

As another incredible year of Dvarim Hayotzim comes to a close, we want to thank all of our dedicated readers for making our publication such a popular source of inspiration. We hope you enjoyed the Divrei Torah, Parshah Questions, and stories that we have brought to you the past few months. We now present to you the final installment of this year's series of Dvarim Hayotzim. Enjoy!

This week's issue is dedicated in honor of the hard work of the entire Dvarim Hayotzim staff including: Writers, Distributors, Faculty, and Editors.

A Unique Relationship

By Ephraim Schreck, 11th Grade

Towards the end of Parshas Behar the Torah speaks of a "Ger Toshav", a Non-Jew who has accepted upon himself to observe the Sheva Mitzvos Bnei Noach and is therefore is permitted to live in Eretz Yisrael.

The pasuk speaks of a situation where the Ger Toshav becomes wealthy and the Jew becomes impoverished. Rashi comments that the Ger becomes wealthy because he is living among the Jews, and the Jew becomes poor because he is living with the Ger.

The Netziv, who holds that wealth and poverty are gained or lost by the merit of one's Bein Adam Lechavero actions and not Bein Adam Lamakom is puzzled by Rashi's explanation. It is understandable that when the Ger resides among the Jews, who are charitable and kind people, that he would learn from their positive Bein Adam Lechavero and merit to become wealthy. Why, though, would the reverse be true? Perhaps the Jews would suffer in their Bein Adam Lamakom as a result of living with the Ger Toshav but what would cause the Jews

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PARSHAS BEHAR
19 IYAR 5779
MAY 24TH, 2019

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Being an Eved Ivri in Galus

By Yosef Fertig, 10th Grade

At the end of Parshas Behar, there's a mitzvah which states that you may not allow a gentile master to work his jewish slave harshly. While the mitzvah is seemingly innocuous, there's an important lesson from this mitzvah. An eved ivri, jewish slave, isn't allowed to sell himself to a gentile in the first place, but even after he has committed the sin, we don't turn our backs on him. We still have an obligation to take care of him.

We see from this mitzvah that even when a Jew does the wrong thing, we still must love him and take care of him. When stating the purpose of this mitzvah, the Sefer Hachinuch says that the purpose is obvious to anyone who can see the sun. Meaning, that it should be an obvious thing to every Jew that when another Jew is hurting and suffering, no matter who he is, we must do what we can to help him.

Immediately following this mitzvah, the Torah discusses the prohibition of avodah zarah and the importance of keeping shabbos. Why are these mitvos placed next to each other? Is there any connection between these mitvos? Rashi answers that the Torah is addressing the Jew who sold himself to a gentile master. The commandment is

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade
Rebbe

**Parshas Behar
Questions**

1. In this parsha, what number appears four times in one verse?
2. In this parsha, which verse has six words in a row - all beginning with the same Hebrew letter?
3. In this parsha, which law involves blowing a ram's horn (shofar)?
4. In this parsha, which law involves a wall?
5. In this parsha, which three-word phrase appears four times?

Answers

1. The number seven appears four times in the verse: "Count for yourselves **seven** sets of Sabbaticals, **seven** years **seven** times, and it should be **seven** sets of Sabbaticals equaling 49 years" (Leviticus 25:8).
2. Leviticus 25:8 has six words in a row, all beginning with the letter Shin.
3. On Yom Kippur of the year of Yovel, we are commanded to blow a shofar (Leviticus 25:9).
4. For a home in a walled city, the original owner has a year to redeem it, after which the home becomes the perpetual property of the buyer (Leviticus 25:29).
5. The phrase "I am Hashem your God" (*Ani Hashem Elokeichem*) appears four times: in regard to the prohibition of saying hurtful words (Leviticus 25:17), the prohibition against charging interest (Lev. 25:38), the obligation to free slaves (Lev. 25:55), and the prohibition of idol worship (Lev. 26:1).



