



# OH YISRAEL OF MARINE PARK NEWSLETTER

פרשת ויצא  
Vol. 2 Issue 3

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## INSIDE THIS ISSUE

- 1 פרשת השבוע
- 2 KID'S KORNER
- 3 הלכות ומנהגי חנוכה
- 4 *Yahrtzeits of this week*
- 5 *Community News & Events*
- 6 *Answers to Challenge Q's*
- 7 *Kashrus Korner*

## ... ויקח מאבני המקום וישם מראשתיו ...

Contributed by Yankie Schechter

The Pasuk says "ויקח מאבני המקום וישם מראשתיו" "And he took from the stones of the place, and he put them around his head."

"מלמד שנתקבצו כל אותן" חולין דף צא: that says "אבנים למקום אחד" Yaakov took 12 stones and placed them around his head to protect himself from wild animals. On Yaakov's level, placing 12 stones around his head was enough Hishtadlus and the rest he left up to הקדש ברוך הוא. The stones started fighting and each one wanted the great Tzaddik Yaakov to put his head down on them. Hashem made a נס and turned all 12 stones into 1 large stone. That's why the Pasuk says later on that Yaakov took *the* stone when he woke up; one stone.

The Ben Yehoyada in חולין דף צא: says in the name of the Chida, that whenever the Gemarah says the word "מלמד", the Gemarah is telling you a Halacha. What Halacha can we learn from the stones merging together?

Is one allowed to have הנאה (pleasure) from a נס? The Gemarah in תענית דף בר: tells a story that occurred in the time of a famine. Rav Mari the son of Shmuel's daughter said that he was standing on the bank of the River Pappa and he saw מלאכים that appeared like sailors. The מלאכים were bringing sand and loading the boats with it. The sand then miraculously turned to fine flour. The מלאכים then sailed into the port where there was a famine and all of the people went out to buy flour from them. Rav Yehudah found out what happened and told the people that they can't buy the flour because it came about through a נס. The next day wheat boats from Parzina came and the famine ended without a נס. So it would seem from this Gemarah that one cannot have הנאה from a נס.

If that is the case, why then was Yaakov allowed to have הנאה from this נס and sleep on the stone? חולין דף צא: "מלמד" says the Gemarah in, that although you are not allowed to have הנאה from a נס, Yaakov was allowed to. The reason being that the boat of flour was a complete change of nature; first it was sand and then it turned to flour. On the other hand, the stones were stone before the נס occurred and they remained stone after the נס. We learn from Yaakov and the story of the stones turning into one stone that you can have הנאה from a נס if the object that the Nes happened to was there before and after the Nes.

This can possibly explain why (in Melachim ב, Perek ד) when the wife of Ovadiah went to Elisha and asked him for help, he asked her what she had in her house. She said that all she had was a small jug of oil.

He told the woman to get as many empty jugs as she can and asked her to pour

### Zmaanim

הדלקת נרות	4:10pm
מנחה עש"ק	4:18pm
שקיעה	4:28pm
נביא שיעור	8:30am
שחרית	9:00am
סוף זמן ק"ש	8:50 / 9:26
דף יומי	3:20pm
מנחה	4:03pm
שקיעה	4:28pm
מעריב	5:18pm
Sunday מנחה	4:15pm

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

How old was Yaakov when he married Leah?



## Kid's Challenge Question # 2

Which Halacha do we learn from "עֵשֶׂר אֶעֱשְׂרֵנוּ לְךָ"?



## Gematria

פ' ויצא says we see from רש"י that when a צדיק leaves a city, "פנה הדרה, פנה זיוה, פנה הדרה" "The city loses all its magnificence, its beauty, and its grandeur."

The לקח טוב points out that if you take the Gematria of יעקב (182) and subtract it from the Gematria of באר שבע (575) (i.e. Yaakov leaving the city), you are left with 393, the same Gematria as "פנה הדרה, פנה זיוה, פנה הדרה".

oil from the small little jug into all of the empty ones. She was miraculously able to fill up all of the jugs from the small one. (Similar to one Pshat of the Nes that occurred on Chanukah...)

