



## Living Below the Radar

By Shalom Gelbtuch, 12th Grade

*"V'Aileh Shemos Bnei Yisroel HaBa'im Mitzraymah, Es Yaakov, Ish U'Baiso Ba'u" - "And these are the names of the sons of Israel who are coming to Egypt with Yaakov; each man and his household came." (Shemos 1:1)*

The Potoker Rov, Rav Shlomo Zalman Horowitz, asks the following question regarding the syntax of these opening Pesukim: why does the Posuk state *"HaBa'im,"* "are coming," in present tense? The Yidden were already in Egypt for 130 years! What does *Ish U'Baiso Ba'u* include?

Lastly, why does the Posuk mention *V'Yosef Hayah B'Mitzrayim*? Wasn't this quite obvious? Although Rashi quotes the Sifrei, which explains that this is informing us of Yosef's righteousness, why is this "Yosef Hatzadik" point juxtaposed here?

Before explaining, the Potoker Rebbe explains that according to Chazal, the slavery and pain of Mitzrayim commenced with the birth of Miriam, who was named for the "bitterness" (Meriras) of the commenced Galus Mitzrayim.

What about the rest of the 320 years in exile? Why were they not as serious as the last 80 years?

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## Strangers in Our Own Lands

By Binyamin Davidson, 12th Grade

Before they enter *Mitzrayim*, Hashem counts the *Bnei Yisroel*. The *Medrash* (*Shemos Rabbah* 1:3) explains why Hashem counts the *Bnei Yisroel* by equating them to stars. Besides being compared to stars in Hashem's promise that we will multiply "*kichochvei hashamayim*," – "like the stars of the heavens" – the *Medrash* also makes the following connection: in this week's *sedra*, in regard to the *Bnei Yisroel*, it says "*Shemos*" (1:1), and, when talking about the stars, Dovid *Hamelech* uses the word "*Shaimos*" (*Tehillim* 147:3). The *Medrash* expounds that just like the stars are counted and given "*shaimos*," so too the *Bnei Yisroel* are counted and given *shaimos*.

The *Emes LiYaakov* expands this idea to explain why the *Ribbono Shel Olam* chose this time to count the *Bnei Yisroel*. One is unable to see the stars while the sun is out; they are only visible when it's dark outside. Since Yaakov Avinu was the metaphorical equivalent of the sun, the *Bnei Yisroel* – i.e. the stars – could neither be seen nor counted until after his death and their entrance into the proverbial darkness of *Mitzrayim*.

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**Torah Teasers**

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Shemos  
Questions

1. In Egypt the Jews are forced to produce bricks (Exodus 1:14). In what context are bricks first mentioned in the Torah?
2. Aside from this parsha, where do midwives assist in a birth? (2 answers)
3. In what context does the number three appear in this parsha? (2 answers)
4. In this parsha, who runs away? What two other places in the Torah does it explicitly state that somebody runs away?
5. In this parsha, who does Hashem call by repeating his name? Who else in the Torah has his name repeated when called? (2 answers) Who is the only person in the Prophets whom Hashem calls with the repetition of his name?

## Answers

1. Bricks are first mentioned in parshas Noah where the people produced bricks to build the Tower of Bavel (Genesis 11:3).
2. In parshas Vayishlach a midwife is involved in the birth of Binyamin to Rachel (Genesis 35:17). In parshas Vayeshev, a midwife assists in the birth of Peretz and Zerach to Tamar, the wife of Yehuda (Genesis 28:38).
3. Moshe's mother hid him for three months before placing him in the Nile (Exodus 2:2). At the end of the parsha, Moshe requests from Pharaoh to allow the nation to travel on a three-day journey to serve Hashem (Exodus 5:3).
4. In this parsha, Moshe runs away after killing the Egyptian (Exodus 2:15). In parshas Vayetzei, Yaakov runs away from Lavan (Genesis 31:21). In parshas Lech Lecha, Hagar runs away from Sarah (Genesis 16:6). [Although Yaakov also runs away from Esav, the Torah does not explicitly state so.]
5. In this parsha, Moshe's name is repeated when Hashem calls him by the burning bush (Exodus 3:4). Elsewhere in the Torah: In parshas Vayigash, Hashem calls "Yaakov Yaakov" on the way down to Egypt (Genesis 46:2), and in parshas Vayera, Avraham's name is repeated (by an angel, not by Hashem Himself) when he is told to stop the binding of Yitzhak (Genesis 22:11). In the Prophets, Shmuel's name is repeated when Hashem speaks to him the first time (1-Samuel 3:10).