The complete edition of
**Rabbi Moshe Atik's Torah
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1st Aliyah - Our Parshah begins with Hashem telling Bnei Yisroel about the Mitzvah of Shmita and of Yovel. Every seven years it is Shmita and after seven Shmitas we have Yovel. A Shofar is blasted on Yom Kippur of that year and during the Yovel year all the rules of Shmita apply in terms of not being allowed to work the fields. In addition, slaves go free in the Yovel year.

2nd Aliyah - In this Aliyah we hear about how we must run our finances and our businesses in an ethical and halachic fashion. We are told also in this Aliyah about how since the land we purchase is always returned to its original owner in the Yovel year, when you buy land the number of years between the sale and Yovel must be taken into account. Lastly, our Aliyah tells us about the Issur to verbally or financially mislead or harass others.

3th Aliyah - In this Aliyah we continue hearing about Shmita. Hashem responds to a question that people might have. They are going to ask, and may ask "If we don't work our fields what will we eat?" And Hashem promises that He will give them a Bracha for the harvest of the sixth year so that it will produce enough for the sixth year, for the seventh year, and also the year after that since you are not going to be planting anything in the seventh year. The Aliyah continues also by telling us that the reason that it is Ussur to sell land permanently and that land must be returned to its original owner is because Hashem is the true owner of the land.

4th Aliyah - In this Aliyah we hear that a person who sells land in Eretz Yisroel (the example the Torah gives is if someone is poor and needs to sell their land) that person can buy it back after two years from the day it was sold or that persons relative can buy it back for them. If the land is bought back the number of years left until Yovel must be calculated and the original owner must refund the buyer however much money he had paid for the remaining years until the next Yovel.

5th Aliyah - This Aliyah continues from the last Aliyah. In the last Aliyah we said that if a person sells his home he may redeem it after two years. In this Aliyah the Torah tells us that that is only true for fields and homes in cities without walls. But for homes in walled cities the story is different, they may be bought back for their full value for one year after it is sold and after that they may never be bought back and do not return to the original owner in Yovel. In addition, homes and fields in a city of Leveim, they can always be bought back. The Aliyah continues to tell us how we must help our fellow Jew when they are in financial trouble and finally we are told about the Issur/prohibition against lending money with interest.

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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Eli Wiseman

Doing Teshuvah for Lashon Hara

Q: What is *lashon hara*?

A: The prohibition to relate negative stories or information about a person even if the information is true.

Q: Why is it so hard to do *teshuvah* for *lashon hara*?

A: Tracking all the effects and fixing it is almost impossible to do in most cases because once a person passes on negative information, a person does not know who said what to who, and even if he goes over to the person he told the *lashon hara* to and says to forget it, it is still in that person's head and when they have an interaction with the victim of the *lashon hara*, their view is most probably going to be tainted.

Q: What is the punishment that can be placed on the speaker?

A: Rosh tz''l (Baba Kamma 8th *perek os 2*) says that since *lashon hara* is so severe and the emotional pain caused by *lashon hara* is so severe, even though a *beis din* does not administer a punishment like lashes or death, they have the right to put the speaker in *cherem* (excommunication) until he appeases the victim.

In his *Teshuvos* (*klal 101 os 1*), Rosh tz''l writes that it is the *minhag* of all of Bnei Yisroel to make penalties and safeguards to punish someone for speaking *lashon hara*.

In Mishneh Torah (Chovel U'Mazik *perek 3 halacha 5*), Rambam tz''l writes that even though the speaker does not get punished by a specific punishment by *beis din*, they can, when they see fit, put the speaker in *cherem* to make sure that he does his *teshuvah*.

In Shulchan Aruch (Choshen Mishpat *siman 1 sief 6*), Rav Yosef Caro tz''l writes that if one embarrasses a person, even verbally, he should be put into *cherem* until he appeases his victim.

