

# הלכה למעשה

סאת הגאון מו"ר הרב ברוך הירשפלד שליט"א  
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there any point of lighting in a way that only gentiles will see it?  
**Answer:** There is no clear *Gemara* mentioning this point. Even though the time of lighting was when the *Tarnedai* (a group of gentiles who sold wood at the beginning of each evening) are still in the street, it doesn't necessarily mean that we publicize to them, but rather we publicize to the *Yidden* who used to go out then and buy wood. In **sefer Noheg Katzon Yosef** p.183 (from the time of RM'A) it sounds like the idea is to publicize to *Yidden*. However, **Shu't Hisorerus Teshuva** (5) says that one should publicize to all (if there will be no negative results). Perhaps one can add that nowadays there are all sorts of *Yidden* in any given place unknown to us that might have some meaningful thoughts when seeing it.  
**Husband and Wife Delayed in the Hospital. Question:** One afternoon during *Chanukah*, I had to accompany my wife to the hospital to give birth. I might be away many hours, or the whole night. What should I do about lighting *Chanukah* candles?  
**Answer:** If possible, he should appoint a neighbor to go into his house and light for him. That neighbor should try to make the *berachos* on his own *menorah* and, without speaking out (הפסק), go straight over and light his friend's *menorah*. If a break must take place or the neighbor already lit, he should go and light for the other person and only say the first *beracha* but not the second one. This is according to **Shevet Halevi** (6) but according to **Rav Elyashiv ז"ל** (7) he would not make any *berachos*.

# A SERIES IN HALACHA LIVING A "TORAH" DAY

**Relevant Halachos During These Triving Times (35)**  
**Lighting On Chanukah When All Alone. Question:** Due to being in quarantine, I'm all alone in a room not open to the street. I have no way to publicize the *Chanukah* miracle to anybody. Does this affect my being able to light with a *beracha*?  
**Answer:** There are two sources that one can light with a *beracha* even though he isn't publicizing the miracle. **Shulchan Aruch** (1) and **Mishna Berura** (2) rule that if one is away from home in a place where there are no Jews, he could have in mind to fulfill the *mitzvah* with his wife's lighting. However, that way he will not see any *neiros* and will not make his own *beracha* on seeing of *neiros*. Therefore, it is better to have in mind not to fulfill the *mitzvah* with his wife's lighting and light himself. He can also time his lighting to be before hers. Either way, we have a documented case of lighting when all alone. Also, the **Chemed Moshe** quoted in **Shaar Hatziyon** (3) states that if a person is alone at home he can light with a *beracha* and the *Shaar Hatziyon* adds that one who wants can rely on that. However, the MG'A in M.B. there (4) says that if one waited too long and cannot wake up any of his household, he cannot light with a *beracha*. The MG'A is talking about someone who lights very late, but someone who lights at a proper time without a chance to publicize better, could probably light with a *beracha* even according to MG'A.  
**Publicizing To Gentiles. Question:** In the above-type case, is

## בין הריחים – תבלין מדף היומי – פסחים דף כו.

ריח. The *Gemara* says that an example of something that needs a *beracha* before but not after, is "קול וימראה וריח אין בהם משום מעילה". When one smells an enjoyable fragrance, he does not make a *beracha acharona*. **Rashi** explains that this is because the pleasure is minor. The *Gemara* (*Berachos* 43) asks, where do we know that a *beracha* is needed beforehand? After all, nothing tangible is being ingested. The *Gemara* answers from the *posuk*, "כל הנשמה תהלל י-ה". This alludes to a fragrant smell that only the *neshama* derives pleasure from, but not the *guf*. The **Aruch Hashulchan** (רט"ו, ט"א) says that since the pleasure is a *ruchniyos* one, it is called "ריח".  
**Magen Avraham** (שם) brings the **Kol Bo** who says that after one smells the fragrance nothing remains (in contrast to eating where one remains satiated), a *beracha acharona* is not recited. What about reciting a *Shehecheyanu* on the first time one smells it? The *M"A* says that it is not required because it is a minor enjoyment and also it is available all year. What if it isn't available all year? The **Mishna Berura** (רכ"ה, ט"ק ט"ו) says we are not *noheg* to make a *Shehecheyanu* even on a pleasant smell that isn't available all year.  
In *Yeshiva Torah Vodaas*, on *Yom Kippur*, they would pass around an *esrog* with *besomim* cloves stuck in it for everyone to smell. **Rav Yisroel Belsky ז"ל** would say that since the *esrog* is the עיקר and the cloves are the טפל, one should recite "ברוך שנתן ריח טוב לפירות" (עיני ברכות מג).

