

CHAYEINU Weekly

Shabbos Inspiration

פרשת
מקץ



Divrei
Torah



Parshah
Stories



Parshah
Riddles



Halachah
Challenges



Inyana
D'Yoma

This week has been dedicated:

לז"נ ר' אהרן בן ר' אשר ז"ל
מרת בילא בת ר' משה ע"ה

CHAYEINU
Weekly
Shabbos Inspiration

פרשת
מקץ

PAGE CONTENT

3-4	Divrei Torah
5-8	Seuda Stories
9-21	Parsha Challenge
22-23	Life of Truth Story
24-31	Chayeinu Chanukah Articles
32	Hilchos Shabbos Initiative
33-36	Halacha Q&A
37-41	Rav Kalman Krohn Story
42	Comic Story
43-47	Nefesh Shimshon
48-49	הג"ר שמואל פעלדער שליט"א

SPONSOR A WEEK OF CHAYEINU WEEKLY!

Call or Text: 732-301-4043 opt. 8#-2

Email: chayeinuoffice@gmail.com

Zelle: chayeinuoffice@gmail.com

דברי תורה לסעודת שבת

פרשת מקץ – שבת חנוכה תשפ"ה

Completely Pure

The Pnei Yehoshua famously asks why Klal Yisrael needed the *neis* of finding the *pach shemen tahor*. The *halachah* is that when most of Klal Yisroel is *tamei*, the rule of “*tumah hutrah b’tzibur*” applies. In such circumstances, the Kohanim are allowed to use *shemen tamei*, so what was the need for the *neis*?

Rav Elyah Svei *zt”l* answered in the name of the Chiddushei Harim that this *halachah* only applies to regular *avodas hamikdash*. However, when it comes to being *mechanech* the *keilim* of the *bais hamikdash* - when they would use it for the first time in order to consecrate its *kedushah*, the concept of *tumah hutrah b’tzibur* does not apply. *Chinuch* can only work if it is truly *tahor*.

According to this *peshat*, it would be clear that all eight days were part of the *chanukas hamikdash*, similar to what we find by the *hakomas hamishkon* that the *chinuch* took 8 days. Therefore, it was necessary to use *shemen tahor* for all eight days.

We can learn from this *peshat* that when it comes to being *mechanech* our children, when we want to instill in them the foundations of *kedushah* that will stay with them for the rest of their lives, we cannot *chas v’shalom* say “*tumah hutrah b’tzibur*.” We cannot allow ourselves to say that if “everyone does it,” then it must be acceptable.

Because when it comes to *chinuch*, only complete *taharah* can work.

Still In the Fight

על הנסים ועל הפרקן ועל הגבורות ועל התשובות ועל המלחמות שעשית לאבותינו בימים ההם בזמן הזה

The Ponovezher Rav, Rav Yosef Sholom Kahanamen, once asked why in *al hanisim*, do we seem to thank Hashem “*al hamilchamos?*” Wouldn’t we rather not have had to experience war in the first place?

The Ponoverzher Rav answered that the real battle between the Chashmonaim and the Yevanim was the battle between good and evil, between *kedushah* and *taharah*. Until the coming of Mashiach, the battle will be ongoing, and we will never be entirely victorious. As much as we will overcome the *koach hatumah*, it will rise up against us again. While we may not be able to celebrate a complete *yeshuah*, it is the very fact that we are still fighting that is worthy of praise. Throughout the darkness of *galus*.

Throughout all the trials and tribulations that seem to overwhelm us, Klal Yisrael never gives up. We keep on fighting and it is the very fact that we are still in the fight that is worthy of thanking Hashem.

Al hanisim, v’al hamilchamos!



דברי תורה לסעודת שבת

Feeling their Pain

וימהר יוסף כי נכמרו רחמיו אל אחיו (בראשית מג:ל)

The Torah tells us that “Yosef hurried because his compassion for his brother had been stirred.”

Rashi explains that Yosef asked Binyomin if he has any brothers from his mother, and Binyomin responded that he had one brother but his whereabouts were unknown. Yosef then asked him if he has any children, to which Binyomin replied that he had ten. Yosef asked for their names, and Binyomin listed all ten, explaining that each of their names represented the pain he felt over the loss of his brother. For example, Belah – he was consumed amongst the nations, etc.

Rav Yosef Shalom Elyashiv *zt”l* (*Divrei Aggadah*) makes a remarkable point. Generally, the pain a person feels over someone else’s tragedy lessens over time. When a person’s brother passes away, for example, he may name his next child after that brother, but over time, the pain diminishes, and he slowly forgets. Binyomin, however, was the exact opposite. He named his ten children, one after another, with a name that would remind him of his brother’s pain.

This is an important lesson in *nosei b’ol*. When a person feels pain for someone, he shouldn’t let time diminish the loss. Our *achrayus* is to find some way to keep our feelings of *nesius ol* present and to take concrete steps to remind us of what people are going through, no matter how much time has passed.

גוט שבת!



Seudah Stories

The Chazon Ish Solves an Old Riddle

Many years ago, a Jew moved to Bnei Brak and rented a space to open a small grocery store. The first thing he did was hire a carpenter to construct shelves. In order to construct shelves in those days, they would set up two tall round hollow pillars, and then set up the huge wooden shelves. These shelves would house the huge sacks of flour and sugar, large jugs of oil, and other preserved foods which would remain in storage for an extended period of time.

While the carpenter was still setting up the hollow pillars, the delivery men arrived with the jugs of oil. They waited while the carpenter set up the top shelf, and then they climbed up the ladder to place eight jugs of vegetable oil and four jugs of olive oil. Afterwards, the carpenter finished constructing the shelves, and the rest of the groceries were delivered.

Time passed, and the grocery store had been open for many years. One winter, there was a shortage of many basic items, and the store's shelves were half empty. One day, a young *avreich* walked in and asked urgently for olive oil. There had been at least fifty similar requests in the past week. It was Chanukah and everybody in Bnei Brak needed olive oil, but there was none left in the store.

The *avreich's* request took on a pleading tone. "I didn't come for myself. The Chazon Ish, sent me here to buy olive oil for *hadlakas neiros*. I asked him where to go since there's a shortage, and he specifically instructed me to come to this store."

The storekeeper was disappointed. He would have loved to have the *zechus* to fulfill the request of the Chazon Ish. However, he didn't have a bit of olive oil left in the store.

The *avreich* was determined. "Maybe you have a tiny bit? Maybe in the storage room? Maybe you have some left over from past years?"

"There is definitely none left," said the storekeeper regretfully. "There's the top shelf where I store the oil –it's completely empty. Climb up and see for yourself."

The *avreich* climbed up the ladder, glanced at the empty shelf, and moved his hand over it and over the hollow pillar. Suddenly, the storekeeper, who had been watching him, called out, "The fourth jug of oil!"

The storekeeper had suddenly remembered a long-forgotten incident. The year after he had first opened the store, he had finished selling the contents of the third jug of olive oil he had originally received when he opened the store. He climbed up the ladder to retrieve the fourth jug of olive oil, and was dismayed to find that it was simply not there.

He distinctly remembered four jugs being delivered, and he had watched closely as the men placed them on the shelf. But his clear memory didn't help him to find the missing jug, and he eventually forgot about it. Much later, he realized that the jugs had been delivered while the carpenter was still constructing the shelves, and the heavy sack of flour had been placed on the shelf right after the jugs. It was possible that one jug had fallen into the hollow supporting pillar which had not yet been sealed by the carpenter. It would have made a loud crashing sound, but the store had been bustling with activity, and the noise would have been drowned out. However, the storekeeper did not investigate to see if his hypothesis



Seudah Stories

was true because it would have meant completely dismantling the shelves. When he now saw the *avreich* place his hand on the pillar, he suddenly remembered the mystery of the disappearing fourth jug.

He told the *avreich* the story, and expressed his reluctance to dismantle the shelves since he was uncertain that the jug was actually there. On the other hand, the storekeeper mused that maybe the Chazon Ish had specifically sent the *avreich* to his store because he had *ruach hakodesh* that olive oil could be found here. He decided to try, and he and the *avreich* dismantled the shelves. To their great happiness, they found the jug of oil, which had been lying there for many years and was now available to fulfill the wish of the Chazon Ish.

A Lit Menorah

One Erev Shabbos Chanukah, Rav Shmuel of Slonim, *zt"l*, went to visit his elderly grandfather and help him light his *menorah*. Since he knew that he would be returning home very close to Shabbos, he had prepared his own *menorah* before he left.

While Rav Shmuel was at his grandfather's house, a guest in Rav Shmuel's home spotted the ready *menorah* and decided to light it. When Rav Shmuel returned home, he found his own *menorah* already lit. There was not enough time before Shabbos to prepare another *menorah*.

Rav Shmuel did not say a word to the inconsiderate guest. "The same Hashem who commanded us to kindle Chanukah lights also commanded us to refrain from getting angry," Rav Shmuel said calmly. He left for *shul* with a serene smile on his face.

How the Gulag Judge Lit the Menorah

Repeatedly arrested for his "counter-revolutionary" activities to preserve the flickering flame of Judaism in the Soviet Union, R' Mordechai Chanzin frequently found himself behind bars. His first sentence amounted to ten years in a forced-labor camp. After his release, R' Mordechai was again found guilty and punished with five more years. His third and final sentence resulted in six years. Overall, between the years 1935 and 1956, he spent twenty-one years in Soviet prisons and camps. During his short stints of freedom, he selflessly devoted himself to preserving *Yiddishkeit* behind the Iron Curtain.

Among his many experiences, there was one story that he would tell again and again:

As the Siberian winter deepened, Chanukah came, and a group of young Jewish men, all prisoners of the Gulag, convened for a short meeting. The topic: how to obtain and light a secret *menorah*. One promised to supply margarine to be used as fuel. Some frayed threads from standard-issue camp garb would suffice as wicks. Even small cups to hold the margarine were procured from somewhere. Of course, all this was against camp regulations, and they all understood the implication of their actions should they be caught.

R' Mordechai was the eldest of the group of eighteen men, and was therefore honored to usher in the holiday by lighting of the first candle. In the dead of night, in a small garden shed, the hardy crew crowded around their makeshift *menorah*



Seudah Stories

and listened to Reb Mordechai's emotional voice as he recited the *brachos*, tears trickling down his cheeks. R' Mordechai and his comrades gazed silently at the small yellow light, each one recalling Chanukah in his parents' home.

The loud crash of the door opening shattered the men's reverie. Camp guards rushed through the doorway and flooded the cramped space. The Jewish inmates were grabbed by brutish hands and shoved through the camp. When they reached a small dank cell, they were ordered to pile inside.

The first to be brought to trial was the ringleader, R' Mordechai. Inside the small courtroom, which consisted of the judge's desk and a bench for the defendant, the proceedings were all but pro forma. R' Mordechai had already predicted his indictment, and solemnly awaited the verdict.

"This is an act of treason," said the prosecutor. "By lighting the candles, you intended to signal to enemy forces. The penalty for this is death."

The judge regarded the young man standing in front of him. "Do you have anything to say for yourself?"

R' Mordechai's heart pounded in his chest as he approached the judge. "Is it just me, or is it the rest of the group too?"

"All of you," enunciated the judge dryly.

Reb Mordechai was devastated.

The courtroom began to spin around him. Whatever indifference he was able to afford until then vanished in the terror-stricken realization that his fellow brothers would be led to their deaths. He blamed himself.

R' Mordechai burst into bitter tears, and for a few minutes he stood in front of the judge, sobbing uncontrollably. Years of crushing pain and pent-up emotions overwhelmed him and couldn't be stopped.

"Come closer," said the judge.

R' Mordechai took a step towards the judge's desk. Softly, the judge asked about his relatives, their means of livelihood and other personal details. R' Mordechai answered the judge's inquiries.

"What do you have to say for yourself?" the judge pressed on.

Mustering temerity he did not feel, R' Mordechai addressed the judge, "We are Jews, and we lit the candles that night to observe the holiday of Chanukah."

"You lit Chanukah candles? You lit Chanukah candles?" the judge repeated to himself, clearly unsettled. "You don't say. . . Chanukah candles."

Recomposing himself, the judge called to the two guards present in the courtroom and asked them to stand outside. When the door clicked closed, the judge turned his attention back to R' Mordechai.

"If you lit Chanukah candles, let me demonstrate the right way to light them."



Seudah Stories

R' Mordechai watched the judge light a small lamp. Picking up the incriminating documents gingerly, with trembling hands, the judge slid the first one off and held it to the flame. The paper caught fire and disappeared quickly in an orange blaze and a few wisps of smoke. As if he were afraid to delay lest he change his mind, the judge worked quickly through the pile, saying "You see? This is how you light Chanukah candles." Soon there was nothing remaining of the pile.

Finished, the judge scooped up the scattered ashes, strode over to the window and tossed them into the Siberian wind. Sitting down, the judge reached for the buzzer on his table and summoned the guards.

"Take this group of eighteen men," the judge barked, "and separate them, making sure that it would be impossible for them to see one another. There's no point in killing them; they are not worth even one bullet."

The guards marched out, and R' Mordechai was again left alone with the judge. The latter faced R' Mordechai and said in a trembling voice, "I too am a Jew, and I beg you to make sure that the future generations of our people will know to light the Chanukah candles."

In 1956, a few years following Stalin's death, hundreds of thousands of prisoners were pardoned and their names cleared. Among them was R' Mordechai Chanzin, who was finally given permission to leave the camps that had robbed him of decades of life. He moved to Moscow, where he became secretary to Chief Rabbi Yehudah Leib Levin. A decade later, through the efforts of the Rebbe, he was allowed to immigrate to Eretz Yisroel.

Compiled by Tzvi Schultz chinuchchaburah@gmail.com. Details of stories have not been confirmed

PARSHA CHALLENGE

פרשת מקץ

1. What happened in this week's פרשה on **יום השלישי**?
 - a. List ten **יום השלישי**'s (or **יום שלישי**'s) found in the תורה.¹
2. What three worded **פסוק** is found in this week's פרשה?
3. Which **כהן** is mentioned in this week's פרשה?
 - a. Name three other instances where the תורה mentions a **כהן** or **כהנים** that weren't **בני אהרן**.²
4. What same occurrence happened during the days of **אברהם**, **יצחק** and **יעקב**?
5. List 14 people in the תורה that got **שיכור**.
6. List seven honors פרעה gave to **יוסף**.
7. I am a **לאו** in the תורה,
I was done by **לבן**,
I was done by **בלעם**,
יוסף claimed to have done me,³
I am mentioned in this week's פרשה.
Who am I?
8. I am an expression,
I was used when the **שבטים** plotted,
I was used when the **שבטים** had **חרטה**,
I was used when the **בני ישראל** found the **מן**,
I was used by the description of the **כרובים**,
I was used when the **בני ישראל** had **חרטה** on the **חטא המרגלים**,
I am mentioned in this week's פרשה,
Who am I?

Need a Hint?

¹ Once in **בראשית**, once by **אברהם**, once by **לבן**, once in **וישלה**, once in last week's פרשה, once in פרשת **יתרו**, one by a **קרבן**, once in **נשא**, once in **חקת**, once by a **יום טוב**.

² One was a **צדיק** in a previous פרשה, one is in next week's פרשה, one is in **שמות** ספר

³ **בלעם** said that I am not found by the **בני ישראל**,

Answers

1. יוסף let the his brothers out of prison
 - a. 1) By מעשה בראשית 2) On the way to the עקידה 3) When לבן hears יעקב ran away 4) By the killing of שכם 5) By פרעה's birthday 6) By קבלת התורה 7) By שלמים 8) By חנוכה המזבח 9) By the spraying of the מי חטאת 10) By סכות
2. והרעב כבוד בארץ (מג,א)
3. פוטי פרע כהן און
 - a. מלכי צדק, כהני מצרים, יתרו
4. A hunger
5. In this week's פרשה the 12 שבטים, לויט and נח, נדב ואביהו) drank wine but it doesn't say they were שיכור. The הלכה is a כהן that drinks even a עבודה בשאת רביעית שמים is רביעית בשאת עבודה.
6. He was made second to the king, he was given פרעה's royal ring, linen garments, a gold necklace, the privilege to ride in פרעה's second royal chariot, the name פענח as a wife.
7. I am לאו in the תורה.
I was done by לבן,
I was done by בלעם,
יוסף claimed to have done me,
I am mentioned in this week's פרשה,
Who am I?
 - לא תנחשו
 - נחשתי ויברכני ה' בגללך (ל,כז)
 - כפעם בפעם לקראת נחשים סכד,א)
 - והוא נחש ינחש בו (מד,ה)
 - נחש / Sorcery
8. Next week...

