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The Importance of Peace at Heart

By Brian Chernigoff, 10th Grade

At the beginning of this week's parsha, Moshe gathers together the entire nation to deliver to them the message of the beginning of the acceptance of donations for the Mishkan that was soon to be built. Based on the concept that "the Torah does not follow chronological order" (Pesachim 6b), when did this gathering of the entire Jewish people take place?

Rashi says that this gathering took place the day after Yom Kippur in the Jews' first year in the desert, the day after Moshe had received the second tablets and had saved the Jewish people from annihilation. The *Sifsai Chachamim*, a commentary on Rashi, is bothered by this and wonders from where Rashi got this explanation. He answers logically: It makes sense for two reasons. One is that the end of Ki Sisa talks about how Moshe came down from Har Sinai with the second tablets, so it is fitting that this week's parsha would start off with the events of the day afterwards. The second is that since the main point of this gathering was to inform the Jews about the beginning of the acceptance of donations for the Mishkan, and the Mishkan's main purpose was to atone for the sin of the Aigel Hazahav (Golden Calf), it is fitting that this gathering took place the day after Yom Kippur, the day Moshe came back down from Har Sinai. Thus, it pro-

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PARSHAS VAYAKHEL
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The Correct Way to Grow

By Scott Weissman, 11th Grade

Parshas Vayakhel primarily discusses both the contribution of the materials used to construct the Mishkan, and the construction itself. However, before delving into these matters, the parsha starts off with the command to observe the Shabbos. From the juxtaposition of the laws of Shabbos and the Mishkan, the Rabbis learn that the labors required in the construction of the Mishkan are those labors which are prohibited on the Shabbos. Further, from the phrase "ayleh hadevarim" (35:1), the Gemara determines that there are 39 such labors. What is the significance of the connection between the Mishkan and Shabbos?

To understand the value of Shabbos, we must first delve into the essence of the Mishkan. That essence is captured in the verse (Terumah 25:8) first setting forth Hashem's commandment to build the Mishkan: "V'asu li mikdash, v'shachanti b'socham - They shall make me a sanctuary, and I shall dwell among them." In both his commentary on the Chumash and in his Collected Writings (Volume III), Rav Shimshon Rafael Hirsch dwells extensively on the symbolism of the Mishkan. Commenting on verse 25:8 above, Rav Hirsch explains the meaning of the verse as follows: "Mikdash expresses the totality of the task we are to fulfill towards G-d; Mishkan

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Vayakhel
Questions

1. This parsha begins with Moshe assembling the entire congregation together (Exodus 35:1). What are two other places in the Torah where someone gathers together a congregation?
2. In this parsha, what four types of jewelry do the Jews donate to the Mishkan?
3. Where in this parsha are wings mentioned?
4. Which three items found in the Tabernacle are a perfect square?
5. Which two items in the Tabernacle are made of one solid piece of gold? What other item was made from one solid piece of metal?

Answers

1. In Parshas Korach, Korach gathers a rebellious congregation around Moshe and Aharon (Numbers 16:19). In parshas Chukas, Moshe and Aharon gather together the congregation before bringing forth water from the rock (Numbers 20:10).
2. The people bring "bracelets, nose rings, rings, and body jewelry" (Exodus 35:22).
3. The cherubs had wings that spread over the Holy Ark (Exodus 37:9).
4. The following items are shaped as squares: the Golden Altar (Exodus 37:25), the Copper Altar (38:1), and the breastplate (*choshen*) of the High Priest (39:9)
5. The cover and cherubs on top of the Holy Ark is made "of one banged out solid piece of gold" (Exodus 37:7), as is the Menorah (37:17) In parshas Beha'aolscha, Moshe is commanded to fashion two trumpets, each out of "one solid piece of banged out silver" (Numbers 10:1).

