



Elevating the Mundane

By Yehuda Fogel, 12th Grade

In this week's Parsha, Yosef finally reveals himself to his brothers and Yaakov and Yosef are reunited after years of separation. This long awaited homecoming, the Torah tells us that "he fell on his neck, and he wept on his neck" (46:29). The Midrash, interpreting this vague wording, postulates that Yosef was the one that fell upon Yaakov's neck, and it was Yosef again that was doing the crying. Still, it is vague as to what Yaakov was doing, the Midrash explains that he was saying Shema. This Midrash is very hard to understand. Why in the world would anyone recite Shema at such a juncture?

From Yaakov's reaction here we can learn a major lesson in what it means to connect to Hashem. We connect to Hashem by acknowledging his sovereignty over the world. Rabbi Katzenstein explains that this is done primarily through elevating the mundane to levels of spirituality. When we link something mundane to Hashem, we are endowing that object with spirituality, and we are creating an opportunity to use that mundane object to serve Him. This also adds an additional, more meaningful outlook to the world, as the entire world opens up as a means to get closer to Hashem. No longer does a grand waterfall seem simply 'extraordinary' or does music seem only 'magnificent', but rather they become vessels to reach our Father.

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A Deep Insight Into Yosef's Famous Words

By Aryeh Helfgott, 12th Grade

Perhaps one of the most dramatic and emotional moments in all of the Torah is in this week's Parsha: the revealing of Yosef's true identity to his brothers. When it becomes clear that Yosef is not willing to give up Binyamin, Yehudah steps forward and offers himself in exchange for his younger brother. Yehudah explains that he is the one responsible for Binyamin and that his father will die if Binyamin does not come home. Yosef, unable to control himself anymore, bursts out into tears and says "אני יוסף העוד אבי חי" - "It's me Yosef, is my father still alive?" The brothers could not answer him because they were so shocked.

The Ba'alei HaTosfos ask on this, didn't the brothers already mention to Yosef that Yaakov was still alive? What was Yosef really saying on a deeper level?

Although there are several answers given to this question, the Brisker Rav gives a very interesting one. He says that in order to answer this question, we have to look back at Parshas Vayeishev, by the selling of Yosef. Yehudah proposes that the brothers should sell Yosef instead of killing him. Why did he propose this? Seeing that his

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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. In this parsha, who is referred to with his name being repeated? Who else in Tanach is called with the repetition of his name? (3 answers)
4. Which two females from Yaakov's family does the Torah explicitly state as traveling down to Egypt?
5. Who has two sons with the rhyming names Mupim and Chupim?

Answers

1. Yosef informs the brothers that five years of famine remain (Genesis 45:6). Yosef gives Benjamin five suits (Genesis 45:22). Yosef brings five of his brothers to meet Pharaoh (Genesis 47:2).
2. In Genesis 12:16, Pharaoh gives Avraham many gifts, including 10 *atonot*. In Genesis 32:16, Yaakov sends Esav 20 *atonot* as part of a gift. In Numbers 22:22, Bilaam rides on an *aton* when traveling to curse the Jewish people.
3. Hashem calls "Yaakov, Yaakov" when he heads down to Egypt (Genesis 46:2). In Genesis 22:11, Avraham's name is repeated by the angel to stop him from slaughtering his son Yitzhak. In Exodus 3:4, Moshe's name is repeated when Hashem calls to him at the burning bush. Hashem repeats Shmuel's name when He speaks to him for the first time (1-Shmuel 3:10).
4. Dina and Serach bat Asher are the only females specifically listed as traveling down to Egypt (Genesis 46:15, 17).
5. Two of Benjamin's sons are named Mupim and Chupim (Genesis 46:21).

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The Good With the Bad

By Ari Brandspiegel, 10th Grade

Yosef was the most beloved of Yaakov's sons. Yaakov saw great potential in Yosef, and he therefore gave him the Ketonet Passim, establishing him as a leader over his brother. When the brothers told Yaakov about the "death" of Yosef, Yaakov went into a state of extreme mourning. In this week's Parasha, Yosef reunites with his father after 22 years. The Pasuk says that Yosef hugged and kissed Yaakov, and he cried on his shoulder. Rashi explains that Yaakov did not hug or kiss Yosef, nor did he cry on his shoulder, but Yaakov recited Shema at this time. Yaakov just reunited with his most beloved son after 22 years; one would expect a reunion filled with emotion. Why did Yaakov see fit to recite Shema at this time? The Maharal adds to this question: if it was the proper time to recite Shema, then why wasn't Yosef saying Shema as well? And if it wasn't the right time, then why was Yaakov saying it?

