



OH R YISRAEL

OF MARINE PARK

NEWSLETTER

פרשת וישב

Vol. 1 Issue 7

Cong. Ohr Yisrael, 2899 Nostrand Ave, Brooklyn, NY 11229 718-382-8702 www.ohryisroel.org

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Zmaanim

הדלקת נרות	4:11pm
מנחה עש"ק	4:19pm
שקיעה	4:29pm
נביא שיעור	8:30am
שחרית	9:00am
סוף זמן ק"ש	8:46 / 9:22a
דף יומי	3:20pm
מנחה	4:05pm
שקיעה	4:29pm
מעריב	5:19pm
Learning Program	6:15pm

All times subject to change

Parsha Stats for וישב

Number Of Pesukim: 112
 Number Of Words: 1558
 Number Of Letters: 5972
 Number of מצוות: 0

והנה ארחת ישמעאלים באה ...

The Pasuk says "והנה ארחת ישמעאלים באה מגלעד וגמליהם נשאים" "Behold a caravan of Yishmaelim was coming from Gilad and their camels were carrying spices, sap from balsam trees, and lotus (root of an herb)." Behold a caravan of Yishmaelim was coming from Gilad and their camels were carrying spices, sap from balsam trees, and lotus (root of an herb).

Rashi asks, why is it important for the Pasuk to give us the details of the caravan's cargo? Rashi says that Hashem intervened on יוסף's behalf. The Yishmaelim usually carried foul-smelling cargo such as petroleum and resin, but in order to protect יוסף from the odors, Hashem made sure that this caravan was carrying sweet-smelling spices.

Imagine יוסף at that moment - he was being sold as a slave to strangers with no hope for redemption, he was being taken away from his father's house while he was still relatively young, and he didn't know where he was being taken to. יוסף's life was literally falling apart in front of his eyes. Should he be concerned about the odor of the cargo that was to accompany him?

Pogremonsky זצ"ל compares this to a sick man who has undergone a very serious and dangerous surgery. Everyone stands around his bed waiting for him to wake up as he lies unconscious from the effects of the surgery. Suddenly, he opens his eyes for the first time and all those that have gathered are extremely joyful, knowing that phase one of his recovery has been successfully achieved. His open eyes are far from proof that the surgery was successful, but the initial alertness is a hopeful sign that the patient is on the road to recovery.

The same idea can be applied to יוסף. Amidst the terrible predicament he found himself in, יוסף noted a slight change in his surroundings which was not typical. He was therefore encouraged and became hopeful. Everyday the Arab merchants carried foul-smelling cargo. If specifically on that day the caravan to whom he was sold was carrying sweet-smelling spices, it was a סימן from Hashem that there was hope and the future would not be so bad.

There is no greater assurance than the knowledge that Hashem is with us all the way. Perhaps if we look a little closer we might also see the silver lining shining through any clouds in our own lives.

KID'S KORNER

Kid's Challenge Question # 1

How many times was יוסף sold?



Kid's Challenge Question # 2

Why was the שר המשקים let go while the שר האפים was killed?



Kid's Challenge Question # 3

Which brother lost his position of leadership among the שבטים and why?

Kid's Chanukah Question # 4

What were the names of Matisyahu's 5 sons?

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

מבירת יוסף...

As is the case with all Psukim of the תורה, the episode of יוסף and the brothers must be learned and studied in the proper perspective. To assume, חס ושלום, that the disagreements between יוסף and his brothers were due simply to "sibling rivalry" is terribly wrong – and worse than that, denigrating to the שבטים, who were so great that their names were engraved on the breastplate of the כהן גדול.

Rav Yerucham Levovitz זצ"ל and Ray Elyah Lopian זצ"ל, two great צדיקים, would always emphasize this point very strongly when teaching פרשיות such as these.

Although to completely explain the many facets of the disagreements between יוסף and his brothers is beyond the scope of this newsletter, we will attempt to shed some light on this difficult subject, using the words of the ראשונים to guide us.

To begin, we must understand why יוסף felt it necessary to relate his dreams to his brothers, and seemingly thereby ignite anger and jealousy. The Baalei Tosfos tell us that יוסף was a נביא, and the dreams were נבואה that he was obligated to repeat: A נביא who conceals his נבואה is מחויב מיתה. In his עניבות, however, יוסף did not tell them that the dreams had been a נבואה. The brothers, however believed that יוסף was not worthy of receiving נבואה, and they thought that he was simply repeating a dream of no significance.

