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שבת קודש פרשת מקץ ... שבת חנוכה SHABBOS PARSHAS MIKETZ ... SHABBOS CHANUKAH א' דר"ח טבת תשע"ט - DECEMBER 8, 2018

חדלקת גרוזת שבת - 4:09 | זמן קריאת שמע / מ"א - 8:53 | זמן קריאת שמע / אגרא"א - 9:29 | סוף זמן תפילה/ לחגרא"א - 10:15
זמן לתפילת מנחה גדולה - 12:18 | שקיעת החמה שבת קודש - 4:27 | מוצי"ק צאת הכוכבים - 5:17 | צאה"כ / לרבינו זמ - 5:39

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עה"ק

טיב התבלין

רענות ופירושים לעורר את האדם לעבודת
הש"ת והתחזקות באמונה ובטחון מאת

ועתה ירא פריעה איש נבון והבם וישיתוהו על ארץ מצרים וגו' (מא-לב) - הלום פרעה ופתרונו ע"ד העבודה

של יוסף לא היה כי אם על קנינים רוחניים, על כן ראה את עצמו כחלק בלתי נפרד מפתרון החלום, כי מאוד שלחנלית האדם בעולם דובר החלום בראי כיון בכך גם לזרו לעבודת הש"ת, כי בעצם הדבר שאומרים לו לאדם שבעולם הזה הוא הזמן שיכול לצבור בר לעולם הבא כיוונו בהכרח להודיעו שידאה לנכון להתקין עצמו בפרוודור כדי להכנס לטרקלין, ועל כן לא מנע יוסף את עצמו מלאומרה אל פרעה. רמזים אלו תואמים מאוד לדבריו של האר"י הקדוש שאמר שזכות לימוד התורה וזכה הנשמה למזון רוחני בעולם הבא, ובזכות קיום המצוות וזכה הנשמה לבגדים בעולם הבא, ועל כן אי אפשר לו לאדם לזכות לקיום בעולם הבא אם לא הכין לעצמו המזון הרוחני ע"י לימוד התורה, ואם לא למד בזה העולם לא יהיה לו זכות קיום בעולם הבא, כי על אף שיזכה בגן עדן בזכות המצוות שעשה לא יהיה ביכולתו להתקיים בו מאחר שאין לו המזון המוחי, ובהכרח יגועו שם ברבע, כי שם בעולם הבא אין לו לאדם דבר וזולת מה שהכין לעצמו בעולם הזה, ועל כן מן הראוי שבוה העולם יראה האדם לנכון לנצל כל זמן ועידן לתורה ולעבודתה, וכל רגע פנויה ינצל להגות בדברי תורה, עליו לדעת כי כל רגע בעולם הזה הוא זכות לנצחיות, ואם אכן מקדיש אותו לתורה ולמצוות יזכה עברה לטובה בעוה"ב לנצח נצחים, ואם מאבד אותה בדברים של מה בכך מאבד הוא בכך נצחיות, כי זו הרגע שוב לא תחזור אליו, ונמצא שממש חסר מעצמו וממהותו חלק נאה שאי אפשר לשעור. בני עליה אכן לא סבלו דקה של בטלה, מסופר על מרן הגוד"ר בענגיס זצ"ל גאב"ד דחשלים, שפעם בישר למקורביו שיעומד הוא לערוך סיום הש"ס, והללו תמרו על בשורה זו, מאחר שיש קצו קודם לכן ערך הגאון לפניהם סיום, ושאלוהו לפשר הודיות, נענה ואמר: הסיום שערכתי לפניכם היה על שיעורי הקבוע בש"ס, אבל זה הסיום הוא סיום מיוחד, כי זכיתי לסיים את הש"ס כולו באלו הדקות החולקים בדרך כלל לדיק כשאדם ממתין לאיזה דבר, את אלו הרגעים השכלתי לנצל, וזכיתי לסיים את הש"ס כולו באלו הרגעים.

וכזאת ראיתי גם אני בהרבה בני עליה בקרתא דשופריא, ובמיוחד ראיתי זאת אצל הגאון אבי מורי זצ"ל, שתמיד החזיק באמתתו ספרים קטנים [משניות או קיצור שור"ע ועוד חיבורים שונים] ותמיד כשמצא דקה פנויה קבע את לימודו בהם, גם בשאר מצוות היה שש ושמה לחוספן, וכל אימת שגזמון לפניו לענות אמן ויהיה שמיה רבה ראה לנכון להתעכב איזה דקות ספורות כדי לזכות באלו האמנים, וכל אימת שהיינו בביתו ראינו איך משתוקק הוא לחוספן מצוה אחר מצוה, מיד כשמיה רבה היה מתעורר בו הערגה לענות אמן, וכשעשו ברכה בלחש הוכר על פניו כאם על שהחמיצו הודמנות לענות אמן, וכך היו הצדיקים ממלאים ימדם ושנותיהם.

לדועה היא הקושיא שהקשו המפרשים למה ראה יוסף לנכון לתת גם צעה לפריעה האין להתנוגד מפני הבאות, הרי פרעה לא ביקש ממנו כי אם לגלות לפניו את פתרון החלום, וכלל לא ניתן לו רשות הדיבור לפני המלך כדי לתת לפניו עצות, ועל כן מן הראוי היה לו להתנהג בנימוסין ולהמתין עד שפרעה בעצמו יבקש ממנו צעה, ואז יחווה את דעתו, שהרי הדילוג על נמוסי המלוכה היה לכאורה סיבה שלא יתקבלו דבריו, כי פחיתות היא בעיני הגויים שאין מכירים בנימוסיהם, וכשיוכחו שלפניהם עומד אדם שאינו מוכתר בנימוסיהם שוב לא יתקבלו דבריו. כדי לתת מענה לקושיא זו עלינו להקדים ולבאר את פתרונו של יוסף על דרך העבודה, כי על אף שדברי יוסף לא יצאו מדי פשוטו, [וכפי שאכן היה בפועל שקדמו שבע שני שבע לשבע שני רעב, והכרחו לצבור בר לשנות הרעב] היה לו בהם ג"כ רמזים יותר נעלים, וכפי הידוע מצדיקים שגם בדברים פשוטים כווננו לדברים נשגבים ולא תמיד היו המוני עם משיגים את עומק דעתם, כך גם יוסף, על אף שלפנים היה נראה שמדבר רק מעניני עולם הזה, לא היה זה עיקר כוונתו, וכיוון בדבריו לבאר את פשר החלום גם על דרך העבודה.

