

Laws of Freedom

By Moishy Rothman, Editor of Student Articles, 12th Grade

The concept of Pesach being a festival of freedom is really expressed in its laws and customs, and not just in the Pesach story. Rabbi S.R. Hirsch focuses on the Korban Pesach and its laws to stress the concepts of self-determination and freedom that were to be engrained in the sprouting nation.

One of the unique laws of the Korban Pesach is its requirement of being able to be eaten. In fact, if the Pesach became inedible for someone (for example, the man is Tameh and can't eat it in purity) the Korban is invalid for that person, and he must bring another Korban Pesach the next month. This concept epitomizes the idea of emancipation. Only a person who is autonomous has the power to actually take the object that he worked for and use it for his own, personal use. Thus, the Torah requires the same person who brings the offering to be the one eating it. The idea of a personal offering, something that the individual person brings, was unheard of in the slave-master society of Egypt. The Torah wants to establish a sense of freedom and independence when offering the Pesach.

Not only does the Pesach instill the individual's freedom, but it also imparts family or communal liberties. Says Rav Hirsch, the first Pesach, which was

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"WE" Were Slaves

By Eitan Kaszovitz, Layout Editor, 10th Grade

On the night of the Seder, following the "ma nishtana," we say the paragraph of "Avadim Hayinu." There are three main questions to be asked regarding this interesting paragraph that we say, which shows that there is an aspect of slavery at the Seder.

The Rashbas and the Ritva ask the first question: why are we saying that WE ourselves were slaves to Pharaoh in Mitzraim; were we actually slaves to Pharaoh? No, only our ancestors were, so why do we say that we were slaves? The answer is found in something that we actually say in avodim hayinu. The quote is: "if Hashem didn't take our fathers out of Mitzraim, then we ourselves would be slaves to Pharaoh, even now." Therefore, it is key to understand that if not for Hashem redeeming our ancestors, then we would still be enslaved today. This is the reason we say that we were slaves to Pharaoh in Mitzraim. When Hashem redeemed our fathers, it was as if he retroactively redeemed us as well. A proof to this is that later in Seder, during the paragraph of "marror zeh," we say that each and every generation has an obligation to act like they were redeemed as well.

However, the Ritva also asks on this quote: what does this mean - "if Hashem didn't take our fathers out"?

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

**Parshas Achrei-Mos
Questions**

1. Which three parts of the Tabernacle are listed in this parsha, and in what context are they mentioned?
2. In what context is dirt mentioned in this parsha? What other Torah command involves taking some dirt? In what context does dirt (*afar*) first appear in the Torah?
3. In this parsha, part of the service of the High Priest on Yom Kippur involves two goats (*seir izim*). In what context does a goat (*seir izim* - not *gadi izim*) first appear in the Torah?
4. In what context is a lottery performed in this parsha? Where else in the Torah is a lottery performed?

Answers

1. These three parts of the Tabernacle appear several times: The *paroches*, the curtain separating the Holy of Holies; the *kapores*, the cover of the Holy Ark; and the Incense Altar (Leviticus 16:2, 12). They appear in connection with the service of the High Priest on the Day of Atonement.
2. In this parsha, when a bird or wild animal is slaughtered, its blood must be covered with dirt (Leviticus 17:13). In parshas Naso, the Kohen is required to take some dirt from the floor of the Tabernacle and mix it with water as part of the waters given to a suspected adulteress (Numbers 5:17). Dirt is first mentioned when Hashem takes "dirt from the ground" and forms Man from it (Genesis 2:7).
3. In parshas Vayeshev, Yosef's brothers slaughter a goat (*seir izim*) and dip Yosef's coat into its blood (Genesis 37:31).
4. In this parsha, a lottery is performed to determine which goat will be brought as an offering on Yom Kippur, and which goat is designated as the scapegoat (Leviticus 16:8). In parshas Pinchas, Hashem commands the Land of Israel to be divided among the tribes through a lottery (Numbers 26:55).