**This Week's Parsha Puzzler**  
By Natanel Abramchayev***L'elui Nishmat his loving grandfathers and uncles:***

יהודה בן יהושע וגם גבריאל בן טוביה וגם מיכאל בן שרה וגם רפאל בן רבקה

In this week's Parsha it says "And he said, 'who appointed you as a leader and judge over us. Do you want to kill me as you killed the Egyptian!' And Moshe was afraid, and he said but the matter was known".

Rashi asks: How is it possible that a person such as Moshe would be scared of another person. Isn't he supposed to be a leader, how can we have a leader who is afraid of others? Leaders are supposed to be fearless, not scared, especially of a mere slave such as Dasan! So he answers- Moshe was afraid for the Jewish people, because he saw there were gossipers among them. When Moshe said "but the matter is known", it means that now he realized that because of the gossipers among the Jews that all the Jews were condemned to such a long and hard slavery.

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# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
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Transcribed by  
Uri Himelstein

## Ner Shabbos

*As we transition from Erev Shabbos to Shabbos, it is appropriate to explore the first thing we do on Shabbos: Hadlakas Neiros. Have a great Shabbos!!*

- Uri

### I. Introduction

- a. The Gemara in Shabbos 41b says that there are three things to say to one's wife on Erev Shabbos: Did you take ma'aser, did you make the Eruv, and did you light the neiros? The Gemara understands that we say these things as a way of ensuring shalom bayis, and once we have that, we may move on from there.

### II. Is it Derabanan or Deoraysa?

- a. The Bahag and the Medresh Tanchuma assume that it is a mitzvah mi'deoraysa, but perhaps it is from the non-deoraysa categories of kibud or oneg. The Teshuvos HaRashba assumes that it's obvious that it is a davar derabanan. When the Gemara discusses that if one may only have either ner or yayin (for Kiddush) then one would choose ner, the Rashba explains that it must be that yayin for Kiddush is only derebanan because otherwise the derabanan of ner wouldn't override the deoraysa of Kiddush. The Rambam quotes it as a mitzvah "mi'divrei sofrim," and although this language may sometimes mean something which is learned out through the 13 ways of drashos, the Rambam says explicitly in Hilchos Brachos that it is only mi'derabanan.

### III. Why do we light the Neiros?

- a. There are three basic reasons why we do Hadlakas Neiros Shabbos. Rashi (Shabbos 25b) says that it is Kavod Shabbos, and Tosfos argues and says that

it is Oneg Shabbos. The difference is that Kavod Shabbos is something which is done as preparation for Shabbos, whereas Oneg Shabbos is something which is used to enjoy Shabbos itself. The Aruch HaShulchan explains that the Rambam counts it as both, and you must say that they are both; having candles where you eat is Kavod Shabbos, and having elsewhere is a kiyum of Oneg Shabbos. It's clear that the Aruch HaShulchan differentiates between Oneg and Kavod Shabbos differently. He says that anything which is clearly for the sake of Shabbos, like something for the meal, is Kavod Shabbos, and Oneg Shabbos is when we try to ensure that the rest of the Shabbos will go smoothly. Additionally, there is a third element in the neiros because the Gemara in Shabbos (23b) rules that if one had only enough money for either Neiros Chanuka or Shabbos he would buy for Shabbos because of shalom bayis. This might be interpreted as its own third reason, but the Levush ruled that this is actually Oneg Shabbos. The Aruch HaShulchan would clearly agree to this as well. The Rambam interestingly doesn't quote the shalom bayis reason in Hilchos Shabbos - he only does in Hilchos Chanuka. Rav Simcha Bunim Cohen suggests that this is due to the fact that the Rambam had a different girsa in the Gemara: (according to this Girsa), we would buy the Shabbos candles just because having light is better. It has nothing to do with the fact that they are Neiros Shabbos. One nafka minah would be: is there a maaseh mitzvah or is it just to

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## We Can Be Strong If We Stick Together

By Zachary Blisko, 11th Grade

We see that in this week's Parsha, Moshe was chosen to be the leader of the Jewish people. He was singled out to take the people out of Egypt and bring them to the promised land. The Midrash describes why Moshe was picked to do this job. It informs us that when Moshe was out with the animals, one little sheep ran away. Moshe, on his own, ran after it to protect it. The sheep was running away to get water to drink. When Moshe recognized this he picked the sheep up and carried it on his shoulders.

