah we hear about Yishmael's descendants. The Aliyah ends saying that Yishmael dies at the age of 137.

# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Eli Wiseman

## Nichum Aveilim

*Connection to Parsha: In this week's Parsha Sarah Emeinu passed away.*

**Q: What does the Mitzvah of Menachem Aveilim accomplish?**

**A:** Rambam writes one who is Menachem Avel doesn't only comfort the mourner but also the one that passed away.

**Reason 1:** Since the Neshama is assumed to be "still there" during the Shiva, one is comforting the separation of the soul from this world.

**Reason 2:** When one is Menachem Avel, it gives honor to the deceased.

The source that being Menachem Avel is not just to comfort but to give honor to the deceased is from the Gemara (Shabbos 102). It quotes R' Yehuda who says one that if a Jew that passed away and doesn't have relatives, 10 people come and sit there. Rambam comments that this means 10 people must sit Shiva. It comes out from this Halacha that even when there are no relatives to be comforted, there is an aspect of Nichum Aveilim for the deceased.

**Q: Which Mitzvah comes first Bikur Cholim or Menachem Aveilim?**

**A1:** Rambam holds that Menachem Aveilim takes priority over Bikur Cholim.

**A2:** Radvaz argues that Bikur Cholim takes priority

**Reason:** Since the Gemara (Nedarim) says Bikur Cholim has the power to heal 1/60th of the sickness, Bikur Cholim is like Pikuach Nefesh. And Pikuach Nefesh takes priority over other Mitzvot.

**Q: What is the procedure of being Menachem Aveilim?**

**A:** The Gemara (Moed Katan 28b) says that the comforters can't speak before the Avel.

The Beis Yosef quotes Ramban, in Torah HaAdam, who quotes Rav Sadya Goan that the mourners used to say Baruch Dayan Emes as their first words since one should only start comforting after the Avel thinks righteous of

Hashem's Judgement.

Rav Volvinberg points out that even if the Avel just speaks to one person, it automatically gives everyone the right to speak.

**Q: Why does someone who only sat down in a house of mourning and said HaMakom Yinachem fulfill the Mitzvah of Nichum Aveilim? Shouldn't he be required to say words of comfort?**

**A1:** The Perisha (Siman 393 Os 3) says just sitting is a Nechama because it shows the Avel that people care about him/her by taking out of their time to visit him/her.

**A2:** A second reason he gives is not saying anything gives off the impression that the comforters also feel the pain of the Avel and have no words to comfort him/her.

**Q: What if the Avel doesn't speak?**

**A:** The Pnei Baruch quotes R' Shlomo Zalman Auerbach who believes that the prohibition to not speak before the Avel is only to say words of comfort, but one can say Hamokam YiNachem Aschem even if the Avel doesn't speak.

Rav Volvinberg quotes Levush who says that if the Avel shows pain, even if he/she doesn't speak it gives a person the right to speak.

**Q: What should the conversation be about?**

**A:** The conversation should be about the Avel and not be sidetracked.

This is like the Halachos on Tisha B'Av that are there so we don't lose sight of the mourning of Tish B'Av.

For example, one generally cannot do laundry during the Nine Days because it can cause him/her to lose sight of the mourning over the Bais HaMikdash.

Rema (Siman 335 Sief 2) writes a person should not say to the Avel "what are you supposed to do, you can't change it" because that is the opposite of accepting the Judgement of Hashem.

**Q: When must a person leave the Shiva House?**

**A:** The Gemara (Moed Katan 28b) says once the Avel *shakes his head*, showing he had enough comfort,

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# SPARKS OF CHASSIDUS



*With Yaakov  
Fuchs*

“The years of Sarah’s life were one hundred years, etc.; (Bereishis 23:1)”

