

מאת מוה"ר ברוך הירשפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלנד הייטס

learning, but nevertheless have unique and inexplicable mystic powers (known to the Sages of the *Talmud*) that can help one retain his learning.

6) Being careful not to do the things mentioned in the *Talmud* that cause an individual to forget things in general or to specifically forget his learning.

Ways to Learn that Prompt Memory. The very knowledge that a Jew needs to remember his *Torah* learning, both as a *mitzvah* and as an eternal precious possession (מורשה), is in itself useful for better memory. What is this likened to? For example, if one learns how to drive a car, versus a person learning how to operate a toy, like a remote control device. The former is information that one will need in life; he will likely use this knowledge on a daily basis, whether for *pamassa* or for whatever life demands. One retains this knowledge always. Therefore, when he is learning to drive, his mind automatically opens wide, engaged with full intensity, concentration, and deep sensory intake. This knowledge is seared into his brain and his memory stores it like a sponge. Learning to use a toy is obviously quite different. One may learn it properly, but after a while, he stops playing with the toy and his knowledge of its use will not be retained. The same is true for *Torah* learning. If one maintains the correct attitude and mentality, namely that *Torah* is an everlasting possession, precious and extremely valuable forever and ever, it will no doubt remain in his memory much longer.

We will continue next week *IY"H* with the methods *Chazal* gave us to learn in ways that help us remember better.

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Greatest Mitzvah of All (7) - "תלמוד תורה כנגד כולם"
Understanding Torah Study with Clarity and Depth. Last week we discussed the obligation a Jew has to make great efforts to remember his *Torah* learning. This was based on the *posukim* of "ושננתם" and "השמר לך פן תשכח" as well as other *posukim*. The Sages go to great lengths to guide us in this area, leaving us with many suggestions and learning aids to assist us. One *daf* (page) in the *Gemara* upon which much of this is based is *Eruvin* 54 (נד) and one should learn this *daf* well. He should hone in on the information, wisdom and helpful hints mentioned there. (**Note:** On this *daf*, 54a lines 31-33, it also tells us that the true enjoyment of learning and happiness in life is when one remembers his learning and can later say over with clarity what he learned. One can see the truth of this in real life, especially if one can experience or witness the *simcha* of those who have just completed a test on *Torah* material.) These practical suggestions, both from *Masechta Eruvin* and other sources, can be divided into six general categories:

- 1) The proper way to learn, and in general, ideas that prompt better memory.
- 2) Reviewing *Torah* material, and how to review.
- 3) Deeds that give a person merits to receive "סייעתא דשמיא" (Heavenly Assistance) to remember his learning.
- 4) Prayer: how, when, and where to *daven* that one should not forget his learning.
- 5) *Segulos* (charms): In this context, "*Segulos*" refer to deeds that have no logical connection to remembering one's

הוא היה אומר

R' Levi Yitzchok of Berditchev זי"ל (Kedushas Levi) would say:

ויהי בישרון מלך בהתאפק ראשי עם יחד שבתי ישראל
Yosef knew how humiliated his brothers would be if they learned that the man

before whom they were bowing "*with their faces to the ground*" was Yosef, whom they had ridiculed when he had revealed to them his dream that they would all bow to him someday. Yosef did not make himself known to them immediately in order to spare them this humiliation. Someone else in Yosef's position might have taken advantage of this opportunity to have his revenge, to force his enemy to feel defeat. Yosef did the opposite. When his brothers bowed to him, he immediately recognized them, but he made himself a stranger in order to spare them the shame of defeat."

Noda B'Yehudah, R' Yechezkel Landau זי"ל (Drushei Tzlach Chanukah) would say:

"During the days of *Chanukah*, a person should attempt to rectify any and all faults that may cause the *Shechina* to leave *Klal Yisroel*, as this was the primary goal of the Greeks. Now, as we know, since the holy Temple was destroyed the place where *Hashem* rests his Divine Spirit is in the *shuls* and *Batei Medrashim* of *Klal Yisoel* (מגילה כט). As such, one who talks inside a *shul* or during *davening* is literally rebelling against *Hashem* and causing the *Shechina* to move away. He is accomplishing what the Greek armies could not! He is making the air impure and putting idols in the courtyard (מעמיד צלם בהיכל) for in every sin, one causes a *klipah* and impure spirit!"

A Wise Man would say:

"Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that."

Printed By: Mailway Services,
Serving Mosdos and Businesses
Worldwide Since 1980
(1-888-Mailway)

ויהי בישרון מלך בהתאפק ראשי עם יחד שבתי ישראל
Special Mazel Tov to Mr & Mrs Chezik Neeman on the Aufruf and upcoming marriage of their son, Alexandro to Chavi Brecher. May the young couple build a Bayis Ne'eman B'Yisroel
לשם ולתפארת

Experience Chanukah with
Rav Mordechai Gifter, זי"ל
at:
www.kollelateresmordechai.org

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

(Monsey, NY)

