

**CHASSIDUS BEIS MIDRASH**

In our first Chassidus learning evening since the lockdown, over 100 members of Anash came together to learn Chassidus in preparation for Yud Tes Kislev.

Chavrusas learned from a selection of Maamarim while enjoying the hot refreshments. The evening concluded with a Siyum on Rambam Sefer Zeraim and a raffle for Chassidus Seforim.

Thank you to Josh Goldhirsch and Yechezkel Tuvel for sponsoring the learning evening.

CHANUKAH HALACHA

Join Rabbi Michael Stern for a refresher on the practical Halachos of Chanukah and some fascinating Halachic discussions.

Tuesday 8:00pm in the Kollel

YARCHEI KALLAH 5781

This year's Yarchei Kallah in-town will be held from December 27-January 1. Stay tuned for details of this year's format and line-up of speakers and topics.

The program will include face-to-face and virtual options, with guest speakers and the Kollel Rabbis.

YARCHEI KALLAH RETREAT

The Yarchei Kallah retreat will be going ahead this year in a COVID-safe manner. Enjoy a fully-catered program with a pact-schedule of shiurim, kids' programs, Shabbos experience and more.

To find out more about this amazing getaway and immersive experience, visit

www.jewishlearningretreat.com.au

A collection of Torah thoughts produced by Kollel Menachem



Cover of LIFT Kislev edition

In this Edition

"Hashem, I am humbled" **P.1**

Chanukah Candles when camping - Part 2 **P.2**

"Hashem, I am humbled"

This Shabbos, we celebrate Yud Tes Kislev, the day on which the Alter Rebbe was released from his imprisonment. It is celebrated as the "Rosh Hashana of Chassidus".

The Alter Rebbe had been slandered by fellow Jews who opposed the ways and teaching of Chassidus, resulting in his arrest and interrogation by the Czarist regime. Ultimately he was vindicated and released on the 19th of Kislev.

On his return from S. Petersburg where he had been incarcerated, the Alter Rebbe penned a letter to the Chassidim. The letter is known by its opening word "Katonti".

It opens with a quote from Posuk from Parshas Vayishlach. Before approaching Eisav, Yaakov davens to Hashem and says; "I have been diminished because of all of the kindnesses".

Rashi explains that Yaakov was worried that his merits may have been diminished because of all of the kindnesses that Hashem had shown to him in the past. He was worried that he would no longer have sufficient merits to be spared from the hand of Eisav and that perhaps his sins would make him vulnerable.

In his letter, the Alter Rebbe draws on these words and the explanation of Rashi. He applies it to his own situation and that of the Chassidim, who had just merited the salvations of Hashem.

He writes that with every kindness and favour that Hashem does for us, it should make us smaller; to become more humbled.

Hashem's kindnesses are an expression of Him drawing us closer. A paradigm of the realm of holiness is that the closer one is to Hashem, the more insignificant (Batel) they should be.

Avraham Avinu was the embodiment of the Attribute of Chessed of holiness. This is why Avraham was also the epitome of humility, declaring "I am but dust and ashes". In Kedusha, Chessed and humility go hand-in-hand.

The humble person feels completely undeserving of Hashem's kindnesses. Therefore, everything they receive is with a profound sense of gratitude which leads them to feel even more humbled.

In Kabbalah, Avraham's son Yishmael represents the Chessed of Kelipah (the side of unholiness). This is the Chessed of Avraham in its corrupted form.

Whereas Chessed of Kedusha brings a person to greater humility, the Chessed of Kelipah has the opposite affect. Kedusha is defined by humility and gratitude. Kelipah manifests as arrogance and entitlement.

For the arrogant person, stuck in the mindset of Yishmael, the kindnesses that they are shown only serve to feed their pride and arrogance. They feel entitled to and deserving of Hashem's kindnesses.

These were not just words. In this letter, the Alter Rebbe issues a strong announcement and warning to the Chassidim.

Despite the fact that the cause of Chassidus had been vindicated and that the Chassidim had triumphed over their opponents, "they should not become haughty over their brothers. Let them not jeer or whistle mockingly at them". Rather "they should humble their spirits and hearts before every person, with the attribute of the truth of Yaakov, with humility."

Instead of gloating and feeling superior, the Alter Rebbe taught the Chassidim that having experienced Hashem's kindness and miracles should be a humbling experience.

Each of us are recipients of Hashem's kindnesses and blessings. He gives us our life, health, parnasa, families and more. He may have endowed us with wealth, wisdom or other talents and qualities.

Yaakov Avinu and the Alter Rebbe teach us how we thinking about these blessings should make us feel and how we should respond.

"Katonti!"

Hashem you have given me so much—far more than I deserve or am worthy of, because I really deserve nothing. I am overwhelmed by Your generosity and benevolence and deeply grateful for every kindness that you have shown to me.

Now I will use my gifts to help others and to reflect Your kindness and generous spirit in my own kindness and generous spirit towards others.

The weekly Halacha analysis

Chanukah candles when camping—Part 2

Rabbi Yonason Johnson

This article is a continuation from last week's Chiddush edition.