This Week's Parsha Puzzler**By Netanel Abramchayev*****L'elui Nishmat his loving grandfathers and uncles:***

יהודה בן אהרן וגם גבריאל בן טובה וגם מיכאל בן שרה וגם רפאל בן רבקה

We learn in this week's Parsha that בצלאל was the one who built the Mishkan for the Jews and Hashem. But what made בצלאל so special, why was he chosen out of everyone in the Jewish encampment? To answer this, we must take a look at how the Mishkan relates to Shabbos, and how Shabbos relates to the creation of the world. The Mishkan is connected to the Shabbos because of a juxtaposition of one of the two very first verses in this week's Parsha. The Shabbos is connected to Bereishis because just like G-d rested from creating the world, so too, we rest from doing work on Shabbat . G-d put us here as a sort of mini-creator, a boss of our surroundings, our bodies. When building the Mishkan, we exposed this trait in us by building something out of gold, wood, copper, and silver. But on Shabbos, we rest we show that G-d is the ultimate ruler. So now back to בצלאל - when the world was created, it was created in the "image of G-d", "בצלם אלקים". If we look at בצלאל's name, we will see that it contains the very two words used to describe the creation of the world, בצל-ם אל-קים, spelling בצלאל. He was the head of the "mini-creators" so-to-speak, for the Jews, and that is why he was chosen



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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Uri Himelstein

Shul Kiddush - Disposable Cups

This week, we will be beginning a three part series on some of the Halachic issues that come up at the typical Shul Kiddush. (Please note that the following Shiur is dealing with cups that hold the proper shiur for Kiddush).

- Uri

I. Introduction

- a. This topic, using disposable cups at Kiddushes to be yotzei your chiyuv of Kiddush, is interesting in that it brings many areas of Torah (such as Mesechet Keilim) into play which weren't previously thought to be Lema'aseh.

II. The Quality of the Cup

- a. The first issue that one must deal with is whether or not there is any Halachic necessity for the cup to be of any quality (must it be "nice"), and if a disposable cup would fall under those guidelines. By using a Kos for Birchas Hamazon, the Shulchan Aruch paskened that the cup needs to be free of dents or cracks. The Mishna Brurah paskens based on the Mechaber, that the same would be true of other Kossos Shel Bracha, like Kiddush or Havdalah cups. The Magen Avraham said that even if only the handle or any other part of the cup that doesn't hold the wine is blemished, then it is still pasul. R' Moshe therefore paskened that the Mechaber's requirements have nothing to do with the effectiveness of the cup, it is about how "nice" the cup is, the quality of the cup, and a plastic cup would not be considered nice. In fact, most people

would prefer to use a silver cup with a crack in the base then a disposable cup. The Tzitz Eliezer said that the issue with the broken base is that of an issue of shliemus, that there is a din that the cup must be shalem, and that it has nothing to do with the quality or worth of the cup, and therefore disposable cups would be allowed.

III. Is the Disposable Cup Considered a Kli?

- a. The Mishna in Keilim describes a case of a container which was used to ripen dates, and which was made out of palm, and which was broken to get the dates out. The mishna says that if the only way to get the dates out is to break the container, then it wouldn't be mekabel tumah, because it isn't a kli. The Mishnas Yaakov says (based on this understanding of the mishna) that this mishna suggests that any kli which would be thrown out after one use would not be considered a kli, and therefore a disposable cup wouldn't be a kli. However, it is not so pashut to assume that this is the way to understand the mishna. Additionally, the Kol Yaakov says that even if you understand the mishna this way, disposable cups are used more than once, in that they are sometimes rinsed and used later, and they are usually refilled (even at the same meal). The Tzitz Eliezer says that even if nobody uses them more than once, since they are viable to be used

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BEING WISE IN A KIND WAY

By Chaim Leib Alper, 9th Grade

In this week's Parsha, when Moshe is dictating to the Jews how to build the Mishkan and all the utensils in it, he starts by saying:

Every wise-hearted person among you shall come and make everything that Hashem has commanded: The Tabernacle, its Tent, and its cover... (Shemos 35:10-11)

Instantly, a question jumps out at us: what is the meaning of a "wise hearted person"? We are used to the idea of viewing our minds and emotions as two separate entities, yet here we see them merged together. How can the two be combined to form "wise hearted"? My father told me a story about the Brisker Rav, which I think explains this idea well.

The story goes that the Brisker Rav received a visit from a man who asked him if he could make Kiddush on milk for Shabbos. The Brisker Rav was surprised at the strange question and asked if perhaps the man didn't like wine or had an allergy. The man sullenly replied that he had no money to buy wine. Shocked and moved, the Brisker Rav instantly gave him a very large sum of money and sent the poor man to get wine for Shabbos so that he could make Kiddush properly and not have to resort to using milk.

