



חגים וזמנים

The Festival Times

A Community Kollel of Dallas publication

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FROM THE EDITOR

Welcome to the latest installment of the Community Kollel of Dallas' The Festival Times. We are pleased to present to you a number of articles written by members of the Kollel, as well as Judaic Studies faculty members from Akiba Academy and Yavneh Academy. A special thanks to all those who went beyond the call of duty to share their insights into this festival with us all.

We have included a selection of Hanukka laws, as well as the blessings for candle lighting and the songs that are traditionally sung after the kindling, and instructions on how to stay safe during the festival.

The ever-popular "Kids Korner" and "Fun For All the Family" sections are back, this time with a new twist. On page 27 you will find 8 questions, one per day, the answers to which will be posted daily on the Kollel's website, www.kollelofdallas.org.

There is a question as old as Hanukka itself: Why is the festival celebrated for eight days? You will find short answers to this question throughout the publication.

We would like to thank the Romaner family for sponsoring this publication in memory of Ron's father, Mr. Leon Romaner, ob"m.

We look forward to your thoughts and comments on any part of The Festival Times, and take this opportunity to wish you, your families, friends and all of Israel a *הג אורים שמחה*, a joyous Festival of Lights.

Rav Benjy Myers

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ABOUT US

The Community Kollel of Dallas seeks to strengthen our Jewish community through the shared experience of Torah study in a non-judgmental environment. A unique combination of worldliness and Judaic scholarship characterizes the men & women of the Kollel, who are wonderful ambassadors of Jewish living and learning in our modern society.

GREETINGS

On the most basic level, Hanukka is about the battle for the survival of the Jewish spirit. Our unique way of life was threatened, and we rose up and met the challenge. We would not allow our understanding of the meaning of life and our message to the world to be silenced. Since Maccabean times Jews have again and again found ourselves fighting the odds to maintain our values. It is a constant struggle, one in which we are engaged to this very day. Here in America are souls are not assaulted by autocratic tyrants and violent soldiers. The forces that would do us in appear benign: an open society that embraces us with outstretched arms.

These are the best of times and the worst of times: Our free and pluralistic society allows us almost unprecedented Jewish expression, and at the same time opens the door to the ravages of assimilation that threaten our very being as a holy people.

Judah and his brothers, the Maccabees, fought back with great conviction ... and with swords and spears. In our day we fight back with great conviction as well, but our weapons of war are education and knowledge. We are an army defending a valiant nation that carries an illustrious tradition of thousands of years on its back.

Our celebration of Hanukka is part of this battle for the survival of the Jewish spirit. When that celebration is informed and educated, it is that much more powerful. We in the Community Kollel of Dallas dedicate ourselves to furthering Jewish literacy and spirituality, and we are proud to present this Festival Times as one more weapon in the arsenal of Jewish education.

May the holiday of lights bring light to our souls and to the world.

In the name of the members of the Community Kollel of Dallas, I wish you a Happy Hanukka.

Rav Hanan Schlesinger

*This publication is dedicated to the memory of **Leon Romaner**,
Yehuda Zvi ben Yerachmiel, ob”m, in observance of his Yahrtzeit.*

May his memory serve as a blessing and inspiration for his entire family.

SELECTED LAWS OF HANUKKA

The upcoming festival of Hanukka - also referred to as the 'Festival of Lights'- is defined by the *mitzva* to light candles each night of the holiday. Like many *mitzvot*, lighting Hanukka candles comes with a unique set of details designed to make the experience a more meaningful one.

Publicizing the Miracle

The primary purpose of lighting Hanukka candles is to publicize our ancestors' miraculous victory over the Syrian-Greeks and the preservation of Jewish sovereignty, cultural identity and Torah values. The concept of 'publicizing the miracle' (*pirsumei nisa*) shapes many of the details surrounding this *mitzva*.

Where to Light

The Hanukka candles should be lit in a spot visible from a public thoroughfare. Usually, this is accomplished by lighting in a window or a doorway (opposite the *mezuzah*) that faces the street. Where this is impossible, the candles should be lit in a 'high-traffic' area within the home.

When to Light

The proper time for lighting candles during the week begins at nightfall. The candles should burn for at least 30 minutes, but preferably until the end of the evening 'rush-hour' (thereby publicizing the miracle to the greatest extent).

Friday/Saturday Night

For a variety of reasons, Hanukka candles should be lit before the Shabbat candles. However, they should still burn until 30 minutes after nightfall. For this reason, additional oil or significantly larger candles should be utilized (the traditional colored candles burn for only about 30 minutes).

At the conclusion of Shabbat, Havdala should be recited before lighting the Hanukka candles.

What to Light

Any oil or candle that provides a fine, clean & odorless flame is acceptable for use on Hanukka. Olive oil is often preferred because it was used to light the Menora in the Temple.

How to Light

On the first night, a single candle is placed at the extreme right of the *hanukkiya* (Hanukka candelabra). Three blessings are recited prior to lighting: **1)** "*Lehadlik neir shel Hanukka,*" **2)** "*She-asa nissim,*" and **3)** "*Shehecheyanu.*" The candle is then lit from a 2nd candle (the *shamash*), which is then placed at a different height to distinguish it from the actual Hanukka candles. Immediately after lighting, the paragraph '*Haneirot hallalu*' is recited and '*Maoz tzur*' is sung. See pages 7-10 for the words to the blessings and songs

On subsequent nights, a new candle is added to the left of the previous night's candle. Only blessings 1 & 2 are recited, and the newest candle is lit first.

