כט כסלו תשעו December 11, 2015

 פרשת מקץ

The Midrash[[1]](#footnote-2) says that גלות יון is חשך. This is symbolized by the fact that Chanuka coincides with… the longest nights of the year, therainy season and the end of the month.[[2]](#footnote-3) It is also aMitzva done at night time, in contrast to most Mitzvoswhich are performed by day- Tefillin, Tzitzisand so on. Additionally, we don’t even wear Shabbos clothes on Chanuka.

This idea is also illustrated in the Parshiyosthat fall out near Chanuka as it speaks about the hardships of Yaakov– dealing with לבן and עשו, Dina being violated, Shimon and Levi killing שכם and Yosef being sold.[[3]](#footnote-4)

The Tur[[4]](#footnote-5) teaches that the 12 Shevatim correspond to the 12 months of the year. The tribe ofדן corresponds to the month of טבת[[5]](#footnote-6), a month filled with טומאה as it contains the secular holidays- December 25th and January 1st.[[6]](#footnote-7) in addition to being the lowest of the שבטים, they were alsoאחרנה יסעו; the last encampment, symbolizing their inferiority.[[7]](#footnote-8) Among the many ways we see their weakness is that the only incident where a Jew had relations with an Egyptian was שלומית בת דברי who was from שבט דן[[8]](#footnote-9).

Throughout HilchosChanuka we see the emphasis of putting light in places that don’t contain spiritual light.

1) The Menora is placed less than 10 טפחים high which is where the Shechina doesn’t rest.[[9]](#footnote-10)

2) The Menora is placed on the left side.[[10]](#footnote-11) This represents the side of טומאה[[11]](#footnote-12) as the שטן is called סמאל, the same word as שמאל; left.[[12]](#footnote-13) Lighting on the left sideis putting the light in a place of טומאה. With this we can fulfill ימין ושמאל תפרוצי (in לכה דודי)- to spread Kedusha to the right and left side as the Mezuza is on the right side and נר חנוכה on the left.[[13]](#footnote-14) Then,ואת ה' תעריצי- we will exalt Hashem. In fact, the term שמאל is a contraction of שם א-ל; there is Hashem, as we need to spread Kedusha even there.

3) The Gemara instructs us that the נר חנוכה should be placed by the doorway of one’s house from the outside.If he lives on an upper floor it should be placed in a window that is adjacent to רשות הרבים; public domain.[[14]](#footnote-15)רשות הרבים is a place ofטומאהas it contains the impure outside influences as well as being out in the open,the opposite of צניעות; modesty. This is in contrast to רשות היחיד which is the domain of Hashem- יחידו של עולם.[[15]](#footnote-16) In a similar vein, this is what is meant in עד שתכלה רגל מן השוק- to get rid of the negative outside influences.

4) The Gemara teaches the wicks and oils that we may not kindle on Shabbos, we may kindle on Chanuka.

In light of the above we can now grasp a deeper meaning in והדליקו נרות בחצרות קדשיך– through the lighting of the candles,we put קדושה in all places.[[16]](#footnote-17)Chanuka is the light amongst the darkness.

Just as the candles of Chanuka puts light in the impure places, it also puts light into the lowest of Jews. This is how the TiferesShlomo explains[[17]](#footnote-18)‘the wicks and oils that we may not kindle on Shabbos, we may kindle on Chanuka’- those that are not lit up from Shabbos can get lit up from Chanuka. This is because when we light the candles of Chanuka, we are lighting up our Neshamaas it saysנשמת אדםנר ה'.[[18]](#footnote-19)Therefore, נפש forms an acronym of נר פתילשמן.

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We have 30 days of Elul for Teshuva until we arrive at Rosh Hashana. Following that, we have עשרת ימי תשובה which is 40 days from the beginning of Elul. The Zohar says that הושענא רבה is the sealing of the judgment for the [[19]](#footnote-20)year, making it 52 days from Rosh Chodesh Elul. The Arizal tells us that we have until the last day of Chanuka- known as **זאת** חנוכה and as it says[[20]](#footnote-21)ב**זאת** יכופר עון יעקב. From Rosh Chodesh Elul until זאת חנוכהthere is 122 days.[[21]](#footnote-22) These 4 are hinted to in the Parshiyoswhere the Teshuva process begins. The Parsha of נצביםcontains 40 Pesukim, וילך- 30, האזינו- 52 and כי תבוא- 122.