Later on (*siman 420 sief 38*), Rema tz''l writes that the same applies to *lashon hara*.

Q: What is the *teshuvah* that is required?

A: There are the basic steps of *teshuvah* which is *bein adam l'makom* which includes regret, admission of the sin, and an acceptance to try not to do the *aveira* again, as well as others. There is also *teshuvah* which is *bein adam l'chavaro* which includes making good with the victim and fixing the relationship.

Q: What if the victim does not want to forgive the speaker?

A: In Shulchan Aruch, by the laws of Yom HaKippurim (*siman 606*), R' Yosef Caro tz''l writes that a person that does not want to forgive the person who damaged him is considered a cruel and an unreasonable person. However, Rema tz''l writes that if a victim of *lashon hara* does not want to forgive the speaker, he is not considered cruel and unreasonable because it is so hurtful and painful that it is understandable for the victim not to want to forgive.

Q: Should the speaker go over to the victim and say what he said about him if it will embarrass the victim which will probably cause more harm than good?

A: This is a famous *machlokes* between the Chofetz Chaim tz''l and R' Yisrael Salanter.

I believe R' Lebowitz tz''l's shiur on asking and granting *mechilah* speaks about this.

Q: What type of *kapara* did they have in the times of the Bais Hamikdash?

A1: The Gemara (Arachin 16a) says that a person who spoke *lashon hara* can get *tzaraas* and he would be sent out of the camp and be separated from other people because he separated one person from another by speaking *lashon hara*. This would be a *kaparah* for him.

A2: The Gemara (Arachin 16a and Zevachim 88b) say that the *miel* brought a *kapara* to those who spoke *lashon hara* because the *miel* had bells on the bottom which represented a person who speaks *lashon hara* who is making noise like a bell.

The Gemara says it could be that these work hand in hand. One is afflicted with *tzaraas* for the damage he did to others. If he didn't damage other people but he damaged himself (by not being a person that is like Hashem Who is kind to people), then the *miel* can bring a *kaparah* to him.

A3: The Gemara (Arachin 16a) says *ketores* also brought *kaparah* to one who spoke *lashon hara*.

The Gemara (*ibid.*) says that the *ketores* can bring a *kaparah* to someone who spoke *lashon hara* privately. Whereas, the *miel* brings a *kaparah* for one who spoke *lashon hara* publicly.

In False Facts and True Rumors Lashon HaRa in Contemporary Culture, R' Daniel Feldman shlit'a quotes R' Shneur Kotler tz''l (in Journal Kol HaTorah volume 61 pg. 47) who said that the *miel* has another significance relating to *lashon hara*.

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SPARKS OF CHASSIDUS



With Yaakov Fuchs

I would like to begin this edition giving thanks to those who allowed me this platform to share the Torah from the wellsprings of the Besh"t zy" a and his Talmidim. Firstly, I would like to thank Hashem for allowing Rebbe Shimon zy" a to reveal the deepest secrets of the Torah, it has guided me to a more powerful and passionate service of Him. I would like to thank Yosef Greenberg and Yosef Axelrod who allowed me to use this platform to share ideas and insights. Lastly, I would like to thank the readers for their feedback, open eyes, open minds, and open hearts. May the Torah that we have learned together this year stay with us forever.

The Noam Elimelech tells us that when Rashi says the first pasuk tells us that everything was said to Moshe at Har Sinai, there's a deeper pshat: Anytime you want to grow in learning and Avodas Hashem, it's when you want to be zocheh to Har Sinai. What's Har Sinai. What's Har Sinai? It represents the middah of humility, as the famous medrash tells us. If you merit the middah of humility, then laymor, Hashem will give over to you His Torah. The Kedushas Levi tells us that when the first mishnah in Pirkei Avos tells us, "Moshe kibel Torah m'Sinai", it should have said, "from Har Sinai"! The mishnah says m'Sinai to teach us that the path to receiving the Torah is with humility.

