



## So Loud That No One Could Hear

By Jonah Loskove, Layout Editor, 11th Grade

Rashi explains that before each time Hashem spoke to Moshe, He would call Moshe by name. Later in his commentary Rashi makes the point that although the voice of Hashem was exceedingly loud only Moshe heard it, because the sound miraculously stopped and did not travel outside the Tent of Meeting.

This leaves us with an obvious difficulty. Why was it necessary for Hashem to speak with a loud voice that can be heard by all, only to have it miraculously stop from leaving the Tent of Meeting? Would it not have been sufficient to talk in a voice that would only be loud enough for Moshe to hear and no one else?

R' Moshe Feinstein, in his Darash Moshe, explains that Hashem made His voice loud enough for all to hear, because, in truth, He was talking speaking to each and every Jew. The reason that every Jew did not hear Hashem was not because they were not being addressed; rather, it was because they are not on an exalted enough level to hear without the voice of Hashem being harmed. However, Hashem wanted the Jews to know that the commandments were given directly from Him, and not through an intermediary. This would impress upon the Jews a greater sense of obligation to observe the mitzvos. Therefore, the Torah tells us that it was loud enough for all to hear, had they had the merit to hear it.

This, explains R' Moshe, is also why, when the Torah was given on Har Sinai, all the souls, even those who would be born in future generations were present. Although the souls that were not yet born obviously were not obligated in the mitzvos,

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## Korbanos: What's the Point?

By Chezky Rothman, 11th Grade

Parsha Vayikra discusses the elaborate and varied procedures of bringing korbanos. The Rambam, in Moreh Nevuchim, as explained by Rav Asher Weiss, offers two diverse opinions as to why Bnei Yisroel were given the commandments of korbanos. One, is that since Bnei Yisroel were accustomed to sacrificing animals to pagan deities, Hashem allowed them to continue sacrificing animals, except now, they would sacrifice them to Him. This was a temporary practice from which Bnei Yisroel would slowly be weaned away. Based on this opinion, the korbanos themselves are not an essential part of Bnei Yisroel's service to Hashem. However, in another part of the Moreh Nevuchim, the Rambam writes that Hashem commanded Bnei Yisroel to give korbanos in order to openly deny idolatrous beliefs that the animals were deities that should be worshipped.

The Ramban (Vayikra 1:9) vehemently opposes the Rambam's explanations. The Ramban believes that korbanos intrinsically possess deep, spiritual significance. The korbanos serve two purposes: They serve as a conduit through which Hashem's blessings descend to all aspects of creation, and they atone for sins. Furthermore, Korbanos prevent the kind of sins that cause the Shechinah to leave Bnei Yisroel.

The Torah refers to the korbanos as a "reiach nichoach," a pleasing fragrance. Rashi explains that when Bnei Yisroel brought korbanos it gave Hashem nachas.

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**Torah Teasers**

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

**Parshas Vayikra  
Questions**

1. The first verse of the parsha states that Hashem called to Moshe before speaking to him. Where else in the Torah does Hashem call out to Moshe before speaking to him? (4 answers)
2. Aside from Moshe, who else in the Torah does Hashem call out to first with the word "Vayikra"?
3. In this parsha, different offerings are discussed. Who is the first person mentioned in the Torah to bring an offering?
4. Who is the first person in the Torah to build an altar and offer animals upon it?
5. Where is honey mentioned in this parsha?
6. What does a flour offering (minchah) have in common with the Passover offering?
7. Which part of an offering is the "heaviest?"

**Answers**

1. In parshas Shemos, Hashem calls out to Moshe at the Burning Bush, before speaking to him for the first time (Exodus 3:4). Hashem calls out to Moshe twice in parshas Yitro (Exodus 19:3, 20), and once in parshas Mishpatim with regards to the giving of the Torah (Exodus 24:16).
2. In parshas Bereishis, Hashem calls out to Adam before reprimanding him for eating from the Tree of Knowledge (Genesis 3:9).
3. In parshas Beraishis, Kayin brings an offering from the fruit of the ground (Genesis 4:3)
4. In parshas Noach, after the flood, Noach builds an altar and offers animals and birds upon it (Genesis 8:20). (The Torah does not mention that Kayin or Hevel built an altar.)
5. Honey cannot be offered on the altar (Leviticus 2:11).
6. With regards to both sacrifices, the Torah forbids any leavened food to be brought with them (Exodus 2:11, 34:25).
7. The heaviest part of an offering must be the liver (Leviticus 3:4), since the word for liver is *kaved*, which also means "heavy" in Hebrew.