At this time, Yaakov felt such intense emotions that he didn't want to just let them pass. He wanted to make them concrete so that they would become eternal. By proclaiming Hashem's majesty, Yaakov was "locking in the moment", and making the event permanent. From this event, getting back his son, Yaakov reached a level in which he recognized Hashem with a sense of appreciation, therefore he was able to proclaim Hashem's majesty with complete clarity. Through these powerful emotions, Yaakov was able to reach this level. Of course Yaakov wanted to throw his arms around his son and cry, but Yaakov realized that all of this was part of Hashem's divine plan, and something else had to come first; he had to thank Hashem for allowing him to feel such great joy. Chazal say, "Everything Hashem does is for the good". A righteous person like Yaakov, even during the most emotional times, is able to realize this and realize what he is obligated to do.

A spiritual level like this is not easy to reach. Reciting Kriat Shema at a moment like this is a Middat Chassidut. The reason Yosef did not recite Shema was because he had a Mitzvah of Kibbud Av which takes precedence over a Middat Chassidut.

There was once a man who visited Harav Yaakov Kaminsky to talk about difficulties that he had been facing. In the middle of the discussion, Reb Yaakov commented, "Everyone comes to me with their problems. I wish people would let me know when they have Simchas as well." After this conversa-

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This Week in Jewish History

Taken from *Aish.com*

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2012

Tevet 8

This date marks the completion of the Septuagint, the Greek translation of the Hebrew Bible in the third century BCE -- the oldest Bible translation. The Septuagint derives its name from the Latin word for 'seventy,' alluding to the 72 Jewish scholars drafted by Egyptian King Ptolemy to translate the Bible for inclusion in the Library of Alexandria. The project was viewed tragically by the rabbis, as it promised to drain Jewish vitality and increase the ability of non-Jewish sects to proselytize the Jews. Legend says that the rabbis tried to disrupt the project: Although the translators were kept in separate chambers, they all produced identical versions of the text -- including 15 intentional "mistranslations." On the positive side, the Septuagint opened up the Bible to the masses -- helping to spread Jewish ideals of monotheism, peace and justice, which became the basic moral standards of the civilized world.

Tevet 9

Yahrtzeit of Ezra, the leader of the Jewish people at the time of their return from Babylonian exile and the building of the Second Temple. Ezra was the founder of the Great Assembly, a body of 120 prophets and sages who established important matters like the standard text found in Jewish prayer books today. He was an outspoken critic of assimilation, particularly of the masses of Jews who preferred to stay in Babylonia rather than return to Israel. His life and times are recorded in the biblical Book of Ezra. He died in the 4th century BCE.

Tevet 10

In 424 BCE, Babylonia King Nebuchadnezzar began his siege of Jerusalem. Actually, there was little damage on that first day and no Jews were killed, yet it began a chain of disasters which ended with the destruction of the Holy Temple. The 10th of Tevet is still observed today by Jews as a public fast day, as mentioned by the prophet Zechariah (8:19). One year after Nebuchadnezzar's siege, on this date in 423 BCE, Jeremiah purchased a field and prophe-

sized that "Houses, fields and vineyards will yet again be bought in this land" (Jeremiah 32:15). This gave hope to generations of Jews for a return to the Holy Land -- a prophecy that we have seen fulfilled in modern times.

Tevet 11

In 1861, President Abraham Lincoln pledged to amend a federal law granting only Christian clergy the right to serve as military chaplains. During the Civil War (in which 6,500 Jews served for the North, and another 2,000 for the South), a religious Jew named Michael Allen had been elected as the non-denominational chaplain of his army regiment. When Allen's Jewishness became "publicized," rather than subject his family to the humiliating ordeal of his dismissal, Allen resigned, citing poor health. The regiment then elected Rabbi Arnold Fischel as its chaplain, in order to test the constitutionality of the "Christian-only" law. Much lobbying ensued, including Fischel traveling to Washington to meet with Lincoln. Six months later, the law was amended to permit Jewish clergy to become military chaplains. It is regarded historically as the first case of American Jews successfully challenging federal legislation.

