

ירושלים
שנת תרע"ו

MOADIM



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Message from the Menabeles

How we look forward annually to the glow of the Chanukah candles as they illuminate our lives our homes and our hearts. Rav Hutner זצ"ל stated in a 5739 Chanukah lecture that the Chanukah menorah is an extension of the menorah in the Bais Hamikdash. The menorah in the Bais Hamikdash was the flame of Klal Yisrael, the Jewish collective.

On Chanukah, as we install the flame of the Mikdash menorah in the home of each and every Jew, each Jewish home becomes sacred territory. This is accomplished through the annual re-enactment of the Chanukah miracle. As each Jew installs the sacred menorah in his home, its light spreads from there to the world.

At MHS, each student is a light that shines brightly. Each student casts her own glow and illuminates her classroom and the school at large. (All of you are "the light of my life".) Most importantly, armed with the requisite knowledge and convictions and imbued with the requisite strength and passion, our students go forth to light up this world.

המאירים את העולם בתורה ובמעשים טובים ובכל מלאכת עבודת הבורא.

Freilichen Chanukah,
Mrs. T. Yanofsky

Thank you to our Moadim Editors
**Racheli Brunner, Esther Mehlman, Michal Treitel,
Lele Book, Yehudit Cohen and Yehudis Haas**
for a spectacular edition.

A special thank you to **Yehudit Cohen** for investing
extra time and effort.

As we go to print, we join Klal Yisrael in mourning the petira of

**מרן הגאון האדיר ראש הישיבה
רב אהרן יהודה לייב שטיינמן זצ"ל**

תורה תורה חגרי שק

From the desk of the Editors

There are two miracles that we celebrate on Chanukah. One is the victory of the war against the *Yevanim* and the other is the finding of the small jar of oil that lasted for seven days. Of course, it would seem as if winning the war is the bigger miracle and should be celebrated to a greater extent. However, all we do to commemorate that miracle is say *Al Hanisim*, but when it comes to the commemoration of finding the oil, we light the *menorah*, say three *brachos*, sing around it and watch the candles for hours. Why are we celebrating the seemingly smaller miracle so much more?

In order to understand this, let's look through some events in *Tanach*. First, when Hashem promises Avraham that He will give Eretz Yisroel to his children, he tells him to look around in all four directions because the entire land will be given to Bnei Yisroel. The *Ohr Hachayim* explains that Hashem changed the laws of nature and allowed Avraham to see all four directions at once so he would not have to turn around to see them. Would it have been the biggest deal for Avraham to make one turn? Why did Hashem change the laws of nature just to prevent Avraham from making one turn?

Moving on to Yosef, when he was on his way down to Mitzrayim, Hashem made sure that there were good-smelling spices in the wagon. Did Yosef really care if there were spices with him when he was being sold? Why did Hashem make sure that the spices were there? Could they really have made Yosef's situation more palatable?

Finally, let us look at the war between Dovid and Golias. Dovid killed Golias by throwing a stone at his head. The *pesukim* describe that when Golias died he fell forward on his face. The *meforshim* ask: When people fall, don't they fall backwards? Why did Hashem change nature and make Golias fall forward? The answer is that Golias was very tall and Dovid was instructed to cut off his head. If Golias would have fallen backwards, Dovid would have had to walk the entire length of his body to cut off his head. Instead, Hashem made Golias fall forward so Dovid would only have to walk half the length of his body. But would it have been so terrible for Dovid to walk the length of his body? Why did Hashem change nature to prevent this?

There is one common denominator between all of these examples: love. Hashem showed Avraham the entire land at once, not because He needed to, but because He loved him. Hashem made sure there were spices with Yosef to show him that even though he needed to be sold, Hashem did not forget about him and He would always love him. And finally, Hashem made Golias fall forward, not because Dovid couldn't walk, but to show Hashem's love for him. So too, during the war of Chanukah, Hashem needed to save Bnei Yisroel. The Greeks were threatening our spiritual identity and had Hashem not saved us, there would eventually be no Jewish life left. However, after giving us the victory in the war, Hashem did not need to let us find a small kosher jar of oil, and he definitely did not need to make it last for eight days. We celebrate this miracle to a much greater extent because it represents Hashem's endless love for us as His nation.

May we all let the Chanukah lights strengthen our *emunah* and *bitachon* in Hashem and help us realize that everything Hashem does is only out of His love for us. Thank you to everyone who submitted; this publication would not have been possible without you!

Wishing you a chag full of light,
The Moadim Crew

Chanukah מלשון Chinuch

When & why did you decide to become a teacher?

Mrs. Klugman: Becoming a teacher was never conscious decision. After I was married and had lived in Eretz Yisroel for some time, I moved into the community where I went to high. I met my former principal (and shadchan, btw), Rabbi Joseph Elias a”H, he asked me why I had not been in touch. He didn’t encourage me to teach; he demanded that I teach. He said that it was time to give back. I was surprised by his insistence as I had spent more time in his office than in the classroom. I called his office and the next thing I knew I was in the front of a classroom teaching Historia. I never thought I would be a teacher - I never thought I would be allowed to be a teacher!

Mrs. Badrian: I decided to be a teacher when my children were very young. I thought it was a wonderful profession to combine with motherhood. But I didn’t realize that I would spend my nights up grading papers.

Mrs. Rosensweig: I pretty much always wanted to teach, although there were times I thought I should be this, that, or the other. Ultimately, deciding to become a teacher was settling into a lifelong default. Why I *stay* a teacher is that I can’t imagine switching careers into something more satisfying.

Mrs. Feinberg: I was never going to be a teacher. (quote unquote)

Mrs. Yanofsky: I have a distinct memory of coaxing my younger brothers to sit in front of a blackboard while I gave them some fundamental instruction. (I must have been 10 years old at the time.) Talk about a captive audience... From a very young age, I considered teaching a privilege and I would very much like to encourage our students to consider this most glorious and fulfilling career.

Ms. Mosner: I decided to teach after working in the publishing industry for a few years, and it was because I missed talking about books. I missed discussing books that I had read dozens of times with people who were just reading them for the first time.

Rebbetzin Neuburger: I didn’t decide - it happened! I was a computer programmer after majoring in math in college. I had nothing to do with education and was actually terrified of getting up and speaking in public. Then I became a rebbetzin and began to give shiurim to the women of my shul, and in a funny turn of events I began to teach kallos. Mrs. Chaya Newman a”h heard one of these classes and asked me to teach in the high school where she served as principal. At first I refused but she was a very per-

suasive person. Finally, I accepted. At first, I wasn’t even so good but she came into my classroom often and criticized the weak points and encouraged me to capitalize on my strengths. After a month of teaching, I didn’t want to ever leave the classroom. I owe Mrs. Newman everything because she saw something in me that I never saw in myself.

Mrs. M. Cohen: I grew up in a home where both my parents were in chinuch so I basically always wanted to teach. When I was little, I would play school all the time and I even had a rolebook. There were times in between when I entertained the idea of being something else such as a trapeze artist or a stewardess but in my heart I knew that I wanted to be a teacher.

Mrs. Szenberg: While growing up I always wanted to be an attorney, but Hashem has His way of showing you where you really belong. Throughout high school I enjoyed helping my friends study before exams and I realized that I was good at explaining difficult concepts. In seminary I had the eureka moment. I had given my first model lesson in Navi to a class of 30 fifth graders. I was terrified. After the lesson the teacher observing me said to me. “You know you are a born teacher. You cannot not teach!”