# הוא היה אומר

**R' Aharon Perlow of Karlin ז"ל (Bais Aharon)** would say:  
"Pharaoh dreamed about seven fat cows and seven skinny cows. *Yaakov Avinu* (in *Parshas Vayeitzai*) dreamed about angels going up and down a ladder. Both were unusual dreams. The difference is that when *Yaakov* awoke, his first words were: 'How awesome is this place.' When Pharaoh awoke, the first thing he did was ... go back to sleep!"  
**R' Avraham Moshe of Pshischa ז"ל** would say:  
Of all the possible accusations he could level against them, why did *Yosef* accuse his brothers of espionage? The answer is that *Yosef* was afraid his brothers would utilize their visit to Egypt to investigate his whereabouts. By accusing them of being spies, he prevented them from asking too many questions. For no one who is accused of espionage is likely to make too many inquiries about a head of state..."

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# שבת קודש פרשת מקץ – ד' טבת תשפ"א Shabbos Parshas Mikeitz - December 19, 2020

הדלקת נרות שבת - 4:12 | זמן קריאת שמע / מ"א - 8:59 | זמן קריאת שמע / הגר"א - 9:35 | סוף זמן תפילה/הגר"א - 10:22 | זמן לתפילת מנחה גדולה - 12:24 | שקיעת החמה שבת קודש- 4:30 | מוצש"ק צאת הכוכבים- 5:20 | צאה"כ / לרבינו תם - 5:42

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שהינו 'מדיה' יש לו כשרון? יש לו כוח עצמי? ואז יוציא את עצמו מכלל העבריים? שהדגם שפלים בעיניהם, וכשד את עצמו גם בעיני שרי המלוכה ויתרצו גם הם לשלבו עמדם כאחד משרי המלוכה. בל יוסף לא התרצה להמיר את העונה בגאות, לדעתו, גם אם היה במידת הגאווה איזה שהיא תועלת, אין לו במה להתגאות. שהרי אין החכמה מתייחסת אליו, כי אם למי שחנן אותו בה, הוא זה שברצונו החכימו, והוא זה שיכול ברצונו להכסילו, ובושה היתה לפניו להתכבד בדבר שאינו שלו. בנוסף לא ראה שום תועלת מהכבוד שינחלו לו המצריים, ועל כן החזיק במעמדו וענה לו לפרעה 'בלעדי!' - אין זה משלי, גם החכמה שעמדה לי כשפתרתי לשד המשקין? את חלומי לא היתה משלי, כי אם למי שהחכמה שלו, הוא זה שהאיד את שכלי לפתוריו כראוי, ועל כן גם עתה 'אלקים יענה את שלום פרעה'. בין אם תהיה זה על ידי, ובין אם תהיה זה ע"י אחר שאותו יאיר השל"ת בשכלו.

