

הלכה למעשה

סאת הגאון מו"ר הרב ברוך הירשפלד שליט"א
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by nature more careful not to get them dirty with food. In such a case, if we are not aware of any contact with cheese, "lo machzekenin reiusa" - we don't create damaging circumstances. All the above is true by the opposite case of bread in a meat meal. Getting back to our case, since the loaves were not taken from their place, people by nature keep them clean and we can confidently assume that they are still *pareve*. If there were young children in that area, this leniency might not apply (3).

Other Pareve Leftovers. What about leftover salads, plates of cucumbers, or margarine that people use to smear? Do they remain *pareve*? If they have a central fork or serving spoon, we can assume they are still *pareve*. However, if each person takes with his or her own cutlery [which is not hygienic], one has to be concerned that they are no longer *pareve*.

Waiting Six Hours. In the above-mentioned case where one cannot eat the leftover bread from the meat meal with dairy, if he later ate that bread, does he have to wait six hours before eating dairy? The answer is no. *Chazal* did not impose the six-hour wait on this possible smear of *fleishigs*. If one actually saw a meaty smear on the bread and ate it, he would then have to wait six hours.

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (18). Separation of Meat and Dairy.

Pareve Leftovers. Recently, I was asked the following question: I made a *seudas sheva berachos* and it was a *fleishig* meal. Each place setting had a small *pareve* loaf of bread set next to the plate. Many people did not wash [obviously the amount needed to say *sheva berachos* washed] and the loaves were left in their place. I don't see anything "meaty" on them. Are they still *pareve*? To answer this question [and a number of similar questions], we have to bring the sources for this *halacha*.

Leftover Bread. The *Shulchan Aruch* (1) rules: One who ate cheese and later wants to eat meat, must remove all leftover bread from the table. **R' Moshe z"l** (2) explains this refers to leftovers of the very piece that he ate together with cheese, or if he took a small piece in his hand to specifically eat with cheese.

In both of these cases, he might have touched the leftovers or small piece with the cheese. Even if he thinks that he didn't, we are concerned that it might have happened and he forgot or didn't notice it, since people are not careful to keep such small things clean and *pareve*. However, a big central piece of *challah*, or bread, left on a cutting board, remain *pareve* since people are

בין הריחים – תבלין מדף היומי – תענית דף יג'

שמונה עשרה ענינו into his *Gemara* says that if one accepts a personal fast (תענית) on himself, he must add **צ'לוהא התעניתא הכי מברכינן**. At first the *Gemara* says he should insert it between the *berachos* of גואל ורפא. However, the *Gemara* asks, is a יריד so important that we would be מתקן to add *berachos* to his own תפילה? The *Gemara* concludes that a יריד inserts ענינו in the existing *beracha* of תפילה.

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Later, the *Gemara* says that if one inserts it between the *berachos* of גואל ורפא during רפא, it is because it first says "ה' צורי וגואלי" and right after, it says "תהילים סוף יט" – "ה' צורי וגואלי". The reason we choose to insert it after *גואל ורפא* is because it first says "ה' צורי וגואלי" and right after, it says "תהילים סוף יט" – "ה' צורי וגואלי".

The reason is that a יריד might not feel well & need to break his fast. If he said ענינו by שררית & doesn't complete the fast, he will seem like a שקרן. Once one has fasted past *chatzos*, it's considered a תענית & he isn't a שקרן because there will certainly be people in the *Beit* that will fast the whole day.

He brings the *Gemara* that if one is not fasting (בשום פנים) does **not** say ענינו. However, the *Gemara* says that one who is not fasting (בשום פנים) does **not** say ענינו. However, the *Gemara* says that one who is not fasting (בשום פנים) does **not** say ענינו. However, the *Gemara* says that one who is not fasting (בשום פנים) does **not** say ענינו.

