



The Merchants' Gifts

By Harrison Chwat, 12th Grade

In this week's Parsha, the Pasuk says "Behold! A caravan of Ishmaelites was coming from Gilead, their camels bearing spices, balsam, and lotus - on their way to bring them down to Egypt. (Gen. 37:25)"

What's the significance of the camels carrying spices, balsam, and lotus? Rashi explains that the Yishmaelim usually carried bad smelling spices on their camels, but out of kindness to Yosef, Hashem arranged that they carry pleasant smelling spices. This episode shows that Hashem rewards righteous people.

Once Yosef was being sold as a slave, why would he care about the smell of the caravan? He should be pretty upset about being sold as a slave and focused on that? The smell of the spices on the camels back should be the last thing on Yosef's mind at this time.

Additionally, how does the presence of spices show us the great reward that the righteous enjoy? There was so much bad going on in Yosef's life at this time. It seems that Yosef was getting punished not rewarded. Yosef's brothers wanted to kill him. He got thrown into a pit with little to no hope of survival. He was sold to a caravan of Yishmaelim. How can one even begin to say that the pleasant smell of the merchants' spices was a great reward?

We can answer that Yosef understood what Hashem was saying to him. Hashem was telling Yosef that all of these events were part of His plan. He said: "Don't

(Continued on page 4)

This week's issue and every issue of דברים היוצאים מן הל"ב is sponsored by The Henry, Bertha and Edward Rothman Foundation

Rochester, NY . Cleveland, OH . Circleville, OH

PARSHAS VAYESHEV
22 KISLEV 5779
NOVEMBER 30TH, 2018

All Zmanim are calculated by myzmanim.com for Woodmere, NY (11598)

Candle Lighting: 4:10 pm
Latest קריאת שמע: 9:21 am
שבת Ends: 5:13 pm

To sponsor an issue of דברים היוצאים מן הל"ב, email us at: info@hayotzaim.com

Drawing The Line Between Bitachon And Hishtadlus

By Dani Sturm, 11th Grade

We learn in this week's parasha, Parshas Vayeshev, that when Yosef was in jail he asked the Sar Hamashkim (the royal butler) to mention him to Pharaoh. Yosef used a double expression of "zachar zachartani", using the root zachar twice. The phrase means, "you will surely mention me to Pharaoh".

Rashi comments that because Yosef used the double language when he asked the Sar Hamashkim, he was punished and had to stay an extra 2 years in jail. This seems crazy. What was so bad about Yosef looking out for himself? Rashi explains that Yosef displayed a lack of faith in Hashem by relying on the Sar Hamashkim to get him out of jail.

After discussing Yosef's punishment, the Medrash Rabbah brings down the Pasuk in Tehillim that states, "praiseworthy is a man that places his trust in Hashem". The Medrash says that this Pasuk is talking about Yosef. If in Parshat Vayeshev we say that Yosef did not have bitachon, how does the Medrash come along and say that he did have bitachon in Hashem?

In order to reconcile Rashi's comments with the Medrash, the Beis Halevi explains a fundamental principle about bitachon. His opinion is that there is a balance that must be maintained between bitachon and hishtadlus. If

(Continued on page 5)

Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Vayeshev Questions

1. Aside from the *kutonet* (tunic) that Yaakov made for Yosef, where else in the Torah is a *kutonet* fashioned? Who in Nach wore a *kutonet passim*?
2. Where in this parsha do people handle a goat? (2 answers)
3. Which two different times in this parsha is clothing removed from the same person?
4. In this parsha, who was the opposite of his name "in Hashem's eyes"? Who else in the book of Genesis was the opposite of his name in Hashem's eyes?
5. In this parsha, where is the number 3 mentioned? (4 answers)
6. In this parsha, in what context does someone tear his clothing? (2 answers) Where else in the book of Genesis do people tear their clothing?

