



OHYR YISRAEL

OF MARINE PARK

NEWSLETTER

פרשת ויחי

Vol. 1 Issue 10

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ויחי יעקב בארץ מצרים שבע עשרה שנה ...

The Pasuk says "ויחי יעקב בארץ מצרים שבע עשרה שנה" "And יעקב lived in the land of מצרים for seventeen years."

It's interesting to note that the גמרא of ויחי, "And יעקב lived", is 34 – which is double the amount of years that Yaakov actually lived in מצרים.

Reb Dovid Feinstein explains this as follows. In משלי, when speaking about the words of the תורה, the Pasuk says "כי אורך ימים ושנות חיים יוסיפו לך" "They add to you length of days (long life) and years of life and peace."

The גמרא in יומא asks, "Are there years that are of life (שנות חיים) and years that are not of life?" Obviously if a person is given years to live, they are years of life!

Answers the גמרא, that שנות חיים is a reference to the years of a person's life that are changed from bad to good. A person who lives through much hardship and suffering appreciates the pleasant years that may follow much more than one who has only known peace and tranquility their whole life. And so, explains the גמרא, the Pasuk in משלי is referring to such years when it speaks of שנות חיים, years of life.

With this concept in mind, we can explain our Pasuk in פרשת ויחי. יעקב spent the twenty-two years prior to his arrival in מצרים mourning over his son יוסף. When he arrived in מצרים and was reunited with יוסף, he finally achieved a measure of tranquility that had eluded him for all those years.

For this reason we can say, as the גמרא in יומא teaches us, that the 17 years יעקב spent together with יוסף in מצרים were worth double to him; 34 instead of 17. Not only did he experience 17 years of peace, tranquility and security, but those were also years when he was released from אבילות over the perceived loss of his son, יוסף.

Zmaanim

הדלקת נרות	4:13pm
מנחה עש"ק	4:21pm
שקיעה	4:31pm
נביא שיעור	8:30am
שחרית	9:00am
סוף זמן ק"ש	8:59 / 9:35a
דף יומי	3:20pm
מנחה	4:07pm
שקיעה	4:32pm
מעריב	5:22pm
Learning Program	6:15pm

All times subject to change

Parsha Stats for ויחי

Number Of Pesukim: 85
 Number Of Words: 1158
 Number Of Letters: 4448
 Number of מצוות: 0

KID'S KORNER

ואקברה שם בדרך אפרת ...

Kid's Challenge Question # 1

Why did יוסף send a message to פרעה that he wanted to bury יעקב in ארץ ישראל?

Why didn't he just tell פרעה himself?



Kid's Challenge Question # 2

How many towns in America have the name Goshen (גשן)?



Kid's Challenge Question # 3

What praise of יוסף can be found in the last Pasuk of the Parsha?

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

The Pasuk says "ואקברה שם בדרך אפרת הוא בית לחם" "And I buried her there on the road to אפרת, which is Beis Lechem."

The words אפרת הוא בית לחם seem to be superfluous, since the תורה already told us that רחל died on the road to אפרת. It would have been sufficient to simply say that יעקב buried her "there" without naming the location a 2nd time.

Rashi teaches that יעקב's choice of location for רחל's grave followed Hashem's instructions. It had been destined that when בני ישראל go into גלות בבל they would pass by this very spot and רחל would Daven for her children. Hashem would then have רחמנות on כלל ישראל and promise that the גלות will soon end and that בני ישראל would return to ארץ ישראל.

So how many years passed from the time of רחל's death until the promised return of those in גלות to ארץ ישראל? Rachel died at בנימין's birth when יוסף was 8 years old. Yaakov and the שבטים went to מצרים when יוסף was 39 years old. 31 years passed from the time of רחל's death until בני ישראל went down to מצרים. The nation was in מצרים for 210 years. From the time they left מצרים until all the שבטים were in Eretz Yisrael took 40 years. From the time that בני ישראל entered the land until the onset of גלות בבל was 850 years. The first returnees to ארץ ישראל from בבל arrived 52 years later, during the reign of Cyrus.

Therefore, 1183 years passed from רחל's death until the return to ארץ ישראל. The גמטריא of אפרת הוא בית לחם is 1183.