HANUKKA SAFETY TIPS

Hanukka is a joyous time for our people. It is also the Jewish Holiday in which we and ALL Jews are most at risk of serious, life-threatening burns and scalds. The issues raised below are truly matters of pikuah nefesh (saving lives).

Hanukka Specific Burn & Scald Prevention Reminders:

- ❖ Keep the *Menora* away from curtains or any other flammable objects.
- ❖ Keep the *Menora* away from the reach of small children.
- ❖ When making *latkes*, keep ALL children away from the hot oil.
- ❖ When making *latkes*, remember to turn frying pan handles away from the edge of the stove, so that they do not get knocked over and cause the oil to be spilled.

Sabbath and Holiday Candles General Burn Prevention Reminders:

- ❖ Never place candles near or under anything flammable.
- ❖ Keep Shabbat, Yom Tov, Hanukka and *Yahrzeit* candles on sideboards, out of the reach of small children.
- ❖ If candles are on the table, keep them in the center where they are less likely to be pulled down by a small child.
- ❖ The following are common locations in which candles are placed and which cause household fires: under kitchen cabinets, near window curtains, any location a young child can easily reach to pull the candles down, any location a family pet can knock candles over.
- ❖ When lighting and blessing candles, women in particular need to ensure that they do not accidentally set their sleeves on fire when they put their hands over the flames. They must also be very careful of their hair.
- ❖ Lighting multiple Sabbath candles generates a high amount of heat. Create a safe place in the house in which multiple candles can be lit. Sometimes a safe place might need to be created which is non-flammable and away from small children's hands.

May all the nights of our Hanukka be filled with light and joy.

CANDLE LIGHTING

Before lighting the candles, recite the following blessings

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של חנוכה.

*Baruch atah Adonai Eloheinu Melech ha-Olam,
asher kidshanu b'mitzvotav v'tzivanu l'hadlik neir shel Hanukka.*

Blessed are You, the Lord our God, King of the universe, who sanctified us with His commandments and commanded us to light the Hanukka candle.

* * * * *

ברוך אתה ה' אלקינו מלך העולם שעשה נסים לאבותינו בימים ההם בזמן הזה.

*Baruch atah Adonai Eloheinu Melech ha-Olam,
she-asa nissim la-avoteinu bayamim haheim baz'man hazeh.*

Blessed are You, the Lord our God, King of the universe, who performed miracles for our ancestors in those days at this time.

* * * * *

On the first night, add the following blessing:

ברוך אתה ה' אלקינו מלך העולם שהחיינו וקיימנו והגיענו לזמן הזה.

*Baruch atah Adonai Eloheinu Melech ha-Olam,
shehecheyanu vekiy'manu vehigi-anu laz'man hazeh.*

Blessed are You, the Lord our God, King of the universe, who has kept us alive, sustained us and brought us to this time.

* * * * *

After lighting the candles we recite the following paragraph, followed by the singing of Maoz Tzur

הנרות הללו אנחנו מדליקין, על הנסים ועל הנפלאות ועל התשועות ועל המלחמות שעשית לאבותינו בימים ההם בזמן הזה, על ידי כהניך הקדושים. וכל שמונת ימי חנוכה הנרות הללו קדש הם, ואין לנו רשות להשתמש בהם, אלא לראותם בלבד. כדי להודות ולהלל לשמך על ניסך ועל נפלאותיך ועל ישועותיך.

These candles we light for the miracles, wonders, salvations and battles that You did for our ancestors in those days at this time, through the hands of Your holy priests. All eight days of Hanukka these candles are sacred, and we are not permitted to use them, only to look at them, in order to thank and praise You for Your miracles, Your wonders and Your salvations.

MAOZ TZUR

Mighty Rock of my salvation, it is proper to offer You praise,
 Establish my House of Prayer and there we will sacrifice thanksgiving offerings.
 When You prepare total destruction against the raging foe,
 I will then complete, with song of hymn, the dedication of the Altar.

My soul was sated with trouble, with sorrow my strength consumed,
 They embittered my life with hardship, enslaved by the Kingdom of the Heifer,
 With His great hand He brought out the treasured ones,
 Pharaoh's army and offspring went down like a stone to the depths.

He brought me to His holy abode, but there too, I had no rest.
 An oppressor came and exiled me, for I served idolatry
 And prepared poisoned wine. I had hardly gone away
 When at Babylon's end came Zerubabel, at the end of seventy years I was saved.

To cut down the lofty cypresses was the intention of the Aggagite, son of Hamdata,
 But it became his own trap and snare, and his arrogance was stilled.
 You raised the head Benjaminite, and You blotted out Your enemy's name,
 His many sons and possessions You hanged on the gallows.

Greeks gathered against me in the days of the Hasmoneans,
 They breached the walls of my citadels, and defiled all the oils.
 And from the remnant of the flasks, a miracle was wrought for the roses,
 Men of insight then designated eight days for song and jubilation.

Reveal Your holy arm and hasten the time of salvation,
 Avenge the vengeance of Your servants' blood from the wicked nation.
 For deliverance is too long delayed for us, and there is no end for the days of evil,
 Repel the Red One into the dark shadows, and establish for us the seven shepherds.

מעוז צור

מעוז צור ישועתי, לך נאה לשבח.
תכון בית תפילתי, ושם תודה נזבח.
לעת תכין מטבח מצר המנבח,
אז אגמור בשיר מזמור חנכת המזבח.

רעות שבעה נפשי, בִּיגון כחי כלה.
חיי מררו בקשי, בשעבוד מלכות עגלה,
ובידו הגדולה, הוציא את הסגלה,
חיל פרעה וכל זרעו ירדו באבן במצולה.