Answers

1. *Kutonet* is one of the garments of the *kohen* priest (Exodus 28:4). Tamar, the daughter of King David, wore a *kutonet passim* (2-Shmuel 13:19).
2. The brothers slaughter a goat into which they dip Yosef's tunic (Genesis 37:31). Yehudah sends a goat to Tamar as payment (Genesis 38:20).
3. The brothers remove Yosef's tunic (Genesis 37:23). Potiphar's wife pulls off Yosef's garment when she wishes to lie with him (Genesis 39:12).
4. Er (*ayin-reish*), the son of Yehudah, is described as *ra* (*reish-ayin*) "evil in the eyes of Hashem" (Genesis 38:7). Also, Noach (*nun-chet*) found *chein* (*chet-nun*) "favor in the eyes of Hashem" (Genesis 6:8).
5. It is discovered after three months that Tamar is pregnant (Genesis 38:24). There are three vines in the dream of the butler and three baskets in the dream of the baker (Genesis 40:10-20). Three days pass from the two dreams until Pharaoh returns the butler to his position and executes the baker (Genesis 40:20).
6. Reuven tears his clothing when discovering that Yosef is no longer in the pit (Genesis 37:29). Yaakov tears his clothing when he thinks that Yosef was killed (Genesis 37:34). All the brothers tear their clothing when a goblet is found in the sack of Benyamin (Genesis 44:13).



1st Aliyah - In this Aliyah Yaakov and his family settle in Eretz Cna'an and then the Parshah begins the story of Yosef and his brothers. Yaakov favors Yosef and gives Yosef a special robe. Yosef's brothers are jealous about this favoritism, they do not talk to him and Yosef relates to the brothers two dreams that he had. Both dreams implying that he would eventually rule over them and their hatred and envy for him increased.

2nd Aliyah - This Aliyah continues the story of Yosef and the brothers. Yosef's brothers were away tending their fathers sheep. Yaakov sends Yosef to see how his brothers and how the sheep are doing. When Yosef comes closer they plot to kill him. Reuven, however, begs them not to shed blood, he advises them to throw him into a pit and his plan was to come back later and rescue Yosef from the pit.

3rd Aliyah - The story of Yosef and his brothers continues. Yosef comes to the brothers, they strip him of his fancy coat, they throw him into a pit. Yehuda advises them and they sell him to this caravan heading off to Egypt. He is sold to Potifar who is Pharaoh's chief butcherm. The brothers dip the robe from Yosef in blood, show it to Yaakov, and Yaakov assumes that Yosef was killed by some kind of animal.

4th Aliyah - The story of Yosef and his brothers is interrupted in this Aliyah by the episode of Yehuda and Tamar. Yehuda married the daughter of a local business man and he has three sons. His first son Er married a woman named Tamar but he died soon after he got married. Yehuda had a second son whose name was onan. He married Tamar by fulfilling the Mitzvah of Yibum but he also died without any children. Yehuda did not want to give his third son to Tamar so she returned to her father's home. Yehuda's wife then died and he went away. Tamar dressed up like a prostitute and sat by the side of the road. Yehuda did not recognize her, he was with her and she became

(Continued on page 6)



The complete edition of
Rabbi Moshe Atik's Torah Teasers
is available on **AMAZON**
(keyword Torah Teasers)

10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Eli Wiseman

The Right Time To Light Chanukah Candles

Q: What is the source for the time period to light Chanukah candles?

A: The Gemara (Shabbos 21b) says it is from sunset until traffic in the marketplace stops.

Q: What does the Gemara mean by “sunset?”

A1: The Rambam (Hilchos Megillah v’Chanukah Perek 4 Halacha 5) writes this means the beginning of Shkeia (the astronomical time of sunset).

A2: The Shulchan Aruch says this means Tzeis Hakochovim.

The Aruch HaShulchan (Siman 672 Sief 4) says the Minhag nowadays is to start lighting after Tzeis HaCochavim, but it is ok to light after Shkeia.

Q: When is Tzeis HaCochavim?

A1: The Gra holds 13.5 - 18 minutes after sunset.

A2: Rabbeinu Tam holds 72 minutes after sunset.

Q: When is the best time to light in NY?

