

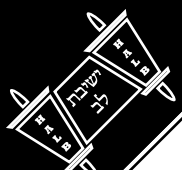
היוצאים

דברים



Volume XX - Issue II

The DRS Weekly Torah Publication

*The Names**By Aaron Nassir, 11th Grade*

“And these are the names of the Children of Israel who came to Egypt; Yaakov and his household, Reuven, Shimon, Levi, and Yehuda, Yisachar, Zevulun, Binyamin, Dan, Naftali, Gad, and Asher...” (Shemot 1:1-4)

The name of this week's Parsha and the name of the entire sefer “Shemot” means “Names,” not “Exodus.” Why are the people coming into Egypt listed as names and what's the significance of that? We find that whatever name Adam gave to the various creatures of the world “that was its name.” It seems like whatever name he gave stuck, like a kid naming his new pet. Rashi points out that when Adam called his wife Isha (woman) it was because she was taken from an Ish (man). Based on the play of words, we see that the world was created with the Holy Language of Hebrew. But practically, what does that creation through words mean?

When we buy a new car, computer, or any technological device, there is usually a user's guide that accompanies it. The thicker the booklet, the more complex the machinery is. In that manual, you find the optimal usage for each of the buttons in the device. Rarely would you find a part that does not serve some function. The designer gives each piece a name that tells us something about its function. The implication of a name is that it points to the designer's intent. In any language other than Hebrew, names are arbitrary. C-A-T tells us how to pro-

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*The Power Of Freedom**By Hillel Golubtchik, 11th Grade*

How important is a name? When it comes to Hashem, the answer is everything! Whenever we learn something about Hashem and His wonders, it's not with our eyes, rather it's with our ears. However much we are able to develop an understanding of the Ribono Shel Olam is all based around His name or names. In fact, the word “shem” or name is simply a place in our minds occupied by a concept.

In this week's Parsha when Hashem introduces Himself to Moshe, he tells him to go to Bnei Yisroel and explain to them that He will save them. The Pasuk says “V'Amru Li Mah Shimo Mah Omer Aleihem, Vayomer Elokim El Moshe Ehyeh Asher Ehyeh” (“When they say to me ‘What is His name?’ what shall I say to them? G-d said to Moses ‘I shall be what I shall be’”). When Moshe asked Hashem for a name, he understood how hard it would be to convince Bnei Yisroel to follow him. Moshe asked Hashem what he should tell them, and Hashem answered cryptically with the words “Ehyeh Asher Ehyeh.” These words are said in the future tense to stress the fact that what happens in the future is not predetermined and that freedom is absolute.

Too many times in life, people view their relationship with themselves, G-d, and nature as one moment. Based on that thought process, the present will never be altered and G-d's limitations on nature won't allow Him to

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade
Rebbe

Parshas Shemos Questions

1. In Egypt the Jews are forced to produce bricks (Exodus 1:14). In what context are bricks first mentioned in the Torah?
2. In this parsha, who runs away? What two other places in the Torah does it explicitly state that somebody runs away?
3. Aside from this parsha, where do midwives assist in a birth? (2 answers)
4. Straw was used by the Jews in Egypt to make bricks (Exodus 5:12). Where else in the book of Exodus is straw mentioned?
5. What time period is resembled in the next 6 parshiyose starting with Shemos

Answers

1. Bricks are first mentioned in parshas Noah where the people produced bricks to build the Tower of Bavel (Genesis 11:3).
2. In this parsha, who runs away? What two other places in the Torah does it explicitly state that somebody runs away?
3. In parshas Vayishlach a midwife is involved in the birth of Binyamin to Rachel (Genesis 35:17). In parshas Vayeshev, a midwife assists in the birth of Peretz and Zerach to Tamar, the wife of Yehuda (Genesis (28:38).
4. In parshas Beshalach, the drowning of the Egyptians is compared to straw sinking in water (Exodus 15:7).
5. Shovavim: (Shemos, Vaeyra, Bo, Beshalach, Yisro....) This is a time to work on your personal kedusha.



