

*Last Issue Until
Parshas Beshalach*

Brotherly Love

By Yoni Gutenmacher, 11th Grade

When Yosef finally reveals himself to his brothers, he expresses his great love for his younger brother Binyamin. The Torah tells us, "he fell upon his brother Binyamin's neck(s) and wept; and Binyamin wept upon his neck." (Bereishit 45:14)

Clearly these tears are tears of joy between two brothers who have not seen each other for more than twenty years, but Chazal add another dimension to this encounter. The Midrash in Bereishit Rabbah, based on the plural usage of the word neck in Hebrew, wonders if Binyamin had two necks. Rabbi Elazar ben Pedat says that the significance of the plural is that Yosef saw, through Ruach HaKodesh, that in the future two Batei Mikdash (temples) will be built in the land of Binyamin and that these Batei Mikdash will be destroyed. Binyamin, on the other hand, saw the establishment of the altar in Shilo in the area of Eretz Yisrael given to Yosef, and that this too would be destroyed.

This Midrash, explaining the tears of the brothers as tears of mourning over the future destruction of the Temples, seems to detract from the natural way to understand the tears, i.e. as an expression of joy and love between Yosef and Binyamin. So, why do Chazal transform these tears from an expression of joy to

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would like to wish all students
an early good luck on midterms!*

Something Interesting From The Medrash

By Benjamin Pleshty, 11th Grade

We all know that in this week's parsha, Yehuda became really angry with Yosef and started to shout at him. His shout was so intense that Chushim, the son of Dan, heard him all the way from Canaan. The shout also knocked out teeth from many Egyptian soldiers. Yehuda was so furious, that blood poured out of his eyes and his chest hair tore through his clothes. Since Yosef realized he was in great danger because of Yehuda's anger, he displayed his strength by kicking the stone base of his throne, crumbling it into pieces. Noticing this supernatural strength, Yehuda realized that Yosef must have some sort of Yirat Hashem (fear of G-d). Yehuda did not stop there. He commanded Naftali to count the suburbs of Egypt. Naftali came back and reported that there were twelve. Yehuda said that he will destroy three and each of the other brothers shall destroy one. At that point, Yosef decided that if he didn't reveal his identity to them, they will end up destroying all of Egypt. He asked the brothers "are you sure that your long lost brother isn't alive anymore?" Yosef goes on to show them that their brother is really still alive, "I will call him out right now. 'Yosef ben Yaakov, come out'". The brothers looked in every direction but no one appeared. All of a sudden, Yosef cried out "I am Yosef". Yehuda's shout in reaction to this knocked Pharaoh off his throne!

Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

**Parshas Vayigash
Questions**

1. In this parsha, in what context is the number five mentioned? (3 answers)
2. In this parsha, Yosef sends 10 *atonot* (female donkeys) to Yaakov (Genesis 45:23). Where else in the Torah does someone give a gift of *atonot*? (2 answers) Where in the Torah does somebody ride on an *aton* (not a *chamor*)?
3. In this parsha, who is referred to with his name being repeated? Who else in Tanach is called with the repetition of his name? (3 answers)
4. Where in this parsha does someone respond with the word "*Hineini*" - "Here I am"? Where else in the book of Genesis does someone respond with "*Hineini*"? (7 answers)

Answers

1. Yosef informs the brothers that five years of famine remain (Genesis 45:6). Yosef gives Benjamin five suits (Genesis 45:22). Yosef brings five of his brothers to meet Pharaoh (Genesis 47:2).
2. In Genesis 12:16, Pharaoh gives Avraham many gifts, including 10 *atonot*. In Genesis 32:16, Yaakov sends Esav 20 *atonot* as part of a gift. In Numbers 22:22, Bilaam rides on an *aton* when traveling to curse the Jewish people.
3. Hashem calls "Yaakov, Yaakov" when he heads down to Egypt (Genesis 46:2). In Genesis 22:11, Avraham's name is repeated by the angel to stop him from slaughtering his son Yitzhak. In Exodus 3:4, Moshe's name is repeated when Hashem calls to him at the burning bush. Hashem repeats Shmuel's name when He speaks to him for the first time (1-Shmuel 3:10).
4. When Hashem calls to Yaakov on his way down to Egypt, he answers "*Hineini*" - "Here I am" (Genesis 46:2). In Parshas Vayeira, Avraham replies "*Hineini*" three times: when Hashem calls upon him to do the *Akeida*, when he replies to Yitzhak on their way to the *Akeida*, and when he responds to the angel's call to stop the *Akeida* (Genesis 22:1, 7, 11). There are four more times where someone responds with "*Hineini*": Esav's response to Yitzhak's request to prepare meal before he blesses him (Genesis 27:1); when Yaakov comes to receive the blessing, Yitzhak responds "*Hineini*" (Genesis 27:18); Yaakov recalls a dream where he responded to an angel, "*Hineini*" (Genesis 31:11); when Yaakov calls to Yosef to check on his brothers, Yosef responds "*Hineini*" (Genesis 37:13).

