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UNDER THE LEADERSHIP OF RABBI AARON LANKRY

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20 FORSHAY RD
FOR WOMEN ONLY



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Shabbos Morning MINYAN STARTING AT 8:00^{AM} 18 FORSHAY RD. **MAIN SHUL ASHKNAZ**

WELCOME TO THE NEW AND IMPROVED **BET**. WE ARE CONSTANTLY STRIVING TO ENHANCE YOUR EXPERIENCE. WE WELCOME YOUR SUGGESTIONS AND COMMENTS.



RABBI LANKRY

DEAR KEHILLA,

PARASHOT MEKATZ HAFTARAH

At the end of the Babylonian exile, 9 years before the story of Purim (3390-371 b.c.e), 40,000 Jews, led by Zerubavel and Yehoshua the Kohen Gadol, returned to Israel. The Jewish nation began to rebuild the Bais Hamikdash, but Cyrus withdrew his permission and the construction was halted. Right after the miraculous saga of Purim and a prophecy from Chagay, the rebuilding resumed 18 years later (3408-353).

"Rejoice and be happy daughter of Zion for behold I am coming and I will dwell in your midst". These words refer to the sudden building of the second Bais Hamikdash after seventy dark years of exile. In truth, the construction began earlier but our Jewish brethren slandered to the Persian government and brought the development to an immedi-

ate halt. This led the Jewish people to total despair and to forfeit all hope of experiencing Hashem's return. Suddenly and totally unexpected, the prophet Zechariah announced Hashem's immediate plan to rebuild the Bais Hamikdash.

Zechariah Hanavi continues and reveals a private discussion between Hashem and the assigned prosecuting angel. The discussion centered on Yehoshua ben Yehozadak who was designated to serve in the Bais Hamikdash. Hashem defended Yehoshua and said, "Is he not an ember spared from fire? The prophet Zechariah continues, "And Yehoshua was wearing soiled garments and standing before the angel. And the angel responded, 'Remove the soiled garments from upon Yehoshua...and they placed the turban upon his head.'" (Zechariah 3:4-5) This dialogue reflects that the ordained Kohain Gadol was seriously faulted for an offense to the priesthood. The Sages explain

that Yehoshua was judged for failing to involve himself in his children's choice of marriage. Unfortunately, the Babylonian exile took its toll upon the Jewish nation and corrupted their moral fiber. Their constant exposure to the Babylonians broke down basic barriers and numerous intermarriages occurred. Yehoshua's children were party to this mind set and married women forbidden to them according to priesthood standards.

Their esteemed father, Yehoshua was unsuccessful in influencing them to choose appropriate wives and was now seriously faulted for this. The prosecuting angel protested Yehoshua's priestly status because of his inability to properly preserve it. Hashem defended Yehoshua and argued that he deserved special consideration because he was an ember spared from the fire. Yehoshua received a second chance and immediately resolved to rectify his fault and terminate these

inappropriate relationships. Hashem responded to this sincere commitment and restored Yehoshua to his prestigious position.

The opening statement of the Haftara is "Roni Veshimchi Bat Tzion" Roni is one engaged in song from the word Rena, and then Shimchi from the word Simcha. The order should be the opposite first we have Simcha and then we get into the mood and we start to sing? Here we are singing and then we get happy; how does that work? Perhaps the salvation will come so fast that we first sing and then internalize the happiness.

HAPPY CHANUKA



EARLY MINYANIM FRIDAY

Erev Shabbos Chanukah 12:30,1:30,2:30,3:00

Zmanim by our incredible Gabbi

EPHRAYIM YUROWITZ

SHABBOS ZMANIM

CANDLE LIGHTING	4:10PM
MINCHA TENT	4:20PM
SHKIYA	4:28PM
MINCHA 20 FORSHAY	4:15PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:39AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18+	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
DAF YOMI	3:30PM
MINCHA SHALOSH SEUDOS	4:10PM
SHKIYA	4:27PM
MARRIV	5:07PM & 5:12PM & 6:27PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:49 M 6:50 T 6:51 W 6:52 T 6:53 F 6:53

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:17 M 3:17 T 3:17 W 3:17 T 3:18

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:15 M 4:15 T 4:15 W 4:15 T 4:15

DECEMBER 09 - DECEMBER 14

NEITZ IS 7:09 - 7:13
 PELAG IS 3:29 PM - 3:30 PM
 SHKIA IS 4:27 PM - 4:27 PM
 MAGEN AVRAHAM
 8:53 AM - 8:56 AM
 GRA- BAAL HATANYA
 9:29AM - 9:32 AM

Winter 2018/19



תשע"ט חורף

WEEKDAY MINYANIM

שחרית

כתיבה	20 Forshay ↑	Rechas 30 min/Hours 20 min before Neitz
6:15AM	18 Forshay ↓	Mon-Fri
7:00	20 Tent	
7:15	18 ↓	
7:30	18 Tent	
7:45	20 ↓	
8:00	20 Tent	
8:15	18 ↓	
8:30	18 Tent	
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10:00	20 Tent	
10:15	18 ↓	
10:30	18 Tent	
10:45	20 ↓	
11:00	20 Tent	

מנחה ומעריב

12 MIN. מנחה	18 ↓
20 MIN. מעריב	18 Tent
20 MIN. מעריב	18 ↓
50 MIN. מעריב	18 ↓

מעריב

AT פול	18 ↓
שיעור AT	18 ↓
30 MIN. מעריב	18 Tent
30 MIN. מעריב	18 ↓
60 MIN. מעריב	18 ↓
6:30	18 ↓
6:45	18 ↓
7:00	18 ↓
7:15	18 ↓
7:30	18 ↓
7:45	18 ↓
8:00	18 Tent
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11:30	18 ↓
11:45	18 ↓
12:00	18 ↓
12:15	18 ↓
12:30	18 ↓
12:45	18 ↓

מנחה

18 ↓ 30 min after chatzos

12:30	3:15
1:00	3:30
1:30	3:45
2:00	4:00
2:30	4:15
3:00	4:30

↑ Upstairs
↓ Main Floor

FOR MORE INFO: www.18forshay.com // ohrchaim18@gmail.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA	3:10	PLAG	3:29
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701

Repeat Krias Shma after nightfall



RABBI COREN

ZOS CHANUKA

36 DONUTS OR 36 CANDLES

It has been noted in a sefer discussing the segulos of Chanuka that what great tzadikim can accomplish during the prayers of the Yomim Noraim a simple Jew is able to accomplish during the last day of Chanuka known as "Zos Chanuka."

I would like to share a thought that hit me this week while contemplating the significance of Chanuka and how it connects to the parsha, specifically Yosef's survival in the land of Egypt.

