

Torah Wellsprings

Collected thoughts
from
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Miketz- Chanuka





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Table of contents

Parshas Mikeitz - Chanukah

Chanukah Lecht	1
Anger – The Power of Restraint	4
Tefillah	5
Yesurim – it's benefits	7
Shabbos Chanukah	11
The impressions of Chanuka should last the entire year	12
Bitachon	13
Zos Chanukah	15

Mikeitz - Chanukah

Chanukah Lecht

The Miracles Return

The Bnei Yissaschar (4:9) teaches that every year when we light the Chanukah *lecht* the Chanukah miracles happen again. When we light the candles, we aren't solely commemorating the miracles of the past. Miracles are happening again, in our generation.

It states in *Masechta Sofrim* (20:3), אסור להדליק בנר ישן, “It is forbidden to use an old lamp for Chanukah *lecht*.”¹ The Bnei Yissaschar *zt'l* explains, “Don't solely commemorate the miracles of the past. We are also celebrating the miracles Hashem will perform for us in the present.”

Or HaGanuz

Chazal (*Chagigah* 12.) teach, “With the light Hakadosh Baruch Hu created on the first day of Creation a person could see from one side of the world to the other. Hakadosh Baruch Hu thought about the upcoming generations, and saw that there will be the דור המבול ודור הפלגה, the generation of the flood and the generation of dispersion, and He saw

their corrupt deeds, therefore Hashem concealed the light.”

The Gemara asks, למי גנוז, “For whom is the light concealed and reserved for?”

The Gemara replies, לצדיקים לעתיד לבא, “For the tzaddikim in the future.”

The Rokeiach (*Hilchos Chanukah* 225) explains that when the Gemara says that the light was reserved it doesn't solely refer to the era of Moshiach. לצדיקים לעתיד לבא, “for the tzaddikim of the future” means the *or haganuz*, the concealed light, becomes revealed every year when Yidden light Chanukah *lecht*.

As the Rokeiach writes:

“Chanukah we light thirty-six candles, because by חנוכת העולם, Creation...Adam HaRishon enjoyed this light for thirty-six hours: Twelve hours on Friday, twelve hours Friday night, and twelve hours on Shabbos day... A hint that the light of Creation shone for thirty-six hours is, וירא את האור כי טוב, “Hashem saw the light [of Creation] that it is good...” and on the ט', there are four crowns (תגי), hinting to $4 \times 9 = 36$. This represents the thirty-six hours [when the

1. According to its simple explanation, the *Masechta Sofrim* is referring to a clay menorah, which becomes filthy once it was used. As it states in *Shulchan Aruch* (תרע"ג סעי' ג), “An earthenware menorah, after it was used for the first night...one may not use it for another night. He should use a new menorah for each night. If he doesn't have [another menorah], he should whiten the used menorah in a furnace.”

The Mishnah Berurah explains, שהוא מאוס וביזוי מצוה, “a used earthenware menorah is disgusting, and it is an improper way to perform a mitzvah.”

or *haganuz* shone] and to the thirty-six lights of Chanukah *lecht*.”

So we see from the Rokeiach that the *or haganuz*, the concealed light of Creation, shines (at least somewhat) when we light the Chanukah *lecht*.

As the Bnei Yissaschar (2:21) writes, “Behold I have brought before you three reliable testimonies that the light of the Chanukah *lecht* is associated with the *or haganuz*: the Rokeiach — whose lessons come from Eliyahu HaNavi ז’ל; the Maharal of Prague — as known, his lessons were said with *ruach hakodesh* and that he used *Sefer Yetzirah*; and from the holy rav, closer to our generation, renowned for his *ruach hakodesh*, Reb Pinchas of Koritz ז’ל...”

The Bnei Yissaschar writes:

“The *Zohar* doesn’t discuss Chanukah (except for once, as a side point). This is because it is a concealed light...” therefore, it is concealed and hardly mentioned in the *Zohar*. Chanukah is also concealed in the Mishnah. It is only mentioned once, as a side point. An entire *masechta Megillah* teaches the laws of Purim, while only a few pages in *masechta Shabbos* discuss Chanukah. This demonstrates how the light of Chanukah is the concealed light.

The Bnei Yissaschar teaches:

“The holiday is called חנוכה because it is

a חנוכה, a preparation towards the *geulah* when the concealed light will be revealed. Throughout our painful *galus*, after *nevuah* ceased, Hashem shines onto us the concealed light...through the Chanukah *lecht*. As you already know we can see from one side of the world to the other with the *or haganuz*. The light of Chanukah is a slight reflection of this great light (הארה מן האור ההוא במעט קט), and thereby we can find the *or haganuz* in the Torah. Understand this.”²

The *or haganuz* is also found in the Torah. Therefore, when Chazal say that the light was concealed לצדיקים לעתיד לבא, “for the tzaddikim in the future,” this also means that tzaddikim find this holy light when they study Torah. But to find that light we need Chanukah. With the *or haganuz* that shines within the Chanukah *lecht* we can afterwards find the *or haganuz* when we study Torah.

Like Lighting the Menorah in the Beis HaMikdash

The Ramban teaches that the Chanukah menorah is an extension of the menorah of the Beis HaMikdash, and when one lights the Chanukah *lecht*, he is like the cohen gadol lighting the menorah in the Beis HaMikdash.

Rashi (beginning of *parashas* בהעלתך) writes, “Aharon felt discouraged when he saw the חנוכה הנשיאים, the *korbanos* brought by the *nesi'im* to dedicate the Mishkan, while he and his *shevet* didn’t

2. The Bnei Yissaschar concludes:

“In the later generations, closer to the redemption, the Torah scholars speak a lot about the mitzvah of Chanukah *lecht*, and they reveal more than what was revealed by the *rishonim*...”

participate in it at all. Hakadosh Baruch Hu told him, 'I swear, your portion is greater than theirs, because you light and prepare the menorah.'

How is lighting the menorah greater than the *korbanos*?

The Midrash Tanchuma explains, Hakadosh Baruch Hu told Moshe to tell Aharon, "Don't worry. Your portion is greater. These *korbanos* will cease with the Destruction, but the menorah will be [lit] forever."

