



Memorial

 A black and white portrait of an elderly man with a full white beard and glasses, wearing a dark hat and a dark suit jacket. He is looking directly at the camera with a serious expression.	<p>SPECIAL FEATURE</p> <p><i>Remembering Rav David Feinstein ztl</i></p>
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From the desk of the Editors

Dovid Hamelech is always identified with a harp. In any painting or depiction of him, a harp is always in his arms. Rabbi Yonasan Eyebschutz explains in his *Yaaros Devash*, that the harps strings emit the richest sounds when the harpist plucks them tightly, before releasing them. So was Dovid's life. The constant crises and tensions, pulling him tightly caused him to compose the sweetest and most sublime praises to Hashem. He was a living harp.

The *yom tov* of *Chanukah* is described in the *Gemara* as being one of *Halel* and *Hoda'a*, praise and gratitude. Which makes sense, for after all, like Dovid Hamelech, the Jews during the time of *Chanukah* were placed under tremendous pressure by the *Yivanim*, to acculturate or face dire consequences. So when the *yeshua*, the salvation occurred, and we were rescued from the stressful tension, Klal Yisroel pulls out their *sefer tehillim*, and specifically *Hallel*, to echo the glorious praises the Dovid Hamelech composed to Hashem.

During the Coronavirus, our lives have been placed under inordinate stress, fear and crisis. Terms such as "quarantine," "antibodies" and "vaccines" have become the majority of our conversations. But in the footsteps of Dovid Hamelech, the faculty and student body at MHS has channeled the stress into song. We have mastered distance learning, found ways to help one another even from our own homes, and have excelled in our *avodas Hashem* with every chord of our souls.

As we enter the beautiful days of *Chanukah*, let our *Hallel* be more melodious than ever, because we have shown that we can find *emunah*, *bitachon*, and joy, even in the most trying of circumstances.

Thank you to everyone who submitted to the *Chanukah Moadim 5781!*

With love,
The Moadim Crew

Message from the Menahel

I recently launched what I hope will one day become a time-honored MHS tradition. For the past two weeks, I have posed a riddle or conundrum to our students. Having the good fortune of being associated with a high-caliber, intellectually curious student body (להודות ולילה) I am treated to a broad and thoughtful array of answers that would be the envy of any principal.

This past week my challenge was linked to the upcoming of . I asked our students to identify a phenomenon associated with that appeared in Their observations were varied and creative. Some of the concepts highlighted were few in the hands of many, the mighty and invincible in the hands of the frail, a small cruse of pure oil...

Above all, we must focus on the most evocative statement of all, which emerges from the בימים ההם בזמן, wonders, and miracles which occurred, and continue to occur, ונפלאות הנה. This Tuesday, in honor of , Rabbi Frand addressed our students on the topic of , perfecting the art of thanksgiving. Times are indeed challenging. Precarious health, school and closures, market volatility, the fragility of global supply chains, a nation at risk, infection spiking across the country, political unrest and, of course, the nagging fear. At the same time, and in stark contrast, Rabbi Frand posited, we see all of the gifts that we have learned not to take for granted. There is nothing pedestrian about life. This truth is underscored by Rav Yosef Karo, as he offers one of many famous answers to the classic question of why we celebrate for eight days, despite the fact that we had sufficient oil for one day. The suggests that on the eighth day of we celebrate the power of the oil to burn and give forth heat, light and inspiration for the gifts of life.

As we enjoy the glow of the candles, let us contemplate the thought that when the history of this difficult time is written, our thanksgiving will not be forgotten.

I would like to take this opportunity to congratulate the Committee on this en ening edition of . We are eagerly awaiting future installments of this delightful compendium.

Kudos to our talented artists and writers for their submissions, which will surely enhance our גן.

Thank you to Rebbetzin Neuburger, celebrated teacher and editor and Mrs. Tendler, for their oversight and involvement.

*A Freilichen Chanukah,
Mrs. Tsvia Yanofsky*

Potato Kugel and Politics

By: Fayga Tziporah Pinczower

Famously, the *Gemara* discusses Hillel and Shamai's dispute regarding the *menorah* lighting procedure. Should we light one additional candle every night, as Hillel suggests, or do we begin with eight candles and light one candle less every night, as Shamai advises? Underlying these two approaches is a psychological query of how to serve Hashem; do we project the person we want to be or do we face the grim reality of our current state while always keeping the lofty goal as our aspiration? While a *tzaddik's* excitement may grow increasingly greater with each passing day of an eight day *chag*, most of us, the *beinonim*, find our enthusiasm dwindling with each passing night. Thus, the question remains, should our actions reflect those of a *tzaddik* who lights the candles in accordance with his escalating elation or should we acknowledge our insipid zeal and light accordingly? Manifestly, we abide by Hillel's approach and light as a *tzaddik* would despite our present reality. We act like the person we want to be, hoping it will help us get there — the origins of positive psychology discussed by our *Chachamim* millennia before Martin Seligman. Intriguingly, the *Shlah Hakadosh* embellishes on the idea of positive psychology by urging us to refrain from rebuking the lax facet of an individual, rather when admonishment is necessary, to appeal to his virtuous aspect, as it will elicit the most propitious outcome. While we follow Hillel, we must also keep Shamai's approach in our back pocket for easy access when red lines are crossed, as the *Chashmonaim* did — they did not think "tomorrow will be better," rather they confronted the threat at hand and waged war against the Greeks. Sometimes optimism is negligence.

Despite the stereotype that lawyers are professional pessimists, the vaguely granted "pursuit of happiness" or the presumption of innocence is evidence of positive psychology's influence in American law as well. Brazenly breaking away from England, its mother country, must have required an aspect of both positive psychology, that America can fare well on its own, as well as Shamai's approach that tomorrow will only be better if we take action today — similar to the *Maccabim*. However, we differ concerning the goal of our actions. Severing ties with the English crown was purely in pursuit of freedom and independence. Conversely, when we battled the Greeks, the independence and freedom that followed were simply means to attain our ultimate purpose — serving Hashem. This is evident by the fact that we did not wage war on the Greeks merely because we were under their jurisdiction, rather, the *Maccabim* took up arms when the edict outlawing *Rosh Chodesh*, *Bris Milah* and *Shabbos* was issued. Consequently we gained political autonomy but merely as a byproduct of our unwavering commitment to serve Hashem and fulfill His *mitzvos*.

Ironically, *Chanukah* is one of the most well-known Jewish holidays for the great military victory and the consequential political independence. While these are certainly miracles to be celebrated, we must not allow ourselves to be blinded by the swords and banners and overlook the bright light emanating from the sparkling *Chanukah* candles — for they symbolize the paramount victory, the spiritual triumph of our return to Hashem and His *mitzvos*.

Night #1



Hindy Hamburger

Hindy Hamburger, 11th Grade

Why, on Chanukah, do we play with a dreidel, and on Purim we use a gragger?

The קרבן העני (Rabbi Yaakov Auerbach) answers:

The miracle of *Chanukah* was clearly sent from above because it went against nature. The Jewish people were in the minority, with no real army. The Greeks were the majority, with powerful military forces. Nevertheless, thanks to Hashem, the Jews were able to defeat the Greeks. This was obviously a wondrous event from Above.

On Purim, though, the miracle was hidden entirely within the laws of nature. True, the Jewish people gathered, prayed, and fasted. But the miracle came about because additionally, Esther pleaded before the king, Achashveirosh, who killed Haman because of his love for her. This seemed to be a 'normal' sequence of events.

Since it was apparent that the miracle of *Chanukah* was sent from the Hand Above, we spin the *dreidel* with the handle on top. But because the miracle of Purim evolved in a seemingly natural way, with the Hand of Hashem not quite as obvious, we turn the gragger with the handle below.

☺ Ruki Schwartz

Lighting Neiros

The Rambam in *Hilchos Chanukah* writes that the *mitzvah* of *hadlakas neir Chanukah* is so precious that even one in desperate poverty who lacks sufficient funds to buy candles must sell some of his meager worldly possessions, or alternatively, borrow and go into debt, in order to fulfill this *mitzvah*.

Taking this unfortunate plight to its extreme, the following question presents itself: If such a pauper finds himself on a Friday afternoon possessed of only a single candle, which *mitzvah* takes precedence, *ner Chanukah* or *ner Shabbos*? Obviously, the candle can't serve both purposes. By strict application of logic, the candle should be used for *Chanukah* because the Rambam writes that even someone who can't afford to buy *neiros* for *Chanukah* should find a way to procure them, a more stringent position than exists with respect to *neiros shabbos*. However, this is not the ultimate halachic position; we *pasken* that one faced with this choice should prioritize the lighting of *neiros Shabbos*. What is it about lighting *Shabbos* candles that gives them this superiority? The Rambam provides a rationale: *Shabbos* candles take priority because they are emblematic of *shalom bayis*. As the Rambam explicates, as the essential mission of *Torah* in this world is solely to bring peace, no *mitzvah* can possibly have a higher value than one which epitomizes the peace within a Jewish home.

