

Vayeshev | Kislev 24 - Teves 1 | Dec 7 - 13

הנרות הללו קדש הם



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-Shabbos Mevarchim Teves-

Parshas Vayeshev
The Moled will be
Tuesday evening
1 minute and
3 Chalakim
after 8

Rosh Chodesh is Wednesday

Inside:

Good Intentions

Rabbi Jonathan Sacks zt"l

Yaakov's Truth

Rabbi Shimshon David Pincus zt"l

and more...



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RABBI YY JACOBSON
will be in town for Shabbos



Rabbi Aaron Lankry

Marah D'asra

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This week we Bentch Rosh Chodesh Teves. The Moted will be Tuesday evening 1 minute and 3 Chalakim after 8. Rosh Chodesh is Wednesday.

Rabbi Daniel Coren

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Shabbos Zmanim

2023 Early Friday Mincha, 18 Main
at מנחה גדולה and every 15 minutes from 1:45pm-5:00pm

4:09pm Candle lighting	4:19pm Mincha in tent א	4:19pm Chabad Mincha	4:27pm Shkiya
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SHABBOS SHACHRIS MINYANIM:

6:30am <small>Vasikin, followed by a Daf Yomi Shiur 20↑</small>	8:00am <small>Shachris 2 18 main</small>	9:15am <small>Shachris 3 Tent א</small>	10:00am <small>Shachris 4 Bais Chabad 20↑</small>	10:30am <small>Shachris 5 18 main</small>
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2:00pm Pirchei	4:05pm <small>Mincha followed by Shalosh Seudos</small>	4:27pm Shkiya	5:07pm Maariv 1	5:12pm Maariv 2
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Late Maariv Motzei Shabbos Every 15 Minutes!
7:15 pm – 9:45 pm | 18 Main

Weekday Zmanim

Zmanim for the week of Dec 10-16

Shacharis — 20 min. before Neitz
Mincha & Maariv — 12 min. before Plag and more (see posted times)

	Neitz	Shma Magen Avraham	Shma Gra	Tefila Gra	Chatzos	Plag	Shkiya
Sunday	7:20am	8:53am	9:37am	10:23am	11:55am	3:34pm	4:32pm
Monday	7:20am	8:53am	9:38am	10:24am	11:56am	3:35pm	4:32pm
Tuesday	7:21am	8:54am	9:38am	10:24am	11:56am	3:35pm	4:33pm
Wednesday	7:21am	8:54am	9:38am	10:25am	11:57am	3:36pm	4:34pm
Thursday	7:21am	8:54am	9:39am	10:25am	11:57am	3:37pm	4:34pm
Friday	7:22am	8:55am	9:39am	10:25am	11:58am	3:37pm	4:35pm
Shabbos	7:22am	8:55am	6:40am	10:26am	11:58am	3:38pm	4:36pm

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Hashem's Advice

We all know that there is a master plan for the world, and we believe that we have free will. The truth is, the only free will that we actually have is our response to our destiny. For example, when something in our day goes wrong, how we respond to the situation is our free will, but the fact that something is going to go wrong is out of our control.

There is a story in the Talmud of Shlomo Hamelech who wished to save two of his servants from the angel of death after discovering that their time on earth was up. Shlomo Hamelech sent them to the city of Loz, because in that place the angel of death can't do his job. The king said a name of Hashem and his servants arrived there in a second. The next day the King meets the angel of death and asked him why he seemed so happy? The angel explained that his mission was to take the souls of the king's servants by the gates of the city Loz, but he had no way to get them there. Thanks to the king, he was able to accomplish his mission easily. Even the wisest of all men can't beat the system, and their efforts may just be playing into the master plan instead of following their own path.

We read in this week's *Parasha* the journey of Yosef Hatzadik which was filled with challenges and difficulties. Throughout all of his trials and tribulations (*makom nisayon*) his successes were just within himself. As a slave and as a prisoner in jail, he remained positive and close to Hashem. He didn't become saddened in his reality but understood it was Hashem's will and lived up to his potential in each circumstance. He prevailed and merited a special *siyata dishmaya* and was successful in whatever he did. The moment he tried to employ outside help to change those circumstances, it only backfired and caused him to remain in jail longer.

The challenge in life is how do we respond correctly when we are in the midst of a difficult circumstance? What do we do to help us pass the test? The *Pasuk* in *Mishlei* (19-21) that we recite daily in *Pesuki Dezimra* can guide us in a successful path. "Many are the thoughts in the heart of man, but it is the counsel of Hashem that shall stand forever". I have noticed many translate the word *עצת* as "the plan," but that is incorrect, it is "the counsel". The intention of Shlomo Hamelech is; a person can have many thoughts on what to do but if he is a *איש* a man that searches to perfect himself, he should listen to the counsel of Hashem.

