

היוצאים

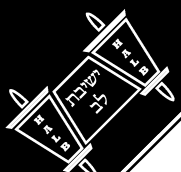
Volume XVIII- Issue II



Special Chanukah Issue!!!

דברים

The DRS Weekly Torah Publication



Yosef and Chanukah

By Chaim Alper, Editor-in-Chief, 12th Grade

Nearly every year, Chanukah falls out during the the week of Parshat Mikeitz. With many parallels drawn between the narrative of one to the other, there is no doubt that Mikeitz is a fitting parsha to host Chanukah.

An especially relevant parallel is the presence of a so called “humble brag,” a concept found both in Chanukah and in Yosef’s adventures throughout Parshat Mikeitz.

Throughout the parsha, Yosef is praised in manifold ways. From the appreciation of Potifar, through the amazement of the butler and baker, to the admiration of Pharaoh, Yosef is constantly lauded as an extraordinaire. Even the Torah bestows upon Yosef the unique title of “HaTzaddik” – “the righteous.”

In the cases of all the aforementioned compliments, Yosef consistently replies with humbleness, giving credit to Hashem and repeatedly insisting upon his innocence of greatness. Yet, if one were to have heard Yosef’s dismissal of the praise, he may come to become even more envious than if Yosef had simply replied, “Yes, I know I’m awesome. Thank you.” Because as Yosef pronounces the power and influences of his G-d, one may be jealous that this G-d had not deemed him worthy of such affection and interposition too. Of course,

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We’re All in This Together

By Jonathan Crane, 12th Grade

One of the unique properties of observing the mitzvah of Chanukah is the concept of pirsumei nisah—publicizing the miracle. We therefore place the lights of Chanukah in a window, either open to the street or near the doorpost. The Menorah is a public statement of the miracle of Chanukah and expresses our faith in Hashem. Why, however, is this particular commandment linked to the pirsum of its performance? There are no other mitzvos where promotion plays such a meaningful role. Why, then, is the publicity of the mitzvah of Chanukah so critical to its fulfillment?

The Sfas Emes offers a fascinating insight into our victory over the Yevanim (Greeks) that sheds light on these matters – and explains the deeper meaning of the celebration of Chanukah. As Torah-observant Jews, we believe that kedusha is found in all aspects of Hashem’s creation. An integral part of our emunah is the belief that chol is kodesh in its hidden phase. Hashem created these sparks of holiness in every part of creation. Eating, sleeping, even exercising, bring kedusha to our lives when we devote the energy created by these activities to the service of Hashem. Our mission is to find holiness in the seemingly mundane actions of our daily life, and thereby bring a sense of purpose and meaning to our existence. We are not free agents, we are servants

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wishes all of its readers a
Freilichin Chanukah!

Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Mikeitz**Questions**

1. What in this parsha occurs after "two years"? What else in the book of Genesis occurs after "two years"? (2 answers)
2. Which two pieces of jewelry are in this parsha?
3. Who in this parsha is called a *kohen* (priest)? Who else in the book of Genesis is called a *kohen*?
4. What object appears in this parsha 15 times, but does not appear anywhere else in Tanach?
5. In what context are different types of nuts mentioned?
6. How many brothers go down to Egypt the first time? How many brothers go down to Egypt the second time?

Answers

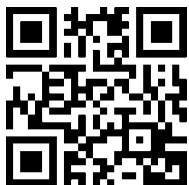
1. Pharaoh has his dreams two years after Yosef interprets the dreams of the butler and baker (Genesis 41:1). In Genesis 11:10, Noah's son Shem has a son, Arpashchad, two years after the Flood. In Genesis 45:6, Yosef tells his brothers that only two years have passed in the famine and they all must move to Egypt.
2. Pharaoh gives Yosef "his ring" and places "a golden chain" upon his neck (Genesis 41:42).
3. Poti-Fera, the father-in-law of Yosef, is the "the priest of On" (Genesis 41:45). In Genesis 14:18, Malkei-Tzedek is called a *kohen*.
4. An *amtachat* (sack) in which the brothers carry back the grain appears 15 times in this parsha but nowhere else in Tanach.
5. Pistachios and almonds are part of the gift that Yaakov sends to Yosef (Genesis 43:11).
6. The first time, ten brothers go down to Egypt, since Yosef was already there and Benjamin did not go. The second time as well, ten brothers go down - although Benjamin went down, Shimon did not, since he was imprisoned in Egypt.