הוא היה אומר

R' Chaim Halberstam z"l (Sanzer Rav) would say:

Rashi tells us that this man was the *Malach Gavriel*. Yet, in last week's *parsha*, the *Malach* was the "שר של עשו" - How could it be that the same word 'איש' is used for both angels and how are we to know when we want to highlight which one? The answer is simple: when the 'איש' comes to engage in an act of *chessed*, then he obviously must be a מלאך של עשו. On the other hand, when he comes to fight, he is clearly the מלאך של עשו.

A Wise Man would say: "When one door of happiness closes, another opens, but often we continue to look so long at the closed door that we do not see the one that has been opened for us. Keep your focus where it belongs."

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הדלקת נרות שבת – 4:12 | זמן קריאת שמע / מ"א – 8:45 | זמן קריאת שמע / הגר"א – 9:21 | סוף זמן תפילה / הגר"א – 10:09
זמן לתפילת מנחה גדולה – 12:14 | שקיעת החמה שבת קודש – 4:30 | מוצש"ק צאת הכוכבים – 5:20 | צאה"כ/לרבינו תם – 5:42

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לבו שוות דם על העוול הגדול שעשו עמו. על גודל ההשפלה שהיא מנת חלקו. וכאן בעודו בעמק הבכא משגיחים עליו מן השמים שלא יצטער הצדיק מריח של נפט? דברים אלו 'זועקים' 'דחשני'!

תשובה לשאלה זו השיב הגאון הצדיק רבי חיים שמואלביץ זצ"ל. וכה היו דבריו: אכן לא כיוונו מן השמים להטיב על ידי אלו הבשמים. מן השמים ידעו והבינו שמצב הבשמים לא ישנה את מצבו של יוסף בכי הוא זה, אך על אף שלבו של יוסף היה שבור באותה שעה לרססיים, בקשו מן השמים לנחמו. ומלבד הבשמים ששלחו עם הישמעאלים גם השיאו מן השמים את דעתו של יוסף שיתבונן בפליאה זו, שהישמעאלים הרגילים לישא עמהם 'נפט' נושאים הפעם 'בשמים' והוא בעצמו יסיק בדעתו שממאת ה' היתה זאת, כדי שלא ידיר ריח של 'נפט' ואף שלאדם במצבי אינו משנה הריח הוא מריח, בקשו מן השמים לגלות בזאת שגם בעמק ההסתר חופפת ההשגחה העליונה עלי, ועל אף שנגודרה עלי הגורה לעבור כל זאת, משגיחים עלי מן השמים שלא להיאבד כליל, וברבות הימים אחזור למקור מחצבתך.

בנוסף בקשו לנחמו בנאות, ולדראות לפניו. שעל אף שבעיניו נדמה כל הנעשה כדברים מרים מאוד, והינם בבחינת 'נפט', אבל דע כי לאמיתו של דבר מסתתר מאחור בחינת 'בשמים'. וכפי שאכן רואים לבסוף, שאחד שעברו על ראשו הימים הקשים נתגלגלו הדברים ונעשה למלך מצרים מלך העוברים הסתרים שונים אלו הדברים צדיקים להיות מקור חיובי לכל אלו העוברים הסתרים שונים ומשונים. גם להי נדמה לפעמים, שהש"ת עוכם לנפשם. ונדמה להם שמעתה רק רע יהיה חלקם. ומכאן יחוו ויאמינו שאין רעה יוצא מתחת ידו הרחומה של הקב"ה, והכל הוא בהשגחה העליונה כדי להטיב לו לאדם באחריתו.

ודי מפורש שאין שום כח לבעל בחדר, לפעול בלי גזירת ה'. והגילה לסתור ולאבד עיקרי האמונה מדברי האוה"ח ולומר שיש כח ביד בעל בחדר לפעול בלי גזירת ה'. וכתב הגר"ח קניבסקי (דרך שיוח) על דברי האוה"ח: "לא יתכן שירגז אדם אם לא שנגזר עליו מן השמים, אלא שכנגד בעל בחירה צריך יותר זכויות להנצל", עתה. ותוכן דבריו מיסוד מדברי הוהדר שחיהו מקור להדברי האוה"ח, ומבואר שם להדיא שהחילוק בין בעל בחירה לבהמות, היינו דלגבי בעל בחירה צריך יותר זכויות להנצל ממנו. אולם עדיין צ"ב, מדוע צריך יותר זכויות להנצל מבעל בחירה, דרי אין שום כח לבעל בחירה כלל, ומאי שנא מלהנצל מן הבהמות.

