



Shabbos Chizzuk

Inspirational & Interactive Divrei Torah
for the Shabbos Table

Issue #17

Parshas Vayeishev



City	Candle-Lighting	Shabbos Ends
Jerusalem	3:57 PM	5:17 PM
Beitar Illit	3:58 PM	5:18 PM
Los Angeles	4:28 PM	5:27 PM
Seattle	4:00 PM	5:11 PM
New York City	4:11 PM	5:15 PM
Chicago	4:01 PM	5:08 PM
London, England	3:34 PM	4:50 PM



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Parsha Summary

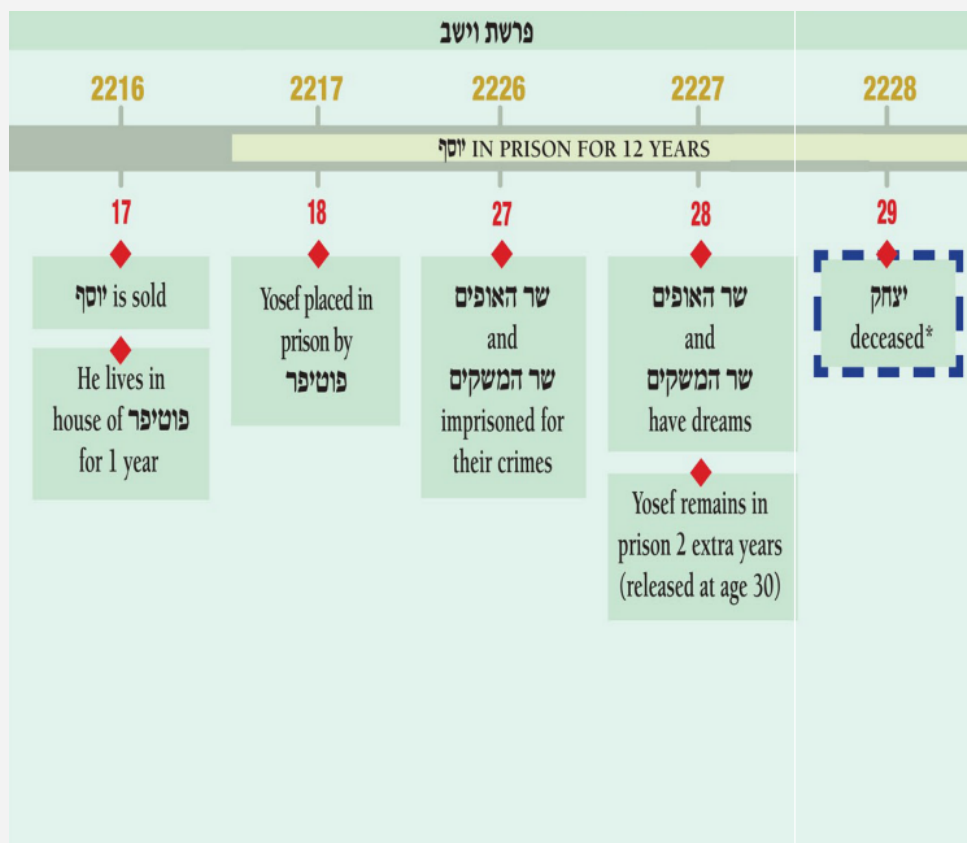
- **וישב יעקב** After his long exile and struggles, Yaakov wished to finally settle down in Canaan in tranquility. His descendants are recorded, and amongst them, Yosef is loved most.
- **ויחלם יוסף** Yosef dreams two separate dreams of him becoming the leader of the family. Relating his dreams to his brothers caused their hatred and envy of him to intensify.
- **ויקחהו וישלכו** Yosef's brothers plot to kill him but Reuven intervenes and suggests to throw him into a pit instead in order to eventually rescue him. Yosef is sold to Yishma'eilim with camels carrying spices.
- **ויחיהו יחיהו** Yehuda marries and has 3 children: Er, Onan, and Shelah. The story of Yehuda and Tamar is related.
- **ויביא יוסף** Yosef is brought to Egypt and sold to Potiphar, a courtier of Pharaoh. Yosef finds favor in the eyes of Potiphar and he appoints him over his household, and in result, G-d bestows blessing on all of his possessions.
- **וימאן** Potiphar's wife desires Yosef but he steadfastly refuses to be with her. She falsely slanders Yosef and as a result, Potiphar throws him into prison. In prison, Yosef meets Pharaoh's chief butler and baker, who both had disturbing dreams. Yosef interprets their dreams and his predictions are fulfilled.