The celebration of *Chanukah* commemorates the paradigmatic military victory of all Jewish history, an event of historical import that resonates throughout the ages. Nevertheless, according to Jewish law and tradition,, where resources are constrained, *Shabbos* candles take precedence. This is because in the hierarchy of *Yahdus*, even epic military triumphs are a lesser achievement than simple peace in a Jewish home. Perhaps this lesson of the Rambam's provides an insight into why it was that the Jewish faith alone survived and thrived from the ancient world right through to the modern era. Perhaps this is because as a people we value the home over the battlefield, and elevate young children over glory-bedecked generals. We put more stock in *Chinuch Habanim* than in territorial conquest. According to our *mesorah*, *shalom bayis* was far more important than any military victory, and that worldview was passed down *midor l'dor* and still holds today.

As we celebrate *Chanukah* this year, it behooves us to consider the true victory that *Chanukah* represents. Not the military victory over a foreign invader, but the spiritual victory over an alien ideology. An ideology that values *chinuch* in the home above even the highest valor of the battlefield. The faith that allows peace, and the light that it brings to the world, to take precedence over the darkness and fog of war.

✍ Elky Schwartz

L'iluy Nishmas R' Ya'akov Tzvi ben Dovid Aryeh, Rabbi Lord Jonathan Sacks who passed away earlier this month. Having served as the Chief Rabbi of the United Kingdom, Rabbi Sacks was a renowned voice of intellect around the Jewish world. The above article is adapted from his writings.

לילה



Night #2

Sarah Dan, 12th Grade

What Sets Us On Fire

There is a *halacha* of "אונס דרחמנא פטרי" that when someone is in a situation that is out of their control, they are exempt from the *mitzvah* and not responsible for it. The *neis* of Chanukah so clearly falls under the category of "אונס" and the Maccabim could have used oil that was *tamei*. In addition, there is the halacha of "טומאה הותרה בציבור", meaning that if Bnei Yisrael were *tamei*, they could have used oil that was *tamei*. This begs the question, why did Hashem make a big *neis* of the pure oil lasting for eight days if the Maccabim could have used *tamei* oil? In order to understand this, we must delve deeper into the purpose of a *mitzvah*. The Sefer Derech Hashem explains that *mitzvos* are tools that help shape who we are, and are the means to get as close as possible to achieving total *shlaimus*-- wholeness. Moshe *Rabeinu* so badly wanted to go into Eretz Yisrael in order to fulfill the *mitzvos*, but he was exempt from these *mitzvos* that could not be performed outside of Eretz Yisrael. Why then did Moshe yearn for this? Moshe wanted to achieve *shlaimus* because he was so close to it, and he understood the true value of *mitzvos*. Every *mitzvah* is valuable and every opportunity to do a *mitzvah* is a chance to come closer to complete *shlaimus*. If we would truly understand the importance of every single *mitzvah*, we would have the passion to do each one with sincere fullness. The Maccabim didn't want to light the *menorah* with oil that was *tamei* even though they were allowed to because they understood the importance of doing a *mitzvah* and wanted it to be done with perfection. Therefore, because they recognized the value of every *mitzvah*, Hashem made the *neis* and they found pure oil which lasted for eight days.

~ Tzirel Shteierman



Leora Wisnicki, 12th Grade

The One Jar of Oil A Symbol of the Indestructible Inner Essence of the Jewish People

When the *Chashmonaim* returned victorious to rededicate the *Beis HaMikdash*, they found a single jar of pure olive oil, sealed with the sign of the *Kohen Gadol*. The Greeks sought out and defiled all the oil they could find, but one small cruse eluded their detection. From that insufficient measure of oil grew a powerful flame that miraculously outlasted all expectations and symbolized the blaze of religious fervor that swept the triumphant nation.

The Greeks rendered oil impure, signifying the spirit of *tumah* that turned many Jews into *Mityavnim*. The attack on our beliefs, purity of essence and upright moral character left a stain on the national character. However, the hand of the Greeks could not defile pure oil protected by the *Kohen Gadol*. Since the Jewish people are "*mamleches Kohanim v'goy kadosh*," every Jew is naturally imbued with an aspect of priestly holiness. Subconsciously, deep inside the heart of every Jew, burns the unquenchable fire to be close to HaShem. There are times when the outer aspects of this desire are extinguished. This happened during the dark days of the Greek exile. It seemed that by outlawing the *mitzvos* and desecrating the *Beis HaMikdash*, the Greeks succeeded in secularizing the nation and removing the divine *segulah* of the nation.

But, the enemy could not penetrate the hidden fortresses of the Jewish hearts where the fire still burned brightly. This fire is symbolized by the jar of oil the Greeks could not defile. Everything was lost and destroyed but an inner sanctum of love for HaShem still stood. From it, the fire was relit. The candles burned brightly. The Torah was restored. A new light spread over Zion. This light continues to burn brightly today, impervious to any attempts to darken it.

☞ Meira Notkin

Based on Rav Kook Ein Ayah Shabbat volume 1 page 65.

"Mi LaHashem Alay" Answering the Call

We know that every Jewish holiday has a specific theme that connects itself to the miracle of that time. For example, during the season of *Pesach*, which is *Zman Charuseinu*, we know that the potential for freedom exists, more so than the rest of the year. When it comes to the *Chag* of *Chanukah*, one of the main concepts is Matisyahu calling out to the Jewish nation "*Mi La'Hashem Alay*". Matisyahu was asking who is on Hashem's side, and for them to choose Hashem as their guiding force.

Most *mitzvos* we do are performed out of habit, not mindful of the spiritual meanings behind them. *Chanukah* is the perfect opportunity to choose a *mitzvah* and observe it with more thought and focus. When we do that we will be answering the ancient call of Matisyahu, "*Mi LaHashem Alay*" by actively choosing to be on Hashem's side.

So take a few minutes this *Chanukah* and think about how you can put "*Mi LaHashem Alay*" into your lives. It's not just a foreign call from Matisyahu, it is a current call for us all.

Are we really on the side of Hashem?

☞ Leah Borenstein

Keeping the Flames of Chanukah Burning Bright

In life, people often experience a tremendously intense and emotionally painful feeling when they realize that the pleasurable moment that they are in is going to end and that they will have to wait for it to return again. This is the exact feeling that people often feel when *Chanukah* is over; it feels like it never even happened, it started just a second ago. But it shouldn't be that way because people don't get sad when there are new beginnings since they are excited for the future; people only get sad when something is over and finished. *Chanukah* never ends; *Chanukah* is just the beginning so it can't be sad when it's over. Thus the reason why there is no *Havdalah* from *Chanukah*, since it lasts with us throughout the year. But how can we ensure that the *Kedusha* of *Chanukah* does in fact cling to us throughout the rest of the year?

We are famously taught that the reason that we light the *Menorah* on the left side of the door is because the *Mezuzah* is on the right side of the door, so when a man walks through the door wearing *Tzitzis*, he is surrounded by *Mitzvos*. However, the Gerrer Rebbe asks if there is no *Mitzvah* of *Tzitzis* at night, then how could this explanation hold true? He answers that it is not referring to on *Chanukah* itself, rather it is referring to after *Chanukah*. Meaning that the *Menorah* should leave a spiritual imprint on the place where it was so that even when a man walks through the doorway where the *Menorah* was a month after *Chanukah*, he will still feel the *Kedusha* of the *Menorah* and the *Dvaikus* to Hashem that it represents. Furthermore, the *Gematria* with two *kollels* of "ה'רושם דחנוכה"-- the imprint of *Chanukah*-- is the exact same number of 646 as the word "מצוציות"-- wearing *Tzitzis*-- is in *Gematria*.

Chazal famously tell us, "איזהו חכם? הרואה את הנולד"-- "Who is a wise person? One who sees the impacts of his actions on the future". Learning from this *Chazal*, we have to train ourselves to store up the *Kedusha* and *Mesikus* from moments of obvious spirituality so that we can make them last in blander moments. Moreover, Reb Melech Biderman explains that the *Gemara* says that if someone has a dream with the letter "ט" in it, it is a "סימן יפה"-- a good sign-- because ט equals nine in *Gematria* and the number nine represents times that seem difficult but ultimately end up being full of *Bracha* and *Simcha*, like the nine months of pregnancy or *Tisha B'Av* that will one day be a day of tremendous *Bracha* and *Simcha*, *beezras HaShem*. Each and every one of us should look forward to the ninth day of *Chanukah*; the day technically after *Chanukah*, meaning that we extended the *Kedusha* of *Chanukah* into the mundane days of the year.

