

# From the HEART



NEWS FROM LEV ARYEH YESHIVA - JERUSALEM, ISRAEL

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## THE TIME OF LIGHTING THE CHANUKAH LIGHTS

*Rabbi Yaakov Rapoport – Rosh HaYeshiva*

The Shulchan Aruch (O.C.672:2) rules: “If one forgets or purposely does not light the Chanuka lights at the end of sunset he can still light it until there is no longer pedestrian traffic in the street.” Rema adds: “Nowadays since we light indoors, one need not be careful to light before there is no longer pedestrian traffic in the street.” Magen Avraham cites the Hagohe Maimoni who rules that if the members of his household are still awake he can light until dawn and comments: “This is the correct halachic ruling however if the members of his household are asleep he should not recite the “berachos” when he lights.”

Chemed Moshe questions the ruling of the Magen Avraham; he argues that according to the Magen Avraham it would appear that if a person is totally alone he would light without reciting a “bracha”, yet such a ruling is not found in any of the Poskim on the contrary, it appears from the Poskim that in such a situation one indeed **would** recite a “bracha”!

Both Semag and Hagohe Maimoni seem to agree with the Magen Avraham that it is permitted to light until dawn only if the members of his household are awake.

The original Rabbinic legislation was to place the Chanukah lights near the door facing the street, since this is not a place where one would usually place a lamp it is obvious that it was lit in commemoration of the miracle and since it faced the street, it would be seen by all passers-by. During the many years that Jews lived among gentiles there were times that it was dangerous to place the lights outside and there was also concern that gentiles would extinguish the lights therefore the Rabbis legislated to light the lights inside the house.

We can perceive this second legislation in two ways. We could suggest that the second legislation was a new legislation regarding lighting the Chanukah lights. The original legislation was to publicize the miracle to passers-by in the

street and the second legislation was that because of the prevalent situation it suffices to light for oneself without publicity. Alternatively we could suggest that the second legislation was not a new legislation but simply an outcome of the first legislation. The original legislation was to light the Chanukah lights in order to publicize the miracle in the maximum way possible. If it is possible to light the lights near the door facing the street to publicize the miracle to the passers-by then this is publicizing the miracle in the maximum way possible. If one cannot light outside then lighting indoors with members of his household present is the maximum way possible to publicize the miracle. If he is alone then the maximum way possible to publicize the miracle is to light for himself. Thus there are varying levels of publicizing the miracle and the obligation is to publicize in the maximum way possible so if one could publicize to the general public but one only publicizes to his household or himself he has not fulfilled his obligation.

If we assume that the second legislation was a new legislation, that because of the prevalent situation it suffices to light for oneself, then obviously it would make no difference if the members of his household were awake and present or not, but if we assume that the original legislation was to publicize the miracle in the maximum way possible then if there are members of his household, they have to be awake, so that he can fulfill his obligation to publicize the miracle to the maximum way possible. If we are correct then the Chemed Moshe’s question is answered. If one is alone and has no household then his obligation is to light for himself because that would be the maximum publicizing of the miracle that is possible, however if he has members of his household present where his obligation would be that they be awake and present when he lights so that he can publicize the miracle in the maximum way possible, if they are asleep he obviously has not fulfilled his obligation.

# CHANUKAH – Jewish pride

RABBI YAAKOV RAPOPORT – ROSH HAYESHIVA

**T**he Shulchan Aruch (O.C. 671:7) rules: “The proper observance is to set the Chanukah lights within a handbreadth of the entrance to the left, so that there should be a Mezuzah to the right and a Chanukah lamp to the left.” This ruling is based on the Gemorah Shabbos 21b. Meiri in his commentary on the Gemorah Shabbos adds that one should light the Chanuka lights wearing Tzitzit. Pesikta adds that one should also wear his “tefillin shel rosh” when lighting the Chanukah lights, so that he is enveloped in four mitzvos – mezuzah, Chanukah lights, tzitzis and tefillin.

What is the connection between these four mitzvos and what is unique about lighting the Chanukah lights that it is so important to publicize the obligation and to implement it close to the mezuzah whilst wearing tzitzis and tefillin?

Chanukah lights that are lit near the door facing the street carry an important message. It is dark outside and the Chanukah lights disseminate light, these lights publicize to the passers by that there is a Jew living in this house, and not just a Jew, but a Jew who is proud to publicize a miracle

that happened to Jews, a Jew who wishes to announce to the public the victory of Torah culture over gentile culture! Mezuzah sends the same message, the passer-by is aware that in this house resides a Jew who is not embarrassed to publicly declare his Jewishness. The Gemarah (Menachos 35b) states: “It is written (Devarim 28:10) And all the people of the earth shall see that the name of Hashem is called upon you and they will be afraid of you.” It was taught R. Eliezer the great says this refers to tefillin shel rosh. Tefillin are a public declaration that the wearer is an “Eved Hashem” not a Jew only in the privacy of his one home but a Jew in public.

