



Pointing Fingers

By Eli Rockoff, 10th Grade

Parshas Metzora begins by discussing the complex and intricate laws of a metzora who is someone is afflicted by tzara'as due to his speaking lashon harah. "This shall be the law of the person afflicted with tzara'as, on the day of his cleansing: He shall be brought to the kohen." (Metzora 14:2)

Tzara'as takes three distinct forms. It can appear in someone's house, his clothes, and even on his body. Regarding each distinct form of tzara'as, the Torah prescribes that it should be brought before a Kohen who will then diagnose it to be tzara'as, and hopefully help him do teshuva. Noteworthy, however, there is a refined and specific word choice that the Torah uses to describe the exchange between the Kohen and the Metzora. When the Torah refers to the tzara'as discovered in one's house, it uses the language, "And the one to whom the house belongs, comes and tells the kohen" (Metzora 14:35). In reference to the tzara'as discovered on one's clothing the Torah uses yet again a similar language of "Then the Kohen shall come and look" (Metzora 14:44). Consequently, re-

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A Mesorah Of Exoduses

By Moshe Carroll, 12th Grade

At the end of the Seder, when we sing Chad Gadya, we end off with Hashem "slaughtering" the Malach HaMavet. This surprising twist reflects on the hidden symbolism of the Seder: victory over death. Everyone wonders what legacy they will leave behind in this world. Life is short, but everyone wants to be remembered for something after they pass from this world. Some people accomplish this with monuments and plaques, others with children who carry the family name to the future.

The Seder provides us with an answer to this, giving us something to leave behind. While the Seder doesn't reflect on an individual's personal identity, it adds an additional layer to our identity. The Seder takes us back to Yetziat Mitzrayim, providing us with a night in which we pass along the tribal memory. While we don't remember all our ancestors from then until now, we know they were eating marror and matzah and reading from the Haggadah just like we are doing today.

But the Haggadah didn't just end by Yetziat Mitzrayim, but rather it continues and invites us to add our own chapters to our forms of "Yetziat Mitzrayim," whose perpetual goal is to resettle our land. Therefore, on Seder night, we won't solely remember our exodus from Mitzrayim, but our parents and grandparents will retell their exoduses from WWII, the USSR, or the other places they fled due to Jewish persecution.

Seder night is the night when we pass on the Mesorah of Yisrael. On this night we declare: We have shorashim. We have shorashim in our land and in the Torah no matter our level of religious observance. And even if we're very different from our grandparents' grandparents, we still belong to the same chain. We are still connected to that same ancient tribe that refuses to give up and fall to persecution and is still alive and well.

Adapted from Rabbi Rafi Feuerstein

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

**Parshas Metzora
Questions**

1. In this parsha, what inorganic object is described as being alive? What else is described as being alive?
2. What body part appears in this parsha, and nowhere else in the Torah?
3. What two people in the Torah are afflicted with leprosy?
4. Which three objects involved in the purification of leprosy are also used in the purification process of someone ritually impure through contact with the dead (*tameh meis*) as described in Numbers 19:6?
5. What country is mentioned in this parsha?

Answers

1. a) The water used for the purification of the leper must be *mayim chaim* - "living waters" from a natural spring (Leviticus 14:5).
b) as an offering, the leper must take what is described as "living birds" (14:4).
2. The leper, as part of his purification, must shave off all his hair including his eyebrows (Leviticus 14:9). Eyebrows are not mentioned anywhere else in the Torah.
3. In parshas Shemos, at the Burning Bush, Moshe's hand is temporarily afflicted with leprosy (Exodus 4:6). In parshas Beha'alochea, Miriam is afflicted with leprosy for speaking improperly (*lashon hara*) against her brother Moshe (Numbers 12:10).
4. The purification of the leper involves the use of (1) cedar wood, (2) crimson colored wool, and (3) hyssop (Leviticus 14:4). In parshas Chukas, the purification process of someone ritually impure through contact with the dead, requires these ingredients, in addition to the ashes of the red heifer (Numbers 19:6).
5. The land of Canaan appears in this parsha. Leprosy can only appear on the houses in the land of Canaan (Leviticus 14:34).



First Aliyah: The Torah reading begins with a description of the purification procedure for a person who contracted tzara'at. After the priest determines that the tzara'at has been healed, a ceremony involving two birds, a cedar plank, a scarlet thread and water from a live stream, is used for the initial stage of the purification. The individual also shaves his entire body. After a seven day wait, the person shaves again, and brings three animals and an oil offering to the Temple.