Visions of History | By R' Hillel Haber שליט"א, Rosh Yeshiva Shaare Torah

(To receive a copy, please contact Yeshivas Shaare Torah)

Timeline of the Life of Yosef HaTzadik in Parshas Vayeishev



Sefer HaChinuch Mitzvah Count

0*

* However, we are taught by our Sages, that of all the mitzvos in the Torah, "Talmud Torah K'neged Kulam" – the study of Torah is equivalent to all the other mitzvos. The *Vilna Goan (Shenos Eliyahu)* explains that each and every word of Torah studied is considered its own separate mitzvah with Divine reward, unlike other mitzvos, where we only receive Divine reward for each act of mitzvah performed.



Parsha Trivia

Test your family at the Shabbos table with these trivia questions on the Parsha!

From *Torah Teasers* by R' Rabbi Moshe Atik ל"צ and *Chabad.org* by R' Menachem Posner שליט"א

- Q What does "Vayeishev" mean?
A He (Yaakov) dwelled
- Q How many stars did Yosef see in his dream?
A 11, plus the sun and the moon
- Q Rashi bonus: What was in the pit that Yosef was thrown into?
A Snakes and scorpions
- Q Which brother tried to save Yosef from his brothers' plots?
A Reuven, the eldest
- Q Aside from the כתנת (tunic) that Yaakov made for Yosef, where else in the Torah is a כתנת fashioned?
A In *Parshas Tetzaveh (Shemos 28:4)*, one of the garments of the Cohen was called the כתנת.

❑ **About which two people in the Parsha does the Torah say וַיִּמָּאן ("And he refused") to do something?**

Ⓐ Yaakov refused to be comforted over the "death" of Yosef (37:35). Yosef refused to be with the wife of Potiphar (39:8).

❑ **Which other male in Tanach besides Yosef is described as a "יָפֵה־תֹּאֵר וַיְפִיּוֹ מְרֹאֶה" (handsome of form and handsome of appearance)?**

Ⓐ David HaMelech is described by the Navi as "יָפֵה־תֹּאֵר וַיְפִיּוֹ מְרֹאֶה" in *Shmuel Aleph* (17:42).

❑ **In connection to what four things in the Parsha is the number three mentioned?**

Ⓐ (1) It was discovered after three months that Tamar was pregnant (38:24). (2) There were three vines in the dream of the butler and three baskets in the dream of the baker (40:10-20). (3) Three days passed from the two dreams until Pharaoh returned the butler to his position and executed the baker (40:18).



Teachings - In-Depth Reflections on the Parasha | by R' Asher Brander שליט"א author Teachings

Rosh Kollel and Dean of Link Kollel Los Angeles

A Divine Scent

The brothers put Yosef in the pit and sit down to eat:

וַיֵּשְׁבוּ לֵאכֹל־לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אַרְחַת יִשְׁמַעְאֵלִים בָּאָה מִנִּלְעָד וּגְמַלֵּיהֶם נֹשְׂאִים נִכְאֹת וְצָרִי וְלֹט הַוּלְכִים
לְהוֹרִיד מִצְרַיִם:

They raised their eyes and saw - behold a Ishmaelite caravan was coming from Gilad. Their camels were carrying spices, balsam, and lotus, bringing them down to Egypt (Bereishis 37:25).

Rashi wonders why the Torah describes the caravan's contents. His Midrashic answer boggles the mind:

Why does Scripture announce what they were carrying? It is to let us know the reward of the righteous. Because it is unusual for Arabs to carry anything but naphta and itran whose odor is foul. But for [Yosef] it was arranged [that they be carrying] good smelling spices so that he not be harmed by the foul odor.¹

It is a beautiful midrash that seems to border on the absurd, for surely Yosef, like the rest of us, would rather travel home on a smelly coach or in cargo class, than on the path to a place of suffering in Egypt surrounded by sweet fragrance. Yosef is being sent to a terrible place! Who cares about the smell?

Yet consider something [that is revealed later on] about Yosef which is remarkable. Listen to his words as he...

