



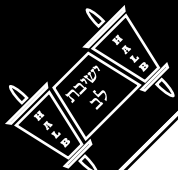
Volume XVIII - Issue 8



Special Chanukah Issue!!!



The DRS Weekly Torah Publication



The Light of Torah

By Benjamin Bortz, Editor, 12th Grade

The Halcha states that the Menorah needs to have the potential to be lit for a half hour after tzeis Hakochavim, but if one lights the Menorah and the candles end up going out before that half hour, one is technically still Yotzeh the Mitzvah and does not need to relight as long as it could have lasted that long.

What's the reason for this unique Halcha? This concept seemingly doesn't apply in other cases where Halacha dictates the need for a certain amount to be Yotzeh the Mitzva. For example, one needs to eat a K'Zayis of Matzah, and if one isn't hungry, we don't say it's okay as long as you could have eaten that much Matzah. You need to eat that amount, period.

So why do we find this difference by the Menorah?

The Bnai Yisaschar says the menorah symbolizes the light of Torah, and by Torah it's not about how much you accomplish, rather it's about how much effort you put into it. The Gemara in numerous places (including Brachos 5b, 17a, among others) uses the phrase "Echad hamarbeh viechad hamamit, ubilvad sheyichavein libo lashamayim", meaning to say that one who learns a lot and one who learns a little are the same, as long as their kavanah is to get closer to Hashem. The effort exerted in learning is what really shows how much one cares, not how much one ground one covers.

That is exactly what Chanukah as a whole is about, the light of Torah.

Chanukah Le'atid La'vo

By Asher Schrier, 12th Grade

There is a hint to Chanukah in this week's Parsha, Parshat Mikeitz. The pasuk says (Genesis 43:16) "Vayar Yosef itam et Binyamin vayomer la'asher al beito havei et ha'anashim ha'bayta u'tivoach tevach v'hachein ki yo'chlu ha'anashim ba'tzoharayim", When Yosef saw Binyamin, he told someone from his house to prepare a meal for him and his brothers at noon. The Shi'ltay Ha'giborim says that there is a hint to Chanukah from the Hebrew letter Hey ך׳in tavoach, and that it is referring to meals on Chanukah. He further states that "u'tivoach tevach" in gematria is 44 which is the number of candles we light on Chanukah (including the Shamash).

This goes even further. The medrash says that "v'hachein" of the aforementioned Pasuk can be referring to Shabbos, because there is another pasuk that uses the word v'hachein as preparing for Shabbos, (Exodus 16:5) "V'hayah bayom ha'shishi v'heichinu eit asher yaveu v'hayah mishneh al asher yilkutu yom yom", and it shall be on the sixth day that when they prepare what they will bring, it will be double of what they gather every day. It comes out that we see from the Pasuk that Yosef kept Shabbos, even before the Torah was given. As Rav Yochanan says, Hashem says to Yosef, since you kept Shabbos before it was given, I swear I will reward your descendants and

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27 KISLEV, 5776
DECEMBER 15, 2017

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The staff of דברים היוצאים מן הל"ב wishes all of its readers a Freilichin Chanukah!

Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Mikeitz**Questions**

1. Which two pieces of jewelry are in this parsha?
2. Who in this parsha is called a *kohen* (priest)? Who else in the book of Genesis is called a *kohen*?
3. What 3 vocations appear in this parsha, but nowhere else in the Torah?
4. What object appears in this parsha 15 times, but does not appear anywhere else in Tanach?
5. In what context are different types of nuts mentioned?
6. How many brothers go down to Egypt the first time? How many brothers go down to Egypt the second time?

Answers

1. Pharaoh gives Yosef "his ring" and places "a golden chain" upon his neck (Genesis 41:42).
2. Poti-Fera, the father-in-law of Yosef, is the "the priest of On" (Genesis 41:45). In Genesis 14:18, Malkei-Tzedek is called a *kohen*.
3. Yosef is called the *Shalit* (ruler/viceroy) and the *Mashbir* (provider) (Genesis 42:6). Later on, a *Maylitz* (interpreter) translates the conversation between Yosef and his brothers (Genesis 42:23).
4. An *amtachat* (sack) in which the brothers carry back the grain appears 15 times in this parsha but nowhere else in Tanach.
5. Pistachios and almonds are part of the gift that Yaakov sends to Yosef (Genesis 43:11).
6. The first time, ten brothers go down to Egypt, since Yosef was already there and Benjamin did not go. The second time as well, ten brothers go down - although Benjamin went down, Shimon did not, since he was imprisoned in Egypt.

