



The Power of Perspective

By Jonah Loskove, Editor-in-Chief, 12th Grade

The Parsha begins by saying, "Yisro, the minister of Midian, the father-in-law of Moshe, heard about everything that Hashem had done for Moshe and for Israel, His people-that Hashem had taken out of Egypt."

Rashi cites the Mechilta that asks: "What report did he hear that made him come? [The Medrash Answers,] he heard about the splitting of the Yam Suf and the war with my Amalek."

The verse itself states that Yisro heard about everything that "Hashem has done for Moshe and for Israel...that Hashem had taken Israel out of Egypt." Thus, the verse itself points to the Exodus from Egypt as that which Yisro heard. Nevertheless, Rashi apparently understands that the verse refers to two separate occurrences. First, Yisro heard about what "Hashem had done to Moshe and for all of Israel." This refers to some happening, not identified in the verse, that was the reason behind Yisro's coming, and that motivated him to join the ranks of Bnei Yisrael. The latter part of the verse does not mention Moshe, as he was in Midian for a great part of the Exile, and was not himself enslaved. It is regarding the first part of the verse that Mechilta identifies the events that Yisro heard about as being the splitting of the Sea and the war with Amalek - these were events in which Moshe did play an active role (Mararsha to Zevachim 116a).

(Continued on page 7)

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 YISRO
17 SHIVAT 5777
FEBRUARY 2ND, 2017

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

Candle Lighting: 4:55 pm
Latest קריאת שמע: 9:35 am
שבת Ends: 5:58 pm

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

The Importance of Action

By Yosef Kaminetsky, Editor of Student Articles, 12th Grade

In the beginning of this week's Parsha, Parshas Yisro, the Torah describes how Yisro heard about what Hashem had done for Bnai Yisroel. Rashi on the spot comments that what was it that Yisro heard and he came, krias yam suf and milchemes amalek.

In his sefer, Aish Tamid, Rav Yisroel Meir Druk asks four very simple questions on Rashi. First he asks, why does Rashi ask "what did Yisro hear and come" when the Pasuk itself tells us that what he heard was "all that Hashem did for Moshe and for His nation, Yisroel, that Hashem took Yisroel out from Mitzrayim?" Moreover, he asks that once Rashi asks the question that the Pasuk already asks, why does Rashi answer differently than the Pasuk and say that it was krias yam suf and milchemes amalek? Furthermore, Rav Druk asks that according to Rashi's answer, why was it specifically these nissim that Yisro heard and not all the other Nissim that Hashem did for Bnai Yisroel in the process of yetzias mitzrayim? Finally, Rav Druk asks as to why Rashi chose the language of "milchemes amalek" when it would seem that the language of "nitzchon amalek" (victory over amalek) would be more appropriate, because the main point is that Yisro heard about Hashem's might in defeating amalek, not that there was a war with amalek?

(Continued on page 7)

Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade
Rebbe

Parshas Yisro

Questions

1. Besides Parshas Yisro, which other weekly parsha are named after an individual who is not descended from Avraham?
2. Who besides Moshe is a son-in-law of Yisro?
3. Name two cousins who appear in this parsha that are "ten apart"?
4. Name two people in the Torah - one male, one female, one Jewish, one not - who have similar names that mean the same. One of the people is in this parsha.
5. Where in this parsha do eagles appear?
6. In what context does this parsha include a command involving clothing?

Answers

1. Parshas Noach and Balak are named after individuals who are not descended from Avraham.
2. In Parshas Va'era, the Torah states that Elazar the son of Aharon married a daughter of Putiel (6:25). Rashi lists Putiel as one of the seven names of Yisro (Rashi - Exodus 18:1).
3. Eliezar the son of Moshe, and Elazar the son of Aharon, are first cousins. Their names differ only by the letter *yud* - which has the *gematria* (numerical value) of ten!
4. Tziporah the wife of Moshe, and Tzipor the father of Balak (Numbers 22:2), have similar names that mean a bird.
5. Moshe reminds the Jews that Hashem carried them "on wings of eagles." (Exodus 19:4. See Rashi for an explanation of the parable.)
6. In preparation for the giving of the Torah, the Jews are commanded to wash their clothing (Exodus 19:10).



