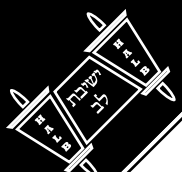


היוצאים

דברים

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The DRS Weekly Torah Publication



The "Am" VS. the Nation

By Yehuda Frankel, 11th Grade

In Perek 11, Pasuk 1, is the phrase "Vayihi Ha'am Kimisoninim," which means "But the people were as if in mourning over themselves." This phrase seems a little bit confusing because there is no explanation for the sadness of the Jews.

Rabbi Yosef Tzvi HaLevi explains that throughout the Torah, the word "Am," is often referring to the least frum of the Jews. The same language was used when people begged to go back to Mitzraim, complained about the water, and expressed their discontent with the Man. These were the same people who worshipped the Eigel Hazahav only days after saying "Naaseh Vinishma." This "Am," was the group of people who was unable to adjust from lives of slavery to lives of freedom, and repeatedly complained as a result.

This "Am," who were unable to adjust and did not enjoy the desert life-style Hashem gifted them with did not want to eat Man and learn Torah all day. However, they were unable to express their discontent because the rest of Bnei Yisrael would've laughed in their faces. They were therefore, Kimisoninim, like mourners. Since they couldn't give their reason for fear of embarrassment, there was no reason given as to why the "Am" was mourning.

Nowadays, many people retire between the ages of 60 and 70. They then have the rest of their life to live without working. That could be a possible

(Continued on page 4)

Revenge is Holy

By Shmuli Klahr, 11th Grade

“Arise, O L-rd, and scatter Your enemies! Let your foes flee before You” (Numbers 10:35). The Sifri (Behaloscha 84) asks, “Can He who created the world be said to have ‘enemies’? Rather, the verse informs us that if someone hates the Jewish people, it is as though he hates G-d.” The Sifri continues, “It says, ‘In the greatness of Your excellency You overthrow those who attack You’ (Exodus 15:7), Can anyone be said to ‘attack G-d’? Rather, the verse is teaching us that if someone attacks Israel, it is as though he attacks G-d.” Vengeance. Revenge. In our world of assimilated confusion, we wander blindly without understanding. Concepts that are fundamental to Judaism become objects of shame and ridicule because of the influence of the gentile, assimilated values. And so vengeance becomes, thanks to the gentilized and bewildered era in which we live, a maligned thing.

But vengeance is a fundamental Jewish concept. No trait is more justified than revenge in the right time and place. G-d, Himself, is called “nokem,” avenger. “The L-rd is a zealous and avenging G-d. The L-rd avenges and is full of wrath. He takes revenge on His adversaries and reserves wrath for His enemies” (Nahum 1:2).

The Rabbis said (Berachot 33a), “Shall we say that even revenge is great because it appears between the two names

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*THIS WEEK'S ISSUE IS
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HALEV*

PARSHAS BEHALOTCHA
18 SIVAN 5778
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Torah Teasers

By Rabbi Moshe Erlbaum, 9th
Grade Rebbe

Parshas Behalotcha**Questions**

1. For which positive commandment, mentioned in this parsha, does its inaction cause the punishment of *kares*? Which other positive commandment has the punishment of *kares*?
2. In which two places in this parsha does fire appear?
3. Who made the trumpets? Besides this parsha, where else in the Torah are the trumpets mentioned?
4. Which letter appears in this parsha that is not part of a word?

Answers

1. One who is able to offer the Passover lamb (*korbon Pesach*) and does not do so, incurs *kares* (Numbers 9:13). The failure to obtain a circumcision (*Brit Milah*) also result in *kares* (Genesis 17:14).
2. The "the pillar of fire" led the Jews at night (Numbers 9:15). A fire consumed the complainers (Numbers 11:1).
3. The trumpets were fashioned by Moshe himself (Numbers 10:2). The trumpets are mentioned in parshas Matos in regard to the war with Midian (Numbers 31:6).
4. The verses depicting the traveling of the Holy Ark are surrounded by two upside-down letters "*nun*" (Numbers 10:35-36).