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The *miel* was made out of *techeles* which the Gemara in Menachos says whose blue color is comparable to the ocean and the firmament. Something special about the ocean and the firmament is that one can truly appreciate it if he looks at it at a broad perspective because if one looks at it up front it would probably look clear. So, the message to the person who spoke *lashon hara* is that very often the sin of *lashon hara* is violated because a person focuses too narrowly on a person saying to someone else that I found this thing problematic about this person. He does not look at the broader perspective of the individual and does not look at the broader effects of the *lashon hara* and the damage that it can bring. If he was looking at the broad perspective and would realize the serious ramifications of his *lashon hara*, he would probably not say it.

Q: What *kaparah* is there nowadays?

A: The Gemara (Arachin 15b) says a person should work on the character trait of humility because the gateway to almost all bad character traits is arrogance, so if a person work on his humility he can probably learn to speak more nicely about other people as well as work on learning Torah.

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specifically addressing him and telling him not to be influenced by his master. Even though his master does avodah zarah and doesn't keep shabbos, he still has an obligation to keep these mitzvos and not to follow in his master's path.

The sforno adds to Rashi by stating that the Torah is talking to all the Jewish people while we are in galus. Since we were exiled from our land and live in foreign lands, we might feel as if we are no longer spiritually connected with Hashem and the Torah. The Torah is telling us that even while in a foreign land, we still have a connection and an obligation to Hashem and his Torah. We still must keep all of his mitzvos and we shouldn't follow in the ways of our foreign lands. The Torah even says here, "Ki Ani Hashem Elokeichem - for I am Hashem your G-d," meaning even when we might feel as if He is not, Hashem will always be our G-d and we must always follow in his ways.

Have a good shabbos.



“Call From Unavailable”

By: Dylan Broder, 11th Grade

The Torah tells us, “If your brother becomes impoverished and his means fail with you, you should strengthen him — whether proselyte or resident — so that he can live with you.” Rav Moshe Bogomilsky asks why the words, “and his means fail with you” are needed? Instead, the Torah could have simply said “If your brother becomes impoverished you should strengthen him?”

R’ Bogomilsky explains that “and his means fail with you” refers to a time when your brother becomes impoverished “along with you.” Sometimes the poor may accidentally ask for assistance from those who were once wealthy but now live in poverty as well. The Torah then tells us that if you help him, “so that he can live with you” - even though you gave him some of your money which you needed, Hashem will make you live “with” him, in the same lifestyle and with the same level of comfort. In fact, in a well known teaching from Chazal our rabbis tell us that whoever gives money to the poor is rewarded back with that same amount from Hashem.

Similarly, the Ksav Sofer asks what insight the following pasuk Tehillim give: “Praiseworthy is the one who acts wisely for the impoverished; God will deliver him in a time of trouble.” The Ksav Sofer explains that,

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to regress in their Bein Adam Lechavero to the extent that they would become poor?

The Netziv answers that when a Jew compromises on his Bein Adam Lamakom, specifically with regards to eating prohibited foods, his neshama becomes corrupted and, therefore, a lapse in the quality of his Bein Adam Lechavero is inevitable. This phenomenon can be demonstrated with a mashal. An average car just needs regular gas, but a sports or luxury car requires premium. If you give the sports car the regular gas, not only will it not function as it’s supposed to but it will malfunction and actually perform worse than the regular car. The regular car is the Ger Toshav and the sports car is the Jew. Says the Netziv, because the Jew is a higher being, he needs to have higher standards. So when the Jew lives among the Ger Toshav and learns from his sinful ways not only does he regress in his Bein Adam Lechavero but he actually becomes worse than the Ger Toshav. Even if the Jew and Ger Toshav are engaged in the same sinful behavior, and the quality of their Bein Adam Lechavero behavior is the same, the Ger, just like the regular car, will be able to survive and even become wealthy. The Jew though, like the sports car when given regular gas, will malfunction. His Bein Adam Lechavero will suffer and he will become impoverished.