Tevet 12

In 1936, the Israeli Philharmonic Orchestra performed its inaugural concert, consisting of 75 Jewish musicians from major European orchestras who had made aliyah. The opening concert (of the "Palestine Orchestra," as it was then known) was conducted by the great Arturo Toscanini, who had escaped the rise of fascism in his native Italy. Said Toscanini: "I am doing this for humanity." The IPO has earned a reputation as one of the pre-eminent orchestras in the world: over the decades it has featured Isaac Stern, Leonard Bernstein, Yehuda Menuhin and Itzhak Perlman. One profound moment came in 1991 when Zubin Mehta conducted the orchestra during a Scud missile attack.

The Root of the Problem

By Yoni Gutenmacher, 9th Grade

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

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

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

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

Yosef and Binyamin's tears were both an expression of joy at their reunion and an expression of sadness over the senseless hatred between brothers that would plague the Jewish people for years to come. The only way to repair the break that caused the selling of Yosef and eventually the destruction of the Temples in Jerusalem is an outpouring of love for one another.

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This concept applies in our parsha elsewhere. When counting the House of Yaakov that traveled to Egypt, there seems to be a miscount in the numbers, resulting in the erroneous number 70 being reported in the Torah and not the actual 69. The Pirkei D'Rav Eliezer explains that the Shechinah joined the caravan, which counted as the 70th. The reason why the Avos merited this increased level of the Shechinah could be understood by a statement of the Tanya who says, "The Patriarchs are truly the [Divine] chariot," for "all their limbs were completely holy and detached from mundane matters, and throughout their lives they served as nothing but a vehicle for the Divine will." The Avos performed every action with the intent to connect to the Shechinah, and consequently, the Shechinah connected to them.

At this meeting between Yaakov and Yosef, Yaakov was overwhelmed with emotion and paternal love for Yosef that he feared that he might direct these instincts just at his son, and not at accepting the yoke of G-d's Kingship. Accordingly, Yaakov recited the Shema, utilizing all the emotion, love, and joy to serve Hashem with all his heart. Truly, we should all merit serving Hashem with every single essence of our being and experience the Shechinah of Hashem in all that we do.

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be replied.

"Well, here is one thousand... I have decided to give one thousand rubles; you may count it if you want," said the miser as he took a tightly bound stack of bills from his jacket pocket and laid it on the table. The other rabbis were astounded. They stared at the money and were even afraid to look up at the miser, lest he change his mind.

But the Rebbe again shook Mr. Solomons' hand, warmly thanking him, and wrote him a beautiful receipt replete with blessings and praises, exactly like the first time.

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Survival in Galus

By Moishy Rothman, 11th Grade

After the news was told to Yaakov that his son, Yosef, was alive and well, Yaakov began to depart for Egypt. On his way down, Ha-Shem appeared to him. The Torah relays to us the message: "I am the G-d of your fathers; don't be afraid to go down to Mitzra'im, since you will be a great nation". There are several initial problems with this statement. Firstly, what is Yaakov afraid of? Secondly, how does the statement "You will be great" help cure Yaakov's fear?

The Ohr HaChaim gives an answer that not only answers our two questions, but also defines to us the role and importance of Galus. Yaakov Avinu was afraid of being buried in Egypt. The Medrash says that not only was he afraid of dying in Egypt, but even after death, he was afraid of being used as a deity, something that a G-d-fearing Jew doesn't want to become. Guaranteed that he wouldn't be buried in Egypt, Yaakov was planning to leave Egypt after the famine subsided. Hashem answered back that Yaakov must stay in Egypt. Since the Jews were going to be in Galus for the next 210 years, they needed a role model to help them survive, and therefore Yaakov had to stay. Due the leadership of Yaakov, the Jews became a great nation after leaving Egypt and got the Torah.