The Yom Tov of Succos which culminates with הושענא רבה- חתימה- is connected to Chanuka as the seal from Succosculminates on Chanuka. The following demonstrates some of the connections:

1)ThePesukimdealing with Succos are juxtaposed to the Pesukim that begin with שמן זית..., referring to Chanuka.[[22]](#footnote-23)Moreover, both of these are 8 days long.

2)The Gemara[[23]](#footnote-24) teaches that a reason for the opinion of BeisShamai who requires a continual decrease from 8 lights to one is because it corresponds to the פרי החג; the bull sacrifices of Succos, in which each succeeding day the number of bulls slaughtered decreased. Additionally, according to BeisShamai on the last day of Chanuka we light one candle just as on שמיני עצרת we bring one קרבן.

3)The Pasuk written in regard to Yaakov, who corresponds to Succos, statesויעקב נסע סכתהויבן לו בית.[[24]](#footnote-25) The latter words referto Chanuka as ביתrefers toנר איש **וביתו-** the Mitzva of lighting Chanuka lights (minimum obligation) is one light each night for man and his entire household**.[[25]](#footnote-26)**לו is 36 in Gematriareferring to the 36 candles of Chanuka. We also see an allusion in the episodewith the Malach of Esav as the פכים קטנים allude to Chanuka where we found a פך שמן. The word לבדו in ויותר יעקב לבדו[[26]](#footnote-27) is rooted in the term בית הבד; olive press. The letters now remaining from לבדו are לו, which has a Gematria of 36 alluding to the 36 candles of Chanuka.

4)The SefasEmes says that the three YomimTovim that are from the Torah correspond to the three דרבנן. Shavuos matches up with Purim as both are Matan Torah. Pesach lines up with Tisha Bav as it saysכימי צאתך... אראנו בנפלאות. Finally, Succos corresponds to Chanukaas Yaakov symbolizes חכמת התורה and oil (Chanuka) alludes to חכמה.[[27]](#footnote-28)

When a class fails a test the caring teacher gives the test again. If they fail again, he may give it with a curve. He doesn’t stop until the students pass. The same applies with ירידת הדורות as Hashem continues to give us more chances with the goal of us “passing.” For this reason, Hashem revealed to us זאת חנוכה in relatively recent history as a final day of Teshuva.

The following are some allusions that the finale is on Chanuka:

A)The Bas Ayinshows us a hint in**תשב אנוש עד דכא[[28]](#footnote-29)**as it can be translated as**אנושתשוב**, one can do Teshuva,**עד דכא**- until the 25thof Kislev; Chanuka, as **דכא** has a Gematria of 25.[[29]](#footnote-30)In this week’s Parsha we have the Pasuk[[30]](#footnote-31)**לולא התמהמהנו**כי **ע**תה שבנו זה פעמים; had we not delayed, we could have returned twice by now. The word**לולא** is composed of the same letters as אלול. Now the Pasuk can be read as follows: if we would have done Teshuva in אלול, and didn’t procrastinate-**התמהמהנו**, thenכי **ע**תה שבנו זה פעמים- we could have done Teshuva another two times- that is,הושענא רבהand Yom Kippur.

B) The law we follow in regard to Chanuka isמהדרין מן המהדרין[[31]](#footnote-32). מהדרין is sourced in הדר; to return, referring to Teshuva. Furthermore, the sum ofמהדרין מן המהדריןyields a total of 713, the same as תשובה.

B)The words **ה**זה **כ**גדל **ח**סדיך **ו**כאשר[[32]](#footnote-33)**נ**שאתה; according to your greatness and as you have forgiven them (which deal with Hashem’s forgiveness), contain the initialsחנוכה.

C) The four letters on the Dreidel- ג,ש,ה,נ form the phraseנחתם גזר השנה .