Let's start with Chanuka and the donuts. I believe it would ok to say that things have gotten a little out of hand with the donut craze. Just about every other Whatsapp I received was about the donuts and the sources for them and how much to eat. I must admit that some messages were quite funny.

There is a bakery in Israel that produces more than 25 thousand donuts each day of Chanuka. Now that's a lot of calories to say the least. According to reports, every year Israelis consume about 24 million donuts and most of them are probably just before and during the week of Chanuka.

Rambam's father writes that we should not belittle Jewish customs and one can argue that by eating an oily donut one is fulfilling a mitzva deoraysa of pirsumai nisa by publicizing the miracle of Chanuka. But it is easy enough to take one donut and split it into 8 pieces and have enough to eat over the 8 days. In fact you would probably have enough oil left over in just one of them to last for 8 days of candle lighting.

To be honest, I also appreciate donuts although I seem to have a hard time finding the original jelly sufganiyot that I grew up with while living in Israel (although I have been informed that with all the highly decorated sufganiyot available today in Israel, the jelly doughnut remains the most popular!) I must also admit that



it is not too difficult to adjust to the yummy chocolate and creamy variations of American doughnuts.

However despite its importance as a custom, the doughnut is still far from the main theme of Chanuka. Indeed, what is the main focus of this special and unique holiday?

I was thinking of an idea and then found that R Shlomo Zalman z"l quoted in Halichos Shlomo brings up a similar thought. I will try to convey what I think the great posek and tzadik was teaching his students.

R Shlomo Zalman first pointed out that while standing in front of the lit candles when we are thinking and thanking Hashem for the miracles that He did during the days of Chanuka, we should spend most of the time and attention on the war victory and not on the miracle of the jug of oil. This seems surprising at first but as the Rav continues to explain, the miracle of the lasting oil is there to jump start the action and act as a spring board for us to thank Him for everything.

On Chanuka, however, the main thanks should be attributed to the military victory. The question is which part of this victory is the main element of the Jewish survival? The answer can be found in the profound words of Al Hanisim where we mention the goal of the Greeks which was to instigate the Jews to forget the Torah. Only at the end of the paragraph do we mention the victory of the pure over the impure and those who are engaged in the Torah—i.e. the Macabees--verses the ones that were purposely against the Torah—i.e. the Helenists who embraced the Hellenistic culture, the reformers.

What does this really mean on a deeper level? The survival of the Jews and in essence the entire world depends on the Torah but the Torah isn't just a book of information. The Greeks had plenty of wisdom and philosophical ideas. They had Aristotle who the Rambam says was so smart he was close to the level of prophesy. So what is the difference?

The answer is that the true study of Torah is about changing ourselves and becoming more and more spiritual. The more we study Torah with purity, the more elevated we become and the more capable we are of shining a spiritual light to the rest of the world. That was the victory of the Chashmonaim.

There were great people in Jewish history such as Achatofel and Doeg who lived during the time of David Hamelech. They might have been greater scholars than David but they failed miserably because they represented wise intellectual people whose wisdom didn't change them internally but rather caused them to do very cruel acts.

Yosef in Egypt represented light within darkness. It was apparent to anyone, even the people imprisoned with him, that Yosef was walking around with Godliness. This is the message of Chanuka-- to light up the darkness with Godliness, to show people that the only way is the pure way and this means taking pure oil-- shemen and wicks which represent our Neshama (the Menorah represents the wisdom of Torah) and make sure that we shine a pure light into the world.

Good Shabbos



ראש ישיבה

פרשת מקץ-חנוכה

מהות ימי חנוכה נקבע להודות ולהלל, והסעודה שמרבים בו קצת היא סעודת הרשות אי לא שאומרים בו שירות ותשבחות שאז נהפך לסעודת מצוה, אבל בעצם חיוב מצד היום היינו רק בהלל והודאה, והביא המשנ"ב דברי הלבוש שחילק בין חנוכה לפורים שיש בו חיוב משתה ושמחה, וזה שתלוי מה היה הגזירה, בפורים היה הגזירה על גופי היהודים לכך תיקנו בגוף מקלה ושמחה, אולם חנוכה גזרו עליהם בעניני הדת לעקור הדת, ממילא תיקנו שיהיה יום טוב בעצם מצד הנפש, וממילא יש להבין שהשירות ותשבחות בסעודת הרשות הופכת הסעודה לסעודת מצוה, שכעת האכילה היא מעלה בשירות ותשבחות וזה חלק הנפש, והיינו מצד תכליתה, וא"ש

אולם רבינו יואל סירקס זיע"א בפירושו הידוע לטור "הבית חדש" כתב חילוק בין מה שבחנוכה לא תיקנו למשתה ושמחה, שהענין שגזירה נובע מיניה וביה ממה שמרפין בהם, וביטולה של גזירה היא מהפך הדבר, ולכך בפורים סיבת הגזירה היה שנהגו מסעודת אותו רשע, ובוזה גופא גזרו על גופם הרג והשמדה, והתיקון היה שהתפללו והתענו בגופם הפך סיבת הגזירה שנהגו מסעודת אותו רשע, אבל בחנוכה עיקר הגזירה היתה על שהתרשלו בעבודה, ועל כן היתה הגזירה לבטל מהם העבודה כדאיתא במדרש שגזרו עליהם אותו הרשע לבטל התמיד, וכשחזרו בתשובה למסור נפשם על העבודה הושיעם ה' על ידי הכהנים עובדי העבודה בבית ה', ע"כ נעשה הנס דווקא בנרות, ולפיכך לא קבעום אלא להלל ולהודות שהיא העבודה בלבד וכת"ד

ומדבריו נתבאר דבר מופלא עד מאוד שסיבת הגזירה על חורבן הדת היתה משום עצם הרפיון וההתרשלות בעבודת ה' גופא, ולהפך כשמסרו נפשם על הדת נעקר הגזירה מהם, והנה הר"ן בדרשות (דרוש שביעי הובא בקצות בהקדמה) כתב בסוד" לבאר מה דאיתא בב"מ פז. אהא דרבה בר נחמני שהיה מחלוקת בין מתיבתא דרקיעא והקב"ה והלכו לשלוח קמיה להכריע עייש, וביאר הר"ן שמה ששיך מאחר שהכריע קוב"ה הדין, הוא משום שהתרשלו בלימודם ובכך לא יכלו לבא לאמיתה של תורה אפילו בעולם האמת עייש בדבריו

והנה ליכנס לימים של חנוכה ולצאת יחד עם הארות של החג והשפעתה יש לעבוד בענין שהיתה סיבת הגזירה וזה עבודת ה' ללא רפיון והתרשלות, אלא בכל ההתחדשות ממש, שהרי בימים ההם בזמן הזה, כל הגזירות שיש נובעים מרפיון בדברים, ובוזה יש להתחזק לבטל הגזירות

דוד יהודה פירסטון
אליכסייגה חנוכה



**PARSHA
SNAPSHOT**

LAZER SCHEINER

OSNAS THE WIFE OF YOSEF HATZADIK

When Yosef was appointed Second in Command in Mitzrayim he unexpectedly became the most eligible bachelor in the land. The Torah says that Yosef Married Osnas bas Potiphara. How did the shidduch of Yosef and Osnas come to be? Why did he agree to marry Potiphara's daughter?

