



and drove them to a local inn from where they arranged for passage home.

That night, the mother of the bride had a dream in which her father, the *Nesivos*, came to her. He told her that he was informed in his Heavenly abode, that his daughter and granddaughter were in grave danger. He tried to *daven* and ask for mercy on their behalf but he was refused on the grounds that they had transgressed on the terrible sin of *Seclusion*, with a man - a non-Jew in this case - and they were to be punished. R' Yaakov related how he rose even higher through the Heavenly echelons, begging and pleading for mercy on their behalf. "In the merit of my Torah and my *sefer Nesivos Hamishpat*, which is universally acclaimed and studied," he argued, "Please allow them to live." Thankfully, his prayers were answered in a miraculous way, as a German officer found himself in a rural Polish town, and was able to effect their rescue.

"You have no idea the importance of this *mitzvah*," R' Yaakov concluded in his daughter's dream. "Always make sure to be careful and stringent when it comes to secluding oneself with another man. It can save your life!"

TORAH GEMS

ויאמר אליהם ראובן אל תשפכו דם השליכו אותו אל הבור הזה וכו' (לז-כב)

The *Medrash* explains the *posuk* (שיר השירים ז-יד) "The herbs give off a fragrance" - This is referring to Reuven, who saved Yosef his brother. "Over our doors are sweets" - This is the *Chanukah* lights, which are kindled near the door. The *Medrash* is perplexing: What connects Reuven's actions with the lights of *Chanukah*?

Chazal teach us, says R' Gavriel Zev Margolis ZT"L, that *Hashem* minimized the miracle of *Chanukah*. After all, He could have eliminated the need for oil altogether and performed an outstanding miracle whereby the *menorah* would light and remain lit for eight days without the benefit of any natural assistance. Yet, *Hashem* tends to work within nature as much as possible and the miracle contained elements that were both natural and supernatural. So too, Rashi tells us that Reuven proposed the idea to have Yosef thrown into a pit filled with deadly snakes and scorpions; in an effort to save his life. How would this save him? Reuven left Yosef with the snakes rather than his brothers, knowing that a creature without free will is more easily controlled, more so than people. This was Reuven's way to minimize the need for Divine intervention, the miracle of Yosef surviving in the pit was both natural and supernatural. Thus, the *posuk* likens Reuven's actions to the miracle of the *menorah* burning for 8 days.

אצל רבי חנינא בן דוסא שאמר "מי שאמר לשמן וידליק, יאמר לחומץ וידליק" (תענית כה.). הרי שגם רבי חנינא בן דוסא הראה נס כזה, ולמה איפוא קבעו חג בשביל אותו נס שאירע בזמן שבית המקדש היה קיים? וה"ה קשה, לגבי קריעת ים סוף, הנזכר לנס ולפלא, והלא מצינו אצל רבי פנחס בן יאיר בגמ' (חולין) "בגינאי נהרא חלוק לי מימד וכו' כמשה ושתין רבוא עי"ש." וא"כ גם כן שם הראה רבי פנחס בן יאיר הנס הזה. וקשה?

אלא תירץ האדמו"ר מגור, הגמו"ר יצחק מאיר אלתר זצ"ל, החידושי הרי"ם, שבאמת צדיק, אשר כל הנהגותיו ומעשיו הם מחוץ לדרך הטבע, לכן מתנהגים עמו מן השמים בניסים ונפלאות שהם גם מחוץ לדרך הטבע. אבל קריעת ים סוף, אז היה צריכים להעלות את כל בני ישראל, ואפילו את הפחות שבפחותים, שהיה צריך להיות ראוי לנס, כי אחרת היה נטבע וזה היה פלא כביר. ממילא, ג"כ לגבי הנס של חנוכה, שאם לא היו כל בני ישראל ראויים לנס לא היתה המנורה דולקת, יען שהמנורה של ציבור היתה, ולהעלות את כל בני ישראל למדריגה גדולה זו, וזהו נס גדול ופלא.

מעשה אבות סימן לבנים

ואין איש מאנשי הבית שם בבית. ותתפשהו בבגדו לאמר שכבה עמי (לט-יא)

In the official town records of the city of Lissa, the following story is recounted. Many years after the Rov of Lissa, R' Yaakov Loberboim ZT"L, author of the *Nesivos Hamishpat*, had passed away, his granddaughter became engaged to a fine young man. The necessary preparations were underway and the bride and her mother, the daughter of the *Nesivos*, needed to travel to an adjoining city to buy clothing and other items that would be necessary for the wedding. Taking all the money that they had, the bride's mother arranged for a wagon, driven by a gentile driver, to take them to the nearby city. However, this wagon driver was far from honest. Sensing the vulnerability of his passengers, and after further inquiry he learned that the bride's mother was indeed a widow with no husband to protect her, he drove them off the main road to his own empty home. There he relieved them of all their cash and tied them up in a back room. In a celebratory mood, he called some of his boorish friends and they drank and ate heartily while the terrified captives prayed, cried and awaited their fate in the next room.

Suddenly, without warning, the door burst open and in stormed a German officer. He screamed and threatened to shoot all the people sitting around the table. In the midst of the chaos, the wagon driver and his friends managed to run away and the officer, as if knowing exactly where to go, entered the back room. Wordlessly, he freed the captives, gave them back their money, which still sat on the table where the driver had put it,