



Consistency; A Letter From The Editors

By Joseph Greenberg, Editor in Chief, 12th Grade

“Nothing worth having is easy”, Theodore Roosevelt
Consistency is no small feat, let alone 20 years of it. Consistency takes hard work, long hours, and sacrifice. But above all else, in order to be successful, consistency is essential.

The cornerstone of the Jewish faith is the Torah. In this week's parsha we learn about the last mitzvah in the entire Torah, the commandment of every Jew to take part in writing a Sefer Torah. Some famous halachose surrounding this mitzvah is that the scroll must not have any mistakes. One missing or mistaken letter can make an otherwise entirely perfect scroll become pasul and cannot be used to fulfilling the reading of the Torah portion.

A glaring question comes up. We all know, especially after the past 10 days of asking for forgiveness, that Hashem is merciful and forgiving, He has room to give. We just spent the past 10 days asking Hashem to forget and not hold us accountable for our fallbacks, culminating to Yom Kippur, a day in which we all come out pure, with a clean slate. How can Hashem forget a year full of mistakes, but when it comes to the Sefer Torah, nothing can be let up, even one mistake cannot be set aside? What is it about the Sefer Torah that sets it apart from all else that requires it have to be perfect?

Perhaps we can answer with a mashal. A beautiful skyscraper is going to be built, with millions of dollars invested. The plans show a large clear windowed exterior, with a state of the art interior, built on an expensive lot with breathtaking views from the upper stories. Looking at the plans and seeing how everything would fit into the budget, the contractors decide to put the majority of

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Putting the Inspiration into Effect

By Yosef Axelrod, Editor in Chief, 11th Grade

On Succos we have a mitzvah to shake the four species: lulav, esrog, hadasim, and aravos. When the Sefer HaChinuch (book of all the mitzvos) discusses this mitzvah (mitzvah 324) it explains that whenever we perform actions, whether they are good or bad, we are subsequently heavily influenced by these actions.

This is the reason why Hashem gave us the mitzvah to shake the four species to positively influence ourselves and serve Him. Specifically, the Sefer HaChinuch explains that each one of the species corresponds to parts of our body. The esrog resembles the heart which is the “seat of our intelligence.” Therefore, we shake the esrog to signify that we are prepared to serve Hashem with our intelligence. The lulav is similar to our spine, which controls many parts of our body and is the main element of a person. Therefore, by taking the lulav, we show our commitment to direct our entire body to serve Hashem. The hadasim are similar to the eyes, so with the hadasim we are showing that we will not let our eyes be led astray. And finally the aravos are like the lips, which shows that we will be careful with our words and refrain from bad speech.

It is truly amazing that each of the four species represents our commitment to serve Hashem with every aspect of our body, but why is Succos used to illustrate this point, why not Pesach or Shavuot?

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PARSHAS HA'AZINU
12 TISHREI 5779
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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Ha'azinu

Questions

1. What are four types of precipitation are mentioned in the same verse?
2. Which bird is mentioned in this parsha?
3. In this parsha, which five animals appear together the same verse?
4. Which two ancient cities appear together the same verse?
5. At the end of the Song of Haazinu, the Torah states: "And Moshe completed (*vayechal Moshe*) speaking all these words to all of Israel" (Deut. 32:45). What 2 other places in the Torah are the words "*vayechal Moshe*" used to describe something that Moshe completed?

Answers

1. Rain, dew, storms and raindrops all appear in Deuteronomy 32:2.
2. An eagle is referred to in Deuteronomy 32:11.
3. Deuteronomy 32:14 mentions cattle, sheep, lambs, rams and goats.
4. Sodom and Amora are mentioned in Deuteronomy 32:32.
5. (1) In parshas Ki Tisa, in discussing that when Moshe "finished" talking to the Jews he would put a mask on his face, the Torah states that "Moshe finished speaking with them" (Exodus 34:33). (2) In parshas Pekudei, when the Tabernacle is completed, the Torah states: "And Moshe completed the work" (Exodus 40:33).



The complete edition of
Rabbi Moshe Atik's
Torah Teasers
 is available on AMA-
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1st Aliyah - In this Aliyah Moshe introduces the Shira of Parshas Haazinu. In this introduction Moses calls upon the heavens and the earth to be witnesses to what Moses says.

