

במחשבות

The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

**Rabbi Meir Isamar
Rosenbaum shlita**

Vayeishev - Chanukah

יחזיק יקר!
מנצח אותי במימים"ד?
אתה ישר לקחת אותי בנעם!

Rabbi Rosenbaum's weekly shiurim in
Yiddish can be heard over the telephone by
calling

The Way of Emunah Hotline

In The U.S.: 718-298-3717 ext. 1

In Israel: 079-704-0017 ext. 1

In England: 03-33015-0717 ext. 1

To receive this pamphlet every week by email
Please send an email to 3875090@gmail.com
And write your name and the email address
you would like to the pamphlet to be sent to

For comments and questions, please call
one of the above phone numbers and leave a
message on ext. 9.



Parshas Vayeishev



**These Parshios Represent the Three Holidays of the Month of Tishrei/
Constant Renewal/Yosef Was Disconnected From Earthly Matters/One Who
Rules Over Himself Can Rule Over Others/Emunah Every Day/Seeing Only
Good in Others/Helped by an Angel/Good Intent is Considered Like an
Action/Twins Were Born to Him/Helping Others Improves the Power of One's
Prayers/The Difference Between the Advice of the Yeitzer Hatov and Yeitzer
Hara/One Can Only See the External Aspects of a Tzadik/Standing Strong
Against the Seduction of the Yeitzer Hara/A Tefillah Amidst Confusion/He
Prayed for the Sar Hamashkim to Forget Him**

Chanukah

**On Chanukah, One Can Accomplish More Than on All Other Days/
Illuminating all Worlds/Chanukah is an Auspicious Time for Bracha and
Chesed/Hadlakas Neiros by the Mezhibuzher Rebbe/The Pleasure Hashem
Derives From Our Lights/The Chanukah Lights Remove Our Taivos/
Emunah Elicits the Middah of Chesed/All your Desires Will Not Satisfy You**

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגֹרֵי אָבִיו וְגו' (לז, א)

And Yaakov lived in the land of his father's residence. (37:1)

These Parshios Represent the Three Holidays of the Month of Tishrei:

Rav Boruch of Mezhibuzh zy" a writes that the three Pashios of Vayeishev, Mikeitz and Vayigash – which we read during the weeks spanning from the middle of Kislev until the beginning of Teves – have the *bechinah* of Rosh Hashanah, Yom Kippur and Sukkos. This is hinted to in each Parshah. In the

Haftorah of Vayeishev, it is stated (Amos 3:6): “If the shofar is blown in the city”, which is a hint to Rosh Hashanah. In Parshas Mikeitz, it is stated (41:9): “I admit my sin today”, which is a hint to Yom Kippur. In the Haftorah of Vayigash, it is stated (Yechezkel 37:17): “And it will be attached in your hand”, which is a hint to Sukkos, when we take the *Arbah Minim* in our hands.

וְהוּא נֶעַר אֶת בְּנֵי בְלָקָה וְאֶת בְּנֵי זִלְפָּה וְגו' וַיָּבֵא יוֹסֵף אֶת דְּבָרָם רָעָה אֶל אָבִיהֶם (לז, ב)

And he was a lad of the sons of Bilhah and the sons of Zilpah... And Yosef brought their bad speech to their father. (37:2)

Constant Renewal:

From the fact that Yosef is called “a lad”, the Bais Aharon of Karlin zy" a discerns an important lesson in *avodas Hashem*. He explains that Yosef was always “a lad” in the sense

that even as he got older, he remained fresh and young in the way he served Hashem. He constantly renewed himself to serve Hashem with vigor and enthusiasm.

This concept is seen in the

verse (Tehillim 103:5): “Your youth renews itself like the eagle.” This is also why Klal Yisroel is often compared to the moon, which renews itself every month.

Thus, a person should renew himself every day. One should not despair if he feels that he had a bad day and that he wasted a day of his life, as he can always start anew tomorrow and begin serving Hashem with energy and freshness.

Yosef Was Disconnected From Earthly Matters:

The Sefas Emes zy”a writes that it is obvious that Yosef Hatzadik did not speak *lashon hara*. The *pasuk* does not mean that he slandered his brothers. Rather, he explains that a true *tzadik* cannot stand any trace of sin, and he naturally showed disgust by the slightest inkling

of wrongdoing.