Second Aliyah: The priest processes the offerings in the manner prescribed in this section. With this the purification process is completed.

Third Aliyah: If the individual suffering from tzara'at cannot afford the above sacrifices, two birds can be substituted for two of the animals. This section describes the slightly different purification process reserved for the impoverished person.

Fourth Aliyah: Homes, too, can be afflicted with tzara'at. If stones on a home become discolored — acquiring a strong red or green pigment — a priest is summoned. If indeed the discoloration seems to be tzara'at, the priest quarantines the home for up to three weeks. Depending on the spread of the discoloration, the home is either declared to be pure, or the specific stones are removed from the house, or, in the most extreme situations, the house is demolished. The Torah then describes the purification process for such a home — which is very similar to the initial stage of the purification of the human afflicted with tzara'at (described in the First Aliyah).

Fifth Aliyah: After concluding the subject of tzara'at, the Torah discusses the ritual impurity of a man who issues a sickly and unnatural seminal discharge, as well as the method by which this person attains purity when the condition passes.

Sixth Aliyah: This section discusses the ritual impurity contracted by a man who issues a (normal) seminal discharge, the ritual impurity of a menstruating woman, and of a man who cohabits with her. All such people must immerse in a mikvah (ritual pool) in order to be purified.

Seventh Aliyah: Under certain circumstances a menstruating woman was required to bring to the Temple two bird offerings in order to attain purity. These sacrifices are described in this section.

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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Eli Wiseman

Summary of Hilchos Chol Hamoed

There are 5 basic exceptions to the rule that one cannot do melacha on Chol Hamoed.

1) A melacha that is for the need of the Moed (very limited).

Does not apply if the work being done requires a professional or someone with professional level skills to do it.

For example, if someone is a good electrician but does not work as a professional electrician, he is considered a professional. In halacha, an average woman used to be considered a skilled seamstress. Therefore, it would be considered a melacha that requires professional skill if an average woman would be required to fix it. Someone would have to sew things very poorly in order for sewing to not be considered a melacha that requires a professional.

Does not apply if someone specifically planned to do that melacha on Chol Hamoed even if it did not require a professional to do it.

For example, one cannot do a melacha if he said I don't have time during the year so I'll just push it off till Chol Hamoed.

Does not apply if one charges money for the services even if non professional manner and didn't push it off. One cannot charge money for services done on Chol Hamoed, but if someone does a service that costs money, but does not charge, providing that the other conditions are met, it should be fine.

Does not apply if the melacha would be a disgrace to Chol Hamoed even if not done in a professional manner, not pushed off, and no pay for it.

An example that can meet the criteria would be driving a car on Chol Hamoed for the need of the Moed.

However, if it was done for driving lessons, it would probably violate the condition of for the need of the Moed and it should not be done.

Similarly, if one was driving for payment, it would violate the condition that a person cannot charge for the melacha and it should not be done.

2) A melacha that is for food preparations, which is even permitted on Yom Tov itself (very expansive).

Applies even if the melacha requires professional skill. Applies even if one intentionally waited till Chol Hamoed to cook or the like.

Applies even if the melacha requires extra effort.

Applies even if one gets paid for it.

3) A melacha that is for the need of the public.

Applies even if the melacha requires professional skill.

For example, if the walkway up to a shul

was damaged and the walkway is for the need of the public, even if it requires a professional to do the work, it is permissible if there will be direct benefit from the melacha on Chol Hamoed.

However, if there would be no benefit on Chol Hamoed from a melacha, it should not be done.

4) A melacha that if it would not be done now, it would result in a loss.

Applies even if the melacha requires professional skill.

However, in the Mishnah Berurah (siman 537 sief katan 10; siman 540 sief katan 2) there seems to be a division in halacha based on the amount of loss this act results in.

For a major loss, one can do the melacha even if it requires professional skill.

For a minor loss, one should not do the melacha if it requires professional skill. He should only do it if it requires non-professional skill.

Does not apply if the loss is only a loss in opportunity. This would mean if

For example if someone could have gained something if he would do the melacha, such as someone who trades stocks or the like where he is working at his own schedule and is not in danger of being fired, it would not be considered a loss.

Applies if something in hand can be lost if a melacha is not done even if the melacha is not needed for Yom Tov but if it is not taken care of now can result in a loss after Yom Tov.

For example, if there is a stain that if one does not take care of it now it can result in the stain settling in and the clothing would be ruined after Yom Tov, it is considered a loss that a melacha can be done for.