וביאר הספר אך אפים. דברי הוהדר, דלעולם אין שום כח כלל לבעל בחירה, רק החילוק הוא רק לגבי האדם שנמצא במצב סכנה מבעל בחירה. שאם תלה כל תקותו ובטחונו להצלה ביד הבעל בחירה, הש"ת גוזר עליו שישלחו בו רעה מאותו בעל בחירה, שהנהגת הש"ת תלוי כפי דרגתו של אמונה של כל אחד ואחד. ואם האדם שנמצא במצב סכנה מבעל בחירה יתלה תקותו ובטחונו אך ורק ביד הש"ת, לא ישלחו בו שום רעה. וזהו הסגולה של "אין עוד מלבדו". וא"כ ש שנמצא בסכנה מחיות, דרי הוא תולה כל בטחונו רק ביד הש"ת. וא"כ זהו כוונת ראובן שלא רצה שיוסף יתלה בטחונו ביד אדוניו, שאם כן יהיה זה סיבה שהש"ת יגזור עליו שפועל עליו איזה רעה, אבל אם ישלכו לחיות, יוסף יתלו כל בטחונו בה' ויזכה להנצל.

טיב התבלין

הנהגה ארחת 'ישמעאלים באה מגלעד וגמליהם נושאים נכאת וצרי ולם הולכים להוריד מצרימה (לו-כה) - ההשגחה המורגשת גם בתוך ההסתר פ'רש"י: וגמליהם נושאים וגו' - למה פרסם הכתוב את משאם, להודיע מתן שחרן של צדיקים. שאין דרכן של ערביים לשאת אלא נפט ועטרן שרויין רע, ולזה נודמנו בשמים שלא יזוק מריח רע.

הבה ונתבונן במצבו ובהרגשתו של יוסף בזה השעה שמכרוהו. יעקב פונה האב לבנו האהוב, ומבקשו: אחיך רועים בשכם, והפץ אני לקבל מהם דרישת שלום. על כן לך נא ראה את שלום אויך והשיבני דבר. ויוסף שומע ומסכים, הולך הוא לשכם, ומשם על פי הוראת המלאך לדתנא, ושם אכן פוגש בהם. אין בכונתו ה' לדיב עמהם ומשם כי אם לדאותם ולדרוש בשלומם, ולהשיב בכך קורת רוח לאביו. אמנם כשקרב אל אחיו, עמד תפוס בין ידיהם, ופתאום מפשיטים אותו את 'כתונת הפסים' ומשליכים אותו בבור מלא נחשים ועקרבים! בעודו שם בעמק הבור התחיל יוסף לבכות ולהתחנן לפני אחיו מתוך דמעות שליש. לפתע נפתח הכנסה שמעל הבור ומורידים חבל להמשיכו בחוהר. רואה הוא איך שהאחים הקדושים עומדים ונושאים משא ומתן עם סוחרים ישמעאלים כל זעקותיו אינם מועילים לו כלום, ובעודו מושפל עד עמק נפשו על כל אשר נעשה עמו, מוכרים אותו לישמעאלים ומשיאים אותו מצרימה למוכרו שוב ולהרויח על ראשו מעות לרוב, כאילו היה איוה הצפא בעלמא.

