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»» BEGIN SAYING ותן טל ומטר
MOTZAEI SHABBOS KODESH
PARSHAS MIKETZ

»» THE EIGHTH NIGHT OF CHANUKAH
SUNDAY NIGHT - DECEMBER 5

"אותה הפעולה שצדיקי הדור
הגדולים ביותר אינם יכולים לפעול
בתפילת נעילה ביום כיפור,
יכול כל יהודי פשוט לבקש ולפעול
בדמעות שיזיל מול הנרות ביום
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הרבי מרוז'ין



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THE WEEK IN PICTURES



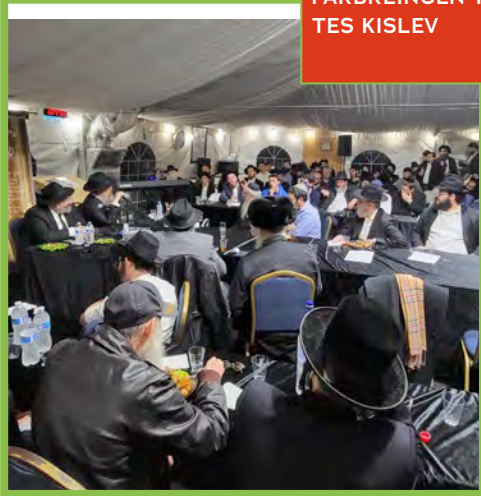
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TOPIC: SOCIAL MEDIA IN HALACHA



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| | |
|----------------------|--|
| TOLDOS 7:30 | YISRO 6:45 |
| VAYEITZI 6:30 | MISHPATIM 6:45- WINTER BREAK |
| VAYISHLACH 6:30 | TERUMAH 7:00 |
| MIKETZ CHANUKAH 6:30 | TETZAVE 7:15 |
| VAYISHAS 6:30 | KI SISA 7:15 |
| SHEMOS 6:30 | VAYAKHEL 7:30 |
| VAEIRA 6:30 | PEKUDEY 7:30 |
| BO 6:30 | VAYIKRA 7:30 |
| BESHALACH 6:40 | PURIM 9:30 AM * YESHIVA HORDECHAI MATTAR |

Program

- | | |
|-------------|-----------------|
| PARROT SHOW | SLURPYS |
| DONUTS | ICE CREAM TRUCK |
| ICE SKATING | PUPPET SHOW |
| SNOWTUBING | TORAH LISHMA |
| MAGIC SHOW | 3D GLASSES |

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PARASHOT MEKATZ HAFTARA

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 immediate 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

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
12:16, 12:30, 1:00, 1:30, 2:00 2:30

SHABBOS ZMANIM

| | |
|---|------------------------------------|
| CANDLE LIGHTING | 4:09PM |
| MINCHA ^{18 TENT} | 4:19PM |
| MINCHA ^{BAIS CHABAD} | 4:19PM |
| SHKIYA | 4:27PM |
| SHACHRIS ^{VASIKIN- DAF YOMI SHIUR} | 6:26AM |
| SHACHRIS ^{ASHKENAZ 18 MAIN} | 8:00AM |
| BUCHRIM MINYAN ²⁰ | 9:00AM |
| SHACHRIS - YOUTH ^{18 UPSTAIRS} | 9:30AM |
| SHACHRIS MAIN MINYAN ^{18 TENT} | 9:15AM |
| SHACHRIS ^{20 FORSHAY BAIS CHABAD} | 10:00AM |
| NEW SHACHRIS ^{18 MAIN} | NEW 10:15AM |
| MINCHA | 1:45PM |
| PIRCHEI | 2:00PM |
| MINCHA SHALOSH SEUDOS | 4:05PM |
| SHKIYA | 4:27PM |
| MARRIV | 5:07PM ^{18 TENT} , 5:12PM |

WEEKDAY ZMANIM

| | | | | |
|---------------------------------------|------|---|------|-----------------------------|
| SHACHRIS | | | | |
| 20 MINUTES BEFORE NEITZ 30 ON YOM TOV | | | | |
| S | 6:45 | M | 6:46 | T 6:47 W 6:48 T 6:49 F 6:50 |
| MINCHA & MARIV | | | | |
| 12 MINUTES BEFORE PLAG | | | | |
| S | 3:17 | M | 3:17 | T 3:17 W 3:17 T 3:17 |
| MINCHA & MARIV | | | | |
| 12 MINUTES BEFORE SHKIA | | | | |
| S | 4:16 | M | 4:16 | T 4:16 W 4:16 T 4:16 |
| DECEMBER 05 - DECEMBER 10 | | | | |
| NEITZ IS 7:05 - 7:10 | | | | |
| PELAG IS 3:29 | | | | |
| SHKIA IS - 4:28 | | | | |
| MAGEN AVRAHAM | | | | |
| 8:50 AM - 8:54 AM | | | | |
| GRA- BAAL HATANYA | | | | |
| 9:26 AM - 9:30 AM | | | | |

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WEEKDAY MINYANIM

| | | | |
|--------------------|--------|---|--------|
| 18 מנחה | | מעריב | |
| 1:30 | Tent K | At 7:15 | Tent K |
| 1:45 | Tent K | At later 7:15 | Tent K |
| 2:00 | Tent K | At 7:15 | Tent K |
| 2:15 | Tent K | 10 MIN. אחרונה | Tent K |
| 2:30 | Tent K | 20 MIN. אחרונה | Tent K |
| 2:45 | Tent K | 30 MIN. אחרונה | Tent K |
| 3:00 | Tent K | 40 MIN. אחרונה | Tent K |
| 3:15 | Tent K | 50 MIN. אחרונה | Tent K |
| 3:30 | Tent K | 60 MIN. אחרונה | Tent K |
| 3:45 | Tent K | 72 MIN. אחרונה | Tent K |
| 4:00 | Tent K | 7:30 | Tent K |
| 4:15 | Tent K | 7:45 | Tent K |
| 4:30 | Tent K | 8:00 | Tent K |
| 4:45 | Tent K | 8:15 | Tent K |
| 5:00 | Tent K | 8:30 | Tent K |
| 5:15 | Tent K | 8:45 | Tent K |
| 5:30 | Tent K | 9:00 | Tent K |
| 5:45 | Tent K | 9:15 | Tent K |
| 6:00 | Tent K | 9:30 | Tent K |
| מנחה ומעריב | | *Support Kibitz Shema after nightfall | |
| 12 MIN. אחרונה | Tent K | 9:45 | 18 ↓ |
| 12 MIN. אחרונה | Tent K | 10:00 | 18 ↓ |
| 12 MIN. אחרונה | Tent K | 10:15 | 18 ↓ |
| 12 MIN. אחרונה | Tent K | 10:30 | 18 ↓ |
| 12 MIN. אחרונה | Tent K | 10:45 | 18 ↓ |
| At 7:15 | Tent K | 11:00 | 18 ↓ |
| 10 MIN. אחרונה | Tent K | 11:15 | 18 ↓ |
| 20 MIN. אחרונה | Tent K | 11:30 | 18 ↓ |
| 30 MIN. אחרונה | Tent K | 11:45 | 18 ↓ |
| 40 MIN. אחרונה | Tent K | 12:00am | 18 ↓ |
| 50 MIN. אחרונה | Tent K | 12:15 | 18 ↓ |
| 60 MIN. אחרונה | Tent K | 12:30 | 18 ↓ |
| | | 12:45 | 18 ↓ |

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| MINCHA | 3:00 | PLAG | 3:20 |
|--------|------|------|------|



MIKETZ AND CHANUKA

In the past, we discussed the beautiful insight of the Bais Halevi regarding the midrash in the beginning of this week's parsha. קץ שם לחושך Hashem has an final date for darkness. This Passuk is a reference to Yosef's time in prison and is a play on words with the beginning of the Parsha's words **ויהי מקץ שנתיים ימים** --it was after two years and Pharoh dreams. The Bais Halevi develops this idea with a mashal from every day business. A person makes money by selling an item and he feels great about it. Naturally he thinks that because he sold the item he ended up with the money. In truth it's the opposite. Hashem already decreed that on Rosh Hashana he would earn this amount of money so the source is the money he will make and the result is the sale of the item. This is the meaning of the above midrash. On the surface it seems that Yosef was finally released from jail because Pharoh had a dream etc. But in truth the correct way of looking at the events is that Yosef was due to be released from jail, he had served his time and therefore Pharoh had a dream. Life is full of these tricky events where the cause and the effect are easily skewed and confused unless you have developed real Emuna and Bitachon lenses.

This week we're going to connect the above to another beautiful similar message that I mentioned last week in Parsha Vayeshev from Rav Zilberstien and BH we will connect it to Chanuka too.