הדלקת נרות שבת – 4:19

זמן קריאת שמע/ מ"א – 9:05

זמן קריאת שמע/ הגר"א – 9:41

סוף זמן תפילה/ להגר"א – 10:27

שקיעת החמה שבת קודש – 4:38

מוצש"ק צאת הכוכבים – 5:28

צאתה"כ / לרבינו תם – 5:50

Courtesy of MyZmanim.com



TORAHTAVLIN
IS NOW AVAILABLE
ONLINE TO VIEW ARCHIVES,
STORIES, ARTICLES OF INTEREST
OR TO SUBSCRIBE TO RECEIVE
THIS TORAH SHEET WEEKLY.
WWW.TORAHTAVLIN.ORG
OR SEND AN EMAIL TO
TORAHTAVLIN@
YAHOO.COM

שבת קודש פרשת מקץ – שבת חנוכה

Shabbos Parshas Miketz - Shabbos Chanukah

ב' טבת תשע"ז – December 31, 2016

טיב התבלין

הגה"צ רבי גמליאל הכהן רבינובין שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

ויאמר אלהם ישראל אביהם אם בן אפוא זאת עשו קחו מזמרת הארץ בכליכם וחורידו לאיש מנחה מעט צרי וזמנך דבש נכאת ולם במנים ושקדים (מג-א) - ויבינו את המנחה עד בוא יוסף בצהריים כי שמעו כי שם יאכלו לחם (שם-בה) - שמע בני מוסר אביך

מפני שכלו הצעיד הודל, ויתכן מאוד כי ברבות הימים אחר שיתרבה שכלו ודעתו שכיכל גם הוא להבין כי הצדק היה עם אביו, ואז יתחרט מאוד עד מה שלא ביטל דעתו לדעת אביו בראותו כי סירבו אביו להביא לידי באושים ר"ל. ועל כן אל לו להבין להתחכם כל כך, ועליו להבין כי עדיין לא השיג את שנותיו של אביו, ועדיין אין ביכולתו להשיג את דעת אביו, אלא עליו לבטל דעתו בתכלית הגמור לדעת אביו, ולקיים מאמר הכתוב (משלי א, ח) שמע בני מוסר אביך ואל תטוש תורת אמך.

ומן הראוי לצטט כאן לשונו הקדוש של רבי הלל מקולמייא זצ"ל, מגדולי תלמידיו של מרן החתם סופר, בספרו 'משכיל אל דל' ('ח"א כלל ז') וז"ל: מי שהוא ידא ה' באמת, הוא נזהר שלא לנטות מכל דרכי וקבלות אבותיו אפילו זיו כל שהוא. הן שמבין ויודע טעם הדבר, הן שאינו יודע טעם הדבר.

עלינו להבין כי עצם הביטול לדעת האבות היא למעשה היסוד לקיום הדת, כי הלא כמה וכמה מנהגי ישראל שנמשכו מדור לדור, ואין טעמים ונימוקים ברור יפה, ומקיימים אותם רק מפני שכך קיבלנו מאבותינו, ועל דעתם ועל כוונתם בלבד, ואילו היינו עושים רק בדרים שהדעת סובלתם הרי היינו מרגלים על כמה וכמה מהם. והיתה התורה בבחינת קדושה לגוים, וכל אחד לא יקיים כי אם המנהגים שבהם ימצא טעם לשבח חז"ל. אך לא כך היא דרכה של תורה, רק שעלינו לבטל דעתנו ולקיים בתמימות כל המסור לנו מדורי דורות, מתוך אמונה שאבותינו ואבות אבותינו כיוונו אל האמת במנהגיהם, וכל דור קיבל מפי הדור שלפניו עד משה שקבל הכל מפי הגבורה.

גם במנהגים הפשוטים ראוי לו לאדם להיות זהיר בהם כגון בלבושים, וכל אחד ראוי לו ללכת באותן לבושים שלבשו אבותיו, אין המדובר בבגדי הנשים שאלו הם גופי תורה ממש, אלא אפילו בגדי אנשים ראוי לכל אחד שילך כבית אבותיו, כי בזה משריש בעצמו את שורשו, והמה משמשים לפניו כאות מיהו, ואל מי מוטל עליו להדמות. ואפשר שלוח כיון רבי עקיבא באמרו (אבות ג, יג) מסורת סיג לתורה, כי לפעמים כשהפך האדם להלוך בעקבי אבות, מתעורר בו הבושה ומונה הוא את עצמו מה טעם יש בדבר, וביותר מתעורר הדבר בעיניו הלבוש שבוה הוא את פתחו פה ליצר, כי רבים מהשכרים שבישראל לבושו שונה ואף על פי כן נאמנים הם להש"ת ולתורתו. אך התשובה לכל זה צריך להיות 'מסורת' אבותינו בדינינו גם כשאין ליה הגיון והסבר על פי השכל, כי אין אנו אחראים לתוצאותיו של שינוי כל שהוא. והוה כוונת המאמר הנוכח 'מסורת' – התשובה שווה מסורת בדינינו, היא עבודתנו 'סיג לתורה' כי רק כשנתחזק בעוה בכל פרט שקבלנו מאבותינו נזכה להמשיך לצעוד בדרכי האבות כראוי וכיאות.

