



# Divrei Torah



## Parshat Mikeitz

Shabbat Chanukah

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## Weekly Dvar Torah

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### The Weekly Sidra

#### "The Trust HaKadosh Baruch Hu Puts Into Man"

Rabbi Moshe Greebel Z"L

*"Happy is the man who makes HaShem his trust, and does not turn to the arrogant, nor to those who go astray after lies." (T'hilim 40:5)*

With the above Passuk (verse), the *Midrash Rabbah B'raishis* 89-3 expounds upon the situation of Yosef in an Egyptian dungeon in this week's Sidra:

*".....Another interpretation: 'Happy is the man who makes HaShem his trust' alludes to (the situation of) Yosef. 'And does not turn to the arrogant nor to those who go astray after lies' because he said to the chief butler, 'But have me in remembrance... and make mention of me' (B'raishis 40:14), two years were added to his sufferings."*

It appears that the Midrash is saying that Yosef normally put all his trust in HaKadosh Baruch Hu. Yet, when he seems to have had a lapse in judgment, depending upon the chief butler (the arrogant) to make mention of him to the Pharaoh, he was punished with an additional two years in the dungeon. This is the favored explanation of most M'forshim (commentaries).

In the text *Sha'ar Bas Rabim* (Rav Yisroel Feigenbaum of blessed memory, published 1922 Peitrikow) however, we have a slightly different perspective of this Midrash.

An obvious question confronts us. The Midrash commences by praising Yosef as one who 'Makes

HaShem his trust.' But, mysteriously, the Midrash then concludes by describing Yosef as one who 'Does not turn to the arrogant.' But, in truth, he did turn to the chief butler for assistance, which cost Yosef an additional two years of imprisonment. Is this not an apparent difficulty? What then, is the Midrash truly saying? The *Sha'ar Bas Rabim* answers in the following manner.

In reality, the expression 'Does not turn to the arrogant' refers to HaKadosh Baruch Hu not turning to the arrogant, and not to Yosef not turning. That is, even though Yosef resorted to the chief butler, HaKadosh Baruch did not turn to that same arrogant butler to make any aid for Yosef come from him, but gave Yosef the strength to withstand an additional two years of imprisonment.

As well, 'Happy is the man who makes HaShem his trust' does not apply to Yosef either. Rather, it applies to HaKadosh Baruch Hu who instills that trust in Him in man. For, argues the *Sha'ar Bas Rabim*, in Mikra (Scripture) when referring to the trust that man has in HaKadosh Baruch Hu, the word 'trust' always precedes the term 'HaShem.' A few examples are:

*"Trust you in HaShem forever; for HaShem is an eternal Rock." (Y'shaya 26:4)*

*"Blessed is the man who trusts in HaShem, and whose hope is HaShem." (Yirmiyahu 17:7)*

Clearly then, these two P'sukim speak of the trust that man has in HaKadosh Baruch Hu, the term 'trust' preceding the term 'HaShem.' However, in the Midrash's original Passuk we read, "Happy is the man who makes HaShem his trust," which indicates that here HaKadosh Baruch Hu places that trust in man..

In essence, that man who 'makes HaShem his trust' is guaranteed that HaKadosh Baruch Hu will surely compliment him by strengthening that trust within him, which is certainly the case with Yosef.

And, 'Does not turn to the arrogant' does not apply to Yosef, who in fact did turn to the arrogant and had to suffer two additional years of imprisonment for it. Rather, it refers to HaKadosh Baruch Hu who did not turn to Yosef's actions of relying on the arrogant.

And so, while the vast majority of M'forshim have interpreted the Passuk in our Midrash as referring to Yosef, the *Sha'ar Bas Rabim* has instructed that in fact, the Passuk refers to HaKadosh Baruch Hu. Basically then, the Midrash's Passuk informs us of the great compassion and concern that HaKadosh Baruch Hu has for Tzadikim (the righteous). Even though they may at times slip, HaKadosh Baruch Hu does not necessarily look at their shortcomings, and still causes that trust in Him to be firmly ensconced within Tzadikim. So conclude the words of the *Sha'ar Bas Rabim*.