וכאן נשאלת השאלה: וכי יש לך מצב גרוע יותר ממצבו של יוסף בזה השעה? האם עיניו של יוסף נשואות היו באותה שעה אל הנוחיות? האם היה משנה לו אם ריח של נפט עומד על פתחי נחדיו או אם ריח של בשמים כמו שפידשו לנו חכמינו ז"ל? הרי

עדותיך אתבונן

וישמע ראובן ויצלחו מידם ויאמר לא נכנו נפש ... (לו-כא) - ביאור דברי האור החיים בענין בעל בחירה

אִדְקָשׁוּ לְבוֹר שְׂמֵלֵא נְחָשִׁים וְעַקְרָבִים בּוֹדְאֵי בּוֹדְאֵי וּפְיֵי הָאֹר הַחַיִּים הֵקֵן וְחַל, 'לפי שהאדם בעל בחירה רצון, ויכול להרוג מי שלא נתחייב מיתה, משא"כ חיות רעות לא יפגעו באדם אם לא יתחייב מיתה לשמים, והוא אומר ו'יצילו מידם', פ' מיד הבחירי, ובוה סתר אומר ונראה מה יהיו הלומותיו וגו' כי הבחירה תבטל הדבר, ואין ראייה אם ידרגוהו כי שקר דבר', עכ"ל. שכל זמן שראובן תלוי בבחירתו הרי יכול בעל בחירה להמית גם מי שאינו מחויב מיתה, וע"כ ראובן השליכו לבהמות, שאין להם בחירה ואינם יכולים להמית מי שאינו מחויב מיתה.

וברור לכל מאמץ בהש"ת, שא"א כלל ועיקר להביך דברי האוה"ח כשפוטו, שהרי אנו מאמץ שהוא ית' בורא ומנהיג לכל הבראים והוא לבדו עושה ויעשה לכל המעשים. וע"כ הגילה, לומר שבעל בחירה בכח לפעול איוה פעולה אשר אינו בגזירת הש"ת. וידוע דברי החינוך שביאור אסור נקמה, שיסוד האיסור לנקום הינו משום שכל רעה שבא לאדם ע"י שחרור הוא כולו מאת הש"ת, וע"כ חבדו אינו סבת רעתו.

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מעשה אבות ... סימן לבנים

ויאמר הנה חלמתי הלום עוד והנה השמש והירח ואחד עשר כוכבים משתחיים לו ... (ל-ל)

One cold winter's day, an elderly stranger wearing an expensive-looking fur coat entered the court of the holy **Rhizhiner Rebbe, R' Yisroel Friedman zt"l**. When he asked to speak privately with the *Rebbe* for a few minutes, the *Rebbe's shamashim* escorted him in without asking any questions. "Please, *Rebbe*, I apologize for taking so much of your valuable time, but may I tell you an interesting story?" The *Rebbe* was intrigued and nodded his assent.

The man began. "I am a prosperous businessman, *B"H*. I gained most of my wealth through buying and selling large amounts of merchandise at the annual fair at Leipzig. However, when I became older, the physical ordeals of the long journey each way took a large toll on my health. As I had a capable assistant who worked for me for many years and had earned my complete faith in him, I decided to entrust him with the burden of conducting my annual affairs at Leipzig. Each year, I gave him a significant sum of money to invest, merchandise to sell, and a list of detailed instructions.

"For a number of years things went smoothly. Then, suddenly, this year my man did not return from Leipzig together with the other merchants of our town who had been there. They told me not to worry, for they had brought a message from him. It turned out that he had been so successful in his dealings that he finished all of our affairs there two days early, and he decided to utilize the time to visit some relatives in the region. He asked them to tell me that he would arrive in a few days.

"I wasn't worried. I trusted him implicitly. Even when a few days went by and then a week without a sign of him, I didn't waver, although I was aware that people in town were suggesting that he had absconded with the money. But when a week turned into two, and then into a month, I began to have my doubts which made me quite nervous. A few nights later, when my feelings had become even more acute, I had a dream. In it, my agent appeared to me and told me what had happened.

"When I went to visit my relatives, I became seriously ill. The doctor's treatment did not help at all, and I realized my time had come. I requested to speak to the rabbi of the town and when he came I entrusted into his possession, all of your money, gems, as well as documents of sale and purchase that I was carrying. I described you to him and also told him other signs by which he may recognize you. I hope that now you will consider that my mission had been faithfully completed."

"I was frantic as my dream began to fade. 'But ... tell me ... where are you?' I asked, 'Where are you telling me this from?'"