HATZOLAH OF FLATBUSH

It has been customary over the past few years to conduct an appeal for Hatzolah of Flatbush in all shuls on Shabbos Chanukah. Some shuls, such as ours, do not conduct appeals. We are therefore asking you individually to help with Hatzolah's financial needs.

Hatzolah of Flatbush has been operating in the Flatbush area since 1974. They have one hundred sixty seven New York State Certified Emergency Medical Technicians who volunteer their time to respond to all types of medical emergencies in our community.

Each of these volunteers carries resuscitation and trauma equipment in their privately-owned car. They are in contact with the dispatcher via two-way radio to enable them to respond as quickly as possible to an emergency. In addition, Hatzolah has twenty-six New York State certified Advanced Life Support Paramedics. They provide an advanced level of critical care which includes intravenous therapy, defibrillation, administration of drugs, and intubation.

Hatzolah operates six ambulances 24 hours a day - 365 days a year. Operating costs, which include insurance, communications equipment, ambulance maintenance, as well as the equipment for each of the volunteers, add up to over \$1,000,000 a year. The primary source of Hatzolah's fund raising is from these annual appeals. We respectfully request that you partake in this great Mitzvah.

Please give your contributions to Shmuli Goldburd or one of the Gabaim. In this Zechus, may Hashem grant you and your family many years of health and happiness.

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

Yahrzeits that fall during this week

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

Thursday, December 20th - 11th Teves

Reb Shlomo Eiger, author of Gilyon Maharsha

Reb YOSHUA Horowitz of Dzikov, author of Ateres YOSHUA

Friday, December 21st - 12th Teves

Reb Moshe Margulies (1781), author of Pnei Moshe on the Yerushalmi

Shabbos December 22nd - 13th Teves

Reb Moshe ben Dovid Biderman, the Lelover Rebbe, (1776-1850). Born into extreme poverty, he married Rachel Rivka, a daughter of the Yid Hakadosh of P'shischa. After the latter's Petirah in 1813, he became a Chasid of Reb Simcha Bunim of P'shischa, along with his close friend, Reb Yitzchok of Vorki. In 1843, he agreed to take on a leadership position, accepting a position as Rav of the community of Przedborz, Poland. In the last years of his life, he decided to move to Eretz Yisroel. He and many of his Chasidim arrived at Akko on Rosh Chodesh Cheshvan. He traveled to Yerushalayim, but immediately became ill. Tragically, between the illness and the Arabs, he was never able to Daven at the Kosel, his life-long dream. He was succeeded by his son, Reb Eluzar Mendel. A vibrant community of Lelover Chasidim still exists in Eretz Yisrael today. Sadly, the community in Przedborz - about 4500 Jews - was exterminated at Treblinka during World War II.

Reb Yechiel Mordechai Gordon, Rosh Yeshivas Lomza. Among the Roshei Yeshivos who traveled to the United States to raise funds during World War II were Rabbis Eliezer Yehudah Finkel from Mir, Reb Yechiel Michael Gordon from Lomza, Reb Aaron Kotler from Kletzk, Reb Shimon Shkopf from Grodno, Reb Elchanan Wasserman from Baranovitch, and Reb Boruch Ber Leibowitz from Kaminitz.

Reb Yitzchak Hakohen Huberman, the Tzadik of Ranana

Sunday December 23rd - 14th Teves

Reuven ben Yaakov Avinu

Reb Reuven Dov Dessler (1863-1935), father of Reb Eliyahu Eliezer Dessler, the Michtav M'Eliyahu. Born in Libau, Lithuania to Reb Yisroel Dovid and Chinke Hinde, who (along with Rav Yisroel Dovid's brother, Rav Eliezer) were great philanthropists and who helped Reb Simcha Zissel move his Yeshiva from Kelm to Grubin, a small town near Libau. When he was 12, Reb Reuven Dov was sent to Reb Simcha Zissel's yeshiva and stayed there for 11 years. When it closed, he moved to Kelm to continue learning with the Alter of Kelm. In 1891, he married Henne Freidel Grodzensky, daughter of Reb Eliyahu Grodzensky, a leading Dayan in Vilna. Her maternal grandfather was Reb Yisroel Salanter. She gave birth to Reb Reuven Dov's only son, Reb Eliyahu Eliezer. Sadly, she was Niftar 4 years after they married, and Reb Reuven Dov remarried to Fruma Rachel Rabinowitz of Telz. A few years later, he moved to Homel, on the border of Ukraine-White Russia. Although he was very successful in business, he maintained a rigid learning schedule, and he took off every Elul and Tishrei to travel to Kelm to learn. In 1923, the Communists gained control of the area, and Reb Reuven Dov lost all of his assets. His final years were difficult. In 1931, he moved into his son's home in London and immersed himself in Limud HaTorah.