The Kedushas Levi comments on the reason why Sarah is the only woman in the Torah whose age at her time of death was mentioned. The Gemara in Nedarim (64a) writes about Rachel Imenu’s outburst (Bereishis 30:1), that unless Yaakov Avinu would give her children, she would consider herself as “dead”. Rashi comments on the spot and writes that as one of a woman’s primary tasks in life is to mother children, a woman who has not mothered a child is considered like a dead person. We are also taught in the Gemara in Shabbos (156) that when Hashem took Avraham Avinu outside (Bereishis 15:5), He showed him that according to the constellation of the stars, Sarah (then Sarai) was not supposed to have children. The mazal, or astrological prognosis of her life, couldn’t be changed unless Sarah acquired merits in the years to come. Of course, as we know, Sarah did acquire those merits, as she had a son in the end. This idea of the childless Imahos is brought down in Shir Hashirim Rabba (2:32). One idea of why they were barren is because Hashem wanted to hear their Tefillos for children, just as He wants to hear the Tefillos of the Tzaddikim always. In other words, Sarah, both due to her merits and Tefillos, was “lifted” out of the limitations predicted for her by a Mazal she had been born under, so that she could conceive. When the Torah refers to her “life” being 127 years long, this means nothing less than that she spent all these years accumulating merits for the good deeds she performed. Expressed somewhat differently, the Torah states that it was Sarah, who with her good deeds, gave “life” to her years.

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everyone has to leave.

**Reason:** The Mitzvah of Menachem Aveilim is supposed to comfort the Avel, but if the Avel doesn’t want to be comforted at a specific time there is no reason to be there.

The Aruch HaShulchan says people must be very careful to know when the Avel doesn’t want their stay. (For example, if there is a sign “please don’t come after X,” people should not come during that time.)

**Q: Why does the Gemara say once the Avel *shakes his head* everyone has to leave, and not when he tells everyone to get out?**

**A:** Ramban explains since an Avel is not allowed to say a greeting, such as Tzeschem LiShalom, the Gemara says *shakes his head*.

**Q: What should the Avel not say?**

**A:** Rema says an Avel should not say I deserve this and even worse than this.

**Reason:** The Gemara says that when a close relative dies, it is as if a sword is on his neck, meaning it is a dangerous time. And if in general, a person should not open his mouth to the Satan; in a time of danger all the more so.

Aruch Hashulchan deduces from this that the reason there is no Tachanun or Vidui in a house of mourning is that confessing sins might cause him to open his mouth to the Satan.

**Q: What if a man deserving of Kavod walks in the room?**

The Gemara (Moed Katan 28b) says an Avel doesn’t have to stand for him.

And if the Avel does stand up for him, the one deserving a Kavod cannot say to him sit down because this statement might imply “sit back down into your Aveilus” which is insulting.

**Q: Should one be Menachem Avel an enemy?**

**A:** Rema (Siman 335 Sief 2) says a person should not be Menachem an enemy.

**Reason:** The enemy might think he/she is taunting him/her.

The Shach writes that a person should judge by the situation whether the visit will suite well with his/her enemy.

**Q: When should one be Menachem Aveilim?**

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## Why 20?

**By: Amichai Miller, 10th Grade**

Parshas Chayei Sarah begins with the death of Sarah and Avraham's immediate purchase of her burial site. It is noted by many Mifarshim that there are 20 pesukim that revolve around Sarah's death, eulogy and the purchase of her grave. This is a significant number of pesukim, especially since last week's Parsha talked about Akeidat Yitzchak, a major event in Jewish history, and only required 18 pesukim. This indicates that there is something valuable to learn from Sarah's death, Avraham's reaction, and the events leading up to her burial.

The Gemara in Bava Basra talks about how the Satan said to Hashem that he could not find anyone as faithful to Hashem as Avraham. The Satan based this on the fact that Hashem promised Avraham land and, when Sarah died, he did not yet have a place to bury her. Despite this challenge, Avraham still had emunah and did not question Hashem.

Other Rabbanim explain that the purchase of Sarah's grave by Avraham at Mearat Hamachpaila is to document that that property belongs to Am Yisrael. The pesukim clearly state that Avraham paid Ephron 400 silver coins for the cave of Mearat Hamachpaila. It is also important to note that Ephron offered the land to Avraham for free and Avraham would not take it without paying. This shows great business ethics, many of which are discussed in Gemara regarding whether a Jew can take a gift from a non-Jew.