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an expression of mourning?

The answer may be, that while Yosef and Binyamin were certainly happy to see one another, their meeting caused them to reflect upon the reasons that they were separated for so many years. They remembered the hatred that was at the root of this long and painful separation. Yosef and Binyamin understood that this same hatred between brothers would be at the root of all the future tragedies that would befall the Jewish people, including the destruction of the holy Temple in Jerusalem.

Yosef and Binyamin's tears were both an expression of joy at their reunion and an expression of sadness over the senseless hatred between brothers that would plague the Jewish people in years to come.

The only way to repair the schism that was caused the selling of Yosef and eventually the destruction of the Temples in Jerusalem, is an outpouring of love for one another. Good Shabbos!

(Stories of Greatness — Continued from page 5)

you any trouble. What made you do it?"

"You're right," answered the poritz. "You were the perfect tenant, and I would never have even thought of throwing you out. But someone came to me and demanded that I rent the inn to his son-in-law. He promised to pay more rent, and even threatened that if I refused, he would use his influence with my business partners to make trouble for me. It was none other than Big Shmuel! I don't know what got into him and made him so hard-hearted. I even asked him how he could do it to his own fellow Jew, and he said he didn't mix business with friendship. But I'll take care of him. I'll tell him to go find another establishment for his son-in-law!

"Just one thing that I would like to ask, though," he continued. "How did you happen to be here exactly on this night?" Feivel thought of the Rebbe and just smiled.



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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Moshe Schwalb

OCD in Halacha

A common problem that many Jews suffer from is OCD. This way of thinking results in depression and anxiety. In this Ten Minute Halacha, we will discuss the Halachic ramifications of OCD. Have a great Shabbos!
-Moshe

I. Introduction

- A. It may not seem a Halachic issue, but it really is.
- B. There is no such Halacha that you have to ask all your shailos to the same Rabbi. However, there is a minhag to do this. Why is this done? One explanation given is that a Rabbi must know the person who he is dealing with. You can have two people ask the exact same question, but give two completely different answers.
 - 1. Example: someone says, “I think I might have forgotten to say ‘ya’ale vi’yavo’ in Shemoneh Esrei.”
 - i. The first approach is that of a healthy person—he really thinks that he might have forgotten to say “ya’ale vi’yavo.”
 - a. Obviously, the Rabbi would tell this person to repeat Shemoneh Esrei.
 - ii. The second approach is that of one suffering from OCD—they know that they really did say “ya’ale vi’yavo,” but there is the slightest doubt in their mind that they might have forgotten to say it.

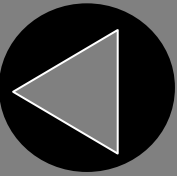
- b. Obviously the Rabbi would tell this person to not repeat Shemoneh Esrei.

- C. Being a religious person, there are many other possible times one might express his or her OCD, because many Halachic details are involved.