Rav Zilbersten relates the following story of a poor man who dreamt the winning lottery numbers for the coming Sunday. He vividly remembered the numbers and wrote them down. The only thing left was to purchase the lottery ticket before Shabbas. However, he was so poor that in order to buy the ticket he would have to limit the purchase of Shabbas food and hence decrease the Kavod and Oneg Shabbas with the hope that by the next Sunday he would be a millionaire and have plenty of oneg in the future. Rav Zilberstein discusses why he felt that this would be the wrong path of Hishtadlus. The main point was based on a story with Reb Chaim of Brisk. Reb

Chaim asked one of his colleges regarding the midrash that relates that Yosef got punished with two extra years in jail because he reminded the butler twice not to forget him. Reb Chaim asked what would have been if Yosef mentioned remembering him three times? Would he then have stayed in jail for three years? And if he would have asked the butler once than it would seem that he would have stayed for one year but that is actually not correct. If he would have asked once it would have been the correct level of Hishtadlus and he would have not been punished at all. The problem was when he asked twice it implied that even the first time was done with too much reliance on the words themselves instead of trusting totally in Hashem.

Our lottery ticked dreamer should not be using Hishtadlus which involves decreasing the honor of Shabbas since Hashem has many ways to send this person a million dollars.

What about Chanuka?
There are many answers as to why we celebrate 8 days instead of seven days which seem to be the amount of days of miraculous lighting since there was enough oil for one day. (See Aruch Hashulchan regarding this question and also regarding the famous question of the Pnai Yehsua of **טומאה הותרה** (בציבור))

I suggested an idea based on the powerful words of the Bnai Yissachar in Mamar 4 that actually answers another often posed question which is why if one forgot to recite Al Hanisim in benching he can make it up with the words **הרחמן הוא יעשה לנו ניסים כשם שעשה** , i.e he can add a request at the end of benching together with other requests that we standardly say. The question is since when do we ask for miracles? Doesn't the Gemara say that miracles take away from our merits? The answer is based on the Bnai Yissachar who says that there are too types of miracles that happen in history. The first type is a onetime miracle that Hashem brings to the world to save someone etc. Another type of miracle is when Hashem sends a light of miracles that is reoccurring every year each time we reach the date on the calendar. It's a powerful light that transcends the regular laws of nature. This is what happen Chanuka time and it happens each year. Instead of these eight days of Chanuka running along

normal rules of nature which mask Hashem's light, during these special days we tap into an already existing light of miracles and we have no need to ask for new miracles.

Take advantage of this special time to ask for the greatest miracles. It doesn't cost us anything and with enough prayers sent to heaven we should be zoche to the full Geulah Bimhera Bayamienu

Good Shabbas and Chanuka Sameah



Early Friday Mincha
Erev Shabbos Chanukah

12:16 - מנחה גדולה 18 Tent
12:30
12:45
1:00
1:15
1:30
1:45
2:00
2:15
2:30
2:45
3:00

18 Forshay- Main Bais Medrash



חנוכה תשפ"ב
MONDAY - ZOS CHANUKAH

WICKS AND OIL CAN BE BROUGHT
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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-d-like! 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 and happy Thanksgiving - let's go easy on the physical oily foods, but not on the spiritual message of oil.

The Night the Rebbe Danced the Kazatsky

by Ted Roberts

My Zayde was a storyteller, especially on Chanukah. High on the list of "Zayde's Ten Biggest Hits" was The Tzadik of Zomzach. "Tell us the story of the Tzadik," we grandchildren chorused.

He couldn't resist. Although the tale had many variations, it always began the same: "Once there was a peasant and a Rebbe in the village of Zomzach. The peasant was only a peasant and I'll tell you about him later, but the Rebbe -- he was the Tzadik of Zomzach. That's what they called him. Visitors, petitioners, followers from the entire district paraded through his court. Infertility? Halachic questions? No job? A sour stomach? An unmarried daughter? Go tell it to the Sage of Zomzach. We Jews, you know, don't really need an intermediary. But if your Malka was unmarried, thirty-nine, and had a small wart on her forehead, why not let the Rebbe offer a short prayer so Zalman, the tailor, might suddenly be captivated by small warts. It couldn't hurt.

Now in this same village of Zomzach, that was glorified by the presence of the Rebbe and Zalman the tailor, lived Mendel the peasant, his wife, and a seven-year-old daughter. As poor and hungry they were as the crows who pecked in the winter fields of dried corn stalks. Their total possessions would have fit on a one-horse wagon. They were drowned in poverty because Mendel, believe it or not, was a kazatzky dancer. That's what he did. He had a nature, shall we say, like the butterfly, not the industrious honeybee. For weddings, bar mitzvahs, birthdays, anniversary parties, he danced the Cossack kazatzky. His pay was a sack of flour, maybe a chicken, a handful of copper coins.

And as though their life wasn't bleak enough, their only child -- the seven-year-old Miriam, a beautiful child with vivid red hair -- was bedridden. She hadn't walked since her 5th birthday. And it was this misfortune that provoked the strange, unexplained, events at Zomzach.

"But why am I telling you this?" suddenly blurted out Zayde. "You've heard it a dozen times. You know what happened." He turned away to light his pipe.

He knew we would plead. And we knew because he loved to tell the story that he would continue.

"So, on Chanukah," he went on, "the wife said to Mendel, 'Go to the Rebbe -- ask for a blessing for Miriam. It's Chanukah, the Rabbi won't deny you. It couldn't hurt, you know. And G-d knows we can't send for the doctor in Cracow'.

'But I have no gift,' said the kazatzky dancer. 'And you know everyone who asks the Tzadik of Zomzach for a prayer on Chanukah brings something. A token that the Rebbe gives to his students.'

'Go!' said the wife. 'Pick some flowers from the fields. Find a colored stone. Anything. Just go!'

Soon, there he was at the Holy man's holiday court shouldering his way through a crowd of admirers and petitioners. He stood in front of the Tzadik of Zomzach - who listened attentively to his plea: that he should pray for the sick child who hadn't walked in many months.

Here, Zayde paused. "You know what happened. Why should I continue? Let me drink my tea." But a roar of protest from us kids reinspired the storyteller.

So he continued, "As Mendel humbly stood at the Rebbe's table, he thought, I have no gifts; but nobody, nothing, including a whirling Chanukah dreidle, can spin like me. I'll bet the Rebbe would enjoy my Cossack kazatzky -- the one where I hop on one foot, kick straight out with the other with my arms folded tightly across my chest.

And that's what he did. And the onlookers picked up the beat of his flying feet. They clapped, they roared with approval. Who could do the kazatzky like Mendel? No one, including the Cossacks who guarded the Czar himself.

The Rabbi clapped, too. As he clapped he looked heavenward and his lips moved as though in prayer. And before you could say "Judah Maccabee" the Alte Rebbe had leaped the table, joined hands with the peasant and whirled around the room with him. "G-d wants the heart," he cried over and over.

The spectators grinned and clapped and whistled with delight. Ah, that was their Rebbe. And what a heart he had. But soon their smiles turned to astonishment. THERE WERE THREE FIGURES in the circle. And one of them was a small red-haired girl!

We listeners screamed, "Zayde, Zayde, tell us how she danced".

"How she danced? How do you think she danced? She had the kazatzky gene in her blood."

She was magnificent. Naturally quicker than the Alte Rebbe, she kept up with her father. But when the dance was completed, only the Tzadik of Zomzach and Mendel the Peasant was seen.

And when the peasant arrived home, Miriam standing erect beside her mother, met him at the door. She smiled at her father. Then quickly, she dropped into the traditional kazatzky position. Three quick spins brought joy to his heart. They hugged."

"It's not true," said my older brother. "It's what they call a 'Zaydemeiser' in Yiddish. Or a 'Tall Tale' in English."

"All I know," said my grandfather, "is that MY Zayde, who was there the night the Rebbe did the kazatzky, told me the story every Chanukah."



Rabbi Steinfeld

DO YOU PASSOVER ON CHANUKAH?

In Yuma 33b Raish Lakish teaches us that one is not supposed to pass by a mitzvah. Rashi says that if you happen to meet a mitzvah you are not to ignore it. We learn it from the Mechilta in Shmos 9 that says on the pasuk you shall guard the Matzos read it as guard your mitzvos. The Radvaz 2:529 says that "ein mavirin al haMitzvos" is a De'Rabbanan. The Levush 25:1, the Taz 25:1, the Pri Megadim and the Biur Halacha 25 all hold that "Ein Mavirin" is a de'Oraisa.

The Chasan Sofer 8 explains the reason why "ein mavirin al haMitzvos" is for two reasons. Reason number one is that if one ignores the Mitzvah that he encounters it is a "bizayon" for the Mitzvah. The second reason is that he delays the Mitzvah that he passed by and ignored. In Shulchan Aruch 25:1 we see that if one is ready to be mekayem two mitzvos and he gets to one before the other, he should not ignore the mitzvah to do the second mitzvah even if the second mitzvah is "tadir" (comes more often.) The concept of "Ein mavirin" pushes off the concept of "tadir." The Shaagas Aryeh 28 says that the constraint of "Ein mavirin" is only when you have two mitzvos up against each other, but if you have a "dvar reshus" (optional) then there is no problem of "Ein mavirin." When it comes to a DeRabbanan that is not considered a "reshus" even next to a de'Oraisa.