It goes without saying that ultimately man must learn to rely on the compassion and concern of HaKadosh Baruch Hu. While at times we are confronted with a very difficult situation, the trust we put into HaKadosh Baruch Hu will be strengthened so that we may prevail through those trials and tribulations of this life.

May we soon see the G'ulah Sh'laimah in its complete resplendence- speedily, and in our times. Good Shabbos.

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**Hiddur Mitzvah**

## Rabbi Shalom Ever

### Associate Member, Young Israel Council of Rabbis

In *Parshat Miketz*, the dream of Pharaoh of the robust and fat cows that were devoured by the lean cows is an allusion to the miracle of Chanukah and *Ahl Hanisim* prayer of *Giborim B'yad Chalashim* – the weaker Jews overpowering the stronger Greeks.

The Shulchan Aruch contains many laws of Chanukah that teach a *mussarist* (ethical) lesson, besides the *halachic* ramifications. In chapter 671 it states that, if you have a precise amount of oil for yourself, but not enough for your friendly neighbor, it is better to minimize and be frugal on your kindling, and share with your buddy. Is this *Hiddur Mitzvah* (elevating the mitzvah)? To lessen the amount of your candles per night? Let my friend go get his own! That is not the Torah way. "Kol Yisrael Arayvim Zeh Bazeh." Better to give up your *Hiddur* so that another Jew can also minimally fulfill the mitzvah. Never leave another Jew in the dark. Share your oil and light up his life too.

The law dictates that enough oil must be placed in the Menorah from the beginning of the kindling, and should not be placed in a windy area. The lesson to be learned is for proper Jewish education and *kiruv* (outreach), make sure you have enough power, enthusiasm, and exuberance to ignite the masses. No weak *kiruv* programs, so the winds of society will be unable to extinguish your efforts of influence.

Chapter 673 says that all wicks and oils are 'kosher' for Chanukah, but maybe not for Shabbat. Inferior materials may be used on Chanukah without the need to find superior supplies. This symbolically teaches us how to approach and be user-friendly, especially to the weaker souls who may not be on a Shabbat high level of piety and *yiddishkeit*. We need to light up the *neshamat* (souls) of Klal Yisrael at all levels.

The *halacha* dictates that the proper lighting time is when the warm sun sets – the time of darkness. During the present time when we are in the dark state of a spiritual decadent where the warmth of the heart has gone cold with feelings of doom, the lesson to be learned is that this is the time to influence and bring light to the world.

The lighting is done near the doorway towards the outside. Let us not worry about just ourselves, but we should think outside the box to others as well.

We spin the *dreidel*, which is another hint of HaShem's 'spin on things.' When it's least expected, and anti-Semitism seems rampant, all we need is one turn of events from HaShem to change for the good.

Chapter 672 tells us we have time to light the candles until passers-by and pedestrians stop walking in the marketplace – *Tichleh Regel Min Hashuk*. This teaches to ease up on staying very late at the work place rather than lighting up your family with your presence early, before the late business hours. Also there is an instruction to rid ourselves of "Hergel" a *mussar* concept that our rituals have become routine and our minds are back at the office, thinking about our jobs.

The argument between Bait Hillel and Bait Shammai, whether to light in ascending or descending order (1 through 8 or 8 through 1) also has moral implications about *Kiruv*. Shammai's personality was very zealous and intense and he believed it was hard to teach and do outreach without presenting everything at once. According to him, we must bombard the student with the entire

course — *aleph-bet*, Talmud, Mishna and Chumash all at once — all eight candles in one shot — and go the *whole nine yards* in the lesson.

Hillel was somewhat mellower. He believed that *kiruv* should be done in stages and baby steps, little by little. Start with one candle like *emunah* (belief in HaShem), then *Shabbat*, then the family purity laws, then *kashrut*. Every day add a little more, not delivered in one lump sum.

We can fight the spiritual darkness by elevating and climbing higher — slowly but surely. The light will emanate and become great and illuminating. The light of Torah in bits and pieces can banish the darkness, if we focus on the easygoing Hillel way of lighting.