When I realized that going to law school was not happening, I decided that I would attempt to teach the subject that I had the most passion for - History. I must admit that I loved it from the first day. What could be better than being surrounded by enthusiastic students teaching topics you love.

Mrs. Koenig: My father is a mechanech par excellence. Being exposed for so many years to the impact that he made on his students was definitely an impetus to becoming a teacher. I also had teachers that were so impactful, I wanted to have opportunity to give back. In college I took many science courses but as some point I had an epiphany and realized that my heart was in the classroom.

Miss Yanofsky: I am fortunate to grow up in a home that pulsates with chinuch. I watch both my parents dedicate much of their time and energy to their students and I also see how much satisfaction and joy they derive. I pretty much always wanted to teach and I consider it an honor and privilege that I have the opportunity to teach such a wonderful group of girls - shoutout to the most award-winning Freshies!

What is the most enjoyable aspect of teaching?

Mrs. Yanofsky: As a principal, a real oasis in my day is the classroom. I love the classroom dynamic and the excitement of imparting knowledge. Above all, מכל מלמדי השכלתי, I gain new perspectives and ideas from my students. Teaching is definitely the best part of my day!

Mrs. Klugmann: The learning! I love to watch the process of students taking information in for the first time. I also love the energy in a classroom or maybe I am just a frustrated thespian.

Mrs. Eisenberg: My favorite aspect of teaching is the connection that I form with the girls. My most enthralling part of teaching is implementing the lessons that I teach into my own life.

Mrs. Badrian: Interacting with students during the lesson and hearing students ask really good questions. And the second most enjoyable aspect is the research.

Mrs. Rosensweig: Definitely when students get excited about testing out a new idea.

Mrs. Manies: To open their minds and develop their thinking skills.

Rebbetzin Neuberger: When a student lights up and says the words “That is so cool!” or “I never thought of that!”. That is a magical moment. My favorite aspects are that and the relationships. The relationships make everything worthwhile.

Mrs. Szenberg: Connecting with my students.

Ms. Mosner: Working with students and seeing them get excited about what they are reading or writing.

Mrs. M. Cohen: Watching the girls develop, blossom, and grow. I learn from them more than they learn from me.

Rebbetzin Fink: When we are learning *Navi, Sefer Yirmiyahu*, I always work with מכאן לומדים, and that is the part that is so enjoyable for me because the *Navi* takes on additional value. In addition to the fact that we are learning from *sifrei kodesh* what *Yirmiyahu HaNavi* said in the time of *Bayis Rishon*, the knowledge of what the *navi* is telling us makes a huge impact and makes *Navi* come alive. Seeing girls walk out of a classroom after having seen how their day to day life has changed from what they’ve learned, is for me giant. Even after teaching for many years, it always stays fresh because there are always new *peirushim* to learn and new insights to gain and the girls themselves integrate these lessons in different ways. One year is not like the next. Girls change and dynamics change, and although *Navi* never changes, it always applies to a changing world. I have the privilege of often visiting *Eretz Yisroel*, and there is nothing more enjoyable to me than seeing graduates walking with carriages along the streets of *Yerushalayim*. They tell me how what they have learned in MHS makes them into better wives and mothers and gives them a deeper appreciation of *Yerushalayim Ir Hakodesh*.

Miss Yanofsky: Seeing the Freshies smile and laugh. Other exciting perks of being a teacher: the Keurig machine in the teacher’s room, writing on the marker board, and lunch in Mrs. Yanofsky’s office.

Tell us about a teacher that you had that serves as a role model for you in your teaching career?

Mrs. Rosensweig: Rabbi Engelsberg, Mrs. Weisz’s son-in-law. He was my seventh grade rebbe. Every single student in the room thought that she was his favorite student.

Rebetzin Neuberger: There are a few. Rabbi Solnica a”h, was my math teacher for four years and he just came bouncing in with an enthusiasm for math and for the interactions between math and halacha. He was the ultimate synthesis of a man of the world and a man of Torah and halacha.

Mrs. Eisenberg: Reb. Dina Fink, my twelfth grade teacher, opened me up to the world of *Michtav Me’Eliyahu* and *Michtav Me’Eliyahu* opened me up to a different perspective on life.

Mrs. Koenig: Mrs. Drillman had enormous breadth and wealth of knowledge. Her class was multi-dimensional as she seamlessly wove together many *meforshim* from many angles.

Mrs. Klugmann: Rabbi Welder a”h, my psychology teacher,

because he embodied all the characteristics of a *mentsch*. He was a wonderful principal who knew me well. He made it his business to know his students. This made him not just a credible teacher, but an incredible one.

Ms. Mosner: My third grade teacher. She used to read books out loud and she would have such strong reactions while she was reading. It was really inspiring and just so human.

Mrs. M. Cohen: My principal, Rabbi Steinberg, was an incredible *mechanech* as described in his biography, “The Principal” by Hanoch Teller. He was completely devoted to his students. Once, he personally delivered a typewriter to the home of a handicapped student during a snowstorm because he had promised her one.

Miss Yanofsky: First and foremost, my mother. I look to her as a teacher par excellence. Also, Mrs. Szenberg. She was one of my favorite teachers in high school and I would look forward to her class every day.

Lessons We Learn From Our Beloved Teachers and Mechanchos

It has often been pointed out that while Chanukah celebrates two separate miracles, that of the astounding military victory of רבים ביד מעטים, and that of the tiny flask of oil which miraculously burned for eight days, they are essentially one and the same: a small force far exceeded its potential. It is not surprising, therefore, that this chag is called הנוכה - dedication - a name which is so closely linked to the word הנוך, meaning education. It is the mark of a stellar and dedicated מהנכה that she finds within each of her students a powerful force, and helps her to develop it beyond anything she dreamed possible. In appreciation of the dedication of our own educators, we offer the following thoughts about them.



Mrs. Yanofsky: There is a reason why my classmates and I always eagerly anticipate and truly enjoy our *Mishlei* classes. It is not only because of the content, but also because of Mrs. Yanofsky's stimulating and interactive delivery. Mrs. Yanofsky's love and enthusiasm for teaching Torah makes *Mishlei* even

more impactful for us. With each new lesson we gain further insight into topics that relate to our day-to-day lives. *Mishlei* is like a GPS that guides us to live our lives in the correct way. What has really made an impression on me personally is what the *Gru* writes on the *passuk* "להתרועע ויש אהב דבק מאה" רעים". A person has three friends; money, relatives, and גמילות חסדים ומעשים טובים. He writes that an רעים is someone who only acquires the first two "friends"; money and relatives. Then he writes "ויש אהב דבק מאה". This beloved, that is closer than a brother, is גמילות חסדים ומעשים טובים. From the way that the *pasuk* is written we learn that these "beloved" are the only things that benefit and 'stick' with us in the next world as well as this world, whereas the other two friends, we only have in this world. This really impressed upon me the importance of remembering what's actually significant in life and making decisions accordingly. - *Ayelet Wein*



Rebbetzin Twersky: It is an honor having Rebbetzin Twersky as a teacher. She inspires my class and me daily by constantly expressing her love for Judaism and Torah. Her enthusiasm for the subject she teaches is infectious and exciting, and stimulates us to learn.

She also takes careful time to apply the lessons of her class to our everyday lives, always showing us that Torah is ever-present in our day-to-day activities.