Last Week's Riddle

- My name reflects my ambition,
In קבלת שבת I am synonymous with the גאולה שלמה
The שורש of my name is used to describe the
desecration of the יונים
I am mentioned in this week's פרשה
Who am I?
- To be born first
 - על יד איש בן פרצי (לכה דודי)
 - ופרצו חומות מגדלי
 - פרץ

לרפואה שלמה – אביגדור ששון מאיר בן רחל לאה,
לעיני שאול בן אברהם ז"ל, ברכה בילה בת דוד יעקב עי"ה, יצחק דוד בן אלימלך הכהן ז"ל
For questions, comments, or to subscribe, send an email to parshachallenge@gmail.com

Feel free to forward or distribute the Parsha Challenge.

© כל הזכויות שמורות

RIDDLES

Why do fat cows represent years of plenty?

When I am satisfied, I can view OTHERS with an “*Ayin Yaffa*,” and view them pleasantly. The fact that Paroh viewed the cows as “nice” indicated years in which HE (and others) would be satisfied, and could thus see others as “nice.”¹

In Paroh’s dream, he saw stalks which had been damaged by a “*ruach kadim*,” “eastern wind.” Why is east called “*kadim*”?

Because the sun rises there “*kodem*” (first).²

Was Yosef thrown INTO a “*bor*” because of dreams, or taken OUT of a *bor* because of dreams?

His dreams got him thrown into a pit; Paroh’s dreams got him taken out of jail, which was called a “*bor*.”³

As Paroh observed the cows in his dream, where was he standing?

Hashem “stands over” and protects *tzaddikim*, while *reshaim* have to “stand over” and supervise their *avodah zara*.⁴ Thus, in his dream, Paroh saw himself standing ON the river⁵, but he was embarrassed to admit this, so he related that he was standing on the BANK of the river^{6,7}.

Yosef was 30 when he interpreted Paroh’s dreams. How do we know this?

It’s in the *pasuk*.⁸

Name 2 relatives who were described with the term “*naar*” in adulthood.

- Yosef⁹.
- Yehoshua¹⁰, who was a descendant of Ephraim ben Yosef.

Name 3 places in Tanach where a king gives someone his ring, to show that the person is in charge.

- Paroh to Yosef.¹¹
- Achashveirosh to Haman.¹²
- Achashveirosh to Mordechai.¹³

¹ רש"י מ"א ב'

² אב"ע מ"א ו'

³ מ"א י"ד

⁴ ב"ר פ"ט ד'

⁵ מ"א א'

⁶ מ"א י"ז

⁷ מדרש שמואל על אבות א' ג' ע"פ מש"כ הלב אבות לפרש מה שאמרו ויהי מורא שמים עליכם

⁸ מ"א מ"ו

⁹ מ"א י"ב

¹⁰ שמות ל"ג י"א

¹¹ מ"א מ"ב

¹² אסתר ג' י'

¹³ אסתר ח' ב'

Name 3 Mitzrim who gave someone a Hebrew name.

- Hagar, who was Paroh's daughter¹⁴, named Yishmael based on a *malach*'s instructions.¹⁵
- Paroh gave Yosef the name "Tzafnas Paneach."¹⁶ (However, this may be a Hebrew translation of an Egyptian name¹⁷.)
- Basya named Moshe.¹⁸ (However, some hold that she named him in Egyptian, and "Moshe" is the Hebrew translation¹⁹.)

Why did Paroh need to change Yosef's name?

- So that if later people would complain that a foreigner was given such a powerful position, his name, which means, "Hidden things are revealed to him," would remind everyone why he was chosen, and that he deserved it.
- It was part of Hashem's plan, so that when the brothers arrived 9 years later they wouldn't know his real name.²⁰

How can you turn a person into food, using a dot?

"אָכֵל" (with a *tzeiri* under the "כ") means "an eater"; "אֶכֶל" (with a *segol* under the "כ") means "food."²¹

A group of people FORCED someone to be surrounded by the spices *nechos*, *tz'ri*, and *lot*, and later brought him a GIFT containing those same spices. Identify all the people.

The brothers sold Yosef to *Yishmaeilim* who were carrying those spies²², and 22 years later brought those spices to him as a gift²³.

Was Bilhah still alive at this point?

- Yosef's dreams eventually came true.²⁴ According to those who explain that the bowing moon in his second dream represented Bilhah²⁵, she must have made it to Mitzrayim.
- Others note that the Torah lists Yaakov's sons' wives among the family members who descended with him to Mitzrayim²⁶, but doesn't mention Yaakov's wives, presumably because they had all already died. The moon in Yosef's dream indicated that all of Yaakov's descendants would bow to Yosef.²⁷

Name 5 instances in *Parshas Mikeitz* in which someone "accidentally" had a *nevuah* or *ruach hakodesh*, and predicted something without realizing it.

- Yaakov saw that there was "*shever*" for him in Mitzrayim, unknowingly referring to Yosef.²⁸
- Yaakov tells his sons, "*Redu*," "Go down to Mitzrayim," hinting to the eventual 210 years of slavery.²⁹
- The brothers tell Yosef, "WE are all brothers" – including him.³⁰

¹⁴ רש"י ט"ז א'

¹⁵ ט"ז י"א

¹⁶ מ"א מ"ה

¹⁷ עי' רשב"ם ואב"ע

¹⁸ עי' שמות ב' י' ורמב"ן בראשית מ"א מ"ה

¹⁹ אב"ע ודע"ז שמות שם

²⁰ ח"ס

²¹ רש"י מ"א ל"ה

²² ל"ז כ"ה

²³ מ"ג י"א

²⁴ עי' רש"י מ"ב ט'

²⁵ רש"י ל"ז י'

²⁶ מ"ו כ"ו

²⁷ רמב"ן ל"ז י'

²⁸ רש"י מ"ב א'

²⁹ רש"י מ"ב ב'

³⁰ רש"י מ"ב י"א

- Yehudah tells Yaakov, “Let us go to Mitzrayim for food, so we will live (*v’nichyeh*)” – hinting at Yaakov’s revitalizing reunion with Yosef (“*Vatechi ruach Yaakov avihem*”).³¹
- Yaakov tells his sons, “Go back to Mitzrayim, and hopefully Hashem will send you ‘your other brother’” – referring to Shimon, but hinting at Yosef.³²

How old was “little Binyamin” when he went down to Mitzrayim?

Yosef spent the first 6 years of his life in Charan, and then moved to Eretz Yisrael. About 2 years later, Rachel passed away while having Binyamin, who was thus 8 years younger than Yosef.³³ 2 years into the famine, Yosef was 39, so Binyamin was about 31, and had 10 children.³⁴

In Parshas Mikeitz, which of Yosef’s brothers are imprisoned?

All of them except Binyamin: after accusing his brothers of spying, Yosef put them all in jail for 3 days³⁵, and then released everyone except Shimon³⁶.

Menashe was the “manager” of Yosef’s office³⁷, as well as his translator³⁸, and the Torah refers to him as the “*ish*” who followed Yosef’s instructions. How old was Menashe?

Yosef’s children were born “before the years of famine arrived.”³⁹ Even if Menashe was born at the very beginning of the years of plenty, by the time Yosef’s brothers arrived 2 years into the famine⁴⁰ he would be at oldest 9.⁴¹

Name a father who called his sons “brothers,” and a brother who called his brother “son.”

When Lavan chased Yaakov to Gilad, Yaakov told his “brothers” (referring to his sons) to gather stones⁴²; Yosef says to Binyamin, “Elokim should have mercy on you, my son.”⁴³

Name 2 instances in which someone suffered because a relative innocently said, “Whoever did it should get punished.”

- Yaakov declared that whoever took the *terafim* from Lavan should die, not realizing that Rachel had taken them.⁴⁴
- Yehudah declared that whoever stole the goblet from Yosef should die⁴⁵, not realizing that it was in Binyamin’s bag.

Where do we find that Yaakov, Yosef, and Yehudah, just couldn’t hold back from mentioning Hashem, in a moment when it wasn’t “strategic”?

- When Yaakov approached Yitzchak, terrified that his father might realize he wasn’t actually Eisav, he nonetheless mentioned, “I returned so fast because Hashem helped me,” which raised Yitzchak’s suspicion.⁴⁶

³¹ רש"י מ"ג ח'

³² רש"י מ"ג י"ד

³³ ע"י מגילה י"ז.

³⁴ ע"י רש"י מ"ג ג'

³⁵ מ"ב י"ז

³⁶ שם כ"ד

³⁷ תרגום יונתן מ"ג ט"ז

³⁸ רש"י מ"ב כ"ג

³⁹ מ"א נ'

⁴⁰ מ"ה ו'

⁴¹ דע"ז מ"ג י"ז

⁴² ל"א מ"ו

⁴³ מ"ג כ"ט

⁴⁴ ל"א ל"ב

⁴⁵ מ"ד ט'

⁴⁶ כ"ז כ'

- Yosef wanted Paroh to appoint him to leadership⁴⁷, yet denied having an “impressive resume,” and instead attributed his success to Hashem.⁴⁸
- Yehudah knew that the brothers were framed regarding the stolen goblet, but nonetheless told Yosef, “What can we say? Hashem found us guilty.”⁴⁹

How many similarities can you name between the experiences of Yosef and Mordechai, who were both descendants of Rachel⁵⁰?

Mordechai	Yosef
<p>ויהי כאמרם אליו יום ויום ולא שמע אליהם⁵¹ “It was, as they spoke to him every day (to convince him to bow to Haman), and he didn’t listen to them.”</p>	<p>ויהי כדברה (אשת פוטיפר) אל יוסף יום ויום ולא שמע אליה⁵² “It was, as she (Eishes Potifar) spoke to Yosef every day (to convince him to commit an <i>aveirah</i>), and he didn’t listen to her.”</p>
<p>ויסר המלך את טבעתו...ויתנה למרדכי⁵³ “The King (Achashveirosh) removed his ring...and gave it to Mordechai.”</p>	<p>ויסר פרעה את טבעתו ויתן אותה על יד יוסף⁵⁴ “Paroh removed his ring, and put it on Yosef’s hand.”</p>
<p>ונתון הלבוש והסוס⁵⁵ “The garments and horse should be given to him (Mordechai).”</p>	<p>וילבש אותו בגדי שש⁵⁶ “He (Paroh) dressed him (Yosef) in linen garments.”</p>
<p>ותשם אסתר את מרדכי על בית המן⁵⁷ “Esther placed Mordechai over the house of Haman.”</p>	<p>וישם רביד הזהב על צוארו⁵⁸ “He (Paroh) placed the golden chain on his (Yosef’s) neck,” indicating a position of greatness⁵⁹.</p>
<p>וירכיבהו ברחוב העיר ויקרא לפניו ככה יעשה לאיש^{60 61} “He (Haman) led him (Mordechai) riding around in the street of the city, and called out before him, ‘This is what happens to someone whom the king wishes to honor.’”</p>	<p>וירכב אתו במרכבת המשנה אשר לו ויקראו לפניו אברך⁶² “He (Paroh) had him (Yosef) ride in his chariot, designated for the second-in-command, and they called out before him, ‘<i>Avreich</i>.’”</p>

⁴⁷ רמב"ן מ"א ל"ל

⁴⁸ מ"א ט"ז

⁴⁹ מ"ד ט"ז

⁵⁰ עי' ב"ר פ"ד ו'

⁵¹ אסתר ג' ד'

⁵² בראשית ל"ט י'

⁵³ ח' ב'

⁵⁴ מ"א מ"ב

⁵⁵ ו' ט'

⁵⁶ מ"א מ"ב

⁵⁷ ח' ב'

⁵⁸ מ"א מ"ב

⁵⁹ עי' עץ יוסף לב"ר שם

⁶⁰ ו' י"א

⁶¹ כ"ז בב"ר שם

⁶² מ"א מ"ג

<p>יפקד המלך פקידים בכל מדינות מלכותו⁶³</p> <p>“The king (Achashveirosh) should appoint officers throughout all the countries of his kingdom.”</p>	<p>יפקד פקדים על הארץ⁶⁴</p> <p>“He (Paroh) should appoint officers over all the land.”</p>
<p>ויתאפק המן ויבא אל ביתו⁶⁵ ⁶⁶</p> <p>“Haman held back his emotions, and came to his house.”</p>	<p>וירחץ פניו ויצא ויתאפק⁶⁷</p> <p>“He (Yosef) washed his face, came out, and held back his emotions.”</p>
<p>Hashem made servants (Bigsan and Seresh) get mad at the king to help Mordechai.</p>	<p>Hashem made a king get mad at his servants to help Yosef.⁶⁸</p>
<p>Mordechai got a haircut in honor of the king before being paraded around in the royal garments.⁶⁹</p>	<p>Yosef got a haircut in honor of the king when taken from jail.⁷⁰</p>
<p>Mordechai was paraded around in 5 royal garments.</p>	<p>Yosef gave Binyamin 5 sets of garments⁷¹, hinting at his descendant Mordechai who would wear 5 royal garments.⁷²</p>

Could you imagine if *Chas V'Chalilah* someone didn't know the meaning of a common Jewish saying? How do you translate “*Chas V'Chalilah*”?

“*Chas*” – we should have mercy from Hashem regarding this thing; “*Chalilah*” – it would be degrading for this to happen.⁷³

Name 3 commentaries written on the Mishneh Torah of the Rambam which got their names from *Parshas Mikeitz*.

- Kesef Mishneh⁷⁴
- Mirkeves Hamishneh⁷⁵
- Tzafnas Paneach⁷⁶

⁶³ ב' ט'

⁶⁴ מ"א ל"ד

⁶⁵ ה' י'

⁶⁶ ע'י בעה"ט

⁶⁷ מ"ג ל"א

⁶⁸ מגילה י"ג:

⁶⁹ מגילה ט"ז.

⁷⁰ מ"א י"ד

⁷¹ מ"ג ל"ד

⁷² מגילה ט"ז.

⁷³ רש"י מ"ד ז'

⁷⁴ מ"ג י"ב

⁷⁵ מ"א מ"ג

⁷⁶ מ"א מ"ה

JUST CURIOUS

What does it look like when stalks of wheat “swallow” other stalks? They had mouths?

- They overgrew them, and covered them.
- They literally swallowed them. Although Paroh’s dream of cows swallowing stalks concerned him, he recognized that this was something which could actually happen. On the other hand, the image of stalks swallowing stalks made him realize, “*V’hinei chalom*,” “Behold, it is a dream.”⁷⁷

After his first dream, Paroh went back to sleep. After the second one, he stayed awake, agitated. Why the difference?

- Dreams closer to morning are more accurate.⁷⁸
- The first dream didn’t bother him so much.⁷⁹

How did Paroh know that his advisors’ interpretations were wrong?

He understood from his emotional reaction to the dreams that they were relevant to the whole world, and not his personal life. Among his advisors, no one interpreted them “*I’faroh*,” “to Paroh” – as relating to his role as KING.”⁸⁰

Yosef was freed on *Rosh HaShanna*. How was he allowed to get a haircut?⁸¹

- It was a situation of *pikuach nefesh*.⁸²
- One is permitted to ask a non-Jew to perform *melacha* on *yom tov* in order to fulfill the *mitzvah* of honoring a king.⁸³

Wasn’t it risky for Yosef to start giving the king unsolicited advice about how to handle an impending international disaster?

His advice to store up food in preparation for the famine was actually PART of the interpretation: your dream indicates that fat cows and stalks should be stored so they will be available for skinny, famished ones to eat.⁸⁴ His suggestion to appoint a wise administrator was with the hope that they would choose him.⁸⁵

When Yosef suggested that Paroh appoint a wise administrator to oversee the national preparation for famine, he was hoping that they would choose him, and it worked.⁸⁶ Yet, 2 years earlier, his request that the *Sar HaMashkim* remember him was considered inappropriate, and as result, Yosef had to spend more time in jail.⁸⁷ These 2 cases must be different. How?

Why did Paroh have to advertise Yosef by wondering aloud, “Have you ever seen such a smart guy?” You’re the king – just appoint him!

He had to convince his cabinet that he was allowed to hire an *Ivri*.⁸⁸

⁷⁷ דעת זקנים מ"א ז'

⁷⁸ כלי יקר מ"א ח' ממהרי"א, ועי' רמב"ן

⁷⁹ אזנים לתורה מ"א ז'

⁸⁰ אזנים לתורה מ"א ח'

⁸¹ עי' מ"א י"ד

⁸² עי' ספר מנחת אשר

⁸³ שם בשם הח"ס

⁸⁴ רמב"ן מ"א ד'

⁸⁵ רמב"ן מ"א ל"ג

⁸⁶ רמב"ן מ"א ל"ג

⁸⁷ רש"י מ' כ"ג

⁸⁸ רמב"ן מ"א ל"ח

How does giving someone a ring show that he is in charge?

