

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

- 1) One must feel that he understands the source material and *Shulchan Aruch* on an entire subject, and remember it well enough to talk about it comfortably outside the text.
- 2) One should be familiar with the type of logic that the classical printed *Poskim* use.
- 3) In addition, one should learn the “*Shailos U'Teshuvos*” *seforim* (ש"ס) from famous *Poskim* and compare what he would say to how they ruled, to see if he is on the right path.
- 4) One needs “*שמעו*” (experience) by being with an experienced *Rav*, or expert in a specific field of *Halacha*, and watch and learn how he handles the questions brought to him. If the *Rav* feels confident that this student can handle questions with skill and *Yiras Shamayim*, he is ready to begin and get better with experience. In certain areas such as *Shechita* (nowadays *Safrus* as well, due to the heroic work of *Vaad L'mishmeres STAM*), it is customary to acquire written confirmation of the mentor attesting to the fitness of the student to *pasken*, while in other areas it is not the custom.

Semicha. Today, we do not have the classical *Semicha* referred to in the *Gemara*, in which authority was granted to a *Rov* to be part of a monetary *Beis Din* which handles all types of monetary cases. Rather, it is a document stating that the student has been tested on certain areas of *Halacha* and that the signers are confident that the student has acquired a proper path in *Halacha* and can be relied upon in the area he is willing to *pasken*.

Possible Conclusion. The goal for many *Torah* students can be to reach with guidance, the level of “שהגיע להוראה” and gear their learning in this manner, in conjunction with the learning style (דרך הלמוד) of the *Yeshivos* and *Kollelim*.

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Greatest Mitzvah of All (55) - “תלמוד תורה כנגד כולם”
Horo'ah: Contemporary Examples. As we began to mention last week, it is important for people to be aware of the various fields that *Poskim* deal with, and the fact that some *Poskim* specialize in one field only, unlike the *Gedolim* who rule in all areas. Here are a few more examples:

- 1) **Lashon Hara.** There are *Talmidei Chachamim* who have mastered the topic of *Lashon Hara*, and actively advise others and rule on the many *shailos* that occur.
- 2) **Ribbis.** People who know the laws of charging interest.
- 3) **Eiruv.** There are people who are experts in setting up an *eiruv*, keeping it kosher, and what to do if it falls down.
- 4) **Techumin.** People who set up *Techumim* (boundaries) for camps and bungalow colonies.
- 5) **Legal documents.** These include writing *Tzavaos* (wills).
- 6) **Kitchen questions.** There are many issues pertaining to *kashrus* and other issues, and there are *Torah* scholars who know these *halachos* well and rule on them.

The purpose of bringing these examples is to demonstrate that being a “*Posek*” does not only mean that one must be able to rule on the whole *Torah* (as *Gedolei Hadoros* indeed were). In fact, **R' Moshe Feinstein zt"l**, who lived through a number of generations, was quoted as saying that as time goes on there will be less *Poskim* who can rule in all areas of the *Torah*, but to take their place, there will be others who will specialize in individual topics. If one has a special bent towards a certain section of *Torah*, he can focus on it and make himself into an expert.

Knowing When. How does one know if he is on the right path and getting close to be able to *pasken shailos* that come up?

הוא היה אומר

R' Avraham Moshe of P'shischa zt"l would say:

“Of all the possible crimes, why were the brothers accused of espionage? In order to prevent them from asking about the whereabouts of their brother Yosef. Yosef was afraid that his brothers, knowing that he had been sold into Egypt, might decide to search for him. By accusing them of being spies, he effectively barred all of Egypt's sources of information to them, since people suspected of espionage wouldn't dare make inquiries about the ruler of the land to which they have come as strangers.”

R' Yoelish Teitelbaum zt"l (Satmar Rebbe) would say:

“Why is that when a person wishes to stay up all night and learn *Torah*, he tends to get very drowsy and often falls asleep in the middle, even for a short time. On the other hand, when a person decides to stay up all night and play kvitlach on the night of *Chanukah*, he never gets tired and sails through the night strong as ever? The reason is because a *Yid's neshama* is always cleaving to attach itself to its source of *kedusha*. Thus, when a *Yid* learns *Torah*, the *neshama* is excited to go up to *shamayim* quickly and feel the warm embrace of *Hakadosh Boruch Hu*. He falls asleep and allows his *neshama* to do just that. But when a person plays cards, his *neshama* is embarrassed and tries to stay away from it divine source, thus it keeps him strong and sharp and won't allow him to fall asleep!”

A Wise Man would say: “There is a crack in everything. That's how the light gets in.”

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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 – 4:11

זמן קריאת שמע/ מ"א – 8:58

זמן קריאת שמע/ הגר"א – 9:34

סוף זמן תפילה/ להגר"א – 10:20

שקיעת החמה שבת קודש – 4:29

מוצאי"ק צאת הכוכבים – 5:19

צאת"כ / לרבינו תם – 5:41

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שבת קודש פרשת מקץ – שבת חנוכה

Shabbos Parshas Mikeitz - Shabbos Chanukah

כ"ח כסלו תשע"ח – December 16, 2017

טיב התבלין

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

ויאמר פרעה אל יוסף ראה נתתי אתך על כל ארץ מצרים (מא-מא) - אין אדם שומע לי ומפסיד

לא היה ראוי להיענש כלל, כי אותה ארורה בדתה מלבה סיפור אשר אינו מתקבל כלל על הדעת. באמרה שהחזיקה בו בו בשעה שהיה הוא המאנס אותה, ואף על פי כן לא חקרו אותו יתר על המידה והניחורו בבית הסודר, ושם היה מבלה י"ב שנים מבלי שיעשה שום עוול. הכל הגיעו על שקיים 'סוד מרע ועשה טוב' וכל המתבונן ידמה לבו בקרבו על מה עשה ה' ככה.

