



## Respect Your Father-in-Law

By Jonathan Crane, 12th Grade

In this week's parsha, Parshas Yisro, the Torah tell over an account between Moshe and his father-in-law, Yisro. While amongst the Jews, Yisro witnesses Moshe trying to help answer the entire nation's questions alone. Yisro tries to explain to him it's too much for him to do alone and instead, Yisro advises him to establish a system of judges who can collectively share the immense burden of helping the Jewish people.

Right after this, the Torah explains that on the third new moon after the Israelites were taken out from Mitzrayim, they entered the desert. In that desert, they prepared themselves for revelation, and then Hashem gives us the Ten Commandments. But before the commandments were given at Har Sinai, Hashem said the following:

Vatah em-shamoa bikoli, oshmartem et-britiet-vhetem le sigola mcal hamem, cee-le cal-haretz vatem tihyou le mamlachet cohenim vgoi kadosh.

The earth and all its inhabitants are God's, but the Torah says that we are something special. If we live in treaty with God, then we are God's segulah, precious possession or treasure. We are "mamlechet kohanim v'goy kadosh." A kingdom of priests and a holy nation.

What can we make of this, and how does this relate to the story of Yisro with which the parsha began?

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## Shamor and Zachor: The Essence of Shabbos

By Chezky Rothman, 11th Grade

In this week's Parsha, Parshas Yisro, Bnei Yisroel experience the Revelation at Sinai. The Torah commands "zachor," remember the Shabbos day, to sanctify it (Shmos 20:8); however, in Parshas Va'eschanan, where it recounts the Revelation (Devarim 5:11), the word "zachor," remember, is replaced with the word "shamor," guard.

In Shemos, the Torah connects Shabbos to Creation. Shabbos is not a new concept, it is presumed to exist because Hashem created Shabbos during the seven days of Creation. Shabbos is therefore a testament to our belief in Creation and the Creator. Furthermore, in the desert, Bnei Yisroel could not collect maan on Shabbos. "Zachor" was therefore said to remember the holiness of Shabbos. However, in Devarim, the Torah connects Shabbos to our enslavement in Egypt and of our liberation by Hashem.

Rashi comments that "zachor" and "shamor" were uttered by Hashem simultaneously, in a single utterance ("b'dibbur echad"). The two aspects of Shabbos that are hinted to by the words "zachor" and "shamor" represent two different aspects of Shabbos. Both are needed to keep Shabbos properly.

Zechira, remembering, is a cerebral act which may be performed at any time during the week. Preparations

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

1. Besides Parshas Yisro, which other weekly parsha are named after an individual who is not descended from Avraham?
2. Who besides Moshe is a son-in-law of Yisro?
3. Name two people in the Torah - one male, one female, one Jewish, one not - who have similar names that mean the same. One of the people is in this parsha.
4. Where in the Ten Commandments is water mentioned?
5. Which two animals are mentioned in the Ten Commandments?
6. Which verse in this parsha contains the word "lo" - "do not" - four times?
7. Where in this parsha do eagles appear?
8. Where are "steps" referred to in this parsha?

**Answers**

1. Parshas Noach and Balak are named after individuals who are not descended from Avraham.
2. In Parshas Va'era, the Torah states that Elazar the son of Aharon married a daughter of Putiel (6:25). Rashi lists Putiel as one of the seven names of Yisro (Rashi - Exodus 18:1).
3. Tziporah the wife of Moshe, and Tzipor the father of Balak (Numbers 22:2), have similar names that mean a bird.
4. In the second commandment, we are prohibited from making "any graven image or picture of any creature that is in the water" (Exodus 20:4).
5. The tenth commandment forbids coveting anything belonging to our friend, including "his ox and his donkey."
6. Following the regular cantillation, the commandments, "Do not murder, do not commit adultery, do not steal, do not bear false witness," all appear in the same verse. (Exodus 20:13)
7. Moshe reminds the Jews that Hashem carried them "on wings of eagles." (Exodus 19:4.)
8. The very last verse states that it is forbidden to ascend the altar using steps, but rather a ramp must be constructed. (Exodus 20:23)

**The Haftorah Corner***Written By Adam Zahler*

In Yisro, this week's Parsha, we are given the greatest gift in the world. This gift, was the Torah. The Jews experienced a wondrous revelation in which "All the people saw the thunder and lightning, the blare of the horn and the mountain smoking" (shemot 20:15).