The Haftorah Corner**Written By Adam Zahler**

The Haftarah this week comes from Malachim aleph. There are several comparisons can be drawn between the parsha this week, Mikeitz, and the Haftarah. A main focus of the Haftarah this week is on the wisdom of Shlomo. Yosef also must use his wisdom throughout the parsha. The Haftarah begins with Shlomo waking up from a dream. He then went to bring a korban to Hashem right after. He always had the mindset of serving Hashem. Yosef hears dreams from Paroh and interprets them. He makes sure to tell him that it is all from Hashem.

The Haftarah has the famous story with Shlomo in which his outstanding wisdom is demonstrated. Two women brought a singular baby to Shlomo both claiming that it was theirs. He proposes that the baby should be cut in half, knowing that the true mother would immediately agree to give up the baby as long as it gets to live. Yosef was faced with a big decision that would not only determine the fate of Egypt during the years of famine, but also determine the fate of his family in the end. He interpreted the dreams and decided that some of the grain of the 7 years of plenty should be put aside for the 7 years of famine. Hashem was clearly with Yosef when he was able to interpret the dreams and with Shlomo to give him the wisdom to come up with such a solution.

An important lesson that can be derived from the story with the two women is the danger of jealousy. The woman who the baby did not belong to was jealous to such an extent that she was willing to let the baby die so long as the other women would not have the baby. It is very hard sometimes to not be jealous, but we have to have faith in Hashem that he is with us and everything we have or do not have is determined by Him. We must be careful not to let jealousy control us as we appreciate everything Hashem gives us throughout life.



The complete edition of
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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Mayer Adelman

Eating before Hadlakas Neiros Chanukah

Intro

1. Mishna Brurah (672-10): A person may not learn, and surely may not eat, before performing any mitzvah that has a specific time frame in which it is supposed to be performed. Even if one began to eat before the time of the mitzvah arrived, he must stop eating when the time arrives (or 30 minutes prior, see below).

How long before the mitzvah must one stop eating?

1. Magen Avraham (672-5): One should light Neiros Chanukah before eating. The Rashal writes that one should not learn once the zman starts, and even if one started to learn already he must stop.

A. The Magen Avraham only mentions the zman of lighting so it sounds like the cut-off time, according to him, is when the zman for lighting actually arrives.

2. Shaar Hatzion: Really one should be machmir to not eat an additional half-hour before lighting. In the Magen Avraham's case, the people were davening maariv right before the zman of Hadlakas Neiros arrived and therefore weren't eating anyway (and therefore it wasn't addressed).

What is considered eating?

1. Shulchan Aruch (Orach Chaim 232-3): With regard to eating before zman mincha, only a meal isn't allowed, but a snack is mutar. Additionally, one may even eat a kebeitzah of bread as long as it isn't keva (i.e. a set eating).

2. Magen Avraham (Orach Chaim 232-17): More than a kebeitzah is automatically considered to be keva with regard to Hilchos Sukkah, so the same applies to everything else as well.

3. Mishna Brurah (232-34): Everything depends on whether the eating is keva or not.

4. Aruch Hashulchan (232): What the Shulchan Aruch is referring to when he says "keva" is an eating that

one prepares for.

5. Kovetz Halachos: Any bread that one washes and benches on is called "keva." Bread that is mezonos is called "keva" if it is more than a kebeitzah (like the Aruch Hashulchan writes with regard to Hilchos Pesach).

Time of lighting

1. Kovetz Halachos: Those that light about 20 minutes after shkiah, in order to satisfy both the opinion that holds the zman of lighting is Shkiah and the opinion that holds the zman of lighting is Tzeis Hakochavim must stop eating 30 minutes before Shkiah (the earlier zman) because clearly they are concerned with the opinion that holds the zman of Hadlakas Neiros is Shkiah and must therefore follow all the halachos that would apply within that opinion. (Consequently, they must stop eating 50 minutes before the time that they light.)

