

## The Importance of Achdut

By Shlomo Schwartz, 11th Grade

In this week's Parsha, Parshat Vayigash, Yosef famously sends Yaakov wagons- Agalot- to bring him to Mitzrayim. Upon the arrival of the wagons, Yaakov was revived, as he had remembered the last thing he had learned with Yosef before Yosef had vanished. Several poskim have addressed the following question: what were Yaakov and Yosef learning before Yosef had left?

Rashi answers, based on a Medrash, that they had been learning the laws of Eglah Arufah - the breaking of the neck of the calf when a person is found dead between two cities, done when it is unclear as to who is responsible for the burial of the deceased.

However, as the Da'at Zikeinim asks, although both the word Eglah - Calf and Agalah - Wagon are similar in sound, they are spelled differently! He instead answers that the wagons really reminded Yaakov that the Nasi of each shevet would contribute to wagons which would carry the mishkan and everything else that was necessary for avodah.

However, there is a fundamental question to be asked: what is the significance of the wagons of the mishkan?

The Sforno answers as follows: because of the fact that there were only 6 wagons, this meant that two nesiem, each representing their respective shevatim, chipped in to buy each one of the wagons. Yaakov remembered this and was re-

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## Ani Yosef Ha'od Avi Chai

By Ezra Sicklick, 10th Grade

Parshas Vayigash opens with Yehuda negotiating with Yosef regarding whether or not the brothers will have to bring Binyamin down to Mitzrayim. Yehuda's big claim is that his father, Yaakov, will be devastated if Binyamin were to go down to Mitzrayim and then disappear or die. Yehuda goes so far as to say that Yaakov might even die as a result of heartache. Yosef, who has not yet revealed himself to his brothers (but who knows himself that he is Yosef who was sold by the brothers), responds by saying, "Ani Yosef, ha'od avi chai?" "I am Yosef; is my father still alive?" The Beis Halevi points out that Yosef surely should have known that Yaakov was still alive. After all, Yehuda just told him that Yehuda was worried for Yaakov's well-being should anything happen to Binyamin. So why did Yosef ask if Yaakov is still alive? In addition, Yosef already explicitly asked the brothers if Yaakov was still alive, and they recently told him that Yaakov was alive. Furthermore, the Beis Halevi notes that if Yosef's question were really a question, then we would expect the Torah to have included an answer from the brothers. Therefore, the Beis Halevi asserts that there is something more going on over here.

The Beis Halevi quotes a midrash on this pasuk that states, "Amar Abba Kohein Bardela, 'Oy lanu mi'yom ha'din; oy lanu mi'yom ha'tochachah.'" "Woe unto us from the day of judgment; woe unto us from the day of re-

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**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. Which two females from Yaakov's family does the Torah explicitly state as traveling down to Egypt?
4. Who has two sons with the rhyming names Mupim and Chupim?
5. What part of the body is mentioned four times in this parsha?

**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. Dina and Serach bat Asher are the only females specifically listed as traveling down to Egypt (Genesis 46:15, 17).
4. Two of Benjamin's sons are named Mupim and Chupim (Genesis 46:21).
5. The neck is mentioned four times in this parsha: Yosef cries on the neck of Benjamin, and Benjamin cries on the neck of Yosef (Genesis 45:14). Yosef falls on the neck of Yaakov, and then cries on his neck (Genesis 46:29).



1st aliyah- The parsha starts off with yehudah approaching yosef to ask him to allow his younger brother Binyamin to return home to Yaakov his father in Canaan. He spoke of Yaakov's unwilling to allow Binyamin- Rachels only son alive- to make the trip to mitzrayim and the great love Yaakov had for Binyamin.

2nd aliyah- Yehuda continued on with this shpiel and explained to Yosed that he, Yehudah, had taken personal responsibility that Binyamin would return safe and sound to Canaan. And as such, he asked to remain a slave instead of Binyamin. At that point, Yosef could not remain not getting emotional and asked all the egyptians present to leave the room, and revealed his true identity to his brothers. The famous pasuk "I am Yosef, is my father still alive?!" He then reassured them and asked them not to be upset about selling him into slavery.

3rd aliyah- Yosef directed his brothers to quickly return to Canaan and bring Yaakov and his family to Mitzrayim, where Yosef provides them with food until the end of the famine. Yosef embraced his brothers and cried. Pharaoh was informed that Yosef's family arrived and he too instructed them to come to Mitzrayim and he would give them from the "best of the land". The brothers went home with gifts from Pharaoh and they informed Yaakov that Yosef is still alive and is ruling over mitzrayim.

4th aliyah- Yaakov and the entire family left Canaan and went to Mitzrayim. They stopped in Beer Sheva where Hashem told Yaakov not to fear going to Mitzrayim, for it is there where he will be made a great nation.

