

CHANUKAH (2)

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*."

(סיפ"ח זיין 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, תוי"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 lir'oison 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.

(ש"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.

(בית 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, תוי"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 meals 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*.

(ש"ע או"ח סי' תע"ד 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...?

(תוי"מ תשמ"ט ח"ב ע' 63)

CONSIDER THIS!

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

www.MCwigs.com

MILANO Premium WIGS COLLECTION

1-888-MILANO-3



ELITE STERLING

www.EliteSterling.com
1-800-845-4670

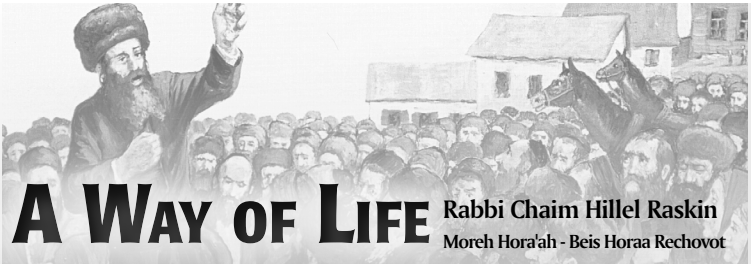


Higher standards of
kashrus & quality

MachonStam.com
718-778-STAM
415 Kingston Avenue



www.SELLMILESNOW.com
732-987-7765



A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Horaa Rechovot

Moving the Menorah

My menorah stands on a small table in a doorway. My children run around and I am afraid they will knock over and ruin the menorah. May I move the table on Shabbos after the flames go out?

- **Muktza:** There are several forms of *muktza*: (1) *Kli shemelachto l'issur* – a tool meant to be used for prohibited *melacha* (hammer, phone). (2) *Muktza machmas issur*– something which has no permissible use at all on Shabbos (flame, oil of a flame)¹. (3) *Muktza machmas chesron kis* – a valuable *melacha* tool² (*shochet's* knife). While the first type may be moved on Shabbos for a permissible purpose (to crack a nut) or to clear its space (but not to save the hammer),³ the latter two may not be moved at all.⁴
- Both the flame⁵ of the *menorah* and the oil (which moving it adjusts the flame) are *muktza machmas issur* and thus cannot be moved.⁶ The *menorah* is a *kli shemelachto l'issur* (designated for igniting flames),⁷ and an expensive *menorah* may also be *muktza machmas chesron kis*.⁸
- **Bosis:** A surface upon which *muktza* was intentionally placed and remained there during the onset of Shabbos (*bein hashmashos*) attains the same *muktza* status as the object which is resting on it (*bosis*) even after that *muktza* item is gone.⁹ Since the table served as a *bosis* for the flame when Shabbos entered it may not be moved even after it was extinguished.¹⁰
- If a permissible item was initially placed on the table as well, an item of more importance¹¹ than the *muktza* item (that if he had to take one he would choose that one), the table does not become a *bosis*.¹² If the table is noticeably designated for the *muktza* item (e.g. Shabbos candle tray, special menorah table), many *acharonim* hold it does not lose its *bosis* status by having an important non-*muktza* item on it.¹³
- **Solution:** While it is prohibited to move *muktza*, it is permissible to move *muktza* with one's body. As such, in our case, one may use his foot or back of his hands to move the table.¹⁴

סק"ה. וראה חזון עובדיה שבת ח"א עמ' רס"א.
 9. שו"ע"ר סי' ש"י ס"א.
 10. שו"ע"ר סי' רע"ט ס"א, שו"ע"ר סי' רע"ז ס"ו.
 11. בנוגע כיכר לחם ביחס לנו תנוכה ראה שו"ע"ר סי' רע"ז ס"ו, קובץ התקשרות גליון 4601, ויל"ע במנורה של כסף.
 12. שו"ע"ר סי' ש"ט ס"ד וסי' ש"י ס"ז.
 13. ע"פ שו"ע"ר סי' רע"ט ס"ד. וראה דעות בזה פסק"ת סימן רע"ז סק"ב והערה 511 שם.
 14. שו"ע"ר סי' ש"ח סט"ו וכן שו"א סט"ו וראה סי' רע"ו ס"י.