How is the *menorah* forever? Won't it cease together with the Churban Beis HaMikdash?

The Ramban (beginning of *בהעלתך*) explains, "The mitzvah [of Chanukah *lecht*] is also applicable after the Churban."

Aharon was granted lighting the menorah, which continues even after the Churban in the form of Chanukah *lecht*. As the Yismach Yisrael (*בהעלתך ד'*) writes, "Even an extremely simple person becomes like the *cohen gadol* when he lights Chanukah *lecht*, and his home becomes like a Beis HaMikdash."

One may not derive personal benefit from the Chanukah *lecht*. The Ra"n

(*Shabbos* 21.) explains, "Since the Chanukah *lecht* commemorate the miracle that happened with the menorah, they made [this mitzvah] like the menorah, from which one is forbidden to derive personal pleasure." This is one of the halachic indications that lighting the Chanukah menorah is an extension to lighting the menorah in the Beis HaMikdash.

The Divrei Chaim *zt'l* teaches:

In one way the Chanukah menorah is even greater than the menorah of the Beis HaMikdash. The halachah is, if the menorah lamps blow out the *cohen* must light them again. However, if the Chanukah candles go out, one isn't obligated to light them again (*כבתה אין כותבין לה*).

In Al HaNissim we say *והדליקו נרות בחצרות קדש*, "They lit lamps in Your holy courtyard." But the menorah stood in the heichel, not in the courtyard (*הצר*)?

The Sar Shalom of Belz *zt'l* explains that these words refer to the Chanukah *lecht* that each Yid lights in the courtyard of his home. When one lights Chanukah *lecht*, his home becomes *הצרות קדש*, holy as though it were the Beis HaMikdash.³

This is because we are approaching the era of Moshiach when the *or haganuz* will shine brightly. Therefore, as we approach that era, the light of Chanukah, which is a reflection of that great light, increases.

3. What is unique about Chanukah, that it is considered as though we are serving Hashem in the Beis HaMikdash?

The Kozhiglaver Rav (*Eretz Tzvi, Moadim*, p.161) explains it with the following Midrash (*Yalkut Shimoni, Malachim* 148):

"On כ"ה כסלו the Mishkan was completed. But it remained folded up until the first of Nisan...

Anger – The Power of Restraint

Rebbe Mendel Vitebsker *zt'l* of Teveria had a very special *shochet*, called Reb Michel. Rebbe Mendel advised Rebbe Avraham Kalisker *zt'l* to hire Reb Michel to *shecht* for him, as well.

Rebbe Avraham Kalisker asked that Reb Michel come to his home. Rebbe Avraham Kalisker checked Reb Michel's knife, and he saw that the knife was kosher, but he also saw that the knife had a cross on it. (He didn't see this with his eyes, but with his *ruach hakodesh*.)

"How did this happen?" he asked the *shochet*.

"I have no idea. I am a G-d fearing

person... I didn't do anything wrong..."

"Perhaps you became angry today?"

Rebbe Avraham Kalisker asked him.

Reb Michel admitted that he had become slightly angry that day. Chazal say, "Whoever becomes angry, it is like idol worship," and therefore a cross was seen on his knife.

The Gemara says, "He who is greater than others has a greater *yetzer hara*." This also applies to certain days of the year. On a special day (like on Chanukah) there is a greater *yetzer hara*. We should be cautious from anger especially on these days. ⁴

The Jewish people whispered among themselves..., 'Why isn't the Mishkan set up immediately? Perhaps we did something wrong...?' But this was Hakadosh Baruch Hu's plan, because Hashem wanted the joy of the Mishkan to correspond with the month when Yitzchak was born (the month of Nisan)... But the month Kislev missed out, because the Mishkan was finished this month [and it wasn't set up]. Hakadosh Baruch Hu promised to compensate this month. The compensation occurred in the days of the Chashmona'im, when they made a *חנוכת הבית*, they dedicated the Beis HaMikdash..."

The Kozhiglaver Rav *zt'l* explains that when *כ"ה כסלו* arrived, and the construction of the Mishkan was completed, the Yidden yearned with all their hearts to bring the *korbanos*. But they were told they must wait a few months until the first of Nisan, before they can bring *korbanos*. This increased their yearning many times over (as is the way of people to desire immensely something they can't have immediately). Their yearning did not get lost. Every year, *כ"ה כסלו* and throughout Chanukah, we feel in our hearts the yearning of yore. Due to our longing, our lighting the Chanukah menorah is counted in heaven as if we lit the menorah in the Beis HaMikdash.

The Chidushei HaRim *zt'l* (quoted in *Shem MiShmuel Mikeitz* תרע"ז) says "If it weren't for Chanukah and Purim, Yidden couldn't exist in *galus*." Perhaps this is because Chanukah was created from the yearning of the Jewish nation, and that yearning remains forever, throughout the long *galus*.

4. Someone brought his son to Rebbe Shlomke of Zvhil, *zy'a* and said, "My son accidentally ate *basar bechalav* (meat and milk together) and he is very worried about that. To repent, my son fasts a lot, but this is affecting his nerves..."

Tefillah

Parent's Prayers

Last week's *parashah* (Bereishis 37:35) states, **וַיִּמָּאן אָבִיו לְהַתְנַחֵם... וַיִּבֶךְ אוֹתוֹ אָבִיו**, [Yaakov] refused to be consoled...and his father cried for him." He thought that perhaps Yosef was still alive, and he cried and prayed for him. In this week's *parashah*, when Yosef HaTzaddik was tested with **אִשֶׁת פּוֹטִיפָר** (Photifar's wife) the Torah uses the word **וַיִּמָּאן** once again, referring to Yosef's refusal to sin. This implies that Yosef received his strength and willpower to refuse to sin in the merit of his father's *tefillos*.

