



## Changing Sinas Chinom Into Ahavas Chinom

By Shalom Gelbtuch, 12th Grade

The pasuk says: *"Vayikchu Es Kesones Yosef"* - The Brothers take Yosef's Kesones Pasim (colored cloak), slaughter a goat, and dip the coat into the goat's blood. (37:31)

This pasuk is of great significance, and it is used by the *Parshan'im* to explain the nature and effects of Galus.

According to the Ben Ish Chai, we dip twice during the Pesach Seder to commemorate the two dippings within the episode of Galus Mitzrayim, namely the beginning and end of the exile. Galus Mitzrayim began with the dipping of Yosef's coat in blood. However, Galus Mitzrayim ended when the Yidden were commanded to dip a bundle of hyssop into the blood of the Korbos Pesach and touch the lintel and the two doorposts with it. This second dipping also initiated the Geula.

Rav Chaim Vital puts a different spin on this idea of comparing the dipping to Galus. Most Meforshim agree that the Avos' 400 year Galus originated at the Bris Bein Habesorim. However, the "stranger's land" did not necessarily have to be in Mitzrayim. The reason why the majority of the Galus took place in Mitzrayim was due to the Sinas Chinom of the brothers against Yosef

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## Hashem is Always Watching

By Brian Chernigoff, 10th Grade

In this week's parsha, Yosef is sold by his brothers as a slave. He is eventually bought by Potiphar, a high ranking Egyptian official, who makes him in charge of his household. Hashem is with Yosef and Yosef is successful in all that he does. However, he faces one difficult challenge. Potiphar's wife notices how handsome he is, and every day she tries to seduce him into stepping into immorality with her. She attempts to seduce him every day for a year, each day changing her clothes three times, but she is unsuccessful. Then, on the day of the Nile's overflow, Egypt celebrates a holiday. Everyone in Potiphar's household visits the Nile to worship it except for Yosef. However, Potiphar's wife, seeing this as a perfect opportunity to seduce Yosef, fakes being sick in order to stay home and be alone with Yosef. When Yosef came to Potiphar's house to do his work, or according to another opinion in the Gemara to finally give in to Potiphar's wife's demands, he found that he was all alone with her in the house. He then faced an extreme challenge. He was all alone with her, and no one would find out if he sinned with her, but conversely, if someone found out, the consequences would be dire. As Yosef was about to

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**Torah Teasers**

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Vayeshev  
Questions

1. Aside from the *kutonet* (tunic) that Yaakov made for Yosef, where else in the Torah is a *kutonet* fashioned? Who in Nach wore a *kutonet passim*?
2. In this parsha, the brothers took Yosef out of a *bor* (pit). Where else is Yosef taken out of a *bor*?
3. Where in this parsha do people handle a goat? (2 answers)
4. Where in this parsha is bread mentioned? (2 answers)
5. Which two different times in this parsha is clothing removed from the same person?
6. In this parsha, in what context does someone tear his clothing? (2 answers) Where else in the book of Genesis do people tear their clothing?

## Answers

1. *Kutonet* is one of the garments of the *kohen* priest (Exodus 28:4). Tamar, the daughter of King David, wore a *kutonet passim* (2-Shmuel 13:19).
2. When Yosef is needed to interpret the dreams of Pharaoh, he is taken out of a *bor* - pit or dungeon (Genesis 41:14).
3. The brothers slaughter a goat into which they dip Yosef's tunic (Genesis 37:31). Yehudah sends a goat to Tamar as payment (Genesis 38:20).
4. After the brothers throw Yosef into the pit, they sit down to eat bread (Genesis 37:25). The Torah states that Potiphar entrusted Yosef with all that was in his household - "except for the bread which he eats" (Genesis 39:6, where Rashi explains that "bread" refers to Potiphar's wife).
5. The brothers remove Yosef's tunic (Genesis 37:23). Potiphar's wife pulls off Yosef's garment when she wishes to lie with him (Genesis 39:12).
6. Reuven tears his clothing when discovering that Yosef is no longer in the pit (Genesis 37:29). Yaakov tears his clothing when he thinks that Yosef was killed (Genesis 37:34). All the brothers tear their clothing when a goblet is found in the sack of Benjamin (Genesis 44:13).