(Stories of Greatness — Continued from page 10)

probably see him, and his money wasn't safe.

Now pressed for time, he grabbed the belt with the bags of coins and ran to the local Jewish inn, where he handed the innkeeper the entire bundle in a furious hurry for safekeeping. Shabbat began, and the teacher was livid with himself. He had just given the innkeeper his entire year's earnings without even a note or receipt mentioning the amount of money being held. It would be so easy for the innkeeper to deny safeguarding the coins, and his whole year's pay would be lost.

Thoughts of his wife and children flooded his mind. What would they do? How would they face the creditors? His imagination took off, leaving him worried and on edge for the entire Shabbat.

The innkeeper sensed his guest's troubled condition and, as soon as Shabbat departed, he recited the evening prayers very quickly, and placed the belt with the bags of coins in front of the teacher, who was still reciting the silent Amidah prayer.

To the amazement of the innkeeper, in the middle of his supplications the teacher opened the bag of gold coins and started counting them one by one. He saw that all the coins were still there. Nevertheless, he took out the bag with the silver coins and started counting them next. All the silver coins were also still there, yet his concern and worry did not dissipate. He then started counting the nickel coins, and then the copper coins, and finally returned to his prayers. The innkeeper, who had observed the entire process, was taken aback and perplexed.

When the teacher finished his prayers, the innkeeper confronted him. "After you saw I hadn't taken any of your gold coins, why did you not trust that I hadn't taken any of your silver coins, which are much less valuable? And after you counted the silver coins too, and saw I took nothing, why didn't you trust me then? You continued to count the ridiculously less valuable nickel and copper coins."

Reb Mottel of Chernobyl turned to the young man before him and said, "I want to ask you the same question the innkeeper asked the teacher. Every single morning, G-d has given you back your soul, your body, your very life — the equivalent of gold and silver coins. What makes you think he won't also give you livelihood — your nickel and copper coins? You should increase your trust, and believe that G-d will give you your physical sustenance too. There is no need to rush off to buy goods before morning prayers."



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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Uri Himelstein

Searching Seforim for Chametz

Have a Chag Kasher Vesamech!

- Uri

I. Introduction/Background Info

- a. Is it necessary to clean out Chametz from Seforim?
- b. In order to begin we need a little background: there is an Issur of Baal Yeraeh U'Bal Yematzeh (to own any Chametz), and a Mitzvah to destroy Chametz. Additionally, we hold that, Medioraysa, we could just do Bittul Chametz to get out of the Issur of Bal Yeraeh, but the Chachamim require actual physical removing and destroying of the Chametz even after you remove it. Also, not only that, but they require you to check all the "nooks and crannies" of your house for Chametz, and the Gemara gets an Esmachta from a Passuk that the Bedikah should be done with candlelight.

II. Why should we be Meikel?

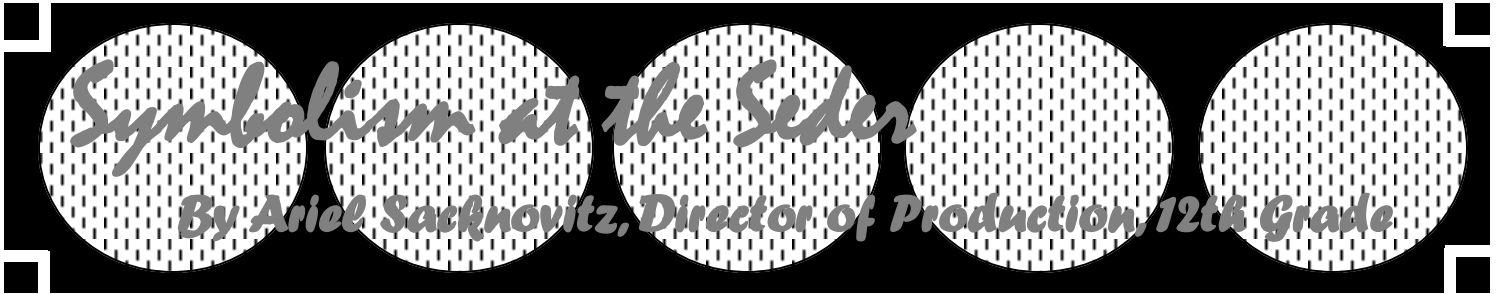
- a. The purpose of Bedikas Chametz is a matter of Machlokes between Tosfos, who say that it is so that we don't come to eat it, and Rashi, who says that it is so that we don't violate Bal Yeraeh U'Bal Yematzeh. However, the chiyuv is very clear that we must check all places into which it is the "Derech" to bring Chametz. The Mechaber goes through what is considered a place where one would require Bedikah. However, since the concern of Bedikah is because of two separate reasons, it is important that we realize that each reason would mandate us to look for different types of Chametz. For example, the Issur of owning Chametz is only for a Kizayis, and the Issur of eating Chametz is on any amount. So it would

