

CHANUKAH (II)

Hadlokas Haneiros

One Chanuka, a group of chassidim traveled to see the Chozeh of Lublin. One of them handed the Rebbe a *pan* on which his friend's name was written, and when the tzaddik looked at the note, he spat. Later the same evening, the chossid decided to try giving the note again. This time, as soon as the *tzaddik* saw it, he said, "This man illuminates all the worlds!" He then added, "When I first saw the *pan*, that man was playing cards; this time he is lighting his *menora*."

(ספורים חסידים זיוין מועדים ע' 286)

Once, some chassidim of Reb Levi Yitzchak of Berditchev were chatting when suddenly the *tzaddik* approached them and asked what they were discussing. Having been involved in idle talk, they were embarrassed to divulge the subject. When the Rebbe asked again, they were compelled to reveal that they had been speaking of the wealth of a certain *poritz*, who would indulge in everything he wished. In fact, even when he decided to sled in the summer, he had his servants cover a field with mounds of sugar.

Hearing this, the *tzaddik* asked, "Does he light Chanukah *licht*?" Surprised, the chassidim replied that he did not, and he probably did not even know what Chanukah is.

Replied Reb Levi Yitzchak, "If he doesn't light Chanukah *licht*, then he does not have true enjoyment in this world!"

(בני בינה)

After kindling the Chanukah *licht*, the Rebbe Rashab would sit near them for half an hour and learn, though at a slight distance, in order not to benefit from its light. He would learn *Gemara*, wherever he was holding in his learning of Shas.

The Rebbe explained that this practice highlights the special connection of Torah to light, and is a lesson for everyone – Chanukah is a time to increase one's learning. Furthermore, since the Yevanim wished to

prevent us from studying Torah, we increase our study.

(רשימות היומן ע' שכג, תו"מ תשמ"ב ח"ב ע' 618)

The Power of the Lights

In *Haneiros Halalu* we say that we have no permission to use the lights, only to look at them ("*elo li'oisson bilvad*"). This can mean that gazing at the lights is actually a benefit, healing any damage the eyes have incurred from seeing improper images, and protects one for the future. In fact many *tzaddikim* would sit and gaze at the *licht* as they burned.

(שו"ת שב יעקב סי' כב, זרע קודש – ראפשיץ)

One man, in a severe state of depression sought out a cure by the Rov of Apta and was advised to gaze at the burning Chanukah *licht*. The man did as he was told, and the next morning he awoke a cheerful man.

(בינת ישראל)

Once at the kindling of the menorah the Rebbe Maharash said, "One should 'look' and 'hear' what the *lichtelach* are 'telling' us."

The Rebbe explains that we must each contemplate and draw a lesson from the *inner* meaning of the *licht* and internalize it. Aside from the general message of Chanukah, there is a unique 'message' on each day, which is alluded to in the *krias hatorah* of that day.

(סה"ש תש"ו ע' 22, תו"מ תשמ"ט ח"ב ע' 47)

When Reb Yechezkel of Shiniva, the son of the *Divrei Chayim* of Sanz, was a young boy, he was seriously injured when a loaded wagon ran him over. His father Reb Chayim asked many *tzaddikim* to *daven* for his wellbeing. When the *tzaddik*, Reb Naftali of Ropshitz, heard of the boy's predicament, he sent some leftover Chanukah oil to smear on the boy. Reb Yechezkel later recalled that when the oil was applied, he felt his body returning to its normal form, and he regained his health.

(ילקוט מקראי קודש)

Celebrating Chanukah

Since the primary *nes* of Chanukah was a *ruchniyusdike* one, annulling the decrees of the Yevanim against the observance of *Yiddishkeit* and the offering of *korbanos*, we commemorate it in a *ruchniyusdike* way, by saying *Hallel* and praising *HaShem*. However, it is also customary to make one's *seudos* finer during Chanukah in order to recall the *nes* of winning the war and to commemorate the completion of the *Mishkan* on *chaf-hei* Kislev. During such a *seuda*, one should sing praises to *HaShem* for His *nissim*, thus making it a *seudas mitzva*.