"His face took on a look of pain as he answered with a degree of reluctance. 'When I arrived at the Divine Court, I was deemed not pure enough for the bliss of Heaven. I was assigned to the other place - for a full year. A few weeks passed. Then, there was a surprising commotion. I asked what was going on and was told that it was *Yud-Tes Kislev* (19th day of the month of *Kislev*), which is the *yahrzeit* of the holy **Mezeritcher Maggid, R' Dov Ber zt"l**, successor to the **Baal Shem Tov zt"l** himself, and that the *Maggid's neshama* has the *zechus* to rescue any soul from *Gehinnom*, that is connected to him.

"I was among those souls designated to be released! I could not understand why and I addressed the *Maggid's neshama* saying what is my connection to you? I was only a child when you left the world. The *Maggid* responded, 'You were born through my blessing to your parents.' I was elated, but since my business with you was unfinished, even though I did all that I possibly could to get you back your money, I was held back from leaving. Since, you were in considerable anxiety as a result of not knowing what happened, I was given permission to appear to you and give you the information you need to recover your assets. Now I must hurry. I fear that I may miss my 'ride' to the better place!"

The man paused and looked at the *Rhizhiner Rebbe*. "Right before he departed, he told me that there is one *tzaddik* on this earth who has the same merit to be able to release souls connected to him from *Gehinnom*. 'I am told that such a *tzaddik* is R' Yisroel in Rhizhin, the great-grandson of the *Maggid*.' Then, he left and my dream faded entirely."

The elderly Jew concluded that he had just come from collecting his money from the rabbi of the town where his man had died. "I am here because I desire to be connected to you. I hope you will accept me as your *chasid*!" (R' Y. Tilles, *Ascent of Tzefat*)

על מרבם בכמה צדיק ואביון בעבודת נעלים ... (קמ"ב-ב)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN

תורת הצבי על הפטרות

In this week's *HafTORah*, *Amos HaNavi* highlights the severity of injustice and how the infamous sale of *Yosef HaTzadik* epitomizes this idea perfectly. It is interesting to note that by stating that the brothers sold "an innocent man for money," Amos inferred that although the sale itself was indeed horrific, it wasn't the sale itself that *Hashem* held them responsible for. Rather, *Hashem's* wrath became aroused due to the indignity shown to *Yosef* and the insensitivity towards his feelings by being sold for an inexpensive pair of shoes. Why did they do that?

R' Ovadiah Ben Yaakov zt"l, the *Seforno* explains that after closely following *Yosef's* actions and anticipating the outcome of what they believed was his inexcusable attitude

and behavior, the brothers found it necessary to protect themselves from his inevitable attack on them. Borne out of this fallacious thought process, they then deemed it extremely necessary to not only discredit *Yosef* but to also reduce his standing so that their authority would not be challenged. This degradation and belittlement of *Yosef* was inexcusable, and *Hashem's* wrath was kindled as a result of this.

There is a common misconception that so long as a person does not physically harm another, the idea "no harm no fowl" applies. This is far from the truth since we must always be cognizant of all aspects of our actions and reactions, and always remember that just because one person may not think it is a big deal, it may indeed be a big deal for someone else.

ותסר בגדי אלמנותה מעליה ותכס בצעיף ותתעלה ותשב כפתח עינים אשר על דרך תבניתה ... (לז-ד)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

מחשבת הלב

The unusual story of *Yehuda* and *Tamar* affords us many lessons that we would not otherwise have recognized. The *posuk* says that *Tamar* took off her widow's garb and covered her face with a veil, before sitting down at a crossroads. The *Rishonim* offer two meanings to the word "ותתעלף". Either that she covered her face, or that she beautified herself.

