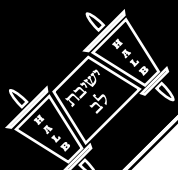


היוצאים

דברים

Volume XXI - Issue 5

The DRS Weekly Torah Publication



Ta'amei Hamitzvos

By Rabbi Moshe Earlbau, 9th Grade Rebbe

At the end of twenty years in the house of Lavan, Hashem commands Yaakov "Return to the land of your fathers and to your birthplace and I will be with you"(31:3). Such a drastic move for his family required the consent of his two wives Rachel and Leah. He calls a family meeting and informs them of how poorly he has been treated by their father despite his dedicated service to him. He describes how Lavan changed his salary numerous times, Lavan's attempts to cheat him and how Hashem has helped him throughout the years. In addition, he tells them that Hashem appeared to him in a dream and told him to return to the land of his birthplace. Rachel and Leah give a very puzzling answer. They too go through a long description about how they have been treated by their father. They say "Have we still a share in the inheritance of our father's house? Surely, he regards us as outsiders, now that he has sold us and has used up our purchase price. Truly, all the wealth that G-d has taken away from our father belongs to us and to our children." They conclude "Now then, do just as G-d has told you." Shouldn't they have just stated that since Hashem commanded you to return, we must return. Would they have been hesitant to leave their father if they have been treated properly? Although Yaakov also related his negative experiences with their father, he did so to make it easier for them to leave. But why did they have to cite their own reasons? Why wasn't Ha-

(Continued on page 5)

Prayers of The Forefathers

By Ari Krakauer, 12th Grade

In this week's parsha, Vayeitzei, Yaakov comes to Har HaMoriah. The pasuk says "vayifgah bamakom", which translates to "and he encountered the place." The midrash in Bereishis Rabbah says pegiyah, which is the root of vayifgah, means that Yaakov davened and established the tefila of Maariv. The midrash also brings instances from both Avraham and Yitzchak when they davened and instituted the tefilos of Shacharis and Mincha, and the words amidah and sichah are used. So if amidah, sichah, and pegiyah all mean to daven, then what's the difference between these words?

Rabbi Nison Alpert gives explanations for all three words. For Avraham, the word amidah, which means standing, is used. Being the first Jew, Avraham was surrounded by idol worship. He was faced with a tremendous yetzer hara for avodah zara but it had no effect on him. He was able to defeat this yetzer hara by standing, as in not deviating in his belief in Hashem. Avraham stood in his place until his goal of introducing the belief in Hashem to the world was accomplished. Furthermore, the Gemara in Berachos says that anyone who designates a set place for themselves to daven, merits to have the G-d of Avraham help them. The Gemara refers to Hashem as the G-d of Avraham because just like Avraham was set in his belief in Hashem, so too we are set in our davening.

(Continued on page 4)

To sponsor an issue of
דברים היוצאים מן הל"ב,
email us at:
ebrazil@drshalb.org

PARSHAS VAYETZEI
8 KISLEV 5780
DECEMBER 6, 2019

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

Candle Lighting: 4:09 pm
Latest קריאת שמע: 9:25 am
שבת Ends: 5:13 pm

Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Vayetzei Questions

1. Which of the sons of Yaakov, whose birth is recorded in this parsha, is not named by a mother?
2. For which child born to Leah is there no reason given for the name?
3. In this parsha, Rachel steals the *terafim* (idols) from her father Lavan. Where else in Tanach does another woman handle *terafim*?
4. In this parsha, in what context are the four directions, north, south, east and west mentioned? Where else in the book of Genesis are the four directions mentioned?
5. Aside from the Matriarchs, which two other women in Tanach are described as "barren" (*akara*)?
6. Where are flowers mentioned in this parsha?
7. Aside from the seven years that Yaakov worked for Rachel and Leah, where else in this parsha is the number seven mentioned?