2nd Aliyah - In this Aliyah Moses tells Bnei Yisroel to remember their history and world history. Moshe also reminds Bnei Yisroel about how Hashem treated Bnei Yisroel like an eagle treats its offspring when they were in the desert and that Hashem alone protected us and guided us in the desert.

3rd Aliyah - In this Aliyah the Shira continues with Moshe speaking to Bnei Yisroel about their future. Moses speaks about how Hashem settles Bnei Yisroel in Eretz Yisroel with everything that they need and unfortunately, Bnei Yisroel were overcome by their focus on Gashmiyus and they abandoned Hashem and instead served idols and did other terrible things.

4th Aliyah - In this Aliyah Moses tells Bnei Yisroel that Hashem will be angry with Bnei Yisroel and that Hashem will hide his face, so to speak, and that Hashem will send enemies and various plagues. Moshe also informs Bnei Yisroel that Hashem almost destroyed them.

5th Aliyah - In this Aliyah Moshe says that the nations must understand that when Jewish people suffer it is because of Hashem allowing it to be so and even that suffering comes from the actions of Bnei Yisroel. All of the gods that they worshiped are not able to help them when Hashem punishes them. Hashem also tells Bnei Yisroel that Hashem is the One that causes death and brings life.

6th Aliyah - Moshe tells Bnei Yisroel that in the end of days Hashem will punish all of the nations who oppressed Bnei Yisroel and when that happens the nations of the world will sing the praises of Bnei Yisroel. In this Aliyah the Shira of Haazinu concludes.

7th Aliyah - In this Aliyah Moshe and Yehoshua teach this song to Bnei Yisroel. Moshe tells Bnei Yisroel to pay attention to this song and they should instruct their children the same. Moses says that listening to this song and clinging to the Torah will allow Bnei Yisroel to stay in Eretz Yisroel. Hashem then tells Moshe to climb Har Navo and Moshe will see Eretz Yisroel from a distance before he passes away.

10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Eli Wiseman

Asking and Granting Mechila

- **How important is asking Mechila?**
 - The Gemara Yoma 85b explains that sins between man and his fellow, can only be forgiven by Mechila.
 - The Pri Migadim, in Mishbetzot Zahav Orach Chaim Siman 606, explains that in every sin between man and his fellow there are 2 aspects that need to be forgiven, to G-D and to his fellow. Without Mechila, even the aspect between man and G-D isn't forgiven.
 - The Katzay Hamateh, on Mateh Ephraim siman 606, says that even sins between man and G-D are not forgiven, until there is Mechila between man and his fellow.
- **Does one need to ask for Mechila or is getting forgiven without asking enough?**
 - Rav Binyamin Zilber, in his teshuvos, says that asking for Mechila is a necessity.
 - One reason is because part of the Teshuva process, between man and his fellow, is that one must go to the one he harmed, appease him, and ask for forgiveness.
 - Another reason is because part of the teshuva process is to learn lesson for the future. The only way to learn the lesson is by going through the embarrassment of asking.
 - Pri Chadash gives a proof from the fact that one only needs to ask three times, it shows the main part is the asking.
 - What gains one the kaparah if asking is the Mechila?
 - Rav Daniel Feldman, in The Right and The Good, quotes Rav Warman who says, going against one's nature of admitting one is wrong, is the Kaparah.
 - Rav Sternbuch, in Moadim viZmanim Chelek 1 Siman 55, says the kaparah is the embarrassment.
- The Teshuvos Davar Yehoshua Chelek 5 Siman 20 argues and says just getting the mechila works.
 - His reason is from the fact that we are accustomed to say tefillos that say we are Mochel everyone, such as Tefillas Zakah on Yom kippur and in Krias Shema Al Hamita. What purpose would they have if not to forgive?!
 - One could argue and say, these tefillos are to strengthen our resolve to forgive.
- Nafka Mina if one can send a messenger or a text message asking for Mechila.
 - If it is the embarrassment or going against one's nature is the Mechilla-no.
 - If just getting forgiven is the Mechila-yes.
- **What are the elements of the Mechila?**
 - Rav Daniel Feldman explains there are two. One is to erase the sin. The other is to build the relationship.
 - There are a couple of Nafka Minas
 - If one should wait to be Mechaper or not, depends on if it will build the relationship.
 - If one should ask Mechila even though it will insult the person.
 - Chofetz Chaim have to (unless ruin relationship further).
 - Rav Yisroel Salanter, rumor has it, he wouldn't give a haskama to the sefer Chofetz Chaim because of this opinion.
 - Rav Aviner quoted by Rav Feldman says that maybe a person should ask Mechila from a person that needs Mechila from him. The reason being to rebuild the relationship.
- Quote from Rabbi Lebowitz regarding relationships "Do you want to be right or happy?"