About tzitzis it says (Bamidbar 15:39) “And it shall constitute tzitzis for you that you may see it and remember all the commandments of Hashem and perform them”. Tzitzis are a public declaration by the wearer - I am proud member of the people who observe Torah and mitzvos.

Thus the lighting of Chanukah lights close to the mezuzah whilst wearing tzitzis and “tefillin shel rosh” is a statement – “I am an observant Jew and proud of it.”



## Our New Aron Hakodesh

## From the desk of the Executive Director

Dear Friends, Supporters, and Alumni,

As you all know we are currently basking in the heat of the intense Torah learning that takes place during this period of the Winter zman. This year, Baruch Hashem, with our new and improved yeshiva campus now in its final stages of completion we are able to focus on the future and try with your help to put our rocky earlier years behind us.

This year the Yeshiva Administration has decided that our strategic goal to ensure a more stable future for the yeshiva is to concentrate on recruiting new talmidim for the coming year. The past three years the yeshiva has had to overcome many obstacles, mainly financial, to assure that we would be able to build a proper foundation for the continued success of our yeshiva. Although

we are far from “getting out of the red”, at least the yeshiva can now pinpoint exactly what its financial needs and expenses are. The administration believes that now is the time to focus on recruitment. If anyone has ideas or contacts that could help us in regards to recruiting I would appreciate it if they would contact me directly.

In addition, Rabbi Rapoport and Rabbi Lopian have requested me to organize the yeshiva’s first dinner. We are all very excited about this endeavor and I am sure that you will all be hearing from me with regards to the dinner in the very near future.

With best wishes for a healthy winter,  
Rabbi Yoni Strimber

# SIMCHAS BEIS HASHOEVA

It was Chol Hamoed Succos and in the Charedi Yishuv of Ma’ale Amos, population 40 large families, a Simchas Beis Hasho’eva the first of its kind was about to take place. Maale Amos, located outside Yerushalayim, is home to our Executive Director, Rabbi Yoni Strimber. Erev Succos the yishuv was doubtful as to whether it would be worthwhile to have a Simchas Beis Hasho’eva, some residents felt that it would possibly be more enjoyable to just rent a bus and travel to Yerushalayim to take part in the famous, grand celebrations that would be taking place there.

Upon hearing this discussion Rabbi Strimber approached Rabbi Lopian the next day with a crazy idea. “Listen, they are willing to pay for a bus, why don’t I just convince them to bus our bochurim over to Ma’ale Amos? I’m sure our bochurim will show the residents a Simchas Beis HaSho’eva to remember!” said Rabbi Strimber to Rabbi Lopian. *And so it was.*

On the second night of Chol HaMoed in Eretz Yisroel almost the entire yeshiva showed up, including the caterer

with his family, all led by the Mashgiach Shlit”a, who was accompanied by his family as well. The kehilla looked on in awe as the bochurim packed into the usually tranquil community shul. The music was playing, children were dancing on the bochurim’s shoulders, and a true simcha was underway!



After a little bit of dancing the men attending the Simchas Beis HaSho'eva entered the sukkah for a lavish Malave Malka that was arranged in honor of the guests and the Rav of Ma’ale Amos, Rabbi Zev Wolff Charlap spoke words of Torah to all. The kehilla was then treated to the inspiring words of the Mashgiach Shlit”a, Rabbi Lopian.

More dancing followed the melave malka and then the bus was back on its way to Neve Yaakov. Rabbi Strimber concluded by saying, “For the next two weeks members of the kehilla were thanking me profusely for

the great experience they and their families had at this year’s Simchas Beis Hasho'eva. They were all so impressed by the ruach that our bochurim brought and they made me promise to bring them back next year.”

*You are cordially invited to the  
First Annual  
Lev Aryeh Dinner*

*The dinner will be taken place at the  
Young Israel of Avenue K  
Brooklyn, N.Y  
on March 20, 2006 / 20 Adar 5766*

*Smorgasboard with the Rebbeim 6:30pm – 7:45  
Dinner 7:45  
Benching Promptly at 9:30*

*Couvert \$180 per couple*

*R.S.V.P. by March 1, 2006*

## THE FIRST ANNUAL DINNER



The last seven years the yeshiva alumni association has organized every year after Purim a reunion weekend. All those who have attended these weekends thoroughly enjoyed the opportunity to meet the Rebbeim and their wives, the opportunity to meet and renew old acquaintances, and the opportunity to experience for two days the unique Lev Aryeh atmosphere.

As the yeshiva alumnus grows and families become larger it becomes more and more difficult to organize these weekends. In addition, the increase in costs to arrange such weekends results

in the pricing being out of range for many alumni.

The alumni association and the yeshiva *hanhola* realized that this year it would just not be economically feasible to arrange a weekend yet were very loath to abandon the opportunity for alumni, current talmidim, and Rebbeim to get together. So the decision was made – instead of an alumni weekend – an annual dinner (see separate notice). We may not be able to spend 48 hours together but we will be able to spend three hours together. Please do your best to help us make this first annual dinner a success.

