

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

בראתי יצר הרע ובראתי לו
תורה תבלין

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שבת קודש פרשת מקץ - שבת חנוכה

Shabbos Parshas Miketz - Shabbos Chanukah

ראש חודש טבת - ל' כסלו תשס"ו - December 31, 2005

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מדעת עליון

יִשְׁבְּעוּ ויִטְעוּם לֶהֱמַאכֹל בִּידְעָם כִּי עוֹד מַעַט יִבְאוּ
הָרֶעַב לִשְׁבַּע שָׁנִים וְתִרְעַב נַפְשָׁם.
והיינו כוונת הקרא באמרו "ולא יודע השבע בארץ" -
כלומר, לא יודע השבע גם בשבע שני השבע כי לא ישיבע
להם השבע ולא יטעימו טעם מאכל, והטעם "מפני
הרעב ההוא אחרי כן" - כי מיד אחרי זה יהיה הרעב
כבד וגדול עד מאד, ואיך ינעם לנפשם אוכל ומשקה
בידעם מה יהיה אח"כ.

בעניני חנוכה

**על ג' דברים גזרו היונים על ישראל: שבת, מילה,
וראש חודש ע"כ. (מגילת אנטיוכס לא)**

יש להקשות, דבשלמא על שבת ומילה יכולים להבין, דשבת הוא יסוד התורה וכל הכופר בה ככופר בכל התורה כולה, וכן מילה הוא יסוד הכניסה בבריתו של הקב"ה. אמנם למה גזרו על קידוש החודש, הרי איזה יסוד בתכלית הבורא טמון במצוה זו?

והנה המהר"ל מפראג, הגמור"ר יהודה ליוואי זצ"ל, בס' נר מצוה, ביאר שמלכות יון הרשעה שילחה חצי מלחמתה בישראל אל התורה, לפי שהיונים יש בהם החכמה והתבונה וכל ענינם שהיו מבקשי חכמה, ולכן

**ולא יודע השבע בארץ מפני הרעב ההוא אחרי כן
כי כבד הוא מאד וגו' (מא-לא)**

לכאורה יש להבין, מדוע הוצרך הקרא לכפול את הענין במדכת' "וקמו שבע שני רעב אחריהן ונשכח כל השבע בארץ מצרים" ומיד אח"ז כת' עוד פעם בקרא "ולא יודע השבע בארץ מפני הרעב ההוא אחרי כן", הרי כבר נקט ענין זה של אי ידיעה מפני הרעב? וגם קשה, הלשון "אחרי כן"?

אלא מסביר **המאטאסדערפער רב, מרן הגמ"ר שמואל עהרענפעלד זצ"ל, בס' חתן סופר**, שתלוי הענין במה שכתב לעיל "ידוע תדע כי גר יהיה זרעך בארץ לא להם ועבדום וענו אתם" (טו-יג). הכוונה היא, שהידיעה גורמת הצער כאילו בא השיעבוד והיינו "ידוע תדע כי גר יהיה זרעך", וע"כ חשב הקב"ה מידיעת אברהם אבינו ועולה חשבון ד' מאות שנה. וזה ג"כ היה במצרים מפני שהידיעה גרמה צער השיעבוד.

וממילא י"ל שבזמן שיוסף הצדיק בא ופתר את חלומו של פרעה מלך מצרים ואמר שיהיה להם שבע שני השבע ואח"כ שבע שני הרעב, התכוון שהשבע שני השבע לא יהיה להם שביעה כלל וכלל במצרים, כי איד

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
LIVING IN A YESHIVAH (9) - CHANUKAH

Yeshivah or seminary students who live away from home most of the year, must fulfill the *mitzvah* of lighting *Chanukah* candles at the place of their institution. They cannot be included in the lighting of their parents at home, since they are presently living away from home for a good portion of the year (1). Of course, if they are home for *Chanukah* vacation or the like, they may be מצא the *mitzvah* with the candle-lighting in their home.

A student who boards with a family, and also eats meals with them, can automatically be included in the *mitzvah* with the candle-lighting of that family (2). If one does not eat with the family, he or she can still be מצטרף with the family by donating a nickel or more towards the purchase of a portion of the oil, wicks, etc., that are used for the *mitzvah* of lighting (3). This may be done once to include all eight days of *Chanukah* (4).