Answers

1. In naming all the sons, the verse states "And she called." Only with Levi does it state "he called his name Levi," implying that he was not named by his mother (Genesis 29:34).
2. The Torah does not state any reason for the name of Leah's daughter, Dina (Genesis 30:21).
3. Michal placed *terafim* in the bed of David to help him escape from her father, Shaul (1-Shmuel 19:13).
4. In this parsha, Hashem promises Avraham that his children will spread out in all four directions of the earth (Genesis 28:14). In Genesis 13:14, Hashem tells Avraham to look in all four directions, since his children would inherit the entire land - i.e. everywhere that Avraham looked.
5. The mother of Shimshon is called *akara*, a barren woman (Judges 13:2). Chana, the mother of Shmuel, refers to herself as *akara* (1-Shmuel 2:5).
6. Reuven collects *duda'im* for his mother which, according to some commentators, is a type of flower (Genesis 30:14, with Rashi).
7. After Yaakov and family run away, Lavan catches up with them after seven days (Genesis 31:23).



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



First Aliyah: Yaakov left Be'er Sheva and headed to Lavan's home. While traveling, Yaakov laid down somewhere to sleep. This location is repeatedly referred to as "the place". He saw a ladder reaching up to heaven with angels ascending and descending its rungs in his dream. Hashem appeared to him and informed him that He would give Eretz Yisrael to his descendants and that He would protect him. Yaakov woke up and erected a monument to God and named it Beth El and vowed to tithe all his belongings when God's promise of a safe return would be fulfilled.

Second Aliyah: Yaakov continued on his journey and arrived at a well, located on the outskirts of Charan. Upon seeing Rochel arriving with her father's sheep, Yaakov rolled off the heavy rock that sat atop the well, and gave water to the flock. Rochel told her father about the new arrival, and Lavan rushed out to greet Yaakov. Yaakov went to Lavan's home, and was offered the job of tending to Lavan's herds. Lavan asked Yaakov what he wanted his wages to be.

Third Aliyah: Yaakov loved Rochel and offered to serve Lavan for seven years in exchange for her hand in marriage to which Lavan accepted. After seven years of service passed, Yaakov asked Lavan to make good on his word. Lavan arranged a wedding feast, but switched his daughters, giving Leah to Yaakov instead of Rochel. When Yaakov protested, Lavan offered to give Rochel too in exchange for another seven years of service. Yaakov then married Rochel, and began serving an additional seven years. Leah gave birth to Reuvein, Shimon, Levi, and Yehudah, but Rochel remained barren. Rochel and Leah both gave their handmaids to Yaakov as concubines. Rochel's maid, Bilhah, bore Dan and Naftali, and Leah's maid, Zilpah, bore Gad and Asher.

Fourth Aliyah: Reuvein picked Dudaim flowers and brought them to his mother. Rochel asks Leah for some of them, and Leah agreed, provided that Rochel relinquishes her turn with Yaakov that night. Leah gave birth to another two sons – Yissachar and Zevulun – and one daughter, Dinah. Eventually, Rochel, gave birth to Yosef. Yaakov then asked Lavan for permission to take his wives and children and return to Canaan. In response, Lavan pointed out that his great wealth and blessings were due to Yaakov's presence in his home.

Fifth Aliyah: Lavan told Yaakov to set wages which Lavan should pay him. Yaakov proposed that all the streaked and spotted sheep that would be born to Lavan's sheep would constitute his payment. In return, Yaakov would continue caring for Lavan's flocks. Lavan immediately removed all the existing spotted and streaked sheep from the herd and put them under his sons' charge. This differentiated between the current ones, which belonged to Lavan, and the ones not yet born which would be given to Yaakov. Yaakov made striped poles for the strong sheep to view while they were mating. As a result, the sheep gave birth to striped offspring, and Yaakov became wealthy. After an additional six years of service, Hashem commanded Yaakov to return to Canaan. Yaakov summoned his wives, who agreed that the time has arrived to leave.

Sixth Aliyah: Yaakov took his family and belongings and left without telling Lavan. Before departing, Rochel stole one of Lavan's idols. Lavan pursued them. On the night before he reached them, God warned Lavan in a dream not to harm Yaakov or his family. Lavan reached Yaakov on Har Gilead and complained that he was deprived of the opportunity to bid them an appropriate farewell, and protested the theft of his idols. Yaakov suggested that Lavan search for his idol amongst his belongings but Lavan did not find the idols.