A1: Rav Soloveitchik lit at Shkeia and his long candles would last ½ hour after Tzeis. This method was a way for him to be Machmir like both the Rambam and the Shulchan Aruch.

A2: Rav Shimon Eider, in Halachos of Chanukah, quotes Rav Moshe Feinstein as saying 13-18 minutes after Shkeia.

A3: Rav Aharon Felder, in Moaday Yeshurun, quotes Rav Moshe as saying 10 minutes after Shkeia.

A4: Rav Shimon Eider, in Halachos of Chanukah, quotes Rav Aharon Kutler as saying 20-30 minutes after Shkeia

A5: Rav Yaakov Kamenetsky, in Emes L’Yaakov, holds 20 minutes after Shkeia

Q: What if someone is not home to light at the best time?

A: The Gemara relates a story that Rabbi Zera did not come home to light candles at the proper time, so his wife lit for him. So too, if a person is working till late at night, he can tell his wife to light for him.

Q: What if someone was in a time zone earlier than NY, can he let his wife be his Shliach?

A: Rav Moshe Fienstein rules if his wife would light at a time when he would not be Yotzei, he is not Yotzei.

Q: What does the Gemara mean by “until traffic in the marketplace stops?”

A1: The Rambam writes this means a ½ hour after the ideal time to light.

A2: Tosfos explains in the times when almost everyone lit outside, the concept of Parsumay Nisa applied outside. So, if one lit after the traffic in the marketplace stopped, there would be no Parsumay Nisa and therefore this was the ending time stated in the Gemara. However, since nowadays people light inside, Parsumay Nisa is only inside. Therefore, the end time stated by the Gemara does not apply nowadays and one can light even after that time.

The Rema writes, even nowadays, one should ideally light “before the traffic in the marketplace stops.”

The Aruch HaShulchan explains it is best to fulfill a Mitzvah MiDrabannan the way they instituted it which in this case is “before the traffic in the marketplace stops.”

Q: Should one say a Bracha if no one is awake to see the Chanukah candles?

A1: The Mishna Berura (Siman 672 Seif Katan 11) quotes the Magen Avraham who says the only time one makes a Bracha is if people are awake to see the lights.

A2: The Chemed Moshe says one can make a Bracha until sunrise even if no one is awake to see the lights.

Rav Moshe poskins like the Chemed Moshe and one does not need to wake others up.

Q: Should one delay lighting if his wife can light for him?

A: Rav Yaakov Kamenetsky poskins really one’s wife should light for him at the ideal time and he will be Yotzei.

Nevertheless, if lighting at the ideal time can cause Shalom Bayis issues, it is better to wait un-

(Continued on page 4)

SPARKS OF CHASSIDUS



With Yaakov
Fuchs

In honor of Yud Tes Kislev, the anniversary of the Ba'al HaTanya's freedom from prison, and the Rosh Hashana for Chassidus, this week we will focus on a teaching from the Rebbe himself, Rav Menachem Mendel Schneerson ZY" A. The Rebbe expands on the Pasuk where Yosef is telling his brothers about his dreams about the stalks of wheat and the stars. The Rebbe says a beautiful idea on Yosef's dream of wheat. Sheaves of wheat are made up of individual stalks which grow at different rates, binding them into their own sheaves symbolizes our first task in life: Binding together our capacities and talents to form a bundle of holiness. Once we can come together, we need to seek guidance from a spiritual leader (a Yosef HaTzaddik). The Rebbe said, "Maybe from the idea of the dreams, a person can be a sheave, and he can be growing, but he always needs to find a Yosef." At the end of the day, as far as we've come, we still need to be connected to a Rebbe, connecting ourselves to someone who we can ask questions, talk to about life, and watch so we know how to conduct ourselves. When I look at the story of Yosef and his dreams, one message comes to mind, and that is the famous message of Rebbe Nachman: Ein Shum Yeush - There is no despair! Yosef HaTzaddik was ridiculed for his dreams, but at the end of the day, his hard work and faith in Hashem is what brought his brothers to serve him. It is well known that Yosef is called Yosef HaTzaddik due to his fight against his Yetzer Hara with Eishes Potifar. If we look at the message of Rebbe Nachman, we see that Yosef HaTzaddik earned his title for his relentless fight; Yosef HaTzaddik never called it quits. It is Klal Yisrael's communal fight against the Yetzer Hara, which, like the Rebbe said, will blend us together into a sheave of wheat.