The Daas Zekeinim give two explanations.

The first answer is that it was simply meant as blackmail. They needed a way to silence Potiphara about Yosef's past as a slave, as a slave may never achieve prominence in Mitzrayim. Once his daughter married Yosef he would have every incentive to keep quiet.

The second answer follows the pshat that Osnas was Dina's daughter from Shechem. Ya'akov did not feel that the daughter of Dina (Osnas) from the incident with Shechem should live with them. Ya'akov had Osnas removed from his home. However, Ya'akov placed a sign around her neck (a Kimaya - amulet), saying that she came from the family of Ya'akov. She was then taken , by a Malach, to Mitzrayim, where Potiphara and his wife adopted and raised her. (Targum Yonason)

Yosef was so good looking that wherever he went women would throw their jewelry towards him. Osnas did throw her amulet at him and when he read it, he knew that this was a sign from heaven and he sought her out for marriage.

Thus, when Yosef married Osnas, he was actually marrying his niece, somebody who came from the family of his father, Ya'akov.

When Yosef brought Menashe and Ephraim to Yaakov for a Bracha, Yaakov asked (Vayechi 48:8-9) "Mi Eileh; Who are they?" Yosef answered, "Banai Heim; They are my children." Rashi says that Yosef showed Yaakov his Shtar Eirusin and his Kesuba as Ya'akov was really questioning the legitimacy of these children.

The Shalal Rav asks from the Baal Minchas Yitzchok, "What would these documents prove, maybe Yosef married a woman who was illegitimate?"

The Minchas Yitzchok answers that Yaakov wanted to know who their mother was, and why they were worthy to receive a bracha. Who was this Osnas the daughter of Potiphara anyway? Yosef brought the Kesuba where Osnas's real identity was revealed in order to show Yaakov that she was a worthy woman and actually Ya'akov's granddaughter

בחלום יוסף. משתחוים לו אביו אימו ואחיו. מדוע אחותו דינה לא בחלום?. בפרשה הבאה יוסף נושא לאישה את אסנת. שלא היתה ביתו של פוטיפר. אלא היתה הבת של דינה ממעשה שכם. (פרקי דרבי אליעזר. לז. וכן כתב בתרגום יונתן). כך שלמעשה דינה היתה "השוויגער" (- החמות) של יוסף. והשוויגער אפילו בחלום לא תשתחוה לחתן שלה.

WHAT IS FIRST ON CHANUKAH



**RABBI BERACH
STEINFELD**

The Gemara in Yuma, daf lamed gimmel, amud bais discusses the topic of "Ein Mavirin al Hamitzvos." Rashi explains that one who encounters a mitzvah should not leave it. We learn this out from "Ushmartem ... hamatzos" and we read it mitzvos.

The Radvaz in Chelek bais, siman taf kuf chof tes says that the concept of not leaving a mitzvah is a DeRabbonon and the posuk mentioned above is an "asmachta" (a remez in the Torah.) The Levush and Taz and Primegadim in siman chof heh argue and hold that not leaving a mitzvah is a DeOraysa.

Rashi explains this by saying one should not leave a mitzvah because he may miss doing the mitzvah altogether. The Chasan Sofer, siman ches says that there are two reasons why one should not leave a mitzvah upon encountering it. One reason is that it is embarrassing to the mitzvah when you leave it, even if you do some other mitzvah. The second reason is that you end up delaying the mitzvah you encountered first.

In a case where one has two mitzvos to do and he encounters one of the mitzvos, he must do that one first. This is the case even if the other mitzvah comes more often as the rule of ein mavirin al hamitzvos pushes away the preference that the other mitzvah comes more often. The Chasan Sofer says that this would apply even if the mitzvah you encounter first is only a DeRabbonon; it must be done first.

The Magen Avraham in siman chof heh, seif koton daled says that a person encounters a mitzvah and could do it then but is not ready to do it at that time, he can skip the mitzvah and do the other mitzvah which is time sensitive to him. A practical application of this would be if Shimon picks up his weekday tallis on Shabbos by mistake. He can put it down and then take his Shabbos tallis instead.

What happens if Reuven is on his way to daven maariv on Chanukah and it is after the zman of lighting candles but he did not yet light his menorah? He should light the candles first as he would be passing the mitzvah of hadlaka. This is despite the fact that maariv and krias shema come around more often than candle lighting. We could say that his daas is not to light right now since he wants to daven first, so it would fall under the category of the Magen Avraham that he is not ready for the first mitzvah. We could argue and say that the Magen Avraham is talking about a case where he is not intent on doing the mitzvah that he encountered at all (for example, Shimon does not intend to put on his weekday tallis at all.) In the case of Reuven going to maariv, he wants to light the menorah, but not this second. Nevertheless, it would seem to be the halacha that he should light first and then daven maariv. A proof to this can be brought from a case where one picked out the tefillin shel Rosh before the shel yad. He must put on the shel rosh first because of ein mavirin despite the fact that he really wants to put on shel yad first.

Once Reuven starts lighting his menorah he should finish lighting the rest of the candles even if he is yotzei with the first candle and the rest are only a hiddur. When he is done he should then go out to daven maariv.



RABBI NACHUM SCHEINER

ROSH KOLLEL

THE SHUL MENORAH - HALACHA OR MINHAG PART III

Reciting a brocha on the minhag of lighting in the shul

We previously discussed that there is a minhag to light the menorah in shul, with a brocha. This needs to be understood: Since there is no mention of this practice in the Gemara, how do we recite a brocha on this lighting?

The Be'er Hagolah explains that we can, in fact, recite a brocha, although it is a minhag, just as we recite a brocha on hallel of Rosh Chodesh, which the Gemara classifies as a minhag.

The Chacham Tzvi, however, points out that this will not suffice: reciting a brocha on hallel of Rosh Chodesh is a machlokes.

Although, the Ashkenazim – who follow the rulings of the Rama – do recite a brocha, the Sefardic custom – based on the rulings of the Mechaber – is not to recite a brocha. This is because they do not recite a brocha on a minhag. Thus, the question still remains, according to the Mechaber, why do we recite a brocha on the minhag of candle lighting in shul and not on hallel on Rosh Chodesh?