This was because Yosef was so far removed from earthly matters that he was considered like a *nazir* (Bereishis 49:26), in the sense that he was disassociated from all worldly frivolities. For this reason, he was referred to as the “*ben zekunim*” (Bereishis 49:26) of Yaakov, which can be understood to mean that he was born and raised in holiness, to the extent that he had no connection to this world.

His brothers recognized this, and knew that it meant that they couldn’t live in the same house as him. They knew that although they too were *tzadikim*, Yosef would find

minute traces of sin in them, and he would be unable to hold back from letting their father know that he had sensed the presence of transgression in their midst. Therefore, they felt the

need to send him down to Egypt, where he would experience what real impurity is, which would

allow him to see how holy his brothers were in comparison.

וַיֹּאמְרוּ לוֹ אֶחָיו הֲמִלְכָּךָ תִּמְלֹךְ עָלֵינוּ אִם מִשׁוּל תִּמְשַׁל בָּנוּ וְגו' (לז, ח)

And his brothers said to him, “Will you rule over us, or will you govern us?” (37:8)

One Who Rules Over Himself Can Rule Over Others:

Sefer Mei Hashiloach explains the *double lashon* of “rule over us” and “govern us” by quoting the Rebbe Rav Zishe zy”a, who explains that every person must first have control over himself and be able to overcome his *yeitzer hara* before he can tell others what to do.

With this in mind, we can explain that the brothers told Yosef, “You want to rule over us? Are you already a king?” Their intent was to say, “Are you already a ruler over yourself that you want to rule over us?”

In this vein, it is known that

the Kotzker Rebbe zy”a said, “If one can see a fig himself, he can show the fig to the entire world.” His intent was that if a person knows himself and is able to rule over himself, he has the power to be unimpressed by the entire world and to be a leader.

It is related that Rav Yossele Tomashover zy”a, a student of the Chozeh of Lublin zy”a, once had a difference of opinion with the residents of his city. Rav Yossele was very firm in his opinion and refused to give in. One of the town’s *balhabatim* was bothered by what he viewed as Rav Yossele’s stubbornness, and he went to discuss the matter with the Sanzer Rov zy”a. After

relating the story, the man said, “Does Rav Yossel think that he is the *baalhabos* of the entire world? Does he think everything has to be the way he wants?”

The Sanzer Rov replied, “I don’t know if he is the *baalhabos* of the world or not but I do know that he is the *baalhabos* of himself. **And anyone who is a *baalhabos* of himself can be *baalhabos* of the entire world!**”

In a similar vein, the Apta Rov zy”a explained the words of davening (recited in the tefillah

of Keil Adon that is said on Shabbos morning): “*Tovim me’oros shebara Elokeinu...* Good are the illuminations that were created by Hashem. They were made with knowledge, wisdom and understanding. Strength and might were put in them to be rulers over the world.” This is a reference to the *tzadikim* who illuminate the world with their Torah and wisdom. They are given the strength to “be rulers” over themselves, and they can thus rule “over the world.”

וַיֵּלְכוּ אֶחָיו לְרֵעוֹת אֶת צֹאן אֲבִיהֶם בְּשֶׁחֶם (לז, יב)

And his brothers went to herd the sheep of their father in Shchem. (37:12)

Emunah Every Day:

The *pasuk* in Tehillim (37:3) states: “Trust in Hashem and do good; dwell in the land and graze on *emunah*.” The Bais Avrohom of Slonim zy”a quotes the Lechovitcher Rebbe zy”a as explaining that just like cattle

will grow and flourish if they graze on good land every day, so too in order for a Yid to flourish in *emunah*, he must work on it every day.

With this in mind, he explains the words of the *pasuk* “to herd the sheep of their father in

Shchem.” The word “B’Shchem” can be an acronym for “*boruch shem kevod malchuso*”. This is a hint that Yaakov’s cattle were all the *neshamos* of Jews that would be born in the future. By herding them and taking them out to graze, the Shevatim instilled these souls with *emunah*. Yaakov told Yosef to go and see “the welfare of the sheep”, meaning to see how the *neshamos* were faring and to make sure that they were taken care for, both in *ruchnius* and in *gashmius*.

In this vein, it is related that when the Bais Avrohom visited the city of Kaminetz, Rav Boruch Ber Leibowitz *zt”l* told his *talmidim*, “The Slonimer Rebbe is in town, and I want all of you to go get a *bracha* from him!”