The Torah is telling us the nature of Galus itself and the importance of leadership in Galus. Though Galus is hard and painful, there is a reason for it. For 210 years, the Jews worked hard, labored endlessly, and changed. This metamorphosis allowed the Jewish people to reach new heights. The Torah even calls the Galus of Mitzra'im an "Iron Furnace". Like a furnace, which purifies metals, the Jews became purified after leaving Egypt, allowing them to receive the Torah. Though Galus is crucial in transformation, surviving the tribulation can be a challenge. The Torah, planning for the future, gives us the guidelines of how to survive Galus. Leadership is vital. Yaakov was told by Ha-Shem to stay down in Egypt to help lead the Jews through the Galus. Similarly, before even entering Galus, Yaakov sent Yehuda to set up a Yeshiva, one of the lifelines in Judaism. Today, more than ever, after almost 2000 years in Galus, it's not only important, but a necessity to have proper leadership and education to survive.

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father Yaakov had Ruach Hakodesh, Yehudah realized if they were to leave Yosef to die, their father would be in pain at first but eventually get over it. However, if they were to sell Yosef instead, their father would constantly be in an emotional depression. By putting Yaakov in a state of constant emotional pain, he would not be able to receive Ruach Hakodesh and therefore would not know that it was the brothers who actually got rid of Yosef. When a person is sad and depressed he/she is not productive, whereas when a person is happy, he/she is constructive. In fact, the Gemarah in Brachos says that if one is upset and unhappy, the Shechina will not rest upon that person. This idea is also shown in the actual text of the Torah. When Yaakov finally learns that Yosef is still alive the Passuk says, "וַתְּחַי רוּחַ יַעֲקֹב אֲבִיהֶם" - "The spirit of their father Yaakov was revived." Rashi comments on this, saying that the Shechina rested back on him, for it had left him. Once again, it is seen that Yaakov's Ruach Hakodesh was affected when he thought that Yosef was lost, and now that he learned that Yosef was still alive, his Ruach Hakodesh came back to him.

With this in mind, we can now answer the question on the ambiguous words of Yosef. What was Yosef really saying? "Is my father alive?" Meaning, "Is he alive in terms of his Shechina? Does he have Ruach Hakodesh?" Yosef was making the brothers feel pain and he was giving them Mussar: "You're so worried about your brother, Binyamin, not coming back because your father will get upset! What about me! You didn't care about how Yaakov felt when you sold me!" Perhaps this is what Yosef was trying to tell the brothers.

An important lesson can be learned from incident. We should learn from the brothers' mistake and be consistent in everything that we do. Just like the brothers should have been consistent in the way they acted toward another brother and their father, so too we should try to be unwavering in all of our actions.

A Shift in Mood

By Yitzie Scheinman, 11th Grade, Editor in Chief

The opening passuk of this week's Parsha says, "*Vayigash eilav Yehuda vayomer...v'al yichar ap'cha b'avdecha...*" – "And Yehuda approached [Yosef] and said...and may your anger not flare up at your servant..." (44:18). Rashi comments that from the statement, "And may your anger not flare up," we know that Yehuda spoke harshly to Yosef, threatening to kill him for starting up with Yehuda and his brothers.

A very basic question can be asked here: at the end of last week's Parsha, just two pesukim earlier, Yehuda was calm and collected while talking to Yosef, humbly accepting punishment and offering all of the brothers as slaves. What changed in such a short span? What caused Yehuda to suddenly speak harshly and threateningly to Yosef?

The answer to this question lies within Yosef's answer to Yehuda. When Yehuda offered himself and his brothers as slaves, Yosef replied that "You and nine of your brothers are innocent; you deserve to go home to your father. I will only keep Binyamin as a slave, for he is the guilty one." This is what caused Yehuda's shift in mood.

At the beginning of the conversation, when Yosef began punishing the brothers for stealing, Yehuda and the rest of the brothers assumed that this was a long overdue punishment for selling Yosef 22 years earlier. They humbly accepted Yosef's punishment as retribution for their terrible acts. Yehuda therefore offered himself and his brothers as slaves. However, Yosef's next statement told them otherwise. Yosef wanted to only punish Binyamin and send the others home. At that point, Yehuda realized that this couldn't be a punishment for selling Yosef for obvious reasons – Binyamin was the only one who didn't partake in the selling of Yosef, and he was the one being punished here. This event now seemed more like an undeserved punishment that was being given simply because the brothers were Jewish. Yehuda's attitude quickly changed from acceptance to that of anger and hatred, and that's when he began to speak harshly and threateningly to Yosef.