After the man left, the Rabbi's wife asked him why he had given such a large sum of money. Wine wasn't that expensive; a much smaller amount of money would have been enough. He answered that if the man could only use *milk* for Kiddush, he probably couldn't afford meat either.

This story highlights the real meaning of a wise heart. G-d didn't need a bunch of brilliant architects for His Mishkan; a G-d Who can let water and fire coexist (along with countless of other miracles) doesn't need help to build a house. No, G-d wanted people who were true in their care for their fellow Jews in a thought-out and clever way. We can see from this that in G-d's eyes, the traits of compassion and understanding are more necessary than physical abilities, such as being a good builder. Indeed, to be a wise-hearted person, it is not enough to be only wise or only kind, rather we should try to be a wise in a kind way and kind in a wise way.

(Brian Chernigoff — Continued from page 1)

vided the Jews with immediate atonement for their sin.

The *Kli Yakar* is not happy with Rashi's explanation that this gathering took place on the day after Yom Kippur. How could Rashi say that if he previously said in Parshas Yisro that the episode of Moshe judging the Jews and then Yisro advising him to appoint judges took place on the day after Yom Kippur (Exodus 18:13)? The *Kli Yakar* explains that really, these two events are interconnected. Moshe informed the Jews of the commandment to build the Mishkan and to donate materials, yet he knew that it would be prohibited to use stolen materials for the building. Therefore, he sat down on that day to judge the Jews to make sure that the materials the Jews came to donate were not stolen. This fits in beautifully with the pesukim, for it says, "take from **your-selves**," (Exodus 35:5) implying that the Jews should donate materials for the Mishkan from their own property and not from property they stole.

Why was this gathering necessary to have taken place on the day after Yom Kippur? The *Kli Yakar* offers a beautiful insight on this. Right before Matan Torah, the passuk says, "And the Jews encamped (singular tense)

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THE BLESSING OF CHILDREN

By Jacob Skolnick. 12th Grade

Moshe only selected those Jews who had both mechanical wizardry and wisdom of the heart to assist with the construction of the Mishkan. Names are usually listed in the Torah with out any elaboration. However, this norm changed dramatically with the mention of the name of Betzalel. Here, the Torah lists not only Betzalel's name, but also those of his father Uri and his grandfather Chur. Why the sudden need to list Betzalel's family tree?

The reason becomes clear when we learn that Chur was one of the few individuals who emerged from the episode of the Egel Hazahav with distinction. When the Bnei Yisrael began insisting upon the construction of a golden calf, it was Chur who tried to bring them to their senses. He lectured them severely, warning that their act was sacrilegious and that they would later be sorry. But this opposition only aroused the Jews' fury, and they compounded their sin by killing Chur (Sanhedrin 7a). Chur made his loyalty to Hashem very noticeable. By way of reward, he was blessed with a grandson who, helped by Chur's merit, became the chief craftsman of the Mishkan.

Taken from Rabbi Mordechai Katz

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[represented by the word "shachanti"] expresses the fulfillment of the promises made to us by G-d in return for our fulfilling that task. Mikdash signifies the consecration of all of our lives, both public and private, to the fulfillment of G-d's Torah. Mishkan signifies the promised presence of the Shechinah, manifesting itself in the prosperity of our private and national life under His protection and by His blessing [in exchange for that fulfillment]."

In his Collected Writings (III: 167), Rav Hirsch comments further: "G-d's dwelling in our midst extends beyond the narrow confines of the Temple. His dwelling in our midst means that His beneficent and protecting Presence will be felt in every aspect of our lives. Moreover, G-d's presence in our midst is not dependent on the existence of the Temple, but, in the final analysis, solely on whether we will sanctify and dedicate all of our lives to the fulfillment of His holy will, to the fulfillment of His Law."

In sum, the construction of the Mishkan, and later the Beis Hamikdash, was not an end in and of itself, and the rituals performed therein were not the exclusive instrument for obtaining the blessing emanating from G-d's presence. Rather, the Mishkan and the Beis Hamikdash were intended to serve as an inspiration to the Jewish people to sanctify their conduct so that Hashem's presence would be felt in every aspect of their lives (significantly, in 25:8, the phrase used is "shachanti b'socham" - in them (plural) - had Hashem intended his presence to dwell exclusively within the Mishkan, the wording should have been "b'socha" - in it).