מלבד מה שהוציא יוסף את עצמו מכלל המתנאים בדבריו, ביקש גם להשפיל שיטתו של פרעה, אשר לדעתו מן הראוי הוא שיתגאה האדם בכל אשר יש לאל ידו להתנאות, והוכיח את פרעה שגם ישועתו תלויה רק בחכמה העליונה, ולא יחשוב פרעה שאם ימצא פתרון לחלומי תהיה זה מכח חכמה של בשר ודם גם אחר שהוציא פרעה את חלומותיו, והבין יוסף את פתרון הדברים הקדים להצדיק שאין הפתרון משלו, כי את אשר אלקים עושה הגיד לפרעה/ (פסוק כה) כלומר, הקב"ה הוא המגיד, וה'פותר' אינו כי אם בחינת 'כלי שרת' של הקב"ה. ומה לו לכלי להתפאר... וכן כפל את הדברים אוד שהוגדרו את מראות החלום, וכן אוד שפתר את המיוחן בחלום (פ' לב), כ"ז כדי לודיע לפרעה שאין זה חלומותו, ולבאר לפניו את שיטת העבריים למה באמת אין הם מתנאים אין זה מפני כך שאין בהם תבונה וכשרון, אלא שלדעתם אין החכמה וכל התלויים בה מוגדרים ככנסת צאן ברזל של האדם.

דרי 'מצה' מורה שכל דבר יש לה זמן וגבול, ועי' במש"כ החובות הלבבות (שער הבטחון פ"ג) וז"ל, 'כי יש לכל ההווה שבעוה"ז מצעם ומקרה גבול ידוע ולא יוסף ולא יגרע על מה שגור הבורא ית' בכמותו ואיכותו וזמנו ומקומו, אין מרבה למה שגור במעושו, ולא ממצעט ממה שגור ברבותו, ולא מאחד למה שגור להקדימו, ולא מקדים למה שגור לאחרו', עכ"ל. הרי, יסוד זה שלכל דבר יש זמן וגבול ידוע, הוא בכל עיקרי יסודות של האמונה. וא"כ מצה, שצריך לעשותו בזמן מצומצם מאוד, הוא להורות על יסוד זה, שלכל דבר יש זמן בדיוק, וגאולתו מצרים היה כהרף עין, עד כדי כך שלא היה זמן לבצקם להחמץ, וכל יציאתם ממצרים היה למעלה מדרך הטבע - ישועת ה' הוא כהרף עין! ובעוה"ת בגאולה עתידה יהיה ג"כ ממש כהרף עין, "פתאום יבוא". ועי' במש"כ הח"ח (מתנה ישראל פ"ב) וז"ל, 'ע"כ צריך כל איש ישראל לצפות לישועה בכל יום, כי ישועת ה' כהרף עין, וכמו שאנו אומרים בתפלה כי לישועתך קיינו כל היום, וכתבו הספרים שלא דוקא על הגאולה בלבד צריך לצפות, אלא על כל מין צרה שלא תבא צריך לצפות לישועת ה', וכבר כתבו בשם האר"י ז"ל שבכל יום כשאומר כי לישועתך קיינו כל היום, יכוין שמצפה לישועה על כל צרה שנמצא בו והוא מסוגל מאד להצלה וה' יוכל להיות מהמקיים לישועתו תמיד ובכותו זה נזכה לישועה האמיתית ב"א" עכ"ל.