1. responds to Mrs. Potiphar's advances: "How can I do such a great evil, and sin against **Elokim**?"²
2. proactively engages with the butler and baker: "Do not interpretations belong to **Elokim**?! Tell them to me, please"³
3. answers Pharaoh's "we hear that you really know how to interpret dreams". "Not I. **Elokim** will respond to the peace of Pharaoh."⁴
4. evokes the following compliment from Pharaoh: "Can [another] one like this be found, a man who has **Elokim's** spirit in him?"⁵
5. names his children: Menashe - "For **Elokim** has made me forget all my trouble...and Ephraim - because **Elokim** has made me fruitful in the land of my suffering."⁶

One senses that we are dealing with a humbled and more developed tzaddik than the Yosef we first met. Elokim is always on his lips. It is as if Yosef, in his personal world, discovers Elokim wherever he goes. Yosef Hatzaddik always knew Elokim, but dispassionate knowledge is a far cry from total internalization; Wherever Yosef is and however life goes, he sees Elokim woven into the thread of his world. As my

Rebbe, Rav Sholom Tendler likes to say – the longest eighteen inches is the gap between the head and the heart!

And why specifically Elokim and not Hashem (the tetragram, YKVK)? It is not merely that Yosef internalizes Hashem in his life in a constant and remarkable way, but more significantly, that Yosef lives with Elokim. Whereas the former (YKVK) is the manifest presence of G-d, the latter (Elokim) refers to the natural (and often veiled) presence of G-d in our lives.⁷ It is one thing to hear G-d call out loud; it is quite another to hear Him whisper.⁸

Despite the heavily veiled presence of G-d in his life, Yosef does not get lost. Even as he fails to understand why, he realizes that G-d is behind every twist and turn. Perhaps most stunning is his revelation to his brothers.

“Now do not worry, and do not be angry with yourselves that you sold me here; for it was to preserve life that Elokim sent me here before you. For it is (now) two years that there has been famine in the land... Elokim sent me [here] before you to insure your survival in the land, and to keep you alive for a great deliverance. Now (then) it was not you that sent me here, but Elokim; and He has made me as a father to Pharaoh” (Bereishis 45:5-9).

Not a tinge of vindictiveness. It is all **Elokim**.

Indeed, go through the text and you will discover that no less than ten times, in eight different contexts does Yosef evoke the name of Elokim - at times in the most unlikely of places.

Consider Yosef's original plan to return shortly after doing his father's bidding. In the end, he never returns home; rather he is sidetracked for about ninety-three years. In short order, his brothers confront him, plot, and throw him into an unpleasant pit. Yosef finds himself slave to Arab merchants. Even to the serene, it is a somewhat jarring experience! Yet Yosef smells the spices and in this small event, his whole attitude changes. Why?

The sweet smell of the spices is not the point. It is the lurking Divine presence that transforms Yosef. Yosef finds Elokim's presence in the most unlikely places.

A *mashal* drives this point home:

A young child is seriously injured and needs immediate surgery. As he is being wheeled on the gurney into the operating theater, he is bawling and beside himself. Who are these people and what are they doing with those masks? Suddenly, he catches sight of his mother, watching and waving through the window. Her brave smile brings the boy's comfort.

Yosef does not understand God's game plan, but it does not matter! In those very unlikely spices, Yosef senses the lurking presence of Elokim. With that realization, there is nothing he cannot handle. He is a changed man; his boat cannot be rocked by Mrs. Potiphar, jail, Pharaoh, or even his brothers.

It is this serenity, this *menuchas hanefesh* amidst the turbulent waves, that is Yosef Hatzaddik's great reward and legacy to his people. His descendant, Moshiach Ben Yosef will help us maintain that serenity until we see the complete redemption. May we integrate the real-world *emunah* of Yosef's recognition of Elokim, in a way that will allow us to constantly grow from all our challenges.

¹ Rashi, Bereishis 37:25

² Bereishis 39:9

³ Bereishis 40:8

⁴ Bereishis 41:16

⁵ Bereishis 41:38

⁶ Bereishis 41:51

⁷ Classic Chassidic thought connects *Elokim* (86=1+30+5+10+40) in *gematria* (Jewish numerology) with *hateva* (86=5+9+5+2+70), G-d of the natural world.