A major theme within this week's parsha is Korbanot. We use them as a vehicle towards creating a relationship with Hashem. Whether it be to praise Him, or to thank Him, or to admit a sin, when we bring a korban to Hashem we are furthering our relationship with Him. The Haftorah for this week's parsha is taken from Isaiah 43:21-44:23. We find a similar idea of getting close and developing a relationship with Hashem in our Haftarah. This manifests itself not in a desire for these things, but rather in a lack thereof. The Jews have been exiled to Bavel from Israel for all these years and now is finally the time in which they will be able to go back to Israel. Everything seems amazing and promising right? Except that we are still faced with the problem that many Jews did not go back to Israel. So now we are in the midst of a point in Isaiah in which he bitterly rebukes the Jews and attempts to convince them they must go to Israel.

Hashem, through Isaiah, rebukes the people for abandoning their faith. He lets us know that despite this, we will be allowed to do teshuva, something we can always do. It's something we need to always remember: No matter what we have done, we should not give up hope of being forgiven and maintaining a relationship with Hashem. As in His merciful ways, He allows us to always do teshuva.

First, he rebukes the Jewish people for their usage of idols. He then goes on to chastise them for no longer bringing korbanot to Hashem. The usage of idols and leaving their faith seems pretty terrible and deserving of rebuke, however, why is failing to bring korbanot so terrible that it's mentioned among these seemingly way worse aveirot?

I think this is really teaching us a lesson about korbanot. Within this lesson, we can understand the root of why the Jews would not return to Israel. Korbanot are all about establishing a connection with Hashem. In fact, according to the Derech Hashem, this is why Hashem created the world. As a chesed for us, so we can get close to Him. Throughout this week's parsha, we hear about all the different korbanot that are brought on so many different occasions. There are korbanot being brought by everyone all the time. This is to rekindle the relationship we have with Hashem. The Jews had stopped bringing korbanot which led to them straying from their religion, worshipping idols, and not wishing to return to Israel, the land

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# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Mayer Adelman

## בדיקת חמץ

### Reason for בדיקה:

- I. פסח on חמץ: The reason for בדיקה is so that one won't come to own חמץ.
- II. תוספות: The reason for בדיקה is so that one won't come to eat חמץ on פסח.

### Where does one have to check for חמץ?

- I. שלחן ערוך (סימן תלא סעיף א): At the beginning of the 14th night of ניסן, one must check for חמץ in any place where it is to bring חמץ in דרך.

### תוספות and רש"י between נפקא מינה:

- I. חמץ on פסח only applies to חמץ which is the size of a כזית. Therefore, according to שיטת רש"י, the חיוב of בדיקה would only apply in all places where one might find a כזית of חמץ.
- II. חמץ of any size. Therefore, it would seem that according to תוספות, the חיוב of בדיקה would apply in all places where one might come to find any amount of חמץ. However, this does not seem to be the case because we only find the concern of "maybe one will come to eat it," if it is חמץ that one will find to be appetizing.

A. שלחן ערוך (סימן תמב סעיף ז): If one has a kneading bowl where there is a כזית of חמץ in one place, then he should get rid of it. If, however, there is not a כזית of חמץ in one place, then if the dough is strengthening the pot, he is not required to get rid of the dough because the dough is considered to be בטל; however, if the dough is not necessary to maintain the integrity of the pot, then he is חייב to get rid of the dough.

1. מהברר (סי' ק לג): משנה ברורה is specifically discussing a case where all the dough combines to be a כזית, that only in such a case one must get rid of the extra dough if it isn't required. However, if the dough doesn't combine to be a כזית, then one does not need to get rid of the חמץ. But, this is a מחלוקת between פוסקים, and many פוסקים hold that even if the חמץ combines to be less than a כזית, you would have to get rid of it. However, even according to those פוסקים, that only applies in a case where the חמץ is

somewhat fitting to eat.