The Talmud (*Taanis* 25A), tells of Rabbi Chanina Ben Dosa whose daughter was saddened on *erev Shabbat* because the oil was substituted with vinegar by mistake and would not light. Her father told her that HaShem, who makes oil burn, shall decree that vinegar can burn. And it did light up and lasted until *havdalah*.

The *mussar* books say that oil is the symbol of the Hasmoneans (Maccabees) who were Torah-observant Jews. The vinegar is the symbol of the assimilated Hellenistic Jews. We believe that it is not only religious Jews that will get turned on and light up the world like oil, but the day may come that even the “vinegar Jews” — totally removed and not learned in Torah — will be influenced and turned on to Judaism....until *havdalah*. At that time, they will know the difference between *Kodesh* and *Chol*, light and darkness. May we not forsake them and separate from them.

Let us do our best to be serious lamp-lighters, to follow all the laws and customs of kindling the flames properly and remember the underlying object lesson from each action. *Shabbat Shalom* and *Chag Orim Samayach*.

## Was It Worthwhile?

Rabbi Aharon Ziegler

Associate Member, Young Israel Council of Rabbis

Within this parasha the entire intriguing episode of Yosef and his brothers comes to an amicable end. Yosef's dreams come true and he is the savior of his family and all of Mitzrayim. If we were to ask Yosef, was it all worthwhile? Being threatened to be killed by his brothers, being thrown into a pit with snakes and scorpions, being sold as a slave, only to surface as viceroy of Egypt?

Similarly, Rav Soloveitchik asked, in the “Al HaNissim” recited on Chanukah, included in all the events for which we thank HaShem, there is also the phrase of “V’Al HaMilchamot”, for all the battles which You performed for our forefather. For this we express gratitude to GD? Why should we thank GD for those horrible events, those battles that took the lives of many Jewish warriors? The Rav answered, in Tehillim [118:21], Dahvid HaMelech states, “ O’decha Ki Anitani VaTehi Li Li-Shu’a” —“I will thank You, for You answered me and became my salvation”. The Hebrew word, “anitani” can be translated as “answered me” or because “You have afflicted me”. In other words, there are times when we should be thanking GD not only for His salvation but also for the pain and suffering that preceded the deliverance. How can this be understood? A story sometimes makes things easier to comprehend.

Imagine, a person, on his way to do a great Mitzva, is struck by a car, leaving his two legs broken.

He requires immediate surgery and must spend six weeks in the hospital. While recuperating, he meets a lovely young lady in the same ward. She is also going to be in the hospital for several weeks. They start talking and soon their attraction grows over time. Once out of the hospital, they begin dating and after a short while, they become engaged and marry. Now, its fifty years later, and as he is sitting with his great-grandchildren on his lap at his golden wedding anniversary, he is asked whether it was a good or bad thing that the car ran over him on that fateful day? Looking back, he would in no way consider it a bad thing. Painful, yes, but it was pain that brought him incredible goodness and happiness in its wake. If you were to offer him the opportunity to go back in time and avoid the accident, he wouldn't dream of it.

So much of life is in this story. As we grow older and take a long look back, we discover that what we thought was unwarranted suffering was actually a Bracha in disguise. In retrospect, what we once thought was unfair proved to be an opportunity for great achievement.

On Chanukah, HaShem indeed rescued us from an enemy that sought to extinguish our sacred religious uniqueness. And for this, we thank Him. But there was something else. The wars and the brutal fighting, and even the casualties and victims were also necessary. Did the Chashmonaim understand this at the time? Who can know? But not long after, "they did get it" As the gemara states (Shabbat 21b) "LeShana Acheret, they celebrated the miracle with Hallel and thanksgiving." Why the salvation had to occur in this fashion is a question only GD can answer. If we can learn to respond to painful events-not in spite of , but because of- and do so with the firm belief that in that very agony resides potential goodness, we can discover, with time, that indeed it was all for the best. "KeShaim Shemevarech Al haTova, Kach Mevarech al HaRa'a" [Brachot 48b].

Shabbat Shalom, Chodesh Tov and Chanuka Samei'ach.

