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The Contradictory Commandment

By Andy Ebbin, 12th Grade

In parshat Bo, the title itself is a matter of inquiry given that it is not just an odd word selection, but seemingly contradictory to the intention of the phrase. In the first pasuk, Hashem tells Moshe to "Bo el Pharaoh" which is simply translated as "go to Pharaoh." This is easy to accept for one reading an English volume of the Torah, but anyone with basic Hebrew skills will look at the sentence with confusion. "Bo" means to "come" while a word like "lech" means to "go" like in the parsha of lech lecha. So why does Hashem choose this word when in reality it tends to mean the opposite of what it implies?

The Baal haturim answers plainly that the letters aleph and beis together have a gematria of $(2+1=) 3$ to hint to the three remaining makot which Moshe would be warning Pharaoh about, Arbeh, Choshech and Makat Bechorot.

A deeper look at what is implied with this word choice would lead you to say that Hashem was telling Moshe "come with me to face Pharaoh". This is brought by the Bechor Shor who continues that while initially Hashem would have accompanied Moshe to the palace, in the end He didn't. This was because Moshe met Pharaoh by the river, where we know from the famous explanation that Pharaoh would relieve himself in secret in order that his people, who worshipped him as a god, would not witness his mortal nature. Because of this, Moshe went "without" Him because to have brought Hashem's presence into an unclean place

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PARSHAS BO
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400 or 210?

By Gavriel Aharon, 9th Grade

Hashem told Avraham that his children would be slaves in Mitzrayim for 400 years. However, Bnei Yisrael left after only 210 years. Many Meforshim give explanations as to how Bnei Yisrael were able to leave before their time; the Ben Ish Chai has a different approach. When they left Mitzrayim, the Pasuk in Parshas Bo says, "Leil shimurim hu Lashem l'hotzium me'erezt Mitzrayim; This was the night that Hashem waited for as they were destined to leave Mitzrayim." This implies that Bnei Yisrael were always scheduled to leave Mitzrayim on this night, even though they had not yet completed 400 years.

The Ben Ish Chai explains with a Mashal. A father tells his son that he must empty out an entire warehouse from the junk that has been accumulating there. He tells him that he can work the whole night and must be done by the morning. The father realizes that this is an impossible task, so during the night while the son is working hard, the father goes in and helps him without the son's knowledge. The son approaches the father proudly in the morning, telling him that he completed the job. He has no idea that his father did most of the heavy lifting for him.

The 400 years in Mitzrayim was the workload Hashem gave Bnei Yisrael to correct what needed to be fixed in the galus of Mitzrayim. Although there was 400 years' worth of work there, Hashem set a deadline to take

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

1. Aside from the actual plague of darkness, when else does the land of Egypt become dark?
2. In what context is an "east wind" mentioned in this parsha? Where else in the book of Exodus is an east wind mentioned?
3. The Red Sea is mentioned in Parshas Beshalach with regard to the splitting of the sea. In what context is it mentioned in this parsha - with regard to the ten plagues?
4. In what way is the number 21 associated with the command to eat matzah?
5. In what context are shoes mentioned in this parsha?
6. Which law in this parsha involves a bone?
7. In what context are shoulders mentioned?
8. What two-letter word appears 27 times in this parsha and has four different meanings in the Torah?

Answers

1. During the plague of locusts, the swarm covers the entire sky, darkening the entire land (Exodus 10:15).
2. In this parsha, the locusts are swept into the land with an "east wind" (Exodus 10:13). In parshas Beshalach, the Red Sea is split with a powerful "east wind" (Exodus 14:21).
3. Locusts are blown out of Egypt by a west wind in the direction of the Red Sea (Exodus 10:19).
4. The last day of Passover is the 21st day of the month of Nissan (Exodus 12:18).
5. The Jews in Egypt were instructed to eat the Passover offering with "their shoes on their feet" (Exodus 12:11).
6. The Torah states that one may not break any bones of the Passover offering (Exodus 12:46).
7. When leaving Egypt, the Jews carried matzah on their shoulders (Exodus 12:34).
8. The word "*ki*" appears 27 times in the parsha. Throughout the Torah, it is translated in four different ways: if, perhaps, rather and because (Rashi, Genesis 18:15).