### Is one חייב to check for crumbs in his ספרים?

I. Based on all that has been presented so far, it would seem that one should not have to check ספרים for חמץ being that, presumably, there would not be more than a כזית of חמץ in any given ספר, and the crumbs that one might find would probably not be considered "fitting to eat." In fact, Rav Shlomo Zalman Auerbach held that one is not required to check ספרים and said that even if there are crumbs that might be considered to be "fitting to eat," one need not be concerned that he might come to eat them because the crumbs are a little bit dirty.

II. חזון איש (סימן קטז אות יח): When it comes to the תקנת חכמים of building a fence around one's חמץ so that he does not come to eat it, there is no distinction an appetizing piece of חמץ and crumbs. Therefore, one must check ספרים for any crumbs even if they wouldn't combine to be a כזית. Additionally, crumbs which one owns over פסח would have the same דין as regular חמץ that one owns over פסח.

### Other possible concerns that result not checking ספרים prior to פסח:

I. Rav Shlomo Zalman points out that if one is *not* going to check his ספרים, it isn't advisable to bring the ספרים to the table while eating since maybe a crumb will fall out of one of the ספרים and land in one's food, and, as stated above, the חמץ of eating חמץ applies to any amount.

II. גר"א (מעשה רב): One must check his ספרים prior to פסח.

A. This seems to contradict the ביאור הגר"א on the חיוב which says that there is no חיוב on any חמץ which is less than a כזית. Perhaps it can be reconciled by saying that his concern is that maybe a crumb from one of the ספרים will get into one's food as Rav Shlomo Zalman pointed out.

III. Rav Shmuel Kamenetsky: One must check his ספרים that he might touch on פסח because maybe חמץ will get stuck to his hands which will then be transferred to his food and he'll come to eat it.

A. This is big חידוש because nowhere in the גמרא is such a concern addressed.

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# *The Power of Unity*

Roni Kupchik

12th Grade

In this week's parsha, Parshas Vayikra, the pasuk writes "וְאִם נֶפֶשׁ אַחַת תַּחַטָּא בְּשִׁגְגָה מֵעַם הָאָרֶץ" – "And if one soul from among the people of the land shall sin unintentionally" (4:27). The *Tiferes Shmuel* raises a question on this pasuk. Why does the Torah write the word "אַחַת?" This word seems to be redundant. The word "נֶפֶשׁ" already implies that there is only one person. So what is the meaning behind this word?

One time, a Rabbi noticed that a person who normally attended his shul was absent for a few weeks, so he decided to pay him a visit. Upon entering this man's living room, he noticed the man sitting by the fireplace, seemingly in good health, and sat down next to him. The Rabbi politely inquired as to the reason for his recent absences from shul. The man replied that the shul was too crowded and noisy for him. He had decided that his prayers would be more meaningful if he were alone and undisturbed. The Rabbi did not respond, but just stared at the fireplace, which was filled with glowing coals. Then he rose from his seat, removed one of the coals from the fire with the tongs, and placed it on the floor in front of the fireplace, saying, "I hope to see you back in shul shortly." At first, the man was puzzled by the Rabbi's actions, but soon after, the message the Rabbi was trying to show became clear to him. The Rabbi was showing him that in unity there is strength. When coals are all together, one keeps the other glowing. When one coal is taken out and separated from the others, it quickly becomes extinguished. He quickly got the message, and understood the power of davening amongst his fellow Jews in a shul.

The Torah is alluding to this idea. When a Jew is united with Bnei Yisroel, he partakes of a collective identity which prevents him from violating the will of Hashem through committing sins. However, "וְאִם נֶפֶשׁ," if a person wants to be "אַחַת," alone and confined from the rest of the Jewish people, then it is very possible that he will come to sin and violate the commandments of Hashem. An essential idea to take away from here is to understand the importance of unity, and that when the Jewish people come together the ceiling for their accomplishments rises tremendously.