Rebbetzin Twersky is constantly sharing inspiring insights in her classes. One concept that especially impressed me was that in order to get to א (the top level) we must first be at ב (a lower level). She explained to our class that sometimes in life, in order to get the top position we must first build on something else, a lower position. In society today, we are constantly competing to be the best; everyone wants to get the best job, the highest award, the best grades. Rebbetzin Twersky reminded us all that sometimes, in order to reach

א, we must take a step back from the haste and build up from ב. I recently got a test back in a subject that is particularly difficult for me. My immediate reaction upon seeing my grade was disappointment, the grade was below what is average for me. But as I thought more about it, I reflected on what Rebbetzin Twersky had taught us. I realized that I was aiming so hard for an א without ever achieving ב. My goal for the next test was to work off my ב in order to reach א. I hope in the future I can continue to apply this philosophy to my everyday life to further my internal and external growth. - *Hanna Gerber*



Mrs. Yankelowitz: No matter how fast the pace, somehow, in Mrs. Yankelowitz class, we are *always* behind. From her we have learned that there is always more to learn, no matter how much we already know. Our classroom discussions are spiked with spirit and... relevance.

We are currently exploring "inspiration," the wondrous gift that Hashem bestows upon us, only to spur on concerted efforts in *avodas Hashem*. In Mrs. Yankelowitz's class the curriculum is by no means confined to its limited title, *ivrit*. Aside from threshing out philosophical concepts and controversies, it is also Mrs. Yankelowitz's deep desire to, and I quote, "decorate our brains." Over the past three and some years, we have accrued more English words in our vocabularies than Hebrew ones. We now understand the complexities of Japanese infrastructure, and the trite nature of some introductory phrases-- *never* to be used in our letters of recommendation. Thank you, Mrs. Yankelowitz. - *Esther Mehlman*



Mrs. E. Cohen: Not only a *Mechanechet* for the ninth grade, Mrs. Cohen is a *Mechanechet* for the entire school. She makes time for her family at home as well as for her family in MHS. Mrs. Cohen, a leader in *Chinuch Habanot*, teaches from her heart and shares her knowledge to those lucky enough to be in her

class. As seniors, we value what MHS has to offer, specifically the relationships with the teachers. We value our relationship with Mrs. Cohen, because we learn worthwhile lessons from her every time we are graced with her presence. She lives by the *Maamar Chazal* "Hamatchil Bemitzvah, Omrim Lo

Gemor” If something needs to get done, Mrs. Cohen will get it done. Whether it is a venting session, a shabbaton, a trip, or simply a test switched, Mrs. Cohen will make sure everything gets done to the best of her ability. Which is superhuman ability. Mrs. Cohen is superwoman. A mother, teacher, *Mechanechet*, friend, and guidance counselor: Mrs. Cohen has the credentials and experience. Besides teaching core classes which impart crucial knowledge, her *Mesilat Yesbarim* elective has made an especially lasting impression on her students. She discusses the importance of being proactive when approaching life, to know when to either pursue or avoid certain behaviors, and basic life lessons. We focus on perfecting our middos (such as *Zrizzus*, *Zebirus*, *Savlanus*, etc) through her interpretation of the *Ramchal*. This learning is that much more powerful because Mrs. Cohen leads by example. Mrs. Cohen will always be our teacher even after formal learning ends. - *Chana Leah Seif*

or just to talk. Mrs. Cohen was very available and always had a lot of patience to discuss the matter at hand. -Lele Book



Mrs. Szenberg: My first encounter with Mrs. Szenberg took place as I was running up the stairs with my friend to take my first AP U.S. History test of eleventh grade. “Quick!”, I remember asking, “Who was John Winthrop again?” Before my friend could even open her mouth to say anything, I heard a voice from down below call out that John Winthrop was the Bay Colony’s first governor. I shouted down a quick “Thanks!” to whomever had responded, but I was too preoccupied with going through the Protestant Reformation in my head to wonder about who had just answered my question. As the AP U.S. students slumped down the stairs, both tired and elated after taking the test, it dawned upon me that I had no idea who had answered my question from an hour before, and that I did not even recognize the voice of the person. And that was when I saw Mrs. Szenberg for the first time. She was coming out of the classroom after just giving her U.S. test to her students, and when I heard her voice I realized that she was the one who had answered me.



Rebbetzin Eisenberger: Rebbetzin Eisenberger has been a beloved teacher of the seniors from the day she started teaching us. She is incredibly passionate about everything that she teaches, so there is never a dull moment in her classroom. Her class is so enjoyable to be in because she truly

loves what she does, and it’s easy to see that. She helps us understand each and every letter of the passuk, and helps us delve deeper into everything. She really wants each and every student to love what they’re learning. Not only is she an amazing teacher, she is an outstanding *mechanechet* as well. She helps plan events for us, like our senior brunch, and genuinely hears us out when we have a problem. As senior class president, I’ve had the privilege of working closely with Rebbetzin Eisenberger, and one thing I can vouch for is the fact that she truly cares about each and every one of us, and we’re so grateful to have her. - Michal Haas

This is a perfect example of how Mrs. Szenberg acts on a daily basis. She had no idea who was asking the question, had no idea who I was, knew I was not even in her class, yet she answered my question (and might have even helped me obtain a better mark on the test). Throughout eleventh grade, Mrs. Szenberg acted as if I were her student, and knew me as well as she would have had I been sitting in her class four times a week.

When the time came for the *mechanechet* meetings, she always brought candy. Even if you were not having a *mechanechet* meeting with her, she still allowed you to take candy. She also told some girls that if they were ever having a bad day they could go up to her locker and take some of her secret stash of candy. She is always smiling and inquiring about how her students are *really* doing.



Mrs. M. Cohen: Sometimes we feel that we sit through class and all we do is learn for the test and as a result, our mind is solely focused on comprehending the material in order to do well. After Mrs. M. Cohen’s Navi class, my perspective on learning changed. Mrs.

Cohen began the year teaching us the famous quote of “nevuah shehutzracha lidorot nichtavah” that nevuos are only written if they have a lesson for us to incorporate into our lives. This quote remained with us throughout every day and not one class went by where we didn’t spend time deriving a lesson from it. This important skill really helped me appreciate what I learnt and shifted my focus from learning for the test, to learning for life.

This is how Mrs. Szenberg is. She is always looking out for others, doing things for others, being excited for and proud of others. She always knows when it is time to teach U.S. or Stock Market or any of the other million things she teaches, or when it is time to help head the *chagigahs* or be the best G.O. supervisor.

Rabbi Menachem Schneerson says, “Education that is merely concerned with the transmission of information is doomed to failure. It must serve the greater and more noble purpose of cultivating the student’s moral character.” Anyone who has had one conversation with Mrs. Szenberg, or sees the way she acts, can see that she lives by this quote. Her actions and her teachings, both in the classroom and out of it, have taught me tremendous lessons that I will carry with me throughout my life. Mrs. Szenberg is a true role model, and an excellent asset to MHS. - *Elisbeva Hoffman*

As a *machanechet*, Mrs. M. Cohen was constantly checking in and making sure each and every girl was happy. She would walk into the room and right away asked us how we were and gave us the time to complain about the work load,

The Best for Last

While every night of Chanukah is special because on each we light a different number of candles, the last night of Chanukah, the eighth night, is the most special of all. The last night of Chanukah is called *Zos Chanukah* and over the years this night has been especially celebrated by my family and focused on as an *eis ratzon*.