seem to make sense to say that according to Tosfos we would have to look for any amount of Chametz, and according to Rashi we would only have to have a Kizayis. However, this isn't the case, since later the Gemara says that the concern of coming to eat it is only in the case of where one finds a nice "Gluskah" (Chametz food item) which would probably be more than Chametz, but crumbs aren't considered Chashuv and they are Battul. In fact, the Shulchan Aruch writes that if there is less than a Kizayis of dough, but there is just extra dough in a mixing bowl, it must be destroyed, and the Mishna Brurah writes that it is only necessary to destroy it if there is more than a Kizayis in the mixing bowl combined, from all of the different cracks. However, the Mishna Brurah concludes that this matter is subject to Machlokes, and that many Poskim hold that even less than a Kizayis would need to be destroyed if it was somewhat worthy of being eaten. So let's say a person has crumbs in his Sefer, than they would be less than a Kizayis, and then there would be no issue because they are considered a little dirty. This is the ruling of R' Shlomo Zalman in his Hagaddah. However, he says that this is the case Midinah.

III. Where does this concern come from?

- a. The Chazon Ish writes on the line in the Gemara where it says that the crumbs are insignificant that they are only insignificant in terms of violating Bal Yeraeh, but in terms of the Halacha that we must build a fence around Chametz (if we

(Continued on page 5)



The entire Seder ceremony is replete with symbolic gestures. We drink four cups of wine to represent four Biblical expressions of redemption. We dip and lean like kings to represent freedom, and eat bitter herbs to remind us about the bitter slavery. We also eat other symbolic foods that portray our Egyptian bondage: salt water to remember tears, and charoses, a mixture of apples, nuts and wine that looks like mortar, to remind us of the laborious years in Egypt. The service is truly filled with symbolism - some direct, and some seemingly far-fetched - and all the symbols are meant to remind us of the slavery we endured centuries ago. But, why not take a direct approach? There are overt ways to declare our gratitude, and there are more immediate ways to mark the celebration. Why don't we just recite the four expressions of redemption as part of the liturgy instead of drinking four cups of wine to symbolize them? Why don't we actually place mortar on the table (problem of muktzeh notwithstanding) instead of making a concoction to represent it? And instead of reminding ourselves of backbreaking work by eating horseradish, why not lift heavy boxes?

This short parable may help us, A Jewish intellectual in post-war England approached Rabbi Yechezkel Abramsky, who headed the London Beth Din, with a cynical question: "In reviewing our Hagadah service," he sniped, "I was shocked at the insertion of , 'Who Knows One', a childish nursery rhyme, at the end. Why would the sages put a silly rhyme - 'One is Hashem, two are the Tablets, three are the fathers,' and so on, at the end of the solemn, intellectual Seder night service? It is very unbecoming!"