1st aliyah- Hashem commands Aharon to light the golden Menorah on a daily basis. Moshe is then commanded to inaugurate the Leviim and start their avodah in the Mishkan. This inauguration procedure included shaving their bodies, going in the *mikvah*, and bringing certain *karbanos*.

2nd aliyah- The exact initiation procedure is followed, and the Leviim are officially the Leviim in regards to their holiness. Towards the end of the aliyah we learn the Leviims avodah age requirements and the age they are able to stop at.

3rd aliyah- On the first anniversary of yetzias mitzrayim, the Jews are instructed to bring a *karban*. Certain individuals, however, couldn't participate because they were *tamei*. These people complained, which Moshe then told Hashem. Hashem responds by designating a "pesach Sheni" to be observed exactly one month later. Anyone who could not offer the *karban pesach* in its proper time must do so on the new pesach sheni. Hashem then informs Moshe the halachos of pesach sheni.

4th aliyah- From the day the mishkan was built, it was covered by a cloud during the day, and a fire by night. When the cloud lifted, this signaled Hashems wish that the Jews should keep moving forward- following the cloud until it came to rest in a new location of Hashems choosing. In some cases the Jews only stayed overnight in a particular location before the sign came, and on other occasions they would stay in one place for many years. This aliyah then discusses Moshes two silver trumpets. These trumpets were used for several purposes: To gather the nation or its leaders, to signal the beginning of a journey, when the Jews went to battle and when certain *karbanos* were offered in the mishkan.

5th aliyah- Nearly one year after the Jews arrived at Har Sinai, the cloud rises from the mishkan, signaling their departure. The mishkan was taken apart and they traveled in the formation that was told to us in last week's parsha. Moshe begs his father in law Yisro to join them on their journey to the Eretz Yisrael.

6th aliyah- No sooner than the Jews start traveling did they start complaining. First they complain about the hard journey. Then they grumble about the "ma'an", expressing their desire for meat. Moshe turns to Hashem and insists that he cannot be the leader of them anymore. Hashem tells Moshe to gather seventy elders who will assist him in his leadership duties. He also promises to provide the Jews with a lot of meat. Moshe gathers seventy elders and brings them to the mishkan where his neshama is made known to them. Two additional elders, Eldad and Medad, remain in the camp, and the neshama descends upon them, too, and they are *neviim* as well. Joshua is upset by this, and Moshe appeases him.

7th aliyah- Hashem causes a wind to bring in huge numbers of quail from the ocean. The people gathered piles of quail and started eating the meat. Those who ate piggish died in a plague. Miriam spoke lashon hara about Moshe and Hashem was upset by this talk against His servant, so Miriam got *tzara'as for a week*.

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

What Can One Make a Siyum On?

I. Mishnayos

1. Teshuvos Meisiv Shalom Siman 230 Os 5: Now that there are perushim (Kehati, Bartenura) on all the Mishnayos, so maybe it is considered as if you have finished a Mesechta of Gemara.
 - a. However, our Minhag is that we only make a siyum on a Mesechta of Gemara, and not on Mishnayos.
2. Teshuvos Pri Hasade Chelek 2 Siman 92: You cannot make a siyum on a single Mesechta of Mishnayos, because the whole concept of using a siyum to allow eating (for Taanis Bichorim) is already a leniency.
3. Teshuvos Binyan Shlomo: A single Mesechta is enough.
4. The majority opinion is that it is not enough.

II. Meseches Taamid

Meseches Tamid is partially Gemara, and partially only Mishnayos.

1. Rav Elyashiv: Since you completed all the Gemara on it, it is no worse than making a Siyum on a small Mesechta (i.e. Taanis, Megillah).
2. Rav Chaim Kanivesky: It would not patur someone from fasting. (It is not a sufficient enough for a siyum).

