



OHYR YISRAEL

OF MARINE PARK

NEWSLETTER

פרשת ויגש

Vol. 1 Issue 9

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	8:55 / 9:31a
דף יומי	3:20pm
מנחה	4:04pm
שקיעה	4:29pm
מעריב	5:19pm
Learning Program	6:15pm

All times subject to change

Parsha Stats for ויגש

Number Of Pesukim: 106
 Number Of Words: 1480
 Number Of Letters: 5680
 Number of מצוות: 0

מקצה גבול מצרים ועד קצהו ...

The Pasuk towards the end of the Parsha says "ואת האם העביר אתו" "לערים מקצה גבול מצרים ועד קצהו" "As for the nation, he transferred it by cities, from one end of מצרים's borders to its other end."

Rashi explains that יוסף moved the מצריים from city to city for a specific purpose. He was concerned that when his family arrived in מצרים, they would be made to feel as strangers, embarrassed and rejected by מצרים's society. By moving around the מצריים he circumvented this problem since the מצריים themselves were no longer considered the "natives." The author of Va'Yevch Yosef notes יוסף's remarkable מסירת נפש, devotion and self-sacrifice, just to prevent his brothers from being humiliated. His concern for their emotional needs was extraordinary. He was prepared to displace an entire country, completely disrupting their lives, so that his brothers would not feel unwelcome.

A number of other instances demonstrate יוסף's extraordinary concern for his brothers' emotional well-being. When יוסף revealed his true identity to his brothers, he insisted that no מצריים be present, so that his brothers' shame would not be public. He risked his life in doing so, because without the protection of the many מצריים in the royal palace, his brothers could have easily assaulted him. Yet, יוסף took the risk. Better he should be killed than to humiliate his brothers.

הז"ל tell us that during the seventeen years that יעקב lived in מצרים, יוסף never once came to visit his father. Never did he place himself in the position where they would be alone and able to talk about the past. יוסף was afraid that his father might question him regarding his whereabouts during the period of time preceding his appointment to such a high position in מצרים. He knew that if his father would have asked, he would have been compelled to relate the entire tragic story of his brothers selling him. Rather than cause his brothers embarrassment, he was content not to see his father, from whom he had already been separated for so long before his arrival in מצרים. Can we imagine such devotion to his brothers' feelings?

KID'S KORNER

Kid's Challenge Question # 1

Which people that went down to מצרים were not counted as part of the 70?



Kid's Challenge Question # 2

When had יעקב been in בער שבוע before?



Kid's Challenge Question # 3

How many years after did בריאת העולם and יעקב go to מצרים?

יוסף must have been heartbroken not to be able to spend time with his elderly father. He certainly was aware that it was either now or never. Yet, he refrained, due to his unique sensitivity to his brothers.

Furthermore, חז"ל tell us that יעקב did not kiss יוסף. He suspected that because יוסף had been in מצרים for all of these years, his handsome son must have surely been עבירה with one of the women of מצרים. יוסף, as we know, withstood temptation and did not fall into their grasp. How he must have wanted to tell his father — I am innocent! I did not sin! Please kiss me as a father kisses his son! Being alone with his father, however, would have also meant reviewing the past. The brothers' tragic mistake would have been revealed and their shame exposed. יוסף would rather suffer, live under suspicion of having been עבירה, and would risk his life so as not to shame his brothers. This provides us with one more insight into the life and character of a true Tzadik.

עשרה בטבת is on Wednesday, Dec. 19th.

עשרה בטבת is one of the four תעניתים that commemorate dark periods in Jewish history. The others are **צום גדליה**, **שבועה עשר בתמוז**, **תשעה באב**.

עשרה בטבת marks the onset of the siege of ירושלים by Nevuchadnetzar, and the beginning of the battle that ultimately destroyed ירושלים and sent the Yidden into גלות בבל for 70 years.

עשרה בטבת is viewed as such a serious and important fast day that it is observed even if it falls on **ערב שבת** whereas our other fast days are arranged by calendar adjustments so they never fall on a Friday, in order not to interfere with preparations for **שבת**.

However, there are other commemorative days that fall immediately before **עשרה בטבת** and their memory has been silently incorporated in the תענית of **עשרה בטבת** as well.

On the eighth of **טבת**, King Ptolemy of מצרים forced 70 זקנים to sit separately and translate the תורה into Greek. Even though the גמרא says that a נס happened and they all came up with the same exact translation, the general view of the חכמים of the time was that it was a terrible thing and "darkness descended on the world."