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At first the fellow would have no part of it, but finally he agreed. As he was about to leave the Rebbe's room, he humbly requested an explanation for his son's miraculous birth. The Rebbe replied with the utmost seriousness:

"Your son has a very lofty soul. It did not want to leave the pure spiritual truth of heaven to enter this world of falsehood and tribulation.

"So I spoke with the soul. I promised it that when it descends to the world it will be given special powers that are not

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(symbolized by the dipping of his coat into goat's blood). At that point, Hashem decided that Sinas Chinom would require a tougher Galus, and the Geula would have to be catalyzed by an act of Ahavas Chinom, the polar opposite of Sinas Chinom. Thus we see, the Galus ended when Klal Yisroel took the bundle of hyssop, symbolizing Achdus. Thus, while Sinas Chinom started Golus Mitzrayim, Ahavas Chinom ended it.

On the same point, the Meshech Chochmo in Achrei Mos notes that we close out the Yom Kippur Amidah with: "*Ki Atta Salchan leYisroel U'Machalan Leshivtei Yeshurun*" - "For you are the forgiver of Israel and the pardoner of the Tribes of Yeshurun." He asks, why is this the only mention of the Shevatim in Yom Kippur davening, and what is their particular connection to Yom Kippur? The answer given is that while the Egel Hazahav was the source of the Yidden's future Aveiros, it only applied to Avieros Bein Adam LaMakom. However, the source of all sins Bein Adam LaChaveiro was from Mechiras Yosef.

In spite of the Shevatim's lofty spiritual level, their Sinas Chinom overcame them and proved to be an "Achilles heel" for Bnei Yisroel. This act of brother-versus-brother Sinas Chinom became the source of all sins Bein Adam LaChaveiro, for future generations. Therefore, when the Yidden fall short, Chas VeShalom, of fulfilling true Ahavas chinom, Hashem exacts punishment through the original sin of the ten tribes. Therefore, on Yom Kippur, we must beg for forgiveness of our interpersonal sins by first mentioning the source of this hideous sin, the episode of the sale of Yosef.

The Gemara in Yoma 9b mentions the notion that the second Bais Hamikdash was destroyed solely because of Sinas Chinom. The Gemara also concludes that this sin is worse than the sins of the people of the first Bais Hamikdash (the "big three"). We must be aware of the unsavory heritage and our weakness in the sin of Sinas Chinom, and proactively fix it with copious acts of Ahavas Chinom, hopefully rectifying the sin that destroyed the second Bais Hamikdash, and we will be Zoche to see the 3<sup>rd</sup> one built in our days!

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# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Uri Himelstein

## The Right Time to Light Chanukah Candles

*This Thursday, we will begin celebrating the holiday that has been dubbed Thanksgivukkah (or some other combination). However, due to the rule of Tadir Kodem (Thanksgiving has only been a national holiday since 1863), and due to the more halachic nature of Chanuka, I decided to write up one of Rebbe's shiurim on the chag. (Although I do recommend Rabbi Lebowitz's shiurim about the permissibility of celebrating Thanksgiving and about the Kashrus of turkey, found on [yutorah.org](http://yutorah.org).) Have a Gelichtika Chanuka!*

-Uri

### I. Introduction

- a. The Gemara in Shabbos (21) tells us that the proper time for lighting the Chanuka candles is from the time "the sun sets" until the time that "the feet in the marketplace stop" (when nobody is around). However, neither of these times is very clear.

### II. What is the zman of the "sun setting?"

- a. The Rambam writes that one should not light before sunset. Rather, it should be with sunset. The Rishonim explain that this refers to what we would call shekiah. However, the Mechaber paskens that we should wait until the "end of sunset," which sounds like what we would call tzeis hakoachavim. This fundamental machlokes has never actually been resolved. The Aruch Hashulchan writes that the general minhag is tzeis, but there are some who still light from shekiah. What further complicates the matter is the machlokes over the time of tzeis: There is a famous machlokes between Rabeinu Tam, the Gra, and the Yereim dicussed in the Biur Halacha in the beginning of Siman 261.