This week's Haftorah relates to us another revelation from Isaiah when Hashem inaugurated him as a prophet. In Isaiah's vision, Hashem is seated on a throne, surrounded by attendants who are six-winged creatures. These creatures, called Seraphs, call to one another: "Holy, holy, holy! The Lord of Hosts! His presence fills all the earth!" (6:3) We actually say these words every day in Kedusha. As the Seraphs cry out to each other, the doorposts shake and the whole place fills with smoke. Isaiah is both startled and humbled: "Woe is me; I am lost! For I am a man of unclean lips, and I live among a people of unclean lips; yet my own eyes have beheld the King Lord of Hosts" (6:5).

Even though Isaiah is scared, his initiation continues. One Seraph takes a coal and touches it to Isaiah's lips, declaring that with this action Isaiah's sin is purged. Then Isaiah is addressed directly by God. Hashem asks: "Whom shall I send? Who will go for us?" Isaiah volunteers himself: "Here I am; send me." (6:8) It is now his job to let the Jews know that they will be destroyed. It must be so difficult to be able to stand up and volunteer himself. In Pirkei Avos we find the well known saying: "Where there is no man, strive to be a man." There are many times throughout our lives where it seems so much easier to let someone else step up. It is easy to tell ourselves that if someone else does not do the right thing we do not need to either. This, unfortunately, is a mindset that plagues many. Isaiah stepped up to the plate and put the team on his back.



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# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Mayer Adelman

## פת הבאה בכיסנין

### Introduction:

I. If you eat regular bread, even less than כדי שביעה (the amount which satiates), you make a המוציא regardless of the amount you will consume and ברכת המזון if a כזית of bread was consumed.

II. If you eat a type of bread that it is abnormal to be קובע a סעודה on (פת הבאה בכיסנין), then in most cases you make a מזונות. However, you make a המוציא and ברכת המזון in either of the following two cases:

A. You decide to be קובע a סעודה on the פת הבאה בכיסנין.

B. (אשכנזים:) If you eat enough other food with the פת הבאה בכיסנין that, combined with the פת כדי שביעה, constitutes a סעודה on it.

### What is פת הבאה בכיסנין?

I. Rav Shlomo Zalman: שלחן ערוך (אורח חיים קסח-ז): Any of the following three categories of “פת” is considered to be פת הבאה בכיסנין:

A. Any dough that is kneaded with non-water ingredients.

1. ספרדים: As long as one can taste the non-water ingredients in the bread then it falls under this definition of פת הבאה בכיסנין.

2. אשכנזים: Only when the non-water ingredients constitute a majority with respect to the water does the bread fall under this definition of פת הבאה בכיסנין.

a. Therefore, if the bread is kneaded with apple juice from concentrate (which is majority water), it would not be considered פת הבאה בכיסנין.

3. (quoted in ארחות רבינו page 59): As long as it tastes like a dessert (i.e. it's very sweet).

B. Any dough that has a pocket (“כיס”) which is filled with filling.

1. משנה ברורה (קסח-לג): It has to be a significant amount of filling which is baked with the dough.

2. מגן אברהם (קסח-טז): If the filling does

not make it sweeter, but instead makes it more like a meal (e.g. potato-filling), it isn't called פת הבאה בכיסנין.

C. Any dough that is baked to the point where it becomes flaky or crumbly rather than soft (i.e. a cracker).

1. משנה ברורה: If you take something that was once made as bread and then bake it again to turn it into a cracker, it does not lose its original bread status.

2. אשכנזים: make a המוציא on their מצה even though it is crumbly because they are קובע a סעודה on it.

### Definitions or Examples?

I. Rav Shlomo Zalman: The three types of פת הבאה בכיסנין listed in the שלחן ערוך are the definitions of פת הבאה בכיסנין.

II. Rav Elyashiv: פת הבאה בכיסנין means a snack/dessert-like food and the three types of פת הבאה בכיסנין listed in the שלחן ערוך are just examples of dessert-like foods.