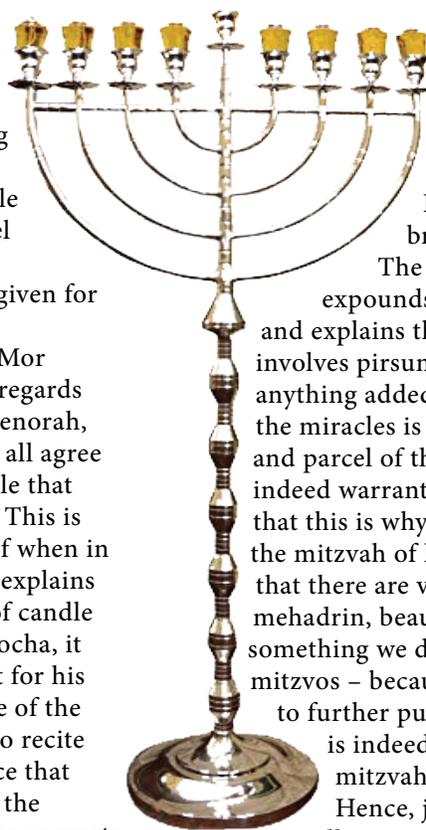
There are a number of answers given for this question:

Rav Yaakov Emdin, in his sefer Mor U'ktziah writes that we find, in regards to the mitzvah of lighting the menorah, that in certain cases, even if not all agree that one should light, we still rule that one should light, with a brocha. This is different than the general rule of when in doubt, leave the brocha out. He explains that, in regards to the mitzvah of candle lighting, without reciting the brocha, it may seem that the lights are just for his own use and not for the purpose of the mitzvah. Thus, it is imperative to recite the brocha in order to pronounce that the lights are for the purpose of the mitzvah. Based on this notion, he suggests that one can say the brocha in order to

make it clear that it is being kindled for the minhag and not for personal use.

Rav Shlomo Zalman Auerbach, in Halichos Shlomo suggests that the rule of not reciting a brocha on a minhag is only when it is an innovation. Since there is no requirement to recite Hallel on Rosh Chodesh and it was a custom originated at a later time, these poskim opine that no brocha is recited. However, the candle lighting in the shul is considered an expansion of the original mitzvah and a brocha can be recited.

The Gra seems to allude to another answer. He points to the precedent of saying hallel in shul on the first night of Pesach. The main place for recital of hallel on the first night of Pesach is at the seder, with a cup of wine. However, the minhag is to recite it also publicly in shul – with a brocha – to further publicize Hashem's great miracles. The Gra is telling us that the same notion



should apply to the lighting of the Menorah in the shul. Although it is a minhag, since it is to publicize Hashem's miracles a brocha can be recited.

The Shevet Halevi expounds on this notion and explains that a mitzvah that involves pirsumei nisa has no limits; anything added to further publicize the miracles is considered a part and parcel of the mitzvah and indeed warrants a brocha. He adds that this is why we find in regards to the mitzvah of lighting the menorah that there are various levels of mehadrin, beautifying the mitzvah – something we do not find with other mitzvos – because anything added to further publicize the miracles is indeed an extension of the mitzvah.

Hence, just as the Mechaber allows reciting a brocha on hallel on the first night of Pesach

– although it is a minhag – because it becomes a part and parcel of the mitzvah, the same can apply to lighting the Menorah in the shul. Although it is a minhag, a brocha can be recited, because it is part and parcel of the mitzvah.

IN CONCLUSION

We light the menorah in shul to publicize the miracles of Hashem and to have a replica of the menorah in the Beis Hamikdash, among other reasons. There are a number of reasons given as to why we recite a brocha, although it is a minhag, which does not usually warrant reciting a brocha.

As always, this shiur is available on Ohr Chaim's website 18Forshay.com and on Torahanytime.com.



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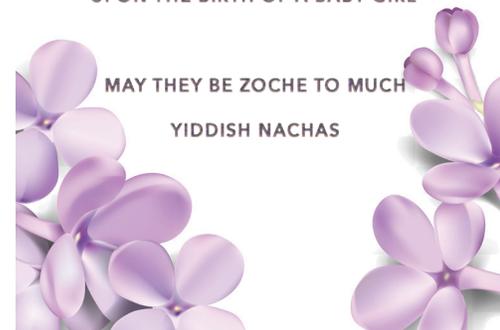
RABBI NACHUM AND LEAH SCHEINER

AND THE SCHEINER FAMILY

UPON THE BIRTH OF A BABY GIRL

MAY THEY BE ZOCHÉ TO MUCH

YIDDISH NACHAS





RABBI YY JACOBSON

THE PARADOXES OF OIL AS A GUIDE FOR LIVING

The Deeper Meaning of the Chanukah Oil Miracle

TWO PERSPECTIVES

Two cowboys come upon an Indian lying on his stomach with his ear to the ground. One of the cowboys stops and says to the other, "You see that Indian?" "Yeah," says the other cowboy. "Look," says the first one, "he's listening to the ground. He can hear things for miles in any direction." Just then the Indian looks up. "Covered wagon," he says, "about two miles away. Have two horses, one brown, one white. Man, woman, child, and household articles in wagon." "Incredible!" says the cowboy to his friend. "This Indian knows how far away they are, how many horses, what color they are, who is in the wagon, and what is in the wagon. Amazing!" The Indian looks up and says, "Ran over me about a half-hour ago."

WHY CELEBRATE OIL?

The kindling of a menorah during the eight days of Chanukah commemorates an ancient miracle that occurred in our Jerusalem Holy Temple, some 2300 years ago. Following the victory of the Jews over their Greek oppressors who desecrated the Temple and attempted to destroy Judaism, a little cruse of unsoiled olive oil found in the Temple lasted and burned for eight days, till the Jews managed to purchase new pure oil for the daily kindling of the Temple Candelabra. To commemorate this display of Divine grace in a world usually enslaved to nature, the sages of Israel instituted the eight-day holiday of Chanukah, in which we kindle a menorah each night. In that sense, oil embodies the essence of the Chanukah narrative and serves as the main focus of the festival of lights. Indeed, in many a Jewish household, the Chanukah lamps consist of wicks dipped in olive oil, replicating the Temple Menorah lamps. Throughout the holiday we eat various foods soaked in oil, from latkes to donuts (oy, the calories).