In Shemot Rabbah 2:2 the following question arises: when Moshe proceeded to safeguard one sheep, he obviously forgot all the other animals left behind. How can he be acknowledged by saving one sheep?

The answer is that when one sheep is all alone, it has no safeguard. The other animals were plentiful, and if they kept together they would be protected by each other. The message that we can learn out from here is that we Jews can be strong if we work together.

(10-Minute Halacha — Continued from page 3)

make sure there is light? If it is just about shalom bayis or Oneg Shabbos, then it doesn't matter whether there is any action involved - we just need the light. But if it is about Kavod Shabbos, we need an action to show that we are doing this specifically for Shabbos. Also, does one need to do it everywhere or just where we eat? If it is Oneg Shabbos, it is only necessary where we eat (assuming not like the Aruch HaShulchan's definition of Oneg Shabbos). If it is about shalom bayis, then the light would be necessary wherever people go. Also, when do we light for Yom Tov? If it is about Kavod, we should still do it before (just like by Shabbos), but if it is about Oneg or shalom bayis, then there is no reason to light during broad daylight.

#### IV. Who has to light?

- a. It is clear from the various Rishonim that it is a mitzvah on men and women. However, over time, women took this responsibility upon themselves to the point that Chazal assume that it is a responsibility on the women. Women have taken this mitzvah upon themselves for two reasons. Either (as the Rambam records) it is because it is a "house related" responsibility and the woman is generally the one "in charge of the house," or (as the Tur writes) it is because the women are responsible for atoning for Chava's original sin, which "extinguished the light from the world." There is a nafka minah between these two reasons. If it is a house related obligation, then the obligation should also be placed on the husband's shoulders, because he is the one who must make sure that there is shalom bayis. But if it is about atoning for Chava, then it is solely the wife's responsibility. Additionally, there is a difference that applies on the wife's first Shabbos after giving birth, for

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# ***Moshe's Growth***

***By Avi Bulka, 9th Grade***

In Parshas Shemos 2:10, it says, “וַיִּגְדַּל הַיֵּלֶד וַתְּבֵאֵהוּ לְבַת פַּרְעֹה וַיְהִי לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה” - “*The child grew up, and she brought him to Pharaoh’s daughter, and he became like her son. She named him Moses.*”

Then, in the very next פסוק it says, “*Now it came to pass in those days that Moses grew up.*”

The obvious question here is, we just said that Moshe grew up! Why is the פסוק repeating itself?

Rav Yehuda gives a very remarkable explanation. He says that the first growth was Moshe’s physical growth, while the second growth was his growth in greatness.

Rav Yehuda explains that his growth in greatness refers to Pharaoh appointing Moshe the head of the house. We can learn a very valuable life lesson from this. As we see from these two פסוקים, spiritual growth and physical growth are two separate things entirely. So if a person thinks that if he grows physically, then he grows spiritually, he is wrong! A person only climbed half the mountain. There still is another half to climb.

*(10-Minute Halacha — Continued from page 4)*

which there is a minhag that the wife doesn’t light. There are two possible reasons for this minhag. If you hold a woman generally lights because of the fact it is a household responsibility, a possible reason for this minhag is that the women are simply too weak. If you hold that women are responsible for atoning for Chava’s sin, then you can say that they have no need to atone for “Chava’s extinguishing” by lighting candles because they already brought light to the world through their new child.

## V. Lighting Additional Candles

- a. Even though we really only need to light one candle, we have taken it upon ourselves to light two candles, representing Zachor and Shamor, the two mitzvos asai of Shabbos. Additionally, many have the minhag to add a candle for each child they have. This is either because we want to have one candle for each household member or because it used to be that if a woman gave birth she couldn’t light that week - therefore, she was required to add an additional candle for the rest of her life as a kenas.

## VI. Husband’s Participation

- a. Even though the wife usually takes care of this practice, the Shulchan Aruch HaRav writes that the husband should try to participate in the mitzvah in some way by preparing the candles.



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*(Stories of Greatness — Continued from page 10)*

When this was repeated a third and then a fourth time, the wife lost her patience.

