

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

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת מקץ – מברכים חודש טבת – שבת חנוכה

Shabbos Parshas Miketz - Shabbos Chanukah

כ"ח כסלו תשס"ח - December 8, 2007

הדלקת נרות שבת – 4:09 (Monsey, NY)	מנחה גדולה / שבת – 12:18
זמן קריאת שמע/מ"א – 8:52	שיקיעה של יום השבת – 4:27
זמן קריאת שמע/הגר"א – 9:28	צאת הכוכבים / מעריב – 5:17
סוף זמן התפילה / להגר"א – 10:15	צאה"כ / לשיטת רבינו תם – 5:39

מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

ראיתי והנה מנורת זהב כלה וגלה על ראשה ושבעה נרותיה עליה שבעה ושבעה מצקות לנרות אשר על ראשה וגו' (זכריה ד' ב)

הנה מצינו בהדלקת המנורה ש"מדליק עד שתהא שלהבת עולה מאלה" (רש"י ריש פרשת בהעלותך), ורומז בזה שגם הדלקת אורה של תורה תיעשה מאלה, ולא על פי הטבע. וכן מצינו שנעשתה המנורה מאלה - "מקשה תיעשה המנורה", תיעשה היינו מעצמה (שמות כה' לא, רש"י), והיינו שקיומה של תורה בעולם היא שלא ע"י אדם, אלא מאלה.

והנה היוונים רוממו והחשיבו את שְׁכַל האדם, ולכך התנגדו בתוקף לעמלה של תורה שבעל פה, שעניינה לשעבד שכל האדם לשכל התורה, ולכן גזרו נגד הדלקת המנורה (ע' מדרש חנוכה ג') שעל ידה מושפעת אור של תורה שבעל פה בעולם. ועל פי המבט הטבעי היה נראה שאכן הצליחו לבטלה, אבל מכיון שהתורה מתקיימת שלא לפי כללי הטבע, לא רק שלא הצליחו לבטלה, עוד גדל והתווסף אור תורה שבע"פ, וזכו בחנוכה ל"אור הגנוז", (עי' בני יששכר מאמרי חודש כסלו טבת סימן כ"א שהביא כן בשם הרוקח), וזהו אור התורה שבע"פ, וכמבואר במדרש תנחומא (נח ג'): "העם ההולכים בחשך ראו אור גדול, האור שנברא ביום ראשון, שגנוז הקב"ה לעמלי תורה שבע"פ".

וזהו שייכותה של ההפטרה לחנוכה, שבה מבואר שהמנורה - אור התורה דולקת מאלה, שלא על פי הטבע, ובחנוכה התגבר אור התורה בעולם שלא לפי הטבע.

פ' במצודת דוד: ממעל על ראשה היה כעין ספל, ובה היה השמן, ולכל נר ונר היה שבעה צינורות, שהשמן ניצק בהם מעצמו מן הגולה, להימשך על הנרות שעל ראש המנורה. "ושנים איתים עליה (שני אילני זית עמדו אצל המנורה) אחד מימין הגלה, ואחד על שמאלה" עי"ש.

כתב הספורנו: וגלה על ראשה-לתת שמן בנרות **שלא בידי אדם**, דרך שבעה הצינורות שמקבלים שמן מן הגלה, ובגלה יהיה **נעשה מעצמו** שמן זית ד', מן הזיתים הנופלים משני אילנות הזיתים אשר על המנורה, ימין ושמאל. ומבואר שדלקה המנורה ע"י שמן שנוצרה שלא ע"י אדם, והוצק מאלה לתוך נרותיה.

איתא בגמרא מגילה (י'): "מקום הארון אינה מן המידה", היינו שהארון לא תפס מקום, שהיו בתוכו לוחות העדות-דבר ה', שהוא על-טבעי ואינו זקוק למקום כדי לעמוד עליו. וכן התורה ועמלה-דבר ה', אינם כפופים לטבע, שכן על פי הטבע אין קיום לתורה בעולם, שהרי רבים הם העומדים ללכותה ולהילחם נגדה, אולם על אפס וחמתם תורת ישראל תמשיך לנצח בצורה על-טבעית.

ובזה יש לבאר את עניינה של המנורה שהיתה דולקת מאלה, שהרי מבואר בספר העמק דבר מהגאון הנצי"ב מוולוז'ין (ריש פרשת תצוה) שע"י המנורה מושפעת אורה של התורה שבעל פה-עמלה של תורה, בעולם, ולכן היא דולקת מאלה, שעמלה של תורה קיומה ללא מוגבלות טבעית.