The medium in which we can accomplish this is through *limud HaTorah*, being connected to *Torah* in some way everyday. As it is stated, "כי נר מצוה ותורה אור," meaning that the light of *Chanukah* is the light of *Torah*. Proving this point to ring true, the *Gematria* of "אור בנירות המנורה"-- the light of the candles of the *Menorah*-- is the exact same number of 1,181 that the *Gematria* of "זיה עמילות בתורה"-- this is to toil in *Torah*-- is. If one desires to feel the light of the *Dvaikus* to HaKadosh Baruch Hu, he should sit and learn *Torah*. Lastly, at a *siyum*, the *baal simcha* says "הדרך עלך", meaning "I will return to you (*Torah*)", because there is no end, so therefore, it is not sad when it is "over". *Beezras Hashem*, through utilizing *Chanukah* to fulfill its maximum potential for *Ruchniyus* we will be *zoche* to be able to say, "we might have left *Chanukah*, but *Chanukah* never left us"!!

✿ Emma Cohen
Adapted from a Shiur by Rav Aryeh Cohen



Abby Harris, 10th Grade

Night #3

Shabbos Chanukah

In most years, *Parshas Mikeitz* is read on *Shabbos Chanukah*. *Mikeitz*, which begins with the story of Pharaoh's dreams, opens with the phrase 'ויהי מקץ' . This alludes, we are taught, to the two year delay in Yosef's being released from prison because twice he asked the *sar hamashkim* to remember him and mention him to Pharaoh. The *Midrash Rabba* relates this to a *pasuk* in *Tehillim*, "אשרי הגבר אשר שם ה' מבטחו ולא פנה אל רהבים", "Happy is the man who makes Hashem his trust and does not turn to the arrogant..." Using this *pasuk* as a description of the perfect *ba'al bitachon*, Chazal apply it to Yosef, who was the epitome of a *ma'amin*, yet at the same time criticize him for turning to a human being to help get him out of jail. The *Ksav Sofer* finds it jarring that the very *pasuk* that is used to describe Yosef as the embodiment of *emunah* would be used against him in portraying him as lacking in *emunah*! To solve this problem, the *Ksav Sofer* points out that of course, Yosef had true *emunah*. The *pasuk* is teaching us, though, that a person can have full faith in Hashem, even to the point where he *davens* endlessly, but if his *tefilos* repeatedly go unanswered it can negatively impact his *emunah*. One might think, maybe *davening* isn't enough. Maybe I need to do more *hishtadlus* and ask a human being to help me. That, in and of itself, is an ever so slight lapse in *emunah*, and one which is forgiven in most human beings. Yosef, however, was on an extremely high *madregah*, so asking a fellow prisoner to push for his release from prison added two years onto his jail experience.

The idea that one must maintain *emunah* and *bitachon* even when the response is not forthcoming is highlighted in a *pasuk* in *Yirmiyahu*, "ברוך הגבר אשר יבטח בה' והיה ה' מבטחו", "Blessed is he who trusts in Hashem, whose trust is in Hashem alone." The reason for the repetition, explains the *Ksav Sofer*, is to emphasize that Hashem must always be the *only* hope. We find a similar repetition in another *pasuk* in *Tehillim*, "קוה אל ה' חזק ויאמץ לבך וקוה אל ה'" "Look to Hashem; be courageous and He will strengthen your heart, O look to Hashem." The *Midrash Tanchuma* explains, even if you have already placed your hope in Him, go back and continue to have hope in Him. Despite your disappointment, and the feeling that Hashem is not listening to you, you should reinforce your *emunah* and *bitachon*, and daven to

Hashem yet again.

Reb Nachum, the son of the Alter from Kelm, elucidates and illustrates this idea with a beautiful *mashal*. When a needy person knocks on the door of a wealthy person's house he will most likely receive a generous contribution, but he will not obtain the entire sum that he is requesting. However, when that same wealthy person witnesses the kidnapping of a needy person in a place where no one else can help him, he will pay whatever is needed to redeem the poor captive. The difference in response can be attributed to the fact that when the rich man knows that he alone can help, he has no other choice but to come forth with the full ransom. On the other hand, when a person in need goes around knocking on doors, the man of means knows that others will help the cause as well, and therefore does not feel the need to shoulder the entire responsibility by himself. The same can be said about the way Hashem deals with us. If one fully believes that Hashem is the only One that can and will fulfill all of his wishes, he strengthens the chances that Hashem will grant all that he asks. However, when one treats Hashem as just another one of many benefactors who can help him, then Hashem reacts just like a wealthy person, contributing to the cause, but not fully underwriting it.

The *Gemara* in *Maseches Shabbos* states that the *ner Chanukah* has to remain lit until there are no more 'footsteps,' or people, in the marketplace, "מצותה מן השוק". Reb Moshe Leib M'Sasov is puzzled by this. Every other *mitzvah* has a set time period, whether it is *alos hashachar*, *neitz*, *shkiah*, or *tzeis ha'kochavim*, etc. Why on *Chanukah* do we not have a stipulated time for the fulfillment of the *mitzvah*, but rather a seemingly arbitrary end? He suggests that the *Gemara* is teaching us a valuable life lesson. A person fulfills "מצותה", the obligation of *Chanukah*, only once he internalizes its message of the need for complete *emunah* and *bitachon*. The phrase "עד שתכלה רגל מן השוק" is a metaphor referring to each individual's foot in pursuit of his sustenance; until one absorbs the message that Hashem controls his *parnassah*, he has not fully satisfied his obligation of *Chanukah*.

Chanukah is the *Yom Tov* of *emunah* and *bitachon*. Throughout *Al Hanisim*, we thank Hashem for mira-

Mindy Weiss, 11th Grade



cles that were rewards for our ancestors' faith and trust; just a few people won the war against such a great army, and the *pach shemen* lasted for eight days. In Judaism, a *chag* is not just a commemoration. The *Nesivos Shalom* teaches that each *Yom Tov* is an opportune time, or *mesugal*, for the particular event which happened on that *Yom Tov*. For example, during *Pesach* which is the festival of *geulah*, we believe that each person can achieve his own personal redemption. On *Sukkos*, when we sit in the shade of Hashem, we believe that every person is able to come extremely close to Hashem. On *Shavu-*

os, *Z'man Matan Toraseinu*, we are confident that one can acquire a greater understanding of *Torah*. So too, during *Chanukah*, the holiday of *emunah* and *bitachon*, we are better able to strengthen those *mid-dos* in ourselves. Hopefully, we will internalize this message from *Chanukah*, and be *zocheh* to genuine and enduring *emunah* and *bitachon* in the *Ribono Shel Olam*.

Adi Hacker

The Inner Light

Inside all of us
Where special things are hid
Is the oil, the light
Our *pintelle yid*

Oil will rise
Even a drop
It's thicker than water
It will rise to the top

Water pollutes
It tries to distract
But the oil inside
Keeps us intact

The water will try
It will never stop
To put out our fire
With every last drop

The only way
To save the light
Is to band together
And hold on tight

Deep inside
Is a light shining through
How you choose to use it
Is all up to you

Spread your oil
Spread your light
Until our entire nation
We will ignite

We're better together
We'll continue to try
We can light up the world
If we're willing to try

☺ Rikki Genack

Sufganiyot on Chanukah

One of the best parts of *Chanukah* is indulging in *sufganiyot*, those delectable donuts, stuffed with assorted sweets such as jelly, custard, caramel, or chocolate. Not that I'm complaining, but how did this *Chanukah minhag* develop? What do donuts have to do with this *Yom Tov*?

The simple answer is that donuts are deep-fried in oil, and, like the oil-drenched potato latkes, remind us of the single cruse of pure oil that was discovered by the *Chashmonaim* in the recaptured *Beis HaMikdash*. Although it contained only enough oil to last one day, it miraculously burned for eight.

There is, however, a different reason for consuming *sufganiyot*, offered by Rabbi Shlomo Zalman Auerbach zt"l (*Sefer Shalmei Moed*). The *Gemara Avodah Zarah* (52b) describes how it was necessary for the *Chashmonaim* to bury the *mizbeiach*, the holy altar, of the *Beis Mikdash*, because, deplorably, it had been defiled by the *Yevanim*, and thereby irrevocably lost its sanctity.

This is a tragic element of the *Chanukah* tale, and one which deserves to be mentioned in some way on *Chanukah*. Rav Shlomo Zalman suggests that that is where *sufganiyot* come in. In the *berachah* of *Al HaMichyah*, we ask Hashem to have mercy on *Yerushalayim* His city... and on His... *mizbeiach*. When do we recite the *Al HaMichyah*? After we eat *mezonos*, such as... donuts! So after partaking of these wonderful treats, we recite the *berachah acharonah* in which we make mention of the *mizbeiach*, and use it as a precious opportunity to recall the loss of the defiled *mizbeiach* during the times of the *Yevanim*.

