

ISSUE

332



פרשת וישב  
שבת חנוכה  
כסלו תשפ"ד

## CHANUKAH SHALOSH SEUDOS FARBRENGEN

All men are invited to join Yeshivah Shule and Kollel for a Shalosh Seudos Farbrengen in honour of Shabbos Chanukah. Enjoy latkes and donuts and listen to inspiring speakers, a Maamar and Chassidische Nigunim.

After 8pm Mincha in the Shule.

## YARCHEI KALLAH 5784

Kollel is thrilled to announce and to invite you to join the Yarchei Kallah, Summer Learning Program 5784.

Our guest speaker this year is returning scholar and world-renowned speaker, **Rabbi Ari Shishler** who will be joined by the Kollel Rabbis and community Rabbis to present a full program of Shiurim and presentations to stimulate your minds and spark your interest.

Teves 13-20, December 25-Jan 1 at the Goldhirsch Hall. Full schedule and details to follow on

[www.jewishlearning.com.au](http://www.jewishlearning.com.au)

## NEW KOLLEL MEMBERS

Kollel is honoured to welcome **Rabbi Yosef and Mrs Bondar** who will be joining the Kollel. We wish Yosef much success in his Torah learning and look forward to his involvement in community Shiurim and Chavrusas.

## PUBLICATION

We hope you enjoy the latest Kollel publication on the topic of making a Brachah at communal public Menorah lightings.

A collection of Torah  
thoughts produced by  
Kollel Menachem

אין בית המדרש בלא  
**חידוש** Chiddush



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## Lessons in Personal Refinement

Our sages teach that one of the reasons that the Torah was given, was to refine us and to help us develop into better people, both in our relationship with Hashem and in our relationships and interactions with our fellow man.

The word Torah comes from the term Horaah, meaning an instruction. Every part of Torah, even the stories of our ancestors, have eternal lessons that are relevant and applicable in our lives. As we read through the Parshios, we have to look for and live with these lessons and see how we can use them to better ourselves and our characters. Below are some lessons from Parshas Vayeshev in our conduct Bein Adam Lechaveiro.

### Positive role-modelling

Yehuda was recognised by his brothers as their leader. He was later given the blessing of leadership by his father and the kings of the Jewish people would descend from him.

Immediately after the sale of Yosef, the Torah digresses to tell us about the marriage of Yehuda and the subsequent events involving his own family. This passage is introduced with the words וירד יהודה. Whilst literally this means that Yehuda travelled downwards to Timna, the sages explain that it refers to Yehuda's descent.

Yehuda was the one who suggested to sell Yosef to the passing Midianite merchants. As their leader, the brothers followed his word. But later, on seeing the pain that the sale of Yosef had caused to their father, the brothers deposed Yehuda from his position of leadership. They said that had he told them not to sell Yosef, they would have listened to him and so he is the one responsible and accountable.

People whom Hashem puts in positions of leadership, have an awesome responsibility and influence on those around them. The culture within a company is directly traceable to the decisions and attitudes of its executive leadership. The same is true with anyone in a position of authority; a principal in their school, a teacher their classroom, a Rabbi in their community, a community Askan, a parent at home and a leader to their peers.

This does not excuse the brothers. Even if leaders fail to stand up for what is right, their followers should still stand up in the face of injustice. When leaders stand up for what is right, they set an example for their followers to emulate and makes it easier to do.

### Public humiliation

Later in the Parsha, when Yehuda finds out that his daughter-in-law Tamar has fallen pregnant while awaiting marriage to his youngest son, he sentences her to death by fire. Even though it was Yehuda's child that Tamar was carrying and this knowledge would have saved her life, she did not publicly disclose that it was his baby. She simply hinted to Yehuda, hoping he would confess that the child was his and spare her life.

From this, our sages teach that it is better to allow oneself to be thrown into a fiery furnace, than to publicly embarrass someone. In Shulchan Aruch (OC 151:8), the Alter Rebbe rules that it is forbidden to embarrass someone, even in private and certainly in public. This includes calling a person a name that he is embarrassed of or speaking about something that is embarrassing to him. He quotes the ruling of the sages that whoever publicly embarrasses someone, has no share in the World to Come.

In the story of Kamtza and Bar Kamtza, after suffering public humiliation, Bar Kamtza went and slandered the Jewish people to the Roman authorities, ultimately bringing about the destruction of the Beis Hamikdash. The Gemara does not say that he did this because the host had embarrassed him. Rather, it was because the sages who were present and witnessed him being embarrassed in public, said nothing.

### Empathy

At the end of the Parsha, Yosef finds himself in prison together with Pharaoh's chief butler and chief baker. On the morning after they had their troubling dreams, Yosef noticed that they were looking sad. Instead of ignoring their sadness and focusing on his own worries and predicament, Yosef empathetically asked if they were okay and if there was anything that he could do to help them, even if just to listen.

This act of empathy, care and kindness, set in motion the steps that would ultimately lead to Yosef's own liberation at the beginning of next week's Parsha and his ascent to greatness.

When we see someone who looks down, sad or out of character, like Yosef, we should be aware, take note and reach out to see if they are OK. This is certainly so when we know that they are going through a hard time or have experienced something traumatic or hurtful.