The Magen Avraham 25:4 differs. If he encounters the first mitzvah even if he is not physically holding the mitzvah but it is right in front of him but he is not intending to do that mitzvah now, then in this case there would not be a problem of "ein mavirin." The Birkei Yosef 25:3 elaborates that on Shabbos when one picks up his taalis bag that has both his weekday and Shabbos tallis in it. In the event he picks up the weekday tallis there would be no problem of putting it down to pick up the Shabbos tallis since he had no intention of putting on the weekday tallis on Shabbos.

The question will be that if one is leaving his house after the time of lighting the Menorah, to daven Maariv but passes the Chanuka Menorah. According to the Avnei Nezer Orach Chaim 2:379:8 one should first light the Menorah and then go to daven Maariv. This is even though Maariv comes "tadir." It is also even though in Maariv we say Krias Shema which is a de'Oraisa. One could argue and say that his intention is not to light right now so it should not have the problem of "einmavirin." One could differentiate that the Magen Avraham that says one is not over on "ein mavirin" if he is not intending to do the mitzvah he is passing over at all but in our case he does intend to do the mitzvah albeit later then one would not be exempt from "ein mavirin."

A proof to this thinking can be from the case of one taking out the shel rosh before the shel yad that the Shulchan Aruch discusses that we have the problem of "ein mavirin." This is in spite the fact that he does not plan to put on shel Rosh now he wants to put on shel yad. Nevertheless, if one intends to do the mitzvah in the near future it would be considered an issue of "ein mavirin."

In the above case where, one is running to daven Maariv but needs to first light one can "kler" does that only apply to the first candle which is the ikkar mitzvah or once he lights the first candle, he should complete the lighting of the other candles. The answer is that one should complete the lighting of all the candles because the din of "ein mavirin" applies to a hiddur mitzvah as well. As we find in the Mishna Berura 676:11.

May we be zocheh to see the Ohr haganuz and to learn all of Torah!



Rabbi Reisman

BE CAREFUL ABOUT DISMISSING THINGS THAT ON THE SURFACE MAKE NO SENSE

43:12 (וכסף משנה, קחו בידכם; ואת-הכסף המושב בפי אמתחתיכם, תשיבו בידכם--אולי (משגה, הוא) Rav Pam made a very deep comment on a few words of this week's Parsha that have a lot to do with a person's life. We find in the Parsha that the brothers returned from Yosef, telling their father that they were accused of being spies, Shimon had been held up in Mitzrayim, and that the King of Mitzrayim was demanding that Binyamin go down with them. He accused them of being spies.



Initially, Yaakov doesn't let them return. After Yehuda begs him, Yaakov relents and allows them to go. He instructs them to take extra money (וכסף משנה, קחו בידכם; ואת-הכסף המושב בפי אמתחתיכם, תשיבו בידכם--אולי (משגה, הוא). Maybe this king is off the wall and is not in complete control of his faculties because look what he is doing to you.

Rav Pam mentioned what is the use of the words (אולי משגה, הוא)? This man seems to be totally insane? The brothers come down and do nothing wrong and suddenly they are accused of being spies? Shimon is held back! Their money is given in their bags 42:27 (בפי אמתחתו)! Obviously he is (משגה, הוא) Meshuge

(meaning what was the Safeik with the word of Ulai)?

Rav Pam commented that very often in life things happen to an individual that doesn't make any sense. We often question the Ribbono Shel Olam why are you doing these things to us, why are these things happening. Things that happen to an individual and to Klal Yisrael as a whole seems to be totally senseless to us. (אולי, הוא) we say about Yosef.

Yaakov was not quick to Pasken that this makes no sense. He knew that in life very often things

that seem to be without rhyme and reason really do have a deep reason. Never dismiss something that it is totally uncalled for and unfounded. There is no question when the Borei Olam does something and even when someone else does something and we dismiss it as (משגה, הוא). We should say (אולי משגה, הוא) because in fact had Yaakov said (משגה, הוא) he would have been making a mistake. Yosef was not Meshuge, Yosef was doing something with a very clear plan. It seemed to be (משגה, הוא) and therefore, Yaakov's Zehirus and the words he said (אולי משגה, הוא) is something from which we should learn, not only in a way of which we should speak but in a way to think. (אולי משגה, הוא) don't dismiss things lightly.

These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised



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GAN HATORAH

Rabbi Yakov Yosef Schechter

חנוכה - אלקא דמאיר ענני

41:1 יהי מקץ שנתים ימים, ופרעה חלם" והנה עמד על היאר"

"It happened at the end of two years to the day: Paroah was dreaming that behold – he was standing over the 'canal.'" Why does the Torah tell us, "מקץ" – at the end of the two years, instead of saying, "אחר" that it was after the additional two years that Yosef was to be in prison?

Bruria, the wife of Rebbe Meir, asked him to save her sister in captivity. Rebbe Meir went to the guard where his sister-in-law was being held captive, and asked him to free her. The guard responded that he was afraid of the government, and could not do so. Rebbe Meir gave him a bunch of coins and told the guard to use half of it to bribe the Roman authorities, and the other half was for himself. The guard said that he feared that he may use up all the money on bribes, and then what would he do? Rebbe Meir told the guard to say, "אלקא דמאיר ענני" - "G-d of Meir, answer me" and then he will be saved. The guard questioned how would he know that saying these words would work to save him. There was a group of dogs in the near vicinity which were known to bite people. Rebbe Meir took a clod of earth and threw it at the dogs. The dogs came to attack Rebbe Meir and bite him. Rebbe Meir immediately said, "אלקא דמאיר ענני", and the dogs did not bite him. The guard was convinced and let Rebbe Meir's sister-in-law go free. Ultimately, the matter of the guard letting the prisoner go free became known to the Roman government, they convicted the guard, and took him out to the gallows to be hanged. The guard said, "אלקא דמאיר ענני", and he could not be hanged. (עבודה זרה י"ח.)

The Maharsha asks - how was Rebbe Meir allowed to connect the Name of Hashem to his own name, for we know that Hakodosh Boruch Hu does not connect His Name to Tzaddikim during their lifetime, as it says, אלקי אברהם ופחד" – Avrohom was no longer alive and Yitzchok was, so Hashem's Name was connected to Avrohom, but not Yitzchok's? (Hakodosh Boruch Hu's Name is not connected to the living even if they are Tzaddikim, for perhaps they will turn away from Hashem. Once they are no longer alive, and were true Tzaddikim, that is when His Name is connected to theirs). When Rebbe Meir was saying "מאיר" he was not referring to his own name – it was just a Siman to his name, rather his intention in the word "מאיר" was that the G-d Who is "מאיר" – "enlightens" the entire earth and those who live on it – He shall answer you. Another meaning of what Rebbe Meir meant when saying the word, "מאיר" is

that the G-d Who performed a miracle for Klal Yisroel by the kingdom of Yavan, with the candles of Chanukah that burned miraculously – He shall answer you.

The Roke'ach says that the thirty-six candles which we light on Chanukah allude to the thirty-six hours in which the "hidden light" was revealed in this world at the beginning of Creation. That means that the light of the Neiros Chanukah is from the hidden light, and that light illuminates and pierces the darkness, for that light illuminates from one side of the world to the other. The world in which we now have Teva, nature, hides that light. The light was hidden away for the Tzaddikim. The Yidin in the times of the wicked rule of the Yivanim, were plunged into darkness. Nonetheless, they were Moser Nefesh and performed their Avodas Hashem amidst the darkness. It was because they did this, that they were Zoche to receive light from the "hidden light" and that light comes back year after year during Chanukah (when the candles are lit, and one is performing the Mitzvah of Neiros Chanukah). Every Oved Hashem must be joyous during these days because of this hidden light that he can tap into, and he can elevate his Avodas Hashem, specifically through Limud Hatorah, that which the Yivanim attempted to eradicate from Klal Yisroel. (שפת אמת)

All darkness is preset in this world. The way of the world is that there must first be darkness, and only then comes the light. The light is born out of the darkness. Yosef was in darkness, but at the end – it was time for the light to shine forth from that darkness. Chanukah is a time to focus on that light. We are Zoche to a great light on Chanukah – for that light is not the light from this world, which must have darkness before it, but it is a much greater light – it is the Ohr Haganuz – the hidden light. Chanukah teaches us that even when things appear very dark, we must know that it is from that darkness that we will be Zoche to a great light. This applies to Klal Yisroel as a whole, as well as on the individual level. One must not despair when he has hardships and sees darkness, rather he must strengthen himself in his Avodas Hashem, and that will help the light come quicker. We must call out to Hashem, and beseech the One who created this light – to answer us – אלקא דמאיר ענני. When we look at the holy lights of the Neiros Chanukah, we must tap into the special powers of these lights. The way to tap into that light is through the Torah Hakdosha. May we be Zoche to utilize this holy light of Chanukah – and be Zoche for that light to be revealed completely with the coming of Moshiach, במרהרה בימינו אמן!