1. שו"ע"ר סי' ש"י ס"ד.
 2. תהילה לדוד סי' ש"ח סק"ג.
 3. שו"ע"ר סי' ש"ח סעיף י"ב.
 4. שו"ע"ר סי' ש"ח ס"ד – ו'.
 5. שו"ע"ר סי' רע"ט ס"א.
 6. שו"ע"ר סי' רע"ט ס"ב.
 7. ראה שו"ע"ר סי' רע"ט ס"ז.
 8. ראה ילקו"י שבת א' – עמ' ר"ו, אשרי האיש ח"ג עמ' רל"ז, שו"ת דברי יציב או"ח סי' קנ"א שש"כ פ"ב הערה רמ"ב, פסק"ת סימן רע"ט

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

OUR HEROES

Reb Yisroel Noach of Niezhin



Reb Yisroel Noach, the fourth son of the Rebbe the Tzemach Tzeddek, was born in the year 5575 (1815). In his first marriage, he was the son-in-law of Reb Yekusiel Zalman Valles, son-in-law of the Mittler Rebbe. After his first wife passed away he married the daughter of Reb Nochum, son of the Mittler Rebbe. He lived in Lubavitch where he served as the *rosh yeshiva* in his father's *yeshiva* (founded in 5602 (1842)). The Tzemach Tzeddek also appointed him to respond to many of the *halachic* queries sent to him, leaving only the more difficult ones for the Rebbe to answer himself. In 5628 (1868), two years after his father's passing, he moved to Niezhin and became a rebbe. He passed away on the first day of Chol Hamoed Pesach 5643 (1883), and is buried in Niezhin. He was the last of the Tzemach Tzedek's sons to pass away.

Reb Yisroel Noach would cry a lot, especially during *davening*. Not even knowing why, those *davening* along with him would also cry uncontrollably. He was once standing in the adjacent room before going into *yechidus* with his father and noticed the *sefer Chovas Halevovos* on the table. When he opened the *sefer*, it opened to *Shaar Haknihah* (Gate of Submission) and tears flowed freely from his eyes. By the time he went into *yechidus*, the pages were soaked.

Reb Mordechai Yoel Duchman once asked Reb Yisroel Noach, "Since you are a leading *tzaddik* of the generation, when you cry, you draw down bitterness into the world. Why do you do so?" Reb Yisroel Noach replied, "But you know Mordechai Yoel, for us it's a different type of tears."

(רשימות דברים עמוד 149, לשמוע און עמוד 62)

When Reb Yisroel Noach needed to build his house in Niezhin, he called together a few *baalei batim* to hear their opinion. After they offered their suggestions he explained, "My father the Tzemach Tzedek said that when one needs to do something and is unsure how to do it, he should ask the opinion of the *baalei batim* and do the opposite."

(לשמע און ע' טו)

A MOMENT WITH THE REBBE

It's Part of the Job

Reb Yaakov Gluckowsky served as a teacher at the Beis Yehuda School in Detroit. Although he was very dedicated to his students, he felt that he should also dedicate some time to community matters which were otherwise neglected. His concern was that perhaps this endeavor would be a conflict of interest with his teaching work.

When he proposed his question to the Rebbe, the answer he received surprised him: "Not only is it not a contradiction to your *shlichus*, caring for the community is actually incorporated into the job of a *mechanech*."

Reb Yaakov took the Rebbe's words to heart, and even when he moved to Toronto, he dedicated time every Sunday to run a *bar mitzvah* program for Israeli youth. When the director wished to pay him, he refused: "It's included in my teaching salary. The Rebbe said it's part of my job!"

(Kfar Chabad 686 pg. 28)

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

Connection 
 Insight without a website.
 347-498-0008