This is strange. The miracle of the oil, it would seem, was of minor significance relative to the military victory. Besides the fact that this was a miracle that occurred behind the closed doors of the Temple with only a few priests to behold, it was an event concerning a religious symbol without any consequences on life, death and liberty. If the Jews would have been defeated by the Greeks, there would be no Jews today; if the oil would have not burnt for eight days, so what? The menorah would have not been kindled. Would the latkes taste any worse?

Why did the main focus of the Chanukah become oil?

Many insights have been offered. In this essay, we

present a symbolic explanation, relating to the inner psychological universe of man. It is based on a pre-Chanukah letter penned by the Lubavitcher Rebbe in 1947.

FOUR QUALITIES OF OIL

Olive oil contains four interesting qualities.

A) Olive oil is produced by crushing and beating ripe olives. The olive must be severely "humbled" and pressed in order to emit its oil.

B) Olive Oil, as many other oils extracted from minerals, plants and animals, penetrates solid substances deeply. We all know how difficult it is to remove the oily grease that makes its way into our fingers or our clothes. Various oils have been used throughout history as remedies for bodily wounds and diseases, since oil penetrates the body far beyond its external tissue.

C) Oil does not mix with other liquids. When you attempt to mix, say, oil with water, the oil will remain distinct and will not dissolve in the water.

D) Not only will oil not mix and become dissolved in other liquids, rather staying in place or sinking downward, but furthermore, the oil will rise, floating atop any other liquids.

On a symbolic level, these appear as paradoxical characteristics. Is oil "humble" or "arrogant?" It is beaten badly, yet it rises to the top!

FROM SPIRITUAL TO PHYSICAL

In the writings of Jewish Mysticism, all physical properties of any existing object are seen as continuums of their metaphysical properties. Every object originates in the realm of the spirit, embodied by a particular sublime energy. Then the energy evolves to assume a physical reincarnation, giving rise to particular physical characteristics that mirror their spiritual source.

This, parenthetically, constitutes an extremely rich component of Judaism. From the vantage point of Torah, the truths of science, physics, chemistry, biology etc. and the truths of philosophy, spirituality and psychology are merged together in a perfect mosaic, since the physical evolves from the spiritual. The same principle applies to oil as well. The four above-mentioned qualities displayed in oil are essentially a physical manifestation of four spiritual and psychological attributes from where oil originates. They, in turn, evolve and assume the four physical forms of expression outlined above.

FOUR CARDINAL PRINCIPLES

In our lives, we must learn how to become "oil"-like. We must learn to cultivate the four properties characterizing oil.

A) The crushing and pressing of the olives, which allows you to become oil, represents the notion of humbleness, the antithesis of arrogance and self-inflation. Seeing ourselves for who we really are, being open to discover our biases, blind spots and errors, allows us to genuinely grow.

B) The direct result of this "pressing" is your ability to become oil-like and, just like oil, penetrate others deeply. When you're haughty and pompous (usually because of a lack of self-confidence and hence the need to create a delusional self-confidence), you are incapable of sharing yourself with others, or allowing them to share themselves with you. You hide in a bubble, afraid of being vulnerable and authentic. You can't be in a real relationship. Only when your fake ego is crushed a little bit, either by choice or by life's circumstances, you have the courage to show up in the world, and to show up to other people, with the real "you." You can then connect with other people's hearts profoundly.

C) Humility and genuine relationships must never allow you to be pulled down and completely defined by the relationships. You must never forfeit your

individual identity and to dissolve in the emotions or choices of the other person. The beauty and magic of a relationship lay precisely in the fact that two distinct individuals choose to share themselves with each other. Just like oil, you know how to feel and experience another human being deeply, while still not becoming consumed and nullified by the other's identity. Like oil, you must always retain your distinctiveness.

The holy master Rabbi Menachem Mendel of Kotzk (1787-1859) once remarked: "If I am I because you are you and you are you because I am I, I am not I and you are not you; but if I am I because I am I and you are you because you are you, then I am and you are." Now we can begin to schmooze.

D) This threefold process of crushing yourself, bonding with others and at the same time retaining your distinctiveness – should ultimately cause you to rise—just like oil—to the top, and "float" head and shoulders above all which is around you. Realizing that you are a "Piece of the Divine," and that at every moment you are an ambassador of G-d to our world, allows you to experience yourself as invincible, wholesome and way above the gravel that you may encounter in yourself or others. This comes not from arrogance but from realizing that your core is part of the infinite. Just like oil, you, too, rise to the top.

The Talmud states, "The messenger of a person is just like sender." If G-d chose you and sent you on a mission to this world, you are G-dlike! If you can only identify that space within yourself, nobody can compare to you.

This was the deeper mystical significance of a miracle that caused oil to increase. And it is why we celebrate with focusing on oil, for this story captures the rhythm of life. For me to become a glowing menorah, casting light in me and around me, and lighting up the world, I must be oil-like: First, I must discover the art of humility and integrity; second, I must allow myself to show up in my relationships genuinely and wholesomely; third, I must retain my distinctiveness and individuality; fourth, I must always recognize that part in me which is always "on the top."

Judaism, particularly its festival of Chanukah, comes to teach ordinary human beings how to become oil-like. If we wish to ignite a fire in our lives, we ought to take a good and deep look at the olive oil in our Menorahs

Happy Chanukah – let's go easy on the physical oily foods, but not on the spiritual message of oil.



Parshas Miketz Shabbos Chanukah Raising Our Children To Care

Rav Gedalia Schorr Ztz"l was known to wonder aloud about the origin of the name Zos Chanukah (this is Chanukah), given to the last day of the holiday of lights. "Just be sure, he remarked, that after Chanukah is over we don't all look back at the Yomtov and think to ourselves - Zos Chanukah?.. Was that all there was to Chanukah?!"
Familiarity can cause this to happen. We can easily fall into the trap that makes a Yomtov so full of meaning into a mundane, ho-hum..it's Chanukah again experience- miles away from what Hashem wants us to take from the Yomtov. The candles flickering and the fire burning atop our Chanukah menorahs should signal to us to be fully "in" with this mitzvah.
We must light our candles with a fire that burns from within us - Chanukah is no time for just going through the motions. A crowd had gathered around the newly built railway tracks- running through this small Polish town. It was the inaugural ride of the very first railroad train in the country. A Rebbe and his chassidim were amongst the wide eyed visitors who came

to gaze upon the new "horseless chariot" fully powered by a gleaming steam engine. The train pulled slowly into the town. It was to remain there for a bit. The chassidim watched as their Rebbe went from car to car- running his hands over the steel compartments, until he got to the main car which carried the smokestack. With rapid smoke billowing furiously out of the the stack, the compartment was way too hot to touch.
He murmured quietly to himself "there is so much to learn here.. so much to learn." His followers were puzzled.
The Rebbe responded; " The train shows how one should conduct themselves if they wish to be a leader that cares about his people.
Notice how all the railroad cars are frozen cold..but yet get pulled into service by the front car which is burning hot and full of energy.
It takes only one person who cares, with all his heart and soul, and a burning desire to make a difference in the world- to help even those who might be cold and indifferent."
Many are concerned, where in our self-absorbed generation will the new askonim (community leaders) come from?
Can the selfless sacrifice required by someone who dedicates himself to the community be nurtured in an age of shameless self-promotion?