Generally, slaves do menial work, live in subhuman conditions, are mistreated, etc. But miraculously, Yosef was sold to

Photifar, the chamberlain of the butchers (**שַׂר הַטְּבָחִים**), a high ranking officer in Pharaoh's palace. Even as a slave, Yosef had an honorable position. The Tzror HaMor writes that he merited that due to his father's tears and prayers. As it states, **וַיִּבֶךְ אוֹתוֹ אָבִיו**, "his father cried for him." The following words are: **וְהַמְדִינִים מָכְרוּ אוֹתוֹ** "the Midianites sold him to Mitzrayim, to **אֶל מִצְרַיִם לְפוֹטִיפָר שַׂר הַטְּבָחִים**, "the Midianites sold him to Mitzrayim, to Photifar, Pharaoh's officer, the chamberlain of the butchers" (37:35-36). Yaakov's tears and prayers brought Yosef to fare a better situation even as a slave.

The *tefillos* of parents on their children are very powerful, and fortunate are the parents who invest in them. Chanukah is certainly an ideal time to daven for

Rebbe Shlomke told the *bachur*, "You shouldn't accept upon yourselves stringencies, such as fasting, which destroy your peace of mind. Instead, you should place all your nerves and efforts towards uprooting two bad *middos*: anger and *gaavah*."

Someone suffering from anger went to a tzaddik, for counsel. The tzaddik told him, "Please wait in the lobby for a few minutes. I will soon call you in and we will discuss your anger-control problem."

He left the tzaddik's room, and a *gabai* came in to speak with the tzaddik. In the middle of their conversation, the tzaddik raised his voice and said, "There is a man outside who is trying to overcome anger. Go to him and try to make him angry."

The *gabai* tried to aggravate the Yid. He spoke obnoxiously, disrespectfully, and he tried other techniques, but the man controlled his temper. Throughout this all, the Yid kept repeating, "Everything is from heaven. There is no reason to become angry."

The tzaddik called him in and said, "For the past few minutes I watched you through a crack in the door. I saw you are able to control your anger. Why do you say you have an anger problem?"

The Yid replied, "I overheard you tell this man to try to make me angry. I knew that I was being tested. That's the reason I was able to control myself."

The tzaddik replied, "Remember, whenever you are tempted to be angry, Heaven is testing you, to see whether you can control yourself. If you will remember that, you will overcome your anger."

children. As Chazal say, “Those who are cautious with lighting the lamps (of Shabbos and Chanukah) will merit children *talmidei chachamim*.”

Tefillah b'Tzibur

The Torah tells us, וירדו אחי יוסף עשרה לשבור בר, "Yosef's ten brothers went down [to Mitzrayim] to get food..." (42:3).

Rashi asks, ממה תלמוד לומר, why does the Torah tell us that they were *ten* brothers? We can make the calculation on our own.

The Divrei Yisrael of Modzhitz *zy'a* answers, the purpose of their trip was לשבור בר, to earn *parnassah*. To earn *parnassah* one needs *tefillos*, and the ideal *tefillah* is with a minyan. The *pasuk* is telling us that they were cautious to go down to Mitzrayim with ten people, so they could daven with a minyan.⁵

The Maor VaShamesh (*Mishpatim* ד"ה ועבודתם) writes, “One must be very cautious to daven with a minyan. If one davens with a minyan, he is guaranteed *parnassah* in abundance. A *brachah* will be in everything he does...”

The first paragraph of *Kriyas Shema* is written in singular tense (בכל לבבך) because it is referring to when one davens by himself. The second paragraph is written in plural (ולעבדו בכל) and is talking about when one davens with a minyan.

The second paragraph adds, ונתתי מטר

ואספת דגנך, "I will give the rain for your land in the right time... and you will gather the crops..." promising *parnassah*. According to the Maor VaShamesh, this is because when one davens with a minyan, one earns *parnassah*.

The Ksav Sofer *zt'l* says that sometimes davening with a minyan seems to cause people to lose money. For example, if a customer comes to your store at the time of Minchah. If you didn't need to daven with a minyan, you could serve the customer and daven afterwards. But when there's a minyan, there's a set time, and one loses business.

It seems that he lost money. Therefore, the *pasuk* promises that if you daven with a minyan, you will earn *parnassah*. You will not lose out. As the Ksav Sofer writes, "Hashem will not let him lose money because of *tefillah b'tzibur*..."

The Yismach Yisrael wrote in a letter to his chassidim, "I also request from the business people that they should always daven in the *beis chassidim* (in the *beis medresh* of his chassidim) and they should never miss. Even if they will need to wait until a minyan gathers, they should wait, and in the meanwhile they can study something. I guarantee this will not cause them any losses, *chalilah*. On the contrary, it will bring a *brachah* to their *parnassah*. This will also train their children... to go twice a day to the

5. The first word of the *pasuk* is וירדו. The Divrei Yisrael teaches that this also alludes to *tefillah*, because the person who davens before the amud is called in Chazal, יורד לפני, "to go down before the amud..."

beis chassidim and when one goes into a perfume store, he acquires the scent..."

Chazal (*Brachos* 8) say, "When is an *eis ratzon* (prestigious and ideal time) for *tefillah*? It is when the community davens."

The Beis Aharon *zy'a* taught, "I am convinced that *tefillah b'tzibur* can help for all matters, just like the *tzaddik hador*.... I have acquired the following rule: When one prays with a minyan, the *Shechinah* is there... It accomplishes and

corrects all matters, just like the *tefillah* of a *tsaddik yesod olam*."

The Gemara (*Brachos* 8) says, "Hakadosh Baruch Hu is never disgusted from the *tefillah* of a community." The *Zohar* explains that when one davens by himself, Hakadosh Baruch Hu looks at the *tefillah*, and at the person who said it, and decides whether it is good enough to be answered. But Hashem always accepts the *tefillah* said by a congregation of ten people.⁶

Yesurim – it's benefits

The Midrash (*Tanchumah, Mikeitz*, 10) states that when Yosef's goblet was found in Binyamin's bag, the brothers

suspected that Binyamin stole it intentionally. They beat him on his shoulders and said, "Thief, son of a thief."

6. Someone owed a lot of money, and he wasn't able to pay it back. When a phone call came in he always checked the screen to see who was calling. If it was one of his creditors, he wouldn't answer the phone.