כשדבר יוסף על שבע שני השבע היתה כוונתו על ימי חי האדם עלי אדמות, שהם שבעים שנה, כי שבעים במספר קטן הוא שבע, כי אלו השנים שהאדם נמצא בעולם הזה הם בחינת שנות השבע, כי שנות השבע היו למצרים זמנים של בחירה, כי כל מאכל שהגיע לפניהם היו יכולים לבחור מה לעשות בו, אם רצו היו מהנים את גופם בו, ואם רצו היו מצניעים אותו לשנות הרעב, כמו כן הוא בשנות החיים, או מוכים לו לאדם זמנים טובא, ונותנים הבחירה בידו, אם רוצה מבלה אותם בהנאות של עולם הזה ומפסידם, ואם רוצה מקדישים לתורה ולעבודה, ואז מצניעים לעולם הבא, ושם יזכה מהמתם לחיי נצח. וכשדבר יוסף על שנות הרעב כיוון להזמנים שבהם האדם כבר אינו בעולם, או אי אפשר לו לאדם לעשות מאומה לטובת נשמתו, ורק מה שסיפק בידו לעשות בעודו בעולם משמש עבורו כקף בעולם הבא, וזה הזמן הוא ממש בחינה של שנות הרעב שבהם לא היה כי אם מה שהיינו להם מקודם שבע שנות השבע.

לאור האמור מובן למה לא פסק יוסף את דבריו אחר שכבר גילה את פתרון החלום, כי אילו היה ענין החלום מדבר רק על עניני עולם הזה או אין שום קשר בין פתרון החלום לבין העצה, כי החלום אינו מורה כי אם על העתיד לבוא, וזכות נוקקם בצעה טובה האין להתמדים בדבר הפתרון, ואז לא היה עזת יוסף מוכרחת, כי אזי יכולים לתלות את ההחלטות ששאר סיבות גשמיים העולמים לגורם הרע ולהתנוגד מפניהם, ואילו לא כיוון יוסף כי אם על קנינים גשמיים אכן היה מן הראוי להתנהג בנימוסין ולהמתין עד שפרעה יכבדו לחשיית עצנה, אך מאוד שעיקר הכוונה

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הלכה למעשה

The Greatest Mitzvah of All (105) - ותלמוד תורה כנגד כולם" **Kavod HaTorah: Giving One's Seat To a Talmid Chacham.** The *Poskim* (1) debate if this is included in the *mitzvah* of standing for a *Talmid Chacham*. For example, if one is sitting on a crowded bus, train, or in a *Beis Medrash*, and a *Talmid Chacham* (or an elderly person) comes close, he has to stand up. Can he just sit down after rising and leave the *Talmid Chacham* standing, or does he have to give up, or at least offer to give up his seat? Their conclusion is that strictly speaking the obligation to stand does not include giving up one's place. However, unless there is real hardship for the one sitting, he should give up his place for other reasons: *Derech Eretz* and *Kiddush Hashem*. There is also a possible halachic reason to do so. Just sitting down after standing up for a quick second might be considered "Avoiding the Mitzvah." If one sees a *Talmid Chacham* coming towards him, he may not intentionally look away in order to not see him when he comes within 4 *amos*, so as not to stand up for him (2). The **Aruch Hashulchan** (3) adds that he is not allowed to walk away from his place in order to avoid the *mitzvah*. **If He Doesn't Know.** Even if the *Talmid Chacham* (or elderly person) will not be able to tell that others are standing up for him, the obligation remains. This can be in a case where the *Talmid Chacham* will not notice or like the case in the *Gemara* (4) where Rav Chiya stood up for a blind *Talmid Chacham*. **Mechilah.** If a *Talmid Chacham* wants to forgo his honor, it is valid and there is no more obligation (5). This can be done by him speaking it out or if there is a clear estimation that he is forgoing his honor. One should still rise slightly in his honor. Regarding the *mitzvah* to still rise slightly, there is the following difference of opinions. The **Avodas Hamelech** (6) holds that on this slight rising the *Talmid Chacham* cannot be *mochel* because if he doesn't do at least that, it will be like shaming the glory of the *Torah*, and on that one cannot be *mochel*. However **Shu"t Lehoros Noson** (7)

מאת מוה"ר ברוך זירטפלד שליט"א
ראש כולל עשרת חיים ברוך קלבלר הי"ט

holds that if one is *mochel* even that it works. The **Chazon Ish** (8) writes that it is not good for a *Talmid Chacham* to always be *mochel* his honor of standing up for him. Especially if he does this in front of many simple people, it will take away from the proper honor due to the *Torah*. **R' Aharon Leib Shteinman ז"ל** was very insistent that in schools and *yeshivos*, every time a *Rebbi* walks into a *shuir* room, all the *talmidim* should stand up fully. This stress on the honor of a *Talmid Chacham*, obligates the *Talmid Chacham* himself to be careful about his dress, speech and conduct, so as to bring out the maximum honor for the *Torah*. This is beautifully expressed in the **Rambam** (9). **Women.** Women are also obligated to stand up for a *Talmid Chacham* (10). Technically the wife of a *Talmid Chacham* should stand up when her husband enters the first and last time of the day (as explained previously). However, the custom is for them to be lenient (11) because we assume that her husband is *mochel*, which exempts them as mentioned in the previous paragraph.

בין הריחים - תבלין מרף היומי

"Riddle Me This" - Chulin 11a

The **Chiddushei Harim** once asked his students the following riddle: How do we see from this *Gemara* that in our history a *Kohen* never administered the procedural drinking of a *Sotah* two different times in his career? Answer: what proof is there from the *Torah* law of "מכה רב" that we follow majority? Maybe the *Torah* is discussing a father that suspected his wife, gave her to drink *Sotah* waters and she wasn't affected, proving she didn't stray and thus he is the father! On the other hand, maybe this is not fool-proof at all - maybe the water didn't affect her because the *Kohen* is not really a *Kohen*? But to that we can counter that the case is where this *Kohen* previously gave another *Sotah* to drink and it did affect her, proving he is a real *Kohen*. So, maybe the *Torah* is referring to this case, where this proven *Kohen* gave the mother to drink, it didn't affect her, proving he's the father. Leaving us with no proof that we follow majority? Must be, deduces the *Chiddushei Harim*, that a *Kohen* never administers the *Sotah* waters twice in a career!