May the light of *Chanukah* illuminate our ways so that we may bring *korbanos* once again on the brand new *mizbeiach* of the Third *Beis HaMikdash*.

☺ Golda Bamberger



happy chanukah

Reggie Klein, 10th Grade

Night #4

Walking in Aharon's Light

On the last day of *Chanukah*, we conclude the Torah reading with the instruction to Aharon *HaKohen* to light the *menorah* each day in the *Mishkan*. Rashi cites a *midrash* that explains the juxtaposition between this *Parshah* and the end of *Parashas Naso* which describes the sacrifices brought by each tribe as part of the *Chanukas haMishkan*: Aharon *HaKohen* was disheartened because *shevet Levi* had not participated in the dedication. Hashem consoled him by noting that his charge is greater, for he would light the *menorah*. Ramban interprets the *midrash* as referring to the *neiros Chanukah* lit in commemoration of the dedication that transpired through the efforts of the *Chashmonaim*, who descended from *shevet Levi*. This event, notes Ramban, is greater than the original *Chanukas haMishkan*, as it is commemorated for millennia.

Aharon *HaKohen* is, therefore, clearly integral to the *mitzvah* of *ner Chanukah*. There is, however, another subtle relationship between Aharon *HaKohen* and *Chanukah*. In *Hilchos Chanukah*, the Rambam subsumes the laws of *Hallel* under the laws of *Chanukah*. We are all aware that *Hallel* is recited on each *Rosh Chodesh*, on each festival, and on *Chanukah*, with the complete *Hallel* recited on *Yom Tov* (excluding *Chol Hamoed Pesach*) and *Chanukah*. Why, then, does Rambam reserve this topic for the laws of *Chanukah* - would it not be more appropriate to discuss *Hallel* coincident with the laws of, say, the festival of *Sukkos* or *Shavuos*, all of which contain the element of *simchah*?

Analyzing this further, one notes that the Rambam describes the custom and manner in which the complete *Hallel* is recited: The *chazan* opens with *Hallelukah*, and the *kehillah* responds: "*Hallelukah*". He then says "*Hallelu avdei Hashem*" and they respond: "*Hallelukah*," and so on, except for brief segments where the chorus repeats what the *chazan* says. *Hallel* is thus broken into sections where the chorus is "*Hallelukah*". This custom is not extant in any community save for one: the Yemenite Jews. The Rambam, however, adds a seemingly irrelevant fact, and states that upon conclusion of the *Hallel*, the chorus of "*Hallelukah*" will have been recited 123 times, "corresponding to the life of Aharon." What does the reading of *Hallel* have to do with the age at which Aharon died? Rambam appears to indicate that *Hallel* is associated with the priesthood and hence, the *Beis Hamikdash* - where *Hallel* was sung while the Jews brought *korbanos*.

There is, perhaps, a more subtle message that we must always remain vigilant against melancholy and remain hopeful. How so? At first blush, it appears odd that Aharon's age is not referenced in *Parshas Chukas*, where his death is first related, but rather as an incidental fact in *Parshas Masei* when describing the journey through the *midbar*. The *Torah* informs us that "Aharon ascended to *Hor Hahor*... and died there... on the first day of the fifth month. And Aharon was 123 when he died..." The first day of the fifth month is *Rosh Chodesh Av*, the beginning of the nine-day mourning period for the destruction of the *Batei Mikdash*. *Parshas Masei* is also always read around Aharon's *yahrtzeit*, and even sometimes on *Rosh Chodesh Av* (like last year)! Yet, on this very day, a day marking the start of our greatest mourning period, we also recite *Hallel*, though not the complete *Hallel*.

The courage of the *Chashmonaim* was manifest in their refusal to cave to outside forces. At the very moment that the light of *Torah* was dimming, they battled back and rekindled the light in the Holy Temple. That light has stood the test of time; and has nurtured a spiritual existence for more than two millennia. This indeed is the consolation given to Aharon, that even when the *Beis Hamikdash* is no longer standing, even at the time that we mourn its destruction, we recall Aharon's life, and are reminded to face our nation's challenges with fortitude and faith, and that we will yet again rekindle the *Menorah* in the *Bayis Shlishi*. And it is then that the complete - not partial - *Hallel* will be recited.



Ellie Trapedo, 9th Grade

Night #5

"You do what is right and Hashem will do what is left!"

Chanukah is a time that teaches us the importance of reaching beyond our grasp. Once we make our best effort, there's no end to Hashem's assistance. In fact, the *Chanukas HaMishkan*, the *menorah*, and the *mitzvah* to light it are all intertwined with the idea of doing our best and relying on Hashem to do the rest.

We all know the beautiful story of the fashioning of the *menorah*. Hashem described all the intricate parts and ornaments that had to be made from a solid piece of gold. Moshe wasn't sure how to do it, so Hashem showed him what it should look like. Try as he might, though, Moshe continued to have difficulty with its construction. So Hashem finally told Moshe to place the gold into the fire and He stepped in and did the rest.

Parshas Beha'alozecha opens with the command to Aharon to kindle the *menorah*. Rashi cites the well-known *midrash* which describes Aharon's disappointment when he realized that every *shevet* but his had played a role in the *Chanukas Hamishkan*. Hashem compensated for this by instructing him to light the *menorah*. "Your *mitzvah* will be greater than theirs, for you will do this every day." Simply for the effort of yearning for it, Aharon was granted a spectacular portion of the spiritual action!

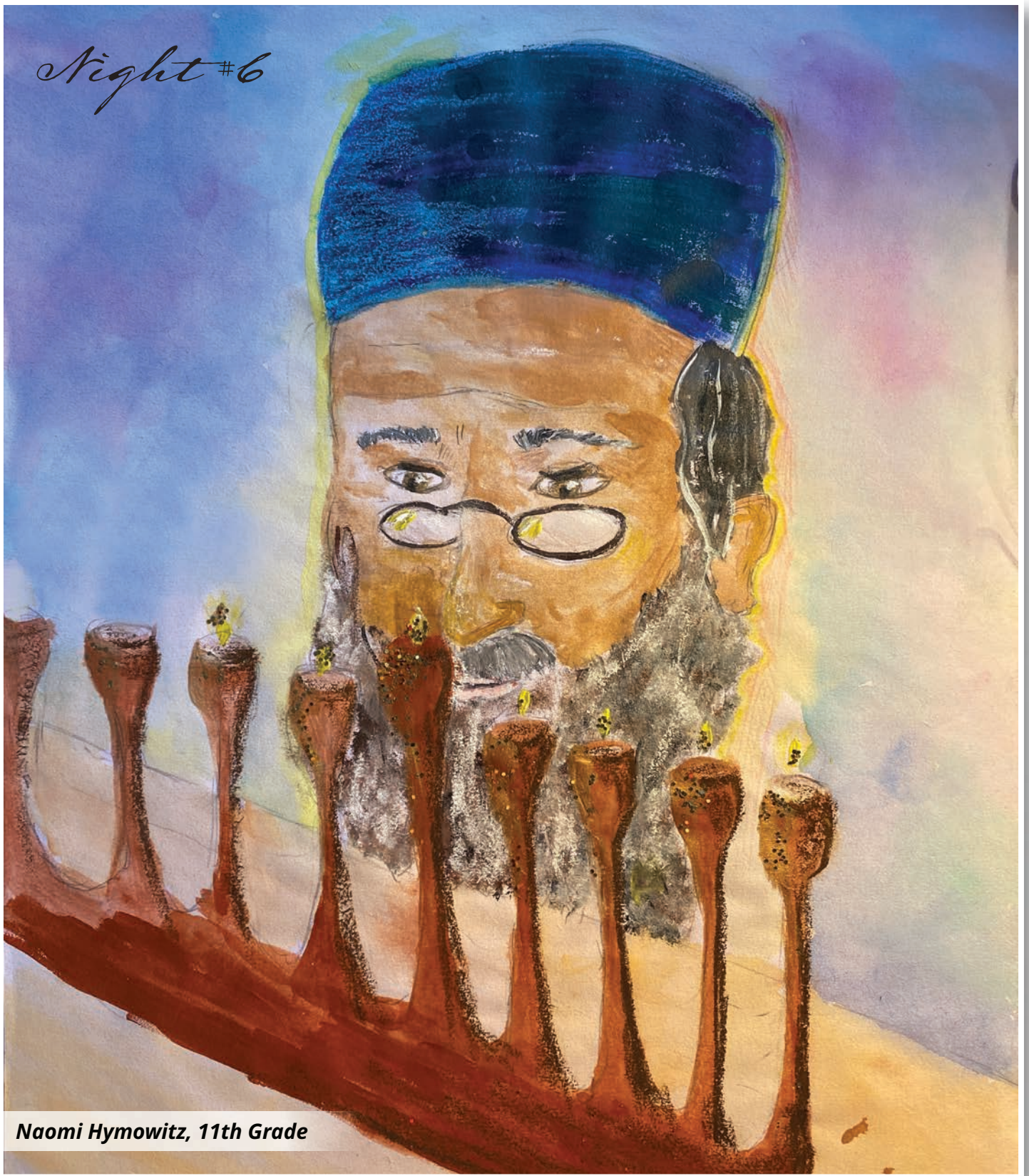
Then, there is the actual story of *Chanukah*, in which we have the quintessential example of Hashem helping the *Chashmonaim* to accomplish seemingly impossible things; performing miracles, if you will. What's that famous phrase we repeat over and over on *Chanukah*? "Al HaNisim!" Thank You for the miracles You performed for our ancestors (and hopefully soon for us,) in the merit of our believing that You would do it. Who would think that five men, no matter how strong they were compared to today's *yeshivah* boys, could take on (and win) a war against the Greeks? The Greeks had a powerful army that should have crushed *B'nei Yisrael* but instead were defeated. The many in the hands of the few, the strong in the hands of the weak, all because the *Chashmonaim* were strong enough inside to believe Hashem would amplify their efforts and make them successful.

