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לשבת

Molad: Sun. 6:38PM 3 *chalakim*A Publication of Congregation Knesses Yisrael / www.CKYNH.org**HALACHA V'HALICHA...** By Rav Chaim Schabes

This **Wednesday night**, we began saying **ותן טל ומטר** in the *shmone esrei* of *ma'ariv*. If one forgot to say **ותן טל ומטר**, and he did not yet say the name of Hashem in the *b'racha* of *m'varech hashanim*, he should go back to *v'sain tal* and continue saying the rest of the *b'racha*. If he already said the name of Hashem at the end of the *b'racha*, then he should wait till the *b'racha* of *shma koleinu* and say **ותן טל ומטר** before *ki atta shome'a*. If he said *baruch atta Hashem*, and didn't say yet *shomei'a tefilah*, he should say "*lamdeini chukecha*" and go back to say *v'sain tal u'mattar, ki atta shome'a* etc. If he concluded the *b'racha* of *shomei'a tefilah* and didn't start the *r'tzai*, He should say right there **ותן טל ומטר**. If he reminded himself after starting *r'tzai*, before he is ready to take the three steps of *oseh sholom* (even if he started saying the last "*yihyu leratzon imrei fi*", MB 117:18) then he should go back to *barech aleinu*. If he is ready to take the three steps back, he should go back to the beginning of *shmone esrei*, but if he didn't step back, he does not need to say again "*Hashem s'fasai tiftach*". In the event that he started *r'tzai* and had to go back to *barech aleinu*, and he forgot again to say **ותן טל ומטר**, it would seem, that he would not be able to just continue and wait till *shma koleinu*; rather, he is obligated to go back again to *barech aleinu* (Bi'ur Halacha 117:5).

This **Tuesday night** we began the Yom Tov of **Chanukah**; there are many opinions as to what is the most proper *z'man* for lighting the Chanukah candles, everyone should follow his *minhag*. If one is unsure, one should try to comply with all opinions, which is fulfilled, according to the Mishna B'rura, as long as one lights within one half an hour from both sunset and *tzais*, which is between 15 and 30 min. after *shkia*. According to ALL opinions, one should use enough oil (or light large enough candles) to burn until 30 min. after *tzais hakochavim* (approx. one hour and 15 min. after sunset). If one has a *minhag* to light earlier and remain by the candles for a while, and for a specific reason will not be able to do so on a particular day, it is preferable that he light later, and remain by the candles, rather than light at an earlier time and leave the candles. One should try to light at the beginning of the *z'man hadlakah*, and not postpone the *mitzvah*. It is also preferable to wait for all the family members to be present, rather than light at an earlier time. The *minhag* is that while the candles are burning, women refrain from doing *melacha*, until a half an hour after *tzais*. This refers to *melachos* that are traditionally women's, such as spinning, sewing, ironing, laundry and the like. Some say that they should refrain from doing any *melacha* that is not done on *chol hamo'ed*, and although the custom in Yerushalayim is not even to cook during this time, the general *minhag* is not to prohibit cooking (frying latkes). Bach (670) writes that the days of Chanukah are charged with a special energy that helps a person improve and rectify his spiritual level, and Bnai Yisaschar says that the light of *teshuvah* from the days of Tishrei continues to shine through Chanukah, at the end of which it is hidden and treasured. Sh"l *hakadosh* writes that one should apply himself to learn *Torah* with diligence during Chanukah, and writes that as we often see during these days an attitude of carelessness in this matter, we should double our efforts to learn with *hasmadah*. MB brings that Chanukah is also a special time to distribute *tzedakah* to the poor, and specifically to people who are dedicated to learning *Torah*. It is also an accepted *minhag* to give Chanukah *gelt* to children (not presents). MB also writes (in Biur Halacha 670:2) that many people play cards instead of singing praises of Hashem, but one who cares for his *neschama* should stay away from it; however, the *minhag* to play *draidel* has deep sources as explained in Bnai Yisaschar that the letters ג-ש-נ-ה represent the four powers of a person which are **גוף, שכל, נשמה**, (body, intellect and soul) and **הכל**, which is a higher force that includes everything, and the four kingdoms of Bavel (*neschama*), Yavan (intellect), Maddai (body) and Romi (all) which stand against these forces, but which are going to become eliminated through **משיח** (which is also the *gematria* (numerical value) of **ג ש נ ה**).

THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro

This week we encounter the first haftara of P"YH several during the year whose connection is not to the *paresha* we read but rather to the time of year. The haftaras we read on any given Shabbos are often different in shuls throughout the world with varying *minhagim* between the Sefaradim and Ashkenazim and even others. The haftaras we read on the special occasions of the year are brought down specifically in the Gemara and are generally universally accepted. The Gemara (Megilah 31a) tells us that on the first Shabbos of Chanukah we read the haftara of **נרות זכריה** (Zecharya 2:14-3:7). Rashi explains that this refers to the *pasuk* (4:2): **ראיתי והנה מנורת זהב כולה**. Some say that the Menorah that Zecharya was shown was totally unlike the one in the Bais Hamikdash, for example there were 49 flames. What was the significance of this special pure golden menorah, and of course to Chanukah? When the proper time comes and Bnei Yisrael are worthy, their salvation will be the purest possible, i.e., not through any intermediary but directly through Hashem's light and glory! **לא בחיל ולא בכח כי אם ברוחי אמר ה'**, just as we were saved on Chanukah not through the great strength of the Maccabim, but with great miracles of Hashem, so, too, will the final redemption come directly from Hashem, and not through an intermediary.

ON LANGUAGE... By R' Moshe Orlian

As we know, Chanukah and Purim are related to each other in a variety of ways. Of particular interest is that there are a remarkable number of similarities between the story of Yosef in *Parashas Mikketz*, which is read on Shabbos Chanukah, and Megillas Esther. The connection is mentioned in Midrash Esther Rabbah and just to cite just some of the phrases that uniquely appear in both Mikketz and Esther:

וירכב אותו; ויתאפק המן & וירחץ פניו ויצא - ויתאפק; ויסר המלך את טבעתו & ויסר פרעה את טבעתו; ויפקד המלך פקידים & יעשה פרעה ויפקד פקידים
 כאשר אבדתי אבדתי & כאשר שכלתי שכלתי; וירכבהו... ויקרא לפניו & ויקרא לפניו...
 The connection, of course, is much deeper, in terms of both "plot" and theology, but the linguistic similarities serve to cement this relationship.