For example, if someone has a job and if he does not show up for a week he can get fired, it is considered a loss that a melacha can be done for.

For example, if someone is in the business of trading stocks and the like and if he does not sell a stock it can result in a major financial loss, it is probably considered a loss that a melacha can be done for.

A person should try to use vacation days on Chol Hamoed than to work on Chol Hamoed.

For example, if one owns a factory and his workers are relying on him to pay them their

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SPARKS OF CHASSIDUS



With Yaakov

In his eighth ma'amar for Pesach, the Bnei Yissaschar brings down the following pasuk: V'shamartem es hamatzos, ki b'etzem hayom hazeh hotzeisi es tzivoseichem m'Mitzraim - You shall guard the matzos, because on this day Hashem took your legions out of Mitzrayim (Shemos 12:17). He explains that pasuk doesn't really make any sense! Would we not have to guard the Matzos (to keep the Mitzvos of Pesach) if Hashem took us out of Mitzrayim if Hashem took us out on any other day? What is the pasuk telling me by saying, "because on this day"? He brings down the following Zohar (chelek 2 183:2), that matzah is referred to as the food of emunah. The question is, what is the emunah that is hinted to in the matzah? We see that when we have chametz, the baker does his work kneading the dough and the like, but when he finishes his work, he gives the dough time to keep growing on its own. It bubbles over and fills space by itself. Since the baker is removed from the equation and has gone a separate way, the dough grows on its own. However, matzah does not do its own work, it's only the work of the baker. The matzah is watched and controlled from the beginning to the end. It is constantly being observed, handled, and taken care of. This, he explains, is the hint of the matzah to emunah and bitachon, which the Zohar said above. Just like the matzah cannot do anything "on its own", like the chametz, so too is our relationship with Hakadosh Baruch Hu, a Jew cannot make a move on his own without Hashem. It is not man's efforts which dictate how things go, rather it is the baker, the One who molds the dough (Hashem), who controls how the world runs. When a Jew knows this fully, he will know that the mazalos - the constellations, will play no role in his successes. Chas v'shalom one should say that everything is nature in this world and "in the stars". As we know, ein mazel l'Yisrael - there is no luck, no coincidence for Klal Yisrael. In order to show this on Pesach we say, "Hashem, I want to acknowledge that just like the matzah, You guard and watch me every step of the way.

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regarding the one who has developed tzara'as on his own body, the Torah uses a different and unique choice of words. "He shall be brought to the kohen" (Metzora 14:2).

In his book, Parsha Parables, Rabbi Mordechai Kaminetsky asks a fascinating question regarding the Torah's peculiar use of language when discussing the three distinct forms of tzara'as. Why is it that in reference to the tzara'as found on one's body does the Torah say that he must be brought to Kohen? After all, in reference to tzara'as found in one's house or on one's clothing, the Torah uses the language of the Metzora approaching the Kohen himself about his own house or the Kohen coming to him to see the clothing. So why use the language of, "he shall be brought...".

Rabbi Mordechai Kaminetsky explains very simply that there is a fundamental difference between tzara'as that is found on one's body in comparison to the tzara'as found in one's house or on one's clothing. When a person finds tzara'as in his house or on his clothing, he is not ashamed of the affliction as it not on him, but rather only on his possessions. If, however, the tzara'as has afflicted his own body, then the affliction is that much more personal. Not only will he not go to the Kohen or allow the Kohen to come and see, but he has to be brought to the Kohen. If he refuses to be diagnosed by the Kohen, he is forced to go to the Kohen in order for him to begin the teshuva process.

We can learn a valuable lesson from this idea regarding a metzora. Oftentimes, when we have made a mistake, we attempt to point fingers. We try to justify our actions and to extrapolate how it was not our fault, and rather it was the fault of someone else. The Torah's strange and unique language regarding a metzora delineates this exact idea. A metzora is not ashamed to come forth when his possessions are afflicted with tzara'as as it is not as personal to him as when his own body is afflicted. When his own body is afflicted, the metzora is unable to point fingers and blame it on his impure possessions. Rather he must be brought and dragged to the Kohen as he truly has no one to blame when his own body has been afflicted. We must learn the invaluable lesson of owning up to our mistakes from this strange language of the Torah as the only true path of teshuva is that of owning up to our mistakes and growing from them.