- It shows importance.⁸⁹
- It gives him the power to sign official letters.⁹⁰

Why was Yosef put in charge and paraded around before there was any indication that his prediction was correct?

Yaakov tells his sons, “Go buy food – why should we stand out by staying here and looking like we are all fine and satisfied, drawing the attention of the descendants of Yishmael and of Eisav?”⁹¹ Why is it bad if they see them?

Yaakov was worried that they would think he had a lot of food, and thus visit him to eat, on their way to Mitzrayim.⁹²

Why is the big important Yosef dealing with every little group of people coming to get food?

- When he found out that the brothers arrived in Mitzrayim, he intentionally closed all the store houses except for one, to force their interaction with him.⁹³
- He was in charge of deciding how much each city would get. Since the brothers were the first representatives from Eretz K'naan, procedurally, they had to come to Yosef.⁹⁴

Why didn't the brothers recognize Yosef, if he recognized them?

- Yosef “disguised himself” and made himself seem like a stranger to the brothers⁹⁵, by pulling his hat down over his forehead and part of his face.⁹⁶
- When they last interacted, he didn't have a beard but they were already bearded.⁹⁷ Although Yissachar and Zevulun were only slightly older than him, and also didn't have beards then, once he recognized the other brothers, he figured out who they were.⁹⁸
- He recognized them as a group, and was then able to identify each individual brother.⁹⁹
- He was expecting them, whereas they weren't expecting him.¹⁰⁰

Yaakov told his sons that each of them should enter Mitzrayim through a different gate, because if they were all seen together it would attract an *ayin hara*.¹⁰¹ When Yosef confronted them, “You came through 10 gates to spy on us!¹⁰²” they responded, “There are really 12 of us, but one stayed home, and one is lost, so we spread out to look for him,”¹⁰³ and eventually had to admit that they were willing to fight to get him back¹⁰⁴, arousing even more suspicion. Why didn't they just say there were avoiding an *ayin hara*?

⁸⁹ רש"י מ"א מ"ב

⁹⁰ רמב"ן

⁹¹ רש"י מ"ב א'

⁹² רמב"ן מ"ב א'

⁹³ ב"ר צ"א ו'

⁹⁴ רמב"ן מ"ב ו'

⁹⁵ מ"ב ז'

⁹⁶ רמב"ן שם

⁹⁷ רש"י מ"ב ה'

⁹⁸ רמב"ן מ"ב ח'

⁹⁹ אב"ע מ"ב ז'

¹⁰⁰ רמב"ן שם

¹⁰¹ רש"י מ"ב ה'

¹⁰² רש"י מ"ב י"ב

¹⁰³ רש"י י"ג

¹⁰⁴ רש"י י"ד

Yosef: “Where are you from?” Brothers: “Eretz K’naan – we’re here for food.” Yosef: “You’re spies!” Brothers: “We’re brothers!” – What was the basis of his accusation, and how does their response defend them?

He told them, “You present yourselves in a very distinguished way: if you really wanted food, you would have sent servants.” Or, “You’re the first people coming from Eretz K’naan – seems suspicious to me.” They explained, “We are all brothers, and our father wants us to stick together, so we all came. Also, if we sent servants, desperate, starving people might rob them of the food.” Or, “We are all brothers of the same, well known, honest, NON-SPY family – go ahead, look us up.”¹⁰⁵

Yosef spent 9 years as the second most powerful man in the region. Why didn’t he send a message to Yaakov letting him know that things were OK?

He understood that his dreams were supposed to be fulfilled outside of Eretz Yisrael, and he hoped that his current position would finally allow for that opportunity, especially after Paroh’s dreams indicated that in the near future people would be flocking to Mitzrayim for food.¹⁰⁶

Upon seeing his brothers, Yosef came up with a plan to bring the rest of his family to Mitzrayim, to fulfill his dreams. Did he think of this plan on the spot, or he had this plan ready for this anticipated moment?

Although he anticipated the brothers’ eventual arrival, when he saw that Binyamin wasn’t with them, he realized that even the first dream had not yet been fulfilled, and he needed to spontaneously orchestrate a plan to bring Binyamin to Mitzrayim.¹⁰⁷

When Binyamin arrived, Yosef’s first dream was fulfilled. He could now call for Yaakov, allowing for the fulfillment of the second dream. Why did he first send the brothers home, frame Binyamin, bring them back, and THEN call for Yaakov? (In *Vayigash* – sorry to spoil the ending.)

He was worried that perhaps the brothers hated Binyamin, like they hated Yosef, for his favored position as the youngest son. Or, that Binyamin had intuited that the brothers were involved in Yosef’s disappearance, and this created tension. Before letting the brothers travel alone with Binyamin, he had to test if they loved him.¹⁰⁸

Why does *Parshas Mikeitz* end with a “cliff hanger”? Just tell us how Yosef responds! I can’t wait until next week!

Yosef said 2 powerful words – “*Ani Yosef*” – and suddenly the brothers understood everything. Likewise, when Mashiach comes, Hashem will reveal Himself, and all of history will be understood. The “cliffhanger” teaches us that although everything is for the good, we often must “wait until next week” to understand it.¹⁰⁹

IN YOUR OPINION

If you were storing up food for a famine, would you store up candy?

In addition to collecting grain, Yosef also collected figs and raisins!¹¹⁰

Did you ever meet someone, and you got a feeling that you know him, and then when you started talking to him you figured out who he is?

When describing Yosef’s encounter with his brothers, the *pasuk* states twice that Yosef recognized them, because his recognition occurred in two stages: at first he thought it was them, and after they mentioned that they came from Eretz K’naan, he became totally sure.¹¹¹

¹⁰⁵ רמב"ן מ"ב ט'

¹⁰⁶ רמב"ן מ"ב ט'

¹⁰⁷ רמב"ן מ"ב ח', ט'

¹⁰⁸ רמב"ן מ"ב ט'

¹⁰⁹ Rabbi Zef Leff in *Outlooks and Insights*

¹¹⁰ רמב"ן מ"א ח'

¹¹¹ רמב"ן מ"ב ז'

If you were Yosef's messenger, who was told to pack the goblet in Binyamin's bag, and then go chase him down and arrest him – would you be able to keep a straight face? How did he manage to do it?

Name a time when you had to force yourself to be patient.

Yosef knew that his dreams had to be fulfilled. He had to wait 22 years for it to happen, and couldn't do anything about it in the meantime. At the very end, when the dreams were almost fulfilled, he had to patiently wait for his brother Binyamin to arrive.¹¹² So close, yet so far.

¹¹² עי' רמב"ן מ"ב ח', ט'

Chanukah

RIDDLES

How big was the *pach shemen* which the Chashmonaim found?

Every evening in the *Bais Hamikdash*, EACH *neir* of the *menorah* was filled with a half a *log* of oil, totaling 3.5 *log* per night.¹¹³ A "*reviis*," with which we are familiar, refers to ¼ of a *log*, and is somewhere between 3 and 5 fl. oz. Thus, a *log* is somewhere between 12 and 20 fl. oz., and 3.5 *log* is somewhere between 42 and 70 fl. oz. Pretty big.¹¹⁴

In which *parsha* do we find the *laining* for Chanukah?

On most days, we *lain* from *Parshas Naso*; on the 8th day we *lain* into *Parshas Behaaloscha* as well.

JUST CURIOUS

On *Purim*, we celebrate the days, "*Asher nachu bahem haYehudim mei'oivehem*" – "The days during which they RESTED from their enemies."¹¹⁵ Why don't we likewise call it "*Nachukah*"?

"*Nachu*" implies permanent rest – the state achieved when Haman's plot to physically annihilate Bnei Yisrael was totally foiled. While another threat could arise, Haman's was completely undermined. However, the *Yevanim's* religious attack on Bnei Yisrael was part of an ongoing battle between physicality and spirituality, which rages until this day. Bnei Yisrael of that generation merely "*chanu*," "took a break," knowing that although they won the battle, this philosophical war would continue, and new *Misyavnim* would arise in every generation.¹¹⁶

Outside of the *azarah* in the *Bais Hamikdash*, there was a fence made of overlapping pieces of wood, called the *soreig*. It was only 10 *tefachim* tall (about 3 feet), and wasn't very firm. The *Yevanim* breached 13 holes in it, which we later fixed.¹¹⁷ Why didn't the *Yevanim* just jump over it?

This fence delineated the area within which only Bnei Yisrael could enter. The *Yevanim* intentionally breached the fence to demonstrate their disapproval of such a distinction.¹¹⁸

Why do we conclude *Al HaNissim* on *Purim* by describing how we "paid back" Haman by hanging him on a tree, whereas on *Chanukah* we end by mentioning that we established a *yom tov*?

Typically, after long stretches of religious persecution, ignorance becomes widespread due to the inability to learn Torah and keep *mitzvos*. Yet, in the very generation of the Chashmonaim, despite such persecution, there still remained *chachamim* who were able to establish a *yom tov*.¹¹⁹ This itself is miraculous, and is part of the victory over the *Yevanim*. So really, on both occasions, *Al HaNissim* ends the same way: the institution of, "*Days l'hodos u'lehalel*," is equivalent to, "Hanging the *Yevanim* on a tree."¹²⁰

Why don't we mention *Chanukah* in "*Al HaMichya*"?

- *Al HaNissim* is inserted in the *hodaah* section of *birkas hamazon*, which has no parallel in "*Al HaMichya*."¹²¹
- Saying *Al HaNissim* in *birkas hamazon* is based on a *minhag*, and no such *minhag* exists regarding "*Al HaMichya*."¹²²

¹¹³ מנחות פ"ח.

¹¹⁴ Thank you Boruch Steinharter

¹¹⁵ אסתר ט' כ"ב

¹¹⁶ משלחן ר' אליהו ברוך ע' שכ"ד

¹¹⁷ מדות ב' ג'

¹¹⁸ עי' תיו"ט שם, וס' מתנת חיים מועדים ע' פ"ה, ומשלחן ר' אליהו ברוך ע' שכ"א בשם הגר"א

¹¹⁹ עי' ל' הרמב"ם ג' ג'

¹²⁰ משלחן ר' אליהו ברוך

¹²¹ א"ר תרפ"ב ס"ק ב', והוסיף דמש"א ונודה לך כו' הוא רק בתורת מעין החתימה

¹²² בהגר"א או"ח ר"ח י"ב

If one forgets *Al HaNissim* in *Birkas HaMazon*, he can say it as a request in the “*Harachaman*” section, by saying, “הרחמן הוא יעשה לנו נסים ונפלאות כשם שעשית לאבותינו בימים ההם בזמן הזה, בימי מתתיהו כו”¹²³ Likewise, if one forgot to say it in *shemoneh esrei*, he can say it as request before saying “*Yihiyu I'ratzon*”¹²⁴ after “*Elokai Netzor*.”¹²⁵ Ordinarily, we are not allowed to *daven* for miracles. Why, here, do we make an exception?

- Since we are asking in *lashon rabim* (plural) for all of Bnei Yisrael, it is allowed.
- We are allowed to ask for miracles which occur *b'derech hateva* and seem natural, such as those which occurred during the battles fought by the Chashmonaim.¹²⁶

¹²³ רמ"א קפ"ז ד', תרפ"ב א'

¹²⁴ מ"ב תרפ"ב ס"ק ד'

¹²⁵ הערות מהדורת דרשו בשם שלחן שלמה

¹²⁶ שערי תשובה קפ"ז שם

A Life of Truth

Stories from our tzadikim on thriving through adversity

בעזרת השם יתברך

A long column of about fifty wagons loaded with merchandise traveled down the main street of Krakow.¹ The air was abuzz with the sounds of the horses and the clattering and clanking of wheels. Market day, known as the יריד, was scheduled in three weeks in the town of Dinov, and the סוחרים of Krakow were just setting out with wagons full of merchandise. The יריד was the major business event of the year. Businessmen from towns across the entire countryside would be there buying and selling merchandise. The money which they earned at the יריד, together with the margin on the goods they would bring home with them, would be their *parnassa* until the next יריד perhaps six months later. As the column proceeded down the road, the older folk who couldn't make the trip anymore looked on. They had enjoyed doing business in their younger years. In a way, some of them missed it. Though - the traveling... *not so much. Boruch Hashem they would miss that.* As they were watching, one of them noticed something interesting. There was a wagon filled with merchandise, which was traveling somewhat behind. "That's interesting," he commented. "Let me get up on a chair and see if I can get a peek at who that is." Another man, who had been standing quietly at his side said, "Isn't that Reb Yosef, who they refer to as the *gitta Yid*, the son of Reb Klonimus²?" The first man's eyes sparkled. "You are right! It's him! He always sits in the בית המדרש the entire day. He became a סוחר? And he's going to Dinov?? Most interesting!"

The fact that Reb Yosef, the son of the מאור ושמש, was traveling to Dinov, was not only an interesting point of conversation for the onlookers in Krakow. It was also the talk amongst the סוחרים themselves. These סוחרים were fine Jews, many of them great תלמידי חכמים, but they were hardened businessmen. They spent their nights in the hotels debating over which merchants would get to Dinov first, which commodities would sell best, and what they should try to buy up first to be able to sell upon their return to Krakow. The only one amongst the entire caravan who didn't engage in these conversations was Reb Yosef. He would sit in a far corner each night learning until the wee hours of the morning. Finally, after almost three weeks of traveling, their caravan arrived in Dinov. They arrived in the market place at about 4 o'clock in the morning, though you would never believe that it was 4 o'clock in the morning. Many other caravans had also arrived, and peddlers were setting up their stands in the main marketplace. The סוחרים from Krakow parked their wagons. Some of them went straight to the stands to set up their merchandise. Others ran to the local shul and started davening Shacharis. Quickly, they threw on their *talaisim* and rolled up their sleeves to put on their tefillin, arguing over whether or not it was a bit too early. Some of the others had more patience. They waited for נתיקין so they could time their עשרה שמונה simultaneously with the חמה. There were even others who went to the מקוה first before davening. They didn't want to change from their regular schedule. *But Reb Yosef?* He was in no rush at all. Reb Yosef parked his wagon loaded with merchandise and went to the מקוה. Afterwards, he went to find out where he could find a warm coffee. He said that his davening is not the same if he can't have a warm coffee before davening. Then, to the astonishment of the other business people, he sat down with a גמרא and began swaying back and forth in the בית המדרש. One well meaning סוחר approached him, "Excuse me, Reb Yosef. I don't mean to mix in, but today is the market day. There's really no time to sit down and start learning." Reb Yosef answered simply, "What is a davening if you can't learn a בלט גמרא beforehand to prepare!" Our friend spluttered. "Yeah, that's good on any other day. Not on the day of the market place. There's no time! Every precious minute counts!" Reb Yosef smiled, "Ah! You said it yourself! Every precious minute counts! Every precious שחרית counts! I can't give up a שחרית. If I don't learn before davening, my davening is not the same! Do you want to join me?" Our friend just looked away and said, "Yeah-yeah. Maybe when we get back to Krakow. Not right now though."

The סוחרים watched in amazement as Reb Yosef not only sat for one hour and learnt before davening, but he sat for two whole hours. Only then did he carefully put on his טלית and תפילין. Then he was ready to say *karbonos* - which he said - Very. Very. Slowly. The סוחרים couldn't believe it! One of them said, "I think we ought to go over to Reb Yosef. We ought to tell him - *What's he doing?! He's wasting the day away!* - He won't get a place to set up his merchandise! He'll never be able to sell anything!" And so, our friend approached Reb Yosef again, "Uh, Reb Yosef *anshuldics*. But you know, it's like two hours into the day already, we have our stands set up, you didn't even find a place yet, and you're still holding by *karbonos*! You think maybe you can speed it up a little bit!" Reb Yosef simply answered, "I don't speed up my *davening* for nothing. If you don't say *karbonos* and you don't say קטורת before davening, your davening is simply not a davening!" Our friend shook his head. "But if you don't get out to the marketplace, your market simply won't be a marketplace! After having traveled all these weeks on the road, and paying money for the merchandise and the wagon, it's all going to go to waste!" Reb Yosef smiled, "Rather that, then to waste a שחרית."

Finally, with the שולחן ערוך's help, Reb Yosef was up to הודו. They thought that now he would speed it up, *but - nothing doing*. He started הודו loud and clear, each word as if he was counting money! When he got to קריאת שמע, he was davening even slower! When he got to קריאת שמע he began to sway back and forth screaming each word with immense כוונה. Some of the old members in the town began to gather around to watch. Reb Yosef's face was burning red! Flames of קריאת שמע! His eyes were closed, and he held onto his ציצית for dear life! And then, his עשרה שמונה. The thundering blasts of his קריאת שמע, and קריאת שמע calmed, and there was a sense of tranquility and quiet. Only the swishing of his טלית as he swayed back and forth, could be heard throughout the בית המדרש. Reb Yosef's usual שמונה עשרה lasted almost an hour, and today would be no different.