Not surprisingly, when reasons are given for the destruction of the two Batei Hamikdash, they are unrelated to any deficiency in construction, or poor maintenance of the structures. Rather, it was the failure of our conduct in accordance with the Torah (most significantly in the laws between man and his fellow man). Having failed in achieving sanctified conduct, the key purpose of the Temples was not achieved, and so both houses of

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(Scott Weissman — Continued from page 5)

worship were destroyed.

But did the destruction of the Temples mean Hashem could no longer dwell in our midst? G-d forbid. Rav Hirsch finds proof that G-d's presence in our midst is not dependent on the Temple from the fact that the "chet haegel" (sin of the Golden Calf) preceded the construction of Mishkan: "The greatest national crime was committed [i.e., the "chet haegel"], and the highest grace was attained from G-d [i.e., complete forgiveness] - without the Sanctuary and without offerings.

Yet, if neither the Mishkan nor the Beis Hamikdash is present, from where can we now derive our inspiration to sanctified conduct? The answer, it would appear, is Shabbos. That is, the juxtaposition of the Mishkan and the Shabbos is not merely some legalistic association intended to teach us the categories of forbidden labor. Rather, the deeper message is that long after the Mishkan is gone, we retain Shabbos observance as a tool to inspire us to greater closeness to Hashem and allegiance to his Torah.

Just as the labors exerted in the construction of the Mishkan represented the subordination of all of the world's raw materials and our craftsmanship to the will of Hashem, so too our abstaining from work on Shabbos represents an opportunity to acknowledge Hashem's role in our lives. Shabbos reminds us that the results we achieve through our labors during the six days of the week are due entirely to the raw materials with which Hashem has endowed the Earth, and the capacity for creative and intelligent thinking with which He has endowed Man.

Thus, it is clear that one who views each Shabbos as a respite from six days of work, to which he or she will return upon the conclusion of Shabbos, refreshed and recharged, is squandering an opportunity. Rather, the Shabbos is our Mishkan. Therefore, like the Mishkan, each Shabbos must be viewed as an instrument to reach a new level in our commitment to Torah, and a heightened awareness of Hashem in our lives.

How do we do that? Not just by abstaining from work, but by participating in the myriad of rituals and customs of Shabbos - each person according to their own preferences: inspired Tefila, Torah learning, zemirot, and family time both at the Shabbos meals and afterwards, which represent opportunities to impart our values to our children so that they too may experience growth (indeed, recent research has validated the value of shared family meals as a chance to pass along values).

One symbolic representation of this mindset is the wine of Kiddush and the Havdalah. By way of background, why is it that wine plays such a prominent role in several of our lifecycle rituals? Rabbi Akiva Tatz explains that, whereas most substances degrade with age, wine is the rare substance that improves with time.

Thus, wine is a very fitting substance with which to mark Jewish "rites of passage", where the message to the participants is that they are entering a new phase in life with the potential for increased spiritual growth with the passage of time.

The only exception here seems to be the wine of the "Havdalah" service (by which we demarcate the end of the Shabbos and the beginning of the new week). How can moving from Shabbos to a new week of work represent an opportunity for spiritual growth? The answer is that if we take the spiritual insights and growth we obtained from Shabbos and apply them to our conduct during the upcoming week we will, in fact, experience improvement in our spiritual state as compared to the prior week, and the week before, and so on. And when we arrive at the next Shabbos, our spiritual state will be higher than the Shabbos before. In short, like wine, we too should improve with age. And this growth is due to the Shabbos - an instrument to achieve a spiritual trajectory that rises each week - but only if we take advantage of the opportunity.

Taken from: <http://www.chizukshaya.com/2011/08/the-centrality-of-shabbos.html#more>



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(10 Minute Halacha — Continued from page 3)

again and we just throw them out because we don't need them anymore, then it would be a kli. R' Bleich quotes from R' Meyer Zev Goldberger, who disagrees with the analysis of the mishna, that it might be considered a kli, but in terms of the Halachos of being mekabel tumah, it is not mekabel (meaning that it would be a kli which wouldn't be mekabel tumah). The Tzitz Eliezer gives a further proof from the Rambam, who says that a kli could be made from materials which aren't mekabel tumah if it is made with a beis kibel.