Look Deeper To Find The Meaning Moshe Coronel, 10th Grade

Parshat Metzora is one of the few places in the Torah that deal with the issue of tzaraas, commonly translated as leprosy. When discussing the tzaraas of a house the Torah says “When you enter the land of Canaan that I give you as a possession, and I inflict an eruptive plague upon a house in the land you possess, the owner of the house shall come and tell the priest, saying, “Something like a plague has appeared upon my house.” (Vayikra 14:34-35) Rashi comments that the reason Hashem would put tzaraas on the houses that the Jews would inherit was that because the Amorites that previously settled the land hid valuables inside the walls of the house. Therefore, when the Jews would break the walls of the house they would discover treasure. However, the Tur HaAroch disagrees and instead opines that Hashem put the tzaraas on the walls in order to alert the Jews that there are things in the house that were used for idolatry. Therefore, when the walls were destroyed, the Jews would fulfill the mitzva of destroying things used for idolatry. However, unlike Rashi, the Tur HaAroch forbids the use of items found in the walls.

The question is, if it’s true according to the Tur HaAroch that the treasure in the walls is forbidden, than how can Rashi say that the treasure in the walls is a good thing and should be used? Shouldn’t Rashi have also ordered that the treasure found should be destroyed?

In order to understand the answer, we must first look at one of the most famous paragraphs in the Hagadah: Dayenu. Dayenu speaks to the fact that everything Hashem did for the Jews in Egypt was miraculous by itself, and had Hashem stopped at, for example, just taking us out of Egypt and not punishing the Egyptians, it would have been enough. Dayenu is teaching us the priceless nature of every miracle in and of itself.

Perhaps, we can suggest that Rashi and the Tur HaAroch aren’t arguing; in fact, they agree with one another. Rashi is saying that, like Dayenu, the fact that Hashem supplied us with the treasure would have been enough of a gift to us. However, Rashi, of course, agrees that it should be destroyed because it was used for idolatry. The Tur HaAroch is saying the flip side of Dayenu; the fact that Hashem continued to supply us with miracles, even though one miracle would have been enough, is another indication of Hashem’s love for the Jewish people. The Tur HaAroch focuses on the deeper meaning of the positives of the treasure, that Hashem is giving us the opportunity to fulfill His mitzvot.

The lesson is obvious: while everything we get is an opportunity, we should always look for ways to deepen the meaning of our experiences in life.

Have a Good Shabbat and Pesach!

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is needed and no more.

Nowadays, it is much easier for a person to done big load, so a person should try to make a big load rather than have separate loads.

However, the poskim say that a person should not throw in adult clothing with the mindset of, “if I am doing a load for the kids, I might as well put in some adult clothing.”

Q: How about ironing clothing for the need of the Moed?

A: The Chachamim did not extend the prohibition of doing laundry to ironing, and it would be ok to iron something on Chol Hamoed.

Q: How about cutting nails?

A: There is a machlokes as to whether it is permitted or not, and the minhag seems to be that people are machmir and do not cut their nails.

If one has a habit of biting nails, than it should probably be mutar.

If one normally cuts his nails on erev Shabbos, then one is allowed to do so on erev Shabbos of Chol Hamoed as well.

Haircutting and laundering are different from cutting nails. If one cuts his nails on erev Yom Tov, if he holds that it is permitted to cut nails on Chol Hamoed, he may cut his nails on Chol Hamoed regardless. As opposed to haircutting and laundering where it is going to be asur.

(This is a short overview of hilchos Chol Hamoed. The rest go and learn or ask. - R' Lebowitz)

Including Everyone In Simchos

Zecharia Lebowitz, 10th Grade

When we think of the Holiday of Pesach, we think of Freedom. Why is this? You might say the reason for this, is because the whole entire story of Hashem taking us out of Egypt is all about freedom. Although this is accurate, we can also learn a lot about Pesach from all of the laws and customs of Pesach, and not just the story of Exodus. Rabbi S.R. Hirsch focuses on the Korban Pesach and its laws to stress the concepts of self-determination and freedom that were to be ingrained in the sprouting nation.

One of the unique laws of the Korban Pesach is the strict rules of who can eat it. One particular law is that the person who brings the offering, must also be the one who eats it. This shows how the Korban Pesach stresses individuality. The idea of a personal offering, something that the individual person brings, was unheard of in the slave-master society of Egypt. The Torah is trying to stress the importance of freedom and importance

Not only does the Pesach instill the individual's freedom, but it also imparts family or communal liberties. Says Rav Hirsch, the first Pesach, which was offered in Egypt, had its blood covered on the doorpost and lintel. These two parts of the opening of the door represent the nature of a home. The home is both a social and physical barrier. The home has a roof (lintel) to protect from the harsh environment, and the walls (doorposts) to protect from human intrusions.