III. Sefer Tanach

1. Rav Moshe Orach Chaim Chelek 1 Siman 157: If someone learns a Sefer Tanach B'iyun, that is called a Seudas Mitzvah. Anything that takes time and you really dedicated yourself to, would allow you to make a siyum on.
 - Proof: Rashbam Bava Basra 121: Rava and Rav Yosef hold that there is a Yom Tov on the 15th of Av because that is when they finished collecting the wood for the Mizbeach, which was a big job that took a long time.
2. Gilyon Maharasha Yorah Deiah Siman 491 Seif 2: Any meal you make for Gmar Mitzvah counts as a siyum. It does not necessarily have to be on Mesechta.
3. Teshuvos Pri Hasadei Chelek 2 Siman 92: Only a siyum Mesechta counts as a siyum.
4. Sefer Halichas Shlomo: It depends:
 - a) If you learned it for a long time, even if it is a smaller thing (Navi, Mishnayos), and it just

happened to fall out when you needed a siyum: Then it is O.K.

- b) If you decide to learn it only to make a siyum on it, it would need to be a real Mesechta of Gemara.

IV. A Person Finishes Writing His Own Sefer

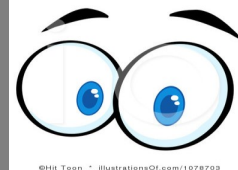
1. Teshuvos Tiferes Shmuel: There is no greater Simcha than Chidushei Torah, so certainly you can make a siyum.

V. What if You Don't Actually Read the Words?

1. Shulchan Aruch Siman 47 Seif 3: Someone who writes Divrei Torah, needs to make a Birchas Hatorah.
2. Shulchan Aruch Siman 47 Seif 4: Someone who just thinks of Divrei Torah, does not need to make a Birchas Hatorah.
3. Beir Hagra: This is seemingly a contradiction?
 - a. The need for the Bracha (V'higisa Bo) includes just thinking about Torah!
4. Shulchan Aruch Harav Hilchos Talmud Torah Perek 2 Seif 12: You should be careful to articulate whatever you read, unless you are just trying to figure out what it means. If it is Torah that you should have spoken out, and you didn't, you did not fulfill the Mitzvah of Talmud Torah.
5. Teshuvos Rav Yaakov, quoting Rav Akiva Eiger: You are definitely not fulfilling Talmud Torah when you think it, because we learn out Talmud Torah from teaching, and you cannot teach through thought. But through writing, you can teach Torah, so can fulfill Talmud Torah through that.
6. Teshuvos Migdanos Eliyahu: Even the Gra would agree that you do not fulfill Teaching Torah (V'shinantem) through merely thinking it. However, you are fulfilling V'Hgisah Bo, which would require you to make a Bracha. Therefore you can make a siyum on it.
7. Rav Elyashiv Ohel Tamid: You can make a siyum even without verbalizing the words, because a Siyum is on the Simcha of the Mitzvah, and you have a Simcha when you finish it. Furthermore, even if you just listen to the Shiur, and understand it, you could make

(Continued on page 4)

Seeing the Positive in Others



Aaron Nassir

10th Grade

"And Miriam spoke against Moses, her brother" (Numbers, 12:1).

One of the things even great people can forget is that they have to constantly be on guard against the tendency to see the negative in others. Ironically, it seems that those closest to us are often the ones most harshly subjected to our negativity. We see that happen in this week's parsha, Behaalotecha, by Miriam where she speaks lashon hara about her brother Moshe and his wife, Tziporah. Although what she said about them may have been a miniscule criticism and with good intentions, Miriam was still punished. The Torah is teaching us that we need to bend over backwards whenever and wherever possible in order to avoid making assumptions about others. When we are negative, we are essentially disconnecting ourselves from Hashem, who looked at the world He created and saw that it was "very good." We can apply what we learn from what happened to Miriam to ourselves in terms of how we observe the people around us. A person can choose to think they are the only good and deserving person around, or they can bend over backwards and try to see the world through the eyes of God. Essentially, There is no room for negativity in God's world and instead an overwhelming and enveloping amount of positivity. That's one of the reasons why there is a specific mitzvah to remember the episode of Miriam (which is one of only six incidents which we are commanded to recall every day), because it is so easy to forget how good our loved ones really are.

(10 Minute Halacha- Continued from page 3)

a siyum.

