



# OH R YISRAEL

OF MARINE PARK

## NEWSLETTER

פרשת מקץ  
שבת חנוכה  
שבת מברכים  
Vol. 1 Issue 8

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### Zmaanim

הדלקת נרות	4:10pm
מנחה עש"ק	4:18pm
שקיעה	4:28pm
נביא שיעור	8:30am
שחרית	9:00am
סוף זמן ק"ש	8:51 / 9:27a
דף יומי	3:15pm
מנחה	4:03pm
שקיעה	4:28pm
מעריב	5:18pm

Learning Program ----

All times subject to change

### Parsha Stats for מקץ

Number Of Pesukim: 146

Number Of Words: 2022

Number Of Letters: 7914

Number of מצוות: 0

## ופרעה חלם והנה עמד על היאר...

The Parsha begins with the Pasuk that says **ופרעה** "ויהי מקץ שנתים ימים **ופרעה** "And it was at the end of two years, and behold **פרעה** dreamt that he was standing by the Nile." **פרעה** is very disturbed by his dream where seven lean cows eat seven fat cows. None of the Chachomim of **מצרים** can interpret the dream for him, and this troubles him even more.

Even if we assume that **פרעה** was much more superstitious than a modern man, it seems rather odd that a head of country should get so upset about a seemingly meaningless dream. What is so upsetting about seven lean cows swallowing seven fat cows?

Rav Shimon Schwab gives an answer that **פרעה's** whole dominion, like that of any dictator, was based on the premise that the mighty will dominate the weak. **פרעה** thought that since I have the troops and the forces, I can therefore impose my will, because no one can do anything against me.

**פרעה** was so bothered by this dream because it portrayed a situation wherein the weak dominated the powerful. It was the seven lean cows that swallowed the seven fat cows. He understood that as not just a silly dream, but as a terrible omen from **שמים**. He saw this as a Divine message that his dominion was not secure, despite his power. This message shook him to the core, for it undermined the premise of his whole monarchy.

Rav Schwab further points out that Parshas Mikeitz (almost) always coincides with Chanukah. This is a constant of the Jewish calendar - It is not just a coincidence. One of the major themes of Chanukah is the idea that "the mighty fell into the hands of the weak, the many into the hands of the few" (**גבורים ביד חלשים...ורבים ביד מעטים**), as we say in **על הניסים**.

## ויצבר יוסף בר פחול הים...

The Pasuk says **ויצבר יוסף בר פחול הים הרבה מאד עד כי חדל לספר כי אין מספר** "And **יוסף** gathered grain like the sand of the sea, in great abundance... because there was no number".

Why couldn't the Pasuk tell me that **יוסף** collected a lot of food, or an

## KID'S KORNER

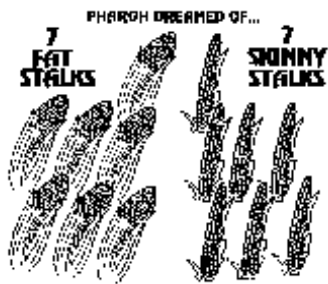
## Kid's Challenge Question # 1

In what way did the brothers enter מצרים and why?



## Kid's Challenge Question # 2

Where else do we see one cannot wear improper clothing (or sackcloth) in front of a king?



enormous amount of produce? What is the significance of the amount being so immeasurable that it was like the sand that is on the seashore?

After the עקידת יצחק, in Perek כ"ב Pasuk י"ז, Hashem benched אברהם that his children will be like the sand on the seashore. Previously, Hashem already promised אברהם that his children will be uncountable like the stars in the sky, so what did Hashem add after the עקידת יצחק by saying they will also be like the sand on the seashore?

Maybe it can be explained that sand on the seashore represents the paradigmatic object of מסירת נפש. The only force that prevents the water of the seas and oceans from further spreading into the world is the sand, which is constantly besieged by wave after powerful wave that crashes into its existence. However, although the waves never relent in their pounding into the beach, the sand still remains uncountable. Therefore, after עקידת אברהם just performed the greatest מסירת נפש in history by the עקידה, Hashem now tells him that his children will be like the sand on the seashore; they will never be destroyed even after going through many enormous periods of suffering.

Similarly, יוסף was in a position where he had to overcome a tremendous Yeitzer Horah by the story of Potifar's wife. יוסף's decision to disobey such an important woman could have resulted in his death and eventually did lead to his imprisonment in מצרים. It is therefore fitting that Hashem rewards יוסף's מסירת נפש, placing him in charge of the produce of the land whereby יוסף is able to gather so much food that it is uncountable "like the sand on the seashore."

### ביום הראשון את קרבנו נחשון בן עמינדב...

The Pasuk in Perek כמדבר 'ז says "ויהי המקריב ביום הראשון את קרבנו נחשון בן עמינדב" The one who brought his קרבן on the first day was עמינדב בן נחשון... On the second day, נתנאל בן צוער... Every day of חנוכה we read of another day's קרבן that a Nasi brought at the חנוכת הבית.