(10MH- Continued from page 3)

til the husband comes home at a less than ideal time.

Q: Should a Yeshiva stop learning to light Chanukah candles at the ideal time?

A1: In YU, Rav Shecter quoted Rav Aharon Lichtenstein who said it is better to continue learning based on the Meiri (Gemara Shabbos 21b) who says that the Bnei Yeshiva did not stop learning when it came time to light.

In MePeninei HaRav (p. 188-9), Rav Shecter writes this was Rav's opinion.

Rav Aharon Felder says this was also Rav Moshe's opinion.

A2: In Halichot Shlomo (p. 296), Rav Shlomo Zalman Auerbach writes those in a yeshiva seder should stop ear-

(Continued on page 7)

(Harrison Chwat- Continued from page 1)

worry, I'm holding your hand the whole way through." Everything that was happening to Yosef at this point in his life was part of Hashem's plan for him to become the second in command in Egypt. Sometimes we might be going through hard times, but we all must remember that everything that happens is part of Hashem's plan and for the good.



FOLLOW US ON
twitter

@dvarimhayotzim

@tenminutahalach

@torahtasers

THE NAME OF G-D

By: Menachem Gewirtz, 11th Grade

At the beginning of Perek 39 in Sefer Bereishis, the Torah relates that Yosef was successful in the house of his master because “va’yihe hashem es yosef” - hashem was with yosef.” In the next pasuk, the torah describes how Potifar also recognized Yosef’s success resulted from God’s assistance, and when he realized that God was with Yosef, he put Yosef in charge of his entire house.

This leaves us with an obvious question: how did potifar know that Yosef’s success could be attributed to God? Rashi answers and says that the name of god was present in his mouth, and since Yosef was always talking about God, Potifar realized that his success was because of god.

In fact, in the second pasuk which states “va’yihe hashem es yosef,” the translation does not necessarily have to mean that God was with Yosef, rather you could also translate it as Yosef was with God. After all that happened to Yosef, from being sold to going to a foreign land, to being enslaved by potifar, he will never lost his emunah and brought God into everything that he did.

Similarly, in next week's parsha after Yosef was released from jail by Pharaoh, he was asked to interpret Pharaoh's dream. Pharaoh relates to Yosef his knowledge of Yosef’s ability to interpret dreams and then continues by relating how he himself had a dream which was difficult to interpret. Yosef responded, illustrating our point, that the answer was beyond him but that God will provide the answer that Pharaoh was looking for. Even when he was just released from prison and his only job was to interpret the dreams of Pharaoh, he still attributed his success to God. May we all be able to see God’s hand in our success, like Yosef.

Have a good Shabbos!

(Dani Sturm- Continued from page 1)

somebody over does his hishtadlus, it displays a lack of bitachon in Hashem. He thinks that his own efforts are what really helps him, and he has a lack of understanding that Hashem really runs the world. However, after the sin of Adam Harishon, it was decreed that we must do some level of hishtadlus. It is not the hishtadlus that causes the results on its own. Rather, once one fulfills his obligation to do some hishtadlus, only then will Hashem take care of what he is trying to achieve.

The degree of hishtadlus that one needs to do, varies according to one's bitachon. For example, a person with more bitachon only needs a little hishtadlus, while someone with a low level of bitachon would require a greater level of hishtadlus. This is because if a person believes that he needs to do more hishtadlus, then in turn Hashem will make it that he has to do that hishtadlus.

