



DVAR TORAH VAYISHLACH



By: Rabbi Noach Peled

HOW TO BE A CHAMPION

Back in Parshas Chayei Sarah the pasuk says (Bereishis 24:63):
“Yitzchak lifted his eyes and saw, and behold camels were coming.”
What did Yitzchak see? He saw the camels.

In contrast in this week’s parsha regarding Eisav it says (Bereishis 33:5):
“Eisav lifted his eyes and saw the women.”
The first thing Eisav noticed was the women.

Now the Torah makes it clear that Yaakov had just sent Eisav a massive gift:
“Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty nursing camels with their young, forty cows and ten bulls, twenty she-donkeys and ten he-donkeys”
(Bereishis 32:15–16).
Yet with all of that in front of him what did Eisav see? The women.

This teaches us a powerful truth. A person tends to see what occupies his mind. Whatever fills one’s thoughts is what his eyes will gravitate toward.

How does one guard the eyes?
The best method is to fill the mind with Torah. Rav Shlomo Wolbe zt”l writes in Alei Shur that thinking in learning is a protective force that shields a person from seeing what he should not see.

My rebbe HaGaon HaKadosh Rav Moshe Twersky דמו ינקו ד’ would urge his talmidim to plan ahead. Choose a Torah topic to think about before walking out into the world.

But there is another essential factor. Simple old-school training and conditioning.

We must train ourselves to look away. To avoid places and situations that compromise us.
To say “no” to ourselves and to the yetzer hara.

My Rosh Yeshiva HaGaon HaRav Moshe Meiselman שליט”א taught that one of the most crucial skills in life is the ability to tell yourself no. That strength is built through repeated practice through conditioning just like any athlete.

Every champion trains. Every champion conditions. If we want to be champions in avodas Hashem we must do the same.



By:
Rabbi Aryeh Gitlin

HALACHA CORNER

MENORAH LIGHTING TODAY: INDOORS OR OUTDOORS?



If there is no danger to light a menorah outdoors nowadays outside Eretz Yisroel, do we have to light outside?

Should one light outdoors if one is able to even if it is not required?

Is it forbidden to light outdoors even if one wishes to do so?

The Gemara¹ states that the Chanukah menorah should be placed outside the entrance of the home. One who lives on an upper floor should light by the window that faces the public domain. During a time of danger one may place the menorah on the table inside the house and that is enough. This is the ruling of the Shulchan Aruch.²

The Or Zarua³ asks that since there is no danger today baruch Hashem one would expect us to return to lighting outdoors as described in the Gemara. The Ba'al Ha'itur answers that once Klal Yisroel began lighting indoors due to danger the practice remained even after the danger passed. This is difficult to understand because the Gemara presents outdoor lighting as the original place of the mitzvah. If the danger no longer applies one would expect the practice to revert to the original location. It is also noteworthy that the Ba'al Ha'itur himself writes that one who is able to light outdoors should do so.

The Aruch HaShulchan⁴ writes that in our countries the climate in Kislev is cold, rainy and windy. In such conditions Chazal would not have required outdoor lighting since it is hard to protect the flame and hard to light properly. Rav Yaakov Emden argues with this approach. He writes that if a person can obtain a proper glass case without much difficulty he should light outdoors in the case. He does not accept that weather alone is enough to move the mitzvah indoors.

The Ritva⁵ explains that the "danger" in the Gemara can mean hatred or harassment, not only danger to life. Based on this idea the minhag in Chutz La'aretz to light indoors became established since Jewish life in galus often shifts between safer and less safe periods. Chazal did not intend for the placement of the menorah to change from year to year, so the practice stabilized around indoor lighting.

The Dvar Yehoshua⁶ opines that Chazal uprooted outdoor lighting in galus due to danger and that indoor lighting became the permanent form of the mitzvah. Rav Yosef Shalom Elyashiv⁷ rejects this view. He maintains that the original takanah remains in place and that one certainly fulfills the mitzvah by lighting outdoors today. This also fits the Ba'al Ha'itur who praises those who light outdoors when possible.

Do we have to light outdoors today? No

Should one light outdoors if able? It is not the minhag

Is it forbidden to light outdoors? No, it is permitted according to most poskim.

1. Shabbos 21b
2. O.C 671:5
3. Chanukah 323
4. O.C 671:24
5. Shabbos 21b
6. 140[5]
7. Kovetz Teshuvos 1:67

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Chassidus on the parsha

Rabbi Shlomo Berk
Parsha shiur

Rabbi Noach Peled
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