# טיב התבלין

סאת הוציא רבי גמליאל חסון רבפנין שליט"א, ר"י שער השמים ירושלים נעדין

**אלקים יענה את שלום פרעה (מ"א-ט)** אמנות העבריים מול כפירת מצרים אן ובהמשך המקראות רואים אנו ויכוח שהתנהל בין פרעה ליוסף. הדגת, בראות פרעה את יוסף הכיז תיכף בתויו פניו שמדובר באדם חכם מאוד, ואילו היה משתלב עם שרי המלוכה להיות הוא כאחד מהם. היתה תועלת גדולה לכל המלוכה כולה. אך מגיעה לא פשוטה עמדה בפניו, והיא, עצם הנהגתו כ'עברי'. והעבריים היו שנואים מאוד על המצריים. כי שונים היו אלו מאלו כרחוק מזרח ממערב. כי כאמור היה פרעה הסמל של הגאווה, וגם בני עמו הלכו בדרכיו, והיתה אהבתם להוכיח כ"א את כוחו הדרם ואת מעלותיו אשר בכותם ראוי למעמד כבוד. שונים היו העבריים, הללו לא ראו זאת בעין יפה, וגם אם באמת הצטיינו לשבח ראו לנכון להצניע מעלותיהם כדי להיות כבל וקיים (עיין סנהדרין ד). וזאת לא היו המצרים יכולים לסבול, הללו הבינו שאם ישנם אנשים שלא שפר עליהם גודלים ואינם יכולים להראות את כבודם בראש כל חוצות, עליהם להסתגר ולהסתתר בבתיהם, ושם יבכו על גור גורלם ואילו העבריים - לדעתם - לא מצטיינים בכלום, ואעפ"כ מסתובבים בחוצות שמוחים ועלילים, אנשים כעין אלו - טענו המצריים - הם אנשים בלתי שפויים ושפיר מוגדרים כתועבה, עכ"ל.

לאור האמור ביקש פרעה פתרון, כי כל עוד שיוסף משפיל עצמו ואינו מתפאר בכוחו ובכשרונו, א"א לשלבו בין שרי המלוכה, וע"כ ניסה כוחו להתחיל לו כבוד יוקר, ולהודיע שהינו 'בר הכ"ז ופתח ואמר לו: 'אני שמעתי עליך לאמר תשמע תלום לפתור אותי'. כלומר, זכית בחכמה יתירה, וכשתשמע תלום תבין בהכמתך את פתרונו, ולכן לאדם כמוך אני צריך, וכעת שמע את חלומי ותן לי את פתרונו. בדבריו אלו ביקש פרעה לפתח ביוסף את חוש הגאווה, שייבן מה שמייחסים אליו, ויבוא עי"ז לידי הכרה

# עדותיך אתבונן

לישראל סאת הרב אברהם זמלא אבנסקי שליט"א, מגיסת שוח אברהם

וישלה פרעה ויקרא את יוסף ויריצוהו מן הבור ויגלה ויחלה שמתלתי ויבא אל פרעה וגו' (מ"א-ד) - בענין ישועת ה' כהרף עין פ' הספורנו ז"ל, 'יודיעוהו מן הבור, כדרך כל תשועת ה' שנעשית כמו רגע כאמרו 'כי קרובה ישועתי לבא', וכאמרו לו עמי שומע לי וכו' כמעט אובדים אכניע, וכך היה ענין מצרים כאמרו כי גורשו ממצרים כאמרו ז"ל שלא הספיק בצקן של אבותינו להחמץ וכו'. וכן אמר לעשות לעתיד כאמרו ופתאום יבא אל היכול הארון אשר אתם מבקשים', עכ"ל. הרי, שכך הוא דרך של הקב"ה, כשהקב"ה מביא הישועה, הוא באופן של 'ישועת ה' כהרף עין'. והיינו, כדרך הטבע, אין ישועות ממש כהרף עין, רק לעט לעט במשך זמן מצמיח הישועה. אבל הקב"ה שהוא למעלה מדרך הטבע, הוציא להורות לנו שהוא הנכבד הישועה, ע"כ הישועה היא למעלה מדרך הטבע - ממש כהרף עין. ולבאר דברי הספורנו, הנה ידוע דברי הוודי שמצה הוא 'נהמא דמדימנותא' [לחם של אמונה]! ואמר בעל ההגדה בענין מצות מצוה: 'מצה זו שאנו אוכלים על שום מה? על שום שלא הספיק בצקם של אבותינו להחמץ, עד שנגלה עליהם מלך מלכי המלכים הקדוש ברוך הוא וגאלם שנאמר "ויאמר ה' אל הבעש אשר הוציא ממצרים ענת מצות כי לא חמץ כי גרשו ממצרים ולא יכלו להתמזמה ועל צדה לא עשו לחם", ע"כ