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

מאוצרותיו של המגיד

בימי מתתיהו בן יוחנן כהן גדול חשמונאי ובניו - האור גדול המניע בחנוכה

חנוכה-מַעַס מֶן וְאֹר דְּחוּחַ הַרְבֵּה מִן הַחוּשׁׁ כתב בספר 'שער יששכר' (מהרב חיים אלעזר שפירא וצוק'ל ממונקאטש, סוף מאמרי חדשי כסלו-טבת מאמר ימי אורה אות קמ"ה), "יש לדקדק, מדוע נקט דווקא 'נס לשושנים', ונראה לומר, דהכוונה בזה היא אל החשמונאים הצדיקים, אשר היו 'כשושנה בין החוחים' (ע' שיר השירים ב' ב' וברש"י-כשושנה בין החוחים-שנמקדים אותה ותמיד היא עומדת בנויה ואדמימותה, כן רעיייתי בין הבנות-שמפתות אותה לרדוף אחריהם לזנות כמותם אחרי אלוהים אחרים, והיא עומדת באמונתה), ועמדו איתן באמונת הקב"ה וידאתו 'כשעמדה מלכות יון הרשעה על עמק ישראל להשכיחם תורתך ולהעבירים מחוקי רצונך' (ועל הניסים' לחג החנוכה) ולבוללוי בה (שלכן, גורה במיוחד על המצוות המבדילות בינו למבנה-ד'אש חודש [של הלכנה, כיון שבו מבטתא הברל בינו לבניה, שהרי בו מבטתא שעם ישראל מונה ללכנה, כיון ואילו 'אומות העולם מונים לחמה' וע' שיר השירים רבתי ו' סוף ה'-ישראל מונים ללכנה ואומות העולם לחמה)]-מילה [כיון שעל ידה הגוף של היהודי שונה מהגוף של אומות העולם, ואם כן, אין היהודי יכול להתבולל בהן, וכדאיתא בגמרא סנהדרין ל"ט-י'אמר ליה קיסר לרבי תנחום, תא ליהוו כולך לעמא דה', אמר ליה, לחיי, אנן דמהלינן לא מצינן מיהו כוותיכוּ] -שאי אפשר להיות לנו ערלה, אתון מלהיתו והוו כוותן, וכתב המהרש"א שם ד"ה לעמא חד וכו', 'אנן דמהלינן לא מצינן מיהוי כוותייכו-והוא הטעם הנכון במצות מילה שהיא אות ברית בבשרינו, דלא מצינן מיהוי ככל הגויים]-שבת [כיון ש'ביני ובין בני ישראל אות היא' (שמות ל"א י"ז)] והמוני בני ישראל נהרו אחריה והתבוללו בה והתניינו, וכן איתא במדרש (שמות רבה ט"ו ו') 'במלכות יון...מתתיהו הכהן הגדול ובניו עמדו באמונתו של הקב"ה, ונעשה להם נס, ו'גברה מלכות בית חשמונאי על מלכות יון ונצחה' (שבת כ"א:) והחזיר את בני ישראל לאמונת ה' וידאתו ותורתו וחוקי רצונו, ונכנסו להיכל בית המקדש, ו'בדקו ולא מצאו אלא פך אחד של שמן שהיה מונח בחותמו של כהן גדול, ולא היה בו אלא להדליק יום אחד, ונעשה בו נס והדליקו ממנו שמונה ימים', ונס זה-שבו, האור המועט הראוי לדליק רק ליום אחד, התגבר ביותר ודלק לשמונה ימים' הורה על נס הניצחון-ש"ב, ה'מעס מן האור' התגבר, ו'דחה הרבה מן החושך' של מלכות יון (ע' בראשית רבה ב' ד' -וחושך זה גלות יון וכו'), והאיר ביותר".

עניין זה נרמז במצות חנוכה נר איש וביתו ובתור זכר לזה - ש'מתתיהו כהן גדול וביתו' דחו את החושך של מלכות יון והאירו ביותר, 'התקינו חכמים שבאותו הדור, שיחיו שמונת הימים האלו שתחילתן מליל חמישה ועשרים יום בחודש כסלו, ימי שמחה והגל, ומדליקין בהן הנרות בערב על פתחי הבתים בכל לילה וילילה משמונת הלילות' (רמב"ם פ"ג מהל' חנוכה ה"ג) ו'איש וביתו' 'יאירו אל תוך החושך וידחהו, ועל דרך זה כתב הגאון **הצדיק הרב שמשון רפאל הידד וצוקל בספרו 'במעגל השנה'** (חלק א'-חג החנוכה מאמר ג'-מורשת המכביים לכל דור' ד"ה די ביהודי אחד), "בעקבות ההסתה וההדחה של המתיונים המורדים בה, חיללו היוונים את בית המקדש והעמידו צלם בחיכל וטמאו את כל השמנים של המנורה הטהורה, וכשגברה מלכות בית חשמונאי ונצחום, בדקו ולא מצאו אלא פך אחד של שמן שהיה מונח בחותמו של כהן גדול, ולא היה בו אלא להדליק יום אחד, נעשה בו נס והדליקו ממנו שמונה ימים'.