The complete edition of
**Rabbi Moshe Atik's Torah
Teasers**
is available on **AMAZON**
(keyword Torah Teasers)

Aliyot Summary

By: Moshe Strauss

1st aliyah- at the beginning of this week's parsha, we are introduced to Yisro, Moshe's father-in-law that heard about all of the nissim that Hashem did for klal yisrael. When he heard about them, he came from Midian to bnei yisrael with Moshe's wife and 2 sons. Moshe warmly greeted him and retold Yisro about all that Hashem did to the Egyptians. Yisro thanked Hashem for all of the nissim and offered karbanos to thank Hashem.

2nd aliyah- Yisro observed Moshe judging all the cases that came up among the Jews. Yisro suggested to Moshe that a system that placed such a large burden on Moshe would eventually wear him down. Instead, he advised Moses to appoint a hierarchy of smart and righteous judges, and Moshe would judge the most difficult cases. This would also free up Moshe's time to teach bnei yisrael Torah that he hears from Hashem.

3rd aliyah- Moshe accepted Yisro's advice and set up a new judicial system. Yisro then returned to Midian.

4th aliyah- 6 weeks after leaving Mitzrayim, the Jews arrived at Har Sinai and encamped at the foot of the mountain. Moshe went up the mountain where Hashem then gave him a message to tell Bnei Yisrael. Included in this message was Hashem's designation of the Jews as His treasure of all people and a kingdom of princes and a holy nation.

5th aliyah- Moshe then told the Jews Hashem's words and the people accepted upon themselves to do all that Hashem commands of them. Hashem instructed Moses to have the Jews prepare themselves since in 3 days, Hashem would reveal himself on top of Har Sinai. The Jews were commanded to sanctify themselves and to not approach Har Sinai until after the revealing of Hashem. On the morning of the 3rd day, thunder, lightning, a thick cloud and a sound of a shofar came from the top of the mountain. Har Sinai was smoking and shaking, while the sound grew louder and louder. Moshe brought the scared nation to Har Sinai and settled them at the base of it.

6th aliyah- (This aliyah is where we all stand up) Hashem appeared on the mountain and told Moshe to come to it's summit. Hashem instructed Moses to again warn the Jews about the tragic end that was brought on one who approach Har Sinai. Only Moshe and Aharon were allowed on the mountain during this time. Hashem then told Bnei Yisrael THE ASERES HAD-IBROS: 1) belief in Hashem 2) don't worship idols 3) Don't say Hashem's name in vain 4) keep shabbos 5) honor one's parents 6) don't murder 7) don't commit adultery 8) don't steal 9) don't bear a false witness 10) don't be jealous of someone else's prop-

(Continued on page 4)

10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Chezky Rothman

Travelling Before Davening

What is the Issue?

Gemara Brachos 14a: A person is not allowed to take care of his own needs before davening. Furthermore, if a person davens before travelling, Hashem will take care of them on their journey.

- A. Sounds like it is a nice thing to daven before you travel, but not necessarily Asur to not daven beforehand.
- B. Beis Yosef Siman 89: That is an inaccurate reading. The Gemara is saying that it is Asur to travel without davening first.

To What Degree is it Asur?

1. Mishna Berura Seif Kattan 20 in Siman 89: It is a continuation of the previous halacha mentioned in the Gemara, namely, not doing your own needs before davening. This is just an example of a personal need, but there is nothing special about travelling.
2. Klausenberger Rebbe Teshuvos Divrei Yatziv Orach Chaim Siman 58: Travelling before davening is a worse than doing anything else before davening.
 - His reasoning is based on Gemara Eruvin 64: When a person travels he is unable to focus. Therefore, travelling will not only be disrespectful to Hashem, it will also ruin your concentration on davening.