Seventh Aliyah: Lavan and Yaakov made a peace treaty and erected a stone monument to seal the pact. Lavan returned to Charan, and Yaakov continued on his way. When he entered Canaan, he was greeted by angels. Yaakov named that place Machanayim.

10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Yosef Axelrod

How Much Should A Person Sleep?

- Rambam in Hilchos Deyos 4:4 says that enough sleep is $\frac{1}{2}$ of the day (8 hours) and you should time your sleep so you sleep until sunrise. You're supposed to go to sleep early and wake up early.
- Be'er Heytev 1:6, points out that the amount of sleep one should get is subjective. Some people may need more, some people may need less.
- Gemara in Sukkah 53, tells us that during the Simchas Beis Hashoeva in the Beis Hamikdash we didn't sleep. The Gemara asks how that is possible and answers that we didn't really get the full sense of sleep because we were napping on each others shoulders.
- We see that for rare circumstances someone can change their sleep pattern but typically a person should get a sufficient amount of sleep.
- Gemara in Eiruvim 65- Rav Chisda's daughter asked him if he wanted to go to sleep and he responded that there will be plenty of time to sleep when I am buried and I should be engaged in Torah and Mitzvos now.
- Shlomo Hamelech writes in Mishlei 6:9, that a lazy person sleeps and also that someone who loves to sleep a lot will be poor.
- Gemara Gittin 70, discusses things that are done in small measures, but if you do it too much it can be bad and sleep is included in these things.
- Gemara Sanhedrin 98, tells us that when good people sleep a lot it's bad for them and bad for the world and when bad people sleep a lot it's good for them and good for the world.
- Mishnah Berura 1:9, writes that if a person can't wake up for tikkun chatzos or will end up not making it to davening on time (30 minutes before davening) since he was up, then he should go to sleep.
- Mishnah in the third perek of Pirkei Avos says that if you stay up all night it's a terrible thing.
- You're not supposed to stay up all night but there is a machlokes in Gemara Eiruvim 65 whether nighttime is primarily meant for sleep or primarily meant for learning Torah.
- The Shach in Yora Deah Siman 246:25 says that we can reconcile this argument.
- During the long winter nights the primary focus should be on learning since nighttime is longer.
- In the summer where the nights are shorter, then the primary focus at night should be on sleep.
- Lashon of the Ramam is quoted here that someone who learns Torah each and every night even during the short summer nights will merit the Keser Hatorah. The Mishnah doesn't mean to encourage sleeping all night, really that a person should learn at night and sleep as well.
- The Rashbetz in Magen Avos quotes the Rambam's explanation of the mishnah that only one who stays up at night and does not use the waking time to learn Torah is deserving of paying with his life but if someone learns at night and doesn't sleep then a person is doing a very great mitzvah.
- Gemara Sanhedrin 62 assumes that a person should spend at least some time learning each and every night because that's most conducive to the mastery of Torah.
- This is what the Shulchan Aruch paskens like LiHalacha in 246:3 that you shouldn't waste your time at night. You should be learning Torah until you go to sleep.
- The Rama adds that a person will gain a majority of his chachma at night.
- Shulchan Aruch in Yora Deah says that if a person steals a little bit of his sleep to learn Torah that he would otherwise be sleeping, the Torah is likely to stay with him longer.
- The Gemara says any house that doesn't have Torah going on at night is ultimately going to burn down.
- The Steipler writes that you should sleep 8 hours, but you should divide it up and not have all 8 hours at night and should sleep 2 hours in the day, which will maximize your sleep much more.
- Ultimately sleep is very important and someone should get enough sleep at night to take care of their body. You should be able to wake up early and function.