דביר קדשו הביאני וגם שם לא שקטתי,
ובא נוגש והגלני, כי זרים עבדתי,
ויין רעל מסכתי, במעט שעברתי,
קץ בקל זרבבל, לקץ שבעים נושעתי.

ברות קומת ברוש, בקש אגני בן המדתא,
ונהיתה לו למוקש, וגאותו נשבתה,
ראש ימיני נשאת, ואויב שמו מחית,
רוב בניו וקניניו על העץ תלית.

יונים נקבצו עלי, אזי בימי חשמנים,
ופרצו חומות מגדלי, וטמאו כל השמנים,
ומנותר קנקנים, נעשה נס לשושנים,
בני בינה ימי שמונה קבעו שיר ורננים.

חשוף זרוע קדשך, וקרוב יום הישועה,
נקום נקמת דם עבדך, מאמה הרשעה,
כי ארכה לנו הישועה, ואין קץ לימי הרעה,
דחה אדמון בצל צלמון הקס לנו רועים שבעה.

FIRST  NIGHT

Incremental Redemption

Rav Hanan Schlesinger, *Rosh Kollel*

Sometimes it's the little things that would often escape our attention, that hold the key to worlds of understanding. Such may be the case with Hanukka. The 'little matter' of its date may unlock a treasure chest of significance.

The Maccabean victors over the Seleucid Greeks made a conscious decision to delay the rededication of the Holy Temple in Jerusalem until the 25th day of the Hebrew month of Kislev. That day commenced an eight day celebration of joyful thanksgiving.

And why did they choose that day and none other? The explanation might just be found in a rarely studied book tucked away among the minor prophets of our Bible – the Book of Hagai.

The Prophet Hagai lived at the time of the construction of the Second Temple. The First Temple had been destroyed by the Babylonians in 586 BCE, and the Jewish People were driven out of their land. At that time the Prophet Jeremiah had promised that following 70 years of exile, an edifice rivaling the original Temple would be built, and the Jewish exiles scattered to the corners of the earth would return home in a show of redemption that would rival the significance of even the Exodus from Egypt. 70 years passed, and the prediction of Jeremiah was fulfilled – but only partially. Some of the Jewish exiles returned from Babylonia as promised. A second Temple was built, but it was only a shadow of the original one. Judea remained a vassal province of the mighty Persian Empire. Full redemption never materialized.

The Book of Hagai tells us that the foundation stones for that Second Temple were laid on 25th of Kislev! And it cannot be mere coincidence that just a little more than 300 years hence, on this very same day, that same Holy Temple was re-consecrated after having been defiled by the

Why 8 Days?

Immediately after filling the Menora on the first night, the pot miraculously refilled itself.

Another possibility is that the oil in the Menora which was filled on the first day restocked itself the following day.

Both ways the miracle was clear for all to see for eight whole days.

Hellenists. Judah the Maccabee and his men were making a powerful statement about the continuity of Jewish history: Centuries may have passed, but this is the same Temple that was slated to herald the greatest national redemption of all times. The fulfillment of prophecy may be slow in coming, but ultimately the full vision will indeed be realized! Gradual, slow, incremental progress over the course of hundreds of years may be the path through which God's stupendous hopes for us are brought to fruition.

The Maccabees created a sovereign Jewish state the likes of which had not been seen since the destruction of the 1st Temple. Hopes were high for the ultimate redemption that Jeremiah had prophesized four hundred years earlier. Sadly, that was not to be. Independence was squandered and within two hundred years the Temple was again destroyed. Exile came upon us once again, this time at the hands of the Romans.

But still, the Maccabean effort was not in vain. Not only did the Jewish People enjoy partial redemption for two centuries, but more than that: their battles, their efforts, their conviction and their kingdom teach us patience and the importance of seeing the big picture, that if redemption is not achieved immediately in one fell swoop, all is not lost. When Jeremiah's original prophecies were not fulfilled to the letter after the 70 years that he spoke of, it might have been natural to throw in the towel, to assume we are not worthy and that God has given up on us. But the Jewish People did not give up, but rather showed themselves ready for the long haul. They never abandoned Jeremiah's vision of sovereignty and redemption. And after three hundred years, when the opportunity presented itself, they were ready again to strive towards the implementation of that vision.

Alas, full redemption eluded us in Maccabean times, but it may be that the lessons they taught us are what allowed the flame to remain alive in the aftermath of the disintegration of the kingdom they established. During two thousand years of exile we have not lost our nerve, maintaining the conviction that prophecy not completely fulfilled when promised is not a dead letter. Visions of redemption continue to empower us.

Those visions have borne fruit in our own days. The Maccabean victories of yore have again been enacted on the battlefield. Sovereignty has again been established. The exiles have been ingathered from the four corners of the earth. Let us pray and let us endeavor that this partial redemption becomes the full and ultimate one.

SECOND  NIGHT

Hanukka: Even the Shirts Off Our Backs

Rabbi Howard Wolk

Community Chaplain, Jewish Family Service / Judaic Studies Faculty, Yavneh Academy

The Talmud (Shabbat, 21a) poses the query: “*mai Hanukka?*” What is Hanukka? The Talmud then goes on to tell us the basic outline of the holiday story: The victory of the Maccabees, which culminated in the public lighting of the seven-branched Menora of the Holy Temple. Says the Gemara: *na’asah bo nays* – a miracle happened and the oil lasted for eight full days. The following year, on the first anniversary of the event, the Rabbis formally instituted the festival of Hanukka.