How do you do that? When you find yourself in a situation where you must make a decision don't jump to conclusions or simply react. Stop, and think: what does Hashem want from me in this situation? When you are searching to do Hashem's will, you will have clarity. You will hear a little voice advising you what to do. In the words of the Vilna Gaon: "What Hashem advises in the heart of a person to do will stand up and last." So strive to follow the desires of Hashem, then listen to your heart and enjoy success. The greatest benefit that you will reap will be the realization that Hashem is with you.



Where to Light

by Rabbi Daniel Coren

There is a halachic dispute as to the proper location for lighting the Chanukah menorah today. Lighting outside the home would be the most sensible as this is place *Chazal* designated as the correct setting. However, as the Gemara points out, this designation was revised because of the dangers that existed at the time and the lighting was moved into the home. The Rama seems to be quite clear that the lighting should be done inside, yet one should still try to light by a window so as to include in his lighting the aspect of publicizing the miracle outside as well.

There is another option that is cited which is based on the lighting outside which suggests lighting by an entrance even if the entrance isn't facing the outside. The reason for this is based on the *Sheilot of R Achai Gaon* that say that one should be surrounded by mitzvos at all times. This refers to the positioning of the *mezuzah* which should be on the right while the menorah should be on the left. In addition, the person doing the lighting should be standing in the middle and wearing *Tzitzis*. What is the better place to light and what is the idea of being surrounded by mitzvos? Rav Moshe z"l writes that it's more important to light by the window then to light in a doorway. However, we should have a better understanding as to what is the deeper concept of lighting by the doorway. Furthermore, it actually doesn't make sense that one should light the menorah on the left since all mitzvos should preferably be performed on the right.

The following idea should shed light on all of the above: The battle of Chanukah was the battle of pure against the impure. Purity is something internal, it's something that we don't automatically see but needs to be expressed outwardly. The Jewish people won a victorious battle on Chanukah that was totally internal – the Hellenists against the Chashmonaim. In one way this was a greater battle then the one that took place on Purim as the Mishna Berura explains because our enemies weren't after our bodies but after our souls

The Bnai Yissaschar writes that the mitzvah of lighting was brought inside the home to remind us that we must work on the light in our home before we can take that light and use it to inspire and enlighten the rest of the world. According to the *navi* Yishaya, our mission is to be a light onto the nations but first we need to be sure our own light is shining bright and is emanating from oil that is pure and untainted. Although the Chanukah candles are on the left side of the person entering a home, it is on the right side when exiting. This is to remind us that whenever we walk out of our home on Chanukah we should bring the essence of light with us so we can teach the world what it means to be a real Jew, a real Maccabi, a real Chashmonai.

A meaningful Chanuka to all.

Wednesday Night 8pm – Smichas chaver Rabbi Coren Office
Shabbos Morning - Vasikin Minyan & 8:00am Minyan

The Joseph Drama



Rabbi YY Jacobson

It is one of the most emotionally-laden episodes in the Torah. Joseph, on the instructions of his father, pays a visit to his brothers, who are shepherding Jacob's flock in the city of Shechem (Nablus).

The brothers, who despised Joseph, see him approaching from afar. They realize that with no one to see them, they can kill Joseph and concoct a tale that will be impossible to refute. Only Reuben protests. The biblical text states: "Reuben heard and saved him from their hands. He said, 'Let's not take his life.' Reuben said to them: 'Don't shed any blood. Throw him into this cistern here in the desert, but don't lay a hand on him' -- intending to rescue Joseph from his brothers and bring him back to his father."

(It is interesting to note that the Torah rarely described people's inner drives. In this instance, however, the Torah makes an exception, revealing to us Reuben's true motivations: He wished to save Joseph.)

Reuben's Fasting

Reuben was not present during the sale of Joseph. "When Reuben returned to the pit," the Torah relates, "and saw that Joseph was not there, he tore his clothes. He went back to his brothers and said, 'The boy is gone! And I, where can I go?'" The brothers dipped Joseph's tunic in blood and presented the tunic to Jacob, who exclaimed: "My son's tunic! A savage beast devoured him! Joseph has surely been torn to bits!" (37:29-33).