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There are two different versions in the Gemara (Arachin 15b) about the remedy of working on humility and on Torah study. One is that they fix the *aveirah*. The other version is that they don’t not fix the *aveira* but they can prevent a person from saying *lashon hara* in the future.

In Shmiras HaLashon (Shaar HaTorah in a footnote), the Chofetz Chaim tz”l says that there are two different explanation of the second version that it does not fix the *aveira* but it does help someone in the future.

1) The Gemara is identifying that there are two elements of *lashon hara*. There is a *bein adam l’chavero* element that a person needs forgiveness for and a *bein adam l’azmo* element that a person needs to learn Torah in order to fix his own *neshama*.

2) He says in the name of the Menoras Hamaor (*ner 2 klal 4*) that the idea that there is no *kaparah* is

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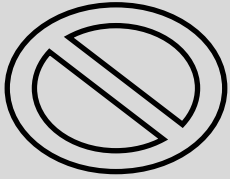
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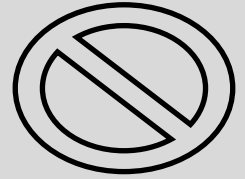
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Just Say No

By: Avi Mandel, 10th Grade



In Parshas Vayikra, Perek 25, Pasuk 21, the Torah states: "I will ordain my blessing for you in the sixth year and it will yield a crop sufficient for the three year period."

According to the Midrash, one who does not work his fields during the Shemittah (seventh) year can be considered a strong warrior. God grants blessings of fruitfulness upon such a person: in just the sixth year alone, he will be able to produce enough food to last for three years. The question is obvious, why is this type of individual, who has plenty of food to rejoice with, considered to be a mighty warrior? I would like to answer this question with a story.

Shmuel, who desperately needed a new suit, was in the store where he tried on a few options. He tried on a few suits but found that he wasn't particularly in awe of them and that they were in fact over his budget. As Shmuel was on his way out of the store, a salesman stopped him and said, "Wait! I got something great for you." The salesman brought over a suit that he had already tried on. However, Shmuel decided to try it one more time. The salesman thought it looked great; whereas Shmuel originally thought not. All of a sudden the suit started to grow on Shmuel. The salesman told him the price, 500\$. This was way out of his budget. The salesman added, "It's a top-notch suit, made out of the finest materials."

Shmuel left that store with a great smile and happy with his purchase... Even though we know that salesmen are just trying to make a sale, almost everyone is still easily convinced by them.

In the sixth year, when a person's field produces three times the normal amount, evil thoughts come

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"a time of trouble," refers to the giver and not the receiver of the money. In this light, the pasuk is saying, "Praiseworthy is the one who acts wisely for the impoverished and extends aid to the needy even when he himself is in a time of trouble."

Why does David HaMelech use the words "one who acts wisely," rather than simply saying the "giver"? The Chozeh M'Lublin explains that here the word "Dal" is written with a kamatz. However, other times in Tanach the word is spelled with a patach. The patach, which means "open," is pronounced with an open mouth. The kamatz, which means "concealed," is pronounced with a closed mouth.

This represents the two types of poor people. One who is patach, makes his impoverishment publicly known and openly asks for aid. The other is embarrassed and is a kamatz (closed), and does not tell anyone of his hardships. The talkative one will definitely arouse the concern of people and many will come to his aid. However, the "hidden" individual may not receive help and will remain in a dire situation. This is why the pasuk uses the words, "one who acts wisely," as he finds a way to help the poor "kamatz" even though he is silent and not asking for help.

Both of these lessons can be learned from the letters Gimel and Daled. The Gimel, when spelled out in full, is similar to the word Gomel, giver. The Daled represents the receiver as the letter spelled out in full contains the word Dal, a needy person. The letter Gimel contains the basic shape of the Daled plus an extra "leg." This hints at the point of the Ksav Sofer that sometimes the giver is also impoverished (a Dal), yet he is praiseworthy if he sticks out his leg towards the other poor person, towards the Daled.