- b. Rav Soloveitchik used to light very long

candles at shekiah and would make sure that the candles would stay lit until a half hour after tzeis. Rav Ovadia *zt"l* writes that in Eretz Yisroel, it gets dark much quicker than in New York, and it therefore would be best to light approximately 15 minutes after shekiah there. Rav Moshe (quoted in Rav Eider's Sefer on Hilchos Chanuka) paskened that in New York one would light 13-18 minutes after sunset (which would actually be earlier than Rav Ovadia, which is interesting considering the "slower darkening" of NY). Rabbi Aharon Felder says that it would be best to light even earlier, at ten minutes after shekiah. Rav Eider quotes Rav Aharon Kotler who says that 25-30 minutes after sunset would be the best time. Rav Yaakov Kamenetzky wrote that for New York, 20 minutes after sunset is ideal. Basically, whenever you light, there is a shitah that says that you're doing it at the best time.

### III. What about lighting in a different time zone?

- a. If a man is working very late, then his wife is able to light for him at home. However, if the man was traveling, then when the wife lights for him at home it is still before the zman for him! So what is the halacha? Rav Moshe held that in that situation the lighting of the spouse doesn't work.

### IV. When is there considered to be nobody in the marketplace?

- a. The Rambam held that this zman starts a half hour after the ideal time to light. However, Tosfos holds that since nowadays we light in our houses and the whole pirsumei nisa is only for our own

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## Hatov Vehameitiv

By Ari Brandspiegel, 11th Grade

“On that day Hashem will be One and His Name will be One.” (Zechariah 14:9). The obvious question on this Passuk would be, is that to say that Hashem’s Name is not one nowadays?

A Gemara in Pesachim teaches us that there is a major distinction between Olam Hazeh and Olam Habah. In this world, on good occasions, we recite the Bracha of Hatov Vehameitiv, and on receiving bad news we recite Dayan Haemet. But in the World to Come, we will only recite Hatov Vehameitiv on all occasions. The Passuk is not simply teaching us that in the World to Come everything will be good. The Passuk is coming to teach us that everything Hashem does will be recognized as good. We will realize that everything Hashem does is truly for the good and we will then say Hatov Vehameitiv on all occasions, even those on which we would have said Dayan Haemet. This is a very important lesson that can help in understanding the Bracha that Yosef received when sold as a slave, beginning a very difficult period of his life. Yosef was thrown in a pit with snakes and scorpions and then sold into slavery by his own brothers, yet Rashi tells us that these Pessukim show us the great reward that is given to Tzaddikim. What was this great reward? The caravan that brought Yosef down to Mitzrayim carried spices that emitted a fragrant smell, as opposed to the normal obnoxious odor of the caravan’s cargo. The obvious question one might ask: A greater reward for Yosef would have been to save him from the situation completely. Let him not be sold as a slave at all!

This can be compared to a situation in which a man suffers horrible injuries from a terrible car crash. Hat-zalah rushes to the scene and puts the man on the stretcher to take him to the hospital. On the way to the hospital, the man’s friend says, “Look how Hashem watches over you. They even put a comfortable pillow under your head.” The question should be asked, “If Hashem is so concerned with this man’s wellbeing, why did He cause him to suffer from such a horrible accident? Save him from the whole ordeal! Don’t just give the man a comfortable pillow for his broken neck.” To answer this question we must understand that certain situations are inevitable. Yosef needed to be sold into slavery to prelude his future. The situation needed to happen in order to fulfill the master plan. These situations may seem bad, but in a larger context, we are put in these situations for our own personal growth. Many times, it is clear when Hashem is inflicting pain and suffering unto a person, but in these situations it can be very difficult to appreciate “the comfortable pillow in the ambulance,” and recognize that Hashem is doing so out of love and kindness for our own good.