*Lev Aryeh Alumni Association*

# Congratulations!

You've *shteiged* for three years in Yeshiva in Israel. Now what?

Quite often this is the question most young men face after learning for extended amounts of time in Israel. Each year spent learning in the Holy Land brings with it an exciting and gratifying experience of growth, fun, and the occasional inflamed liver (Lev Aryeh only). The change a bochur typically goes through in those three years are often rewarding and spiritually fulfilling. But when the time comes to move on and pursue learning in another environment, getting used to the new surrounding can be quite difficult.

**Fact 1:** Learning in Lev Aryeh's nurturing atmosphere means you will be constantly moving forward. "*Nekudas HaBechira*" will look a lot different after each year you spend in Lev Aryeh.

**Fact 2:** Learning in a post-Israel yeshiva means two things. "Do I eat *fleishigs* for lunch, or don't I, so I can drink Dunkin' Donuts coffee with milk during second *seider*?" and alcohol withdrawal.

In all seriousness, Fact 2 is meant to demonstrate a point. Post Israel, and post Lev Aryeh, means change in a direction that is not always b'mitziyus a direction of constant positive change and growth. Returning to America to learn is not the same blissful existence that it is in Israel. Often, bochurim find themselves in situations and challenges that simply do not exist whilst learning in Israel. Adjustment to the American system can be frustrating and thankless. Post Lev Aryeh, a bochur is usually on a plateau of acquired learning skill and elevated service of G-d with no outlet to plug into. Coming back to America means that the plug may not fit so exactly. It is only

because of the strong Torah values instilled in a bochur at Lev Aryeh, and the knowledge of the importance of learning, that he finds the strength to continue a pursuit of growth in Torah, even if that bochur is not learning full time.

"Do I start college, or should I learn for one more year? Should I get married now, or later, or maybe I should've gotten married already?" The Yetzer Hara has a whole new M.O for the post Lev Aryeh bochur. The reality is, post Lev Aryeh means that's its crunch time. Learn Torah now, because this is all the time you get. Getting older means that life is going to hit you in the face, and if you don't apply everything you're able to give to learning with a *hislavus*, then you're missing out on the best years of your life. Approach the day with Rabbi Yellin's positive attitude, use the skills you acquired from learning with the Rabbi Rottenberg, use *saychel* in the blatt like Rabbi Rapoport told you too, and think through the *sugya* like Rabbi Feivelson taught you. Bring a little bit of Lev Aryeh to your new yeshiva, and show them what it means to *shteig*. It doesn't matter if you're full time, half time, or one hour a day. You've got to use what you've gained and apply it.

Yoni Colman was born and raised in Toronto, Canada. He attended Yeshivas Lev Aryeh between 2002-2005. Yoni currently attends Yeshivas Shaar Yashuv in Far Rockaway, NY.



## WANTED

A Donor For the  
Yeshiva's First Yahrzeit Board

*If you are interested in this rare  
opportunity please contact  
Rabbi Strimber at 443-992-4660*

## STAY CONNECTED!

Would you like to be on the yeshiva mailing list to receive yeshiva news, alumni simchas, etc.?  
Please e-mail us with your e-mail address at [office@levaryeh.com](mailto:office@levaryeh.com)

Include your simcha news!

*We would like to thank all of our supporters  
who donated to our Viduy Campaign.*

# RECRUITING

Rabbi Lopian will be in the following cities throughout the month of January to interview prospective students for the coming year:

**NEW YORK • CHICAGO • MIAMI • MILWAUKEE • LOS ANGELES  
WASHINGTON D.C. • BALTIMORE • NORTHERN NEW JERSEY**

If you know anyone who is interested in attending the Yeshiva next year please contact the yeshiva office at 443-992-4660 to arrange an interview.

## OPPORTUNITY TO HONOR LOVED ONES



The yeshiva has introduced a new *PARNES YOMI* program for those wishing to honor or memorialize love ones. The purpose of a *PARNES YOMI* is to provide a merit to those that are honored through the learning that will take place in the *Beis Medrash* on that particular day, week, or even month. The donor's name will be placed by the front door of the building along with those that are being honored or memorialized. The cost to sponsor the learning which takes place in the *Beis Medrash* on that day is as follows:

**Day \$180 - Week \$1000 - Month \$5000**

The donation could be paid in payments or in one lump sum via credit card or postdated checks. Please contact our office for more information 443-992-4660. Or simply mail, fax, or e-mail the slip provided below. *Please keep in mind that all donations are tax-exempt.*

### I WOULD LIKE TO DONATE:

A day of learning for \$180 each day    One week of learning for \$1000    One Month of learning for \$5000

Please Charge:    Visa    Amex    MasterCard    Discover

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Card No: \_\_\_\_\_ Exp. \_\_\_\_\_ / \_\_\_\_\_

My Signature: \_\_\_\_\_ Date: \_\_\_\_\_ / \_\_\_\_\_

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Enclosed is my check of \$ \_\_\_\_\_ made payable to Lev Aryeh.