VI. Siyum Mesechta of a Group of People Completing Different Parts

1. Sdei Chemed: Whenever you have a Mitzvah being done by many people, anyone that is involved in it, is as if you did the entire Mitzvah.
2. Teshuvos Chavos Yair Siman 70: This is counted as a Seudas Mitzvah.
3. The Halacha by this is dependent on how you view the purpose of a siyum.
 - a) If the whole purpose of a siyum is that more Torah was learned, then communal learning should count as a good siyum.
 - b) If the whole purpose is for the individual to grow as a Talmud Chachom, each individual did not complete the entire Mesechta, and it should therefore not be a good siyum.

(Yehuda Frankel- Continued from page 1)

reason for the depression occurring in older people. These retired people do nothing of substance and just spend their time complaining with no reason.

The lesson is that while work is important, it should primarily be done to make a living. Torah and mitzvos should be the real goals of life and work is what enables us to achieve these goals. Therefore, when you are not working, you will always have something to do. About these people who learn Torah and do mitzvos in their extra time, it says in Tehillim Perek 19 Pasuk 15, "They will blossom even in old age, they will remain full of vigor together."

(SOG- Continued from page 8)

sigh as its heat spreads over me. The Jew walks over and hands me a cup of hot water, which I slowly sip. He sits down on a stool across from me. "So. Start from the beginning. Describe your father's illness."

(Continued on page 5)

Shabbos— the True Simcha

Hillel Golubtchik

10th Grade



In this week's parsha towards the end of the fourth aliyah, the pasuk mentions a yom simchaschem; the question is, what is a yom simchaschem? The Sifri says in his first opinion that this refers to Shabbos. Even though In misechtos shabbos and beitzah it says that only on the shalosh regalim there are mitzvos of simcha. But regardless of this, yom simchaschem simply means to be happy. On Shabbos, everything is different and we are living in an alternate reality whether everyone understands this or not.

This alternate reality of Shabbos is shown in the fact that we look differently on shabbos and wear nice shabbos clothes on the outside. But on the inside, our neshamah enters a more exalted state of being, and that's the simcha for the neshamah.

In order to have simcha every single day, not just on shabbos, is to always find a new approach in whatever you're doing. When davening and learning becomes habitual to someone, it's not as good as someone else who has a fresh approach every time he opens a sefer or puts on tefillin.

Shabbos is different than every other day and it doesn't carry the same routines that a normal weekday does, and that is yom simchaschem.

(SOG- Continued from page 4)

I do, having made sure to memorize every detail of it. When I'm done, the Jew cocks his head and looks at me inquisitively.

"You're Boris, right? Igor's son?"

I feel a stab of terror pierce my heart. "What of it?" I slowly bend my knees, so I can jump up if I have to run.

"What of it?" The Jew shrugs. "Nothing. I remember you, is all. I used to live in the town, years ago. Before they realized the gold mine in their midst—before they realized that they could blame any vices they have on the 'evil Jews' and avoid having to take responsibility for them. Anyway, back then, I used to see you around, sometimes. You're taller now, but I recognize you."

For the first time, my fear is overpowered by my anger. "Oh, that's clever. Pretending that you're the victim. I know what you are; everyone does. You're the Monster of the Woods."

The Jew smiles, an odd, sad smile, and for a moment I catch a glimpse of an immeasurable grief and pain in that smile. "Ah, yes. How could I forget? I am the terrible Monster, tricking his visitors and stealing their wealth." He spreads his arms wide. "Can you not see it—the gold and silver lining my walls? This beautiful throne of diamonds I sit on? Look how majestically I live. Yes, I must be a terrible bandit—a monster, indeed."

"Well, of course you don't show it. If you lived in splendor, you wouldn't be able to rob people. You need to appear poor to get them off their guard. When I leave, I'm sure you'll revert to your true form."

"Ah, yes. That is clearly the most logical explanation." He applauds, slowly. "Well done, Boris, son of Igor. You have seen to the heart of my nature."

I scowl, at him, angry at being mocked, and open my mouth to argue. Before I can speak, he wearily raises a hand.

"No, don't. I'm not interested in arguing with you." He stands, walks to a trunk by the wall and starts pulling out herbs. As he sorts through them, he speaks over his shoulder. "Do you know why they call me a monster? It's not because I'm dangerous or particularly frightening. No, I'm a monster because I'm something far worse. I'm different."

He turns from the wall and walks towards me with a satchel. "Here—the medicine for your father. I've included instructions as to how he should take them. If he follows them, he should heal properly."