And finally, the miracle of the *Chanukah* oil that we commemorate by making a place for a *menorah* in each of our homes. After the Greeks pillaged and plundered the holy *Bais Hamikdash*, there was barely any oil left with which to light the *menorah*. But they found one night's worth of *shemen zayis zach*, poured it all into the *menorah*, and prayed for the best.

What we learn from the *menorah*, from its construction, to Aharon's *mitzvah* to light it every day, to the *Chanukah* saga which we celebrate by lighting our own *menoros*, is the idea that sometimes our job is merely to try, or perhaps just to want, to do what is noble. And when we want what is right, Hashem takes care of what is left...

☞ Basya Saperstein

Night #6



Naomi Hymowitz, 11th Grade

Dreidels and Teshuva

Although they may seem to be a silly children's game, dreidels are imbued with deep mystical meanings and symbols. Rabbi Shlomo Zalman Ehrenreich, the Shimloyer Rav (1863-1944) found a message of *mussar* and ethics in the four letters of the toy. Playing dreidel reminds us to serve HaShem completely, with all our heart and to repent of our sins. The four letters *nun*, *gimmel*, *hei*, *shin* represent four types of people.

One type is a *tzaddik gamur* completely righteous, with no flaws in his character. Another person may be *tzaddik she'eino gamur*, righteous but has some ethical shortcomings. The second type, although not perfect, is still considered upstanding and meritorious because even though his merits and deficiencies may be equally balanced, HaShem judges him favorably.

Just as there are two categories of righteous men, there are two types of *rashaim*. The *rasha gamur* is a completely evil person with not a trace of good and there's no hope for positive change. There is also a less evil person who is mostly bad, however he is not completely lost since he maintains some good traits. Such a person can reverse his fortunes in this world through repentance or by having his soul return to this world to perfect himself. But the *rasha gamur* does not repent and his soul is denied

the opportunity to return to this world to rectify his flaws. The Rabbis explain that a *rasha gamur* is called *ra*, without the letter *shin*. But a person who is only partially evil is referred to as *rasha* with a *shin*.

Each of the four is represented by a letter of the dreidel. *Gimmel* stands for the *tzaddik gamur* or in Yiddish the *gantz tzaddik* who receives full reward. *Hei* stands for the partial *tzaddik* who is half meritorious and half guilty. The Hebrew word for half, *heitzi* starts with the letter *hei* and this person gets a half reward. *Shin* represents the *rasha* with the letter *shin* who deserves another chance and gets to spin a second time. Apparently, Rabbi Ehrenreich had slightly different dreidel rules than is common today. The Hebrew letter *nun* stands for the Yiddish word *nischt* and represents the *rasha gamur* whose game sadly is over and does not get an award or a second chance. Through these hints, as we play dreidel can remind ourselves of the ever present *mitzvah* of *teshuvah*. So the next time you spin a dreidel think about which category you want to be included in, not just how much gelt you're winning.

🕊️ Aviva Notkin

From *Lechem Shlomo*, Chanukah 5704

Chanukah Lights

The menorah stands tall
By the windowsill
I feel uplifted
In awe
Of the miracle from all those years ago And it reminds me
That whatever is happening now Hashem is always here
No matter how desperate it seems And I am proud
So, so proud
That I am a Jew

🕊️ Eliana Schwartz



Rena Kutner, 10th Grade

The Neis of the Pach Shemen in our Days

The *Gemara* in *בית מסכת שבת* famously asks, *מאי חנוכה*, why do we celebrate *Chanukah*? Rashi explains the question: due to which *neis* was the *Yom Tov* established? The *Gemara* recounts the story of the *pach shemen* which was found with the seal of the *Kohen Gadol*, and the fact that it lasted for eight days even though, naturally, it should have only burned for one. Surprisingly, the *Gemara* completely ignores the victory of the *Chashmonaim* in battle. In fact, it indicates at length that the *Chachamim* instituted the celebration of *Chanukah* with *hallel* and *hodayah* **only** because of the *neis* of the *pach shemen*! This leaves us wondering: why is the miracle of the victory in battle omitted?

There is a big difference between the two miracles. Victory in war, and specifically *רבים ביד מעטים*, *רשעים*, *רשעים*, *רשעים*, is dependent on the spiritual level of the soldiers and the nation that is fighting. The *neis* of being triumphant in battle will only occur if the nation is deserving. As the *pasuk* in *Parshas Bichukosai* states, "... *אם בחוקותי תלכו ואת מצותי תשמרו ועשיתם אותם... ".* This means that success in battle, such that a small army is able to overwhelm a larger force, is contingent upon *אם בחוקותי תלכו*, 'if you follow My laws.' When *Klal Yisroel* fulfills Hashem's commandments, they will be able to win their battles.

In the war of the *Chashmonaim*, the *tzadikim*, who lacked any prior war experience, exhibited *mesirus nefesh* for *kedushah*. It was in this *zechus* that they merited the tremendous *neis* of being able to defeat the *Yevanim*. They were the embodiment of *אם בחוקותי תלכו*. Had the generation not achieved this level, they surely would not have experienced such an incredible outcome.

The *neis* of the *pach shemen* differed from that of winning the war in a very fundamental way. The miracle of the long-lasting oil was unnecessary because of the principle of *הותרה בציבור*, which would have allowed the *Kohanim* to light oil that was *tamei*, because all of the oil was impure at that time. Yet Hashem, in His love and kindness, desired that His children light the *menorah* in a manner which

would be *מהדרין מן המהדרין*, in the purest way. He therefore brought about the miraculous phenomenon of oil which surpassed its natural potential, and lasted for eight days. The *Pnei Yehoshua* (*שבת נא*) points out the stark contrast between winning the war, which was a miracle that *Klal Yisroel* had earned through their *zechuyos*, and this *neis*, which was dependent solely on Hashem's wish to give His beloved *B'nei Yisroel* the ability to light in *taharah*.

This distinction accounts for our celebration of the *neis* of the *pach shemen* as opposed to the victory in battle. A miracle that is a gift from Hashem, and an expression of His love, is a larger *neis* that will exist *l'doros*, for all time. A miracle that results from the *zechus* of *Bnei Yisroel* acting appropriately, while a very significant *neis*, is not *l'doros*. Each generation must merit it on its own.

Where, though, do we see the *neis* of the *pach shemen* in every generation? Rav Shach maintains that in our days it is present in the *Yeshivos*, the *Shuls* and the *Batei Midrash*, where the Jewish people learn *Torah*. *Chazal* depict *Yavan* as *Choshech*, "והשך זה יוון", because it darkened the eyes of *Yisroel*, שהחשיכה "עיניהם של ישראל". Today, there is still a palpable darkness that envelops the world. Miraculously, there is still one small jug of oil left that is easily missed and goes unnoticed by the world. This *pach* holds the people who commit themselves to learning *Torah* and living by its teachings. This is the *neis* of *mehadrin*. Just as one small vial of oil was hidden away, saved and remained *tahor*, so too, there is one small nation which, despite the many countries to which it has been dispersed, regardless of the multiple persecutions it has endured, and notwithstanding the allure of social acceptance offered to them by kind host countries, has never seen a total cessation of *Torah* learning. We always rebuild our *mekomos haTorah*. It is for this reason that *Chanukah* celebrates the *pach shemen* and not the military triumph. Winning a war is not a *neis* that lasts forever as it depends on the people's *zechuyos*, which unfortunately can change from generation to generation. However, the *neis* of the *pach shemen* is dependent solely on Hashem, and is still extant today as it has been throughout all of Jewish History. It is



Chanie Malek, 11th Grade

manifest in the unwavering devotion of those Jews who continue to learn *Torah* at all costs, a testament to the promise set forth in *Parshas Vayelech*, "כי לא יתשכח מפי זרעו" - Torah will not be forgotten from the mouth of his progeny.

er in person or on Zoom, whether at a *shiur* in shul or on Torah Anytime, and renew our commitment to learning and spreading Torah.

