

# עטרת השבוע

## Ateres HaShavua

A Weekly Torah Publication from the Students of Mesivta Ateres Yaakov  
Ruth & Hyman Simon High School

פרשת וישב  
ערב חנוכה  
כ"ד כסלו תשע"ג  
December 8, 2012

Candle Lighting:	4:09
First קריאת שמע זמן:	8:50
Second קריאת שמע זמן:	9:26
First תפלה זמן:	9:49
Second תפלה זמן:	10:13
שקיעה	4:27
Earliest הבדלה:	5:17 <small>(50 minutes)</small>

*All times are for The Five Towns*

This week's edition of the Ateres HaShavua is sponsored by Mr. and Mrs. Alan Jay Gerber  
לז"נ שבע שולא בת  
משה דוד הלוי ע"ה  
כ"ד כסלו

### Inside This Issue

The Impos- sible Dream	Page 1
Shared Destiny	Page 1
Halachos of Chanuka	Page 3
Haftorah	Page 3
Chanukah Minhagim	Page 4

### THE IMPOSSIBLE DREAM

By Rabbi Horowitz, Mashgiach Ruchani

The following דבר תורה was heard from Rav Moshe Wolfson שליט"א. In the beginning of our פרשה, we find the reaction of יעקב to the dream of יוסף. יוסף made light of the dream of the sun, moon, and eleven stars bowing to יוסף, so that the שבטים wouldn't be jealous. It seemed to be impossible since רחל who was represented by the moon, was already נפטרה. Although יעקב perceived that it would come true, he attributed this detail to be inaccurate; since dreams aren't completely correct. רש"י explains that יעקב didn't realize that בלהה who was the stepmother of יוסף, was represented by the moon. Actually חז"ל do reveal that whoever raises an orphan is considered as having given birth to the child. It's therefore difficult to understand why יעקב didn't know this.

Many years later when יוסף was in מצרים, he overcame the temptation of being with אשת פוטיפר. This test was a vital component of our ability to maintain קדושת ישראל in אשת פוטיפר. This test was a vital component of our ability to maintain קדושת ישראל in מצרים. חז"ל reveal that due to יוסף's self control, all the men of בני ישראל remained holy during the years spent in the טומאה of מצרים. ארץ מצרים reveals an interesting insight into this נסיון. He explains that actually her desire to be with יוסף was לשם שמים. She understood from stargazing that they were destined to have children together. However, she didn't know if they would be born from her or from her daughter.

This adds a new dimension to the most difficult נסיון of יוסף. He knew that she perceived correctly and that he would have prestigious children with her family. His יצר הרע was now able to make it seem like a HWCM! Still the obvious question is why didn't אשת פוטיפר just offer her daughter to יוסף. The answer is that she didn't have any children and אסנת was only a stepdaughter. Our חז"ל reveal that אסנת was the daughter of דינה and שכם, and was brought to מצרים by a מלאך when she was a baby.

(Continued on page 2)

### SHARED DESTINY

By Yaakov Ambalo, 12th grade

"וישראל אהב את יוסף מכל בניו כי בן זקנים הוא לו ועשה לו כתנת פסים"

"And Yisroel loved Yosef most of all his sons, because he was the child of his old age, so he made him a multi-striped colored cloak." (37:3)

According to the Rabbeinu Bachya, Yosef was given all of his love from Yaakov, mainly because Yaakov saw all of the attributes and midos from all of the twelve shevatim combined into Yosef. Furthermore, Yaakov saw almost all of his personal features in Yosef; their histories were very similar. Yaakov said he even saw his facial expressions in Yosef; he believed that Yosef was the continuation of him.

The Pirkei D'Rabi Eliezer gives another reason why Yaakov loved Yosef so much. Yaakov saw through Ruach Hakodesh that Yosef was destined to such great holiness and that he would be an extremely powerful person. This might explain the brothers jealousy over Yosef.