When the *bochurim* came to the Rebbe and asked for his blessing, he said, “What type of *bracha* do you want?”

They replied that they genuinely wanted to be good Jews and to never sin but the *yeitzer hara* is very strong and entraps them.

The Bais Avrohom told them, “Do you see this candle burning on the table in front of me? If the *yeitzer hara* would try to convince you to stick your hand into the fire, would you do it? Of course not! Why not? Because you can see the fire.

“*Emunah* is a very strong thing. It should be even stronger than something you can see with your eyes. If you work on strengthening your belief in Hashem, your *emunah* will become so clear that you will be able to see that He is watching you, and you will be unable to disobey Him!”

וַיֹּאמֶר לוֹ לְךָ נָא רְאֵה אֶת שְׁלוֹם אַחֶיךָ וְאֶת שְׁלוֹם הַצֹּאן וְהִשְׁבֵּנִי דְבַר וּגְוִי
(ל"ז, י"ד)

And he said to him, "Please go and see the welfare of your brothers and the welfare of the sheep and bring back word to me... (37:14)

Seeing Only Good in Others:

Sefer Tiferes Shlomo writes that this *pasuk* is teaching us how careful one must be not to see the negative traits in his friend and, rather, to focus on his good qualities. This is as Dovid Hamelech says (Tehillim 34:13): "Who is the man who desires life, who loves days to see good" – meaning one who sees only the good in his friend. "Guard your mouth from evil, turn from bad and do good" – meaning that one should never speak negatively about his friend because one who does so causes bad things to occur to himself and evil forces to have sway over him.

This concept is seen in regards to the angels who spoke against the creation of the world and

said "who is man that he should be remembered" (Tehillim 8:5). These angels claimed that man did not deserve to be created and, as a result, they were brought down from their lofty position and fell to transgression, as it is stated (Bereishis 6:2) that they sinned with human women.

We also find that Yeravam chastised Shlomo Hamelech, and the Medrash says that he was told: "Shlomo stumbled once, but you will stumble many times."

The Tiferes Shlomo explains that the *yeitzer hara* constantly is on the attack. Without Hashem's help, no one could withstand it. Therefore, if one speaks badly about his friend and believes that he is better than him and he would not sin like

him, Hashem allows the *yeitzer hara* to seduce him in order to see if he will be able to overcome it, and he is apt to fall into its clutches.

This is hinted to with the words of the *pasuk* that Yaakov told Yosef to go and see the welfare of his brothers. Yaakov was telling him to see the good in them and not to focus on the bad. He also told him to see the good of the “*tzon*” (sheep), which is a hint to His name of “*Havaya*

Ado-“, which has a *gematriah* of 91 (represented by the first two letters of the word “*tzon*”), and the 50 “gates of understanding (represented by the letter nun in the word “*tzon*”). Finally, he told him to return to him with a report, meaning to come back to him and explain why he spoke badly of his brothers and, from now on, to only speak well of them.

וַיִּמְצְאֵהוּ אִישׁ וְגו' תַּעֲזֶה בְּשָׂדֶה וַיִּשְׁאַלֵהוּ הָאִישׁ לֵאמֹר מַה תְּבַקֵּשׁ (לז, טו)

And he found a man... he was lost in the field, and the man asked him saying,
“What are you seeking?” (37:16)

Helped by an Angel:

Rashi states that this “*ish*” (man) was the Malach Gavriel. The Baal Haturim adds that the words “*vayishaleihu ha'ish*” (and the man asked him” has the same *gematriah* as “*Malach Gavriel sha'alu*. (The angel Gavriel asked him.)”

We may ask that in the previous verse that says that an “*ish*” struggled with Yaakov until the morning. Rashi says that this man was the angel of Esav. How does Rashi knew that the man Yaakov encountered was the Sar of Esav, but the man Yosef met was Malach Gavriel?