Where was Reuben during the sale of Joseph? The text is obscure, but it does, as usual, offer a glimpse: The brothers sold Joseph while in the midst of a meal. The Torah, perhaps, shared with us this irrelevant detail in order to hint to us the reason for Reuben's absence. Reuben left the scene because he could not eat with his brothers. Why?

Rashi, quoting the Midrashic tradition, says that Reuben had been dressing in sackcloth and fasting ever since he sinned against his father close to a decade earlier, as the Torah relates in *parshas Vayishlach*.

Although the incident in question occurred nine years

earlier, Reuben was still seeking ways to repent. Therefore, he did not join his brothers in their meal and was not present during Joseph's sale. Nine years later, Reuben was still fasting and cleansing his heart.

The Cause of Exile

There is something very disturbing in this tale. Reuben's absence during Joseph's sale to Egypt was a result of his earnest and intense aspiration to purify himself completely; it was a consequence of his unique spiritual and emotional sensitivity, compelling him to mend his inner moral landscape one decade after his moral error. Yet this "saintly behavior" of Reuben is the indirect cause of Joseph's sale into Egyptian slavery, which would lead ultimately to the tragic Jewish exile in Egypt. What is the symbolism behind this?

The message is unmistakably clear. Exile does not originate necessarily in corrupt, destructive, and evil behavior; sometimes it is the path of holiness and saintliness that can drive a people into exile.

You may be dressed in sackcloth; you may be fasting, repenting, praying, and meditating, completely removed from materialism and greed. But if you are engaged in these noble acts while a lad lies trapped in a pit, yearning for his freedom, your spiritual experiences may be nothing but the genesis of exile, a form of holy narcissism.

How can you reach out to the heavens while your brother is etched in the cavity of hell? How can you scale mountains while your brother lies in the abyss? How can you liberate your life while your brother is about to be enslaved?

The Torah is teaching us the origin of all Jewish exiles. It is when our highest aspirations cause us to stop hearing the cry of a child etched in a pit.

Womens Shiur **Tuesday** 9:30am (18 Main)
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)
Shabbos: Friday Night – before Barchu (20 Upstairs)
Morning 9:00 (20 Upstairs)
After Davening 12:00pm (20 Upstairs)

UFARATZTA



... Erev Chanukah 5743... Our People Israel, everywhere... G-d bless you all!

... As we are about to begin the celebration of Chanukah by kindling the Chanukah Lights each night of Chanukah, this is a time of reflection on the meaningful lessons of the Festival of Lights. To quote my father-in-law of saintly memory: "We should listen attentively to what the Chanukah lights are telling us."

It would be fitting, therefore, to take a few minutes to reflect on some aspects of the mitzvah of kindling the Chanukah Lights.

To perform this mitzvah one needs, of course, a candle or an oil lamp. The candle, or oil and wick, are common material things; yet, when kindled in fulfillment of the divine mitzvah, in remembrance of the miraculous events "in those days at this time," after reciting the appropriate *brochos* — "these lights become sacred, and we are not permitted to make use of them, but only to look at them, in order to

offer thanks and praise to Your great Name for Your miracles, for Your wonders and for Your salvations." [*Haneros hallo'lu kodesh heim... Al Nisecha, v'al Nifl'osecha, v'al Y'shuosecha!*]

The mitzvah of the Chanukah Lights symbolizes — in a tangible and visible way — all the mitzvos of the Torah, all of which are defined in terms of light: *Ner Mitzvah v'Torah Or* -- "A mitzvah is a candle, and the Torah is light," Mishli 6,23. In the case of all mitzvos, some material object and/or physical and mental activity is involved (such as wool in *tzitzis*, leather in *tefillin*, etc.) Yet, when that material thing is dedicated to a sacred purpose, in fulfillment of G-d's command, it becomes sacred, and the performance of the mitzvah creates a light which, though invisible to the physical eye, irradiates the person performing the mitzvah as well as the surrounding material world, making them more spiritual, and enabling them to transcend the confines of the physical world...

==== Excerpt of Rebbe's letter Erev Chanuka 5743 – 1982. Chabad.org

More differences between shechita of a ben pekua and ner Chanuka

by Rabbi Nachum Scheiner



We have seen a number of ways to explain the difference between lighting to remove suspicion, which does not require a *brocha*, and the *shechita* of the *ben pekua*, which does require a *brocha*.

Here are some more differences between them:

1) The *brocha* at the first door works for both

The *Birkei Yosef* and the *Kreisi* write that the lighting of the second door is not a separate *mitzvah*, and the *brocha* recited at the main door will work for both doors, just like we also recite a *brocha* on the *ikar* – the main part of something – which works for all the other parts.