RABBI
BENTZION SNEH



ADAPTED FOR ENGLISH FROM
THE WRITING OF RABBI SNEH

PARSHAS MIKETS SHABBOS CHANUKAH

RAISING OUR CHILDREN TO CARE

Rav Gedalia Schorr Tztz"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 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.. 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?

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.

A Frelichin Shabbos
Chanukah!

TIMING OF CHANUKA CANDLES

Chabad lights the candles right after Shkiah. [According to many Mekubalim "mishetishka" is at the Shkiah.]

someone asked the Rebbe, is it not to early to light the candles right after shkiah, as according to some mefarshim, "mishetishka hachama is after Tzeis Hakochovim?"

The Rebbe answered that to early would be before Plag Mincha. As we

see that we light the Chanuka candles Erev Shabbos with a Bracha – [before Shkiah].

==== Based on a letter, Igros Kodesh V10, P228.

The Rebbe would daven Mincha in shul at 315PM. On Chanuka the Rebbe asked Reb Shmuel Levitin to change the time for Mincha to 330, so when they light the candles in Shul with a Brachah, it should be after the Plag.

UFARATZTA





8 SHORT THOUGHTS FOR HANUKKAH

by Rabbi Lord Jonathan Sacks Z'l

ILLUMINATE YOUR 8 NIGHTS OF HANUKKAH

PHARAOH DELIVERS A NOT SO SUBTLE REMINDER: I MADE YOU WHO YOU ARE

RABBI FRAND

After hearing Yosef's interpretation of his dream, Pharaoh acknowledges: "You are the wisest man in all of Egypt. You shall be over my house and by your command shall all my people be sustained; only the throne shall outrank you." [Bereishis 41:39-40] Then the very next pasuk [verse] says: "Then Pharaoh said to Yosef, "See! I have placed you in charge of all the land of Egypt." [41:41]. What is this pasuk adding? What does it come to teach us?

I saw a very interesting insight from Rav Shalom Schwadron. Normally, even the best of human beings feel the need to remind people of the fact that they have done them a favor. However, the less one reminds a person of a favor he had done for him in the past, the closer he is to being angel-like.

In Sefer Shoftim (Chapter 13 – the Haftarah of Parshas Nasso) we learn the story of the angel who appeared to Manoach and his wife announcing the birth of their son, Shimson. After the long narration when the angel first came to announce the birth to Mrs. Manoach and then the angel's second appearance to repeat the message to Manoach himself, the Navi writes: "The Angel of Hashem did not continue anymore to appear to Manoach and his wife, then Manoach realized that he was an angel of Hashem." [Shoftim 13:21] That was the proof! Had he been a human being, after Shimshon was born, he would have returned and said "Nu? How is the little boy?" He would somehow or another try to remind the childless couple of his own role in their present great joy and the "debt they owe him" for the role he played.

The behavior of an angel is the far end of the spectrum. We cannot aspire to be angels. But if we want to know the opposite end of the spectrum, the "zero" on the scale, it is right here in Parshas Miketz: "Then Pharaoh said to Yosef, 'See! I have placed you in charge of all the land of Egypt.'" That is what this pasuk is saying. Without subtleties, without social grace, Pharaoh is clobbering it over his head: "Don't forget: I am the one who made you who you are – always remember that!"

Even we may never reach the scale of the Angel of G-d, nonetheless, we should not be Pharaohs either! When we do a person a favor – get him a job, help him find a shidduch, give him a loan – do not go looking for gratitude. It is hard enough to be the recipient of a favor; we should avoid constantly "rubbing it in".

1. INSPIRED BY FAITH, WE CAN CHANGE THE WORLD

Twenty-two centuries ago, when Israel was under the rule of the empire of Alexander the Great, one particular leader, Antiochus IV, decided to force the pace of Hellenization, forbidding Jews to practice their religion and setting up in the Temple in Jerusalem a statue of Zeus Olympus.

This was too much to bear, and a group of Jews, the Maccabees, fought for their religious freedom, winning a stunning victory against the most powerful army of the ancient world. After three years they reconquered Jerusalem, rededicated the Temple and relit the menorah with the one cruse of undefiled oil they found among the wreckage.

It was one of the most stunning military achievements of the ancient world. It was, as we say in our prayers, a victory of the few over the many, the weak over the strong. It's summed up in wonderful line from the prophet Zechariah: not by might nor by strength but by my spirit says the Lord. The Maccabees had neither might nor strength, neither weapons nor numbers. But they had a double portion of the Jewish spirit that longs for freedom and is prepared to fight for it.

Never believe that a handful of dedicated people can't change the world. Inspired by faith, they can. The Maccabees did then. And can we today.

2. THE LIGHT OF THE SPIRIT NEVER DIES

There's an interesting question the commentators ask about Hanukkah. For eight days we light lights, and each night we make the blessing over miracles: she-asah nissim la-avotenu. But what was the miracle of the first night? The light that should have lasted one day lasted eight. But that means there was something miraculous about days 2 to 8; but nothing miraculous about the first day.

Perhaps the miracle was this, that the Maccabees found one cruse of oil with its seal intact, undefiled. There was no reason to suppose that anything would have survived the systematic desecration the Greeks and their supporters did to the Temple. Yet the Maccabees searched and found that one jar. Why did they search? Because they had faith that from the worst tragedy something would survive. The miracle of the first night was that of faith itself, the faith that something would remain with which to begin again.

So it has always been in Jewish history. There were times when any other

people would have given up in despair: after the destruction of the Temple, or the massacres of the crusades, or the Spanish Expulsion, or the pogroms, or the Holocaust. But somehow Jews did not sit and weep. They gathered what remained, rebuilt our people, and lit a light like no other in history, a light that tells us and the world of the power of the human spirit to overcome every tragedy and refuse to accept defeat.

From the days of Moses and the bush that burned and was not consumed to the days of the Maccabees and the single cruse of oil, Judaism has been humanity's ner tamid, the everlasting light that no power on earth can extinguish.

3. HANUKKAH IN OUR TIME

Back in 1991 I lit Hanukkah candles with Mikhail Gorbachev, who had, until earlier that year, been president of the Soviet Union. For seventy years the practice of Judaism had been effectively banned in communist Russia. It was one of the two great assaults on our people and faith in the twentieth century. The Germans sought to kill Jews; the Russians tried to kill Judaism. Under Stalin the assault became brutal. Then in 1967, after Israel's victory in the Six Day War, many Soviet Jews sought to leave Russia and go to Israel. Not only was permission refused, but often the Jews concerned lost their jobs and were imprisoned. Around the world Jews campaigned for the prisoners, Refuseniks they were called, to be released and allowed to leave.

Eventually Mikhail Gorbachev realized that the whole soviet system was unworkable. Communism had brought, not freedom and equality, but repression, a police state, and a new hierarchy of power. In the end it collapsed, and Jews regained the freedom to practice Judaism and to go to Israel.

That day in 1991 after we had lit candles together, Mr Gorbachev asked me, through his interpreter, what we had just done. I told him that 22 centuries ago in Israel after the public practice of Judaism had been banned, Jews fought for and won their freedom, and these lights were the symbol of that victory. And I continued: Seventy years ago Jews suffered the same loss of freedom in Russia, and you have now helped them to regain it. So you have become part of the Hanukkah story. And as the interpreter translated those words into Russian, Mikhail Gorbachev blushed. The Hanukkah story still lives, still inspires, telling not just us but the world that though tyranny exists, freedom, with G-d's help, will always win

the final battle.

4. THE FIRST CLASH OF CIVILIZATIONS

One of the key phrases of our time is the clash of civilizations. And Hanukkah is about one of the first great clashes of civilization, between the Greeks and Jews of antiquity, Athens and Jerusalem.

The ancient Greeks produced one of the most remarkable civilizations of all time: philosophers like Plato and Aristotle, historians like Herodotus and Thucydides, dramatists like Sophocles and Aeschylus. They produced art and architecture of a beauty that has never been surpassed. Yet in the second century before the common era they were defeated by the group of Jewish fighters known as the Maccabees, and from then on Greece as a world power went into rapid decline, while the tiny Jewish people survived every exile and persecution and are still alive and well today.

What was the difference? The Greeks, who did not believe in a single, loving G-d, gave the world the concept of tragedy. We strive, we struggle, at times we achieve greatness, but life has no ultimate purpose. The universe neither knows nor cares that we are here.

Ancient Israel gave the world the idea of hope. We are here because G-d created us in love, and through love we discover the meaning and purpose of life.

Tragic cultures eventually disintegrate and die. Lacking any sense of ultimate meaning, they lose the moral beliefs and habits on which continuity depends. They sacrifice happiness for pleasure. They sell the future for the present. They lose the passion and energy that brought them greatness in the first place. That's what happened to Ancient Greece.

Judaism and its culture of hope survived, and the Hanukkah lights are the symbol of that survival, of Judaism's refusal to jettison its values for the glamour and prestige of a secular culture, then or now.