The eighth day of Chanukah is referred to as *Zos Chanukah* because the Torah reading for that day (which is the longest of the entire *chag*) sums up the days of dedication of the mishkan with the words “*v’ZOS chanukas hamizbeach.*” The Sfas Emes explains that there is a special connection between the *Yomim Tovim* of Sukkos and Chanukah, and especially between the last day of Sukkos and the last day of Chanukah, *Zos Chanukah*. Sukkos lasts for seven days plus *Shmini Atzeres*, making it a total of eight days. So, too, *Chazal* established Chanukah as an eight day festival. The last day of Sukkos is the end of the *Yamim Noraim*, and in some ways it is the last opportunity to alter the *din* before it is truly final. Similarly, on *Zos Chanukah* we complete our celebration of the *Chag*, and we have an opportunity to daven and do *teshuvah*. In fact, some say, the sealing of the *gmar din* from Rosh Hashana actually occurs on *Zos Chanukah*, which is the connection between these two *Chagim* and their last days.

Every year, when I was younger, my father’s Rav, Rav Dovid Chaim Stern *Shlita* of Bnei Brak, would come to New York for Chanukah. We made every effort to be with the Rav on *Zos Chanukah* when he would light the Chanukah *licht*. This was important to my father because he had been taught by Rav Stern that *Zos Chanukah* is an *eis ratzon*, an opportune time for *tefilah*, similar to *Hoshana Raba*, *Shmini Atzeres* and *Purim*. My father wanted us to be with Rav Stern when he *bentched* *licht* on that final, most auspicious night of Chanukah, so that we could then receive *brachos* for a *lichteg* (luminous) and *gbentched* (blessed) year.

- Tova Schwartz



Preserving The Good

Chanukah nearly always coincides with *Parshas Miktetz*. What is the connection between the two?

P’ Mikeitz describes Pharaoh’s dreams and Yosef Ha’Tzadik’s interpretation of them. What would have happened if Pharaoh hadn’t had any dreams at all, or if the dreams had been interpreted inaccurately? They would have been left with nothing. The dreams taught the people to save part of the good that they possessed, in order to prepare



for possibly challenging times in the future. The *Ramban* explains that the dreams themselves convey this message: one dream describes seven skinny cows eating seven fat cows, representing the seven years of hunger during which they would eat from the years of abundance (that they would have saved). This is not Yosef’s suggestion or idea, but rather the message of the dreams themselves.

During the days of the *neis* of Chanukah, the Jews witnessed extraordinary miracles - *nisim v’niflaos*. *Chazal* established the celebration of Chanukah to commemorate those *nisim* for all time. By partaking in the festivities we tap into the energy and warmth of the past, and allow them

to shine upon the cold winter days of Chanukah. By establishing this *chag*, *Chazal* taught us to preserve our inspiration for future generations. It is up to us to prepare for our **spiritual** future, just as Yosef HaTzadik prepared for **physical** survival by assuring that food was saved during the years of bounty for the years of famine which followed. When we experience our own times of *Chasdei Hashem*, and speak of His kindness to us, we make our experiences tangible for ourselves and generations after us, so they can be relived during times of darkness. Armed with these vivid recollections, we will always have something to grab onto and light up the night.

The message of both Chanukah and *Parshas Mikeitz* is to preserve the good from times of bounty and miracles, so that we can bring light into our *galus* and the times of *hester panim*. May this Chanukah be a time of reliving the *nisim* from the past and deriving inspiration from them, as well as a time when we remember to preserve the moments of Divine presence which we, ourselves, experience, for future generations.

- Zahava Giloni, Source: Essay from Rav Yisroel Belsky from “*Why We Rejoice.*”



Expressing Gratitude

The last words of *Al HaNissim* tell us that the eight days of Chanukah were established “*L’Hodos U’Lehalel*”; to thank and praise Hashem. And the fact that *shemoneh esrei* is not repeated if *Al HaNissim* is forgotten teaches us a very important lesson about gratitude: it cannot be forced. Gratitude must come from a deep consciousness within each individual. If someone is not thankful for what he has, he cannot simply be told that he must be thankful. He might seem grateful on the outside, but he will not be truly appreciative internally.

Chanukah reminds us that we must *choose* to be grateful to Hashem and focus on appreciating the good He gives us. Gratitude is not a default setting! And just as the lights of the *menorah* increase each night, the more we focus on appreciating the good, the more good we will notice.

May we be *zoche* to truly recognize and appreciate the *nissim* “in those days, and in our own times”.

- Avigail P. Deutsch, adapted from Rabbi Gabi Fried

The Essence of Chanukah

When one thinks about the holiday of Chanukah, lighting the Chanukah candles immediately comes to mind. Why, though, is lighting these candles the essence of Chanukah? Of course, lighting the *menorah* symbolizes the *pach shemen* that lasted for eight days, but is this *pach shemen* really the essence of Chanukah? What about the miraculous victory of the *Chashmonaim* over the Greeks?

One difference between the first and second *Batai Hamikdash* is that the *Shechinah* rested on the first one. In it, there were the *Aron Hakodesh* and the miracles of the *ketores*. And, although the second *Beis Hamikdash* was similar to the first in terms of its appearance, the *Shechinah* did not rest therein. This absence of the *Shechinah* is why the *Zekainim* cried at the construction of the second *Beis Hamikdash*.



Beginning with the narratives of Torah, and throughout Jewish history, one can see *Klal Yisrael's* constant yearning for Hashem's *Shechinah* to rest upon them. After the *Cheit Ha'egel*, Hashem informed *Bnei Yisroel* that He would send a *malach* before them, "כי לא אעלה בקרבך". *Bnei Yisroel* mourned because they were upset that Hashem's *Shechinah* would no longer be directly in their midst..

When the Jewish people found the *pach shemen* in the *Beis Hamikdash*, they expected it to last for just one day. Amazingly, each day they returned to see the *menorah* still lit, and each day, the *neis* intensified as the *pach shemen* withstood the test of time. What was so great about this *pach shemen* lasting for eight days was the *Klal Yisrael* realized that the *Shechinah* of Hashem had come to rest upon the *Beis Hamikdash* once again. This is the es-

sence of Chanukah: the realization that even when it seems that all hope is lost, Hashem is still there and is waiting to restore His *Shechinah* to His people.

- Chani Shulman

The Yud of Bnei Yisrael

What's the difference between the *איש* and the *אשה*? They both have the letter "aleph" and "shin" in their names, but while the man has a "hay" the woman has a "yud". The "hay" symbolizes *Olam Hazeh*, which belongs to the woman since she takes care of the food, clothing, home and children-all physical and worldly needs- yet her job is to raise them to the spiritual. A man has a "yud" which symbolizes *Olam Habah* since his job is to learn Torah and focus on the world-to-come.

It is well know that the Greeks were an extremely hedonistic nation, very focused on their bodies and physical pursuits. Their name projects these beliefs since in Hebrew the Greeks are called *יונים*. The word *יון*, meaning Greece, contains three letters, each one a straight line, perfectly symmetrical. It is this kind of symmetry which the Greeks found beautiful.

If you take a deeper look into the word it really is just a "yud" extended into a "rav" and then extended even more into a "nun" which plunges the "yud" into the ground. The Greeks took the beauty of the "yud" which represents *Olam Haba* and the true beauty which *Yidden* appreciate and yearn for, and ruined it by digging it into the physical ground. They took the beauty of life and made it dirty with excessive physical, earthly pleasures. The "yud" floats above the ground. It rises above the physical desires and earthly needs. The "nun's" long stem stands firmly in the ground, entrenched in the *Olam Hagashmi* so far from the world of the *Yud*. The Greeks managed to extend that "Yud" into a "nun" taking the beauty and turning it into hedonistic bodily needs and desires, deep rooted in the ground of *Olam Hagashmi*.

