

תורה תבלין

A Torah Tavlin Publication
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שבת קודש פרשת מקץ - שבת חנוכה - מברכים חודש טבת

Shabbos Parshas Miketz - Shabbos Chanukah

כ"ח כסלו תשס"ה - December 11, 2004

הדלקת נרות שבת - 4:10	(Monsey, NY)	מנחה גדולה / שבת - 12:20
שקיעה של ערב שבת - 4:28	~~~~~	שקיעה של יום השבת - 4:28
זמן קריאת שמע/מ"א - 8:55	~~~~~	צאת הכוכבים / מעריב - 5:18
זמן קריאת שמע/הגר"א - 9:31	~~~~~	צה"כ / לשיטת רבינו תם - 5:40

מדעת עליון

משתדל תמיד להתאים את האידאה שלו - דהיינו אלקיו - לפי רצונו ותאוותו. והיינו המבואר במדרש, כי פרעה היה מי שהחזיק את עצמו ועשה מה שברצונו בלי שום מנהיג עליו, וזהו מדכתי "והנה עומד על היאור" - כלומר, פרעה היה עומד על דעת עצמו, וכאילו הוא מתקיים על אלוהיו.

מאי חנוכה? דת"ר ... נעשה בו נס והדליקו ממנו לשמונה ימים לשנה אחרת קבעום יו"ט (גמ' שבת כא:)
איתא במגילת תענית וז"ל ומה ראו לעשות חנוכה שמונה ימים, והלא כל חנוכה הבית לא היה אלא שבעה? משום שמצאו המזבח הרוס ובאותן שמונה ימים גמרו בנין המזבח ע"כ עיי"ש. הנה מבואר מזה דקביעת ימי החנוכה לחג משום ב' דברים: נס פך השמן שהדליקו ממנו לשמונה ימים, וגם משום חנוכה המזבח שבאותם שמונה ימים. ויש להבין, למה היו צריכים עבור ב' הענינים ולא די משום נס המנורה בלבד, כמו דמשמע מסוגיית הגמ' בשבת?

אלא מפרש הגמ"ר **רפאל משה לוריא שליט"א**, **בס' אסיפת שיעורים**, עפ"י הגמ' (שבת כא) שגר מערבי

ויהי מקץ שנתים ימים ופרעה חלם והנה עמד על היאור וגו' (מא-א)

איתא במדרש וז"ל "אמר ר' יוחנן הרשעים מתקיימין על אלוהיהם שנאמר ופרעה חלם והנה עמד על היאור". אבל הצדיקים אלוהיהם מתקיימין עליהם שנאמר ויהנה ה' נצב עליו" עכ"ל עיי"ש. וצריך להבין פשר הענין כאן במה שאמר במדרש.

אלא מאיר לנו הגמ"ר **אליהו מאיר בלוך זצ"ל, בס' פניני דעת**, שהביאור בזה הוא, כי הצדיק האמיתי משתוקק תמיד להתרומם למדרגה עליונה ולעלות מעלה מעלה בעבודת ה', אבל אלקיו תמיד למעלה ממנו, כי כל מה שהצדיק מגיע למדרגת הבנת אלקיו ית', הוא מרגיש ומכיר היטב שאין מלאכתו מושלמת כלל וכלל וצריך הוא להתעלות ולהגיע למדרגה יותר גדולה בהבנת אלקות שלמעלה הימנו. ולכן הוא משתדל תמיד להתרומם אל ציווי השי"ת, ומחפש לדעת מה ה' אלקים דורש ממנו בכל עת ובכל שעה.

משא"כ הרשע אינו כן, כי הרשע מסתפק ומחזיק בידו ועומד על אלקיו - כלומר, אפילו אלקיו אינו המדריכו ומצוה את הנהגתו, אלא הוא על דעת עצמו

HALACHOS OF MOTZEI SHABBOS CHANUKAH

On שבת חנוכה, one should not delay *davening Maariv*, in order to light the *Chanukah* lights as soon as possible. However, if one has a *minhag* to wait until a specific time before *Shabbos* is over, i.e. 42, 50, 60 or 72 minutes after *shkiah*, he is not permitted to be lenient and hasten his normal time in order to light *Chanukah* lights (1).

As far as making *Havdalah* is concerned, there are different customs for different places. In a *shul* or *Yeshiva*, where both *Havdalah* and *Chanukah* lighting are done, *Shabbos* should precede *Havdalah* (2). Of course, one must say "אתה חוננתני" during *Maariv Shemona Esrai*, or "ברוך המבדיל בין קודש לחול" in order to be able to light first (3). In the house, there are two prevalent customs: 1) Some make *Havdalah* first citing the reason of "A (more) common mitzvah is performed before a less common mitzvah." 2) Some light the *menorah* before *Havdalah* in order to delay the full ushering out of *Shabbos*, which is completely finished with *Havdalah*. If one has no specific family custom, he should light *Chanukah* lights first (4).