1st Aliyah - In this Aliyah we begin hearing about the enslavement of Bnei Yisroel in Mitzrayim. Pharaoh and everybody in Egypt forgets everything that Yosef did and all the brothers. There is a plan to enslave Bnei Yisroel. When that does not work Pharaoh calls the midwives and tells them to kill the Jewish first borns and of course the midwives fear G-d and do not listen to Pharaohs order.

2nd Aliyah - In this Aliyah Pharaoh rebukes the midwives for not killing all of the newborn Jewish males. They answer that the hebrew women are skilled in giving birth without using midwives and therefore Pharaoh commands the Egyptians to throw all newborn males into the river. Moshe is born in this Aliyah. Moshe is put into a basket. Pharaohs daughter finds the basket and nobody is able to nurse this child. Miriam ,who is Moses's sister, suggests that she find a Jewish woman to nurse the baby and that is what happens and when Moshe finishes nursing he returns back to Pharaohs daughter.

3rd Aliyah - In this Aliyah we hear how Moshe was raised in Pharaohs palace. When he gets older he goes out one day and he sees an Egyptian hitting a Jew. Moshe kills the Egyptian and the next day Moshe sees two Jews fighting and he tries to stop them but he is forced to run away. Moshe runs away to Midyan where he meets and marries Tzipora. She is the daughter of Yisro. She has a baby named Gershom. Meanwhile, back in Egypt the slavery gets worse and worse. Bnei Yisroel cries out to Hashem and Hashem remembers, so to speak, the covenant that He had made with their forefathers.

4th Aliyah - In this Aliyah we have the episode of the burning bush. Moshe , while he was shepherding his father-in-law's flocks, he sees this bush that is burning and is not being consumed and of course it was from that bush that Hashem called out to Moshe and said that He has seen the Avdus and the terrible afflictions in Mitzrayim and Hashem has decided to deliver the Jews from Mitzrayim.

5th Aliyah - In this Aliyah Moshe and Hashem continue their conversation at the burning bush. Hashem wants to send Moses on

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**Rabbi Moshe Atik's Torah
Teasers
is available on AMAZON**

10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Eli Wiseman

Bracha Achrona on Hot Drinks

Q: How much time does one have to eat a kzayis¹ of food and still be obligated to say a bracha achrona?

A: The Shulchan Aruch (siman 210) says one needs to eat a kzayis bchday achilas pras, a kzayis in the amount of time it takes to eat a pras.

This halacha is not mentioned specifically in the Gemara. However, the Gemara does mention that one who didn't need to eat but ate a kzayis bchday achilas pras on Yom Kippur is subject to kares.

Q: How much is a pras?

A: The Shulchan Aruch (siman 612) mentions the opinion of the Rambam who says 3 beitzim and Rashi who says 4 beitzem².

In siman 618 he quotes only 4 beitzim.

In siman 409 he quotes only 3 beitzim.

The Mishna Berura explains that the Shulchan Aruch holds it is a safek. With regard to laws from the Torah, he would be machmir and say only 3 beitzim; with regards to laws midirabanan he would be lenient and say 4.

Q: How does one measure bchday achilas pras?

A: The Minchas Chinuch (mitzvah 313) says it depends on the food. For example, if one is eating cooked meat, the time limit is less than for a more raw piece of meat.

He brings a proof from the fact the Gemara didn't write this Halacha. He explains that the Gemara could not have brought it down since it would have to account for every food.

Most Poskim argue on the Minchas Chinuch.

A2: The Chasam Sofer says it is 9 minutes flat.

A3: The Chazon Ish says 9 minutes seems too long.

A4: Rav Sternbuch says he has timed his eating and at most, it is 5 minutes.

However, even though most poskim argue with the Chasam Sofer, they recommend using his shiur for issurim. For example, if someone needs to eat on Yom Kippur, he should eat less than a kzayis in a 9 minute period.

It's interesting to note that Rav Shecter holds like the Minchas Chinuch when it comes to eating matzah on Pesach which would give one more time to eat the shiur of the matzah.

Q: How much time does one have to drink a reviyas³

and still be obligated to say a bracha achrona?

A1: The Rambam holds the time it takes to drink a reviyas.

A2: The Raavad holds bchday achilas pras.