Aliyot Summary

By: Moshe Strauss

1st aliyah- The parsha starts of with telling us about Pharaoh's dream. 7 fat cows came out of the Nile, followed by 7 skinny cows. The 7 skinny one's ate the fat one's. That was the 1st dream. The 2nd dream was that 7 healthy ears of grain were eaten by 7 not healthy ears of grain. Pharaoh in the morning called in his interpreters and none of them were able to interpret the dream. Pharaoh's butler, who we encountered in an earlier parsha, told Pharaoh about his experience in jail with Yosef. Yosef interpreted Pharaoh's dream and ordered him to be released and came before Pharaoh.

2nd aliyah- Pharaoh retold the dreams to Yosef and Yosef told him that both dreams contained 1 message: there will be 7 years of plenty and then 7 years of famine in Mitzrayim. Yosef proposed a plan to Pharaoh about keeping food in a storage unit to serve as a reserve during the years of famine and Pharaoh was really impressed with Yosef.

3rd aliyah- Pharaoh appointed Yosef as the leader in Mitzrayim of the food collection operation. 30 year old Yosef was placed 2nd in command in all of Mitzrayim and only listened to orders from Pharaoh. Indeed, the 7 years of plenty arrived like Yosef said, and Yosef made sure the excess grain was stored in the unit. Yosef married a girl named Osnat, the daughter of Potiphara, and had 2 boys Ephraim and Menashe.

4th aliyah- The famine then came after the years of plenty and affected the whole Mitzrayim. Exactly as planned, Yosef had a store to sell food to all those who needed. Meanwhile, in Canaan, Yosef's father Yaakov told his oldest sons (everyone besides Bin-yamin) to go to Mitzrayim and buy food. They did as they were told and soon arrived in Mitzrayim. The brothers stood in front of Yosef, but did not recognize him, as his Jew boy appearance had changed in the previous years. When the brothers asked to buy food, Yosef gave them a hard time and accused them of being spies and threw them in jail for 3 days.

5th aliyah- After being in jail for 3 days, they were released except for his brother Shimon who he held hostage. He told the rest of the brothers to go back home and get the youngest brother, Bin-yamin in order for Shimon to be released. The brothers realized that this was the punishment for selling Yosef, and was sorry for what they did. Yosef instructed his servants to place the money the brothers used to buy the grain with in their sacks of grain. The brothers returned to Yaakov and told him this whole episode. Yaakov was very disturbed by this incident and initially refused to send Bin-yamin not willing to consider losing the last son of Ra-

(Continued on page 4)



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

10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Chezky Rothman

When You Aren't Home for Chanukah

What should you do if you are somewhere else?

- 1) Gemara Shabbos 23a: Before Rav Zeira was single, when he was learning in a Yeshiva outside of his hometown he would pay a small sum of money to his host to pay for some oil and wicks for the Neir Chanukah, and be Yotzei his Mitzvah.
 - Clear from the Gemara that if you are away from home on Chanukah, you should fulfil your obligation by participating with the host.
- 2) Shulchan Aruch Orech Chaim Siman 677 Seif 1: A guest who has no one lighting Neir Chanukah for him at home, should pay his host a small amount of money in order to participate in Neir Chanukah.

Do you actually have to pay or can the guest do some other form of acquirement?

- 1) Teshuvos Rashba Chelek 1 Siman 542: It doesn't need to be done through money, he only needs to receive it through some valid act of Kinyan (acquirement).
- 2) Magen Avraham Siman 677, Pri Chadash, Shaar Hatzion: It is not enough for the host to give it as a gift, he must give it through some form of Kinyan.
- 3) Some "Achronei-Achronim" - don't need any Kinyan at all. Seemingly this is incorrect, you need some form of Kinyan.
- 4) Agudah: When the guest buys the oil from the host, the host has to add extra oil for the guest to fulfill his Mitzvah.
 - a) Bach/Pri Megadim: You have to add enough oil that someone passing by will realize that it isn't just 1 person's menorah.
 - Rejection: A passerby is going to realize that there is extra oil?
 - b) Aleiah Rabbah: You have to add an extra half hour's worth of oil, in order that the guest fulfills his own mitzvah, and that is the amount of time required.
 - Rav Moshe Sternbuch - Moadim Uzmanim: It is hard to understand what the Aleiah Rabbah is talking about, adding an extra half hour's worth of oil doesn't make sense, because there is no Din called half-an-hour, it is a

