

## היוצאים

## דברים

Volume XIX - Issue 21

The DRS Weekly Torah Publication

מן הל"ב

Last Issue Until Parshas Nasso

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

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*The Path to Tahara*

By Yaakov Fuchs, 11th Grade

**L**ag Ba'omer bears varying significance for everyone. For some, it means getting a haircut and shaving. For others, it means being able to listen to music again. I use the day to reflect on the lives and lessons of the holy Tana'im Rebbe Akiva and Rebbe Shimon bar Yochai; both of whom are heroes of mine.

"Amar Rebbe Akiva ashreichem Yisrael. Lifnei mi atem mitharin umi metaher eschem? Avichem She'Bashamayim."

Rebbe Akiva said:

You should be happy, Oh Israel. In front of whom do you purify yourselves and who purifies you? Your father in heaven. (Yoma 85a)

The Nesivos Shalom ZT"L takes note of the words "Avichem She'Bashamayim." It's brought down in the Zohar HaKadosh on Parshas Emor that Rebbe Akiva's Kavanah in saying "Ashreichem Yisrael" is that although we say that Hashem is the G-D who loves mishpat (judgment), we must always remember that above all, Hakadosh Baruch Hu is Avichem Shebashamayim. At the end of the day, Hashem may love judgment, but He is always Avinu before He is Malkeinu. As we go further and deeper into this Gemara, we can see the same message in the question: "Lifnei mi atem mitharin umi metaher eschem?" We must always know that we are constantly sanctifying ourselves first. Sure, we

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PARSHAS EMOR  
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*Do it for Your Own Benefit*

By Ezra Sicklick, 10th Grade

**I**t says in Parshas Emor (Vayikra 23:15), "U'sfartem lachem mimacharas ha'Shabbos miyom havi'achem es omer ha'tenufah, sheva Shabbosos timimos tihiyenah" - and you should count for you, from the day that you bring the korban omer. This pasuk is the source for the mitzvah of counting the omer. Interestingly, while we often gloss over one word in the pasuk when reading it in Hebrew, that word jumps out at us as being extra when we read it in English. As the K'sav Sofer says, the pasuk could have said "U'sfartem mimacharas ha'Shabbos....," not adding in the word "lachem." It would still be clear that Hashem is commanding us to do this counting, so why did the pasuk have to add the word lachem?

The K'sav Sofer then answers his own question. He says that the word lachem is used to show that there is a second purpose for the counting. The first purpose is to simply count the days, as is technically required for the mitzvah. The second purpose is a little deeper. It's about counting for our benefit. Similar language is used with Avraham in Parshas Lech L'cha in Sefer Bereishis. Hashem said to Avraham, "lech l'cha mei'artzicha..." - go for you from your land... Hashem could have more simply said "lech mei'artzicha" - why did he say l'cha, for you? In Parshas Lech L'cha, Rashi says that the word l'cha is showing that Avraham's travel would be for his benefit. It's not a

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**Torah Teasers**

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

**Parshas Emor****Questions**

1. In this parsha, which law involves the sun?
2. In what two contexts is the "eighth day" mentioned in this parsha?
3. Which offering contains leavened bread (*chametz*)? Where else in the Torah does an offering contain leavened bread?
4. Which two of the seven species of the land of Israel, explicitly appear in this parsha?
5. In this parsha, which two laws involve the number seven - but the number seven is not mentioned in the description?
6. In this parsha, which item is described as "braided"? What other item in the Torah is braided?

**Answers**

1. A ritually impure person who purifies himself in a mikveh must wait for sunset to be considered completely pure (Leviticus 22:7).
2. An animal is only fit as an offering starting from the eighth day after its birth (Leviticus 22:27). The festival of Shmini Atzeret is on the eighth day of Sukkot (Leviticus 23:36).
3. The sacrifice of the "Two Loaves" (*shte halechem*) brought on Shavuot are leavened bread (Leviticus 23:17). In parshas Tzav, the loaves accompanying the Thanksgiving offering are of leavened bread (Leviticus 7:13).
4. Dates are mentioned in the command to take a branch of the date-palm tree on Sukkot (Leviticus 23:40). Olives are mentioned in the command to light the menorah in the Tabernacle with pure olive oil (Leviticus 24:2).
5. (1) A Kohen is allowed to become ritually impure upon the death of his seven close relatives (Leviticus 21:2-3 with Rashi). (2) This parsha states the command to light the seven-branched menorah (Leviticus 24:4).
6. In this parsha, the myrtle branches taken on Sukkot are called "a branch with braided leaves" (Leviticus 23:40). The chains that attach the High Priest breastplate to the apron are called "a braided work" (Exodus 28:14).