Appointing a Shliach

1. Magen Avraham (Orach Chaim 470-4) in the name of the Mahril: If one sets up a shliach to perform bedikah for him he is allowed to eat when the time of bedikah arrives.

2. Nachlas Tzvi (Yoreh Deah 262): One who has a son may not eat on the day of the milah before performing the milah unless he sets up a shliach.

3. Taz (Orach Chaim 677-2): If one wants to eat a seudah and doesn't want to go home to light before eating, he should appoint a shliach to do so.

A. By the fact that he doesn't mention that one must know when the shliach lights and only then may he start eating, it indicates that there is no concern to wait until the shliach lights.

Setting Up a Reminder

1. The minhag ha'olam is to be lenient if one sets up a

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DANIEL E.
GOLDSTEIN

OIL > WAR?

FIFTH GRADE

Rashi believes that the miracle of victory in battle is not the main thing that we are celebrating on Chanukah. According to Rashi, the primary miracle of Chanukah was the miracle of the oil.

The question is, why is this so? After all, the battle was a major, world-changing miracle that saved our lives, our culture, and our survival as a nation. The miracle of the oil, on the other hand, was seemingly unnecessary, as we could have survived without pure oil. The worst that could have happened would have been that we would have waited another week or so for pure oil to be produced. Why is the miracle of the oil something to celebrate at all, and why is it the main miracle that we celebrate each year?

Rav Chaim Shmulevitz explains that it is exactly the unnecessary nature of the oil miracle that qualifies it as the predominant miracle. The very fact that Hashem went out of His way to provide us with pure oil demonstrated for us that He loves us and cares for us. Like a father who truly loves his son and makes sure to tend to every little detail, even what may seem to be small or unnecessary for the child. Thus, the miracle of the oil showed us a fuller extent of Hashem's love for us.

(Chaim Alper—Continued from page 1)

they would not have understood that Yosef had earned G-d's generosity through his midot and hard work.

So Yosef ended up, perhaps unwittingly, performing a humble brag. He was keeping himself pious and grounded in reality by praising his Sovereign, which inevitably resulted in boasting the attention Hashem was bestowing upon him.

Chanukah, too, is about this concept of the humble brag. We do not go into Chanukah cheering our prowess in battle, nor do we compliment our faithfulness to Hashem during the time of the Yevanim. Instead, we light the Menorah at our window, showing our gratitude to Hashem for the miracle that He performed in Israel all those years ago. Essentially, we humbly brag that we are the Chosen People.

(Jonathan Crane—Continued from page 1)

of Hashem, striving – one mitzvah at a time – to fulfill His commandments, as expressed in our Torah.

The overriding culture of the Greeks, the Sfas Emes maintains, was not the worship of idols; it was rather the philosophy that nothing is sacred. Their worldview was that only the physical was important, not the spiritual. Their main idea was that all must be subject to reason. The Greeks presented the notion that nothing can be accepted if it cannot be proven by logic. Only things that can be seen, tasted or measured are to be valued. This would explain their obsession with eliminating Shabbos, Rosh Chodesh and Bris Milah. They were offended by the concept that one day of the week was different from the others. What is the physical differ-

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A Pure Beginning

Daniel Aharon

9th Grade

There is a Halacha, “tum’ah hutra b’tzibur.” When an avodah is performed for the entire nation, tum’ah does not make it pasul. If that is the case, why was it necessary for the nes on Chanukah that the oil lasted for eight days? One would assume that since lighting the Menorah is avodas tzibur, they could have used oil that was tamei.

The Kotzker Rebbe says, that while tum’ah does not affect the tzibur under normal circumstances, it was different on Chanukah. Chanukah was a new beginning and a rededication of the Bais HaMikdash. Therefore, the oil needed to be perfectly pure without any shred of tum’ah, even if it was technically mutar. In this situation, Hashem deemed it appropriate to perform a nes.

The war fought by the Chashmonaim was for the soul of Am Yisroel. While the Jews had sunk to the depths of Chilul Shabbos and no Bris Milah, it didn’t begin there. The Jews began by incorporating some of the Greek culture into their lifestyle. For years, the different segments of the Jewish population debated whether these minor inclusions were harmful or not, but the Greek culture gradually seeped in and the results were devastating. This is the lesson of Chanukah. Keep the oil pure even if the alternative is technically kosher. We should always strive to perform mitzvos in the most ideal manner.