The Haftarah Corner*Written By Adam Zahler*

This week's haftarah is from Jeremiah 46:13-28. This week's parsha contains the final 3 plagues. The Egyptians begin Shemot as the most powerful nation in the world. Hashem reduces them to almost nothing with all the miracles He does for the Jews. In our Haftarah we read about Hashem destroying Egypt again. This time it comes through Nebuchadnezzar who was the king of Bavel. Hashem tells Yirmiyahu what will happen to Egypt: "Proclaim it in Egypt and let it be heard in Migdol, and let it be heard in Noph and in Tahpanhes. Say, 'Stand fast and prepare yourself, for the sword has devoured round about you.'"

This week's parsha ended the exile of the Jews in Egypt. They were punished and sank down to the 49th level of tumah, but in the end they were redeemed as promised. The end of this week's Haftarah reads: "You fear not, O Jacob My servant, and be not dismayed, O Israel! for behold, I will redeem you from afar, and your children from the land of their captivity, and Jacob shall return and be quiet and at ease, and there shall be none who disturb his rest. You fear not, My servant Jacob, says the L-rd, for I am with you, for I will make a full end of all the nations where I have driven you." Hashem tells us we will sin which has been a recurring theme throughout our history. We will be punished, but Hashem promises that He will be there in the end to redeem us from exile. Dr. Seuss describes the going from dire these dire straits of exile to the ultimate redemption accompanied by exhilaration in his poem Oh The Places You'll go. He writes: "And when you're in a Slump, you're not in for much fun. Un-slumping yourself is not easily done. You will come to a place where the streets are not marked. Some windows are lighted. But mostly they're dark. A place you could sprain both your elbow and chin! Do you dare to stay out? Do you dare to go in?" We are going to sin and make wrong turns and ultimately be punished. At this point we are in a spiritual slump. But as he goes on to say "NO! That's not for you! Somehow you'll escape all that wait-

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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Mayer Adelman

Bringing Children to Shul

Positives of bringing children to shul:

1. Tosfos (Chagigah 3a): When we bring children to shul we are relying on the Gemara that states that children are brought to Hakel in order that those who bring them get *schar*.

A. The language in Tosfos of “relying on” seems to indicate that there is an inherent problem in bringing children to shul.

B. The reason why it is a positive thing to bring children to Hakel (and by extension to shul) is probably the fact that the children can be exposed to *kedushah* in such a setting. As the Gemara tells over regarding one of the Amoraim that he became great because his mother would expose him to holy places.

2. In order to properly be *mechanech* the children:

A. So they could see how to properly participate in *tefillah*.

B. Rama (124-7): You should teach your young children how to say “amen” because as soon as a child answers “amen” he gets a portion of *Olam Haba*.

C. Rama (149-1): Some say that you should bring the children to kiss the Torah in order to instill within them a love for the Torah and to encourage them to perform *mitzvos*, and this is the *minhag*.

D.. Shulchan Aruch (Orach Chaim 689-1): It is a good *minhag* to bring children to hear the *megillah*.

I. Biur Halacha: Seemingly, the Shulchan Aruch must be talking about children who are under the age of *chinuch*, for if he were referring to children above the age of *chinuch*, it wouldn't merely be “a good *minhag*,” rather it would be a *chiyuv* (see below 2-A).

3. To give mommy a break (this is obviously a non-Halachic reason).

A. If this was the sole reason to bring children to shul then the question arises whether shul is really the most appropriate place to do this; bring them to a park instead.

Problems with bringing kids to shul:

1. Mishna Brurah (96-4): Having children in front of you during *tefillah* can be a distraction.

A. Kaf Hachaim: It is problematic to even look at children during *davening* because during *davening* all of one's love should be directed toward Hashem.

I. Rama: A person should not kiss a child in shul because all of one's love in shul should be expressed toward Hashem.

B. Rav Soloveitchik: *Davening* should not be a family experience; it should be a one-on-one conversation with Hashem.

2. It is a disturbance

A. Biur Halacha (689-6): It is hard to imagine that when the Shulchan Aruch says to bring children to hear the *Megillah* (see above 2-D-I) that he is referring to children below the age of *chinuch* because such children will disrupt the *Megillah* reading. Rather what he must mean when he says “a good *minhag*” is that it is good to bring those who *are* of the age of *chinuch* to hear the *megillah* in shul rather than rely on them hearing it at home.