1st aliyah- The 1st aliyah discusses the Kohen's obligation to maintain a high level of taharus, and the women he may marry. An ordinary Kohen is prohibited to come in contact with a meis - except to attend the funerals of his next of kin- and may not marry a divorcee as well as some other women. The Kohen Gadol is not allowed to attend even family funerals, and is required to marry a virgin.

2nd aliyah- This aliyah discusses bodily blemishes and things that are tamei which disallow a Kohen from performing their avodah. *The aliyah then lays down the rules regarding who in the Kohen's household may eat terumah.*

3rd aliyah- Blemished animals are not allowed to be used for korbanos. Also, this aliyah tells us one is not allowed to castrate animals, can't sacrifice animals before they are eight days old, and can't slaughter a mother animal and her child on the same day. The aliyah concludes with the mitzvah of kiddush Hashem, sanctifying Hashem's Name by giving one's life rather than doing certain averios.

4th aliyah- The aliyah begins with a lengthy discussion about the Jewish yomim tovim. After making brief mention of the Shabbos, the Torah talks about the pesach and the mitzvah of eating matzah. On the second day of this yuntif, a korban omer is brought in the mishkan. This is followed by a 7 week counting period that ends with the yuntif of Shavuot. After discussing the Shavuot avodah, the Torah briefly interrupts the holiday discussion to mention the obligation, when harvesting fields, to leave certain gifts for the poor.

5th aliyah- The yomim noraim are discussed here. We are commanded to hear the shofar on Rosh Hashanah, and to afflict ourselves on Yom Kippur.

*(Continued on page 6)*

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

## Common Kashrus Misconceptions

### 1. Every drink in Starbucks is Kosher

- a) Most Poskim - Plain Coffee is kosher
- CRC: Because of the way they wash their dishes even regular coffee is not kosher
- b) Therefore one has to be very careful when buying more elaborate drinks (frappuccino, lattes, etc.)
- Certainly the baked goods are not kosher
- \* Kosherstarbucks.com lists which drinks are kosher

### 2. Housekeepers can cook your meal

- a) If your housekeeper is not Jewish than there is an Issur M'drabanan of Bishul Akum
- ♦ There is a Machlokes Rishonim if it applies even in a Jewish house: We Paskin that it is a problem
- ⇒ It would be unwise for people to let their young children turn on the flame for the non-Jew, both practically and halachically.
- ♦ It is possible that the child is not believed to say that he turned on the flame.

### 3. Beit Yosef is sub-par to Glatt Shechtia

- a) Glatt means that there are no adhesions on the lungs.
- Therefore fruit cannot be Glatt.
- Virtually all Kashrus agencies in America only certify Glatt meat.
- b) Many people think that you cannot eat Beis Yosef meat because it is of a lower standard. Beit Yosef is actually of a higher standard.
- c) If there are small adhesions on the lungs:
- i. Rama (Ashkenazim): If there are 2 or fewer adhesions that can be easily removed, it is still called Glatt.
  - ii. Mechaber (Sefardim): In order to be called glatt, it must have no small adhesions at all. Sefardi Shechita is stricter than Ashkenazic!

### 4. You need special Kosher L'Pesach Meat

- Really the regular meat is just as good, unless they add something to it.

### 5. If a utensil became treif you leave it in the ground overnight in order to Kashur it

- a) That only works in regard to a kosher meat knife that was used on cold dairy, but if it is used warm food it would need to be fully koshered.

- b) Certainly if real non-kosher was eaten on the utensil, this would be far from a sufficient Kashrus.