### Practical Applications:

I. Egg Challahs:

A. According to ספרדים, egg challahs are מזונות because it fits their definition of פת הבאה בכיסנין as one can taste the non-water ingredients.

B. According to אשכנזים, egg challahs are המוציא because there is more water than eggs and sugar.

II. “Rolls מזונות” (i.e. Rolls made with majority fruit juice):

A. According to Rav Shlomo Zalman, both ספרדים and אשכנזים should hold that “rolls מזונות” are considered to be פת הבאה בכיסנין and therefore you would make a מזונות (unless you are being קובע a סעודה on it or eating it כדי שביעה in which case you would make a המוציא).

B. According to Rav Elyashiv, since “rolls מזונות” are meant to function as bread they are not called פת הבאה בכיסנין.

(Continued on page 4)

Roni Kupchik

# Torah vs. Teshuva

12th Grade

In this week's parsha, parshas yisro, the pasuk writes "וְלֹא תַעֲלֶה בְּמַעְלֵה עַל מִזְבְּחִי", "You shall not ascend my altar on steps" (20:23). A question can be raised on this pasuk by looking at the gemara menachos 29a regarding the lighting of the menorah. The gemara states that there was a stone in front of the menorah that had three steps which the kohen would stand upon when lighting the menorah. Why was it forbidden to have steps in order to ascend the altar? What is the difference between the menorah and the altar that one is allowed to have steps while the other can not?

The altar represents the concept of teshuvah. On it were brought many karbonos through which one received atonement for one's sins. Bringing a karbon on the altar was an essential element to the teshuvah process. On the other hand, the menorah represents and exemplifies the Torah. The purpose of a menorah is to give off light, and the Torah is light, as it is written "וְהַתּוֹרָה אֹר" , "And the Torah is light" (Mishlei 6:23).

A step is for gradual ascent, while a ramp is for rapid movement. Therefore, regarding the study of Torah, one needs to progress slowly and gradually, taking things step by step. It is a long process. However, teshuvah can be accomplished instantly, moving from one level to another in a single moment. All it takes is just a change in one's mindset and outlook towards his actions. Thus, one can become a baal teshuvah instantaneously, while to become a talmid chacham it will require many long and laborious years to reach that level. It is for this reason that we have different commandments regarding the altar and the menorah.

(Ten Minute Halacha—Continued from page 3)

### III. Hot Pretzels:

- A. According to Rav Shlomo Zalman, hot pretzels do not fit any of the three definitions of פת הבאה בכיסנין and therefore are considered regular bread and you would make a המוציא.
- B. According to Rav Elyashiv, although hot pretzels don't fall under any of the three categories of פת הבאה בכיסנין, since they are a snack-like food you make a מזונות on it (unless you are being קובע a סעודה on it or eating it כדי שביעה in which case you would make a המוציא).

### IV. Pizza:

- A. According to Rav Shlomo Zalman:
1. Israel: Since the pizza is made with majority non-water ingredients it's considered to be פת הבאה בכיסנין, and you would make a מזונות (unless you are being קובע a סעודה on it (Rav Moshe: Two slices) or eating it כדי שביעה in which case you would make a המוציא).
  2. America: Since the pizza is made with majority water, it is considered to be regular bread and the ברכה is always המוציא.
- B. According to Rav Elyashiv:
1. If we consider pizza to be a snack-like food then you would make a מזונות (unless you are being קובע a סעודה on it or eating it כדי שביעה in which case you would make a המוציא).
  2. If we consider pizza to be a meal-like food then you would always make a המוציא on it.

### V. French Toast:

- A. We assume that when you re fry the French Toast with all the sweeteners it doesn't lose its status as bread and you therefore make המוציא.
- B. Some are מחמיר to make a המוציא on a regular piece of bread because they are concerned that since you re fry the bread to make French Toast and change its form that it may be considered to be פת הבאה בכיסנין.

*(Jonathan Crane—Continued from page 1)*

Rabbi Abraham Isaac Kook, learns from this that our community has two communal missions.

For Rav Kook, the phrase, “mamlechet kohanim,” refers to the desire to raise up the rest of the world. It's our job to carry ourselves in a way which will help the rest of the world to properly fulfill their purpose and to live at the highest level possible.