הוא היה אומר ...

R' Aryeh Leib Torchiner ז"ל (Pnei Aryeh Zuta) would say:

The *Rishonim* find a *remez* to *Chanukah* in these words, for if you take the last letter of 'טבח' and add it to 'יהכץ' it spells out 'תזכרה'. But even more than that, we find that the large feast that Yosef made for the brothers was really a *Seudas Chanukah*. How so? Because when *Yaakov Avinu* arrived with his 70 souls in Egypt, it was *Rosh Chodesh Nisan*. *Chazal* tell us he was 130 years old when he arrived and he lived there for 17 years, and we have a tradition that the *Avos* were all born and all died in the month of *Nisan*. The *Gemara* (כתובות קי) tells us that from *Chevron* to *Mitzrayim* was 400 *parsa*, which is a 40-day journey. When the brothers came back and brought their father, it took a total of 80 days. But since they didn't travel on *Shabbos*, add another 11 days. The total amount of the trip was 91 days. Now, work backwards and count 91 days from *Rosh Chodesh Nisan* and it comes out to the 27th of *Kislev*. Thus, we find that the large *seuda* that Yosef hosted for the brothers in Egypt was none other than a *Seudas Chanukah*!"

A Wise Person would say: "Look at how a single candle can both defy and define the darkness."
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צרוה בצרוך החיים

בעניין 'נס הנרות' המורה על 'נס הנצחון'

איתא בגמ' (שבת כא:), "מאי חנוכה, דתנו רבנן, בכ"ה בכסליו יומי דחנוכה תמניא אינון דלא למספר בהון ודלא להתענות בהון, שכשנכנסו יוונים להיכל טמאו כל השמנים שבהיכל, וכשגברה מלכות בית חשמונאי ונצחום, בדקו ולא מצאו אלא פך אחד של שמן שהיה מונח בחותמו של כהן גדול, ולא היה בו אלא להדליק יום אחד, נעשה בו נס והדליקו ממנו שמונה ימים, לשנה אחרת קבעום ועשאוים קיים טובים בהלל והודאה".

הוקמה המהר"ל מפראג ב'יחודשי אגרות' שם, 'זאם תאמר, וכי בשביל שנעשה להם נס בהדלקה, ולא היה זה אלא כדי שיוכלו לקיים את מצות ההדלקה, היו קובעין חנוכה, הלא כל נס שחייב להודות ולהלל עליו, הוא מה שנעשה בשביל הצלתו, ולא בשביל שיוכל לקיים מצוה, והראיה, כי בעל הניסים' הנאמר ב'הודאה' לא הוזכר נס ה'נרות' כלל'. ויישב, 'ויש לומר, שעיקר מה שקבעו ימי החנוכה כדי להודות ולהלל הוא בשביל מה שנצחו את היוונים, רק שמכיון שלא היה נראה שהיה נצחון על ידי נס השי"ת שעשה זה ולא מכוחם וגבורתם, לפיכך נעשה אז נס על ידי נרות המנורה כדי שידעו שחלל היה בנס, גם הנצחון במלחמה".

והמשיך והסביר מדוע נעשה הנס דווקא ב'נרות המנורה' (עבודת ה' בהיכלו), 'ודווקא נס זה (ב'עבודת ה' בהיכלו) נעשה, כי עיקר רשעת היוונים היה מה ש'טמאו את ההיכל', של ה' שבו כוהני עם ישראל עובדים לו, וכמו שאמר 'שכשנכנסו יוונים להיכל', טמאו כל השמנים שבהיכל', ועל דרך זה אמרו 'אבני מונח ה', שעליו כוהני עם ישראל מקריבין לו קרבנות) ששקצום אנשי יו', והשי"ת ראה את רשעתם שטמאו היכלו, ונתן כח ביד מתתיהו בן יוחנן כהן גדול חשמונאי ובניו שהם כהנים עובדי ה' בהיכלו לנצחם, ודווקא אלו נצחום ולא אחרים, ולפיכך כאשר נצחום טיהרו את היכל מקדש ה', וכמו שאנו אומרים בעל הניסים- 'ואחר כך באו בניך לדבר ביתך...וטיהרו את מקדשך', וכאשר לא היה להם מספיק שמן כדי לעבדו על ידי הדלקת המנורה, עשה להם נס כדי שיוכלו לתנן את בית מקדשו לעבודתו על ידי הדלקת המנורה-עבודתו, ולכך ימים אלו נקראים 'חנוכה' על שם מה שנחנכו את בית המקדש לעבודת ה' אחר שטמאוהו בני יו', ונצמא, ש'נס הנרות' לחנוכת בית המקדש לעבודת ה' הוא הנצחון שהיו מנצחין על היוונים שהתנגדו לעבודתו וכתנבאר".

וכן כתב הב"ח (ד"ח סי' תע"ד ד"ה והיה אומר מהר"ם וכו') על מה דאיתא שם בסוף אות ב'- 'והיה אומר מהר"ם מרוטנברג ז"ל, שריבוי הסעודות שמרבים בהם (בימי החנוכה) הן סעודות הרשות, שלא קבעום אלא להלל ולהודות, ולא למשתה ושמחה'- ואיכא למידק, היא גופה קשה, מדוע לא קבעום למשתה ולשמחה כמו בפורים, ונראה לומר שזאת משום, שבפורים עיקר הגיזיה היתה על מה ש'נהנו מסעודתו של אותו הרשע' (ע' מגילה יב), ועל כן נגזר עליהם להרוג ולאבד' את הגופים שנהנו מאכילה ושתייה של איסור ושמחה ומשתה של איסור, וכשעשו תשובה עינו נפשותם, וכמו שאמרה אסתר 'לך כנוס את כל היהודים...וצימו עלי, ואל תאכלו ואל תשתו שלושת ימים לילה ויום' (אסתר ד' ט"ז), ולפיכך כשנצלו קבעום למשתה ושמחה כדי לזכור את עיקר הנס-שנצלו הגופים', אבל בחנוכה עיקר הגיזיה היתה על ההתרשל בעבודה, ועל כן היתה