Rabbi Abramsky was not shaken. "If you really want to understand the depth of that song, then you must travel north to the town of Gateshead. There you will find a saintly Jew, Reb Elya Lopian. I want you to discuss the meaning of every aspect of life with him. Ask him what are the meaning of the sea and fish, ask him what is the meaning of the sun and the moon. Then ask him what is the meaning of one, of six, of eleven and so on." The philosopher was very intrigued. He traveled to Gateshead and located the Yeshiva at which Reb Elya served as the Mashgiach (spiritual advisor). He was led into the room where a saintly looking man greeted him warmly. "Rabbi, I have many questions," the skeptical philosopher began. "What is the meaning of life?" "What is the essence of the stars?" Rabbi Lopian dealt with each question with patience, depth, and a remarkable clarity. Then the man threw out the baited question. "What is the meaning of the number one?" Rabbi Lopian's face brightened, his eyes widened, and a broad smile spread across his face. "The meaning of one?" he repeated. "You would like to know the meaning of one? One is Hashem in the heaven and the earth!" The man was shocked. "What about the depth of the numeral five?" "Five?" repeated the sage. Why five has tremendous symbolism! It represents the

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(Benyamin Pleshty — Continued from page 7)

Rabbi Yerucham Leibovitz explains that Hashem wanted to test Bnei Yisrael to see if they would remain loyal to Hashem despite their corrupt neighbors. Would they resist their temptations and not copy their neighbors? Would they be strong and fight their evil inclination?

When the Jews were slaves in Egypt, Hashem saw that they remained loyal to Him and did not follow in the Egyptians' ways. He rewarded the Jews with an early redemption. Later, as we see in Parshat Pinchas, Hashem rewarded them again because of their loyalty to Him. He added the letters 'Hay' and 'Yud' – letters of His Holy Name – around the name of every tribe. He called Shevet Reuven, **H**areuveni, Shevet Shimon, **H**ashimoni, and so forth. To publically recognize their loyalty to him, He "signed His Name" on each of their names!

(10-Minute Halacha — Continued from page 3)

found them on Pesach), we would have to search our Seforim for crumbs. R' Shlomo Zalman says that he didn't understand this. Nevertheless, it seems that there are several Poskim who hold of this concern. Additionally, in the Arzei Halevanon Hagaddah, it points out that when they asked R' Yaakov Kaminetzky about this, he responded that it is a place where nobody puts Chametz; after all, who would eat while they learn. Obviously, this may not necessarily be true, and many do eat over their Seforim, but R' Shlomo Zalman points out that if the only concern is coming to eat it, would a person open up his Seforim, and then when he finds something, eat it? Perhaps, the only concern would be that there might be a crumb that would fall out of the Sefer onto the plate of Pesachdik food that you took to eat while you learn, and you would inadvertently eat a Mashehu of Chametz. Therefore, all of the Poskim recommend that if one isn't going to check his Seforim, then he shouldn't eat around them on Pesach. R' Shmuel Kaminetzky says that someone who generally eats Chametz around his Seforim all year would have to check them because we might touch the Sefer and then the food would stick to our hands while we touch food. Rebbe said that this might be a huge Chiddush, because it is even a further stretch than the Gemara's concern of coming to eat it. The Gra (in Maaseh Rav) was quoted as saying that one should check the Seforim, which is odd because he says on Shulchan Aruch that there is no Chiyuv to check/destroy for less than a Kizayis. Unless we say that the concern is that we will bring them to the table and something will happen and we will end up eating it, in which case it would make sense why the Gra is extra careful about this case, because we certainly can't bring Pachos Mikizayis to the table.

IV. Conclusion

- a. It seems to be that the Minhag is that those who do check, certainly don't go through it super thoroughly, they simply open it up and shake out some pages, or they leave it and let the wind blow. It is probably advisable for one who eats all year round just not to bring those Seforim to the table, but there is certainly plenty to rely on to not check them through. The one exception would be Bentchers, which are always at the table and always dirty, and should probably just be put away for Pesach.