🕯️ *Adielle Rosenblum*

This *Chanukah*, let's celebrate this *neis nigleh*, wheth-

Chanukah and Rosh Chodesh

In their effort to destroy the spiritual essence and *emunah* of the Jews, the Greeks prohibited the observance of *Shabbos*, *Bris Milah* and *Rosh Chodesh*. Rav Shmuel Bornstein, author of the *Shem Mishmuel*, records a question he heard his father, the *Avnei Nezer*, pose. It is easy to comprehend why the Greeks tried to eradicate *Shabbos* and *Bris Milah*. They are public declarations of a *bris*, a covenant, between *Am Yisroel* and Hashem. They were opposed by the Greeks who perceived themselves as the chosen nation, and believed that they alone enjoyed a special relationship with Divinity. But why did they combat the observance of *Rosh Chodesh*? The moon waxes and wanes through a natural cycle without any human involvement. There seems to be nothing in the celebration of a new moon that threatens the Greek belief in their exclusive divine existence on Earth.

The *Shem Mishmuel* offers the following answer from his father: Through the *chachamim's* ability to add dates to the calendar, they claim the right to alter physical reality. For example, if a boy was born on the second day of *Adar*, 13 years later, on that day, his status is changed into a *gadol*. If however, *Beis Din* creates a leap year on the 20th of *Adar* that same bar mitzvah year, in order to make *Pesach* fall out in the correct season, then the boy's 13th birthday will fall out in *Adar Sheni*. As a result, retroactively, he remains a twelve-year-old on the 2nd day of *Adar Rishon*. Had this boy committed a capital crime in that span between his original *bar mitzvah* day and the day the *Beis Din* declares a leap year, he would retroactively be *patur* from punishment since he was still a minor. By being guardians of the lunar calendar, the Rabbis were able to establish their authority even over physical reality. This potential Rabbinic power to control nature's cycle and how it affects man was not acceptable to the Greeks.

Rav Bornstein suggested another way of understanding why the Greeks felt threatened by *Rosh Chodesh*. The Hebrew word for month is *chodesh*. This is derived from the same root word as *hischadshus*, renewal. *B'nei Yisroel* are compared to the moon. Just as the moon renews itself every month, so too, *B'nei Yisroel* have the opportunity to rejuvenate every month using the special powers each month instills.

The *Shem Mishmuel* cites the *Or Hachaim's* perspective on *Shabbos* to explain the secret of the *hischadshus* of *B'nei Yisroel*. The *Or HaChaim* explains that Hashem only created the world for 6 days so that he could 'rest' on *Shabbos* and renew the world for another 6 days. *Shabbos* is the *neshamah* of the world. Just as the *neshamah* gives life to the body, so too, *Shabbos* gives life to all of existence. This idea can be applied, as well, to *Rosh Chodesh*. As the moon and stars follow their path through the sky, they bring to *B'nei Yisroel* the passage of days, weeks, months and years. But it is Hashem who instilled in this cycle the ability to affect us and give us the spiritual charge we need to run our lives. Just as *Shabbos* is needed weekly, *Rosh Chodesh* is needed monthly, and similarly, *Pesach* and *Sukkos* yearly. The *chodesh* itself is closely linked to the natural and spiritual needs of *B'nei Yisroel*. Their power to rejuvenate comes exclusively from their connection to Hashem. Just as the moon draws new life from Hashem each month, so does *B'nei Yisroel*. And just as the cycle of the moon continues indefinitely, so will *B'nei Yisroel* always exist in this world and outlast all other nations.

The moon reflects our special relationship with Hashem and our infinite future. It was this that the Greeks objected to. They could not tolerate the Jews being the chosen nation, the nation of the moon. It was for this reason that they sought to eliminate *Rosh Chodesh*.

☞ Lizzie Boczko

Remembering אבי אבי רכב ישראל ופרשיו
Rav David Feinstein זצ"ל



Leora Wisnicki, 12th Grade

I was never privileged to meet Rav Dovid Feinstein זצ"ל personally, but I am fortunate to have a grandfather who did, several times. A few years ago, my grandfather was presented with a challenge, and someone suggested that he consult with Rav Dovid. He did so, and without needing to hear details, Rav Dovid immediately responded by telling him to work on improving the quality of his *davening*. Specifically, he told my grandfather to begin saying אל תירא, the short passage after עלינו which many people omit. This instruction was passed down to my mother, who, in turn, transmitted it to me. The rav further advised my grandfather to be more attentive to reciting the parts of *kaddish* which are said by the congregation. Following these guidelines strengthened my grandfather's *tefillos* and eased the challenge, and we, as a family, all took it upon

ourselves to increase our *kavannah* and say something which had never before been part of our regular *tefillos*.

Our family's relationship with Rav David deepened when, to honor the memory of my uncle, we established an organization, AHH, to help יתומים and אלמנות. Rav David turned to my family with a few cases, and we had the *zechus* of providing much needed help. My family had the זכות to help these cases that Rav David has given personally to my grandfather to help with the organization AHH.

It is touching to know that Rav Dovid's connection with my family began with *bein adam l'makom, tefillah*, and concluded with *bein adam l'chaveiro, chesed*.

🕊️ Lily Perl

When my parents were a newlywed couple they lived on the Lower East Side for a year, so that my mother could easily commute to her classes at NYU medical school. Their apartment was right across the street from Rav Dovid Feinstein זצ"ל, and on *Shabbos* and *Yomim Tovim* they would *daven* in his *yeshivah*, Mesivta Tiferes Yerushalayim (MTJ,) which was on the other end of the neighborhood. My father told me that he could always hear R' Dovid's voice when he *davened* because R' Dovid pronounced the *nekuda "cholam"* as a long "a", a link to his *Litvish* past. After *davening* my father enjoyed the *zechus* of escorting the *Rosh Yeshivah* back from MTJ to his apartment. My father tells me that even though R' Dovid was the acknowledged *Posek Hador* and a member of the *Moetzes Gedolei HaTorah*, he had a down-to-earth, approachable, and modest demeanor which made my father, a newcomer to the Lower East Side, feel comfortable. On the walk home, R' Dovid would sometimes discuss Torah topics, but often he would walk silently, so as not to waste a single word. These weekly walks with R' Dovid made a huge impression on my father, the nature of which he shared with me using an insight from *Sefer Devarim*.

to Him (11:22). The Rambam, in his *Sefer Hamitzvos*, records two mitzvos that we can learn from this פסוק:

- 1) to become close to תלמידי חכמים
- 2) to emulate the מידות הרחמים of Hashem

The Rambam explains that becoming close to תלמידי חכמים is our way of coming closer to Hashem. The Rambam is implying that these two *mitzvos* are connected. We can learn to emulate Hashem by observing and developing meaningful relationships with תלמידי חכמים. Rav Dovid Feinstein זצ"ל, is a clear example of the connection between these two *mitzvos*. He once said that "when *Yidden* learn a *sugya*, they should be more compassionate, kinder, [and have] more room in their hearts for others; if that doesn't happen, then they didn't really learn it, and they should sit down and learn it again" (*Mishpacha*, November 11, 2020). R' Dovid was a tremendous *talmid chacham* who learned many *sugyos*. Therefore, he learned and mastered many lessons in compassion. Because of his Friday night walks with R' Dovid, my father was able to absorb those lessons in imitating Hashem and will א"ה pass them down to me.

🕊️ Zippora Harris

ללכת בכל דרכיו" we are commanded פרשת עקב בו "ולדבקה בו", to follow in Hashem's ways and to stick



Rav Dovid giving a bracha to Adina Bistritsky's sister under the chupah

I, personally, was never privileged to meet with Rav Dovid Feinstein zt"l, but my married sister shared a story that I took to heart. Her husband's grandfather used to speak to Rav Dovid on a daily basis, and one Friday during their conversation Rav Dovid put him on hold for a few minutes. When Rav Dovid returned to the phone call he continued from where they had left off, and offered no explanation for the interruption. That *Shabbos* my brother-in-law's aunt mentioned to her father (that same grandfather!) that she had just spoken with Rav Dovid about a *shailoh* which came up. As she was telling her story, her father stopped to ask when this conversation had taken place, and sure enough, she pinpointed the exact time of the mysterious 'hold' on his phone call with the *rav*! After *Shabbos* he called Rav Dovid who would not acknowledge that he had paused their own conversation to speak to his friend's daughter!