אך כשמתבוננים אנו בפרשתנו, האץ לאחר אלו השנים שאפפורו גיון ואנחה נתעלה בין רגע מבידא עמיקתא לאיגרא רמא שוב מתיישבים הדברים על הלב, כי לולא אלו הצרות לא נשתלשלו הדברים ולא היה זוכה במה שזכה, ורק מפני שנמכר והורידוהו מצריימה ושמו אותו בבית האסורים נתעלה וישב על כס המלכות שמונים שנה, ונמצא שכל זה היה סיבה לטובתו.

ואם ישאל השואל הרי הרבה דרכים למקום, ולמה בחר דוקא להנחיל את המלכות ליוסף ע"י סאת יגונו, אשר מחמתו היה עליו להיפרד מחיק אביו, ובמקום אשר יתענן מהקדושה העליונה ירד למקום הנקרא 'ערות הארץ' מקום אשר הדרים עליה כבר היו מאז ומעולם שטופים בימה, ושם היה עליו להתמודד עם נסיון כה קשה, על מה ולמה הגיעו לאותו צדיק צער כה קשה?

התשובה לכך היא, כי עלינו לדעת שאלו הצרות לא היו באים בגלל שקיים מצוות ה' יתברך, כל מה שעבר על יוסף בשנים שלפני המלכות היו להם טעמים וחשובות שמם והוכרח לעבור עליו כדי לכפר על דברים אשר לדקות המעשה נחשבו לו ליוסף לחטא. (ראה מה שפירש רש"י לו, ב) והטעם שנתגלגלו הדברים על ידי קיום מצוה, הוא כי מאחר שראוי היה בזכות המצוה לשכר עצום, הוכרחו מקודם להענישו על הדברים אשר נחשבו לחטא מצד דקות המעשה, ורק לאחר מכן לתת לו את שכרו משלם, כי כך הוא דרכו של עולם, כשנמצא לאדם שכר טוב מן השמים, והפצים ליכות אותו בו, מיד מתעוררים הקטרוגים אשר מזכירים גם כן את המעשים הבלתי רצויים שנכשל בו האדם ר"ל, וכדי להשתיקם מוכרחים להענישו על אלו המעשים, ועל ידי זה נתכפר לו חטאו, ושוב אין לאותם מקטרגים פתח לטקטוג ולעכב את הטוב הצפון לו לזה האדם, ואז מוכים אותו בהטובה הממתנת לו.

מכאן עלינו לקבל חיזוק עצום בעבודת הש"ת, לפעמים מוטל על האדם לעשות איזה מצוה, אך כשמתבונן הוא רואה כי אם יוציא מצוה זו אל הפעל יגרם לו על ידי זה סבל גדול, דבר זה מעכב בעדו מלהוציא את המוטל עליו אל הפעל כדבעי. אך עליו לדעת כי לפעמים אין זה כי אם אחיות עיניים אשר היצר מצטייר לפניו כדי לעכבו מקיום המצוה, אך גם אם אכן נכונים הדברים יאמין כי לא

אילו היינו טועים כי הנהגת העולם נתונה היא תחת שלישת הטבע, כי אז לא היינו תמהים על מה שאידע לו ליוסף אחר כך. כי הטבע אכן מחייב שכשנפול אדם השנאו לזרועות שונאיו יתעללו בו הללו וישפילוהו עד לעפר. אך מאחר ומאמינים אנו כי אין הטבע אדון לעצמו, וגם הוא אינו עושה את דרכו על הארץ כי אם על פי ההשגחה העליונה, יפלא איפוא על מה ולמה קרה לו ליוסף מה שקרה לו, הלא שנינו (קידושין לט:) שלוחי מצוה אינם ניזוקים, ואם כן מן הראוי היה שיהיה נשמר בהשגחה העליונה וינצל מצרתו. ובפרט כשמודבר בצרה כה גדולה, כי כשמתבוננים בגודל צרתו נוכח כי לא היה כאן צרה פשוטה כלל, הלא עד אותה שעה היה יושב בחיקו של אביו יעקב ונהנה מזיו השכינה בהיותו לומד תורת ה' מפי יעקב אביו, כי כל מה שהיה יעקב יודע היה מוסרו ליוסף, והנה מגיע הוא אל אחיו ויורד מאיגרא רמא לבירא עמקתא, ועשו עמו סחורה כאילו היה כחומר ביד היוצר, עד אשר נמכר לסרים פרעה ונעשה כעבד פשוט, והמתבונן בכל אשר קרהו ישתומם ויתמה וכי זוהי תורה וזהו חוהי שכרה?

עדיין לא נשבר רוחו של יוסף בראותו איך עלתה לו מחמת הליכתו בתומו, ושוב ביקש את לימודו שהורגל בו בבית אביו, ולא עזב את דרכי הש"ת גם כשבא לפניו נסיון עצום אשר העמידה בו היה כמעט בלתי טבעי, כפי אשר מבורא במדרש חז"ל איך שאותה ארורה התעללה בו מדי יום ביומו בדברים הקשים מנשוא, וגם השטן התייצב לצידה והוכיח לפניו כי את חלקו לעולם הבא כבר הפסיד בין כה, ובנוסף לכך הוכיחה לו הארורה כי גם מן השמים מדוים מזה המעשה, בכל זאת לא הסיר את דמות אביו מלפניו, והתבונן אם יהיו מעשיו רצויים לפני אביו, וכשהשכיל להבין שאכן לא, משך ידי מלעשותו.

ובאן וכה כבר לפרעניות על פי ההנהגה הבלתי טבעית גם כן, כי מצד הטבע

משל למה הדבר דומה

ויאמר אלהם יוסף וכו' זאת עשו ודחי את האלקים אני ירא ... ויאמר אלהם ישראל אביהם וכו' זאת עשו קחו מזמרת הארץ ...