In response to the Talmud’s question, we may ask: Why institute a holiday just because of a miracle? Since when are we Jews so impressed with miracles that we respond by instituting an entire holiday? Miracles happened all the time! In chapter five of Pirkei Avot (Ethics of the Fathers) we are told that ten miracles occurred daily in the Holy Temple. Yet, no holiday was established to commemorate those miracles! Truly, why Hanukka? *Mai Hanukka?*

Hanukka is unique in that it focuses on our view of the world. It focuses on our unique perspective. It demonstrates that we understand that the manifestation of miracle and nature are both revelations of God’s mastery over the world. For those who grant God a role as Creator of the world but not one actively involved in its goings on – a miracle is truly impressive; but to the Jewish people?

Why is Hanukka so impressive? We know that every day God renews the creative process. The sun rises again; a baby is born, these are both daily reminders of the ongoing creative forces of Hashem.

To establish a special festival means that the Rabbis wanted to teach us something special via Hanukka, one of the Seven Rabbinic Mitzvot. In introducing Hanukka they enacted unique measures. Why so? If someone is destitute, he is exempt, for example, from the mitzva of *mezuzah*; he is free from purchasing *tefillin*. But for the Hanukka lights, there is no excuse, no exemption. One must even sell the shirt off his back to acquire oil or candles for the Menora.

This is so because Hanukka tells us that we must live up to our potential. Hanukka shows us

that a little oil had more in it than we expected. The Hanukka flame exhorts us to live up to our full potential as Jews. We must have no small dreams, no attempts at half measures or low profiles.

Mediocrity is the antithesis of the Hanukka obligation to publicize the miracle. We are allowed no excuses – sell your shirt if it is necessary – but proclaim to all that we believe God expects us to live up to our full potential.

We can do great things as a people by rededicating ourselves to study, learning and unity. Happy Hanukka.

* * * * *

Find the following words, up, down, forwards, backwards & diagonally:

BLESSING, CALENDAR, COINS, DREIDEL EIGHT, GIMEL, GRACE, GREEKS, HANUKKA, HEY, HOLIDAY, MACCABEES, MENORA, MAOZ TZUR

J	T	T	Y	E	C	A	R	G	J	N	K	R	C	W
B	X	H	C	O	I	N	S	B	F	D	M	A	E	R
C	C	K	Q	K	U	B	G	P	X	V	L	X	D	J
M	S	E	E	B	A	C	C	A	M	E	K	A	M	A
A	D	W	W	H	C	U	H	L	N	S	M	K	W	H
O	D	M	T	A	A	O	I	D	V	S	G	K	C	M
Z	F	C	F	G	L	K	A	G	K	Q	I	U	Y	G
T	S	Q	N	I	N	R	U	E	H	B	M	N	Q	H
Z	E	L	D	H	R	I	E	N	V	J	E	A	I	M
U	S	A	E	D	T	R	S	M	A	J	L	H	Y	E
R	Y	H	H	D	G	H	I	S	Z	H	T	E	L	G
J	H	M	B	X	I	F	G	I	E	J	C	B	P	U
P	J	A	R	O	N	E	M	I	L	L	A	P	P	C
K	Z	Z	K	B	X	L	R	P	E	T	B	R	R	Y
H	E	Y	L	E	M	C	U	D	W	N	Z	G	Q	H

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Fun for All the Family

Below you find a number of multiple choice questions about Hanukka. Take in turns asking each other the questions, and once you have finished these questions, try and compose some questions of your own on anything Jewish. Enjoy! Answers can be found on page 17.

1. In which direction do we light the candles?
 - a. Left to right
 - b. Top to bottom
 - c. Right to left
 - d. Bottom to top
2. How many branches did the Menora in the Beit haMikdash have?
 - a. 8
 - b. 7
 - c. 9
 - d. 12
3. According to the *halakha* (Jewish law) How many gifts must be given during Hanukka?
 - a. 0
 - b. 1 to each member of the family
 - c. 1 each day to one person
 - d. 1 each day to all members of the family
4. What is the best thing to use for lighting the *hanukkia*?
 - a. Fish oil
 - b. Nut oil
 - c. Olive oil
 - d. Wax candles
5. Who was the leader of the Greeks at the time of Hanukka?
 - a. Amaleik
 - b. Haman
 - c. Antiochus
 - d. Pharaoh
6. Who was the leader of the Maccabees at the time of Hanukka?
 - a. Judah
 - b. Jacob
 - c. Jonathan
 - d. Joseph
7. According to the *halakha* (Jewish law), what may the Hanukka candles be used for?
 - a. To light other candles
 - b. Nothing
 - c. To read a Jewish book
 - d. To roast marshmallows
8. On which day of the month of Kislev does Hanukka begin?
 - a. 1st
 - b. 15th
 - c. 25th
 - d. 30th

Fun for All the Family

Together with the family, rearrange the following sentence into the correct chronological order. You can divide the family into two or more teams and see who can finish first. The winner gets an extra doughnut!

1	They light the Menora.
2	The cruel King Antiochus says, "You mustn't keep Shabbat or have a <i>brit milah</i> (circumcision)."
3	Many years ago the Syrian Greeks ruled over Israel. They wanted all the Jews to be just like them.
4	The Jews fight the Syrian Greek army. They fight bravely and Hashem performs a miracle and the few Maccabees beat the many Greeks.
5	The Menora burns for eight days. Hashem has performed another miracle!
6	They look for some pure oil to light the Menora.
7	"We must fight the Syrian Greeks," says Matityahu.
8	To remember all this we now celebrate Hanukka, light the Hanukka candles, and give thanks to Hashem for all the miracles, then and now.
9	Matityahu and his five sons do not agree with King Antiochus. They want to keep the Torah and all the <i>mitzvot</i> (commandments).
10	The Syrian Greeks put statues in the Beit haMikdash (Temple).
11	Finally, the Jews find a small jug of oil, but it only has enough oil for one day.
12	They go into the Beit haMikdash and throw out all the statues.