(Jacob Skolnick — Continued from page 6)

hatov. Rabbi Aryeh Levin was known to have said, ‘I am most careful not to be ungrateful to anyone who has done me a favor. As the Chachamim said: Whoever does not acknowledge the favor of another person, it is as though he refused to acknowledge the favor of the almighty (*Yerushalmi Berachos*). And it was taught in the Midrash (Shemos Rabbah 4:2): If someone opens his door to another, the other has a responsibility to be ready to give his life for him.’”

Adapted from *A Tzaddik in Our Time*

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households, there would be no modern concept of “ad she’tichle regel min hashuk” (“until the feet in the marketplace stop”). The Rema paskens like Tosfos, but says that ideally one should be machmir and keep the zman of tichle regel min hashuk. The Aruch Hashulchan explains that this

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is because we always try to keep the derabanan mitzvos exactly as they were enacted, and we would therefore try to keep this concept of tichle regel min hashuk even if m'ikur hadin it does not apply to us. The Mishna Bru-rah quotes from the Magen Avraham that one could only say a bracha if there was somebody else awake in the home. The Chemed Moshe argues that one may make a bracha all the way until dawn, even if he is the only one awake. Rav Moshe paskened like the Chemed Moshe that if everyone else was sleeping, then one would need not wake someone else up, and it would be enough pirsume nisa for oneself.

V. Delaying Hadlakas Neiros

a. Rav Yaakov Kamenetzky paskened that m'ikur hadin, if one's wife is home at 4:30, then she should light for her husband. He concluded that there is still a special sensitivity for shalom bayis that needs to be exercised by neiros Chanuka. We see this by the famous Gemara that states that if one only had enough money for either neiros Chanuka or Shabbos, then one would buy Shabbos candles for shalom bayis. Therefore, if lighting at a less than ideal time would increase shalom bayis, it would be best to do it then, especially since nowadays the time for tichle regel min hashuk is probably much later than it was back then.

b. What about people learning in yeshiva; should they interrupt their seder for lighting? Rav Schachter always told everyone that Rav Aharon Lichtenstein asked the Rav this question and the Rav paskened that they should learn and then light later. He quoted a Meiri in Shabbos (22) that says that bnei yeshiva didn't interrupt their learning for this. Rav Felder quotes Rav Moshe who was also noheig this way, but there are many yeshivos that stop their zman for lighting. This is only a discussion in a case where you will definitely do the mitzvah, but might not do it at its best time, if you continue learning. But if the question is about either doing the mitzvah or not doing it

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succumb to his desires, he saw a vision of Yaakov, his father, overcame his desires, and ran out of the house. Some commentators explain that Yosef saw a reflection of himself, and since he looked very similar to Yaakov, it seemed as if he saw his father, and that image reminded him of his duty to serve Hashem, which stopped him from sinning. Why did Yaakov's image give Yosef this message, and why specifically was it his father that triggered his memory?

Yosef was put to an extremely difficult test. He was in a country far from his home and he was alone with another woman. It must have taken a great deal of Yirat Shamayim (fear of G-d) for him to desist from sin. However, in light of the above explanation, it seemed to have been fear of his father that kept him pure, not fear of Hashem. How could this be?

This can be answered with a story. As a Rebbe lay on his deathbed, his students gathered around him to seek one last blessing from him. He said to them, "Your fear of Hashem should be as great as your fear of man". They asked him, "But Rebbe, shouldn't our fear of Hashem be much greater than that of man?" He replied, "When a man is faced with a choice of whether or not to sin, he looks both ways to see if anyone is looking, but does he think that Hashem is watching him?" The Rebbe meant that when they are presented with a choice of whether or not to sin, they should remember that Hashem is watching them and not sin, just as they wouldn't sin if another person was watching them. This was how it was with Yosef. Surely he feared Hashem, but the temptation to sin with Potiphar's wife was too great. When he remembered Yaakov, he was instilled with