D) The Zichron Eliezer as well as the אור ישע point out the Torah begins with בראשית, נח, לך לך which are the end letters ת, ח,כ. These letters are the initials ofתשרי חשון כסלו. So בראשית[[33]](#footnote-34)is the beginning of the world as is תשרי. Although the month of תשרי contains the יום הדין, it culminates with זאת חנוכה.

There are those who may dismiss this, thereby not utilizing this special opportunity of זאת חנוכה. Upon such a person we can apply the Pasuk[[34]](#footnote-35)וכסיל לא יבין את זאת- a fool doesn’t understand how great זאת חנוכה is.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ The Midrash tells us Yosef was imprisoned for two years since he said זכרתני והזכרתני. However, we are left to wonder why 2 years and not 2 months or 2 days?[[35]](#footnote-36)

We are taughtאין המת משתכח...; a dead person is forgotten from the heart after 12 months.[[36]](#footnote-37)As a result, we see זכירה means 12 months. For this reason, we have ParshasZachor- to remember Amalek,[[37]](#footnote-38) once yearly. Therefore, if it is a leap year, as this year is, it is a 13 month year and כונה is necessary at the end of Ki Seitzei where it talks of זכירת עמלק. Since ParshasZachor comes out Purim time and Ki Seitzei in Elul, 12 months doesn’t pass without reading the Parsha of Amalek.

Now we can understand why Yosef was punished for two years since he said זכר(והז**כר**תני,**זכר**תני) twice and each זכר is a year. This also explains why Yosef was released from prison on Rosh Hashana[[38]](#footnote-39) as it is also known as יום ה**זכר**ון.