Din of "until people leave the market place", you are just adding to the time

- ⇒ Our Minhag: Don't add oil, just pay for some of the oil that is already there.
- 5) Mishna Berurah Siman 677 Seif Kattan 3: It is best to light your own Menorah when at someone else's house, rather than paying money to the host.
 - Nowadays, where the prevalent custom is to light your own menorah, and not be Yotzei with the Baal Habayis anyways, so if someone would pass by, they would think the guest didn't light at all. Therefore, it is best for the guest to light on his own.
 - ◇ Rav Shachter Bikvei Hatzon: Rav Solevetchik disagrees with this Mishna Berurah. The Din of paying money isn't that it is as good as lighting at home, it is a Din in lighting in your house, and giving money makes it as if you are part of the house. However, if you don't give money, lighting your own Menorah doesn't do anything.
- ⇒ Therefore, if you are at someone else's house, don't light your own Menorah, you should pay the host to be Yotzei with him.

What if you have someone at home lighting for you?

- 1) Gemara Shabbos 23: When Rav Zera got married, he wouldn't join in the lighting of his host anymore, he would fulfill his obligation by having his wife light the Menorah for him, at home.
- 2) Shulchan Aruch 676 Seif 3: Only someone that doesn't have anyone lighting for him at home is able to make the Bracha of Sheasa Nissim on the Neir Chanukah.
 - ◇ Seemingly, if you have someone lighting for you, you should not make the Bracha.
- 3) Shulchan Aruch 677 Seif 3: Even someone who has someone lighting for him at home should light with Brachos later, because he is obligated to see the Ner Chanukah.
 - a) Mishna Berurah: If you light on your own,

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Hillel
Golubtchik
10th Grade



The Light That Never Dies

We light the Menorah for 8 days and every single night we make the bracha of Sh'asah Nesim L'avosanu. But what was the miracle of the first night? The Menorah should have stayed lit that first night it was the next 7 that was the miracle.

Perhaps the miracle was that the Maccabees found one jug of oil with its seal intact, undefiled. There was no reason to suppose that anything would have survived the complete destruction that the Greeks and their supporters caused at the Temple. Yet the Maccabees searched and found that one jar.

Why did they search? Why didn't they just stop? The answer is because they had faith that from the worst tragedy something would survive. The miracle of the first night was that of faith itself, the faith that something would remain with which to begin again. Even after everything, we were able to get up and start again.

This has always been the case in Jewish history. There were times when we could have given up in despair: after the destruction of the Beis Hamikdash, the massacres of the crusades, the Spanish Expulsion, the pogroms, or the Holocaust. But somehow we didn't sit and cry, we gathered what remained, rebuilt our people, and lit a light like no other in history; a light that tells us and the world of the power of the human spirit to overcome every tragedy and refuse to accept defeat.

From the days of Moshe Rabbeinu and the bush that burned and was not consumed, to the days of the Maccabees and the single jug of oil, Judaism has been humanity's ner tamid, the everlasting light that no power on earth can extinguish.

(Aliypt Summary- Continued from page 2)

chel. At the end of the day, after most of the food was gone and Yehuda's guarantee that Binyamin would be safe, Yaakov agreed to send hi. He sent them to mitzrayim with a tefillah on his lips.

6th aliyah- The brothers arrived in mitzrayim and Yosef instructed his palace servant to invite them to come this afternoon. The brothers arrived and Yosef's house and were reunited with Shimon. Yosef arrived and greeted the brothers and exchanged gifts.

7th aliyah- Upon seeing his younger brother Binyamin, Yosef got very emotional. The brothers sat down for a meal and Yosef presented them all with gifts- Binyamins greater than them all. In the morning the brothers left but not before Yosef had his royal cup planted in Binyamins sack of food. The brothers were all brought back to Yosef, who demanded that Binyamin, the "thief", remain behind as his slave.

(SOG- Continued from page 7)

General Washington pressed my hand.

"Thank you, soldier," he said. He sat next to me on the ground, in front of the Menorah.

"What is this candlestick?", he asked.