משל: We see a striking resemblance between Yosef’s words to his brothers, before he sent them off to bring Binyomin, and *Yaakov Avinu’s* words to his sons when instructing them to bring gifts to the Egyptian viceroy upon their return to Egypt. Both use the words “זאת עשו” - “*This you shall do.*” Although father and son were far away from each other, they still spoke with identical words. On the last day of *Chanukah* (which often falls out on *Shabbos Parshas Mikeitz*), we read another “זאת” - which represents “*Zos Chanukah.*” Literally, this translates as, “This is Chanukah.” However, the inference of the word “*Zos*” might seem to indicate that “*Zos*” - this day, the last day of *Chanukah* is the true *Chanukah*, while the preceding seven days were not part of the real *Yom Tov*. How do we explain this, when we know that in fact all eight days are part of the same *Yom Tov*? Perhaps the teaching behind the word “*Zos*” can be understood with a beautiful little story:

A simple fellow came to the **Shinover Rav, R’ Yechezkel Halberstam זצ”ל**, asking for a blessing regarding a personal problem that he was experiencing. The Shinover Rav gave his blessing, but unfortunately, the fellow did not benefit from any miraculous salvation as he had hoped. A short while later, one of the *Rav’s* disciples asked for a blessing regarding the exact same problem. Once again, the *Rav* gave his blessing, and the disciple was helped miraculously. When the simple fellow heard about this, he came to R’ Yechezkel to complain. “How come he was helped and I wasn’t, when both of us asked for the exact same blessing?” he cried.

The Shinover Rav spoke kindly to the man, using a parable to explain what happened: A merchant visited one of his major suppliers and bought loads of merchandise, which he hauled onto his wagon to be taken back home to his warehouse. As he was about to depart, he realized that the wheels of his wagon needed to be greased in order to be able to make a smooth return trip. “Where can I obtain some grease?” he asked his supplier.

“Don’t worry about it,” the supplier generously said. “My servant will be outside in a moment with some grease from my own supply, and he will help you oil the wheels.” Sure enough, a few moments later the supplier’s servant was kneeling beside the wagon, deftly oiling the wheels.

Shortly after the merchant departed, another fellow drove up to the supplier’s warehouse. “I came to purchase some grease for my wagon,” he explained. “I’m sorry, but I don’t have any,” replied the supplier. “Look for grease in the market square.”

“Hey, I just saw your servant oiling the wheels of that other person’s wagon! How come you sold him grease, but you won’t sell me any?” The supplier chuckled, quite amused. “That person is one of my best customers. He just bought loads of valuable merchandise, so when I saw that he needed some grease I gave him some from my own supply. But you are not my customer, and I don’t sell grease. I’m sorry, but if you came here for grease, you’d better look for it somewhere else.”

“Do you understand, my dear *Yid*?” the *Shinover Rav* concluded. “Material things are like grease, making our ride in this world less bumpy. But these things are not what we came here for. The other person who came to me for a blessing is a ‘good customer’ of valuable spiritual merchandise. He just needed that blessing in order to have an easier time serving *Hashem*. In that case, the blessing was fulfilled. But you came just for the grease - just for material things, not because you needed it to help you serve *Hashem*. All you were interested in was material comfort. But my dear *Yid*, I don’t sell grease ... I sell much more valuable merchandise - the really important things in life. I can offer material blessings as an aside when needed, but those who come only for this type of merchandise are often disappointed ...”

If a person stays focused on what is truly valuable, he will never lose himself over a bit of “grease.” Most politics and fighting between individuals, families and communities, revolve around trivial issues, mere “grease.” Those who spend their days in search of valuable merchandise like *Torah* and *mitzvos*, do not get involved in petty squabbles.

משל: Yosef’s brothers were jealous, and this led to a long and bitter conflict that caused so much pain to all parties involved. But Yosef’s spirit never succumbed to the suffering he endured. Twenty two years after he was sold into slavery, he tells his brothers: “*Zos Asu*” - this you shall do, because I fear the Almighty.” His words implied that “this” - fearing the Almighty, is the most important thing. Everything else is trivial in comparison. *Yaakov Avinu*, too, conveyed to his sons what he felt was most important of all: “*Zos Asu*” – this you shall do: take from the produce.” The *posuk* uses the word “זמרת” - to describe “produce.” The word “זמרת” can also be interpreted as a “song.” Yaakov was telling his sons that above everything else, “this” is the most important thing: to sing and praise *Hashem*, and to stay focused on joyful prayer.

After concluding the seven days of *Chanukah*, during which we praise *Hashem* for the miracle of supplying an “extra” seven days of oil (there was enough for one day), we now celebrate an extra day to show our gratitude and thanks for the opportunity to sing *Hashem’s* praises! This is in itself a reason to celebrate. Yaakov and Yosef conveyed the message: “This” is what shall be done - fearing *Hashem* and singing His praise. If we remember that this is the true purpose of our existence, then all physical hardships will fall by the wayside as we focus on praising *Hashem* for His goodness, while being grateful for the opportunity to praise Him.

אותו הסבל המצפה לו, אך יבין כי כדאי הוא זה כדי שיבוא אחר כך על שכרו משלם.

השי”ת יהיה בעזרינו, ונוכה לסייעתא דשמיא בקיום המעשים הטובים, ויסלק מעלינו כל המקטרגים המעכבים אותנו מלקיימם כדבעי.

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

מאוצרותיו של המגיד

ויישן ויחלום שנית והנה שבע שבלים עולות בקנה אחד (’זהו סימן לשובע לכל גרעין שבע שבלים’ (רשב”ם) בריאות וטובות (מא-ה) - בעניין ’הנה שבע שבלים וגו’, ובעניין ריבוי אור התורה שבעל פה מכוח נס הנוכה

להוסיף, שגם עניין השבלים’ שבפרשה שלגנם נאמר ’בקנה אחד’, רומז על עניין חג ההנוכה, שהרי לגנם נאמר ’ותבלענה השבלים הדקות את שבע השבלים הבריאות והמלאות’, ובתנן ההנוכה מטר השי”ת ’גיבורים ביד חלשים ורבים ביד מעטים’ (על הניסים’ לחג ההנוכה).