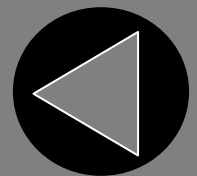
1. Examples:

- i. Someone will say Krias Shema over and over again because he is worried that he may have pronounced words incorrectly.
 - ii. A woman will sit in a bath for 5 hours to make sure that she doesn’t have any chatzizos on her body before she goes to the mikva, resulting in her body shriveling up, causing extreme discomfort.
 - iii. Others might have thoughts that they don’t truly believe in Hashem and they truly consider themselves like a kofer who is violating aveiros.
 - iv. A person davening Shemoneh Esrei is always doubting himself about whether he said “vi’sain tal u’matar.”
- D. Obviously, there is no siman in Shulchan Aruch which specifically discusses OCD, but there are certain Jewish principles in Halacha that will guide any discussion on

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Learn to Accept the Past



By Chaim Leib Alper, 10th Grade

In this week's Parasha we see an episode transpire between Yaakov Avinu and Pharoah, the king of Egypt when Yosef decides to introduce Yaakov to his Egyptian boss.

After receiving a blessing from Yaakov, Pharoah asks Yaakov, "How many are the days of the years of your life?" Yaakov in turn, replies, "The days of the years of my sojourns have been a hundred and thirty years. Few and bad have been the days of the years of my life, and they have not reached the life spans of my forefathers in the days of their sojourns."

This answer of Yaakov has received much criticism from many of the Rebbeim and Midrashim that comment on this section of the Torah as to the negativity of Yaakov's response.

Yet one might ask, "It is true! Yaakov had a life that would have led many people to be pessimists or depressed. He had been driven from his home by his brother, cheated by his father-in-law, and when he finally got the wife he wanted and set out to go home, she died along with his mother. On his return home he went through a traumatizing meeting with Eisav and made a shaky peace with him. Then, when he finally arrived home, his only daughter was kidnapped and abused until two of his sons went and destroyed a city to retrieve her. After that, his favorite son, Yosef, (apparently) died in an accident, which prompted many years of mourning. Next, Yaakov is confronted with a terrible famine and when he sent his sons to get food, they returned and told him that he must let the last son of his favorite wife leave on a dangerous journey as he is the key to getting them food."

So why is Yaakov criticized for admitting that he had a hard life? Perhaps we can look at the criticism of the commentaries in a slightly different way. Possibly, what Yaakov should not have lingered on all the tragedies of his but instead should have been relieved that his favorite son returned to him, and as a ruler of Egypt no less! At last Yaakov should have been at peace, since the threat of his father-in-law and Eisav had been neutralized, his family was safe, and he had many grandchildren and great-grandchildren that are lived in peace and prosperity, waiting out the famine.

So we see that it wasn't the most honorable thing that just as Yaakov is getting the life he has wanted he complains that he had a bad life until now. Also, Pharoah didn't ask for a tale of woe, all he asked was how old Yaakov was.

Another error of Yaakov was that he said that he hadn't lived as long as his forefathers. He was still alive! A hard and tiring life doesn't necessarily lead to an early death.

We can learn from this story that when bad things happen to us, and they inevitably do, we should do what we can to solve them and take the opportunities to rejoice in the good we have now and not linger on the tragedies of yesterday.



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(Stories of Greatness — Continued from page 10)

mitted that he had no idea what the rebbe meant. He suggested that Feivel be his guest for a few days and see what would happen.

A week passed. Feivel began to become depressed. What would become of him? In another two weeks he would have to forfeit his livelihood and vacate his home. Winter was approaching; the weather outside was cold and miserable, adding to his melancholy. Where would he go? What would he do? What would become of his wife and children? The wind and rain were pounding on the roof and the walls. He put his head in his hands and wept.

Suddenly the front door rattled and thundered; someone was pounding and shouting outside. "Help! Help! Let me in!" Little Shmuel ran to the door and opened it as Feivel looked on from his room. It was the poritz, drenched to the bone, shivering and blue with cold. It seems that he had been on his way home and the storm caught him unexpectedly. He had been wandering in the cold, lost in the forest for hours, and was on the verge of death. He fell to the floor in exhaustion.

Shmuel helped him to the fireside, brought him a change of clothes (his Shabbat garments, the only change of clothes he had), some warm blankets and hot soup, and in no time the poritz was sitting bundled up near the stove and showering old Shmuel with praises

and promises.

"You saved my life! I owe you my life!" he exclaimed.

"Tell me how to repay you."

"Listen," Shmuel answered. "If you truly wish to reward me, then you can do me a big favor."