This means it's our duty to teach the world God's ways. Specifically to make sure that every widow, stranger, orphan is treated justly no matter what the situation or circumstance.

But the Torah also tells us that we're meant to be a goy kadosh, a holy nation. Rav Kook interprets this to mean that we're meant to teach the whole world how to be righteous, and on the other hand we're meant to focus inwardly, to live out holiness in our own lives. Being a holy people means tending to our own spiritual growth also.

Yisro is a Midianite priest, an outsider to the Jewish community. But when he shares his wisdom and his insights with Moshe of how to properly care for each individual person, Moshe actually listens and improves, instead of just nodding his head to get rid of him. Given the Torah's generally negative stance toward the other nations of the Ancient Near East, It's very interesting that Yisro is so obviously respected and trusted despite being a foreign priest.

The Torah reminds us that all the earth is Hashem's, but our community has its own special role. In Rav Kook's interpretation, our community's task is both external and internal. It's our job to help everyone in the world live up to their best and most righteous self, and it's also our job to care for our own souls. The Torah balances these two ideas within the same verse. If we only tend to ourselves, we're falling down on the job of caring for everyone; but if we don't tend to our own selves, we can't help the world.

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*(Chezky Rothman—Continued from page 1)*

for Shabbos are considered part of the process of "remembering." Zichira is not just honoring Shabbos by drinking wine and eating good food on Shabbos. Zichira is not limited to the day of Shabbos – it is a Mitzvah that can be done always. The Michilta further explains that because of the commandment of Zechira, we are allowed to bring in Shabbos earlier and we may extend Shabbos and make havdalah later. It is also why we count every day from the standpoint of Shabbos – because Shabbos is the ultimate goal.

Shemira, "guarding the Shabbat" is associated with the physical, noticeable act of keeping Shabbos and avoiding the prohibited actions on Shabbos itself.

Rabbi Yosef Soloveitchik explains that “zachor” and “shamor” teach the same law from two different vantage points. “Zachor” reflects G-d's perspective: Hashem blessed the seventh day of creation and commanded man to imitate His ways and keep Shabbos. “Shamor,” however, reflects the human perspective and is drawn from our history: We were enslaved in Egypt and Hashem rescued us. As slaves, we had no freedom, but now, as free men, we have all seven days of the week to pursue our individuality; G-d therefore commanded us with the word “shamor” to put aside one-seventh of this gift of freedom and keep Shabbos to thank Him for his kindness.

“Zachor” and “shamor” therefore are both needed. “Zachor” teaches us that the seventh day is holy and unique while “Shamor” requires man to rest. Had Hashem not used the word “zachor,” then man would be able to choose his own day of rest and no one day would have more religious superiority over the other. Additionally, if Hashem had not uttered the word “shamor,” then just as man was not a part in its Creation, man would think that he has no part in the sanctity of the seventh day.

By preparing for Shabbos during the week and sanctifying the seventh day of each week, we can elevate ourselves and create a powerful, holy relationship with Hashem.



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# One Heart

By Menachem Gewirtz, 9th Grade

When the Bnei Yisrael arrived in Midbar Sinai and camped opposite the mountain, Rashi famously comments "k'ish echad b'lev echad" as one man with one heart. Rabbi Yonah Gross asks why is it so crucial that the Bnei Yisrael had to be "k'ish echad b'lev echad" by Matan Torah? We don't see this need for absolute unity preceding Krias Yam Suf or when the Klal Yisrael conquered Canaan. Why was it so vital by Matan Torah?

To answer this question Rabbi Gross quotes R' Betzalel Radinsky in his Sefer Mishkan Betzalel. R' Radinsky cites a B'reishit Rabbah where R' Yehudah says that when Yaakov Avinu took stones to form his headrest in Parshas Vayeitzei, he took 12 stones and said that since Hashem has decreed that there shall be 12 tribes and neither Avraham nor Yitzchak has produced them, if there is a miracle and these 12 rocks join together and form one rock, then I will know that I will merit to father the 12 Shevatim. R' Yaakov Kamenetzky comments that we need 12 tribes to show that there are many ways to serve God and each of the tribes symbolized a different path to do so. R' Radinsky adds that this similarly applies to Matan Torah as there are some mitzvot that only apply to a portion of the Kehila. The message and significance of "k'ish echad b'lev echad" by Matan Torah is to emphasize that it can only reach its fullest potential and purest form if all of the Jews are acting as one.

