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## Why Lech Lecha?

By Jonah Loskove, Layout Editor, 11th Grade

As everyone knows, this week's Parshah begins with the strange, double-worded instruction of "Lech Lecha." Many sages have discussed the reason for the superfluous word "Lecha." Rashi explains that "Lech Lecha" means that Avraham should go "for his own benefit." Hashem was telling Avraham that the journey he was being instructed to undertake would be good for him. While in Charan, Avraham would not have any children, but once he took his journey to Canaan, he would be able to start the family that would ultimately become a great nation and spread throughout the world.

Rashi's explanation, however, leads to a question. The Mishnah in Avos (5:3) states that Avraham was tested with ten trials, including the instruction to leave his homeland and travel to parts unknown. But based on Rashi's explanation of "Lecha", why was this considered a test? Surely if Hashem came to any one of us and instructed us to move with a promise of guaranteed blessings, success and family well-being, we would do so. Therefore, why was this considered a test for the great Avraham.

Rabbi Moshe Feinstein explains that there was never a question that Avraham would obey Hashem's command. The true test was to see whether Avraham would question why Hashem was requiring him to move in order to grant him success and family. As a great tzaddik, Avraham knew that Hashem had the

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## Chinuch For Life

By Chezky Rothman, 11th Grade

In this week's Parsha, Avraham Avinu goes to war against the 5 kings who captured Lot. The Torah describes Avraham taking "Chanichav", which Rashi says refers to Eliezer.

How does "Chanichav" refer to Eliezer? Rashi explains that Eliezer was trained – given chinuch – by Avraham to do mitzvos. Rashi further explains that the word "Chinuch" means the introduction of a person or item to its work to its future purpose – "Shehu asid la'amod bah," just like "Chanoch lena'ar".

Rav Meir Shapiro of Lublin asks, why does Rashi focus on the future purpose of chinuch instead of the present? Rav Shapiro explains that if a person learns Torah with his young son, but is not also concerned that his son will remain committed to Torah and Mitzvos when he is older, then this "chinuch" is not considered chinuch at all. We see from here that chinuch shouldn't just be a one-time experience, rather it should carry with one for his entire life.

To this day there is an inscription on the facade of Yeshivas Chachmei Lublin, Rav Meir Shapiro's yeshiva, which reads, "L'chu banim shim'u li, yiras Hashem alamedchem," which means "Go children listen to me I will teach you the fear of Hashem." The lesson of this Pasuk is that the most important thing in chinuch is what the stu-

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

1. What sets of parshas of the Torah share the same root in their name? (10 sets) Example: Lech Lecha and Vayelech.
2. Aside from this parsha, where else does Hashem command Avraham with the words Lech Lecha - "Go for yourself"?
3. Which two people are called brothers but weren't?
4. Which Brit ("covenant/treaty") was made between people, and not with Hashem?
5. Which article of clothing appears in this parsha, but nowhere else in the Torah?
6. Where is Avraham called an Ivri ("the Hebrew")? Who is the only other person in the Torah called an Ivri?
7. Which body of water, found in Israel, is mentioned in this parsha?

**Answers**

1. The following ten sets of parshas share the same root: (1) Lech Lecha and Vayelech, (2) Vayera, Va'era and Re'eh, (3) Chayei Sarah and Vayeichi, (4) Vayetze and Ki Tetzei, (5) Vayishlach, Beshalach and Shlach, (6) Bo and Ki Tavo, (7) Mishpatim and Shoftim, (8) Tetzaveh and Tzav, (9) Ki Tisa and Naso, (10) Bechukotai and Chukat.
2. When Hashem tells Avraham to sacrifice his son, He says Lech Lecha - "And go to the land of Moriah" (Genesis 22:2).
3. Avraham refers to Lot and himself as "brothers" (Genesis 13:8). Avraham was actually the uncle of Lot (Genesis 11:27)
4. Avraham makes a Brit with three men in Genesis 14:13.
5. Avraham tells the king of Sodom that he will not even take a shoelace from the spoils of war (Genesis 14:23).
6. When the refugee informs of the capture of Lot, Avraham is referred to as HaIvri (Genesis 14:13). It is the only place where he is called this. Yosef is the only other person called an Ivri, by the wife of Potiphar (Genesis 39:14), and by the butler when he informs Pharaoh of Yosef's ability to interpret dreams (Genesis 41:12).
7. The Dead Sea, is mentioned in conjunction with the war of the four and the five kings (Genesis 14:3).

