



פרשת מקץ
שבת חנוכה
ר"ח טבת תשפ"ב

MONDAY NIGHT CHASSIDUS

Join Rabbi Johnson on Monday nights for a taste of the Chassidische Parsha.

Learn Chumash Bereishis through the eyes of the Alter Rebbe as we delve into the mystical explanation of the Parsha from the Alter Rebbe's classic work, Torah Ohr.

Mondays 8:30-9:30pm on Zoom

TUESDAY NIGHT PARSHA WITH RABBI BROH

Join master-teacher Rabbi Leor Broh for a shiur on the weekly Parsha.

Insights from the classic commentaries and Chassidische Seforim.

Tuesdays 8:30-9:30pm on Zoom

YARCHEI KALLAH

Plans are well underway for this year's Melbourne Yarchei Kallah program which will run from Sunday Dec 26 to Friday Dec 31.

Join us for a week-long program packed with Torah topics and fascinating Shiurim.

Topics and speakers will be released shortly. Stay tuned for full details.

LIFT MAGAZINE

The Teves edition of the Kollel's LIFT magazine is at the printers. This month's edition is packed with fascinating articles, stories and biographies. To receive your copy in the mail, email kollel@civl.org.au



In this Edition

Revealing the hidden Yud **P.1**

Lighting the Menorah in Shule **P.2**

Revealing the hidden Yud

When the Gemara relates the miracle of the oil that brought about the Yomtov of Chanukah, it emphasises the connection to the Heichal, the structure of the Beis Hamikdash; "The Yevanim (Greeks) entered the Heichal and defiled all of the oils within the Heichal".

The war of the Yevanim against the Jews was a spiritual one. They sought "to cause them to forget your Torah and to take them away from the statutes of Your will". Yavan represents spiritual darkness that seeks to remove our Kedusha.

The Mahara"l explains that the spiritual force of the Yevanim was able to reach and affect the level of the Heichal. This is alluded to in Gematria; היכל has the Gematria of 65. יון (Greece) has the Gematria of 66. The greater Gematria alludes to their ability to dominate and defile the Heichal and all of the oil of the Heichal.

The Heichal of the Beis Hamikdash was made up of 2 rooms, the Kodesh – where the Menorah stood – and the Kodesh Hakodoshim. The Kodesh was the more external room. The Kodesh Hakodoshim lay deeper and hidden within the Beis Hamikdash structure. Whilst the Yevanim could corrupt the level of the Kodesh, they were unable to reach the level of the Kodesh Hakodoshim.

In the Mishkan, the prototype of the Beis Hamikdash, the Kodesh Hakodoshim measured 10 Amos by 10 Amos. The number 10 is represented by the letter Yud (י). Within the word היכל there is a hidden Yud.

The vowel under the ה is a Tzeirei. The Tzerei is pronounced as though there was an additional י after the vowel, to create the 'ey' sound. But this י is not written. Like the Kodesh Hakodoshim hidden in the recesses of the Beis Hamikdash, the extra י in Heichal is hidden.

If we count the hidden י (as though the word was written הייכל) the Gematria is 75. This is greater than the 66 of Yavan, alluding to the fact that they had no power over the Kodesh Hakodoshim.

75 is significant as it is the Gematria of כהן (Kohen). This is why the victory and miracle of Chanukah came about through the Kohanim, who had the power to defeat the Yevanim. More specifically,

the miracle of Chanukah was connected to the Kohen Gadol. The one flask of pure oil that they found was sealed with the signet of the Kohen Gadol.

According to the Mahara"l, the seal was not just a sign that the oil had not been tampered with. The seal of the Kohein Gadol was the power that ensured that this oil could not be defiled by the Yevanim.

The Kohen Gadol is referred to Kodesh Hakodoshim, the holiest of the holies. The Kohein Gadol was on the level of Kodesh Hakodoshim and he was the only person who would enter the Kodesh Hakodoshim. In the face of such holiness, the Yevanim had no power.