SPARKS OF CHASSIDUS



*With Akiva
Magder*

Each one of the avos instituted one of the tefillos. Avraham shacharis, Yitzchak mincha, and Yaakov marriv. We learn that Yaakov instituted maariv from this week's parsha. The pasuk says "He encountered the place and stayed overnight there because the sun set; he took one of the stones of the place and put [it] under his head, and he lay down in that place." Rashi says that we learn from the words "vayifga bamakom-He encountered the place" that this refers to tefillah. The reason that the Torah uses these words as opposed to just saying that he davened, is to teach us that he was miraculously transported there. Rashi continues and says that he had made it to Charan and then he realized that he didn't daven in the place where his father and grandfather had prayed. He then made up his mind to return to Har Hamoriah and he was immediately transported there (chullin 91a).

The Sfias Emes says that the distance between Charan and Har Hamoriah is very great. Nevertheless, Yaakov's desire to connect to Hashem was so strong that it made Har Hamoriah come to him. This teaches us that if a person has a strong will and passion for something, he can encounter the spirit of Hashem anywhere. This too says the Sfias Emes is the idea behind maariv, finding the light amidst the darkness.

Many times in life a person may feel like he/she has passed a certain 'place', that being a certain spiritual level. It is very easy to not try to return to that original place, due to all of the darkness of galus. However this is the exact lesson Yaakov comes to teach us. Even if a person feels as if they have already passed a certain 'place', the decision to return is the key to success. Once one shows that they truly want to have a relationship with Hashem, Hashem will magically transport you to Him. The idea of never losing hope is one that Yaakov engraved within each Jew with his decision to make the arduous journey all the way back to Har Hamoriah.

(Ari Krakauer- Continued from page 1)

Rabbi Alpert continues with Yitzchak, for whom the word sichah, which means conversation, was used. Yitzchak followed in Avraham's footsteps and continued to spread the knowledge of Hashem to other people. But when a son follows in his father's footsteps, it is usually out of blind respect for their parent. This leads the son to question whether he is doing this thing because his father did it, or because of the original intent his father had. This is what sichah means. Yitzchak went out to the field for privacy and silence, to speak to Hashem and to ask these questions to both himself and Hashem.

For Yaakov, Rabbi Alpert says that Yaakov had trouble coming up with a new idea that was different from Avraham and Yitzchak's. That is what is meant by "vayifga bamakom", "and he encountered the place." When Yaakov came to Har HaMoriah and wanted to give a new tefilah, the place had already been perfected by Avraham and Yitzchak. Still not knowing what to do, Yaakov went to sleep and dreamt of malachim going up and down a ladder. The pasuk says "sulam mutzav artzah virosho magiya hashamayma" - "the ladder was set in the ground and it reached towards the heavens." The Jewish people were at low points many times in their history, but they have always been involved in torah. This is what is meant by this pasuk. "Sulam mutzav artzah" represents the physical low points the Jews will experience and "rosho magiya hashmayma" represents the fact that the minds of the Jewish people will be involved in התורה during these physical low points. Yaakov's journey would serve as an example of this. Living at Lavan's house was a physical low point for Yaakov, but he still kept all the mitzvos and learned torah. This was one of the reasons why Yaakov merited to be the father of the shevatim and of Bnei Yisrael. He showed how even in the hardest physical situations, it is always possible to learn torah and do mitzvos. This is why the word used for Yaakov's tefilah is pegiyah - encountering. Yaakov encountered Har HaMoriah which was already perfected by Avraham and Yitzchak. Yaakov showed what was already there, that torah and mitzvos are always accessible, no matter the physical situation.



FOLLOW US ON
twitter

@dvarimhayotzim
@tenminutahalach
@torateasers

Remembering our Ancestors

By: Max Blumenthal, 11th Grade

This week's Parsha, Parshat Vayetzei, states the following in Perek 30, Psukim 22-23: "Hashem remembered Rachel, and Hashem perceived and opened her womb. She conceived and gave birth to a son. She said, 'Hashem has removed my shame.'"

Rashi, quoting the Midrash, comments on the words "my shame" that a childless woman has no one to blame for her mistakes, but once she gives birth, she can blame the child for her mistakes. For example, if her husband asks "Who broke this vessel?" she can respond, "Your son." If he asks, "Who ate the figs?" she can answer, "Your son."