The correct order of the story should read 3, 2, 10, 9, 7, 4, 12, 6, 11, 1, 5, 8.

THIRD  NIGHT

Parental Choices

Rabbi Herbert J. Cohen, *Executive Director*

This is an excerpt from Rabbi Cohen's book, *Kosher Parenting, a Guide for Raising Kids in a Complex World*.

As parents, we make choices every day. Frequently, kids will test our patience by genuinely irritating us and making us angry. Then we have a choice: how do we respond? The answer can have great impact on our children's growth and development, and it can have a great influence on our own character as well.

Why 8 Days?
The miracle of the oil lasted only seven days, but the actual rededication of the Temple warranted a celebratory day itself.

There's a Ball in My Soup

I have learned many techniques of effective parenting from observing my teachers. Still in my memory, even though it occurred many years ago, is one particular incident. I was a guest at a rabbi's house, and his six children were a bit out of control. Running from this room to the next, it was clear there was an accident waiting to happen, and it did. His seven-year-old daughter, who was tossing a ball to her five-year-old sibling, lost control of the ball and the ball landed in the thick tomato soup of the rabbi. I expected him to reprimand his daughter, but he didn't. Instead, he calmly took the ball out of the soup and continued sipping the soup. He then paused to ask his daughter where she remembered the ball had been before it landed in his soup. Satisfied with her answer, the meal continued without interruption; and all the kids, embarrassed at what happened, settled down quietly to finish the meal.

As a student eager to learn and not reluctant to ask the rabbi a personal question, I later asked the rabbi how he developed such patience in dealing with his children. He told me that his parenting style developed over time, but that

he always knew it was important to control his emotions and not overreact. The incident with the ball was certainly not premeditated, and it would not make sense to get angry with his daughter. Moreover, he saw immediately that his child was embarrassed by the accident, and there was no need for any public correction.

The rabbi also related to me a Talmudic story that had a great impact on his parenting style. A Babylonian Jew married a woman from Israel. In the course of their marriage, he discovered that a language barrier prevented optimum communication between them. Often, when he would ask her to make a particular dish, she would prepare something totally different. In a fit of anger, he directed her to throw out the dish, which she mistakenly understood to mean to break candlesticks over the head of Baba Ben Buta, a prominent citizen. When she struck Baba Ben Buta over the head while he was engaged in a legal proceeding, he did not get angry. Rather, he praised the woman who was carrying out the will of her husband. He then promised her that she would have two pious sons (Nedarim 66b). As far-fetched as the story might seem, it showed the tremendous extent to which one man, Baba Ben Buta, would go to preserve peace in the home. Moreover, the rabbi quoted a Talmudic passage, which says, "God forgives the sins of those who overlook the wrong committed against them (Rosh Hashanah 17a)."

The Talmud tells us "a man is recognized in three ways, through his goblet, his pocket, and through his anger (Eruvin 65b)." If one must display anger, Rabbi Moshe Chaim Luzzato, a celebrated 18th century scholar and mystic, writes that it should be "an anger of the face, and not anger of the heart." Parents should be mindful of this whenever children must be disciplined.

* * * * *

Fun For All the Family (p.14): the correct answers to the quiz are:

- 1 - a, 2 - b, 3 - a, 4 - c, 5 - c, 6 - a, 7 - b, 8 - c

FOURTH  NIGHT

And the Winner Is...

Naomi Schrager, *Director, Women's Division*

Imagine two friends. One friend buys a lottery ticket, and to his immense pleasure, wins the jackpot. In his elation, he runs to tell his friend. His friend is overjoyed and joins in the celebration. The same friend buys another ticket the next day, and once again, wins. The winner's joy catapults to new levels, and he again tells his friend. The friend is happy for him. The next day, the friend buys a third ticket, and to his great luck he wins! By this time, when he goes to tell his friend, the friend is less than excited. Quite frankly, he is growing tired of his wealthy friend becoming wealthier, and is even a bit jealous. The same pattern continues for several more days, at which point the non-winning friend is completely disinterested in sharing in the celebration and joy.

In Tractate Shabbat, the Sages relate a famous dispute between Beit Shammai and Beit Hillel. The two sages differed with regard to how one should light candles on Hanukka. Should one light all eight candles on the first night, and decrease the amount on each ensuing day? This is the contention of Beit Shammai. Beit Hillel on the other hand opines that only one candle should be lit on the first night and the number should increase from there. The *halakha* goes according to the opinion of Beit Hillel; we begin with one candle and build up to eight over the course of the eight days.

Rav Eliyahu Dessler, in *Michtav Me'Eliyahu*, views this argument as more than a legal discussion. Rav Dessler purports that the two opinions in this dispute represent two deeper views in the meaning of Hanukka. Drawing upon the parable told in the beginning of this article, Rav Dessler says the same idea is present in the celebration of Hanukka. Most people are able to experience joy on the first night of Hanukka, and even on the second. However, the majority of people's excitement wanes by the time we reach night eight. Rabbi Dessler identifies three different levels of soul, and three different ways of experiencing joy. The first, and most basic level is *nefesh*. This level is followed by *ruach*, and then *neshama*. One who experiences on the *nefesh* level only appreciates the superficial elements of the holiday, and performs the actions by rote.

Most people fall into the middle category, the *ruach* level. This level allows one to experience a more transcendent joy. However, this feeling is short-lived, and after some

time, the person who experiences on the *ruach* level takes the feeling for granted and the feeling passes.