וזה שנעשה בו נס במנורה דוקא, יש לבאר על פי מה שאומרים בו ב’על הניסים’, ’בימי מתתיהו בן יוחנן כהן גדול חשמונאי ובניו, כשעמדה עליהם מלכות יון הרשעה להשכיחם תורתך’-תורה שבעל פה שיכולה להישכח כיון שאינה כתובה’, שאורה מושפעת מכוח הדלקת המנורה (ע’ **ביהעמק דבר**’ ריש פרשת תצוה, ’אלא העניין בכל זה וכו’), שלכן התנגדו ביותר להדלקת המנורה ו’טמאו כל השמנים שבחיכל’, ואכן היו מצליחים בזה לגמרי לולא ש’בני חשמונאי’ נלחמו כנגדם בחירוף נפש, שמכוח זה ’זאתה (ה) עמדת להם בעת צרתם, רבת את ריבם...מסרת גיבורים ביד חלשים ורבים ביד מעטים וטמאים ביד טהורים ורשעים ביד צדיקים וזדים ביד עוסקי תורתך’-תורה שבעל פה; והדבית את אורה ביותר, ובכך, אף ש’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’, ומכוח זה ’דבו ישיבות והעמידו תלמידים הרבה להיות דאביי ורבאי שהוא התלמוד’ (המשך דברי ה’העמק דבר’ שם).

והנה איתא בגמרא (ברכות י”ז), ’נשים במאי קא זכיין (בזכות הגדולה ביותר, ’זכות עמל התורה שבעל פה, שלמענו נבראו שמים וארץ ועל ידו הם מתקיימים, וכנאמר [ירמיה ל”ג כ”ח] ’אם לא בריתי [תורתי שבעל פה, שעל פיה כרתי ברית עם בני ישראל וע’ במס’ גיטין ס: ’אמר רבי יוחנן לא כרת וכו’], שעמלים בה] יומם ולילה, חוקות שמים וארץ לא שמת’ [רש”י שם, ו’רבותינו דרשוהו וכו’]. הלא אינן מצוות לעסוק בה [ע’ קידושין כ”ט: ’זאייה מגלן דלא מיחיבא וכו’]), באקרויין בנייהו לבי כנישתא (שתינוקות של בית רבן היו רגילין להיות למדים לפני רבן בבית הכנסת’ [רש”י]), ובאתוויי גברייהו בי רבנן (בית המדרש, ששם שונים משנה וגמרא’ [שם]), ונטרין לגברייהו (וממתינות לבעליהן) עד דאתו מבי רבנן’ [שהיה בעיר אשחרת, שינותנות להם רשות ללכת וללמוד תורה בעיר אחרת’ [שם]), והיינו, שאף שאינן מצוות לעסוק בה, מכל מקום זכיין’ בה על ידי החזקתה.

ועניין זה מצינו גם ב’נס חג ההנוכה שנעשה במנורה’ שהרבה אור התורה שבעל פה וכתנבאר, שנגרם על ידי אשה, (ועל זה נאמר ’זיהללוה בשערים [בפתחי הבתים שמדליקין בהם נרות חנוכה כדי ל’הראות ולגלות הנס’ לשון **הרמב”ם** פ”ג מהל’ חנוכה ה”ג] שנעשה במנורה, שנגרם על ידי מעשיה של אשת] מעשיה, [כן פירש בספר **זרע משמון’ ולרבי שמשון חיים נחמני זצ”ל ילקוט בית יעקב** פרשת מקץ, חנוכה עמ’ ק”ד ד”ה ולכן אמר הכתוב וכו’] זיהללוה בשערים מעשיה, היינו, שמעשיה, הן מהללות אותה בשערים, וזאת בנר חנוכה שמצוותה בטטה הסמוך לפתח, ועיקר הנס של חג ההנוכה נעשה על ידי אשה, וכדאיתא בגמרא (שבת כ”ג), ’אמר רבי יהושע פי לוי, נשים חיבות בנר חנוכה, שאף אף היו באותו הנס’, ופירש רש”י [שם ד”ה היו באותו הנס], ’היו באותו הנס, שעל ידי אשה נעשה הנס’, ולכן ’נוהגות הנשים שלא לעשות מלאכה בעוד שהנרות דולקות’ (**שולחן ערוך אורח חיים ס’ תע”ז** סעיף א, וב’מגן אברהם’ שם ס”ק א’ בשם ה’מטה משה).

לחינם נוצר מצב אשר מעכבו מלקיים המצוה, אלא חטאוו הם שגרמו העיכוב על ידי הסיבות הנראים לעין, כי מחמתן אין המקטרג רוצה שיקיים המצוה כדי שלא יזכה בהטוב המובטח לו בזכותה, וגם אחר שיתגבר על יצרו ויקיים המצוה יעוררו הקטרגו עליו כדי שלא יזכה אל הטוב ההוא, ויתכן שיצטרך לעבור על