A proof for the Raavad comes from the Gemara (Krisus 13). The Gemara explains, if a person drinks a half reviyas of something tamei, went to the mikvah, and drank another half reviyas of something tamei, we join the two drinkings together if it was bchday achilas pras.

The Shulchan Aruch brings both opinions but seems to hold like the Rambam when drinking normally.

Q: What is a food and what is a drink in halacha?

A1: The Steipler, quoted in Vezot HaBracha, says "food" is anything that can't be poured. This means that yogurt and ice cream are foods.

A2: Rav Elyashiv, quoted in Vezot HaBracha, says a drink is anything you can't chew. This means that yogurt and ice cream are drinks.

A3: Rav Shecter says drinks are anything that are identified as a beverage on a menu. This means soup, yogurt, and ice cream are foods.

Q: How about hot drinks?

A1: Simply speaking, it would take too long to drink a Reviyas in the amount of time it takes to drink a Reviyas.

A2: Rav Wosner says it's possible that one can still say a Bracha Achrona.

We might hold like the Minchas Chinuch, that it depends on the type of food or drink.

We might hold like the Raavad.

A3: The Mishna Berura says one should leave over a revayis of the hot drink to cool down and then drink it in the amount of time it takes to drink a reviyas.

¹ Vezot haBracha mentions the opinion of Rav Chaim Noeh, that a kzayis is 27 cubic centimeters, which is the minhag of the world. (Halachipedia)

²There is a machlokes concerning how many zeytim are in a beitzah. Tosfot (Yoma 80b) says there are two. However, the Rambam (Eiruvim 1:9) says there are three. The Mishna Berura (486:1) poskins for Torah laws like the Rambam and by Rabanan laws like Tosfot. (Halachipedia)

³A reviyas is a kebeitza and a half. Rav Chaim Noeh says this is 3 oz. (Halachipedia)

SPARKS OF CHASSIDUS



*With Yaakov
Fuchs*

Moshe was frightened. He thought, "Indeed the matter is known!" (2:14)

Rashi explains that Moshe's fear can be understood in a rational way; Moshe was scared for his own safety. The word was out that he, Moshe, had killed the Egyptian, and he might suffer consequences. The Midrash, however, sees him frightened about the state of the Jewish people. Since the word had spread, there must be informers among the Jews. He reasoned that if this were the case, perhaps they would not be worthy of redemption.

The Maharal writes in Gur Aryeh that this Midrash conveys a deep and beautiful thought: anyone who possesses the characteristic of a loose tongue does not deserve redemption. Geulah comes from a lofty, inner, hidden quality, one that is not open and exposed. Someone who has no ability to keep hidden matters internalized shows that he does not possess any sterling value at his core. The value of that core is the key to redemption. Without it, redemption does not occur. (Adapted from Torah.org)

(Aaron Nassir- Continued from page 1)

announce the word and does little else than remind us of the creature that has whiskers and chases mice. Nothing in the letters is intrinsically connected to the idea it spells. We see in a word a picture and only the pronunciation is absent from the image. In the Holy Language we have both. A Lamed (ל) looks like the figure of a person sitting. Its name implies learning. It is composed of a "chof" + "vuv" with the vuv on top of the chof ($20 + 6 = 26$); with learning we develop higher connections to Hashem ל-ו-ק (gematria of 26).

The letters of the Holy Language function conceptually like elements in the periodic table. In Sefer Yetzirah, which is said to have been written by Avraham, it is written, "Twenty two Foundation letters: He engraved them, he carved them, He permuted them, He weighed them, and with them He depicted all that was formed and all that would be formed." Why is the second book of Torah not called Exodus? If the real subject was exodus then it should have ended by the splitting of the sea. Yet it continues past the giving of the Torah and on to the construction of the Mishkan. The Ramban answers, The Book of Bereishis tells of the formation of the seed, the possibility of what would later be the Nation of Israel. The Book of Shemot focuses on the planting and development of that potential into a nation worthy of Hashem's constant presence. When is a seed considered to have fulfilled its mission? When it produces a tree filled with seed bearing fruits. Who was it that came down to enter the soil of Egypt? It was the essence, purpose, and potential of what's possible, all in a name.

Adopted from Rabbi Lam's Shemot shiur

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Why Do We Use This Trup?