IV. Conclusion

a. There are four slightly different approaches of the Poskim on this matter.

i. R' Moshe: one may not use paper cups, because it is like a broken kli. R' S. B. Cohen writes that he once asked R' Moshe if there is room to be mechalek between different qualities of paper cups. R' Moshe responded that there is no reason to distinguish. However, R' Moshe says that if there is no other option, one may use it, which seems to say that he didn't think it was totally passul to the point of not being yotzei at all, but that he thought one should always use a non-disposable cup over one which is disposable.

ii. R' Binyomin Zilber- it is obvious that a disposable cup can be used for Kiddush, Havdalah, or Netilas Yadayim, and that there is no source anywhere that the cup has to be of high quality, and that there is no reason to assume that a disposable cup wouldn't be a good kli. However, if it is possible to use a nicer cup, that would be Hiddur Mitzvah.

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opposite the mountain" (Exodus 19:2). Rashi is bothered by the fact that the Torah uses a singular verb in describing the action of the entire nation. Rashi explains that the Torah uses a singular verb in this case to teach us that during this encampment the Jews were like "one man with one heart; however, all the other encampments were filled with strife and argument" (Rashi on Exodus 19:2). Jewish unity was necessary, for how could Moshe gather the entire people and command them with the holy task of building the Mishkan if they were all fighting with each other? Consequently, this gathering had to be right after he came down, so as not to allow their unity to wear off. This could also be the reason why Moshe started off with the prohibition against kindling fire on Shabbos before proceeding to teach about the Mishkan. Moshe was not only referring to the physical kindling of fire, but also to the figurative meaning, implying that it is prohibited to kindle an internal fire on Shabbos, namely to get angry. Moshe commanded the Jews not to get angry before giving them the commandment of the Mishkan so they could have proper unity.

From here we derive a great lesson in regards to the inner meaning of the Mishkan and Beis Hamikdash. We cannot have a Mishkan or Beis Hamikdash if we are constantly fighting with one another. If we want the Beis Hamikdash, we must be "like one man with one heart," and we must make peace with each other. It is striking that for the sins of adultery, murder, and idolatry, we were punished with an exile of only seventy years, but for the sin of sinas chinam (baseless hatred) and disunity we were punished with nearly two thousand years of exile. May we all merit to learn the lesson of "vayakhel", that in order to have the Mishkan or Beis Hamikdash, we must all gather together and be unified, and with that may we see Mashiach and the third Beis Hamikdash in its full glory with our very own eyes.

The DRS Israel Action Committee would like to inform you about an upcoming project to benefit the soldiers in the IDF, and specifically the group of DRS alumni in service. Partnering with Connections Israel, we will be collecting money which will go towards delivering Mishloach Manot packages to the soldiers of the IDF. Additionally, letters expressing the gratitude we all feel for the soldiers and what they do to defend Israel could be written by each family. These letters will be distributed along with the Mishloach Manot packages on Purim day. These packages with the letters will be specifically given to the units the DRS alumni are part of in addition to many other units in the army. A donation of \$36 would help cover the cost of 10 Mishloach Manot for the soldiers. Please help contribute to this tremendous mitzvah! If you are interested in participating in this mitzvah please send in the money with a letter from your family and mail to DRS 700 Ibsen street in Woodmere . If you have any questions please email Ari Brandspiegel at abrandspiegel@gmail.com or Yehuda Inslicht at yinslicht@yahoo.com

(Stories of Greatness — Continued from page 10)

The Baal Shem Tov was delighted and gave instructions that the boy be cleaned up and dressed properly and then brought before him. Shmerel was given the place of honor next to the Baal Shem Tov. During the meal, the Baal Shem Tov passed his handkerchief over the boy's face and commanded, "Give us a words of Torah". To the shock of all those present, Shmerel began speaking, and he expounded gems of Torah for the next few hours. The two brothers were very pleased with what they saw and heard, and set off for home with the yokel in town.

The wedding was held immediately, and throughout the entire week of the *sheva brachot*, the groom delivered marvelously impressive Torah discourses to the assembled guests. The brothers couldn't wait until the days of rejoicing were over and they could sit together with him and learn from his seemingly inexhaustible fountain of wisdom. However, they were to be profoundly disappointed.

At first, when he failed to show up in the study hall, their sister replied only, "My husband is sleeping," or "My husband is very tired." The brothers then began to observe him closely and found that he didn't observe even the most basic Jewish laws and customs. They had to remind him to make a blessing when he ate, and he always forgot to wash his hands before partaking of bread. Something was very wrong.