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tion, this man took it upon himself to contact Reb Yaakov anytime there was a Simcha in the family. He understood the message Reb Yaakov was trying to convey to him. It is great to have someone to share your problems with, but it is even greater to include him in the good as well. This is similar to our relationship with Hashem. It is very easy to start saying Tehillim and daven to Hashem to save us from suffering, in difficult times. But what about during the good times? Are we thanking Hashem for all the good He has given us?

We all experience highs and lows, good times and bad, but these times pass and are forgotten. Nobody wants to experience bad times, but when experiencing these times, a person has a different perspective on himself and life. With all of these times comes gain, which passes with the memory. We need to make these experiences permanent to improve ourselves. We need to use these experiences to recognize Hashem to a greater extent and realize that everything Hashem does is for the good.

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"That was a miracle!" whispered one of the rabbis to the rebbe as they left the house and were again walking toward the gate. Once more the rebbe signaled to them to be still. Suddenly the door of the house again opened behind them. "Rabbis, please, I have changed my mind. Please come in once more. I want to speak with you," Mr. Solomons called out. They entered the house for a third time as the miser turned to them and said, "I have decided to give the entire sum needed for the ransom. Here it is; please count it to see that I have not made a mistake."

"What is the meaning of this?" wondered the rebbe's astonished companions after they had left the rich man's home for the third time that evening. "How did you get that notorious miser to give 5,000 rubles?"

"That man is no miser," said Rabbi Schneur Zalman. "No Jewish soul truly is. But how could he desire to give, if he never in his life experienced the joy of giving? Everyone to whom he gave that rusty penny of his threw it back in his face."

HALACHA Corner

Sitting or Standing for Kiddush

By Rabbi Aryeh Lebowitz

Introduction. One of the most basic obligations of *Shabbat* is the *mitzvah* of “*zachor et yom ha’shabbat l’kadsho*” – to mention the day of *Shabbat* in order to sanctify it. On a biblical level, most *rishonim* understand that one is only required to mention something about the fact that it is *Shabbat* (see *Magen Avraham* 271:1 who says that one fulfills his biblical obligation of *kiddush* by reciting the Friday night *shemoneh esrei*. See also Rabbi Akiva Eiger, in his glosses to the *Sulcahn Aruch ibid.*, who suggests that merely saying “good shabbos” would suffice.) The rabbis, however added to the requirements of *kiddush* and mandated that it be recited over a cup of wine, and in conjunction with the *Shabbat* meal. (See *Tosafot Pesachim* 106a for two opinions regarding which aspects of *kiddush* are biblically mandated and which are rabbinically mandated.) Over the years many customs have developed regarding whether one should sit or stand for *kiddush*. A number of *minhagim* maintain some sort of compromise where people stand for certain parts of *kiddush* but sit for other parts of *kiddush*. In this essay we will explore the various sources for each custom in the hope that a greater understanding of each custom will lead to an appreciation of the many aspects of the *mitzvah* of *kiddush*.

The Reasons to sit for *kiddush*. There are a number of sources that would indicate a preference for sitting during the recitation

of *kiddush*:

Tosafot (*Berachot* 43a) states that in order to include others in your recitation of *kiddush* it is necessary for everybody to sit, as an indication that they are all joining together to discharge their obligation through the *kiddush* of one of them. *Tosafot* even wonders why we have the custom to stand for *havdalah* when we are *motzi* others. They therefore suggest that it is best to sit for *havdalah* as well. (Regarding sitting during *havdalah* see *Rama* 296:6, *Biur Hagra ibid.*, and *Ma’aseh Rav* 103.)