היה זה מתתיהו כהן גדול שהוכיח להם לישראל כי יכולים הם להישאר נאמנים לאלוקי ישראל, שהרי, כשבאו אליו שליחי המלך אנטיוכוס, כדי להעבירו מתורת ה', ענה ואמר להם: 'אם אמנם יסורו כל עברי המלך גוי גוי מאלוהיו, וישמעון לקולו להמיר את חוקות אבותיהם, לא כן אנוכי ומשפחתי; כי לא נסור וישמעאל מאחרי חוקות אבותיהם, וחיללה לנו לשוב ממצוות ה' אלוקינו ולהפא את בריתו אתנו, ולכן את דתי המלך לא נעשה, ואת חוקותיו' לא נמדי בחוקות המלך' (חשמונאים [א. כ'-כ"ג]), כך דיבר החשמונאי באומץ בגבורה ובאמונה, ובכך ניצל מקדש ה' מיד הטמאים. ולכן קום והדלק את נר החנוכה בחג המכביים - 'מצות חנוכה, נר איש וביתו

מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

בני בינה ימי שמונה קבעו שיר ורננים

יונים נקבצו עלי אי בימי חשמנים ופרצו חומות מגדלי וטמאו כל השמנים ... (מעוז צור)

In the song “*Maoz Tzur*,” traditionally sung after the *Chanukah* candles are lit, is the following line: “*The Greeks gathered against me then in the days of the Chashmonaim; they breached the walls of my towers and defiled all the oils.*” Where in the story of *Chanukah* do we find that a wall was breached?

R’ Gedalya Schorr זת”ל (Ohr Gedalyahu) explains that we see from the *Mishnah (Middos* 2:3) that there was a wall in the courtyard of the *Bais HaMikdash* called the *Soreg*. The *Mishnah* writes that the Greek armies breached the *Soreg* in thirteen places, in their quest to capture the Temple mount. Upon their defeat, the Jews rebuilt it, and the Sages decreed that the nation should bow down at these thirteen locations. The Sages established the prostrations at the *Soreg* to show that we submit ourselves to *Hashem*, that we try to act like Him, that we try to emulate His thirteen attributes. It was this submission that the Greeks tried to uproot. By breaching the *Soreg*, they attempted to eradicate our special relationship with *Hashem* and put us all on equal footing. Additionally, the Greek Hellenists epitomized the trait of “עזות” (boldness). Those who are bold, says R’ Schorr, are not willing to submit to anyone or anything. They will not express thanks, nor gratitude, nor feel indebted to anyone. It is this negative character trait that the Greeks tried to instill in the Jews. By breaching the wall, they hoped to ensure that the Jews would not feel any special connection with *Hashem*. The submission to G-d that the Jewish people exemplified diametrically opposed the *azus* of the Greeks.

However, the very trait which led to the *Chashmonaim’s* victory against the Greeks was that of boldness. The *Mishna* writes (*Avos* 5:23): “*One should be as bold as a leopard ... in order to carry out the will of your Father in Heaven.*” The *Chashmonaim* saw the boldness of the Greeks - it was demonstrated to them vividly when they breached the *Soreg* in the holy Temple. The *Chashmonaim* knew that they were clearly not strong enough to wage a victorious battle against the might of the Greek army, but what they had to do was fight fire with fire. They summoned up their own boldness, their *azus*, and motivated themselves to believe that they did not have to be subjugated to the Greeks. They had to fight so that they could continue their service of *Hashem* and maintain their close relationship with Him. They fought, and because they mustered up the courage to do so, *Hashem* helped them and they were victorious. (**Days of Celebration, Rabbi Y. Prero**)

וקבעו שמונת ימי חנוכה אלו להודות ולהלל לשמך הגדול (על הניסים)

Unlike the festival of *Purim*, which is designated as a day of “משתה ושמחה” (feasting and gladness), the theme of *Chanukah* is expressing thanks and praise - “להודות ולהלל” - for the miracles *Hashem* did for us. The question many commentators ask is: what is the difference? They are both Rabbinical holidays - why can’t we “feast and be glad” on *Chanukah* the same way we do it on *Purim*? Do we not “thank and praise” on *Purim*, like we do on *Chanukah*?

The **Levush, R’ Mordechai Yoffe זת”ל**, explains that on *Purim*, the wicked Haman wanted to destroy our nation, to exterminate our people. Since the miracle of *Purim* saved them from physical annihilation, we commemorate the day with physical celebration. Our feasting - eating, drinking and performing physical *mitzvos* of kindness - correlate to the wondrous miracle of our physical salvation. On *Chanukah*, however, the Jewish nation was saved from spiritual destruction, for the Greek Hellenists compelled them to abandon the *Torah* and outlawed the performance of *mitzvos*. It was not a physical salvation but the fact that the Jewish people will live on in a spiritual sense. The *Torah* reigned supreme, the religion was saved. *Chanukah* is therefore celebrated in a spiritual way, with praises and thanksgiving to *Hashem*.

R’ Chanoch Henach Hakohen Levine זת”ל, the saintly **Rebbe of Aleksander (Chashava L’Tova)**, offers a deeper insight into the *nes* of *Chanukah*. In truth, writes the *Rebbe*, Haman’s death sentence affected all Jews equally, touching everyone with the same severity. The *Purim* miracle is therefore commemorated with something that is enjoyed equally by everyone - the physical acts of eating, drinking and rejoicing. The miracle of *Chanukah* is different. The *Yevanim* (Greeks) wished to impose their irreligious culture on the Jews by abolishing the study of *Torah* and the observance of *mitzvos*. The *Chanukah* miracle saved the Jews from spiritual ruin. Unfortunately, not all Jews reacted to the *Chanukah* miracle in the same way. For those who were devoted to *Hashem* and the *Torah*, the Greek decrees were a source of anguish and distress. They could not learn their beloved *Torah* or perform their righteous *mitzvos*. They were relieved and ecstatic over the miracle of *Chanukah*. But those who were indifferent about the *Torah* and *mitzvos* were not concerned about the Greek decrees; the miracle of *Chanukah* did not excite them.