(שו"ע או"ח סי' תע"ר ובהשלמה לשו"ע"ר שם)

It was customary for the *Tzemach Tzedek*, as it had been for the Alter Rebbe and the Mittlerer Rebbe before him, to hold a gathering on one of the evenings of Chanukah with his family, including his daughters-in-law. This was called a "*latkes ovent*", a *latkes* evening. At this gathering the Rebbes would tell stories, some of which were repeated year after year. The Rebbe Rashab would also set aside time during Chanukah to speak to the children.

(היום יום כ"ח כסלו, רשימות היומן חנוכה תרצ"ג)

There is a *minhag* to give children Chanukah *gelt*, and the Rebbe Rashab would do this on the fourth or fifth night.

The Rebbe once noted that the main reason for this *minhag* is to enable the children to give *tzedaka*, for what else does a child need money for...?

(תו"מ תשמ"ט ח"ב ע' 63)

CONSIDER THIS!

What does it mean to "look" and "hear" the *licht*: physically or figuratively?



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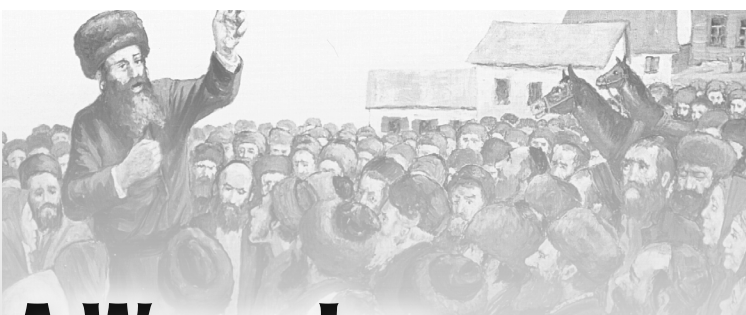


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A WAY OF LIFE Rabbi Chaim Hillel Raskin Moreh Hora'ah - Beis Horaa Rechovot

Extinguishing the Menorah

I am stepping out and I am afraid to leave my *menorah* burning.
Can I put out the candles?

- Chazal set the length of time for the *menorah* to burn as, "from when the sun sets until people leave the market place."¹ *Poskim* define this period as half an hour long.² One whose *menorah* will not burn for half an hour (due to lack of oil or wind³) should light without a *bracha*.⁴
- If the *menorah* was lit properly but was extinguished afterwards, it need not be relit. However some *poskim* write that if it was during the half hour period, one should be *mehader* and relight it. This the Chabad custom.⁵ When one may light before nightfall (after *plag hamincha*) he must ensure that they remain lit until after *tzeis hakochavim* though he does not make another *bracha* upon relighting them.⁶
- Whether one may extinguish it after the necessary half hour period is a dispute amongst *acharonim*. Some permit since the time is up,⁷ while other say that unless one intended otherwise when lighting the *menorah*, all of the oil becomes designated for the *mitzvah* and it must be left to burn.⁸ (Even amongst those who permit it, some forbid use the light since observers won't know that the time has ended.)⁹
- In practice, one who wishes to extinguish the *menorah* may do so after the time passed.¹⁰ However, one who wishes to be scrupulous should have in mind before lighting that he only designates the minimum measure needed.¹¹

1. שבת כ"א ע"ב.

2. ביה"ל ס' תרע"ב ד"ה ובלבד שיתן, ויש

7. שו"ע ס' תרע"ב ס"ב.

8. ב"ח ס' תרע"ז.
9. מהרש"ל שם, וראה דרך החיים ס"ד
שמצד זה גם תנאי לא מהני. ובס'
המנהגים חב"ד שם מובא שלא ברור מנהג
בית הרב בחומרא זה.

10. משמעות ס' המנהגים חב"ד שם
שמותר לטלטל הנרות אחרי הזמן ע"פ
הגהות מיימוניות חנוכה פ"ד אות ד' (ממס'
סופרים פ"כ ה"ג).

11. מג"א תרע"ז סק"י. ואולי יש לחלק בין
זה לטלטול הנרות בשב' המנהגים חב"ד,
אבל נראה דדמו אהדדי ויש להקל לעת
הצורך אפי' לא כיוון.

3. שלט"ג שבת ט ע"א אות ה'.
4. ביה"ל שם ד"ה כזה השיעור.

