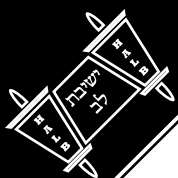


היוצאים

דברים

Volume XIX - Issue 2

The DRS Weekly Torah Publication



The Torah in Every Aspect of our Lives

By Dubi Fischman, Editor in Chief, 12th Grade

“V'aileh HaMishpatim Asher Tasim Lifneihem”- And these are the ordinances that you shall place before them (21:1).

Rashi on the spot comments that the word V'aileh connotes an addition to what was previously said. Therefore, he explains, “just as those which have been stated previously are from Sinai, so too, these are from Sinai. Meaning, just like the Aseres HaDibros were given to Moshe at Har Sinai by Hashem, so too these Halachos in Parshas Mishpatim.

This explanation of Rashi, however, is difficult because in the beginning of Parshas Behar Rashi comments that we learn by the commandment of Shem-itah that all of the mitzvos were given to Moshe at Har Sinai. If so, why are the mitzvos listed in this parshah any different from all the other mitzvos?

In “Drash Moshe”, Rav Moshe Feinstein answers that Rashi must be explaining something much deeper. He explains that according to Rashi, the laws written here in Mishpatim are specially chosen to be in close proximity to those in Parshas Yitro. Just as those were chosen to be given at Ma'amad Har Sinai, so too these were chosen to be part of that group and were given just after our receiving of the Luchos. Similarly, the Ramban writes that “these laws” were chosen to be given right after Har Sinai. This answer, though, begs the question: why specifically these laws and not any other ones? Why were these chosen to be

(Continued on page 6)

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

Rochester, NY . Cleveland, OH . Circleville, OH

PARSHAS MISHPATIM
24 SHIVAT 5777
FEBRUARY 9TH, 2017

All Zmanim are calculated by myzmanim.com for Woodmere, NY (11598)

Candle Lighting: 5:04 pm
Latest קריאת שמע: 9:32 am
שבת Ends: 6:06 pm

To sponsor an issue of דברים היוצאים מן הל"ב, email us at: info@havotzaim.com

Performing Mitzvos Properly

By Yosef Axelrod, Layout Editor, 10th Grade

The Torah writes in this week's parshah (21:37) that if a person steals and sells or slaughters an ox he has to pay five times the value of the ox. On the other hand, the pasuk writes, if the thief stole a sheep, he only has to pay back four times. The obvious question is, what is the difference between the ox and the sheep; why when a person steals an ox is the punishment worse?

The Gemara explains that stealing an ox is a much easier heist than stealing a sheep. An ox can just be lead away from its home; but in order to steal a sheep, the thief must carry the sheep on his shoulders. Reb Yerucham Levovitz explains that the punishment for a thief who steals a sheep is more lenient because when the thief is carrying the sheep on his shoulders, it's likely for the thief to feel guilt because of the difficulty in carrying the sheep, or his embarrassment of carrying a sheep on his shoulders. Since the sheep thief did not benefit fully from his sin, the Torah gives him a lesser punishment.

Reb Yerucham explains that from this we can learn how one is judged when doing a mitzvah. Fulfilling mitzvos with joy and happiness is so crucial to one's service of Hashem. However, we can ask, if the Jews did the mitzvos, who cares if they did the mitzvos with joy, at least they performed the mitzvos.

(Continued on page 6)

Torah Teasers*By Rabbi Moshe Erlbaum, 9th Grade Rebbe***Parshas Mishpatim****Questions**

1. Which person in the Torah is specifically referred to as "the Hebrew slave"?
2. In this parsha, which law involves the number 30? ‘
3. In this parsha, several laws pertain to the treatment of a widow. Who in the Torah is actually referred to as a widow?
4. Which insect appears in this parsha?
5. In what two contexts is fire mentioned in this parsha?
6. What precious stone is mentioned in this parsha? Where else in the Torah is that same precious stone mentioned?