(Jonathan Crane—Continued from page 4)

ence between Shabbos and Tuesday, they asked. Why does the first day of the month have any more sanctity than any other day? What is the logic behind the emphasis on kedusha, as exemplified by bris milah? They defiled the Beis Hamikdash because they were insulted by the notion that the kodesh kodashim could be holier than any street in Yerushalayim.

Chazal teach us in Gemara Sanhedrin that after the destruction of the Beis Hamikdash, the temptation to do avodah zarah was removed from the world. As difficult as it may be for us to comprehend, the urge to serve idols was so strong during that time period that our chachomim begged Hashem to destroy that particular yetzer horah. The Maharal explains that the disappearance of all idols was necessary in order to maintain a sense of balance. Without the kedusha of the Bais Hamikdash, we could not withstand the tumah of avodah zarah. Once the power of idols was reduced, however, Greek culture rose to prominence among the gentiles of the world and posed a fresh, grave threat to the spiritual life of the Jewish people. Not new, different idols, but rather the belief that nothing is sacred.

With this in mind, the Sfas Emes explains the significance of pirsumei nisah in the observance of Chanukah. Displaying our menorah in public is not merely a component of the mitzvah; it is the central theme of Chanukah. We display – in the most public of settings – our fundamental emunah in the belief that there is kedusha in every part of Hashem’s creation. The Greeks disputed the concept that there is kedusha in the Bais Hamikdash. We therefore celebrate our victory over the Greeks with a public proclamation. We inform all that we will transmit the holiness of our homes to the public, where holiness is hidden. The Greeks attempted to snuff out all displays of kedusha; we respond by projecting holiness to the eyes of all passersby.

(Stories of Greatness—Continued from page 8)

like a small child. And I decided then in my heart, that for the sake of my father and mother, for my brothers and sisters in Poland. I must help George Washington make America a free country, a land of refuge for my parents and brothers who are subjected to the cruelty of the Poritz.

Suddenly I felt a gentle hand touching my head. I lifted my eyes and it was he - he himself was standing over me and he asked, "Why are you crying, soldier? Are you cold? "

Pain and compassion were in his voice. I couldn't bear to see him suffer. I jumped up, forgot that I was a soldier standing before a General, and said what came from my heart, like a son speaking to his father:

"General Washington," I said, "I am crying and praying for your victory. And I know that with the help of G-d we will win. Today they are strong, but tomorrow they will fall because justice is with us. We want to be free in this land. We want to build a home here for all those who flee from the hands of "Poritzim", for all who suffer across the ocean. The "Poritzim" will not rule over us! They will fall and you will rise!" General Washington pressed my hand.

"Thank you, soldier," he said. He sat next to me on the ground, in front of the Menorah.

"What is this candlestick?", he asked.

I told him, "I brought it from my father's house. The Jews all over the world light candles tonight, on Chanukah, the holiday of the great miracle".

The Chanukah candles lit up Washington's eyes, and he asked joyfully, "You are a Jew from the nation of Prophets and you say we will be victorious?!"

"Yes sir," I answered with conviction. "We will win just like the Maccabees won, for ourselves and for all those who come here after us to build a new land and new lives."

The General got up and his face was shining. He shook my hand and disappeared in the darkness.

My faith prevailed. Washington's victory was complete. The land was quiet. My General became the

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(Ten Minute Halacha—Continued from page 3)

shomer/reminder with regard to all of these halachos.

Traveling

1. Kovetz Halachos: If one is on his way home and wants to eat in the car, he may not eat when the zman arrives but he may eat within 30 minutes before the zman.

A. This is based off the gemara in Pesachim (daf 11) which states that when one is going to burn the chameitz, there is no concern that he may come to eat it.

I. Even though there are a few distinctions that one can make, Rav Shmuel Kaminetzky felt that one can at least be lenient within the 30 minutes before the zman comes to light the menorah.