The *gemara Pesachim* 101a records the comment of *Shmuel* that one must recite *kiddush* in the same place that he will have his meal. It is clear in the *gemara* that this requirement does not only involve reciting *kiddush* in the same house that one will have his meal, but even in the same room where the meal will take place. The *Mishnah Berurah* (271:46) cites *poskim* who suggest that one should also recite *kiddush* in the exact spot that he will have his meal. As such, one who will eat sitting down should recite *kiddush* while sitting down as well.

The *gemara* and *rishonim* do not openly discuss that issue of standing versus sitting for *kiddush*. In all likelihood, there was only one custom during those times in history, thereby obviating the need for any debate about this matter. The question

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though remains, what was the custom that everybody had accepted without any opposition voiced against it. The *Rambam* (*Hilchot Succah* 6:12) writes that on the first night of *Succot* one should recite *kiddush* while standing, because the *beracha* of *leshev b'succah* should be recited prior to performing the *mitzvah* (of sitting in the *succah*). The *Ra'avad* comments that he had never heard of such a custom. Additionally, he argues, even if the *berachah* is recited while seated, it will still precede the primary aspect of the *mitzvah* of *succah*, the eating in the *succah*. *Magid Mishnah* adds that the words "*leshev b'succah*" do not reflect an obligation to sit in the *succah*. Rather, it reflects an obligation to dwell in the *succah*. After all, one who spends his entire day in the *succah*, eating and drinking standing up has certainly fulfilled his obligation of *yeshivat succah*. Based on this discussion, it seems that all of these *rshonim* took for granted that normally *kiddush* was recited while sitting down. The only debate revolved around the first night of *Succot* because of factors that are unique to that holiday.

The Reasons to Stand. In spite of the sources that suggest sitting for *kiddush*, large segments of the Jewish people stand for *kiddush*. Those who stand point to the following sources to validate their custom:

The *gemara Bava Kama* 32b refers to *Shabbat* as a *kallah* and records that vari-

ous *amoraim* would stand to greet the *Shabbat kallah*. Based on this reference many of the great kabbalists had the custom to stand during *kiddush* out of reverence for the *kallah* that we greet when we recite *kiddush*. This, in fact was the custom of the *Arizal*.

A second reason to stand during the recitation of *kiddush* is offered by the *Mishnah Berurah* (271:45) who states that the paragraph beginning "*vayechulu*" is a testimony of sorts that God created the world. One who testifies in a Jewish court is obligated to stand for his testimony. Rav Moshe Feinstein (in explaining the position of the *Rama*) writes that once one is standing for *vayechulu* he need not sit for the remainder of *kiddush*.

Explanations for Each Custom.

Standing the entire time. The *Aruch Hashulchan* (271:24) cites the custom of the great kabbalists, including the *Arizal* to stand for the entire *kiddush*. Rav Moshe Feinstein (*Iggerot Moshe Orach Chaim* V #16:7) points out that this custom is based in the *gemara Bava Kama* mentioned above which identifies *Shabbat* as a *kallah*. Some of the leading *poskim* point out that the logic to stand does not apply in all circumstances.

Rav Moshe Shternbuch (*Teshuvot V'hanhagot* #254) writes that even those who stand for the Friday night *kiddush* should sit for the *Shabbat* day *kiddush* when neither of the above mentioned reasons to stand applies. In fact, the *Birkei Yosef* (289) states

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that even the *Arizal* would sit for the daytime *kiddush*. Those who stand even for the daytime *kiddush* do so because they understand that the *beracha* is considered to be a *shirah al hayayin*, which is most appropriately recited while standing.

Rav Moshe Feinstein (*Iggerot Moshe* *ibid.*) adds that since the logic for standing during *kiddush* is that once we are standing for the paragraph of *vayechulu* we may remain standing for the remainder of *kiddush*, there should be no reason to stand for the *kiddush* on *Yom Tov* when *vayechulu* is not recited. Based on this, Rav Moshe adds, if one's family custom is to stand even for the *Yom Tov kiddush*, he should change the *minhag* because it is based on a mistake.