There is another definition of the word, found in *Tanach* and in *Shas*. "עילוף" can also mean to faint (see *Yonah* and *Chulin Daf 3b*). It is possible to apply that connotation here as well. *Tamar* excelled in the *middah* of *tznius* to such an extent that the *Gemara* in *Megillah (10b)* states that *Yehuda* was unable to recognize her. The concept of *znus* was so antithetical to her and against her very essence. Therefore, although *Ruach Hakodesh* obligated her to act, acting in this manner still caused her to faint. (If anyone can find a source to support this *pshat*, please let us know.) There are certain *middos* that are embedded in the very nature of a *Yid* and acting against that nature should cause powerful feelings of discomfiture.

I recently saw an anecdote about a woman suffering from dementia. When asked her name, she drew a blank. But then she smiled, and said, "I don't know who I am but I know whose I am." Such are the sentiments of a Jew.

Perhaps, from this *yesod*, we can extrapolate another *machshava*. At times, we too, are asked to go out of our "comfort zone" and do things we would normally shy away from doing, *L'maan Hashem v'Toraso*. Some occasions are easier than others. But we must exert ourselves and make the effort. *Tamar* knew that what she had to do was the will of *Hashem*. She therefore acted in a way that was diametrically opposed to her lofty ideals. Ultimately, *Tamar's* actions facilitated the lineage of *Dovid Hamelech* and *Mashiach* being born. We can never underestimate the power of doing the right thing.

משל למה הדבר דומה

ויכיה ויאמר כתנת בני הזה רעה אכלתו מרף מרף יוסף ... (לז-ב)

משל: Once, when **R' Naftali Hurwitz zt"l**, of *Ropshitz* visited *Warsaw*, he went to a local *shul* to *daven*. He noticed a young man learning there with great intensity, and initiated a discussion with him on the *sugya* he was studying. **R' Naftali** was impressed with the young man, *Asher*, and discreet inquiry revealed that he was the son of the local tailor.

Wishing to speak with *Asher's* father without revealing to the boy that he was considering him a potential son-in-law, **R' Naftali** asked *Asher* to bring him to his father's shop so that he could have repaired his torn *bekeshe* (frock).

Upon their arrival at the tailor shop, **R' Naftali** showed *Asher's* father his torn frock, then urged the young man to return to his studies. Once alone with the tailor, he broached the subject of *shidduchim* and suggested that his daughter would be a fitting match for his son *Asher*.

וידי ה' את יוסף ויהי איש מצליח וידי בבית אדניו המצרי ... (לז-ב)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

The great miracle of *Chanukah* revolves around one tiny flask of oil, the only one tiny flask that was found in the *Bais HaMikdash* with the special seal of the *Kohen Gadol*. This was such a tremendous celebration that we continue to rejoice every single year at this time. What was a single flask of *shemen zayis* during regular times, when the *Mikdash* stood in all its glory and pure olive oil was made in abundance? No one thought twice of such a tiny flask. It was taken for granted because we had plenty of it. Only when the Greeks defiled our *Mikdash*, and there was no pure oil to be found except this one tiny flask, do we make a holiday out of it. It is the same holy oil whether there is a little or a lot, but when there is a lot, it is under appreciated.

R' Avraham Pam zt"l says that when *Yosef* interpreted *Pharaoh's* dreams of a tremendous abundance of food for seven years, followed by a famine for another seven years, he could not remain silent. Although it is not so appropriate to give the King advice, after all, he was only asked to interpret the dreams, he still felt that it was worth the risk to tell the King what to do. Had *Yosef* remained silent, all the food during the seven years of plenty would have been squandered. Therefore, he gave his brilliant advice to appreciate the great abundance and put away some of the plenty for when it would be needed.

The tiny flask of oil that was so appreciated because of the tremendous lack of any oil at all teaches us a great lesson about appreciation. *Chanukah* is a time to thank *Hashem* and to praise Him as well. *L'Hodos* - to thank *Hashem* is a great level which often comes when we realize that we just received a gift. *L'Hallel* means to constantly sing our Creator's praises. If we could only heighten our recognition of all the *shefa bracha* that we experience in our lives daily, and if we would put away some of those feelings for when we are going through a more difficult period in our lives, we could internalize the lesson of *Chanukah* and spend our entire lives thanking and praising *Hashem*, and truly appreciating everything He gives us.