In order for Bracha to come about, there needs to be something there for the Bracha to be על on. The Halacha in Shulchan Aruch, Orach Chaim 108:1 states that one should not take away the tablecloth and the bread until after Bentching. The Magen Avrohom explains that the reason is because Bracha can't be על on nothing, just as we see from Elisha. By leaving at least some of the bread on the table when Bentching, there is something for the Bracha to be על on.

Perhaps Elisha asked her what she had in her house so that she would be allowed to have הנאה from a Nes. Once there was a little jug of oil, Elisha made a נס occur to create more oil. Therefore, she was able to have הנאה from the נס - since there was oil before and now there was just more of the same. She would not have been able to have הנאה had the oil come from nothing. After the נס happened she came back to Elisha and asked him what she should do now? (She was really asking, "Am I allowed to use it, if it was created from a נס?") Elisha told her to go ahead and use the oil.

"העוד לנו חלק ונחלה בבית אבינו..."

The Pasuk says "ותען רחל ולאח...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 הוטנר 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"נה. 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.

## חנוכה Contest

Each newsletter from now through שבת חנוכה will feature a short תורה, דבר, article, story, poem, or drawing submitted by children on the topic of חנוכה. Please encourage your boys and girls to participate. 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 and color are both acceptable.

## Yahrtzeits that fall during this week

## Friday December 5th - 8th Kislev

**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 Ptirah 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 Twerski** 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 Menachem Nachum of Chernobyl, his childhood teacher.

## Shabbos December 6th - 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.

**Reb Moshe Shapiro** of Salvita (1838), son of Reb Pinchas of Koretz.

## Sunday December 7th - 10th Kislev

**Reb Moshe Mordechai Epstein**, Rosh Yeshiva of Slabodka (Lithuania) and Chevron Yeshiva (Israel).

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

## Monday December 8th - 11th Kislev

**Reb Yitzchak Friedman**, Sadigerer Rebbe.

**R' Yechiel Heller**, Chief Rabbi of Suwalk, author of Amudei Ohr.

## Tuesday December 9th - 12th Kislev

**Reb Shlomo Luria Ashkenazi**, the Maharshal (1574), of Lublin.

**R' Yitzchak Lampronti** of Ferreira, (Italy), author of Pachad Yitzchak.

## Wednesday December 10th - 13th Kislev

**Ravina B'rei D' Rav Huna**, completed the Talmud Bavli with Rav Ashi.

**R' Yisrael Taub**, Rebbe of Modzhitz, author of Divrei Yisrael.

## Thursday December 11th - 14th Kislev

**R' Mordechai Yaakov Breisch** of Zurich, author of Chelkas Yaakov.

**Reuven**, the son of Yaakov Avinu.

## הלכות ומנהגי חנוכה שלחן ערוך & משנה ברורה

The Chofetz Chaim writes in the name of the Magen Avraham that there is a special Minhag for Aniyim to visit people's homes to collect Tzedakah on **חנוכה**, {to commemorate the triumph of the Chashmonaim who distributed the spoils of the battle to the poor of Yerushalayim, as opposed to the Yivanim who plundered their enemies for personal gain}.

Inasmuch as the days of **חנוכה** are days of Simcha and Hallel we do not fast or make Hespedit on **חנוכה**. {We also do not fast or make a Hespedit on Erev **חנוכה** - although some are lenient in making Hespedit Erev **חנוכה** before Chatzos for a Chacham}.

During the first half hour that the Menorah is burning, women should refrain from doing Melacha to demonstrate that it is prohibited to benefit from the light of the menorah (Women in particular - because the Nes happened through Yehudis the daughter of Yochanon the Kohen Gadol). {There are various Minhagim as to which Melachos are forbidden}.

Chazal did not institute a Chiyuv Seudah as they did on Purim; nevertheless we do make Seudos on **חנוכה** because it is the day of the inauguration of: a) the Mizbayach in the Mishkan and b) the Beis Hamikdash following the victory of the Chashmonaim. If one sings Zmiros and praises Hashem for the miracle, then the Seudah is considered to be a Seudas Mitzvah.

