

# The (Hidden) Light

Where do we encounter the light of Moshiach during the year?

To address this, let us begin with a question. For each Yom Tov, there is a parallel Mesachta. Examples: Purim has Mesachta Megillah, Yom Kippur has Mesachta Yoma and Pesach has Mesachta Pesachim. Chanuka, on the other hand, stands out as it is discussed only in several pages within Mesachta Shabbos (It is only in the chapter of *Bameh Madlikin*. It is specifically there because Chanuka is about lighting candles.) The question arises why Chanuka doesn't have its own Mesachta?

The gemara (Chagiga 12a) teaches that when Hashem looked at the *Dor Hamabul* and the *Dor Haflaga* and saw their actions were perverse, He hid the light He created on the first day for the tzadikim in the future. This light is known as the *ohr haganuz*. A deeper understanding of *יהי אור* (Breishis 1:3. The simple meaning is that Hashem said, "Let there be light," and there was light.) can now be understood. According to the rules of *dikduk* (grammar), a *vuv* can alter the tense of a word (known as the *vuv ha'hipuch*). As a result, this can now be understood as the light that is stored away for tzadikim (Peninim Mishulchan Hagra, Breishis, 1:4).

With this light, reality becomes transparent, allowing one to perceive the true essence of things. Before Adam sinned, this light pervaded existence as the clarity of Hashem was so clear in the world. An example to help us understand this is that today we say a bracha on food in order to acknowledge Hashem's involvement. However, back then, it was unnecessary to say a bracha, as the Divine origin of, for example, an apple, was unmistakably evident.

The first 36 hours of the world's existence were bathed in this Divine light (Yerushalmi Brachos 8:5, Breishis Rabba 11:2, 12:6, Midrash Shocher Tov 92). This was from the time Adam was created on Friday until Motzei Shabbos. Although he sinned on Friday, the light was not removed until after Shabbos. This clarifies the absence of the phrase *vayehi erev*, and there was evening, in relation to Shabbos since there was no evening when only this light prevailed (Although it is a spiritual light, it has an impact on physical existence. Consequently, during the period the world had this light, there was no darkness.).

The Rokeach (Taamei Haminhagim, Chanuka, p. 366) links the 36 candles of Chanuka to the 36 hours that we had the *ohr haganuz*. In fact, he calculates that it says *ner*, *meor* and *ohr* (expressions for "light") 36 times in the Torah as a hint to the 36 candles of Chanuka. The 36 candles also correspond to the 36 Mesachtos of *shas*, *Torah She'baal Peh* — that which is hidden. Additionally, this ties in with the 36 **hidden** tzadikim. Incidentally, Kislev is derived from the term *kisui* (covered, hidden) since the *ohr haganuz* is the light that is hidden.

This light of Chanuka which is the light of the *ohr haganuz* is the future light of Moshiach (Bnei Yissaschar, Kislev Teves, 2:16), as it says ... *I'Dovid arachti ner l'meshichai*, there I shall cause the power of kingship to sprout for Dovid, I have prepared a lamp for my anointed (Tehillim 132:17). It comes as no wonder that *משיח* stands for *מי חנוכה* (Emunas Itecha p. 144). Another hint is found in the gematria of the word Moshiach when it is spelled out. *משיח* spelled out is *חית, יוד, שין, מם*. This has a gematria of 878, which is precisely the same sum as *הדלקת נר* (which translates as, "kindling the Chanuka light"). One last allusion to this can be found on the letters of the *dreidel* (*gimmel, nun, hey,*

*shin*), which yields a sum of 358, the same as the word Moshiach. Amazingly, R' Pinchas Koritzer informs us that at the time of Chanuka lighting, the *ohr haganuz* is revealed (Taamei Haminhagim, p. 365).

In the home of R' Shlomo Kluger, the Chaunka lights once accidentally ignited a fire. Although it was quickly extinguished, a small burn mark, nevertheless, remained. Contrary to the reaction of dismay that many would have, R' Shlomo Kluger was elated since now Chanuka, the days of the *ohr haganuz*, could linger on in his home even after Chanuka was over.

Since the light of Chanuka, which comes at the darkest time of the year, is the light of Moshiach, we see in the parshiyos that coincide with Chanuka references to the two Moshiachs entering impurity. The pasuk in Vayeishev states (Breishis 39:1, see Breishis Rabba 85:1) *ו'Yosef hurad Mitzrayimah* (the simple meaning is that Yosef had been brought down to Mitzrayim), which can also be read as Moshiach ben Yosef entering impurity, *ervas ha'aretz*. This same terminology is found in conjunction with Yehuda as well where it says (Breishis 38:1) *va'yaired Yehuda* (simply this means that Yehuda went down), which refers to Moshiach ben Dovid. (From this incident, Peretz emerges [Breishis 38:29], who is the origin of Moshiach, as we say in Lecha Dodi *ish ben partzi*, the man descended from Peretz.)