SPARKS OF CHASSIDUS



With Yaakov
Fuchs

Nesivos Shalom on Haazinu: Hearing the Unheard Voice

A king sent his son far away, to a place commonly passed and occupied by the king's enemies. The king knew what potential dangers lurked in the darkness, and he frequently worried about his son, thinking about his welfare; his beloved son was constantly occupying his mind, and the king made it his business to keep in touch with his son. Our Neshama, explains the Nesivos Shalom, is the king's son, the king being Hashem. Our Neshama is sent to the dangerous place, with the King's enemies constantly trying to affect it, and it is our mission to realize that the King is always trying to converse with us, keeping an open line of communication. Even when the message is unclear, or perhaps something we don't like, it is our duty to realize that the message has come, and to realize where it comes from. This is also the message of Sukkos. Sukkos is the "Yichud Kudshah Brich Hu V'Yisrael" - "The seclusion of Hashem and Klal Yisrael." It is during the days leading up to Sukkos, days of tremendous Simcha, that we can listen to the call of Haazinu, and hear the hidden voice of Hashem. The Nesivos Shalom explains in a Ma'amar for Rosh Hashana that the words "V'yavo Melech HaKavod" in Seu Shearim Rasheichem are a direct reference to Sukkos and the unique connection we have to Hashem. It is with this connection that we should all merit to return from the "far away place" back to the King.

(SOG- Continued from page 8)

see that... they were in Leipzig! In fact if they just continued straight they would be in the Jewish section. They could stay with his parents! What a miracle! But the Besht had other ideas. "Here, Alexi, turn right!" "No, NO! Not here!" The pupil cried. The street to which his master had directed the wagon driver was the infamous Shillergass, a street lined with taverns adjoining the university. No Jew dared show his face on that street. "If we turn here it will be the end of us!" But the Besht paid no attention. They turned and after a few moments he told the driver to stop. "Here is where we are staying. But hurry! It's almost Shabbat." They took their bags and got out in front of a door that had a big sign hanging over it saying "Tailor". The Besht knocked loudly at the door. A small peep hole opened. They heard numerous locks swiftly unlocking and in no time the door opened revealing an elderly Jew dressed for Shabbat with several young men standing in the brightly lit room behind him. "Come in!" He whispered fearfully. "Who are you? Are you mad? Come in quickly!" They entered, the old man closed the door and said as he was turning the locks, "You are fortunate that no one was in the street. These people are animals — real animals. They study in their universities but they are nothing but bloodthirsty animals. The sight of a Jew — especially when there is beer or vodka in their blood — turns them into instant killers. They tolerate me here because they need a tailor — otherwise they would kill me in a minute. Who are you? What are you doing here?" The Besht promised he would explain but because it was very late he wanted to begin to lead the afternoon prayers. The tailor had seven sons and together with the Besht and his pupil they made a minyan (quorum of ten). The Besht began to pray aloud at the top of his voice. The old tailor was astounded. At first he was filled with fear but then he suddenly felt as though his heart was exploding with love for G-d. He had never heard such prayer before. But when the prayers finished the sound of bottles crashing against his door from outside abruptly brought him back to reality. The Besht simply walked to the door opened it and stepped outside to the drunken crowd. "Kill him! Kill the Jew!" Someone yelled and threw a rock but it missed. One student ran toward the Besht with an iron bar screaming "You dirty.." Suddenly he froze, his hand paralyzed in midair, screaming with pain. Another student drew a large knife, with the same alarming results. The two of them just stood there screaming and weeping until the crowd dropped their rocks and bottles and began begging the Besht to take away the spell. The Besht said something, and the paralyzed students fell unconscious to the ground. Their friends carried them away. The mob scattered in fear, leaving only their rocks and

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Yehuda Frankel, Editor of Student Articles, 12th Grade

How to Relate to G-d the Right Way

In Parshat Haazinu, Moshe's poem that he wrote to Bnei Yisroel before he passed away is the phrase "Zechor Yemot Olam, Binu Shinot Dor Vador." This phrase can be translated to mean "Remember the days of old; understand the years of each generation."