We can learn so much from the degree to which Rav Dovid valued and respected privacy, and incorporate that *midah* into our own relationships.

☺ Adina Bistritsky

Everyone knows that Rav Dovid Feinstein zt"l was a great *tzadik*. We, though, who grew up across the street from him, were *zochos* to see his real greatness firsthand.

One particular *midah* that Rav Dovid exemplified was *anavah*. Rav Dovid was the *Gadol Hador*, yet he was so modest and interacted with all people on their own level; he was like family to everyone on the Lower East Side. When we were younger, we thought Rav Dovid was just like anybody else. From the outside, he didn't dress as if he were better, and he never treated anyone as if he were more important than they were. At the time, we had no clue that we were living in close proximity to a *tzadik* of such stature.

There was an old pizza shop on the Lower East Side that all of the Jews would frequent, Rav Dovid included. Normally, a revered rabbinic leader wouldn't be found in a local pizza store, but Rav Dovid didn't want any of that distance. The Rav wanted people to think of him as a "commoner"; he didn't want to stand out, or be accorded any special attention or honor.

One time, while eating in the community *sukkah*, the *Rebbetzin* was asked where her husband was. The answer shocked us all. Rav Dovid had gone upstairs to his apartment to get the soup ladle which

his wife had forgotten! No small task was beneath him.

Another *midah* which was embodied by Rav Dovid was his concern for others. He was never too busy to help another Jew, or simply to offer him attention. A neighbor told us a heartwarming story about Rav Dovid's kindness. A young boy once held out his hand to Rav Dovid, hoping to escort the *gadol hador* to *shul*. Rav Dovid did not want to hurt this young child's feelings, so he took his hand and they walked together. Afterward, the *Rosh Yeshiva* made the child's day by handing him a small paper flag. Brimming with pride, the boy hung this memento of their walk together on his wall. Countless small gestures like this one went a long way; by humbling himself Rav Dovid made others feel great.

Don't let his greatness go to waste. We can continue the legacy of the person who gave us so much and cared for us so deeply. Talk about his magnificent character and follow in his ways. We can all learn something from Rav Dovid, and strive to be like him. May his *neshamah* have an aliyah and in his *zechus* may we be *zocheh* to see *Mashiach*, *b'meha'irah b'yameinu, Amen!*

☺ Ayelet and Yael Herskovitz

REMEMBERING RAV DOVID FEINSTEIN, ז"ל

Because we lived across the street from Rav Dovid, my family was zocheh to have a very close relationship with the whole Feinstein family. My grandfather, Heshy Jacob z"l was very close with Reb Moshe z"l, and that relationship carried on to his sons, Rav Dovid z"l and Rav Reuven shlita. My Zaidy z"l was the president of Hatzolah and worked very closely with Reb Dovid on halachic matters pertaining to Hatzolah on a frequent basis.

Growing up in the Lower East Side, I saw Rav Dovid Feinstein z"l not only as a *posek* and *gadol hador* but as a neighbor and friend to all. I remember that Rav Dovid would sit in the local pizza shop having breakfast after *shacharis*. You could always find him going to the grocery store for a bottle of milk or a package of cups, or getting fruits and vegetables for his *eishes chayil*. He would come down to the *sukkah* early in the day to make sure that the *sechach* was kosher and that no decorations were in the way, and later he came down to eat his *yom tov* meal with the entire community, sitting alongside every *yid* who came to eat there, no matter his level of *frumkeit*. He was a Rav to our community and the entire world, and his house was always filled with people coming to him for advice or a *berachah*. Regardless of the gravity of the issue, he would listen to each person's problems and offer an answer to his or her dilemma. My brother was privileged to learn in Rav Dovid's *yeshivah* and be in his *shiur*, and he will always remember that no matter what question a *bochur* asked, the *rav* would make sure to give him an answer that made him feel as if it was the most interesting question he had been asked all day. He also took time out of his schedule to help my brother put on *tefillin* for the first time. Rav Dovid was the true definition of an *anav*; he always made sure to take into account the feelings of everyone around him, whether it was a learned *talmid chacham*, or my five-year-old cousin. Rav Dovid will truly be missed, not only for his talmudic accomplishments but for the person that he was.

☞ Chanie Malek



Rav Dovid with Chanie's grandfather



Rav Dovid, reciting the brachos under the chupah at Chanie's parents' wedding



Rav Dovid helping Chanie's brother put on tefillin for the first time

REMEMBERING RAV DOVID FEINSTEIN, זצ"ל

My mother's maternal grandmother was *niftar* within the year before I was born and her name was Raizel. My mother loved her. She was a very happy person who loved to sing and involved herself constantly in *chesed*. On her *matzeivah* it is written, איזוהו עשיר - השמח בחלקו, Who is healthy? One who is happy with what he has. My great-grandmother Raizel lived this and was and was always in a state of happiness, greeting others with a smile. She brought tremendous *simcha* to others. This wonderful woman, however, died tragically and suddenly after getting hit by a car, and because of this, my parents were not sure if they should name me with that ex-

act name. My uncle, who was close with Rav Dovid Feinstein, ז"ל, asked Rav Dovid what to do and he advised them to name me Shoshana Rosa because he felt that it was proper to have a Hebrew and Yiddish name. Because Shoshana means rose, just as Raizel does, and Roisa is what they used to call girls who were named Raizel back in Europe, my parents named me Shoshana Rosa. Knowing that the *Gadol HaDor* helped name me, makes me feel special and I hope I can live up to the greatness of the name.

☺ Sophia Kestenbaum



Last year, I had the privilege of receiving a bracha from Rav Dovid Feinstein זת"ל because I won the raffle in the *Tzedakah* Chinese auction. I felt so lucky to be in the presence of the *Gadol Hador*. I am so grateful to have had the experience and I thank Mrs. Yanofsky for arranging this amazing opportunity.

☺ Leah Solomon

I actually had the privilege of meeting Rav Dovid Feinstein זת"ל. Sometime last summer when my mother was sick in Cornell hospital, my aunt and I went to a *sefarim* store in Woodbourne to buy a book on *emunah* that we could learn together. While we were there the owner mentioned that if we had any special *brachos* that we needed from Rav Dovid זת"ל, we should wait because he would be there in a few minutes. My aunt and I waited until the *Rav* came and we went in to ask him for a *brachah*. As we began to him why we needed one, he cut in and said "we're already davening for her in *yeshivah*!" I asked him how he knew whom we were talking about before we even told him, and he said, "Chaya Fruma, we're davening for her!"

☺ Naomi Bistritsky

I will never forget the following story. We went to Rav Dovid to ask him about a very difficult situation. His exact words were, "You do *chesed* with others, *Hashem* will do *chesed* with you."

I was confused. Didn't I always do *chesed*? I asked him, "But what does that mean?" He said, "*Gemilas chasadim*." He gave me an example. He said, "Help the elderly in our community. Help them with the groceries."

It was not a lot of words but the message was loud and clear.

Take this on as a *zechus* for Rav Dovid and a *zechus* for yourself.

"You do *chesed* with others and *Hashem* will do *chesed* with you."

☺ An Anonymous Voice

To Light Another Light

The *Gemara* hosts a fascinating argument on whether you can use one *Chanukah* candle to light another *Chanukah* candle. Usually, we use an extra light, the *shamash*, to light all of the candles. But suppose we don't have one. Can we light the first *Chanukah* candle and then use it to light the others?

Rav and Shmuel, the earliest *amoraim*, disagree on this issue. Normally, we have a rule that when Rav and Shmuel disagree, the law follows Rav: "*Machlokes Rav u'Shmuel, halachah k'Rav.*" There are only three exceptions and this is one of them.

Why would Rav say that you may not take one *Chanukah* candle to light the others? The *Gemara* explains, *ka mach'chish mitzvah*- in doing so you diminish the first candle. If I take a light to light another light, then inevitably I'm going to spill a little of the oil, or a little of the wax, and the result is that I will weaken the first light. Shmuel, however, disagrees. Why do we rule in accordance with Shmuel in this argument when we typically follow the *halachah* of Rav?