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**APPRECIATING KINDNESS**

BY JACOB SKOLNICK, 12TH GRADE

Rabbi Chaim Leib Shmulevitz, the late Rosh Yeshiva of the Mir Yeshiva in Yerushalayim, was famous for his insights and lectures about hakoras hatov (gratitude). He said as follows: "Chazal tell us that Yosef's brothers sat in judgement on him and deemed him deserving of death. In spite of this, Reuven came to Yosef's rescue because he felt indebted to Yosef. Yosef had mentioned seeing eleven stars (one corresponding to each of his brothers) in his dream, thereby including Reuven among the brothers. He thus allayed Reuven's fear of being excluded from the family circle for his 'sin' with Bilhah (Bereishis 35:22)."

Said Rabbi Chaim: "Let us consider what Yosef had really done for Reuven. It was only a dream, which involved no effort on Yosef's part – a dream, which served to increase Yosef's prestige, certainly not Reuven's. But a dream that nonetheless reassured Reuven. And for such a seemingly small favor, Reuven felt such a profound debt of gratitude that he was compelled to save Yosef's life, despite the fact that he concurred in the brother's verdict that Yosef deserved death" (*The Torah World*). We should all take a lesson from this about the importance of hakoras

*(Continued on page 4)***ALL HAPPENINGS****ARE GOOD**BY NATAN ALPER,  
10TH GRADE

When learning about Yosef in this week's parsha, there seems to be several contradictions concerning Yosef's character. In many places, we see that Yosef is described as "handsome of appearance." Additionally, Yosef is a naturally successful individual, who knows how to "win friends and influence people". Regardless of the circumstances Yosef was confronted with, he always managed to rise to the top position. At home, Yosef was Yaakov's favorite son. In the house of Potiphar, he was put in charge as head of the household and of all of Potiphar's property. When coming out of jail, he headed straight to the palace to interpret dreams for Pharaoh. And when he was correct, he was chosen to rule over all of Egypt, second to Pharaoh.

On the other hand, we know Yosef was guilty of some questionable behavior... He always told his dreams to Yaakov (while the Shevatim were within ear-shot) about his supremacy

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at all, then it is obvious that one would stop and go do the mitzvah. Rav Schachter holds that one wouldn't be yotzei lighting in the hallways of the dormitories, as they are equivalent to just lighting in the street. Therefore, he holds that it is best to go home (which for Rebbe was an hour away) to do the mitzvah and miss some learning.

## VI. Conclusion

- A. Basically, it is a very complicated matter as to when to light. It would seem to be better to light later than it would be to light earlier. In an extreme bedieved case though, the Shulchan Aruch says that one could even light as early as Plag Ha'mincha. However, this is so bedieved that we don't even like to rely on it - it would obviously be ideal to light some time after shekiah. One should also keep in mind of course that we were not able to cover everything in this shiur, and that all practical shailos should be addressed to a Rav.



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available even in the highest spiritual realms. And these special powers will enable it to serve G-d above all limitations.

“Only then did your child’s soul agree to come into the world.”

When the Chassidim heard what their Rebbe had said, they took great interest in this child; who knows what a great person he would turn out to be! They decided to keep track of him.

A year after the child was born, his mother passed away. Seven years later, his father also departed this world, leaving the boy a complete orphan.

He was moved from one relative to another and, while the Chassidim did what they could to help, in those terrible days of persecution and poverty under the Czar Nicholas (of cursed memory) there was not much that could be done.

When the boy was only ten years old, he was snatched into the army with another boy. (These were the days of the dreaded “cantonist” decrees. By order of the czar, Jewish children were forcefully inducted into the army as a means of achieving their conversion to Christianity.) From then on, the only connection the Chassidim had with the boy was by mail. They would write to him once a week and the boy would reply when he could.

His rare letters told about how they were torturing and punishing him and his friends for not eating pork and for trying to keep the Shabbat, but that he was resolved to never be separated from the G-d of Israel.

Then the letters stopped.

A half a year later, they received a letter from the boy’s friend. The letter said that the boy had died from a beating he received while refusing to convert to Christianity. He died al kiddush Hashem, and he was true to his word - he never separated from the G-d of Israel.