A candle of hope may seem a small thing, but on it the very survival of a civilization may depend.

5. THE LIGHT OF WAR AND THE LIGHT OF PEACE

There is a law about Hanukkah I find moving and profound. Maimonides writes that 'the command of Hanukkah lights is very precious. One who lacks the money to buy lights should sell something, or if necessary borrow, so as to be able to fulfil the mitzvah.'

The question then arises: What if on Friday afternoon, you find yourself with only one candle? What do you light it as – a Shabbat candle or a Hanukkah one? It can't be both. Logic suggests that you should light it as a Hanukkah candle. After all, there is no law that you have to sell or borrow to light lights for Shabbat. Yet the law is that, if faced with such a choice, you light it as a Shabbat light. Why?

Listen to Maimonides: 'The Shabbat light takes priority because it symbolizes shalom bayit, domestic peace. And great is peace because the entire Torah was given in order

to make peace in the home.'

Consider: Hanukkah commemorates one of the greatest military victories in Jewish history. Yet Jewish law rules that if we can only light one candle – the Shabbat light takes precedence, because in Judaism the greatest military victory takes second place to peace in the home.

Why did Judaism, alone among the civilizations of the ancient world, survive? Because it valued the home more than the battlefield, marriage more than military grandeur, and children more than generals. Peace in the home mattered to our ancestors more than the greatest military victory.

So as we celebrate Hanukkah, spare a thought for the real victory, which was not military but spiritual. Jews were the people who valued marriage, the home, and peace between husband and wife, above the highest glory on the battlefield. In Judaism, the light of peace takes precedence over the light of war.

6. THE THIRD MIRACLE

We all know the miracles of Hanukkah, the military victory of the Maccabees against the Greeks, and the miracle of the oil that should have lasted one day but stayed burning for eight. But there was a third miracle not many people know about. It took place several centuries later.

After the destruction of the second Temple, many rabbis were convinced that Hanukkah should be abolished. After all, it celebrated the rededication of the Temple. And the Temple was no more. It had been destroyed by the Romans under Titus. Without a Temple, what was there left to celebrate?

The Talmud tells us that in at least one town, Lod, Hanukkah was abolished. Yet eventually the other view prevailed, which is why we celebrate Hanukkah to this day.

Why? Because though the Temple was destroyed, Jewish hope was not destroyed. We may have lost the building but we still had the story, and the memory, and the light. And what had happened once in the days of the Maccabees could happen again. And it was those words, "our hope is not destroyed," became part of the song, Hatikvah, that inspired Jews to return to Israel and rebuild their ancient state. So as you light the Hanukkah candles remember this. The Jewish people kept hope alive, and hope kept the Jewish people alive. We are the voice of hope in the conversation of humankind.

7. INSIDE/OUTSIDE

There is more than one command in Judaism to light lights. There are three. There are the Shabbat candles. There is the havdalah candle. And there are the Hanukkah candles.

The difference between them is that Shabbat candles represent shalom bayit, peace in the home. They are lit indoors. They are, if you like, Judaism's inner light, the light of the sanctity of marriage and the holiness of home.

The Hanukkah candles used to be lit outside – outside the front door. It was only fear of persecution that took the Hanukkah candles back inside, and in recent times the

Lubavitcher Rebbe introduced the custom of lighting giant menorahs in public places to bring back the original spirit of the day.

Hanukkah candles are the light Judaism brings to the world when we are unafraid to announce our identity in public, live by our principles and fight, if necessary, for our freedom.

As for the havdalah candle, which is always made up of several wicks woven together, it represents the fusion of the two, the inner light of Shabbat, joined to the outer light we make during the six days of the week when we go out into the world and live our faith in public.

When we live as Jews in private, filling our homes with the light of the Shekhina, the Divine presence, when we live as Jews in public, bringing the light of hope to others, and when we live both together, then we bring light to the world.

There always were two ways to live in a world that is often dark and full of tears. We can curse the darkness or we can light a light, and as the Chassidim say, a little light drives out much darkness. May we all help light up the world.

8. TO LIGHT ANOTHER LIGHT

There's a fascinating argument in the Talmud. Can you take one Hanukkah light to light another? Usually, of course, we take an extra light, the shamash, and use it to light all the candles. But suppose we don't have one. Can we light the first candle and then use it to light the others?

Two great sages of the third century, Rav and Shmuel, disagreed. Rav said No. Shmuel said Yes. Normally we have a rule that when Rav and Shmuel disagree, the law follows Rav. There are only three exceptions and this is one.

Why did Rav say you may not take one Hanukkah candle to light the others?

Because, says the Talmud, you diminish the first candle. Inevitably you spill some of the wax or the oil. And Rav says: don't do anything that would diminish the light of the first.

But Shmuel disagrees, and the law follows Shmuel. Why?

The best way of answering that is to think of two Jews: both religious, both committed, both living Jewish lives. One says: I must not get involved with Jews who are less religious than me, because if I do, my own standards will fall. I'll keep less. My light will be diminished. That's the view of Rav.

The other says No. When I use the flame of my faith to light a candle in someone else's life, my Jewishness is not diminished. It grows, because there is now more Jewish light in the world. When it comes to spiritual goods as opposed to material goods, the more I share, the more I have. If I share my knowledge, or faith, or love with others, I won't have less; I may even have more. That's the view of Shmuel, and that is how the law was eventually decided.

So share your Judaism with others. Take the flame of your faith and help set other souls on fire.



Chanukah:

THIS CHANUKAH SAVOR THE MOMENT

Several studies have shown that adopting routines can make you more productive. Routine is a hallmark of efficiency and can also help harness your creativity. Many successfully creative people swear by the routines they formed: author Stephen King famously sits down at the same time every morning, which he believes allows his writing to “kick on.” Routine is a hallmark of many big thinkers: Geniuses like Steve Jobs and Albert Einstein liked to wear the same thing every day in order to not expend mental energy on wardrobe decisions.

Perhaps that is why Yaakov wanted to finally settle into a routine. Vayeishev Yaakov b'ereitz m'gurei aviv, Yaakov settled in his father's homeland. Rashi quotes Chazal: Bikeish Ya'akov leishav b'shalva, Yaakov wanted to live with a quiet routine, he wanted to settle into a peaceful and stable life and lifestyle. Until now, his whole life has been characterized by tension, conflict, living on the run and often in fear. No two days have been the same. All he wants is leishav b'shalva, he wants to retire, settle down, and develop a routine in life.

Yet, for some reason, Hashem saw this desire and goal as detrimental and inappropriate. In fact, instead of giving Yaakov peace of mind and a stable routine, kafatz alav rogzo shel Yosef, the most tumultuous and stressful episode of Yaakov's life ensues. Somehow, craving a peaceful routine was so wrong it was actually served as the catalyst for Hashem mixing things up. Why?

The truth is that while there are benefits to routines, when people are too settled in their routine, complacency and contentment result. Complacency breeds apathy, one of the biggest obstacles to growth and progress. It also leads to poor decision-making and being blind to new choices and possibilities that could benefit us.

On Feb. 5, 2014, London Underground workers went on a 48-hour strike, forcing the closings of several tube stops. The affected commuters had to find alternate routes. When the strike ended, most people reverted to their old patterns. But roughly one in 20 stuck with the new route, shaving 6.7 minutes from what had been an average 32-minute commute. The closings imposed by the strike forced experimentation with alternate routes, yielding valuable results. And if the strike had been longer, even more improvements would probably have been discovered.

Researchers have long studied why people purchase name-brand items when the equiv-

alent generic is available with a significant cost savings, which could compound to real money. This phenomenon is noteworthy for drugs, when generics and branded options are chemically equivalent. Why continue to buy a name-brand aspirin when the same chemical compound sits next to it on the shelf at a cheaper price? Scientists have already verified that the two forms of aspirin are identical. The only difference is the label and the price. And yet, most buy the name brand. Why? Habit, ritual, and thoughtless routine.

So on the one hand habits are powerful, they can help promote creativity and efficiency. But on the other hand, habits and routines can deny us the openness and flexibility to learn, to see new things, to grow, experiment, adjust and make changes that will improve us and improve our lives.

One study estimated that 47 percent of all our behaviors are the result of habits we have formed. That can be leveraged in a positive way. Just think about it – if we form the right habits—being on time, showing patience, extending generosity—we have half our day preprogrammed in a way we can be proud of. The downside, of course, is that nearly half our lives is not the result of thoughtful consideration, mindful choices, but simply having settled into habits and routines mindlessly. That is no way to live.

This week we continue and conclude the holiday of Chanukah and the mitzvah of lighting the menorah. The mitzvah begins after sunset and the Gemara (Shabbos 21a) tells us, it extends עד שתכלה רגל מן השוק, until people are no longer walking around in the marketplace. The goal and purpose of the light of the menorah is פרסומי ניסא, to publicize God's great miracles and so once there are no longer people present to see the lights, the mitzvah is no longer applicable. In the time of the Gemara, and even the Shulchan Aruch, this time was relatively shortly after nightfall when people couldn't function outside without natural light. Today, with artificial light, the time is significantly later.