I take them wordlessly and stand to leave. "Do you know why they call me a monster?" As I reach the door, I turn back to face him. "If it's so hard for you, why don't you be like everyone else?"

The odd Monster smiled. "How was the trek on the way here?"

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WHAT DOES IT TAKE TO BE AN ANAV?

KENNY ROSENFELD

10TH GRADE

What Does it Take to be an Anav?

Its says in Parshas Behaaloscha Perek Yud Bais Pasuk Gimel וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִפְּלִי הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה Moshe was exceedingly humble, more so than any person on the face of the earth.

In Nedarim daf Lamed ches amud alef, it says that the schinah only rests upon somebody who is wise, strong, wealthy, and humble. Rav Chaim Volozhin asks a Bumba kasha. Why does the schinah only rest upon somebody who is rich and strong? Why can't a poor person have the Schinah rest on him?

He answers that the real key to humility is like the pasuk says about Moshe. However if a person is weak and poor, his humility is not so great because he has nothing to show off about, but if someone has what to show off about, and he doesn't show off, that's the person who is really deserving of the schinah. Imagine this: If two people didn't show off show, one has a 1997 toyota camry, and the other one has a 2018 Lamborghini Aventador, which person should be more deserving of the schinah?

(Shmuli Klahr- Continued from page 1)

of G-d - 'A G-d of vengeance is the L-rd' (Psalms 94:1)?" R. Elazar responded, "Indeed- where revenge is necessary, it is a great thing."

"A great thing"! We are not talking here about personal revenge against a fellow Jew, which is forbidden. We are talking about revenge against non-Jews who seek to harm the Jewish people. Their plots constitute a profanation of G-d's Name and a war against G-d since he who does not fear to slay the Jew fears not the G-d of the Jew either. The desecration of one is the desecration of the other. As Rashi states of Ezekiel 39:7, "The degradation of Israel is a desecration of G-d's name." For in the eyes of the Gentile, the weakness and defeat of the Jew is "proof" of the impotence or, G-d forbid, non-existence of the G-d of the Jew.

Thus, whoever relents on taking revenge from Israel's enemies, is actually relenting on avenging G-d. Who would dare pass on such an honor?

And thus King David declares: "O violated daughter of Babylon, praiseworthy is he who repays you in accordance with the manner that you treated us" (Psalms 137:8). Similarly, Samson prays to G-d: "Strengthen me just this one time that I may exact vengeance from the Philistines for one of my two eyes" (Judges 16:28). And in the Gemara we find the following:

During the Second Beis Hamikdash Period, the Jewish people established the thirteenth of Adar as a holiday called "The Day of Nikanor." What did this holiday commemorate? "Nikanor was a Greek general. Every day he would sweep his hand over Judea and Jerusalem and say, "When will it fall in my hand that I may trample it?" When the Chashmonaim defeated the Greeks, they cut off Nikanor's thumbs and big toes and hung them in the gates of Jerusalem, saying, 'Let revenge be taken through the mouth that would speak arrogantly and the hands that would sweep over Jerusalem' " (Ta'anis 18b).

To our sorrow, we have been influenced by alien cultures, and revenge today is considered by many to be negative and evil in nature. The very opposite is true!

Adapted from the works of Rabbi Meir Kahane, ZT'L

(SOG- Continued from page 5)

"Difficult. I could barely see the path, and the winds kept trying to blow me off the path into the woods."

He nodded. "You could have just walked off into the forest. Abandoned the path, stopped struggling through the winds and given up. The trees would have sheltered you; you would have had no need for light without a path. But you didn't. Because you'd never have found your way here without the path to guide you.

"I could give it up. Live in the forest, be comfortable in this world. But then I'd have to give up my path, my difficult path through the forest. And what would be the point, then? What's the point of entering the forest if you won't walk the right path?"

As the year comes to an end we would like to thank a few people who contributed to the success of D'varim Hayotzim over the course of the year.

Firstly, we would like to thank Rabbi Kamensky, Rabbi Storch, Rabbi Brazil, and the entire administration for allowing D'varim Hayotzim to successfully print for the past 19 years.