As a result of these divergent attitudes toward the miracle, the Sages instituted that *Chanukah* should be celebrated for its spiritual aspect, “להודות ולהלל”, which is not felt by every Jew with the same intensity. A person on a high spiritual level will chant *Hallel* with fervor and ecstasy; another person might rush through *Hallel*, mumbling and mispronouncing the words. The more a Jew appreciates the miracle, the more heartfelt and jubilant is his praise of *Hashem*.



ועתה ירא פרעה איש נבון וחכם וגו' (פא-לג)
On his very first try, Yosef successfully interprets Pharaoh's dreams as a prophecy of seven years of plenty to be followed by seven years of famine. Yosef then advises Pharaoh to appoint a discerning and wise person to manage this troublesome situation. The *meforshim* famously ask: why did Pharaoh need an "איש נבון וחכם" when all he really needed was a good coordinator, an organized manager who knew how to best store the excess grain and provisions during the years of plenty so as to have them available during the years of famine?

My *machshava* here is as follows: *Chazal* tell us: "איזהו *Who is a wise man? He who sees the outcome.*" In other words, a wise man is one who is consciously aware of present circumstances so that he can foresee and shape future development. When a country is in the midst of an economic boom, many people just ride the waves of abundance; investing, buying, vacationing - doing anything and everything but saving for the future. These people do not realize or do not care that the good times will not last forever. People who became rich in the 1980's, for example, couldn't imagine that the day would come when the financial boom would decline and take more than fifteen years to recover. Many of us remember when a gallon of gas was 35 cents, and a fill-up even included a window wash! And then, soon after, we were forced to wait in line for hours to buy rationed gas - a maximum of ten dollars worth at a time at three dollars a gallon!

נר ביתו וגר חנוכה נר ביתו עדיף משום שלום ביתו (שבת בג)
The *Gemara* (שבת כג) quotes the words of Raba "It is obvious to me (that if one must choose between) the house light and the Chanukah lights, the former is preferable, on account (of the importance) of peace at home." Rashi explains that "House light" refers to lighting the *Shabbos* candles on Friday night. Thus, it is not a *chiddush* to Raba - it is obvious (פשיטא) to him that on *Shabbos Chanukah*, if a person cannot afford to buy *neiros* for both *Shabbos* and *Chanukah*, he should only buy *Shabbos* candles, because they promote *shalom bayis*, which affects the entire family, and forgo lighting the *Chanukah Menorah*.

By way of illustrating this point, **R' Avraham Pam ז"ל** once told a story about **R' Nochum Kaplan ז"ל**, the *Rebbi* and teacher of the saintly **Chofetz Chaim**, **R' Yisroel Meir Kagan ז"ל**. It happened one night during *Chanukah* that R' Yisroel Meir was in the home of his *Rebbi*, R' Nochumke (as he was known). The *zman* for lighting the *Menorah* came and went and R' Nochumke still hadn't lit. The *talmid* was a bit surprised that his *Rebbi* would let the time slip by, but he didn't dare say anything. Occasionally, R' Nochumke would look out the window

Yosef Hatzaddik predicted what would happen in *Mitzrayim* - the abundance of food before the full force of the hunger set in. He pleaded with Pharaoh: "Do not hire just any person to manage your storehouses. Do not choose one who will be complacent in the days of plenty. Install a man who will foresee the future days of famine, who recognizes that the 'bad times' are just around the corner, and will educate the people on how to live, how to get by with less."

The *Torah* goes to great lengths to teach us an important lesson in our own lives. We must save now while we still have the time. Not only in a physical sense, but in a spiritual one as well. It is told that when the **Vilna Gaon ז"ל** was on his deathbed, he lifted up his *Tzitzis* and began to cry. He told his *talmidim*, "*Olam Haze*h (this world) is our 'seven years of plenty' and for the price of one coin, I can perform the *mitzvah* of *Tzitzis*, which is the *gematria Taryag* (613) and a lesson for all our *mitzvos*. However, *Olam Haba* (the next world) is our 'seven years of famine' where *Tefillin*, *Tzitzis*, *Mezuza* and *Torah* are no longer available to us. We can only live in *Olam Haba* based on what we saved up in the seven years of plenty in *Olam Haze*h!"

Yosef wasn't simply suggesting this idea to Pharaoh; he was teaching every person - Jew and Egyptian alike - that we must all strive to be an "איש נבון וחכם" - a wise and discerning individual, and as descendants of *Bnei Yaakov*, we must grab as many *mitzvos* and good deeds while we're living on this world so we can have a beautiful life when we take along our savings to *Olam Haba*.

or say a little *Tehillim*, but he seemed to be in no rush to light. Suddenly, the *Rebbi's* wife arrived and entered the house. Immediately, R' Nochumke proceeded to *bentch Chanukah licht*. R' Yisroel Meir was perplexed by his *Rebbi's* delay, knowing he never missed the preferred *zman* of *hadlaka* and he asked him for an explanation.