On the other hand, *shechita* of a *ben pekua* is done separately, and does not have any other *brocha* to be used for it, and therefore needs its own *brocha*.

According to this understanding, as well, all agree that *shechita* of a *ben pekua* requires a *brocha*, and lighting at the second door does not require a *brocha*.

2) Difference between suspicion and *maaris Ayin*

The *Kreisi* adds that there is a difference between the two cases. When it comes to *ben pekua*, they instituted *shechita* to avoid *chashad*, because someone watching may suspect that he is eating without *shechita*. That is considered a full-fledged *mitzvah*, and a *brocha* is recited. However, lighting the Menorah at the other door is only to avoid *maris ayin* – someone looking at the door, and not seeing a *menorah* lit, and does need a *brocha*.

As the *Birkei Yosef* writes, this answer needs to be understood, as both cases seem to be the same, as both were instituted to remove suspicion.

3) Only to remove suspicion

The Chasan Sofer and Rav Shlom Zalman Auerbach suggest that a *brocha* is only recited when they instituted a mandate to perform this *mitzvah*, such as *shechting* the *ben pekua*.

However, they never instituted a *mitzvah* to light the *menorah*, just to remove the suspicion, and if a person finds another way to remove the suspicion, that would also suffice. For example, a person can light

a candle earlier in the day, which will not be a *mitzvah*, but will remove the suspicion, and will be sufficient. Since there is no *mitzvah* to light, no *brocha* is recited.

Summary

There is a difference between lighting to remove suspicion, which does not require a *brocha*, and the *shechita* of the *ben pekua*, which will require a *brocha*.

1) The *brocha* recited at the main door will work for both doors, just like we recite a *brocha* on the *ikar* – the main part of something – which works for all the other parts. But *shechita* of a *ben pekua* is done separately, and therefore needs its own *brocha*.

2) There is a difference between suspicion and *maaris ayin*.

3) A *brocha* is only recited when they instituted a mandate to perform this *mitzvah*, such as *shechting* the *ben pekua*. But there is no *mitzvah* to light the *second menorah*, per se, just to remove the suspicion, and if a person finds another way to remove the suspicion, that would also suffice.

Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354



Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am

- Chavrusa learning - Gemara
- Currently: מסכת חגיגה
- Friday - Shuirim Beinyonei Dyoma and relevant topics

NIGHT KOLLEL | 8:15-9:45pm

- Chavrusa learning - Halacha
- Currently: הלכות שבת / הדלקת נרות

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

- Daf Yomi | 8:45-9:45pm

- Mishna Yomis | 8:45-9:00pm
- ZERA SHIMSHON SHIUR | 8:15-9:00pm Thursday Nights

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- Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers
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Why Are You Afraid?

When you tell someone, "Don't be afraid," you are saying, "There is reason to be afraid, but be strong, and don't let yourself fall into panic and fear."

But when you ask someone, "Why are you afraid?" you are saying there is nothing to fear.

Dovid HaMelech says (Tehillim 27:1) "Hashem is my light and my salvation, whom shall I fear? Hashem is my life's strength; whom shall I dread?"

He said this as a question because there is absolutely no reason to be afraid. There is nothing to fear because we are in Hashem's caring hands, and everything is from Him.

~ R' Elimelech Biderman

UNTIL
HASHEM
OPENS THE
NEXT DOOR
THANK HIM
IN THE
HALLWAY



Rabbi Shimon Eckstein giving a chaburah at the night Kolloel



Avos Uvanim at Ohr Chaim



Rabbi Scheiner's Kolloel Boker shiur on gid hanashe



Rabbi Shoshan of Scottsdale Arizona



Rabbi YY Jacobson at the Yud-Tes Kislev Farbrengen on Motzi Shabbas



Rabbi Lassry speaks at Ohr Chaim



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Yosef and Chanukah – A Kiss from Hashem

37:25 “הנה ארחת ישמעאלים באה מגלעד וגמליהם נשאים נכאת”
“וצרי ולט הולכים להוריד מצרימה”

“And behold a caravan of Yishma’eilim were leaving Gilad and their camels were carrying spices, balsam, and lotus to bring down to Mitzrayim.” Why did the Torah tell us what the Yishma’eilim were carrying? Rashi explains – Yishma’eilim usually transport foul smelling cargo. Hashem deliberately caused them to be transporting pleasant smelling cargo so that Yosef should not have to be transported in a foul-smelling caravan. What is Rashi telling us? Yosef was just sold as a slave. He went from being on top of the world, the apple of his father’s eye, to being sold as a slave. Does it really matter if he was going to be in a caravan with foul smelling or pleasant-smelling items?