Interestingly, Rashi uses almost the exact phrase, "b'lev echad k'ish echad," in reference to the Egyptians pursuit of the Jews towards the Yam Suf. Rav Yitzchok Hutner explains, however, that that there is a key difference between the Achdut of Klal Yisrael and that of the Mitzrim. The Egyptians are only united when they are pursuing a common goal or have a shared interest, while Bnei Yisrael are intrinsically connected as part of one large entity. That is why the order is reversed. The Egyptians didn't have the ability to have a long lasting unity and as such, as soon as their goals inevitably diverged, they went their separate ways. That is why only their hearts, "b'lev echad" joined for a brief moment to recapture the Jews. The Jewish people, on the other hand, are innately connected together as one person, "k'ish echad" which by design can only have one heart "b'lev echad". Hashem created us with this intrinsic bond to allow us to unify and maximize the gift of Matan Torah.

*(Jonathan Crane—Continued from page 5)*

This is part of what Yisro taught Moshe when he urged him to find righteous men who could help him. If Moshe tried to judge every question and disagreement that came his way, he would never be able to keep up, but once he appointed judges, he was able to tend to his own spiritual needs, which in turn allowed him to continue tending to the community.

Yisro is an outsider, not part of our treaty with God made at Har Sinai, and yet he evidently has spiritual wisdom which Moshe needed. We, too, may find valuable spiritual wisdom outside of our own lives. Our task is to integrate that wisdom from the outside world with our spiritual tradition and our spiritual path, so that we can really be a mamlechet kohanim and a goy kadosh at the same time. Good Shabbos!



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## Dvarim Hayotzim Min Halev

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

with Elijah the Prophet, and his frustration gave him no rest.

One day, while he was busy at work with a number of different customers, a messenger arrived from his house. A pathetic-looking, poverty-stricken man had knocked on the door and begged for help, but he refused to accept the food that a servant had brought out to him. Instead, he insisted that he be invited into the dining hall so he could sit and eat there. His wife wasn't sure how to handle the situation, so she had sent to ask her husband's advice. At first Moshe was outraged by the needy man's chutzpah. But then, remembering the Rebbe's counsel, he instructed the messenger simply to tell his wife that he would come home as soon as he could, and that in the meantime she should fulfill the stranger's unusual request and invite him in. When he arrived about an hour later, he found his wife pacing near the entrance, exasperated, impatiently awaiting him. As soon as she saw him she burst out bitterly, "Not even sitting in our dining hall satisfies this tramp! He demanded that I show him into our bedroom!"

Moshe dashed upstairs to the master bedroom. He could barely believe the sight that greeted him: a disheveled crude-looking person wearing what seemed to be more rags and patches than actual clothing sprawled across his bed, with the stains and remains of his meal spread all over himself and the fresh linens. As Moshe stood, the "guest" looked up at him and drawled, "Nu? So how about a little present? A modest sum--only a measly thousand gold pieces."

Reb Moshe wasn't sure whether to erupt in anger or burst into laughter. He was so taken aback he felt powerless to move or speak; he could only stand there in continued silence. "If you won't give me right now one thousand gulden, I won't leave!" announced the strange beggar defiantly. Moshe calmed down a bit from his initial shock. He decided to ignore the insult to his honor and simply offer the man a lesser sum. "Fifty...a hundred...one hundred fifty..." Eventually he offered him 200 gulden, not at all a small sum.

It was as if the man on his bed had sealed his ears. He kept arrogantly asserting he would take 1000 gulden and not a penny less. Reb Moshe finally lost all patience with this rude boor and signaled one of his servants to remove the impudent pest from his presence. But the object of their intentions was much too quick. Before they could lay a hand on him, he climbed out of the window and disappeared.