BZ Scheinman, 10th Grade

The Pasuk in this week's Parsha explains the difficult work the Bnei Yisrael had to do in Egypt. To describe the work, the Torah uses the words "Vayemareru Es Chayehem," that their lives were made bitter. The Vilna Gaon would often attempt to understand the meaning behind the specific Trup assigned to the words of the Torah, the unique tune with which each word is read. On these words, Vayemareru Es Chayehem, the name of the Trup given is "Kadma V'Azla". The Gra asked :why is this specific Trup given to these words and what more can be understood from it?

The Gra answers by explaining the significance of these words. Chazal say that Bnei Yisroel was taken out of Egypt after two hundred and ten years of being in exile. They question this number though: according to what Hashem told Avraham, weren't they were supposed to be exiled for four hundred years? Chazal famously one explanation that suggests the extreme difficulty of the work they were given expedited the process of exile and they were allowed to leave much earlier. This is what is meant by the words Vayemareru Es Chayehem, their lives were made so difficult and so bitter that they were permitted to be redeemed early. That is why the Trup of Kadma V'Azla is specifically assigned to these words. When translated literally, Kadma V'Azla can be understood to mean "Kadam V'Azal – HaGeulah," the redemption came forward and was brought early. Specifically because of these words, because the Jews' lives were mad so bitter, they merited an early redemption from Egypt.

Furthermore, explains the Gra, the Gematriya, the numerical value, of the words Kadma V'Azla equals one hundred and ninety. Given the fact that Bnei Yisrael was supposed to be in exile for four hundred years, but they ultimately left after only two hundred and ten, they actually left one hundred and ninety years early. Vayemareru Es Chayehem, because Bnei Yisrael's lives were made so bitter, Kadma V'Azla, the Geulah was accelerated, exactly one hundred and ninety years.

Have a good shabbos!

(Hillel Golubtchik- Continued from page 1)

expand possibilities for the future. But when Hashem says "Ehyeh Asher Ehyeh," "I shall be what I shall be," it completely shuts out that notion. The future for everyone is undetermined and the will of man plays a big part in the outcome. When Hashem told Moshe to tell Bnei Yisroel this statement, it was to show them that the future has not been determined and they will not remain in Mitzrayim. Hearing this will convince Bnei Yisroel to follow Moshe and the ways of Hashem and ultimately lead us to the ultimate Geulah. Have a Great Shabbos!

(SOG- Continued from page 8)

change my mind. But then I had an overwhelming bout of longing for the G-d of my people. "I bolted from my bed and quickly strode to the cell door, intending to break it down. But the door remained steadfastly bolted from the outside. Discouraged, I collapsed back on my bed for about half an hour. But the pangs of yearning and love toward Judaism continued to intensify until I sensed my materialistic desires give away. "Lying there in bed, becoming more restless by the moment, I understood that this love could not have developed from myself. G-d was actively trying to protect my Jewish soul from self-destruction." Again, I unsuccessfully struggled to break down the door.

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SURPRISE!! WERE STILL HERE

Jonathan Kazlow
12th Grade

Picture the scenario: Moshe has been in exile for many years for having killed the wicked Egyptian taskmaster and now he receives a message that it is safe for him to return. Moshe is excited to finally be able to return home. But on the first day back he runs into the two individuals who told Pharaoh about his questionable action, Datan and Aviram. "I thought you gentlemen passed away," Moshe thinks to himself. Then he takes a second look, sees their tattered clothes, and then thinks, "That's it, they're so poor, they are like dead and therefore won't have any influence with Pharaoh to cause me harm."

The Gemara (Nedarim 64b) tells us that there are four types of people that are considered "as if they are dead." The first is the poor person, the second is the one afflicted with leprosy, the third is a blind person, and the final category is an individual who has no children.

What did the sages mean when they stated that these four are considered as if they are dead? Rabbi Chaim Shmulevitz, explains that life is about giving. The more that one gives, the more one is alive. The common denominator in these four categories is that they all have a very limited ability to give to others. A poor person constantly relies on the financial support of others to survive and can only give a limited amount of charity himself; a leper must remain separate from others and therefore cannot be a giver; a blind person generally needs assistance to accomplish most daily tasks; and a childless person, though obviously has the ability to help a spouse and others, cannot fulfill that almost constant role of meeting the needs of a child.