It is the third and highest level which allows for a true appreciation of the holiday. Only one who experiences life on the *neshama* level can fully take advantage of the joy, and allow it to penetrate all facets of life. That person can let the elation of Hanukka leave a permanent mark on his life, and utilize it to its fullest. This is the difference between the person who actually won the lottery, and the one who experienced the win vicariously. The win touched the life of the winner in a permanent way, and transformed his life. The friend was not directly touched, and therefore was able to draw upon joy at first, but his joy then diminished.

So what does this have to do with the argument of Beit Hillel and Beit Shammai? Beit Shammai ascertains that the law is established for the middle level. Because the majority of Jews experience the holiday with the *ruach* aspect of their souls, the law is structured for them. We begin with all eight candles, and allow the freshness and novelty of the mitzva to elevate the act for even the average Jew. With each following day we decrease the number of candles, as the excitement naturally wanes.

Beit Hillel on the other hand maintains that we don't create *halakha* for the average Jew. Rather, the *halakha* is there for the Jew who chooses to tap into the highest level of inspiration he can. This Jew can begin with one candle, and allow the intensity to build, culminating with the last day of Hanukka, when all eight candles are lit.

I believe that there is one more message to be learned from this discussion. One could easily argue that logic dictates that *halakha* should follow the majority. If the majority of Jews could gain more from Hanukka by starting with eight and petering out, perhaps that is what the *halakha* should look like. However, Beit Hillel does not allow us to aim for mediocrity. Rather, the law allows us to strive for the deepest experience; we increase intensity with each day of Hanukka.

With this in mind, we can look at Hanukka as an opportunity to understand human potential. The law accommodates, and encourages us to strive for the potential. Don't allow the experience of Hanukka to peter out as the days go by. Rather, let each day build upon the previous day, and allow the joy of Hanukka to make a permanent impression upon your soul. May we all experience Hanukka to its fullest, and allow it to guide us as we strive to reach our potential.

FIFTH NIGHT



A Candle in the Window

Rabbi Maury Grebenau, *Judaic Studies Faculty, Yavneh Academy*

One of the mostly widely known mitzvot is that of lighting the Hanukka candles. When Hanukka rolls around and we look at the Jewish homes in our neighborhood, we all expect to see bright flames dancing in the windows. We all know that the number of candles will match each of the nights of Hanukka.

What is surprising is that one could actually fulfill their obligation with just a single candle for the entire house on any of the nights of Hanukka. The Talmud (Shabbat 21b) has three levels of observance for this commandment. The bedrock lowest level is one candle for the entire family. The second level, *'mehadrin'*, is a candle for each member of the household. The highest level, *'mehadrin min hamehadrin'*, is what we are familiar with; each person lights the number of candles which correspond to that night of Hanukka.

This concept of different levels of observance is quite an anomaly in Jewish law. We normally do not have such a hierarchy built into the very fabric of the observance. Although we have a general concept of *'hidur mitzva'* in reference to all commandments, it is normally taken as a commandment to make sure that we go the extra mile to make the mitzva physically beautiful when we perform it. We use a silver Kiddush cup to make Kiddush. We dress the Torah scrolls in silver finery. Different ways to fulfill the lighting of the Menora does not seem to fit under this rubric.

Additionally if we can really fulfill the mitzva with less how is it that the custom is for everyone to observe the mitzva on the highest level possible? What is it about Hanukka that our Sages hope to teach us by structuring the lighting of the Menora in this way?

The Beis HaLevi (1820–1892) explains that if we return to the source of the commandment to light the Menora we will find the answer. When the Jews won back the Temple and sought to light the Menora they were only able to find a small amount of oil, barely enough for one day. The Beis Halevi says that since the amount of oil used depends on

Why 8 Days?

The number eight is a special number, and marks the covenant between God and the Jewish people. This is why a Brit Milah takes place on the eighth day.

The Maccabees saw the victory over the Greeks and the rededication of the Temple as a renewal of that covenant.

the size of the wick, the Jews really could have made a much smaller wick which would have produced a smaller flame and used less oil. Really, he says, this would have fulfilled the mitzva of lighting the Menora since there is no minimum size for the wicks and they could have made that small jug of oil last all eight days. The miracle was only necessitated by the fact that they wished to have the Menora burning in its full glory as it had always been lit. For such a strong light they needed more oil and so the small jug was only enough to keep a strong flame going for one day. The miracle was not necessary to fulfill the mitzva, it was needed to make sure the mitzva could be done in the most prestigious and honorable way possible. Since this was the way the miracle was performed, the Rabbis mirrored this in the commandment we have to light the Menora. We too light the Menora in the best way possible, doing more than we really have to.

The Penei Yehoshua (R' Yaakov Yehoshua Falk, 1680-1756) makes a comment which dovetails with this beautiful approach. He points out that this miracle took place during the second Temple era and paralleled a miracle that was present only in the first Temple. Due to the Jew's higher spiritual level, there were many miracles which were a daily occurrence in the first Temple and yet they were absent from the second Temple (see Pirkei Avot 5 & T.B. Yoma 21). One of the miracles was the fact that there was one flame in the Menora that burned all the time and never went out. This miracle was not present in the second Temple. Hashem wanted to show us that we had returned to our former glory and to our previous level of love in our relationship with God. The daily miracles that occurred were a signal to all who witnessed them that we were currying God's favor and we were His chosen nation.