**The Haftarah Corner***Written By Adam Zahler*

This week's Haftarah comes from Isaiah. This is the third week in a row our Haftarah comes from Isaiah although this one comes from chapters 40 and 41 which are right before the Haftarah for Bereishit. Chapter 41 begins with Isaiah stating: "He spread nations before him, and ruled over Kings, with his sword he made them as dust, with his bow, he made them scatter with the wind, (Isaiah 41:2)" This is very much connected to the war in this week's Parsha in which Avraham, with the help of Hashem of course, takes down the army of the four kings to save Lot. He later says "Yaakov, whom I have chosen, the Seed of Avraham, who loved me (Isaiah 41:8)." He is referencing Avraham's love that he showed Hashem when he followed him into Israel. This tough challenge was further compounded Rashi says by the mentioning of all the many things Avraham was leaving. Nevertheless, Avraham demonstrated his love for Hashem and followed him.

Isaiah highlights the failure of the nations to change their ways. This is even after they saw the miracles that Hashem had performed for Avraham. He says: "The [idol] craftsman strengthened the smith, the one who smooths [the idol] with the hammer strengthened the one who wields the sledge hammer; the one who glues its coating says, "It is good," and he strengthened it with nails that it should not move." Ty Cobb when asked why he was able to be such a great player responded: "I never made the same mistake twice." The problem is that it is very difficult for us to break a bad habit we do not like change. So often we experience moments of inspiration. So often we decide at times such as the beginning of the year to take something upon ourselves. Are we keeping to what we said? How do use that inspiration to get better? The problem with inspiration is that it is fleeting. It is our job to use every moment and experience to help us get better in our avodat Ha-

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# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Zachy Goldberg

## The Procedure of an Aliyah

### Is it required to don a Talis?

#### **Shacharis**

Most minhagim do not require a bochur (not married) to wear a talis for davening. Often, however, one should wear a talis to get an aliyah. The Aruch Hashulchan (Orach Chaim siman 91 sif 2) writes that when the gemara discusses wearing hats and jackets for davening, the gemara concludes that wearing a "begeg elyon" (talis) does not pertain to davening stam. If however, one is getting an aliyah or hagbah, one should for sure wear a begeg elyon, a talis.

#### **Mincha**

The Shaar Efrayim (shaar 3 sif 18) teaches that one must wear a talis by Mincha when getting an aliyah. The minhag, however, seems to be that one does not wear a talis when getting an aliyah by mincha. The reason probably relates to the fact that no one else in the room is wearing a talis. So since no one else is wearing a talis, it is not considered a bizayon towards the tzibur.

### Should one cover his head?

The Aruch Hashulchan (siman 282 sif 10) writes very strongly that one needs a full head covering (and not just a Yarmulka) when one gets an aliyah. He maintains that one should put the talis over one's head or put a hat on one's head. However, the Aruch Hashulchan in the very same breath says that it should be no different that davening. So whatever head covering is necessary for davening, one would need the same level head covering when is getting an aliyah.

### Should one recite the Beracha on Talis?

When one does don a talis for an aliyah, is there a beracha on a talis? The halacha is that when one is borrowing a talis from an individual, he is not giving it for the purpose of making, but to rather to wear temporarily, and that is not enough to require a beracha. But when borrowing a talis from a shul, where the talis is owned by the community, and the halacha is that the talis technically belongs now to the person who is wear-

ing it, one would be required to recite a beracha.

Rav Shternbach (teshuvos untagos cheilek 1 siman 33) however qualifies this ruling and cautions that if one is davening by a shtebel, where the shul and its contents truly belong to the rebbe, or by a yeshiva, where the items belong to the rosh yeshiva, then it is considered an individual's talis, and there is no beracha.

