

עטרת השבוע



ATERES HASHAVUA

THE WEEKLY TORAH PUBLICATION FROM THE STUDENTS OF
MESIVTA ATERES YA'AKOV
The Ruth & Hyman Simon High School

לז"נ
 שרה שיינדל
 בת אריה משה

פרשת וישב
 כ' כסלו תשע"ד
 November 23, 2013

Candle Lighting: 4:14

First זמן קריאת שמע: 8:40

Second זמן ק"ש: 9:16

Sunrise: 6:50

Latest זמן תפלה: 10:04

שקיעה: 4:31

Earliest Havdalah: 5:21

(50 minutes)

All times are for Lawrence, NY only

THE IMPOSSIBLE DREAM

By Rabbi Yehuda Horowitz, Mashgiach Ruchani

The following two דברי תורה were heard from Rav Moshe Wolfson שליט"א. In the beginning of our *parsha*, we find the reaction of Yaakov to the dream of Yosef. Yaakov made light of the dream of the sun, moon, and eleven stars bowing to Yosef, so that the other *shevatim* wouldn't be jealous. It seemed to be impossible since Rachel, who was represented by the moon, was already dead. Although Yaakov perceived that it would come true, he attributed this detail to be inaccurate; since dreams aren't completely correct. *Rashi* explains that Yaakov didn't realize that *בלהה*, who was the stepmother of Yosef, was represented by the moon. Actually *Chazal* do reveal that whoever raises an orphan is considered as having given birth to the child. It's therefore difficult to understand why Yaakov didn't know this.

Many years later when Yosef was in Mitzrayim, he overcame the temptation of being with *אשת פוטיפר*. This test was a vital component of our ability to maintain קדושת ישראל in Mitzrayim. *Chazal* reveal that due to Yosef's self control, all the men of בני ישראל remained holy during the years spent in the *טומאה* of Mitzrayim. *Rashi* reveals an interesting insight into this *nisayon* of Yosef. He explains that actually her desire to be with Yosef 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 *nisayon* of Yosef. 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 מצוה! Still the obvious

(continued on page 2)

SHARED DESTINY

By Yaakov Ambalo, Alumnus

“וישראל אהב את יוסף מכל בניו כי בן זקנים הוא לו”

ועשה לו כתנת פסים” (בראשית ל"ג ג')

“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.” (Beraishis, 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 *middos* 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. 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 *Targum Onkolus* says, that above all, Yaakov loved Yosef the most because of his knowledge in Torah, not because of the similarities they had, or because he knew of Yosef's future, but

(continued on page 2)

INSIDE THIS ISSUE:

The Impossi-
ble Dream

Page 1

Shared
Destiny

Page 1

Stories of
Tzaddikim

Page 3

B'dchilu
U'rchimu

Page 3

Halacha
Corner

Page 4

If you would like to
 sponsor or subscribe
 to receive the
 Ateres Hashavua
 weekly via e-mail,
 please contact us at
 atereshavua@gmail.com

Rabbi Horowitz (continued from page 1)

question is why didn't אשת פוטיפר just offer her daughter to Yosef? The answer is that she didn't have any children and אסנת was only a stepdaughter. Our *Chazal* reveal that אסנת was the daughter of Dinah and Shechem, and was brought to Mitzrayim by a *Malach* when she was a baby. Being that פוטיפר didn't have children, אסנת was raised in his home. Had Yosef known that a stepdaughter is considered as a daughter as *Chazal* express, "כל המגדל יתום בתוך ביתו מעלה עליו הכתוב, כאלו ילדו;" then this test wouldn't have been so difficult. Now we understand why Yaakov didn't realize that בלהה was represented by the moon. Yaakov was not allowed to know that a stepmother is considered as a mother, since all of his Torah was taught to Yosef. Had he understood this, Yosef 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 *nisayon* immensely.

Yaakov Ambalo (continued from page 1)

because of his *chachma*. *Onkelos* translated "Ben Zekunim," (Son of my old age), as "Bar Chakim," "My wise son." The *Midrash* says on 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.

Minbagei Chanukah (Continued from page 4)

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.

Stories of Tzaddikim (continued from page 3)

The Lubavitcher Rebbe zt'l once sent someone to a neighborhood to start a Chabad Center there and be mekarev others. The young rabbi would call the Rebbe every week or so to inform him of the present situation, and always tried to explain how hard it is, being that there is no religious atmosphere in his environment. The Rebbe would always respond to him that he should give it some more time.

This went until by one call the young rav said to his mentor, "It's actually not as bad anymore. The people's lack of religion doesn't bother me as much as it used to, and I'm doing okay." After hearing this, The Lubavitcher Rebbe immediately responded, "Now. Now is when you should leave." When he was getting too comfortable in his present atmosphere, he was in danger of losing himself to the negative influences of his environment.

How much further must we be careful as to where we find ourselves, and always ask – "Should I, a child of Ha-shem, made in His divine image, be where I am now?"