One creditor, anxious to demand his money, found a solution. He called from a blocked number. That way, his calls went through.

The *nimshal* is: When a person davens alone it's possible that because of his sins his *tefillah* will not be accepted. He's using a 'number' Heaven may not want to answer. But when one davens with a minyan, it's similar to a blocked number, and his *tefillah* will be answered together with the *tefillah* of the rest of the congregation.

Achashveirosh's capital city is sometimes called שושן and sometimes שושן הבירה. Generally, we think it's the same city, only sometimes it is called שושן הבירה, and sometimes it is called plain Shushan. The Yaaras Dvash (2:9) explains that they weren't the same city. Shushan HaBirah was the capital city where Achashveirosh and his high ranking officers lived. Mordechai also lived there, because he was a high ranking member of Achashveirosh's cabinet.

It states (*Esther* 2:5), איש יהודי היה בשושן הבירה ושמו מרדכי, "There was a Yid who lived in Shushan HaBirah, his name was Mordechai..." It seems Mordechai was the only Yid living in Shushan HaBirah. All other Yidden lived in Shushan.

Esther told Mordechai, לך כנוס את כל היהודים הנמצאים בשושן, "Go gather all the Yidden who are in Shushan" (*Esther* 4:16). She was telling him to unite with the Yidden of Shushan. He shouldn't be by himself. Because together with the community he can annul all harsh decrees."

You embarrassed us. You are just like your mother. She embarrassed our father [when Rachel stole Lavan's *avodah zarah*]..." The Midrash concludes, "And because they hit him on his shoulders, Binyamin merited that the *Shechinah* [the Beis HaMikdash] rested between his shoulders. As the Torah says, **ובין כתיפיו**, '[Hashem] resides between his shoulders'" (*Devarim* 33:12).

We can assume that Yehudah didn't slap Binyamin, since Yehudah promised Yaakov **אני אערכנו מידי תבקשנו**, "I take responsibility for Binyamin..." (43:9). Part of the *mizbeich* was therefore built on Yehudah's property. As Chazal (*Yoma* 12.) say, **רצועה היתה יוצאת מחלקו של יהודה ונכנסת לחלקו של בנימין ובו היה מזבח בנוי**, "A strip of land extended from Yehudah's property into Binyamin's, and that's where the *mizbeich* was built." He earned this merit because he didn't hit Binyamin.

Chazal say, **ובנימין הצדיק היה מצטער עליה לבלעה**, "Binyamin HaTzaddik was distressed about [this portion of the *mizbeich* that wasn't on his property], and every day, he wanted to swallow it [and get it back]..." This ultimately

means Binyamin was probably upset that Yehudah didn't hit him. Had Yehudah hit him, the entire *mizbeich* would be on his property.⁷

For this is the nature of affliction. At first, you wish you didn't have them. But when you discover how much good you receive from the *yesurim*, you wish you had even more *yesurim*.

Yaakov Avinu complained to his children (43:6), **למה הרעתם לי להגיד לאיש העוד לכם אח**, "Why did you do bad to me, to tell the man that you have another brother?"

The Midrash states, "Hashem said, 'I am working to make Yosef the king of Mitzrayim, and you are complaining, **למה הרעות לי**, 'Why did you do bad to me...'"

The Ramchal (*Daas Tevunos*) quotes this Midrash and writes, "This is a *binyan av* (a source and rule) that whenever Hashem wants to raise a person, or when Hashem desires to elevate [and bring goodness to] the world, there is always a period of concealment first. There first must be hardships [before the good comes]."⁸

7. The Gemara says, **רצועה היתה יוצאת מחלקו של יהודה**, "a strip of land came out of Yehudah's portion..." *רצועה* also means a whip (see *Makos* 22) hinting that Binyamin was lacking one whipping from Yehudah, and he would have had the entire *mizbeich* on his portion ...

8. Reb Mottel Pogransky *zt'l* was once on a train together with a *mohel*. They were traveling to perform a *bris milah* in a small village near Kovno. They missed their stop, and had to take a train back a stop. The *mohel* was extremely upset because this error cost them a long detour. But Reb Mottel encouraged the *mohel* to have *emunah* that the detour was for the best. "Obviously there's a reason why this is happening. Nothing happens by chance..."

The Benefits of *Vitur*

Reb Moshe Goldhirsh lived in Hungary. In תר"ץ (1929) he married an orphan girl, the daughter of Reb Aharon Aryeh Rosenberg.

When Reb Aharon Aryeh was *niftar*, his son Reb Avraham took responsibility for his family. He traveled to America, became a painter, and sent funds to his widowed mother, and to his brothers and sisters.

(At first, he was an amateur painter, and not very good at the job. Sometimes he painted the walls in different colors. When people complained about that, he would reply, "Haven't you heard? This is the latest style in Paris!" They believed him, and were embarrassed that they were so uneducated about the latest trends ... He chose to be a painter so he could be his own boss, and he wouldn't have to work on Shabbos. When Reb Avraham was in America, his mother didn't eat meat, nor sleep in a bed. She accepted these afflictions on herself as a merit for her son, so that he should remain *frum* in America — which wasn't a simple feat in those years.)

When his sister married Reb Moshe Goldhirsh, Reb Avraham sent them a large sum, so her new husband can invest the money and earn a respectable living. But the Goldhirsh's didn't invest the

money immediately, and it was soon used up for daily living.

Reb Avraham sent them another sum of money, and said, "This time, invest it in a business so the money doesn't get lost again."

Reb Moshe wanted to open a store, and he found a place to rent. The rent was low, because it needed a lot of renovating. Reb Moshe Goldhirsh painted the walls, brought in more lighting, set up shelves, etc. all with the money he received from his brother-in-law. When the landlord saw the store, he said, "I didn't realize I have such an asset. I want to raise the rent."

Reb Moshe Goldhirsh said, "A deal is a deal, and I renovated the place with my own money." But the landlord insisted on raising the rent. Logic and reason didn't make any difference to him.

Reb Moshe Goldhirsh sought counsel from his wife. She said, "A Yid is asking. Give him what he wants." In other words, instead of getting into a fight, just be *mevater*.