There are those who bring down leniencies:

- A. Rama Siman 89 Seif 3: As long as you say Birchas Hashachar before leaving, that is acceptable.
 - i. However, it is good to be strict, and not follow this opinion.

Why Wouldn't It Be Good to Follow this Opinion and When Would You be Able to?

1. The Gemara (Brachos) said that you should be say Tefillah and then travel. This refers to Shemonei Esrei, and it would therefore seem difficult to follow the Rama.
2. Aruch Hashulchan: The Rama is difficult because it is quoting from the Sefer Terumas Hadeshen. The format of the Terumas Hadeshen is Q&A. The Rama is only quoting the question which says that "what are people relying on when they have the practice to travel after inly saying Birchas Hashachar?" He answers by saying that they are wrong and that Tefilla

only refers to Shemonei Esrei.

Therefore, the Rama is quoting the Terumas Hadeshen out of context, which no one actually held like.

- Furthermore, the language of the Rama is strange because why did he say "it is good to be strict," he should have said you cannot be lenient!

However, the Aruch Hashulchan points out that if you are travelling to do a Mitzvah, then it would be permissible to travel.

- a) Ex: Going to give Tzedaka, shopping for Shabbos or Yom Tov.

3. Rav Vosner Shevet Halevi Chelek 8 Siman 19: Since the Rama only said it is good to be strict, you can rely on it whenever you have a reason to.

- a) Ex: If you want to travel before davening for a job in Newark (which normally takes 2 hours in rush hour traffic), you would be able to say Birchas Hashachar, travel, and then Daven.

4. Klausenberger Rebbe (quoted above): You can do chores that are for Mitzvah before davening, but travelling before davening, even for a Mitzvah is not allowed.

- You cannot even travel before Davening for a Bris!

5. Ishei Yisorel quotes Rav Ben Zion Abba Shaul and Rav Chaim Kanievsky: Traveling to the Kotel is considered a Dvar Mitzvah, and is allowed.

How long is considered a travelling?

1. Rav Ben Zion Abba Shaul: Anything less than 1.5 hours is not considered travelling.
2. Most (Ashkenazi) Poskim: It means anything beyond the normal distance that you go to daven.

How early in the morning Does This Halcha Apply?

1. From Alos Hashachar
 - a) Ishei Yisorel: Even within 30 minutes of Alos would be forbidden.
2. Mishna Berurah Seif Kattan 19, quoting the Kesef Mishna 6th perek of Hilchos Tefillah: This also applies to travelling before Mincha and Maariv.

(Continued on page 7)

The Belief in Moshe

Daniel A. Goldstein, Editor of Rabbinic Articles, 12th Grade

In Shemos 19:9, Hashem tells Moshe: "Behold! I will come to you in a thick cloud, so that the people will hear when I speak to you, and they will also believe in you forever."

There is a basic question that one may ask on this passuk. The Torah writes clearly that after the drowning of the Egyptians in the Yam Suf, the people feared Hashem, and they had faith in Moshe. What, then, was the point of doing anything at this time to ensure that they would believe in Moshe?

As we know, the belief that Moshe's prophecy was of a higher level than that of all other prophets is the seventh of the Thirteen Principles of Judaism, and here at Mattan Torah is where this was established. It behooves us to pay close attention to the words of the Rambam to understand how he derives this from our verse.

The Rambam dedicates an entire chapter in Hilchos Yesodei HaTorah (Ch. 5) to this fundamental principle. He says: "The Jews do not believe in Moshe Rabbeinu because of the wonders he performed, for if that that would be the case, there would always be a doubt in some people's heart that perhaps they were performed with sorcerous practices. All wonders were carried out only for the necessity of the situation, i.e., the Egyptians had to be drowned so the sea was split, and so on. If so, what was the factor that convinced the people to believe wholeheartedly in Moshe?"