As Chanukah comes around and we constantly hear about the Greeks and see the word *יון* appear time and time again, we, as Jews, must be aware of what the word represents and do the exact opposite. We are not like the Greeks. We are *Am Yisroel* and when the Greeks tried to convert us we rebelled and won because we wanted to savor the "yud" and keep the beauty of Torah and Mitzvot alive without turning it into the physical "nun" as the Greeks did. We, especially, as women, each one of us an *אשה*, ought to not only savor the "yud" but also take the "hay" - the physical - and raise

it to the *Olam Haruchani*. This is our job as women of *Klal Yisroel*, and what better holiday to remember and reinforce this mission than Chanukah, a *chag* celebrated with light and joy as we recall our victory over the culture of the *olam hagashmi*.

- Daniella Cohen

Mesirus Nefesh

According to the *medrash* the hint to Chanukah appears in *Parshas Emor* where *Moshe Rabbeinu* is told: “Command *Bnei Yisrael* to ‘bring to you pure olive oil’ -

“וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זֵית זָךְ.” This can be understood as an allusion to a future time when the Jewish people were destined to make a new *Yom Tov* on the basis of oil, namely, *Chanukah*.

According to the *Ramban*, the hint to Chanukah may be found in *Parshas Behaaloscha*, where *Rasbi* cites a *midrash* regarding the juxtaposition of the *parsha* of the *menorah* to the *parsha* of *Chanukas Hanesi'im*. *Rasbi* comments that *Aharon* was upset because neither he nor his *shevet* was participating in the *Chanukas Hamizba'ach*, *Hashem* told *Aharon* that in the end his lot will be greater than theirs because he will be lighting the candles in the morning and the evening. The *Ramban* explains this *midrash* as being a hint to *Chanukah*, the miracle of which took place during the second *Beis Hamikdash*. How is this so? The *Ramban* cites the *מגילת סתרים* of *רבינו גי'ס*, which brings down this *aguda*, and says,

“I saw in the *midrash* that since the 12 *Shevatim* brought *Korbanos* and *Shevet Levi* did not etc., *Hashem* said to *Moshe*, ‘Speak to *Aharon* and tell him that there will be another *Chanukah* that will involve lighting candles, and I will make it for the Jewish people through your sons, which will involve miracles and salvation and it will be a *Chanukah* that is named through them, and it is the *Chanukah* of the sons of the *השמונאים*.”

Therefore, the *parsha* of *Behaaloscha* is put right next to the *parsha* of the *Chanukas Hamizba'ach*. The *Ramban* also mentions sources in *Yilamdeinu* and *Midrash Raba*, that *Hashem* said to *Moshe*:

“Tell *Aharon*: You are destined for greatness because the *Korbanos* will be brought only when the *Beis Hamikdash* is in existence. But the candles will always exist. Similarly, your ability to *duchan* and bless my children will never cease to exist.

The *Ramban* concludes: We know that when the *Beis Hamikdash* was destroyed, and the *korbanos* were no longer able to be brought, the candles in the *Beis Hamikdash* on the *menorah* were also abolished. But not the candles of *Chanukah*. This is clearly a hint to the candles of *Chanukah*, which exist even after the destruction of the *Beis Hamikdash*.

Along these lines, R' *Menachem Rubenstein* comments on the same *midrash* that *Aharon* realized that the *Nesi'im* who merited bringing the *Korbanos* for the *Chanukas Hamizba'ach*, were the policemen who were beaten by the *Mitzrim* when the Jewish people did not fulfill their tasks. And *אהרן* realized that they merited this *zechus* because of the *Mesiras Nefesh* that they exhibited. He realized that he and his *Shevet* were not subjected to the enslavement and therefore they did not merit participating in the *Chanukas Hamizba'ach*. Therefore, *Hashem* told him not to worry because there was going to be a time in the future where only his *Shevet* would demonstrate *Mesiras Nefesh* through the *השמונאים* and therefore his portion was greater than that of the *נשיאים*.



Sara Sash

What we can take away from these varying explanations is that regardless of the actual hint, the overarching message of *Chanukah* is one of *Mesiras Nefesh*. The חשמונאים were willing to put their lives on the line to save the Jewish people from extinction which is what would have happened had the *yevonim* gotten their way. Instead, the little light generated by the jar of oil that they found dispelled the darkness and provided illumination for generations to come. May we inculcate the middah of *Misaras Nefesh* in all our service of *Hashem*.

- Naomi Rose

The Chosen Nation

A central theme throughout Chanukah is the significance of המבדיל בין קדש לחול. As the chosen nation of *Hashem*, we must constantly separate ourselves from the other nations, remain true to our *Torah*, and stay connected to our *mesorah*. Chanukah is different from the other *Yamim Tovim* in that we celebrate the holiday on days of *chol*, when we are able to do *mela-cha*. Thus, the days on which we light the *menorah* may seem like ordinary days of the week. In truth, however, they are more than that.

Chanukah, celebrated on days of *chol*, invites us to delve into the inner holiness of the holiday and be *mekadesh* the weekday. How do we do this? The *Sefas Emes* writes that every Jew has a portion in *Torah*, something that speaks to and inspires him. Our ability to experience our own enlightenment is the *menorah* within us. When we light the Chanukah lights, we reawaken the awareness of our inner eternal flame. A *nes* by definition is above nature. We must skip over nature, remove the materialism within ourselves at least for the moment, to get to the miracle. Every *mitzvah* involving a physical object offers us an opportunity to get closer to *Hashem*, to elevate ourselves above that which defines the physical medium of the *mitzvah*. The lights of the *menorah* inspire us to elevate ourselves and every day of the *Yom Tov* to its highest level of *kedusha*. Additionally, today we light our *Menoros* inside, to teach us that we must first be *mekadesh* ourselves and only then can we step into the outside world and hope to sanctify it. This Chanukah, let's not miss the opportunity to unveil the inner sparks of *kedusha* and elevate the mundane into something spiritual.



Sarah Dan

- Nechama Weiner

A Lasting Miracle

On Chanukah, we recite “על הנסים” and proclaim that the events of those days were *nissim*, miracles. But there are two obvious questions. First of all, what is so great about *Hashem* causing oil to burn for eight days? *Hashem* created the heavens, earth, mountains, oceans, oil, fire... how is this any different? For someone who believes in *Hashem*, what's so remarkable about this miracle when you compare it to the others? It hardly seems worth commemorating. Secondly, the *Gemara* records greater miracles that happened. We are told of the the *Tanna* who declared - “אמר לחומץ וידלוק” - “מי שאמר לשמן וידלוק הוא” - and miraculously, vinegar burned like oil. Doesn't that seem greater than oil burning for eight days? Certainly there are many *Chassidic* stories of great *Rebbeim* which speak of miracles far greater than that of oil burning for eight days! So why do we select Chanukah as the time for “על הנסים”?

In Hebrew, a miracle is called a נס and sometimes a פלא (related to word נפלאות) - an astounding feat. For example, the *makos* in *Mitzrayim* were called נפלאות. So if the words נפלאות and נסים are both used to mean ‘miracles’, is there any difference between them?