"Our daughter is not getting any younger. If you forget, then I will go with you. I will come before the rebbe, and I will ask him."

"Let me try once more," he said. "In order to make sure that I don't forget, I will tie a knot at the edge of my handkerchief. The knot will definitely remind me of why I had come." He tied the knot and set out towards Lublin.

The scholar traveled to Lublin and, as usual, when he stood before his rebbe, he was inspired and uplifted to the point where he forgot everything. He sat to learn with great intensity in order to prepare himself for prayer, and he prayed with intense concentration that G-d should open his heart to learn Torah. This repeated itself several times over.

One morning, the prayers with the rebbe, who resembled an angel, and his disciples were so intense that puddles of perspiration poured from him. In a brief moment of distraction, he placed his hand in his pocket to clean his forehead with his handkerchief, but it was tied in a knot. Who tied it? Suddenly he remembered his wife's request. He held the handkerchief in his hand until after the conclusion of the prayers, and asked to be granted a private meeting with the rebbe.

This time, he stood before the holy tzaddik and told him of his daughter who sought to marry. The Chozeh asked the daughter's age. When the man told him, he exclaimed, "Where have you been until now? Why haven't you said anything?"

The disciple replied, "The rebbe is graced with divine inspiration; everything is revealed to him!"

The Chozeh smiled and said, "Nevertheless, you violated what is written in the Torah!"

The chassid shuddered. What violation did he commit? He explained, "When a Jew discovers, to his horror, some discoloration in the walls of his house, the Torah commands him to come before the kohen and inform him that he spotted a blemish (Vayikra 14:35). He must not rely on the kohen's divine inspiration. You should have come and told me.

"In any event, what was done is in the past. Now, I suggest that you travel to Krakow, and there the Almighty will provide money for a respectable dowry and all the wedding expenses. You will marry off your daughter honorably, and enjoy much nachas from her for many generations."

"Amen," the man answered with great excitement. After obtaining a farewell blessing from his rebbe, he said goodbye to the other disciples and set off for the city of Krakow. As soon as he arrived in the city, he sought a Jewish inn for lodging. He requested a room in the first one he found, placed his tallit-and-tefillin bag on the counter, and asked the innkeeper for a Gemara. He then went directly downstairs to the dining room, found an empty table, opened the book, and began studying in depth with intense concentration, forgetting the world around him. When mealtime came, he had to be interrupted and reminded that a man must eat in order to be able to study, and those around him watched him as he meticulously washed his hands and recited the blessing with awe and sanctity. They also observed how he ate, and how he recited with devotion the long blessings after a meal. He immediately returned to his studies, until the time came for the afternoon prayer.

"Fortunate are we that we have merited such a guest," the innkeeper said to his wife. "But the question is, does a scholar and chassid such as this have any money to pay for his stay in the hotel?"

One week passed, and then another. The innkeeper saw how the man sat and learned without stop all day, and did not engage in any other type of work. He wondered what was going on, so he initiated a conversation with him. He asked from where he had come and what he does.

"I am a simple Torah student," the chassid replied. "I try to serve my Creator to the best of my ability."

"If so," the innkeeper pursued, "what led you to leave your hometown and come to Krakow?"

"My holy rebbe, the Seer of Lublin, ordered me to do so. He promised me that here I will find a dowry for my daughter, who has reached marriageable age."

"How?" the innkeeper inquired.

"I don't know," the man replied, much to his host's astonishment.

"But what about your lodging expenses?" the innkeeper asked. Naturally, this was the main question he had wanted to ask.

"Fear not," the man calmly replied. "I will not leave here until I pay you in full for your services." Then, turning the conversation around, he asked, "And you? What is your story?"

He was sincerely interested to hear about the innkeeper, who told him that he made a respectable livelihood, thank G-d. He even had in the kitchen a reli-

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*(Stories of Greatness — Continued from page 6)*

able, trustworthy Jew who served as the chef, the baker, and the kashrut supervisor. But in the past, the innkeeper reminisced, his situation had been much better. He had been among the most active merchants in the big market in Danzig. “But that is all in the past,” he concluded with a sigh.

“Why?” wondered the guest.

“A disaster occurred. I once borrowed a large sum of money to purchase a large amount of merchandise. I sold the merchandise at a huge profit, and returned home happy as could be. I counted the money and divided it into small bags — twenty bags in all, each containing a thousand rubles. Thirteen were to pay my debts, and the other seven were to be my profits. I placed the bags in the drawer in my table, and went to the market to make some purchases for the inn. When I returned, I discovered, much to my horror, that the drawer had been opened. The money was gone.