The **חנוכה** Dreidel has the handle on the top, and the Purim Gragger has the handle on the bottom. This is to signify that on Purim when Jews fasted and did T'shuva they had a hand in the salvation; so the power of the Gragger comes from the lower sphere (Klal Yisroel) However on **חנוכה** there wasn't a complete T'shuva, and the Jews were saved solely due to the mercy of Hashem in heaven, therefore the handle is on the top.

To receive two Halachos by e-mail each day, please send a subscription request to [dailyhalacha@aol.com](mailto:dailyhalacha@aol.com)

*Kashrus Korner**Apple & Eve White Grape Juice*

Brand: Apple & Eve - Port Washington, NY

Product: White Grape Juice (drink box)

Issue: This product bears an unauthorized OU symbol and is not certified Kosher by the Orthodox Union. The product is being withdrawn from the marketplace.

*Lupita Farmer's Cheese*

Brand: Leblon Foods, Inc. - Cazenovia, NY

Product: Queso Panela Mexican Style Farmer's Cheese

Issue: This product bears an unauthorized OU symbol and is not certified Kosher by the Orthodox Union. The product is being withdrawn from the marketplace.

*Hoagie Dressings (2)*

Brand: Dietz and Watson-Philadelphia, PA  
Product: Dietz and Watson Hoagie Dressing

Brand: Black Bear Enterprise, Inc. - Cherry Hill, NJ  
Product: Black Bear of the Black Forest Hoagie Dressing

Issue: These product bears an unauthorized OU symbol and are not certified Kosher by the Orthodox Union. The products are being withdrawn from the marketplace.

Consumers spotting any of these products are requested to contact the Orthodox Union at 212-613-8241 or via email at [kshalerts@ou.org](mailto:kshalerts@ou.org)

Several varieties of frozen fruits & vegetables under the "Nature's Blessed" label, packed by Coloma Foods, MI, bear an unauthorized cRc symbol. They include Brussel Sprouts, Broccoli, Cauliflower, Asparagus & Raspberries.

These products, although kosher in character, were not checked for insects. The cRc does not recommend any attempt be made to check for insects on these products, as it is very difficult to properly do so by anyone other than a trained Mashgiach.

*Answers to פרשת חיי שרה Challenge Questions*

Q1. What do we learn from the Parsha regarding someone who needs to bury a relative that died?

A. We learn that such a person is Patur from performing other Mitzvos until the person has had a proper burial. (see Brachos 18a)

Q2. How did the מערת המכפלה get its name?

A. Either because it was a double cave, with two chambers one above the other, or because it was destined to contain for couples who were buried there: Adam and Chava, Avraham and Sarah, Yitzchak and Rivka, and Yaakov and Leah (see Rashi and Eruvin 53a w/ Maharsha)

Q3. Did ישמאל die as a רשע?

A. The Pasuk says that ישמאל let יצחק walk in front of him out of respect, even though ישמאל was older. Rashi says this teaches us that he did Teshuva. A few Psukim later the Torah also says about Yishmael "וינוע וימת" and Rashi says that the Lashon of גויעה is only used for those who are Tzaddikim.

Reminder ותן מל ומתן

On Thursday night Dec. 4th, we began to include Vesain Tal Umatar in the Bracha of "Boraich Aleinu" in Shimoneh Esrei. If one became aware that he forgot to say Vesain Tal Umatar after he had already completed the Bracha of Mevaraich Hashanim, he should wait to insert it right before the words "Ki Ata Shomeah" in the Bracha of Shema Koleinu.

If he had already completed the Bracha of Shomeah Tfilah, he may insert it before saying "Retzei". If he had already begun "Retzei" he must return to the Bracha of "Boraich Aleinu", which is the proper place for Vesain Tal Umatar.

If he had already completed the Shemonah Esrei and stepped backward, then he must repeat the entire Shemonah Esrei. (See Shulchan Aruch with Mishna Brurah 117:5, also see Bi'ur Halacha)

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**Yeshiva Gedolah Ohr Yisrael**

Under the leadership of R' Avrohom N. Zucker

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