The Sanzer Rov zy" a answers that Rashi tells us that when Yaakov asked the man for assistance in carrying his load, the man said that it was his time to say *shira* and he could not help him because he was busy with that mitzvah. **That's how we know that this was the Sar**

of Esav – because if a Jew needs help, this should override any other mitzvah. However, the man whom Yosef met, saw that he was wandering in the fields and asked how he could help. **This proved that he was Gavriel.**

וַיִּשְׁמַע רְאוּבֵן וַיִּצְלָהוּ מִיָּדָם וְגו' (לז, כא)

And Reuven heard and he saved him from their hands. (37:21)

Good Intent is Considered Like an Action:

The Sefas Emes (5637) writes that Reuven did this mitzvah with good intentions. He genuinely wanted to save Yosef but when he returned, he found that Yosef was no longer in the pit. This led him to feel bad and to think that his advice to his brothers had caused Yosef's destruction. Hashem testified about him, however, that he really did save Yosef from death,

as if not for his advice Yosef would have been killed.

This teaches us an important lesson. We see that if a person truly desires to do a mitzvah, even if it seems that he was unable to do it, he certainly did a good thing. If one tries his best to do a good deed, even if he isn't able to complete the action, he should not feel bad because he has accomplished something great in the Upper Realms.

The Gemara says (Brachos 6A) that if one wants to do a

mitzvah but, due to circumstances beyond his control, he is unable to do it, it is considered as if he did it. The Magid of Mezheritch zy" a explains that if one actually does a mitzvah, he can never know if he fulfilled it 100% correctly, with all of its details done perfectly and with all of the proper intentions. However, if

one is obstructed from doing a mitzvah he wanted to do, he can be certain that it is considered as if he fulfilled the mitzvah perfectly and with all the proper intentions. This is the meaning of the Gemara that says that Hashem considers it as if he did the mitzvah – in the most ideal way!

הוּא מוּצָאת וְהִיא שְׁלֶחָהּ אֶל תַּמְיָה לְאֹמֵר וְגו' (לח, כה)

She was taken out, and she sent to her father-in-law, saying... (38:25)

Twins Were Born to Him:

Rashi learns from this story that it is better for one to allow himself to be tossed into a fiery furnace than to embarrass his friend in public.

Sefer Siach Zekeinim (Chelek 5, page 5) relates that in the times of the Bais Aharon of Karlin zy" a, there lived a Rov who was a *misnaged*, who had not been blessed with children. The man's wife begged him to

travel to Karlin to receive a *bracha* from the Rebbe but he did not want to go because he didn't believe in Rebbes. Furthermore, he didn't want to travel so far, as he felt that it would be *bittul Torah*.

After much pressure from his wife, he finally agreed to go. He was advised that the best time to go would on Lag B'Omer, as this would not cause so much *bittul Torah*. He took the advice and arrived in time for the

Rebbe's Lag B'Omer *tish*.

The custom in Karlin was that the Rebbe would honor everyone sitting around the table with a turn to read a passage from the Zohar Hakadosh. The *sefer* was passed from one man to the next, with each individual reciting one verse. After each turn, the Rebbe would say, “*Nu nu*”, to indicate that the *sefer* should be passed on to the next person at the table. However, when it was the Rov's turn to read, the Rebbe motioned to skip him and pass the *sefer* on to the next person. This upset the Rov very much as he didn't understand why he hadn't been given a turn.

After everyone at the table had a turn to read from the Zohar, the Rebbe asked the Rov to say a

statement from Rav Shimon bar Yochai. The Rov immediately quoted, “It is better for a person to allow himself to be thrown into a fiery furnace than to embarrass his friend in public.” His intent was to hint to the Rebbe that he had publicly embarrassed him.

The Rebbe responded, “Where do we learn this from?”

The Rov answered, “From the story of Tamar.”

The Rov then asked, “And what happened to Tamar? She gave birth to twins!”

And so it was. The Rov and his wife were soon blessed with the birth of twins.

וַיֹּאמֶר יְהוּדָה אֶל אָחָיו מַה בְּצַע כִּי נִהְרַג אֶת אָחֵינוּ (לִי, כו)

And Yehuda said to his brothers, “What will we gain if we kill our brother?” (37:26)

Helping Others Improves the Power of One's Prayers:

In the city of Gustinin, there lived a very wealthy man who used to lend money to poor people on interest. He would then pressure them to pay and make their lives miserable. On the other hand, this same man was extremely careful to daven three times a day with a *minyán*.

Rav Yechiel Meir of Gustinin

zy"á once met this man and chastised him for what he was doing. He told him, "In Parshas Vayeishev, it says: 'What will we gain (*betza*) if we kill our brother?' The word '*betza*' is an acronym for '*boker tzaharayim erev*' (morning, afternoon, and night). I ask you: What *betza* does Hashem have from your morning, afternoon and evening prayers if you also are killing your brothers by making their lives so difficult?"