It's difficult to believe that this great woman, Rachel Imeinu, who gave birth after so many years of waiting, would be joyful merely because she could now blame her child for her mistakes. How do we understand Rashi's implica-

(Continued on page 6)

(Rabbi Moshe Erlbaum- Continued from page 1)

shem command's enough of a reason?

R Moshe Feinstein zt"l answers that this teaches us that one should always strive to feel that mitzvos are easy to perform and do not involve any nisyonos – challenges. Mitzvos are easy to perform and one never will lose out in their performance. Even if a mitzvah will seem to detract from one's income all his earnings are calculated on Rosh Hashana and therefore will ultimately not involve any loss. Rav Moshe would often state that what harmed orthodoxy in the early years of Jewish immigration to America was the attitude of "shver tzu zayn a Yid" – "It is difficult to be a Jew." Many felt that although they were able to withstand the difficulties of keeping Shabbos or keeping kosher, their children would be unable to. This feeling was transmitted to their children and indeed many of them assimilated. Every day we daven in the birchos hashachar, that we are not brought "lidei nisayon" – "to be tested" in our performance of mitzvos. This easy-to-perform or a worth-the-effort attitude is the only way to perform mitzvos and the proper way to educate our children.

This understanding gives us a different perspective in the concept of "ta'amei hamitzvos." The accepted translation of the concept is "reasons for mitzvos." The Rishonim actually debate if one should offer reasons for mitzvos or it is better to follow the Torah only because Hashem said so. Rav Yosef Dov Soloveitchik zt"l felt that one should not ask "what is the reason that Hashem commanded the mitzvah?". Rather one should ask "what extra benefits do we derive from performing the mitzvah?". Just as eating food should be for its nutritional value, the taste of the food is what gives the food its appeal and motivates a person to eat it. However, if one only eats for the taste, he will eat only candy and donuts. So too with mitzvos. The ultimate reason is for its spiritual nutritional value for our neshama. However, we can and should offer "ta'amei hamitzvah" – "flavors of the mitzvah." These "ta'amim" are to make the mitzvos palatable, explain how beneficial they are and thus express how easy they are to perform. If our avos and imahos gave reasons and benefits for following the direct commands of Hashem, how much more so should we do so to inculcate in our children and ourselves to the great benefits and rewards that we receive upon following the Torah.

יארציית שניו יארק בן צבי אריה



You can get
דברים היוצאים מן הליב
weekly by email!

Visit hayotzim.weebly..com or scan the barcode with your
Smartphone to subscribe



BE A BOSS

YOSEF SCHAFLER 11TH GRADE

At the end of last week's parsha, Yaakov was forced to run away from his home because of death threats he received from his brother, Eisav. On the way to Charan, Yaakov stops, rests, and has a vision of angels and of Hashem's promises of security and support. Immediately after waking up from the dream and the vision, the Torah tells us (כ"ט:א) וַיִּשָּׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אֶרְצָה (Yaakov headed towards the land of the people of the east).

What does the Torah mean to convey by the interesting wording in this passuk? What does "וַיִּשָּׂא יַעֲקֹב רַגְלָיו" mean? Why didn't the Torah simply write "וַיֵּלֶךְ יַעֲקֹב אֶרְצָה בְּגֵי קָדָם"?

Rashi - Rav Shlomo Yitzchaki, d. 1105 - explains based on the Midrash, that the strange wording highlights how excited and assured Yaakov was after receiving Hashem's promise of protection and abundance in his dream. And, once Yaakov heard of Hashem's hashgacha, "וַיִּשָּׂא יַעֲקֹב רַגְלָיו" his heart lifted up his feet and he walked quickly and easily. Yaakov lifted up his legs quickly, briskly, and confidently once he received Hashem's promise that he would be protected.