Rashi, quoting Onkolus says, that above all, Yaakov loved Yosef the most because of his knowledge in Torah, not because of the identical similarities they had, or because he knew of Yosef's future, but because of his chachma. Onkelos translated "Ben Zekunim," (Son of my old age), as "Bar Chakim," "My wise son." The Midrash says on

(continued on page 2)

# ATERES HASHAVUA

*Rabbi Horowitz (continued from page 1)*

Being that פוטיפר didn't have children, אסנת was raised in his home. Had יוסף known that a stepdaughter is considered as a daughter as חז"ל express, "כל המגדל יתום בתוך ביתו מעלה עליו הכתוב כאלו ילדו;" then this נסיון wouldn't have been so difficult. Now we understand why יעקב didn't realize that בלהה was represented by the moon. יעקב was not allowed to know that a stepmother is considered as a mother, since all of his תורה was taught to יוסף. Had he understood this, יוסף would have known that the children that he was destined to have could emanate from אסנת who was a stepdaughter. This would have diminished his burning נסיון immensely.

*Yaakov Ambalo (continued from page 1)*

this that it's talking about all Yaakov had learned in his years in the Yeshiva of Shem and Ever. Yaakov eventually passed it all on to Yosef and the rest of the Shevatim, but with Yosef he shared the deepest secrets of the Torah that he shared with none of the sons except for Yosef. The Meshech Chachma says that we might think that Yaakov loved Yosef so much because he was the son of Rachel, his favorite wife, but then we can ask about Binyamin who was the son of Rachel also; rather Yaakov loved Yosef so much because overall he had all the attributes of the 12 shevatim in him.

We can learn from this the following thought. When a father and son want to form a relationship, disregarding what age and when, the relationship can be formed in many ways. They can go on expensive vacations together, or go work in business together, or work on a project together. Whatever the case might be, the relationship formed between a father and son making a chavrusa— a learning partner, this relationship, this alliance is going to forever be a bonded relationship. This is not a relationship that's on and off, and only applies when one speaks to the other, or helps the other one out, or when they benefit out of it, but rather this is an extremely holy relationship that will last eternally. Yosef was the "Ben Zekunim" of Yaakov, and Yaakov watched all the Torah learning of the twelve shevatim while Yosef was his Chavrusa, the forever eternal bond.

*Chanukah Minhagim...(continued from page 4)*

**Women follow the minhag not to do any work during the first half-hour that the neiros are burning.**

This is so it should be noticeable that it is forbidden to make use of the light from the neiros Chanukah and it allows time for thought about the neis of Chanukah. Furthermore, we are afraid that even if they are using a different source of light, that light might possibly become extinguished and they will end up using the light from the menorah. The reason that only the women are machmir on themselves in regard to this is because the ultimate salvation on Chanukah came about through the acts of a righteous woman. The same type of work that is not allowed during Chol Hamoed is the work that women refrain from.

**The siddur of the Ari HaKadosh brings down to say "Vihi Noam" and "Yoshev Biseiser Elyon" seven times after lighting the Chanukah candles.**

The reason for this is because before the Chashmonayim went out to war, they recited these two tefillos seven times, and were therefore victorious. Additionally, it is a segula that Hashem will watch over us.

**It is customary to place the menorah on the south wall of the shul.**

This is in remembrance of the menorah in the Beis HaMikdash which stood on the south side. **It is customary on Erev Shabbos Chanukah to daven mincha before lighting the menorah.** The reason for this is because tefillas mincha corresponds to the daily afternoon korban, and the neiros Chanukah are a remembrance of the menorah in the Beis HaMikdash which was lit after the korban tamid of the afternoon.

**Some shuls omit "Bameh Madlikin" on Shabbos Chanukah.**

In the second paragraph of "Bameh Madlikin", Rabi Tarfon disqualifies all oils for lighting neiros Shabbos besides olive oil. However, those oils are acceptable for lighting neiros Chanukah. Mentioning this requirement would diminish the honor of Chanukah.