¹ Rav Fishel Schachter/ *Tales of Tzadikim Shiur #121 / Dial-A-Shiur*

² ר' אלימלך מליז'נסקי was a *Talmid* of ר' קלונימוס קלמן עפשטיין מקראקא and the מוהל. He is known as the מאור ושמש after his ספר. He was תקפ"ג (1822-23) in נפטר

Meanwhile, the marketplace, was teeming with hundreds, if not thousands, of people. They were negotiating! Bargaining! People were going from stand to stand buying and selling merchandise! Every once in a while, someone would pass by, and he would point to a loaded wagon, and comment, “Who in his right mind didn’t unload his wagon yet?! It’s midday already!” Our friend who had a stand nearby, was visited by a *landsmen*. The man smiled at him and asked, “Tell me, how is your business going?” “Pretty good. I’ve sold like 40% of my merchandise, and I’ve purchased things I could sell in my town. Oy. But look over there.” “What are you showing me? A loaded wagon! Oh no! Don’t tell me that’s Reb Yosef’s wagon!” Our friend replied, “He isn’t even finished davening שְׁחָרִית yet! It’s already midday!” The man was shocked, “I don’t believe it! Can’t you go over to him and talk to him?! What’s he going to bring back for his family!? Nothing but the חֻבּוֹת of the merchandise and the wagon!” Our friend furrowed his eyebrows, “Here, if you cover for me for a couple of moments, I will run over and see if I can convince him.” Indeed, our friend ran back to the בֵּית הַמְדָרֵשׁ where he saw Reb Yosef *finally* putting away his תְּפִילִין... *then he put on his תָּם דְּרָבִינוּ תָּם*. Our friend glanced nervously at the clock, “can’t you put on your תָּם דְּרָבִינוּ תְּפִילִין a little bit later? Reb Yosef, please! You didn’t even begin to unload your wagon yet! The יָרִיד will soon be over!” Reb Yosef shook his head, “Please! Why don’t you understand? After davening a Yid is supposed to learn a little bit of תּוֹרָה before he goes off to work!” Our concerned friend waved his hand, “But you won’t have any work to go off to! You already learned before davening!” Reb Yosef calmly replied, “A Yid must learn before and afterwards. The שָׁל עוֹלָם will help. Please, I must get back to my studies now. Do you want to join me?” Our friend became speechless, “Ih-ih- join you?? Oh. I don’t believe this...”

The afternoon flew by. It was already 5 o’clock with another two hours until sun set, and Reb Yosef’s wagon was still untouched. Most of the people who had come to buy and trade were already heading back to their towns. Our friend returned to Reb Yosef in the last hour of the day hoping that maybe, *maybe*, there would still be enough time for Reb Yosef to sell something. When he walked into the מְדָרֵשׁ, he saw Reb Yosef putting away his תְּפִילִין, and kissing the גְּמָרָא. Our friend spoke up urgently, “Come. If you hurry now, maybe you can still manage!” “Wait,” Reb Yosef calmly said, “A Yid must eat שְׁחָרִית פֶּת גְּמָרָא says that it’s very important to eat breakfast, and to *bench* slowly with כְּנוּנָה.” Our friend yelled, “**OH NO! BREAKFAST?! IT’S TIME FOR LUNCH AND SUPPER!** Please Reb Yosef, it’s such a רַחֲמָנוּת,” he moaned, “*Ohhhh!* You won’t even have time if you wanted to. *Oy gevalt...*” He saw the way Reb Yosef washed יָדָיו עַל נְטִילַת יָדָיו carefully, got some salt, sat down in the basement of the shul, ate slowly; our friend knew - *He could forget it...* The sun was already setting. The scene in the marketplace was just mountains of garbage on the floor. Merchants were folding up their tables, and loading merchandise back onto their wagons... and then a pathetic sight. The Jewish סוֹחְרִים from Krakow looked up and they saw Reb Yosef *finally* coming to set up his stand. “Reb Yosef,” our friend woefully advised him, *oy, siz a shad ayer arbet*. Don’t bother unloading your wagon now. By the time you unload it, it’ll be dark! I’m afraid you lost your opportunity. You traveled for three-weeks to be able to daven עֲשֶׂרָה שְׁמוֹנָה over here, and to learn.” Reb Yosef giggled amiably, “I think it’s worth traveling for that, don’t you think so?” “*Oy vey...*” our friend *krechted*.

Suddenly, loud curses were heard. A big peasant was whipping his horse! “You miserable wretch! The one day I could come to the market place and buy something, you have to go and lose your horse shoe! Now look! It’s already dark! There’s nothing to buy anymore! HEY YOU! JEW OVER THERE! I see, all the stands are empty. I intended to get here in the morning, and my horse decided to break down on me. Do you think there’s anyone who still has anything?!” Our friend gulped, “There is Reb Yosef. He has a whole wagonful. He didn’t unload it, so I don’t know what’s inside.” The angry peasant shouted, “I don’t care what’s inside! If I come home with an empty wagon, my wife will hit me on the head with a frying pan! Hey, YOU!” he said pointing to Reb Yosef, “do me a favor, take these gold coins from me, and let me unload all the stuff from your wagon into mine!” The other merchants stood around in amazement. They could not believe what they had just seen. While they stood the entire day in the hot sun selling their wares, Reb Yosef sold everything in the last ten minutes! A peasant purchased his entire wagon for a good price, and Reb Yosef never even had to unload a thing!

On the way back, there was stunned silence. Reb Yosef sat in his empty wagon saying תְּהִילִים, and the other merchants were just a little embarrassed of themselves. They knew that some of them had barely davened at all in the morning. Some of them had davened a super-fast שְׁחָרִית getting like every third of forth word in. But no one davened the way Reb Yosef did. It would seem, that Reb Yosef would have the last laugh after all. “What do you say?” Our friend whispered to another merchant, “looks like Hashem does miracles for צְדִיקִים.” “Let me tell you something,” the other man replied, “Look, it’s amazing what happened with Reb Yosef, but we have full wagons. Part of making money in this יָרִיד is buying new merchandise that we can sell when we get back. True, Reb Yosef made some money. But we’re going to spend the next six months selling our merchandise that we bought by the יָרִיד. Reb Yosef is coming back with empty wagons, and he has nothing to sell.” Just then, our friend exclaimed, “Hey! Look over there! It’s Lord Burgeonoff!” The two of them turned their heads to watch the spectacle that was unfolding. Lord Burgeonoff was sitting in his broken wagon wailing, “Woe is to me. I’m stuck over here in the middle of the road. My wagon is full of merchandise, and my axle broke. What am I going to do?!” He noticed Reb Yosef’s empty wagon, and shouted, “You over there! Jew!” Reb Yosef looked up from his סִפָּר, and Lord Burgeonoff continued, “You got an empty wagon. Say, friend! My axle is broken! My horses will never be able to drag my *full* wagons back home. If you’re willing to buy the merchandise on my wagon, I can load it up onto your empty wagon. My horses will be able to drag my *empty* wagon back home, even with the broken axle.” He looked at Reb Yosef and waited for a response, but there was none. “I see you’re not answering me, Jew. I’ll sell it to you for half price. It’s worth it for me. As long as I can get my wagon home!” Once again, the סוֹחְרִים stared in amazement as Lord Burgeonoff emptied all of his merchandise onto Reb Yosef’s wagon. Reb Yosef was the only one who had an empty wagon who was able to buy it. Reb Yosef was the only one who had *money* to be able to buy it – and Reb Yosef was the only one who taught them what it means to be an *ehrlecha Yid*.

בְּעַל פְּרִשְׁת וַיִּשָּׁב we learn how יוֹסֵף הַצְּדִיק was held accountable for “doing too much הַשְׁתַּדְּלוּת” to get out of jail. He was the greatest בְּעַל בִּיטְחוֹן so what he did was considered too much. In our story, Reb Yosef understood that הַשְׁתַּדְּלוּת is part of עֲבוֹדַת הַשֵּׁם. He also knew, that practically, all הַשְׁתַּדְּלוּת does is cover up Hashem’s miracle of providing for us, and he acted accordingly. Keeping in mind that Hashem is the one who provides for us will save us from a lot of heart ache.

Chanukah

Riddle

1 I'm useless when tainted, a wonder when burned
Or as a leaf in the beak of a bird who's returned
I'm of two *min haTorah* forbidden to press
Replace me with vinegar; watch for a *nes*.

7 Filled up with earth and perched right on a stone
If you call me a wolf, then they'll punish your home
A thin, scarlet strip splits my towering wall
Don't race for my privileges; someone might fall!

2 Remind me at sunset what's first and what's next
For my labyrinth of *zemanim* can be quite complex
Reading of trees feeding pipes, filling bowls
Sometimes I'm even adorned with three scrolls!

8 Fifteen for singing and three to give light
None for *korbanos*; that would not be right
I'm graced with lions of gold on the royalty's chair
Yisrael is warned: you can come up till here!

3 I was seen as a bonus, an undeserved grant
I hosted *rabbeim* within my large land
My witness took form of a stick and a ring
You can't be from the house that replaced me as king!

9 If you've killed by mistake, you'll hide out at my side
I acquired the role the firstborn were denied
Sustained by your gifts, left to learn night and day
The *Rambam* affirms you can join in my way!

4 The women, when bidden, would not turn me in
Don't wear me at times, for I'm reminiscent of sin
I puzzled a man about just how to mold
I was fashioned in flames that I went on to hold!

10 Bow on your way as you pass by the fence
Or attributes used to arouse your defense
A *bris* for the impudent maidservant's son
I am what you believe and the total of one

5 Done in the morning with no time to spare
Smoke joins spring flowers perfuming the air
Chanukah, Pesach, and Succos remains —
All join — so's the *minhag* — in my fiery flames!

11 Make a *brachah* out loud but do not take a bite
I partner with wine and a flickering light
I was loaded on wagons for a *tzaddik's* sake
And placed between two stacks of bread freshly baked

6 Neither *chassan*, nor builder, nor vintner are banned
Two-and-a-half leave their flock to contribute a hand
My *parshah's* where man is compared to a tree
No need to ask *beis din* permission for me!

12 No man but a baby spent time at my side
One made of three, I raised record-high tide
The towns I was kept in faced illness and pains
But the home that received me had thirty-six gains! 🎉

HINTS 1. שבת קמה, תענית כה. 2. אוה"ח ס' תרע"ט, זכריה ד:ב-ג. 3. בראשית כט:ל, קדושין ע: 4. שמות לב:ב, רש"י, שמות כה:לא רש"י
6. דברים כ"ט. משנה תורה הלכות מלכים פרק ה' ס' ב' 7. סוכה נו: רש"י, שמות כו:ה רש"י 8. יומא טו, שמות כ:כג 9. תנחומא מסעי יג, משנה
תורה הלכות שמיטה ויובל פרק י"ג ס' י"ג 10. שקלים טו, בראשית יז:כה 11. בראשית לז:כח, ויקרא כד:ז 12. מלכים ב' י"ב רש"י, ברכות טז:

IN THE DAYS of the *Chashmonaim*, and throughout the course of our history, Yidden, even small children, answered the call of *Mi laShem eilai* and were ready to give their lives *lekadesh Shem Shamayim*.


Nowadays, *baruch Hashem*, we aren't being forced to sacrifice our lives to live *al pi haTorah*, but what would we answer if we had to sacrifice something? It may not be the wicked king Antiochus, but there are many circumstances even today which call for *mesirus nefesh*. Let us see how children just like you, in our own times, demonstrated tremendous determination to raise their flag of *Mi laShem eilai*!

RIVKY

My name is Rivky and Hashem gave me a major gift — I'm extremely musical. I live and breathe music! It's a passion that expresses itself as a talent. I play a few instruments and have a really nice singing and harmonizing voice. Music inspires me and lifts me up. It touches my *neshamah* in a very real way. I love hearing new songs and singing together with friends.

In recent years, I've noticed that the music trends in our circles have started to plunge downward, resembling the outside world's music more and more. Truthfully, I do enjoy the current music but sometimes I wonder: Is it worth the trade-off? Though my parents have expressed surprise at the sound of some of the songs I've brought in, they haven't stopped me from purchasing or playing them. At first I thought — what could be wrong? These songs are so widely accepted, they must not be that bad.

Last Chanukah, I finally admitted to myself that some of the music I was listening to was not doing me any good. I searched through the files on my mp3 and the CDs in my collection and promptly deleted the questionable ones. That was my first step towards ensuring the purity of my music, and *b'siyatta diShmaya* I have continued to be careful about which music I allow myself to enjoy.



WHAT WOULD
YOU SAY
ANTI^{TO}CHUS?

YOSHI

Hi! My name is Yossi. I'm a pretty well-liked kid in my 5th-grade class. I have a few good friends and I'm friendly with basically everyone. I say "basically" because there are three boys in my class who are really hard to be friendly with. They stick together and act as if they are the wealthy elite and the rest of us are below them. They preserve their status by ensuring that no one else ever feels too great about themselves. For example, when a boy gets a new knapsack, they'll make sure he gets attention for it, but not positive attention. "Whoa, nice bag, Yehuda! Did your mother pick it up at the flea market?" Nobody wants to be their target, so we all try to steer clear of them. Some of the more insecure boys will laugh at their jokes and go along with them, but most boys just try to ignore them.

One day, as we were heading out to recess, Ari, one of the "elite gang" noticed that Chaim was wearing two different-colored socks. (Unbeknownst to most of the class, Chaim's mother was very sick at the time and laundry was not always done.) My stomach tightened as I foresaw what was about to unfold. Ari let out a roar of laughter, which got the entire class's attention. "Chaim, did you get dressed with your eyes closed this morning? It's Rosh Chodesh Kislev, not Adar!" The rest of his cronies and some of their followers joined in the laughter, and Chaim's face turned a burning red.

What should I do? I couldn't let them knock Chaim like that but if I'd object, I'd surely be next!

I looked at Chaim and knew what I had to do. I faced Ari and said in a

loud, shaky voice, "I'd wear different colored socks any day, rather than embarrass someone in public."

As I knew he would, Ari instantly turned on me instead. He said lots of not nice things, backed by his two buddies. This time though, none of the other boys joined in the jeering.

Whatever he said at that point didn't bother me. Chaim's look of gratitude and the knowledge that I'd stood up for what was right — were enough to make everything else fade into the background.

I faced Ari and said in a loud, shaky voice, "I'd wear different colored socks any day, rather than embarrass someone in public."

CHAVY

Hi readers! I'm Chavie and I'm in 9th grade. 9th grade is usually a hard year socially, with girls coming into a new school, and adjusting to a large class of new faces. I actually came in knowing many girls from beforehand, and we're a great group. We know how to have fun and also get our responsibilities done (most of the time).

In our area, we have two pizza stores, an ice-cream parlor and a coffee shop all within walking distance. I used to think of these eateries as exciting destinations for special occasions. Now, in high school, faced with so much homework and studying, and with most girls earning their own spending money, these places have become regular destinations. Girls don't need an excuse to run in for a Slurpee or a smoothie, along with a group of friends and a stack of notes.

I didn't imagine there would be any issue with enjoying myself there, using my own pocket money. However, my parents felt otherwise.

I remember that evening clearly, when we sat down for a conversation. They explained to me that they felt that these constant get-togethers with a group of girls for indulgence, were not proper. "You don't need to run after all the yumminess you can grab. You're raising your pleasure standards and you'll never have enough." I was encouraged not to continue.

I knew that this was not the way most people viewed it and that I would be the "odd man out" since all of my other of my friends would be continuing to enjoy themselves in this way.

Still, it was what my parents wanted, and I understood where they were coming from. The next day, my friend Shani asked me casually on the way home, "Pizza today?" I hesitated for a brief, agonizing moment and answered. "It's not going to work for me." She shrugged and said, "Oh, well, maybe next time." But I knew it wouldn't work then either. You see, even as I watched my group of friends walk off towards the pizza shop, I felt empowered by my decision to stay strong and swim upstream. I didn't have the strength of numbers, but neither did the Maccabim!



זעליק

My name is Zelig and I want to tell you an amazing thing that has evolved from a determined decision I made.

It all started a few months ago. I live on a dead-end street. It's a great block, with a bunch of boys around my age living here. We totally take advantage of the fact that our block is quieter than most, and we play sports games right in the middle of the street — running games, Tap Tap, and, of course, basketball. Once we even set up a game of baseball, and that is where my story begins.