Rav Naftali Tzvi Yehuda Berlin asks why if this Pasuk has a parallel structure, is the word "Zechor" written in singular and "Binu" written in plural?

He explains that when the Torah is addressing Bnei Yisroel as one unit, it contains singular structure (Zechor), and when it's addressing each person individually, it is written in plural (Binu).

If this is true, why is Hashem telling Bnei Yisroel as a whole to "Remember the days of old" but telling each individual to "Understand the years of each generation" as a whole?

The Netziv answers that Zechor (to remember) is an instruction to the whole nation, who all lived through the hardships of going through the desert and knew what their ancestors went through both in Mitzrayim and in the desert before them. On the other hand, Binu (to understand) addresses each member of Bnei Yisroel individually because everyone remembers their experiences in a slightly different way. What Moshe is doing by using this Lashon is reminding Bnei Yisroel that although everyone went through the desert together and have those memories, they must also understand that they each had a unique experience.

Similarly, during the Ten Days of Teshuva, we said Avinu Malkeinu. While Malkeinu refers to the relationship that everyone has with Hashem because he's like a king, Avinu refers to that individual connection that each person has with Hashem. He is not only a king giving rules and guiding Bnei Yisroel, he is also a father, one who cares for each son and treats them how they need to be treated.

What we can learn from this that while we are all Jews and have that connection to Hashem (Malkeinu), each one of us has a relationship with Him that only we understand (Avinu).

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bottles strewn in the street. The Besht returned inside leaving the door wide open behind him and, after washing his hands, began the evening prayer greeting the Holy Shabbat. Again the room was magically transformed, and all felt as if they were in the Holy Temple in Jerusalem in the days of King Solomon. A few minutes later, a tall thin man, wrapped in a black cloak, suddenly appeared at the open door. He looked silently around the room, walked to a corner and just stood there, staring at the Besht and his praying. After the prayers, they sat down to eat the Shabbat meal amidst song and wondrous words of Torah. All this time the tall stranger stood and stared, and the Besht paid him no attention at all. Only when they finished the meal did the man approach the tailor, asked him when they would be praying in the morning, and left as soon as he got the answer. "That man," said the tailor to the Besht's pupil, "is none other than Professor Schlanger — one of the most anti-Semitic intellectuals in the country. I have no idea what brought him here..." The next morning, the professor returned. Again he stood silently staring at the Besht's praying and speaking. He left after the meal, and did not return again. After Shabbat, the Besht and his pupil bade their host farewell, boarded their wagon and in less than five hours were back home. "You see, I told you that you wouldn't have time to visit your parents." The Besht said with a smile. The young man, however, was burning with curiosity. "Who was the old man whose house we stopped at on the way? Why did you wander into the forest to drink a cup of water, and what did we accomplish by spending Shabbat at the tailor's house?" he asked. The Besht hesitated for a few seconds and then said: "The man I spoke to is one of the thirty-six hidden righteous individuals in whose merit the world exists. He will be the first to know when Moshiach is supposed to arrive, and that is what we spoke about." The reason we stopped in the forest was because I saw that, since the beginning of creation no one had ever made a blessing on the water in that stream. In another few moments it would have been too late — the

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EVERYTHING HAS A PURPOSE

Ezra Sicklick, Editor of Student Articles, 11th Grade

"Yaarof Kamatar Likchi, Tizal Batal Imrasi" "Let my instruction flow like rainfall, my speech like dew. (Devarim 32:2)

The Torah shebichsav (Written Torah) resembles the heavens, while the Torah shebaal peh (Oral Torah) resembles the earth. The Chofetz Chaim compares Torah shebichsav to rainfall, as, when it rains, although it seems as though raindrops are limitless, they are really finite. After all, it is possible to count the number of drops in a glass of water, and to then use that measurement to count at a higher scale. Similarly, it is possible to count the Mitzvos of the Torah Shebichsav. There are five sefarim of Chumash, 248 positive Mitzvos and 365 prohibitions. On the contrary, the Torah Shebaal Peh is compared to dew, which falls from above and disperses onto the ground without any possibility of being measured or counted, as dew cannot be separated into different, countable parts. Although we can estimate the number of raindrops that fall into a large barrel, we cannot possibly measure the components of dew that are found even upon a tiny section of the ground.