When confronted with opportunities to help others we often feel overwhelmed with all of our other responsibilities. Do I really have the time, the patience, or the money to assist this person? Perhaps when these feelings enter our mind, we should rephrase the question to ourselves: Do I have the desire to be more alive?

(Aliyot Summary- Continued from page 2)

Shlichus, on the mission to bring Bnei Yisroel out of Eretz Mitzrayim. Moshe protests and protests. Hashem in this Aliyah gives Moses three miracles to perform for Bnei Yisroel to prove that he is indeed from Hashem. Moses continues to protest and Hashem assigns Moshe's brother Aharon to be his spokesperson.

6th Aliyah - In this Aliyah Moshe takes his wife and his two sons and they head back towards Egypt. Moshe gets permission from his father in law Yisro and he takes his wife and family and they head back to Mitzrayim. On the way Tzipora rescues Moshe from punishment by giving a Bris Milah to their son. Moses met Aharon who had come from Mitzrayim to greet him and together they go to Egypt, they gather the Zikainim and they perform the wondrous, miraculous signs that Hashem had given to Moses.

7th Aliyah - In this Aliyah we hear how Moshe and Aharon go to Pharaoh to present Hashem's demand. Pharaoh mocks the request to let Bnei Yisroel leave and he tells the Egyptian taskmasters to increase Bnei Yisroel's workload. Bnei Yisroel were unable to meet the new demand, they were beaten as a result and Moshe talks to Hashem and he says "Why have You mistreated the people?" and Hashem responds in the last Perek of the Aliyah and says "Don't worry you will see what I will do to Pharaoh, I will send Bnei Yisroel out with a mighty hand."

The Vayechi Saga

Avi Kupchik, 12th Grade

Parshas Shemos starts off with the names of the bnei yisrael that came down from Egypt; Yaakov and his house came. There are many changes in this pasuk from beginning to end. For example, the pasuk first calls Yaakov by his new name, Yisrael, and then at the end of the pasuk refers to him as Yaakov. Additionally, we say habaim, meaning coming (present tense), and the pasuk later on uses the word bau, we came (past tense). So which wording of the pasuk is correct? That we are coming now, or that we came in the past?

The Noam Elimelech of Lizhensk says, that the name of Yaakov Avinu that is more revered is Yisrael, being that the name Yaakov comes from the word ekev, or heel, which is low to the ground. Someone that is on the Yisrael level knows that there is always more room for growth and achievement in Torah and mitzvos. That is why the pasuk says habaim in the case where we were talking about Yisrael. He is only now coming or raising themselves to the utmost level, but he hasn't quite arrived yet.

We too should strive to better ourselves constantly like Yisrael. Even when you think that you are in a good position, you should always remember that there is room for improvement. Good enough isn't.

(SOG- Continued from page 5)

There was no way out. I slumped on the bed, tears streaking my cheeks, and began to deliberate with myself. If G-d allowed me to experience this indescribable arousal of G-dly love, I had no doubt that He would surely come to my aid. I had to continue to try. "I walked over to the cell's small window. I pushed it and, to my relief, it swung open. I was greeted by the sight of the hard flagstones far below. To jump from this height would leave all of my bones shattered. I was unsure what to do next. "I rethought my decision several time, and made my way to the window, only to be discouraged again and again by the sheer drop. "Darkness had already set in when I suddenly felt my legs dash across the room, leap onto the windowsill and carry me through the open window. I landed miraculously intact, aside from some minor pain in my feet. Despite this, my excitement was short lived. During my brief stay in the monastery, I had learned of the vicious dogs who guarded the premises. Chained away during the day, the dogs were set loose on the monastery grounds at night. Even if I managed to fend them off, their barking could easily alert the priests, who would surely take me back, and who knew what they would do to me then? "G-d will help, I thought, and fearlessly strode towards the pack of dogs. They bounded towards me excitedly and circled around me eagerly, as though reuniting with one of their masters. Thankfully, they also kept silent, and I was able to slink cautiously across the monastery grounds. But then my heart fell. A towering stone wall separated me from my freedom. Topped with sharp spikes and the height of two men, the wall surrounded the monastery, its smooth surface providing no grip. It was impossible to scale., I pleadingly explained to G-d that I had tried everything that was humanly possible to escape. "I was answered in the most incredible way. A strong gale immediately swept me off my feet and lifted me into the air. I was tossed over the unpassable wall and into the sky, tumbling over the countryside until I landed right beside the Maggid's house." Years later, when Rabbi Schneur Zalman would have his own followers, he would recount this story on numerous occasions, testifying to the Maggid's greatness.