## **A Chanukah Party Message**

Rabbi Dov Shapiro

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The ubiquitous custom of getting together with family and friends for a Chanukah party is a certainly a beautiful way to thank Hashem for the miracle of Chanukah. Many of us have multiple Chanukah parties to attend from different friends and family branches. Interestingly when discussing Chanukah parties the *poskim* take a rather neutral position. The *Shulchan Aruch* (670:2) states that *seudos* (festive meals) on Chanukah are *r'shus* (non-obligatory); Chazal did not institute a *seudah* requirement on Chanukah. The *Rema* mentions a slight mitzvah in having a meal to celebrate the inauguration of the *mizbeyach* (holy altar) which took place during the month of *Kislev*. Although he concludes that with *divrei torah* one can certainly render his Chanukah party a *seudas mitzvah*, it is clear our Chanukah parties are not integral to the Chanukah celebrations that Chazal intended. This stands in stark contrast to Purim where the *mitzvos* of the day focus on partaking of festive meal to celebrate Hashem's miraculous salvation.

To explain the incongruence, the *Levush* (See *Mishna Berurah 270:6*) explains that Chazal crafted the celebrations based on the nature of the respective danger the Jews faced in each situation. In the time of Purim, Haman and Achashveirosh were determined to kill the Jews regardless of their religious commitment. It didn't matter whether the Jews were religious, unaffiliated or converted; it was a racial battle, not an ideological one. Our celebration for deliverance from physical danger is thus a physical one - a festive meal. Our Chanukah nemesis on the other hand, waged a cultural and religious battle for our souls; our lives were secondary. Those Jews who embraced

the polytheistic beliefs and hedonistic culture of the Greek society were welcomed by the non-Jewish world and in many cases even honored and rewarded. Since the danger we faced was a spiritual one rather than a physical one, we celebrate our salvation with spiritual means such as praying and thanking Hashem, and at least from a halachic standpoint, the parties are secondary.

This well known explanation warrants some additional discussion and analysis. Is it true that we do not celebrate spiritual accomplishments with festive parties? There are countless spiritual milestones that we celebrate with food and drink. When we finish a *mesechta* we make a siyum to celebrate, when a boy becomes a *bar mitzvah* we celebrate with a *seudas mitzvah*. It is ubiquitous that we commemorate spiritual achievements with physical celebrations. Why is the salvation that took place on Chanukah –albeit a spiritual one – not deserving of being commemorated with a festive meal? (See *Taz*, 270:3)

A second – and possibly related - question regarding our Chanukah customs: According to the *Halacha* an entire family fulfills its obligation to light the menorah with a single candle each night. Yet I know of no family or community who does this. The universal custom – that each person lights his own menorah and adds an additional candle each night - is actually the standard of *mehadrin min hamehadrin* – the most exemplary and stringent method possible. Why by this *mitzvah* specifically has the lofty *mehadrin* level become the standard?

The Bach (OC 270), in addressing the distinction between Chanukah and Purim, describes the underlying sins which caused the danger the Jews faced at these two historical events. By Chanukah, explains the Bach, the Jews' appreciation and respect for Torah and mitzvos had diminished somewhat. They no longer cherished and revered the *Beis Hamikdash* and its *avodah* appropriately. This nonchalance resulted in a cause and effect whereby Hashem said "Since you fail to appreciate the *Beis Hamikdash* and the *avoda*, I will take it away from you." The Greeks came and defiled the *Beis Hamikdash*. Similarly, as a result of the Jews losing some of their appreciation for *Mitzvos*, Hashem empowered the Greeks to prevent us from doing the *mitzvah* of *Bris Milah* and *Rosh Chodesh*.

In order to atone for their lack of enthusiasm, the Jews at that time needed to develop and demonstrate a greater appreciation for Torah and Mitzvos. When they realized what they had lost, they risked their lives in a battle against Greeks to reclaim what had been taken from them. When Hashem saw that the Jews were willing to go to battle to fight for the Torah lifestyle they were in danger of losing, he said "Now that I see that your Judaism is so important to you I will give it back to you." And so the Jews defeated the Greeks and drove them out of *Eretz Yisroel*."

Hence, the reason *Chazal* focused the celebration of Chanukah on prayer and praise to Hashem rather than physical celebrations is not simply because the threat and miracle were in the spiritual realm. It was because the underlying struggle and triumph that the Jews experienced during the time of Chanukah was in appreciating our spiritual distinctiveness. And that tension that still exists today.