Secondly, thanks to the current Layout Editors and incoming Editor-in-Chiefs Joe Greenberg and Yosef Axelrod. We know how complicated and time-consuming being Layout Editor is. We are confident that you are ready to continue the success of D'varim Hayotzim next year.

To the editors: Benyamin Bortz, Yosef Kamensky, Daniel A. Goldstein, and Avrumie Shwalb. Thank you for putting in time to edit articles every single week.

Thank you to Chezky Rothman for writing the 10 Minute Halacha this year, to Moshe Straus for writing the Aliyah Summaries, and to Dovid Blank for being Maggid and bringing us inspirational stories. You all greatly assisted in spreading Torah to the entire community.

We would also like to thank the distribution team of Eli Elias, Daniel A. Goldstein, Yoni Friedman and Eitan Mehlman for giving up time on Fridays to help distribute and make sure everything is running efficiently. We also want to thank all who deliver to your shuls, from the 5 towns to Queens to Brooklyn and everywhere in between.

Our biggest thanks goes out to the Rothman Foundation for coming on in the middle of the year as the sponsor of D'varim Hayotzim. We thank you for everything you have done thus far and we look forward to the future.

Lastly, thank you to all the student *sofrim* for writing the D'vrei Torah. We understand how difficult it can be trying to balance a busy schedule and we really appreciate all the time that you put into writing your D'vrei Torah. D'varim Hayotzim is only here because of you guys.

Dubi Fischman and Jonah Loskove,

Editors-in-Chief, 5778

Thank you to all of our participating Shuls:

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STORIES OF GREATNESS

TOLD OVER BY: DOVID BLANK

The Monster of the Woods

I trudge slowly through the dark forest, huddled deep in my coat in vain pursuit of its meager protection. The heavy rain and howling winds slam into me, threatening to toss me from the dirt path and worming the cold insidiously into my bones. I stumble on, squinting through the dark to see the dim path ahead of me, wishing I was home, wishing I was anywhere but here.

Here to visit the Monster of the Woods. I trudge slowly through the dark forest

As I near my destination, I become less and less aware of the rain and wind, their importance paling beside the fear bubbling inside me. I've grown up on tales of the Monster of the Woods, of his evilness, of the horrors that befall those who anger him. It's madness to willingly go to him, but I have no choice. I need his help.

After what seems like an eternity, I reach a small clearing. A tiny hut stands in the middle of it, barely visible in the gloom. Soaked to the bone with rain and exhaustion, I walk to the hut, my legs propelling me forward. As I near, I start to hear the thump-thump-thumping of my heart, its steady beat carrying over the shriek of the winds. I can taste my dread, sick and acrid against my tongue, and my hands tremble with fright.

Then, almost without realizing it, I find myself by the door.

I take a breath—a shaking, shuddering breath—and raise my hand to knock.

I have to knock a few times, hard and loud, before I hear movement in the hut. There is the creak of a chair, the sound of something—a pot, maybe?—crashing to the ground, and then footsteps slowly approaching the door. With a dry groan, the door swings open.

The old Jew peers up at me, squinting against the rain that swirls around me. He is bent and grizzled, this Monster of the Woods, but I can see that his eyes are bright, cunning and shrewd, reflecting the evil of his race.

“Yes? Can I help you?”

I swallow. I need this Jew, need what he knows, but I am still afraid, and my words tumble over each other, coming out wrong and befuddled. “Medicine. I need medicine. I mean, my father does. He’s sick, you see, and the doctors don’t know how to help him. And you do. That is, I heard that you know medicines—herbs and such? And that I can describe the illness to you and you can cure it? I have money, too. To pay. For the medicine.”

The Jew nods. “Well. You’d better come in, then.” He turns around and enters his home.

I swallow. I don’t want to enter the Monster’s house—a thousand stories detail the folly in such an action—but what can I do? He’s already walked into his house. Plus, I’m cold, so cold I’ve forgotten what warm feels like, and in the corner of the hut I can see a fire.

Sighing, I enter, shrugging out of my coat and laying it over a stool. I hurry over to the fire, crouching low and letting out a satisfied

(Continued on page 4)

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