



# OH R YISRAEL

## OF MARINE PARK

### NEWSLETTER

פרשת ויצא

Vol. 1 Issue 6

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## ויצא יעקב מבאר שבע...

The Pasuk says "ויצא יעקב מבאר שבע וילך חרנה" - that יעקב left Be'er Sheva and he went to Charan. Rashi comments that the Pasuk only had to say that Yaakov went to Charan and we would know on our own that he left Be'er Sheva. Why does the Pasuk have to say ויצא יעקב ?

Rashi answers that it is to teach us that when a צדיק leaves a מקום, he leaves a void in that place.

The מפרשים ask, why do we find this concept only now? Didn't אברהם also leave his home in Parshas לך לך?

The סופר says that the הידוש here is that even though יעקב left רבקה, his absence was felt because of his greatness. Whereas when אברהם left, it was obvious that his presence was missed because there were no others on the same level.

The בית הלוי answers Rashi's question differently. He says that when a person goes someplace, his motivation could be just to leave where he is now and he happens to end up in his new מקום. Or, he doesn't really want to leave his place at all, but he needs to go to his new destination. Or, ones travels can entail both aspects - leaving where he is now and reaching his destination.

Says the בית הלוי, if you look at the Psukim at the end of פר' תולדות, you find that רבקה told יעקב to leave home and run away from עשו's reach. But יצחק's concern was that יעקב should take a wife from the house of לבן and not from בנות כנען. So to highlight that יעקב was fulfilling both רבקה's and יצחק's will, the Pasuk says ויצא יעקב which was the ציווי of רבקה and then וילך חרנה which was the ציווי of יצחק.

Perhaps we can say that the Pasuk is featuring this as a contrast to עשו.

Whereas עשו seems only concerned with his father's wishes (end of תולדות), יעקב is מקיים the מצוה of both ביבוד אב and ביבוד אם.

#### Zmaanim

הדלקת נרות	4:19pm
מנחה עש"ק	4:27pm
שקיעה	4:37pm
נביא שיעור	8:30am
שחרית	9:00am
סוף זמן ק"ש	8:36 / 9:12a
דף יומי	3:25pm
מנחה	4:11pm
שקיעה	4:36pm
מעריב	5:26pm
Learning Program	6:15pm

All times subject to change

#### Parsha Stats for ויצא

Number Of Pesukim: 148  
 Number Of Words: 2021  
 Number Of Letters: 7512  
 Number of מצוות: 0

## KID'S KORNER

## Kid's Challenge Question # 1

Who was שפחה's רחל?

Who was שפחה's לאה?

Hint = ברזל

(For kids age 7 and younger)



## Kid's Challenge Question # 2

I have two mothers – who am I? (2 possible answers)



## Kid's Challenge Question # 3

What do we learn from the fact that לבן told יעקב to wait a week before he married רחל?

## Riddle

How do we know that the husband gets to choose the name of the first child?

See Rabbi Zucker after Davening if you have any of the correct answers.

## הפעם אודה את ה'...

When יהודה was born the Pasuk says "ותלד בן ותאמר הפעם אודה את ה'". "And she had a son and she said 'This time I will give thanks to Hashem'."

The גמ' in ברבות says that until לאה named יהודה, no one ever said הודאה to Hashem.

This is quite difficult to understand. Didn't the אבות give שבח to שבה?

Says the טיב גימין שבה that שבח is different from הודאה. שבח is praise, whereas הודאה has in its root the concept of being מודה - being מודה that something that I thought was רע to me really turned out to be לטובה.

לאה had been despondent that she was a שנואה but now she realized that her being a שנואה ultimately gave her the largest שיעור of the שבטים as it says "וירא ה' כי שנואה לאה ויפתח את רחמה".

This concept of praise that I now recognize that even the bad was for the good is Leah's חידוש.

ר' יעקב יוסף says that the חידוש was in the naming of יהודה. This הודאה becomes a הודאה that is constantly remembered. Every time יהודה's name is mentioned there is a זכר of the הודאה and ultimately Leah's הודאה is constant.