This insight sheds light not only on the *halacha* we began with, but also into the essence of Chanukah and its contemporary message to us. According to the Bach, the Chanukah experience that Chazal intended for us to relive each year was not merely to rejoice for the miraculous salvation that occurred, but to recall and reinforce the spiritual clarity that the Jews achieved at that time. They recognized "*ashreinu mah tov chelkeinu*". How fortunate we are to have a Torah which fills our lives with meaning and purpose. It fills our days with opportunities to fulfill *mitzvos*, and relate to Hashem through *tefilla* (prayer) and *limud hatorah* (torah study), and it guides us how to react to the many challenges we face on a daily basis.

Despite our religious commitment, we sometimes grow complacent and view the Torah as an encumbrance, on some level we wonder if we would be better off without its burden. Or perhaps we just fail to appreciate just how wonderful the gift of Torah really is. The *Hallel* that we say on Chanukah is not only for the miraculous salvation we experienced, but also for the "*asher bachar banu mikal ha'amin*" that Hashem chose us and gave us a glorious Torah to live by. That recognition, which fueled the miracle of Chanukah, is something that Chazal want us to relive constantly. That is an *avodah sheb'lev* – it requires introspection; a *seudas mitzvah* – a festive celebration will not bring a person to that realization.

This may also be why we have adopted the highest level of *mehadrin* as the universal standard when doing the particular mitzvah of *Ner Chanukah*. When you appreciate how important something is, you are naturally excited about it and you want to fulfill it in the best way possible. So this Chanukah, when we and our children light all those menorahs, let us remember what we are celebrating. Thank Hashem not only for a miracle that occurred centuries ago, but also for the spiritual life, gifts, and opportunities that we each have every day of our lives. Once we internalize that message we have something to celebrate at our Chanukah parties.

## **Parshas Miketz: Joseph Taught His Brothers To Never Despair!**

### **Мошиаха Микец: Иосиф учил своих братьев Никогда Отчаяние!**

Rabbi Yisroel Yitzchok Silberberg

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На этой неделе паршу Микец начинается с Иосифом быть освобожден форма тюрьме после 12 долгих лет по ложному обвинению в совершении преступления. Можно себе представить, если бы Иосиф жил сегодня, он бы назвал его отца Якова или отправить ему сообщение на его I телефону сообщение: Авва Я в порядке! Я жив и здоров! Тем не менее, все эти годы, что Иосиф был в тюрьме, а позже, когда он был вторым в команде, к царю фараона он не посылал отцу сообщение, что он не умер! Рамбан говорит, что Египет был только шесть день пути от Якова в Израиле, но Иосиф молчал. Почему ??? "

Когда Иосиф признает своих братьев, он готовит грандиозный план мучить их. Это было разумно Иосиф, чтобы вызвать некоторые горе своим братьям, как отплатить за то, как они обращались с ним, но почему бы Иосиф, что за счет своего отца ??

Раввин Самсон Рафаэль Гирш говорит, что Иосиф понимает, что никогда не будет настоящего мира между братьями, если Иосиф, послав его отец письмо, когда он был рабом или даже когда он был вторым в команде фараона. Пока их было обид и недовольства между сыновьями Якова из Рэйчел и сынам его из Лии их не может быть гармония. Поэтому Иосиф придумал гениальный план, чтобы иметь братья должны защищать и бороться за Биньямин как способ привлечь семью. Только тогда Иосиф чувствовал, что он может показать себя своим братьям.

Я хотел бы предложить другой подход к этой загадке. Рамбан пишет, что Иосиф был вынужден сделать свои мечты. Но это понятие очень трудно понять. Почему это должно быть нужно сделать свои мечты осуществились ??

Мошиах Микец всегда падает во время Хануки и на первый взгляд не кажется, чтобы была связь между спасением Иосифа и спасения еврейского народа много лет спустя. Кроме того, почему Ханука возбуждено вспомнить чудо свечи, когда чудо войны была настолько важна и удивительна. Так мало ещё предстоит определить евреи смогли победить великую армию греческой империи. Освещения свечи в храме важно мицва, но мы никогда не возбуждать праздник, чтобы поблагодарить Аль-могучий помогаете нам выполнить мицву.