Like the dew on the ground, Torah Shebaal Peh is infinite and immeasurable. There is no way to calculate its components, as its measure is longer than the earth, and it is wider than the sea (Iyov 11:9).

With all of this in mind, one would think that we should be extremely knowledgeable in the limited Torah Shebichsav. At the same time, we should be lacking in our knowledge of the boundless Torah Shebaal Peh. In reality, though, the exact opposite is the case, as there are many who are experts in Torah Shebaal Peh. Baruch Hashem, Bnei Yisroel is blessed with many sharp and intelligent learners of Torah Shebaal Peh, including many who have worked to understand the complicated Shas Gemara – both Bavli and Yerushalmi. As for Torah Shebichsav, however, there is not a man among us in Klal Yisroel who can properly translate one Pasuk of the Chumash, as the Chachamim often expressed that (even in their time) people no longer understood the simple meaning of the p'sukim. For example, the Gemara in Yevamos (92b), says "Ba'aniyuseinu..." – "In our poverty..." Rashi explains: "We are beggars in terms of our knowledge, as we do not know the meaning of the P'sukim."

This is the meaning of what we find in Tanna D'vei Eliyahu – that in this world only the light of the Torah Shebaal Peh has been revealed, while for the time being, the light of the Torah Shebichsav has not been exposed. In this world, when we learn the Torah Shebichsav, we are like a blind man, feeling his way through the darkness. The "light" of the Torah Shebichsav will shine, but only when Eliyahu comes to announce the coming of Mashiach Bimheira Biyameinu. Amen.

(SOG- Continued from page 5)

spring would have died without fulfilling its purpose in the world." And what we accomplished in the tailor's house you will know one day." Twenty years later, long after the Besht had left this world, the disciple happened to be in the city of Minsk when a distinguished looking Jew stopped him in the street and asked him if he had been a pupil of the Baal Shem Tov and if he had ever spent a Shabbat in Leipzig with his master. When the chassid answered in the affirmative, the stranger embraced him and kissed him. "I was the professor who visited you that Shabbat. I was at a turning point in my life at the time, full of unanswerable questions as to my purpose in life. When I heard of how your teacher paralyzed those students I knew I had to see him for myself." The sight of his praying and teaching had such a profound effect on me that a few months later I disappeared from the University, moved to another country, and converted to Judaism. I don't know how your master could possibly have known that in a Jew-hater like me dwelled a Jewish soul crying out to be redeemed."

(Yosef Axelrod- Continued from page 1)

The answer is very powerful. Succos comes immediately after Rosh Hashanah and Yom Kippur. On those holidays we become so spiritually uplifted, but if we cannot put that inspiration into action then we will simply lose all that inspiration. Therefore, immediately after Rosh Hashanah and Yom Kippur we are instructed to shake the four species which represents our body, in order to use that inspiration that we have attained over Rosh Hashanah and Yom Kippur and put them into action in a physical expression.

With this in mind we must work our hardest to use the inspiration that we attained and harness it towards serving Hashem with our bodies. Whether it be opening a door to help the elderly or davening to Hashem, we can all take it upon ourselves to use the inspiration that we attained and integrate it into our daily lives.

Adapted from Short Vort

DROPS OF LIGHT

Moshe Maltz, Editor of Student Articles, 12th Grade

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(Joseph Greenberg- Continued from page 1)

the funds into the building itself, and what's left of the funds would be used for the foundation and infrastructure. How long will this building stand? One can look at the beauty of the building, but it will not look so pretty when it falls over after a storm. Of course a majority of the budget must be allocated to foundation

As we explained before, the Torah is the divine foundation of Judaism. If the foundation of Judaism would not be consistent throughout, it would not be divine, and therefore Judaism, which is built off the Torah would not have stood for long. From here we can see why no mistakes can be made when it comes to the Sefer Torah. When it comes to foundation and therefore longevity, consistency is essential.

Being the 20th year of Dvarim Hayotzim, one can wonder what kept this Torah publication going so long, and why it grew exponentially with every year.