הגיזיה לבטל מהם את העבודה, כדתנאי בברייתא שגזר עליהן אותו הרשע לבטל מהן את הקרבת קרבן התמיד, ועוד איתא שם שאמר להם, מצוה אחת יש בידם שאם אתם מבטלין אותה מיידם כבר הם אבודין, ואיזה זה, הדלקת מנורה שכתוב בה 'להעלות נר תמיד'- ש'כל זמן שמדליקין אותה-להעלות נר, הם עומדין תמיד', עמדו וטמאו את כל השמנים שבהיכל', וכשחזרו בתשובה למסור נפשם על העבודה, והשיעם ה' על ידי הכהנים עובדי העבודה בבית ה', ועל כן נעשה הנס בנרות (-בעבודת ה'), תחת אשר העירו נפשם למות על קיום העבודה, ולפיכך לא קבעום אלא להלל ולהודות שהיה העבודה בשלב".

והמשיך המהר"ל מפראג, 'ודע עוד, כי היוונים היו מטמאים את ההיכל, שכן כח יוון בפרט לטמאות את ההיכל יותר מכל האומות, וסימן להרב זה, ש'היכל' עולה במספרו ס"ה, ואילו 'יוון' מספרו ס"ו, כדי להורות כי יש לו כח גובר על ההיכל ומטמא את ההיכל, ולכך טמאו את כל השמנים שבהיכל, ודווקא השמנים, כי השמן שממנו האור, יש לו כח יותר, במה שממנו האור, וראיה לזה, שבשמן מושחין ומקדשין את הכל, והוא עיקר הקדושה, ואף בזה שלטו היוונים ז'טמאו את כל השמנים', ולא נשאר מהם אלא פך אחד שהיה מונח בחותמו של כהן הגדול אשר יש לו מעלה על היוונים, שהוא כנסם לקודש הקדשים הנבדל מן הטבע שהוא יותר מן ההיכל שאינו נבדל מן הטבע אשר שם ישלטו היוונים הטבעיים, וכיתבאר, ובשביל מעלה זו לא היו יכולים לשלוט באותו פך קטן ש'היה מונח בחותמו של כהן הגדול'.

ולכך הדליקו ממנו ח' ימים, כי קודש הקדשים הוא אחר שבעה, והוה השמיני, ומדוע קודש הקדשים הוא אחר שבעה, כי הנהגת הטבע הוא תחת מספר שבעה, שכן מצינו שבשבעה ימים נברא עולם הטבעי, ולפיכך, מה שאחר הטבע הוא תחת מספר שמונה, כי שמונה הוא אחר שבעה שהם ימי הטבע, ולכך המילה שהיא על הטבע (-שהרי לפי הטבע האדם נולד ערל, וזה מפני כי הטבע נותן הערלה, ואם כן, מילת הערלה היא מעל הטבע) היא ביום השמיני, ומפני שכל דבר שהוא קודש, נבדל מן הטבע שהיא גשמתית וחמרית, ולכך קודש הקדשים הוא אחר הטבע, ודבר זה רמזו חכמים במדרש 'בזאת יבוא אהרן אל הקודש-בזכות המילה שנאמר בה 'זאת בריתי אשר תשמרו', כנסם אהרן אל הקודש', והיינו, כי לא היה ראוי לבן אדם שהוא חמרי להיכנס אל מקום שהוא קודש קדשים נבדל מן הגשמי החמרי, אם לא שיש בו המילה שגם היא מעל הטבע, ובזכות זה היה כנסם אל קודש הקדשים שהוא קודש נבדל מן הטבע, ולכך בקודש הקדשים היה הארון שבו התורה שהיא גשמתית בלתי גשמי, שלכן היא ניתנה אחר השבעה, שהרי כתיב 'שבעה שבועות תספר לך', ואחריהן ניתנה התורה, וכן מזמור 'אשרי תמימי דרך' (תהילים ק"ט) שהוסד על התורה, נסדר בתמניא אפי' כי התורה הרוחנית הנבדלת מן הטבע היא תחת מספר שמונה, ועל שם רוחניותה נקראת 'תורה אור' (משלי ו' כ"ג) כי האור הוא עניין רוחני והיא מקור הרוחניות והאור, ונמצאת ב'אורן' שנקראת כן על שם שבו נתנה התורה-אור' ובמילת 'אורן' ש' את מילת 'אור'. וגם על כן נעשה הנס בנרות המאירות ולשמונה ימים, כי הנצחון על יוון היה מכוח אור התורה העל טבעית שבקודש הקדשים הנבדל מהטבע שהן תחת מספר שמונה".

דרגה יתירה FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO
כדי להודות ולהלל לשמן הגדול על נסיוך ועל נפלאותיו ועל ישועותיו ... (מתפילת הנרות הליל)
Every day of this beautiful *Yom Tov of Chanukah*, we are privileged to say *Hallel* and *Al Hanissim*. We thank and praise *Hashem* for the miracles that He did for us, in those days, at this time. The purpose of setting aside these very special days of *Chanukah* is explained in the *Al Hanissim* prayer: "The eight

והם לא ידעו כי שמע יוסף כי המליץ בינתם. ויסב מעליהם ויבך וכו' (מג-כג. נד)

We find that *Yosef Hatzaddik* cried a lot. When he sees his brothers for the first time; when he sees Binyamin; when he reveals himself to his brothers; when he meets his father in next week's *parsha*, and again in *Vayechi*, when his father is *niftar*. It is quite remarkable that a grown man, a brilliant thinker and operator, a leader in charge of an entire Egyptian empire, who could do anything and have anything he wanted - this person cries quite a bit. How are we to understand this?

The instinct to cry first shows up in a person when he is a baby. When a baby needs something, is unclean, or in pain and unable to help himself, *Hashem* set up a mechanism whereby the baby cries out, "I need help," and a parent or caretaker will tend to the baby's needs and take away his problem and quiet his cries. As a baby grows, he finds ways to satisfy his needs and crying is then minimized.