5th aliyah- This is the aliyah where it lists the 70 members of Yaakov's family that went to Mitzrayim.

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The complete edition of  
**Rabbi Moshe Atik's Torah Teasers**  
is available on **AMAZON**  
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# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Chezky Rothman

## Beracha Achronah on Hot Drinks

### By food, how long do you have to eat a Kzavis of food to be obligated to make a Bracha Achrona?

Shulchan Aruch Siman 310: The amount of time you have is Kdei Achilas Pras. (The amount of time it takes to eat a "Pras").

- However, this doesn't appear in Shas regarding Bracha Achrona, but most Achronim hold that it is the proper time. (This concept appears by many areas including Yom Kippur).

### How big is a "Pras"?

Rishnom argue whether it is 3 or 4 Beitzim:

1. Shulchan Aruch Siman 612: Quotes both opinions.
2. Shulchan Aruch Hilchos Siman Eruvi Techumin 409: Only quotes that it is 3 Beitzim.
  - A. Mishna Berurah: The Shulchan Aruch holds it is a Safek, so in M'drabanan cases he would hold 3 Beitzim, and in M'dareissa cases he would hold 4 Beitzim.

### How do you measure Kdei Achilas Pras?

1. Minchas Chinuch Mitzvah 313: It is based on the food you are eating. Ex: Eating cooked meat would take a shorter amount of time than eating raw meat.
  - a) This is the reason that there is no Gemara that explains how long Kdei Achilas Pras is. No one has the ability to write down how long it is for every single type of food.
2. Chasam Sofer Chelek 6 Likutim Siman 16: 9 Minutes
  - a) Chazon Ish Kuntris Hashiurim Os 18: It is highly unreasonable to say that it takes such a long time to eat.
3. Rav Sternbuch Teshuvos V'hanhagos Chelek 2 Siman 289: He sat down and ate a loaf of bread, of that amount, and said, it takes at most 5 minutes to eat it.
  - ♦ Even though no one agrees with the Chasam Sofer's opinion, they all say that L'chatchila, you should hold 9 minutes.

### Do drinks also have this Din of Kdei Achilas Pras?

1. Rambam: You need to finish the liquid within the amount of time it takes to drink a Rvias of liquid, in order to make a Bracha Achronah.
2. Raavid: Kdei Achilas Pras is enough.
  - Proof: Gemara Krisos 13: Someone who drinks 1/2 a Rvias of something Tamei, goes

to the Mikvah, and drinks another Rvias. If the 2 drinkings were Kdei Achilas Pras, we combine the 2 drinkings.

⇒ We see that the Gemara holds, by liquids it is Kdei Achilas Pras!

- ♦ Beis Yosef: How can the Rambam go against an explicit Gemara?

It must be that the Rambam holds that is just a Chumrah by Hilchos Tuma, but won't apply by regular drinking.

- A. Shulchan Aruch quotes both opinions, but seems to assume that the Rambam is correct. The amount of time it normally takes to drink a Rvias.
- B. Rav Asher Weiss, Mishna Berurah, Aruch Hashulchin: Based on how long it would take to drink a Rvias normally.

### How do we decide what is a food, and what is a drink?

- ♦ Ex: Soup, Yogurt, Ice Cream
1. Steipler quoted in Mkor Habracha Pg. 110: Yogurt and Ice Cream are foods not drinks.
  2. Bier Moshe Chelek 1 Siman 11, Rav Elyashiv: Yogurt and Ice Cream are called foods.
    - Seemingly the reason is because you don't chew these things,
  3. Rav Schachter: If it would be defined as a beverage on a menu, it is a drink.
    - So regarding Bracha Achrona:
      - a. By soup you have a longer time to eat it, because it is considered a food
      - b. By a hot beverage, you would have a shorter time to drink it, because it is called a drink.

### When one drinks a very hot or very hot drink what should you do?

You would think that since you can finish a room temperature beverage in a very short amount of time, that it should be almost impossible to say a Bracha Achronah on a hot drink.

However, Rav Vosner gives 3 reasons why you should make a Bracha Achronah:

1. From the Minchas Chinuch quoted before: just like

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# Crying for a Fellow Jew

Ari Katznelson 10th Grade

In Parshat Vayigash, during the reunion of Yosef and Binyamin, Yosef and Binyamin start crying on each others shoulders. A simple question can be asked, why are they crying? Rashi points out that because Yosef saw that in the future the two batei mikdash which were to be in Binyamin's portion of Eretz Yisroel, would be destroyed. Binyamin saw that in the future the mishkan in Shiloh, which was built in Yosef's portion of Eretz Yisroel, would be destroyed. A deeper question can be asked. Why were they crying for each others misfortune? A potential answer is that a jew must be more sad for a friend's misfortune than his own. Another answer is that Yosef and Binyamin foresaw the destruction of the second Bais Hamikdash, and knew that the reason for the destruction was because of "Sinat Chinam" and they weeped for each other in order to rectify the sin through "Ahavat Chinum."