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Special Mazel Tov to Rabbi & Rebbetzin Yitzchok & Chanala Hoffman on the birth of their son, Yehoshua Eliyahu Benzion, and to all the grandparents on all sides. May he grow to be a tzaddik and a real source of Yiddish nachas

# מעשה אבות ... סימן לבנים

ויאמר פרעה אל יוסף אחרי הודיעו אליקים אותך את כל זאת איך נכון והבם במוך ... (פא-ל"ב)

Pharaoh, the supreme ruler of Egypt was drawn to the wisdom and intelligence of Yosef on account of the manner in which he interpreted his dreams. He also recognized the innate Fear of Heaven that *Yosef Hatzaddik* possessed, as Pharaoh said to him, "After G-d has revealed to you these interpretations, there is no one as understanding and wise as you," showing that even Pharaoh was able to recognize G-d through Yosef. It seems that whatever happens to Yosef in this week's *parsha*, he attributes it to *Hashem*. Whether it was a matter of being able to interpret dreams or escaping from prison, Yosef makes sure that it is abundantly clear that every event that befell him was directly from *Hashem*. This trait is not so common, as the instinctual reaction to the events that befall us is to view them as happenstance. It would certainly behoove us to attempt to emulate this trait of Yosef in our lives and recognize how everything that happens to us is directly from our Maker.

**R' Avraham Genichovski ז"ל** related an amazing story that happened to a *talmid chacham* who was careful with regard to saying *berachos*. This *talmid chacham* was diagnosed with a serious illness, and the doctors in Israel had no cure to offer him. They recommended that he travel to the United States to see a doctor who specialized in treating this particular illness. The *talmid chacham* was deeply distressed by this recommendation. Traveling to the United States for treatment would mean that he would have to leave his family for an extended period, and in addition, he did not have the money to pay for the treatment and subsequent operation. But this *talmid chacham* possessed a great deal of *emunah*, and he scheduled a flight to the United States, trusting that *Hashem* would help him procure the necessary funds to cover the treatment.

Before the flight, he took care of a related issue that was weighing on his mind. The doctor he was scheduled to see was a world-famous specialist, and the *talmid chacham* did not know whether he was required to recite the special blessing of "שנתן מחכמתו לבשר דם" - Who gave of His wisdom to a human being, upon seeing him. This question was actually more pressing to him than the question of how he could afford to pay for the treatment.

This *talmid chacham* was the type of individual who never allowed any question in *halacha* to slip away from him without being carefully researched, and before he left for the United States he sat and studied the relevant *halachos* in depth. Finally, he concluded that he was indeed required to recite the blessing, and he was gratified when several leading *poskim* concurred with his conclusion. Having resolved his question, he felt more secure getting onto the plane, even though he still had to think about how to pay for the treatment, whose cost could be tens of thousand of dollars.

The *talmid chacham* landed in the United States, and made his way to the hospital at the appointed time. When he arrived in the doctor's waiting room, he stood outside his office, waiting eagerly for the moment when the door would open and the doctor would emerge, so that he could recite the blessing. When the door of the office opened and the doctor indeed came out and called the *talmid chacham's* name, the man stood up, closed his eyes in concentration, and recited the blessing "שנתן מחכמתו לבשר דם" with great intent and fervor.

The sound of the blessing resounded throughout the corridor, and the doctor approached the Israeli patient in surprise and asked for an explanation. The *talmid chacham* replied pleasantly that Jewish law requires a special blessing to be made on a particularly wise person, and he eloquently explained the details of the *halacha*. The doctor stood and listened, nodding his head with pleasure, entranced by the *talmid chacham's* words.

When the man finished his explanation, the doctor was deeply moved, and he said to him, "As a sign of appreciation for the blessing you gave me, I am hereby making you my personal guest, and I will try to make your stay here as pleasant as possible, until the conclusion of the treatment." The *talmid chacham* thanked the doctor for his warm words, but the doctor was not finished yet. "On top of that," continued the doctor with a warm and embracing smile, "Since you have caused me so much pleasure, I have decided to treat you and even operate if necessary free of charge!"