The answer is simple; CONSISTENCY.

1} The consistency of our editors, from the founders to current date, who have given everything to make sure Dvarim Hayotzim continues with the same emphasis on the ideal that “Torah comes first”. 2} The consistency of our sophrim, who continue to write thought provoking, informational, and interesting Divrei Torah throughout the years. 3} The consistency of our distributors, who show up to over 40 shuls across the Tri-state area every week to make sure everyone gets their weekly dose of DH. 4} Finally, Acharon Acharon Chaviv; the consistency of our readers, who over the past 20 years have given us the opportunity to keep on giving over Torah, and inspiring us to do everything we can to keep it up. Thank you for allowing us to grow and expand to that which we have become to date, and choosing us, to be your Dvar Torah shabbos companion.

As the new editors, we understand our responsibility, and will not take it for granted. We have been trained in the foundation of Dvarim Hayotzim, and hope to keep up the consistency that allowed it to last this long
-the editors.

STORIES OF GREATNESS

TOLD OVER BY: TZVI GRUSHKO

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Every month this year, we will be discussing the greatness of a certain 'rabbi of the month'. We will tell the stories and greatness of one certain rabbi. Our first Rabbi is the Rabbi that founded the Chassidic Movement. The holy Rav Yisrael Ben Eliezer otherwise known as the Baal Shem Tov. He lived from 1698 to 1760 and showed abundant love for judaism and tremendous wisdom during his lifetime. These stories will show his greatness.

Story: Late one Wednesday night, Rabbi Israel Baal Shem Tov ("the Besht") informed one of his younger disciples that the next morning they would be traveling to the city of Leipzig, where they would be spending the Shabbat.

The disciple was overjoyed. He was flattered to have been chosen by his master and was sure that he would learn many important things on the journey. In addition, this would be an opportunity to visit his parents, who lived in Leipzig. They set off early Thursday morning. It was a ten-hour journey, so they had plenty of time to arrive before evening. But as they boarded the wagon the Besht turned to the young man and mysteriously said: "Don't count on seeing your parents, we won't have time." The Besht turned to his wagon driver, Alexi, and told him that after they left the city he could let the reins drop and go to sleep. The entire duration of the trip the Baal Shem did not stop whispering words of Torah to himself. The wagon moved swiftly and it seemed they were making good time; strangely, however, after some fifteen hours of travel, as night was falling, they still had not reached their destination. They hitched the wagon to a tree by the side of the empty road. The young disciple fell asleep almost immediately. When he awoke next morning, the wagon was already moving, but he was certain that the Besht had not slept all night. After several hours it seemed clear that they were going nowhere and that they probably would have to spend Shabbat in the wagon as well. Suddenly a house appeared in the distance. As they got closer, the young man was overjoyed

to see a mezuzah on the door. At least they would have a place to stay. The wagon stopped before the house. An old woman, beaming with joy, appeared, called to her husband, and greeted the Besht with blessings. From behind her emerged her husband, an old man with a radiant face who ran toward the Besht and warmly embraced him before escorting him into the house. "Just wait in the wagon, I'll return shortly", the Besht said to his pupil just before he closed the door behind him. Fifteen minutes later he returned and they were on their way. "I thought we would stay here for Shabbat," said the worried young man. But the Besht just told the driver to let the reins drop as soon as the hut was out of sight. A short while later the horses strayed off the road, crossed a field, then entered a forest and stopped. The Besht got out, took a silver cup from his bag, motioned to his bewildered pupil to follow, and after several minutes suddenly stopped and said: "Listen! Water!" Sure enough, from within a thicket they heard a bubbling brook. They cleared away the vegetation. The Besht dipped his cup into the water, stood to his full height and recited the blessing over water: Blessed are You L-rd our G-d, King of the Universe, by whose word everything came to being. But what a blessing! It seemed as though the entire forest reverberated with each word the tzaddik uttered. The chassid had never really heard or seen anything like it in his life. The Besht finished drinking, recited the "after-blessing" with the same deliberate intensity, and then motioned for his pupil to return to the wagon. It was beginning to hint of sunset. A cool wind blew across the grasses and the young chassid wondered where and how they would spend Shabbat. He was lost in his thoughts when suddenly he heard the Besht say to the wagon driver "Here, turn down this street!" He looked up to

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