Свечи представляют собой концепцию, что евреи никогда не должны отчаиваться! Даже тогда, когда ситуация кажется мрачной мы никогда не должны терять надежду и веру в Аль-могучий. Греки принесли тьму к еврейскому народу, пытаясь навязать свою культуру Израиля и не препятствуйте им выполнять заповеди. В то время, когда все, казалось худшем случае, Всевышний дал Иегуда ха-Маккаби силу и мудрость, чтобы уничтожить династию. Вот почему чудо масла, которое представляет свет был настолько значительным. Даже когда все так темно в изгнании, мы должны молиться, чтобы увидеть свет в конце туннеля. Ханука было возбуждено запомнить эту идею, которая является основой нашей веры и привести нас к войне победу.

Иосиф тоже был спасен после того, ситуация казалась безнадежной. Он был в тюрьме в течение десяти лет, а затем ему было отказано в помощи от сотрудника, ответственного напитков Pharaoh-х годов. Тем не менее, Иосиф никогда не давал надежду. Как он был преобразован из темноты ямы и открыла перед фараоном, первое, что он говорит фараон, что его мудрость исходит непосредственно от доброты Всевышнего.

Возможно, это было сообщение Иосиф посылает своих братьев и Яакова. Он нарочно создано кризисов для Яакова, и братья, чтобы научить их, как они вступят изгнание, что будет ужасно тьма, время от времени. Но мы должны помнить, как евреи, что Аль-могучий всегда с нами, и мы должны быть сильными и объединиться в этих мрачных времен и держать наше доверие твердого тела в Nahsem. И конец недельной главе, когда кубок в Иосифа находится в сумке Биньямин х годов братья не просто в отчаянии, но объединиться и бороться за своих братьев свободы.

Давайте никогда не будем испытывать тьму в этом мире. Если мы сталкиваемся с трудностями, мы должны помнить Иосифа и его братьев и чудо света. Свет действительно в конце туннеля, как это возвещает искупления. **Хорошие Шаббат и Счастливый Chanukah!**

## Meafar Kumi

Rabbi Ronen Shaharabany

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על "כמבואר בגמרא (שבת כא:) ובתפילת, "הלל והודאה" חג החנוכה, בשונה לשאר החגים, נקבע כימי למעשה, גם מועדים אחרים נקבעו לזכר נסים שנעשו לאבותינו: פסח לזכר יציאת מצרים, סוכות. "הניסים לזכר ענני הכבוד, ופורים לזכר נס פורים; ועל כולם צריכים להודות ולהלל לה'. אם כן, מדוע דווקא בחנוכה עוד קשה, מובא בגמרא (שבת כג:) שהדלקת נר חנוכה היא "להודות ולהלל" מדגישים את הענין של לפרסומי ניסא. ואם כן, למה הקפידו הפוסקים (עיין שולחן ערוך סי' תרעא סעיף ד) שכל נר חנוכה לא יראה כאבוקה, אלא כנר קטן רגיל? אם לפרסומי ניסא מדליקים את הנרות, ככל שהנרות גדולים וניכרים, יש פרסום



גדול יותר. ולכן, אבוקה הייתה צריכה להיות מצווה מן המובחר

אילו פינו מלא שירה כים, ולשונו רינה " : "נשמת כל חי" להבין את הדברים, יש לעיין במה שאומרים בתפילת כהמון גליו... ועינינו מאירות כשמש וכירח... אין אנחנו מספיקים להודות לך ה' אלקינו על אחת מאלף אלפי "ועינינו מאירות כשמש" מובן מדוע נקטו. "אלפים ורוב רבי רבבות הטובות ניסים ונפלאות שעשית עמנו וכו הרי אור הירח בטל לעומת ?" וכירח" שהשמש היא האור הגדול ביותר שישנו. אבל מדוע מוסיפים לומר כי הזכרת הגדול, "כים וכנהר" השמש, ואין בהזכרתו שום משמעות. וכמו שלא אומרים אילו פינו מלא שירה כוללת את הקטן