According to the Beis Halevi, Rashi does not contradict the Medrash at all. Because Yosef achieved such a high level of bitachon, he is judged harshly for just 2 extra words (extra hishtadlus) that he said to the Sar Hamashkim hoping that it will help him escape from prison. On Yosef's lofty level, it would seem as though he was not fully trusting that Hashem is the one who would take him out of prison. So it is because of this very fact that he was punished for just 2 extra words. We see from this explanation the great level of bitachon that Yosef had for Hashem. That is why it makes sense for the Medrash to use Yosef as an example in the pasuk about bitachon in Hashem.

דברים היוצאים מן הליב

You can get
דברים היוצאים מן הליב
weekly by email!

Visit hayotzim.com or scan the barcode with your



prosperity And Hashem

By: Avi Ash, 10th Grade

When Yosef was in Metzraim, he was in charge of the household of Potifar and gained much wealth and respect, as the Torah says, "Vayehi Hashem Es Yosef Vayehi Ish Matzliach," And Hashem was with Yosef and he was a prosperous man."

The Chofetz Chaim makes a very interesting observation. When we say the tefillah for the new month, the request for Yiras Shamaim is said not once but twice, while no other request is repeated. He then explains that this is because in between these two lines is the request for wealth and honor. Often, people who achieve such distinction as Yosef did begin to become more distant from Hashem. Therefore, we ask again for Yiras Shamayim, so that even if our tefillah for wealth and honor is fulfilled, we still want Hashem to help us maintain our close relationship with Him.

With this in mind, we can explain what the Torah says about Yosef Hatzaddik. Even though he was prosperous, Hashem remained with him wherever he went, and he never lost his Yiras Shamayim.

(Aliyah Summary- Continued from page 2)

pregnant. A few months later, Yehuda ordered that she be executed for being a prostitute. As she was being taken out to be killed she produced some of Yehuda's personal belongings. Yehuda admitted that he was the father.

5th Aliyah - In this Aliyah we return to the story of Yosef. Yosef was serving in the home of Potifar and in this Aliyah we hear that Hashem was with Yosef. Yosef succeeded in everything that he did. Potifar noticed that and he places Yosef in charge of his entire household and all of his belongings.

6th Aliyah - This Aliyah continues the story of Yosef in Potifar's home. In this Aliyah we hear that Potifar's wife was attracted to Yosef and made advances on him but of course Yosef refuses. Eventually she lies and tells the opposite story. She says that Yosef was making advances on her. Potifar threw Yosef in prison. Hashem supported Yosef and Yosef found favor in the eyes of the prison warden and Yosef was placed in charge of all the other prisoners.

7th Aliyah - In this Aliyah two of Pharaoh's officers were also thrown in jail with Yosef, his butler and his baker. They have dreams one night. They wake up, they tell Yosef about the dreams, and with Hashem's help, Yosef interprets the dreams and the dreams come true. Three days later the baker is executed, the butler is returned to service, and Yosef when he interprets the dreams tells the butler to remember him when he goes free but the butler forgot about him.

(SOG- Continued from page 8)

and that is Chassidus. "But in the process, unfortunately, much may spill out. And that is why that page of Torah was laying in the gutter today."

Have a good Shabbos!

Adapted from www.meaningfullife.com

(10MH- Continued from page 4)

ly to go and light at the ideal time.

Q: Can someone learn instead of lighting Chanukah candles?

A: Even if one has to travel far in order to light Chanukah candles and will miss out on learning, he has to light no matter what.

In Rabbi Lebowitz's years at YU, Rav Shecter held like the Chazon Ish and said that the lobby is not considered a Chatzer. Therefore, if one lit there, it is considered like one lighting in the street and he is not Yotzei. Also, in YU, people cannot light in the dorms because it is a Sakana. So, Rabbi Lebowitz had to travel back to his house to light.

Q: Is it better to light too early or too late?

A: It is better to light too late.

If someone needs to light before the Zman, according to the Shulchan Aruch, one can light Bidieved at Plag HaMincha.