Being a slave, usually there is no protection from the former, and certainly not from the latter. However, being a free nation, the Jews were commanded to put the blood of the Pesach, which represent freedom, on these two parts of the door to demonstrate this newfound freedom. Through these actions, the Torah instills in each Jew a sense of personality, both individually and as a special nation.

During the Seder, the Rambam tells us that we should try to tell the story of Pesach to make it as real and as meaningful as the time we originally left Egypt. Beyond the basic story of Pesach, the laws themselves give insight into the feelings we are to instill within ourselves to gain a sense of emancipation both physically and spiritually. May it be that we all take these experiences and thoughts and use them to serve Hashem to the fullest.

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wages, it is probably considered a financial loss.

5) A melacha that is done by someone who does not have food to eat.

Q: How about writing?

A: It is permissible if it is for the need of Chol Hamoed.

However, besides that, it is generally prohibited.

For example, to just doodle for no reason is prohibited.

If it for the need of Chol Hamoed, it is still prohibited if it is a melacha that requires professional skill.

For example, a person cannot write calligraphy on Chol Hamoed.

For example, a sofer can write in a sefer Torah on Chol Hamoed.

However, if the sefer Torah is the only one in shul and the sofer needs to write in it, it should be permissible because it is for the need of the public providing that they need that sefer Torah on Chol Hamoed.

But if the shul would have other sifrei Torah to use, it would probably not be permitted.

Q: How about writing on a computer?

A: The reason why it would be fine would be because it does not need professional skill to type.

The reason why it would be not be fine would be because the final product is something that looks like a professional did it.

Most poskim say that even if one prints the paper out and certainly if he does not, it would be permissible. Similarly, if one calls someone and the caller ID appears on the phone, it would be fine.

Q: How about a haircut?

A: The Chachamim prohibited it because they were afraid if they made it permissible, people would not take a haircut in advance of Chol Hamoed.

R' Moshe says that if a person shaves everyday and being able to shave on Chol Hamoed is not going to discourage

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ing the lifeless bodies of men, women and children beneath the walls, crumbled roofs and tree trunks, they directed all their efforts to helping those whom they found alive, pinned under heavy objects, dazed, blinded, or seriously wounded. Their weariness seemed to have vanished, and they did not feel their own scratches and wounds as they went from person to person, wiping away blood and tearing their clothes into strips to stop the bleeding. The coachman managed to make a fire. They melted snow for hot water, and their bottle of whiskey helped to dull the people's pain. They quickly realized that the place had been occupied by yishuvniks, Jewish settlers who lived here far from a town, at the edge of the forest. Those who were able to speak believed the rabbi and the coachman were angels sent to them by G-d in their hour of need. "We are human beings like you, but it was surely the hand of the Almighty who led us here," Rabbi Baruch told them. He kept on speaking in his kind voice, calming the terrified people who were searching about for their loved ones. Morning dawned by the time they had finished administering first aid. They had found twelve adults and several children still alive. Slowly, laboriously, they took them all into the cellar of one of the houses that had miraculously remained almost intact, and bedded them down on whatever clothes, rags or covers they could find. It was almost evening when it occurred to Rabbi Baruch and the coachman that this was the seder night. Trying to help the unfortunate victims of the catastrophe, they had not had time to think of anything else. Together everyone prayed with Rabbi Baruch, who said the evening prayers word for word so that the people that could follow him. Then the small packages of Passover provisions from the deep coat pockets of the Rabbi took their place on the table which had been set up on a large rock in the cellar. The small, dim wagon lamp provided light. But the genuine brightness of that unforgettable seder flowed from Rabbi Baruch. All night he went through the ritual of the seder, sharing the matzot, wine and vegetables with the people. He told them the beautiful stories of the Exodus from Egypt as they had never heard them before. His stories, examples and inspiring thoughts made them forget all their pains, worries and loss. At dawn they all went to sleep as well as they could, in a more festive mood somehow than they had even known in happier times. The day of Yom Tov and the second seder passed almost as peacefully, although the wounded began to get restless again, as if the daylight made them forget the magic of Rabbi Baruch's beautiful and inspiring stories and prayers.