These are questions that must be asked if we are to nurture a new generation of community leaders who care about more than just mindless chatter and entertainment.
It's time to rededicate ourselves; creating a society that is motivated and yes, turned on to observance, as never before.
We can only reignite our spiritual engines by resetting the way we interact with those we are closest to and Chanukah is the best time to do this. Perhaps that is why the mitzvah of Chanukah is called a mitzvah for "Ish u' Beiso", a commandment for the entire family to observe.
In the spirit of the holiday of rededication- let's turn off our cell phones more often... focusing entirely on our families and spouses. Let's show each other that we really care. There is no substitute for quality time.
Creating children who care is the nisayon of our generation.
As the saying goes, children learn what they live- caring parents raise children who care about others.
May we all learn to be fully "there" with our children once more, as we were before the age of technology sullied the waters of our lives.

A Frelichin Shabbos Chanukah!

JOKES

As an El-Al plane landed on **Chanukkah** at Ben Gurion airport in Israel, the voice of the Captain came on:

"To those who are still seated, we wish you a Happy Holiday, and hope that you enjoy your stay in Israel ... and to those of you standing in the aisles pulling your luggage from the overhead bins. We wish you a Happy Chanukah.

A Chelmer has a question for the Chelmer Rav Chelmer: "What does IDK mean?"

Rabbi: "I don't know."

Chelmer: "OMG, nobody does!"

What did the Chelmer say after glimpsing a box of Cheerios?

I've been looking for these for a while Donut seeds!"

Why couldn't the Chelmer dial 911?

he couldn't find the eleven.

A Chelmer Woman is listening to the news with

her husband who comes from Boro Park. When the newscaster says, "Six Brazilian men die in a skydiving accident." The Chelmer woman starts crying to her husband, sobbing, "That's horrible!" Confused, he replies, "Yes Dear, it is sad, but they were skydiving, and there is always that risk involved." After a few minutes, the Chelmer, still sobbing, says, "How many is a Brazilian?"

This is a story of a poor Chelmer flying in a two-seater airplane with just the pilot.

The pilot has a heart attack and dies. The Chelmer becomes frantic and calls out a May Day.

"May Day! May Day! Help Me! Help Me! My pilot had a heart attack and is dead and I don't know how to fly. Help Me! Please Help Me!"

He hears a voice over the radio saying:

"This is Air Traffic Control and I have you loud and clear. I will talk you through this and get you back on the ground. I've had a lot of experience with this kind of problem. Now, just take a deep breath. Everything will be fine! Now give me your height and position!"

"I'm six feet tall and I'm in the front seat."

"O.K." says the voice in the radio.....

"Repeat after me: Shema Yisroel"



JETS

BREAKING NEWS
 New York (NY) - New York Jets football practice was delayed nearly two hours today after a player reported finding an unknown white powdery substance on the practice field. Coach Todd Bowles immediately suspended practice while police and federal investigators were called to investigate. After a complete analysis, FBI forensic experts determined that the white substance unknown to the players was the goal line. Practice was resumed after special agents decided the team was unlikely to encounter the substance again this season.

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The following thoughts are taken from the Sefer Leket Reshimos on Chanukah, from the insights of HaRav Nosson Meir Wachtfogel, Z'tl, the original Mashgiach of Lakewood:

In all generations, Hashem provides us with events to arouse us. Prior to the Chanukah wars, we were being embarrassed in relative silence by the Hellenists. Mattisyahu was awakened to action when he saw a pig being brought on the Mizbe'ach.

We too must allow our hearts to be stirred. Chanukah is a time for the awakening to be 'chal'—to be felt deeply and acted upon.

The 8 days of Chanukah were established for all generations. A) For the supernatural victory B) For the miracle of the oil which burned for eight days

During that period of time Hashem conducted our affairs in a supernatural way. A person with intelligence should understand that during these days of Chanukah we to can merit for Hashem to deal with us as well in a positive and supernatural way. All we have to do is ask for it

Reb Yeruchem taught that should always remember the moments of light. **If it was light before—it can be light again.** One should yearn and pray to re-achieve those times of light.

The Alter of Kelm taught that at Hadlakas Neiros one should be Misbonen in Gevuras Hashem and Chasdei Hashem. This, he taught, is the Avodah of Hadlakas Haneiros.

Editors note: Reb Nosson once told me that he heard from Reb Boruch Ber, that America would be saved from Milchemas Gog Umogog as it was a nation of chessed. When asked what the source of this was, the response the Mashgiach gave was a cryptic, "it's a befeirasha (obvious) Ramban".



THE MANY INTO THE HANDS OF THE FEW RABBI YISSOCHER FRAND

“At the end of two years, and behold Pharaoh dreamt that he was standing by the Nile” [Bereshis 41:1]. Pharaoh is very disturbed by a dream wherein seven lean cows eat seven fat cows. None of the wise men of Egypt can interpret the dream for him, and this troubles him even more.

Even if we assume that the Egyptian Pharaohs were much more superstitious than modern man, it seems rather odd that a head of state should get so upset about a crazy dream. What is so upsetting about seven lean cows swallowing seven fat cows?

Rav Shimon Schwab (1908-1995) provides an insight into this question. Pharaoh's whole dominion, like that of any dictator, was based on the premise that the mighty will dominate the weak. “I have the troops. I have the force. Therefore I can impose my will, because no one can do anything against me.”

Pharaoh was so bothered by this dream because it portrayed a situation wherein the weak dominated the powerful. It was the seven lean cows that swallowed the seven fat cows. He understood that as not just a silly dream, but as a terrible omen from heaven. He saw this as a Divine message that his dominion was not secure despite his power. This message shook him to the core, for it undermined the premise of his whole monarchy.

Rab Schwab further points out that Parshas Miketz always coincides with Chanukah. This is a constant of the Jewish calendar. It is not just a coincidence. One of the major themes of Chanukah is the idea that “the mighty fell into the hands of the weak, the many into the hands of the few”, as we say in the Al HaNissim prayer.