Reb Avraham heard about what happened. He didn't want to send them more money, because he was afraid that they will lose the money again. So he wrote them: "Come to America and I will find you a job. I will also be able to

They crossed the tracks, and waited for a train to bring them back to their destination. While they were waiting, someone approached them and said, "My son is eight days old today. I need a *mohel*. Do you know where I can find a *mohel*?"

The reason for their detour was understood.

watch over your investments, so you can earn money.”

They came to America. A year later, the holocaust began.

The Goldhirsh's realized that they gained their lives because they were *mevater*. If they had insisted on their rights with that greedy landlord, they would have remained in Europe and who knows what would have happened to them in the Holocaust?

Reb Moshe and his wife were both *niftar* on the same day, א' סיון תשנ"ה. It is very uncommon for husband and wife to die on the same day, but it wasn't uncommon during the Holocaust. Their son, Reb Feivish Goldhirsh *shlita* says that perhaps they were destined to die on the same day in the Holocaust, but since they were *mevater* they earned life, wealth, and success and a beautiful family...(The Rebbe of Boyan *shlita* said that it's a mitzvah to tell this story and to publicize how much is earned when one is *mevater*.)

In a religious town near Bnei Brak, one person was extending his apartment on all four sides. Some of the construction was illegal, as he was usurping property that technically belonged to all neighbors of that apartment building. But all the neighbors were *mevater*, they remained silent and didn't complain. They kept quiet throughout the entire construction, suffering the noise, dust, Arab workers, the mess and other inconveniences.

A half year later, another neighbor one

floor above the new construction, wanted to build onto his home. His family was growing and they needed more room. This time the construction was legal, on property that was legally his. Nevertheless, the downstairs neighbor, the one who had just finished building, was constantly complaining and making the upstairs neighbor's life miserable. He even succeeded to stop the construction for a week or two. The upstairs neighbor wanted to say, “We were all silent when you built illegally. We suffered plenty of inconveniences, but we didn't say a word. Is this how you repay us?” But he remained silent. It took enormous self-discipline, but he didn't fight with his ungrateful neighbor.

One night the administrator of a famous yeshiva called the upstairs neighbor to ask information about his downstairs neighbor. The administrator explained that they were thinking of hiring him for an executive director of the school (מנהל) and they wanted to hear information about him.

The upstairs neighbor thought, “This is my opportunity to take revenge...” But then he controlled himself, and said, “I'm busy taking care of my children. Call me back in an hour.”

Throughout the hour he debated how he should respond. The downstairs neighbor was out of work for the past half year (perhaps that was why he was so grumpy...). When the administrator

called, he gave very good information. "He will make a very good executive director. He has all the talents needed for this position..." In the end the downstairs neighbor was hired and was able to support his family nicely.

Don't think the upstairs neighbor lost out by being *mevater*. His wife was looking for a job for about a year. She sent out many resumes, but didn't get any responses. But after they were *mevater*, she found a very well paying job.

Shabbos Chanukah

The Gemara (*Shabbos* 21:) says, פתילות, ושמן שמן מדליקין בהן בשבת מדליקין בהן בחנוכה, "Wicks and oils that may not be used on Shabbos, can be used for lighting on Chanukah."

The Meor Einayim explains that this Gemara is hinting to the specialness of Shabbos Chanukah. There are people who don't experience the holiness of Shabbos because the light of Shabbos is so great and they are so low. It is like a wick that is made of poor quality material and the flame doesn't catch. But on Chanukah, Hashem goes down to the level of the Yid and fills him with holiness, so he can experience the light of Shabbos.

The Meor Einayim writes, "Hashem gave Shabbos – the good present that was in Hashem's treasury – to the Jewish nation, to draw them close to his Creator. When one keeps Shabbos all his sins are forgiven... But it is hard for a person to tap into the holiness of Shabbos, because the holiness of Shabbos is extremely exalted. It's Hashem's name. How can a person ascend to this high, exalted place? On Chanukah, Hakadosh Baruch Hu, *keviyachol*, goes down lower than ten *tefachim* [to the person's level] to draw him up. This is the explanation of the

Chazal, 'Wicks that don't light on Shabbos, one may light them on Chanukah.' Because to light a lamp, one puts in the wick, fills it with oil, and then lights it. So it is with a person. He is the wick, the oil is the wisdom that Hashem puts in him, and Hashem lights him, so his deeds and service shine.

"The Gemara says, פתילות, the wicks, which are people, שמן מדליקין בשבת, who don't become illuminated on Shabbos, מדליקין בהן בחנוכה, can become illuminated on Chanukah. Hashem, Himself, *keviyachol*, goes down to the person and has the light catch on to him, so he can return to Hashem and serve Him with great perception. This happens each year when the time comes to light the Chanukah menorah..."

We should therefore invest effort to make Shabbos Chanukah special, via the foods, the *zemiros*, the *tefillos*, etc.

Rebbe Shalom Shachnah of Probitch *zy'a* said that the Shabbosim until Chanukah are alluded to in the words, "The earth was תהו ובהו, empty and void" because even the Shabbosim lack their brilliance. But when Chanukah comes, it states, ויאמר, אלקים יהי אור, "Hashem said, there should be light." From Chanukah and on, the light of Shabbos becomes revealed, and

it is easier for people to tap into the holy light of Shabbos.⁹

Rebbe Hanoch of Alexander zy'a taught that Shabbos Chanukah is *mesugal* for

emunah. Both Shabbos and Chanukah are to teach us *emunah* in Hashem and belief in His miracles. Therefore, when both holidays come together one can attain an increased and improved *emunah*.

The impressions of Chanuka should last the entire year

When one makes a *siyum* he says, הדרן עלך מסכת... והדרך עלן you *masechta*...and you shall return to us..." One year, on Zos Chanukah, Rebbe Asher of Stolin *zt'l* said that we should also say הדרן עלך מסכת חנוכה, implying the lights of Chanukah should remain with us throughout the entire year. Therefore, it is important to take advantage of Chanukah, and to amass spirituality at every opportunity, so the impression will remain with us long after Chanukah passes.