*(Shlomo Shwatz- Continued from page 1)*

vived because he could see that there would be achdut in the future. This achdut revived him because the very thing that held him in the sense of immense despair he was in was a lack of achdut. When he saw that in the future there would be achdut, he had no reason to be in despair and was able to go down to Egypt.

We see from here the importance of achdut. Yaakov was held in despair for 22 years because of a lack of achdut, and he was immediately uplifted because of its presence. While we may not have to live in despair for 22 years to appreciate the full value of achdut, we can clearly see its great value to our avot. May the Jewish people live in the spirit of achdut, the way our Avot worked so hard for so long to achieve.

*(Aliyot Summary- Continued from page 2)*

6th aliyah- Yaakov arrived in Mitzrayim in Goshen that Pharaoh gave to the family. Yosef went to greet his father and prepared them for meeting Pharaoh. He instructed them to tell Pharaoh that they are shepards, who only wish to tend to their flock in Goshen until the famine ends. Indeed the brothers said that and Pharaoh agreed to their request. Yaakov was brought before Pharaoh and he gave him a bracha.

7th aliyah- The last aliyah tells us that while Yosef's family was given food, the rest of the nation was desperate. 1st they gave Yosef all their money for the food Yosef had in store and then they ran out of money. Finally, when they had no money or animals left, they sold their land and themselves to Pharaoh to be servants in exchange for money and goods. Meanwhile, in the land of Goshen, Yaakov's family has plenty and has multiplied exceedingly.

*(Ezra Sicklick- Continued from page 1)*

buke." Apparently, Yosef's statement to his brothers is viewed by the midrash as the paradigm for rebuke. While

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(10 Minute Halacha- Continued from page 3)

we measure the amount of time depending on the type of food, so too by different types of drinks.

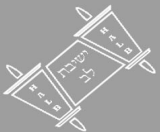
- So as long as you drink a Rvias of the beverage in a normal amount of time for that beverage, you should have to make a Bracha Achronah.
2. Raavid quoted before: we measure based on Kdei Achilas Pras (bread), which is plenty of time.
    - Rav Asher Weiss doesn't like using this Raavid to be lenient, because we Paskin like the Rambam, not the Raavid.
  3. Panim Meiros, Shiuri Knesses Hagidolah, Rav Ovadia Yosef: Kdei Achilas Pras does not apply to Bracha Achronah, that is why the Gemara never mentions it by Hilchos Bracha Achronah.
    - Can argue that this has been widely rejected.

**L'Halacha:**

1. Rav Asher Weiss: You should not recite a Bracha Achronah on a hot beverage.
2. Mishna Berurah: Agrees. The best thing to do is to leave a Rvias at the end, wait for it to cool down, then drink it quickly and say a Bracha Achronah.
  - a) Others argue and say that it is not Derech Achilah to drink a hot beverage as a cold one, and therefore you would not make a Bracha Achronah.
3. Rav Vosner, Rav Elyashiv, Chazon Ish, Steipler: As long as you finish the Rvias within Kdei Achilas Pras, where you can use both the Raavid and the Minchas Chinuch, you would say a Bracha Achronah.
4. Shmiras Shabbos Khilchasa: This was the opinion of Rav Shlomo Zalman Auerbach.
5. Rav Azrial Auerbach: Had asked his father what to do, said you should hold like the Mishna Berurah, and not make a Bracha Achronah.

**Conclusion:**

- \* Ideally, the best thing to do is to leave over a Rvias and drink it quickly.
- \* Most Ashkenazi Poskim: You should make a Bracha Achronah anyways.
- \* Sephardim/Rav Ovadia Yosef: You should not make a Bracha Achronah.



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

this time we had arrived at a large city that I had never seen before.

“The sun had started to set, and so I started looking for a study hall. I thought that perhaps if I told the congregants that I was a visiting rabbi, someone would be kind enough to host me for one night. Leaving the driver to wait with the wagon, I stepped inside and observed young men immersed in heated Torah study in a crowded room. They were deeply engaged in an analytical debate regarding a book called Beit Shmuel. The book’s author had raised a question on a ruling of the Tur (Rabbi Jacob ben Asher), and the group was split into two, one side attempting to disprove the question while the other maintained its veracity.

“I turned to the group of young men and offered my opinion on the matter. They sat facing me, agreeing quietly, as I explained that the question of the Beit Shmuel held up, and the error was in fact found in the words of the Tur. As my words caught the interest of some of the elder scholars, a loud shout from the front of the hall interrupted the learning.

“‘Ignore the fool attempting to defend the Beit Shmuel!’ protested the voice with authority. ‘After all, he is a simpleton, and his rightful place is in the company of the ignoramuses!’