When a person is sick, ר"ל, and doctors say there is nothing left to do - that is incorrect. There is something left to do and that is to CRY. *Hashem* hears all the cries, cries which are basically *tefillos* to *Hashem*: "*Ribono shel Olam*, please help me, I am inadequate and unable to solve this problem. Only

אמר רב הונא הרגיל בנר הייזין ליה כנים תלמודי חכמים. הוהדר במוזהו זוכה לדירה נאה הוהדר בציצית זוכה למלית נאה (שבת כג:)
The *Gemara* in *Shabbos* (23b) deals with a question regarding someone who is poor and has enough money to light one candle. Which *mitzvah* takes precedence: *Shabbos* or *Chanukah lecht*? The *Gemara* continues with Rav Huna making a statement that one who is habitual with "*Ner*" (*lecht*) will have children who are *Talmidei Chachamim*. **Rashi** says this refers to both the *neiros of Shabbos* and *Chanukah*, while others say it refers only to *neiros Chanukah*.

R' Chaim Kanievsky *shlit'a* was once asked as follows: Most people are "habitual" (consistent) with both *Shabbos* and *Chanukah lecht*, and yet not everyone merits children who are *Talmidei Chachamim*. What, then, is Rav Huna referring to? R' Chaim responded that besides lighting these *neiros* (lights), one must also learn *Torah* and know the *halachos of neiros Shabbos* and *Chanukah* in order for Rav Huna's *beracha* to be fulfilled.

According to this it would seem that Rav Huna left out probably the most important ingredient of the recipe for our children to become *Talmidei Chachamim* and real *Torah* scholars. That ingredient is that the father must also learn *Torah*! Why didn't Rav Huna just say this?

It is worth noting that the *Gemara* above continues and tells us that someone who is careful with the *mitzvah of Mezuza* will merit a nice house, and one who is careful with the *mitzvah of Tzitzis* will merit a nice *Talis*. Furthermore, one who is meticulous with *Kiddush* will merit filling many containers of wine. It seems that in each of these instances the reward is *midah k'neged midah* (measure for measure).

YOU can do it for me!" For this reason, *Chazal* tell us that - the gates of tears are never locked, because these "gates" must always be open for a person to reach *Hashem* when he is desperate need!

With this *machshava* we can get a greater insight into Yosef's crying. Since anyone else in his elevated and prominent position, would believe that he could get and have everything and there is no need to cry; Yosef, on the other hand, understood and recognized that everything he went through was, - all from *Hashem*. Thus, he cried in the form of a *tefillah* to reach *Hashem*! When *Yosef Hatzaddik* cried, this does not reflect his weaknesses - on the contrary, it shines a light on his greatness in *Emunah*. Even in his elevated position, he only turns to *Hashem* and begs Him, "Please listen to my cries and answer me!"

At every funeral, the constant refrain is a famous *posuk* from *Yeshaya*: - "ומחה ה' דמעה מעל כל פנים" when *Moshiach* will come, *Hashem* will wipe away all the tears - even those of happiness. Until then, let us all remember that if at first you don't succeed, CRY CRY CRY again!

This, seemingly, is not the case with Rav Huna's *beracha* for being habitual and consistent with lighting *neiros*! What is the connection between these two *mitzvos*?

In response, let us ask another question. The word preceding each of these reward-generating actions (*Mezuzah, Talis, Kiddush*) is "זהיר" - one who is careful in his observance. However, when it comes to *neiros* it uses the term, - habitual. Why the different terminology?

At a *Chanukah* gathering celebrating my father *zt"l's yahrtzeit*, I said the following *machshava*: Perhaps "*Haragil b'ner*" means that one who habitually uses the light of a lamp to "burn the midnight oil" spending his nights learning *Torah*, refers to the olden days when there were no electric lights. Most people would just go to bed at night. However, the *masmid* would then light his oil lamp and continue his learning without interruption. For such a person the word "*Haragil*" - habitual, is more correct than "*Hazahir*" - careful.

With this elucidation, the reward of progeny that are *Talmidei Chachamim* is very appropriate and is indeed *midah k'neged midah*. It is as though *Hashem* is proclaiming: "You took care of my light, the *Torah*; in return, I will take care of your lights, your children, so they will continue to spread the light of *Torah*." Thus "*Haragil b'ner*" - one who learns especially under adverse conditions, will merit having children *Talmidei Chachamim*, bringing *nachas* to the entire *mishpacha* and to the *Ribono shel Olam*. May we all be *zoche* to have all the *berachos* of Rav Huna fulfilled *m'toch simcha, nachas, v'harchavas hadaas*.

stands for "נפילה" - falling down, and the *samech* stands for "סמיכה" - supporting! We thank *Hashem* for the *nefila* and we praise Him for the *semicha*! Why should we thank *Hashem* for falling down, for all the difficulties and challenges that we go through in life? Every *yeshua* and *hatzala* that we experience had a *מלחמה* first! If not, what is it that we were saved from? We thank *Hashem* for taking us out of *Mitzrayim*, but He was the one who put us there in the first place! We thank *Hashem* for the miracle of *Chanukah*, for helping us win over the vaunted Greek army and find a *פח שמן* that stayed lit for 8 days. And yet, *Hashem* is the one who put us in *Golus Yavan* and all of the exiles and difficulties that we endure. Why do we thank Him for saving us? Maybe we should ask Him why He gives us all of these *tzaros* in the first place?

The answer to this question is the reason that we must THANK and PRAISE *Hashem*. We understand that we need the *nefila* as much as we need the *semicha*. Every challenge that *Hashem* puts before us is truly the very best thing that could happen to us. We may not appreciate the hardship as we are going through it, but only *Hashem*, in His infinite wisdom and kindness, knows that this is exactly what our *neshamos* need to fulfill our mission in this world. When *Hashem* gives us a "shot in the arm," it is in order to

protect us from deadly spiritual diseases! He is inoculating us! Is the vaccination pleasant? NO! But without it we would really be sick! Had we not gone down to Egypt and been enslaved for 210 years, we would never have become a *Klal Yisroel* - *zoche* to receive the *Torah*. Had we not suffered at the hands of the Greeks, we would never have been *zoche* to all the light that *Chanukah* shines!

This is why in *Al Hanissim* we thank *Hashem* for the *gevuros* and *yeshuos* and MILCHAMOS! Yes, we thank *Hashem* for the WAR itself, for the hardships, for all the battles and *nisyonos* that we had to suffer, because we know that this is all part of the *nes*! It is all part of *Hashem's* kindness to us even when it is difficult.