B. Mishna Brurah (98-3): The *Shelah ha-Kadosh* has strong words for those who bring their children to shul. The *Shelah ha-Kadosh* is specifically talking about children who have not yet arrived at the age of *chinuch*, and the reasoning is because they will be playing and running around the Shul thereby *deseccrating* its *kedusha* as well as disturbing others. Additionally, when they get older they will not have the proper respect for the *Beis HaKnesses*. However, once the kids reach the age of *chinuch*, bring them and teach them how to sit still with *trepidation* of Hashem and properly respond to *tefillah*.

Proper response to a child who starts misbehaving in the middle of Tefillah:

(Continued on page 5)

JACOB PENSTEIN**THROWN OUT OF EGYPT****10TH GRADE**

In this week's parsha, Hashem performs the last three plagues in Egypt. When describing the last, makat bechorot, Hashem says, "When he lets you out, he will completely drive you of there." And sure enough, when the time comes, Pharaoh approaches Moshe and Aharon and the pasuk says, "So the Egyptians took hold of the people to hasten to send them out of the land." This rushed exit famously caused the dough not to rise, leading to our custom of having matza, unleavened bread, on pesach. Furthermore, later, in next week's parsha, Pharaoh even chases after them.

This all seems very strange. Why does Hashem want Pharaoh to drive them out instead of just telling them to leave? Why does he change his mind to chase after them again, even after letting them go? Hashem could have certainly made Pharaoh let them go by their own means.

The Heiliger Sfas Emes answers that Hashem didn't only want to free them from slavery, he also wanted to ensure that they also lost all trace of Egyptian influence. This being driven out cut all the remaining ties left between the Egyptians and Bnei Yisroel. With this connection severed, the Jewish people could grow to greater spiritual heights and accept the Torah. Otherwise, Bnei Yisroel might've felt indebted to Pharaoh had he freed them willingly and non-forcefully.

Rav Yitzchok Zelig explains this further: When a person does an act of kindness to someone else, it creates a mutual connection. The Jewish people might've felt some sort of connection or had some sort of gratitude to Pharaoh, had he let them go freely. By forcing them out, Hashem ensured that there was no connection, and that they could not return to Egypt.

This lesson can still apply today. Bad influences can still be a part of you, even after you separate from them. Completely separating, maybe even in a negative way, will ensure there are no ties remaining.

Good Shabbos!

(Haftorah Corner—Continued from page 2)

ing and staying. You'll find the bright places where the Boom Bands are playing. With banner flip-flapping, once more you'll ride high! Ready for anything under the sky. Ready because you're that kind of a guy!" As Hashem says He will save us from this exile. We will escape the slump that we are currently in. So hopefully every day we can remember Hashem's promise that from exile we will be redeemed. There is a light at the end of the tunnel and it will hopefully come with the ultimate Geulah bimheirah byameinu.

(Gavriel Aharon- Continued from page 1)

them out on the night of Pesach. How did they manage? They did as much as they were able to, and Hashem in His mercy did the rest by shining His Shechina.

This should be a lesson for all future generations as the end of the pasuk says, "Shimurim l'chol bnei yisrael l'dorosam" – In every generation Hashem gives us a job. We struggle to survive each Galus and be mikadesh shem shamayim. If we put in 100% of our effort and try to accomplish all that we can, Hashem will do the rest, just like He did in Mitzrayim. Good Shabbos!



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To Merit Redemption

HUDI ARONOVITZ

12TH GRADE

The time for the redemption from Egypt had finally arrived, but the Jewish people did not possess any mitzvos in order to be worthy of redemption, as it says in Ezekiel (16:17), that “you (the Jewish people) were naked and bare.” Accordingly, Hashem gave the Jewish people two mitzvos with which to busy themselves with in order to become worthy of redemption: the blood of circumcision and the blood of the Pesach lamb.

The Torah tells us that the Jewish people took the Pesach lamb into their homes on the 10th of Nissan (Parshas Bo, 12:3), four days before its slaughter, a detail which is not required nowadays, and has not been relevant since that one Pesach in Egypt. The Gur Aryeh offers an explanation as to why it was taken into their homes four days early. He says that during these four days, each lamb was carefully inspected for any blemishes which would render it unqualified for sacrifice. In the merit of occupying themselves with the mitzvah for four days, the Jewish people became worthy of redemption.