Chassidus teaches that we each have within us a Kohein Gadol and Kodesh Hakodoshim.

Like the design of the Beis Hamikdash, our soul also has layers and chambers. The external courtyard (the Azarah) represents our thought, speech and action – our external expressions through which we interact with the world.

The Heichal (the Kodesh), with its various Keilim; the Shulchan, Menorah and incense Alter, represents the intellect and emotions of the Neshama. These are how we connect to Hashem through our mind and heart. The Kodesh Hakodoshim is the very essence of the soul – the Yechidah.

Our connection to Hashem through our thought, speech and action of Torah observance is susceptible to the darkness of Yavan. Our emotional and intellectual connections to Hashem are also able to be defiled.

But the essential core of the Neshama cannot be corrupted. It is not a relationship with Hashem through something that we do; either in action, feeling or ideas. It is the essential bond that every Jew has implicitly with Hashem. It is the source of the pure and simple faith and the power of self-sacrifice that every Jew possesses deep within.

Chanukah is a time when we can reveal the hidden Yud within us, the Yechidah. With this power and strength, we will prevail over our spiritual opponents and experience the miracles of the redemption and the third Beis Hamikdash.

The weekly Halacha analysis

Lighting the Menorah in Shule

Rabbi Yonason Johnson

To commemorate the miracle of Chanukah, the Sages instituted the Mitzvah of lighting Chanukah candles. The Mitzvah is described as נר איש וביתו, literally, a candle for a man and his home (household). From this, most of the Halachic authorities learn that the Mitzvah is fulfilled by lighting at one's home. The Chanukah candles should be placed outside of the house on the left side of door.

Chaza"l teach that when it was dangerous to light outdoors, one could suffice by lighting the Menorah inside the house. This became the basis for the practise in Chutz Laaretz of lighting indoors.

The Gemara does not mention lighting the Menorah in Shule. It is not mentioned by the Geonim or by the classic Rishonim; Rif, Rashi, Tosfos, Rambam and Ran.

The custom of lighting the Menorah in Shule is first found in the works of the later Rishonim¹. Some of the Rishonim support the Minhag whilst others question it. They also present a number of reasons for the Minhag.

From the words of these Rishonim, we find 5 main reasons for the custom of lighting in Shule;

- To be Moitzi guests who stay in the Shule
- To be Moitzi those who do not know how to light themselves
- To sanctify Hashem's name in public
- A remembrance of the Beis Hamikdash – since the Shule is called a Mikdash Me'at
- Pirsumei Nissa – publicizing the miracle.

The Beis Yosef² references a number of the explanations of the Rishonim. In the Shulchan Aruch³ he only cites the reason of the Rivash – Pirsumei Nissa. The Rivash writes emphatically that no one is Yoitzai with this lighting.

Making a Brachah on a Minhag

A number of Rishonim questioned how we can

make a Brachah over what is essentially a Minhag. Some even said that this would be a Brachah Levatalah.

In his Teshuvah⁴, the Rivash brings proof from the 'Half Hallel' of Rosh Chodesh, which is only a Minhag and yet we make a blessing over it. This follows the opinion of Rabbeinu Tam⁵ and is the ruling of the Ram"o⁶. A Bracha over Chanukah candles in Shule would be the same.

The Mechaber⁷ follows the opinion of the Rambam⁸ that we do not make a Brachah on a Minhag and therefore, no Brachah is recited on 'Half Hallel'. However, the Poskim explain that the Chanukah candles in Shule are different as they entail Pirsumei Nissa which warrants a Brachah⁹.

Where to light

The Menorah in Shule is kindled on the south wall of the Shule¹⁰. This is to replicate the Menorah in the Beis Hamikdash which stood against the south wall of the Kodesh.

There is an argument whether the Menorah in Shule should be placed with the candles running from east to west or from north to south.