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Rulings of R' Moshe Feinstein ZT"l on Chanukah

Hallel. If one missed saying one word of the whole *Hallel* on *Chanukah* (or any other time when we say the whole *Hallel*), he has not fulfilled the *mitzvah* and must repeat it (1). This does not include the *posukim* that we say twice towards the end of *Hallel*. Those repetitions are only a custom and if one left out repeating them he has fulfilled the *mitzvah* (2).

Although most *poskim* hold that ladies do not have to say *Hallel* on *Chanukah*, R' Moshe ZT"l *paskened* that even women are obligated (3).

Yeshiva Students. 1) Even though *Yeshiva* students might be away from home most of the year, even on *Chanukah*, if they do come home to visit they can light in their home even if they will be returning that very night to sleep in the *Yeshiva* dormitory. This is because one is still connected to the house of his parents and it is still called his home (4).

2) If two or more *Yeshiva* roommates light in their own dormitory room (which R' Moshe holds is the preferable place to light (5)), each individual must light himself and cannot rely on his roommate's lighting even if he pitches in and gives money. This is because the leniency of giving money was only said when one is secondary to the house owner, i.e. a guest (6). In this case, they are both equal.

Publicizing the Miracle. There is no *mitzvah* to light *Chanukah* *licht* that are seen from the street if only gentiles

(1) תפילה למשה ס' (2) סוכה לח' (3) אגרות משה א"ח אקצ (4) מועדי ישרון אלה (5) אגרות משה יו"ד גידה (6) מועדי ישרון אמא (7) שם אנה (8) אורח תרע"א (9) מועדי ישרון אקט

הוא היה אימר ...

R' Pinchos Menachem Elazar of Piltz ZT"l (Sifsei Tzaddik) would say:

"Rashi says that Yosef closely resembled Yaakov. If so, why didn't the brothers recognize him as Yosef, their brother, when they came before him in Egypt? The answer is that Yosef at that time was 39 years old and thus resembled a 39 year-old Yaakov. However, the brothers had never seen Yaakov when he was that age, since they were born only after he was in his eighties. As a result, they didn't recognize Yosef!"

R' Simcha Bunim of Pshischah ZT"l would say:

"*Tosfos* (שבת כא) asks the following question: An article that was moved or touched by an idol-worshiper becomes impure. How then was the *Menorah* lit with the oil that was found? Weren't the Jews concerned that possibly the Greeks had touched and moved the jar of oil, making it unclean? Perhaps the fact that no one raised this question is itself a miracle! If someone had brought up this point, the Jews may never have lit the *Menorah* at all and the entire miracle of *Chanukah* may never have come about!"

A Wise Man would say:

"If Personal happiness is so important, why do most choose to let someone else take care of it?"

נתנדב לעילוי נשמת הרבנית צביה בת ר' אברהם ע"ה – נפ' כ"ט כסלו – ד' דחנוכה – תנצב"ה

MAZEL TOV TO THE MANDEL FAMILY ON THE MARRIAGE OF THEIR DAUGHTER CHANI TO ELYA HECHT

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY. PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

מאת מו"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

will see them (7). In such a case one could light on a table or preferably in a room-to-room doorway opposite the *mezuzah*.

Those who Learn an Afternoon Seder. The *Rem"i* (8) rules that nowadays the main purpose of the *Chanukah* *licht* is that household members should see the lights. Thus, although it is preferable to light at the beginning of the evening, it may be done even later into the night. Since it is only a preference, one should not push away a regular time for learning. He should finish his *seider* and then go and light (9).

CORRECTION TO COLUMN IN PREVIOUS ISSUE

Due to a missing phrase one of the halachos was written incorrectly. The correct halachah is that when a minyan starts davening before the time of putting on tefillin (Misheyakir), the rest of the tzibbur puts on tefillin after they say Yishtabach, and only the chazan puts on tefillin before Yishtabach. This is done in order that the chazan should not have to make a break between Yishtabach and Kaddish.

WEEKLY CHIZUK # 60

Who is wise? One who sees the future. "R' Elya Lopian ZT"l (Lev Eliyohu) writes that Yosef Hatzaddik was able to store up tremendous amounts of grain for the entire Land of Egypt during the seven years of plenty, because he imagined himself in the seven years of famine and how he would have to store up during that time. Likewise, one should always try to think ahead as to where he'd like to be in a year from now, 10 or 20 years, etc. He should think now about what his life's goals will be and how he will accomplish them. In this way, he is emulating Yosef and looking to the future as the "Wise Man" mentioned in Chazal.