וַיְהִי כִּדְבַרְהָ אֵל יוֹסֵף יוֹם יוֹם וְלֹא שָׁמַע אֵלָיָהּ וּגו' (ל"ט, י)

And it was that she spoke to Yosef every day and he did not listen to her. (39:10)

The Difference Between the Advice of the Yeitzer Hatov and Yeitzer Hara:

Chazal say that the wife of Potiphar thought she was doing a good thing. She had seen in the stars that she would have offspring through Yosef and, therefore, she thought that she was acting *l'sheim shomayim*

and was fulfilling Hashem's will. The Chiddushei Harim *zy"á* quotes Rav Boruch of Mezhibuzh *zy"á* as stating that Yosef certainly knew about this as well, and he too could have convinced himself that this was the right thing to do. This was part of his *nisayon*. He could have thought that it was his *yeitzer tov* that was trying to

convince him to do this act.

This is why the *pasuk* says that she spoke to him “every day.” From the fact that she would not let up and tried to pressure him every day, he understood that it was the *yeitzer hara* that was behind this seduction, and he did

not listen to her. He knew that the way of the *yeitzer tov* is to try one time to convince a person to do the right thing, and it then allows him to make his decision, but the *yeitzer hara* does not let up and constantly tries to persuade a person to sin.

וַתִּתְפְּשֵׂהוּ בְּבִגְדוֹ לֵאמֹר וְגו' וַיַּעֲזֹב בְּגָדוֹ בְּיָדָהּ וַיֵּנָס וַיֵּצֵא חֲחוּצָה (לֵט, יב)

And she grabbed him by his garment, saying... And he left his garment in her hand and fled and went outside. (39:12)

One Can Only See the External Aspects of a Tzadik:

Sefer Reshimos Devarim (Chelek 3, page 300) relates that a *talmid* of the Magid of Mezheritzh zy”a once proudly told Rav Aharon of Karlin zy”a that he had known Rav Levi Yitzchok of Berditchov zy”a. Rav Aharon told him, “You are mistaken. You grabbed onto his *bekitche* but not to his *penimius*.”

He was saying that this *chasid* only knew the external aspects

of Rav Levi Yitzchok but he could not fathom his internal qualities.

With this idea in mind, we can explain the *pasuk* to mean that it is possible to “grab onto the garment of *tzadik*” but not his inner self.

Standing Strong Against the Seduction of the Yeitzer Hara:

Rav Moshe of Kobrin zy”a (quoted in Sefer Imros Moshe) says that this *pasuk* hints to the

ways of the *yeitzer hara* and the strategies one must use to overcome him. When the *yeitzer hara* wants to trap a person its clutches it “grabs onto his *beged* (garment)”. This means that whenever a person wants to learn, daven or serve Hashem, it reminds him of his “*begidos*” – all of the times that he sinned and rebelled against Hashem. By grabbing onto the sins of the past, it discourages a person from trying to improve and convinces him that he is not worthy of serving Hashem.

By doing so, the *yeitzer hara*

וַיִּקַּח אֲדֹנָי יוֹסֵף אֹתוֹ וַיִּתְּנֵהוּ אֶל בַּיִת הַסֵּפֶר וּגו' (ל"ט, כ)

And Yosef's master took him and he put him in the prison... (39:20)

A Tefillah Amidst Confusion:

Sefer Otzros Hatorah relates the story of a wealthy man who lost all of his money and came to pour out his heart to Rav Yitzchok Zelig of Sokolov zy”a.

tries to seduce a person to “lay with me”. It attempts to convince him to lay down with the *yeitzer hara* and immerse himself in all the pleasures of this world, as it claims that his Torah and mitzvos are not worth much anyway and he might as well enjoy himself.

The way to fight back is to “leave the garment and flee.” One should run away from his past sins and leave them in the hands of the *yeitzer hara*. He should then start anew and begin serving Hashem properly, with a clean slate.

The man cried that he had lost all of his sources of income and said that he was so disconcerted that he couldn't concentrate on anything and he couldn't even daven!