(Ariel Sacknovitz — Continued from page 4)

foundation of Judaism - the Five Books of Moses!" The rabbi then went on to explain the mystical connotations that are represented by the number five, and exactly how each Book of the Torah symbolizes a component of the sum. The man left with a new approach and attitude toward the most simple of our rituals. At the Seder, we train ourselves to find new meaning in the simple things in life. We teach ourselves to view the seemingly mundane with historical and even spiritual significance. We should remember that when Moshe saw a burning yet non-consumed bush, he realized that his nation is similar - constantly persecuted and harassed, yet never consumed. At our Seder, we view horseradish not as a condiment for gefilte fish, but as representative of our suffering. The Matzoh is no longer a low-fat cracker, but symbolizes the hardships of exile and the speed of our redemption. In addition, we finish the Seder with a simple song that reminds everyone at the Seder, next time you ask, "who's number one?" it is always Hashem.

Adapted from Ben Rose



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Come and Eat

By Benjamin Ramras, 12th Grade



At the פסח Seder, we say Ha Lachma Anya. In this passage it states, “Kol Dichfin Yaysay Veyechol — anyone who wants should come and eat.” This statement is directed towards the poor people. Rav Zalman Sorotzkin asks, why is it that we single out the poor people only on פסח? Do we not also have an obligation to be בשמחה with them on other Holidays? It says in the תורה that we and all of our children, servants, widows, converts, and orphans should be בשמחה before Hashem. Additionally, it states that they should also remember how the Jews were slaves in Egypt.

So what is going on with this strange לשון of Kol Dichfin Yaysay Veyechol?

The answer is that we do remember the low level the Jews were at in Egypt on other holidays; however, there are also other reasons for why those holidays exist. On Shavuot, we celebrate the acceptance of the Torah, and we would only have been able to do that if Hashem took us out of Egypt. Additionally, on Succoth we are judged by the waters, which we connect to the Yam Suf. But, if one does not fulfill his obligation of remembering Egypt, it does not take away from the actual holiday itself; however, the whole point of פסח is remembering what happened to the Jews in Egypt, and if we do not, then we are not really celebrating the holiday of פסח. As a result, we are much stricter on פסח to be eating and be happy with the poor people because we want to make sure that we are fulfilling the mitzvah of Zecher Yetzias Mitzrayim to the fullest degree.

(Moishy Rothman — Continued from page 1)

offered in Egypt, had its blood covered on the doorpost and lintel. These two parts of the opening of the door represent the nature of a home. The home is both a social and physical barrier. The home has a roof (lintel) to protect from the harsh environment, and the walls (doorposts) to protect from human intrusions. Being a slave, usually there is no protection from the former, and certainly not from the latter. However, being a free nation, the Jews were commanded to put the blood of the Pesach, which represent freedom, on these two parts of the door to demonstrate this newfound freedom. Through these actions, the Torah instills in each Jew a sense of personality, both individually and as a special nation.

During the Seder, the Rambam tells us that we should try to tell the story of Pesach to make it as real and as meaningful as the time we originally left Egypt. Beyond the basic story of Pesach, the laws themselves give insight into the feelings we are to instill within ourselves to gain a sense of emancipation both physically and spiritually. May it be that we all take these experiences and thoughts and use them to serve Hashem to the fullest.



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A Proper Reward

By Benjamin Pleshty, 10th Grade

“After the practice of the land of Egypt in which you have lived, you shall not do, and the practice of the land of Canaan, to which I am bringing you, you shall not do, and you shall not follow their customs.” (Vayikra 18:3)

Rashi explains that the Egyptians and the Canaan'im were the most morally corrupt nations in the world. The prophet Yechezkel compares the Egyptians to horses in regards to sexual crimes - "...and whose issue is like the issue of horses" (Yechezkel 23:20). The Canaan'im were corrupt in regard to idolatry and sorcery, which the Jews were specifically warned against - "When you have come to the land Hashem, your G-d, is giving you, you shall not learn to do like the abominations of those nations" (Devarim 18:9).

