מסורה

אבותינו



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פרשה: מקץ הפטרה: במדבר כחיט-טו, זימב-זימז הפטרה: רני ושמחי (זכריה ביד-ד:ז) לילו' דחנוכה

דף יומי: חולין י"א ותן טל ומטה לברכה על הנסים הלל שלם אתה יצרת (מוסף לשבת ראש חודש) א' דראש חודש טבת

א ליכטיג און פרייליכן חנוכה!

TorahThoughts

... וְקַבְעוּ שְׁמוֹנַת יְמֵי חַנַכָּה אֲלוּ...

... and they established these eight days of תנוכה ...

The יוֹם טוֹב of מְנוּכָה would be lacking if it were to pass by without discussing the בית יוֹסף well-known question (טור, אוֹרָח חַיִּים, מייר) and hearing some of the answers posed by our חָבֶמים.

What is this famous question of the בֵּית יוֹסֶף? The untainted jug contained enough oil to burn for one night, the casual observer might conclude that nothing miraculous happened on the first night that the מנורה kindled the מנורה. Since the miraculous nature of the burning was only on the following seven days, מנוכח should be observed for only seven days. If that is the case, why is מנוכה celebrated for eight days?

According to the שָׁאַלָּתּוֹת דָרֵב אַחַאי, the one jug of oil actually contained less than a one-day supply. If so, then even the full first night of burning was indeed miraculous.

The בני יששכר holds that we add an extra day because of an unusual event. The purity of the hidden jug was verified by the fact that it was closed with the unbroken seal of the פֿהַן גָדוֹל. But it was never the practice — before or since — for jugs of oil to be sealed by the פֹהֵן גדוֹל or anyone else for that matter. Instead, a responsible כֹהַן was put in charge of the manufacture of the oil and its safekeeping. The very fact that הקבייה had inspired an earlier כהן גדול to seal a jug of

oil so that it should be available when needed by the מִשְׁמוֹנָאִים was in itself a miracle.

According to חנופה שליטייא, הרב דוד פיינשטיין שליטייא, a chose חנופה, a festival that revolves around oil's ability to burn, as the time to teach the fundamental truth that even so called natural events take place only because הקבייה wants them to. When seen from the perspective of הקבייה's will, the burning of oil is no less miraculous than would be the burning of water. In order to hammer home this truth, סַנַייל decreed מנוכה be observed for eight days. The first day's lighting is to remind us that even the normal burning of oil is only in obedience to אקבייה's wish.

דוב יוֹסֵף דוֹב Soloveitchik, נַצִייל, suggested another explanation. There was no logical reason for the חַשְׁמוֹנָאִים to think they would find any pure oil. After returning to the בֵּית הַמְקְדָשׁ, they found its purity and sacred materials in shambles. Their desire to begin the מצוה of lighting the מנורה immediately was so strong that they initiated what seemed like a hopeless search for pure oil — and they succeeded! To commemorate this עס, we add another day of תנוכה – כייה כסלו.

This powerful desire to battle against all odds for the sake of a מצוה represents the miracle of Jewish survival.

Adapted from: Chanukah (with kind permission from ArtScroll)

Yahrtzeits of Gedolim

ג' טבת 5662 — 5740 1902 — 1979

R' Chaim Leib Halevi Shmulevitz צַּייל was born in Stutchin, Poland, to the רי רָפָאֵל אַלְתֵּר, רֹאשׁ יִשִּׁיבָה and הַסַבָּא , עָטִיל s daughter. When he was 16, both his parents

died within a few months, leaving רי חיים to care for his 3 younger siblings. He became very close to R' Shimon Shkop צייל who asked him to be a מגיד in Grodno. In 1925, he went to learn in מִיר, where he married חַנָּה, where he married מרום Finkel, the מאיבת מיר led רי חַיָּים, led ישִׁיבַת מיר led ישִׁיבַת מיר in Shanghai for 5 years along with R' Chatzkel Levenstein צַּיִיל. After the war, רי חיים immigrated to America before moving to ירוּשלים, where he was can be appreciated מדות and מדות can be appreciated by learning his classic work, שיחות מוסר.