One who must light Ner Chanukah at Plag Hamincha

1. Rama (Orach Chaim 489): One may not eat once the zman of Sefiras Ha'omer arrives until he does Sefiras Ha'omer.

A. Mishna Brurah: The zman of Sefiras Ha'omer is Tzeis Hakochovim.

I. Shaar Hatzion: If one can be yotzei Sefiras Ha'omer by Bein Hashemashos, why doesn't the issur to eat start from Bein Hashemashos? The reason is, since Bein Hashemashos isn't the ikar zman, rather it's only a bedieved zman, therefore the issur to eat before Hadlakas Neiros doesn't extend that far back.



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(Stories of Greatness—Continued from page 6)

first President of the United States and I was one of its citizens. I soon forgot the terrible days and nights in Valley Forge. But I kept the memory of that first night of Chanukah in my heart like a precious dream. I did not relate it to anyone because I said to myself: Who will believe me? I was certain that the General forgot it completely. But that was not the case. He didn't forget.

The first night of Chanukah (1776) 5538.

I was sitting in my apartment in New York, on Broome Street, and the Chanukah candles were burning in my window. Suddenly, I heard a knock at my door. I opened the door and was shocked: my General, President George Washington, was standing in the doorway (there himself), in all his glory. "Behold the wonderful candle. The candle of hope of the Jewish People," he proclaimed joyously when he saw the Chanukah candles in my window.

He put his hand on my shoulder and said, "This candle and your beautiful words ignited a light in my heart that night. Soon you will receive a Medal of Honor from the United States of America, together with all of the brave men of Valley Forge. But tonight, please accept this token from me."

He hung a golden medallion on my chest and shook my hand. Tears filled my eyes and I couldn't speak. The President shook my hand again and departed....

I came to, as if from a wonderful dream, then I looked at the medallion and saw an etching of a beautiful Chanukah Menorah. Under it was written: "A token of gratitude for the light of your candle - George Washington".

Adapted from Neveh.org

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STORIES OF GREATNESS

TOLD OVER BY: YEHUDA BENHAMU

Chanukah (1775) 5537.

It was a difficult winter. Terrible cold. We are sitting in Valley Forge and waiting. Why? I don't know. Perhaps for better days than these. I am the only Jew here. Perhaps there are other Jews among us, but I haven't seen any. We hunger for bread. We have no warm clothing or shoes to protect our feet. Most of the soldiers curse George Washington for going to war against Britain.

There are those who hope for his downfall, but I believe that his cause is just. We must expel Britain from America. She wants to put her hands in everything her eyes see. Although we are suffering here terribly, I am loyal with all my heart to George Washington. More than once I see him at night, passing through the camp, between the rows of sleeping soldiers. He gazes with compassion upon the soldiers who are suffering from the cold. And sometimes he approaches one of the sleeping soldiers and covers him, as a father would cover his son.

There are times when the hunger and the freezing cold torture me to death. But I don't curse General Washington who is fighting for the freedom of America. At moments like this I think of my father in Poland. I think about all that he suffers at the hand of the cruel "Poritz". I remember: I was a child then and I saw my father dancing before the Poritz. What an awful thing

to see! My father was wearing the skin of a Polar bear - and danced like a bear before the Poritz and his guests.

What terrible pain! What great shame! My father dancing like a bear - and the "Poritzim" laughing and rejoicing at the sight. I decided then and there that I will never dance like my father before the Poritz. Afterwards, I escaped to America.

And now I am lying in Valley Forge and shivering from cold. They say that Washington is losing and that he can't win this war. But I don't believe all that. I lie at night and pray for him.

The first night of Chanukah arrives. On this night, years ago, I left my father's house. My father gave us this Chanukah menorah and said to me, "My son, when you light the Chanukah candles, they will illuminate the way for you".

Since then, the Menorah has been like a charm for me. Wherever I go, I take it with me. I didn't know what to do - to light the Chanukah candles here, among the goyim, or not. I decided to wait until they were all asleep, and then I took out my father's Menorah. I made the brocha and lit the first candle. I gazed at the light and remembered my parents' home. I saw my father dancing like a bear before the Poritz and I saw my mother's eyes filled with tears. My heart was filled with pain and I burst out crying

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