The Yivanim went into the Bais Hamikdash and made all of the oil tamei. Klal Yisroel only found one flask of oil, which at most should have burned for one night. The Ribbono Shel Olam performed a miracle, and the oil burned for eight nights. Why was the nes of finding the one flask of oil, and its burning for eight days, necessary? The *halacha* is *tumah hutra b’tzibbur*. The Yidin could have lit the Menorah with *Tamei* oil. The whole *nes* of Chanukah is that the Ribbono Shel Olam showed His love for Klal Yisroel. The Yidin could have lit with *tamei* oil, but Hashem wanted them to have the *hiddur* of *shemen tahor* – pure, holy oil. Hashem made a *nes* that should have

lasted for one day and instead lasted for eight days to show Klal Yisroel that He loves us. Hashem takes care of all our needs in the optimal fashion. (פני יהושע – מסכת שבת כ"א)

Klal Yisroel are *banim*, children, to the Ribbono Shel Olam. He is always watching over us, even when we don’t see it. When we are *zoche*, Hashem shows us signs that He is here and helping us in everything that we do. Times may look bad to us, but we do not see where it is leading us. Yosef Hatzaddik was going through a very difficult period in his life. He was thrown into a pit with *nechashim v’akravim*, snakes and scorpions, by his own brothers, sold as a slave, and then thrown into jail. Things were not looking very good for Yosef. However, because Yosef was worthy, he was constantly receiving signs from the Ribbono Shel Olam that He is with him. He was in a pit with *nechashim v’akravim* and came out alive. He was sold as a slave, and was placed on a caravan. That caravan normally would have had foul smelling cargo on it. Hashem showed Yosef a sign that He is with him. He made the caravan have pleasant smelling cargo. The *nechama* was not that he had pleasant things to smell, but rather that Hashem was with him.

On Chanukah, Hashem showed us that even after we do *aveiros*, if we do *teshuva*, Hashem will let us see with our own eyes the *nissim* that He does for us. Hashem is with us. There is a light ahead, but we need to do our *hishtadlus* to be *zoche* to be able to see that light. May we be *zoche* to see the true light – to see *yeshuos* for all of Klal Yisroel, and be *zoche* to see the building of the Bais Hamikdash *אמן במהרה בימינו*!

Adding Light, Joy and Hope

It’s all in our perspective. The light we shine on our lives by being thankful for what we have, makes all the difference. We can literally create a new reality with thankfulness and a positive outlook on life!

A well-to-do person looks out the window at one who struggles and quietly thinks to himself, “Thank you Hashem for what you have given me.” That very same poor person, when he passes by one who is unfortunately homeless, gives thanks for having someplace to live. And so it goes, the homeless person could look at an ambulance and be thankful he’s not on the way to a hospital. Indeed, the person riding in the ambulance is thankful that he is still alive when he sees someone in the hospital that didn’t survive.

There is always something to be eternally grateful for – we just need to keep looking until our eyes can see the goodness which is always there. The signs are usually right in front of us and if we look good enough there is usually a heavenly hug waiting there for us as well.

Yosef Hatzaddik, at 17 years old, was thrown into a dark pit with snakes and scorpions by his very own brothers! His world was full of darkness. But in the midst of all this pain, he was shown a heavenly hug – the Egyptian traders who normally carry foul smelling items, carried Yosef down to Egypt, amongst the sweet smelling fragrances that they had opted to trade this one time!

Hashem is telling Yosef and by extension, all of us, “my children,

RABBI BEN ZION SNEH



you may have to go through hard times, very dark times – but if you look closely you can always see something to be thankful for, something that will change your outlook.”

And so it is with Chanukah, a little bit of light can push away so much of the darkness. We fought and defeated a world class army, all because we believed in miracles. We looked for the light in a place of darkness and were rewarded with victory. Our thankfulness extends from generation to generation and the lights that remind us of the miracles we experienced, burn brightly in our homes for eight days illuminating our lives once more.

Our children carry a light within themselves as well. A light so powerful, yet fragile – nurtured by our patience, hope and love. Chanukah, the *yomtov* of family togetherness teaches us that lesson. Even though it may not seem that way sometimes, our children long to share their light with us. Together we can conquer any challenge!

May the victories of years past give us the strength, faith and hope we need to achieve a lasting victory, *Bayamim hahaim, bazman hazeh!*

A *Feilichin* Chanukah!