Gedolim Glimpses 6

When R' Chaim Leib Halevi Shmuelevitz זצ"ל was bedridden with his final illness, a visiting asked him to daven for the תַּלְמִיד of a חולה. After the תַּלְמִיד left, the asked his son to dress him and take him to the כֹתל. His son protested, but רי חַיִּים insisted. The ראשׁ יָשִׁיבָה was carried to a car and driven directly to the plaza. Barely able to stand, רי חַיִּים tearfully beseeched די to help the חוֹלָה. He was

carried back to his bed, a satisfied man. He was still able to help a תַּלְמִיד in need!

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לעיינ רי ישראל בן אברהם זייל לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי



and This week's Pirchei Weekly is dedicated and



Living with Torah

... הַגַּרוֹת הַלָּלוּ לְדֵשׁ הֵם. וְאֵין לָנוּ רְשׁוּת לְהִשְׁתַּמֵשׁ בָּהַם, אֱלָּא לְרְאוֹתָם בִּלְבַד

... these lights are holy, and we are not permitted to make ordinary use of them, but only to look at them ...

There is a special ענין to look at the גרות. They radiate holiness, and looking at something holy brings קדושה into a person's גשׁמָה. This קדוּשָׁה will have a beautiful effect on the way that a person thinks and acts on a daily basis. Unfortunately, the reverse is true when one looks at something that is unholy.

R' Chanina Hertzberg considered it a privilege to be a תַּלְמִיד of his esteemed רבי, R' Shlomo Freifeld זצ"ל, late ישיבה of ראש ישיבה שאר ישוב. The subsequent closeness allowed R' Chanina to witness R' Freifeld's unique אַהַבַת יִשְׂרָאֵל, his great love and concern for his fellow Jew.

One summer, R' Chanina drove R' Freifeld from the ישׁיבה's bungalow colony to Woodridge. He parked the car outside the bakery and went inside to purchase coffee and cake for the ראש ישיבה. Upon his return, he found R' Freifeld looking troubled as he stared out the car window at a few young boys who stood in front of a pharmacy, waiting to catch a bus. R' Chanina noticed that there were some improper magazines prominently displayed. He understood R' Freifeld's anxious look. Anyone who waited at that bus stop could not

"Please do me a favor, R' Chanina," R' Freifeld requested. "Go ask the owner of the store how much profit he expects to make from the sale of the magazines that are displayed in the store

R' Chanina hurried to the pharmacy, owned by a non-religious Jew. He courteously approached the owner and said, "There is a great rabbi outside who has asked me to find out how much profit you will make this summer from the sale of the magazines in your display window."

The owner looked at R' Chanina, astonished. "What? What are you talking about? I never heard such a crazy question in my life!

Lest Others Stumble

Why does a great rabbi want to know about my magazines, anyway?"

Patiently, R' Chanina explained to the owner, "The rabbi is very disturbed that people who innocently walk past your window are exposed to these magazines. He would like to know how much profit you make on selling these magazines over the summer."

"Well, I ..." The man stopped. "I don't ..." He stopped again. "All right," he said finally. "If that's what the rabbi wants to know, I will try to figure it out."

He sat down behind the cash register and scribbled on a scrap of paper for a few minutes. Then he looked up. "Tell the rabbi that I'll probably make about \$150 profit on those magazines over the summer. Just tell me one thing. Why does he have to know?"

R' Chanina just smiled at the owner. "Thank you," he said politely, before retreating into the sunshine and making his way back to the car.

"Rebbi, he says he makes about \$150 profit on the magazines."

R' Freifeld reached for his checkbook, wrote a check for \$150, and handed the check to R' Chanina. "Please give the owner this check. Ask him if he will at least consider taking the offensive magazines out of the front window, so that people passing by don't

R' Chanina hurried back to the pharmacy, handed over the check and repeated the בְיב's request. The man looked at the check for a long minute, then slowly raised his head, staring across the street at the car where R' Freifeld waited patiently. Shaking his head, he returned the check to R' Chanina. "Give the rabbi back his check," he said. "He doesn't have to give me the money. If it bothers the rabbi so much, I'll take them out of the window and put them on display in a less public place. I understand what the rabbi is trying to tell me ... I'll take care of it right away."

R' Chanina thanked him and returned to the car, happy to report success to R' Freifeld. As he drove away, R' Chanina could not help but marvel at his רבי's deep concern for his fellow Jew.