R' Nochumke replied, "You saw that my *Rebbetzin* was not home and we recently learned the *halacha* that in order to preserve *shalom bayis* one is even permitted to forgo the entire *mitzvah* of *Ner Chanukah* in order to light *Shabbos* candles. Since there was no question in my mind that had the *Rebbetzin* walked in and saw that I did not wait for her to light the *Menorah*, her feelings would be hurt, I decided that it was certainly permissible to delay my usual preferred *zman* of lighting so as not to hurt my wife's feelings."

R' Shalom Shwadron ז"ל would add his own part to the story. Even after R' Nochumke lit the *Menorah*, he didn't ask his wife why she was late. He simply continued the *simchas Chanukah* as if nothing happened. We should learn a lesson from this to never cause stress at home - even if it might be justified - because *shalom bayis* overrides all. As it says, "*Gadol hashalom bein ish l'ish*to..."

On behalf of thousands of Slonimer Shabbos Jews - www.chickenforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead

highlight of the night was when he taught them a song about *Chanukah* in *Yiddish*. It was a song full of emotion, its words evocative of the Jewish soul and its strength. The members of the Jewish family could not understand how a gentile like Stefan could sing such a decidedly Jewish song, but they held their tongues, not saying a word.
In 1944, the Germans deported most of Hungarian Jewry to Auschwitz and other death camps. The daughter who had been present that special *Chanukah* night, whom we shall call Malka, fell sick at Auschwitz and ended up in a hospital in the Gypsy camp. Her toes were frostbitten due to the ice and snow that was everywhere. A young woman from Poland was in the bed next to hers. She was suffering from depression, to the point where she hated the idea of living. Nothing could lift her spirits, not even the tiny *Chanukah Menorah* Malka had cobbled together, or the blessings she chanted when she lit. Not even the festival songs she had learned at home. The Polish woman just lay in her bed, silent, uncaring - until Malka began quietly singing the *Chanukah* song Stefan Romak had taught her back in Hungary. This song, of all things, awoke the woman from her depression. She even began to sing along and then asked Malka to tell her where she had learned the song.
When Malka told the woman about Stefan, tears welled up in her eyes, and she choked out, "He was my fiance!" Seeing Malka's astonishment, she explained that Stefan Romak was actually a Jew; he had disguised himself as a gentile in order to escape the Nazis. Sharing her memories planted the seeds of her renewed will to live and she she made a full recovery.
Malka survived the war, married and moved to the southern part of Israel, the *Negev*. One year, during *Chanukah* she attended a play put on by the local *Bais Yaakov* students. It was a nice performance, nothing too exciting, until one little girl suddenly burst out onto the stage. Everyone applauded the song she performed, but Malka wept over it. Word for word, it was Stefan's *Chanukah* song, the one the "Polish gentile" had taught her. Malka went over to the girl after the play to ask her where she had heard the song and was astonished to come face to face with the girl's parents: it was the prisoner woman from Auschwitz and her husband, Stefan, at her side. They had found each other after the war, married, and created a fine religious family. It was truly a *Chanukah* miracle in our times!

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH	דרגה יתירה	FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO
ויתאפק ואמר שימו לכם (פג-לא)		
With superhuman strength, the now viceroy Yosef controls himself from revealing his true identity to his brothers. As they stand before him accused of spying against the Land of Egypt, Yosef pulls back the reigns of his turbulent emotions and orders his servants to bring out bread for his guests. The Slonimer Rebbe, R' Sholom N. Barzovsky ז"ל , has a deep and fascinating explanation of Yosef's words. He writes that when a Jew is "מתאפק" - when he controls himself and holds back from fulfilling all of his desires, <i>Hashem</i> announces, "שימו לכם" - Give this Jew bread! Shower him with sustenance and blessing! The great reward for one who does not indulge in the unnecessary pleasures of this world is that he will receive so much goodness and real <i>beracha</i> from the Almighty!		asked the Jewish Nation in the time of the <i>Chanukah story</i> . He announced, "מי לה' אלי" If you are here to perform the will of <i>Hashem</i> then join with me! Let us go out and do battle and glorify His Name in the world. But if your <i>raison-detre</i> is fulfilling your own desires, then you're no different than the Greeks! Wasn't this the philosophy of <i>Yavan</i> ? They, unlike all our other enemies, did not wish to destroy the Jewish people. In fact, they were quite happy to let us live - as long as we lived like them - like Greeks! How did they want us to stop following the <i>Torah</i> and doing <i>mitzvos</i> ? They wanted us to be INTO food, INTO sports, INTO music, INTO anything that would take us away and distract us from our real purpose which is to be INTO <i>Hashem</i> ! One cannot be INTO <i>ruchniyus</i> and INTO <i>gashmius</i> at the same time! Only one can be dominant - the other has to go!
The Nesivos Sholom takes this concept one step further. If a person refrains from all the forbidden pleasures of this world, imagine how much blessing he will receive from refraining from the pleasures that are permitted! He explains that a person who indulges in the pleasures of this world can deprive himself of the pleasures of the next world! One cannot live in two worlds simultaneously. One must choose the life he wishes to lead. Will it be a life of meaning and purpose, a life of <i>avodas Hashem</i> ? Or will he spend his time striving toward physical pleasures and material pursuits?		The victory of <i>Chanukah</i> was "רבים ביד מעטים" - it was the lifestyle of "רבים" - needing a lot, requiring a lot of materialism, which was the mentality of <i>Yavan</i> , that was given over into the hands of the "מעטים" - the people who lived with the mentality of "מתאפק" - of not indulging in worldly pleasures, of being satisfied with less materialism and more spirituality. This is the philosophy of a Jew. This is the legacy of <i>Yosef Hatzaddik</i> .
This was the question that Matisyahu, the <i>Kohen Gadol</i> ,		As we celebrate the <i>Yom Tov</i> of <i>Chanukah</i> , let us introspect and make sure that we are not Jews living like Greeks, but rather we are Jews living like Jews - whose focus and philosophy is to truly serve <i>Hashem</i> .