SPONSORED  
BY:



**Gourmet Glatt Emporium**  
137 Spruce Street Cedarhurst, NY, 11516  
516-569-2662 [GourmetGlatt.com](http://GourmetGlatt.com)

## Halachos of Chanuka

- The *mitzvah* of נרות הדלקת is only the הדלקה (lighting) of the נרות and not the preparation or placement. Therefore, one does not have to set the מנורה up מנוכה לשם מצות חנוכה.
- To light the חנוכה candles is so important that even a pauper must sell his most precious possessions to light at least one candle a night.
- One should prepare his מנורה (before he lights the wick) with enough oil so it will stay lit for at least one half hour after the beginning of the *ikur zman hadlaka*.
- One should light the מנורה after מעריב unless he is lighting before צאת הכוכבים. If one has a *minyán kev-uah* after צאת הכוכבים then it is also acceptable to light before.
- A person should try to make all the preparations for lighting his menorah prior to the *zman hadlaka*.
- Sufficient oil to burn for the *shiuur hadlaka* must be present in the candle at the time of kindling. However, if he lights the wick and then added the oil - he is not יוצא. He must extinguish it and relight without saying another ברכה.
- *Lechatchilah*, one should light *al pesach habayis*, or else he should put his menorah by a window or somewhere where it's facing the outside where people walk. This way he will not only be יוצא the mitzvah of פרסומי ניסא for his family, but for the rest of the world as well.
- The מנורה should be put on the left side of the doorway for פרסומי ניסא, so that when a person enters he will have a מזוזה to his right, the מנורה to his left, and ציצית on himself.
- If there is no מזוזה on the door, the מנורה should be put on the right side.
- Even though only one person has to light in each house, it is a מנהג that all men light their own מנורה.
- One should be careful not to put all the candles and מנורות too close to each other so that one can recognize how many candles are lit.
- It is a מנהג to light each night on a מנורה in the בית הכנסת between מנחה and מעריב with the ברכות because of פרסומי ניסא. However, one is not יוצא with this lighting and must light again at home with the ברכות.
- It is אסור to make a *hesped* or תענית on Chanukah. However, it is permissible to make a *hesped* for a תלמיד חכם בפניו.

### Thoughts On The Haftorah

By Ari Halpern

This week's haftorah describes the Jewish people's descent into sin and the imminent destruction that would ensue should they not repent. Hashem explains to them that he had given them countless opportunities to repent. To this extent, He rhetorically asks the Jews if hearing a shofar blown does not frighten them enough to inspire repentance. The shofar that the pasuk is referring to, as the Yalkut Shimoni points out, is the shofar blown on Rosh Hashana. If the Yalkut's interpretation is valid, why do we need this pasuk from navi to allude to the commandment of blowing shofar on Rosh Hashona? We already know of this commandment from a pasuk in the Torah!

By examining the two pasukim, we see that they are inherently different. The pasuk in the Torah relates a "Chok," a law that we don't know the reason for. There it states that in the month of Tishrei you should blow shofar. It does not list any practical reason for doing so. This pasuk, as the Rinas Yitzchak explains, is addressing Tzaddikim. They, who don't need to be inspired to beg Hashem for forgiveness, listen to the shofar for the sole purpose of performing an act that Hashem commanded them to do. The pasuk in navi, however, is relating a "Mishpat," a law that we do know the reason for. It tells us that we blow shofar in order to move us towards repentance. This pasuk is speaking to regular people, who need the extra measure of terror to push them towards repentance. Hashem is telling each person, on their own level, how to approach the Mitzvah of shofar!



## Chanukah Minhagim and their Reasons



**During Chanukah it is a minhag to distribute “Chanukah gelt” to children.**

Since in the time of Chanukah the Greeks wanted to tear the Torah away from *Klal Yisroel*, it is necessary during these days to intensify the Torah’s honor by encouraging children to learn Torah. Additionally, some give an increased amount of *tzedakah* especially to *talmedei chachamim* on Chanukah. This is because Chanukah is the time to strengthen ourselves in learning and because the *neis* of Chanukah was the bringing of spiritual freedom to *Klal Yisroel*.