5. מהרש"ל שו"ת ס' פ"ה. ס' המנהגים
חב"ד ע"ז 71.

6. שו"ע ס' תרע"ב, ביה"ל ד"ה ובלבד
ע"פ פרמ"ג שם א"א סק"א (אלא שבנוגע
ער"ש קודם קבלת שבת השו"ע תרע"ג
ס"ג פוסק שאינו זקוק לה, והט"ז שם
סק"ט חולק וס"ל שמחויב להדליק.
ובמשנ"ב שם סק"ז שיחזור וידליק, ואם

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

OUR HEROES

Reb Yaakov Mordechai Bezpalov



Reb Yaakov Mordechai Bezpalov was one of the great *chassidim* of the Rebbe Maharash and the Rebbe Rashab, and was one of the three people who received *semicha* from the Rebbe Maharash. For over 35 years, he served as the Rov of Poltava in Russia. Before the Rebbe Rashab accepted the *nesius*, he was his *chavrusa* and very close friend. He was known to serve Hashem in the way of "merirus" (remorse). He passed away on the 30th of Tishrei, תרע"ו (1915).

The Friediker Rebbe records, what he heard from his father, about the comfort Reb Yaakov Mordechai gave him after the passing of the Rebbe Maharash:

"It is only a good friend who is capable of putting a person on his feet, saving him from going down into the pit of sorrow and anguish, and raising him to broad light that would not have been fathomable in the beginning. [My father] spoke about his friends and beloved ones and counted them out one by one, speaking of their greatness.

"He said that the one person with whom he found comfort after the passing of his father, with whatever is possible to be comforted after such a terrible and shocking calamity, was only his friend from his youth, his beloved friend Reb Yaakov Mordechai. He was the first one who sent forth a comforting hand, a helping hand, the hand of a true and beloved friend. His words were loyal, his speech was pure, and they were not wrapped in the mist of honor and praise, which is the custom in such cases. He spoke of everything with open eyes and pure faith. He did not 'climb valleys or ascend mountains,' rather he went round the point of truth again and again, and with this, he found calmness and comfort to his soul."

The Friediker Rebbe describes a *farbrengen* at the *sheva brachos* of Reb Yaakov Mordechai:

"... In middle of it all, [Reb Yaakov Mordechai] began to cry bitterly, to the degree that all those present were astounded. They asked him to stop crying, but to no avail... Everyone began dancing, all besides Reb Yaakov Mordechai, who leaned his head on his hands and cried. When they poured cups to say *l'chaim*, he stopped crying and began to say in a tearful voice, "The Rebbe [Maharash] told me, 'When there is a Rebbe, there are *chassidim*, but *chassidim* who do and work.' When a *chossid* is not a *chossid*, he makes his Rebbe no more a Rebbe. The Alter Rebbe was a Rebbe, and he made *chassidim*, and the *chassidim*, being that they were *chassidim* and "people of deed" with *avoda sheb'leiv*, they strengthened their Rebbe..."

A MOMENT WITH THE REBBE

Did They Get Permission?

"Since I'm not satisfied with the morning Chassidus attendance, I hereby announce that in ten days' time I will ask for the attendance list," the Rebbe said at the Yud-Tes Kislev *farbrengen* of 5712 (1951). "This will be relevant for something," the Rebbe concluded ambiguously.

Ten days later, on the fifth night of Chanukah, the Rebbe summoned the punctual *bochurim* to his room. At 7:30 pm, forty-two *bochurim* appeared. The Rebbe turned to the *mashpia* and said, "Some of the assembled should not be here. This is not the time for *chesed* and *rachmonus*."

The Rebbe moved his hand over his forehead, and began speaking. Following a short *sicha*, the Rebbe opened his desk drawer and distributed silver dollar coins to the assembled.

The next day, Reb Yisroel Jacobson told the Rebbe that some *bochurim* who had been particular with time keeping were at a *chassuna* the previous evening and were now asking to get their deserved Chanukah gelt. The Rebbe asked firmly, "Did they get permission to go to the *chassuna*?"

Reb Yisroel interceded that had they asked, they certainly would have been allowed. Resolutely, the Rebbe replied, "Permission cannot be given retroactively."

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