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THE BRIGHT LIGHTS

Rabbanit Amit Yaghoubi
איש אשר רוח אלקים בו

A PERSON IN WHOM IS THE SPIRIT OF G-D

(BEREISHIT 41:38)

As Michael rested on the beach in California one Shabbat afternoon, a woman with her two little children walked by. "Excuse me sir," said the woman, "but would you happen to have a little bit of extra juice? It is not for me; it is for my children. I do not have anything left to give them and they are very thirsty." Looking at the woman, Michael kindly said, "Yeah, sure. Here you go." And with that, the woman and her children graciously thanked Michael and began to walk away. Looking into the distance, Michael suddenly remembered that he was keeping Shabbat. And so, not thinking twice about it, he called out towards the woman, "Shalom!" To his surprise, his words did not fall on deaf ears. Hearing a familiar word, the woman turned around and said, "Shabbat Shalom." Michael, now caught off guard by the woman's reply, also yelled back, "Shabbat Shalom." At this point, the woman began retracing her steps towards Michael. "What are you doing here?" asked Michael. "If I may ask," politely interjected the woman, "what are you doing here?" "Well, I am slowly becoming more observant," Michael replied. "I don't exactly know why I wished you 'Shalom' because you do not appear to be Jewish, but I said it anyway." "Actually," said the woman, "I am not Jewish, but I married a Jew. I married a Jew and I am a very spiritual person who appreciates the Jewish religion. I have even tried convincing my husband that we should give our children a Jewish education and that they should embrace their strong heritage." And from there, the woman began to provide a brief summary of her current situation.

"My husband, however, was adamant against sending our children to a Jewish school because he did not want any part of religion in our house. It was then that he started drinking and acting out against me and the kids. I therefore decided to take my two children and run away. Right now we actually live in our van as we have no other place to sleep. But all I want to do is teach my children that there is G-dliness in this world." Hearing of the woman's pitiless situation, Michael said, "Actually, believe it or not, there is an extra place which is available where you can stay. If you would like to stay there with your children for a few weeks, the place is yours." "Really?" the woman

said as her face brightened up. "Yeah, it's no problem." And so, without further delay, the woman moved out of her van and relocated with her with her two children. As time progressed, the woman kept on pressing Michael to teach her children something about Judaism. Michael, himself just coming closer to Yiddishkeit, told her, "The holiday of Chanukah is approaching and right now I am learning how to recite the blessings when lighting the menorah. If you would like, I can teach your children how to make the blessings." No sooner than saying this, he began learning together with the children about Chanukah, the menorah and its blessings. It was a strange scene of a man teaching two children who were not Jewish about Chanukah, but he continued doing so. One night, Michael noticed that neither the woman nor her children were around. As it was getting quite late, Michael began to worry. But then the door burst open. In walked the woman shouting hysterically, "He took them! He took them!" There she was by herself without her two children. "What are you talking about?" Michael said as he tried calming her down. "What is going on?" "My husband found out where we were and he took the kids! Now they are staying at his parents' house!" Immediately after hearing this, Michael got on the phone with the grandparents of the children. After a long conversation, he finally convinced the grandparents that he himself was a decent person and had intended to help the woman and her two children by offering them a comfortable place to stay. Requesting that the mother be allowed to visit her children during Chanukah next week, the grandparents acquiesced. "But," the grandparents made very clear, "only for fifteen minutes."

The following week, Michael and the woman began making their way over to the grandparents' home. As they neared the house, the woman said to Michael, "Listen, my in-laws are Jewish. However, as soon as you walk inside their home, you will think they are not Jewish. They celebrate X-Mas extravagantly. Do not be surprised." "Okay," Michael said as he continued to drive on. Pulling up to the driveway of a beautiful house in Sacramento, California, Michael and the woman got out of the car. They were carrying a little disposable menorah and colorful candles so the kids would be able to light the menorah. As it was, that was the most either of them could afford. Bringing along expensive presents was out of the question. And so, with the little menorah in their hands, they walked up to the house.

As the door opened, Michael's mouth dropped. The grandfather was dressed in a Santa Clause outfit and a tree with tons of expensive gifts surrounding it stood in the living room. As soon as the two children saw their mother and the familiar face of Michael, they ran over to them and gave them a big hug. "Okay, okay," said their mother, "we only have fifteen minutes. Let's light the candles." Carefully placing the menorah right next to the X-Mas tree, the kids recited the blessings they remembered having learned with Michael. With much excitement and joy, the two little children stared into the bright light of the candles.

After saying the blessings and lighting the candles, they turned back to their mother. "Can we sing a song?" By now, a few more minutes remained. "Sure," their mother said. And with that, the two little kids harmoniously joined together and sang Ma'oz Tzur, the song customarily recited after lighting the candles. After finishing the last stanza, Michael turned around to take one last look at the grandparents. To his astonishment, Santa Clause had taken off his beard and hat and was holding his wife's hand whose eyes were flooded with tears. They had not witnessed an authentic Chanukah lighting in years. Taken aback by the scene was also the husband himself. Pulling aside his wife, he said, "When the children were lighting those candles, I felt something special. I promise you that I am going

to find a Hebrew school to enroll them in. I am going to give them a proper Jewish education." As the woman heard these words, a smile broke out on her face. She realized that her children would now grow up learning and connecting with their beautiful Jewish roots and rich Torah heritage. As they would for the meantime remain under the safe auspices of their grandparents, the woman felt comfortable and confident that her children would be taken care of and placed in Jewish educational institutions. And with that in mind, the woman and Michael walked away from the house after some very successful fifteen minutes. Life carried on as the woman continued to grow in her own love and connection to Judaism. It was not long before she seriously decided to undergo a conversion. Going through the necessary steps before becoming Jewish, she told her rabbi that before she finalized her conversion she would like to speak with her grandmother, a devout Catholic. As the woman was but a little girl when her mother passed away and she had never met her father, she was basically raised by her grandmother. And in no way did she wish to cause her grandmother undue pain by leaving the faith she so ardently lived by. Phoning her grandmother, she respectfully told her, "Grandma, you know that I have been interested in Judaism. I have finally made up my mind that I am going to convert. I am sorry if I am

DR. SIMCHA



How REFRESHING , Shabbos Chanuka !! To shed some "LIGHT", here we go ! YAHVAN said we just want to take away 3 MITZVAS. ("keep the other 610") BIG DEAL ! Oh really ? Let's think again , the 3 were "S"habbos "M"ilah "C"hodesh Take the first letters of each of these three , we get "S"O "M" AEA "CH" meaning HAPPY !! Aha ! They wanted to take away our

HAPPINESS !! There's no worse R"L annihilation !! Let's allow our SIMCHAS HACHAYIM to surface & share it with others as well. Avi Weinberg , please contact me so I can bring your SIMCHA to the surface , with a one on one consult , with Be'H guaranteed proven techniques , & in RECORD TIME !! 845 . 558 . 4027