A פלא is something that is amazing. It amazes the people who observe it but that's it - they move on. A נס is also an amazing occurrence but only if it becomes a flag or a banner. When a פלא takes place, and as a result a person changes his life or people change their behavior, this פלא becomes a נס - something that is held high. A נס is a miracle that causes people to change their lives. The Egyptians experienced נפלאות, but they didn't alter their thought or conduct, and therefore those events never became נסים. On Chanukah, we commemorate the miracle of the oil burning because of the manner in which Klal Yisroel responded to it. We find in the Gemara Shabbos that only a year after the miracles of Chanukah did they establish it as a Yom Tov. Why a year later? Because they saw that it was a *neis*; that it brought about positive change within the Jewish people. In *Navi*, we learn about extraordinary miracles such as the one which took place with Eliyahu on Har HaCarmel, where a fire was brought down from the heavens in front of many people. But we don't commemorate that miracle because nothing remained. The people said "ה' הוא האלקים," yet the next day they went back to their old ways.

In our lives Hashem creates נפלאות. But whether they develop into נסים depends entirely on us and what we make of these opportunities. This is why we commemorate Chanukah. Klal Yisroel saw the miracle and applied a positive change to their lives. And that is why this chag is worthy of על הנסים.

- Ahuva Mermelstein, Adapted from Rabbi Reisman

Technically Kosher

The Halacha of "Tumah Hutra B'Tzibur" applies when performing an *avodah* that is for the entire nation, and means that *tumah* does not make it *pasul*. If this is the *halachah*, then why did the *neis* of the oil lasting eight days have to happen on Chanukah? Why did they not just use oil that was *tamei* since lighting the *menorah* is an *avodah b'tzibur*?

The Kotzker Rebbe explains that *tumah* does not affect the *tzibur* under normal circumstances. On Chanukah, however, since this was a new beginning - a rededication of the *Bais HaMikdash* - it needed to be perfectly pure without any shred of *tumah* no matter how kosher it was. This concept is so powerful that Hashem deemed it appropriate to perform a *neis*.

This lesson is especially appropriate for Chanukah. The war of the *Chashmonaim* was for the sake of *Am Yisroel*. While they had sunk to the depths of *chilul Shabbos* and few people had a *Bris Milah*, it didn't start there. It started when Greek culture began to slip into Jewish lifestyle in subtle ways. After years of debate among the different segments of the population as to whether these minor inclusions were harmful or not, the culture seeped in slowly but surely with devastating results. This is the lesson of Chanukah. To keep the oil pure even if the alternative is technically kosher; to keeping ourselves pure to the highest standard.

- Bassy Reisman



Rachel Liebling

Showing Appreciation

Chanukah is described as a time for *hallel v'bodaa*, praising and giving thanks to Hashem.

There is a famous story of a Jewish man who devoted his life to guiding people in finding proper medical care, arranging appointments with doctors, and raising money to pay for them. This special *Yid* was standing at the *Kosel* alongside a wealthy philanthropist. The man in front of them was crying. The *Yid* turned to the philanthropist and said, "If this man who is crying is suffering from a medical issue, I can help him. If he is crying over a *parnasa* concern, you can help him." With that, they approached the man together and asked what hardship was causing him to cry so hard. The man was taken aback by the question. He replied, "I don't have a *tzaar* at all--I just married off my youngest child and I am giving *bodaa* to Hashem!"

The *midrash* attributes a similar quality to Sara Imeinu - "בת ק' כבת כ" - when she was one hundred, it was as if she was twenty. These words correspond to *perakim chaf* and *kuf* in Tehillim. *Perek kuf* - "מזמור לתודה" is a song of thanksgiving to Hashem. *Perek chaf* -

"למנצח מזמור לדוד יענך ה' ביום צרה" is said in a time of *tzaar*. When a person goes through hard times, he cries to Hashem for help and begs for a *yeshuah*. *Perek chaf* contains the heartfelt *bakashos* we present to Hashem, and is often said with more *Kavana* than *perek kuf*, in which we thank Hashem. "בת ק' כבת כ" is a reminder that *perek kuf* should be like *perek chaf*; the *Kavanos* should be equal.

When a person expresses *bodaah*, it may not be complete because the "thank you" can be rooted in our concern for the future, or the expectation of receiving something in return. Hashem understands that feeling pure *bakaras hatov* is difficult because it is not easy to admit that we owe something to someone. Yet we owe Hashem everything, including *bakaras hatov* for everything that He does for us. Hashem enables us to fulfill this obligation in some measure through the mitzvah of *kibud av v'aim*. A person has to recognize somebody who does good for him. Our parents brought us into this world and do everything for us, and we have to recognize this and be *makir tov*. Once a person has worked on this trait of recognizing the good that his parents have done for him in a tangible way, only then he can start being *makir tov* to Hashem. Working on our *kibud av v'aim* is the only way we can work on the mitzvah of *hallel v'bodaa*.

- Rosie Katz, Adapted from a shiur given by Rabbi Apter

The Revelation of Torah Through Bnei Yisrael

"ויאמר משה אסרה נא ואראה את המראה הגדול הזה מדוע לא יבער הסנה וירא ה' כי סר לראות" (שמות ג:ג-ד)

Hashem saw that Moshe turned to see the miracle of the burning bush - that the fire burned and yet the bush was not consumed. Rabbi Nachman MiBreslov points out that the first letters of the final words can be rearranged to spell out 'Kislev.' This alludes to a connection between the two: just as the miracle of the burning bush involved a fire that did not consume its fuel, there would be a future miracle which would take place in the month of Kislev, in which the same thing would happen. In Kislev, there would be a miracle of a fire which would not consume its fuel, the oil. Additionally, this is alluded to in *Parshas B'haloscho* (Bamidbar 8:4), where the Torah states: "כמראה אשר הראה ה' את משה כן עשה את המנורה." The *menorah* in the future will be like the vision (מראה) that Moshe saw: "ויאמר משה אסרה נא ואראה את המראה הגדול הזה", that is, like the vision of the burning bush, both will burn without

consuming the fuel. Why should this be so? Why should the beginning of משה רבינו's mission to כלל ישראל and חנוכה share the same kind of miracle, a fire that doesn't consume?

Rav Moshe Shapiro explains that the vision of the burning bush was the very beginning of the series of events which ultimately resulted in the Torah being given to *Bnai Yisroel* by Hashem; the revelation to us through משה רבינו of our Torah. So too, חנוכה was the beginning of a different revelation of Torah. The revelation of Torah conceived of by us, without revelation or נבואה. Instead of speaking *to* us, now Hashem speaks *through* us; through our minds and Divine inspiration we continue to have insights which reveal the Torah. The start of each time period, the era of the giving of the Torah

through prophecy, and the period of Torah discovered by us, is marked by a fire of intense spiritual awakening ; one that is consuming, yet does not cease to burn its fuel, but rather, is eternal.

May our lighting of the menorah this year herald a new period of Torah and יראת שמים and the coming of משיח צדקינו.

- Ayelet Wein



Chanukah

The wrapping paper is all recycled
the waxen windowsill, washed.
Once the candles are out, then I'll be
back to 4:38 dismissals, to schoolwork and tests
and more tests.
The kitchen stops smelling of oil.