When we defeated the Greeks and fought against their ideals of Hellenism, we returned to the path of service of God and experienced a return to the level that we had been missing for decades. This renewed commitment to Hashem is symbolized by the light of the Menora. The light of the Menora is a sign to ourselves that when we overcome the lures of a hedonistic lifestyle and devote ourselves to performing the mitzvot in the grandest way possible we are truly loved in Hashem's eyes. It is especially evident when we are able to use physicality and beauty in a way that serves God, as opposed to letting it become a vice which detracts from our spirituality that we have truly returned to our former glory.

SIXTH NIGHT



Oil For One and One For Oil

Rav Benjy Myers, *Programming Director / Managing Editor*

One of the reasons for which we celebrate the festival of Hanukka is the miracle of the oil which lasted for eight days, even though there was only enough to really last one day (Shabbat 21b). One of the ways in which we show our gratitude to God and our recognition of the miracles he performed for us is by lighting the *hanukkia* on each night of the festival.

The ideal fuel for the flame is olive oil (Rema OC 673:1). This oil was used in lighting the Menora in the Beit haMikdash, and it was one small jar of pure olive oil whose seal was still intact that was found after the Hasmoneans cleaned up the Temple and began the process of restoration and rededication after its defilement by Antiochus.

This is not the only instance in Jewish history and ritual where olive oil is used. It was also used to anoint kings, high priests and the various vessels of the Mishkan, the Tabernacle.

Why is oil used in this process of anointing? What can oil teach us about the type of person being anointed?

One of the characteristics of oil is its ability to remain separate from its surroundings. Simply put, oil and water do not mix. This too is a necessary characteristic for kingship and religious leadership. The leader must have the ability to stand up for what he believes in. Indeed the torah insists that a king always carries with him a Sefer Torah, so that he should always learn to keep the commandments and not be affected by outside influences that may well lead him off the straight and narrow. Another characteristic of oil is as a lubricant. It allows for the flow of another substance. The task of a leader is also to facilitate the growth and continued advancement of those under his or her direction by providing them with the means to go forward.

The Psalmist makes a very interesting comparison between oil and one of the most important duties of a leader:

A Song of Degrees of David. Behold, how good and how pleasant it is for brothers to dwell together in unity! It is like the precious ointment upon the head, that runs down upon the beard, Aaron's beard, that runs down to the hem

of his garments. Like the dew of Hermon descending upon the mountains of Zion; for there the Lord has commanded the blessing, life for evermore.

The commentators point out that the oil here is indeed the oil used for anointing, and Rabbi Avraham Ibn Ezra (1089, Spain-1164, England) adds that Aaron is singled out, as he was the first to be anointed.

Why, however, is the oil flowing down Aaron's beard compared to brothers living in unity? Rabbi David Kimhi (1160-1235, Provence) writes that just as the day when Aaron was anointed as High Priest was a wonderful day, the same feeling abounds when families are content with each other and with their neighbors.

I would like to suggest another possibility. Aaron is described in Pirkei Avot (Ethics of the Fathers 1:12) as "*ohev shalom v'rodeif shalom*" – a lover of peace and pursuer of peace." Avot D'Rabbi Natan (1:12) expounds on this statement. It teaches us that whenever Aaron would see two people quarreling, he would go to one of them afterward and tell them how badly their friend is feeling as a result of the argument, and he would then say the same to the adversary. In this way he would bring about a reconciliation between the two warring parties.

This is the true role of a leader. To bring harmony to his followers. To cause those under his dominion to feel a sense of contentment.

The first day of Hanukka is 25th Kislev. This date is itself alluded to in the name Hanukka. Twenty-five in gematria (each Hebrew letter having a number value) *kaf* and *hey*, pronounced *ka*. The word *hanu* means "they rested." The name Hanukka therefore means "they rested on the 25th."

This rest is not merely a rest from battle. it is a sense of contentment from a job well done. It is the result of the leadership of people like Yehuda haMaccabi who stood up for what they believed in, who enabled the Jewish people to unite and stream forth against their spiritual and physical oppressors.

May we be like the oil of the Menora and highlight the wonders of God's miraculous world and His eternal safeguarding of the people, land and Torah of Israel.

SEVENTH NIGHT



The Distinguished Candles

Rabbi Jay Weinstein, *Adult Education/Special Programs*

As we light our Hanukkah candles, we immediately make the declaration: “*ayn lanu reshut lehishtamesh bahem*” - we have no permission to benefit from this light. Rather, its only purpose is “*lirotam bilvad*” – to look at them. In fact, one of the reasons we have nine branches on the hanukkia is to mix the light of the candles with that of the *shamash* (the ‘servant’ branch used to light the other candles) to ensure that you don’t get benefit from the actual *hanukkia* lights.

Why is it that when it comes to lighting Shabbat candles, we do it specifically in a place where we will benefit from the light, and yet when it comes to the *hanukkia* candles, it’s off limits? Why are we not allowed to utilize the light emanating from the candles?

We parallel our lighting of the *hanukkia* after the Menora that was built and lit in the Mishkan (Tabernacle) during the 40 years the Jewish people traveled in the desert. When it comes to the “property” of the Temple, it was fully designated for Holy use and cannot be used for any mundane matters. This idea is reflected in the Talmud. The Talmud (Shabbat 22b) asks, why do we need light in God’s house? Rather, the Menora wasn’t meant to provide light for God, but rather it is a testimony to mankind that the Divine Presence rests in Israel. So too, when we light our Hanukkah candles, we can’t use it for light because its purpose is a much higher one. The “light” represents God and our Menora is a sign that God is present in our home and in our lives.

Why 8 Days?

The first day celebrates the miraculous victory of the mighty Greek forces, and the other seven days celebrate the miracle of the oil.