Standing for the first half and sitting for the rest. The *Shulchan Aruch* (271:10) writes that one should recite *vayechulu* standing, and the rest of *kiddush* sitting. This approach would seem to satisfy all of the considerations. On the one hand we are standing to greet the *Shabbat* and say the *edut* of *vayechulu*. On the other hand, we are seated for the main text of the *kiddush* fulfilling *kiddush b'makom seudah*, and allowing others to fulfill their obligations through establishing themselves as part of a single group with the one who recites *kiddush*. Indeed, Rav Moshe Feinstein suggests that this would be the ideal custom to choose if one does not have a clear family custom. Even when the *Rama* writes that one may remain standing for

the duration of *kiddush* on Friday night, he is only saying that it is permissible to do so, but not that it is recommended to do so.

Standing for the first few words and sitting for the rest. The *Rama* records a custom to sit for the entire *kiddush* with the exception of the opening words "*yom hashishi vayechulu hashamayim*" because the first letters of those words spell the name of God, and it is customary to stand out of respect for the name of God. The *Mishnah Berurah* points out that we are not concerned with greeting *Shabbat* while standing because we have already greeted the *Shabbat* properly in *shul*.

Interestingly, there is no custom recorded in *Shulchan Aruch* to remain seated for the entire *kiddush* of Friday night.

Conclusion. We have outlined the various considerations to be taken into account when deciding whether to sit or stand for *kiddush*. As a practical matter, most *Chasidic poskim* have followed the custom of the *Arizal* to stand, and the *Rama* sanctions this custom. However, some later *poskim* have pointed out that this ruling should not apply to *Yom Tov* or daytime *kiddush* where it is preferable to sit. Rav Hershel Schachter *shlit"a* once told me that even one who plans to change his family custom in favor of a custom that he believes to be more halachically viable, he should maintain the old custom when reciting *kiddush* in front of his parents.

STORIES OF GREATNESS

TOLD OVER BY: DAVID LAUER

The following story entitled "The Rusty Penny" by Tuvia Bolton was taken from Chabad.org. Have an amazing shabbos!

Rabbi Schneur Zalman of Liadi (1745–1812, founder of Chabad Chassidism) was raising money to ransom Jewish prisoners.

He went first to a city that was famous for its miser. It seemed that this stingy man, despite his considerable wealth, was loath to share his blessings, no matter how worthy or urgent the cause. Rabbis and beggars alike avoided his home. Anyone who did unwittingly end up on his doorstep was offered a single rusty copper coin, which even the most desperate pauper would promptly refuse.

When Rabbi Schneur Zalman arrived in the town, the elders of the community graciously received him. But when he announced that he wanted to visit the house of the miser and wanted two rabbis to accompany him, he was met with serious resistance. The rebbe was adamant, however, and they finally acquiesced and gave him the escort he requested.

The next afternoon the three of them were standing in front of the miser's mansion. Before knocking on the door, the rebbe turned to his companions and requested that they not utter a word, no matter what they hear or see. Several moments later they were sitting in the luxurious front room, and the owner was returning from his safe with a small velvet money pouch.

"Yes," said the rich man. "A touching story indeed! Widows and orphans in captivity. Ah, the suffering of the Jewish people! When will it all end? Here, Rabbi, take my

humble donation."

To the miser's surprise, the rebbe seemed pleased by the gift. He was actually smiling at him warmly as he put the coin into his pocket and said, "Thank you, Mr. Solomons. May G-d bless and protect you always." The rebbe then proceeded to write him a receipt, adding all sorts of blessings in a most beautiful script.

"Thank you again, my friend," said the rebbe as he stood and warmly shook the man's hand, looking him deeply in the eyes with admiration. "And now," he added, turning to his two companions, "we must be on our way. We have a lot of collecting to do tonight."

As the three rabbis walked to the door, the rebbe turned and bade his host yet another warm farewell. "You should have thrown it back in his face," hissed one of the rabbis after they heard the door close behind them.

"Don't turn around and don't say a word," whispered the rebbe as they walked down the path to the front gate.

Suddenly they heard the door opening behind them and the miser calling: "Rabbis, rabbis, please come back for a minute. Hello, hello, please, I must speak to you, please . . . please come back in."

In a few minutes they were again sitting in the warm, plush drawing room, but this time the rich man was pacing back and forth restlessly. He stopped for an instant and turned to the rebbe. "Exactly how much money do you need to ransom these prisoners?"

"About five thousand rubles," the reb-

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