שיחה ד'), ישנם שני מיני הודאות שמודים לה': אחד, על ניסים ונפלאות ( "שיחות בעבודת ה' מפרש הספר שעושה למעלה מן הטבע, כגון קריעת ים סוף, ירידת המן וכדומה. בניסים אלו רואים בבירור שה' משדד כי רואים את הניסים, "שמש" מערכות שמים ומהפך את טבע העולם בשביל ישראל עם קרובו. זהו בחינת והחסדים כשמש בצהרים. אבל ישנה הודאה גבוהה ונעלה מההודאה על ניסים גלויים, והיא ההודאה על הניסים הנסתרים שה' עושה איתנו בכל עת ערב ובוקר וצהרים. ניסים אלו נראים כדרך הטבע, אבל באמת הם מלאים בכל יום ויום עושים לו " (ב אות ט" חסדים גדולים ניסים ונפלאות. כמו שכתוב בתנא דבי אליהו (רבה פ ל; אלא שאין בעל הנס מכיר בנסו. ניסים אלו הם נסתרים בתוך הטבע "עכ, " [לאדם] ניסים כיוצא מצרים ועינינו "כי אין רואים אותם אלא אחרי התבוננות וחיפוש אחריהם. וזה שאומרים, "ירח בלילה" בבחינת ירח "כלומר אם אנו מחפשים וזוכים לראות גם את הניסים הנסתרים שבבחינת – "מאירות כשמש וכירח אין אנחנו מספיקים להודות לך ה' אלקינו על אחת מאלף אלפי רבבות "רק אז – "בלילה כי ניסים אלו אין להם סוף – "הטובות ניסים ונפלאות שעשית עמנו

תהלים קנ, ו) שעל כל ( "כל הנשמה תהלל יה" ל (בראשית רבא פרק יד, ט) על הפסוק "לדוגמא, אמרו חז נשימה ונשימה צריכים להודות ולהלל לה' יתברך. אף שדבר זה נראה כטבעי לחלוטין, נתבונן באלו השוכבים ל ואינם יכולים לנשום בכוחות עצמם אלא מונשמים על ידי מכוונת הנשמה. נבין היטב מה זה "בבתי חולים רח להודות לה' על כל נשימה ונשימה – פשוטו כמשמעו. ברוך ה' שאנו זוכים לנשום בלי מכוונת אלו, אלא בחסדי ה' שמתמיד ומחדש כל רגע ורגע את בריאותינו, בבחינת ניסים ונפלאות ממש. זוהי דוגמא אחת משאר הניסים והנפלאות שה' עושה אתנו

שיר השירים ב, ט). ( "הנה זה עומד אחר כותלינו משגיח מן החלונות מציץ מן החרכים" בענין זה אומר הפסוק המסתכל דרך חלון, כמו שהוא רואה אחרים, ?" חרכים" ל "חלון" ק מבארדיטשוב: מה ההבדל בין "מבאר הרה כן הם יכולים לראותו. מה שאין כן המציץ מן החרכים, הוא יכול לראות אחרים דרך החרכים, אבל הם לא משגיח מן "יכולים לראותו. שתי בחינות אלו ישנן בהשגחת ה' על עמו ישראל. לפעמים ה' הוא בבחינת "מציץ מן החרכים" שאנו רואים בפירוש איך שהוא משגיח ושומר עלינו. ולפעמים ה' הוא בבחינת – "החלונות בחינת הסתר, שלא רואים השגחתו התמידית עלינו, אלא הכל נראה כדרך הטבע. ובכל זאת, אפילו כשיש – המתקרב עד הדרך ומתבונן בו לראות מי הוא העומד מאחוריו, יכול לראות, "מציץ מן החרכים" בבחינת של ועושה לנו ניסים ונפלאות בכל רגע "עומד אחר כותלינו" היטב שאבינו שבשמים