The Sefas Emes quotes his grandfather, the Chiddushei HaRim, who offers a homiletical interpretation of this measure, one that gives great insight into the essence of the holiday. “עד שתכלה רגל מן השוק”, says the Sefas Emes, is not describing how long in time the candles must be lit, but how deep the light of the candles must penetrate into our hearts and our habits. He suggested don't read it רגל, but rather התכלה רגל מן השוק, we must experience the light of the candles and the richness of these eight days until it breaks our habits, jolts us from our routines, and enables us to take a step back and look at our lives.

So many of us are caught in the hamster wheel of life. We wake up, go to work, maybe exercise, brainlessly relax, go to sleep,

wake up and start again. Or we wake up, make lunches, drive carpool, shop, cook, do homework, serve dinner, collapse, wake up and start again. Or some combination of the two. What these routines all have in common is being carried by inertia and momentum, moving at such a fast pace that there is no time or space, no margin or room to ever stop, look, assess, evaluate and mindfully determine if we are allocating our time, energy and resources in the most optimal way, or if we are just creatures of routines, products of habits that were somehow formed at some time and have become our default, our normal, our assumed.

There is a beautiful campaign for Chanukah called “Savor the moment.” It calls for Jews across the world to go screen-free for 30 minutes after candle lighting, the minimum necessary time for the candles to burn. For too many of us, being chained to our smartphone, tablet, laptop or TV has become routine. We desperately need this considering that the average American touches his or her phone 2,617 times a day.

Chanukah can give us the energy to have the courage and will to תכלה הרגל, to break the habits and see the light, literally and figuratively. Imagine eight consecutive nights of half an hour screen-free time together lighting candles, singing Ma'oz Tzur, dancing to great music, sharing gifts, spinning the dreidel, sharing Divrei Torah, or however you want to spend it. Eight nights of quality, uninterrupted family time. You don't have to imagine it – it can be our reality this Chanukah and beyond, if only we are willing to break free from the routine.

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PARSHAS MIKETZ

Can you figure out what each picture has to do with the parsha?



Rabbi Dani Staum

stamtorah@gmail.com

KEY to Parshas Miketz Parsha PIX

Jail – At the beginning of the parsha, Yosef is still in jail. In addition, the Sar Hamashkim related to Pharaoh about his experience with Yosef interpreting his dream when he was in jail 41:9

Royal signet ring – When Yosef was elevated to viceroy Pharaoh gave him his royal signet ring 41:42

Stop spying – Yosef accuses his brothers of being spies 42:9

7 years – Yosef told Pharaoh that his dreams symbolize that there will be 7 years of plenty followed by 7 years of famine 41:26

Skinny Cow – In Pharaoh's dream seven skinny cows swallow seven robust cows, but remain skinny 41:2-4

How to interpret your dreams – Yosef interprets Pharaoh's dream successfully 41:25

Goblet – Yosef has Menashe plant his royal goblet in Binyamin's bag and then catches Binyamin "red-handed". It was a ruse to test the brothers to see what they would do 44:12

Who stole it – Yosef accused the brothers of stealing his goblet and they searched until they found the culprit 44:1-11

Pistachio Almond – Two of the different foods (along with balsam, honey, wax and lotus) that Yaakov told the brothers to bring the viceroy (Yosef) when they returned to Egypt the second time with Binyamin 43:11

The Rav Who Tore Toilet Paper on Erev Yom Kippur

Horav Sholom Schwadron, zl, related the following vignette concerning Rav Dushnitzer when he was the Menahel Ruchani Ethical Supervisor, of Yeshivas Lomza in Petach Tikvah: A man who was totally secular in his faith and commitment to Judaism walked by the yeshiva on erev Yom Kippur. He noticed that outside of the sheirutim, the room which housed the lavatories, there stood an elderly rav sporting a long, white beard, tearing toilet paper. Why would a man who appeared to be a distinguished person stand outside the lavatory tearing toilet paper on erev Yom Kippur? The man could not contain his incredulity, so, he approached the Mashgiach and asked what and why he was doing this? The Mashgiach, in his quiet, humble manner, replied, "Tomorrow is Yom Kippur, and we will be having many guests joining us for the tefillos. As a result, it is expected that this area will be used and paper will be needed. Thus, I am making sure that the necessary paper is available."

The man who related this incident to Rav Sholom said, "With each rip of the paper, he was ripping my heart! To see such an eminent person care for others on a day when he surely had much more to do for himself inspired me to begin reflecting on my life and how I had wasted it. Immediately after Yom Kippur, I made an appointment to meet with the mashgiach and asked him to help me while I could still save myself and my future generations." All this happened because a holy man cared about the "little things" that people needed. Rabbi A.L. Scheinbaum's *Peninim on the Torah*.

The Chocolate Cake

If we notice how resourceful and ingenious, we can be at justifying behavior, how clever and capable we are at excusing ourselves and those we love, then we must acknowledge that if it's difficult to judge others favorably, it is not because we are lacking the talent or skill. We are only lacking the will.

One of my nieces, of whom I am especially fond, had finally found the time in her busy social schedule to my Shabbos invitation. She came Friday afternoon and decided she wanted to bake me a cake. I was busy around the house, and when I came into the kitchen, I found it a complete mess. What surprised me the most was my own reaction? I didn't mind. I just picked up everything, cleaned up, and that was it. If anybody else would have done it, I probably would have hit the roof.

Shabbos afternoon, when I went to the freezer to give myself the treat I had saved – the last of the chocolate ice cream – it wasn't there! All I could think was, I'm glad she enjoyed it and felt at home. It is an important insight for us. WE TEND TO JUDGE PEOPLE, NOT ACTIONS. It really depends on WHO says it and WHO did it, and not WHAT was done. (*The Other Side of the Story by Yehudis Samet*)



"What happened to the rich guy with the double chin? He made a four chin."

GUESSING IN CHELM

A guy says to his friend, "Guess how many coins I have in my pocket."

The friend says, "If I guess right, will you give me one of them?"

The first guy says, "If you guess right, I'll give you both of them!"

MOSHE READS AN ARAB NEWSPAPER

A story is told of a Jewish man who was riding on the subway reading an Arab newspaper. A friend of his, who happened to be riding in the same subway car, noticed this strange phenomenon. Very upset, he approached the newspaper reader. "Moshe, have you lost your mind? Why are you reading an Arab newspaper?" Moshe replied, "I used to read the Jewish newspaper, but what did I find? Jews being persecuted, Israel being attacked, Jews disappearing through assimilation and intermarriage, Jews living in poverty. So I switched to the Arab newspaper. Now what do I find? Jews own all the banks, Jews control the media, Jews are all rich and powerful, Jews rule the world. The news is so much better!"

CONNECTED ON THE FIRST TRY

I got the strangest recording when I called the phone company the other day.

It said, "You have been connected to the correct department on the first try. This is against company policy. Please hang up and redial."

LIMITED FUNDS

"Hey Alexa, can you check my bank account and see what Apple product I can afford to buy..."

Alexa: "Apple Juice."

TOOTHPASTE BY ANY OTHER NAME

If Pepsodent toothpaste kills 99.9% of germs, what does Pepsodent Sensitive do? It kills 99.9% of germs, without hurting their feelings!

PIRATE DOCTOR

A pirate goes to the doctor and say, "I have moles on me back aaarrghh."

The doctor: "It's ok, they're benign."

Pirate: "Count again, I think there be ten!"

SYMPTOM LIST

A man with a list of symptoms goes to the doctors office

A man shuffles into the doctors office, hunched over, wheezing, and clutching his stomach.

Man: "hi doc, I've been in constant pain."

Doctor: "What's the matter? Tell me the most prevalent symptoms."

Thinking, the man slowly replies

Man: " I have aches all over, I have a cough that sometimes has blood, I can't sleep, I can't eat, but spend all day dry heaving, and I've lost about 80% of my vision"

The doctor nods understandingly as he reads over the patients info on his clipboard.

Doctor: "I see, that does sound concerning. I'm going to have you go back home, sit down with some chicken soup and you won't need to come back here."

Man: "That's all I have to do?"

Man: "Thanks so much doc, out of curiosity what do I have?"

The doctor responds

Doctor: "no insurance"

ONE LINERS

I failed math so many times at school, I can't even count.

Atheism is a non-prophet organization.

A recent study has found that women who carry a little extra weight live longer than the men who mention it.

I just got kicked out of a secret cooking society. I spilled the beans.

Despite the high cost of living, it remains popular.

I can tell when people are being judgmental just by looking at them.

The rotation of Earth really makes my day.

I saw a sign the other day that said, 'Watch for children,' and I thought, 'That sounds like a fair trade.'

My teachers told me I'd never amount to much because I procrastinate so much. I told them, "Just you wait!"

Will glass coffins be a success? Remains to be seen.