The Or Hachaim - Rav Chaim ben Attar, d. 1743 - explains that the enigmatic wording points to how poor Yaakov was: usually when people travel - especially on long journeys and especially in those days - they pick up everything they have and move forward. Their animals, their belongings, their food, their supplies... they are all moved with the traveler. But Yaakov? All he had was himself: "וַיִּשָּׂא יַעֲקֹב רַגְלָיו" he only had to lift his legs and move - nothing else! In the future, things will be different for Yaakov; he will be wealthy and powerful, and he will move his entire estate back to Eretz Canaan. But at this point, all Yaakov could muster was "וַיִּשָּׂא יַעֲקֹב רַגְלָיו".

Rabbeinu Avraham ben HaRambam - the Rambam's son, d. 1237 - wrote a number of sefarim including a commentary on the Chumash. In that sefer, he says the following: if you look at a person who is walking, it looks externally as though his/her legs are carrying them. The legs are in charge, so to speak. And that is actually often the case. However, with regard to Yaakov Avinu, such was not the case. For him it was the opposite: "וַיִּשָּׂא יַעֲקֹב רַגְלָיו" he carried his legs, he decided when he would go, and he decided where his legs would take him. A tzaddik, like Yaakov, is in complete control of his/her body and not the other way around.

Very often we are controlled by our bodies and by what our bodies need, or what we think our bodies need. But with Tzaddikim, it is the opposite! They control their bodies. It's "וַיִּשָּׂא יַעֲקֹב רַגְלָיו" and not "וַיִּשָּׂא רַגְלָיו אֶת יַעֲקֹב!".

And this indeed seems to be a theme throughout our parsha: we see time and again Yaakov being in control of his body and not the other way around. For example, remember the Rashi in the beginning of our parsha: Yaakov did not sleep in a fixed way for fourteen years while learning in the yeshiva of Shem and Eiver! Or, another example, that comes later in the parsha: Yaakov worked for Lavan for seven years so that he could marry who he thought would be Rachel. And the Torah says that the seven years seemed like only a few days because he loved her so much!

And all of this, in turn, is part of an idea mentioned in the Midrash in a number of places: evil people are at the beck and call of their hearts. Tzaddikim on the other hand are different: Tzaddikim are in control of their hearts, not the other way around.

And such is the case with Yaakov: Yaakov was about to spend a lot of time away from Yeshiva, away from his family, and away from the אהל של תורה that he lived in for so long. The Torah tells us here - before anything else - "וַיִּשָּׂא יַעֲקֹב רַגְלָיו". Yaakov was in control of his body and not vice versa.

The message is clear: part of our avodas Hashem is to be sure that we are in control of our bodies and not the other way around! The job for us is to become like those tzaddikim where ברשות ליבם and not ליבם ברשותם.

(Heard from Rav Goldsmith shlita of Sha'alvim for women)

(Max Blumenthal - Continued from page 5)

tion of her seemingly petty reaction to the wondrous gift of a child after many years of being childless?

Perhaps the deeper meaning here is that through the pain and suffering of pregnancy, childbirth, and childbearing, a woman can contribute towards the rectification of Chava's sin. As a punishment for eating from the Eitz Hada'as, Chava was cursed with the pain of childbirth, and every childbirth is an additional atonement for that sin.

"The breaking of the vessel" that Chazal mention refers to the world. The vessel that Hakodosh Boruch Hu created and that Chava ruined. The "eating of the figs" refers to eating from the tree, as one of the opinions in the Gemara (Sanhedrin 70b) states that the Eitz Hada'as was a fig tree. Thus, Rachel was declaring, "Hashem has removed my shame" because now that she had a child she could contribute to the rectification of the shame of Chava.

AHARON COHEN
9TH GRADE

ROCHEL'S SACRIFICE

After Yaakov Avinu married the bride he thought was Rochel, the Torah tells us "And it was the morning and behold she was Leah." Rashi notes that at night he wasn't able to distinguish that his bride was Leah. Yaakov had given Rochel signs, in case Lavan would try to switch her with another girl. When Rochel realized that her father was planning to substitute Leah for her, Rochel gave the signs to Leah so she would not be embarrassed.