קדושה ( "קדושת לוי" בזה נבין את המעלה המיוחדת של חג חנוכה. כותב ה: "שיחות בעבודת ה' ממשיך ה חמישית) שיש שלושה סוגי ניסים בעולם. א. ניסים הנראים לעין כל שהם למעלה מהטבע, כגון יציאת מצרים בדרך הטבע, אך בכל זאת רואים בפירוש שהם מעשי ה'. כגון נס "מלובשים" וקריעת ים סוף. ב. ניסים ה בטבע, מכל מקום ראו בחוש שזהו נס גדול, כי ידי היהודים לא היו מעורבים "מלובש" פורים, שאפילו שהיה ה סיבב את כל הישועה "בזה כלל, אלא נקהלו ונאספו לבתי כנסיות והעתירו והפצירו בתפילות ותחנונים, והקב בטבע העולם, עד שנראים כאילו נעשו לגמרי בידי אנשים קרוצי "מלובשים" על ידי המלך והשרים. ג. ניסים ה חומר. מסוג זה היה נס חנוכה, שהיהודים יצאו ונלחמו ביוונים עם כלי נשק בידם עד שנצחום, והיה נראה

"על הניסים" כאילו בכחם ובגבורתם נצחו. אך באמת הכל היה רק בחסדי ה' ובנסיו הגדולים, כמו שאומרים ב הכל עשה. "רבת את ריבם, דנת את דינם, נקמת את נקמתם, מסרת גיבורים ביד חלשים, ורבים ביד מעטים" ה לבדו כביכול. ומכיון שנסיים אלו הם כל כך בהסתר, לכן עיקר חשיבות ההודאה הוא דווקא כשמודים "הקב ומהללים לה' על נסים כאלה ומזכירים שהוא עשאה ולא אנחנו. זוהי ההודאה המובחרת ביותר וגורמת לעונג יותר מכל שאר החגים, כי – "להודות ולהלל" ל דווקא בחג החנוכה "ה. ולכן שפיר תיקנו חז"גדול לפני הקב. עיקר ההודאה לה' מתבטאת כשמודה על נס כזה של חנוכה המלוּבש בטבע

ל (שבת כא:): זמן מצוות נר חנוכה משתשקע החמה עד "שדבר זה נרמז במה שאמרו חז", "קדושת לוי" כתב ה שתכלה רגל מן השוק. מצווה זו מקיימים דווקא בשעות הערב עת ששקעה החמה, כרמז להודאה שמודים לה' מלשון רגילות, שצריך לבטל את המושג של "עד שתכלה רגל" על הניסים הנסתרים הדומים ללילה. וזהו רגילות הטבע, ולהכיר שהכל חסדי ה' ונפלאותיו הרבים

ולא אבוקה, אף שהפירסום בו גדול יותר. כל מהותה "נר" לפי זה יובן היטב למה תיקנו להדליק דווקא הירח בלילה, שאף שאין רואים – "המאור הקטן" ותכליתה של חנוכה הן להודות על הנר הקטן, שהוא דומה ל בו אור גדול, מכל מקום טמון בו נס לא פחות מהנסים הגלויים, בבחינת אבוקה הדומה לשמש בצהרים. ולכן דווקא נר קטן משמש כזכר ראוי ונכון לנצחון במלחמה שנראתה כדרך הטבע בידי אדם

ומשגיח בעין "מציץ" ה "באמצע. רמז שהקב "מציץ" ל: מזוזה בימין, נר חנוכה בשמאל, ובעל הבית "אמרו חז פקיהא על בעל הבית המדליק נרות. עלינו מוטל להתבונן בזה בעת הדלקתנו ולנטוע בלבנו יסוד גדול זה, שכל ושכל מאורעות חיינו הם באמת, "משגיח מן החלונות" באמת הוא, "מציץ מן החרכים" מקום שיש בחינה של נצונו להדליק נר חנוכה – ראשי: ניסים ונפלאות שצריכים להודות עליהם. וזה גם מרומז במה שכתבו הספרים היא באמת "מציץ מן החרכים" כי על ידי מצוה זו צריכים לנטוע בלבנו את האמונה שבחינת. "חלון" תיבות ולראות היטב את אבינו שבשמים המסתכל ומשגיח עלינו בכל עת, "משגיח מן החלונות"

#### **מאמר החכם**

**הוא הנס הנפלא והגדול ביותר שבמושגים שלנו "הטבע"**

**שפת אמת**

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