STORIES OF GREATNESS

TOLD OVER BY: TZVI GRUSHKO

When Rabbi Schneur Zalman was still a young student under the tutelage of the famed Maggid of Mezeritch, he boarded at a house owned by a local widow. One day, the young scholar arrived home to find his landlady on the floor wailing hysterically. Her only son, she sobbed, had decided to convert to Christianity, and was being held in a locked room in a monastery. "Don't worry," Rabbi Schneur Zalman comforted her, "with G-d's help, we will bring your son back." "Listen to what I say," Rabbi Schneur Zalman said to the widow. "Tomorrow, Friday afternoon, while the attendant of my Rebbe is away from the door for his pre-shabbat bath, I will be able to open the door for you. Do not waste a second. Run inside and inform the Maggid of Mezeritch of your dilemma." The next day, Rabbi Schneur Zalman took advantage of the attendant's absence to open the door for the distraught widow. Inside, the Maggid, who was occupied with his spiritual preparations for the holy day of Shabbat, did not expect a strange woman to burst into his room, weeping uncontrollably. But the poor woman was so shattered that she stood silently at the door, unable to emit a single word. Apparently seeing no use for the interruption, the Maggid waved his hand, signaling her to leave. The woman emerged from the brief audience shattered and bitterly disappointed with herself. But Rabbi Schneur Zalman was confident that the Maggid knew of the widow's misery down to the last detail. Righteous people, after all, are not bound by the conventional ways of learning information. After the widow left, the Maggid did not make any mention of her or the purpose of her visit. But when the attendant returned from the bathhouse, the Maggid suddenly instructed all of his students to enter his room to welcome the Shabbat together. Despite the unusual nature of the request, the group heeded the Maggid's words. Immediately after prayers, the attendant rushed to set the table for the evening meal. Generally lengthy and peppered with mystical Torah insights, the Shabbat meal was eaten in a hurry, again leaving the students wondering at their

master's unusual behavior. Grace After Meals was recited promptly after the meal. All this time, the Maggid maintained deep concentration and spoke with a booming and forceful tone, a marked departure from the unassuming voice the students usually heard. Of all the students, only Rabbi Schneur Zalman knew the reason for the unusual change in routine. He sensed that from the moment the widow left the Maggid's office, the Maggid busied himself with reigniting her son's soul. Then a mighty wind began to roar outside, steadily picking up speed. By this point, the Maggid's face was shining like a glowing torch. The students listened with growing trepidation to the wind that howled violently around them. Boom! Something thudded against one of the walls of the house and the students, concerned that the roof would collapse from the wind, bolted out of their seats. Unperturbed, the Maggid stopped his discourse and turned to his attendant: "Quickly take him to the nearby inn," he ordered. The attendant hurried out the door and immediately stopped in his tracks. Lying on the ground outside the house was the widow's son, softly weeping. The attendant did not waste a second and proceeded to whisk the son away to the inn. After the attendant left, the Maggid's serious demeanor, which had persisted throughout the entire evening, transitioned to joy, and he finished the discourse on a euphoric note. The Maggid then retired to his room, and Rabbi Schneur Zalman headed for the inn, curious to learn what led to the son's seemingly impossible release from the second floor of the monastery. Rabbi Schneur Zalman found the young man sitting on the bed and reading the weekly Torah portion with large tears streaming down his face. "How did you escape?" Rabbi Schneur Zalman asked gently. The widow's son paused his tearful reading and began to tell his story. "The beginning of my escape started two hours before nightfall. I was lying on my bed in a small cell on the monastery's second floor, determined to follow through with my choice. No amount of convincing would have made me

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