“I immediately suspected the servant who cleaned the rooms. I spoke with him and even threatened him, but he denied everything. What could I do? I asked a rabbi, and he told me that I could not turn the man over to the authorities, who would torture him. And besides, he might be totally innocent. I fired him, and began paying my debts slowly and gradually. I no longer had capital for business ventures, and now I am supported only by the inn. I am about to finish paying my debts — if all my guests pay for their stay,” he remarked. The conclusion was a clear hint that could not be missed.

“G-d shall assist you and provide you with honest guests,” the chassid said sincerely. “May the Almighty replenish that which was lost.”

“Amen,” the innkeeper responded. “I have no complaints; may the Almighty continue to help me.”

The innkeeper left to tell his wife about their strange guest, and the chassid returned to his learning, forgetting the world and everything around him. But not for too long. He had another visitor at his table — the cook/kashrut supervisor from the kitchen.

“I know your story,” he said to the chassid. “The innkeeper came into the kitchen to tell his wife, and I overheard.”

“It is no secret,” said the man, shrugging his shoulders. “You heard; so what?”

“I know why your rebbe sent you here. Come, let me show you,” the chef said.

The man grew curious. Now, finally, the mystery will be solved. He closed his book and left with the

chef. As they walked, the chef began talking. “You heard that the innkeeper used to be a successful businessman?”

“Yes, I did — until the robbery,” the man replied.

“Well, I am the thief.”

A sudden bolt of lightning and clap of thunder could not have stunned the man more than he was at that point.

“Yes,” the cook repeated. “I have worked here loyally for many years, and during that time I have earned a good reputation and acquired a good deal of trust. That day, I went up the stairs and saw the door open. The drawer was open, too, and I saw the rubles. Suddenly, a spirit of insanity overcame me temporarily, and I lost myself. I shoved them into my apron — twenty thousand in all. In just a single moment, I had become as fabulously wealthy as could be. And in just a single moment, I had become a miserable thief,” he said in a broken voice.

“I went back to the kitchen with thoughts bursting in my mind. ‘Thief! Thief!’ my conscience hollered. I regretted what I had done. I decided to go back, return the money and erase the shame. But just then, the door opened and the innkeeper came back inside. He had brought with him some things for the hotel. I quickly took off my apron and hung it on the hook, and went to help him bring the things inside. My opportunity was lost. If he saw me returning the stolen money, I would have been fired on the spot, and justifiably so. Please, tell me, what could I have done?”

The chassid stood there silently, shocked and bewildered. He kept in mind the famous saying of the sages, “Do not judge your fellow until you stand in his place.”

“The innkeeper went upstairs,” the chef continued, “and my heart dropped. I heard his cry of despair when he discovered that his money was stolen. I heard him accuse the servant and fire him, and I heard the servant plead with him, the poor man. My heart was torn inside me, but I had not the courage to come forward and confess.

“I did not touch the money,” the man continued. “I hid it in a safe hiding place. From that point on, I have fasted every Monday and Thursday, and I have prayed with all my heart every day that somehow I will find a way to return the money to the innkeeper without causing me shame and humiliation. This was only a momentary slip.

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"I am sure," the chef said, "that my prayer has been answered from the heavens, and that your holy rebbe saw my broken heart with his divinely inspired sight. He must have sent you here to accomplish the mitzvah to return the money. The innkeeper respects you as a pious person, and will not persist with questions if you remain silent as to how the money came into your possession."

The chassid was still overcome by shock as the chef placed his hand into his apron and pulled out four bags. He then thrust his hands into his coat pockets, and pulled out four more from the right pocket and another four from the left. From his right pants pocket he drew four bags, and also from the left one. He then thrust all twenty bags into the arms of his amazed listener, and disappeared from sight. The man stood there, dumbfounded, trying to fit all the bags into his pockets.

The next day, the man sat and studied as usual, and the innkeeper approached his table. "With all due respect," he said, "I consulted with my wife, and we decided that we cannot allow you to stay indefinitely without payment."

"Well then," the man said, "I will leave today."

"And what about the payment?" the innkeeper asked.