הוא היה אימר ...

stepped out from a nearby patch and again shouted, “Halt or I’ll shoot!” The figure ran. Winneger decided not to shoot but to try to catch the furtive figure. He shortly caught up and tackled him to the ground.

To his surprise, he found that he had captured a young boy. An ornate *Menorah* had fallen from the boy’s hands in the scuffle. Winneger picked up the *Menorah*. The boy tried to grab it back shouting in an unfamiliar dialect, “Give it to me. It’s mine!” Winneger assured the boy that he was among friends. Furthermore, he told the boy, he himself was Jewish. The boy, who had just survived several years of the Holocaust and had been in a concentration camp, was mistrustful of all men in uniforms. He had been forced to watch the shooting of his father. He had no idea what had become of his mother.

Winneger calmed the boy down and brought him back to his barracks. In the weeks that followed, he took the young boy, whose name was David, under his wing. As they became closer and closer, Winneger’s heart went out to the boy. He had lost everything in the war and he needed a stable home with which to grow up in. The soldier offered David the opportunity to come back to New York City with him after his tour of duty and David gladly accepted. Winneger went through all the necessary paperwork and officially adopted David.

After the war, Winneger settled down and became active in the New York Jewish community. An acquaintance of his, a curator of the Jewish Museum in Manhattan, once happened to see David’s precious *Menorah*. He told David it was a very valuable, historic, European relic and should be shared with the entire Jewish Community. He offered David \$50,000 for the *Menorah*. But David refused the generous offer saying the *Menorah* had been in his family for over 200 years and that no amount of money could ever make him sell it. That year, when *Chanukah* came, David and Winneger lit the *Menorah* in the window of their home in New York City. The candles burned bright and for David, the memory of this family heirloom put to use in happier times, was a emotionally draining experience for the young boy. Afterwards, he went upstairs to his room while Winneger stayed downstairs in the room with the *Menorah*.

Suddenly, there was a knock on the door and Winneger went to answer it. Standing by the door, he found a woman with a strong German accent who said that she was walking down the street when she saw the *Menorah* in the window. She said that she had once had one just like it in her family and had never seen any other like it. Could she come in and take a closer look?

Winneger invited her in and said that the *Menorah* belonged to his adopted son who could perhaps tell her more about it. Winneger went upstairs and called David down to talk to the woman. David walked down the steps and abruptly stopped short. Then he shrieked, “Mama!” She, in turn, began crying hysterically as she was reunited with the son she thought she had lost forever. The only surviving members of their family, mother and son had both come to these shores independently, yet through the miracle of the precious *Menorah*, they found each other once again.

משל למח הדבר רומה

מאי חנוכה? דת"ד ... נעשה בו נס והדליקו ממנו לשמונה ימים לשנה אחרת קבעום יו"ט ע"כ (גמ' שבת כא:)

משל: A merchant was on his way to the fair to purchase merchandise. As he passed a forest, a gang of bandits attacked him and stole seven bags of money from him. Fortunately, they did not notice an eighth bag that he kept hidden, and he had some money leftover. When he reached the city, he used the remaining money to help find the culprits and he also vowed that if his money was recovered, he would give ten percent of each bag to *tzedakah*.

Boruch Hashem, his search was successful and he managed to recover the seven stolen bags of money.

When it came time to fulfill his pledge, he felt that he was only required to give *maaser* from the seven

stolen bags; the eighth bag was never part of his vow.

The *gabbai tzedakah*, however, contested this view. “If not for the eighth bag not being stolen, you never would have been able to recover the other seven bags. Of course you must give *maaser* from the eighth bag!”

נמשל: The **Plotzker Gaon ZT”L** uses this parable to answer the famous question of the **Beis Yosef ZT”L**. The Greeks vandalized the *Bais Hamikdosh* entirely, yet they did not notice the small jar of oil. Through this tiny flask of untouched, pure, olive oil, the miracle of the next seven days came about. Thus, we must celebrate a full eight days of *Chanukah*, since the miracle of the first day was the greatest of all.