Answers

1. In parshas Vayeshev, the wife of Potiphar refers to Yosef as "the Hebrew slave" (Genesis 39:17).
2. If an ox gores and kills a non-Jewish slave, the owner of the ox must pay the master of the slave 30 shekels as compensation (Exodus 21:32).
3. In parshas Vayeshev, Tamar is called a widow after the death of her second husband, Onan (Genesis 16:14).
4. The Torah states that the hornet (*tzireh*) will be sent before the Jews to drive away the enemy (Exodus 23:28).
5. Fire is mentioned with regards to a person damaging property via fire (Exodus 22:5). Fire is part of the description of Mount Sinai during the giving of the Torah (Exodus 24:17).
6. The sapphire stone is mentioned as being beneath the legs of Hashem on Mount Sinai (Exodus 24:10). In parshas Teztaveh, the sapphire was one of the 12 stones to be placed on the breastplate of the High Priest (Exodus 28:18).



1st aliyah- The parsha starts off discussing the halachos of an Israeli slave, his release after 6 years of service, and the procedure done to a slave when he would like to remain with the master and continue to be a slave to towards him. The aliyah continues with the halachos of an israeli maidservant, and her terms of release. Other halachos in this aliyah are: a husband's chiyuvim towards his wife, the punishments for murder, kidnapping, abusing parents and the penalties that a person who injures another gets.

2nd aliyah- The parsha continues with the halachos of personal injury- the punishment for one who kills or injures his servant and for one who causes a woman to have a miscarriage. The parshba then takes a sharp turn to focus on a person's liabilities for damages caused by his own possessions, like his animal that injures someone. The aliyah then eends off with that a person is allowed to use self defense when he is in danger.

3rd aliyah– An arsonist has to pay for the damages that is caused by his fires. The aliyah then tells us the potential liabilities for someone who says that he will be a guardian over someone else's possessions. (The aliyah has even more halachos)- the punishment for seducing a young woman, sorcery, the mitzvah of lending money to the poor and the isur of lending money with interest on it.

4th aliyah- This aliyah also introduces many new mitzvos- the isur of cursing a judge or a leader, eating meat that was not shechted, the mitzvah to separate all different agricultural growings in the proper order, the commandment to return a lost animal to its owner and help unload an overburdened animal.

(Continued on page 4)

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

Standing When the Aron Kodesh is Open

What is the source to stand when the Aron is open?

1. Gemara Meseches Makkos: Standing in front of a Sefer Torah is compared to standing for a Talmud Chacham.
 - The Gemara expresses this comparison by mocking the Babylonian people. "It is ridiculous how the Babylonians stand for a Sefer Torah, but not for a Talmud Chacham."
 - ◊ Implication: It is more important to stand for a Talmud Chacham than to stand for a Sefer Torah.
2. Gemara Meseches Kiddushin 33: What is the Halacha regarding standing for a Sefer Torah? Rav Chilkiyah and Rav Simon, Rav Elazer: If you stand for those who learn Torah, all the more so for the Torah itself!
 - ◊ Implication: It is more important to stand for the Sefer Torah than for a Talmid Chachum.
- ⇒ Ran, Tosofos HaRosh, Tosfos Rid: There is a contradiction between these 2 Gemaras?!
 - a) Standing for a Sefer Torah is certainly greater than standing up for a Talmud Chacham, and the Gemara in Makkos is saying that even though standing for a Sefer Torah is more important, the source of that is from a Talmud Chachum, so it would be foolish to stand for a Sefer Torah and not for a Talmud Chachum.
 - * This answer is difficult because the Gemara in Makkos goes on to say that when the Torah says a person gets 40 Lashes the Chachamim say it is really 39. So this does not sound like the correct interpretation.
2. Rashba Chelek 3 Siman 261: Is it necessary to stand during Hagba?
 - a) Not necessarily, since the Sefer Torah is being raised in its own elevated Bimah, it is like it is in its own place, so you would not to stand. However, most places have taken on the Minhag to stand anyways for the honor of the Sefer Torah.
3. Shulchan Aruch Yoreh Deah Siman 242 Seif 18: If your Rebbe is called up to get an Aliyah, you only have to stand when he is walking up to the Bima, and you can sit down for the actual Aliyah.
 - a) Rama: The same thing is true if the Rebbe is on an elevated surface and the Talmud is below. (You would not need to stand). Furthermore, even if the Sefer Torah is not on an elevated platform, just on a table, there is no need to stand for him.
 - b) Taz Seif Kattan 13: Even if the Sefer Torah is on a table 10 T'fachim high and 4 T'fachim high, you still would not to stand for it because it is in its own area.
4. Pri M'gadim Orach Chaim: There are 2 aspects of the case that allow you to not stand:
 - a. The Sefer Torah is in its proper place (The Table)
 - b. The Sefer Torah is in a different location than you (The raised Bimah)
5. Shaar Hatzion: You don't need to stand when:
 - a. The Chazan is holding the Sefer Torah
 - b. When the Aron is opened up
 - * However, we show an extra level of respect to the Torah by standing even when just the Aron is open. (Taz)

When do you stand for a Talmud Chachum/Sefer Torah?