Suddenly, they heard voices from a distance. The huddled group watched for several hours until finally a group of rescuers made the dangerous climb down the steep edge. The rescuers had come from a nearby village after finding the terrified horse running wild. They had discovered the catastrophe, and brought everything necessary to help the survivors. With the help of strong ropes attached to makeshift hoists, the rescuers lifted the wounded on stretchers. Only the seriously wounded, at Rabbi Baruch's request, agreed to be taken away at once. Thus it was that on the first day of Chol Hamoed, the intermediate days of the holiday, a group of wagons pulled up in front of Rabbi Baruch's court. There the chassidim were waiting patiently, praying and enjoying the holiday quietly, hoping for the speedy return of their beloved Rebbe. Although they knew that whenever Rabbi Baruch went on one of his missions it was because an urgent situation needed his personal attention, the story they heard from the survivors was even stranger than they had anticipated. To all of the chassidim it seemed indeed a miracle that Rabbi Baruch had been nearby when the earthquake occurred and had noticed the light and the voices from afar. The stories of the unusual seder nights in the cellar were a source of great satisfaction and a partial reward for their own disappointment at having to spend the Yom Tov without their Rebbe.

Now the rest of Passover was filled with joy and happy celebration, even more than usual, at the court of Rabbi Baruch where every Yom Tov was an unforgettable experience.

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him from not shaving in advance, there's room to say that such a person even if he is not going to work on Chol Hamoed can be lenient and shave on Chol Hamoed.

So too, a person that has to go to work and it is important for him to be shaven in order for him to go to work, it is probably permitted for him to shave.

However, it should be noted that if someone takes off on a day of Chol Hamoed from work, such as the last day, he should probably not shave on that day unless he is a person that shave everyday and is relying on R' Moshe's heter.

Q: How about laundry?

A: The Chachamim prohibited it even if it is for the need of the Moed and one can benefit from it on the Moed.

However, children that constantly need clothing and the clothing normally get messed up and dirty, it is permissible and it is preferable if it is done in one big load rather than washing it piece by piece.

In the times of Chazal, clothing required more washing than nowadays so they said to wash only that which

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STORIES OF GREATNESS

TOLD OVER BY: TZVI GRUSHKO

It was right before Passover. The court of Rabbi Baruch was quickly filling with his faithful disciples and admirers who came from afar to spend the holiday of Passover with their beloved Rebbe. Rabbi Baruch himself was getting ready. But something else was amiss, he could feel it, though he was cheered by the arrival of his good friends and followers. Suddenly, only two nights before Passover, the call came to him to leave his home and go forth on a mission. Somewhere, near or far, he had something to accomplish. The next morning Rabbi Baruch rose early and packed wine, matzot and other necessities for the seder. He set out on a journey into the unknown while his stunned and disappointed chassidim sadly watched him depart. The day passed. The wind was strong, and snow kept piling up on the road as the coach covered mile after mile of slippery road. As they travelled eastward, the horse itself chose the way when they came to a crossroads. When night fell, a house was nowhere in sight. The weather became unbearable; ice and snow lashed at horse and men. Rabbi Baruch, immersed in thought and prayer, did not feel a thing. But finally the coachman turned to him and said, "I am afraid, Rebbe, we cannot go on. We'll have to stay here in the midst of the forest. The icy winds and snow are too strong, and my horse cannot hold out much longer. Let's try to spend the remainder of the night here." Rabbi Baruch and the coachman bedded down in the wagon as best they could. The winds howled and the very earth

seemed to shake and rumble under the onslaught of the elements. Suddenly, there was a terrifying roar in the distance. The ground shook, and the horse tore itself loose and ran away in terror. The coachman pointed in the direction in which the horse had run. A small light seemed visible from afar, shaking wildly to and fro. And then there was more wild rumbling underground, and the light was gone. To Rabbi Baruch it seemed as if he had heard human voices crying. And even though it came from the far distance and was only a thin sound, it seemed more terrible than any cries he had ever heard. "We must go there to see what happened," he said. Despite the protests of the coachman, who was frightened by the unusual events and worn out by the struggle against the elements, they pushed through the snow. Suddenly they heard the cry again, stronger than before and still terrifying. "Faster, faster," urged Rabbi Baruch. "Someone over there needs our help." They finally came close enough to see that a whole piece of ground seemed broken off as if by a giant's hand and thrown into the depths. The quake had crushed a small settlement of several houses that now lay on the ground all split apart, with walls, roofs and beams sticking out at crazy angles. Worst of all, from the midst of the rubble heap came the moaning and occasional wild cries that had brought them here. Quickly now, disregarding all danger to themselves, they made their way down to the remnant of the settlement. Ignor-

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