"This belief came to us through the awesome sight of the Giving of the Torah, where our own eyes witnessed the 'fire' and 'thunderous noises'; we did not hear of them from a stranger whom we did not know. Every member of the Jewish nation saw how Moshe entered the cloud and then Hashem's voice rang out, 'Moshe, Moshe.' As the Gemara states in Shabbos (146), all the souls of the Jewish nation until the end of time were present at Har Sinai when the Torah was given (including those of converts)."

The Rambam explains that the belief in Moshe is learned from the above verse. It would seem that until this point in time, the Jews did not have a total trust and belief in Moshe. There was still room for speculation as to whether their understanding of Moshe's stature was 100 percent correct.

The unshakable belief in Moshe that came with Mattan Torah, he explains, itself serves to preserve the truth of the Torah. Even if another prophet comes at a later time to change a certain mitzvah and he performs a wonder to prove his point, we are convinced that he is a false prophet and we must not listen to him. Since he comes to contradict the words we received from Moshe, we can assume that he is not a true prophet and that his wonders are performed through sorcery. Had our belief in the prophecy of Moshe been dependent on the wonders that he performed, we would be in a dilemma, trying to decide which wonders were more convincing.

The Brisker Rav takes this a step further. The awesome sight of Mattan Torah, he states, was not intended to convince us only of the authenticity of Moshe's prophecy. It served also to demonstrate the differences between other prophets and Moshe, which the Rambam enumerated in Chapter 7 of Yisodei HaTorah. One of the special privileges given to Moshe alone was that he was able to speak to Hashem whenever he wanted, while all other prophets had no way to initiate contact. They were forced to wait until a Divine spirit rested upon them. This distinction was also established at this time, as the verse (19:19) states: Moshe would speak and Hashem would respond to him in a voice, which means that when Moshe spoke, Hashem answered him (see Ibn Ezra). Thus, this unique aspect of Moshe's prophecy was also established here.

(Aliyot Summary- Continued from page 2)

erty.

7th aliyah- The Jews were left traumatized by the overwhelming revealing of Hashem. They turned to Moshe and asked that from then on he should serve as the "middle man" between them and Hashem: Moshe should hear Hashem's word and tell it to the people. Moshe agreed to this. The parsha concludes with an isur against creating idolatrous images- considering that no image was seen when Hashem revealed Himself on Har sinai- and the commandment to make a mizbeach. The mizbeach stones should not be made with iron implements and there should not be steps leading to the top of it.

Performing the Words of the Torah

Avramie Schwalb, Editor of Rabbinic Articles, 12th Grade

The passuk says that “ Yisro heard all that Hashem had done for Moshe and Israel, his people that the Lord had taken out of Egypt.” Rashi explains that Yisro heard about the splitting of the Yam Suf and the war with Amalek, and because of this he got up and went to join the Jews. There is a midrash that says that the moment the sea split, all of the other water in the world split as well. So what is so special about Yisro? Everyone heard about the splitting of the sea! Why does the Torah decide to tell us about Yisro right before Hashem gives us the Torah?

The answer is that Yisro heard. Not only did he hear, but he acted on what he heard. He heard about the great miracles that Hashem did for the Jews, and then he acted on what he heard and went to join the Jews. This is a great lesson for us right before Matan Torah. It is not enough to just hear the Torah, we must also internalize it and act on.

(SOG- Continued from page 8)

travel to Moscow, from whence the Vitebsk suppliers purchased their wares, and to sell his stock to merchants in Vitebsk and Liozna.

A year passed, and fortune continued to smile down upon him. The Alter Rebbe told him to travel to Konigsberg, which would allow him to sell even to the Moscow businessmen.

And so it was. The onetime poor teacher and pastry seller became a well-respected businessman with extensive dealings all across Russia.

Once, before departing on a business trip, the entrepreneur to seek the blessing and advice of the Alter Rebbe. "This is not what I had in mind," said the Alter Rebbe came to seek the blessing and advice of the Alter Rebbe. "You're traveling to Konigsberg," noted the Rebbe. "Perhaps you can bring back a gift for me."