In *Hallel*, *Dovid HaMelech* teaches us the same idea. He says, "כוס ישועות אשא ובשם ה' אקרא" - *When Hashem saves me, I call out in the Name of Hashem!* He also says, "צרה" ויגון אמצא ובשם ה' אקרא" - *When I find myself in a situation of distress, I call out in the name of Hashem!* Whether I am experiencing the *nefila* or the *semicha*, it is all a miracle, a gift from *Hashem*, for which we need to thank and praise Him!

May we always see the kindness of *Hashem* clearly in our lives and may we always remember when it is dark, that it is our job to shed some light from the *Chanukah nes* and thank and praise *Hashem* for everything He does.

משל למען הדבר דומה

והדליקו נרות בהצרות קדשך וקבעו שמונת ימי חנוכה אלו ... (תפילת על הניסים)

משל: Reb Shmuel, a wealthy merchant, was traveling to a large city on business. His lodging and meals were fully arranged. Money to cover his expenditures was neatly apportioned and carefully budgeted: eight valises carried specific large sums needed to purchase different sorts of goods. The wagon picked up speed and they were making good time. The journey was peaceful and uneventful. As they neared the city, the driver noticed a man on the side of the road calling for attention. The wagon driver slowed the horses to a halt; Reb Shmuel took a look to see what was occurring. The next thing he knew, there was a knife to his neck. A group of bandits ransacked the wagon and made off with its contents. The valises he had carefully prepared were gone - all except one valise, which contained a sizable sum of money. Reb Shmuel suddenly had an idea.

He ordered the wagon driver to head towards the city at top speed. Once he arrived, he hurried to the local inn and asked for a certain infamous individual, who willingly assembled a few of his cohorts. Reb Shmuel took some money out of the remaining valise, paid the ruffian and his gang, and told him to find the remaining valises and bring them to him.

Reb Shmuel then headed to *shul*. He arrived a few minutes before *Mincha*, and started to *daven* aloud. "*Hashem*, you have given me much success over the years. I have been able to make a good living, devote time to *Torah*, and assist the poor and local *Torah* institutions. *Hashem*, if you miraculously return my goods to me, I will donate one-tenth of the money to charity."

After dining and getting settled back at the inn, Reb Shmuel returned to the *shul* to *daven Maariv*. Just as the congregation was filing out the door, some surly-looking men barged in, looking for Reb Shmuel. In their hands, they carried seven valises, with the contents fully intact! Reb Shmuel was overjoyed and paid them the remainder he had promised them for their trouble.

At this point, representatives of the local charities who had been in *shul* started to gather around Reb Shmuel. "*Reb Yid*," they said, "it is time to make good on your promise to give a tenth to charity." Reb Shmuel opened each of the seven valises and counted out the money. He then separated a tenth from each and gave each charity collector an equal portion of the sum.

But the charity collectors were not satisfied. They explained, "If the eighth valise had not been left behind in the wagon, you would not have had any money at hand to pay the gang who recovered the cash. You would not have been able to rescue even one cent. The fact that you were left with one valise, a 'miracle' in and of itself, enabled the greater miracle, the return of the remaining seven, to take place! Therefore, Reb Shmuel, you should give us one-tenth of the eighth valise as well!"

נמשל: The **Plotzker Gaon, R' Aryeh Leib Tzintz z"l (Kometz Mincha)** explains that the above parable is exactly the reason why we celebrate *Chanukah* for eight days. Had one flask not been miraculously left untouched and undefiled, there

Debbie, tears flowing down her stricken face, murmurs, "Thank you, *Hashem*. Thank you, *Hashem!*" And then, as the holiday of *Chanukah* ushered in, she said, "נס גדול היה פה" - '*A great miracle has occurred here.*'"

Dr. Schwartz cannot believe what he is seeing. Immediately, he sends Mark to the operating room for emergency heart surgery. He is very careful to caution everyone, "Though Mark is stable and we are thankful for that, he is not out of the woods just yet, not by a long shot. We still need prayers for a good outcome." Mark's family, friends and the rabbi of his local *shul* continue to pray fervently as surgeons perform open-heart surgery for three hours. As they say, there are no atheists in foxholes - or waiting outside an operating room, either.

A day-and-a-half later, Mark wakes up to see Debbie and their children sitting anxiously around his hospital bed. He looks at them and says "Hi." He is completely unaware of what happened to him.

Here's a man who, the day before, had been totally blue - with more than one foot in the grave! With a 45-minute-long resuscitation, and ten bouts of defibrillation, the fact that he's alive is truly unbelievable. By all standard measures, Mark should have died. But he didn't. He survives physically and mentally, is sitting up and talking the next day. It is *Chanukah*, and as the *dreidle* spins, the letters on its side which spell out, "A great miracle happened here," is lost on no one!

Mark is released from the hospital in only 10 days. Waiting for him in their driveway is a belated yet significant *Chanukah* gift from Debbie and their children: a new snowblower, decorated with a huge, red, heart-shaped bow. "My family and I realize that without those prayers going on that day, I wouldn't be alive now," said Mark Kramer. "*Hashem* spared me for some reason and I will make an extra commitment to *davening* three times a day with a *minyán!*"

Rivka, the nurse, concludes: "I've seen many fascinating things during my years as an ER nurse, but this case was clearly a modern-day *Chanukah* miracle!" (Adapted from "**Chanukah Miracle in the ER**" by Menucha C. Levin)

אשר בחר בנביאים טובים ...

ואמר ראיתי והנה מנורת זהב בלה וגולה על ראשה ושבעה נרתיה עליה שבעה ושבעה מוצקות לנרות אשר על ראשה (זכריה ד-ב)

The *Haftorah* of *Shabbos Chanukah* comes from the vision of *Zechariah HaNavi* who tells the angel that he sees a vision of a golden *Menorah* with a bowl on top of it. The *Menorah* has seven lamps and each lamp has seven pipes attached to the bowl on its top from which the oil flowed freely into the lamps. Two olive trees were on either side of the *Menorah*. At one point in the narrative, *Zechariah* questions the angel as to the meaning of his vision. The angel replies to *Zechariah*, "Don't you understand the vision?" and *Zechariah* answers "No." The angel proceeds to explain the vision. "*Not by physical might or power, but only through the spirit of Hashem (will these events occur).*" These events are referring to the rebuilding of the Second Temple. In other words, faith will triumph over logic and the spiritual will transcend the physical. This is the connection to *Chanukah*, in which the forces of holiness and spirituality were able to overpower and overcome the sheer might and power of the impure Greek armies.