The Biur Halacha noticed that people do not make a beracha even on a talis that belongs to the tzibur. So he offers several possibilities as to why that seems to be the minhag:

1. He quotes the Shaar Efrayim who actually says that because of the minhag to not make a beracha on a talis belonging to the tzibur, one should davka borrow from an individual to get out of the issue of making a beracha. But the Shaar Efrayim then says that if one does not do a full atifa- wrapping around the head, then that would for sure not require a beracha and one would then be allowed to borrow the tzibur's talis, since the beracha is only when one does a full atifa. However, the Biur Halacha rejects this and says that if one wears a talis in the normal way, it also requires a beracha even if there was no atifa.
2. The Biur Halacha (Siman 14) quotes the Be'eir Heiteiv in the name of the Lechem Chamudos who says that if one wears a talis just for kavod hatzibur, then there is no beracha. So one would not make a beracha on a talis worn just for Krias Hatorah since wearing a talis for Krias Hatorah is just for kavod hatzibur. The Biur Halacha (Siman 60, Dibur Hamaschil "Viyeish Omrim") adds that if one is just putting on a talis for kavod hatorah, that would also not require a beracha. The reason is because it's similar to trying it on for size to see if it fits which is not called an actual "wearing" and won't require a beracha since putting on a talis for some other purpose doesn't necessitate a beracha.
3. The Biur Halacha (siman 60) also says that if we hold mitzvos tzrichos kavanah (one needs kavanah for the sake of the mitzvah) to be mekayeim a mitzvah, and one doesn't have kavanah lisheim mitzvas talis (tzitzis), then since there is no kiyum mitzvah,

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Yonah Lebowitz

12th grade

## Kavod Hashem Comes First

In the beginning of this week's parsha, perek 12 pasuk 10 states, "There was a famine in the land, and Avraham descended to Egypt to live there." The Rambam comments that by going down to Egypt, Avraham inadvertently committed a serious sin: He put his wife in danger and didn't trust Hashem to save him from the famine. How can it be that Avraham went down to Egypt seemingly without faith in Hashem?

Rav Zilberstein suggests, in his sefer Aleinu Lishabeach, that Avraham went down to Egypt because he was worried that people would blame him for the famine. Avraham is this random guy who comes up with monotheism, and suddenly, right when he comes to Israel, there is famine. Therefore, Avraham goes down to Egypt to show explicitly that the famine is not because of him. He was simply worried about chilul Hashem and knew that if he would stay in Israel, it would cause a just that.

Later in the parsha there is a big war between the 4 kings and 5 kings; we know that Avraham joins with the 4 kings and ultimately helps them win the war. After the war, Hashem tells Avraham not to be afraid because He will protect him. However, we know that Hashem would only tell Avraham not to worry if he was worried about something. So what was Avraham so worried about?

Rav Aharon Kotler suggests that Avraham was worried that the 5 kings would get other kings to team up and kill Avraham. As a result, Avraham was nervous — not that he would be killed per se, but that if he did, it would be a huge chilul Hashem. We see from Avraham how far one must go to avoid a chilul Hashem. May we be zocheh to stay away from chilul Hashem and build the third and final Beis Hamikdash! Have a great shabbos!

*Adapted from Rabbi Andi Yudin*

*(Jonah Loskove Continued from page 1)*

power to grant him children and fame anywhere in the world. Thus, he might have asked himself: why is it necessary for Hashem to uproot me and my family? Why can't this happen for me here in Charan? It is human nature that even the simplest task is difficult to carry out when one does not understand the reason for it. Certainly, a task such as uprooting and moving would even more challenging.

But, of course, Avraham passed this test. He did not question Hashem or wonder about the logic of the request. He simply assumed that Hashem had a good reason to command as He did, and he obeyed without question.

*(Chezky Rothman—Continued from page 1)*

dents do when they leave the Yeshiva and whether they remain committed to Hashem.

May we be zoche that this lesson remains with us so that when we leave the 4 walls of our Yeshiva, we will stay committed and devoted to a life of Torah and Mitzvos.

*(Ten Minute Halacha—Continued from page 3)*

there is no beracha on the talis. But the Biur Halacha then says that if that's the heter, then one is doing the wrong thing. Since one shouldn't not have kavanah, to not have a mitzvah to not make a beracha. Rather, one should have kavanah to get the mitzvah.

So for whatever reason, the minhag seems to be to not make a beracha on a talis owned by the tzibur. The reason for the minhag is most likely because wearing the talis is only for the kavod of the tzibur and is not considered a real borrowing. However, if one is married and is borrowing a talis from the shul for the entire davening, that would require a beracha since it's not for the kavod of the tzibur.