One who lights *Nרות חנוכה* first, is not permitted to make use of the light of the *menorah* for "בורא מאורי האש" during *Havdalah*. It is forbidden to derive any benefit from the *Chanukah* lights once they are lit, whereas *Blessing on Fire*, must be recited on a fire

(1) אגרות משה או"ח ד: סב (2) או"ח תרפ"א: ב (3) באר היטב תרפ"א: א (4) או"ח תרפ"א: ב (5) שם: א (6) אמרי יושר: א: ק (7) פסקי תשובות תרע"ז: 35 note (8) שער ישר - חנוכה (9) משנה ברורה תרע"ז: (10) משנה ברורה תרפ"א: כא

הוא היה אומר

R' Chaim Yosef Dovid Azulai ZT"L (Chid"a) would say:

"The first words of *Parshas Miketz* correspond to the miracle of *Chanukah*. וכאשר יוחנן השמיד יוונים מ'בית ק'דשנו צ'ינו ש'נדליק נ'רות ת'מניא spells out the following inscription: *And when Yochanan destroyed the Greeks from our holy Temple, we were commanded to light eight days of Chanukah, placed on the right side of the doorway going out.*"

The Author of Sefer Alay Shur writes:

"What is true happiness? Happiness is an inner feeling of pure joy that will accompany one throughout his life. Temporary fleeting bliss is not happiness."

R' Dov Katz ZT"L (Tnuas Hamussar) would say:

"The fool turns a friend into an enemy, while the wise man turns an enemy into a friend."

IN HONOR OF THE BAR MITZVAH OF ZEV YEHUDAH ZUCKERMAN נ"י
לז"נ הרב חיים יעקב שמעון ב"ר אהרן משה ז"ל בנברסקי - נפטר יום א' דחנוכה תשס"ד

I have the *Rebbe's* mother's name, I can personally *daven* for his safe and speedy release."

Just a few days later, on the 19th of *Kislev*, R' Schneur Zalman was released from jail and till this very day, *chassidim* celebrate the anniversary of this joyous Day of Redemption.

TORAH GEMS

ויקרא פרעה שם יוסף צפנת פענח וכו' (מא-מה)

Rashi explains that "צפנת פתוח" means, "*One who deciphers hidden things.*" But if "צפנת" is translated as "*hidden,*" and "פתוח" means "*one who deciphers,*" should not the wording be switched: the name should read "פתוח צפנת"?

The **Sefas Emes, R' Yehudah Leib Alter ZT"l**, answers that the name that was given to Yosef - צפנת פענח - in what seems to be the reverse order was intentionally worded so, in order to demonstrate the reason why Yosef was found worthy to have the ability to discern hidden things: namely, he was an exceedingly humble and modest person who kept his righteous deeds concealed. He acted "בסתירה" - "*concealed*" so as not to show off.

Thus, "צפנת" - Yosef hid his righteous deeds, so "פענח" - he was able to decipher hidden things.

וקבעו שמונת ימי חנוכה אלו להודות ולהלל (על הניסים)

The *Chashonaim* fought miraculous battles with the Hand of *Hashem*, rejected the Greek invaders, redeemed the Holy Temple and restored the light of *Torah* to the Jewish people. Yet, *halachically*, we make little mention of these monumental feats. On the other hand, the relatively smaller miracle of the candles lasting eight days dominates our holiday liturgy and *mitzvos* we perform. Why?

R' Chaim Vital ZT"l writes that the *Chashmonaim* were later punished for establishing their own kingdom - מלכות ישראל - and as a result, there is no remnant of them amongst *Bnei Yisroel*. For this reason, the amazing events that took place involving them never merited becoming the main object of the *Yom Tov* of *Chanukah*. Whereas the miracle of the נרות was foreseen earlier, as the *Medrash* states that *Aharon Hakohen* was distraught over the fact that he was unable to bring a *korbon*,

at the time of the dedication of the *Mishkan*, with the rest of the *Nesiim* - Princes. *Hashem* reassured him saying, "*Do not worry, for greater than this is prepared for you.*" This was a reference to the miraculous lights of *Chanukah*, which Aharon's descendants were to kindle in those dark days. In Aharon's merit, did the Jews enjoy salvation and this became the focus of the *mitzvos* of *Chanukah*.

The most famous aspect of the miracle of *Chanukah* is the fact that the small quantity of pure oil burned for eight days. Since the number eight refers to a level above nature and time, this means that the oil gave light in a way that was above the limitations of nature and time.