Adapted from: Visions of Greatness (with kind permission from CIS)

Chofetz ChaimMoment



ספר ח״ח הלכות רכילות כלל ז׳ סעיף ה׳

*The highlight of Eli's first week in יָשִׁיבָה was finding Ari, an old friend from a previous school they had attended together. As they walked home, Eli found himself asking Ari why he switched יַשִׁיבוֹת. Ari began, "Do you remember Leivi? I am not going to mention the things he said about you after you left. He had a bad word to say about everyone when their backs were turned. It was impossible to be with him in one class! I finally just changed יישיבות"

Besides לָשׁוֹן הָרָע is there any יְכִילוּת of הַרָּע in Ari's comment?

יאסנר ames att עזיפט bne — רְכִילוּת indirect ameralia.

do not talk about him!" or "ا just cannot tell you what I know!" are المنا do not talk about him!" in a negative manner. Statements like: "He is not your true friend! It is better that we Answer: The אַסּוּר שֹחַי applies even if there is no mention of exactly what was said

י"שר Questions איי week

- 1. What בנימין bestow upon his brother לוסף that the other brothers had received at an earlier time?
- 2. What stirred יוֹסֶף's compassion towards one of his brothers [as opposed to his other brothers]?



שליים בי נבמרו (אוה בי נבמרו בחשיים בי לפניה). brother (אוה בי נבמרו בי הפניה).

troubles that he had endured, thus stirring gain's compassion towards may his ك. ك. المجادة عالم المعالم على المعالم على المعالم على المعالم المعالم على ال

T. All the other brothers had been blessed with الله (see 33:5) before had been blessed with الله عنا الم

• One who forgot to recite ועל הַנְּסִים during בְּרַכַּת הַמָּזוֹן or and realizes this error before reaching the ● One who does not realize the error until after saying the

and continue from there.

name of די of the next בְּרְכָּת הַפְּזוֹן, should not repeat וְעֵל הַנְּסִים of the next אָמוֹנָה עֵשְׂרֵה or שִׁמוֹנָה עֵשְׂרֵה or יְעֵל הַנְּסִים

"Since we only discuss 1-3m270, it is important to consider these mon in the context of the bigger picture. Use them as a starting point for further in-depth study.





Focus on Middos

Dear Talmid.

R' Chaim Shmulevitz צַצִּייל had an elderly relative who lived in a nursing home. The man was a תֵּלְמִיד חָכָם, and R' Chaim was very particular to visit him from time to time and talk with him in learning. Between visits, R' Chaim would send him letters.

On one occasion, he asked a member of his household to mail a letter to this man. To his surprise, the person saw that R' Chaim had written "Rabbi Chaim Shmulevitz" on the back of the envelope. He knew that R' Chaim was very careful not to refer to himself by any title, and certainly would not write the title "Rabbi" on an envelope. He could not resist asking R' Chaim why he had deviated from his normal behavior.

R' Chaim explained, "This man is an older תַּלְמִיד חַכָם and, in a nursing home, he probably does not receive the attention and respect that is due to him. Who knows! Perhaps if somebody sees that he is receiving a letter from a will be treated rabbi, he differently."

On another occasion, a ירושלים moved to תּלְמִיד חַכִם where he was not well known. R' Chaim made sure to attend all of his מוּטר shmuessen. Although R' Chaim's hearing impairment was very severe and he could not hear what the מגיד שעוּר was saying, he would sit through his shmuessen from beginning to end. It seemed to the מגיד שעור as if he understood every word.

Once, a member of the s family came to escort R' Chaim to the shmuess, but R' Chaim smiled and shook his head. "There is no need. I heard he recently received an important position in the city. He does not need me to attend his shmuessen anymore."

My תַּלְמִיד, R' Chaim's great love for תוֹרָה was so entwined with his מֶסֶד and understanding of others' feelings that he happily traded his most precious commodities of time and 'modesty' in order to help a feel better or become successful.

יָהִי זְכָרוֹ בַּרוּדְיִּ ,בּיִדידוּת Your רַבָּי

Adapted from: Rav Chaim Shmulevitz (with kind permission-CIS)

Sage Sayings



R' Yisroel Salanter צַייל, the father of the מוּסֶר movement, would often explain to his תלמידים, "One can have perfect מוֹסֶר without מוֹסֶר, but one cannot change אָדּוֹת without מִדּוֹת "R' Chaim Shmulevitz צַיִּיל would take this idea a step further and say, " מוֹטֶר שׁרײַט גװאַלדי בייט זיד! — Learning מוּסר shouts, 'Gevald! Change!'" Without learning מוֹסֶר, one may never even realize the need to change!