Emma Cohen, 11th Grade

Rabbi Lord Jonathan Sacks *zt"l* explains that this question can best be answered using an example of two Jews: both religious, both *yerei'ei Shamayim*, both observant of all *mitzvos*. Yet there's a big difference between them. One of them says, 'I have to look after my own light, and if I get involved with Jews who are less *frum* than I am, *ka mach'chish mitzvah* – my *Yiddishkeit* will be diminished. That is the view of Rav. Shmuel, whose approach is embraced by the second Jew, disagrees and insists that 'when I take my light to set another Jewish soul on fire, I don't have less light, I have more. Because while there was once one light, now there are two! When I use the flame of my faith to light a candle in someone else's life, my *Yiddishkeit* is not reduced, rather it grows, because there is now more Jewish light in the world.' When it comes to spiritual goods as opposed to material possessions, the more I share, the more I have. Hence, when we go out and inspire Jews who are less connected than we are, our light is never diminished; on the contrary, we create more beautiful light in the world.

🕯️ Shani Brody

Night #8



Chavi Golding, 12th Grade

Every Chanukah, as the menorah is lit, young children are mesmerized by the shamash which can give light to many candles without losing any of its own brightness. This year, many of us will be thinking of the loved ones of our life whose influence and light extends long after they are gone to the people that they touched.



In Tribute to My Grandmother, Mrs. Linda Sandel a'h

"There were about 250 people at the *levayah* and about 500 different screens on zoom with many people on each screen. She was no college teacher or famous speaker that was known by thousands of people. She was a simple mother who cared for her family and made sure her children learned Torah."

These are the words of my grandfather, spoken during the week of *shivah* for the extraordinary, one-of-a-kind woman whom I was lucky enough to call Mama.

My grandmother was the most caring, generous, kind, elegant, and friendly person I ever knew. Although she only lived for sixty-eight short years, my grandmother had a great impact on people all over the world. This is something I only realized after the *levayah* and *shivah*. It is hard to imagine when she had time to develop all those other relationships. To me it seemed as if I were the only one. Whenever I spoke to my grandmother, she gave me her undivided attention and showed concern for every detail in my life. My problems were her problems, and I truly felt that I was her one and only focus in life. Now I understand that nearly everyone who was privileged to know her had the same feeling. I strive to one day be like my grandmother and emulate her friendly, caring ways.

"*Chachmos nashim bonsah beisah.*" This is a *pasuk* from *Mishlei* that I learned in Mrs. Tandler's class in 9th grade, and it means, "The wise among women, each built her home." Being the wise, intelligent woman my grandmother was, she built her home filled with Torah, love, and kindness. One of her goals in life was to make her family happy and no matter how arduous the task was, she was willing to do it. Having four children and thirteen grandchil-

dren, my grandmother achieved her goal of helping her family thrive in this world, and in *Yiddishkeit*. My grandmother nurtured her family to become who we are today and we will forever feel enormous *hakaras hatov* to her for that. We will follow in her ways and strive to model our own homes after the one she built.

Being the family-oriented person she was, I feel it is so fitting that her *shloshim* is completed on the 25th of *Kislev*, the first night of *Chanukah*. The *mitzvah* of candle-lighting on *Chanukah* is governed by the rule of *neir ish u'beiso* - a light for each person and his home. It is a home and family-centered *mitzvah*, and maybe that is why *Chanukah* was Mama's favorite holiday; the family gathered together, lit the *menorah*, and sang.

In a way, my grandmother was like the *shamash*. No matter how many candles take light from its light, the *shamash* is not diminished. My grandmother was so happy with her life that one of her most cherished pastimes was to help people who were not as fortunate. She was constantly sharing and putting others before herself. She never worried that her energies might be depleted if she over-extended herself to family, neighbors, and friends. Mama would take the shirt off her back to give to another human being and never worried that by giving so much she would be in any way reduced. Like the *shamash*, she could give and give and give some more, without ever losing any of her warmth and sparkle. My grandmother was a role model for her family and friends and will never be forgotten. May her *neshamah* have an *aliyah* and may she be remembered for her thoughtful and elegant demeanor.

☺ Aliza Wiederkehr



In Tribute to My Mother

On 7 Kislev 5781 my family commemorated our mother's first *yahrzeit*. Many people reflected on her short but rich life and on her extraordinary character. Her manner was that of a *bas Melech*; she was regal and dignified. Never, even for a moment, did she compromise on her standards of *tznius*, yet she was always stylishly dressed. She was a devoted wife and mother in ways too numerous to describe. I will always carry in my mind the sweet memories of waking up every morning to the beautiful sounds of my mother's *tefillos*. Getting the kids ready for school, which she did so lovingly, was never a reason for her to compromise on her connection with Hashem through *tefillah*.

My mother's humility of spirit and concern for everyone who came her way were awesome. These traits remained with her despite the challenges which life threw her way. My great-uncle, Rabbi Shloime Bistritzky spoke of a visit he made to see her in the hospital. He had no expectations of being met with her usual warmth and graciousness, but he was surprised. My mother overcame her pain and weakness, and greeted him in the waiting room as if she were inviting him into her own home. She never gave up on the *mitzvah* of *hachnasas orchim*, and insisted on making her guests feel special and appreciated.

I will never forget a story which was told to us by a young man during the week of *shivah*. He described a situation which arose in my brother's grade as the boys began to move on to *Beis Medrash*. One boy was not given the same opportunity as his peers. His parents thought it unnecessary for him to have the experience of learning in Israel, and were not supportive of his decisions in general. My mother felt his pain, and without letting anyone know, she decided to play a motherly role in his life. She took him out twice a month, shopped with him, and showered him with kindness. She believed it was important for him to know that somebody cared, but wanted no fanfare for her efforts. None of us knew about this until that day.

Most of all, my mother extended her kindness to us. At the age of 38, when it became clear that she was sick, she called in each of her children and asked us how she could be helpful to us in dealing with her new reality, instead of the other way around. Even in the hardest moments, we remained her top priority.

My mother belonged to a *chizuk* group known as 'the chillers.' On a regular basis these women came together to learn, and to support each other's spiritual growth. Throughout the many ups and downs, my mother insisted on remaining a part of this group; she always found it necessary to find a way to grow and become a better person. This is an important life lesson I will always carry with me.

Perhaps the greatest gift my mother gave to me and my family, and to many others who were privileged to know her, was her unshakeable *emunah*. The serenity with which she accepted Hashem's will will forever be the foundation of my faith in and love for Hashem. "*Ein Od Milvado- There Is No One But Hashem,*" was my mother's mantra, and the words by which she lived. She firmly believed that Hashem could do anything, and would undoubtedly do what was best. These feelings came from deep within her and were strengthened in the final chapter of her life.

Experiencing my mother's belief in Hashem firsthand changed me as a person, along with many others. I learned from my mother, also, to never stop believing in myself no matter what I'm going through. Life will throw many challenges at us, we will go through many ups and downs, but we will always know that Hashem is with us throughout it all. I hope to continue to follow in my mother's ways and to keep making her proud. I love you Mommy.

🌸 Naomi Bistritzky



Ayelet Herskovitz, 10th Grade

Zos Chanukah as the End of the Yemei Hadin

Many *Chassidic sefarim* explain that although we may think that the day of the *chassimas hadin* is on *Yom Kippur* or *Hoshana Rabah*, it is actually on *Zos Chanukah*. But why is this?

We go through the *yamim noraim*, intense days of *avodas Hashem* and *teshuvah*, and then comes *Sukkos*, a time to rejoice as we spend seven days sitting in the *sukkah* with Hashem. Consequently, we think of *Hoshana Rabah* as our last chance before going back to our less intense day to day life, and therefore as the day of the *chasimas hadin*. However, the *sefarim hakedoshim* explain that actually *Zos Chanukah* is the day of our last chance, the day of *chasimas hadin*, when Hashem judges our ability to serve Him on ordinary days, when there are no *chaggim*. Throughout the month of *Tishrei*, we made many *kabbalos*; on the last day of *Chanukah* Hashem assesses whether we were committed enough to stick with them. He gauges our ability to serve Him, and be close to Him during our day to day life.

While we may have been unable to live up to our *kabbalos* to the extent that we had hoped, the *Chanukah* candles renew in us the fire and inspiration to be close to Hashem during the long and dark winter. May we all be *zoche* to this spiritual illumination, and that our *din* be sealed only for good.

☺ Anelle Cohen

לְהַדְרִימ
בְּנֵר
חֲנוּכָה



Tami Eberstark, 10th Grade



זאת חנוכה

CHAVI

קודש הם יאין' צנו רשות-השתמש בהם, אלא פראתין בלבד
 בוימים ההם שהם באמן הזה על יד' קוהניך
 התשויות ועל הנסים ועל
 תרות הללו אנו
 מדליקין על
 הנפלאות שיש לעשות לאבותינו
 ימי תנוכה הנרות הללו
 כדי להודות ולהלל לאלהים על ניסיון הגדול על בני ישראל
 אשר לא נפלאותך ועל ישועותך