"Anything! I swear! I owe you my very life! Just ask!" exclaimed the poritz.

"Well" Shmuel gave a glance at Feivel peeking from behind his door, "a few days ago you told my good friend Feivel that he has to vacate his inn. I want you to let him stay."

"So it shall be!" shouted the poritz.

"It just so happens that Feivel is here in the other room," continued Little Shmuel. "Will you put it in writing?"

Feivel came out of his room, and the poritz immediately shook his hand warmly, asked for pen and paper, and wrote out a contract giving him and his offspring sole rights on the inn for all generations. And for good measure, he gave him the next three years rent-free.

"One thing is bothering me," said Feivel after he thanked the poritz and tucked the cherished contract securely into his pocket. "Why did you evict me in the first place? After all, I always paid rent and never gave

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the topic.

II. Halachic Principles

- A. There is a concept in Judaism of "lo nitna ha'Torah li'mal'achay ha'sharais" (the Torah was not given to angels). Hashem doesn't expect us to be perfect people. He expects us to be humans and everybody makes mistakes at some point in their lives no matter who they are.
- B. In a discussion, both the Steipler and Rav Mordechai Willig pointed out that not only are Jews given a mesorah on halachos such as the fact that their tefillin should be black, but even about how to properly behave.
 1. The mesorah given to us by previous generations on how to act is that we must be normal. To daven Shemoneh Esrei for 3 hours because you are worried you might have messed up some of the words is not normal.
 2. Of course, it is not so simple that we just tell someone suffering from OCD to just be normal and that will solve his problems. Rather, one must go seek help and get therapy to help deal with this issue.
- C. There are many communities that praise acts of OCD as righteousness. This should not be done.
 1. For example, people praise someone because he says Krias Shema for three hours. That is not normal and is an issue that he must get help for.
- D. Q: Don't we have a concept in Judaism that a Jew should be very precise when it comes to Halacha? So what is wrong with these people who have OCD acting very precise when it comes to Ha-

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STAYING ABOVE

By Dubi Fischman, 9th Grade

In this week's Parsha, Parshat Vayigash, in Perek 47, the Torah tells us about the meeting between Pharaoh and the Shevatim. The Shevatim told Pharaoh "we came to temporarily live in your land. In the next pasuk, Pharaoh presented them with the best land in Egypt, the land of Goshen. The Shevatim's words, the Haggadah Shel Pesach explains, teach us that Yaakov never intended to become part of the Egyptian culture, but to stay for only a short amount of time. In Sefer Emet LiYaakov, Rav Yaakov Kaminetsky asks how the Haggadah can say this. After all we know that Bnei Yisrael stayed in Mitzrayim for an enormous amount of time? If this wasn't their intention, then how did this happen?

Rav Yaakov continues with another question. In the same Perek, after Yosef had settled his father and brothers in Goshen, the Pasuk describes in great detail three things: 1) After the Egyptians ran out of money, they gave their land to Yosef in exchange for food. 2) Yosef moved the Egyptians around from city to city. 3) Yosef taxed all the Egyptians, yet he exempted the Egyptian priests from paying tax and allowed them to own their own land. Rav Yaakov asks why the Torah spends so many Pesukim explaining what Yosef did to the Egyptian economy when it has nothing to do with the Bnei Yisrael moving to Goshen?

The answer, Rav Yaakov explains, is that these two questions are connected. When Yaakov first heard that Yosef was still alive, he stopped in Beir Sheva on his way down to Egypt to bring karbanot and to daven. Yaakov feared that over time in Galut the Bnei Yisrael would lose their connection to Hashem, but Hashem assured him that that wouldn't happen and that he should continue to Egypt. This assurance is why the Shevatim told Pharaoh that their stay in Egypt would only be temporary- because of Yaakov's fear that if they stayed too long it would erode Bnei Yisrael's closeness with Hashem.