Written by R’ Avrohom Hillel Reich based on a lesson and story by Harav Ben Tziyon Sneh Shlita

YAAKOV'S TRUTH



Rabbi Shimshon David Pincus, zt"l

He refused to be consoled, and said, "Because I will go down to my son in mourning to the grave." (37:35)

"...in mourning to the grave." This may be understood according to its simple meaning. Its Midrashic meaning is that "to the grave" signifies to Gehinom. Yaakov said: This sign was given to me by Hashem: if one of my sons does not die in my lifetime, I am guaranteed not to see Gehinom. (Rashi)

Avraham Avinu was the foundation of it all, yet he was not called *bechir ha'avos*, the choicest of the Avos. Yaakov is called *bechir ha'avos*. Yaakov was the pillar of *emes*, as it says "Attribute truth to Yaakov." Why did the trait of truth make Yaakov the choicest of the Avos?

Yaakov Avinu, too, received an unfavorable sign from Heaven regarding his spiritual fate. He was informed that his son had died, and the implication was that Yaakov would go to *Gehinom*. However, this did not draw a negative reaction from him. He carried on his *avodas Hashem* like before.

Yaakov thought that he had failed in his great mission to build the House of Yisrael, which cannot exist without the Twelve Tribes, just as the world cannot exist without the twelve constellations of the Zodiac. Yosef was gone. There would not be twelve tribes. Yaakov thus assumed that he had lost his portion in *olam haba*. Yaakov considered himself responsible for the termination of the Jewish people and the end of the world.

Yaakov lived with this unbearable feeling for twenty-two years. He lived with the knowledge that he has no portion in the World to Come. He thus had no practical motivation to continue serving *Hashem*.

However, *Chazal* say that during this whole long period, his *avodas Hashem* did not change at all. This incredible behavior of Yaakov stemmed from the trait of *emes*. Although he had nothing to gain from serving Hashem, and, as far as he understood, everything was over – the *shevatim* are gone and *olam haba* is lost – this did not change anything for him. He remained the same Yaakov Avinu.

This is a man of truth. Being truthful means *eigene avodah* – it means having your own service of *Hashem* that comes from yourself, not from external circumstances. To resemble Hakadosh Baruch Hu and not to bend and change when the external circumstances are different. There had not yet been a person in the world who stood up to such a situation as Yaakov Avinu did, and that is why he is rightly called *bechir ha'avos*, the choicest among the great forefathers of our nation

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Parsha Story

Rabbi Tzvi Abramoff

In this week's parsha we learn about how Yosef Hatzaddik asked the sar ha'mashkim to remember him and mention his plight to Par'oh, in order to free him from imprisonment. Chazal tell us that because he didn't trust Hashem enough, Yosef was punished with another two years in prison. The question is, what did Yosef do wrong; aren't we also supposed to do some hishtadlus? Here's a little story to help us understand.

Dovie's Zaidy was on the phone to wish him mazel tov on his big siyum. "I wish I could be there but I want to at least get you a gift," Zaidy said. "I'll send you money so you can buy yourself a new bike!" "Wow!" said Dovie, "thank you so much, Zaidy! That's so nice of you!"

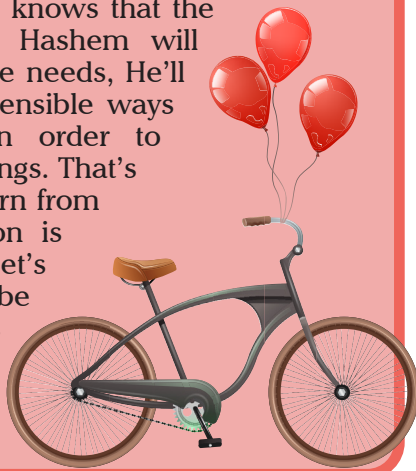
The next morning Sruli saw his brother Dovie looking around the front lawn for something. He was picking up rocks, searching inside bushes and climbing up trees.

"What are you looking for so desperately?" he asked.

"Well," answered Dovi, "Zaidy said he'd send me money and I don't know exactly where he was planning to leave it, so I'm trying to look for it."

"Huh!?", said Sruli, "I don't understand you, Dovi, "if you trust Zaidy to send you the money, don't you think he'd do it in a way that you'll know where it is?"

This was the claim against Yosef Hatzaddik. The odds that the chief butler could and would pull any strings with the mighty king of Mitzrayim for Yosef the Ivri were very slim. This was called (on Yosef's level) an act of desperation. Someone acting on real bitachon knows that the same way that Hashem will give him what he needs, He'll also send him sensible ways of hishtadlus in order to receive those things. That's the lesson to learn from here: Desperation is not hishtadlus! Let's be careful not to be like our story's Dovie.