7 --> 8

this world
the number always guessed
colors in a rainbow
continents
seas
days of the week
יין and time and טבע

7 --> 8

Physical --> Beyond
למעלה מן הטבע

eating til you're satisfied - שבעת, then full - שמנה
מים covers 70% of earth but שמן floats above it

8

נס and למעלה מן הטבע
km/sec = escape velocity
∞ eternity
בגדי כהונה
חנוכה days of
 $ח^2 = *שמונאים$
ימי המלואים

We

light up and elevate, since we
had שמן to last, beyond טבע
and reconsecrated the מקדש like the ימי המלואים
reestablish a routine that's in this world, yet beyond.
know the gelt's going away, but not the message.

- Tamar Spoerri

The Power of Torah

We light the *menorah* to commemorate the oil which lasted for 8 days while it should have only lasted for one day. There is a famous question regarding the eight days of Chanukah- If there was enough oil to last for one day then the first day should not be considered a miracle. So why don't we celebrate Chanukah for only seven days which were the miraculous days of the lighting of the *menorah*?

The *Chasam Sofer* offers us an insight to answer this question: When the Jews defeated the Greeks and came into the *Bais Hamikdash*, they found it in total disarray and full of idols. They were not able to light the *menorah* in such an unholy place so they had to do so outside. So while normally, there may have been enough oil to last for one day, in this situation even the first day was miraculous because the oil managed to withstand the outdoor elements which threatened to extinguish the flame.

This explanation gives us a deeper understanding of why we say "And they lit candles in Your holy Courtyards" in *Al Hanisim*. They lit the *menorah* in the outer courtyards since the inner courtyards were unfit for the lighting of the *menorah*. And this is why the miracle is considered to have lasted for eight days and not seven.

But this idea extends far past the simple miracle of the burning of oil. The miracle of Chanukah was really the victory of the *Chashmonaim* and Torah over the Greeks and Hellenism. The Greeks had an open minded society and they were very into culture. They wanted to enlighten the Jews with their way of life. But the Jews had to recognize that the true light in the world was the Torah. This is why the *menorah* was taken out of the *Bais Hamikdash* sanctuary and lit in the courtyards - to show that the light and influence of Torah extends far past the sanctuary; it is unlimited. This is the idea of *Pirumei Nissa* on Chanukah- we need to show the world that the light of the Torah extends far past the Jewish home.

As we approach Chanukah we have to step back from the fun of Chanukah parties, presents, and all the food and contemplate what the day is all about. It is a day to recognize the power of Torah and the influence which it has on the world.

- Avigail Spira, adapted from Rabbi Eliyahu Hoffmann

Shabbos Chanukah

On *erev Shabbos* Chanukah a person should preferably daven *mincha* before lighting the Chanukah candles (Mishnah Berurah 679:2). There are two reasons for this. *Sbaarei Tesbuna* writes that since the *mincha* davening is in place of the daily afternoon *korban*, it should be recited before the lighting of the Chanukah *menorah*, which commemorates the nightly kindling of the *Menorah*, which always followed the daily afternoon *korban* in the *Beis Hamikdash*. It would also be contradictory to welcome *Shabbos* with the lighting of the *menorah* and then daven the Friday *mincha tefillah*.

What should a person do if he cannot attend an early *Mincha minyan* before lighting the *menorah*? Should he daven *Minchab* without a *minyan* or should he light the *menorah* and then daven *Mincha* at its normal time with a *minyan*? This question is a matter of dispute. *Kaf HaChaim* (671 : 79) quotes the opinion of the *Pri Megadim* that *Mincha* takes precedence, even if one will have to daven without a *minyan*. The opinion of *Kitzur Shelah* is that one should not forfeit the opportunity to daven *Mincha* with a *minyan* in order for it to precede the lighting of the *menorah*.

Aside from the halachic issues, there is an important ethical factor - one which is often overlooked - to be considered. In many homes, *erev Shabbos* Chanukah is an especially hectic day, compounded by the fact that the *Shabbos* candle-lighting time is one of the earliest of the entire year. There is much pressure and tumult in the home, especially when there will be relatives and guests arriving for this festive *Shabbos*.

Thus, while it is certainly meritorious for one to daven *Mincha* with a *minyan* before lighting the *menorah*, this should not be done at the expense of family members who require help at home to prepare for *Shabbos*. If going to an early *minyan* will cause them difficulty or add to the stress at home, one should opt to light Chanukah candles and then daven *Mincha* with a *minyan* at the normal time.

The concept of "*gadol hashalom bein ish li'ishto*" is found in many places in the Talmud

(*Chullin* 141b, *Shabbos* 116a). A classic example of this concept is noted in the laws of Chanukah. The Gemara (Shab-

bos 23b) states that if a poor person cannot afford to purchase candles for both *Shabbos* and Chanukah, he should prioritize *Shabbos* candles, because they promote *shalom bayis*.

To illustrate the broad implications of this seemingly uncommon situation, Rav Pam would tell a story about the great and holy *tzaddik* R' Nachum'ke Kaplan of *Horodna*, whom the *Chofetz Chaim* considered his *rebbe*. Reb Nachum'ke was renowned for his saintliness, humility and perfection of *midos*, as well as his meticulous performance of *mitzvos*.

Once, a student of his wanted to observe how Reb Nachum'ke performed the *mitzvah* of lighting the Chanukah *menorah*. He came to his house at the proper time and noticed that although the *menorah* was ready to be lit, Reb Nachum'ke did not seem to be in any hurry to light it. He paced back and forth, occasionally looked out the window, readjusted the wicks, and became engrossed in thought. Meanwhile, the clock ticked on and the preferred time for lighting passed by. Finally, Reb Nachum'ke's wife came into the room and then he lit the *menorah*. The *talmid* was puzzled by the delay and asked his *rebbe* why he had missed the preferred time to light. Reb Nachum'ke explained, "Didn't you notice that my wife was not here? You are certainly familiar with the *halachah* that to preserve *shalom bayis*, one is even permitted to give up the *mitzvah* of Chanukah candles altogether. Certainly to avoid a rift in *shalom bayis* it was permissible to delay the lighting until my wife arrived, and spare her the pain of missing the performance of this *mitzvah*." He understood that it was more important to uphold his wife's honor, even if her lateness was due to negligence, and not hurt her feelings. The Chanukah menorah could wait.

- Elisheva Hoffman, Source: Rav Pam on the Festivals



L'Chavod Talmidotai

Little electron—so small, so ephemeral.

What is your essence?

An electromagnetic dreidel on its axis

Spooling out a radiation strand?

Finite particle?

Continuous wave?

Impossibly, simultaneously both?

Little electron—where did you go?

“Up here.”

“How did you get there?”

“It got too hot down there for me.”

“Come right back this very second!”

“As you wish m'lady. But first a present.”

Little electron—your gift of color.

Wrapped in the bursting brilliance of flame.

The green of grass, the aqua of sea,

The red of rose, the brain truly knows.

Fireworks on display

All 613 mitzvot encompassed

In one wavelength of T'cheilet.

Little electron—your symphony of hues

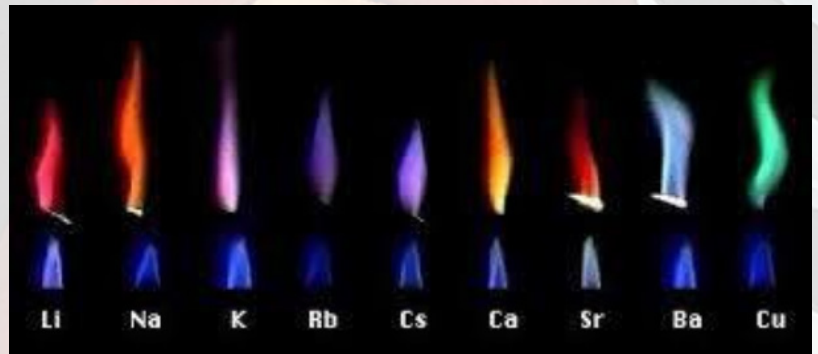
Pulsating rhythm of Shulchan HaMachzorit.