The Da’as Zekeinim suggests that the Jewish people needed four extra days because the recovery from a circumcision lasts three days, and the Jewish people needed to be fully healed before travelling. This assumes that they circumcised themselves on the 10th of Nissan, rested three days, and then sacrificed the Pesach lamb on the 14th. However, Rashi says that they circumcised themselves on the 15th, and quotes the verse “I saw you wallowing in your bloods (Ibid 6),” to show that both types of bloods - the Pesach offering and the circumcision were found at the same time. The opinion of Rashi in regard to the date of their circumcision seems to contrast directly with that of the Da’as Zekeinim.

The Maskil leDavid resolves this incompatibility, citing a Midrash. The Jewish people were instructed to circumcise themselves on the 10th on Nissan, giving them ample time to recover for their journey (as the Da’as Zekeinim suggests), but many people ignored Hashem’s request. Then, on the 15th of Nissan, the rest of the Jewish people circumcised themselves (in accordance with Rashi’s opinion that there were “two bloods” together). Both of these opinions are correct, they each refer to a distinct group of Jewish people - those who listened to Hashem right away and those who delayed till the 15th.

The Maskil leDavid concludes by offering his own insight as to why the Jewish people took the Pesach lamb into their homes four days early. He says that Hashem told the Jewish people to take the lamb in early as an incentive to circumcise themselves, since the Pesach lamb could only be eaten by one who is circumcised.

(10 Minute Halacha- Continued from page 3)

1. Instead of trying to quiet the child and thereby causing a disturbance, simply take the child out of shul.
 - A. Shaarei Teshuva (104-1): If a child is disrupting then although one can’t talk in the middle of Shemoneh Esrei, one *can* walk in the middle of Shemoneh Esrei.

Halacha Le'ma’aseh, how should one approach bringing a child to shul:

1. Whenever the child is at the age where he can sit quietly and gain a positive chinuch experience from being in shul it is the proper time for him to start going to shul.
2. One must be realistic about how long of a davening or how much of davening his child can handle.
3. Parents have to know that they could say “no” to a child who wants to go to davening.

Makkat Choshech

Dovid Blank
11th Grade

In this week's parsha, one of the plagues discussed is choshech, darkness. Moshe proclaimed that for six days, there would be no light in Egypt. For the first three days, Chazal explain that the choshech was comparable to an average night, and that they just could not see. However, during the final three days, a miracle happened, and Hashem made a darkness so thick, so palpable, that rendered the Egyptians immobile!

Choshech, like the other plagues, did not affect the Jewish people: They could be right next to an Egyptian and could see while the Egyptian could not. Moshe also said that the Jews could enter the houses of the Egyptians and scout out whatever items they owned, but that they were not allowed to take anything. By doing this, when the Jews would leave Egypt, the Egyptians could not lie and say that they had nothing of value, because the Jews would know exactly where they would be.

The last thing Hashem did during makkat choshech was that any Jew who did not want to leave Egypt was killed. You would think that would come out to be only a few, since who would want to stay a slave? Astonishingly, Chazal bring down that five sixths of the Jews died! Imagine the amount of Jews who would have left Egypt would be, had those Jews survived. One sixth left and that was already 600,000!

We should be zocheh to always follow our leaders and try new adventures, instead of just doing something because it is the normal way. Have a good Shabbos!

(Stories of Greatness- Continued from page 8)

seen anything like it in his life. The Besht finished drinking, recited the "after-blessing" with the same deliberate intensity, and then motioned for his pupil to return to the wagon. It was beginning to hint of sunset. A cool wind blew across the grasses and the young chassid wondered where and how they would spend Shabbat. He was lost in his thoughts when suddenly he heard the Besht say to the wagon driver "Here, turn down this street!"

He looked up to see that... they were in Leipzig! In fact if they just continued straight they would be in the Jewish section. They could stay with his parents! What a miracle! But the Besht had other ideas. "Here, Alexi, turn right!" No, NO! Not here!" The pupil cried. The street to which his master had directed the wagon driver was the infamous Shillergass, a street lined with taverns adjoining the university. No Jew dared show his face on that street. "If we turn here it will be the end of us!" But the Besht paid no attention. They turned and after a few moments he told the driver to stop. "Here is where we are staying. But hurry! It's almost Shabbat."