Pharaoh however was so pleased to welcome the Shevatim that he gave them the best land in Egypt. When Yosef heard this he understood that Bnei Yisrael would want to stay, because when Galut gets too comfortable we're tempted to stay longer than we need to. Therefore, through Ruach Hakodsh, Yosef devised a plan. Yosef realized that the Egyptians would eventually consider the Jews strangers in their lands, so Yosef took all the land from the Egyptians (in exchange for food) so none of them would own land and therefore wouldn't be any better than the Jews. Even further, Yosef moved all the Egyptians to different cities so they would also be considered strangers in their new cities. But most importantly, he created a new class of people, a priestly class, who would own their own land and would be exempted from taxes, because in the future Shevet Levi would join this class and become the priests of the Bnei Yisrael. Yosef understood that in order to protect the Jews in Egypt and in all future Galut, learning Torah and continuing the mesorah would defend Bnei Yisrael. Because Shevet Levi never became slaves in Egypt, they learned Torah all day. Later in the Midbar, it was always Shevet Levi that never took part in the Aveirot of the Dor Hamidbar. This is because the Torah that they learned in Goshen protected them.

What specifically did the Leviim learn? The Torah that they learnt was the Torah that Yaakov had taught Yosef, and it was the same Torah that Yaakov had studied in Yeshiva Shem Va'ever before he went to live with Lavan. Rav Yaakov says that this Torah is called the Torah of Galut. This is what enabled Yosef to survive prison and life as Pharaoh's second in command without being affected by the Tuma and the Avoda Zarah of the land of Egypt. Yaakov absolutely knew when he found out that Yosef was alive that Yosef would still be a Ben Torah. And so it is through today: It is with this Torah that we too have been able to survive Galos and remain full-fledged Jews.

Paying One's Dues

By Eitan Carroll, 9th Grade

In the Gemara in Sanhedrin (Daf 91), we find the famous story of Gehiva ben Pesisa and the Egyptians. The Egyptian came to Alexander the great, demanding that the Jews pay them for having emptied the land of its gold and silver. Gehiva ben Pesisa was called to answer to the Egyptian claims in Alexander's court. He argued that at least 600,000 men worked for Pharaoh for 210 years. The Egyptians should calculate how much the wage of an ordinary man was for 1 year and multiply it by 600,000, and then multiply it again by the 210 years Bnei Yisrael were in Egypt, and after Bnei Yisrael were paid, and then they would pay back the Egyptians. The Egyptians requested 3 days to calculate how much they owed, but found that the amount of money was astronomic, and fled in haste.

The Meshech Chachma asks, why couldn't the Egyptians argue that it was only Pharaoh who owed Bnei Yisrael money? It was Pharaoh who enslaved them, so therefore he was the one who owed them money. Furthermore, why were Bnei Yisrael allowed to take money from them who apparently owed them money?

The answer can be found in this week's parsha. The Egyptians sold all their possessions, and even themselves, to Pharaoh. Although he leased it the land back to its previous owners and permitted them to farm it, Pharaoh remained the legal owner of it. Therefore, the Egyptians possessions were really Pharaoh's, and they were permitted to take it when they left Egypt.

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lacha?

1. The answer to this question is that there is a fine line between being precise about Halacha, and making yourself go crazy worrying if you acted properly, causing you to not be able to function.
 2. The Gemara in Pesachim asks: when you're doing bedikas chametz, and you check a room after leaving, perhaps you can say a mouse brought in a piece of bread after you left; should you have to check this room again? The Gemara answers that we don't have to worry about this because there will be no end to your worrying. The halachos are not given to make a person go crazy.
- E. It's also important to note that a person may think to himself, "I'm going to be so frum by expressing my OCD." The problem is that many times, acting stringently in one area of Halacha is bringing out a leniency in another area of Halacha.
1. For example, there can be a man who acts stringently on himself to daven Shemoneh Esrei for three hours, but this will result in a leniency in regards to wasting time for doing chesed or learning Torah.

III. Teshuva of Rav Asher Weiss

- A. In a teshuva written by Rav Asher Weiss, he directly addresses the issue of OCD. Furthermore, the Steipler has written many letters regarding the issue of OCD.