I have this awful affliction where I can't stop telling airport jokesI think it's terminal

I think the world would be a better place if everyone stopped worrying about good posture... It's just a hunch.

I haven't spoken to my mother in law for 6 months now... apparently, it's rude to interrupt!

Fact: Five out of six people agree that Russian roulette is safe

MEN & MONEY

"Mom, Dad, sit down. I have something very important to tell you," said Samantha, upon her return home

from college after graduation. "I met a guy who lives near the college that I really like and we decided we are going to get married!" "Oh Samantha! I am so happy for you!" Gushed her Mom giving her a big hug, "I hope you two will be really happy together! I can't wait to meet him!" "Tell us more about him" said her Dad, "does he have any money?" "Oh Dad! Is that all you men ever think about? That was the first question he asked me about you too!"

TESTIMONY

An Amish man named Smith was injured when he and his horse was struck by a car at an intersection. Smith sued the driver.

In court, he was cross-examined by the driver's lawyer:

Lawyer: "Mr. Smith, you've told us here at the trial all about your injuries. But according to the accident report, you told the investigating officer at the scene that you were not injured at all?"

Smith: Well, let me explain. When the officer arrived at the scene, he first looked at my horse. He said 'Looks like he has a broken leg,' and then he took out his gun and shot the horse. He then came up to me and asked me how I was doing. I of course immediately said "I'm fine!"

THIS LAWYER IS THOROUGH...

The attorney tells the accused, "I have some good news and some bad news."

"What's the bad news?" asks the accused.

"The bad news is, your blood

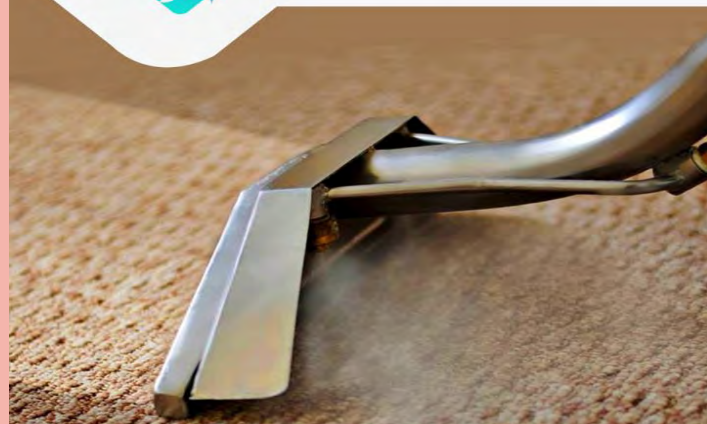
is all over the crime scene, and the DNA tests prove conclusively that you did it."

"What's the good news?"

"Your cholesterol is 130."



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Why We Celebrate Hanukkah with Light

by Sarah Pachter



WHY DO WE COMMEMORATE HANUKKAH WITH THE OIL WHEN THE MIRACLE OF WINNING THE WAR SEEMS SO MUCH GREATER?

It may be hard to imagine what Israeli-born Michal Oshman, a top executive at TikTok UK, has in common with the small group of Maccabees we know so well from Chanukah.

When Michal Oshman, a top executive at TikTok UK, was 18, she left home to serve in the Israeli army. Overnight she went from an innocent young girl to a soldier in basic training, which included carrying a loaded gun at all times, sleeping in the wilderness, and enduring physical drills in extreme weather conditions. Despite their exhaustion, every morning the soldiers' living quarters had to be spotless. If the commanding officer determined that it wasn't pristine, no one was allowed to go home for their free weekend.

One morning, the toilet had a blockage, making it impossible to clean. Each girl refused to empty out the toilet, adamant that someone else had to do it. As the minutes ticked by, Michal looked around the room and realized that no one was going to step up. Without hesitating, she walked straight into the bathroom, stuck her hand into the toilet, and pulled out the offensive obstruction.

She heard the girls cheering behind her, then turned around and found herself face to face with her commanding officer. Michal shrunk in fear, assuming she'd be reprimanded that the rest of the bathroom was filthy. Instead, the officer looked her in the eye and said, "Yup, you're one of us."

Michal was promoted to commanding officer that day because she was willing to do what no one else would.

Michal shares this moment as a metaphor for how she became so successful at TikTok. It also explains how the Hanukkah story began. A small group of Hasmoneans had their own moment of stepping up to the plate that eventually led them to defeating the immeasurably stronger Greek army. The Jewish nation was being physically and spiritually destroyed by the Syrian-Greeks, and the freedom to practice

Judaism was being threatened. This small band of young men took decisive action when no one else would and took on one of the most powerful military forces in the world and miraculously won.

Compare this incredible military victory to Hanukkah's second miracle. After the crushing military defeat, the Hasmoneans found a pure flask of pure oil in the Temple that burned for eight days.

Now if it were up to you, which symbol would you pick to best represent the Hanukkah miracle: a sword for winning the war, or a flame for the oil burning eight days? Why do we commemorate Hanukkah with the oil when the miracle of the war seems so much greater?

ILLUMINATING DARKNESS

The following story* sheds some light.

At 16 years old, Rivka Schachter weighed a mere 40 pounds when she was sent to Bergen Belson during the Holocaust. She was put to work in a battalion where each day she had to carry huge boulders up and down a mountain. Deprived of food and water, the prisoners were killed if they fell, tripped, or dropped their boulder.

One morning, Rivka was unable to move from the truck. A young, frail woman nearby yelled to her, "Get off the truck! If you don't move, they're going to kill you. Let's go!"

"I can't move," Rivka said. "I'm done. Let them kill me here."

The young woman replied, "Then I'll carry you up the mountain."

"You can't carry me and the boulder! You'll die also."

"Then I'll die for a purpose."

This young stranger made her way up the mountain, carrying the boulder in one arm and Rivka in the other.

Two generations later, Rivka came face to face with her savior, Mrs. Sarah Traut, when their grandchildren married each other in a moment of great serendipity. Mrs. Traut's moment of light dispelled some of the darkness, lighting the way for future generations.

Why light? Because a candle's flame will always rise upward no matter which direction you hold it.

A sword wasn't chosen because the true hero of the story wasn't our physical strength, it was our spiritual light. It was our soul that gave the Maccabees the passion and drive to fight for their people. It was that spark that led Michal Oshman to stand up and do the job that no one else would. It was Sarah Traut's inner fire and steadfast refusal to give up that enabled her to carry a fellow Jew up the mountain in spite of her own limitations.

Why light? Because a candle's flame will always rise upward no matter which direction you hold it. That light that refuses to be put down; it will always rise up even in the most difficult of circumstances. A flame will not succumb. A flame does not give up.

We relive the Hanukkah miracle every time we are surrounded by darkness but decide to choose light.

****As heard from Rabbi Fischel Shachter***

A version of this article appeared in The Jewish Home.



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RABBI NACHUM SCHEINER

ROSH KOLLEL

WHAT'S FIRST - CHANUKA OR ROSH CHODESH

We previously discussed that in the reading of this week, Rosh Chodesh is first and then Chanuka because when it comes to the order, *tadir* is stronger than *pirsumei nisa*. But when it comes to doing only one, *pirsumei nisa* is stronger than *tadir*, and that is why we read the haftora of Chanuka.

However, this is not so simple. This concept of *tadir* is learned out from a *pasuk*, which teaches us that a mitzvah which is *tadir* should be done before a mitzvah which is not *tadir*. Being that the concept of *tadir* is of a Scriptural level, the *Emek Brocha* wonders why the *Gemara* here tells us that a mitzvah which is done for *pirsumei nisa* – and seemingly only of rabbinic importance – takes precedence over a mitzvah which is *tadir*.

He answers that there are two categories of *tadir*: One category of *tadir* is when we must choose which mitzvah to do, and another category is when we are choosing which one to perform first. The Scriptural precedence of *tadir* is only in a case of which one to do first. But, the *Gemara* here was discussing a question of which one to do, where *tadir* is only a rabbinical level, and in that case, *pirsumei nisa* is stronger than *tadir*. We now can understand why it is only when it comes to *krias hatorah*, which is a question of which to read first, that Rosh Chodesh is chosen, because it is *tadir*, on a Scriptural level. But, when it comes to the haftora, which is a question of which one to do – where the importance of being *tadir* is only of a rabbinical level – Chanuka is chosen, because then *pirsumei nisa* takes precedence.

PIRSUMEI NISA - A MITZVAH MIN HATORAH

The *Emek Brocha* offers another answer, by upgrading the power of *pirsumei nisa*. He quotes *Rabeinu Yonah*, who writes that there is a mitzvah in the Torah to recall the kindness Hashem does for us. The *Sefer Chareidim* elaborates on the greatness of this mitzvah, how important it is to recognize and

remember the kindness of Hashem, both to our nation, in general, and to every person.

According to this, being that *pirsumei nisa*, publicizing the great miracles Hashem performed for us, is also of Scriptural stature, we can understand why it is greater than a mitzvah which is *tadir*.