לקחי חיים ודברי התעוררות
נסדרו עפ” פרשיות השבוע

כתב ב’בעל הטורים’, ’ולכך ראה בטובות ’בקנה אחד’ ובשדופות לא ראה ’בקנה אחד’, מפני ששנים הטובות כולם שוים לטובה, אבל הרעות לא היו שוין לרעה, אלא כל אחד יותר רעה משלפניו’ (כי בשני רעב, לעולם הארוזון גרוע יותר, שהרי אין הברל בין מי ששבע יום אחד למי ששבע יומיים, מה שאין כן לגבי רעב, שכל יום מוסיף על הרעבון שלפניו). וכן כתב בספרו **’סוד הארוך’,** ’בקנה אחד, בשבלים הרעות לא נאמר ’עולות בקנה אחד’ כמו בטובות, לפי שהשנים הטובות היו כולן שוין בטובה, אבל הרעות לא היו שוין לרעה, אלא כל אחד יותר רעה משלפניו’. ואילו **ב’כלי יקר’**, יישב, ’והנה שבע שבלים עולות בקנה אחד, ואצל הרעות לא נאמר ’בקנה אחד’, לפי ששבע שני השובע היו רצופים בואו’, ועל כן עלו ’בקנה אחד’ המצרפם, אבל שבע שני הרעב לא היו רצופים, כי אחר שנתיים ימים, כשבא יעקב, פסק הרעב, וחזר במותו, וע”כ לא נאמר לגביהם ’בקנה אחד’, ועוד, שזה (שעלו בקנה אחד) מורה על ריבוי התבואה, שאפילו קנה אחד צמיח שבעה שבלים, וטובות, ותרתו לטיבותא, ותרעות היה בהם תרתו לרעיותא, שצמחו אחד אחד, ועוד, שהיו שדופות קדים’, אולם **ביהעמק דבר’** (לעל ב’) יישב, ’ותרעניה באחו, סמוך ליאור, ובה ללמד להפתרון שהשובע לא יהיה כי אם במצרים סמוך ליאור, ולא בשאר ארצות” (היינו, שבשאר הארצות לא היה שובע ולא רעב, אלא שנים רגילות, ולכן לא יכלו כל הארצות לצבור ולקבוצן אוכל, וזאת אף אם נאמר שידעו אודות עצתו של יוסף שמסתבר לומר שהתפרסמה ביותר [וכ”כ **הרמב”ן** שם, ’והנראה ממשמע הכתובים, כי היה השובע בארץ מצרים לברה, כאשר נאמר ’הנה שבע שנים באות שבע גדול בכל ארץ מצרים’ וכו’, אבל הרעב היה בכל הארצות וכו’, וכן פתר יוסף, ’וקמו שבע שני רעב’ ולא הוכיז ’בארץ מצרים’, ועל כן לא יכלו בשאר הארצות לקבוצן אוכל, ואפילו אם שמעו העניין כי היה מפורסם מאוד, ואולי היה בחלום רמז במה שהוכיז ’ותרעניה באחו’, כי שם היה מרעיהן ומעעדר, אבל פרות הרעות אחרי אכלן את הטובות, תתולכנה בארץ ולא ידע פרעה עד אנה הלכו’] ... וזאת רק לגבי ששת השנים, אולם בשנה השביעית היתה בהם רעב, וכמו שכתב בהמשך דבריו [לקמן נ”ג] ’זמוכריחם לומר, שבשאר הארצות, גם בשנה השביעית של השובע במצרים, לא גדל בהם תבואה, שאם גדל לא היה בהם רעב בשנה הראשונה של שבע שנות הרעב במצרים, שהרי התבואה נאספת בסוף השנה [השביעית] בשביל השנה הבאה [השמינית]), וממשך (פסוק ה), ’עולות בקנה אחדת גם זה בא להוכיח, שיהיה השובע רק במקום אחד, והיינו במצרים, מה שאין כן לגבי השבלים הרעות הרזומים על הרעב שהיו בשבע קנים מפורחים, שמוכיחים שהרעב יהיה מפורז גם על פני שאר הארצות”.

וב**’בעל הטורים’** ממשך, ’”בקנה (בשוא) אחדת ג’ במסורה, תרית הכא ולקמן בפסוק כ”ב, ואידך גבי מנורה (שמות ל”ז יט) ’ושלשה גביעים מושקדים בקנה אחד וגו’, שהשובע הוא אור לעולם”. ויש להוסיף, שבמסורה זו נגרמו, שפרשה זו שבה נאמר ’בקנה אחד’, נקראת תמיד בתח ההנוכה שבו נעשה נס במנורה (ע’ שבת כ”א: ’מאי חנוכה, דתנו רבנן, ככ”ה בכסליו יזמ’ החנוכה תמניא אינון דלא למסדר בהון ודלא להתענות בהון, שכשנכנסו יוונים להיכל טמאו כל השמנים שבהיכל, 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 וכו’) שלגבה נאמר ’בקנה אחד’. וכן יש

ויאמר יעקב לבניו למה תתראו וגו' (מא-א)

When the seven years of abundance in Egypt ended, the hunger began punctually, just as Yosef had predicted. And as the hunger intensified, people from all over journeyed down to purchase food. *Chazal* tell us that *Yaakov Avinu* and his family still had enough food at home and were not affected by the ravages of hunger. Yet, *Yaakov* directed his children to join the thousands of hungry travelers on their journey to buy food. The *Gemara (Taanis 10b)* tells us that *Yaakov* told his children not to show the world that they were satiated. “*Do not appear to them as a chosson (groom) among mourners, as this can lead to enmity and jealousy.*” (*Rashi*) *Yaakov Avinu* felt it was worthwhile for his children to take the long and dangerous trip down to Egypt and stand in line among the paupers to buy food, even though they didn't really need it. It was important, he told them, so as not to cause feelings of jealousy amongst their neighbors who would see how everyone else had to go begging for food while *Bnei Yisroel* had plenty to eat.

Not coincidentally, *Chanukah* always occurs during the week of *Parshas Mikeitz* and *Yaakov's* request contains an important message relevant to the requirement of *pirsumei nisa*. This is the basic requirement to publicize the miracle of *Chanukah*. This expresses itself in the *Menorah* which (mostly in *Chutz L'aretz*) is usually placed by the

בענין סגולת שבת חנוכה ותדיר ושאינו תדיר

Shabbos Chanukah is an opportune time to understand and teach our children the important concept of treasuring every moment of *Shabbos Kodesh*. There is a dispute among the *Poskim* when the *Menorah* should be lit on *Motzai Shabbos Chanukah*: before or after *havdala*. All agree that in *shul*, lighting the *Menorah* should precede *havdala*. This is done in order to fulfill the obligation of *pirsumei nisa*, publicizing the miracle. But which one is performed first at home, *havdala* or *hadlakas ner Chanukah*?

The **RM'A** (O"C 681:2) as well as the **Vilna Gaon** and others, say that the lighting of the *Menorah* is done first. They offer two reasons. One, as mentioned above, because of *pirsumei nisa*. The second, as quoted in the **Mishna Berura**, is that we delay the departure of *Shabbos* as long as possible. If we recite *havdala* first, it would appear as if *Shabbos* is an unwelcome burden, because we are eager to be released of all the *Hilchos Shabbos (Hil. Berachos 52:1)*. On the other hand, we have the *halacha* telling us "תדיר ושאינו תדיר תדיר קודם" - that with regard to the sequence of two *mitzvos*, the *mitzvah* we do more frequently should be performed first (*Zevachim* 89). Therefore, since *havdala* is recited every week, it should take precedence over the *menorah* which is lit just eight days a year.