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- B. Rav Asher was asked a question by a talmid chacham who was suffering from OCD. This person was told that the best way to treat his OCD is to never repeat words in brachos. The man wanted to know: If I know for sure that I forgot Hashem's name, should I repeat the bracha?
1. Rav Asher paskened that the man must follow his treatment and go against the Halacha.
- C. What is his reasoning behind this?
1. 3 possible svaras:
- i. When it comes to spending money on a mitzvah, the Halacha is that a person isn't supposed to spend more than 20% of his money on the mitzvah. Therefore, Rav Asher wanted to suggest that how much more so with your mental health, for the sake of doing a mitzvah, you shouldn't give so much up.
 - ii. In the context of saving your life on Shabbos, Chazal write that it's mutar to violate Shabbos this one time—that way you can keep many more shabbosos to come.
 - a. We can apply the same concept over here by OCD. Yes, you are violating the Halacha by not going back and saying Hashem's name properly. However, if you let your OCD win, then you won't be able to do many mitzvos in the future. Therefore we say to violate the isur now, so you can do greater things later.
 - b. The Chasam Sofer writes in a teshuva that he was asked about institutionalizing someone in a ward where there is no kosher food. He responded that since the other option is to let the man remain a shoteh (person with reduced mental capacity) for the rest of his life and not be able to fulfill any mitzvos, we say to give up kosher food so you can eventually get better and do other mitzvos.
 - iii. In the Gemara in Nazir (daf 23) it says that an aveira done lishma is permissible. The third svara he suggests is based off this Gemara.
 - a. Obviously, this doesn't simply mean that a person can say, "I need energy to learn Torah so I'll go and eat a cheeseburger." This is not permissible. There are certain gedarim (fences) that apply to this idea.
 - b. Rav Asher wanted to suggest that we only apply this idea of doing an aveira lishma when you have no other option and it has to be done.
 - With regards to OCD, one has no option to get better from his illness besides listening to the doctor and following the therapy. Therefore it would be permitted to go against Halacha to follow your therapy.
- D. After Rav Asher responded to this man's question, the man responded with a question: "Perhaps since I might mess up Hashem's name I should never eat the amount that would require me to bentch de'oraisa. Then I won't have to worry about messing up Hashem's name when I bentch."
1. Rav Asher responded, "That is your OCD speaking." If we would say yes to the man eating less, then maybe you should only eat a "kezayis bi'cidai achilas pras." That way you're not chayiv in a bracha achrona at all! Maybe you should get an IV for eating your food—that way you never have to make a bracha and mess up Hashem's name! Since there would be no end to this—"ain li'daver sof"—Rav Asher told him not to do what he suggested.
- E. The man then asked, "What if I know I said it wrong? Can I still be motzi other people?"
1. Rav Asher responded and said, "You're right. Your wife should make Kiddush."

IV. Conclusion

- A. The teshuvos of Rav Asher and the Steipler are very important with regards to knowing how to deal with a person suffering from OCD. The job of the Rabbi is not to indulge the person. They shouldn't even explain why they say what they say. They should explain that the reasoning is

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Real Responsibility

BY YONAH LEBOWITZ, 10TH GRADE

In this weeks פרשה the פסוק says: ואת יהודה שלח לפניו אל יוסף להורות לפניו גשנה ויבאו ארצה גשן - The meaning of this פסוק is that יהודה was sent to the land of גשן before the rest of his family.

Rashi explains that the reason for sending יהודה ahead of the rest of the family of יעקב is that when the rest of the family of יעקב comes down to מצרים they should have ישיבות to be able to learn torah, so יהודה was sent ahead to set up ישיבות.

There is a simple question on this פסוק and on the explanation of רש"י: why would יעקב send יהודה to מצרים out of all the שבטים? Wasn't יוסף already in מצרים, and wouldn't he make sure that there are places for יעקב and the rest of the family to learn torah!?

The answer to this question is simple, יהודה was the one brother who always stepped in and took responsibility for the rest and made sure that things got done. We see in the story of יוסף asking the brothers to bring down בנימין that יעקב was refusing and there was no way he was letting בנימין go because he didn't want to lose all of his connection to רהל, and then יהודה stepped in and said that "if I dont bring בנימין back, I will lose all of my עולם הבא." This is יהודה taking responsibility for his brother and getting it done in whatever way possible even by giving up all of his עולם הבא.