Where should a Student Light

The *Poskim* differ as to the ideal place for lighting *Chanukah licht* on a *Yeshivah* or seminary campus. Some favor lighting in the dining room where the students come three times a day to eat (5). Others hold that the place in which one sleeps is the most prominent choice (6). Consequently, some students customarily eat one meal a day during *Chanukah* in their dormitory rooms, thereby

(1) אגרות משה י"ד ג: י"ד (2) משנה ברורה תרע"א: (3) שם ג: (4) ביאור הלכה תרע"ב: (5) בשם החזון איש הובא בס' תשובות והוראות ב: שמג
(6) אגרות משה או"ח ד: ע' (7) הליכות שלמה י"ד (8) או"ח תרע"ב:

הוא היה אומר....

R' Shruga Feivel Mendlowitz ZT"L once said:

"America will produce a new type of Jewry combining the best elements of Europe; the intellectual acuity of Lithuanians; the *bren* and spiritual intensity of Polish *Chassidus*; the organizational abilities of German Jewry, and the appreciation of *hiddur mitzvah* - beautifying the *mitzvos*, of the Hungarians. The simple yet tenacious *emunah peshuta* of Sephardic Jewry and the undeniable *temimus* of American Jewry, complete the total picture."

R' Simcha Bunim of P'shischa ZT"L would say:

"A Jew must be as careful of his actions in life just as a person playing chess thinks carefully before his next move. Weigh what you're planning to do to see if you might end up regretting your move."

A Wise Man would say:

"No one has a finer command of the spoken language than the person who keeps his mouth shut!"

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Many times, R' Chaim has revealed that he truly believes *Eliyohu Hanavi* himself, came to their rescue that night, selling them that one candle which they cut into eight pieces for all eight nights of *Chanukah*.

TORAH GEMS

וַיִּשְׁמוּ לוֹ לִבְדּוֹ וּלְהֵם לִבְדָּם וּלְמִצְרִים הָאֲכָלִים אֹתוֹ כֹּ' (מג-לב)

The **Seforno** explains that the Egyptians refused to eat their meals with the עברים - *Jews*, as they deemed it to be an abomination. When the brothers of Yosef were brought in, they were forced to eat alone as they believed Yosef to be an Egyptian, whereas the Egyptians refused to eat with Yosef since they knew he was Jewish. But if they knew he was Jewish and this was common knowledge, how could the brothers not have known who he was?

A man once came to the *Imrei Emes*, **R' Avrohom Mordechai Alter of Ger ZT"l**, to inquire about a prospective *shidduch* for his daughter. The *Rebbe* told him to go to a certain town and ask about the boy and his family. The man did so and when he arrived, he met the first Jew he saw and asked him about the family. The man gave a glowing report, replete with respected lineage and exemplary *middos*. "A great family," he was told. The man went ahead and sealed the *shidduch*, with great happiness.

The next morning in *shul*, he saw the snickers and heard the griping remarks about the boy's family. He learned that the father was in fact quite a disreputable person in that community, involved in numerous fights with many enemies. Nobody in *shul* had anything nice to say about him. Immediately, he ran to the *Gerrer Rebbe* and asked what to do.

"I had heard about this man and his reputation," said the *Rebbe*, "But also about his good points. I sent you to that town to see what Heaven wanted you to see. Had you met a person who disliked him, you would not have gone through with it. Since you met a person who was his closest friend, it is a sign that this is what Heaven wanted you to see!"

The Egyptians may have known who Yosef was, but obviously the brothers were not meant to know.

ומנותר קנקנים נעשה נס לשושנים וכו' (מעוז צור)

Every *Yom Tov* in the Jewish calendar represents not only an event or miracle that occurred, but also an ideal and everlasting concept. *Shavuot* signifies *Kabbolas Hatorah* and its acceptance as the center of our lives. *Pesach* reveals the manner in which a person must eat throughout the year (חמץ ומצה). *Sukkos* teaches us how to behave in this material and transient world. The holiday of *Chanukah* represents *מסירת נפש* - how a Jew is willing to forgo his very existence to perpetuate the spirituality of Judaism, enabling him to live a life of *Torah* and *mitzvos*. If this is the basis of *Chanukah*, why is there no mention of this lofty ideal in any of our *tefillos*, or in the *mitzvos* that we do these days?

Answers **R' Yisroel Chortkover ZT"l**, *Mesiras Nefesh* does not just mean giving up one's life so as not to perform physical acts of sin against *Hashem*. One must be willing to relinquish his soul in avoidance of harmful intellectual pursuits and secular ideologies. However, the Jews in the times of *Matisyohu Kohen Gadol* were weak in this area and a substantial majority of the populace were not up to the task of shunning the popular culture of Hellenism. If not for the rallying of the *Maccabim* and the military success of a small but impassioned army, most of the Jews may have succumbed. נפש מסירת was not their strong point!