ויאמר המלך גידו את הילד החד לשנים ותנו את הדיני לאחות ואת הדיני לאחות ... (מלכים א' ג-כה)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN

# תורת הצבי על הפטרות

The "special" *Haftorah* for *Parshas Mikeitz* – since it is seldom read, deals with royal dreams and their interpretations. Following *Shlomo Hamelech's* ascension to the throne at age 12, *Hashem* allowed him to ask for whatever he desires. Shlomo chose wisdom and *Hashem* told him in a dream that He would also endow him with riches and honor.

Shlomo's wisdom was first borne out when two women came to him, both claiming to be the mother of one baby. Shockingly, Shlomo declared that he would split the baby in half and give both sides an equal share. This seemed absurd, and his royal advisors began to doubt the young king's ability to rule altogether. Suddenly, one of the women began to cry and begged Shlomo to let the child live even if it means

giving it to the other woman. It quickly became clear that the compassionate woman was the true mother and Shlomo's brilliance was revealed to the world. But, how could Shlomo have been so sure of himself to have taken such a risk?

**R' Avraham Pam ז"ל**, based on the **Malbim**, explains that after both women's arguments were made, Shlomo realized who the rightful mother was, but needed "proof" to prove it to the world. When the true mother made her case, she said, "my son is the live one and your son is the dead one," while the liar said, "your son is the dead one and my son is the live one." Shlomo was sure he knew who was who, but to prove it undoubtedly he was forced to demonstrate his superior wisdom by ensnaring the lying woman in her own words.

ויאמר לאשר על ביתו הבא את האנשים הכיתה ומבנה מבנה והכן כי אתי יאכלו האנשים בצדדים וגו' (בג-כ"ה)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

# מחשבת הלב

The *Medrash* comments that the meal preparations Yosef had arranged were done on *erev Shabbos*. The **Chasam Sofer ז"ל** explains that Yosef was being meticulous with regard to the *halacha* that one must not begin a *seuda* too close to *Shabbos*. Thus, Yosef said, "כי אתי יאכלו האנשים בצדדים" - they shall eat with me at midday. Conversely, the *Medrash* itself implies that the preparations were actually done in honor of *Shabbos*. As it says, regarding *Shabbos* "הכינו את אשר ביאור".

The *Medrash* on *Parshas HaNesi'im*, which we read on *Chanukah*, explains that the *Nasi* on *Shabbos* was specifically from *Shevet Ephraim*. In the *zechus* that Yosef was *shomer Shabbos* in *Mitzrayim*, he merited that his *shevet* was the one that brought their *korbon* on *Shabbos*. Yet, even so, the question seems obvious: was *Yosef Hatzaddik* the only person who was *shomer Shabbos*? Presumably, if the *Avos Hakedoshim* were *mekayem kol haTorah kula*, so were the *shevatim*. If so, what made *Yosef Hatzaddik* more of a *shomer Shabbos* to merit this? My *machshava* here is, that the *Torah* saw something unique in Yosef. Yosef was zealous and scrupulous in his honor of *Shabbos*. According to the *Chasam Sofer* he made sure to eat early on Friday afternoon. And according to the *Medrash*, he made special *hachanos* (preparations) for *Shabbos*. Yosef didn't rush into *Shabbos* (as we sometimes do). Rather, he made an extra effort to accord the highest significance to *Shabbos*, and its preparations. So while they all kept *Shabbos*, Yosef, says the *Torah*, waited with bated breath for its arrival.

The *posuk* says, "ושמרו בני ישראל את השבת ... לדרתם". If you want the effects of *Shabbos* to have an everlasting impression on your family, you must wait for *Shabbos*. "שמר" means to wait, as we find in last week's *parsha*, "ואבי שמר את הדבר".