1. If standing for a Sefer Torah is based on standing for a Talmud Chacham, it would follow that the rules of standing for a Sefer Torah should be based on the rules of standing for a Talmud Chacham.
 - Ex: Pri Migadim Orach Chaim Siman 141 Seif Kattan 3: Just like you only have to stand for a Talmud Chachum when he is moving, so too by a Sefer Torah, once it arrives to its place, you would no longer need to stand.
6. Aliyah Raba: During Hagbah you have an obligation to stand, because the Sefer Torah is moving in that space for you (so you can see it), you would have to stand.
7. Igros Moshe Orach Chaim Chelk 5 Siman 38 Os 4: He quotes the Taz: Nowadays, the Minhag is to stand whenever the Aron is open.

Why is this done? Is it done as an obligation OR

(Continued on page 4)

Jonathan Kazlow

DONATE

The Torah commands us to lend money to our fellow Jews. If the borrower does not repay the lender, the lender may then ask the court to grant him an item as collateral. However, the lender must return the collateral to the borrower at the times when the borrower needs it. If the lender does not return it for those times, the Torah says that he will be punished because God listens to the cries of the borrower.

One may ask: the lender acquired the rights to the borrower's object as collateral in order to insure that he would get his money back, what has he done wrong then by not giving it back to the borrower?

One can answer as follows: God gives a person more than what he needs for survival. The sole purpose of this is so that we should help and give to others. A person must look at the spare money he has as a deposit from God to assist the needy. Therefore, in a sense the lender has an obligation to lend out his extra money and doesn't really "deserve" any collateral for it. However, the Torah has given him rights to take collateral so that he can keep lending his money to others. Still, when the borrower needs the coat the lender has to return it - out of the knowledge that nothing, even his own possession, is truly his.

The Gemara relates that Turnus Rufus, the Roman Governor of Judea, asked Rabbi Akiva: "If your God loves the poor, why does He not support them?" Rabbi Akiva replied, "So that we may be saved from the punishment of Hell by giving charity." God gives me extra so that I can gain by helping others. With this in mind, when someone comes and asks to borrow something, instead of making up a poor excuse, try lending it out and saying "Thank you for giving me this opportunity!"

(10 Minute Halacha- Continued from page 3)

- is it just as a beautification of the Mitzvah?
 - a) It would make sense just to be a beautification, because if it would be an obligation, then it would detract from showing our respect to the Sefer Torah.
- Would you need to stand up if it is hard to get up, if you are learning Torah and will be distracted, or if by Shachris would you be able to sit for Ashrei?
 - a) Rav Moshe: Open the Aron less than 3 Tefachim, so it is considered open for the Minhag, but closed enough that you wouldn't need to stand.

(Aliyot Summary- Continued from page 2)

5th aliyah- the aliyah starts off with telling us to not lie or take a bribe. The famous mitzvah of shemithah is introduced- 6 years we harvest the land and the 7th we are not allowed to work the land. Similarly, on a weekly basis- 6 days a week we work and on the 7th we rest and no work. We are forbidden to mention the name of other false gods. We also find out about the shalosh regalim- Pesach, Shavuot and Succos- in this aliyah. Finally, we are told about the isur of cooking meat and milk together.

6th aliyah- Hashem informs the Jews that he would send an angel to lead them into Eretz Caanan. The angel would not allow refusal and if the Jews would listen to the angel to get rid of idol worship in Israel, they will be rewarded.

7th aliyah- The last aliyah continues to describe the brachos the Jews will receive if they serve Hashem properly. Then, the torah retells some of the stories that happened before Kabalas Hatorah- Moshe went up Har Sinai and received Hashem's message, etc. The aliyah ends off with Hashem telling Moshe after receiving the torah to go up Har sSnai where he would stay for 40 days and 40 nights where we would get the luchos.