that when a person sitting in New York thinks about somebody living on the other side of the globe - especially somebody imprisoned for wrongdoing - and seeks out someone to bring him light and warmth, he is a genuine leader. “And if such a leader sends something for me, I want it as soon as possible,” said the general.

רבת את ריבם דנת את דינם נקמת את נקמתם ולעמך ישראל עשית תשועה גדולה ופרקן כהיום הזה ... (על הנסים)

In an era when the world is enveloped in bewildering darkness; when the generations are deteriorating at a frightening pace; the nation’s eyes are weakening and their back breaking under the burden of the two thousand year exile - suddenly a ray of light shines forth. The radiant image of the **Baba Sali, Chacham Rabbeinu Yisroel Abuchatzzeira זי”ל**, serves as an inspiring reminder of the holy sage, whose name was whispered with awe by parents and grandparents wishing to teach their children about his incredible spiritual legacy. So many stories are told documenting the chronicles of his ascetic life, his conduct, his saintly demeanor and his sanctifying of *Hashem*’s Name with his miracles.

The Baba Sali arrived in the Land of Israel at the end of 5724 (1964). Following a short stint in the Bakaa neighborhood of Jerusalem, he established his residence in the town of *Yavne*, near the home of his son-in-law, R’ Avraham Abuchatzzeira, the son of his brother, the **Baba Chaki זי”ל**.

A fascinating incident occurred during the time when the Baba Sali resided in *Yavne*. When the Six Day War broke out on June 5, 1967, terror and fear were prevalent among the masses. A complete blackout was issued in most Israeli cities during the nighttime hours, so that the enemy could not pinpoint Jewish locations and homes for bombing. A security officer was placed in every city, charged with ensuring the blackout. In *Yavne*, too, a security officer was responsible for maintaining the blackout imposed by the civil guard. On the first night of the war, he went around inspecting the homes, and he noticed lights burning in the Baba Sali’s home. This was a violation of the blackout and he quickly knocked on the *Tzaddik*’s door, unaware of who lived there. When a family member opened the door, the officer explained the danger - how the lights enabled the enemy aircraft to pinpoint settlements and to bomb them.

The Baba Sali was sitting in his study and heard a commotion at the door. When he heard the officer’s concern, he dismissed it saying, “There is no need to worry. The enemy has no more planes; they have all been destroyed.”

The security officer viewed this as no more than wishful thinking. Two days later, however, an official report stated that all enemy planes had been destroyed in the first few hours of the war. Israel’s surprise attack on Egyptian airfields in the early hours of the war, guaranteed Israeli air superiority for the rest of the war. The large numbers of Arab aircraft claimed destroyed by Israel on that day were at first regarded as “greatly exaggerated” by the Western press. However, the fact that the Egyptian Air Force, along with other Arab air forces attacked by Israel, made practically no appearance for the remaining days of the conflict proved that the numbers were most likely authentic. Throughout the war, Israeli aircraft continued strafing Arab airfield runways to prevent their return to usability.

When Rav Sholom Chaim Porush visited the Baba Sali, soon after the miraculous victory of the Six Day War, the conversation turned to the war that had just ended. In the course of the conversation, the Baba Sali’s words were recorded for all posterity: “Before the war, when there was a great threat to the existence of the Jewish nation, people came to me, very scared ... I calmed them and told them not to fear ... if they wished to recite *Tehillim* they should do so ... I lit candles in honor of *Rabbi Shimon bar Yochai* and in honor of the *Baal Shem Tov*. I then told the people that in the merit of these righteous people, we would be victorious and down four hundred enemy planes.”

Imagine the great fear that people felt on the eve of the war - many testified that they parted from their loved ones in the way families parted on the way to the death camps. While everyone else was preparing for a difficult war with potentially grave consequences, the Baba Sali was speaking about a resounding victory for the Jewish army! While everyone else was talking of land battles with grueling tank combat, the Baba Sali already knew that this war would be won in the air!

אז אנמור בשיר מזמור הנזכה המובה (מעו צור)

The following story was found in “**Kehillas Kodesh Torna V’Hasevivah,**” the *Pinkas* (ledger) of the Hungarian city of Torna. There was a friendly Polish gentile living in Torna by the name of Stefan Romak, a truly righteous gentile, who disappeared while he was serving a sentence for forced labor because he had helped a Jewish friend escape across the Polish border for France. Despite the sentence, though, he made it clear he didn’t regret what he had done. “I believe that the God of Israel will help me one day, too,” he would say after he was released. Everyone loved Stefan.