I told him, "I brought it from my father's house. The Jews all over the world light candles tonight, on Chanukah, the holiday of the great miracle".

The Chanukah candles lit up Washington's eyes, and he asked joyfully, "You are a Jew from the nation of Prophets and you say we will be victorious?!"

"Yes sir," I answered with conviction. "We will win just like the Maccabees won, for ourselves and for all those who come here after us to build a new land and new lives. The General got up and his face was shining. He shook my hand and disappeared in the darkness.

My faith prevailed. Washington's victory was complete. The land was quiet. My General became the

(Continued on page 5)



Days of 8

vs.

8 Days

Amichai
Miller

9th
Grade

The Sefas Emes questions as to why when Chanukah is mentioned in the Gemara and in Maoz Tzur it says days of 8 instead of 8 days. The Gemara in Shabbos says “What is Chanukah? The sages learned that on the 25th day of Kislev the days of Chanukah are eight...”, in Maoz Tzur it says, “...Days of Eight...” This seems strange, one would think that the easier way to say that Chanukah has eight days is to actually say there are eight days of Chanukah, not that the days of Chanukah are eight?

As we know from history, the Greeks wanted the world to follow their culture and way of life. Unfortunately, many Jews bought in to the Greeks and Greek culture infiltrated Jewish life. This was the downfall that led to the burning down of the Bais HaMikdash. When the Bais HaMikdash was ransacked and all that was found was one jar of oil to light the Menorah with, a miracle took place and the oil lasted eight days. As a result, we celebrate eight days of Chanukah.

Shemonah means 8 in Hebrew. The Hebrew letters of the word Shemonah also spell the word Neshama, which means soul. Another word that Shemonah spells is Mishnah. The Mishnah is the basis of Torah She Ba'al Peh, the Torah that was passed down orally. Lastly, Shemonah also spells the word Shemen. The miracle of Chanukah revolves around oil that lasted longer than it should have. It can be said that there is a hidden message from the word shemonah. If we look at the word, we see that we can get the words neshama, mishnah, and shemen which indicates that there is a deeper meaning in shemonah.

Perhaps, if the Gemara and the text of Maoz Tzur would use something more clearcut, like “there are eight days of Chanukah”, it would tell us just that, that there were eight days. However, when it is written that there are “days of eight” it may represent that there is depth to the number eight. The miracle of Chanukah is that the oil (shemen) that should have lasted one day lasted 8 days allowing the Jewish people to continue to serve Hashem with our neshama, our soul. Part of our serving Hashem is to continue to pass down the Oral Torah which was written down as the Mishnah and later the Gemara.

Annotated From Torah.org

(Asher Schrier- Continued from page 1)

they will bring a korban on Shabbos, something which an individual cannot do. We see that this came true from the pasuk that says bayom ha'shvi' nasi l'vnei efraim... Korban. This episode seems difficult though, because Yosef kept Shabbos his descendants will seemingly push off the normal halachos of Shabbos!? It would make more sense that they in turn would never desecrate the shabbos for ever and ever. The Satmar Rav (Rav Yoel Teitelbaum) explains that there is a new idea learnt from Yosef keeping Shabbos. The korbanos of the Nesiim pushed off shabbos because of preparation. Normally, karbanos yachid do not push off Shabbos, but because through these karbanos the mizbeiach was made fit for karbanos of the tzibbur forever, the princes offerings were fit to be brought on Shabbos. Now the Medrash can be understood. The Medrash is saying that Yosef prepared for Shabbos on Friday and kept Shabbos, even before it was given. The reward for this was the karban of Efraim being brought on Shabbos which was middah k'neged middah, because Yosef prepared, it became like the actual mitzvah and the reward was bringing korbanos on Shabbos to be like korbanos of the tzibbur and allowed to be brought on Shabbos, because these Korbanos of the Nesiim were what allowed karbanos tzibbur to be brought in the first place.

Adapted from the Sefer Imrei Boruch by Rabbi Boruch Simon

(SOG- Continued from page 4)

first President of the United States and I was one of its citizens. I soon forgot the terrible days and nights in Valley Forge. But I kept the memory of that first night of Chanukah in my heart like a precious dream. I did not relate it to anyone because I said to myself: Who will believe me? I was certain that the General forgot it completely. But that was not the case. He didn't forget.

