

בראתי יצר הרע בראתי

תורה תבלין

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לכל זמן ועת..... (Monsey, NY)

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מדעת עליון

ויאמר פרעה אל יוסף אחרי הודיע אלקים אותך את כל זאת וכו' (מא-לט)
הנה מצינו חילוק גדול בין פרעה שבימי יוסף לפרעה שבימי משה רבינו.
בימי יוסף, הגם שהיה פרעה עובד עו"ז מעודו, מ"מ תיכף כשפתר יוסף את
חלומה, האמין לדבר ה'. ואילו בימי משה, אמר פרעה "מי ה' אשר אשמע
בקולו", ואפי' האותות ומופתים לא שיכנעוהו להאמין. מדוע?
ביאר הגמור"ר יעקב ניימאן זצ"ל, בס' דרכי מוסר, שלעולם אינו דומה
אמונה אצל בני ישראל למה שמאמין אומות העולם. כי יהודי בעת צרה כבעת
שמחה, איננו נוטש אמונתו בבורא עולם. וכמו אלו הקדושים שהלכו לכבשני
האש וספרי תורה בידם, תוך שהם שרים בקולם "אשרנו מה טוב חלקנו". לא
כן הגוים, דאף שהם מאמינים בבורא עולם, מ"מ אין זה אלא כשרואה שכדאי
לו הדבר.

ולכן, פרעה שבימי יוסף שמע ממנו פתרון נעים וערב, כי יעשיר אותו ואת
ארצו עקב הרעב בעולם, ורצה מאד לאמין באלקים זה. אמנם פרעה שבימי
משה רבינו נדרש מאת אלקי ישראל לשחרר אומה שלימה שהם משועבדת לו,
והאיך יסכים להפסיד ממון כה רב, לכך לא האמין בו.
וזהו מה שאחז"ל על הקרא "ופרעה עומד על היאור" - מכאן שרשעים
עומדים על אלהיהם. שכן הללו אינם רוצים לתת ולהקריב למען אלהיהם, רק
רוצים לעמוד עליהן בדרישות ותביעות, לקבל עוד ועוד.

מאי חנוכה? בדקו ולא מצאו אלא פך אחד של שמן וכו' (גמ' שבת כא:)
מצות נר חנוכה היא על שם נס פך השמן, ובכל לילי חנוכה מברכים בשעת

Though many people are accustomed to giving presents on *Chanukah*, in truth it is a "borrowed" custom. The Jewish custom is to give *Chanukah-gelt*, which is why playing *dreidel* for money is a centerpiece of the *Chanukah* experience. What connection is there between *Chanukah* and money?

R' Pinchos Winston Shlit"a answers that *Chanukah* is a holiday about revealing inner potential. The olive oil which we use on *Chanukah* comes from the inner core of the olive. Paralleling this is the body and the soul; the soul, hidden within the body, has potential light that only shines when it is "extracted" and "ignited." Thus the words "השמן" - "the oil" and "נשמה" - "soul" are made up of the same letters. To extract the oil, the olive must be squeezed. To extract the soul and reveal it, the body must be "squeezed" - demands upon our bodies that go against their nature, like acting with kindness and selflessness, among many other types of *mitzvos*.

There are very few symbols of hidden potential as accurate as money itself. Presents are limited to what they can become, and for what they can be bartered. On the other hand, money can fulfill almost any need at almost any time, which is why people are living and dying for it. However, as powerful as money may have become in the minds of men, the most important thing to recall is that money, at best, is but a symbol of the real currency and potential that matters most to G-d: the light of the hidden soul.

הוא היה אומר

R' Yitzchok Meir Alter ZT"L (Chidushei Harim) would say:

"If one has the ability and patience to become a *rebbe*, he definitely should. One day he may come across an exceptional student and then he, too, will learn!"

A Wise Man once said:

"I shall pass through this world but once. Any good, therefore, that I can do or any kindness that I can show to any human being let me do it now. Let me not defer or neglect it, for I shall not pass this way again!"

R' Yaakov Emden ZT"L would say:

"We see from the amount of words in the *tefillah* of "Al Hanisim" - a total of 108 words - which corresponds to the *gematria* of "חק" - "(Absolute) Law" that although the *Yom Tov* of *Chanukah* may not be a מצוה דאורייתא, it and all of its *halachos*, are not to be treated lightly."

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struck a match and lit one candle. Using that candle he warmed the bottoms of the other candles and lined up all eight candles on the window sill of their compartment. He quietly recited the *Chamukah* blessings, and lit the candles. For the first time in a long time, a smile appeared on Papa's face.

Then, someone shouted, "There's light over there!" The Border Police and the Gestapo men soon came to the Geier's compartment and used the light of the candles to conduct their checking of the passports and papers. One of the officers commended Papa on his resourcefulness for thinking ahead and packing "travel candles." He took a quick look at their papers and was gone.