“A collective roar of laughter followed. Insults and jeers were thrown in my direction, as though I were indeed an ignoramus. Realizing that it would be impossible to find a place to sleep, I ashamedly left the study hall with my head down.

“My face was still burning when I asked the wagon driver to continue looking for a place to spend the night. Although we had just traveled past the city limits, we soon found ourselves rolling into an entirely different city. There too we made our way to the central study hall, which we found packed with students. The topic of their excited discussion centered around the words of the Beit Yosef (Rabbi Yosef Caro) on the Tur.

“I approached the young men and shared my answer, which I regarded as correct because I’ve learned this particular topic quite well. The elders sitting at the front of room noticed me, a visitor sharing what I thought was a fine insight, and a hysterical roar of laughter escaped them. They loudly expressed their amusement at the fact that someone would even listen to a delusional ignoramus like myself who disrespectfully made his way to a hall filled with wise and learned men.

“Their words caused me much embarrassment and I stepped outside. ‘Perhaps G-d will pity me,’ I thought as the carriage carried me and my hapless driver onward to a third city, ‘and help me find a place to stay for the night.’

“Once again, we stopped outside a brightly lit and crowded study hall, and this time the discussion centered on some questions posed by Tosafot on the teachings of Rashi. This was a topic I knew by heart. Why should I stand in silence and withhold the answer when I could approach the group and present the solution? I opened my mouth to begin, but a deafening bout of laughter stopped me. Everyone in the room guffawed so uncontrollably that the previous two instances paled in comparison. Insults were heaped on me from all sides, describing my insolence and foolish coarseness.

“A sudden banging from the center of the room followed by a loud call for quiet cut through commotion. A man stood by the lectern, and the noise around him quickly died down.

“‘Have you seen this fool?’ the man announced to the now silent congregation. ‘In his town there lives a generous and kind magnate, whose daughter is an amiable young woman. He wishes that she marry this man’s son, and is even willing to give a generous dowry. And yet, even after incessant pleading, he continues to show indifference and prevents the match from actualizing. What do you think of this ignoramus?’

“At that moment, I woke up. The notion that this was Divine Providence occurred to me, and I immediately sent for the magnate, suggesting that we consult the Baal Shem Tov and follow his advice.”

And this is what the Baal Shem Tov meant when he said that “the world of mockery can be a good matchmaker.”



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## STORIES OF GREATNESS

TOLD OVER BY: DOVID BLANK

The following was related by the Rabbi of Skoli to Rabbi Baruch of Mezhibuzh, grandson of the Baal Shem Tov, on a Sunday morning prior to the holiday of Passover.

Once, as I was standing near my master, the Baal Shem Tov, two men entered the room. "What do you seek?" the Baal Shem Tov asked his visitors.

One of the men declared, "I am the rabbi of such and such a town and I have a son. A brilliant young man with an outstanding fear of Heaven, he is of the highest caliber. And this man standing to my side is our town's magnate. He has an only daughter whom he wishes to match with my son. We have come to seek your holy advice. Should we make this match?"

"If the bride is amiable and modest," said the Baal Shem Tov simply, "I do not see why not."

"But the magnate is a simple man, not a Torah scholar!" interjected the rabbi. "How can I allow this match to happen?"

"Nevertheless," said the Baal Shem Tov and proceeded to call for small cups along with a bottle of spirits and various pastries. The trio toasted the newly made match, raised the customary handkerchief of sale, and the two men left. The Baal Shem Tov then remarked to me that "the world of mockery can be a good matchmaker."

The curious observation compelled me to seek out the rabbi in his place of lodging and ask what sort of mockery may have preceded the match. The rabbi's eyes widened in

amazement as he exclaimed excitedly, "Now I know where I was that night!"

The rabbi then explained.

"The bride's father was once a very lowly man who eked out a living by drawing water from wells and delivering it to homes in our town. He used to bring water to my house every day.

"Eventually, the wheel of fortune turned in his favor and his finances flourished, allowing him to become the wealthy man he is today. Soon thereafter, he sent a matchmaker to my front door to try and convince me to accept his offer of his daughter as a potential bride for my son, promising to give a 3,000 ruble dowry for the couple and an additional 2,000 rubles just for me.

"The offer angered me very much, and as soon as the matchmaker finished his spiel, I sent him from my home. I felt it was a blatant disregard to my status as a rabbi. I did not want to be associated with a simpleton.

"But my outburst did nothing to discourage the matchmaker, who was being paid well by the magnate, and he made a routine appearance every day for an entire year. I responded by continually repelling him. But he would always return the next day, undeterred.

"A few days ago, I had a dream that changed everything. I found myself sitting with a hired wagon driver as we made the rounds from town to town, collecting charity for the yeshivah that I oversee. Although I am familiar with the various cities that I visit annually,

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