Create a *ruchniyusdike Shabbos matzav*, and the impact on the children and the entire family will be immeasurable.

# משל למה הדבר דומה

הנמצא כזה איש אשר רוח אלקים בו ... (פא-ל"ה)

**משל**: There was once a gathering of *Torah* leaders in the home of **R' Chaim (Brisker) Soloveitchik ז"ל**, which took place on one of the days of *Chanukah*. The *Rabbanim* were convened to discuss an important matter pertaining to the *klal* and the lively discussion went on for hours.

As *shekia* approached, R' Chaim turned to the *Rabbanim* and excused himself citing the *minhag HaGra* of which he was *makpid* to keep, about lighting the *Chanukah menorah* at *shekia*. His *menorah* was already set up, so R' Chaim simply donned his hat, washed his hands, took a candle in his hand and with no fanfare or preamble but great concentration, he recited the *berachos* and lit the *menorah*. Then, he said the words of "Haneiros Halalu," stared at the flames with longing for an extra moment and returned to the table with the other *Rabbanim* to continue the meeting.

The **Slonimer Rebbe, R' Avraham Weinberg ז"ל**, was present at the meeting and when he returned to his town, he recounted to his *chassidim* with awe precisely how R' Chaim had stood up and lit the *menorah*, like a soldier attending to a military maneuver. He wanted them to know what a true servant of *Hashem* looks like and he explained that R' Chaim was exemplary in his *mitzvah* performance.

One of the younger *chassidim* didn't seem impressed and made a comment that R' Chaim does not follow the ways of the **Baal Shem Tov**, or the great "avodah" that he did. The *Slonimer Rebbe* looked at the man and said, "Young man, do you think that before the *Baal Shem Tov, Gan Eden* was empty, and after the *Baal Shem, Gan Eden* remains bare?"

**נימול**: There are many pathways in *avodas Hashem*. It's not a one size fits all. Some focus on the *mitzvah* itself and leave the trappings to the side. Others consider "hechsher *mitzvah*" a big part of it. It's all good as long as we make *Hashem* proud.

וידו בבקר ותפעם רוחו וישלח ויקרא את כל הרטמי מצדיים ואת כל הכמיה ... (פא-ה)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

# דרגה יתירה

As we know, dreams are usually a reflection of something that one was thinking about during the day, and most dreams are meaningless. Why did a silly dream disturb Pharaoh so much? **R' Shimon Schwab ז"ל** explains that Pharaoh believed that power is everything. With enough might and military strength, he believed he had the power to conquer anyone and anything. When he dreamed about the emaciated cows eating up the fat cows and the withered stalks overpowering the full ones, he knew this was not a regular dream, because he would never have such kinds of thoughts. He became panic-stricken because he thought that his gods were sending him a message of impending rebellion. He was so disturbed of the concept that the weak overcame the strong and the many overcame the few, that he had to call all of his wise men to tell him what this means.

*Parshas Mikeitz* usually falls out during *Chanukah*, when we celebrate the great miracles *Hashem* has done for us in all generations by delivering the "many into the hands of the few and the mighty into the hands of the weak." We know that our strength doesn't come from physical power or materialistic achievement. "מעו צר ישועתי" - My salvation is the strength of my Rock, my *Hashem* who sustains His beloved nation in a supernatural way. Pharaoh was one of many great and mighty rulers who believed in his own power and strength, and was shown in no uncertain terms, like Nevuchadnezzar, Haman and Hitler, that we are a people who defy the natural course of the world. We have survived and we will always survive, not because we are strong and powerful, not because we are cultured and intelligent, and not because we are rich and mighty, but because we have *Hashem* on our side. We are a spiritual people, not bound by the "cause and effect" of this world, thus, the many are overpowered by the few and the strong are overtaken by the weak. The light of *Torah* and *mitzvos* gives us the *zechus* to endure and overpower all our enemies until we are *zoche* to the real "Mikeitz" - the true end to this bitter exile, May it be very soon!