* * * * *

Fun for All the Family

Words in a Word: How many words can you make of at least four letters by rearranging the words: *Judah the Maccabee*? A partial list of answers can be found on page 26.

The Strength to Dream

Miriam Tannebaum, *Judaic Studies Faculty, Akiba Academy*

Every year on Shabbat Hanukka, the weekly Torah portion we read is parashat Mikeitz. Parashat Mikeitz begins with Pharaoh's two dreams. He dreams of thin cows devouring plump cows and scrawny ears of corn consuming hearty ears of corn.

Why were his dreams so bothersome to him that he called his magicians and ministers to interpret them? Why should we care about his dreams? Lastly, as this portion annually coincides with Hanukka, how are the two connected?

R' Shimon Schwab zt"l (*Me'ein Beit HaSho'eiva*) points out the significance of these

Why 8 Days?

Knowing that it would take eight days to make new oil and bring it to the Temple, the Hasmoneans only put in one eighth of the oil in the Menora, so that at least the Menora should be lit for part of each day. Miraculously, it stayed alight the whole day.

dreams. When a ruler is a dictator, he is consumed with his power. He wants to rest knowing that his territory is rebel-free and all are submissive to him alone. When Pharaoh, the king of such an empire, was faced with the possibility that he may not be all-powerful and that there may be gaps in his authority, he was deeply shaken. The idea that others could consume his mighty empire enveloped him with fear. This fear of Pharaoh materialized many times through the Jewish people, who time and again overcame odds which in a world with no Divine intervention, would have spelled the end of the nation. This miraculous overcoming of powerful, repressive and totalitarian regimes, became a reality once more in the Hanukka story. The Jews who were the minority were victorious over the mighty Greeks.

Each year on Hanukka we celebrate this victory as we declare in Al haNissim : "*masarta giborim b'yad chalashim, v'rabim b'yad m'atim*". meaning "You [God] gave the strong ones into the hands of the weak, and the great into the hands of the few".

May Hashem continue to give us strength!

Fun for All the Family

Here is a partial list of words that can be made by rearranging the letters of

Judah the Maccabee

How many more can you find?

- | | | | | | |
|-------------|-------------|-------------|---------------|--------------|--------------|
| 1. abaca | 28. bath | 55. chat | 82. detach | 109. heated | 136. tamed |
| 2. abate | 29. bathe | 56. chateau | 83. deuce | 110. heath | 137. teach |
| 3. abated | 30. bathed | 57. cheat | 84. ducat | 111. hued | 138. team |
| 4. abduct | 31. baud | 58. cheated | 85. duce | 112. hutch | 139. teamed |
| 5. abeam | 32. beach | 59. cheetah | 86. duct | 113. jade | 140. tech |
| 6. abed | 33. beached | 60. chub | 87. duet | 114. jamb | 141. teed |
| 7. abet | 34. bead | 61. chum | 88. dumb | 115. jambeau | 142. teem |
| 8. abject | 35. beam | 62. chute | 89. each | 116. jute | 143. teemed |
| 9. abut | 36. beamed | 63. cube | 90. edema | 117. mace | 144. theca |
| 10. academe | 37. beat | 64. cubed | 91. educate | 118. mach | 145. thecae |
| 11. accede | 38. beau | 65. cued | 92. educe | 119. machete | 146. thee |
| 12. aced | 39. became | 66. cutch | 93. eject | 120. made | 147. them |
| 13. ache | 40. beech | 67. cute | 94. ejected | 121. match | 148. theme |
| 14. ached | 41. beet | 68. dace | 95. embed | 122. matched | 149. thud |
| 15. acme | 42. behead | 69. dacha | 96. emcee | 123. mate | 150. thumb |
| 16. acted | 43. bema | 70. dame | 97. emceed | 124. mated | 151. thumbed |
| 17. acute | 44. beta | 71. data | 98. etch | 125. math | 152. tuba |
| 18. ahead | 45. cache | 72. date | 99. etched | 126. mead | 153. tube |
| 19. amah | 46. cached | 73. datum | 100. etude | 127. meat | |
| 20. ameba | 47. cachet | 74. daub | 101. hatch | 128. meet | |
| 21. baaed | 48. cadet | 75. death | 102. hatched | 129. meta | |
| 22. bade | 49. came | 76. debate | 103. hate | 130. mete | |
| 23. baht | 50. catch | 77. debauch | 104. hated | 131. meted | |
| 24. batch | 51. catechu | 78. debt | 105. hath | 132. much | |
| 25. batched | 52. caudate | 79. debut | 106. head | 133. mute | |
| 26. bate | 53. cede | 80. deem | 107. headache | 134. muted | |
| 27. bated | 54. chaetae | 81. deject | 108. heat | 135. tame | |

Fun for All the Family

On this page you will find eight questions - one for each day. The answer for each question will be posted daily on the Kollel's website: www.kollelofdallas.org.

Day 1:

What is the minimal requirement for candle-lighting at home (how many candles, who lights), and what is the best way to do this?

Day 2:

What is the reason we light the candles by a window or outside the front door?

Day 3:

What do we light first, Shabbat or Hanukka candles? Why?

Day 4:

If Hanukka, Shabbat and Rosh Hodesh all coincide, we read from three Sifrei Torah. What is the order of the reading, and which haftara do we read? Why?

Day 5:

What were the names of the five sons of Matityahu, and who was the leader of the five?

Day 6:

What is it customary for women to do or not to do while the candles are alight? Why?

Day 7:

Who was Yehudit, and what did she do?

Day 8:

Why did Antiochus decree specifically against keeping these three *mitzvot*: Shabbat, Rosh Hodesh and Brit Milah?



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