*(Continued on page 5)*

Zev Lowy



12th grade

Avraham Avinu is known as the greatest Jewish leader and preacher of all time. This is due to the fact that he discovered monotheism and spread this concept throughout the world along with the values of the Torah. His star place in which he was most successful in his kiruv mission was Charan. And to the contrary, the place which he was least successful in his kiruv mission was definitely Or Kasdim. We all know the famous story where Avraham was placed in charge of his father's idol shop, and when customers entered the store he would destroy their false beliefs in idolatry until they felt stupid and left. The story continues with Avraham destroying all the idols except one, leaving an ax in its hands. When asked what happened Avraham said that the biggest idol destroyed the others. Avraham was taken to Nimrod. Avraham was then given the choice to bow down to the idols or to be thrown into a furnace. Although he was saved from the furnace, we explicitly see the lack of popularity and success Avraham in Or Kasdim.

The vastly different responses of the people of Charan and Or Kasdim to Avraham's preaching is striking. Why was Avraham so successful in kiruv in Charan, but not in Or Kasdim?

Perhaps the answer can be found in Avraham's different approaches. While in Or Kasdim, Avraham debated, broke idols, and argued to get his point out. In Charan, Avraham invited in guests and offered them food in a warm fashion.

Religious leaders and teachers are bound to be more successful when inviting in guests and showing them the beauty of truth in a kind, soft, and loving manner. Although sometimes attacking another may be more appropriate, it appeals to fewer people and produces less success.

As the children of Avraham and people with an interest of inspiring our nation and the world, let us follow the second approach, the one that communicates our message through love and embracing others. Good Shabbos.

*(Haftorah Corner—Continued from page 2)*

shem and the way we act towards others, Let's choose not to be like those people who continued to worship their idols and choose to be like Ty Cobb always learning and improving.

*(Ten Minute Halacha—Continued from page 4)*

### **Berachos for the Aliyah**

Now that one has one's talis, one is ready to start the aliyah. So the Shulchan Aruch (siman 139 sif 6) says that one has to say "Borchu" and the berachos out loud. And he even says that those who say it quietly are making a big mistake.

What's the definition of loud? The Mishnah Berurah says that it has to be loud enough that a minyan of people can hear it, since one needs ten people to answer "Borchu".

What does one do if one says it quietly? The Mishnah Berurah (Siman 139 Sif Katan 25) says that one would have to repeat "Borchu" if said quietly, since it's considered worthless the first time. But if one said the berachos quietly, one would not repeat because of "safeik berachos lihakiel."

### **Kissing the Torah**

There is no mention of kissing the Torah anywhere in Shulchan Aruch. However, the Shaar Efrayim says that there was a minhag to kiss the Torah with either tzitzis or a gartel. And he says that the reason for the minhag is that one is showing that it's so precious to read anything that is written in this scroll.

However, many Acharonim had a problem with the kissing of the letters, since they thought it might rub out some of the letters if touched too much. So that's where the minhag came from to kiss the side instead of the

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letters. They did that to show the chavivus, but at the same they did not risk any sort of erasing of letters. It says in Orchos Rabeinu that the Steipler followed that minag of kissing the side instead of the letters.

### **What does one do when saying the berachos?**

The Shulchan Aruch (Siman 139 Sif 4) says that one first has to see the pasuk and then turns to the side and says the berachos so that it doesn't look like one is reading the berachos from the torah. The Rama says that the side should be the left side and not the right side, since Hashem is at the right. So since the right side of Hashem is our left, one would turn to the left side.

The Mishnah Berurah suggests that one should roll the torah before one starts the berachos so no one would think the Oleh is reading the berachos from the torah. But he then says that the only problem is that it's a tircha ditzibur to roll it, unroll it, and then find the place again. So he then suggests that by the beracha after the laining, since one has to roll the torah anyway after the aliyah, one should roll it before the beracha. Then by the beracha before the laining, one would have to look to the side since one can't roll the torah because of the tircha ditzibur.

The Mishnah Berurah, however, says that some people don't like that idea of turning away from the torah, since it looks like he is making the beracha on something else. So he says the best thing to do for the beracha before the laining is to close one's eyes, so then no one would think he's reading from the torah. But then he says, that would only work for the people in front of the Oleh who are able to see his eyes closed, but it doesn't work for the people behind the Oleh who can't see his eyes closed.