Honored that the Rebbe deigned to ask him for a gift, the man went to the finest shop in Konigsberg and purchased an expensive golden snuff box.

"This is a fine gift," said the Alter Rebbe when the man returned, "but this is not what I had in mind."

On his next trip, the man purchased an even more expensive snuff box, but again the Rebbe said that it was not what he wanted.

Before the man's next trip, the Rebbe told him "You're traveling to Konigsberg. Do you perhaps go to the theater there?"

A sincere chassid and pious Jew, the businessman had never been to the theater in his life, but on this trip he dutifully purchased a ticket to a show in the Konigsberg theater. He settled into the plush seat in the private box high above the stage and promptly fell asleep.

Tired from his business dealings, the man slept soundly and was only jolted awake when the janitor entered his booth to clean it.

"Where did you come from?" asked the janitor, who was not accustomed to seeing sleeping chassidim in the expensive theater seats (or any theater seats for that matter).

"From White Russia," came the reply.

"From which city?"

"From Liozna."

"Do you perhaps know Zalminya?" said the cleaner, using a familiar appellation for the Alter Rebbe, whose full name was Schneur Zalman.

"Indeed, I do. In fact, I am a student of his."

"If so, please give him my regards."

"But what is your name?"

"Call me Karl."

Sure enough, upon his return to Liozna, the chassid dutifully gave the Alter Rebbe regards from Karl, the theater cleaner.

Binyamin Bortz,
Editor of Student Articles,
12th Grade

VAYAVO YISRO



Throughout the Torah we have a myriad of role models. We have Avraham and his incredible journey through his 10 tests. Yitzchak and his amazing self-sacrifice at the Akidah. Yaakov and his travels into Galus as well as the selling of Yosef and the numerous other conflicts he was faced with throughout his life. However, none of these amazing personalities have a Parsha named after them. We might think that Parshas Vayeira - the Parsha of the Akidah - would be named after either Avraham or Yitzchak but it is not named after either of the Avos involved. Nevertheless, this week's Parsha which contains Matan Torah, a very fundamental part of our religion, is named after Yisro the priest from Midyan.

How does this make sense? Even if he is Moshe's father-in-law, that is not basis to have a Parsha named after him. What was so special about Yisro?

Vayishmah Yisro, and Yisro heard. Everyone heard about what happened to the Jews, as it says in the Michiltah (Shemos 14:1) that when the Yam Suf split for the Jews it split all around the world as well. The fact that Yisro heard was not unique to him, it was what he did after that made him special.

Vayavo Yisro, he got up, he took his family with him and he went to the Bnai Yisrael. This is exactly what is so special about Yisro, everyone heard about what had happened (Rashi says that he heard about Krias Yam Suf and Milchemas Amalek) but only Yisro did something as a result of it.

Everyone in the world was "inspired" but only one person made that into real inspiration. Real inspiration is when you hear something or something happens to you and you actually let it affect you and do something because of that. Rashi (Bamidbar 6:2) asks why the Parsha of Sotah and Nazir are next to each other. An answer is that the Nazir saw the Sotah and this motivated him and really inspired him to separate himself from wine. The best way to really grow from an inspirational moment is to take something on yourself which is concrete. Just a nice idea won't last and definitely won't affect the future.

There are moments of inspiration in everyone's life and I know that I often find myself saying that I will just wait to grow in whichever area we will be discussing in the future. The odds are that will never happen, the way to really allow something to change you for the better is to start at that exact moment and then it leads to being able to accomplish great things.

Vayishma Yisro... U'ba, he heard and he came. He was inspired and he did something with it, that is why this week we will be reading about Matan Torah in Parshas Yisro. The way to accept the Torah and allow it to affect us is by taking it and doing with it. Using those moments of inspiration to make us great.

Thank you R' Webber for sharing this idea with our class last year.

(SOG- Continued from page 5)

"Yes," exclaimed the Rebbe. "That was the gift I had been hoping for."