VISIT OUR
WEBSITE

MORE DIVREI TORAH • CONTACT INFO • EMAIL SIGNUP

HAYOTZIM.COM

STORIES OF GREATNESS

TOLD OVER BY: TZVI GRUSHKO

One day the Alter Rebbe was walking in the street together with his teacher, the Maggid of Mezritch, and another great Tzaddik, Rav Pinkus of Koritz. Suddenly, Rav Pinkus spotted a sheet of soggy paper in the dirt, picked it up, and was pained to see the holy words of Chassidus laying in the gutter.

Rav Pinkus, upset at this, questioned the Maggid's policy of publicizing Chassidic-Kabalistic Torah ideas and giving it out to his disciples. The Alter Rebbe stepped in and explained with a parable: "Once there was a great and mighty King who had an only son whom he loved with all his heart. One day the boy fell ill and nothing seemed to help him. The best doctors were called in to treat him, but day after day their efforts unexplainably ended in failure. Needless to say the king was beside himself with grief. His beloved son was dying before his very eyes and he was helpless.

After several weeks, just as everyone had given up hope, an old man with a long white beard and a radiant face appeared in the king's court. He approached the throne, bowed deeply and said, 'Your Majesty please excuse me for not coming earlier, but I think I can cure your son. It will require a big sacrifice on Your Majesty's part, and it just might be too late, but it's Your Highness's only chance.' 'ANYTHING!' Shouted the king, 'Just tell me what it is I should do.' The old man pointed to the top of the king's crown, where, set in gold, sparkled a huge diamond –

The very symbol of the king's greatness and splendor. 'You must grind up that diamond,' he answered. A gasp went up from the crowd. When things quieted down he continued. 'Then I must mix it in water and give your son to drink. There is very little chance of him opening his mouth, and even if he does, I can't promise that he will swallow any. But if even the smallest amount goes down his throat, he will be healed.'

The king readily removed his crown, the old man removed the gem, prepared the mixture, and they all rushed to the sick prince's bedside. They watched anxiously as the stranger tried to open the unconscious boy's mouth and pour the mixture in. At first it all trickled down his cheek, and onto his pillow and onto the floor. Then a bit seemed to get passed his lips, but he began coughing and this also he spit out. But finally he swallowed! And, true to the words of the old man and to the unbounded joy of the King, the prince opened his eyes and began to recover."

"This is a parable explaining what you saw today," continued the Rebbe. "The King is Hashem. The Prince is the people. The crown is Torah. The diamond represents its precious secrets. And the old man that healed the prince, is the Baal Shem Tov.

Like in the story, the people today are ill. Deathly ill. They have fallen into a spiritual coma. The Baal Shem Tov knew that the only remedy to revive the child is making the secrets of the Torah digestible for everyone;

(Continued on page 6)

Editors in Chief

Joseph Greenberg
Yosef Axelrod

Associate Editors

Gavriel Aharon
Menachem Neiman
Layout Editors

Yehuda Frankel
Moshe Maltz
Shlomo Schwartz
Ezra Sieklick
Student Articles

Production Staff

Jackie Glazer
Noah Watman
Director of Production

Aiden Englander
Avi Schlam
Associate Production Staff

סופרים / Authors

Michael Ahdut
Ari Ash
Max Blumenthal
Dylan Broder
Harrison Chwat
Avi Cohen
Moshe Coronel
Yehuda Davidson
Yehuda Frankel
Akiva Gluck
Hillel Golubchick
Yaakov Grunsfeld
Eli Goodman
Andrew Haller
Gavi Hershkop
Ari Katznelson
Noah Kranz
Avi Kupchick
Chaim Medetsky
Alexander Papilsky
Jacob Penstein
Akiva Perlysky
Bentzy Pifko
Josh Pomerantz
Yehuda Rothschild
Yosef Schafler
BZ Scheinman
Shlomo Schwartz
Dani Sturm
Aidan Weiss

Maggid of DRS

Tzvi Grushko

Menahel

Rabbi Y. Kaminetsky

Faculty Advisors

Rabbi E. Brazil
Rabbi M. Erlbaum
Rabbi A. Lebowitz

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

דברים היוצאים מן הל"ב

Weekly Torah Publication of the DRS Yeshiva High School

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