The *Mishna Berura* writes that either option is permitted.

front window of the home. **R' Avraham Pam ז"ל** writes that although the *mitzvah* is for the lights to be seen, showing off our many possessions and luxuries contained inside our homes, is certainly not part of the *mitzvah* of *pirumei nisa*. Some people enjoy riches and live in comfort, while others are having problems. Is it really necessary for our shades and curtains to be completely opened, not only to show off our beautiful *Menorah* but also the opulence inside? Is it necessary to leave them open all evening, for hours and hours even after the person had fulfilled the shiur of *pirsumei nisa*? This arouses the jealousy of the non-Jewish neighbors, as well as many of our Jewish neighbors all around.

My *machshava* here is that *Chazal* want us to live "low-key" lives and that we must never forget that even in the hospitable, comfortable atmosphere of our *medina shel chessed*, we are still in *Golus*. We are still at their mercy and we must be smart about how we live and interact with them. Therefore, while we are taking all the necessary requirements to keep the *Menorah* a safe distance from window coverings that can catch fire, it is prudent advice that the shades be lowered after the *zman* of the *mitzvah* is fulfilled so that we follow the words of *Yaakov Avinu*, "למה תתראו" and not show off all our possessions to the world. They don't need to see it and we don't need to show it. This will make our friendship grow with ALL our neighbors, Jews and non-Jews alike.

However, the common practice in most homes is to make *havdala* first and then light the *menorah*. And yet, from this entire discussion, we can extract an important, practical lesson: *Shabbos Kodesh* is precious and we should not rush to see it depart. When *Shabbos* arrives tranquility arrives, as the **Tur** writes that even the wicked *reshaim* in *Gehinnom* enjoy tranquility on *Shabbos*, because there is no *Gehinnom* on *Shabbos*. The minute *Shabbos* is over, however, the wicked return to their punishment in *Gehinnom* (we even say extra *tefillos* then to keep the *reshaim* out of *Gehinnom*). The *seforim* tell us that the *reshaim* return to *Gehinnom* at the same time they used to end *Shabbos* when they were alive. Hence, for those who waited only until the earlier *zman*, their punishment will resume at the earlier time on *Motzai Shabbos*. If they extended *Shabbos* during their lifetime, they would receive the same courtesy in the afterlife.

My *machshava* here is that if not for the *halacha* of "תדיר ושאינו תדיר", we would light the *Menorah* first according to all opinions, because of the holiness of *Shabbos* and the importance of delaying its departure. It is so important to inculcate within ourselves and our children a great love and appreciation for this holy day and that every minute of *Shabbos* is a prelude to the pleasure and happiness in *Olam Haba*. If we realize this, nobody would be impatient to see the departure of *Shabbos*.

would choose a single *bochur* to light, that *bochur* would inevitably become a *chosson*.

One year, on the final night of *Chanukah*, a huge throng of people came to the *Pshevorsk Beis Medrash*, hoping to be chosen for this coveted act. The *Rebbe* remained in his room, oblivious to the jostling and noise coming from outside his room, as he made his own personal preparations for the *mitzvah* of *Hadlakas Ner Chanukah*.

Suddenly, the door swung open and R' Yankele emerged. He looked to the right and then to the left, until finally his eyes settled on one person in the corner. He walked over to an older single man and asked him to light the *Menorah*. At first, the man demurred, feeling he was not up to the task, but the *Rebbe* insisted. "By my *shver* (father-in-law), whoever lit became a *chosson* the following year. Some *Chassidim* want to say that it works for business too, and maybe it does ..."

The *bochur* proceeded to light the *Menorah*, amid a raucous crowd of noisy, rowdy, towel-throwing *chassidim*, and when he was finished, R' Yankele smiled and said to him, זאל מען, זאל מען ("The Almighty should help that next year at this time, we should throw good things at you again!")

Indeed, during the course of the year, the man got engaged and his wedding was scheduled for right after *Chanukah*. The *Shabbos* before his wedding, which fell out on *Zos Chanukah*, the last day of *Chanukah* that year, he was called up for his *aufruf*, at which the *chassidim* all threw nuts and candy at him - the "Guta Zachen" - just as R' Yankele had predicted.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

מאי חנוכה? דתנו רבנן (שבת נא:)

Did you ever wonder why we say "A *freilichin Chanukah*"? We don't say "A *freilichen Pesach*" or "A *Freilichen Shavuos*" so why do we say it by *Chanukah*? The **Nesivos Shalom, R' Sholom Noach Berezovsky ז"ל** tells us that the essence of *Chanukah* is *simcha*! In fact, this was exactly what the Greeks were trying to rob us of! We know that the *Yevanim* placed many terrible decrees upon the Jewish people. They forbade us to celebrate *Shabbos, Mila* and (*Rosh*) *Chodesh*. The first letters of these words spell out "שמח" - they were forbidding us to have SIMCHA!

The foundation of all spiritual success is *simcha*. It is truly the way that a Jew connects with *Hashem* and serves Him properly! *Dovid HaMelech* tells us in *Tehillim* (100): "עבדו את ה' בשמחה" - "Serve Hashem with happiness." **Rabbi Ezriel Tauber shlita** says that this is not just a command - it is an explanation of HOW to carry out the command! We must serve *Hashem*. HOW? With *simcha*! True *avodas Hashem* brings a person to joy!

Chanukah is called the festival of lights! The famous *Gemara* in *Shabbos* asks: "מאי חנוכה" - What is the essence of *Chanukah*? The *Gemara* goes on to describe the miracle of the oil and how they found a single sealed jug. It doesn't mention the military victory at all, even though we know

that this was a huge part of the miracle! So why is it not mentioned? Because *Chazal* are not asking, "Why do we celebrate *Chanukah*?" The Sages are asking: "מאי חנוכה" - "What is the essence of *Chanukah*? What is this special holiday all about? What does it stand for, represent? And so the *Gemara* discusses the oil, because the essence of the *Chanukah* miracle was the LIGHT, and light is an expression of joy. Light is represented through *Simcha*, as we say, The Jewish people had LIGHT and JOY! "אורה" - light, means the inner happiness of being a *Yid*! The inner joy of having a relationship with *Hashem*!