The Place Where Only Certain People May Pray

Akiva Gluck 11th Garde

“אם יקום והתהלך בחוץ” - If he gets up and goes about outside” (21:19)

A person was once traveling to Yerushalayim in a taxi that he shared with a number of other passengers, when he realized that sunset was fast approaching. He had not yet davened Mincha, and he wished to daven in shul rather than in the taxi or at the side of the road. He therefore asked the driver and the passengers if they would be willing to take a detour through Telz Stone so that he could daven in shul.

They agreed to go through Telz Stone and wait until he would finish davening. He offered to reimburse them for their time, but they refused to accept payment.

After he finished davening and the taxi continued on its way to Yerushalayim, he turned to the people in the taxi and said, “If you do not wish to take money from me, I can't force you, but I would like to offer you payment in a different form. I will tell you a dvar torah that is a riddle.” The interest of the other passengers was piqued. “There is a specific place where only certain people may pray. Where is it?”

When no one could answer his riddle, he pointed to the ravine at the foot of the mountain that faced Telz Stone. “If you remember, a terrible tragedy happened here when a bus on the 405 route was attacked by a terrorist, causing it to plunge into the ravine. Dozens of people were killed in that attack, but some of the people were miraculously saved.

“The Shulchan Aruch states ‘A person should not pray in an exposed area like a field, for when he is in a secluded area, the fear of the king comes upon him and his heart is humbled.’ The Shalmei Tzibbur comments: ‘But if it is a place where a miracle was performed for him, for he encountered danger in that place and Hashem saved him, he is permitted to pray there, even if it is a completely exposed place.’ The Shalmei Tzibbur learns from Yitzchak Avinu, who went out to pray in the field, which is an exposed place. The reason he was permitted to do so was because a miracle had been performed for him there, and his heart was therefore humbled.

“The passengers on that bus who survived are permitted to pray in the ravine, since a miracle was performed there for them.” The taxi passengers were thus duly compensated for the time they had waited.

(SOG- Continued from page 8)

asking G-d to rebuild the Holy Temple in Jerusalem.

With upturned palms, the young man recited the Hebrew words as hot tears streamed from his eyes. Next to him stood a tall man dressed in white, the otherworldly light emanating from his face.

Overwhelmed, Baruch fell into a deep faint and collapsed onto the door with a thud.

Hearing the noise, Israel opened the door and saw his gracious host lying on the floor. He immediately set to work reviving the man and calming his frazzled nerves.

“Please forgive me,” pleaded Baruch. “I had no idea that you were such a special person. Had I known, I would have surely given you better treatment. Oh, how can I make up for my gross oversight?”

“Don't speak of it,” said Israel firmly. “You have done more than you should have. In fact, it was decreed in heaven that you and your wife will soon be rewarded for your good deeds. You will be blessed with a son who will be a

(Continued on page 7)

דברים היוצאים מן הליב

You can get
דברים היוצאים מן הליב
weekly by email!

Visit hayotzim.com or scan the barcode with your
Smartphone to subscribe



Why the Ear?

Menachem Neiman 10th Grade

In this week's Parsha, Parshas Mishpatim, we learn that a Jewish slave who after six years does not want to go free gets his ear drilled to his master's doorpost. One may ask: why specifically the ear?

The Gemara in Kiddushin on 22b explains that the reason the he has his ears pierced is because his ears didn't hear Hashem when He said that Jews are "avodai hem" or "they are My (Hashem's) servants." In the case of the Jewish slave who doesn't want to go free, he isn't adhering to "avodai hem". Instead of being Hashem's eved, he is choosing to be subservient to a fellow human. The Gemara concludes that since the ear didn't listen and allow the Jewish slave to follow Hashem's commandment of "avodai hem", it gets pierced.

However, a question still remains. Asks the Sefat Emet, why not punish the brain instead? Isn't the brain, the organ that controls cerebral function, at fault since it interprets what the ear hears and informs the rest of our body what to do? The ear is just carrying out what the brain told it to do!

The Sfat Emet answers that the sin of the Jewish slave was more than just not hearing Hashem's instruction. The sin of he slave was not internalizing Hashem's message. It's as if the message remained in his ear. People hear all sorts of things, but if we don't internalize the message of what we are hearing, then we've failed at being Ovdei Hashem. The slave's ear is punished to symbolize the lack of internalization of Hashem's message. This is a very important lesson for us as well. We cannot just passively go through the motions, we must instead be vigilant to understand and internalize Hashem's commandments and their impact on our lives.