Although he was the one receiving the prophecy, the prophet *Zechariah* did not fully understand the meaning of his vision, until an angel explained to him that the *Menorah* signifies how in the future, *Moshiach* will have no difficulty fulfilling his many tasks for they will be as simple to him as lighting the *Menorah*. The question is: was lighting the *Menorah* really so simple? Let us take a look.

One of *Aharon Hakohen's* daily jobs, was the major task of cleaning out and kindling the *Menorah*. **Rashi** explains that when the *Torah* speaks about this task, it uses the word "להעלות" (raise up) as opposed to a word like "להדליק" (to light), because *Aharon Hakohen* needed to hold the flame

steadily in place until it would rise up on its own. If *Aharon* would pull away from the fire too early, his task of kindling the *Menorah* would not be fulfilled and the *mitzvah* would be lost. This was no easy feat and it had to be done perfectly. How can the angel call this a "simple" task?

The **Baal HaTanya, R' Schneur Zalman of Liadi z"l** explains in an esoteric manner, that each one of the seven branches of the *Menorah* corresponds to one of the seven main character traits in a person. The fact that there are seven branches on the *Menorah* and not just one, teaches us that no matter which single character trait a person possesses, he is free to express himself in whichever way he desires, provided he illuminates the world in the manner in which *Hashem* wants him to. By expressing himself freely, a person will internalize this unique *Middah* which will lead him to enjoy an unparalleled internal peace.

Upon the return of the *Kohanim* to the *Bais HaMikdash* after the Greek armies had been routed, the first thing they did was light the *Menorah*. They wished to symbolize that the *Shechina* was back where it belongs and peace has been restored to *Hashem's* holy place. *Aharon Hakohen* was the quintessential "אהוב שלום וירדף שלום" - "he loved and pursued peace." Accordingly, his purpose in life was to create an atmosphere of peace. The lighting of the *Menorah* was not necessarily a simple task in the physical sense; still, the flames and glow of the *Menorah* symbolized what *Aharon Hakohen* stood for - peace - and this indeed made his task simple and easy. When *Moshiach* - whose stated goal is worldwide peace - will come, he will eventually enjoy this "simplicity" and have no issues completing his task.

One look was all it took to determine that this woman was not one of the wives of the *chassidim* gathered there. In fact, she had no connection to the *Rebbe* at all. “Who is she?” some murmured. Nobody knew.

It was learned that the distraught woman lived with her family in town. Her husband was a wealthy businessman who had never in his life stepped foot in a Chasidic synagogue. He and his friends were among those who laughed at the *Chasiddische* lifestyle and customs. For many years the couple had not been blessed with children. When their son was finally born they were already much older. Their happiness knew no bounds and he always given the best of everything.

On the eve of *Chanukah* the young boy fell ill. The doctors came to his bedside and cared for him with devotion. But they could not help him. To everyone’s horror his fever rose from day to day. Tonight, his situation suddenly worsened. The boy lost consciousness and the doctors who were standing around his bed raised their hands in hopelessness.

The father of the child was pacing the house in agony and bitterness. But his mother could not stand seeing her son’s suffering any longer. If her husband would not turn to the *Slonimer Rebbe*, at least she would try. She didn’t even know where to go but her feet seemed to have a mind of their own, and before she knew it she found herself in front of the *Slonimer shteeble* (synagogue) just as the *Rebbe* was kindling the holy *Chanukah* lights.

“*Rebbe*, help me,” cried the woman in a voice that echoed throughout the entire synagogue.

It seems the *Slonimer Rebbe* was waiting for her. “Tell her not to worry,” the *Rebbe* said quietly to someone. “She should return home and tell her husband to add the name Matisyahu to her son’s name. Do it right away and in the merit of that great *Tzaddik*, the *Kohen Gadol* who gave his life for the Jewish people and the Holy One blessed be He, the sick child’s life will be lengthened.” The *Rebbe* paused for a moment. “And another thing, when the child is fully recovered, his father should bring a *pidyon nefesh* (redemption offering) of ‘*chai*’ - 18 coins which will be given to charity in the Holy Land.”

The woman ran home to heed the *Rebbe*’s call. The following day, at about the time when the *Chanukah* candles were being lit, a new face was seen in the *Slonimer Beis Medrash*. It was the father of young Matisyahu, who had brought to the *Rebbe* 18 rubles - *Chai* - a *pidyon nefesh* for his son who was now fully recovered.

נֶם גְּדוֹל הוּא פֶה (מהרריל)

Rivka Toledano, a religious Emergency-Room nurse, has seen a lot in her time, but on one occasion, she recalls a miraculous occurrence that she personally witnessed while working in a Canadian hospital. It was a cold December night, in the middle of a snowstorm, which means the ER can get pretty crazy. *Chanukah* was starting that very night, and Rivka was looking forward to completing her shift and going home to light the *Menorah* with her family.

Just before noon, a middle-aged couple walks into the ER. Mark Kramer, an overweight man, looks pale and sweaty. His wife Debbie anxiously explains that, despite her warnings, Mark had been shoveling the snow in their driveway. When he began to feel ill, she drove him straight to the ER, despite his protests that it wasn’t necessary.

Well, it definitely was necessary because suddenly, right before their eyes, Mark collapses on the floor, the result of a massive heart attack. Alerted by his wife’s frantic screams, one of the senior doctors, Dr. Schwartz, rushes over and starts CPR, resuscitation, defibrillation and drugs for heart rhythm. Despite all these efforts to save him, Mark is still in cardiac arrest. There were no less than ten episodes of defibrillation.

Debbie remains glued to Mark’s side until Dr. Schwartz asks her to leave. Sobbing, she phones her children and her rabbi, frantically begging them to pray for Mark’s life.

Back in the ER, Dr. Schwartz looks grim, commenting that people don’t survive heart attacks with prolonged resuscitation, since sufficient oxygen can’t get to the heart or brain. Gently, he breaks the devastating news to Debbie: Mark probably won’t survive the day. Totally distraught, Debbie kept repeating herself, shouting at no one in particular. “I kept warning him not to shovel the driveway, telling him it wasn’t safe for a man his age to shovel snow, and to wait until our son got home or else borrow the neighbor’s snowblower. But he wouldn’t listen! How do I tell our kids they’ve lost their dad?” she cried hysterically, inconsolably.