The ninth day of **טבת** is held as the day that **עזרא הסופר** was נפטר.

Since fasting on the 8th, 9th and 10th days of **טבת** consecutively would be nearly impossible, the events of the eighth and ninth were incorporated into the fast day of **עשרה בטבת**.

עשרה בטבת falls on Sunday 30% of the time, Tuesday 28%, Wednesday 4%, Thursday 18%, and Friday 20% of the time. Never on a Monday or on **שבת**.

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

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

Yahrtzeits that fall during this week

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

Thursday, December 13th - 4th Teves - Reb Mordechai Pinchos Teitz- Rav of Elizabeth, NJ. 1908 -1995. One of the Sforim he wrote is "Maftaiach Shel Geulah" in Yiddish by Rabbi Pinchas Teitz (Elizabeth, NJ 1948).

Rebbetzin Recha Schwab (1908-2003). Married in 1931, she moved with Rabbi Schwab to the United States in 1936, and settled in Washington Heights in 1958. She left this world with 180 descendents, all Torah-observant.

Reb Gershon Henoah Leiner of Radzin (1891), Baal Hatecheles, (1839-1891). His grandfather was the great Rabbi Mordechai Yosef Leiner of Ishbitz, who founded the Hassidic Court at Ishbitz after leading a group of Talmidim from the Court of Reb Menachem Mendel of Kotzk. He replaced his father as Rebbe of Ishbitz after the former's Petira in 1878. Reb Gershon Henoah traveled from Radzin to Italy in search of the Chilazon, the marine source from which the blue dye was obtained. The Chilazon carried the dye in a special sac located in its pharynx. In the famed aquarium at Naples he saw the Chilazon and studied the way in which the dye was removed and prepared. He discovered that it was used by artists in their paintings because it would never fade.

Friday, December 14th - 5th Teves - Reb Shlomo Molcho was born in Lisbon, Portugal, a descendant of Portuguese Marranos. He published 22 essays on the topic of Geulah according to the secrets of Kabbalah in his work, Sefer Hamefoar. He met with the Pope and asked him to stop the campaign against the Marranos. He also met Rabbi Yossef Karo in Tzfas and the Kabbalist Rabbi Yosef Taitzik of Salonica who taught Kabbalah to R' Molcho. His speeches inspired many Marranos to publicly return to their faith. Arrested by the officers of the Inquisition, he recited Shema with great joy, as he was burned at the stake (1500-1532).

Rav Yerachmiel Tzvi Rabinowitz, the Biala-P'shischa Rebbe (2003). Born in 1923, the first-born son of the previous Biala Rebbe, the Chelkas Yehoshua. He became Rebbe after his father was Niftar in 1982 and opened his Beis Medrash in the Har Nof section of Yerushalayim.

Reb Avrohom Yaakov of Sadiger (1884-1961). Born the 8th of Av, named for his grandfather, the first Sadigerer Rebbe. When Reb Avrohom Yaakov turned 18, he married the Rebbetzin Bluma Raizel, the daughter of the Kapischnitzer Rebbe, Reb Yitzchok Meir Heschel. With the outbreak of the First World War in 1914, the Rebbe fled to Vienna, Austria, and lived there for 24 years. When the Nazis entered Vienna in 1938, the Rebbe was seized and forced to sweep the streets clean, much to the amusement of the onlooking Germans.

Shabbos, December 15th - 6th Teves - Reb Yechezkel Shraga Halberstam, the Shinover Rov. He was born in Rudnick, Galicia, the eldest son of Reb Chaim of Sanz. He was an ardent follower of Reb Osher of Ropshitz, and a Chassid of Reb Tzvi Hirsch of Rymanov, The Sar Shulem of Belz, and Reb Meir of Premyshlan. Tragically, he was married and widowed 5 times. His first wife was the granddaughter of the Yismach Moshe, The Satmar Rebbe Reb Moshe Teitelbaum of Ujehly, Hungary. (1815-1899)

Reb Moshe Dovid Walli, Talmud of the "Ramchal"

Monday, December 17th - 8th Teves - Reb Yechezkel Halshtuk, the Ostrovitzer Rebbe

Rabbi Shmuel Hellmann, Rov of Metz, France 5525 (1765)

Tuesday, December 18th - 9th Teves - עזרא הסופר (313 BCE?) and Nechemya

Wednesday, December 19th - 10th Teves - Zecharia ben Berachya ben Ido Hanavi, (Zechariah Hanavi)

Reb Nosson Sternhartz of Breslov, author of Likutei Halachos, Breslov. As a young man, he lived in Nemirov, nine miles north of Breslov. Despite family opposition, Reb Nosson became the Talmud who recorded Reb Nachman's thoughts, edited his writings and wrote the early history of the Breslover Hasidim. Before Reb Nachman passed away he himself testified about Reb Nosson and said the following "without Reb Nosson none of my teachings would have remained".