The Rebbe showed him the

Gemara (Sanhedrin 92B) that says that Nevuchadnetzar, king of Bavel, wanted to say *shira* to Hashem for granting him success in conquering Eretz Yisroel but the Malach Gavriel came and slapped him on the mouth. Rav Yitzchok says that Gavriel poured boiling gold into his mouth. The Gemara adds that if the angel had not slapped him, he would have said so many praises to Hashem that he would have put to shame all of the *shiros* that Dovid Hamelech said in Tehillim.

The Kotzker Rebbe *zy"va* asks how it was acceptable for him to be slapped on the mouth. If he wanted to praise Hashem, why wasn't he given the opportunity to do so?

He answers that Nevuchadnetzar only wanted to say *shira* "with his crown on his head" and while he experienced no discomfort. That is not so

hard as it's easy to praise Hashem when everything is going well. Therefore, **the angel struck him in the face in order to determine if he would praise Hashem even when he was in a bit of pain.**

Dovid Hamelech, on the other hand, praised Hashem even when times were difficult. This is seen from the verse (Tehillim 101:1) wherein Dovid say that he praises Hashem both in times of "*chesed*" and in times of "*mishpat*". The Gemara (Brachos 60B) explains that even in difficult times of judgment, Dovid never stopped praising Hashem.

The Rebbe concluded, "Hashem has already heard you daven to Him in easy times. Now He wants you to daven to Him in difficult and confusing times."

וְלֹא זָכַר שָׂר הַמְשָׁקִים אֶת יוֹסֵף וַיִּשְׁכַּחְהוּ (מ, כג)

And the minister of drink did not remember Yosef and he forgot him. (40:23)

He Prayed for the Sar Hamashkim to Forget Him:

Rav Yisroel of Chortkov zy”a (Sefer Yismach Yisroel on Chanukah) explains this *pasuk* with a story that occurred with his grandfather, Rav Aharon of Titiov zy”a, a grandson of the Baal Shem Tov zy”a. Before he became well-known as a *tzadik*, Rav Aharon lived in the city of Old Konstantin, and he would sit in the bais medrash between the furnace and the sink. No one paid much attention to him and he was extremely poor. *Tzadikim* of his generation said about him that at that point in his life, he was on the level of Odom Harishon before the sin.

One day, his poverty reached such an extent that he couldn’t stand to watch his children

suffering so much. After Maariv that night, he turned to those davening in the bais medrash and said, “There is a grandson of the Baal Shem Tov *zt”l* who lives in your town and he has no source of income. How is it that no one asks how he sustains himself?”

His words made a big impression and they immediately set up a system of support for Rav Aharon’s family.

When Rav Aharon got home that night, he started to regret what he had done. He thought: How could I place my trust in human beings? Where is my *bitachon*?

He decided that from then, he would rely solely on Hashem. He cried and davened all night that the people should forget about their promise to help him.

His *tefillah* was accepted and no one remembered the commitment to his family.

Yosef Hatzadik was also on this level of *bitachon*. He trusted only in Hashem. However, for one brief moment, he forgot to

remain on this level and he asked the Sar Hamashkim for help. Immediately thereafter, he regretted what he had done and he asked Hashem to make the man forget. And this caused him to not remember Yosef.

Chanukah

On Chanukah, One Can Accomplish More Than on All Other Days:

The Ruzhiner Rebbe zy”a (quoted in Irin Kadishin) said in the name of earlier *tzadikim* that on Chanukah, one can accomplish more than on all other **yomim tovim**. These days can be utilized more than any others to bring about a good year because the influences of all other holidays come from this world and are sent to the Upper World, whereas on Chanukah the influences comes from the

Upper World and are sent down to this world.

He explains with a *moshol* of a man who comes to a king to ask for a specific thing. The king then consults with his advisors to determine if the thing the man wants is legal and if he is deserving of receiving it. However, when the king is traveling and is not at home in his palace, he is not as exacting and he grants requests much easier, without as much adherence to strict protocol.

Chanukah is a *bechina* of “*ner*

mitzvah”, while other *yomom tovim* are “*Torah ohr*”. Therefore, on Chanukah one can ask Hashem for “a *mitzvah*”, meaning that one can ask Him to give him something beyond what he is deserving. Other holidays are “*Torah ohr*”, meaning that the strict rules of the Torah are enforced and one only receives what he deserves.