"I am sure you will forgo the payment as soon as you realize the true purpose of my being here. I have

come to return to you the money that was stolen from you several years ago." The innkeeper stood there in shock as the guest drew four bags from his bosom, another four from one coat pocket, four more from the other pocket, and four and another four from his pants pockets.

"Is this really happening?" shouted the innkeeper in excitement. "How did you get it? Who gave it to you?"

When the chassid only smiled in response, making it clear he had no intention of divulging the source, the innkeeper smiled broadly too and said, "Never mind. The main thing is that it has been returned. What a miracle! I am so grateful."

"But wait," he exclaimed. "You said you came here to acquire a dowry for your daughter!"

After a moment of reflection, the innkeeper smiled and quietly added, "Oh, I understand. Your rebbe wanted this to be the payment for your mission." He immediately took one of the bags of one thousand rubles and gave it to the man.

With this money, the chassid was able to marry off all of his children honorably.

When he excitedly related to his rebbe all that had happened, the Seer told him, "The cook's remorse and impassioned prayers gave me no rest!"

(Shalom Gelbtuch — Continued from page 1)

The Potoker Rebbe explains that if we analyze the syntax of the Bris Bein HaBesorim, we can better understand what the Galus Mitzrayim was supposed to be comprised of. In Lech Lecha, HKB"Y punishes Avraham by saying, "*Yadoa Tedah, Ki Ger Yihyeh Zaracha, B'Eretz Lo Lahem, V'Avadum, V'Inuy Osam, Arba Me'os Shana*" (Bereishis 15:13) - "*You (Avraham) should surely know that your progeny will be visitors/strangers (Gerim) in a foreign land, their hosts will enslave them and oppress them for 400 years.*"

The Galus was to have 3 levels of harshness: Gerus, Shibud, and Inuy. Gerus merely involves living in a foreign land as an unwanted visitor. This is why the Avos assiduously and meticulously ensured that they lived the life of a Ger (a passerby and visitor), rather than a Toshav (a permanent land-owning resident), so that their unfettered years of "Ger-living" would be credited towards the 400 year Galus. As long as the Avos lived an understated and separate life of "Gerus" (rather than loud, prolific, and assimilated Toshavim), the two harsher levels of Shibud and Inuy would not get triggered. We see the term Ger used quite often in Sefer Bereishis when it refers to activities of the Avos, and specifically how they shunned Toshav, for the most part.

This is precisely why Yosef decided to sequester his "visiting" family into the remote suburbs of Goshen. The Jews would keep to themselves and ride out the Galus quietly and unobtrusively as mere Gerim. While off in the remote corners of Goshen, Egypt, the Bnei Yaakov would not fall prey to the defilement of Mitzrayim and therefore, the Jews would remain, with their families together (*Ish U'Baiso Ba-oo*), out of trouble. Moreover, in Goshen, the Jews would not provoke worry or jealousy among the Egyptian aristocracy.

Thus, according to the Potoker Rebbe, the present tense of "*HaBa'im*" is used because the Jews always

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(Binyamin Davidson — Continued from page 1)

The *Emes LiYaakov* states that the explanation behind this is that *galus* is dependent on the perspective of the person being sentenced into exile. If a person feels out of place where he lives – even if he is in his homeland – he is considered to be in *galus*. This can explain our tradition that the 400 years of *galus Mitzrayim* began from the birth of Yitzchak. Since Yitzchak and Yaakov felt out of place in *Canaan*, even though they were not actually in exile, those years were counted towards the years of *galus*. In fact, the *Drash Vi'iyun* on *Vayishlach* 32:5 writes that the root of the word “Garti” is “Ger” – “stranger” – meaning that Yaakov, although being in his homeland, felt like a stranger. However, upon the death of the remainder of the *Shvatim*, the *Bnei Yisroel* began to feel progressively comfortable in *Mitzrayim*, even beginning to eradicate Jewish practices such as *bris milah* (see *Shemos Rabbah* 1:8). Thus, the *Ribbono Shel Olam* had to increase our measure of exile, plunging us into the *shibbud Mitzrayim*, where we remained until we remembered that we were in *galus* and cried out to *Hashem* to save us.

Based on this, we can explain why *Hashem* didn't just “skip” the entire *galus* if He was going to “skip” part of it anyway; *Hashem* wasn't “skipping” the *galus*, rather it began from Yitzchak's birth, since Yitzchak and Yaakov, because of their perspectives, actually were considered to be in *galus*.