The Ramban, among others, asks the famous question: The קרבנות brought by the twelve Nesiim were identical. Why, then, does the Torah bother listing each Nasi's קרבן separately in detail? Wouldn't it have been sufficient to list all the components of the קרבן once, and then to tell us that this קרבן was brought by each of the Nesiim on one of the 12 days?

The Ramban answers that although to the outside observer the קרבנות may have seemed identical, the בוונה with which each Nasi brought his קרבן was far from similar. Each Nasi had his own reasoning for the קרבן, corresponding specifically to his own שבט. Yehudah, the שבט of majesty, had in mind elements that pertained to nobility and aristocracy. Yissachar, who represented Torah, had in mind elements corresponding to Torah, and so on for each שבט.

For this reason, says the Ramban, the Torah writes each day's קרבן in its entirety, as if it is unique. For in essence each קרבן was unique, as the intentions behind it were totally different from those of the קרבן that was offered the day before.

The truth is that even our Shimoneh Esrei, which we say three times a day, is not meant to be repeated exactly the same way every single time. The תפילה אנשי בנסת הגדולה explains that when the תפילה instituted the text of the Shimoneh Esrei, they had in mind that no two תפילות – even from the same person – should be exactly the same. Every תפילה should have some element of newness to it, whether in מודים or in one of the Brachos where we ask Hashem for our needs. A person can find something new to thank Hashem for, or at least something additional to ask for, every Davening. If one accomplishes this difficult task, then every תפילה is new although the words may be the same, just like the קרבנות of the Nesiim.

## דברי הלכה – הלכות חנוכה

When one lights the Menorah he is Yoitze the mitzvah with the first light of the night and the others are Hiddur Mitzvah. Therefore, in case of a dire need one may ask another person to complete lighting the additional lights after he has completed the first on his own. SH"A & M"B 671:7

There are various opinions amongst the Rishonim and Poskim as to the proper time that one should light the Menorah, ranging from sunset (Shkiah) to a half hour after Tzeis Hakochovim (first stars or night – i.e. Up to 72 minutes after sunset). Different Minhagim are followed in different parts of the world relating to the length of time between sunset and Tzeis Hakochovim. SH"A & M"B & Bi'ur Halacha, 672:1

The opinion of Rav Moshe Feinstein and Rav Y.S. Elyashiv is to light 10 minutes after sunset; the opinion of Rav Aaron Kotler and the Chazon Ish (and the Gerrer Rebbes) is to light 20 minutes after sunset; the opinion of the Chasam Sofer and the Kitzur Shulchan Aruch and the Aruch Hashulchan is to light at Tzeis Hakochovim. Others light within the first half hour after night. (One should follow his father's Minhag). Igros Moshe 4:101 and Oz Nidbiru 7:7:70, Halichos Yosef 672:1, Piskei Tshuvos 672

One should put enough oil in the menorah so that the lights will burn until at least one half hour after night (Tzeis Hakochovim – i.e. 72 minutes after sunset according to Rabbeinu Tam). Thus, if lighting close to sunset one should put enough oil to burn for approx. 1 ½ hours. SH"A & M"B 672:1 and Bi'ur Halacha

If the lights burn out before night, one should relight them without a Bracha, so that they burn for at least one half hour after night. SH"A & M"B 672:1 and Bi'ur Halacha.

If one normally Davens Maariv after night (at Tzeis Hakochovim), he may still light in accordance with the opinions that hold to light between sunset and Tzeis, before davening Maariv, and Daven Maariv later, at his regular time. SH"A & M"B 672:1

If one did not light before night (Tzeis Hakochovim) one should first Daven Maariv (with a Minyan) before lighting because: a) Maariv is Tadir (the more frequent mitzvah, and b) Maariv contains Krias Sh'ma which is a Torah obligation. {However, if one does not have a Minyan now, but will later on, he should light first and Daven with a Minyan later}. SH"A & M"B 672:1

If one will be unable to light at night, (and also is unable to appoint a Shliach, (i.e. his wife) to light for him at the proper time), Bi'dieved one may light early, (even before sunset) at Plag Hamincha which is one and ¼ hours before night (Tzeis Hakochovim) with the Brachos, {and he must make sure to Daven Mincha first, and to put enough oil to burn for approx. 1 and ¾ hours}. SH"A & M"B 672:1

If one has a choice of lighting early at Plag Hamincha, or later than the time that people are still walking in the streets (nowadays, according to some Poskim – as late as 9 pm) then it is preferable to light late, after 9 pm, rather than before sunset. SH"A & M"B 672:1, S"V Shibolei Haleket 4:66