The *flask of oil*, which in *Kabbalah* terms signifies pure intellectual *Torah* wisdom, was found and lit for eight straight days, signifying a return to *נפש מסירה* on an intellectual basis. Thus, there is no mention of this ideal on *Chanukah*, however, when a Jew lights his *menorah*, he should reflect on how he can improve himself - just as the Jews of old did - in the area of *mesiras nefesh* for *Torah*.

קידוש החודש. שהרי כת' "ושמרתם ועשיתם כי היא חכמתכם ובינתכם לעיני העמים" (דברים ד-ו), ואחז"ל (שבת עה.) דמצוה לחשב התקופות ומזלות ומולדות הלבנה, וכ"כ בתשובות הרמב"ם. א"כ יש במצות קידוש החודש גילוי מיוחד לחכמתם ותבונתם של ישראל נגד אומות העולם, ובפרט מלכות יון המתיהרת בחכמתה. ומש"ה גזרו על ישראל להשכיח מהם קביעת החדשים שבהן תליין מועדי ה' וחכמתם.

היו נותנים דעתם על התורה לבטלה מישראל כי לא היו רוצין שתהא לישראל חכמת התורה שהיא עליונה מן החכמה האנושיות שלהם. שחכמת התורה אינה שייכת לאומות העולם, וכשאתחז"ל אם יאמרו יש חכמה בגוים תאמין, יש תורה בגוים אל תאמין ע"כ. ולכן היונים לא היו מתנגדים לישראל כי אם בתורתם.

ועפ"ז כתב הר"ר גבריאל ציננער שליט"א, בס' נטעי גבריאל, יש להבין מדוע רצו היונים לבטל מצות

מעשה אבות סימן לבנים

In order to survive in the harsh Siberian tundra, one needed to maintain a competitive edge. Whether in goods, money or services, the ability to provide for another - for a price, of course - increased one's value and chances for survival. During the war years, the revered *Telzer Rosh Yeshiva*, **R' Chaim Stein Shlit'a**, and his lifelong friend, **R' Meir Zelig Mann Shlit'a**, were deported by the Soviet authorities to Siberia for the crime of being Jews. They found their competitive edge amongst the lowly Russian peasants, by pretending to be doctors who could heal the masses. They were fortunate enough to locate a single thermometer which they placed in an impressive doctor's bag, and when "diagnosing" patients, they made a great show of fussing over it and discussing the patients "needs" in their own language. Herbs, roots and chicken-soup remedies from their youth was the medicine they prescribed, but their own *tefillos* on behalf of the ill patient was the actual formula that worked and prolonged their ruse.

One year, shortly before *Chanukah*, while "treating" a patient, their entire charade took a tragic turn: their thermometer broke! Attempting to cover up the problem, they pretended to continue on with their medical visits, but the peasants became suspicious. They alerted the authorities who immediately sent out a warrant to arrest the fake Jewish "doctors" and bring them in. R' Chaim and R' Meir Zelig were forced to run away with nothing but the clothes on their back, with the N.K.V.D. in hot pursuit.

They eventually reached a Railroad station and managed to board the first train that came into the station, not even sure in which direction they were heading. The train was mostly deserted and for the first time that day, they were able to relax and assess their situation. As nightfall approached, they realized that that evening was the first night of *Chanukah* and they had nothing with which to fulfill the *mitzvah* of *Chanukah* *licht*. R' Chaim was inconsolable over the thought of missing this *mitzvah* and immersed himself in prayer, begging *Hashem* for a solution to their dilemma.

R' Meir Zelig, always the practical one, came up with a plan. At the next train stop, the two got off and walked to the edge of the platform. One of them removed his boot and began collecting the dripping grease from the back of the railroad car. When they filled it up as much as they were able, they ran back into the train and using a piece of material from their clothing, created a wick for their oil lamp. They excitedly began lighting the "wick" for their *Chanukah menorah*, but their happiness soon turned to bitter disappointment when the material refused to light. They felt crushed and defeated. As their entire survival up until this point relied heavily on the power of their *tefillos*, R' Chaim and R' Meir Zelig sat down and began crying until there were no more tears, imploring *Hashem* to assist them in their time of need. R' Chaim called out, "*Ribono Shel Olam*, we have done all we can; now it's up to you!"

Not long after, the train came to a sudden stop. An unknown station in the middle of Siberia, nowhere near civilization, cropped up seemingly out of nowhere, and the train paused to let on a passenger. A