Reb Raphael Meir Penijel (1804-1894). He was born in Bulgaria to a merchant who was a Tzadik and a Talmud Chacham. His father moved the family to Eretz Yisroel when his son was 3 years old, in order to raise him in its purity. When Raphael Meir was 15, his father was Niftar, and his mother worked as a seamstress in order to allow him to continue to learn in Yeshiva. When he was 17, he married the daughter of Reb Osher Halevi. In the early 1940s, he was chosen as one of the "Shadarim" (Sheluchei De'Rabbanan) and sent to Northern Africa to collect funds for the Yeshuv. Following stints in Morocco and Tunisia, he traveled to Italy. While there, he befriended the Pope, who offered to show him the Vatican's archives. There, he saw some of the sacred Keilim that Titus had stolen from the Beis Hamikdash. The visit is described in his Sefer, Lev Hamarpei. When he returned to Eretz Yisroel, he founded the Doresh Tzion Yeshiva in 1868 and was instrumental in helping to found the Tiferes Yerushalayim institutions. In 1881, Yerushalayim's Chief Sephardic Rabbi, the Rishon LeTzion, Reb Avraham Ashkenazi, was Niftar, and Reb Raphael Meir was appointed to replace him. In addition to the sefer noted above, he also authored Sheilos U'Teshuvos Leshon Marpei.

דברי הלכה - הלכות תפילה

(Shulchan Aruch א"ח : ע"ד with Mishna Brurah)

43. We learn from Pesukim in Tanach that one should always Daven facing towards Eretz Yisroel, towards Yerushalayim, and towards the Makom Hamikdash. In the US and in Europe, this means that we face Mizrach - East, but in other parts of the world it may mean facing West.

44. If for some reason one is unable to face his body in the proper direction, he should at least turn his face in the right direction. If one is davening in a shul which faces in another direction (for example South), he should Daven in the same direction as the Tzibbur, but turn his face towards East (or Eretz Yisroel). If one is unable to discern the proper direction, he should be Mechaven his heart towards Avinu Shebashamayim.

45. If one is traveling in a car, bus, boat or airplane (and needs to Daven while traveling to avoid missing Zman Tefillah); if he is able to stand up for **שמונה עשרה** without being in fear of falling, he should try to stand up. If one is afraid that he may fall, he should nevertheless at least try to stand for the Brachos where one bends and bows.

46. If standing up will be an actual Sakanah of falling and getting hurt, not simply a fear of falling, then it is preferable for one to remain seated.

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

Community News and Events

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

Yossi Levine

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>

There's a Chaburah in the home of Yehudah Lieberman on Friday nights, roughly 3 hrs after **הדלקת נרות**.

2986 Quentin Rd - corner of Quentin & Madison Place.

The Chaburah is learning the Sefer **אהבת חסד** by the Chofetz Chaim, currently in the middle of **ב חלק**.

All are welcome to join. It is informal.



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Answers to last week's Challenge questions

Q1. Which people that actually went down to **מצרים** were not counted as part of the 70?

A1. Perek **בו** Pasuk **מו** says that the wives of **יעקב**'s sons were not counted, even though they also went down.

Q2. When had **יעקב** been in **בער שבע** before?

A2. **יעקב** had gone to **בער שבע** before leaving to go to Lavan's house. (1st Pasuk in Parshas **ויצא**)

Q3. How many years after **בריאת העולם** did **יעקב** and his family go down to **מצרים**??

A3. In the year 2238, 190 years after **יצחק** was born.

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