וַיַּעַן יוֹסֵף אֶת פָּרְעֹה לֵאמֹר בְּלִיעַד
אֱלֹקִים יַעֲנֶה אֶת שְׁלוֹם פָּרְעֹה (מא-טז)

When Pharaoh related his dreams to Yosef, Yosef responded by first asserting that he deserved no personal credit for his interpretation: “*It is Hashem Who will respond to Pharaoh’s welfare.*” The *Medrash* comments: “יוסף תלה הגדולה בבעליו” - “*Yosef credited the greatness to his Master.*” When Pharaoh heard this, and the brilliant interpretation which followed, he was astounded. Pharaoh realized that Yosef could have demanded anything - wealth, prestige or power - and Pharaoh would have granted it. Yet, **R’ Avrohom Yaakov Pam ZT”L** notes, Yosef took no personal credit for his interpretation. He underlined the fact that he was merely the mouthpiece of *Hashem* in transmitting the meaning of the dreams. It was to *Hashem* that all honor and gratitude was due. That is why Pharaoh disregarded the insulting remarks of the שר המשקים concerning Yosef. He immediately appointed Yosef as Viceroy of Egypt, second only to himself as the most powerful man in the land.

This behavior is likewise found in the miracle of *Chanukah* itself. The concern of the *Chashmonaim* was first and foremost to rectify the great *Chilul Hashem* perpetrated by the Greeks, who sacrificed pigs on the Altar, forbade *Torah* study, as well as the performance of *mitzvos* like *Rosh Chodesh*, *Shabbos*, and *Bris Milah*. This theme is stressed in “על הניסים”: “*For Yourself, You made a great and holy Name in Your world, and for Your people Yisroel, You performed a great victory and salvation.*” The main thrust of the prayer is to emphasize that the disgrace of *Hashem’s* name was rectified. The great victory in battle was of only secondary importance. They, too, were “תולים הגדולה בבעליהם” - *crediting the greatness to their Master.*

מעשה אבות ... סימן לבנים

בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות וגו' (במדבר ח-ב / קריאה לזאת חנוכה)

A young Jewish soldier was enlisted in the U.S. Army and found himself marching through Western Europe at the end of World War II, liberating towns and villages from German control. At one point, Private Winneger’s unit was assigned to a small German village with orders to secure the town, search for any hiding Nazis and help the villagers in any way they could.

One night, out on patrol, Winneger saw a slim figure running through a field just outside the village. He gave chase and shouted, “Halt or I’ll shoot.” The figure ducked behind a tree. Winneger waited and eventually the figure came out and looked around to see if he was still being pursued. Figuring that the soldier was no longer nearby, he went to a spot near a large tree and started to dig. Winneger waited until the figure had finished digging and removed an object from the ditch. Then, he was once more on the move. Winnegar

TORAH GEMS

וַיֵּרָא יוֹסֵף אֶת אֶחָיו וַיִּזְכְּרֵם וַיִּתְּנֵם
עַל־הֶם וַיְדַבֵּר אֲתָם קְשׁוֹת וכו' (מב-ו)

First, Yosef accuses his brothers of being spies. Then, he allows them to return to their father but not before he slips their money back into their sacks, to make it look as if they hadn’t paid for their provisions. Then, when they come back to pay and bring their youngest brother Binyomin to stand before the ruler, Yosef plants his royal goblet in Binyomin’s saddlebag and later detains him for “stealing” his precious vessel. Is this a game? Was Yosef purposely teasing his brothers as a means to exact revenge against them for what they had done to him? What, indeed, were Yosef’s intentions?

R’ Alter Weinberger ZT”L answers based on the *gemara* (עירובין סה:): “*With three things is a person’s (character) determined; by his cup (intoxication), by his pocket (money dealings), and by his anger (temper).*” Being away from his family, Yosef was acutely aware of the reputation that the sons of Yaakov maintained. They were known as people who would sell their own flesh and blood for a few coins just to rid themselves of an adversary. This bothered him and as part of his ultimate revelation as Yosef, Viceroy of Egypt, he decided to build up his family name in the process. Thus, he put their money back into their bags knowing full well that they would make every effort to return it. This would make a great impression on the Egyptians who could not believe that any person would not just simply “take the money and run.” This denotestheir “כיסו” - “*pocket.*” Planting the royal goblet was intentional, since this depicted their “כוסו” - “*cup*”; drinking with the ruler without getting drunk or unruly. The fact that through it all they never lost their temper was an indication of their “כעסו” - “*anger.*” Yosef’s “game” was only a way to repair his family’s reputation.