We also see יהודה earlier on in this weeks פרשה as the פסוק says ויגש אליו יהודה that יהודה approached יוסף and stood up and took responsibility for his brothers. He was the one who had the audacity, the nerve, and the guts to step in and talk to פרעה and once again get things done.

From יעקב deciding to send יהודה out of all the brothers, we see that one of the most important things a person can do is to take responsibility for things that just happened to happen and weren't even your fault. We also see that it's extremely important to get things done in any way possible, and when someone puts there mind to something they must get it done.

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"Because I said so," and that should be enough.

1. Once you start explaining the reasoning, the person will always try to find the loophole in the system that you might have missed.
- B. Story: A guy was in Rav Mordechai Eliyahu's office to learn about how to pasken Hilchos Niddah questions. While he was in his office, the phone rang and there was a women on the phone saying she is worried that there might have been a chatzitza when she went into the mikva. Rav Mordechai asked the other Rabbi, "Is it so-and-so?" He responded "Yes." Rav Mordechai told the Rabbi to tell her it was the apple. The man told the woman this and the woman thanked him and hung up. Rav Mordechai explained that she calls every month whenever she goes to the mikva, convinced that she found a chatzitza when she was in the mikva. "Therefore," Rav Mordechai said, "I told her years ago that every time she goes to the mikva she should eat an apple right after she goes to the mikva. That way I can tell her not worry that it was a chatzitza—it was only the apple."
- C. The issue of OCD is a very complicated one in, and people must realize whether their observance of Halacha is healthy and normal or obsessive-compulsive. If it is obsessive-compulsive, they should immediately seek help to rectify this problem.

STORIES OF GREATNESS

TOLD OVER BY: YOSEF NAIMAN

Good Shabbos everyone. This week's story is from chabad.org. It shows that we should have trust that things will turn out okay, even if they seem like they might not. Have a good Shabbos.
-Yosef

A Jew named Feivel came to seek the help of the famed "Tzemach Tzedek" (Rabbi Menachem Mendel, 1789–1866). Feivel was almost weeping as he entered the rebbe's room. He was inexplicably being evicted from the inn he'd been running for over twenty years. He couldn't understand it; the poritz (landowner) liked him, he always paid his rent on time, and he never made any trouble. But a week prior, the poritz suddenly came and gave him one month's notice. All his pleas and reasoning didn't help, and now, with nine mouths to feed and no other way of earning a living, he had no other recourse than to travel to the rebbe for help.

When Feivel finished his story, the rebbe took out a piece of paper and a pen, wrote a short letter, put it in an envelope and addressed it. He then blessed Feivel with success, and instructed him to deliver the letter as swiftly as possible.

He thanked the rebbe profusely and backed out of the room. Once outside, he glanced at the envelope and his heart sank: the rebbe seemed to have mistakenly ad-

dressed it to the wrong man!

In Feivel's village there were two men by the name of Shmuel. The first, nicknamed Shmuel Hagadol ("Big Shmuel"), was a rich, influential Jew who had close connections with all the landowners and nobles, and some said even with the czar himself! If anyone could help Feivel, it would be him. But the rebbe had addressed his note to Shmuel Hakatan ("Little Shmuel")—a simple old Jew who used to be a woodcutter and still lived with his wife in his small hut in the woods. The rebbe must have intended to write the big, rich Shmuel. Little Shmuel was a virtual nobody!

But Feivel was stuck. To enter the rebbe's study again was out of the question; people waited for days for a minute of the rebbe's time. Then he had an idea: the rebbe had seven sons—he would go to one of them and ask for advice.

But the rebbe's son only assured him of what he already knew—the rebbe never makes mistakes.

So, with a heavy heart, Feivel made his way to Little Shmuel's house in the middle of the forest and knocked on the door. The old man invited Feivel in and asked him what he wanted. When he heard the reason for the visit and saw the rebbe's letter asking him to help Feivel in his predicament, he ad-

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The DRS Yeshiva High School For Boys
700 Ibsen Street, Woodmere, NY 11598
Phone: (516) 295-7700 • Fax: (516) 295-4790

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If you have any comments, questions, or suggestions,
feel free to email us at info@hayotzim.com

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