(Dubi Fischman- Continued from page 1)

placed next to the Aseres Hadibros?

The answer is that the laws listed in our Parshah contain the laws that govern our everyday societal and financial interactions. These halachos include laws that govern treatment of slaves and servants, damages, and interest. By choosing to begin the teaching of the Torah with laws that deal with interpersonal relationships, Hashem is telling us that our faith and service are not restricted only to the "spiritual" realm, but also involve our dealings with other people. This is why Hashem chose to list these halachos adjacent to the Aseres HaDibros and Ma'amad Har Sinai, to show us that the Torah isn't restricted just to the "spiritual" aspect of our life, but that it governs every aspect of our day-to-day lives and has what to say on everything that we do.

Adapted from Drash Moshe

(Yosef Axelrod- Continued from page 1)

The answer is that if it was only that they were not showing joy in doing the mitzvos, that would have been fine. However, when they showed joy in things that are far from the Torah, that made the mitzvos which were not performed joyfully look bad. With this, the Baalei Mussar say that a good way to measure if we are engaging in mitzvos properly, is to look at how much joy we put into our non mitzvah activities and compare the two. If we see that we are more joyful in our non-mitzvah activities, it is time to re-evaluate how we view the mitzvos we are performing.

Adapted from Short Vort



FOLLOW US ON
twitter

@dvarimhayotzim
@tenminutahalach
@torateasers

(SOG- Continued from page 5)

righteous man. When that happens, take care that only your wife nurses him, and that you watch him like the apple of your eye. Make sure that he lives a life of purity, and that he receives the best Torah education, because he will be a great leader of the Jewish people.”

After hearing the good news, Baruch begged Israel to reveal the identity of the tall man who was standing near him. “If you merited to see him,” replied Israel, “you are worthy of knowing who he is. The guest was none other than your holy ancestor, Rabbi Yehudah Loew of Prague, known as the Maharal. The time has come for his soul to once again come into this world, and that will be your special son.

“At the circumcision, name your son Aryeh Leib (a variant of Yehudah Loew), and I assure you that I will bless him as well.”

The following morning, Israel and Chana set off on their way.

It was not long before Rachel shared the good news that she expecting. In due time, a boy was born amidst great joy. Hoping to once again attract his mysterious guest, Baruch announced that all poor people from the entire realm were invited to participate in the festive meal that would follow the circumcision.

As Baruch circulated among his guests, he was delighted to see that Israel—dressed in a peasant’s smock—was indeed present. “Oh, I am so honored to have you here,” he exclaimed. “Please come to the front. I would be humbled and honored if you would act as sandek.”

“Hush,” replied Israel, “give me no honor, and let no one know that I am anything more than a simple man.”

After the circumcision was performed and the child was named after his illustrious ancestor, it was time for the baby to be returned to his mother. Baruch announced that the child would be circulated among the guests so that they would each have the opportunity to bless the child.

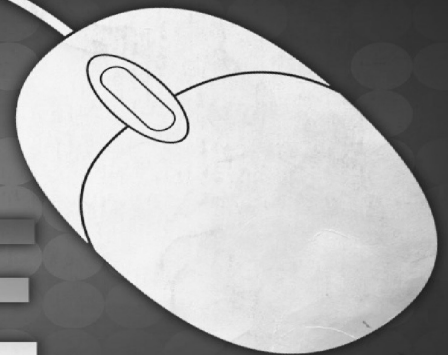
When it was Israel’s turn, he said:

I am an ignorant man, and I do not know how to say fancy blessings in Hebrew. But I remember how my father used to explain a verse in the Torah: “And Abraham was old (zaken).” The Hebrew word for father is av, and the Hebrew word for grandfather is zaken. This verse tells us that Abraham was the grandfather of us all. I bless the child that he be a grandfather to the people of Israel, just like Abraham.”

The crowd roared in good-natured laughter at the crude homily of the strange peasant, who so readily admitted his ignorance. But the nickname stuck. From then on, he was known as the zayde, Yiddish for “grandfather.”

Even when he became known far and wide as a miracle worker (and an adherent of the chassidic movement, which was founded by Rabbi Israel Baal Shem Tov), he was still known to all as the Shpoler Zayde (the “Grandfather of Shpoli”).