SPONSORED BY:



Gourmet Glatt Emporium

137 Spruce Street Cedarhurst, NY, 11516
516-569-2662 | www.gourmetglatt.com



Rebbeim for Life.
Education for Life.
Torah for Life.

STORIES OF TZADDIKIM

Chezky Friedman, 12th Grade

Rav Akiva Eiger, known for his great Torah genius and amazing works on Gemara, was also known for his chesed towards his fellow Jews. He would often go to the homes of all the sick people in the town and bring them blessings and comfort.

One time, Rav Akiva Eiger visited someone with a very rare disease. None of the local town doctors could pinpoint the illness and stated that the patient had no hope. At that time, the king's royal physician was passing through the town, and Rav Akiva pleaded with him to see the choleh. The royal physician finally agreed and examined the patient. He was able to diagnose the disease but concluded that unfortunately there was no hope for the patient. Rav Akiva Eiger asked the royal physician if he would have responded the same way if the king had just been diagnosed with the same disease, to which the physician responded that the king would have gotten a more favorable response. The doctor explained that the king had the means and the manpower to capture an extremely rare bird that was the only known cure for this illness.

When the doctor left, Rav Akiva Eiger davened to Hashem and pleaded, "Hashem you are our King and we all are Your children, why should a mere king of flesh and blood have cures available to him that your own children do not?" At that point the extremely rare bird flew through the window. Rav Akiva Eiger had the bird caught and prepared it for the choleh. He instructed the one preparing the bird to preserve a few feathers to give to the royal doctor, as a sign so he should know that every Jew is a child of the True King, and with the proper tefillos can receive the same care as a king of flesh and blood.

Reb Shraga Feivel Mendlowitz zt'l once noticed two talmidim carrying chairs to a classroom. Reb Shraga Feivel asked one of them, "For whom are you bringing this chair?" He answered, "For myself." He asked the same question of the other boy, and the answer was the same. Reb Shraga Feivel chided, "You brought a chair for yourself, and you brought a chair for yourself. So you're both just schleppers. If each of you had brought a chair for the other, each of you would have done a chesed." The opportunity for an act of kindness comes in many different forms, and we must always look for the chance to fulfill them.

(Continued on page 2)

B'DCHILU U'RHIMU ~ WITH LOVE AND WITH AWE

Naftali Engel, 12th Grade

“וימאן ויאמר אל אשת אדניו הן אדני לא ידע אתי מה בבית וכל אשר יש לו נתן בידי”

“He adamantly refused. He said to his masters wife, ‘Look, my master doesn’t care to know about my work in the house [for he trusts me], he has given everything he owns into my hand”

Yosef withstood the test of Potiphar’s wife to seduce him. Yet the fact the Torah considers this a test is a mystery. Rationally speaking, since Yosef was wise, this should not have been difficult to him; for anyone with a little self-control and intellect could overcome immoral thoughts and actions. Rabbi Yitzchok Breiter in “Seven Pillars of Faith” notes that the word *vayema’ein* (He refused) has a *shalshelas* above it, making it a long drawn out note during the reading of the Torah portion. This shows us that the real test was not a quick ordeal but Yosef was tempted by the Yetzer Horah many times and he refused many times, for when one is tempted by sin he must remain un-wavering and refuse over and over.

(Based on Likutey Moharan I, 72)

What were the true intentions of Potiphar’s wife? *Rashi* writes that “Just like Tamar’s intentions were for the sake of heaven, likewise the actions of Potiphar’s wife were for the sake of Heaven as well.” (She saw in the stars that she would raise a child from Yosef but she did not know if it was her child or her daughter’s child).

From the actions of Potiphar’s wife we can learn a powerful lesson about judging people: At first glance, Potiphar’s wife’s actions appear to be evil. Not only did she cause Yosef to be sent to prison but she also spoke badly about him, causing his name to be disgraced throughout Egypt. But *Rashi* enlightens us to the truth – even these actions were for Heaven’s sake!

Despite her upbringing in the corrupt, idolatrous atmosphere of Egypt, her actions were pure, to the extent that she is compared to Tamar – the mother of “strong and righteous ones”. From this we can learn the importance of not judging a book by its cover.

(Based on Sichas Shabbos – Parshas Mikeitz 5740)

HALACHA CORNER

Minhagei Chanukah and their Reasons

During Chanukah, there 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 משיח.

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

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*. 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*.

(continued on page 2)



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-IN-CHIEF

YEHUDAH AUERBACH

ASSISTANT EDITOR

YOEL WEIZBERG

COLUMNISTS

NAFTALI ENGEL

CHEZKY FRIEDMAN

CONTRIBUTORS

DAVID LESSER

BINYAMIN GOLDSTEIN

ARI SOMMERSTEIN

MEHAHEL

RABBI MORDECHAI YAFFE

ASSISTANT MEHAHEL

RABBI YOSHI BENNETT

FACULTY ADVISOR

RABBI SHMUEL ORATZ

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