Additionally, the Gemara Shabbos tells us that the Gimel's leg sticks out towards the letter Daled to teach that the benefactor must always be seeking ways to help the needy. This is not only true of the poor people who make themselves available for aid, but even those poor people who don't publicly ask for help. The Gemara goes on to say that the Daled faces away from the Gimel because he secludes himself, does not share his hardships with others, and makes himself "unavailable." Yet the "leg" of the Gimel must still reach out - the fortunate must always be seeking out ways to heed to and answer the silent "call from the unavailable."

(Avi Mandel- Continued from page 8)

knocking on his door that say, "You have an amazing field. In simply one year it grew three times the normal amount. If you keep this up, maybe next year you'll till the field and then it will produce three times the amount as well! You'll be wealthy! Why stop working and planting your field now for a whole year? That's just foolish." Deep down, the man knows that it was only because of the Torah's promise that his field produced this abnormal amount, but the evil inclination sounds so convincing. Someone that can overcome such a challenge is a mighty and great warrior!

Most human beings are very easily convinced and affected by surroundings such as peer pressure. We are constantly changing our minds. A truly strong individual is one who sticks to his gut; he does what he knows deep down to be the truth, and doesn't buy into the views or beliefs of others. He doesn't get negatively persuaded by others! Just say no!

(Derived from Aish)

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asked good-naturedly. "If it's for the tsar, I don't want a single kopek. He can have it as a gift! From me!" The servant hurried to grab the reins and rolled the coach into the palace yard. Who wouldn't be eager to inform the tsar of a terrific success?

But the tsar didn't need telling. He had been standing on his balcony, watching the entire exchange below. When the servant finally made it inside, the good news on the tip of his tongue, the tsar sent him right back out to get the man's name and his town of origin. He returned shortly with the information and the tsar tried to place where he knew the name Betzalel the naval engineer. In one enlightening moment, it all suddenly clicked. This must be the Jewish engineer awaiting trial for deliberately sabotaging a Navy contract! "That brazen Jew, he managed to bribe the tsar himself," mused the tsar softly through his teeth. Indeed Betzalel did leave an admirable impression on the tsar. How could a man so affable commit a crime so heinous? He ordered a thorough investigation, and before long a vastly different account was presented to him. Aided by confessions, the plot was discovered and the perpetrators were punished. All charges against Betzalel were lifted.

Adapted from Chabad.Org

(Aliyah Summary- Continued from page 2)

6th Aliyah - In this Aliyah we are told about how we must treat Jewish servants/ Jewish slaves properly. They of course can work for you but you may not abuse them, you may not mistreat them and the Torah tells us as well that they go free in the Yovel year.

7th Aliyah - In this Aliyah the Torah tells us the halachos of a Jewish slave sold to non jews. The slave or his relative can redeem him and he goes free during Yovel and then the Aliyah and the Parshah end with an Issur against Avoda Zara and the obligation to keep Shabbos and to respect the Mikdash.

(10MH- Continued from page 5)

for someone who constantly speaks *lashon hara*, but someone who speaks *lashon hara* only once in a while maybe there would be a *kaparah*.

R' Lebowitz tz"l says be that as it may, it seems that the challenge of doing *lashon hara* is overwhelming and it is in our best interest to stay ways from every *aveira* but specifically *lashon hara*. It is like the *mashal* that if a person releases feathers on top of a roof on a windy day, it is almost impossible to gather them all. So too, it is almost always impossible to pull back words that a person says.

Rambam tz"l writes that there are things that a person cannot do *teshuvah* for, and on the list is items that a person doesn't feel he needs to do *teshuvah* for and items that are he does feel that there is a need to but are almost impossible to fix. *Lashon hara* seems to fit in both categories. One sometimes thinks that it is just words and there is no need to do *teshuvah* for it, and even if he thinks that he should do *teshuvah*, it is almost impossible to do it completely.