הנהגות הרב חיים קנייבסקי זצ"ל בהדלקת נירות חנוכה

1. רבינו זצלה"ה היה נוהג כידוע כפי מנהגי מרן החזו"א זצ"ל, וכמובן שהדליק נרות חנוכה כמנהג החזו"א שלכאורה שונה הוא מהמבואר במ"ב (סי' תרע"ב סק"א) ואמר רבינו שהחזו"א אחז לעיקר דינא כמו שכתב המ"ב ע"פ דעת הגר"א ז"ל בביאורו לאו"ח שזמן ההדלקה עם תחילת השקיעה, אלא דכיון שעדין האור רבה בחוץ ושרגא בטיהרא מאי אהני, מאחרין ההדלקה בעשרים דקות, והעירו שכן מבואר בדברי הגר"א בביאורו ליו"ד (סי' רס"ו סק"ז) שבחנוכה מדליקים בתחילת בה"ש שהוא צאת הכוכבים [ודלא כמו שכתב בביאורו לאו"ח], ושוב נמצא כן להדיא בהנהגות הגר"א בכת"י, וכן ציין רבינו בכתביו שבמעשה רב ותוס' מע"ר איתא שהדליקו אחר השקיעה קודם צאת הכוכבים.

2. ואמר רבינו ז"ל שגיסו הגר"ש ברזם זצ"ל אמר בטעם מרן זצ"ל באופן אחר, דכיון דלכל הדעות אם הדליק מפלג המנחה יצא, על כן כיון להדליק בזמן זה, כדי שיעלה לכל הדעות [דהיינו שיטת רבינו תם], ועפ"ז הורה רבינו שכיון שבזמן זה יוצא לכולי עלמא, ליכא בזה אל תיטוש לשנות ממנהג אבותיו למנהג מרן ז"ל, והרי מכל מקום צריך להשאיר שמן בנר כדי שישאר דלוק חצי שעה אחר צה"כ.

3. עוד שמעתי מרבינו זצוק"ל שמשך זמן ההדלקה לכתחילה הוא עד חצי שעה אחר צאה"כ, ואין חילוק בזה בין שבת לשאר הימים, ולכן מזדרזים ומקדימים להתפלל ערבית במוצאי שבת ארבעים דקות אחרי השקיעה, וכ"ה בכתבי רבינו מהנהגות החזו"א: במוצ"ש חנוכה היו מזדרזים בתפלת מעריב ומקדימין קצת, (יותר מכל מו"ש שהי' מאחר קצת יותר), גם לא אמרו ויתן לך שלא לאחר זמן הדלקה (וכ"ה במעש"ר סי' רל"ז). וכן הורה לי שבמוצאי שבת חנוכה אזדרז להתפלל במניין סמוך לבית, אף שהייתי רגיל כל השנה להתפלל עם רבינו זיע"א ברוב עם, שהי' רחוק כעשר דקות מבית.

4. והנה ידוע ומקובל מנהג מרן הגר"ז (וכפי שנתבאר בקו' חנוכה ומגילה להגר"ח"א טורצ'ין ז"ל) להדר במשך שיעור זמן ההדלקה, כיון שברמב"ם (פ"ד מחנוכה ה"ה) כתב שזמן ההדלקה הוא חצי שעה או יתר, ודייק מזה שאם יתאחר זמן העוברים ושבים יש להשאיר דלוק עד שיכלו רגליהם, וכיון שבזמננו עם המצאת החשמל, יש עוברי דרכים עד שעה מאוחרת, יש להניח שמן שיסיפק לדלוק כל אותו הזמן, ושמעתי מרבינו שמי שמהדר בזה ומדליק עד שעה מאוחרת אין בו משום בל תשחית, ולדבריהם חשיב גם כן הוקצה למצותו השמן שנשאר בשיעור הזה.

5. אמנם רבינו זצלה"ה גליא לדרעיה בהוספות שבסוף ספרו קרית מלך (הוצאה רביעית), והביא מתשובות הגאונים באוצר הגאונים שבת סי' ס"ה שיעור שעה או חצי שעה, ואמר שאפשר דלזה כיון הרמב"ם, וביאר כוונתו דהיינו שאפשר להדליק אף יותר מחצי שעה וא"צ לדקדק על השיעור. ובאמת יש לפרש כן דברי הרמב"ם, על פי חידוש נפלא שישד רבינו גאון ישראל ז"ל (בבה"פ פ"ג משמיטה ויובל ה"ג), שנטע כלל בספר היד החזקה, דכל מקום שכותב מספר, שלא נטעה שהוא בדוקא לא פחות ולא יותר, דרך רבנו לכתוב או יתר, אף על פי שאין כאן טענה במה לטעות, וכן מצינו בהרבה מקומות ומונה שם מקומות הרבה ומסיים, וכה"ג תמצא בספרי רבנו לרוב.