# The Shehecheyanu of Chanukah

### Is the Shehecheyanu recited over the Mitzvah or for the Yomtov?

Rabbi Yonason Johnson

The Gemara<sup>1</sup> rules that when we light the candles on the first night of Chanukah we recite three brachos. The blessings are all recited before lighting the candles. The three brachos are;

1. להדליק נר חנוכה on the candle lighting.
2. שעשה ניסים in thanks for the miracle.
3. שהחיינו

On subsequent nights Shehecheyanu is no longer recited<sup>2</sup> and only the first two blessings are said. The Gemora's ruling is codified as Halacha in the Shulchan Aruch.

In this article we will analyse the nature of the Shehecheyanu bracha of Chanukah and some of the practical ramifications associated with its status.

#### Shehecheyanu on the Yomim Tovim and when fulfilling their Mitzvos

The bracha of Shehecheyanu is a thanksgiving to Hashem for having sustained us and kept us alive to reach a particular time or experience. It is recited on hearing good news (such as on the birth of a child), eating a new fruit, buying new clothing etc.

The bracha of Shehecheyanu is also recited when performing Mitzvos which come from time-to-time i.e. on a particular Yomtov. Examples include fulfilling the Mitzvah of Lulav and Shofar for the first time each year.

Shehecheyanu is also recited over the Yomim Tovim themselves to thank Hashem for allowing us to reach the particular Yomtov. The Shehecheyanu over the Yomtov is recited during Kiddush (women customarily recite the Shehecheyanu when lighting the Yomtov candles).

Because the Shehecheyanu is on the Yomtov itself, if one forgot to recite Shehecheyanu during Kiddush, they are required to recite it at the point that they remember, even if it is the following day (or any of the subsequent days of Yomtov), even in the market place<sup>3</sup>.

(One the first night of Sukkos, the Shehecheyanu recited during Kiddush over the

Yomtov also covers the Mitzvah of Sukkah which is being observed at that point in time. This is why it is recited after the bracha of Leishev Basukkah on the first night when one fulfils the Mitzvah of Sukkah for the first time that year).

#### Is the Shehecheyanu of Chanukah for the Yomtov or for the Mitzvah of lighting?

Based on the above, the Poskim discuss and question whether the Shecheyanu recited on the first night of Chanukah is for the Yomtov itself (like other Yomim Tovim) or whether it is recited specifically for the Mitzvah of lighting the Chanukah candles (like other Mitzvos where Shehecheyanu is recited on the Mitzvah such as Lulav and Shofar).

There would be a Nafka Mina (practical point of difference) arising from this discussion in a number of situations such as;

If someone will not able to light Chanukah candles at all during Chanukah e.g. a traveller who has no house.

If someone forgot to recite Shehecheyanu on each of the eight nights of Chanukah, but remembers during the daytime of the final day (when they will no longer be lighting candles).

If the Shehecheyanu of Chanukah is going on the Yomtov itself (and is therefore technically not connected to the lighting), one would be required to recite Shehecheyanu in both of the cases above.

If the Shehecheyanu of Chanukah is over the Mitzvah of lighting candles, it would not be said in either of the above scenarios.

The Mishna Berura<sup>4</sup> brings the second case and quotes Yeshuos Yaakov who leaves it as an unresolved question. However, the Meiri writes that someone who will not be lighting during Chanukah should recite Shehecheyanu on the first night and Sheasa Nisim on each of the remaining nights. The ruling of the Meiri<sup>5</sup> is based on the premise that the Shehecheyanu is on the festival itself.

The Pri Chadash<sup>6</sup> and Pri Megadim rule that Shehecheyanu of Chanukah is only on the Mitzvah of lighting and not on the Yomtov itself. Therefore in the cases above, Shehecheyanu

would not be recited at all. This is accepted Halacha, especially since it is a case involving a doubt whether a bracha is required (Safeik Brachos) and we do not wish to risk making a blessing that is not required.

According to this view that the Shehecheyanu is on the candle-lighting, there is no requirement to recite Shehecheyanu for the Yomtov itself, making Chanukah different to the other Yomim Tovim. They understand the Gemora in Eiruvin which says that Shehecheyanu on the festivals is recited even in the marketplace (since it goes on the day itself) to refer specifically to the Biblical festivals. The Meiri<sup>7</sup> explains that any festival where Kiddush is not recited (i.e. Chanukah and Purim), we do not recite Shehecheyanu (over the day itself).

The rationale to distinguish between Chanukah and Purim and the Biblical festivals with regards to reciting Shehecheyanu for the Yomtov, is explained at length by Rabbi Moshe Feinstein in his Igros Moshe<sup>8</sup>;

The Biblical Yomim Tovim are essentially and innately holy days. This is expressed in the fact that Melocha is forbidden on these days. Being able to celebrate a day which has this unique and innate holiness necessitates a Shehecheyanu.

Purim and Chanukah on the other hand are essentially weekdays with no Kedusha imbued in the day itself (hence one is allowed to do Melocha). The Kedusha of these days is only created via the fulfilment of the unique Mitzvos of the day. Therefore on Chanukah and Purim, Shehecheyanu is recited only on the performance of the Mitzvos and not over the day itself.

1. Shabbos 23a as codified in Shulchan Aruch OC 676 Aruch Harav hilchos Pesach 473:2  
2. See Bach OC 676 ד"ה כ"א who explains that even though the miracle was renewed each night, Shehecheyanu is recited on the Simcha of lighting the Chanukah candles. All the nights of candle-lighting have the same status.  
3. Eiruvin 40b. See Shulchan  
4. Shaar Hatziyun 676:3  
5. Shabbos 23a. However this contradicts the Meiri's own ruling quoted below in Megillah 4a 6. 676:1  
7. Megillah 4a  
8. OC Volume 5 20:2 and 43:2