**It is customary to mark the four sides of the dreidel with the letters nun, gimel, hey and shin (in Chutz L’aretz).**

These four letters stand for *נס גדול היה שם*, a great miracle happened there. Also, the *gematria* (numerical value) of these four letters is *משיה*.

**The *keriyas haTorah* for the days of Chanukah is comprised of the *parsha* that discusses the *karbonos HaNesiyim* (princes) at the *Chanukas Hamishkan in Parshas Naso*.**

The *parshas haNesiyim* discusses the *korbanos* that were brought during the original *Chanukas HaMishkan*, which according to the *medrash* occurred on *כ”ה כסלו*.

**Although Chanukah is mentioned in *Birchas Hamazon*, no mention of Chanukah (or Purim) is made in the *bracha me’en shalosh (Al HaMichyah)*.**

This is because Chanukah (and Purim) are *Midrabanan*.

**There is no *mesachta* in the entirety of *Mishnayos* which deals exclusively with the *halachos* of Chanukah.**

Some say this is because *Rabbeinu HaKadosh* who compiled the *Mishnayos* was a descendant of *Dovid HaMelech* and the miracle of Chanukah was performed by the *Chashmonayim* who took over the kingship even though they were not descendants of *Dovid*. *Rabbeinu HaKadosh* was bothered by this, and therefore when he compiled the *Mishnayos* through *ruach hakodesh*, he omitted the miracle of Chanukah.

**On Chanukah there is a *minhag* to eat dairy foods [Ram”a].**

This is to recall the salvation that *Klal Yisroel* wrought through *Yehudis* when she fed the enemy *Haliphernes* foods containing cheese. She thereafter gave him wine to quench his thirst, and he became intoxicated. *Yehudis* was then able to slay him, bringing deliverance to the Jewish people.

**There is a *minhag* to eat foods fried in oil.**

This *minhag* is in remembrance of the miracles of Chanukah which were performed through oil.

**It is a *mitzvah* to eat special *seudos* filled with *shiros v’shbachos* to Hashem on Chanukah turning a *seudas reshus* into a *seudas mitzvah* [Ram”a]. We light a total of thirty-six candles throughout Chanukah besides for the *shammashim*.**

Among the many reasons for this is that the candles represent the thirty-six hours that the original light of creation- the *or haganuz* - was around before Hashem “stored it away” for the *tzaddikim*. Another reason is because the candles also represent the thirty-six *masechtos* of *Talmud Bavli*.

**It is customary to elevate the *shammash* above the other lights of the *menorah*.**

We do this to emphasize that this light is not one of the *neiros Chanukah*. Also, if one needs the light for some other purpose, he should use the *shammash*.

**Some use a wax candle for the *shammash*, while they use olive oil for the other *neiros*.**

A wax candle is less preferable than an oil lamp for fulfilling the *mitzvah*. By using a wax candle for the *shammash*, it creates a distinction between the *shammash* and the other *neiros*.

**It is forbidden to make use of the light from the Chanukah candles.**

This is so it should be clear to everyone that they are solely for the *mitzvah* of *parsumei nisah*-publicizing the miracle.



### Mesivta Ateres Yaakov of Greater Long Island

131 Washington Ave.  
Lawrence, N.Y. 11559  
516-374-6465

www.AteresHaShavua.com  
AteresHaShavua@Gmail.com

### EDITORIAL STAFF

#### Editor

Ariel Kadish

#### Assistant Editors

Azriel Goldman

Eli Bienstock

#### Columnists

Yehudah Auerbach

Binyomin Goldstein

Gavriel Guttman

Ari Halpern

Yonah Nisanov

Ezra Sturm

Gavriel Sturm

Yoel Weizberg

#### Contributors

Yossi Koppel

Moishe Wollman

#### Menahel

Rabbi Mordechai Yaffe

#### Faculty Advisor

Rabbi Shmuel Oratz

If you would like

to sponsor or subscribe to  
the Ateres Hashavua,  
please contact us at  
atereshashavua@gmail.com