## ותען רחל ולאה...

The Pasuk says "ותען רחל ולאה...העוד לנו חלק ונחלה בבית אבינו". Rachel and Leah answered, "Is there still any portion or inheritance for us in our father's house?"

Why is it that יעקב needs his wife's approval to leave לבן's house? In Pasuk ג' it says that Hashem told יעקב to leave לבן's house. So if he was told to leave, why did he have to ask his wives first? Secondly, didn't יעקב know that his wives would surely agree to it, being that the command came from Hashem?

So הר"הג' ר' יצחק הושנר says that יעקב needed to ask them in order to bring them to the realization that they can no longer be a part of לבן's home in any way. He wanted to impress upon them that they needed to break all ties with לבן.

A person has to realize that his or her guiding influence needs to be הק"בה. As long as they looked to לבן's home as an influence and felt that they had a מקום there, they would not be fully יעקב's. So they first had to have the recognition that they are strangers in their father's house and then they were ready to be יעקב's completely. Because they needed to come to this realization on their own, he had to ask and await their response.

## Yahrtzeits that fall during this week

**Friday November 16th - 6th Kislev** - Stropkover Rebbe - Rabbi Yechezkel Shraga Halberstam - Lipshitz 5755 1995, Author of Divrei Yechezkel Shraga. - Har Hamenuchos Chelkas Harabonim

**Shabbos November 17th - 7th Kislev** - Reb Shlomo Binyamin Halevi Ashlag, author of the Peirush Hasulam

**Sunday November 18th - 8th Kislev** - Reb Moshe Shapira (1838), son of Reb Pinchas of Koretz

Reb Pinchos Dovid Horowitz, the Bostoner Rebbe, (1876-1941). Born in Yerushalayim to Reb Shmuel Shmelke and Sheyna Elka Horowitz, he was very close to his grandfather, Reb Elazar Mendel of Lelov until the latter's פטירה in 1883. He then became a devoted Talmid of his uncle, Reb Dovid Tzvi Shlomo of Lelov. He also joined a small group of boys who studied Mishnayos in depth with Rav Shneur Zalman of Lublin. After his marriage to Rivka, he lived in Tzfas with her parents. When his father tragically died at age 36, he was forced to move to Yerushalayim to care for his mother and younger siblings. His wife, Rivka, died in 1904. Her father, eager to keep his son-in-law in the family, suggested that he marry his granddaughter, Sarah Sasha Brandwein, who was still a child. In 1909, at the age of 16, she gave birth to a son, Moshe. During World War I, he escaped to the United States as a refugee in 1915, with the help of Reb Yaakov Meir of Salonika, the Rav of Greece. In gratitude to the Jews of Boston, who helped him procure residential rights in America, he settled in Boston.

Reb Aharon of Chernobyl (1786-1871). Rabbi Aharon was one of the eight sons of the famous Tzaddik Reb Mordechai of Chernobyl, and the grandson of the Tzaddik Reb Menachum Nachum of Chernobyl, his childhood teacher.

**Monday November 19th - 9th Kislev** - Reb Dov Ber of Lubavitch, the 2nd Lubavitcher Rebbe (1830) , 1773-1827, known as the Mitteler Rebbe. He was the son and successor of his father Reb Shneur Zalman of Liadi, the Baal HaTanya (the Alter Rebbe), and uncle and father-in-law of the Tzemach Tzedek. Reb Dov Ber assumed the leadership of Chabad upon his father's passing in 1812. In 1813 he settled in the town of Lubavitch, which was to serve as the movement's headquarters for the next 102 years. In 1826, Rabbi Dov Ber was arrested by the Czarist government on slanderous charges. His day of release, Kislev 10 is celebrated to this day as a "festival of liberation" among Lubavitch chassidim.

**Tuesday November 20th - 10th Kislev** - Reb Isser Zalman Meltzer (1870-1954), author of Even HaEzel, Rosh Yeshiva of Slutsk and Eitz Chaim-Yerushalayim, Talmud of the Netziv, Reb Chaim Soloveitchik, and the Chofetz Chaim; Father-in-law of Reb Aharon Kotler.