The שבטים interpreted יוסף's behavior as demonstrating a pattern; they felt that he was trying to push them away from being part of the chain of tradition going back to Yitzchak and Avraham. Just as some children of Avraham and Yitzchak were disqualified from continuing Avraham's legacy, the שבטים thought that some of Yaakov's children would also be disqualified. They feared that יוסף was attempting to become the sole heir to the tradition of the אבות, while casting them aside. Thus, says the ספורנו, they regarded יוסף as a רודף, a murderous pursuer, who is punished with מיתה.

Another approach suggested by the ראשונים is that יוסף's dream of ruling over the brothers branded him as a Moreid B'Malchus, one who rebels against the king, for they knew that יהודה was designated for Malchus. This offense is also punishable by מיתה.

The brothers' פסק was arrived at through much deliberation and was fully in accordance with Halacha. (The מדרש even relates that they included Hashem in their count when reaching a verdict). They were absolutely sure that far from committing any wrongdoing, they were carrying out the will of Hashem.

This is a brief glance into the complex פרשה of יוסף and his brothers.

דברי הלכה – הלכות חנוכה

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 Chanukah, {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 and aggrandizement}.
Shulchan Aruch with Mishna Brurah 670:1 (see also Tzedakah Treasury page 252)

Inasmuch as Chanukah are days of Simcha and Hallel we do not fast or make Hespedit on Chanukah. {We also do not fast or make a Hespedit on Erev Chanukah - although some are lenient in making Hespedit Erev Chanukah before Chatzos for a Chacham}.
Shulchan Aruch with Mishna Brurah 670:1 (see also 686:1)

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}. *Shulchan Aruch - Mishna Brurah 670:1*

Chazal did not institute a Chiyuv Seudah as on Purim; nevertheless we do make Seudos on Chanukah because it is the day of the inauguration of: a) the Mizbeiach 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 a Seudas Mitzvah.
Shulchan Aruch with Mishna Brurah 670:2

The Chanukah 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 Chanukah 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. *Taamei Haminhagim and Avnei Nezer*

There is a Minhag to give children Chanukah Gelt. The Steipler Gaon practiced this Minhag specifically on the fifth night of Chanukah because the fifth day of Chanukah is the only day that cannot fall out on Shabbos. *Sefer Toldos Yaakov*

One should be very diligent with the mitzvah of Ner Chanukah (as well as Ner Shabbos); the Gemarah says that one who does so will have sons who are Talmidei Chachomim. Even an Ani is obligated to borrow money or sell a garment to purchase oil to at least light one candle per night.
Shulchan Aruch with Mishna Brurah 671:1

If one only has enough oil to allow his family members to each light one candle per night; it is preferable that he use the limited amount of oil to light himself according to the Minhag "Hamehadrin" (2 on the 2nd night, 3 on the 3rd night, etc.) and the others in the family do not light at all, rather than everyone only lighting one each night, whereby no one would be lighting according to the Minhag "Hamehadrin".
Shulchan Aruch with Mishna Brurah 671:2

The Minhag "Hamehadrin" is that the father and the male children each light their own menorah, but women and girls do not light because: a) we have a rule of "Ishtoi K'gufo", "his wife is like himself", and b) the original Minhag was to light outside, and it is not Kovod for women to be standing outside amongst men (see *Chasam Sofer Shabbos 21:b*). Nevertheless, unmarried girls may light (with a Bracha) if they wish. *Shulchan Aruch with Mishna Brurah 671:1, 675:3*

If no male over Bar Mitzvah is in the home, a woman should light for herself and on behalf of the other females in the home, and the boys under the age of Bar Mitzvah should light for themselves.
Shulchan Aruch with Mishna Brurah 675:3

When more than one person is lighting, each person's Menorah should be spaced apart from the others so that it is apparent how many lights are being lit for that night. However, if necessary, two people may use one menorah by having one light on the right side, and the other on the left (This can be done for the first 3 days - but not on the 4th night since it would result in the 2 people's lights being immediately adjacent to each other).
Shulchan Aruch with Mishna Brurah 671:2, 671:4

One should light all his candles in a straight line, and make sure that there is a space between the wicks of at least one finger width, (1 inch per the Chazon Ish, and ¾ of an inch per R' Chaim Na'ah). *Shulchan Aruch with Mishna Brurah 671:4 (and Piskei Tshuvos 671)*

When lighting indoors the Minhag is to have one additional light each night as a "Shamas" to clearly indicate that one is not lighting the menorah to benefit from its light, and therefore the Shamas is there for light if necessary. When lighting outside however, the Shamas is not necessary. The Shamas should not be placed in the same line and height as the other lights to avoid its being counted as one of the lights of that night. *Shulchan Aruch with Mishna Brurah 671:5 (see Bi'ur Halacha)*