*Adapted from Chabad.org*

*(Jonah Loskove — Continued from page 1)*

they were still present so that it would be cleared to all that fulfillment of the Torah's laws would be incumbent upon all generations of Jews- because they heard the commandments from Hashem, and not through any intermediaries.

R' Moshe states further that there is a second lesson to be gleaned from the fact that Hashem spoke loud enough for everyone to hear. Hashem wanted every Jew to know that it is possible for him, too, to hear the words of Hashem directly; it is not a privilege reserved for only Moshe.

*(Chezky Rothman — Continued from page 1)*

The Meshech Chachmah explains the Rambam's positions by deciphering the difference between korbanos offered in the Mishkan and Beis HaMikdash and those offered on a personal bamah. The Meshech Chachmah explains that the Rambam agrees with the Ramban that korbanos in the Mishkan and Beis Mikdash had spiritual significance. But the Rambam in Moreh Nevuchim was referring only to korbanos given outside the Beis Hamikdah. According to the Meshech Chachmah, the Rambam felt that the korbanos given outside the Beis HaMikdahs had no spiritual significance. They were merely a means of stopping Bnei Yisroel from practicing idolatry.

Although the Beis HaMikdash has been destroyed and korbanos discontinued, our prayers of today take the place of past services in the Beis HaMikdash. Like korbanos, prayers help to both atone for sin and keep the Shechinah within our midst. Rav Asher Weiss explains that in addition to prayer, learning Torah also takes the place of korbanos. The Torah is compared to many different types of korbanos. Throughout the Torah, it is compared to wine, bread and oil all of which were each offered as korbanos.

May we be zocheh to the building of the Beit Shlishi and the return of korbanos in our days.

# FUNDAMENTAL UNDERSTANDING

**BY JONATHAN CRANE, 12TH GRADE**

I'll be the first to admit it, it's almost impossible to truly relate on a fundamental level to the concept of korbanos that we read in this week's parasha. On top of that, there are endless types of korbanos, each with its own set of rules: How they are prepared? Whether they must be eaten or partially eaten? How to get rid of it once you are done with it? Who eats it and why are you supposed to bring it? There are laws after laws regarding how to properly fulfill each obligation in the most pristine manner. To most, this could seem irrelevant and almost unnecessary. Why does the Torah spend so much time on the same topic?

In order to understand it properly, you must appreciate the setting. The Beis Hamikdash was comparable to a hospital. A hospital is a place of high human drama. Both aspects of life are occurring simultaneously. On one hand, babies are born while nearby, elders die. They could be a room apart but it's under the same roof as doctors frantically try to take care of everyone. Life and death lie in the balance every day. It's a place where people must come to terms with how fragile life is and what it should mean to each person individually. A hospital allows a deeper perspective of our life and what we are here to accomplish. Everyone is humbled in a hospital simply because it becomes painstakingly obvious that life and death are completely out of our hands, instead we must trust that Hashem has a plan in mind.

The Beis Hamikdash was also like an elegant restaurant with the smell of fresh baked goods and tasty roasted meats whose aromas filled the air. There were designated locations to find holiness in the simple task of eating.

Lastly, the Beis Hamikdash was similar to an opera house. The songs of the Leviim pouring their hearts out to Hashem each and every day made it truly a sight to see.

In this day and age, we are only left with a few glorious shreds of the original experience, like the words in the sidur when we praise and thank Hashem for all He has given us, as well as pray to Him to forgive our past mistakes. How could we possibly compare a reading of a song sheet that may come with a CD to witnessing the artist perform the song live? The difference between witnessing something live makes all the difference. Although you hear the exact same thing; emotion, setting, and feeling all play a crucial role that one can not simply replicate for themselves. The same idea could be applied to a restaurant or a medical textbook. Regarding a restaurant: Does reading the menu enable you to taste and be satisfied from the food? Of course not! Additionally, can reading a medical textbook make the reader truly understand the seriousness and the fear of death? Of course not. The same by our understanding of the Beis Hamikdash now. We can't possibly understand how great and truly magical it was just by reading about it conceptually, rather it requires truly experiencing it.