Yosef HaTzaddik told Pharaoh to appoint איש נבון וחכם, a wise and clever person, to be in charge of collecting the produce during the seven prosperous years, to preserve it for the subsequent seven years of famine...

Reb Elyah Lopian *zt'l* asks, why was it necessary to appoint an איש נבון וחכם, "a wise and clever person"? It seems that any good manager could do the job. One doesn't need to be a genius to store grains.

Reb Elyah Lopian answers that in order to do the job properly one has to be very wise, so he will recognize the worth of

each grain. He drew an example from those who suffered hunger in their lifetime (such as Holocaust survivors, or those who lived during the famine in Eretz Yisrael). They remember the days when every morsel was precious. Years later, it's still hard for them to watch people discarding food. As far as they are concerned, every drop of food is worth saving.

Yosef advised Pharaoh to appoint an איש נבון וחכם, a wise and clever person to manage the preservation of the crops, because only such a person will value the importance of each grain. Others won't understand the importance of saving every drop of food, but a wise man will understand that every drop is precious.

Reb Eliyahu Lopian concludes: Almost every year we read *parashas Mikeitz* on Chanukah. We study how Mitzrayim carefully stored the produce from the prosperous years for the upcoming famine, saving every drop they could. This is to remind us that on Chanukah, when there is an abundance of spirituality, we should pack our bags with as much holiness as we can, so the

9. Indeed, אור is the twenty-fifth word of the Torah, as it hints to the light of Chanukah and the light of Shabbos that begins to shine, from Chanukah on.

spiritual influence of Chanukah will remain with us for the rest of the year. Every morsel of spirituality that's available now is precious.¹⁰

The Imprint of Chanukah *Lecht* Remains Forever

One year after Chanukah, Rebbe Shlomo Karliner's *zt'l* family wanted to paint one of the walls of his home, because it became black from the smoke and soot of the Chanukah *lecht*. Rebbe Shlomo Karliner told them not to. He wanted the sign of smoke and soot remain the wall so the impression of the mitzvah will remain the entire year.

On one of his travels, the Divrei Chaim *zt'l* stopped over at a hotel, and said that he felt a great holiness there. After asking some questions, he found out that the Berditchover Rav *zt'l* stayed there

years before, and the walls of that house absorbed his holiness.

Chazal (*Brachos* 6:) recommend having a fixed place for *tefillah*. The Tzlach explains, "This is because the place where one prays receives *kedushah*. When he prays there again, the holiness of that place will help the *tefillah* be accepted."

The Maor VaShemesh (ויצא ד"ה עור במדרש) writes, "On *motzei Shabbos kodesh*, when the *neshamah yeseirah* leaves, an imprint of its holiness remains, as known to the experts in kabbalah."

Similarly, the imprint and impression of Chanukah will remain with us the entire year, and for eternity. As one great chassid said, "The holiday doesn't pass. It enters." It becomes a part of us, acquired for eternity.

Bitachon

The Or HaChaim says that Pharaoh dreamed the same dream for two years, but he forgot them in the morning. As it states, ויהי מקץ שנתיים ימים ופרעה חולם. This can be translated, "It happened after two years of Pharaoh's dreaming..." Pharaoh had the dream once again, and this time he didn't forget it, and that's when Yosef was freed from jail.

Why did Pharaoh dream the same

dream for two years if he forgot them every morning?

Rebbe Pinchas of Koritz (*Miketz* 71) answered that on any day of those two years, if Yosef would have strong *bitachon*, Pharaoh would remember his dream and Yosef would be released that same day. Pharaoh had the dream for two years so the opportunity for Yosef's freedom would be in place. It was up to

10. This lesson is also written in *Sfas Emes* (*Mikeitz*, 5631). He writes, "This *parashah* teaches us that on the good days, the days when holiness is revealed, we should acquire inspiration and preserve it for the bad days, when the holiness is concealed... Because before every test there is a moment of light that teaches you how to act afterwards."

Yosef to trust in Hashem fully before the process began.¹¹

To explain this point Rebbe Pinchas Koritzer told the following story:

The Baal Shem Tov once traveled with his student, Rebbe Mendel, the Magid of Bar, through a forest. Rebbe Mendel was thirsty and the Baal Shem Tov told him, "Have *bitachon* that Hashem will give you water."

They came across a gentile who asked them, "Did you see my horses? I lost my horses three days ago, and I'm looking for them ever since."

Reb Mendel said that he didn't see the horses. Then he asked the gentile whether he has water. He did, and he gave it to Reb Mendel.

Reb Mendel said to the Baal Shem Tov, "I know that this gentile was traveling around, seeking his horses, all for my sake, so I could have water. But why was he looking for his horses for three days?"

The Baal Shem Tov replied, "Hashem

sent him out three days ago so he would be ready to give you water the moment you acquire the ideal level of *bitachon*."

Similarly, Rebbe Pinchas of Koritz explained, Pharaoh had this dream for two years, so the moment Yosef had perfect *bitachon*, Pharaoh would remember the dream and Yosef would be released from prison.

The Torah says, וישלח פרעה ויקרא אל יוסף, "Pharaoh summoned for Yosef and they rushed him out of the dungeon..." (41:14). The Rebbe of Ostrovtza *zt'l* (*Toldos Adam*, seventh night of Chanukah) notes that the *pasuk* states, ויריצוהו, that *others* rushed Yosef out of jail, Yosef didn't rush on his own.

After years of imprisonment this was Yosef's opportunity to be released. Nevertheless, Yosef didn't rush. ויריצוהו, others rushed him out. Because Yosef didn't trust in Pharaoh, and he didn't trust in the *sar hamashkim*. He trusted solely in Hashem, and therefore there was no reason to rush.¹²

11. There are many levels of *bitachon*. Yosef certainly always trusted that Hashem would save him from prison. And when he attained a very high level of *bitachon*, he was saved.