The word CHANUKAH can be divided into two words: "Chinuch Hashem" - an education of G-dliness! What is the education of G-dliness? It is about living a life filled with light, with joy, with clarity, with the peace of mind and knowledge that I have a relationship with *Hashem*. My life is not about my body, my materialistic success, or my level of intelligence. That is what the *Yevanim* wanted us to think! They tried to make us act this way - but they were unsuccessful in the end!

On *Chanukah* we celebrate the victory of *Yid* over Greek! Of spirituality over physicality! Of *simcha* over misery! Of exclamation point over period! May the lights of *Chanukah* continue to light up our lives!

GEMATRIYOS AND RAMAZIM

רמזי הפלאות

מאת מוה"ר יחזקאל אליהו הוורוביץ זצ"ל

Shabbos Chanukah always falls out during *Parshas Mikeitz*. ויהי מקץ שנתים ימים ופרעה חולם והנה עומד על היאור ... (מא-א) The *Gematria* of the words: "ויהי מקץ שנתים ימים ופרעה חולם והנה עומד על היאור" (2114) is exactly equal to the *Gematria* of (2114) "קבעו שמונת ימי חנוכה להודות ולהלל לשמך הגדול" (ע"כ)

... ויאמר גם עתה כדבריהם כן הוא ... (מד-י) "And he (Yosef) said, now indeed, so it is as you have spoken." This *posuk* is an allusion to the concept that *Tzaddikim* have the power to effect miraculous salvation during *Hadlakas Ner Chanukah*. The *Gematria* of "גם עתה" (518) is equal to the *Gematria* of "להדליק נר חנוכה" (518), which signifies that now, at the time of lighting the *Menorah* on *Chanukah* - "כדבריהם כן הוא" - the *tefillos* of *Tzaddikim* and their blessings will come true. The *Gematria* of: "בחסד ורחמים" (378) is equal to the *Gematria* of "כדבריהם כן הוא" (378), which means that through the power of the *Tzaddik's* words while he is lighting the *Chanukah licht*, he can bring about kindness and salvation to others.

She relates: When he was a young man growing up on the Lower East Side, my grandfather, Sam (Shmuel) Goldfarb studied music at Columbia University and later served as the head of the music department of New York’s Board of Jewish Education. While living in Brooklyn Heights after his marriage to my grandmother, eking out a living between the Kane Street Synagogue and the Bureau of Jewish Education, my grandfather wrote a song which he called, “*My Dreidel*.” In fact, along with his brother, Israel (Yisroel), he wrote many liturgical and holiday melodies, including the famous and haunting tunes used all over the world for “*Shalom Aleichem*” and “*Adon Olam*.” But there is no doubt that “*My Dreidel*” is the most famous of them all.

Grandma and Grandpa moved west just after the stock market crash of 1929. They settled in Seattle, Washington, where he took a job as a music director at a local synagogue organizing and directing adult and children’s choirs, producing holiday plays, and training boys for their *bar mitzvah*, until his retirement in 1969. I remember well how he loved *Chanukah*. Making the blessings on the candles was never enough - we always sang loads of *Chanukah* songs as we gathered around the *Menorah*, burning brightly on the piano while Grandpa played.

I remember when I was in fifth-grade, my music teacher introduced the song to our class which we would sing at the holiday program. I raised my hand to get her attention.

“My Grandpa wrote *My Dreidel*!” I boasted enthusiastically.

“No one ‘wrote’ *My Dreidel*,” she answered condescendingly. “It’s a Jewish folk song.”

It took a call from my father to convince her otherwise.

Years later, as the mother of a preschooler, I found myself frying *latkes* at my son’s school’s *Chanukah* party. While the children and their mothers all sat in a circle enjoying hot *latkes*, the teacher read a story to the children. Then she began to sing, “*I have a little dreidel*”

My son Sam, named for his great-grandfather, the composer, waved his hand wildly. “My mother’s Grandpa wrote *My Dreidel*,” he squealed with delight, and before he could be contradicted, I nodded my acknowledgment. People were surprised and I recounted what I knew about Grandpa’s early days and how he composed the famous tune. What I didn’t know was the impact this story would have just a few hours later.

That afternoon, the same teacher taught another class of preschoolers. At their *Chanukah* party, someone mentioned the song and one of the dads’ hands shot up in the air. “You know,” he began, “My wife’s great-uncle Sam wrote *My Dreidel*.”

The teacher responded by informing him that earlier in the day, another child with his mother, had already laid claim to their grandfather’s song. He had no idea - and neither did I - that I had a cousin living in the same city, with children in the same preschool! That’s how we discovered a new set of cousins, three thousand miles and eighty-seven years removed from a modest New York apartment, where so many family stories began, with a young man scratching out a cheerful tune in his well-worn composition book. (Based on the novel, “The Promised Hand” by Susan Wolfe)

חנרות הללו אנו מדליקים על הנסים ועל הנפלאות שעשית לאבותינו בימים ההם בזמן הזה (פדר הרלקה)

In numerous Chassidic communities, there is a custom till this very day that when the *shamash* is ready to light the *Chanukah Menorah* in *shul*, children and others throw hand towels and other items at him both before and during the lighting. The custom is cited in the name of the **Sanzer Rav ז”ל** as well as the **Klausenberger Rebbe, R’ Yekusiel Halberstam ז”ל** and the purpose of this custom is brought down (*Halichos Chaim 18*) to vividly demonstrate how terrible things were during the time of the Greeks and the Hellenists when a Jew wished to perform a *mitzvah*. He was mocked and jeered, and yes, objects were thrown at him in derision, unless the *mitzvah* was done the way the modern Hellenizers wanted it. It was also a way to minimize the potential for arrogance by the one lighting.