Illuminating all Worlds:

it is related that it was once told to the Chozeh of Lublin *zy”a* by a visiting *chasid* that there was a Jewish *moser* in his town who was causing the community a lot of problems. This occurred on Chanukah and when the informant’s name was told to the Chozeh, he said, “He is illuminated in all of the world!”

No one could understand why the Chozeh would speak so

highly of a wicked man.

The next day, the man’s name was again told to the Chozeh, and he was able to see everything the person had done. He said, “Yesterday, when you told me the man’s name, he was in the middle of lighting the menorah and as a result of this *mitzvah*, his *neshamah* was shining!”

From this story, we see that any person can reach extremely lofty levels of *ruchnius* through the lighting of the menorah on Chanuka. **Even a lowly person who slanders his fellow Jews illuminates the entire world with his Chanukah lights.**

Chanukah is an Auspicious Time for Bracha and Chesed:

The Tur (Orech Chaim 570) writes: “Chanukah has the letters of *chanu koh* (they rested on the

25th day of the month).”

Rav Yitzchok of Radvil *zy”a* (Ohr Yitzchok) explains these words by citing the *pasuk* that says that Aharon Hakohen was told (Bamidbor 6:23): “Thus (*koh*) shall you bless the children of Yisroel.” He explains the meaning of the seemingly superfluous word “*koh*” by saying that a kohen represents the *middah* of *chesed*. To this end, the *pasuk* is saying that he should bless them in this way, whether they are worthy or not. Even if they don’t deserve it, the kohen should do *chesed* with them and give them his *bracha*.

Accordingly, the Tur is saying that Chanukah is “*chanu koh*”, i.e., the *middah* of *chanina* (grace and mercy) and “*koh*”. Even if we are unworthy, we can receive Divine *chesed* on this day.

Hadlakas Neiros by the Mezhibuzher Rebbe:

Sefer Botzina D’Nehorah relates that Rav Osher of Stolin *zy”a* once spent Chanukah with Rav Boruch of Mezhibuzh *zy”a* and witnessed how he lit the Chanukah lights and stared at them in wonder. He praised Rav Boruch by saying, “**He is a small Jew in a small town and he makes a quiet *bracha* but he illuminates all worlds. And we have a large fire in a large town and we make a very loud *bracha*... but what do we know?**”

The Pleasure Hashem Derives From Our Lights:

The Bais Aharon of Karlin *zy”a* expounds on the topic of Chanukah and says that the light we provide in our world of *gashmius* is so powerful that it illuminates the Upper World that

is made up completely of light and is 100% *ruchnius*. So to speak, Hashem's Shechinah derives its main pleasure from the lights of the *tzadikim* in this world,

Hashem has many thousands of angels who praise Him all day but still do not know where the place of His glory is. Their sole desire is to get close to Hashem, but He only desires to be close to simple human beings who serve Him in this world.

He explains this with a parable of a human king who has in his palace every type of earthly pleasure imaginable. He has all types of musicians working for him, who play every conceivable type of instrument. He also has a small bird that sings to him, and he puts aside all of the pleasures he has and all of the musical instruments in favor of this bird, as it is the only thing that he derives true pleasure from.

When he is asked to explain why he likes this bird so much when he could be enjoying the best music in the world, he says, "It is no big deal that professional musicians and expensive instruments can make nice sounds. But it is incredible that an untrained bird can sing so nicely."

The *malachim* are close to Hashem and it is, therefore, easy for them to recognize His greatness and serve Him. But Hashem's greatest pleasure is when human beings manage to recognize the truth and to come close to Him.

The Gemara (Pesachim 109A) states: "There is no *simcha* without meat." Rav Yitzchok of Neshchiz *zy"u* (Sefer Toldos Yitzchok) explains that although has many angels who serve Him, His only true joy is from "meat", i.e., flesh and blood human beings who serve Him.

The Chanukah Lights Remove Our Taivos:

The Sanzer Rov zy"á (in Divrei Chaim) writes that the Chanukah lights instill a person's entire body with *kedusha*. This is seen from the rule that it is a mitzvah for the lights to burn "until feet cease to walk in the market (*shuk*).” He explains that the *yeitzer hara* is called “the *shuk*”, as from the time a person is born, it tries to create an excitement (*hishtokekus*) for worldly pleasures.

The Chanukah lights purify and cleanse a person from his *taivos*, which the *yeitzer hara* has implanted within him, and free him from their grasp. Thus, the lights of Chanukah burn until people cease to walk “in the *shuk*” of the *yeitzer hara* and embrace a life of *ruchnius*.