### **Kavanah During the Beracha**

The Shulchan Aruch (Siman 139 Sif 10-11) says that one should have in mind during the beracha after the aliyah that "shenasan lanu toras emes" is torah shebiksav and "vichayei olam natah bisochainu" is torah shebaal peh. The reason for that is that it's a way of emphasizing in one's own mind that torah shebiksav can not be understood on it's own and needs the student's guide which is the torah shebaal peh.

### **During Actual Laining**

The Shulchan Aruch (Siman 141 Sif 2) says that the Oleh should lain along with the Baal Korei and it's a beracha livatalah if one doesn't, since he would then be saying a beracha on something he didn't read. The Biur Halacha (Siman 141) argues and says that not laining along is not a bracha livatalah, since our minhag is to call up blind people and Amei Haartzim for an aliyah even though they don't lain along. So the Biur Halacha is mechaleik and says the reason we call them up for an aliyah is because if they never get an aliyah, it would be a big bizayon. So we are only meikil and rely on shomeiah k'oneh by people who aren't able to read along. But we are not willing to be meikil by people who are able to read along, because of the Eimek Beracha who says that hearing (shomeiah) is not literally like one is talking (oneh). But when one makes a beracha, the beracha is on the kria. So if the Eimek Bracha is right that shomeiah k'oneh did not make it as if the Oleh actually said the kria, the Oleh's beracha would be a beracha livatalah.

*(Stories of Greatness-Continued from page 8)*

is accomplished through speech, by expressing the holiness of Shabbat in the words of the kiddush. 'Safeguard' is for the mind and heart, to be continually aware of Shabbat's holiness throughout the entire day, that it not be transgressed. But you failed to 'safeguard' the Shabbat, so you have forfeited the right to 'remember' her."

"Please, Rebbe," sobbed the man, "tell me how to repent. Give me a remedy. Save me from this unbearable affliction!"

"There is nothing I can do for you. The only 'remedy' there is for you is if you are challenged by a test in Shabbat observance, and you stand up to it. Then the Shabbat will be appeased of your insult."

These final words made the chassid feel a little better. He trusted the rebbe, and resolved to stand up to the trial, no matter what it might be.

Shortly thereafter a summons came from his poritz, the nobleman from whom he leased his mill in exchange for an annual rent and a percentage of its income. The latter informed him that he planned to greatly expand the flour

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A Great Sin

The Ramban says that Avraham inadvertently violated a great sin by leaving Israel when the famine was taking place. He says that Avraham should have stayed and trusted Hashem to provide him with food. In a different Ramban in Chayei Sara, he quotes a Rashi which speaks about how when Eliezer came to the house of Bisuel, the pasuk said “vayifatach hagimalin,” meaning that he unmuzzled them. The camels were muzzled because Avraham did not want his animals grazing in other people’s field when Eliezer was traveling to Charan.

The Medresh Raba tells the following story on this Rashi: A prominent rabbi once went to stay at an inn, at which he bought food for both himself and for the donkey. However, when the innkeeper brought the food for the donkey, the donkey wouldn’t eat it, which confused the innkeeper. The rabbi then asked him if he took ma’aser from the food. After thinking for a moment, the innkeeper returned and replied that he had indeed not taken ma’aser from the food. The innkeeper then went, tithed the food, came back a few minutes later, and the donkey ate it. The Ramban asks a on this story, how can you tell me that Avraham Aveinu’s camels needed to be muzzled so they would not graze in another person’s field, but this rabbi’s donkey could tell the difference whether something is tithed or not?

Rav Isaac Bernstein asks, how can the Ramban say once that Avraham did a great sin and then ask on the Medresh how Avraham’s camels didn’t know better than some rabbi’s donkey? After all, Moshe did the great sin of hitting the rock by accident and he wasn’t allowed into Israel, but you’re telling me that after Avraham’s great sin he was still holy enough that even his camels should know not to steal?

He answers that the magnitude of each sin is relative. We shouldn’t look at the “great sin” as a sign of lowliness – we should look at it as a sign of greatness. If leaving a land because of a famine and not relying on Hashem to miraculously bring food can be considered a great sin on Avraham’s account, it shows us how great he was that such a small sin could be considered so great.

*(Stories of Greatness- Continued from page 6)*

mill’s capacity, and that in order to recoup the large amount of money that he would have to invest, it would be necessary for the mill to operate on Saturdays as well, starting now.

“That’s impossible,” the Jew declared firmly. “I only work six days, never on Shabbat.”