In the court of **R’ Itzikel of Pshevorsk ז”ל**, it was customary for different people to light the large *Menorah* in the *Bais Medrash* every night of *Chanukah*. The *Rebbe* would specifically choose people who needed a *yeshua* (salvation) for one thing or another and he would join in as the people would toss towels and other pieces of cloth at the individual. Many would laugh and for some it was an act of jest, but not for the *Rebbe* of Pshevorsk. His face, illuminated by the glow of the *Menorah* and his eyes bright with spiritual intensity, would say softly in *Yiddish*, אז מיר ווארפט פון אויטען, (“Just as we throw down here [on this world], they should throw [blessings] from above.”)

After his passing, his son-in-law, **R’ Yaakov Leiser ז”ל**, became the new *Rebbe* and he continued his father-in-law’s custom on *Chanukah*. Many people would come from far and wide and vie for the opportunity to light the *Menorah* and have towels thrown upon them. Some said it was a *segulah* for wealth and others felt that they were saved from various predicaments when they lit the *Menorah*. R’ Yankele, as he was known, would sometimes choose older single *bochurim* and instruct them to light the *Menorah*. He would say that it is a *segulah* for a *shidduch* and whenever his holy father-in-law

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מעשה אבות ... סימן לבנים

ועתה ירא פרעה איש נבון וחכם וישיתרו על ארץ מצרים וגו' (מא-לג)

When Pharaoh could not find a satisfactory interpretation for his dreams, Yosef was called from prison to interpret them. Not only was Yosef able to interpret the dreams, but he gave Pharaoh advice as well: “*Now let Pharaoh seek out a discerning and wise man and set him over the land of Egypt .. and he shall prepare the land of Egypt during the seven years of abundance. And let them gather all the food of those approaching good years.*” Pharaoh and all his servants were very pleased with Yosef’s advice and Pharaoh appointed Yosef to fill the role of the “נבון וחכם” - “*discerning and wise man.*” He became the second most powerful person in Egypt, right after the Pharaoh himself.

The **Tur Ha’aruch** writes: “*The attribute נבון’ is mentioned here before the attribute חכם’ whereas in Devarim (4-6), the nations of the world as described, are describing the Jewish people as חכם ונבון’ - in the reverse order of these attributes. Here, insight was the first attribute required in order to understand the dream, whereas wisdom was required in order to deal with the challenge presented by fulfillment of the dream. When it comes to understanding words of Torah, the first requirement is חכמה’ a certain common sense, before one penetrates below the surface of what the text conveys to us.*”

On *Erev Chanukah*, the 24th day of *Kislev*, the world lost a great luminary, with the departure of the *Gadol Hador, R’ Aharon Leib Steinman ז”ל*. In the truest sense, he was both a “*Navon*” and a “*Chacham*” and his immense wisdom, coupled with his intuitive insight could only be matched by his overriding care and concern for the welfare of every single Jew. People came from far and wide to seek his guidance and advice and they all left with a new appreciation of a *Tzaddik* who understood another Jew’s problems and knew how to remedy them. On top of that, his humility, graciousness and consideration for others was what set him apart.

A number of years ago, a young couple was blessed with a son. The day before the *Bris* was to take place, the *mohel* came to check the baby and noticed something was wrong. He told the father that he believed there was a problem with the child and told him to go to the hospital to check it out. After extensive tests and examinations, the doctors informed the parents that the tiny baby had a serious defect in his heart, which would require a special kind of surgery. Unfortunately, they told him, there is no doctor in Israel who has the experience or capability to perform this surgery and there is only one hospital in the world - in Boston, MA - that can do it. However, they doubted if the baby was well enough to endure the long trip to Boston and it was probably not worth their while. The devastated parents ran to the home of R’ Aharon Leib Steinman in Bnei Brak to ask him what they should do. R’ Aharon Leib listened carefully and then told them that they should definitely go ahead with the trip no matter how gruelling it may be, and they should schedule the surgery in Boston right away. He offered his blessings for a speedy recovery and a safe journey.

Fortified by the *Tzaddik*’s blessings, the father now turned to a number of *askanim* in the medical field who could help him with the arrangements, both the travel plans and the surgery. He told them what the doctors said and what R’ Steinman said, but somehow they were not convinced. The baby sounded too sick for such a journey, just as the doctors had indicated, and they immediately went to the home of R’ Steinman to clarify the matter with him.

R’ Aharon Leib explained to them, “The doctors here have stated that this is a rare defect and they do not have the expertise to deal with it. If so, there is no ‘*chazaka*’ (presumption) that the baby will die, and therefore, the parents have an obligation to make every effort and *hishtadlus* to save their baby - which includes traveling to Boston!”

The trip was arranged and the baby, with his father, made it to Boston, where the surgeons operated on him and declared the surgery a total success. They repaired the defect in his heart, as well as mended the father’s broken spirit. As per their orders, the baby remained in convalescent care for three months, before he was cleared to go home.

The trip back to Israel was a triumphant one and it was now time for the child to have the *Bris Milah* he was denied months ago. The young father came to R’ Aharon Leib and told him the wonderful news, and then asked the *Tzaddik* if he would grace the *simcha* by being the *Sandek* at the *Bris*.

R’ Aharon Leib’s response was indicative of the *Gadol* that he was. “When you came to me the first time, it was the day before your child was scheduled to have a *Bris*. Surely at that time, you had already asked someone - a father, grandfather, rabbi - to be the *Sandek*. Now, think about it. This person has been sitting and waiting for more than three months, crying his eyes out in prayer for your little son, imploring the *Ribbono shel Olam* to issue the baby a speedy and healthy recovery, so that he can finally sit and hold the baby at his *Bris*. Can I now go ahead and take that *zechus* away from him ...?”

One of the most famous *Chanukah* songs is the holiday tune known by its first line: “*I have a little dreidel, I made it out of clay ...*” It is the first *Chanukah* song that preschool toddlers learn; it’s the song whose lyrics are printed on plastic holiday ware, and it’s the Jewish folk song seemingly so old that it’s no longer attributed. But it’s actually called “*My Dreidel*” - it exists in both English and Yiddish versions. “And,” says Mrs. Susan Wolfe excitedly, “I know who wrote it!”