UFARATZTA

LISTEN TO WHAT THE CHANUKA LIGHT TELL YOU



Light, brightness, radiance, are metaphors we use when we wish to speak about hope, wisdom, or goodness. The candle flame, the ray of light, the glowing coal — these are the images in which we recognize our yearning for a better world, for a wiser, more virtuous, more G-dly self. We are encouraged by the fact that a luminous body like the sun, can have such a profound effect on entities and beings millions of miles away, enriching them with light, warmth, energy and life. We are encouraged by the fact that a tiny flame can banish a roomful of

darkness. If so, all is not lost. If our own souls are "Candles of G-d", then little me, is not so little after all. All we need to do is be what we truly are, to act out our innate goodness and the darkness will melt away. Once a year, we celebrate this truth. For eight days and nights, we celebrate the power of light: in ascending number — one little flame on the first evening, two flames on the second, three on the third — we kindle the Chanukah menorah, recalling that miraculous victory, 22 centuries ago, of quality over quantity, spirit over materialism, right over might. And pray for the day when such victories are no longer "miracles", but the way things are in G-d's world. [====Chabad.org](http://www.Chabad.org) based on Maamarei Chassidus

disappointing you because I know you are a dedicated religious Catholic. But please don't be angry." Listening to the words of her granddaughter, the grandmother began to cry. "I have to tell you something. Listen carefully. I went through the concentration camps during the Holocaust and survived. Afterwards, I came to America and said to myself that I will never make my children go through what I experienced. I will give them the best life I can. And so, I married a non-Jewish man hoping to start a new life and a better future. I never told anybody that I am Jewish, but the truth is, my dear granddaughter, you need not convert. You are already Jewish." Little may we realize what potency the bright Chanukah candles possess. Melting the hearts of a family and inspiring the beginning of a journey for two little children to learn about their Jewish roots, the little burning candles of Chanukah can cast away thick darkness and shine much light amidst the cold of night. They brighten lives and stir the hearts and minds of every Jew. And sometimes, even one who thinks they are quite distant from the light of Yiddishkeit will come to learn that they are truly closer than they could have ever imagined. Such is the miracle of Chanukah.



~Night Kolloel~

RABBI NACHUM SCHEINER

USING CHANUKAH CANDLES THAT CONTAIN BASAR B'CHOLOV

I would like to share some highlights of the shiur that I gave this week at the night kolloel, on the topic: "Using Chanukah candles that contain basar b'cholov."

The Pischei Teshuva (Y"D 87:4) writes that candles which have in them basar b'cholov cannot be used to light on Chanukah. The Mishna Berura (673:2) quotes this ruling, as well. The reason for this is because – as we already discussed – one cannot derive any benefit from basar b'cholov, and therefore cannot be used to make light.

This is true throughout the year: one cannot light such a candle, because that is considered having a benefit from the candle. This is even true for lighting Shabbos candles – since the Shabbos candles are intended to enhance the Shabbos meal and is considered having enjoyment – and it is forbidden to use such a candle.

CHANUKAH CANDLES IS NOT CONSIDERED HAVING A BENEFIT

In regards to Chanuka candles, however, this is not simple. What is the issue with using such a candle for Chanukah? Throughout the year, we can understand that one cannot light such a candle, because that is considered having a benefit from the candle. But, when it comes to lighting Chanukah candles, it should seemingly be allowed.

Chanukah candles are meant exclusively for the mitzvah and one cannot have any personal benefit from their light. And as far as the benefit that one is fulfilling a mitzvah, that is also not considered deriving benefit. This is based on the halachic concept of mitzvos lav leihunos nitnu – fulfilling a mitzvah is not considered a physical enjoyment and one is allowed to perform a mitzvah with an item that is assur b'hanaha. Since the Chanukah candles do not involve any personal benefit, it should seemingly be allowed.

It is important to note that this

is only true in a case where the actual candle contains basar b'cholov, such as a candle made out of butter, with bliyos (absorption) of meat – making it basar b'cholov. However, if oil was cooked in a pot of basar b'cholov, then it is only bliyos – the absorption within the walls of a utensil – and although it is forbidden to consume food that has such bliyos, there is no issur to derive benefit from it, and it can be used for candle lighting.

KESUSEI MICHTAS SHIUREI

The reason given that it is forbidden is as follows:

The Shaarei Teshuva (673:1), as well as the Pischei Teshuva (Y"D 87:3) quote the Shaar Efraim who explains that it cannot be used because of the halachic concept of kesusei michtas shiurei. This means that something that is supposed to be burnt, to some extent is already considered halachically burnt and does not have the proper shiur. The Igros Moshe (O"C 1, Kodoshim Ch. 26) explains that since it is crushed into pieces it is not considered to be the proper shiur of oil needed for the lighting.

However, the Aruch Hashulchan (673:5) takes issue with this ruling and allows it to be used. He explains that the concept of kesusei michtas shiurei is only in regards to something which has to be a certain size, such as a lulav. If it is burnt into ashes, it is no longer the proper size needed for the mitzvah. However, in regards to the candle or the oil, there is no halachah that it needs to be all together as one unit, and therefore the fact that it is burnt will not be an issue.

COMMUNITY KOLLEL NEWS:

The Night Kolloel had a Chanuka Mesiba, with both current members, as well as alumni of the Kolloel, who joined us for the Mesiba. Rabbi Coren focused on the fact that the kolloel is the essence of the yom tov of Chanukah, as we say in al hanisim: "יָדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ" – the evil were delivered into the hands of those who study

Your Torah." He extolled the virtue of the kolloel members, who are so dedicated and devoted to the priceless endeavor of delving into their learning – night after night.

R' Elya Lopian expressed his feelings – as well as the feelings of all the kolloel members – of the tremendous hakaras hatov that they have to Ohr Chaim, for being a center of learning, as the home of the Kolloel for so many years.

I gave a shiur this past Friday morning on the topic: "Understanding Neiros Chanuka – Lighting to create pirsum or mitzvas pirsum accomplished through lighting."

The Night Kolloel will be hosting a shiur, on Tuesday Night, December 11th – given by Rabbi Avrohom Gordimer, Rabbinic Coordinator /Dairy Specialist at the OU and Chairman of OU Dairy Committee. His topic: "Proper waiting time for various cheeses." Rabbi Gordimer has spoken numerous times in Ohr Chaim, sharing his years of expertise in the field of kashrus.

As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com.

Wishing You a Wonderful Shabbos and a Freilichen Chanuka,

RABBI NACHUM SCHEINER

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חנוכה תשע"ט

NIGHT KOLLEL
MESIBA



BMOC Chanukah Party



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by The Rebbe

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