Before the man's next trip to Konigsberg, the Alter Rebbe gave him a small package to bring to Karl. "When you get to Konigsberg," said the Alter Rebbe, "please give this to him. And then, when you are ready to go home, please take it from him and bring it back to me."

Upon his arrival, the businessman quickly found Karl at the theater and gave him the package. When it was time to go, he again sought out the theater cleaner to retrieve the package.

"Did Zalminya say that I need to give it back?" asked Karl, The Alter Rebbe gave him a small package to bring to Karl opening the package. He lovingly withdrew a sheaf of papers with the Alter Rebbe's handwriting. They would soon be printed and gain fame as the Tanya, the Alter Rebbe's foundational work of Chassidic thought.

"Divine inspiration," he repeated to himself as he leafed through the pages. "True divine inspiration . . . I don't know what will be left for Moshiach himself to teach."

With that, he closed the package and returned it to the businessman.

When telling this story, the famed Rabbi Shmuel Gronim Estherman would conclude: It seems that Karl was among the 36 hidden tzadikim (righteous men), and the Alter Rebbe wanted his approval for the Tanya.

(Yosef Kaminetsky- Continued from page 1)

Rav Druk beautifully answers all of these questions in one shot. He explains that Rashi is not just asking what did Yisro hear, he is asking what did Yisro hear that **made him come**, he asks “ma shmua shama yisro **uva.**” The Pasuk describes what Yisro heard, but the question remains, didn't the rest of the world hear about these things as well? Why was Yisro specifically affected in the sense that he did something about it? Rav Druk further explains that it's specifically these Nissim because Yisro saw that amalek was able to see the yam suf yet still fight with Bnai Yisroel. In other words, Yisro saw that people could stare emes straight in the face and yet still go in the path of sheker. Yisro then realized that if he wanted to go in the path of emes he would have to act, he wud have to come join Am Yisrael right away. What made Yisro come was specifically krias yam suf and amalek, and more precisely, how Amalek started up with Bnai yisrael even after witnessing krias yam suf. Lastly, Rav Druk explains that Rashi calls it milchemes amalek and not the victory over amalek because Yisro wasn't inspired to come based off of Hashem's mighty hand and His destroying of Amalek, rather Yisro came because of Amalek's audacity to start a milchama with Bnai Yisrael even after they saw the miracles that Hashem did for Bnai Yisrael.

We must learn from Yisro's example and not just let moments of inspiration turn into distant vague memories, and instead act upon our inspirational experiences and make them a part of us so that we can grow and move further along in our Avodas Hashem.

(Jonah Loskove- Continued from page 1)

An obvious question still remains, however. Hadn't the whole world heard about the splitting of the sea? In last week's Parsha (15:14-15) we read, "people heard-they trembled; Terror gripped the inhabitants of Philistia. Then the Chieftains of Edom were confounded... all the Dwellers of Canaan melted." Moreover, the Midrash relates that at the time that the Yom Suf split, all the water in the world split as well. Thus, one could scarcely have avoided knowing about this great miracle. What was so unusual about Yisro's hearing that caused him to be singled out by the Torah?

The answer lies in the one additional word found in Rashi: “What report did he hear that made him come?”

Rav Sholom Schwadron writes that sometimes two people can hear about the same incident but they react in completely different ways. He illustrates this with a story that is told by Rav Baruch Ber Lebowitz. It was well known that Rav Baruch Ber had great reverence for Torah scholars. Once he heard that there was an old man who still remembered the Gaon, Rebbe Akiva Eigar. Rav Baruch Ber decided to go through the great hardship of finding and visiting this man, thinking that he might hear a new Torah thought from him.

He asked his famous student, Rav Heiman, to join him on this venture, and after much difficulty they succeeded in locating the man. Rav Baruch Ber could hardly contain his excitement, and with great feeling asked the man whether he indeed knew Rebbe Akiva Eigar.

The old man, very coldly and unenthusiastically, answered, “You mean the Posner Rav? Yes. I knew him.”