If one will not be home to light at the proper time, but plans to return at night while members of the household are still awake; according to R' Y.S. Elyashiv and R' Chaim Kanievsky, it is preferable for one to appoint (a son over Bar Mitzvah, or if not possible) his wife as a Shliach to light for him, rather than waiting to light when he returns home late at night. SH"A & M"B 675:3, Kuntras Halichos V'hanhagos, Sefer Chanukah 13:14b

Upon returning home one should ask his wife if she understood that she was acting as his agent. If she is unsure, then one should light without the Brachos. Kuntras Halichos V'hanhagos – R' Y.S. Elyashiv, Sefer Halichos Yosef 672:1

If one is prepared to light at the proper time, but his wife is not ready, (or home yet), the Psak of Rav Yaakov Kamenetsky and Rav Shmuel Wosner is that one should wait for his wife, even if this means that he will not be able to light at the preferred time. (We learn this from the fact that expenses for Ner Shabbos has priority over Ner Chanukah because of Sholom Bayis). Sefer Emes L'Yaakov 677, Kovetz M'beis Levi Kislev 5757

Bi'dieved one may light all night, until Alos Hashachar, (according to some, even less than a half hour before). However, if no one is awake, he should wake up 2 or 3 members of his household for Pirsumei Nisa. If one is unable to wake them, he is permitted to light anyway with a Bracha. SH"A & M"B 672:2, see Sha'ar Hatziyon 17, Igros Moshe 4:105:7

It is a Hiddur Mitzvah to use olive oil because the Nes happened with olive oil. Alternatively, many people use wax candles because they also provide a clear light like olive oil. According to R' Shmuel Wosner it is permitted L'chatchila to use the prepared gelled olive oil cups, and one is still Mikayeim the mitzvah with the Hiddur of olive oil. (Make sure it comes with a Hechsher to insure that it is 100% unadulterated olive oil). SH"A & M"B 673:1, Kovetz Beis Aharon gilyon 62:page 65

It is a Hiddur Mitzvah to first place the wick in the cup and then add the oil because that is the way the Avodah was done in the Beis Hamikdash, Sefer Mishnas Yaakov, Meseches Yoma 24b, Sefer M'kor Chaim 263

The reason that some are not Makpid to light a Shamash is because if there is another Ner on in the room to use for light, then it is not absolutely necessary to have a Shamash. Nowadays when we have electric lights on in the room; according to R' Chaim Kanievsky one should still light a Shamash; according to R' Shloma Zalmen Auerbach it is not necessary. SH"A & M"B 673:1, Yimei Hallel V'hodoah 25:11, Sefer Birchas Moshe

If once all the lights for that night were lit, any one, or all of the lights went out before burning for the minimum Shiur of one half hour, then one should relight them without new Brachos, making sure that there is enough oil to last for at least an additional half hour. SH"A & M"B 673:2, see also Sha'ar Hatziyon

A big **תודה** to Aryeh Klein, Yehudah Zelmanovitz and others who contributed Divrei Torah for this week's newsletter.



BENTZION LASKER

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*Answers to last week's Challenge questions*

Q1. How many times was יוסף sold??

A1. Rashi in ל"ז ב"ח says that the brothers sold him to the Yishmaelim who sold him to the Midyanim who sold him to the Mitzrim. He was sold at least 3 times.

*Community News and Events*

*Mazel Tov to Rabbi and Rebbetzin Zucker upon the Bar Mitzvah of their son Mordechai!*

*May the entire Zucker Mishpacha see much Yiddische Nachas from Mordechai I"YH. Mazel Tov!*

*The Zucker family invites everyone to Kiddush which will take place in the Yeshiva after Davening in honor of the Bar Mitzvah*

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*Mazel Tov to Yossi and Dina Kress upon the birth of a baby girl, Shoshana!*

*May Yossi and Dina be Zocheh to be Migadel their daughter L'Torah, L'Ben Torah, L'Chupah, U'Lmaasim Tovim.*

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There will be no Father and Son מוצאי שבת Learning program this week.

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

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

A list of previous sponsors can be found here: <http://www.ohryisroel.org/learningprogram.html>

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*Answers to last week's Challenge questions cont.*

Q2. Why was the שר המשקים of פרעה let go while the שר האפים was killed?

A2. The שר האפים was killed because he should have been more careful in checking פרעה's bread to find the pebble. The שר המשקים was let go because it was not his fault that a fly flew into פרעה's wine - a fly can fly wherever it wants to.

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Q3. Which brother lost his position of leadership among the שבטים and why?

A3. Yehudah, because when the brothers regretted selling Yosef, they said Yehudah could have stopped them and they would have listened to him.

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Q4. What were the names of Matisyahu's 5 sons?

A4. Elazar, Shimon, Yehudah, Yochanon, Yonasan

*Sponsorships*

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