About a half hour passed and then, as suddenly as they had gone off, the lights flickered on again. The officers thanked Papa and left the compartment to finish their work throughout the train. "Remember this moment," Papa said to his son, "Just like in the time of the Maccabees, a great miracle happened here."

TORAH GEMS

וידבר שר המשקים את פרעה לאמר את חטאי אני מזכיר היום וגו' (מא-ט)

When the *Chief Butler*, heard about Pharaoh's dreams, he made it his business to inform Pharaoh about the wondrously clever Jewish youth who was languishing in prison, who had the uncanny ability to decipher and explain dreams. The question is: Why didn't the butler do even better? He could have simply gone to the prison where Yosef was, related the dreams as if they were his own, and taken Yosef's unmistakable translation to Pharaoh, passing it off as his own explanation and claiming the reward!

The *Chasam Sofer*, R' Moshe Sofer ZT"L, answers and quotes the *Medrash* that the dream of a king is different than the dream of a commoner. A common person might dream of issues that pertain only to himself or his family, while a king dreams of issues of national and international importance. Its explanation and acceptance may ultimately prove crucial to the entire world. Thus, the *posuk* stresses "פרעה חולם" - "And Pharaoh dreamt" - specifically because it was the dream of a Pharaoh and it contained matters crucial to many nations, and ultimately to the entire civilized world, therefore, no man other than a king could have passed it off as his own. Yosef, in his wisdom understood this and even an Egyptian layman, such as the Chief Butler, realized that when his king has a dream, it is not something to be treated lightly.

הדלקה שעשה ניסים לאבותינו. מאי רבותא היא כ"כ? הלא תמיד היו ניסים בבית המקדש, כמשאחז"ל עשרה ניסים נעשו לאבותינו בבהמ"ק (אבות ה) - ארון וכרובים אינם מן המדה, ולחם הפנים חם, ביום סילוקו כיום סידורו!

אלא מתוך הגמ"ר אברהם יעקב הכהן פאס זצ"ל, בס' עטרה למלך, שגור חנוכה הם סימן וסמל שלא יכבה אור התורה מישראל חייו, והם עדות לקיום הבטחת הקב"ה "כי לא תשכח מפי זרעו." והיינו ענין החשמונאים, וכמשכ' הרמב"ן שאלמלא החשמונאים נשתכחו התורה ומצות מישראל. כי חנוכה הוא חג הנצחון נגד השכחת התורה, והנצחון היה לא בחיל ולא בכח כי אם ברוח ה'. וכמו דאמר' "מסרת גבורים ביד חלשים" - שבאמת לפי דרך הטבע היו חלשים ממש אלא שגבורתם היתה כמו שכת' לגבי שמשון "ותצלח עליו רוח ה' וישסעהו כשסע הגדי ומאומה אין בידו." (שופטים יד)

ובכן, להלחם נגד השכחת התורה, נחוצים בעיקר בעלי רוח שעלבון התורה נוגע ללבם וא"א להם לסבול המצב, ויוצאים ביד רמה במלחמת ה'. אולם בזמננו המלחמה מתנהלת בפעולות - הצד שפועל יותר במסירת נפש הוא שיצליח וינצח.

מעשה אבות סימן לבנים

The eighth day of *Chamukah*, in the year 1938, fell out on December 25, a day celebrated by gentiles all around the world. For the Geier family it was the day they were to escape the murderous clutches of the Germans. Shortly after Kristallnacht, the Geier's had received their passports and visas to leave Germany for the United States. It was a sunny, but cold day as their train bound for Holland pulled out of the Berlin station. The Geier's shared their second-class compartment with two very stern-looking Germans.

Arnold Geier, age 12, and his sister, 15, sat quietly with their parents. In a whisper, Arnold overheard his mother reassure his father that *Hashem* would forgive him for not lighting his *menorah* that night. Mr. Geier was a *chazan* and a devout Jew and had packed a small *menorah* and some candles in his briefcase. Not long after darkness, the train slowed and puffed its way into a special railway station at the German-Dutch border. They braced themselves for their final encounter with the German police, Nazis and Gestapo. Just a few more miles and their old lives would be behind them. The train sat in the station and the Geier's watched as the Border Police and the Gestapo compared lists and prepared to check everyone's passports and papers.

Finally, small groups of officers boarded the train for the inspection. Papa looked tense and broke out in a sweat. They were all very afraid. Suddenly, without any warning, all the lights in the station and on the train went out. A number of people lit matches for light and the glow on their faces made for an eerie sight. In the confusion, Mr. Geier stood up, terrified but still of sound mind, and pulled eight small candles out of his coat pocket. He