Reb Moshe Mordechai Epstein, Rosh Yeshiva of Slabodka and Chevron Yeshiva.

**Wednesday November 21st - 11th Kislev** - Reb Yitzchak Friedman, Sadigerer Rebbe

**Thursday November 22nd - 12th Kislev** - Reb Shlomo Luria, the Maharshal (1574), Lublin .

(Disclaimer: This list should have no effect on anyone's responsibility to say Tachanun)

## דברי הלכה – הלכות הפילה

(Shulchan Aruch : י"א - י"ב with Mishna Brurah)

17. One who does not Daven in Shul even though there is a Shul in the city causes that he and his children will experience Golus. On the other hand, one who arrives early to Shul for Tfillas will be rewarded with עריבת ימים.

18. It is a Mitzvah to run the last few steps into Shul, but one must be very careful not to run in Shul or when leaving Shul. (When carrying Tallis & Tefillin and it is obvious that you are heading to Shul you can even run the entire way.) The Mitzvah to run to Shul is applicable even on Shabbos when it is normally an Issur to run. One must also be careful not to schmooze on the way to Shul or upon having arrived in Shul and thereby miss a Kaddish or other portion of the Tfillah.

19. One should try to arrive early in Shul before Davening in order to be counted amongst the first 10 in the Minyan.

20. One who is at home is required to travel the distance of a "Mil" (a measure of time generally accepted to be 18 minutes) to Daven Shachris, Mincha or Maariv with a Minyan. {When traveling, if in the direction one is headed anyway he can find a Minyan - and by doing so he will not miss Zman Krias Sh'ma or Zman Tfillah - he is required to travel even up to 4 Mil (72 minutes) to Daven with a Minyan}.

21. One should establish a steady Shul in which he Davens, and in that Shul, a Makom Kovuah because this helps a person to concentrate on his Tfillah. We learn this from אנרם אנינו who had a Makom Kovuah for Tfillah. {One should also have a Makom Kovuah for Tfillah in his own house for instances when he is unable to Daven in Shul.}

Previous issues of the newsletter are now available on the website at <http://www.ohryisroel.org/newsletter.html>

A special thank you to Sholom Lasker for making it all possible.



חנוכה Contest

Each newsletter between now and **חנוכה** will feature a short article, **דבר תורה**, poem, story or drawing submitted by children in the shul (or adults!) on the topic of **חנוכה**. The best articles or drawings will be chosen & printed each week.

Please send any material to [newsletter@ohryisroel.org](mailto:newsletter@ohryisroel.org) or fax to 516-228-7207. Black & white or color are both acceptable.

Davi Rokowsky

גבר תורה חנוכה?

Reb Yekusiel Halberstam, the Meizerberger Rebbe, spent most of the time of World War II in concentration camps. One Chanukah he and a few other people prepared secretly to light the Menorah. There was no silver Menorah nor was there olive oil or wicks. Instead they used a hollowed-out potato for the Menorah. For oil they used grease that was smuggled from the kitchen to the barracks. And for wicks they used a thread from a camp uniform.

Every night of Chanukah two Brachos are made before lighting. On the first night a third Bracha is said as well. *ה' ש'ן מלך נורא ויחי מלך*. Since Reb Yekusiel was well-known he was chosen by the prisoners to light the Menorah. After he made the first two Brachos he paused and turned around. He saw the Kiden cranked around him and listening so closely. Then he made the third Bracha. Afterwards, one of the prisoners who wasn't Jewish asked Reb Yekusiel, "Rebbe, I can understand the need to light the Menorah and the first two Brachos but the third one? How can you say that you're thanking G-d for bringing us to this time?"

"I also had that question", the Rebbe replied. "But when I saw the Kiden wanting to be part of the Mitzvah, despite all the suffering they had been through, I realized that we were indeed fortunate that G-d has kept us alive in this time. May the Zchus of the Meizerberger Rebbe of all Tsaddikin protect us and be an inspiration for us."