⁸ Rabbi Akiva Tatz in *Worldmask* draws the remarkable etymological connection between *teva* (nature), *tava* (to drown), and *matbea* (a coin) - for the overwhelming naturalness of nature can cause one to drown in it - completely forgetting the Lord. Alternatively, it can be the basis of a great spiritual epiphany - wherein one sees an imprimatur, the stamp of G-d in every aspect of life.



Thanking Hashem for Everything

The first blessing made each night on the performance of the mitzvah of kindling Chanukah lights is:

בְּרוּךְ אַתָּה ד' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר (שֶׁל) חֲנֻכָּה

Blessed are You, Lord our G-d, King of the universe, who has sanctified us with His commandments and commanded us to light the Chanukah light

Why does the blessing refer to a single light, "the Chanukah light," when we light several candles each night? Why not say, "the Chanukah lights"?

The *Gemara Shabbat (21B)* explains that the Sages instituted the celebration of the holiday of Chanukah in order to thank and praise G-d for performing the following three miracles: (1) saving us from the subjugation of the Greeks who defiled the Sanctuary and conspired to make us forget the Torah, (2) being able to find a jar of oil that was pure with the seal of the Cohen Gadol untainted by the Greeks, and (3) that the one jar of oil sufficient for only one day lasted for eight days. Therefore, we have been instructed to light Chanukah lights adjacent to the public domain to publicize the miracle and inspire ourselves and others to remember the miracle, **and in turn, praise and thank G-d.**

The Gemara continues illustrating three levels of fulfilling the Rabbinical obligation of lighting the Chanukah lights, each one superior to the preceding one. The first level, called "*Mitzvah*," requires that each day, the head of the household lights one candle each night on behalf of the entire family. The second level, called "*Mehadrin*," involves the head of the household to kindle one light for each and every member of the family each night. Lastly, the most preferred way to perform the mitzvah, called "*Mehadrin Min HaMehadrin*," according to Beis Hillel, involves lighting one candle on the first night, and from there on, gradually increases the number of lights each night until, on the last night of Chanukah, one kindles eight lights.

Therefore, one simple answer to the above question as to why we make a blessing on one Chanukah light rather than many is because in order to fulfill the most basic obligation of lighting Chanukah lights, one is only required to light 1 candle per night.

Perhaps we could learn a great lesson here. The Sages are teaching us that even a little bit of light can expel a lot of darkness, even our one Chanukah light should inspire within us a great deal of gratitude to Hashem. It is not only in the bigger blessings in our lives, the "*big oros*," that bring us to acknowledgement of G-d's goodness and involvement in our lives, but even the small positive details which we sometimes overlook and pay little attention to must influence us and give us tremendous reason to thank Hashem. Every aspect of our life is a miracle and a gift from Hashem.

May Hashem help us to always feel grateful to Him for all the blessings and miracles in our lives.



Hilchos Chanukah | by. R' Mordechai Lebhav שליט"א author *Magen Avot*, Rosh Kollel Link Kollel Los Angeles Redacted by Dr. Emile Amzallag

What is considered a Hanukkah vessel?

The *Gemara (Shabbat 23b)* teaches that one who is careful regarding the lighting of the Hanukkah (in Morocco, the Menorah or Hanukkiyah was known simply as "Hanukkah"), merits sons who will become Torah scholars. As such, the *Rambam (Hilchos Hanukkah 4:12)* writes that the mitzva of Hanuka is very dear and one should be exceedingly meticulous in lighting the Hanukkah. *Rabbi Yitzhak Sagi-Nahor*, the son of the *Raavad*, quoted by *Rabbi Avraham Azoulay (Hesed Le'Avraham, Ma'ayan 2, Nahar 58, sv. Besod Hadlakat Nerot Hanukkah)* explain the Gemara's statement as a quid pro quo; just as one is careful about all the details, laws and enhancements of lighting the Hanukkah, Hashem will give as a reward sons who will also be as diligent in all facets of the Torah.

The *Rama (O.H. 671:4)* writes that the candles should be arranged in a row such that each light is discernible, rather than in a circular fashion in which all the candles contribute to the appearance of a bonfire. Furthermore, he says that one is permitted to use a candelabra in order to achieve this row-like appearance. The *Mishna Berura (ibid:18)*, quoting the *Elya Rabbah*, specifies that each candle should be at least a fingerbreadth apart.