So the question remains, how do we accurately understand the Beis Hamikdash in our primitive mindset by just reading it? Perhaps, the best way to model and truly understand the experience of the Beis Hamikdash is on Shabbos in every single Jewish home. There, a menu of scrumptious appetizers and mouth watering mains are served with great zemiros. The word korban is from the root of the word for closeness. This shows, the essence of what went on in the Beis Hamikdash can best be described as the activity of "drawing closer". Closer to Hashem and what he truly wants from each and everyone of us. May we all have great food and zemiros every Shabbos to understand what went on in the Beis Hamikdash on a fundamental level.

Good Shabbos!

*(Haftorah Corner— Continued from page 2)*

in which an ultimate relationship with Hashem could be established. Nowadays, we have tefila. It is a gift that we are given to be able to talk to and get closer to Hashem. Hopefully, we can use that gift properly and treat tefila in the way it deserves to be treated. Hopefully, we will not need to be asked the question of, "Why do you no longer bring korbanot/tefilot?" Or, "Why do you defile them?"

Through increased concentration during tefila and the ability to realize its importance, may we be zoche to come closer to Hashem and through this, He will hopefully build the Beit Hamikdash and we will be ecstatic to go.

# Korbanos of the Night

By Menachem Gewirtz, 9th Grade

The Torah, in the fifth Perek of Sefer Vayikra, gives a person who sins accidentally an opportunity for kapara by bringing a lamb or a goat as a Korban Chatas. The Perek continues and adds that if he can't afford the animal, then he brings two turtle-doves or two young pigeons. The Ibn Ezra comments that the reason he brings two birds even though he is poor, is that when you bring a Chatas Behaima, part of it is burned on the mizbeiach and part of it is eaten by the Kohanim. However, if you brought only one bird, there wouldn't be enough to both be burned on the Mizbeiach and for the Kohanim to receive a portion. Therefore, one bird is brought as a Chatas, while the other as an Olah.

In the introduction to R' Dovid Goldberg's Sefer, M'kor Baruch, there is a story about when R' Goldberg went to visit the Meshech Chochma, R' Meir Simcha of Dvinsk. R' Goldberg tells that he found the Meshech Chochma in an ecstatic state because, as R' Meir Simcha explained, a moment before hand he had been Mechadeish something that was the Emes of Torah. R' Meir Simcha described that when he fell asleep after being Mechadeish this piece of Torah, he had a dream where all the great rabbis of past generations were meeting in Shamayim and lamenting that in 20<sup>th</sup> century Europe they don't know how to learn like we used to learn. The Rashba stood up at the gathering and said that in Dvinsk there is a Rabbi that is reaching the Emes of Torah even more than him.

The Meshech Chochma went on to explain that the Rashba made this comment because of an answer provided in the Teshuvot Ha'Rashba Siman 276. The Rashba was asked about the language in the Bavli on Chulin Daf 22 that discusses the two birds brought as a Chatas and an Olah. The Gemara says that just as the rich man can only bring his animal Chatas during the day, so too the poor man can only bring his two birds by day. The Gemara asks why do we need to learn that from the animal Chatas as we have a general rule that all Korbanos are brought during the day from the word "Bayom" in the pasuk. The Gemara answers that you actually need the connection to the animal Chatas because while you might have known that the Chatas bird needed to be brought by day, you might have thought that the Olah bird could have been brought at night.

The Rashba was asked why would there would there have even been a Hava Aminah that you could have brought the Olah at night if we never find Korbanos sacrificed at night? The Rashba answered that he thought that this section of the Gemara contained a corrupt text and that you should therefore cut this part out of the Gemara.

The Meshech Chochma however provided another explanation based on the Ibn Ezra that was quoted earlier. R' Meir Simcha explained that the bird brought as an Olah replaces the fats that would have been burned on the altar had the sinner been wealthy enough for a lamb or a goat. Halacha maintains that even though a Korban must be brought during the day, the fats can be burnt at night. Therefore, since the second bird is there to replace the fats, the Gemara had a Hava Aminah that the Olah bird could have been slaughtered at night and that is why you need to compare it to a Chatas Beheima. This comparison teaches that the Olah bird also needs to be slaughtered during the day.