STORIES OF GREATNESS

TOLD OVER BY: TZVI GRUSHKO

Betzalel's shipbuilding business produced some of the finest vessels to sail the seas. His work caught the eye of the Tsarist Navy, and he was contracted to produce their next line of warships. It was an unusual job for a religious Jew, and his success aroused jealousy, even among his own artisans. Despite the fast pace of construction, Betzalel's supervision never wavered. He prowled his workshop, on the lookout for even the minutest of mistakes. There was no room for error; he had to make sure his work was seaworthy. But Betzalel had no way of knowing that behind his back his workers were deliberately sabotaging the fleet. Bent on seeing their Jewish employer lose his job and national credibility, they had made gaping errors. They hid their sabotage well.

The day of the maiden voyage for the first ship finally arrived, but things did not turn out as Betzalel had imagined. An inspector from the Navy arrived at the harbor. Secret sources from inside Betzalel's workshop had informed him of weaknesses, supposedly put there at the behest of the treacherous Jew. If taken to sea, the ship would crack like a brittle toy. After a brief handshake, the inspector began to circle the ship like a stiff vulture. Betzalel, who had expected a warmer greeting, was surprised. He followed the inspector, watching as he prodded the ship angrily in certain key places. Realization dawning, Betzalel's heart sank. He had been set up. "You'll be ordered to appear before a judge for deliberate sabotage of the tsar's own vessel!" roared the inspector, shaking with fury. Betzalel was speechless. And appropriately so. He knew exactly what the outcome would be if he were found guilty of the severe accusations. How could he prove his innocence?

An idea came to him. Close to his hometown was a village by the name of Liadi, home to the Alter Rebbe, Rabbi Schneur Zalman, founder of Chabad movement and author of the Tanya. Perhaps the holy man could advise him.

Betzalel laid out his predicament before the Alter Rebbe. Expression somber, the Alter Rebbe rested his head on his hands for several moments, lost in deep thought. Finally, he looked up. "Do as I tell you, and with G-d's help, you'll be acquitted." And he laid out a set of steps for Betzalel to follow. Betzalel didn't consider himself a follower of the Alter Rebbe, and the instructions seemed a bit dubious. Nevertheless, with nothing to lose, he resolved to follow them.

First, he purchased the most striking horses available: a pair of magnificent steeds that attracted stares, as well as whispers behind cupped hands. It cost Betzalel a small fortune but he was determined to follow the Rebbe's orders. From there, he proceeded to the wainwright's workshop, where he asked to see the finest model—ornate and breath-arresting, delicately balanced on gleaming, wide-spoked wheels. When Betzalel harnessed the horses to the coach, a transport seemingly fit only for the king himself stood before him. He then bought a ticket to St. Petersburg, capital of Russia and home to the tsar himself. There, he asked around and became familiar with the tsar's schedule. All that was required now was a bit of patience. Still following the Alter Rebbe's advice, Betzalel began to drive his coach near the palace at the times he knew the tsar was about, hoping to catch his eye. And, just as the Alter Rebbe predicted, one day a servant came running out of the palace gates and over to Betzalel. "Would you be so kind and sell your magnificent horses and coach?" inquired the servant. Betzalel creased his face, as though weighing a difficult proposition. "No." "Please, oh please," begged the servant. "Will you at least sell the horses?" Betzalel refused again, reiterating that nothing could compel him to part from his handsome horse. "It's the tsar's wish," rejoined the servant. "It is he who wishes to purchase your beautiful beasts." As though struck sideways by the flattery, Betzalel leaped from the coach. "Why didn't you simply say so?" he

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The DRS Yeshiva High School For Boys

700 Ibsen Street, Woodmere, NY 11598

Phone: (516) 295-7700