12. Yosef didn't rush, but Hashem rushed and hastened his salvation.

The *Seforno* explains the words ויריצוהו מן הבור, "They rushed him out of the dungeon" as follows:

"This is like all of Hashem's salvations that happen immediately. As it states (*Yeshayah* 56:1), כי קרובה ישועתי לבוא, 'My salvation is near to come.'... This is what happened in Mitzrayim, as it states (*Shemos* 12:39), כי גרשו ממצרים, 'they were banished from Mitzrayim.' As Chazal tell us that 'their dough didn't have time to rise before the King of kings, Hakadosh Baruch Hu, redeemed them.' This will also occur in the future, as it states, ופתאום יבוא אל, 'Suddenly he will come to his *heichal*, the master (*Moshiach*) whom you are awaiting' (*Malachi* 3:1).

An indication to Yosef's high level of bitachon is that he didn't hint to Pharaoh that he was innocent, imprisoned for nothing, and that he wants to be freed from jail. Someone else in his circumstance would certainly

hint to Pharaoh his innocence, and plead for freedom. But Yosef just interpreted Pharaoh's dreams, and trusted in Hashem that this was sufficient *hishtadlus* to be released from the dungeon – indeed it was.¹³

Zos Chanukah

The Rebbe of Ruzhin *zt'l* said, "What tzaddikim accomplish on Rosh Hashanah and Yom Kippur, a simple Yid can accomplish on Zos Chanukah."

The Maharal writes, "The world of nature is subjected to the number seven, as the physical world was created in seven days. Whatever is beyond nature is bound to the number eight... Therefore the [Chanukah] miracle was eight days."

With this idea in mind, we understand the specialness of Zos Chanukah, because then it is twice eight, *שמיני שבשמיני*, the eighth day of the eight days of Chanukah. It is a time when miracles beyond nature can occur.

In *parashas Emor*, following the discussion of all the *yamim tovim*, the Torah writes, *ויקחו אליך שמן זית וך למאור*, "Take for yourself pure olive oil to light [the menorah]" (*Vayikra* 24:2). The

Rokeiach teaches that is hinting to the mitzvah of Chanukah *lecht*.

The Beis Yosef asked: Why is Chanukah eight days? They had enough oil for one day, so there wasn't a miracle on the first day.

The Rokeiach answers that since Chanukah is hinted to in the Torah after the Torah discusses the eight days of Succos therefore, the *chachamim* established Chanukah for eight days.

Since the eight days of Chanukah correspond to the eight days of Succos, we figure that the final day of Chanukah, Zos Chanukah, corresponds to Shemini Atzeres.

The *Zohar* says Shemini Atzeres is a special time for *tefillah*. As the *Zohar* states, "At this time of joy the Jewish nation is alone with the King. And when one is alone with the King, whatever he

13. People say, "Money doesn't fall from the sky." The Rebbe Reb Bunim of Pshischa said that this isn't true. If Hashem desires it, money can fall from heaven, directly into someone's pocket, or directly into someone's bank account.

Rebbe Bunim proved it from this week's *parashah*. The brothers told Menasheh that they don't know how the money got inside their bags. Menasheh told them, *אלקיכם ואלקי אביכם נתן לכם מטמון באמתחותיכם*, "Your G-d, and the G-d of your father gave you this treasure in your packages" (43:23). The brothers didn't disagree with that point. They accepted it, because it can be. Hashem can place money into their packages, because Hashem can do anything. Money can fall from heaven directly into your bag.

requests, will be given to him..." Therefore, we conclude that Zos Chanukah, which corresponds to Shemini Atzeres, also has this specialness. We are alone with Hashem, and whatever we request, Hashem will fulfill our wishes.

Chazal say that we don't say the complete *Hallel* on the seventh day of Pesach because Hashem says, "My creations are drowning in the sea and you are saying *Hallel*?" And since we don't say the entire *Hallel* on the seventh day of Pesach – which is *yom tov*, we don't say the entire *Hallel* on Chol Hamoed Pesach either.

We also don't say *Hallel* on Rosh Hashanah and Yom Kippur because "how can we sing *Hallel* when the books of life and death are open before Hashem, and we are on trial for our lives?" Altogether, there are eight days a year (six days of Pesach, one day of Rosh Hashanah and one day of Yom Kippur) when we technically should say the entire *Hallel*, but we don't, for the reasons we explained above.

The Vilna Gaon *zt'l* says that the *Hallel* we say on the eight days of Chanukah correspond to those eight days. We complete the eight *Hallels* that we missed.

The order of the holidays begins with Pesach. Therefore it is logical to assume that the first six days of Chanukah complete the *Hallels* of Pesach. On the seventh day of Chanukah, we complement the *Hallel* of Rosh

Hashanah. And on Zos Chanukah we say the *Hallel* of Yom Kippur.

According to this calculation, Zos Chanukah corresponds to Yom Kippur. Just as Yom Kippur is the day when the Jewish people are sealed for a good year, so too, on Chanukah, the Jewish people are sealed for a good year, and miracles and kindness will befall them.

Rebbe Yisrael of Ruzhin *zt'l* came into the beis medresh on Zos Chanukah and saw the chassidim playing dreidel with money. The Rebbe said, "What a person earns during Chanukah he might lose [because when he plays dreidel on the next day of Chanukah, he might lose what he earned the first day]. But what one gains on Zos Chanukah, he won't lose." It will remain with him forever.

The *brachah* , יוצר אור (we say each morning) lists eight praises: פועל גבורות, עושה חדשות, בעל מלחמות, זורע צדקות, מצמיח ישועות, בורא רפואות, גורא תהילות, אדון הנפלאות. The kabbalists say that these eight praises correspond, respectively, to the eight days of Chanukah. The eighth praise is אדון הנפלאות, which means Hashem performs miracles. It's appropriate that this praise corresponds to Zos Chanukah — a day for miracles.

Rebbe Shlomo (the first Rebbe) of Bobov *zt'l* said that the miracles of זאת הנוכה are alluded to in the *pasuk*, מאת ה' גפלות. The גפלות, the wonders and miracles, happen because of זאת, because of Zos Chanukah.