Why eight days

Q. The Baal Sef asks a question. Why is Chanukah eight days long? If there was enough oil that was found to last at least one day so really the oil was for the remaining seven days.

A. One of the many answers the Baal Sef gives is those who were preparing the Menorah knew that it would take eight days until new oil could be found. They therefore divided the oil into eight parts, so that at least the Menorah would be lit every day for a little bit. As it happened the small amount of oil that was placed in the Menorah each day lasted an entire day. Therefore, there was a oil on the first day as well.

By: Meir Klein

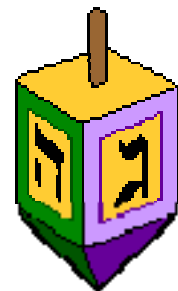


word scabble

**Meir Rokowsky**

- 1) ismahc \_\_\_\_\_
- 2) Enhuaka \_\_\_\_\_
- 3) Oemhar \_\_\_\_\_
- 4) loi \_\_\_\_\_
- 5) ranehuamsh \_\_\_\_\_
- 6) liske \_\_\_\_\_
- 7) aldase \_\_\_\_\_
- 8) adusen \_\_\_\_\_
- 9) riedled \_\_\_\_\_
- 10) eljly \_\_\_\_\_
- 11) ekshta \_\_\_\_\_
- 12) orzrsi \_\_\_\_\_
- 13) ovaMutz \_\_\_\_\_
- 14) amshp \_\_\_\_\_
- 15) eohen olagd \_\_\_\_\_

**GOOD LUCK!**  
Good Shabbos!



### Community News and Events

*Mazel Tov to Menachem & Rozy Harris on the birth of a baby girl, Rachel Chava!*

The Harris family would like to invite everybody to a Kiddush in honor of the birth of their daughter to take place this Shabbos after Davening in the shul!

May Menachem & Rozy be Zocheh to be Migadel their daughter L'Torah, L'Ben Torah, L'Chupah, U'Lmaasim Tovim and may we all be Zocheh to share in each others Simchos for many years to come.

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This week's Father and Son **מוצאי שבת** learning program is sponsored by Yitzchok Skriloff.

Join us this **מוצאי שבת** at 6:15pm for learning, prizes and pizza!

Members of the shul and friends from the neighborhood are welcome and encouraged to attend.

If anyone would like to sponsor a week (\$150) please contact Chaim Szanzer at [chaimszanzer@gmail.com](mailto:chaimszanzer@gmail.com)

### Answers to last week's Challenge questions

Q1. Why was **עשו** called **אדום**?

A. As was pointed out in the Dvar Torah, the Pasuk says **עשו** is called **אדום** because he referred to the **האדם האדם הזה** as **נזיר עדשים**. Contrary to what many believe, he was not called that name because he was born looking red.

Q2. Who died the day that **עשו** sold the **בכרה**?

A. **אברהם אבינו**

Q3. **עשו** only asked for the lentil soup.

Why did **יעקב** give him bread too?

A. If **עשו** was hungry when he sold the **בכרה** he could always claim later on that he sold it under duress and he would have nullified the sale.

That's why **יעקב** gave him bread first to take away his hunger and then he sold him the lentils. (ר' יהושע לייב דיסקין)

### Alumni Corner

*Mazel Tov to Tzvi and Suri Opoczynski upon the birth of a baby boy!*

May the *Opoczynski* family see much Nachas from the new baby.

### Sponsorships

This weeks issue is being sponsored

**לזכר נשמת**

**פיגא בת ר' מנחם אשר ע"ה**

ה' **כסלו** on **עולם הזה** whose Neshama left

Grandmother of Yanky and Toby Zelmanovitz, Shloimie & Raizy Weinreb, Hillel & Ruchy Rokowsky, and Yehuda & Aviva Zelmanovitz

Please e-mail [newsletter@ohryisroel.org](mailto:newsletter@ohryisroel.org) if you'd like to sponsor a future newsletter.



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