THE HIDDEN NEIS OF CHANUKAH

MENACHEM NEIMAN

10TH GRADE



There is a Gemara in Shabbos that tells the sad story of the town of Lod, where they stopped celebrating Chanukah. The reason for this was that the people had become discouraged and disheartened due to the destruction of the Beis Hamikdash. This led many people to question why they would still celebrate Chanukah if the Beis Hamikdash which was a big part of the story was now destroyed.. The Gemara concludes with saying that we should still celebrate Chanukah.

This teaches us a very important lesson. Even when we lose all of our hope. Chanukah reminds us that no matter how bleak the situation looks we can always come back from it, take that motivation and use it to bring the the 3rd Beis Hamikdash.

Adapted from Rabbi Lord Jonathan Sacks

(10 Minute Halacha- Continued from page 3)

even though you have someone lighting at home, you should light before your wife does in order that you have intention not to fulfill your obligation with her lighting. If you won't get home until later, but your wife can light earlier, if you light on your own, you should do it without a Bracha.

What if You are in a Different Time Zone?

Minchas Yitzchak: Even if the person who lighting for you at home lights in their time zone, before your obligation, it should work because the whole point of lighting is for Parsumei Nissa, which is best done at night.

In the case of Rav Zera, did it have to be specifically his wife, or could his kids have lit it for him?

1) Eliah Rabbah quoted by Mishna Berurah: Even though our minhag is for everyone to light on their own, a married woman doesn't light for herself because of rule of "Ishto Kgufo" (a wife is like himself.) must be referring to only his wife, but not through others.

- Rav Shachter: This is a very strange application of Ishto Kgufo, can it really be used to Patur someone from a Mitzvah!

2) Mazkeres Hashlucho Siman 139 Seif Kattan 17: If your wife is lighting for you, she doesn't need specific intention for you, because of Ishto Kgufo. But if someone else is lighting for you, they would need to have you in mind.

What do you do if you are out of your house with your entire family?

1) Chayei Adam/Pri Chadash: Even if he comes back home for short periods of time, you should light where you are eating and sleeping for Chanukah because that becomes like your home.

- Rav Shachter Beikvei Hatzon: This is only if your away for the entire Chanukah, you become part of that place, but if you only go away for one day, you are still called a guest and should pay money.

What if you only go for the evening but are planning on sleeping at home?

1) Rav Moshe Feinstein Igros Moshe Yoreh Deya Chelek 3 Siman 14 Os 5: You should either try to get home before you light, or light before you leave. But if it is difficult to get back, like if you have a Chanukah party starting an hour before the Zman and ending 3 hours after, it is best to have someone at home light for you.

2) Mishna Berurah: If not sure if you should follow the place you eat or the place you sleep, you follow the place where you eat. However, this is only where they are both yours. But if you just happen to be eating somewhere, you shouldn't light there.

What do you do on Motzei Shabbos, if you stayed over for Shabbos (and payed for lighting)?

Most Poskim: You should go back home and light.

What do you do in a Yeshiva dorm, where you can't light in the dorm because of a fire hazard?

- In YU they set up in the lobby ,and dining room a place for Neiros Chanukah.

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A Deeper Understanding to the Machlokes of Bais Shamai and Hillel

By: Jonathan Kazlow, 11th Grade

If one day you make lots of money, you are very happy. If you make more the next day, you are even happier. If this happened for eight consecutive days, you'd be thrilled every time. If someone tells you though, that your friend just pulled off a very lucrative deal you would be very excited for him. However, if this repeated itself every day, you'd not only be less happy, but at some point you'd think that it is enough already and you don't want to hear about it.

The question is, what is the difference? Rav Eliyahu Dessler answers that when it is internal, your own happiness, each joyous occasion adds more happiness. However, when it is merely external then it is just about the excitement, the newness, the thrill and that wears off with every additional occurrence.

Chanukah is eight days long. Those tzaddikim who connect with the Yom Tov and their joy and Avodas Hashem is internal, grow in happiness with each passing day. However, us simple people whose love of Chanukah is external, our excitement grows dimmer as the days of Chanukah progress.

With this idea he explains the Machlokes between Bais Shammai and Bais Hillel. Bais Hillel says that we light an extra candle every day to show increased happiness and increased light from the Yom Tov. Although this may not be our level, it is something we should aspire to. Bais Shammai says no, we must light the candles in a way that is suitable for the level that we are on. As a result, each night we lose a candle together with our dwindling enthusiasm.