Rebbe Shlomo of Bobov *zt'l* also explained the *pasuk* (*Tehillim* 118:23), *זאת היא נפלאות בעינינו*, *זאת*, *מאת ה' היתה זאת היא נפלאות בעינינו*, that *זאת*, which represents *זאת חנוכה* it's a time when one can merit *נפלאות בעינינו*, to see miracles and wonders happening to him. As *tzaddikim* said, one can touch with one's hands the miracles that happen on this day.

It is written, *בזאת ידעתי כי הפצת בי* (*Tehillim* 41:12). The *Yismach Yisrael* (*Chanukah* 53) explains *בזאת*, since you gave us *זאת* *חנוכה*, I know that you desire me, and that you want to grant me goodness.¹⁴

Reb Chaim Yitzchak Chaiken *zt'l*, a student of the Chofetz Chaim, had a yeshiva in Aux-le-Bein, France. A *bachur* of the yeshiva had a cancerous tumor in his throat, and the doctors said they must operate immediately. The boy's life was at stake. But the operation itself was also very risky. With a slight wrong move of the hand, the patient would die.

They went to a great doctor in Paris. He also agreed that an operation was needed,

but like the other doctors, he was afraid to perform the operation, because a small mistake could endanger the boy.

At that time Rebbe Itzikel of Pshevorsk *zt'l* was living in Paris. They sought his counsel. He replied, "It's now three weeks after Chanukah, and I still have the wicks from the Chanukah *lecht*. I'll give them to you and you should place them on the tumor. The boy should also remain indoors for three days..." They followed this counsel, and when they returned to the doctor, the doctor took another x-ray and was shocked to see that the boy was healed. He asked, "Who was this expert doctor, who performed such a wonderful operation, cautious to cut exactly the amount required and nothing more?"

To make a miracle like this after Chanukah one needs to be a *tzaddik* like the Rebbe of Pshevorsk. But now it is still Chanukah, and everyone can perform great miracles. As the *Rizhener* said, on *Zos Chanukah* even a simple *Yid* can perform miracles like the greatest *tzaddik* of the generation.¹⁵

14. It states, *איש בער לא ידע וכסיל לא יבין את זאת*, "the fool doesn't know, and the imbecile doesn't understand *זאת* — that *זאת חנוכה* is a special day." It should be said about him, *זאת אני בוטח*, "if you are wise, you will understand *זאת*." And you will say *זאת חנוכה*, that in the merit of *Zos Chanukah*, I trust in Hashem that I will have a salvation.

15. One way to rouse Hashem's compassion is for us to be compassionate. As Chazal (*Shabbos* 151:) say, *כל המרחם על הבריות מרחמים עליו מן השמים*, "Whoever has compassion on others, he will receive compassion from Heaven."

This lesson is hinted at in this week's *parashah* when Yaakov prayed (43:14), *וקל ש-ד-י יתן*, *יתן* לכם רחמים לפני האיש. Reb Shlomo Kluger *zt'l* (*Imrei Shefer, Mikeitz*) asks that it should say *יתן* *ה' יתן לכם*, "Hashem should have compassion on you." However, as it is written (*רחמים*) it seems that Hashem will make you compassionate. How will the brother's compassion help? They need that the leader of *Mitzrayim* to have compassion on them?

Segulos of Zos Chanukah

The Bnei Yissaschar (*Kislev Teives* 2:10) writes, "The earlier rabbanim often said that Chanukah is *mesugal* for פקידת עקרות, for the barren women to bear children... In my opinion, the *segulah* is primarily on Zos Chanukah..." (Rebbe Ahron of Belz *zt'l* and several other tzaddikim would repeat this idea from the Bnei Yissaschar each year at his *tisch* on Zos Chanukah.)

The Chakal Yitzchak tells that his father, the Imrei Yosef of Spinka *zt'l*, waited many years for children. Once, on Zos Chanukah, his wife told the Divrei Chaim of Tzanz about their plight, and he blessed them. Nine months later she bore a child.

The Imrei Noam (סוף יום ז' דחנוכה) tells that because this day is *mesugal* for bearing children and for *parnassah*.¹⁶

Rebbe Pinchas of Koritz *zt'l* said that Zos Chanukah is *mesugal* for *parnassah*. He learned this from the eight words of praise that we say in ויברך דוד (I Divrei HaYamim 29:11). לך ה' הגדולה (1). והגבורה (2). והתפארת (3). והנצח (4). וההוד (5). כי כל בשמים ובארץ לך ה' הממלכה (6). והמתנשא לכל לראש (7). והעושר (8).

והעושר, wealth, is the eighth praise, corresponding to the eighth day of Chanukah, because on Zos Chanukah one can merit *parnassah* and wealth.¹⁷

Chesed L'Avraham from Rebbe Avraham of Radomsk *zt'l* states that Zos Chanukah is *mesugal* for hastening the redemption, since on וזאת חנוכת המזבח זאת חנוכה we read וזאת חנוכת המזבח (Bamidbar 7:84) and המשה is from the word משיח.

Another hint to משיח is from מדליקין שמונת ימי חנוכה. The first letters spell משיח. May it be speedily in our days.

The answer is, Yaakov prayed that Hashem grant them the attribute of *rachmanus*. Because if they have compassion on others, Hashem will have compassion on them.

At that time, they needed Hashem's compassion. Shimon was already taken away, and now that Binyamin is going to Mitzrayim, who knows what will happen to him? And what will happen to all the other brothers? But if they have the attribute of compassion, everything will work out.

16. Someone came to the Chazon Ish *zt'l*, complaining about his poverty. The man said, "I need a big miracle to pay up all my debts, and לאו בכל יומא מתרחיש ניסא, miracles don't happen every day."

The Chazon Ish corrected him, and said that this phrase should be read as follows, לאו, it isn't so! בכל יומא מתרחיש ניסא, miracles occur every day!"

17. The other days of Chanukah are also *mesugal* for *parnassah*, as the Arugas HaBosem *zt'l* (*Vayigash*) teaches on the *pasuk*, כי למחיה שלחני אלקים לפניכם, "for the sake of *parnassah*, Hashem sent me before you..." (*Bereishis* 45:5). The word שלחני is *roshei teivos* for, להדליק נר חנוכה שמונת ימים, "To light the candles of Chanukah for eight days."