As told by R' Isaac Bernstein ZT"l

(Ten Minute Halacha — Continued from page 3)

## הלכה למעשה:

- I. The ספרים amongst those who do check their ספרים for המץ seems to be that they open up their ספרים and shake them out, or leave them outside and let the wind blow out whatever crumbs may be there, and they certainly don't check them with a toothpick.
- II. It is probably advisable for one who eats with ספרים all year round is to not bring those ספרים to the table on פסה, and there's plenty to rely on for not actually checking the ספרים.
- III. Benchers which are always at the table should probably be put away for פסה, and you should use special פסה benchers or הגדות.



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

"To the right!" he said firmly, remembering his Rebbe's words.

A few hours later, the melamed was on his way home, his steps as light as a boy's. In his hands was a bundle of 600 rubles, his share of the reward for the capture of the thieves. But now it was growing dark, the road was deserted, and a driving rain was falling. The melamed stopped at the first inn on the wayside, and asked the frail old innkeeper if he could spend the night. The old man was about to admit him, when a beautiful young woman appeared at his side, and, to the obvious astonishment of her husband, firmly refused. "There is no room for you here tonight!" she said sharply. "An old man with a young wife," pondered the melamed. He decided to go no further, but prepared to spend the night huddled close to a corner of the inn.

A few hours later, the melamed was startled by the sound of wagon wheels. Peering through the rain, he saw two men get off the wagon and stand for a moment in front of the inn, pointing to one of the darkened windows. They knocked on the door, and were immediately admitted. In the beam of light from the doorway, the melamed saw that one man was carrying a deadly weapon. The melamed was not a reckless man, but the wonderful events of the last few hours gave him courage. Leaping to his feet, he began to hammer on the window of the inn. "Help!" he shouted. "Murder! Murder! Don't let them get away!"

The household awoke with a great noise. Lights flashed in the windows. There was a clatter of wheels, and the would-be-murderers escaped. In the morning, the melamed was once again on his way, richer by 300 rubles. The grateful old man, who seemed to have suspected the plot, would have given him more. But the melamed had smilingly refused. He had his nine hundred rubles. Let the remainder wait for the world-to-come. No further adventures befell him, and within weeks he was in sight of his village. There was the stream he had bathed in as a boy, the old shul on the hilltop, the crooked main street, all unchanged. And around the bend, and down the road, his own house.

The melamed remembered the last warning of the Rebbe, and he did not turn to his home and family, though every nerve in his body cried out in protest. Instead, he stood idly on street corners, at the entrance of shops, a curious stranger, chatting with the Jews of the town. The years of exile must have aged him greatly, for none of the townspeople recognized him, though he knew them all, or their parents. Casually, he inquired about the innkeeper who had left the town about twelve years ago. Everywhere his questions were met with dark looks and disquieting murmurs. Ah, yes, the poor man had disappeared, not a trace of him for twelve years. And his wife, may the L-rd have mercy, such a fine family! How sad--she had left the straight path, had fallen in evil ways.

The melamed listened to their words with mounting apprehension. But his heart was schooled in wonders, and he remembered the Rebbe's dearly bought advice: "Believe nothing you do not see with your own eyes." That night the melamed stood outside of his home, in the shadow of a large oak. In the pale light of the moon, he saw the figure of a young man approach his house, and knock on the window. The face of his wife appeared at the window and was gone. The door silently opened. Hours later, the youth left, as stealthily as he had come. The melamed would have turned his back, and left his home forever, had not the memory of his Rebbe's words restrained him. With a great effort, he calmed himself and waited.

The next morning, the melamed knocked on the door of his home, arrayed in fine clothing, bearing gifts, a father returned to his family. Everything was as he had dreamt a thousand times. His wife ran towards him, her face radiant, "My husband, my husband!" His children, numerous and beautiful, grown beyond recognition, surrounded him, drowned him in kisses and tears. In the midst of all the melamed stood silent, sick at heart. Alone at last with his wife, he could restrain himself no longer. "What is the use of all this? Haven't I heard the whole town talking? And, yes, seen it with my own eyes..."