All this occurred just a few hours before the festival of Lag BaOmer. That night all the Chassidim gathered at the Rebbe's table in honor of the occasion. Moshe the textile merchant was among them. Rebbe Boruch spoke about the Divine revelations that are manifest on this special day, though not everyone merits to recognize them. Reb Moshe decided that this must certainly be an auspicious moment to mention his burning request. The Rebbe's response shocked him like an icy hand squeezing his heart: "But didn't you already meet a poor person who requested of you one thousand gold pieces?" Moshe quickly told the Rebbe about the impudent beggar who had so rudely pushed his way into his house earlier in the day. "Ach. What a pity!" the Rebbe sighed softly. "You saw the Prophet but you didn't recognize him." "That tramp was Elijah the Prophet?!" Moshe cried in dismay.

"Yes," explained the Rebbe. "He appears to people according to the root of their souls and the level of their deeds." Reb Moshe was truly broken-hearted. One result was that he and his wife decided to move to the Holy Land. They settled in the holy city of Sefad, where a change came over him almost immediately. He no longer sought greatness or extraordinary revelations. He served G-d simply and wholeheartedly. Before Lag BaOmer, he would go to Meron and devote himself to serving the tens of thousands that crowded the tomb of Rabbi Shimon bar Yochai around the clock. He rubbed shoulders with the masses of simple Jews that came to honor the great sage, taking pleasure from their company and helping to take care of their needs.

Several years later, at Meron on Lag BaOmer, Reb Moshe was hurrying to and fro to help serve the many guests, when he suddenly saw in front of him a face that was burned into his memory: it was the "beggar" who had appeared at his house so many years ago! Moshe froze in his tracks. He stared in amazement at the person in his path. This time the eyes that looked back at him were no longer outraged and challenging; they were bright and shiny in the midst of a smiling face...

*Adapted from Chabad.org*

## STORIES OF GREATNESS

TOLD OVER BY: NETANEL YOMTOV

About two and a half centuries ago, there lived in the town of Kosov a wealthy textile merchant named Moshe. He made his home in the best section of the city, in a luxurious mansion on a huge estate, on which grassy lawns, lush gardens, and orchards of fruit trees all flourished. A simple person, his innate humility seemed to remain unaffected even as his wealth grew from year to year. But then, all of a sudden, an unusual idea entered Moshe's mind and took hold of his heart: Moshe had become possessed by the desire to experience a revelation of Elijah the Prophet.

Not that he was under the illusion that he was entitled to see the Prophet because of his wealth. He knew better than that. He undertook a series of fasts and other forms of deprivations and self-afflictions, hoping that would enable him to fulfill his wish. It didn't. He started to keep company with the Chassidim and the other strictly religious people in the community, imitating their ways. He hoped that their superior spiritual attainments would rub off on him and his resultant elevation would allow him to attain his goal. That also didn't work.

Unsure what to try next, he decided to consult the local Chassidic master, Rabbi Boruch of Kosov. The Rebbe listened intently, but then, to Moshe's dismay, said: "Reb Moshe, why are you trying to get involved in such lofty matters? Your role is to do deeds of kindness and charity; that's what your soul requires for its rectification." Moshe left the

Rebbe's room, frustrated. He still felt sure he knew what he really needed.

From that day on, Moshe the merchant's behavior changed radically. He abandoned his business for days at a time, which he spent in the study hall. He no longer paid much attention to his personal appearance or the upkeep of his estate, abandoning almost completely the aristocratic lifestyle he had adapted over the years.

After some time, he went to visit the Rebbe again. Eyes downcast, the dark shadow of depression on his face, it was clear he was deeply troubled. His desire to see the Prophet left him no peace. As he told the Rebbe of his frustrations, he involuntarily emitted a deep sigh. This time, the Rebbe seemed more accepting of Moshe's craving, though he still maintained that Moshe's mission in life lay in path of kindness and good deeds, and instructed him to increase his charitable work. Then, after a pause, he added mysteriously: "If a poor man should approach you and request a thousand gold pieces, don't hold back from granting his request."

Once again Moshe felt belittled by the Rebbe's reply. Nevertheless, he decided to adhere closely to his advice. Any poor person that crossed his path was immediately endowed with a generous contribution, without any delay to check the recipient's worthiness. He conducted himself in this manner for several years, but still there was no encounter

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