### 6. People assume that "Heimish" Hashgachus are always good

- Sometime that is true.
- a) However, very often, these Hasgachus rely on the larger Hasgacha companies, and therefore they themselves don't check.
- b) Also, since they are smaller companies, you cannot really be on top of all the issues.

### 7. Oreo cookies are really pareve, and the OU doesn't write DE

- a) Although it is true that the original Oreos are DE, other flavors of Oreo are Milchig, and the fact that the OU writes OU-D, gives the company the right to add milchig ingredients to things that are currently pareve.

### 8. You need to tovel all new dishes

- a) Although there are some Poskim that hold it does require tevillah because of the glass layer on top of the china, most hold that you don't need to.
- \* Ask your Local Orthodox Rabbi.

Rabbi Tendler - Very Strongly believes that dishes do not require tevillah.

### 9. You can use a Kli one time before toveling

- a) This is not true at all.
- Source of this misconception: Disposable silverware may be used without toveling, and glass containers used in packaging can be used.
  - However, regular Keilim, which you plan on using over and over again need to be toveled.
    - ♦ Therefore, candy platters that you plan on reusing need to be Toiveled.

### 10. Dishwashing Soap and Spring Water need a Hechsher

- a) Dish soap is inedible and therefore doesn't require a Hechsher.
- b) Water wouldn't contain anything not kosher.
- c) The companies tell the Kashrus organizations that they want a Hechsher, knowing that it isn't required, because they see it as a seal of quality.

## Mikra Kodesh: The Sanctification of Yom Tov

Gavriel Aharon

10th Grade

In this week's parsha, the Torah discusses various holidays. All of the Yomim Tovim are referred to in the Torah as "mikraei kodesh." This phrase is so crucial that we include it in both our davening and kiddush on Yom Tov. There are different explanations as to what exactly mikra kodesh requires us to do. Rashi understands mikra kodesh to be the source for conducting Yom Tov in a special way. Some ways that we fulfill the mikra kodesh aspect of Yom Tov is with special foods and nice clothing. The Ramban in this week's parsha interprets mikra kodesh to be gathering publicly for Kedusha purposes; having a public tefillah and Hallel on Yom Tov.

As opposed to Rashi and the Ramban who understand mikra kodesh as an obligation of positive action, Tosfos quotes Rabbeinu Tam who compares mikra kodesh with abstaining from doing melacha. The basic prohibition of doing melacha on Yom Tov is already mentioned explicitly. The additional element of mikra kodesh teaches us the mindset we must achieve and accomplish as we refrain from doing melacha. One who does not perform melacha on Yom Tov due to his laziness, and not specifically for the purpose of sanctifying the day, although he is not violating the prohibition of doing melacha, he is not fulfilling the mitzvah of mikra kodesh.

Rav Soloveitchik zt"l expanded on this interpretation of Rabbeinu Tam regarding the importance of a person's motive for abstaining from melacha. Chazal teach us that women are obligated to say Kiddush on Shabbos, a commandment from the Torah. Despite the fact that Kiddush is a time bound positive mitzvah, something women are usually exempt from, there is a connection between Kiddush and the issur of melacha. Whoever is forbidden from doing melacha on Shabbos is obligated to recite Kiddush. This halacha is extracted from the fact that the terms Shamor and Zachor used in the Torah regarding Shabbos were said simultaneously by Hashem. Shamor refers to the prohibition of melacha while Zachor is the source for the positive obligation to recite Kiddush. The link between Kiddush and melacha isn't only regarding who is obligated to say Kiddush. Kiddush is connected with melacha in the sense that by saying Kiddush one is making an announcement why he isn't performing melacha. Instead of just taking a day off from work, we begin Shabbos with a statement, through our recitation of Kiddush, that Shabbos is a mikra kodesh. In essence, refraining from melacha on both Shabbos and Yom Tov is only complete if Kiddush accompanies it.