“Oh, come on,” said the nobleman, “I know you Jews. You can get around it if you want to. I heard that a rabbi can make some kind of contract where you can stay home, but the mill stays open and I don’t lose the income.”

“I’ve never employed such a leniency in relation to Shabbat, and I never will,” the miller firmly declared.

The nobleman raised his voice. “Stubborn fool! I’ll give you the two months it will take to complete the renovations to start to operate the mill on Saturday. If you don’t, I’ll throw you out.”

The poritz carried out his threat, and evicted the miller. Bereft of his income, he and his family soon fell on to hard times. Even basic food for the children became hard to supply. What’s more, his “Shabbat disease” still afflicted him. But the chassid persisted in his determination not to fail the Shabbat again.

Meanwhile, the mill’s owner had completed the expansion of the mill, and had found a manager who was willing to work a seven-day week. But right from the start it didn’t work out. Unusual accidents kept occurring, and all sorts of problems arose. Huge losses piled up. The situation was bizarre, and everyone realized it.

The nobleman was forced to admit to himself that his problems must be connected to his having ruined the livelihood of the Jewish miller. So he sent for his former tenant and, after revealing the mill’s desperate situation, offered to lease it to him as before.

“And what about my Shabbat?” the chassid asked.

“Look,” he answered, “after all the unusual problems and sharp losses, I realize that G-d is with you. Do however you see fit.”

So the Jew returned to the mill, and was soon blessed with more success than he had ever had. Also, his affliction disappeared at the same time, just as the rebbe had said. But even with his new wealth, reciting kiddush on Shabbat night remained his greatest pleasure.

*Adapted from Chabad.org*

## STORIES OF GREATNESS

TOLD OVER BY: NETANEL YOMTOV

Shalom Aleichem and Eishet Chayil had already been sung. The candle flames reflected a yellow sun in the ruby wine of the decanter. A hush settled over the room as all edged closer to the Shabbat table to hear Father recite the kiddush. Father took a deep breath and . . . fell asleep in his seat!

"Tatteh! Tatteh! Father! Father!" the family called. No response. Mother put her hand on his shoulder and shook him, but that didn't help either. "Wake up! Wake up!" the children screamed frantically. Deciding he had fainted, the adults also began to worry, and someone ran to get the doctor. He came, but he too found it impossible to either arouse him from his deep slumber or to understand what had happened to him. He suggested to let him sleep it off. Someone else would have to make kiddush.

The head of the family, a miller by trade, didn't wake up till morning. He was astounded and embarrassed to hear what had happened. But the next Friday night it happened again. And again. And ...

"Oh, no! Not again!" cried out the miller in frustration. He rose from his chair, where he had fallen asleep over the Shabbat table, and stretched his stiff limbs. "What is happening? Nothing helps! I can't go on like this. Tomorrow I'm going to the rebbe!"

The next day he went to Zichlin, to his rebbe, Rabbi Shmuel Abba, and told him the whole story. Bursting into tears, he begged to be cured from this bizarre affliction.

"It seems," said the rebbe, "that you have somehow violated the Shabbat, which is

why you are being prevented from honoring her."

The chassid became even more upset. "I don't understand. I'm so careful with the laws of Shabbat. Violating the Shabbat? I can't imagine how that ever might have happened."

Brokenhearted, the Jew returned home. When he told his family all the rebbe had said, they were astonished. Everyone knew how careful he was about keeping Shabbat.

But then, one of his older sons spoke up. "Father, I have to tell you that the rebbe's words revealed genuine divine inspiration because, unfortunately, they are true. One Friday night, when I was up late, I saw you get up in the middle of the night. You were obviously still half asleep. I saw you light a candle so you could see your way to get a drink of water, and then you extinguished it when you were finished. The next morning it was clear that you had no recollection of what had happened, and not wanting to shame you or show disrespect, I never said anything. But now that the rebbe himself has referred to it, I realize I am obligated to divulge what I saw."

The man immediately set forth for Zichlin again. He told the rebbe what his son had reported, and the rebbe said, "That's it. How can a Jew allow himself to forget the holiness of Shabbat, under any circumstances? There are two primary obligations toward the Shabbat: to 'remember' it (Exodus 20:8) and to 'safeguard' it (Deuteronomy 5:12), both of which, our sages tell us, were declared by the Almighty 'in a single utterance.' 'Remember'

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