There are numerous explanations about what precisely the *Chashmonaim* did when they lit the *menorah*, and why we consider the miracle to have lasted for eight days. **R' Moshe Wolfson Shlit''a** cites one explanation that there was a miraculous change not in the nature of the oil, but in the way that time itself operated in the *Bais Hamikdash*. Time is one of *Hashem's* creations, and hence it is as real as anything else in the universe. It has an existence of its own and is a reality which cannot be measured by the hands of a clock. Thus, the everlasting effect of the miracle of the oil burning for eight days was not that the oil miraculously retained the ability to continue burning for seven days longer than usual. Rather, the unit of eight full days of "time" was astoundingly and Divinely maneuvered to fit into one small flask of oil! The oil burnt in the way it was supposed to, but *Hashem* "squeezed" an additional seven days of "time" into that tiny flask. Hence, we celebrate *Chanukah* for eight days, since this total amount of "time" was expended for the miracle.

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clockwise

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לא כבה, עדות שהשכינה שורה בישראל ע"כ. ומבואר
מזה דעצם הדלקת המנורה יש בה עדות מיוחדת על
ההשראת שכינתו ית', חוץ מעצם דין הדלקה שזה עבודה
דבעינן כהן. וא"כ י"ל דכמו ששינו בגמ' דנקבע החג על
נס המנורה ופך השמן, היינו דע"י ששקצו מלכי יון את
המזבח והכניסו צלם בהיכל, ביטלו שני הדברים של
קדושת מקום של הקרבת הקרבנות, וגם קדושת בית
המקדש שהיא בית לה'. אם כי מעיקר הדין לא בטלה

מעשה אבות... סימן לבנים

וירא יעקב כי יש שבר במצרים ויאמר יעקב לבניו למה תתראו וגו' (מב-א)

In the dark days that marked the rule of the Czar of Russia, a terrible misfortune befell the Jewish people. Under false pretenses and with little regard for the sensitivities of the people, the Czar's soldiers arrested the famed **Ba'al Hatanya, R' Schneur Zalman of Liadi ZT"l**, and had him thrown into a dungeon in the capitol of Petersburg.

Immediately, the *Rebbe's chassidim* mobilized their resources and began the arduous process of having their *Rebbe* released. One *chasid* managed to ask R' Schneur Zalman what course of action they should take. After a moment's thought, he told him to travel to Berditchev and inform **R' Levi Yitzchok Berditchever ZT"l**, to seek his blessing. Thus, wasting no time, that very day the *chasid* hired a wagon and hurriedly traveled to Berditchev, where he breathlessly entered the *Rebbe's* chamber and described to him the plight of the *Ba'al Hatanya*.

R' Levi Yitzchok was terribly distraught. He cried out in a voice heavy with sorrow, and became so overcome with emotion that he literally fell off his chair. After a moment, though, he composed himself and inquired as to how the *Rebbe* was handling the situation.

"I can only say this," replied the *chasid*. "The *Rebbe* was taken from his home so quickly that he forgot to take his boots. Yet, even in that short time, I did notice that he did not forget to take his *Talis* and *Tefillin* with him into that dungeon!"

R' Levi Yitzchok was amazed by what the *chasid* had observed and smiled. "This, my young *chasid*, is quite a good sign. I will *daven* on his behalf and with *Hashem*'s help, the *Rebbe* will be released in due time." He then asked for the *Ba'al Hatanya*'s mother's name, in order to write out a *kvittel*, however, the *chasid* had no idea. He had forgotten to ask for it when he left Petersburg and now he was unable to provide this information for R' Levi Yitzchok.

The Berditchever, however, did not seem too concerned. He took out a *chumash* and opened it up. The page that it turned to was the *parsha* dealing with the *Shevatim* going down to Egypt to purchase grain for their families back in *Eretz Canaan*. Without another word, R' Levi Yitzchok began reading the *posuk*, "וַיֵּרָא יַעֲקֹב כִּי יֵשׁ שָׁבֵר בְּמִצְרַיִם" - "*And Yaakov saw that there were provisions in Egypt.*"

His face lit up as he turned to the *chasid*. "Don't read the word יִשְׁבֵּר with a '*shin*' which means provisions, rather יִשְׁבֵּר with a '*sin*' which is an expression of hope and anticipation. Go tell the *Rebbe* that just as *Yosef Hatzaddik* was saved from imprisonment in *Mitzrayim*, so too, will he be released from his imprisonment very shortly. I see this from the word "יִשְׁבֵּר" which stands for שְׂנִיאוֹר בֶּן רִבְקָה, and now that