*(Natan Alper — Continued from page 6)*

over them. Also, he tells Yaakov about some negative behavior that the Shevatim do. Later, Yosef hides his identity from the Shevatim while he’s second-in-command and plans a series of frightful and excruciating experiences. Furthermore, Rashi quotes Yosef to be overly concerned about his appearance rather than more important things.

Yet, adding all these details onto a scoreboard, Yosef is given the title of “Yosef *Hatzaddik*.” What makes Yosef’s overall grade on his character worthy to be called a tzaddik?

Unlike by the Avos, where Hashem is there to command, teach, and reassure them, Yosef seems to be “left alone”. Yet, time and time again, Yosef proclaims that all of his accomplishments and troubles are due to Hashem’s doings. By the incident with Potiphar’s wife, Yosef exclaims “how can I sin against Hashem!” When Pharaoh takes Yosef out of prison, Pharaoh asks if Yosef is truly able to interpret dreams. So Yosef responds, “It is beyond me; Hashem will take care of Pharaoh’s welfare.” Plus, when the brothers come to Egypt and Yosef has revealed his true identity, he says to them that “it is Hashem who sent me here to provide for you.”

Nowadays, we are experiencing a time of Hashem’s silence just like Yosef experienced. We should all try to believe that everything that happens, whether it may seem good or bad, is through the hand of Hashem. We can use Yosef Hatzaddik as a role model in our daily lives by working to bring ourselves up to a higher spiritual level.

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new strength and desisted from sinning. He thought, “How could I sin, could I ever live with myself if my father found out about this?”

There’s a great lesson to be learned from this. To constantly have in mind that Hashem is watching us and will punish us for our sins is hard to do. But there is another way to do it. When faced with a choice whether or not to sin, we should think, “Would my father or my Rebbe be pleased with what I am about to do?” If we always keep this in mind, with Hashem’s help, we will stay away from sinning.

## STORIES OF GREATNESS

TOLD OVER BY: NOAM LEVY

*This week's story shows us who we really are and who we can become. We should all learn to strive for the highest we can achieve, and hopefully we can use the powers that Hashem gave us and flourish with them in this world to usher in the 3<sup>rd</sup> Beis Hamikdash. Have a Great Shabbos!!*  
- Noam

It was a dark, cold night in Russia, some two hundred fifty years ago. The great Chassidic master Rabbi Yehoshua Heschel of Apt was sitting in his study learning Torah when he heard a knock at his door.

It was three in the morning. The Rebbe almost never slept, but it was very unusual that anyone would knock at this hour unless it truly was an emergency.

An obviously distraught man was let in. His clothes were in disarray as though he hadn't slept in days and he looked almost insane with anxiety.

"Rebbe!" he exclaimed. He pleaded with eyes red from weeping and exhaustion, "My wife has been in labor for the last three days, but the baby just won't come out! The doctors say they will have to operate but they are worried. Please, Rebbe, do something! Tell me what to do!"

The Rebbe folded his hands on the table before him and then lowered his head

on his hands, as though in deep contemplation or prayer.

He remained that way for several minutes while the poor man stood there, bewildered, not knowing what to do. Should he leave? Should he say something?

The Rebbe finally lifted his head and said solemnly, "You can go home. You have a new son. Your wife just gave birth to a baby boy. Mazal Tov."

The man couldn't believe his ears. But why was the Rebbe so serious? He clasped the Rebbe's hand between his hands and said, "Thank you Rebbe, thank you!" about ten times in a row. Then, he backed out of the room, almost falling over his own feet, and ran home as quickly as possible.

As soon as he opened the door, the man heard the thin cries of his baby. There was his wife, exhausted but alive, even smiling faintly. He burst into tears of grateful joy. It was a miracle!

The next day he returned to the Rebbe to apologize for barging in the previous night and to thank him again. But the Rebbe's Chassidim stopped him before he entered and insisted that he ask the Rebbe what happened -- what was the Rebbe doing during those minutes when he was in a trance-like state with his head cradled in his arms?

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