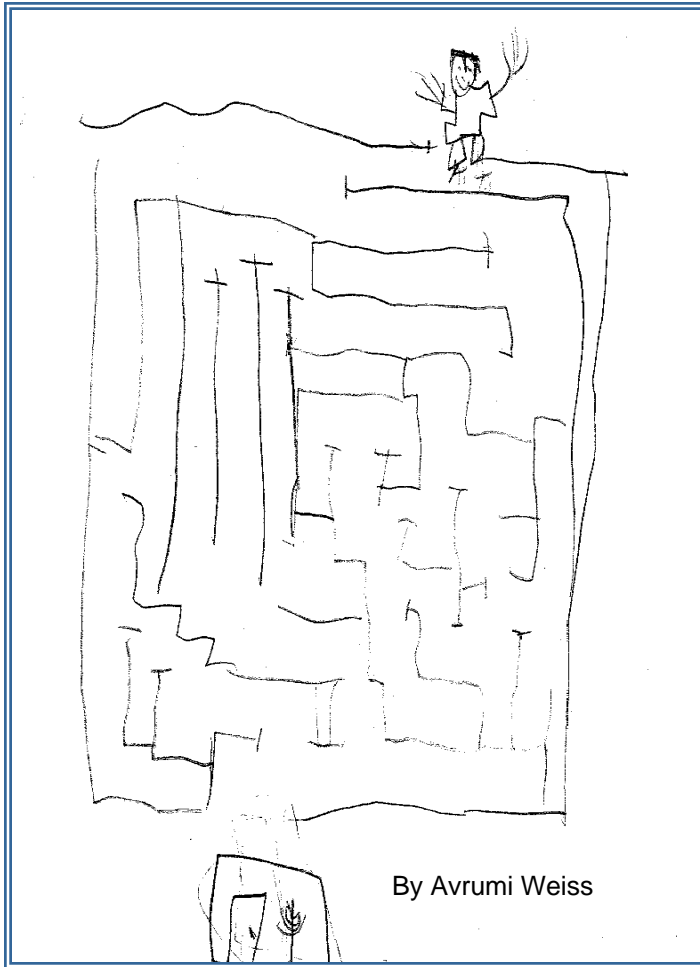
The Minhag is (for an adult) to light the menorah in shul between Mincha and Maariv with the Brachos, and again at Shachris without a Bracha. (However, no one is Yoitze with these lightings as they are only for *Pirumei Nisa*). On Erev Shabbos some have the Minhag to light it before Mincha, particularly when Mincha is Davened close to Shkiah; {and one may make the Brachos in shul even if no Minyan is present - in reliance that at least a Minyan will eventually arrive}. *Shulchan Aruch with Mishna Brurah 671:7 (and Bi'ur Halacha)*

In shul the Menorah is placed facing the south side, (as it was in the Beis Hamikdash) and the lights are added progressively each night from east to west, with the person lighting them standing on the south side so that east is to his right where he begins the first night. *Shulchan Aruch with Mishna Brurah 671:7*