We should take a moment to appreciate Rochel's greatness. She knew that Yaakov would father all the shevatim and subsequently, all of klal yisroel. Moreover, she had no clue whether Lavan would agree to marry her off to Yaakov or if Yaakov would agree to marry another wife. By giving the signs to Leah Rochel was, in essence, giving up an eternity that was rightfully hers. She was giving up the chance to mother the chosen nation: the purpose behind the creation of the world.

Although Chazal (Sotah 10b) tells us that it is better for a person to throw himself into a fiery furnace than to publicly embarrass his friend, this refers to one who actively embarrasses his friend. However, this was not the case of Rochel who would've played a passive role in Leah's embarrassment. Therefore, Rochel was in no way obligated to give Leah the signs. But she nevertheless, mustered the superhuman strength to save her sister from complete disgrace. While Rochel understood the enormity of the significance of giving birth to the Jewish nation, she also understood the impossibility of building upon someone else's humiliation.

Later in the parsha we find a similar level of consideration on Leah's part. "After she [Leah] had a child and named her Dina" (30:21). Rashi tells us that Dina was named as such because Leah, so to speak, made a "din" with herself. She calculated that if she had a seventh son, Rochel would not have as many sons as each of the two maidservants. Thus, Leah prayed to Hashem, and He changed the child into a girl. Leah wanted to be the mother of as many shevatim as possible. However, since her intentions were entirely l'shem Shmayim, when this desire would have contributed to someone else's embarrassment, she did everything in her power to prevent her ambition from materializing.

In order to determine whether one's actions are truly l'shem Shamayim, a person must consider whether his actions might hurt another person's feelings. If he refrains from his desired course of action, not only has he proven that he acts truly for the sake of Heaven, he has also emulated our foremothers by conquering his negative middos in superhuman fashion.

(SOG- Continued from page 8)

duke knowingly leased a location that cannot turn a profit, and he is liable to pay for all the innkeeper's expenses." The mock trial reached its end, and I was left wondering why G-d had showed it to me." The rebbe looked warmly at the man who had stopped him en route to his son's wedding, his voice trembling with excitement. "And now I know why! The story I'd been part of in jest has repeated itself in actuality. And so I declare you innocent and debt-free! You will see, the duke himself will pay your losses. So here's my blessing: May He bless you with wealth, and may He guard you from damages..." The abrupt, loud knocks prevented him from saying another word. Innkeeper returned home and had barely finished relaying the good news to his wife when loud, abrupt knocks prevented him from saying another word. Two men, messengers of the duke, stood impatiently at the door. "Come quickly," they announced. "The duke is waiting for you." The innkeeper's wife burst into terrified tears. "Don't worry," managed the innkeeper. "We have been blessed. G-d will take care of us." And with that, he set off to the duke's estate. "Where did you disappear to?" barked the duke before the innkeeper had a chance to catch his breath. "I went on a small trip," replied the innkeeper. "I haven't disappeared anywhere." "I'll tell you why I was looking for you," sighed the duke, his expression softening. "Recently, I was involved in something quite shady. The court has sentenced me to ten years in prison, and I'm reluctant to believe I'll make it out alive. This is where you come in. I'd like to transfer my entire estate and all my assets to you. If I do, by some miracle, make it out, I'll take back half of what I gave you." Reeling from the unexpected development, the innkeeper quickly agreed to sign a contract stipulating the duke's condition. Just as the Rebbe promised, he not only owed the duke nothing, he had gained a vast estate and immense wealth as well.

(Adapted from Sichat Hashavua 1436)