Immediately, Rav Baruch Ber stood up and turned to his student, stating: “We have nothing to gain here. The man did not know Rebbe Akiva Eigar! True, he might have seen him and even conversed with him, but the Rebbe Akiva Eigar I wish to hear about he obviously never knew. If he had, he would have been able to speak of him only with awe and admiration. It is as if we are talking about two different people.”

Everyone heard about the great miracles of the splitting of the Sea and the war with Amalek, but only Yisro understood the message and made a decision to change his life. As Rashi states: “What did he hear that made such a great impact on him and caused him to come?” It was something everyone heard, but only Yisro got the message.

(10 Minute Halacha- Continued from page 3)

- Ex: If you are in Yeshiva University, and would want to come home at night, you would first have to daven there before you could leave.
- 3. Shulchan Aruch Harav Seif 4 Siman 89: Only applies to Shachris
- 4. Rav Wosner Shevet Halevi Chelk 8 Siman 18: There are 2 problems with travelling before davening:
 1. Taking care of your own needs before taking care of your relationship with Hashem.
 - ◆ If so, only an issue by Shachris
 2. Very often when you Daven at a new Shul you will have less Kavana compared to your normal Shul.
 - ◆ If so, this would apply to all Tefilos.

STORIES OF GREATNESS

TOLD OVER BY: DOVID BLANK

There was once a poor but righteous man who lived on the road leading to Liozna. Every day, he would walk to Liozna, where he would teach Torah to some neighborhood children in exchange for a few pennies from their impoverished parents.

His wife further supplemented their income by baking. Suddenly, they were awakened by a knock on the door pastries, which her husband would distribute to customers in town every day.

One winter's night, the family lay sleeping. Suddenly, they were awakened by a knock on the door. Clutching a candle, the teacher hastened to open the door. There he found a man half frozen and covered in snow.

The wayfarer was quickly brought inside and given a steaming cup of tea to drink. After the stranger had warmed himself, the teacher took his sleeping children from their paillasse on the stove (which was the warmest place in the house) and bade the traveler to lie down and stretch his weary bones there.

Early the next morning, the stranger departed. The children, still groggy with sleep and stiff with cold, crept back onto the stove to finish their sleep.

Suddenly, a call rang out. "There's something hard and lumpy in the bed!"

Upon further inspection, the teacher and his wife realized that the stranger had left a pouch with a significant sum of gold coins.

They waited a few days for the guest to claim his property, but he never returned.

Unsure of how to proceed, the man turned to

the Alter Rebbe, who lived in Liozna at the time.

After hearing the man's story, the Rebbe replied, "G-d has sent you this treasure. No one will come to claim it, and it is rightfully yours. However, it is not wise for you to begin to spend lavishly, since people will suspect all kinds of things. Rather, keep your change of fortune a secret for now. Finish teaching your pupils this semester. When the session ends, come to me, and I'll tell you what to do next."

When the semester ended, the teacher came to the Alter Rebbe, who then advised him: "Rent yourself a house in town with a store. Use your coins to purchase some supplies from the local wholesaler and begin to sell them at a profit. After this succeeds, come back to me in a year, and I'll advise you further."

One year later, the erstwhile teacher reported: "Thank G-d, business has prospered and we have been living quite well. In fact, we drew just a few coins from the treasure that we found in the stove."

The Alter Rebbe then advised him to extend his business dealings, purchasing directly from the supplier in Vitebsk instead of the local wholesaler.

Another year passed, and the man reported that business had flourished even more and that he still had the vast majority of his coins to invest.

This time, the Alter Rebbe advised him to

(Continued on page 5)

PUBLICATION STAFF

Editors in Chief

Dubi Fischman
Jonah Loskove

Associate Editors

Yosef Axelrod
Joe Greenberg
Layout Editors

Daniel A. Goldstein
Avrumi 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
Ilan Frenkel
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

דברים היוצאים מן הל"ב זכנסיים אל הל"ב