There is another role that Kiddush plays on Shabbos and Yom Tov. Chazal in Pesachim teach us that Kiddush must be said where the meal is being eaten. The link between Kiddush and seuda is similar to the connection between Kiddush and melacha. As Rashi said, one must eat and drink on Shabbos and Yom Tov in a way that is consistent with mikra kodesh. Eating a special meal alone does not necessarily fulfill this obligation, rather the meal must be eaten in a way that is sanctifying Shabbos and Yom Tov, and Kiddush explains our intention. Not saying Kiddush before a Shabbos or Yom Tov meal is just as insufficient as refraining from melacha without reciting Kiddush. Kiddush allows us to observe mikra kodesh properly in its various ways. As we refrain from melacha and eat our seuda within the context created by Kiddush, our actions become a fulfillment of mikra kodesh.



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# Smooth Talk

Dovi Flug, 10th Grade

The pasuk says “Emor el haKohanim bnei Aharon v’amarta aleihem l’nefesh lo yitama b’amav (say to the Kohanim, the sons of Aharon, and say to them: do not defile yourselves by coming in contact with a corpse)”. There are two questions on this pasuk that are very striking.

Throughout Tanach there two different terms used that mean “said” or “speak”. The two terms are “vaYomer” which is usually used in Nevi’im, and “vaYidaber” which is most often found in the Chumash.

The Gemara in Meseches Makkos (11a) writes that when the Torah says the word “vaYidaber” it means that the Torah is speaking in a strict language (which is used for teaching laws). When the torah says the word “vaYomer” the Torah is speaking in a soft language. However, if this is the case, why does Hashem command Moshe regarding the special laws of the Kohanim using the ‘softer’ term of “emor”?

Rav Moshe Feinstein gives an answer. The Kohanim were the ones chosen by Hashem to be the spiritual leaders of Klal Yisrael. The Kohanim, who are set aside from the rest of Klal Yisrael through their additional laws of taharah, were to lead us by example.

This is why the passuk uses the soft language of “vaYomer”. The laws that our parsha is teaching us are not like any other laws in a sense that other laws are just “laws”. These laws, however, in addition to being rules, are [also] the guides for the future of klal yisrael.

*(Yaakov Fuchs- Continued from page 1)*

will fall down and do Aveiros, but we will always rise up. The beauty of a Jew is that when we commit an Aveirah, the Aveirah is never an intrusion of our penimiyus - who we are on the inside. Because Hakadosh Baruch Hu is Avichem She’Bashamyim. He is the only One who can introspect and look deep within us, deeper than even we are capable of searching. He sees the sparks, the power and beauty of our Yiddishe Neshama. Our constant Avodah is to purify ourselves before Him because He knows we can. Many people when they commit Aveiros feel a certain distance, perhaps an absence, from Hashem in their lives. They’re broken into pieces inside. Rebbe Nachman writes in Sichos Haran that this is, in fact, a tremendously holy thing. Holiness in a broken heart, how? In his work “Song of Teshuva, A commentary on Rav Avraham Yitzchak HaKohen Kook’s Oros HaTeshuva,” my Rebbe, Rav Moshe Weinberger Shlit”a writes that this, in fact, is like a son crying out to his father. When our hearts are broken, we recognize our ability to come back from the imperfections and impurities that have kept us distant from our Father in Heaven. This goes along with the message of the Holy Tanna Rebbe Shimon bar Yochai. The sefirah of Lag Ba’Omer is hod sheb’hod, known to some as the lowliest of the sefiros. Asks the Nesivos Shalom, why is the yahrtzeit of such a lofty individual, the one who was megaleh the hidden Torah, such a lowly sefirah? He answers that this, in fact, shows the greatness of Rebbe Shimon. Just like the light of the sun reaches into every corner of the world and illuminates it so does the light of Rebbe Shimon Bar Yochai. It reaches into the furthest and lowest levels where a Jewish soul can be found. This is the mark of a Tzaddik: the greater he is the more he is able to love, even a depraved and wretched soul. The messages all tie together. We will all fall to deep depths where the light of the Torah and the light of all things Holy seem out of reach. When we think it’s out of reach, all we have to do is think about who purifies us: Avichem She’Bashamayim.

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# The Avodah of the Blemished Kohen

Avi Kupchik

11th Grade

The Pasuk says *ואל מזרה לא חדש כי מום בא*, which teaches us that a Kohen who has a mum can't perform any Avodah in the Beis Hamikdash.