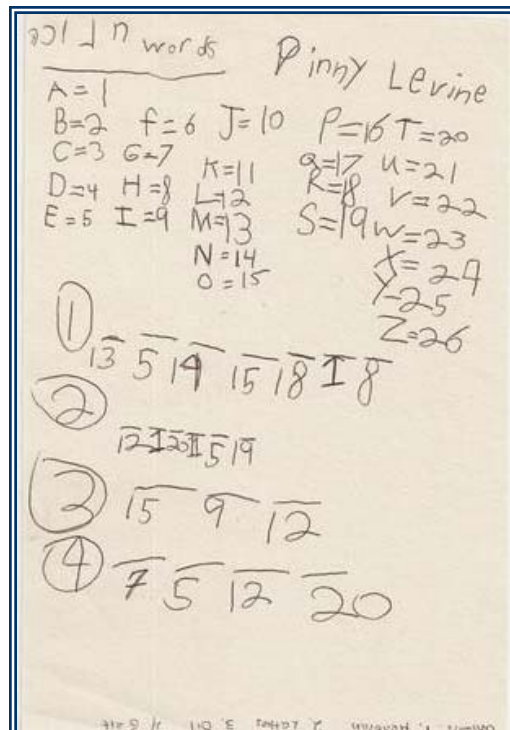
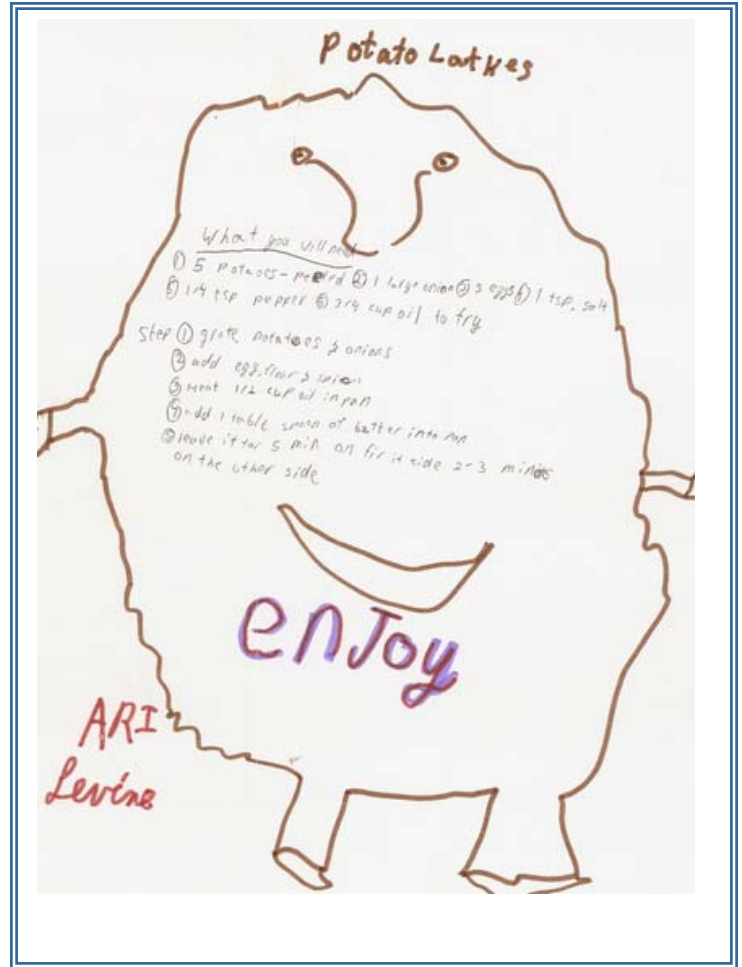
An *Avel* should not light the Menorah in shul on the first night because the recitation of the Bracha of Shehechyanu indicates that it is a time of Simcha. However, the *Avel* should say the Shehechyanu at home, and he may light in shul on all the other nights.
Shulchan Aruch with Mishna Brurah 671:7

At Maariv, Wednesday night Dec. 5th, the 26th of Kislev, we begin to include **ותן של ומטר** in Shimoneh Esrei.

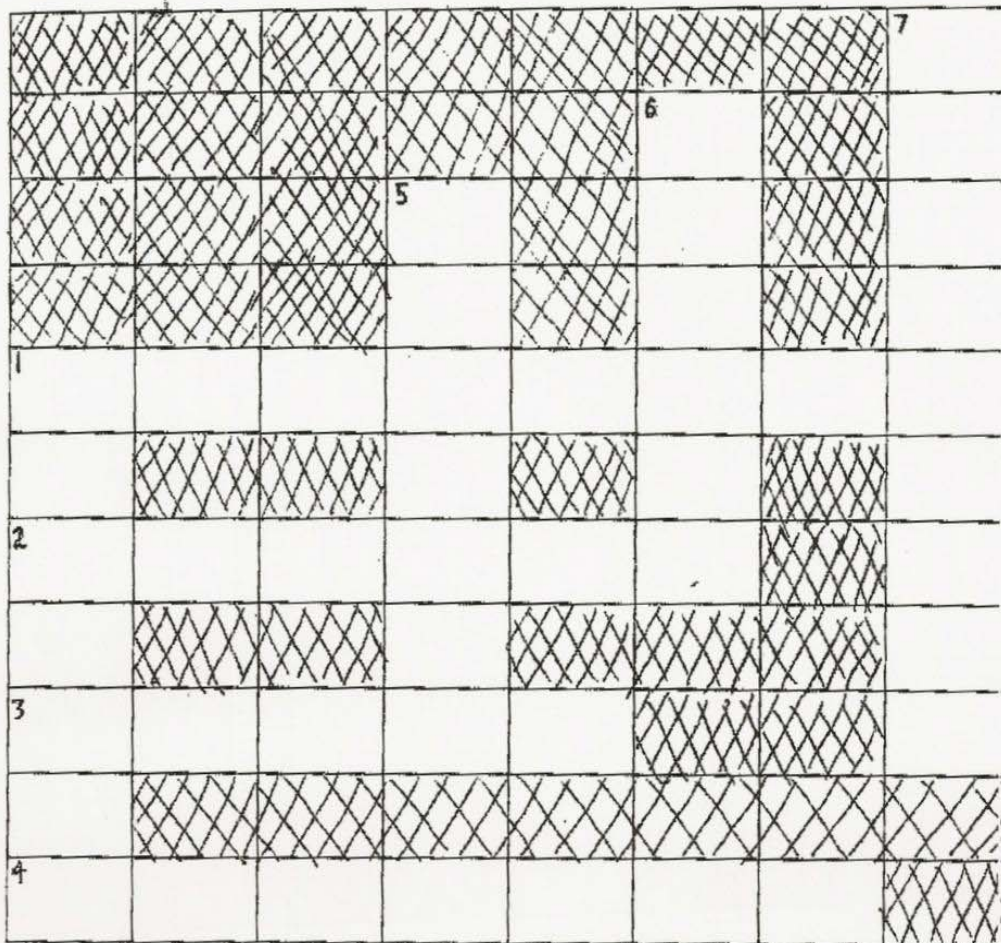
Please submit articles, ideas, Divrei Torah, stories etc... to newsletter@ohryisroel.org