PIRSUMEI NISA - A REASON TO BE FIRST

In regards to why we *lein* from Rosh Chodesh first before we *lein* the Chanuka reading, *Tosfos* there offers another reason: Since we read a Chanuka-related haftora, we want to end off the *leining* with Chanuka, and then continue with the Chanuka-related haftora.

According to this reason of *Tosfos*, *pirsumei nisa* is very great and it is even a reason we should *lein* from the *sefer torah* of Chanuka even before Rosh Chodesh. However, the only reason we change the order, making Chanuka the last, is just to be able to lead from there into the Chanuka-related haftora.

ROSH CHODESH TEVES DURING THE WEEK

However, the *Turei Even* questions this premise that *pirsumei nisa* should be first, unless there is a haftora.

The *Turei Even* points to Chanuka and Rosh Chodesh during the week, where we see otherwise. When Chanuka and Rosh Chodesh coincide, and we have reading of Rosh Chodesh and Chanuka, we read the Rosh Chodesh *sefer* first, and then the Chanuka reading, as the *Gemara* in *Megillah* tells us. But, if *pirsumei nisa* is more than *tadir*, unless there is a haftora, since there is no haftora during the week, we should read first the Chanuka reading, and then read the Rosh Chodesh *sefer*.

The *Sfas Emes* answers that *pirsumei nisa* being first is only a reason to be first on Shabbos, when both Chanuka and Rosh Chodesh are each one *aliyah*. Then, Chanuka would

have been first, and was switched to the end of the haftora. But, during the week, since we need 3 *aliyos* for Rosh Chodesh, which is most of the *kriah* for that day, we start with Rosh Chodesh. According to this reason, we read Chanuka last – both on Shabbos and during the week – but for two different reasons. On Shabbos we do so, for the sake of the Chanuka haftora. But, during the week, we start with Rosh Chodesh, since it is the main reading.

SUMMARY

When it comes to doing only one, *pirsumei nisa* is also *min hatorah* and is stronger than *tadir*, which is why we read the haftora of Chanuka. Another reason we end off *leining* with Chanuka is in order to lead from there into the Chanuka-related haftora.

A *kuntres* of *shiurim* on Chanukah – both in Hebrew and in English – is available, with the following *shiurim* included:

- *Neiros Chanuka and Neiros Hamenorah of the Beis Hamikdash – Similarities and Differences*
- *The Shul Menorah - Halacha or Minhag Associated Dinim and mekor of the Bracha*
- *Pirsumei Nissa at Home & in Shul – Halachic Requirement or Hiddur*
- *Menorah. Oil & Wicks – Any Preferences*
- *Concept Of Hiddur Mitzvah & its Application To Neiros Chanukah*
- *Machlokes Beis Shamai & Bais Hillel in Hidur Mitzvas Chanukah*
- *3 Sifrei Torah, 1 Haftora – Why the One for Chanuka*
- *Bosor B'cholov and Chanuka – Connecting Both Halachos*

If you would like a copy of any of these *shiurim*, or for any comments and questions, please send a request to: RabbiScheiner@18forshay.com, or reach out to me: 845 372 6618.

Rabbi Scheiner

KOLLEL BOKER
7:00-8:00am

Chavrusa learning
Gemara
Currently: מסכת מגילה

Friday - *Shuirim*
Beinyonei Dyoma and
relevant topics

NIGHT KOLLEL
8:15-9:45pm

CHAVRUSA LEARNING
- HALACHA

Currently: הלכות יום טוב
הלכות חול המועד

SHUIRIM BY ROSH
KOLLEL & FEATURED
GUEST SPEAKERS

- Daf Yomi
8:45-9:45
- Mishna Yomis
8:45-9:00
- Daf Hashovua
8:15-8:45
- ZERA SHIMSHON
SHIUR
8:15-9:00 Thursday Nights

ADDITIONAL
LEARNING
PROGRAMS:

- *Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers*
- *Yeshivas Bein Hazmanim*
- *Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim*
- *Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah*

Sheva Brochos During Bein Hashmashos - Twilight

If one is in the middle of a sheva brochos on the 7th day, until when can the brochos be recited? Rav Elyashiv ruled that sunset is the cutoff point and even if it is a minute after sunset, sheva brochos cannot be recited. There is an interesting anecdote told about the time the Klauzenberger Rebbe zt"l was making his last sheva brochos during one summer, when Rav Elyashiv was vacationing in the area. The Klauzenberger Rebbe very much wanted Rav Elyashiv to join, but he declined because he was concerned that the sheva brochos would be recited after sunset. Only after the Rebbe gave his word that the sheva brochos would be recited before sunset, Rav Elyashiv agreed to join.

The sefer Ahalei Yeshurun quotes Rav Moshe Feinstein, who ruled that up until 40 minutes after sunset, sheva brochos can still be recited. He explains that since he is still referred to as a choson by people until nightfall, we can allow sheva brochos to be recited.

The Shevet Halevi ruled that sheva brochos can be recited until 13 and ½ minutes after sunset. Up until then, it is still bein hashmashos, and the brochos can be recited. However, after that time, since according to some opinions, it is already night, and the sheva brochos should no longer be recited.

If the Chupa was during Bein Hashmashos

If the Chupa took place during Bein Hashmashos, the Shevet Halevi ruled that, since it is a twilight zone, it does not count as the first day. The sefer Ahalei Yeshurun quotes Rav Moshe Feinstein, who ruled that in this case we can rely on the Kneses Yechezkel mentioned

earlier, who maintains that it depends on the sheva brochos at the meal of the chasuna.

Other great poskim – including Rav Elyashiv and Rav Nissim Karelitz – ruled that even if the chupa took place during bein hashmashos, we should be stringent and count it as the first day.

Halacha for Sheva Brochos at the End of the Seventh Day

As we have seen there is a big question until when sheva brochos can be recited. Therefore, in these cases of doubt, the best solution would be to bentch and recite sheva brochos before sunset, and then one can serve dessert and have dancing afterward.

However, if that is not practical, can sheva brochos be recited during the meal? Shmiras Shabbos Kihilchasa quotes Rav Shlomo Zalman Auerbach who writes that there is a possible proof that we don't need to actually bentch from the fact that we allow someone to recite the brochos even if he did not eat. However, he leaves it as a question if this should be allowed.

Summary

There is a machlokes if sheva brochos can still be recited during bein hashmashos.

When the chupa took place during bein hashmashos, there is a machlokes if that is counted as the first day.

KOLLEL NEWS

I gave a shiur at the Night Kollolel, on the topic of "Tadir Koidem – the Halacha in General & Its Application to Hilchos Chanukah in Particular."

The Kollolel Boker continues its trek


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Rabbi Nachum Scheiner

מוהל מומחה

CELL: **845-499-6354**



through Meseches Megillah, a blatt a week, with the plan to finish by Purim.

I gave a shiur this past Friday at the Kollolel Boker, on the topic: "Lehodos u'lehallel – why is there no mention of Chanukah in Al Hamichya?"

YARCHEI KALLAH

Our Yarchei Kallah hosted a legal holiday shiur and panel discussion on Thanksgiving, with refreshments. The topic was: "Social Media in Halacha." The panel included: Rabbi Avi Kahan, Rav of Kehilas New City, and Dayan, Vaad Hadin V'horaah; Rabbi Avrohom Neuberger, Rav of Shaarei Tefillah of New Hempstead and author of the just released CCHF / Artscroll Edition of Sefer Chofetz Chaim; and Rabbi Heshy Friedman, Musmach of Yeshivas Ohr Reuven and Director of Web Services at Radial Creation. The moderator was Label Schwartz, and it was followed by a Q&A.

MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chavirim, with kugel and cholent. This past week the Mishmar got to hear from our very own Rabbi Shea Stern, Magid Shiur at Ohr Chaim.

For more information about any of these many exciting learning programs – including the Kollolel Boker, Night Kollolel, and much more – please call 845 - 372 - 6618, or email: Rabbischeiner@18forshay.com.

Wishing you a Freilechen Chanuka and a Wonderful Shabbos,

Rabbi Nachum Scheiner



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Light Refreshments

HaRav Moshe Meir Weiss led Agudas Yisroel of Staten Island for close to 40 years and most recently opened the first Agudas Yisroel of Lakewood. Rabbi Weiss was privileged to be a close *musmach* and student of Harav Moshe Feinstein, zt"l for over a decade. Rabbi Weiss is a very familiar name in the Orthodox media, and he has inspired thousands of people around the world through his dynamic *shiurim*, radio shows, teleconferences and magazine articles since the 1980's. He delivers two Daf Yomi *shiurim* daily (his sixth cycle!) and has over 10,000 archived *shiurim* hosted on the Kol Haloshon and 5000 video *shiurim* on Torahanytime.com. Rabbi Weiss packs his day with teaching Torah, thereby reaching men, women and children all around the globe.

Just so you should know...



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please email us at betsuggestions@gmail.com

For all shul related questions please email Rabbi Nachum Scheiner
ohrchaim18@gmail.com or call 845-372-6618

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