The Mishna in Masseches Kelim Perek 1 Mishna 9 says that a Kohen who has a mum can't enter between the Ulam and the Mizbeach for the purpose of Avodah. But what about if a blemished Kohen enters to repair the structure of the Mikdash, would they be allowed to enter in such a scenario? The Gemara at the very end of Masseches Eiruvim daf 105 says that the word "ואך" is used by the Torah to restrict the Pasuk, meaning that not every entry of the Kohen is forbidden. It is, in fact, permitted for a blemished Kohen to enter the Kodosh Hakodoshim to cover the inner walls with gold plates, to be לעשות ריקועי פחים.

The gematria of the pasuk *ואך לעשות ריקועי פחים* equals *בא*!

And if that's not enough, if you take the milui of the word *ואך* spelled out fully *אלף* and *כה* it's an acronym for *אל הפרוכת לעשות פחים*!

Based off of Rabbi Shmuel Donn on ParshaSheets.com

*(Ezra Sicklick- Continued from page 1)*

commandment to walk just to serve Hashem, but rather, Avraham would also benefit by leaving his birthplace and going to the land that Hashem would show him. If we apply this concept to our pasuk in Parshas Emor, the question becomes how do we benefit in the case of sefiras ha'omer? By counting each and every day, we hopefully begin to appreciate more the value of each and every day, which is ultimately the many opportunities that are presented to us to do mitzvos and maasim tovim. Each of us should try to use the days of the omer to do mitzvos and maasim tovim as we get ready to "receive" the Torah on Shavuos.

*(Aliyot Summary- Continued from page 2)*

6th aliyah- The yuntif of Sukkos is now introduced. During this 7 day holiday we are commanded to sit in sukka's, take the arba minim and rejoice before Hashem. The final chag is Shemini Atzeres, a 1 day yuntif which immediately follows Sukkos.

7th aliyah- We are instructed to use the purest of olive oils for the daily lighting of the menorah in the mishkan, and to arrange twelve "showbreads" on the shulchan every Shabbos. The Torah then tells the story of a Jewish man who was put to death for cursing Hashem. The parsha concludes with the penalties for committing murder, property damages, and personal injury.

*(SOG- Continued from page 8)*

towns, describing his son-in-law's appearance and begging them to please relay any information they may have. In the meantime, Rabbi Nathan continued to travel from town to town, eventually arriving in the large community of Lublin to the northeast of Krakow.

It was the night before Sukkot, the holiday when every Jew makes a point to eat in the sukkah and recite the blessings over the Four Kinds in the morning. Eager to fulfill these mitzvahs, Rabbi Nathan made an exception and accepted the offer of an upstanding citizen of Lublin, who kindly invited him to spend the holiday in his home.

After the evening prayers, Rabbi Nathan followed his host into the sukkah. According to tradition, every sukkah is visited by seven guests: Abraham, Isaac, Jacob, Joseph, Moses, Aaron and King David. Temporarily forgetting himself, Rabbi Nathan joyfully called out, "Come in supernal guests, come in!"

*(Continued on page 7)*

*(SOG- Continued from page 6)*

His host heard and immediately sensed that his guest was no simple vagabond. Rabbi Nathan remembered himself and quickly resumed the silence that had become second nature to him. Even though he refused his host's entreaties to share Torah thoughts or lead the singing, his refined comportment and modest table manners reinforced his host's suspicion that he was a great Torah scholar.

When the meal ended, Rabbi Nathan asked his host to allow him to remain in the sukkah. Full of admiration, the host agreed, and did not even bother removing the silver serving dishes that were still on the table.

As soon as he was alone, Rabbi Nathan took a small Kabbalah book out of his pocket and was deeply engrossed in his learning. He was so absorbed in his study that he did not even hear a thief enter the sukkah and deftly remove all the valuable utensils from the table.

The host returned some time later and saw a table bereft of utensils and the stranger with his nose in a book.

"You cannot fool me!" he shouted at the surprised Rabbi Nathan. "You stole the silver, and now you cloak yourself in piety and pretend to be studying Kabbalah. Fess up and tell me where you put the dishes."

Yet, as much as he was cajoled, threatened and begged, Rabbi Nathan had no idea where the silver was, and was certainly not about to admit to having stolen it.