Another lesson we can learn from these pesukim is that it says, "Avraham came to eulogize Sarah and to bewail her." Where did Avraham come from? We know he came from Har HaMoriah after Akiadat Yitzchak. This detail is significant because it represents what kind of mother Sarah was to have a son who was willing to give up his life at the word of Hashem without question. She instilled the utmost yirat shamayim in Yitzchak.

From these pesukim, we can also learn the importance of remembering and sharing with others all the good things the deceased has done in their lifetime. Lastly, we see here for the first time the Jewish laws of death, funerals, eulogies, and burial. which are vital to the many generations following Avraham and Sarah in order to continue to give proper respect to loved ones that pass away the way Hashem has intended us to do.

*(Shmuli Klahr- Continued from page 1)*

which they concentrate their struggle!

In order to resolve these difficulties, one must understand that this Midrash is not intended as a counter to the gentile claims. It is not important what the nations say; what's important is what the Jew thinks. The Torah understood that the Jewish people would be accused of "thievery" and "occupation." It understood the Jew would begin to feel uncomfortable, even a little guilty. Perhaps the nations are right. Perhaps we truly are thieves and occupiers. Perhaps their argument is ethical.

Therefore, the Midrash announces: These three places are not even up for discussion. These places were legally purchased with money, whence it follows that the descendants of those who purchased these lands are now the legal owners. Surely, the nations of the world understand basic logic such as this! Yet, such is not the reality. The converse is true. It is squarely these three places on which their struggle is fixated.

Now, we can understand and see the truth. Logic makes no impression on our enemies. The nations, in their quest against us, are motivated neither by justice or ethics. Their arguments are rooted not in truth. Rather, something simpler propels them: Jew-hatred and jealousy.

Thereupon, our Rabbis teach us: The same way that their claim to these three places is unjustified and false, so too, their claims to the rest of our Holy Land shall not be believed. "The entire world belongs to the Holy One Blessed Be He; He created it and gave it to whomever He saw fit" (Rashi to Bereishit 1:1). May we all internalize and understand this Midrash and its message.

Adapted from the works of Rabbi Binyamin Kahane hy"d



## An Eternal Connection

### By: Yaakov Grunfeld, 12th Grade

In this week's parsha, many of our rabbis ask a similar question on a seemingly basic story. When Sarah dies, Avraham does the logical thing in purchasing a burial plot in which to bury Sarah. However, the תורה seemingly goes to extreme lengths to tell us the details of the episode of Avraham's purchase of the plot. When Yaakov bought a parcel of land in Shechem, the תורה used only one pasuk to tell us this (33:19).

One commonly proposed answer is that Hashem was trying to teach us the important lesson that even when we are blessed with Hashem's blessings, we should not take them for granted and still involve ourselves in the mundane arena of human affairs.

However, the תורה already taught this lesson to us. In the חולין צא, the גמרא tells us that Yaakov had forgotten small jars on the other side of the river. This is why he remained alone and was susceptible to an attack by the angel of Esav. Similar to Avraham in our parashah, Yaakov was a wealthy man. Why, then, would he return for some small jars? The גמרא tells us that the תורה is teaching us not to take even worldly possessions for granted.

This leaves us with our original question; why did the תורה explain in such great detail the purchase of ma'arat ha'machpela? The Ibn Ezra suggests that this detail was necessary to teach us the importance of both living and being buried in Israel. However, the Ramban argues that this reason is invalid because it is a normal practice for people to be buried in their own land. Therefore, the purchase of ma'arat Machpelah would not demonstrate Israel's preferability over other lands regarding the dead.

As an alternative, the Ramban proposes two possible answers as to why the תורה went to such great lengths to tell us about the purchase of the plot of land. One, that the Torah went into great detail to show that Hashem fulfilled his promise to Avraham that he would be renowned among the nations. And two, that the Torah went into great detail to give us specific details as to where our ancestors are buried.