VISIT OUR
WEBSITE



MORE DIVREI TORAH • CONTACT INFO • EMAIL SIGNUP

HAYOTZIM.COM

STORIES OF GREATNESS

TOLD OVER BY: DOVID BLANK

The work was backbreaking and the profits were meager. Yet Israel was happy. Every day he would drive his horse and cart into the mountains, where he would shovel clay onto his creaking cart. When he had a full load, he would urge his faithful but aging nag to the market, where he would sell his wares to brickmakers and potters for just enough money to purchase some groceries for himself and his wife, Chana, and some oats for his horse.

In time Israel would become known far and wide as Rabbi Israel Baal Shem Tov, but that was far in the future. At this point the couple were content to live simple lives, far from the public eye.

"Thank G-d," they would frequently tell each other, "we have enough to keep body and soul together without having to rely on handouts."

But the passage of time and poor diet conspired to make Israel's horse weaker and weaker, until the day came when the poor creature could no longer drag the cart to the market.

"My old horse is at death's door," Israel confided to some of the local peasants. "How will I manage to get my clay to the market without her?"

"I know just the solution for you," said one of the fellows. "In a town not far from Uman there lives a wealthy man named Baruch. He practices a special form of charity. Whenever a poor man's horse is close to death, he needs only to bring the old animal to Baruch, and the rich man gives him a young, strong horse

from his own stable. Why don't you try your luck?"

Baruch was not known as a Torah scholar. But what he lacked in education he made up for in good deeds. Together with his wife, Rachel, he excelled in caring for the destitute. They were known far and wide as gracious hosts, who loved nothing more than to host wayfarers. They even built a special house next to their own home where weary travelers could get a warm meal and a clean bed.

When Israel and Chana arrived at the rich couple's estate, they were treated to delicious meals and a private room. After giving them a fresh horse, Baruch invited them to be his guests for Shabbat, and they accepted his invitation.

After a thoroughly enjoyable Shabbat had passed and the last of the guests had been fed melaveh malkah, the traditional Saturday night meal, Baruch went to his own quarters to retire. Glancing at the guest house for a last time, he saw a Fearing fire, he ran as fast as his legs would carry him mysterious light in one of the windows. Fearing fire, he ran over as fast as his legs would carry him. Upon closer inspection, however, he saw that the light was of another quality, an ethereal glow, the likes of which he had never seen.

Summoning up all the courage he could muster, he entered the building and peeked into the room he had seen the light coming from. He saw Israel sitting on the floor of his room, reciting tikkun chatzot, the midnight prayer

(Continued on page 5)

Editors in Chief

Dubi Fischman
Jonah Loskove

Associate Editors

Yosef Axelrod
Joe Greenberg
Layout Editors

Daniel A. Goldstein
Avramie Schwalb
Rabbinic Articles

Benjamin Bortz
Yosef Kaminetsky
Student Articles

Production Staff

Eli Elias
Director of Production

Uri Ash
Eitan Mehlman
Yosef Mehlman
Uri Walfish
Associate Production Staff

סופרים / Authors

Gavriel Aharon
Ari Ash
Moshe Benhamu
Max Blumenthal
Dylan Broder
Avi Cohen
Yehuda Davidson
Zachary Fagin
Dovi Flug
Yehuda Frankel
Yaakov Fuchs
Menachem Gerwitz
Akiva Gluck
Hillel Golubtchick
Zack Goldberg
Daniel E. Goldstein
Avi Greenberg
Alex Herman
Ari Katznelson
Jonathan Kazlow
Shmuli Klahr
Noah Kranz
Avi Kupchick
Amichai Miller
Aaron Nassir
Menachem Neiman
Jacob Penstein
Eitan Perlysky
Yosef Schadler
Amiad Schick
Asher Schreier
Shlomo Schwartz
Ezra Sicklick
Dani Sturm
Tzvi Yudin

Maggid of DRS
Dovid Blank

Menahel

Rabbi Y. Kaminetsky

Faculty Advisors

Rabbi E. Brazil
Rabbi M. Erlbaum
Rabbi A. Lebowitz

The DRS Yeshiva High School For Boys
700 Ibsen Street, Woodmere, NY 11598
Phone: (516) 295-7700 • Fax: (516) 295-4790

דברים היוצאים מן הל"ב

Weekly Torah Publication of the DRS Yeshiva High School

If you have any comments, questions, or suggestions,
feel free to email us at info@hayotzim.com