Like so many stories you've read, it started as a great game. We were in the fifth inning. The score was 7 to 6 and the bases were loaded. Yaakov was at bat and all eyes were glued on him. At precisely the right moment, Yaakov swung that bat, and, boy, did he send that ball flying! Grand slam!!!! We were euphoric until we heard the unforgettable CRASH. Yaakov had whacked the ball into the window of a house down the block.

Everyone was silent. It was the worst house he could have hit — home to Mr. and Mrs. Greensteiner.* They were a quiet, elderly couple who lived alone. Not the smiley, friendly type. As far as we knew, they didn't have any children and probably didn't even know how to talk to a kid.

We looked at each other, absorbing the reality, when Bentzy piped up. "Let's skedaddle! If we take our gear and get out of here quickly, Mr. and Mrs. Greensteiner will have no idea where the ball came from." Nodding in agreement, everyone quickly gathered their things and hurried home. I, too, headed hastily for home, but I was really uncomfortable with what had happened. I wasn't even sure if I should tell my parents, because wouldn't that be *lashon hara* about all of the boys?

I couldn't fall asleep that night. I tossed and turned. Why couldn't I just be like everyone else and shrug it off? Maybe because I knew deep down that it was wrong? I replayed the scene in my mind. It was outright *geneivah*! How could we not take *achrayus* for what we had done? Suddenly, I knew what I had to do.

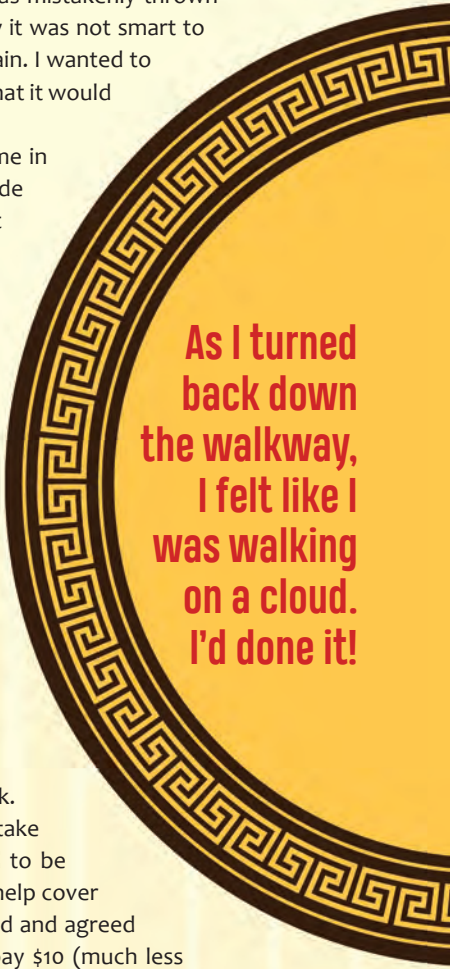
The next morning, on the way to school, I walked up the Greensteiners' front walkway. I rang the bell and hoped they wouldn't be home. After a few seconds, Mrs. Greensteiner opened the door. From up close, she really didn't look so frightening. She actually reminded me of my own grandmother.

"I just wanted to tell you that I was part of a ball game on the block and a ball was mistakenly thrown through your window. We know it was not smart to play here and we won't do it again. I wanted to apologize for all of us and ask what it would cost to repair the window."

Mrs. Greensteiner looked at me in shock, and with a Bubby-like pride she acknowledged what a great deal of strength it must have taken to knock on her door. She said she would discuss it with her husband and get back to me. As I turned back down the walkway, I felt like I was walking on a cloud. I'd done it!

After school, Mr. Greensteiner motioned to me as I walked past. He told me that he had a friend in the window business and it would cost him only \$65. I said I would get him the money as soon as I could. That night, I met with the other kids on the block. I wasn't sure how they would take to what I'd done, but I decided to be up-front and appeal to them to help cover the cost. They were all impressed and agreed to pay \$5 each, leaving me to pay \$10 (much less than I thought I'd have to pay). The boys decided they wanted to bring the money together and apologize in person. The Greensteiners were so touched that they asked us to come back on Shabbos afternoon for a small *oneg*. We agreed — and have been going every week since!

When I think about the amazing outcome of the story, I wonder what would have happened if I hadn't squelched that inner voice and hadn't mustered the courage to approach them? Thankfully, I will never know. 🕊



As I turned
back down
the walkway,
I felt like I
was walking
on a cloud.
I'd done it!



CHAVREI HAMAARECHES

URBAN WARFARE

As Chanukah 5784 approaches, the words of *Al Hanisim* — “*ravta es rivam, danta es dinam, nakamta es nikmasam*” — tug at our hearts. We have experienced, yet again, the bitter taste of *galus* with the unspeakable horrors of October 7th and the *sinas Yisrael* bubbling up on so many fronts. The unending cycle of *tzaros* continues *r”l*, and as soon as we begin to recover from one, we are hit by the next. How we long for the final *yeshuah*.

The Yom Tov of Chanukah receives its name from *lashon “chinuch.”* The *mefarshim* explain (*Ohr Zarua* 321) that this refers to the *chanukas hamizbei’ach* that occurred after the Chashmonaim’s miraculous victory over Antiochus and his army; when they purified the *Bais Hamikdash* which had been defiled by the Yevanim. The purification and rededication of the *mizbei’ach*, the *chanukas hamizbei’ach*, give the Yom Tov its name.

It is interesting that we choose to celebrate specifically this *chanukas hamizbe’iach*. After all, no Yom Tov was enacted for the *chanukas hamishkan* or for the *chanukas habayis*, neither the first *Bais Hamikdash* nor the

second. Furthermore, how long did the joyous rededication of the *Bais Hamikdash* last? The freedom experienced by the Chashmonaim was relatively short-lived, and eventually the Yevanim and the Misyavnim regained control. So why do we celebrate specifically this *chinuch*?

Rav Shamshon Refael Hirsch points out that the word “*chinuch*” has a dual meaning: education and dedication. The Jewish approach to consecration, he explains, is very different from that of the Umos Ha’olam. To them, the dedication ceremony is the high point; the wedding day and the ribbon-cutting event represent the pinnacle, draped in the illusory hope of “living happily ever after.” But soon enough, fantasy gives way to reality and everything crashes.

For Yidden, our approach is the opposite. We understand that life is full of constant challenges and inevitable ups and downs. The *chinuch*, the consecration ceremony, is not the purpose; it’s the starting point. It’s not enough to build a beautiful synagogue and show up twice a year. It’s not enough to build a modern state-of-the-art school building without



ensuring that the education imparted there is up to par. The day-to-day struggles and hard-earned achievements are what really count.

The *chanukas hamishkan* began with seven days of Moshe Rabbeinu erecting the *mishkan* and taking it down. “*Sheva yipol tzaddik v’kam.*” This symbolized the fact that the *has’chalah* is nothing more than a beginning. It was not the beautiful, newly erected sanctuary that would cause the *Shechinah* to reside there; the constant effort to maintain our connection is what would make it endure.

This, explains Rav Hirsch, is the *yesod* of *chinuch*. *Chinuch* is not limited to youngsters. Every Yid is — or should be — in a perpetual state of growth. That means that every day we are beginning. Every day is worthy of a new “dedication.” We are not satisfied with the level we reached yesterday and the day before. We are constantly aiming higher, and even if we slip back, we will climb again until we scale to the next level. “*Chanoch lanaar al pi darko, gam ki yazkin lo yasur mimenah.*” The simple meaning of this *pasuk* is that when we teach a child according to his way, he will not forget what we taught him even in his old age. But the *baalei mussar* offer another meaning: Even when we age, the *chinuch* mindset must remain with us. From youth to our final years, we need to continue confronting every challenge with the recognition that the constant falling and climbing back up to an even higher rung bring us to our perfection.

The Chashmonaim’s rededication of the *Bais Hamikdash* represents the essence of *chinuch*. *Chinuch* is not the excitement of the initial ceremony, with freshly painted walls and pompous celebration. *Chinuch* is the seemingly unremarkable day-to-day struggles, the falling and then climbing again; that is the essence the *chinuch*.

The Chanukah miracle was the final *neis* before the *galus*. It set the pattern of how Klal Yisrael would persevere through the relentless turmoil and upheaval that centuries of exile would bring. Yes, there will be challenges, we will stumble, but *chinuch* is not a thing of the past. Every day of *galus*, we pick ourselves back up to consecrate anew all that was lost, and to be *mechanech* all that we have now gained.

“*Al hamilchamos.*” It is understandable that we thank Hashem

for the miracles and the redemption. But why do we thank Hashem for the wars? The Ponovezher Rav says that we thank Hashem for the wars because we need to appreciate the fact that we are still fighting. It is the fact that we continue the battle which will eventually make us succeed.

The *tzaros of galus* aren’t intended to break us. They are there to make sure we never become too comfortable and risk melting into our surroundings. The daily struggles ensure that there is

He lures us into areas that seem safe and benign, only to find them booby-trapped with all sorts of malicious intent.

always what to be *mechanech*, always lost ground to take back and new territory to conquer.

Today, the battlegrounds have shifted. There are no front lines. The enemy lurks in every corner, behind every stone. He is beneath the surface, darting out of tunnels when least expected. The *milchemes hayetzer* in our times is similar. It’s not about black and white, right and wrong. The *yetzer* lurks in the vague gray area. He lures us into areas that seem safe and benign, only to find them booby-trapped with all sorts of malicious intent.

In this issue, *Chayeinu* focuses on the messages to be learned from the *tzaros of galus*, while also continuing the topic of *chinuch*. Urban warfare today is won with constant relentless movement, step after step after step. Every block vanquished is a victory, but it is just a stepping stone, not symbolizing the end of the battle. The same applies to *milchemes hayetzer*. *Chinuch* mode is a constant, consistent climb upwards. Milestones are celebrated not as an end, but as a foothold from which to climb further.

Battles are won, but the war is never over.

May we merit *nisim v’niflaos kemo she’asah la’avoseinu bayamim haheim bazeman hazeh!* ©



THE ההוצות וההנהגות CHALLENGE

A CHANUKAH GAME



INSTRUCTIONS

2-8 Players

YOU WILL NEED:

- Copies of this sheet for every player
- A dreidel (optional)
- A timer
- Pens

HOW TO PLAY:

1. Choose a letter. This can be done either by spinning a dreidel or by having someone whisper the ABCs and stopping them at random.
2. Set the timer for three minutes. (You can do it for just one or two minutes, for a super challenge!)
3. Every player fills in the categories of Round One with things we are thankful for that begin with the chosen letter.
4. When the timer rings, compare charts. Players receive one point for every word that begins with that letter — i.e. “my mother” for ‘m’ would earn two points. If two players wrote the same thing for one category, neither one gets a point.
5. Repeat with more letters and charts — one for each night, or all at once!

** You can be as creative as you want, but you must actually be (or suddenly become!) grateful for what you write. If you thank Hashem for “groundhogs” by “G,” you’d better be ready to explain why groundhogs are a *brachah* in your life!

SAMPLE

	Round 1: Letter <u>B</u>	
Something in my house	Brothers	0
Something in my room	Bulletin Board	2
Something that I know how to do	Bake Brownies	2
Something electric	Breakfast	1
Something cute	Baby	0
Something that's working	Brains	1
Something alive	Bunnies	1
Someone edible	(cereal) bars	1
Something abstract	Bitachon	1
Something tiny	Barley	1
TOTAL POINTS		10



1

THANK YOU HASHEM FOR:

	Round 1: Letter ____	Round 2: Letter ____
Something that happened today		
Something <i>heilig</i>		
Something unexpected		
Something I've had since I was born		
Something extra		
Something I have every day		
Something I daven(ed) for		
Someone I saw recently		
Something alive		
Something I never saw		
TOTAL POINTS		



2

THANK YOU TATTY FOR:

	Round 1: Letter ____	Round 2: Letter ____
Something I inspiring		
Something I have a lot of		
Something hard to find		
Something I didn't always know		
Something noisy		
Something I never saw		
Something fast		
Someone that happened this week		
Something electric		
TOTAL POINTS		



3

THANK YOU MOMMY FOR:

	Round 1: Letter ____	Round 2: Letter ____
Something in my house		
Something in my room		
Something that I know how to do		
Something extra		
Something cute		
Something that's working		
Something warm		
Something edible		
Something abstract		
Something colorful		
TOTAL POINTS		



4

THANK YOU REBBE/MORAH FOR:

	Round 1: Letter ____	Round 2: Letter ____
Something I learned		
Something convenient		
Something challenging		
Something that affects the world		
Something necessary		
Something meaningful		
Something old		
Something that gives me <i>koach</i>		
Something I need to do		
TOTAL POINTS		



Hilchos Shabbos Initiative

If a person just stepped into a puddle, is he permitted to walk on grass?

A person who stepped into a puddle may continue to walk outdoors even though he may unintentionally be watering the grass.

Is it permissible to break ice or shovel snow?

One may only break ice on *Shabbos* if there is a necessity for it to be done, since some *Poskim* consider it breaking an attachment to the ground (*Soser*). The same holds true for breaking off icicles from a building.

Shoveling snow is prohibited and should not be done by a *Yid* on *Shabbos* even within an *eruv*.

Sprinkling salt on ice is permitted if necessary to prevent slipping, but otherwise should not be done on *Shabbos*.

Additional notes pertaining to rain:

- One may not cover one's hat with a plastic bag when going outside of an *eruv*. According to many *Poskim*, even the plastic rain covering made specifically for hats should not be worn. The hat covering that is part of a "Me'il" or "Shayne Coat" is permitted to be worn.
- A woman may wear a rain bonnet.
- Clothing (made from absorbent materials) that has become saturated from rain may not be handled once it is taken off and put down, since *Chazal* were concerned that one may come to squeeze out the water.
- Wet clothing may not be hung in the same place that laundered clothing is hung (so as not to give the appearance that the clothing has been laundered on *Shabbos*).
- If one's socks have become saturated from rain it is preferable to change into a dry pair, since walking in saturated socks will inevitably cause water to be squeezed out.
- Wet clothing may not be placed on a hot radiator to dry.
- It is not permissible to squeeze water out of wet hair.

The Chofetz Chaim writes in the name of R' Yonasan Eibishitz that if one does not learn Hilchos Shabbos very well, it is impossible not to be עובר on a forbidden act on Shabbos.

To receive weekly Hilchos Shabbos sheets by email, subscribe at: Shabboshalachos@gmail.com

This sheet contains Divrei Torah and should be dealt with accordingly.

לזכות רפואה שלימה חי' מלכה בת בת-שבע

ע' ש"ע ש"י-ח', סי' תרע"ט, ביאור"ל סי' תרפ"א

The questions **with their answers** will be printed next week, along with another set of three questions.

QUESTION 1

I want to light the מנורה in the dining room and then move the tray with the מנורה to a different place after it goes out. Is there a way I can do that?

QUESTION 2

I heard that it is better to light the מנורה closer to שקיעה on שבת ערב. Is that true?

QUESTION 3

On שבת חנוכה should I light the מנורה or say הבדלה first?

ANSWERS TO LAST WEEKS QUESTIONS

I had to do some last-minute work before שבת and accidentally left my laptop on the couch. It's not too expensive, but if it stays there over the whole שבת I don't know if I'll have a computer left!

QUESTION 1

Can I put it away?

Answer: A laptop that is not so expensive and one does not treat very delicately, merely has the status of a לאיסור. It may be moved if it is in the way of something else, but can't be moved to be protected from damage. One can decide he wants to sit on the couch, which then causes the laptop to be in his way, allowing him to pick it up and move it away. Once he picks it up, (ש"ח-ג'), writes that it can be moved to anywhere he wants.

If it is a laptop that is treated very delicately and wouldn't typically be left in an area where it may be moved around, it may get the status of חסרון כיס (this doesn't necessarily depend on the price). If so, it may not be moved at all.

continued....

continued...

QUESTION 2

If not, can I move it with my feet?

Answer: Even if an item is מוקצה מחמת חסרון כיס (י"ג), the משנה ברורה allows one to use his body to move it. Although the מ"ז-י"ב (איש חזון) argues, (ה-כ"ב-ו) אגרות משה writes one can be lenient if there is a need.

QUESTION 3

Can I get a גוי to move it?

Answer: The משנה ברורה (ט"ו) writes that one may ask a non-Jew to move an item that is כלי שמלאכתו לאיסור even for the purpose of protecting it. If the item is מוקצה מחמת חסרון כיס, one may not ask a non-Jew to move it unless there is a large loss of money involved.

QUESTIONS AND ANSWERS IN
HILCHOS SHABBOS FOR THE ENTIRE FAMILY
בית מדרש נחלת יעקב - נערך ע"י המו"ץ דקהלתינו

VOL II WEEK 9

ע' רמ"א ש"ז-ג', שכ"ז-א

The questions **with their answers** will be printed next week, along with another set of three questions.