"Stop, please stop!" his wife's worn face was full of sorrow. "Don't say another word. You left us for so many years, have you forgotten everything? Have you forgotten our youngest son?" Then the melamed realized that in all the turmoil of his homecoming he had not noticed the absence of his son, who had been a small boy when he left. "The Duke has taken him, when I could not pay our rent. As security on our debt, she said. For months, for years, I cried, and pleaded. How we suffered! But it was no use. He has been in the Duke's house ever since. But G-d has been good to us. He is a fine boy. Every night, he has stolen away from the manor and come home, and I have studied with him, a little chumash, a brachah. It wasn't much," she finished simply. "But thank G-d, at least he knows he is a Jew. Now do you understand?"

Wordlessly, the melamed nodded. He understood. Those who sow in tears shall reap in joy. In the days that followed, the melamed redeemed his son, and married off his daughters. He spent the rest of his days in peaceful study, at the side of his good wife.

But before he turned to the urgent matter of setting his house in order, the melamed tried to share his understanding with his wife. It was not only that G-d had given the Rebbe to see further than other men, beyond time and place, though that was marvelous enough. What seemed even more wonderful to the melamed was the wisdom with which the Rebbe had seen into his heart. Had he paid less dearly for the Rebbe's advice, he could never have heeded his words in that last terrible trial.

But the greatest of all, and here the melamed shook his head in humble amazement, was how G-d had given him, an ordinary Jew, the strength to give up his last ruble when it had seemed easier to sacrifice his life.



## STORIES OF GREATNESS

TOLD OVER BY: NETANEL YOMTOV

For twelve years, the melamed (schoolteacher) had not seen his wife and children. Poverty had driven him from his home, his small inn whose rent had long gone unpaid, to earn a living in a distant town, teaching small boys the alef-bet. Coin by coin, through the years, he had saved the sum of nine hundred rubles. With the fruits of his labor in his hands, he determined to return home at last, pay his debt to his landlord, the Duke, marry off his daughters, and spend his declining years in the company of his patient wife.

The melamed was a chassid, and before he set out on his journey homeward he went to Berditchev, and prayed in the synagogue of the great Rebbe Levi Yitzchak. To his joy, the Rebbe greeted him warmly after the prayers, and invited him to eat at his table before he continued on his way. Throughout the meal, the thoughts of the melamed dwelt on his travels. At the first opportunity, he decided, he would ask the Rebbe's blessings for a safe and speedy return home. Suddenly, the Rebbe turned to the melamed, and addressed him: "If you wish, I will tell you three words of advice." The heart of the melamed leapt with pride. "But for each you must pay me in full. For the first, you must give me three hundred rubles."

The melamed turned wondering eyes on his Rebbe, hardly believing the evidence of his ears. Three hundred rubles?! But he obeyed instantly. Was it not written, "Words of Torah are more precious than gold?" "When a man does not know which way to turn," said the Rebbe, "he should always turn to the right, as it is written, 'All your turnings should be to the right.' If you wish to hear the second, you must pay an-

other three hundred."

The melamed froze in his seat, his heart beating wildly. For these few words he had paid three hundred rubles? And three hundred for the next? And what of his wife? His many daughters? His debt to the landlord? His years of labor? But his Rebbe had spoken, and the melamed could not refuse. He counted the second 300 rubles on the table, and waited. "An old man and a young wife is half death," spoke the Rebbe. "If you wish to hear the last word of advice, you must once again pay the same amount."

Torn between two impossibilities, the melamed sat paralyzed for a long moment. Then, with trembling fingers, he opened his sack for the third time and emptied its contents on the table. He was filled with a strange recklessness and elation. It was his Rebbe speaking, come what may, he would obey him. "Know, my son, that you should believe only what you see with your own eyes. This is the last advice I give you. Now go in peace, and may the L-rd bless your journey home."

Dazed and bewildered, the melamed wandered through the streets of the town. His faith in the Rebbe, in the holiness of his purpose, never wavered, not for a moment. But how could he return home empty-handed, poorer than the day he had left? No, no, it was best to return to the school, and save again. How long? Another twelve years? The melamed walked blindly, oblivious to his surroundings; he did not notice the townsmen until they were upon him. "Where are they? The thieves, which way did they go? A reward is on their heads! To the right or to the left?" The melamed hesitated only for a moment.

(Continued on page 7)

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