Unfortunately, nowadays, we are sometimes so acclimated to our life in *galus* that we forget that we in fact are not in our homelands. May we be *zocheh* to recognize this and see the coming of *Moshiach*, *bimheirah viyameinu, amen*.

(Shalom Gelbuch — Continued from page 8)

exhibited the demeanor of a Ger, as if they just arrived as a visitor, were there merely in the present, and would not be establishing permanent residential status.

However, upon the passing of Yosef and his generation, who were assiduously keeping it all together and preserving the Geirus lifestyle, the second generation decided to venture out of Geirus. They assimilated and moved into the big cities. They mingled both professionally and socially. They increasingly integrated themselves into the fabric of Egyptian society. As a result, the second generation's abdication of the Geirus lifestyle triggered the two harsher forms of Galus, Shibud and Inuy. This is why the new Paraoh did not accept the status quo change of the Jews in Egypt. They were supposed to stay to themselves, per the instructions, planning, and agreement with Yosef. This is the meaning of the Pasuk describing the Jewish population growth: “*The Jews ventured out became large numerous, powerful, and successful ... and the land of Egypt became filled with them,*” - they were well beyond the confines of Geirus Goshen.

Along these lines, The Kli Yakar astutely points out that the words *VaYa'atzmu B'Me'od Me'od* actually mean that the Jews became very (“Me'od”) powerful (“VaYa'atzmu”) because of their material success (like the word “Mi'odecha” in Shema, which means wealth).

I shudder when I contemplate the Pshatim of the Potoker and the Kli Yakar, who essentially explain that Galus (of all types) has 3 stages of progressive punishment. A state of tolerable Geirus can be maintained by living a life of understatement and integrity that's “below the radar” (Eretz Goshen). We can be successful and live nicely and peacefully in this state, as long as we meticulously preserve the “Ger” attitude.

However, if we venture too far beyond the walls of Geirus, and start throwing around our influence, misbehave publicly, and act with the haughtiness of a Toshav, we jeopardize our innocuous Geirus existence, and put ourselves into a precarious state where the vicious levels of Shibud and Inuy can be triggered. May we overcome this trial and remain strong in our exile until the forthcoming of the Geulah.



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## STORIES OF GREATNESS

TOLD OVER BY: NOAM LEVY

*This week's story shows us the power and importance of learning Torah. If a person just has trust in Hashem and can rely on Him for everything, then everything will be taken care of. Hopefully with this, we can aspire to achieve more in every aspect of life, especially our Torah learning. Adapted from [Chabad.org](http://Chabad.org). Have a Great Shabbos!!*

- Noam

There once lived a certain pious, young Torah scholar, G-d-fearing and pure of heart, who invested all his time and energy into Torah learning, intensive prayer, and fulfillment of mitzvot. Every so often, he would travel to his holy rebbe, the famed Chozeh of Lublin, to draw as much spirituality and sacred emotion as he could. With each trip to Lublin, he grew to new heights in his rebbe's inner circle of holy disciples. He would then return home to apply himself with even greater diligence and intensity to serving G-d.

Fortunately, G-d had provided him a devoted wife. She rejoiced over her lot and encouraged him in his spiritual endeavors, as she independently bore the burden of supporting the family. Their needs were few; they were content with the little profit the wife earned by selling apples in the market. They raised their children to have fine middos, and they enjoyed a wonderful life together.

But the years passed, and the children grew. Their oldest daughter reached marriageable age, and people began speaking of her great virtues. Unfortunately, every matchmaker with whom they consulted began by asking the sum they were prepared to give for the traditional dowry, and for this question the scholar and his wife had no reply. Thank G-d, they had enough to eat, but they had not a penny for a dowry.

So one day the woman said to her husband: "Is our rebbe called the 'Chozeh' for no reason? His vision is inspired, and he sees that which is hidden. Go to him and ask how we will come up with a dowry for our daughter."

"I'll go," the chassid agreed, "for women are granted unique wisdom." He set out for Lublin to consult with his rebbe. But when he arrived, he forgot everything in the world. He drank in his master's teachings, grew in knowledge and spirit, and experienced what he felt was a taste of the World to Come.

When he returned home, his wife asked him, "So, where is our dowry?"

"I forgot to ask," he confessed. "Next time," he promised, "I will remember."

But during his next journey he was no less inspired than during the previous trip, and again he returned home empty-handed.

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