QUESTION 1

In a previous article it was discussed about peeling the tabs off a band-aid. What are the pertinent הלכות about putting the band-aid on oneself?

QUESTION 2

If someone ח"ו needs stitches, can they get on שבת?

QUESTION 3

Is there anything that one is allowed to put on for very chapped lips?

ANSWERS TO LAST WEEKS QUESTIONS

QUESTION 1

I want to light the מנורה in the dining room and then move the tray with the מנורה to a different place after it goes out. Is there a way I can do that?

Answer: In order to make sure the tray doesn't become a בסיס to the מנורה, one should put an object that is more valuable than the מנורה, such as jewelry, on the tray. It will then become a בסיס only to the non-מוקצה item. Also, one should not use a tray that is specifically made for a Leichter or מנורה, as it will then automatically become a בסיס to what it is made for. Instead use a regular plate or tray.

When the מנורה goes out, one may then move the tray with the מנורה and jewelry on it, only if it is in the way of someone, or is affecting someone's ability to use that area. One may not move it just to protect the מנורה, as this would be האסור דבר הצורך דבר האסור, which the ערוך (ש"א-ח') doesn't allow.

continued....

continued...

QUESTION 2

I heard that it is better to light the מנורה closer to שקיעה on שבת ערב. Is that true?

Answer: According to the (תרעט-ג') משנה ברורה one should light חנוכה on Friday only after המנחה פלג, which is one and a quarter hours שעות זמניות before night. According to the גר"א, this means one and a quarter hours before שקיעה, which is around 3:30 in the afternoon. After that time, one may light חנוכה נרות. However, according to the מגן אברהם, it means one and a quarter hour before צאת הכוכבים. It isn't clear exactly when צאת is, but פלג המנחה comes out somewhat close to שקיעה. Someone could make an argument that it is therefore better to light later. However, this is incorrect, as it is almost universally accepted that when it comes to a שבת חילול שבת, one can rely on the גר"א, and light at the earlier זמן. In this way the lighting won't ח"ו come near to שבת. Therefore, one should light a little before his wife usually lights שבת נרות.

QUESTION 3

On שבת חנוכה should I light the מנורה or say הבדלה first?

Answer: The (תרפ"א-ג') משנה ברורה brings both מנהגים and writes either way is acceptable. Therefore, one should follow his מנהג. If someone doesn't have a clear מנהג, one could possibly argue that נרות חנוכה should be lit first. Since the עיקר דין according to many is that night begins around 50 or 60 minutes after שקיעה, there would be an ענין to light before 80 or 90 minutes after שקיעה, within a half hour after the זמן. Although many keep 72 minutes for שבת-and they should keep it for שבת חנוכה as well- possibly one should try to light as early as possible, in order to get part of the זמן. Those that make הבדלה first should try to do so without unnecessary delays.

TORAS REB KALMAN



סיפורי צדיקים

*Captivating stories full of Yiras Shamayim taken from Shmuessin that
Reb Kalman Krohn z'tl gave in Adelpia Yeshiva*

The Dibuk of Nickelsburg Part I

Rav Dovid Oppenheim was a great tzaddik and talmid chacham who lived a few centuries ago. Rav Dovid was the undisputed gadol hador of his generation. He was extremely well versed in Gemara and Poskim, and when he ruled on a halachic scenario, none of the other sages would dare overrule him. His greatness was such that at the young age of twenty-three, he was appointed the head dayan of the large city of Nickelsburg.

In addition to his unparalleled grasp in the revealed aspects of Torah, he was also deeply acquainted with the hidden secrets of the Torah and kabbalah, including sheimos. Sheimos, the use of certain names of Hashem in a kabbalistic fashion, is not child's play, and toying with them is akin to messing with fire. Even holy tzaddikim

who are proficient in this area only use it very rarely, in cases of extreme emergency.

At that time, in a city far from Nickelsburg, there lived a fourteen-year-old boy whom we'll call Naftali. Until the fateful moment when his entire life went haywire, there was nothing extraordinary about Naftali. He was a regular bachur just like any other his age.

One day, from one second to the next, everything turned topsy turvy.

The first indication that something was amiss took place on a calm winter morning, in the middle of the street. The streets were teeming with people, hurrying to and fro, the typical hubbub that took place every morning, when suddenly, there was an earthshattering shout. "Ashamnu! Bagadnu!"

Two men, chatting amiably on their way to the market, halted their conversation and turned to the source of the noise. A cluster of children on their way to cheder stopped short to gawk. Movement on the street ceased momentarily as people tried to digest what their eyes were seeing.

Someone was sprawled on the floor, weeping uncontrollably, shouting vidui at the top of his lungs in a voice that was much too deep to be his own.

"Naftali!" someone yelled, recognizing the prone figure. His voice was shaking with fear and concern. What had happened to Naftali?

Naftali stood up, but his eyes were unfocused. Instead of responding, he grabbed a large boulder, one that seemed much too heavy for a single man to lift, and smashed it, hard, against his chest. The unnerving sound of stone meeting bone echoed throughout the silent street, but despite the undeniable force of the blow, it seemed that Naftali was fine.

The boulder fell to the ground, and Naftali lifted it a second time, and then a third, hurling it at himself with extraordinary force. Despite his efforts, however, the terrible blows did not harm him. As he continued trying unsuccessfully to stone himself to death, he continued yelling out the words of vidui in an unnaturally deep voice that did not resemble his usual pitch.

The stunned passersby on the street soon understood that Naftali had been possessed by the spirit of a dybbuk. However, despite their pain and concern for him, there was nothing they could do or say that would calm him down. After a few minutes of torturing himself in this manner, however, Naftali lay down on the side of the road, completely spent. He fell into a deep slumber from which he could not be awoken.

For the next few days, Naftali was uncontrollable. For much of the time, he was in a state of semi-conscious delirium, drifting in and out of sleep and being completely unresponsive. Three times a day, however, he would stand up and leave the house, screaming vidui at the top of his lungs as he threw whatever he could find – stones, bricks, and wooden logs—at his heart.

His parents were beside themselves, not knowing how to deal with him. They tried talking to him and reasoning with him, but it was clear that he just wasn't 'there'. In the place of their good-natured son was an unrecognizable spirit that refused to communicate with them and was using Naftali's body for its own ends. They were terrified for his safety, but they had absolutely no control over his actions.

And then came the day when Naftali left the house, never to return. He got onto a wagon and drove himself out of the city. Whenever the mood overtook him, he would jump off the wagon and try to stone himself to death as he cried out the words of vidui. Then he would continue on his

journey for another little stretch. For the next six years, he wandered from town to town in the same terrible state of being, suffering for the sins of the spirit that possessed him.

When he was twenty years old, his travels brought him the city of Nickelsburg, where Rav Dovid Oppenheim served as rav. The people of Nickelsburg, like the others who had met Naftali over the course of his journey, were horrified to see what deep anguish the poor young man was in. Not knowing how to help him, they went to the rav of the city to discuss the situation.

Rav Dovid Oppenheim was an extremely busy man, and he didn't have the time to chase Naftali around the city. The problem was that there was no way the people could pin the boy down and lead him to the rav. Naftali obeyed no one, not even his own wishes, and his every act was dictated by the spirit living within him.

“There must be a time when he stops running around,” the rav told the people who had come to see him. “When that happens, and he's finally stationary, please come to call me, and I will go there immediately.”

A few hours later, someone came to inform the rav that Naftali was sitting on a chair inside the motel, acting almost lifeless. “He's not sleeping, not exactly,” he reported. “He's sitting, and he's able to reach for food and chew a little, but he seems more like a puppet than a live person.”

Rav Dovid stood up and accompanied the man back to the motel to see for himself. Indeed, the young man whom the entire Nickelsburg was talking about was seated in a chair, a dummy-like expression on his face. He was moving his arms as though someone was controlling them externally.

As Rav Dovid took in the scene with his holy eyes, Naftali suddenly had an attack. He stood up aggressively, knocking things off the table, and began clawing on the floor for heavy objects to throw at himself. “Ashamnu, bagadnu, gazalnu!” he roared as he wacked his chest over and over.

Rav Dovid observed him for a long moment, and he understood exactly what was happening and what was needed in order to help Naftali. However, it was time for him to depart to Vienna for an important matter that could not be delayed, and he therefore did not have the time to deal with Naftali himself. Instead, he resolved to give it over to Rav Moshe Pagi, a tremendous kabbalist and a very humble man who lived in Nickelsburg at the time.

Leaving the motel and the heartbreaking scene, Rav Dovid went directly to the home of Rav Moshe Pagi. The mekubal was in the middle of writing his Torah thoughts, focusing intently on the pages before him when Rav Dovid came inside.

“Did you hear about the young man, Naftali, who came to the city?” the rav asked.

Rav Moshe gave a deep sigh. “Yes, I heard about him.”

“The way I see it, the way to remove the spirit from within him is through these sheimos,” Rav Dovid told the mekubal. He wrote down some names and pesukim on a paper, sheimos that Rav Moshe Pagi had never known. “I must leave town and therefore cannot do it myself, but you are a mekubal, too. You must use these names to coax the spirit into leaving Naftali’s body. It’s the only way.”

Rav Moshe shuddered. “The Shulchan Aruch says that one who uses the sheimos will die,” he reminded the rav. This was an area that was

dangerous to tamper with, and Rav Moshe was afraid to get involved.

“Rav Moshe, this boy is suffering terribly,” the rav stressed. “Despite the danger, if he came to our city, then we have a duty to help him. I would do it myself, but I cannot, and I am therefore making you my messenger to remove the spirit and relieve his distress.”

Rav Moshe nodded reluctantly, realizing that he did not have much of a choice to refuse. He sat with the rav for a while, going over the names and the pesukim, the Tehillim and the thoughts, everything that was involved in the kabbalistic ritual he would have to perform. When they were done, Rav Dovid Oppenheim left the city, leaving the mission of helping Naftali in Rav Moshe’s capable hands.

Rav Moshe Pagi, as mentioned earlier, was a tremendous anav, and he was afraid that he wasn’t great enough to perform the ritual himself. He therefore asked two other mekubalim to join him, and the three of them went to the motel where Naftali was, sitting still as a statue in a chair.

Rav Moshe took a seat opposite the boy. “Pick up your head,” he commanded.

Naftali obeyed, lifting his head from the table.

“I see that you are suffering terribly,” Rav Moshe said suddenly, addressing the spirit that was dwelling in Naftali’s body. “From your behavior in this young man’s body, I can see that you are in tremendous distress from sins that you committed in your lifetime. You didn’t even merit to be cleansed in Gehinnom yet.”

Naftali, as was the spirit inside him, was silent, so Rav Moshe continued, “I’ll tell you what I can do to make things easier for you. I myself will recite Kaddish for your soul, and I also pledge to fast every single day for an entire year in your merit.

Not only that, but I, along with the community here in Nickelsburg, will learn mishnayos in your memory for a year. But in order for us to do these things, you must leave this boy's body."

Rav Moshe turned to someone standing nearby. "Open a window," he said quietly. If the spirit would leave Naftali, it would need to get out of the room and back outside. He turned back to the unmoving young man and addressed the spirit. "You must leave this boy's body," he commanded sternly. "You have tortured him long enough. It is time for you to go."

Suddenly, a deep voice emerged from somewhere deep within Naftali. "Moshe," the voice said scornfully. "What do you think, that you will command me to leave and I will obey you just like that? I'm not going anywhere."

"I'm warning you," Rav Moshe responded, his voice uncompromising. "If you don't leave, I have sheimos, a ritual in kabbalah taught to me by Rav Dovid Oppenheim. I am going to use these sheimos to put you into cheirem, and you will suffer even more than before. Leave his body before you regret it!"

"Ha," the voice mocked from within Naftali. "Rav Dovid Oppenheim isn't in the city. He's not here, and I'm not afraid of you."

"He's not here, but he told me exactly what to do," Rav Moshe countered. "You'd better get out of this body before your pain is multiplied many times over."

"I'm not leaving," the spirit insisted stubbornly.

Left with no other options, Rav Moshe closed his eyes and began to perform the kabbalistic ritual. He didn't use all the sheimos that Rav Dovid had left him, preferring to save some ammunition for later in case it was necessary, but enough to give the spirit a good scare and shake him up.

But even after he finished, the spirit refused to cooperate. "I'm not leaving," it maintained. "Do what you want, but I'm staying right here."

Rav Moshe proceeded to repeat the ritual, using more of the sheimos, but the spirit stubbornly resisted his efforts in coaxing it to leave. He tried a third time with the same results. At last, left with no other recourse, Rav Moshe told the spirit, "I'll give you one more day to be here. However, if you don't leave by tomorrow, I'll bring seven sifrei Torah and seven shofars. With the blasts of the shofars and the power of the Torah, you'll be forced to leave Naftali's body. Your punishment thereafter will be exponentially more severe. I'm warning you not to try it."

He got up and left the motel with the other mekubalim as his words caught on fire and spread throughout the city. A wave of anxiety took hold of the people as they contemplated Rav Moshe's words. The spirit seemed incredibly stubborn. What if it continued to resist Rav Moshe's efforts even in the presence of the sifrei Torah? What a terrible chilul Hashem that would be!

The following day, when it was clear that the spirit had no intention of leaving Naftali's body, Rav Moshe returned, along with a vast crowd of curious onlookers. They bore the seven Torah scrolls and seven shofars, and as Rav Moshe instructed them, they stood ready to respond "Amen," after he finished.

"I'm going to use these sifrei Torah, along with sheimos, to force you to leave," the mekubal informed the spirit. "Leave before you bring even more suffering upon yourself!" They blew the shofars and Rav Moshe began concentrating on kabbalah.

When he was done, the crowd responded with a thunderous amen. The effect this had on the spirit

within Naftali was immediate. “Stop, stop!” the deep voice cried out desperately. “Stop!”

Rav Moshe turned to the voice. “Leave right now, and we’ll help you atone,” he ordered.

“I can’t leave,” the spirit insisted. “You can’t see what I see, but just beyond the crowd are hundreds of thousands of menacing angels, waving fiery rods, ready to beat me terribly! I can’t leave! The torture awaiting me outside is too frightening!”

“You must leave,” Rav Moshe told it, “Because if you don’t, you will have to endure things a lot worse than that. And don’t you pity this poor young man whose body you borrowed? He’s suffering terribly because of you!”

“Don’t you pity me?” the voice demanded in response. “How can you force me to leave?”

“We’ll learn mishnayos for you after you leave,” Rav Moshe offered.

“I’m not leaving! It’s much too dangerous,” the spirit insisted. “Give me another few months, and maybe then I’ll leave.”

They continued negotiating back and forth as the sun slowly trekked across the sky. Shkiah was fast approaching, and there didn’t seem to be any hope in sight. “We will continue tomorrow,” Rav Moshe announced. “We need to daven Minchah now.”

They returned the sifrei Torah to the shul and put the shofars away, their goal unaccomplished.

To be continued...

Have a Wonderful Shabbos!

This story is taken from tape #TG56

TORAS REB KALMAN HOTLINE

Vaadim & Shmussen given by **Reb Kalman Krohn** ז"ל are now available by phone.

USA **732.913.5616** or **718.557.7711**
E.Y. **02.313.6038**

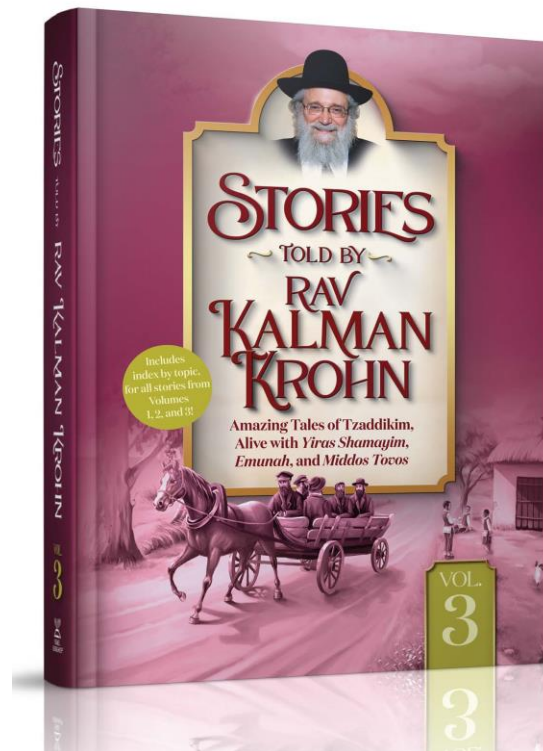
Option 1: Vaadim given in BMG
Option 2: Shmussen given in Adelpia
Option 3: Captivating stories taken from shiurim

To receive Vaadim by email or for questions and suggestions call/text 609.807.1783 or email torasrebkalman@gmail.com

Toras Reb Kalman
Lakewood New Jersey
609.807.1783
torasrebkalman@gmail.com

Volume THREE is HERE!!