Reb Avrohom Abba Leifer, the Pittsburgher Rebbe, the Admor of Petersburg-Ashdod. He was succeeded by Reb Mordechai Leifer. (1989)

דברי הלכה - הלכות תפילה

(Shulchan Aruch : א"ח-כ"ד : ז with Mishna Brurah)

22. If one comes to shul and finds someone sitting in his seat, it is not necessary to ask the person to move, because anywhere within 4 Amos (appx. 8 feet) is considered to be his Mokom Kovuah with regard to this Halacha.

23. One should always Daven **שמונה עשרה** from a Siddur and be careful not to move his eyes from the siddur to avoid losing concentration on his Tefillah.

24. It is not permissible to Daven facing a picture or photo of a person, (even if one closes his eyes while davening) because it appears as if he is bowing to the person rather than to Hashem. Therefore, when Davening in a home (i.e. during a Shiva r"l) any pictures or photos on the Mizrach wall should be covered.

25. L'chatchila one should not Daven **שמונה עשרה** directly in front of his Rebbe or his father because it looks like he is arrogant and considers himself on the same status. One should also not Daven behind his Rebbe or his father because of two additional reasons; a) it appears as if he is bowing to the Rebbe/father and b) he may cause the Rebbe/father to delay stepping back after completing **שמונה עשרה** if he is still davening.

To receive two Halachos by e-mail each day, please send an email request to roko13@aol.com

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

Kashrus Alerts

Company: Ferrara Pan

Product: Fruit Snacks Lemonhead & Friends

Issue: Ferrara Pan brand Fruit Snacks Lemonhead & Friends bear an erroneous UMK symbol and are not kosher (UMK = United Mehadrin Kosher). Corrective action is being taken.

Please note that Chewy Lemonhead & Friends are kosher even when not bearing a UMK symbol.

Company: Samme Hudson Inc.-China

Product: Gourmet Hot Cocoa Pot and Frother Set (with cocoa and marshmallows) UPC #005160755555

Issue: This product, sold in Linens-N-Things retail stores, bears an unauthorized OU symbol and is being withdrawn from the marketplace.

Company: Earth's Best Organic baby food

Product: Dinner Variety Pack (For Babies 6 months & Older) UPC #0-23923-51293-1, containing:

1. Sweet Potato and Chicken
2. Summer Vegetable
3. Vegetable Turkey
4. Rice & Lentil

Issue: Some cases of this product have been distributed with an unauthorized OU symbol on the outer tray. The individual jars within the tray are correctly labeled. Consumers spotting this product are asked to contact the OU via email at kashalerts@ou.org.



Yeshiva Gedolah Ohr Yisrael

Under the leadership of R' Avrohom N. Zucker
2899 Nostrand Ave
Brooklyn, NY 11229

Phone:
718-382-8702

Website:
www.ohryisroel.org
newsletter@ohryisroel.org

Answers to last week's Challenge questions

Q1. In what way did the brothers enter מצרים and why?

A1. Each of the brothers entered through a different gate.

The מפרשים give a few reasons for this.

- a) It was so they would not get an Ayin Hara,
- b) So they could search for יוסף, and
- c) So they would be able to buy food separately and end up with more food than if they had entered together.

Q2. Where else do we see that one cannot wear improper clothing (or sackcloth) in front of a king?

A2. In מגילת אסתר we see that Esther sent clean clothing to Mordechai to wear because he couldn't face the king wearing sackcloth.

Community News and Events

This week's Father and Son מוצאי שבת learning program is being sponsored

לזכר נשמת ניטל בת ר' אשר אנשל ע"ה

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

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

Sponsorships

This week's issue is being sponsored by Dov Mandel לזכר נשמת his Grandfather

ישראל דוב בן ר' יוסף ע"ה

Please e-mail newsletter@ohryisroel.org if you'd like to sponsor a future newsletter.

Sponsorships can be in honor of a Simcha, a Yahrtzeit, L'zchus Refuah Shleimah etc...

Business sponsorships are also welcome (business cards, logos etc).