(Benyamin Bortz- Continued from page 1)

The small army of Chashmonaim were able to defeat the much larger and mightier Greek army because they never gave up. This is the same approach we should take towards learning, it doesn't matter how much we accomplish, what really matters is how hard we try.

(10 Minue Halacha- Continued from page 6)

- ◇ Rav Shachter: You are not Yotzei if you light in either of these places:
 - a. If light in place where you eat, that is a public place, not yours.
 - b. And even though we say you should light in a courtyard and the lobby is like a courtyard, this isn't true because a courtyard is where events take place, but the lobby is just for passing through.
- ⇒ Therefore, you should light at your real home.

(SOG- Continued from page 8)

George Washington make America a free country, a land of refuge for my parents and brothers who are subjected to the cruelty of the Poritz.

Suddenly I felt a gentle hand touching my head. I lifted my eyes and it was he - he himself was standing over me and he asked, "Why are you crying, soldier? Are you cold? "

Pain and compassion were in his voice. I couldn't bear to see him suffer. I jumped up, forgot that I was a soldier standing before a General, and said what came from my heart, like a son speaking to his father:

"General Washington," I said, "I am crying and praying for your victory. And I know that with the help of G-d we will win. Today they are strong, but tomorrow they will fall because justice is with us. We want to be free in this land. We want to build a home here for all those who flee from the hands of "Poritzim", for all who suffer across the ocean. The "Poritzim" will not rule over us! They will fall and you will rise!"

(Continued on page 4)

STORIES OF GREATNESS TOLD OVER BY: DOVID BLANK

Adapted From
Neveh.org

It was Chanukah of 1775 A difficult and very cold winter. We are sitting in Valley Forge and waiting. Why? I don't know. Perhaps for better days than these. I am the only Jew here. Perhaps there are other Jews among us, but I haven't seen any. We hunger for bread. We have no warm clothing or shoes to protect our feet. Most of the soldiers curse George Washington for going to war against Britain.

There are those who hope for his downfall, but I believe that his cause is just. We must expel Britain from America. She wants to put her hands in everything her eyes see. Although we are suffering here terribly, I am loyal with all my heart to George Washington. More than once I see him at night, passing through the camp, between the rows of sleeping soldiers. He gazes with compassion upon the soldiers who are suffering from the cold. And sometimes he approaches one of the sleeping soldiers and covers him, as a father would cover his son.

There are times when the hunger and the freezing cold torture me to death. But I don't curse General Washington who is fighting for the freedom of America. At moments like this I think of my father in Poland. I think about all that he suffers at the hand of the cruel "Poritz". I remember: I was a child then and I saw my father dancing before the Poritz. What an awful thing to see! My father was wearing the skin of a Polar bear - and danced like a bear before the Poritz and his

guests.

What terrible pain! What great shame! My father dancing like a bear - and the "Poritzim" laughing and rejoicing at the sight. I decided then and there that I will never dance like my father before the Poritz. Afterwards, I escaped to America.

And now I am lying in Valley Forge and shivering from cold. They say that Washington is losing and that he can't win this war. But I don't believe all that. I lie at night and pray for him.

The first night of Chanukah arrives. On this night, years ago, I left my father's house. My father gave us this Chanukah menorah and said to me, "My son, when you light the Chanukah candles, they will illuminate the way for you".

Since then, the Menorah has been like a charm for me. Wherever I go, I take it with me. I didn't know what to do - to light the Chanukah candles here, among the goyim, or not. I decided to wait until they were all asleep, and then I took out my father's Menorah. I made the brocha and lit the first candle. I gazed at the light and remembered my parents' home. I saw my father dancing like a bear before the Poritz and I saw my mother's eyes filled with tears. My heart was filled with pain and I burst out crying like a small child. And I decided then in my heart, that for the sake of my father and mother, for my brothers and sisters in Poland. I must help

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Maggid of DRS
Dovid Blank

Menahel

Rabbi Y. Kaminetsky

Faculty Advisors

Rabbi E. Brazil
Rabbi M. Erlbaum
Rabbi A. Lebowitz

The DRS Yeshiva High School For Boys
700 Ibsen Street, Woodmere, NY 11598
Phone: (516) 295-7700 - Fax: (516) 295-4790

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