Source: Rav Chaim Shmulevitz (with kind permission from CIS)

Understanding Davening

...וקבעו שמונת ימי חופה אלו להודות ולהלל לשמד הגדול.

...and they established these eight days of to express thanks and praise to Your great Name.

The מְדְרָשׁ רָבָּה (בְּהַעֻלֹתְדָּ ה) explains the מִצְוָה of lighting the מנוֹרָה with a פּשַׁל: A סוּמָא, blind man, and a חַכָּם travelled together. As they entered the house the חָכָם requested that the סומא light a candle. The סומא wondered, "You guided me along the way, why now are you asking for my help?" The מָכֶם explained, "I asked you to do so, so that you could feel good because you paid me back." So too. די says to בָּנֵי יִשׂרָאֵל: Pay Me back for guiding you 40 years in the מְדָבֶּר by אָת הָגֵלת**ד** אֵת הָגֵלת, We have the privilege [are raised above all nations] by lighting up 17's world. Thanking יד is our greatest privilege!

This Week in Hi

In 140 BCE, the מכבים defeated the vastly more numerous, powerful armies of the Syrian-Greek king Antiochus IV, who had tried to forcefully uproot the beliefs and practices of Yiddishkeit from בָּלֵל יִשׂרָאֵל. The victorious Jews repaired, cleansed and rededicated the in יְרוּשׁלֵיִם to the service of די. All the pure oil had been defiled by the pagan invaders; and when the Jews sought to light the מנוֹרָה (candelabra), they found only one small cruse of ritually pure olive oil. They lit the מַנוֹרָה with the one-day supply, which miraculously, burned for eight days, until new, pure oil could be obtained.

Also on this day (1,100 years earlier) משֶׁה רַבֵּינוּ and כְּלֵל יִשְׂרָאֵל completed construction of the מִשְׁכָּן, the portable sanctuary that accompanied them during their 40 years in the משכן. However, the משכן was not dedicated for another three months. חזייל tell us that the day of 25th בָּסְלֵּנו was then "compensated" 12 centuries later - when the miracle of חַנְכָּה occurred and the פֵית הַמְקְדָשׁ was rededicated.

In commemoration, מַנַייל instituted the 8-day festival of חַנֶּכָּה, on which lights are kindled nightly by Jews around the world to recall and publicize the miracle of the oil, and its message that continues to illuminate our lives today.















רי ישראל מאיר הפהן פגן זצ"ל was born in Zhetel, polano, דס רי אַרְיָה זְאָב And רִי יִשׂרָאַל מאַיר הַפּהן פּגן זצ"ל poupko. After HIS FATHER WAS 109) WHEN HE WAS 10 YEARS OLD, HIS MOTHER MOVED WITH HIM TO VILNA TO FURTHER HIS אַרְהָה LEARNING. AT THE AGE OF 17, THE חַיָּה MARRIED HIS STEPFATHER'S DAUGHTER, פריינדה EPSTEIN, AND SETTLED IN RADIN. THE DION SUBSISTED ON A SMALL GROCERY STORE WHICH HIS WIFE MANAGED AND HE DID THE "BOOKKEEPING". IN 1869, HE OPENED THE RADIN ישיבה. HIS NAME IS BASED ON HIS FIRST WORK, DYD 19D, WHICH WAS THE FIRST COMPREHENSIVE 19D WRITTEN SOLELY ON THE LAWS OF לשׁוֹן הָרָע. HE LATER WROTE אין OTHER סְפָרִים, INCLUDING HIS MAGNUM OPUS, THE מִשׁנָה בְּרוּרָה, which he SPENT 25 YEARS WRITING. AS ONE OF THE FOUNDERS OF אָנְדָת יִשְרָאל, THE אָנְדָת יְשָרָאל was very involved IN JEWISH AFFAIRS AND ALL OF HIS DEPLY WERE WRITTEN IN ORDER TO HELP IMPROVE כלל ישראל.

For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval www.leilshishi.com



כ"ד אלול 1838-1933 ב"ד אלול