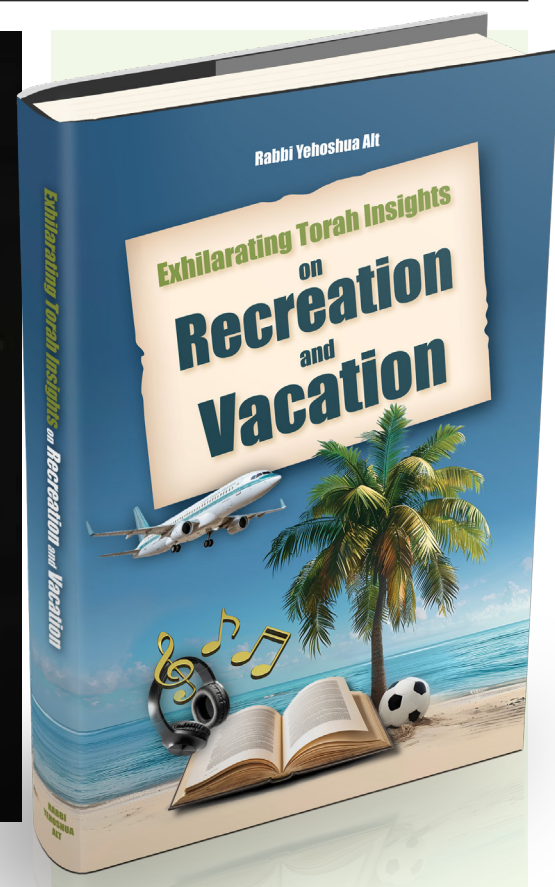
At the outset of the episode with Yehuda and Tamar we already see allusions to Moshiach in the words *ish adulami u'shmo Chirah* (Breishis 38:1). *עדלמי* has a gematria of 70, referring to the 70 years of the life of Dovid was 30 (the gematria of *lamed*) when he became king. The last two letters of *mem* and *yud* stand for *מלך ישראל*. Lastly, the word *Chirah* refers to the Beis Ha'bechirah, namely, the Beis Hamikdash.

This pattern of Moshiach emerging from impure roots appears many times in the Torah, such as in the story of the daughters of Lot, Rus and Boaz, and Yehuda and Tamar. It is also in the incident of Shechem and Dinah since they gave birth to Asnas who later married Yosef. In fact, by spelling out the name *חננו, יוד, נון, חז*, we arrive at a total sum of 566. This is the exact sum of *משיח בן יוסף*. Dinah being concealed by being placed in a box (Breishis 32:23, Rashi) is symbolic of the concealed *ohr haganuz*.

We are taught that Yosef corresponds to Chanuka. One way we see this is that it states *mi'Tzion michlal yofi* (Tehillim 50:2), from Zion beauty comes forth. Yosef is the only man in the Torah given the description of *yefei toar vi'fei mareh*, handsome form and appearance (Breishis 39:6). His beauty is the opposite of the external, faux and false beauty of *Yavan*. Indeed, *Yavan* originates from *Yefes*, beauty. Yosef is called Yosef Hatzadik. Inserting the letter *צ* into *יון* we arrive at the word *ציון*! Additionally, the gematria of *יוסף* is 156, the same as *ציון*.

Yosef characterizes the trait of *yesod*, which refers to the *bris*. *Yesod* literally means foundation, that which is hidden. Similarly, the *bris* is covered, hidden. Additionally, Chazal teach that an *ayin hara* does not affect the offspring of Yosef (Breishis 49:22). This is just as the *ohr haganuz*, which is the light of Chanuka, is that which is hidden.

Chanuka is closely associated with *Torah She'baal Peh* (as mentioned above), that which is not written. This is because it stems from such a transcendent realm, a place of beyond, like the *ohr haganuz*. It therefore cannot be written. For this reason, it doesn't have its own Mesachta (Bnei Yissaschar, Kislev Teves 2:21, Yoma 29a).



## RABBI YEHOSHUA ALT

The newly released book "Exhilarating Torah Insights on Recreation and Vacation" is now available (as a paperback, hardcover and digitized version) for purchase and delivery on Amazon at <https://www.amazon.com/dp/B0DF4ZHPKJ> or by sending a WhatsApp to +972 54 849 5217.

Alternatively, you can call 054 849 5217 (Israel) or +1 917 732 2371 (United States) or send an email to [yalt3285@gmail.com](mailto:yalt3285@gmail.com)

Some of the questions discussed in this book are the following.

What role does recreation play in our service of Hashem?

What does the Torah teach us about music?

What lessons can we glean from specific types of recreation, such as sports?

Is there a mitzvah to take a vacation?

What does the Torah say about comedy and humour?

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