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True Belief

By Scott Weissman, 11th Grade

Pesach is the holiday of belief in G-d. Sometimes we forget that. After all, isn't Pesach called zeman cheiruteinu - "the time of our freedom"? Yes, but Succoth is called zeman simchateinu, and no one claims that the essence of Succoth is simply our joy.

Instead, the three pilgrimage festivals represent different aspects of our relationship with G-d. Succoth marks G-d's ongoing providence; Shavuot reaffirms the truth of the Torah; while Pesach is the holiday of belief in G-d Himself.

G-d's existence was proven by the miracles of the Exodus. This is explicit in Devarim:

"Or has a god attempted to come and take a nation to him from the midst of another nation, by

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(Eitan Kaszovitz — Continued from page 1)

Hashem himself made the Bris bein Habisarim with Avraham that we would for sure be taken out; so how can we say "if Hashem didn't take our fathers out..."? Of course he would take them out, he promised! Therefore, the Ritva adds into this phrase that if Hashem also didn't make the Bris with Avraham, and go through the whole process of freeing us, then we would still be slaves to Pharaoh in Mitzraim.

The third and final question (asked by Rav Dovid Green) is as follows: why do we say that if Hashem didn't take out our fathers, that we would still be enslaved today; wouldn't there be someone over time that could free us from being slaves, such as a president, prime minister, or slavery movement? Why do we act like Hashem taking out our fathers at the time was the only viable time to be redeemed?

There are two answers to this question. Rav Elyashiv gives the first. He says that yes, it is true that somebody would eventually redeem us over time, even if Hashem didn't take us out beforehand. However, we would only be freed physically from the hard slave labor. We would not be freed from the extremely low levels of tumah that the people of B'nei Yisrael reached. Therefore, we say, "If Hashem didn't take out our fathers, we would still be slaves to Pharaoh in Mitzraim." Meaning, we would still be on low level of tumah that we had while being slaves to Pharaoh.

Rav Dovid Green himself gives the second answer. He says as well, that yes, we would be freed physically over time from being enslaved. However, if somebody else took us out of Mitzraim, we would still feel a responsibility to them, a token of gratitude. But since Hashem himself took us out, then we don't feel a responsibility towards the one who took us out, just because they took us out. We feel a responsibility towards Hashem always, not just because he redeemed us from Mitzraim. Therefore, we say "if Hashem didn't redeem our fathers, then we would still be slaves to Pharaoh in Mitzraim," we would still feel a responsibility towards somebody like him.

Because of these things, it is key to understand that at the Seder, we must act like we were actually slaves to Pharaoh in Mitzraim. We must also act like we were redeemed, and come to appreciate what the redemption meant.

PESACH ZMANIM 5774

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Yom Tov Day 2 Candle Lighting: Not before 8:25 pm

Yom Tov Day 2 Latest קריאת שמע: 9:36 am

Yom Tov Day 2 ends: 8:26 pm

Yom Tov Day 7 Candle Lighting: 7:21 pm

Yom Tov Day 7 Latest קריאת שמע: 9:31 am

Yom Tov Day 8 Candle Lighting: Not before 8:31 pm

Yom Tov Day 8 Latest קריאת שמע: 9:29 am

Yom Tov ends: 8:32 pm

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(Scott Weissman — Continued from page 7)

trials, signs and wonders...all of which Hashem, your G-d, did for you in Egypt before your eyes. You were shown, in order to know that Hashem is G-d; there is none besides Him” (4:34-35).

Other verses make the same point. When the Egyptians drowned in the sea, Israel “believed in Hashem and his servant, Moshe” (Shemot 14:31). And the Ten Commandments begin, “I am Hashem, your G-d, who took you out of the land of Egypt, out of the abode of slaves” (20:2). In twenty places in the Torah, G-d is identified as having taken Israel out of Egypt; nowhere, by contrast, does the Torah say, “I am Hashem, your G-d, who gave you the Torah on Mount Sinai.”