However, Rabbi Moshe Shamah argues that these explanations also seem inadequate. We see the fulfillment of Hashem's promise to Avraham with his encounters with the king of Sodom and when he makes a peace treaty with Avimelech. To tell us the location of the burial site, the Torah did not need to delve into the details of the transaction.

Rabbi Shamah argues that the reason we need to know the details of this transaction is to reflect a motif related to the patriarchs deeper intentions and long-term vision. What Avraham was interested in was a family site for multiple burials that would serve as a tangible symbol for the inhabitants of the land that he and his descendants were officially rooted in the land. However, Avraham intentions weren't solely for the native peoples. Avraham knew that his children would be in exile, away from their homeland for many years (in fact there are commentaries which suggest that the brit ben ha'betarim happened before Avraham even came to Israel). Avraham wanted to make sure that we had an eternal connection to the land of Israel. Children aspire to be buried with their parents. The symbolism in the anticipated reconnection is comforting and the common burial site contributes to the unity of the family and preserves its legacy.

This is why Yaakov requested to be buried with his fathers in Israel and even made Yosef swear that he would do so. He reminded Yosef and his children about their relatives who had been buried there and how Avraham had bought it thus reassuring in the minds of his descendants and reinforcing the idea that Israel is our eternal homeland. This perhaps is why the תורה gave so much detail regarding the purchase. It was to show the importance of always having a connection to Israel throughout our exiles and to never let us forget our true roots. Have a good shabbos!

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**A:** The Gesher Hachaim (Perek 20 Os 5) says a person should not go to a house of mourning within the first 3 days of the passing of his/her relative because the Gemara (Moed Katan 27b) says those days are very difficult for the Avel.

However, the Halacha is that one can go during these three days as long as it is **after the burial**.

# What Can We Learn From The Life Of Avraham?

Moshe Acobas 9th grade

This week's Parsha, Parshas Chayei Sarah, deals with the death of Avraham Avinu. Although there are many things we can learn from Avraham's life, one thing in particular stands out to me: the fact that he lived a life devoted to Hashem and never gave up in believing in Hashem even through all the challenges presented to him.

Avraham was the spring of Judaism as he was the first person to recognize Hashem. At the point in time that Avraham recognized Hashem, even his own father thought he was crazy! Even after realizing that Hashem was real and leaving his family to go to Eretz Canaan, he was presented with many more challenges (ex: famine in Canaan right after he arrived, his wife was taken in Mitzraim, he was told to sacrifice Yitzchak...). Through all this time and all these struggles Avraham never gave up in his Emunah in Hashem.

There is an important message that we can all learn from Avraham. The lesson is that we should always do mitzvos, even if we may not be "in the mood" at a given time or we may believe that a certain mitzvah's too hard for us. The tests that Hashem gave to Avraham were definitely difficult tests, but Avraham accepted it all knowing that it was what Hashem wanted. Doing Mitzvot are the will of Hashem and they are good for us.

There is another lesson we can learn from Avraham passing his tests. Sometimes, when something doesn't go exactly the way we wanted, we ask "Why did Hashem do this?" We should learn from Avraham that we should never give up any of our Emunah in Hashem and understand that whatever Hashem does is for the good.