Although strictly speaking one could simply melt a candle onto a surface and light it, *Rabbi Avraham Azoulay (ibid.)* recommends a stringency that each candle or wick should be placed in a vessel. According to *Rabbi Avraham Bornstein (Avne Nezer, Orach Haim, § 500)*, one does not fulfill one's obligation at all if one does not place the candles in a vessel because the Hanukkah lights should be reminiscent of the Menorah in the Beit Hamikdash, which itself was a vessel. One practical ramification of this ruling applies to the glass cups that many use to fill with oil and light. Some cups are rounded at the bottom and are not able to stand on their own, while others have a flat surface and are able to stand on their own. In the laws of purity and impurity, something only attains that status of a vessel if it is able to stand on its own. Therefore, if one uses cups to light, one should attempt to use cups that are flat and sufficiently broad at the bottom.

Summary: Ideally one should use a vessel, such as a Menorah or individual cups, for the Mitzvah of the Hanukkah lights. If one uses cups, they should ideally be flat at the bottom such that they are able to stand on their own.



Parenting and Parashah | by. R' Yisroel Boruch Sufrin שליט"א

Conviction and Thinking out of the Box

In Bereishis 40, we read about Yosef interpreting the dreams of Pharaoh's baker and butler. In the following chapter, when Pharaoh needs someone to interpret his dream, the butler recalls Yosef's ability, and Pharaoh has Yosef brought to him. Pharaoh likes Yosef's interpretation of his dreams and appoints him as his grand vizier, the second in command. Thus begins the story of the Jew's exile in and exodus from Egypt.

What part of Yosef's interpretation of the baker's and butler's dreams convinces Pharaoh that Yosef is an expert in deciphering dreams? In his commentary on the Chumash, Rabbi Meir Leibush Weiser, the Malbim, explains that the answer to this question can be uncovered if the reader looks deeper into the dreams of Pharaoh's butler and baker. Pharaoh places his chief butler and baker in jail because the baker allows a piece of dirt to enter into Pharaoh's bread, and the butler allows a fly into his wine. A grain of dirt in bread is potentially invisible to the naked eye, and it is possible that the baker would miss it. However,

a fly in a cup of wine is visible to the naked eye - there is no way the butler could have missed it. Surely, if Pharaoh punished each one commensurate to his sin, the butler's consequence would be far worse than the baker's.

However, the baker is executed for his "sin" and Pharaoh reinstates and forgives the butler, contrary to what we might expect. Yosef's prediction to this effect contravenes logic. Its very daringness tells Pharaoh he has the ability to interpret dreams correctly. Yosef does not follow convention; rather, he guides himself by his dream-interpretation skills. We usually read the story of Yosef interpreting Pharaoh's servant's dreams during the season of the Chanukah celebration. There is a strong connection between Yosef's skills and the Chanukah miracle. Yosef has the courage and conviction to go against the norm.

In the Chanukah story, we find similar barriers to nature are broken down. In the Chanukah liturgy, we declare, "You [Hashem] handed the strong into the hands of the weak and the many into the hands of the few." During Chanukah, we remind ourselves not to be afraid to tackle our challenges in ways that can break norms. Who knows - it may lead to new opportunities you never thought would be possible.

For Discussion: Give an example of how you can go against the common wisdom to represent truth and goodness.



Stories of Tzadikim | From R' Yisroel Belsky zt"l from his shiur on Parshas Vayeishev & Erev Chanukah

Shalom Bayis

The Chofetz Chaim's rebbe was a great tzadik from the town of Horodna, Lithuania, named Rabbi Nachum Kaplan zt"l (1812-1879). Those who knew him referred to him lovingly as "Reb Nachum'ke." The Chofetz Chaim made it a point to observe carefully Reb Nachum'ke's every action and deed, for he knew that anything that Reb Nachum'ke ever did was done with forethought and good reason.

It happened one night during Chanukah that the Chofetz Chaim was in the home of Reb Nachum'ke. The time for lighting Chanukah candles came and the Chofetz Chaim waited for his Rebbe to recite the blessings and light the candles, but Reb Nachum'ke let the time pass and made no move to light the Menorah. The Chofetz Chaim was a bit surprised that his rebbe would let the time slip by - but he didn't dare say anything.

More time elapsed, and still Reb Nachum'ke went about his regular routine without saying anything about the lighting of the Chanukah candles. An hour went by and then another hour, still the menorah was not lit. The Chofetz Chaim simply could not understand his rebbe's inaction and apparent inattentiveness to this mitzvah.