We say at the Passover seder, “Even if we’re all learned, all wise, all elders, and all knowledgeable in the Torah, it is incumbent on us to recount the Exodus, and the more one recounts the Exodus the more praiseworthy it is.” If one already knows the story, why retell it over and over? The answer is that the Exodus is not simply history, but the source of belief in G-d. Retelling it is not a matter of increasing knowledge, but of strengthening our faith. Moreover, sippur yetziat Mitzrayim encompasses not only the Exodus from Egypt, but subsequent redemptions and salvations wrought by G-d throughout history. We read this in the Haggadah. Referring to G-d’s promise to Abraham in Bereishit chapter 15, “Vehi she’amdah... [the promise] has stood by our ancestors and ourselves. Not merely one adversary has loomed over us to [attempt to] destroy us. Rather, in every generation they loom over us to destroy us, but the Holy One, blessed be He, delivers us from their hands.” The promise ostensibly refers to the Exodus, but the Sages saw Egypt and the Exodus as paradigms for all persecutions and deliverances.

On this basis we can understand the remarkable statement in Jeremiah: “No longer will it be said, ‘Chai Hashem who brought Israel up from the land of Egypt,’ but rather ‘Chai Hashem who brought Israel up from the northern land and from all the lands where He had driven them’” (16:14-15). “Chai Hashem” means “G-d lives.” G-d exists! The indisputable proof of this will no longer be the historical Exodus, but our direct experience of redemption from exile.

Around the seder table, we can recount persecution and deliverance, and confirm our belief in G-d from the witness of our own eyes. “We will sing a new song before Him, praise the Lord.”

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STORIES OF GREATNESS

TOLD OVER BY: NOAM LEVY

A major theme of the holiday of Pesach is our emunah in Hashem, that not only did he redeem us thousands of years ago, but we need to trust that he will redeem us soon as well. This story teaches us about our perspective in Emunah in Hashem. If we can perfect our emunah to believe that this galus will finally end, then there is no doubt that we will be zoche to achieve our goal of final redemption. It is there for the taking, we just have to want it bad enough. Have a Great Shabbos and a Chag Kasher V'sameiach!!!

- Noam

A follower of the chassidic leader Reb Mottel of Chernobyl had a particular habit which came to light when he visited Reb Mottel to request a blessing. Reb Mottel asked the visitor to recount his typical daily schedule. The young man explained that he began each day by buying goods for his business from the local landowner. Following that, he would recite the morning prayers, after which he began to sell his wares.

"Why do you buy your merchandise before you pray in the morning?" asked Reb Mottel

The young man explained, "Why, if I waited until after prayers, the only goods remaining would be of inferior quality, if not sold out entirely!"

Upon hearing that, Reb Mottel shared

a story with his follower.

There was once a teacher of Jewish studies, whose livelihood entailed traveling far from his hometown to teach Jewish children in distant cities. He was often away from his home for a year or more at a time. Meanwhile, his wife and children lived the year without him, borrowing and living on credit.

This teacher was paid for his services with coins. The wealthy gave him gold coins, the middle class paid with silver coins, and people of more modest means paid with copper or nickel coins.

The teacher had made a belt for himself where he would hang the various bags. Each bag carried a different type of coin. He had a bag for his gold coins, a bag for his silver coins, a bag for his nickel coins, and a bag for his copper coins.

After the year of teaching was up, he headed back home. As the first Shabbat on his voyage approached, he knew he would have to remove his belt, as carrying money on Shabbat is forbidden. But he didn't know where to hide his money bags.

He decided to bury his earnings in the ground, and retrieve them after Shabbat. But just as he was about to finish his digging, he heard some people in the distance. Paranoia set in, and he became alarmed by the possibility that if he could hear them, they could

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