Dr. Schwartz, is not a religious Jew but it was he who announced, “I’m so sorry. We’ve tried everything we could, but it’s not working. The only thing left to do now is pray.”

So that’s exactly what they did. The whole ER team, Dr. Schwartz, Rivka Toledano and Debbie, all started praying together for Mark’s life, hanging so precariously in the balance.

Forty-five tense minutes pass in agonizing silence, but Mark still doesn’t have a pulse. Then, just when they’re about to sadly admit defeat, the miracle occurs. A machine up above starts beeping urgently. “We’ve got a pulse!” Dr. Schwarz calls out excitedly.

The ultrasound machine indicates that Mark has some cardiac activity, a tiny sign of life and hope. Awestruck, the ER team realizes they are witnessing a miracle right before their very eyes.

would have been no oil to enable the greater miracle to occur. To remember this initial miracle, the first step leading to the spectacular miracle of one flask of oil lasting eight days, we celebrate one day as well. *Chanukah*, therefore, appropriately lasts for eight days - a clear and neat answer to the *Beis Yosef*’s famous question. It is often difficult to recognize how special a small event is, especially when it leads to something greater and more spectacular that overshadows the initial event. However, we have to appreciate every link in a chain of events that leads to wondrous occurrences. *Chanukah* is a time when we can reflect on how special every event is, appreciating the hand of *Hashem* in all that occurs.

מעשה אבות ... סימן לבנים

ורא יעקב כי יש שבר במצרים ואמר יעקב לבניו למה תתראו וכו' (מב-א)

In the dark days that marked the rule of the Czar of Russia, a terrible misfortune befell the Jewish people. Under false pretenses and with little regard for the sensitivities of the people, the Czar’s soldiers arrested the renowned **Baal HaTanya, R’ Schneur Zalman of Liadi ז”ל**, and had him thrown into a dungeon in the capitol city of Petersburg.

Immediately, the *Rebbe*’s *chassidim* mobilized their resources and began the arduous process of getting their *Rebbe* released. One *chasid* managed to ask R’ Schneur Zalman what course of action they should take. After a moment’s thought, he told him to travel to Berditchev and inform **R’ Levi Yitzchok ז”ל**, the **Kedushas Levi**, to seek his blessing. Wasting no time, the *chasid* hired a wagon and hurriedly traveled to Berditchev, where he breathlessly entered R’ Levi Yitzchok’s chamber and described to him the plight of the *Baal HaTanya*. The *Kedushas Levi* was terribly distraught. He cried out in a voice heavy with sorrow, and became so overcome with emotion that he literally fell off his chair. After a moment, though, he composed himself and inquired as to how R’ Schneur Zalman was handling the situation.

“I can only say this,” replied the *chasid*. “The *Rebbe* was taken from his home so quickly that he forgot his boots! Yet, even in that short time, he did not forget to take his *Talis* and *Tefillin* with him into that dungeon!”

R’ Levi Yitzchok was amazed by what the *chasid* had observed and smiled. “This, my young *chasid*, is quite a good sign. I will *daven* on his behalf and with *Hashem*’s help, the *Rebbe* will be released in due time.”

He then asked for R’ Schneur Zalman’s mother’s name, in order to write out a *kvittel*, but the *chasid* had no idea. He had forgotten to ask for it when he left Petersburg and now he was unable to provide this information for R’ Levi Yitzchok.

The Berditchever thought for a moment. Then, he took out a *chumash* and opened it up at random. The page that it turned to was in *Parshas Mikeitz*, dealing with the ten sons of *Yaakov Avinu* going down to Egypt to purchase grain for their families back in the Land of Canaan. Without another word, R’ Levi Yitzchok began to read the following words from the *posuk*: “*וירא יעקב כי יש שבר במצרים*” - “*And Yaakov saw that there were provisions in Egypt.*”

His face lit up as he turned to the *chasid*. “This *posuk* is the key. Don’t read the word *שבר*’ with a *‘shin*’ which means provisions, rather *שבר*’ with a *‘sin*’ which is an expression of hope and anticipation. Go tell the *Rebbe* that just as *Yosef Hatzaddik* was saved from imprisonment in *Mitzrayim*, so too, will he be released from his imprisonment very shortly. *Hashem* put these words in front of my eyes for a reason. The word “*שבר*” stands for *שניאור בן רבקה*, and now that I have the *Rebbe*’s mother’s name, I can personally *daven* for his safe and speedy release.”

Indeed, it was not long - on the 19th of *Kislev* - before R’ Schneur Zalman was released from jail and till this very day, *chassidim* celebrate the anniversary of this joyous day of redemption.

בימי מתתיהו בן יוחנן בקה גדול השמונאי ובניו (מתפילת על הניסים)

A huge group of followers was gathered in the *Beis Medrash*, all silent and gazing in the direction of the **Slonimer Rebbe, R’ Avraham Weinberg ז”ל**. He stood still staring deeply at the wicks of his *Chanukah Menorah*, meditating and contemplating, for an unknown reason, not yet ready to lift the flame and kindle the *Chanukah* lights.

Hundreds of *chassidim* stood in awe and with great respect, watching their *Rebbe* as he stood preparing for this *mitzvah*. They waited in complete silence and with bated breath for the glorious moment when he would take the wax candle in his hand and begin reciting the words of the *Chanukah* blessings.

Minutes, which seemed like hours, passed and finally the *Rebbe* motioned that he was ready to begin. He began chanting the blessings before lighting the *Menorah*. He intoned each word slowly and carefully, infusing them with Kabbalistic intentions, and each *chasid* was able to connect himself to the holiness of the moment, according to his own level.

Suddenly, a shrill voice cried out, “Help me, deliver me!”

The dreadful cry tore through the hearts of all those gathered there and awakened each person from his reverie. Everyone looked in the direction of the voice. The *Slonimer Rebbe*, his face aflame with the sanctified holiness of the moment, also turned his head in the direction of the voice which emanated from the rear of the synagogue. There stood a woman with her hands outstretched toward the heavens, crying with a bitter heart.