By Avrumi Weiss



CHANUKAH CROSSWORD PUZZLE

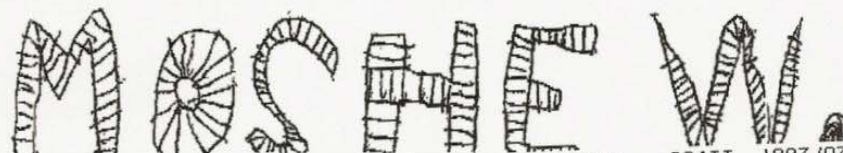
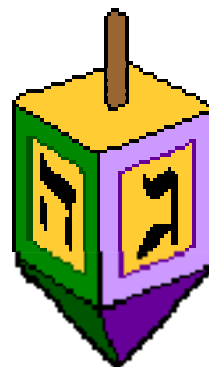


ACROSS

1. when a dreidel is spun
2. lights in Hebrew
3. "_____ up the night" title to a Chanukah themed Miami Boys Choir song
4. the middle candle

DOWN

1. they are lit for eight nights straight
5. it is placed by the window
6. special Chanukah potato snacks
7. some are filled with jelly



Community News and Events

*Mazel Tov to Chaim & Miri Klein
upon the birth of a baby girl, Leah!*

*Mazel Tov to Shmuli & Sari Weinberg
upon the birth of a baby girl, Gitty!*

Shuli and Sari invite everyone to a Kiddush
this week following davening at
Yeshiva Toras Emes, Kaminetz, 1904 Avenue N.

May the Klein & Weinberg families be Zocheh
to be Migadel their daughters L'Torah L'Ben
Torah L'Chupah U'Lmaasim Tovim.

This week's Father and Son **מוצאי שבת**
Learning program is being sponsored
לזכר נשמת חיים דוד בן יחיאל שמועל ע"ה.
Last week's program was sponsored by Avi Schaffer.

Join us this **מוצאי שבת** at 6:15pm for
learning, prizes and pizza! (Note: This week's
program will take place in the Ezras Nashim.)

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

There is a Chaburah in the home of Yehudah Lieberman on
Friday nights roughly 3 hrs after **הדלקת נרות**.
(2986 Quentin Rd - corner of Quentin and Madison Place.)

The Chaburah is learning the Sefer **אהבת חסד** by the
Chofetz Chaim, currently in the middle of **חלק ב**. All are
welcome to join (including you). It is informal.

Yeshiva Gedolah Ohr Yisrael
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Alumni Corner

*Mazel Tov to Mr. and Mrs. Shimon Fink
upon the birth of twin girls!*

*Mazel Tov to Mr. and Mrs. Shmaya Friedman
upon the birth of a baby girl!*

May the *Fink and Friedman* families be Zocheh
to be Migadel their daughters L'Torah L'Ben
Torah L'Chupah U'Lmaasim Tovim.

Yeshiva Gedola Ohr Yisroel of Marine Park
Is proud to announce the first annual

Alumni Melava Malka

מוצאי שבת פרשת וישב

December 1st 2007
at 7:30 P.M.

Ohr Yisroel of Marine Park
2899 Nostrand Ave., Brooklyn, NY

Alumni Committee

Yosef Berman	Shloimy Zelcer
Ari Rosenfeld	Yehuda Silber
Menachem Braunstien	

Alumni Board

Shimmy Hersko	Mordechai Jaffa
Mendy Josefovic	Yoram Kahn

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This weeks issue is being
sponsored by the Alumni.

Tizku L'Mitzvos

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you'd like to sponsor a future newsletter.