The Ram"o¹¹ rules that the Menorah should be arranged from east to west. Magen Avraham¹² writes that there are those who place the Menorah facing from north to south. He concludes that each place should follow their Minhag¹³.

The divergent customs are based on a dispute between the sages of the Mishna over which direction the Menorah in the Beis Hamikdash faced. Rabbi Yehudah Hanassi (Rebbi) taught that the Menorah faced from east to west. Rabbi Elozor, the son of Rabbi Shimon bar Yochai, taught that the Menorah faced from south to north.

There are different customs whether the one lighting the Menorah stands on the south side facing north, or whether they stand in the north facing the south wall¹⁴.

The Menorah should also be lit in a Beis Midrash that is also used for Davening¹⁵. If the Shule has many Minyanim, the Menorah should be lit in the primary Minyan¹⁶.

When to light

The Menorah in Shule is kindled between Mincha and Maariv. It cannot be kindled before Plag Hamincha. If the Shule Davens Mincha earlier, the Menorah should be lit later or before Maariv. The Menorah is kindled before Aleinu, so that it is considered part of the Tefillah.

It is customary for the Menorah to be lit for Shacharis as well¹⁷. There is a directive of the Rebbe to do this¹⁸.

Who can light

Since no one is Yoitzai with the lighting in Shule, it may technically be done by a child who has reached the age of Chinuch¹⁹. Nonetheless, out of respect for the community, it is preferable for an adult to light the candles.

Minyan

Since the lighting in Shule is for Pirsumei Nissa, one should only light with a Brachah if there is a Minyan present²⁰. For this purpose, women and children can be counted towards the 10²¹. **No one is Yoitzai with the lighting in Shule and they must light again at home**²².

What to light with

Since the Menorah in Shule is to commemorate the Menorah in the Beis Hamikdash, it should be kindled with olive oil²³. Others specifically use wax candles – preferably beeswax. This was the Minhag in 770.

Magen Avraham²⁴ writes that the candles should be left to burn until midnight. It is a Hiddur to have candles that burn for the full 24 hours²⁵. When leaving candles lit in Shule, all safety precautions should be taken, especially if there are young children around²⁶.

1. Tanya Rabbasi 35 Inyan Hadlakas Ner Chanukah, Orchos Chaim Hilchos Chanukah, Kol Bo, Teshuvos Rivash 111

2. Orach Chaim 671

3. Orach Chaim 671:7

4. Siman 111

5. Tosfos Brachos 14a ד"ה ימיא

6. Orach Chaim 422:2

7. Orach Chaim 422:2

8. Hilchos Brachos 11:16

9. Based on the Vilna Gaon who likens the lighting of the Menorah in Shule to the reciting full Hallel with a Brachah in Shule on the first 2 nights of Pesach, which the Mechaber himself brings as Halacha.

10. Shulchan Aruch Orach Chaim 671:7

11. ibid

12. Orach Chaim 671:9

13. See Shu"t Chasam Sofer OC 186

14. See Nitei Gavriel Chanukah 40:4

15. Pri Megadim Eishel Avraham 671:14

16. Nitei Gavriel Chanukah 40:8

17. Pri Megadim Eishel Avraham 620:2. It is interesting to note, that according to the Rambam, the Menorah in the Beis Hamikdash was lit during the day as well as in the evening.

18. Yechidus on the 27th of Kislev 5750; Hisvaaduyos p.48.

19. Minchas Yitzchok 6:65

20. Minchas Elazar 2:68. Magen Avraham permits lighting without a Minyan.

21. Rav Pealim 2:62. Since they too qualify for Pirsumei Nissa from the Ezras Nashim.

22. Shulchan Aruch 671:7. If the Shule has an adjoining guesthouse, the guests would be Yoitzai

23. Kaf Hachaim 673:13

24. 670:2, Siddur Yaavetz

25. Directive of the Rebbe. Darkei Moshe 672

26. Parshas Vayeishev 5750; Hisvaaduyos p.51, footnote 69