Emunah Elicits the

Middah of Chesed:

The Bais Avrohom of Slonim zy"á writes that the words “*nafshenu chiksa l’Hashem*” (our soul waits for Hashem, Tehillim 33:20) have the same first letters as “*notzer chesed l’alafim*” (He creates kindness for thousands), as well as “*l’hadlik ner Chanukah*” (to kindle the Chanukah lights). This indicates that what the Kohen Gadol is able to create *chesed* for thousands of people by lighting the Menorah in the Bais Hamikdosh can also be accomplished by any Jew who lights the Chanukah lights, as long as his soul yearns for Hashem and he possesses *emunah* and *bitachon*.

The *pasuk* in Tehillim continues “*ezreinu u’magineinu hu*” (He is our help and our shield). “Help” means assisting someone when he is in a time of danger, while a “shield” is a

protection to help a person avoid future danger.

“*Ki bo yismach libeinu.* (For our heart will rejoice in Him.)” This is a reference to help we received in the past. “*Ki b’sheim kodsho batachnu.* (Because we trusted in His holy name.)” This is referring to the trust we have that He will help in the future, and *emunah* and *bitachon* provide a person with *parnassah*.

“*Yehi chadecha Hashem aleinu ka’asher yechalnu lach.* (May Your kindness, Hashem, be upon us as we hoped to You.)” We say that even though our *bitachon* was not as good as it should be, He should still have mercy on us and provide us with our needs.

Rav Moshe Midner *zt”l* asked why the curse the *nachash* received is considered so bad. It was told that it would eat dirt, which seems like a good thing, as it will always be surrounded

by food.

He answered that Hashem’s curse was that the snake would never need to speak to him. Since Hashem didn’t want anything to do with the snake, He provided it with as much food as it will ever need and cut all ties with it. A Yid, however, must always daven to Hashem and ask for *parnassah*. We are not provided with sustenance easily because Hashem wants to hear from us. He wants to retain His connection with us, so He makes us daven to Him for our livelihoods.

The Kобрiner Rebbe *zy”a* says that when one davens for *parnassah*, **he is in the category of “those who seek to become purified” and such people receive Divine assistance.** Davening shows that one has *emunah* and *bitachon* in Hashem. Therefore, **one who davens has the gates of parnassah opened**

for him.

All your Desires Will Not Satisfy You:

The *tzadikim* of the house of Ruzhin would occasionally relate the following story at the time of the lighting of the menorah of Chanukah:

A group of several *chasidim* were once sitting in the bais medrash of Rav Levi Yitzchok of Berditchov *zy"ta* and engaging in conversation. Suddenly, Rav Levi Yitzchok walked in and approached them. He asked them what they were talking about and why they were wasting their time speaking about nonsense.

They were embarrassed to answer but when he asked again, they were forced to say that they were discussing the great wealth of the Graf Pototsky and his

lavish lifestyle. They were saying how he was so rich that if he wants to sledding in the middle of the summer, when there is no snow on the ground, he commands his servants to pour bags of sugar on a hill so that he can sled on it as if it were snow.

Rav Levi Yitzchok asked, **“Does the Graf light Chanukah *licht*?”**

The chasidim replied, “Of course not! He’s not even Jewish.”

The Rebbe then said, **“If he doesn’t light Chanukah *licht*, he has no inkling of what true pleasure in this world is!”**



**Dear friend!
Are you in
need of a
yeshua for
parnassah,
shidduchim,
health or
nachas from
your
children?**

Credit card donations may be called in 24-hours

845-286-1007

Quickpay donations may be sent to:

3875090@gmail.com

For more information, go to:

www.lachmeimordchai.com

Every week, Lachmei Mordechai supports 145 families of widows/widowers and over 400 orphans in the city of Bait Shemesh by providing them with meat, fish, and many other food staples, delicacies, which are delivered straight to their door.

Hashem Yisborach guarantees that He will bring joy to those who bring joy to His children.

This is the best possible insurance policy for children, livelihood, health and peace of mind.

Sponsor the cost of sending a package of meat, fish and food staples for a widowed and orphaned family in Bait Shemesh and Hashem promises to send you whatever salvation you need!

A one-week sponsorship for one family's food package is \$200