Available at your local Judaica bookstore





LEARNING FROM OUR LEADERS

ONE YEAR WHEN THE CHOFETZ CHAIM WAS A YOUNG BACHUR HE WANTED TO WATCH HIS REBBI, R' NACHUM'KE, LIGHTING THE MENORAH.

NOW IS THE TIME FOR LIGHTING THE MENORAH. I WONDER WHY THE REBBI HASN'T STARTED LIGHTING YET...



MORE TIME ELAPSED, AND STILL REB NACHUM'KE WENT ABOUT HIS REGULAR ROUTINE WITHOUT SAYING ANYTHING ABOUT LIGHTING THE MENORAH.

I AM SO PERPLEXED...I KNOW MY REBBI. HE IS MAKPID TO DO EVERY MITZVAH ACCORDING TO HALACHAH.



...AT AROUND 10:00 AT NIGHT, THERE WAS A KNOCK AT THE DOOR. THE CHOFETZ CHAIM RAN TO OPEN IT; IT WAS REB NACHUM'KE'S WIFE. ALMOST IMMEDIATELY R' NACHUM'KE BEGAN TO LIGHT THE MENORAH.

BARUCH... SHE'ASAH NISSIM LA'AVOSEINU BAYAMIM HAHEIM BAZMAN HAZEH!



NEXT MORNING...

REBBI, I HAVE A QUESTION TO ASK ... PLEASE FORGIVE ME, BUT I WANT TO UNDERSTAND. REBBI ONLY LIT LAST NIGHT AFTER 10:00 P.M.

LET ME EXPLAIN BY WAY OF A HALACHAH...

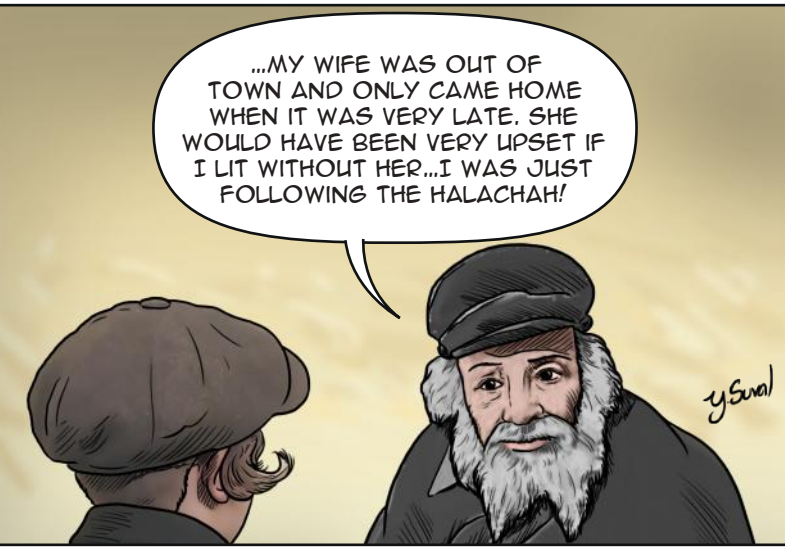


...R' NACHUM'KE EXPLAINED THAT THE REASON FOR SHABBOS CANDLES IS TO CREATE SHALOM BAYIS, AND IF ONE CAN ONLY DO EITHER NER SHABBOS OR NER CHANUKAH, NER SHABBOS TAKES PRECEDENCE, SINCE SHALOM BAYIS IS SO IMPORTANT.

PLEASE USE THIS MONEY FOR SHABBOS CANDLES... THIS YEAR WE JUST DON'T HAVE ENOUGH MONEY FOR CHANUKAH LIGHTS TOO.



...MY WIFE WAS OUT OF TOWN AND ONLY CAME HOME WHEN IT WAS VERY LATE. SHE WOULD HAVE BEEN VERY UPSET IF I LIT WITHOUT HER...I WAS JUST FOLLOWING THE HALACHAH!



R' MENACHEM NACHUM (KNOWN AS ר' נחמקה) WAS BORN IN BAISOGALA, LITHUANIA, TO R' UZIEL KAPLAN זצ"ל (A CHIMNEY SWEEP BY TRADE) OF NESVIZH, WHISKEY DISTILLERY LABORER, AND HIS WIFE, MEIDA. R' UZIEL WAS UNABLE TO AFFORD HIRING A BRILLIANT CHILD, AND SO נחמקה ר' HELPED SUPPORT THE FAMILY BY COLLECTING WOOD TOGETHER WITH HIS SISTERS AND SELLING IT. HE STUDIED IN VARIOUS ישיבות, INCLUDING VOLOZHIN AND MIR. AT AROUND THE AGE OF 20, נחמקה ר' MARRIED ITTA, THE DAUGHTER OF R' YOSEF ELIEZER זצ"ל (A CHIMNEY SWEEP BY TRADE) OF NESVIZH, AND MOVED INTO HIS HOME. IN HIS EARLY TWENTIES, נחמקה ר' FIRST TRAVELED TO LEARN IN THE ישיבה IN VOLOZHIN AND THEN MOVED ON TO GRODNA. DURING THE ALMOST 50 YEARS IN GRODNA נחמקה ר' REFUSED OFFERS FOR LEADERSHIP, AND AGREED INSTEAD TO BE THE שמש OF THE SHUL. נחמקה ר' SUFFERED MUCH DURING HIS LIFE AND BURIED MOST OF HIS MANY (17) CHILDREN. נחמקה ר' WAS KNOWN FOR COLLECTING AND DISTRIBUTING VAST AMOUNTS OF צדקה. רבי מבהקת אהרן ר' נחמקה ר' WAS KNOWN FOR COLLECTING AND DISTRIBUTING VAST AMOUNTS OF צדקה. נחמקה ר' WAS RECOGNIZED AS A גדול IN נגלה AND נסתר. OVER 20,000 PEOPLE ATTENDED HIS FUNERAL.



trouble. It showed the nature of the trouble that was brewing up.

This explains the *Midrash*. If a find like this, which contains a joyful element, brought Yosef's brothers to tremble, then the loss of a great man such as R. Simon bar Zavdi should surely make us fear.

Throughout the *parshah* we see an interesting thing: Yosef treated his brothers very carefully from beginning to end. He could have done a lot of really unpleasant things to them. He could have beaten them, harassed them in various ways, etc. Yet, all he did was put money in their sacks, which caused

them no damage at all. Not only that, but when they wanted to return the money, he refused, saying it was theirs.

Also before, when he asked them to bring Binyamin down to him, what "terrible" things did he do to them? He held Shimon in prison for a few minutes, until they left. What happened to Shimon after that? Nothing bad. Yosef gave him five-star treatment until his brothers came back.

This was a sign of Yosef's true intentions toward his brothers. ●



SPECIAL TOPIC

Light Up the Darkness

The Light of a Holiday

The original light, with which *Hashem* created the world, enabled *Adam Harishon* to see from one end of the world to the other. However, *Hashem* knew that unworthy generations would later come along, so He hid this light away, to prevent *resha'im* from using it. He hid it away for the *tzaddikim* of future generations.¹

So say *Chazal*. Where did *Hashem* hide this light? It says in *Seforim Hakedoshim* that *Hashem* hid this light in the Jewish holidays of the year. When a *chag* comes, the light bursts forth and illuminates

a person's soul. This is why the holidays are called *Yamim Tovim*. It is because this hidden light is called *tov*, "good," as it says:

וירא אלקים את האור כי טוב – G-d saw the light that it is good.²

During the ordinary days of the year, this light is hidden in the Torah, as the *Midrash* says in the beginning of *Bereishis Rabbah*.

There are a lot of stories about *Gedolei Yisrael* who, thanks to their Torah erudition, had eyes that saw from one end of the world to the other. This is

1 *Bereishis Rabbah* 12:6.

2 *Bereishis* 1:4.



because someone who delves deeply into the *Torah Hakedoshah* finds in it the same hidden light by which *Adam Harishon* saw around the world.

Now, most Jewish holidays have a *masechta* devoted to it and its *halachos*. *Chazal* say:

Moshe enacted for the Jewish people that they should ask and expound in matters pertaining to the day: The laws of Pesach on Pesach, the laws of Shavu'os on Shavu'os and the laws of Sukkos on Sukkos.³

This is because the “lifeblood,” the essence, of the holiday is hidden in the *maseches* that speaks about it. The main light of the holiday is in its Torah teachings.

Since the *avodah* and the wondrous spiritual influences of each holiday are to be found in the *masechta* pertinent to it, almost every holiday has its own *maseches*. Pesach has *Pesachim*, Sukkos has *Sukkah*, Rosh Hashanah has *Rosh Hashanah*, Yom Kippur has *Yoma*, Purim has *Megilah*. And Shavu'os is connected in some ways to *Maseches Shavu'os*. I don't know the exact source for this last one, but it is a fact that *Maseches Shavu'os* is printed in the *machzorim* for the holiday of Shavu'os. Apparently, the reason is that the foundation of the Giving of the Torah at Sinai is the oath, the *shevuah*, that the Jewish people took there to keep the Torah.⁴

Chazal composed a *masechta* for all these holidays. For all of them, but not for Chanukah! We do find a section about kindling the Chanukah lights in chapter *Bameh Madlikin*, which is the second chapter of *Maseches Shabbos*, and speaks about Shabbos candles. This implies that the Torah teachings pertinent to Chanukah are part of the Torah teachings of Shabbos. Chanukah is incorporated into Shabbos.

This shows the deep connection between Shabbos candles and Chanukah candles. If we grasp the deeper meaning of Shabbos candles, we can thereby

understand what Chanukah is all about. And we can also appreciate the difference between them.

Shabbos Illuminates

So let's discuss Shabbos candles.

The peak of light and *kedushah* on Shabbos is the *Minchah* prayer. This is the time described in Torah sources as *Raava d'raavin*, it is when *Hashem's* innermost Will expresses itself. But we don't start there. The entry gate to the holiness of Shabbos is kindling the Shabbos candles.

Shabbos candles are indeed an exceptionally great and precious *mitzvah*. *Chazal* say that if a person has limited means, and he is forced to choose between Shabbos candles and Chanukah candles, Shabbos candles come first. They are top priority. This is because Shabbos candles enhance *shalom bayis* by illuminating the home. And *Chazal* saw this as even more important than kindling Chanukah candles, which publicize miracles, for which reason they come before *Kiddush* over wine, despite the fact that *Kiddush* is essentially a Biblical *mitzvah*.

Why do Chanukah candles come before *Kiddush* in importance and priority? Because publicizing the Chanukah miracle is a demonstration of our faith in *Hashem*, in His *Hashgachah* and His closeness to us. This is basic to the Jewish belief. It is so important that, ostensibly, it should be the greatest thing of all. After all, the Ramban said:

The purpose of all the *mitzvos* is that we should believe in our G-d... and this is the purpose of all Creation.⁵

Yet, Shabbos candles take precedence over Chanukah candles. Let's understand why.

Shabbos, which in Hebrew is שבת, comes from the verb שביתה, meaning “cessation.” When Shabbos comes, everything ceases, everything fades away. During the six days of the workweek, there is the regular world, and it follows the natural order of

³ *Megilah* 4a.

⁴ See *Taamei Minhagim* p. 272.

⁵ *Ramban* commentary on the Torah, end of *Parshas Bo*.

things. (As the Chazon Ish explains, “That which we call ‘natural’ is the more constant Will of He Who brings everything into existence.”⁶)

But when Shabbos commences, there is a change in the way the world runs. Everything ceases, and the only thing left in the world is the honor and glory of *Hashem*. The true nature of Shabbos is *Hashem’s* Oneness.

This is why specifically *melachah* is forbidden on Shabbos. There is no prohibition on working hard. It is likely that one may carry heavy tables from one place to another on Shabbos. (Only according to the Ramban would this be forbidden.) The thing we may not do on Shabbos is *melachah*, which means the 39 types of creative work that were performed in the *Mishkan*. They entail creating things.

What’s wrong with creating things?

Any act, any *melachah*, by which the world is built up, is forbidden on Shabbos. Because Shabbos is a time when everything ceases to exist, so to speak, and there is nothing in the world but *Hakadosh Baruch Hu*.

Now let’s understand what makes everything cease to exist.

The truth is that this is not a question at all, because that’s how *Hashem* created things to be: ששת ימים תעבוד ועשית כל מלאכתך ויום השביעי שבת – “Six days you shall work and do all your labor, and the seventh day is Shabbos for *Hashem* your G-d.”⁷ But practically speaking, we see that Shabbos commences by means of lighting Shabbos candles.

What does this signify?

When Shabbos leaves, we recite *Havdalah*, in which we say קודש לחול בין – “He differentiates between holy and mundane.” Shabbos is the holy, and the weekdays are the mundane. Shabbos is the opposite of the weekdays. Shabbos is light, and the weekdays are darkness, as we go on to say

in *Havdalah*. And this is actually the difference between this world and the World to Come.

ואמונתך בלילות – “And Your faith in nights.” This refers to this world, which is compared to the night, as it says, תָּשֶׁת חֹשֶׁךְ וַיְהִי לַיְלָה בּוֹ תִרְמַשׁ כָּל חַיְתוֹ יָעַר – “You place darkness, and it becomes night, in which all the animals of the forest creep around.” Now, is it true that all the animals of the forest creep around only at night, and at day, they do not creep around at all? Rather, this verse comes to teach us that this world is compared to night.⁸

Weekdays in this world are days of darkness. *Shabbos Kodesh* is like *Olam Haba*. It is a day of light. This is why we kindle lights when Shabbos comes in.

What’s the difference between light and dark? It’s not that in the light, things exist, and in the dark, they don’t. Even in the dark, everything is still there, you just don’t see them because the darkness hides them. It causes a lacking in the person’s faculty of sight, not a lacking in the object itself.

Let’s say a person goes into the *beis midrash* on a dark night. There is not even moonlight. And the electricity is out. He gropes around by feeling the walls, and he can’t find the books he came in to look for. It’s not because the books flew out the window and are gone. The books are right there in front of his eyes, just like in the middle of the day. But he can’t see them. The problem is with him, not with the books.

The truth that will be revealed in *Olam Haba* is right here in this world, in front of our eyes. קדוש קדוש קדוש ה’ צבאות מלוא כל הארץ כבודו – “*Hashem* of H-sts is holy, holy, holy. The whole world is full of His glory.” That’s right. The whole world is full of *Hashem’s* glory, it’s right in front of our eyes, but we have difficulty seeing it, because of the great darkness of this world. But in *Olam Haba*, the truth reveals itself to our eyes, because it is a world of light, and we

6 *Igros Chazon Ish* letter 35.

7 *Shemos* 20:9.

8 *Otzar Hamidrashim* p. 407, see also *Bava Metzia* 83b.

will see the Oneness of *Hashem*.

The whole nature of this world is to cover over the truth that is actually right here in front of us the whole time.

Shabbos commences with kindling lights. When the candles are lit, everything is suddenly illuminated, and we can perceive the true reality that is in front of our eyes. This changes the whole way we view ourselves and the world around us.

Let's say a Jewish farmer is sitting on his front lawn on Shabbos afternoon, perusing a *sefer*. Along comes a non-Jew, and, upon noticing the Jew sitting there in total tranquility, shouts out in an alarmed voice, "Hey there, your whole tomato field is drying up because of the heat! Go turn on the irrigation quick, or the whole crop is toast!!"

What does the Jew reply? Well, he could say, "I am willing to lose everything I have in order not to desecrate the Sabbath day." This would be an appropriate response for someone who doesn't really have a proper feeling for what Shabbos is all about.

A better response would be, "Why should I trouble myself to go out to the field and turn on the irrigation, in order to rescue my whole livelihood, when *Hashem* can send me my *parnassah* straight to my home without any effort on my part? I don't need to sweat and labor in the field in order to make a living."

But wait, after Shabbos is over, something changes. The farmer Jew rushes out to his field early Sunday morning, despite his advanced age, and toils and sweats out there to take care of his tomato plantation. Why? Because Shabbos is a time of light. On Shabbos, the reality of the world is different, and the way we look at this reality is different. On Shabbos, it's crazy to go to work. In fact, it's forbidden! There is nothing but *Hakadosh Baruch*

Hu, and He takes care of everything for us. But the reality of the weekdays is different. Work isn't crazy, and in fact, it is permitted. We live in the natural world.