Acharonim Continued

Harav Gavriel Zinner¹ writes that a campervan or trailer caravan certainly constitutes a house as it functions as a dwelling. One would light with a Bracha. One who is sleeping out in the field may not light with a Bracha. They should nonetheless light (without a Bracha) in concern for the view of the Bach that one is still obligated even if they do not have a house.

If one's car is at least 10 Tefachim tall (approximately 80cm) and 4 Amos wide (approximately 2m), it too constitutes a house and one may light next to their car with a Bracha. In a Teshuva² on the topic, he writes that a tent is not considered a house.

Mikraei Kodosh³ writes that tent which has a roof and is protected from the elements does constitute a house according to the distinction of the Maharsham and one would light with the blessings.

Harav Shlomo Zalman Auerbach⁴ accepts as a matter of fact that for Chanukah candles one requires a house. His basis this on the Gemora and Rishonim quoted above. Soldiers sleeping in the open would not be able to light with a Bracha.

In his Teshuvah, he discusses what structure would qualify as a house for this purpose. The structure must have a roof to protect from the elements. If the structure would not be able to withstand a common wind, it is also not considered as a house. The structure must be a minimum of 10 Tefachim tall (approximately 80cm)⁵.

Concerning the internal dimensions, he initially suggests that we require an area of 4 Amos by 4 Amos. This is the minimum size to be considered a house in Halocha⁶ with regards to Mezuzah, Eiruv and other Mitzvos.

However he concludes that for Chanukah candles, it could be sufficient to qualify as a dwelling, even if it is not considered a house. For this, it is sufficient if the structure is large enough to use. The minimum useable space is 7 by 7 Tefachim (approximately 56cm by 56cm) which is the minimum dimensions of a Kosher Sukkah.

A large tent which meets these requirements would constitute a dwelling and one may light with the Brachos. Pup tents would not qualify.

Harav Shlomo Zalman Auerbach once severely reprimanded a group of travellers when he was asked about lighting Chanukah candles when sleeping in the open field; "Chanukah candles is such an important Mitzvah that even a pauper is required to sell their clothing or go collecting to be able to light candles, how can you do something which will exempt yourselves from it?"

In Kuntres on Halachos for soldiers, Harav Shlomo Zalman writes that soldiers who sleep in their tanks may also light Menorah with blessings in (or next to) their tank.

If a group of travellers were sleeping out in the open or sleeping in small tents, they are unable to light according to the majority of Poskim (or would only be able to light without Brachos).

Nonetheless, if there is a minyan and they daven Mincha after Plag Hamincha, one of the group may light the Menorah with the blessings for the purpose of Pirsumei Nissa like the lighting which is done in the Shule. According to the Rebbe's view⁷, as understood by many Chabad poskim⁸, one may also light with the blessings at other communal gatherings⁹ for the purpose of Pirsumei Nissa. A group of campers sleeping in the open could do this.

Additional Considerations

For those in large tents who will be lighting, there is a further issue to consider;

Technically, when away from home, a married man is Yotzai with his wife lighting Chanukah candles in their home. A child is Yotzai when their parent lights at home.

Terumas Hadeshen¹⁰ rules that one may nonetheless light for themselves in their temporary location with the blessings.

The Beis Yosef¹¹ argues; If one is Yotzai with one's wife's lighting, then making a Bracha would be an unnecessary blessing.

The Ram"o¹² rules like the Terumas Hadeshen. There is no concern of a Bracha Levatala as one has in mind not to be Yotzai with their wife's lighting. Many Poskim concur with the Ramo's ruling¹³. However, because many Poskim¹⁴ are

machmir, the Mishna Berura¹⁵ therefore advises that one should hear the Brachos from someone else or try to light before the time that their wife will light.

Conclusion

- One should not travel in a manner which would exempt them from the Mitzvah of Chanukah candles, especially when no one will be lighting for them at home.
- One who is staying in a hotel would light with a Bracha. Similarly one who is on a cruise ship, campervan or train with sleeping quarters would certainly light with a Bracha.
- For campers who will be sleeping in large tents, each person can light Menorah with the blessings. They should have in mind not to be Yotzai with their wives' lighting at home.
- The Menorah should be placed near the opening of the tent (lighting in the tent would not be safe). In the absence of a Mezuzah, the Menorah should be lit on the right side of the door.
- Those sleeping out in the open or in small tents may not light individually with the blessings. They are Yotzai the Mitzvah with their family at home. However, one member may light for the group in a manner of Pirsumei Nissa.

1. Nitei Gavriel Chanuka 10:7
2. Ibid Teshuvah 8
3. Chanuka siman 18
4. Minchas Shlomo 2:51
5. In Halichas Shlomo he also requires that the walls reach within 3 Tefachim of the ground.
6. Sukkah 3a "Any house that is not 4 by 4 Amos, is exempt from Mezuzah, Maakeh (a protective fence on the roof) and cannot contract Tzaraas of houses...
7. See Az Nidberu ibid who supports the Rebbe's position.
8. See Nesivos B'sdeh Hashlichus from Dayan
9. Some require that there be 10 adults present
10. Siman 101
11. OC 677
12. Darkei Moshe OC 677:2
13. This is also the opinion of Maharil, Magen Avraham, Taz, Levush and Elya Rabbah
14. Maharshal Shu"t 85 and Pri Chadash
15. 677:16