One year, during *Chanukah* he was invited in to a Jewish family to enjoy the holiday food. It was strange to hear *Yiddish* coming from Stefan’s mouth, since he always made it known that he was “one hundred percent gentile” by his own testimony. He claimed to have learned it back in Poland. Stefan regaled the family with stories, although the

מעשה אבות ... סימן לבנים

Rabbi Shabsi Katz, Rabbi of Pretoria, the administrative capital of South Africa, and the Jewish Chaplain for the Department of Prisons, maintained a relationship with the **Lubavitcher Rebbe, R’ Menachem Mendel Schneerson זי”ל**, for many years. In December of 1978, a few days before *Chanukah*, he sat in a private audience with the *Rebbe*, who wished to know what was being done for the Jewish prisoners in South Africa. Rabbi Katz explained that conditions in South African prisons were much harsher than in the United States, although he had managed to exempt them from working on *Rosh Hashanah, Yom Kippur and Pesach*. He even acquired *Kosher L’Pesach* food certified by Pretoria’s rabbinate.

But the *Rebbe* just shook his head. “What about *Chanukah*? Can the inmates light *Chanukah* candles?” One must appreciate, the *Rebbe* said, how important it is for a person sitting alone in a cell to light a *Chanukah Menorah*. One cannot fathom the warmth and hope this brings, and how it will uplift his spirits in such a dark environment. Rabbi Katz promised that when he returned to South Africa he would begin working on the project, so that next year the inmates could light *Chanukah* candles. The *Rebbe*, however, was not satisfied. “What about this *Chanukah*?” he asked urgently.

Rabbi Katz pointed out that *Chanukah* was just a few days away. Since he was in New York, he doubted it would be possible to do anything at this time. But the *Lubavitcher Rebbe* was not having it. He told the visiting rabbi that as soon as their meeting ended, he should use the telephones in the outside office to make any calls that were necessary to get the job done, and to ensure that the Jewish inmates in South Africa were permitted to light *Chanukah* candles.

Rabbi Katz reminded the *Rebbe* that in South Africa it was four o’clock in the morning; at that hour, he dared not wake the general in charge of correctional facilities. But again, the *Rebbe* did not accept Rabbi Katz’s reply, saying that on the contrary, when the general saw that the matter was so important that he was called from overseas in the middle of the night, he would be impressed and would appreciate the need for Jewish prisoners to light candles this year.

As soon as Rabbi Katz left the *Rebbe*’s office, one of the secretaries led him to a small side room across the hall. He showed him the phones and told him to make himself at home. Rabbi Katz stared at the phone for a few seconds, deciding who should be his first call. Then, he picked up the receiver and dialed the number for his secretary in Pretoria to find the home number of General Sephton, the Dominee of the Dutch Reformed Church and Religious Director of Prisons. At the same time, he asked his secretary to call the general and tell him he would soon be receiving a call from overseas. And so, when he called General Sephton a few minutes later, the general was not upset, but instead, inquired how he could help. Rabbi Katz explained that he had just completed a private meeting with one of the leaders of world Jewry, who had expressed concern about the Jewish inmates in South African prisons. The leader had explained how important it was for the prisoners to light *Chanukah Menorahs*, and how this would bring them warmth, light and hope.

General Sephton was moved. In spite of the fact that his office was due to close that day - it was December 24 - he said that if Rabbi Katz was calling at that time of night from overseas, he could understand how urgent the matter was, and that he would send a telex first thing in the morning to all the prison facilities in South Africa telling them to make it possible for all Jewish prisoners to light candles during this *Chanukah* holiday season.

The next morning, when the *Rebbe* came to *Lubavitch* headquarters at 770 Eastern Parkway, Rabbi Katz was waiting for him. “*Nu?*” motioned the *Rebbe*. When he heard that the mission had been accomplished, the *Rebbe* gave him a broad smile and told Rabbi Katz that he wanted to see him after the *Shachris* prayers. When he entered the *Rebbe*’s room after *davening*, the *Rebbe* told him that as he had done him a personal favor, he would like to do something in return.

Rabbi Katz was bewildered. The *Lubavitcher Rebbe* wanted to do something for him! He tried to explain that it was his privilege to serve the *Rebbe* and do his bidding, but the *Rebbe* did not accept this answer. So Rabbi Katz thought quickly, and asked for a *Tanya* (authored by the founder of *Chabad*, **R’ Schneur Zalman of Liadi זי”ל**) for his son, who would certainly appreciate it. The *Rebbe* smiled and told him that one would be in the outer office shortly. When he returned to pick it up, Rabbi Katz found a *Sefer Tanya* waiting for him, plus a leather-bound, deluxe Hebrew/English *Tanya* for his son. There was also a book called “Challenge” (a book on *Chabad*) for General Sephton in South Africa, and another book, “Woman of Valor” (an anthology of Chassidic teachings on women) for the general’s wife.

When Rabbi Katz returned to South Africa, he called General Sephton. Before he could say anything, the general reassured him that he had sent the telexes the same day he had received the call from America, and that the Jewish prisoners had indeed kindled *Chanukah* candles that year. When Rabbi Katz told the general that the Grand Rabbi in New York had sent gifts for him, the general said he would be right over to pick them up.

Indeed, within an hour, the general was sitting in Rabbi Katz’s living room. Asked why he had hurried so, he replied