6. ושמעתי מרבינו זצ"ל, שכיון שבשולחן ערוך לא הזכיר שהוא יותר מחצי שעה, אם כן אין בזה נ"מ למעשה, [רק שי"א דאם לא הדליק תוך הזמן יכול להדליק אח"כ בברכה כ"ז דלא כלו ריגלא דתרמודאי שבזמננו, ומ"מ ברכת הרואה אינו מברך אחרי החצי שעה]. ואף בימינו נשאר התקנה של חצי שעה, ושיעורה קבוע ולא זמנית, וכך נהג מרן החזו"א והי' מכבה הנרות אחר שיעור חצי שעה, ובכתבי רבינו מהנהגות החזו"א: כשעבר חצי שעה אחר צה"כ הי' מכבה הנרות, חוץ מלילה האחרון שהיו דולקים עד הסוף, (ועי' סי' תרע"ב ס"ב ומ"ב סק"ו וסי' תרע"ז ס"ד), (וכ"כ בערוך השלחן סי' תרע"ב ס"ט שנהגו לכבות) עכ"ל, וכן היה רבינו מכבה הנרות בחזירתו מבית הכנסת.



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JOKES

Tiger Vudds

The Pope met with his Cardinals to discuss a proposal from P.M. Benjamin Netanyahu, the leader of Israel.

"Your Holiness," said one of his Cardinals, "Mr. Netanyahu wants to challenge you to a game of golf to show the friendship and ecumenical spirit shared by the Jewish and Catholic faiths."

The Pope thought this was a good idea, but he had never held a golf club in his hand.

"Don't we have a Cardinal to represent me?" he asked.

"None that plays very well," a Cardinal replied. "But, there's a man named Jack Nicklaus, an American golfer who is a devout Catholic. We can offer to make him a Cardinal. Then ask him to play Mr. Netanyahu as your personal representative. In addition to showing our spirit of cooperation, we'll also win the match."

Everyone agreed it was a good idea.

The call was made. Of course, Nicklaus was honored and agreed to play.

The day after the match, Nicklaus reported to the Vatican to inform the Pope of the result. "I have some good news and some bad news, your Holiness," said Nicklaus.

"Tell me the good news first, Cardinal Nicklaus," said the Pope.

"Well, your Holiness, I don't like to brag, but even though I've played some pretty terrific rounds of golf in my life, this was the best I have ever played, by far. I must have been inspired from above. My drives were long and true, my irons were accurate and purposeful, and my putting was perfect. With all due respect, my play was truly miraculous."

"There's bad news?" asked the Pope.

"Yes, I lost by three strokes to Rabbi Tiger Woods."

Cooking eggs

So a wife was scrambling eggs one morning when suddenly her husband bursts into the kitchen.

"Careful," he cries. "You're cooking too many at once. Scramble them! Now! We need more butter. They're going to stick! Hurry up! Don't forget to salt them. You know you always forget to salt them. Use the salt! The salt!" The wife turns and asks, "What is wrong with you?" Her husband calmly replies, "I wanted to show you what it feels like when I'm driving."

The Interview

Reaching the end of a job interview, the Human Resources Officer asks a young engineer fresh out of college, "And what starting salary are you looking for?" The engineer replies, "In the region of \$125,000 a year, depending on the benefits package." The interviewer inquires, "Well, what would you say to a package of five weeks vacation, 14 paid holidays, full medical and dental, company matching retirement fund to 50% of salary, and a company car leased every two years, say, a red Corvette?" The engineer sits up straight and says, "Wow! Are you kidding?" The interviewer replies, "Yeah, but you started it."

Scared

You know the text message I received from a heavy smoker acquaintance: "I just read an article on the dangers of heavy smoking. It scared the daylights out of me. So that's it: after today . . . no more reading!"

Herd to Please

Becky is having lunch with Hannah, the world's most perfect 'Princess.' Becky says, "My husband David is just impossible. Absolutely nothing pleases him. Tell me, Hannah, is your Marvin hard to please?" Hannah shrugs and replies, "I wouldn't know. I've never tried."



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