They took their bags and got out in front of a door that had a big sign hanging over it saying "Tailor". The Besht knocked loudly at the door. A small peephole opened. They heard numerous locks swiftly unlocking and in no time the door opened revealing an elderly Jew dressed for Shabbat with several young men standing in the brightly lit room behind him. "Come in!" He whispered fearfully. "Who are you? Are you mad? Come in quickly!"

They entered, the old man closed the door and said as he was turning the locks, "You are fortunate that no one was in the street. These people are animals -- real animals. They study in their universities but they are nothing but bloodthirsty animals. The sight of a Jew -- especially when there is beer or vodka in their blood -- turns them into instant killers. They tolerate me here because they need a tailor -- otherwise they would kill me in a minute. Who are you? What are you doing here?" The Besht promised he would explain but because it was very late he wanted to begin to lead the afternoon prayers. The tailor had seven sons and together with the Besht and his pupil they made a minyan (quorum of ten). The Besht began to pray aloud at the top of his voice. The old tailor was astounded. At first he was filled with fear but then he suddenly felt as though his heart was exploding with love for G-d. He had never heard such prayer before. But when the prayers finished the sound of bottles crashing against his door from outside abruptly brought him back to reality. The Besht simply walked to the door opened it and stepped outside to the drunken crowd.

"Kill him! Kill the Jew!" Someone yelled and threw a rock but it missed. One student ran toward the Besht with an iron bar screaming "You dirty.." Suddenly he froze, his hand paralyzed in midair, screaming with pain. Another student drew a large knife, with the same alarming results. The two of them just stood there screaming and weeping until the crowd dropped their rocks and bottles and began begging the Besht to take away the spell. The Besht said something, and the paralyzed students fell unconscious to the ground. Their friends carried them away.

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Dvarim Hayotzim Min Halev

(Andy Ebbin- Continued from page 1)

like this would be disrespectful.

However, I believe that the explanation we can learn the most from is that of the mystical Rabbi Shimon bar Yochai - the Zohar. He writes that the language of "coming" indicates that Hashem brought Moshe into a spiritual chamber where the spiritual aura of Pharaoh, in the form of a mighty serpent, lived. This terrified Moshe because he saw that his enemy had such formidable supernatural roots and so Hashem reassured him by saying that he should "come in to Pharaoh and Hashem will be with him. Together they will destroy not just Pharaoh and his kingdom, but cut it off completely at its source.

The Lubavitcher Rebbe explains that that crushing the spiritual form of Pharaoh was necessary for the redemption of the Jews. The very essence of Pharaoh his people needed to be destroyed in order to allow the Jews freedom from the oppression of Egypt, in both the physical and the spiritual/moral sense. Just as Moshe saw his challenge as insurmountable until Hashem promised to help him, we today often see things the same way. What we need to remember is that Hashem is with us as well, and will give us the help we need to stand up to our own inner "Pharaoh" which is preventing us from pursuing our goals of living a proper Torah lifestyle.

In this way, each one of us should be able to soon see our own redemptions, overcoming obstacles with the help of Hakadosh Baruch Hu, and remembering that wherever we go, Hashem is always with us, as our sages tell us, "Hashem is here, Hashem is there, Hashem is truly everywhere" but most importantly, Hashem is right in front of you, guiding you to confront your challenges and grow as a person.

Good Shabbos!

(Continued from page 6)

The mob scattered in fear, leaving only their rocks and bottles strewn in the street.

The Besht returned inside leaving the door wide open behind him and, after washing his hands, began the evening prayer greeting the Holy Shabbat. Again the room was magically transformed, and all felt as if they were in the Holy Temple in Jerusalem in the days of King Solomon. A few minutes later, a tall thin man, wrapped in a black cloak, suddenly appeared at the open door. He looked silently around the room, walked to a corner and just stood there, staring at the Besht and his praying.

After the prayers, they sat down to eat the Shabbat meal amidst song and wondrous words of Torah. All this time the tall stranger stood and stared, and the Besht paid him no attention at all. Only when they finished the meal did the man approach the tailor, asked him when they would be praying in the morning, and left as soon as he got the answer. "That man," said the tailor to the Besht's pupil, "is none other than Professor Shlanger -- one of the most anti-Semitic intellectuals in the country. I have no idea what brought him here..." The next morning, the professor returned. Again he stood silently staring at the Besht's praying and speaking. He left after the meal, and did not return again. After Shabbat, the Besht and his pupil bade their host farewell, boarded their wagon and in less than five hours were back home.

