

Bringing the Farbrengen Home

FROM GAZA TO AUSTRALIA

by Rabbi Shaul Wertheimer

The Menorah in the Beis HaMikdash (Holy Temple in Jerusalem) stood in an area that was off-limits to most people. Only a kohen was allowed to enter that section, able to catch a glimpse of the Menorah in its golden glory. Most people never saw it.

Chanukah changed everything.

The light of the Menorah was no longer to be reserved for the privileged few. After the victory of Chanukah, our sages tell us to light our own, personal Menorah – but to kindle it "at the entrance to our home," in such a way that its light is visible to all passers-by.

Chanukah teaches us to turn our light outwards.

Like you, I awoke on Sunday morning to the horrific news of the terrorist attack at a public Menorah lighting in Australia. At least 16 were murdered in cold blood, including my colleagues, Rabbis Yaakov Levitan and Eli Schlanger, may G-d avenge their blood. Rabbi Schlanger and I were classmates in a Torah education course in advanced rabbinic studies.

Amongst the injured is the son of friends of ours, the Chabad Shluchim at Texas A&M. On a volunteer trip to Israel two summers ago with Queens College students, we shared a Shabbos lunch with Leibel. He is stable, yet still in critical condition. Leibel was helping run the event at Bondi Beach.



Please say a prayer for a complete recovery for Yehudah Leib ben Manya and all the others injured.

So how do we react to all this horrific news? How do we process it?

The Rebbe always taught that our mission in life is to spread light.

But where do we get that light?

From within.

Chanukah teaches that we each have a flask of pure oil within, waiting to illuminate the world. We don't need to uproot mountains to change the world. We start with one tiny little flame on our menorah.

And after that one tiny flame, we kindle another one the following evening.

We don't cower in fear. We don't retreat to a corner. We don't stop being proud and strong Jews.

And not only do we not stop, we increase. We give more charity, we study more Torah and we intensify our prayers.

From Gaza to Australia, our enemies try to extinguish our light.

The Jewish People add light!

**א גוט שבת און
א פרייליכע חנוכה**

And now we all light our Menorah. In the merit of those who were murdered, and in the merit of a complete and speedy recovery to the injured, we hope and pray that Hashem will send Mashiach now!

If there's anything you want to discuss, don't hesitate to call or text me at 347-688-4770. 📞

Just Me שו"ת A Question

Q: This Shabbos we use three Torah scrolls; one for Parshas Mikeitz, one for Rosh Chodesh and one for the special Chanukah reading. What do we do if our shul only has two Torah scrolls?

A: The first Torah scroll should be used to read 6 aliyos for Mikeitz. The second scroll is for Rosh Chodesh, and then the first scroll should be rolled for the Chanukah reading (i.e., maftir). Source: *Shulchan Aruch O.C. 669.*

Q: Why isn't there Mishnayos for Chanukah?

A: Firstly, Chanukah is indeed mentioned in numerous Mishnayos (for ex. Bikkurim 1:6; Rosh Hashana 1:3; Taanis 2:11 and more). Nevertheless, you are correct that there is not a Mishnayos Chanukah.

Numerous answers are given to this question. R. Reuven Margolies writes that the generation of R. Yehuda HaNassi (author of Mishna) followed on the heels of the Bar Kochba revolt, after which many Roman decrees against Jews were enacted.

In light of that, mentioning Chanukah explicitly could be interpreted as an act of rebellion, since Chanukah is about purifying the Beis HaMikdash and returning the kingship to the Jewish people. Thus, Rebbe didn't mention Chanukah explicitly in the Mishnayos.

Source: *Yesod HaMishna v'Arichasa, p.21-22*

In memory of the Kedoshim

Why Give Gelt?

by Rabbi Shaul Wertheimer

Why do Jews traditionally give money to our children on Chanukah?

In classic Jewish style, I will answer this question by posing another question: What does Chanukah mean?

Numerous explanations are given. One of them is that the root of the word Chanukah can be connected to the Hebrew word for education, *chinuch*. Thus, every Chanukah law and custom can be seen as instructive in the field of education.

When we give our children Chanukah *Gelt*, we are sending them an important life message.

On the one hand, money is extremely powerful; its mere possession can make you wealthy, whereas if you lack it, you are poor. On the other hand, money on its own is nothing like food, clothing and shelter, the basic necessities of life; yet with money, one can procure all that one needs, and can also help others through charitable giving.

If, however, one guards one's money in a piggy bank, then the money has not been used to its potential. Its potential is wasted.

One of the fundamental principles in educating children is to explain in clear language that G-d has granted them a treasure of tremendous intellectual and emotional strengths and capabilities. All one has to do is utilize them to the fullest capacity.



And this is where the difference with money comes into play: If you don't have money, then you're poor. However, when it comes to spirituality, we can all become wealthy. We just need to utilize and nurture our talents for the good.

When parents explain this with simple, heartfelt words to our children – and even better, when we act as a living examples – then both the giver and the recipient of the Chanukah *Gelt* will gain immeasurably. ☞

Hayom Yom

Kislev 29, Fifth Day of Chanukah

The sins of Israel in the time of the Greeks were: Fraternizing with the Greeks, studying their culture, profaning Shabbat and Holy Days, eating t'reifa and neglecting Jewish tahara.

The punishment-tribulation was the spiritual destruction of the Sanctuary, death, and slavery in exile.

Through teshuva and mesirat nefesh, that great, miraculous Divine salvation - the miracle of Chanukah - came about.

Chassidic Story

They walked into the inn frozen to the bone with wet clothes and grateful to be alive. Mottel, the young and vivacious wagon driver, had been so excited by his wealthy clients and wanted to provide the best service possible.

Mottel rushed through Maariv, made a quick havdallah and then hastily lit the menorah. Without waiting for the candles to finish burning, he picked up the businessmen with his horse and wagon. The business fair was starting in the morning and they wanted to be amongst the first to arrive.

Pinny was the other coachman in the town. His clients were also anxious to get to the fair on time. Pinny davened a sweet and calm maariv, invited his guests to join him for Melava Malka and lit the Menorah. He waited for the candles to burn and finally loaded his waiting passengers onto his wagon. Pinny never whipped his old and tired horses. His wagon moved slow and the businessmen he was carrying were frustrated. Finally they resigned themselves to arriving late and sleep overcame both the driver and the passengers.

When the horses approached the cold, but not fully frozen, lake they instinctively detoured to the snowy path around the water. Indeed Pinny's wagon arrived to the fair the next morning.

Mottel whipped his strong horses and insisted they go on the fastest route - straight across the lake. Unfortunately the thin ice gave way just before the bridge. Driver and passengers made their way to the peasant's house freezing and grateful to be alive. By the time they reached the inn, Pinny's men had already finished their business at the fair and were enjoying a hot breakfast.

With gratitude to Hashem for saving his life, Mottel said, "From now on, I will never leave the Chanukah lights." ☞

Sponsored by Ahron & Jenny Dickerman

In loving memory of
Avraham Leib ben Selig
Chava bas Chaim
Hirsch Velvil ben Selig
Gitel bas Zelig

To sponsor an upcoming issue of
Queens Farbrengen:

www.qChabad.org/QF

לזכות רפואה שלימה
לשמואל חיים בן מרים
ושמחה בן תמרה