STORIES OF GREATNESS

TOLD OVER BY: HILLEL GOLUBTCHIK

Urged along by rushed drivers, the long caravan made considerable headway toward Dukla, Poland, carrying Rabbi Avraham Yehoshua Heschel and his family, who were on their way from Opatow to the wedding of their firstborn son—a momentous occasion indeed! Day and night they traveled, without stopping to rest, as time was of the essence. So when the carriages ground to a sudden halt, it was clear something was amiss. A man stood in the middle of the road, arms outstretched, paying no attention to the angry outbursts. "You're delaying the rebbe's journey," someone shouted from a window. "I know!" cried the man. "I am here because I wish to speak to him!" Upon hearing the man's words, the rebbe left his carriage and approached him. "What is bothering you?" The man blinked tears from his eyes. "I lease an inn from a local duke, and the business... it's bad. Customers don't come in as often as they once did so I haven't been able to earn much this past season. My debt to the duke has ballooned, and I have no way to pay it." The rebbe returned to his carriage, retrieved a bag filled with gold coins intended for the wedding expenses, and handed it to the innkeeper. But the man shook his head. "I don't ask for money," he said. "I need a blessing." "Which blessing?" "The priestly blessing!" said the man, his eyes alight. The rebbe raised an eyebrow. "But I'm not a Kohen." "Didn't the rebbe once say he had been a Kohen Gadol (High Priest) in a prior life?" replied the man knowingly. Head inclined in silent concentration, the rebbe thought for a while. His eyes twinkled as he looked up and smiled. "You want the priestly blessing? First I have a story for you." "A wealthy man once invited me to his wedding. I agreed to stay for the chuppah, but once I was there the host pressured me to stay

longer, and I remained for the duration of the evening. Noticing my discomfort at the time wasted, a few of the guests decided to put together an impromptu skit. Into the wedding hall marched a troop of costumed guests, one dressed as a local duke, another as a Jewish innkeeper. There were also some as advisors, a minister, and a king. The one dressed as the Jewish innkeeper kept his eyes down. He had amassed a large debt, and the local duke had dragged him to court. The court case played out before us. "I have been fair to him," boomed the duke. "I treated him with dignity, but over the years he has accumulated a sizeable debt. I think it is only fair that he and his family work off their debts on my estate." The Jewish innkeeper defended himself by saying that a dry season had affected his business. He fully intended to repay the debt when business picked up. After both parties had presented their arguments, the advisors began to choose sides. Some supported the duke, while others were sympathetic to the Jewish innkeeper who could not control how many people frequented his establishment. Upon further discussion, the majority of the advisors supported the Jew's claim. Emboldened by his victory, the innkeeper turned to address the minister: "Not only should the duke leave the inn in my hands, but I also demand from him the expenses of running such an unprofitable business!" The minister didn't know how to respond to the Jew's claim, so he delegated it to a higher authority—the king himself. But the king, too, was lost for a solution. He approached me with the dilemma, trusting that I, a recognized rabbi, would provide an unbiased judgement. One look at the pitiful innkeeper told me everything I needed to know. "What he says is true!" I declared. "The

(Continued on page 7)

Editors in Chief

Gavriel Aharon
Menachem Neiman

Associate Editors

Eli Rockoff
Yosef Fertig
Layout Editors

Aaron Nassir
Ari Katznelson
Dylan Broder
Ephraim Schreck
Noah Kranz
Student Articles

Production Staff

Tani Konig
Director of Production

Zecharia Lebowitz
Benji Rose
Michael Arshadnia
Associate Production Staff

סופרים / Authors

Moshe Acobas
Avi Ash
David Benhamu
Max Blumenthal
Baer Boczko
Aharon Cohen
Avi Cohen
Moshe Coronel
Moshe Crane
Yehuda Davidson
Gabriel Dershowitz
Ezra Dubin
Yehuda Gluck
Ephraim Herrmann
Uzi Jacobson
Ari Krakauer
Ariel Kunin
Menachem Kunin
Binyamin Kunstler
Doniel Lasky
Daniel Lebowitz
Perry Lisker
Avi Mandel
Akiva Mehlman
Benyamin Neiman
Joshua Pomerantz
Zachary Rosenberg
Ari Saffra
Yosef Schaffler
BZ Scheinman
Moti Schreck
JoBe Silver
Dani Sturm

Director of Social Media
Menachem Gewirtz

Maggid of DRS
Hillel Golubtchik

Menahel

Rabbi Y. Kamnitsky

Faculty Advisors

Rabbi E. Brazil
Rabbi M. Erlbaum

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 ebrazil@drshalb.org