Finally, deep into the night, there was a knock at the door. The Chofetz Chaim ran and opened it; it was Reb Nachum'ke's wife. Almost immediately after she came in, Reb Nachum'ke began his introductory prayers, recited the appropriate blessings and then lit the Chanukah Menorah.

The Chofetz Chaim felt that there had to be a lesson here and so once the flames were flickering, he respectfully asked his rebbe to explain to him why he had let so much time elapse before finally lighting his Menorah.

Reb Nachum'ke explained patiently to his beloved student. "The Talmud (*Shabbos 23b*) poses a question: What is the law if a man has money to use for only one candle on the Friday night of Chanukah? Should he spend it on a Shabbos candle and fulfill the mitzvah of lighting Shabbos candles? Or rather spend the money on a candle for his Chanukah Menorah and thereby fulfill the mitzvah of Chanukah candle-lighting?" Reb Nachum'ke continued. "The Talmud states clearly that one is obligated to spend the money for a Shabbos candle, the reason being that the Shabbos candle, aside from the mitzvah involved, adds to *Shalom Bayis* (peace and tranquility of the home). Thus a candle that fosters *Shalom Bayis* takes precedence even over the mitzvah of lighting a Chanukah candle" (*See also Shulchan Aruch OC 678:1*).

"I have no doubt," continued Reb Nachum'ke, "that had my wife come home and realized that I did not wait for her with the Chanukah candles, she would unquestionably have been distraught. There would have been tension, and perhaps even anger on her part that I didn't show her the courtesy to wait until she returned. Thus I delayed and delayed until she came home."

"You see," added R' Nachum'ke, "the Talmud itself used Chanukah candles as a focal point to emphasize the importance of marital harmony. Should I then have taken these same Chanukah candles and through them caused a lack of *Shalom Bayis*? I had no choice but to let the ideal time for candle lighting pass, and wait until later to kindle them at a time that was still consistent with Jewish law."



Maase Shehaya - Hashgacha Pratis Stories | From R' Rabbi Avrohom Schloss שליט"א, originally printed in *Peninei Parshios HaShavua, Parshas Vayeishev*

The Importance of Prayer on Chanukah

R' Menachem Stein שליט"א, a well known speaker in Eretz Yisrael, came home from Maariv. It was Motzei Shabbos and the first night of Chanukah 5777. He saw that he had no less than 45 missed calls, all from the same number. It was clear that someone was absolutely desperate to get a hold of R' Menachem, so he immediately returned the call. Before even introducing himself, the mysterious caller frantically asked, "Has R' Menachem already lit the Menorah?" When R' Menachem confirmed that he hadn't, the caller breathed a sigh of relief and explained the urgency of the call.

The caller introduced himself as a friend of R' Urioh Stein ז"ל, a son of R' Menachem who had tragically passed away a few years earlier at the young age of 32, after having suffered through a traumatic illness, leaving behind a wife and four children.

"A few days ago," the caller continued, "Reb Urioh appeared to me in a dream with a request. He said 'You know that one of my children has just joined cheder – and is now just beginning to learn Torah. In order for any child to succeed in his learning, he needs to be accompanied by tefilos. Being that I am now in Olam Ha'Emes, I beseech you to turn to my mother, the child's grandmother, that she should daven for his success in Torah and Yiras Shomayim'. That was the dream," said the caller. He continued, "I awoke in a cold sweat, confused, disoriented and completely taken over by shock, but somehow I dismissed it by saying it was just a dream and continued my day with my usual routine."

A few days later, Urioh again appeared to me, this time his face shining, and in a stern tone he demanded that I turn to his mother to daven for his child. He then disappeared. Again, I was bewildered, but I said to myself, 'It is just a dream – I dreamt about him only because I was thinking about him for the last few days,' and I ignored his request. But, last night - Friday night, Urioh again came and this time with a fiery face he stood there clearly in front of me demanding why I had not carried out my mission. 'I have already come to you twice and you are still ignoring me. Now I beg you – please, please, ask my mother to daven, so that my child should grow in Torah and Yiras Shomayim.'

And then Reb Urioh added...

'It is soon Chanukah. Ask my mother to daven at the time of lighting the Menorah, as this is an opportune time that Tefilos are answered.'" Reb Urioh then reiterated saying, 'Listen! Tomorrow night will be the first night of Chanukah, please be in touch with my father as soon as it is Motzei Shabbos, so that my mother can already take advantage of the first night's lighting and daven for my dear child's growth in Torah and Yiras Shomayim.'" The caller finished speaking.