Rabbi Nathan was then unceremoniously locked up in the town hekdesch, where he was told he would remain until he confessed his crime.

Rabbi Nathan was not concerned for his honor or about the discomfort of his confinement. His sole concern was how he would be able to fulfill the next morning's mitzvah to make a blessing over the Four Kinds. He therefore stuck his head out of the small window of the hekdesch and begged passers-by to please bring him a lulav and etrog so that he could do the mitzvah.

Word spread, and even the rabbi of the town heard about the strange thief who shamelessly stole silver and studied Kabbalah and boldly asked that a lulav and etrog be brought to him.

Curious, he made his way to the hekdesch to observe the stranger, whom he immediately recognized as the runaway son-in-law described in the letter he had received from Krakow.

"Come with me," he said, taking the young man with him to his private study. "The game is up. I know who you are. You're the brilliant young man who ran away from Krakow. Your father-in-law is beside himself with grief. You must go home."

Left with no choice, Rabbi Nathan admitted that the rabbi was right and told him of the chain of events that led him to leave home and take up the wanderer's stick. The rabbi then left the study and assured his congregation that Rabbi Nathan was in no way a thief.

Later, Rabbi Nathan told the rabbi that he saw the fact that his identity was discovered in such a shameful way as a sign from above that his penance was accepted, and that he was now ready to return home to his wife and family.

Profoundly impressed by his young acquaintance, the rabbi decided to accompany Rabbi Nathan back to Krakow.

On the way, they heard the news. The elderly rabbi of Krakow had passed away, and the city was looking for a new leader. The rabbi of Lublin suggested Rabbi Nathan as a most fitting candidate.

And so it was, at the age of 30, Rabbi Nathan Schapiro, who would one day be known far and wide as the author of the Megaleh Amukot, became the rabbi of the venerable city of Krakow.

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The holy silver thief

When Rabbi Nathan Schapiro was still young, before his name as a master of the Talmud and Kabbalah spread far and wide, he quietly devoted his life to asceticism, Torah study, prayer and contemplation.

The only one to know the full extent of his rich inner world was his wife, Roza, whom he cautioned never to reveal what she saw and heard.

It once happened that Roza, the daughter of one of Krakow's most generous and upstanding men, slipped and told her sisters about her husband's nightly regimen, which included a tearful rendition of Tikkun Chatzot, the midnight prayer for the arrival of Moshiach. "Do you know," she said with pride, "that my husband prays and cries every night with such devotion that the angels themselves come to listen? He even warned me to make sure that the door to his room is carefully locked every night, for if someone were to see him in the midst of his devotions, that person would be in grave danger."

The sisters shared the juicy tidbit about their "eccentric" brother-in-law with their husbands, who listened with a mixture of interest and disdain.

The following night, the brothers-in-law decided to see for themselves what the fuss was all about. During the time that Rabbi Nathan went down to the river for his nightly ritual immersion, the young men crept into his room and hid under the bed.

Rabbi Nathan returned from the river and unsuspectingly went about his usual lofty pursuits. After sitting on the floor and crying bitter tears over the long and painful exile, he sat down at the table to study Torah for the remainder of the night.

It was only the next morning that the tragedy was discovered. The two brothers-in-law were found under Rabbi Nathan's bed, lifeless.

The entire family was plunged into deep sadness, and none were more sad than Rabbi Nathan, who considered himself guilty of unintentional manslaughter, for which the biblical punishment was exile.

Rabbi Nathan swore his wife to secrecy and then set out on a protracted journey from town to town. He refused to accept food or accommodations, instead subsisting on the meager provisions he carried on his back and sleeping in the local hekdesch (charity guest house) among other indigent travelers. When people asked the noble-looking stranger what his name was and where he was from, he just smiled sadly and said nothing.

Meanwhile, back home, his father-in-law's grief knew no bounds. His two sons-in-law had passed away in one night, and the third one disappeared without a trace. Yet, as much as he grilled his daughter about the whereabouts of her husband, the young woman remained tight-lipped.

At a loss, he wrote letters to rabbis and communal leaders in the surrounding cities and

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דברים היוצאים מן הל"ב

Weekly Torah Publication of the DRS Yeshiva High School

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