They left for Mezibuzh and told their master what had transpired. "Let me explain," said the Baal Shem Tov. "You see, there are celestial matchmakers as well as their earthly counterparts. It was determined in heaven that Shmerel was to be your sister's husband. But this was a difficult match to arrange. How would a girl from a well-to-do family with such scholarly brothers agree to marry a man like Shmerel?"

"But when two souls are matched in heaven, then one way or the other it is made to come to be. At first it was proposed to make her deranged, but with her family fortune, she would still be able to make a good match in spite of the illness. Then it was suggested that the girl be deranged and her father lose his fortune and die, leaving her a penniless orphan. It was then that I made my suggestion. I would take it upon myself to assure that the match be made. The only way to achieve my goal was to open the young man's mind to Torah wisdom, and in that way, endear him to you.

"If Shmerel had been worthy of the knowledge he was gifted, it would have remained with him; but alas, he was not. The Torah I put into him lasted only the seven days of blessing of the marriage, then it was lost. But there is nothing to be done about it, for Shmerel is the mate who was destined for her from Above. Tell your sister to remain married to him and I will guarantee her fine children. As for you, continue to teach him and he will slowly improve and learn."

This story was often related by the Apter Rebbe, who would then add that many great and righteous men and women were the descendants of this match, among them some of his closest disciples.

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iii. Tzitz Eliezer (R' Waldenberg)- any kli which has the potential to be reused, even if it isn't normally reused, is a kli. If it is a cup that is literally one that is just used to drink once, but that would then be crushed, then it would be passul.

iv. Be'er Moshe- it has to be a kli which is used multiple times; it could be that the small plastic shot glasses (even without the issue of Revi'is) would then not be allowed because many would just use a different cup and not reuse the same one.

- b. One of the most famous misconceptions in this regard is that people double up the cup to make Kiddush. This appears to not make a difference based on what we saw, unless we say that the cup (if it were of inferior quality of plastic cups) then becomes reusable [only according to R' Waldenberg and the Be'er Moshe, because reusability doesn't matter according to the other two shitos].

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STORIES OF GREATNESS

TOLD OVER BY: NOAM LEVY

This week's story shows us to always look for the positive in every situation. Although on the surface, it may not seem so bright, we are forced to give kaf Z'chus to other people and know that G-d always has our best intentions in mind. Hopefully, if we can all internalize this idea we will see happiness and joy in our days. Adapted from Chabad.org. Have a Great Shabbos!!

- Noam

Yankel was a successful farmer, and as wise as could be in the ways of his craft; but in the vast sea of Torah he could swim hardly a stroke. For his sons, however, he wanted better. He sent them to a nearby town which had a good *yeshiva*, and the two boys learned assiduously until they became known as the brightest students of the school.

One day, they happened to hear Rabbi Israel's Baal Shem Tov speak; from that time they became great adherents of his and went to the Baal Shem Tov's court in Mezibuzh whenever they could steal away. Their father couldn't understand what they found so interesting there. "We want to hear the words of the famous Baal Shem Tov," they would reply.

Finally, Yankel's curiosity compelled him to visit Mezibuzh himself. When he arrived, he quizzed the chassidic master on his knowledge of farming, and when he seemed

to know all the correct answers, the farmer was satisfied that the Baal Shem Tov was, indeed, a wise man. Over the course of time, Yankel also became a great admirer of the Baal Shem Tov and he traveled often to Mezibuzh to seek advice.

Years passed, and Yankel's daughter reached marriageable age. He decided to consult the Baal Shem Tov about finding an appropriate mate. "Send your sons to me and I will send them home with the proper husband for your daughter," the Baal Shem Tov advised him.

When the farmer's two sons arrived in Mezibuzh, the Baal Shem Tov took them with him to a distant town, where he started making inquiries about a certain young man named Shmerel. But this Shmerel was nowhere to be found. Then, on the eve of the new month, when the townspeople had gathered at a festive banquet in honor of their distinguished guest, a wild-looking young man entered the hall. His manners were most uncouth; he ran in, grabbed some food, and ran out just as quickly. It turned out that this youth was the very "Shmerel" whom the Baal Shem Tov had been seeking! Although Yankel's two sons couldn't understand what their rebbe could have possibly wanted with such a character, they duly informed him that they had found the boy.

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