The reason for the 45 missed calls was now self-explanatory and of course Reb Menachem was overwhelmed by the clear message from Heaven, a message from his son Urioh in Shomayim of the significance of the moments ahead.

As a footnote: A source for davening at the time of a Mitzvah and that women should daven for good children at the time of lighting the candles is spelled out in *Rabbeinu Bechayei*, Parshas Yisro. He bases it on the Gemara (Shabbat 23B), "אמר רב, הוֹנָא: הַרְגִיל בְּנֵי הַיִּיִן לִיהַ בְּנֵי תַלְמֵיֵי חֲכָמִים Chanukah is a time when we celebrate the victory of the Yevonim who sought to uproot Torah; their sole intention was to make us forget the Torah. It therefore makes it even more appropriate to daven on Chanukah for children and generations who will live a life of Torah and Yiras Shamayim.

Below is a prayer from the Sefer, *Mishpas Tzedek*, recited prior to lighting the Chanukah Menorah:

תְּפִלָּה קֹדֶם הַדְּלָקַת נֵר הַחֲנֻכָּה
מִסֵּפֶר 'מִשְׁפַּט צְדָק':

לְשֵׁם יְחִוּד קוֹדֶשׁא בְּרִיךְ הוּא וְשִׁכְנֵתָהּ בְּדַחֲלֵיו וּרְחִימוּ לַיְחִיד שֵׁם י"ה בּו"ה
 בַּיְחִוּדא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל, הַרְיֵנִי בָּא לְקַיֵּם מִצְוַת הַדְּלָקַת נֵר הַחֲנֻכָּה לְתַקֵּן אֶת
 שְׂרָשָׁה בְּמָקוֹם גְּלִיּוֹן.

וַיְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי וְאֵלֹהֵי אֲבוֹתַי שִׁיְהִי עִתָּה עֵת רְצוֹן לְפָנֶיךָ לְהוֹרֹת
 עוֹלָה מִצְוַת הַדְּלָקַת נֵר הַחֲנֻכָּה בְּאֵלֹהֵי הַשְּׁמַיִם כָּל הַסּוּדוֹת הַנּוֹרָאִים אֲשֶׁר הֵם
 הַתּוֹמִים בָּהֶן, וְתַעֲלֶה לְפָנֶיךָ עִם כּוֹנֵת מַעֲשֵׂה מִצְוָה זֹאת הַנְּעֻשִׂית עַל יְדֵי בְּנֵי
 יְדִידֶיךָ הַמְּכֻבָּדִים כָּל שְׂמוֹתֶיךָ הַקְּדוּשִׁים הַרְאִימִים לְבֵּא בְּהַדְּלָקָה זֶה הַמַּעֲלִים יְחִוּד וְזוֹג
 מִדוֹת הַקְּדוּשׁוֹת הַעֲלִיזוֹנוֹת, וְלִהְיוֹת בְּשִׁכְנֵת גֵּזֶר הַמְּאֹרֹת הַגְּדוֹלִים, וּמִשֵּׁם יִשְׁפַע
 שְׁפַע לִי אֲנִי עֹבֵדְךָ (פְּלוֹנִי בֶן פְּלוֹנִית) לְאוֹר בְּאוֹר הַחַיִּים "כִּי אֶתָּה תְּאִיר נְרֵי ה'
 אֱלֹהֵי יְגִיָּה חֲשָׁבִי". שְׁלַח אֲוֶרְךָ וְאַמְתָּךְ הַמָּה יִנְחֻנֵי לְיִרְאָה וְלִאֲהַבָּה אֶת שְׁמֶךָ
 וְלִלְמוֹד וְלִלְמַד אֶת תּוֹרָתְךָ הַקְּדוּשָׁה תּוֹרָה שֶׁבְּכָתֵב וְתּוֹרָה שֶׁבְּעַל פֶּה בְּהַתְּמַדָּה
 גְּדוֹלָה וְלִכְבוֹד שְׁמֶךָ וְתִפְרָךְ וְיִתְעַלֶּה.