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imposing man with a white beard. The rebbe did not say anything. The villager, unsure of what to say, also stood by wordlessly. For a few moments, the two stared at each other in silence. "Nu?" questioned the Alter Rebbe. The villager still did not say anything. "Nu?" repeated the Alter Rebbe. Nothing. "Nu?" Unable to hold back, the villager finally blurted out angrily, "Why are you repeating 'Nu'?" The Alter Rebbe calmly replied to the villager, speaking in a sing-song, as was his habit: "Sometimes it happens that a Jew sins. He committed this sin and this sort of sin..." And the Alter Rebbe listed all of the villager's misdoings. The villager was stunned. How did the Alter Rebbe know what he had done in the privacy of his home? His suspicion turned to his rebbe, the tutor, who had been admitted to the Alter Rebbe before him. He must have told him. Fuming, the villager left the rebbe's presence and located the teacher, who suddenly found himself being berated and accused by his employer. "You comfortably live in my home to the point where you lack nothing," the villager fumed, "and yet you run to your rebbe and shamelessly tell him everything there is to know about me! Imagine that! From today you can begin looking for work someplace else. I don't want to see you anywhere near my doorstep." The villager's tirade left the teacher surprised and hurt. However, the teacher also felt bad for his employer's distress and embarrassment. After all, he had brought him to the rebbe, and his employer had always treated him kindly. Entering the rebbe's room for a second time, the teacher asked the Alter Rebbe to assure the villager that he never said a word about him. The Alter Rebbe quickly summoned the villager. "There was no reason to get angry with him," the Alter Rebbe said to the villager. "He never told me a thing." "So how did you know?" the villager asked. "When did I say it was you who did those things?" said the Alter Rebbe. "I simply stated that a Jew is liable to commit those sins. How am I supposed to know if you've actually done them?" The Alter Rebbe's words shook the villager to his core. "Rebbe! What you've said is true. All the sins you've listed are in fact true about me!" Hearing the villager's sincere wish to repent, the Alter Rebbe wrote up a series of steps for spiritual growth for the simple villager who then, in time, became one of the Alter Rebbe's closest followers.

## STORIES OF GREATNESS

TOLD OVER BY: TZVI GRUSHKO

Our second Rabbi is the holy Rabbi Schneur Zalman of Liadi, widely known as the Alter Rebbe. He lived from 1745 to 1812. Throughout his life he expressed his love towards Chassidus, Torah, and every Jew with no exceptions. He is also the founder, and first Rebbe of Chabad. His greatness is truly exemplified in the following story. Approximately 200 years ago in Russia, there was a simple villager who had hired a Torah scholar to tutor his children. In this time, this was a common arrangement for people of means, who additionally lived a great distance from large cities or towns with organized Torah schools. Although the villager was a simple Jew, he hoped that his children would one day surpass his meager knowledge of Torah and Judaism. The tutor happened to be a devoted student of the first Chabad Rebbe, known as the Alter Rebbe. A short while before the High Holidays (Rosh Hashana and Yom Kippur), the teacher told his employer that he was traveling and would not be available for the season. The villager was confused and slightly upset. "What? Why?" asked the villager. "People are arriving from the other hamlets, and I thought you would join us here for services. In fact, we would be honored if you could be our cantor and shofar blower. We are simple villagers and can't do any of that." "I am going to my rebbe," explained the chassid, further stumping the villager. Utterly confused, the villager asked, "Your rebbe? How could you have your own rebbe?" He, like most, was accustomed to

referring to the teacher as "Rebbe." How could the rebbe have a rebbe of his own? Seeing his employer's confusion, the tutor described the uniqueness of a chassidic rebbe. "He is someone who is righteous and cares deeply for others, like a shepherd for his flock. Since the rebbe is the head of the Jewish people, he continued, it is appropriate to visit him at the head of the New Year." Curious, the villager said, "I want to come too!" The prospect of a travel companion brightened the tutor's mood. Being a teacher, he barely eked out a living, and was glad to ride in the comfort of a cart rather than make the long trip on foot. Having packed provisions for the journey, the pair set out for the Alter Rebbe's court. Immediately after their wagon came to a halt outside the Alter Rebbe's synagogue, an enthusiastic crowd formed around the newcomers, and the tutor was greeted with joy. Everyone wanted to shake his hand or exchange a friendly word. However, not ONE person approached the villager. Upset, he watched from the side and sulkily observed the warm hearted welcome he did not receive. In time, the holiday guests began to prepare themselves for their annual interaction with the Alter Rebbe, during which they would receive personalized directives in the privacy of the rebbe's room. Seeing that even his rebbe was standing in line to speak with the rebbe, the villager asked to be admitted as well. Stepping through the door of the Alter Rebbe's study, the villager was greeted by an

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