Wafting in the air

Your whispering refrain

“HaNeirot Hallalu, Kodesh Hem.”

- Mrs. From



A Light Without A Flame

They both shine

They both light up the home

But the light I speak of

Is not a candle you own

My light is not from a candle

But it keeps me going in the dark

It doesn't ever get extinguished

It's the faith that is my spark

It's not the same as a candle

Which will burn you with each feel

I need not worry of **my** light going out

You see, candles have a limit

But the light I possess

It will never diminish

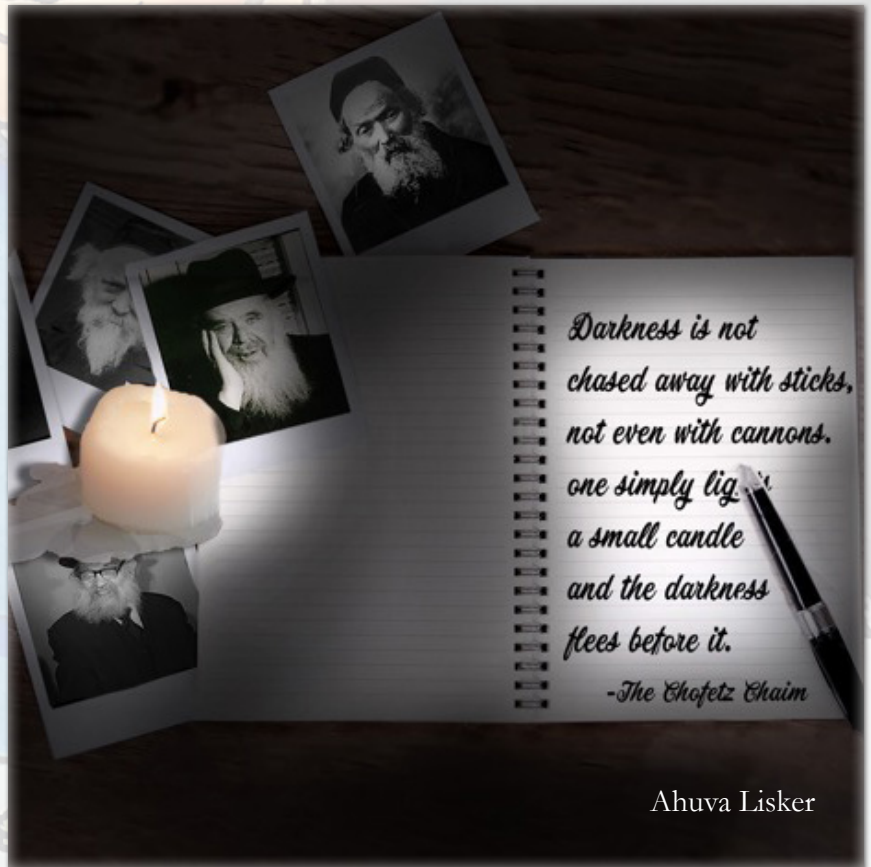
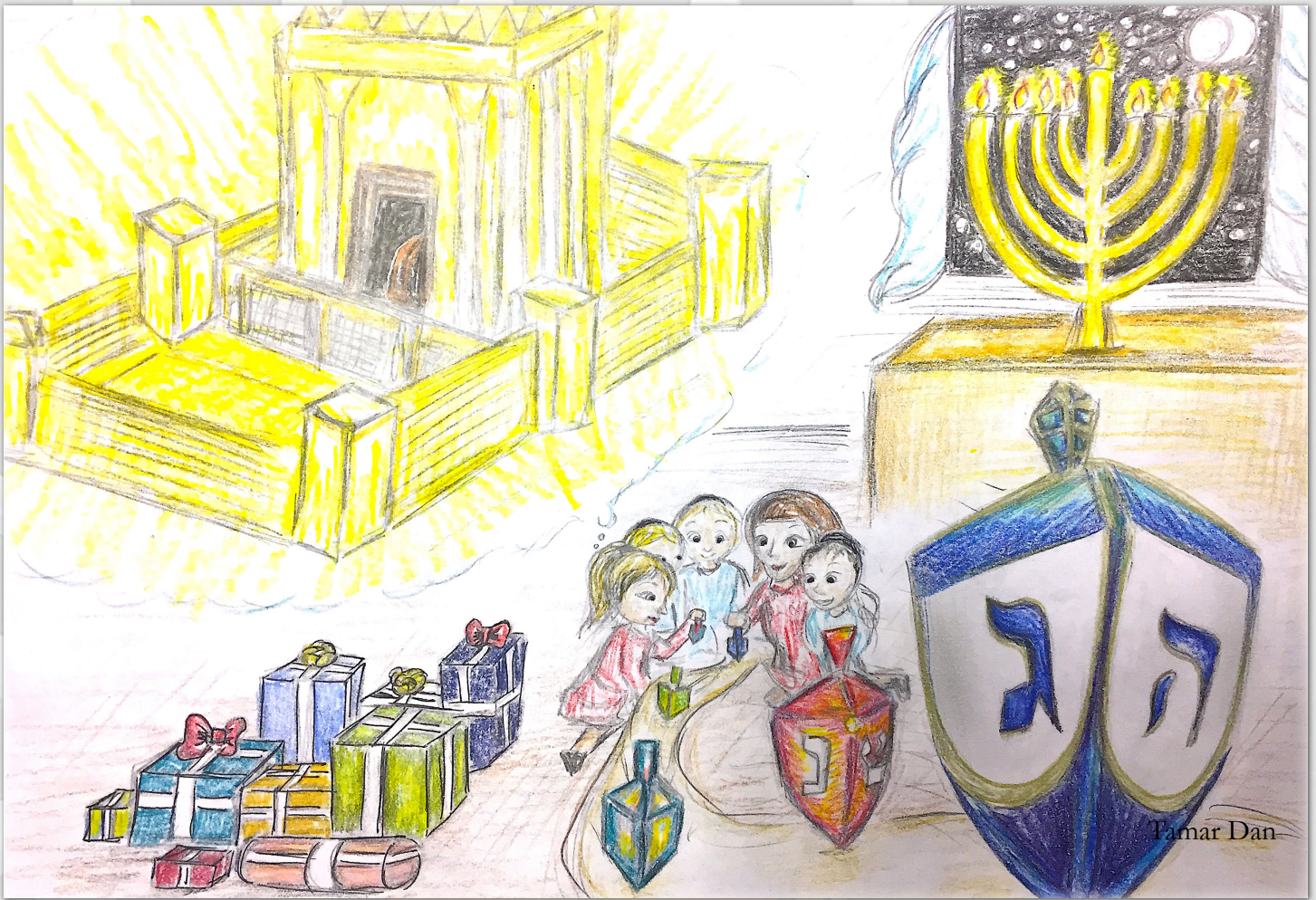
- Raizy Kipperman

The closer I hold it to me

The more I seem to heal



Tirtza Jochnowitz



Darkness is not
 chased away with sticks,
 not even with cannons.
 one simply lights
 a small candle
 and the darkness
 flees before it.
 -The Chofetz Chaim