וּבְכַח סְגוּלַת נֵר הַחֲנֻכָּה תַחַפְּמֵנוּ בְּאוֹר תּוֹרָתְךָ אֲנִי וְנִרְעֵנו וְנִרְעֵנו וְנִרְעֵנו וְנִרְעֵנו וְנִרְעֵנו בִּי
 מִקְרָא שְׂכַתּוֹב 'לֹא יִמָּשׁוּ מִפִּיד וּמִפִּי וְרַעַד וּמִפִּי וְרַעַד וְרַעַד אָמַר ה' מֵעַתָּה וְעַד
 עוֹלָם, וַיְהִי וְרַעַי וְנִרְעֵנו וְרַעֵי תַלְמֵיֵי חֲכָמִים אֲהַבִּים לְמַעַלְהָ וּנְהַמְדִים לְמַטָּה,
 וְתַחֲזֹק אֶת לְבָבְךָ לְתוֹרָה וְעִבּוּדָה הַכֹּל בְּרְצוֹנְךָ הַטּוֹב, וְאַזְכָּר לְרֵאוֹת בְּנֵים וּבְנֵי
 בְנֵים עוֹסְקִים בְּתוֹרָה וּמִצְוֹת בְּאֵמֶת. גַּל עֵינֵינוּ וְנִבְיִטָּה נִפְלְאוֹת מִתּוֹרָתְךָ הַקְּדוּשָׁה
 לְכוֹן לְאַמְתָּה שֶׁל תּוֹרָה וְסוּדוֹתֶיהָ. וּבְזָכוֹת מִתְּתִיבוּ כַּהֵן גְּדוֹל וּבְנֵי הַרְאֵנוּ נִפְלְאוֹת,
 וּבְאוֹרְךָ נִרְאָה אֹר, וְטַהַר אֶת לְבָבְנוּ לְעִבּוּדְךָ וְתַרְחִיקֵנו מִמִּידוֹת רְעוּת וּמִחֻשְׁבוֹת
 זָרוֹת וְכוּ, וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים בְּהַעֲלוֹתְךָ אֶת הַנְּרוֹת, וְשֵׁם נִעֲבֹדְךָ
 בְּיִרְאָה בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמוֹנוֹת:

וַיְהִי לְרְצוֹן אֲמַרִי בִּי וְהִגִּיזוּ לְבִי לְפָנֶיךָ ה' צוּרֵי וְגוֹאֲלֵי. וְאֲנִי תְּפִלְתִּי לְךָ ה' עֵת
 רְצוֹן אֱלֹהִים בְּרַב חֶסֶדְךָ עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ: וַיְהִי נֶעַם ה' אֱלֹהֵינוּ עֲלֵינוּ וּמַעֲשֵׂה
 יְדֵינוּ כּוֹנְנָה עֲלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָה:



Zemiros | Chanukah Is Here By Zusha and Thank You Hashem

Before Shabbos, scan the QR-Code below to listen and prepare this week's song for the Shabbos table!

*It's dark outside but it's light in here
Chanukah, Chanukah is here (x3)*

*Haneiros halalu kodesh heim
Haneiros halalu kodesh heim
Haneiros halalu kodesh heim
Kodesh, kodesh heim (x2)*

*It's dark outside but it's light in here
Thank You Hashem, Thank You Hashem! (x2)*

*Haneiros halalu kodesh heim
Haneiros halalu kodesh heim
Haneiros halalu kodesh heim
Kodesh, kodesh heim (x2)*



Jokes: Mitzvah Gedolah Lihiyot B'Simcha!

1. Miracle Food

Q) What is the classic miracle food?

A) *Sufganiyot (jelly donuts) because you eat 1 and it burns (digests) for 8 days!*

2. Bread

Q) What did the loaf of bread say to the other loaf of bread during Chanukah?

A) *"Happy challah days!"*



Reader Submissions

We are super excited to announce the newest addition to the *Shabbos Chizzuk* Newsletter! We welcome and would love to include your Divrei Torah, art, stories, jokes, or any other idea you may have!

This Week's Challenge

Submit a Dvar Torah, art, story, or joke, and we will send you a free Hashem Loves U wristband of your choice! Please submit entries to info@HashemLovesU.com.

KEEP SHTEIGING!
#Torah is my life!

Wishing everyone a safe, healthy, beautiful, happy, uplifting, and restful Shabbos Kodesh!

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We would love to hear your thoughts, ideas, and suggestions! Contact info@HashemLovesU.com

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