"You see, I told you that you wouldn't have time to visit your parents." The Besht said with a smile. The young man, however, was burning with curiosity. "Who was the old man whose house we stopped at on the way? Why did you wander into the forest to drink a cup of water, and what did we accomplish by spending Shabbat at the tailor's house?" he asked. The Besht hesitated for a few seconds and then said: "The man I spoke to is one of the thirty-six hidden righteous individuals in whose merit the world exists. He will be the first to know when Moshiach is supposed to arrive, and that is what we spoke about.

"The reason we stopped in the forest was because I saw that, since the beginning of creation no one had ever made a blessing on the water in that stream. In another few moments it would have been too late -- the spring would have died without fulfilling its purpose in the world." And what we accomplished in the tailor's house you will know one day."

Twenty years later, long after the Besht had left this world, the disciple happened to be in the city of Minsk when a distinguished looking Jew stopped him in the street and asked him if he had been a pupil of the Baal Shem Tov and if he had ever spent a Shabbat in Leipzig with his master. When the chassid answered in the affirmative, the stranger embraced him and kissed him. "I was the professor who visited you that Shabbat. I was at a turning point in my life at the time, full of unanswerable questions as to my purpose in life. When I heard of how your teacher paralyzed those students I knew I had to see him for myself.

"The sight of his praying and teaching had such a profound effect on me that a few months later I disappeared from the University, moved to another country, and converted to Judaism. I don't know how your master could possibly have known that in a Jew-hater like me dwelled a Jewish soul crying out to be redeemed."

Adapted from Chabad.org

STORIES OF GREATNESS

TOLD OVER BY: NETANEL YOMTOV

Late one Wednesday night, Rabbi Israel Baal Shem Tov ("the Besht") informed one of his younger disciples that the next morning they would be traveling to the city of Leipzig, where they would be spending the Shabbat. The disciple was overjoyed. He was flattered to have been chosen by his master and was sure that he would learn many important things on the journey. In addition, this would be an opportunity to visit his parents, who lived in Leipzig. They set off early Thursday morning. It was a ten-hour journey, so they had plenty of time to arrive before evening. But as they boarded the wagon the Besht turned to the young man and mysteriously said: "Don't count on seeing your parents, we won't have time."

The Besht turned to his wagon driver, Alexi, and told him that after they left the city he could let the reins drop and go to sleep. The entire duration of the trip the Baal Shem did not stop whispering words of Torah to himself. The wagon moved swiftly and it seemed they were making good time; strangely, however, after some fifteen hours of travel, as night was falling, they still had not reached their destination.

They hitched the wagon to a tree by the side of the empty road. Our young disciple fell asleep almost immediately. When he awoke next morning, the wagon was already moving, but he was certain that the Besht had not slept all night.

After several hours it seemed clear that they were going nowhere and that they probably would have to spend Shabbat in the wagon

as well. Suddenly a house appeared in the distance. As they got closer, the young man was overjoyed to see a mezuzah on the door. At least they would have a place to stay. The wagon stopped before the house. An old woman, beaming with joy, appeared, called to her husband, and greeted the Besht with blessings. From behind her emerged her husband, an old man with a radiant face who ran toward the Besht and warmly embraced him before escorting him into the house. "Just wait in the wagon, I'll return shortly", the Besht said to his pupil just before he closed the door behind him.

Fifteen minutes later he returned and they were on their way. "I thought we would stay here for Shabbat," said the worried young man. But the Besht just told the driver to let the reins drop as soon as the hut was out of sight. A short while later the horses strayed off the road, crossed a field, then entered a forest and stopped. The Besht got out, took a silver cup from his bag, motioned to his bewildered pupil to follow, and after several minutes suddenly stopped and said: "Listen! Water!"

Sure enough, from within a thicket they heard a bubbling brook. They cleared away the vegetation. The Besht dipped his cup into the water, stood to his full height and recited the blessing over water: Blessed are You L-rd our G-d, King of the Universe, by whose word everything came to being. But what a blessing! It seemed as though the entire forest reverberated with each word the tzaddik uttered. The chassid had never really heard or

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

דברים היוצאים מן הל"ב

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