Chanukah's Special Light

As we said, a Jew is gripped by a lofty feeling and outlook on Shabbos. But as soon as he recites *Havdalah* on *Motzaei Shabbos*, it's over. He is back down in the natural world.

Kindling the Chanukah candles brings the light and *kedushah* of Shabbos into the mundane workdays.

How so?

The *Gemara* states that the *Shechinah* never descended lower than ten *tefachim* from the ground.⁹ This is because ten *tefachim* defines an independent domain, as we see in *Hilchos Shabbos*. A height of ten *tefachim* thus constitutes a division, a separation. Therefore, the *Shechinah* never descended all the way into this world. There was always a *mechitzah* of ten *tefachim*.

But the Chanukah *Menorah* is to be placed next to the entrance to the public domain, lower than ten *tefachim*, as stated in *Halachah*. This position shows the special purpose of the light of Chanukah. It illuminates this world. It brings the reality and the outlook of Shabbos into the mundanity of the workweek.

Chanukah is not a special, uplifted domain unto itself. Thus it does not have its own dedicated *masechta*. It brings the reality of *Hashem's* absolute Oneness down to the ground, into the public domain, into the workweek, into this mundane world. ●

⁹ *Sukkah* 5a.

גליון שיעורי הלכה

שיעורי הרה"ג ר' שמואל פעלדער שליט"א דומ"ץ בית מדרש גבוה, ליקוואוד
שיעורים שמסר הרב שליט"א בלילי שבתות בבוגרי (אלומני) בית מדרש גבוה
הרב שליט"א עבר על הגליון

התעסקות בשלג בשבת

בשיעור זה נעסוק בענייני דימוא המצוי בימות החורף שירד שלג, ומצוי שביום השבת רגילים לשאול לגביו ג' מיני שאלות, א' אם מותר לסלק שלג מבגדי או מחלון הבית, או שמה השלג הוא מוקצה. ב' אם תמצא לומר ששלג אינו מוקצה, האם יהא מותר לעשות ממנו צורות, כגון בובת שלג (snowman), כדור שלג וכדו'. ג' אם מותר לגרוף (shovel) השלג לפנותו מן הדרך.

א

נידון בשלג להיות מוקצה מחמת שני סיבות

לגבי נידון מוקצה, לכאורה יש שני סיבות לדונו כמוקצה, ואף דאן קיימא לך כרבי שמעון שאינו סבור ממוקצה, משום שדעת אדם על כל מה שראוי לו לשימוש וממילא אינו מקצהו מדעתו, מ"מ ישנם כמה מיני מוקצה שאף רבי שמעון מודה בהם שאין דעת אדם עליו והוי מוקצה, אחד מהם הוא נולד גמור, כלומר דבר שלא היה בעולם בערב שבת בין השמשות ונולד בשבת, כגון אם נוטפים בשבת מים של מזגן (air conditioner), מים אלו הנם מוקצה מחמת נולד, והגם שלא נולדו יש מאין, מ"מ מאחר ובתחילה לא היה מים ובשבת עצמו נעשו מים, הרי הם בכלל נולד גמור. ולכאורה גם שלג שירד בשבת יש לדון בו כנולד גמור, מפני שבתחילה היה מים ונעשה בשבת לשלג, וא"כ לכאורה הוא מוקצה והיא אסור לטלטלו.

סיבה נוספת לדון בו כמוקצה, דהוי מוקצה מחמת גופו, שכל דבר שאינו אוכל ואינו עומד לשימוש כגון חול ואבנים, גם אם שייך להשתמש בו, מ"מ אם אינו עומד לכך הוי מוקצה מחמת גופו, ולפי"ז שלג שאינו עומד לשימוש, הוי מוקצה מחמת גופו האסור בטלטול. ולפי סיבה זו יהא שלג אסור בטלטול גם אם אין בו את סיבת האיסור של נולד, וכגון שירד קודם שבת, דמ"מ יהא מוקצה מחמת גופו כחול ואבנים.

אמנם לגבי נולד מצינו להשו"ע (סי' שלח סעי' ח) שכתב, מותר ליתן כלי תחת הדלף בשבת כו' והוא שיהא הדלף ראוי לרחיצה. וביאר המשנ"ב (סק"ל), שאין דלף זה הבא ממטר אסור משום נולד, עכ"ד. ואולם המשנ"ב לא ביאר דבריו, מדוע באמת מטר היורד בשבת אינו מוקצה מחמת נולד, אולם הב"י (סוף סי' שו), הביא מהשבלי הלקט (סי' פה), בשם רב צמח גאון, להתיר לרחוץ ולשתות מטר היורד בשבת, וסמך עצמו על הגמ' (עירובין מה: מו.), דמיא בעיבא מינד נידי ולא מיבלע בליעי. כלומר שהמים בעננים נחשבים כקיימים במצב מים, ולכך לא הויין נולד.

ואף שדבריהם נסובים על מטר ולא על שלג, ובשלג עדיין היה אפשר לומר שיהא בו משום נולד, דאף שמים בעיבא מינד מ"מ שלג לא הוה, מיהו מצינו להמקור חיים (בכרך, סי' שכ סעי' יא), שהשווה דינם שכתב בזה"ל, לפנות השלג מן הדרך ומן החלון, אף על פי שירד בשבת, מותר, עכ"ל. הרי להדיא שאין בשלג משום נולד ולא משום מוקצה. וטעם הדבר שאין בו נולד יש לומר, שהשינוי ממצב מים למצב שלג אינו שינוי גמור בכדי להחשיבו לנולד גמור דהוי מוקצה. אך עדיין נותר לבאר מדוע לא הוי השלג מוקצה מחמת גופו, ולא ראיתי למי שיעמוד על זה. ולכאורה צריך לומר, שמכיון שהשלג עומד להיות מופשר מעצמו ולהתהפך למים, הוי כמו מטר שאינו מוקצה.

שלא שייך בו איסור נולד, וביחדו אדם לשימוש שיהא לו למימיו או לצינון מים, ולכן לא הוי גם מוקצה מחמת גופו, אבל בסתם שלג היורד בשבת יתכן דהוי נולד, ומאחר שמערי"ש לא יחדו לתשישו, יתכן דהוי גם מוקצה מחמת גופו.

ד אכן מצינו להגרש"ז אויערבך זצ"ל המובא בשלחן שלמה (סי' שי אות כו-ב) וכן בספר טלטולי שבת (מוקצה עמ' ג), שהוא סבור לחלק, שאמנם שלג היורד בשבת אינו נולד, אולם יתכן ששלג הוא מוקצה [מטעם אחר, דהוי] כצורות ואבנים, במדה ונתקשרו העננים ביו"ט שלא היה דעתו עליהם כלל [מבעוד יום], ואע"ג שנהוג להיתר, עם כל זאת אין זה כל כך פשוט, עכ"ד. [ודלא כשש"כ (פטי"ז) העי קיח], שהביא בשמו רק את ההיתר שאין בשלג משום נולד, ולא הביא שסבור לאסור מטעם אחר דהוי מוקצה מחמת גופו]. וכדבריו מוכח מהאשל אברהם (בוטשאטש, תנינא סי' שיב), שכתב שהשלג אינו מוקצה מטעם שראוי ליתנו לעופות וכנהוג ליתן שלג דווקא לאווזות במקום שתיה, עיין שם. אולם לפי"ז בזמנינו שאין מצוי בינינו עופות אלו, א"כ לכאורה שוב לא יהא היתר לדעת האשל אברהם, ובפרט בזמנינו שאין רגילים ליתן לעופות לאכול שלג, א"כ שב השלג להיות מוקצה.

א דבר זה נוגע למעשה, כי מפני שמים אלו הם מוקצה, לכן יהא גם אסור ליתן כלי תחתיהם לקבלם, כי אסור לבטל כלי מהיכנו, כלומר אסור לבטל כלי משימוש, ומאחר ועל ידי מים מוקצים אלו יהא הכלי המקבלם נאסר בטלטול, הוי ביטול כלי מהיכנו ואסור.

ב מה שהקטנים משחקים בשלג, אין בשימוש מועט זה בכדי להחשיב את כל השלג היורד כמיועד למשחק.

ג אין להוכיח מדברי הגמ' (שבת נא:) שאין שלג אסור משום נולד ומשום מוקצה, מדאמרינן התם שאסור לרסק בשבת את השלג והברד אבל נתון הוא לתוך הכוס ואינו חושש. פירוש, שאסור לרסק השלג בידים, אבל מותר ליתן לתוך כוס מים או יין ונמס מאליו. והטעם לאיסור ריסוק בידים, מתבאר שם בראשונים שהוא משום איסור דרבנן שנראה כסחיטה (רמב"ם שבת פרק כא הל' ג), או משום דדמי למלאכה שבורא מים הללו משלג (רש"י שבת שם ד"ה), ובכלכלת השבת ושלחן עצי שיטים (מלאכת דש סי' ג) ביאר שהכוונה שדומה למלאכת מכה בפטיש. אבל לא אסור שם משום נולד ומשום מוקצה מחמת גופו, א"כ משם ראיה שאין בשלג נולד ומוקצה, זה אינו, כי יתכן ששם מדובר בשלג שירד מערי"ש

גם בקובץ הפרדס (חלק ח חוברת ג), כתב הגאון רבי שמחה זעליג ריגר הי"ד אב"ד בריסק, בתוך דבריו בזה הלשון, ולא שמענו מעולם לאסור את השלג היורד בשבת להשתמש בו לתת אותו לתוך הכוס משום נולד, עכ"ל. הרי מדבריו שמותר להשתמש אף בשלג היורד בשבת ואין בו לא משום נולד ולא משום מוקצה מחמת גופו. וכ"ה דעת הגרי"ש אלישיב זצ"ל המובאת בארחות שבת (פ"ט סעי' קצד הערה רנט), ובשלמי יהודה (פ"ג הע' ט).

והנה, דעת הגר"מ פיינשטיין בשלג אינה ברורה דיו, כי רבים הביאו בשמו שלג הוא מוקצה. אך כולם שאבו את דבריהם ממקור אחד והוא מספר טלטולי שבת (עמ' 165 הערה 10), שכתב ששמע מהגרמ"פ שמכיון שאין הדרך להשתמש עם שלג, ואינו נחשב למאכל בהמה, הוא ליה מוקצה [מחמת גופו]. ועוד כתב שם, שאין צריך לומר שאסור השלג אילו ירד בשבת שאז נוסף גם איסור נולד, עכ"ד. אך ידוע בכללות שלעולם אין לסמוך על פי השמועה, וכל שכן כאן בעניינינו, שבספר 'הלכות שבת' (איידער מלאכת דש הע' שלא), כתב אחרת בשם הגרמ"פ, דלא הוא מוקצה, וזה לשונו, שמעתי מפי הגרמ"פ, דשלג או גשם שירד בשבת לא הוא נולד, עכ"ל.

כמו כן שאלתי את הגר"ח מינץ והגר"ש פורסט ושניהם הושוו לומר בשם הגרמ"פ ששמעו ממנו שלג אינו מוקצה. ואמר לי הגר"ב מוסקאוויץ בעמח"ס ודברת במ שהראה להג"ר דוד פיינשטיין את המובא בתשובות אביו באגרות משה (או"ח ח"ה ס' כב אות לו), שלג הוא מוקצה דהוי נולד, ורבי דוד אמר שאינו מקבל שאמר אביו כן, וכפי שידוע שיטת אביו, לא אמר כן, עכ"ד. לכן להלכה אין בשלג משום נולד ומשום מוקצה.

ב

בניית כדור שלג או בובת שלג

עתה נעבור לידע איך יהא הדין בשבת לעשות מהשלג דמות כדור או בובה. הנה, המקור חיים (שם סעי' ט) כתב בזה"ל, תיפח רוחן של עושי כדורי שלג בידם, ויש בו משום שני מלאכות דש ובונה, עכ"ל. ועוד כתב (שם סעי' יא), שיש למחות ביד הנערים העושים כדורי שלג וזורקים, עכ"ל. אמנם שני המלאכות שמנה צריכים תלמוד, מה שכתב 'מלאכת דש' לכאורה כוונתו לאיסור ריסוק שלג שיש הסוברים שטעם איסורו הוא משום גזירה שמא יסחוט, וסחיטה היא מלאכת דש, והנה בהתעסקות בשלג, בשעת עשיית הצורה הדרך הוא לדחוק את השלג כדי לבוא לצורה הרצויה, ועל ידי כך נמש קצת מהשלג.

אך לכאורה בטיב איסור זה יש להעיר, שבמציאות אין נמש הרבה כי אם מעט, ועוד שבמיעוד השלג אינו מכוון למימיו, ועוד שהמים הולכים לאיבוד, וא"כ יש כאן כמה סיבות להיתר, וכפי שעולה מדברי השו"ע (סי' שכ סעי' ט), שאיסור שבירת קרח הוא רק לחתיכות דקות ולא לשבור חתיכת קרח. ובטעם הדבר כתב הבי"י (הובא במשנ"ב שם ס"ק לב), שאע"פ שיזוב קצת מים, מותר מאחר ולא התכוון לזה, וגם הולך לאיבוד. גם כתב השו"ע (שם סעי' י), שמותר לשבור הקרח כדי ליטול מים שתחתיו, וביאר המשנ"ב (ס"ק לו), שההיתר הוא מפני שלא אסרו ריסוק קרח אלא אם הוא עושה כדי שיזוב מימיו.

ומה שכתב המקור חיים הני"ל לאסור עשיית כדורי שלג משום בונה, נראה ביאור דבריו כפי שכתב השש"כ (פ"ז סעי' מה ובהע' קיח), ע"פ מה שכתב הרמב"ם (שבת פ"ז ה"ו), שכל המקבץ חלק אל חלק ודיבק הכל עד שיעשו גוף אחד הרי זה דומה לבנין, עכ"ל. ואע"פ שבעשיית כדור שלג נוטלים כף שלג שכבר מחוברים חלקיו ואינם מפורדים, מ"מ מכיון שעד עתה היו מחוברים רק ברפיון ועתה הוא דוחקם ומחברם שיתקבצו היטב, לכך הוי כמקבץ חלקים שאסור משום בונה. [וכתב השש"כ (שם), שאע"פ שאין בניינו מתקיים לעולם, אסור לפי שכל שאינו מאכל אסור לכתחלה לבנותו אע"פ שאינו מתקיים].

מלבד דברי המקור חיים, יש קצת חכמים שאסרו עשיית כדורי שלג משום ממחקה^ה, במדה ועושה הכדור שלג שיהא חלק (smooth) ללא גומות. הצד השה שבכולם, לאסור מכמה סיבות עשיית כדור שלג וכ"ש בובת שלג.

ג

פינוי שלג בשבת

להשלמת היריעה, נסיים בענין פינוי הדרכים משלג אם מותר, בשו"ת לב אברהם (ח"א סי' מט), כתב לדמות זה להמבואר בשו"ע (סי' שלג סעי' א), שאסור לפנות אוצר מחבית אם לא לצורך מצוה משום טירחא או עובדין דחול. ובמחזה אליהו (סוף סי' סח) כתב, שאסור לפנות השלג משום זלזול בשבת. ואמר לי אחד ששאל את רבי דוד פיינשטיין מה דין פינוי השלג בשבת, והשיבו לאיסור, והקשה לו אותו האיש האם הטעם האיסור הוא משום טירחא או עובדין דחול או זלזול בשבת, והשיבו משום כולם. אמנם היכן שהשלג נעשה קרח, ויש חשש שיחליקו עליו, אפשר ליתן עליו מלח להמיסו, וכפי שהאריך בזה בשו"ת מחזה אליהו (סי' סז) שבמקום הצורך בודאי מותר, וכ"כ בשש"כ (פכ"ה הע' נג).

פסקי דינים

- א.** מותר בשבת להסיר שלג מן החלון ומבגדיו, שאין השלג מוקצה מטלטול. וגם אם ירד השלג בשבת אין בו משום נולד, ומותר לטלטלו.
ב. אסור בשבת לעשות מהשלג כדור שלג וכן בובת שלג. ג. אסור בשבת לפנות את השלג מן הדרכים. אולם במקום הצורך כגון שיש חשש שיחליקו עליו, מותר להמיסו ע"י מלח.

^ה (מ), ושם בהערה (אות פז) כתב, שלפ"ז נמצא שיש עכ"פ איסור דרבנן של ממחקה גם בדבר שאינו מתקיים כמו השלג שנמש מאיליו בבוא השמש.

^ה ראה להרב איידער בספרו הלכות שבת (דש הע' שלב) שכתב שאפשר שיהא בו משום ממרח, וכן הסיק בספר 'הלכות שבת למעשה' להרב פסח אליהו פאלק (עמ')