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1. BreishisRabba 2:4. Indeed, כסלו is rooted in כסוי; to cover, since it is the darkest time of the year. [↑](#footnote-ref-2)
2. The first ½ of a month is חסד as the moon keeps expanding. This is until the 15th. Indeed, most YomimTovimcome out on the 15th of the month or earlier. [↑](#footnote-ref-3)
3. The word עדלמי (Breishis 38:1) is an acronym of Yaakov’s troubles- עשו, דינה, לבן, מלאך עשו, יוסף. [↑](#footnote-ref-4)
4. Hilchos Rosh Chodesh 417 [↑](#footnote-ref-5)
5. The 10th month is Teves and the Nasi of שבט דן brought his קרבן on the 10th day (Bamidbar 7:66). [↑](#footnote-ref-6)
6. Teves is also the month that Avraham died in as is indicated in the first letters of (Breishis 15:15) **ת**קבר **ב**שיבה **ט**ובה- טבת. [↑](#footnote-ref-7)
7. Shemos 35:34, Rashi. Bamidbar 2:31 [↑](#footnote-ref-8)
8. Vayikra 24:11. See Melachim 1, 12:29, Breishis 14:14, Rashi and Tanchuma, Ki Seitzei, 10 for other examples. [↑](#footnote-ref-9)
9. Orach Chaim 671:6. Succa 5a. This gives us a deeper appreciation in להשפיע טובך לבריותיךשבעה קני המנורה; seven branches of the Menora, to bestow השפעה on your creations. [↑](#footnote-ref-10)
10. Shabbos 22a, Orach Chaim 671:7.See Melachim 2, 23:8.שמן forms an acronym of נר שמאל מדליקיןas we light from left to right. [↑](#footnote-ref-11)
11. We also see this by the ערבות- which represents the Jew without Torah and מעשים טובים- which is placed to the left of the לולב. [↑](#footnote-ref-12)
12. The ס and ש are interchangeable as in Shemos 25:5, 33:22. The Torah shows importance to the right side as the right takes precedence- right shoe, right side of your body first and so on (see also Mishna Brura 671:34). However, Tefilin is put on the left hand (if one is right handed) in order to bind the Yetzer Hara and as Rashi says on בכל לבבך- with both inclinations. [↑](#footnote-ref-13)
13. This is alluded at the outset of our Parsha as שנתים are the first letters of **ש**מאל **נ**ר **ת**דליק **י**מין **מ**זוזה. [↑](#footnote-ref-14)
14. Shabbos 21b.Orach Chaim 671:5. see Tanya end of 33 [↑](#footnote-ref-15)
15. By Esav it says נפשות- plural (Breishis 36:6), in contrast to Yaakov where it says שבעים נפש- singular (Shemos 1:5). [↑](#footnote-ref-16)
16. In על הניסים.The only צדיק who had night visions was Yaakov as it says במארת הלילה (Breishis 46:2). Is it any wonder that במארת הלילה is the same equivalent as חדש טבת (723)-a month that contains Chanuka. [↑](#footnote-ref-17)
17. In השמטה לחנוכה.Shabbos 21b [↑](#footnote-ref-18)
18. Mishlei 20:27 [↑](#footnote-ref-19)
19. הושענה רבה is 26 days from the creation of the world- the 25th of Elul. 26 is the numerical value of י-ה-ו-ה, the name of mercy, and that is the חתימהsince we want to be judged with mercy. [↑](#footnote-ref-20)
20. Yeshaya 27:9. Encoded in זאתis ז (Gematria 7)- the first 7 days of Chanuka. א- 1, the last day of Chanuka. ת symbolizes**ת**שובה. [↑](#footnote-ref-21)
21. The Kedushaslevi says that זאתis a main idea as in וזאת התורה, וזאת הברכה. The same applies toזאת חנוכה . [↑](#footnote-ref-22)
22. Vayikra, end of chapter 23, beginning of 24 [↑](#footnote-ref-23)
23. Shabbos 21b. See Sofrim 20:4 that the Pasuk that is connected to Succos is a זכר לדבר of the time to light Chanuka candles. [↑](#footnote-ref-24)
24. Tur, Hilchos Rosh Chodesh, 417. Breishis33:17.ויבן is rooted in בינה referring to the בני בינה in Chanuka. [↑](#footnote-ref-25)
25. Shabbos 21b, Orach Chaim 671:2. It also refers to the חנוכת הכית which is one reason for the name חנוכה (Mishna Brura 670:7). [↑](#footnote-ref-26)
26. Breishis 32:25 [↑](#footnote-ref-27)
27. Shabbos 88a. Micha 7:15. It states in Menachos)85b) because the people of Tekoa would consume **שמן** זית, חכמה is found in them. We also see this idea inהרוצה שיחכים ידרים; one who wishes to become knowledgeable should face south (Baba Basra 25b)- as the מנורה was in the south (Yuma 33b). The Rokeach points out on (ShirHashirim1:3) לריח **שמניך** טובים that it contains the end letters חכם alluding to this idea. The hidden letters of יון (נ**ון** ו**או** י**וד**) have a Gematria of חכמה, 73. They were טמאו כל השמנים; they defiled all חכמות. That is, except one- the פך שמן, the Torah (מאור עינים, מקץ, דרוש לחנוכה, s.v. ויהי). True wisdom is found by us as in חכימי יהודאי (Nida 20b). In fact, spelling outחכמה- חית כף ממ הי–we come to a total of 613. [↑](#footnote-ref-28)
28. Tehillim 90:3. For this reason,חנוכה is rooted in חן. [↑](#footnote-ref-29)
29. TaamaiMinhagim, Chanuka, footnote to תתמ. [↑](#footnote-ref-30)
30. 43:10. In fact, מתתיהוshares the same equivalent as ראש השנה– 861. It has been pointed out that the non-Jews imitate this (just as a monkey imitates man) and have their New-Years Chanuka time. [↑](#footnote-ref-31)
31. Shabbos 21b. Nine months before the 25th of Elul- when the world was created- is the 25th of Kislev-Chanuka. This is the “pregnancy of the world.” Just as pregnancy is a new beginning so it is with Chanuka and Teshuva. [↑](#footnote-ref-32)
32. Bamidbar 14:19 [↑](#footnote-ref-33)
33. The 25th day of Elul was the first day of creation. Rosh Hashana is the sixth day of creation- when man was created. This is why he is judged on this day although the world was created six days prior. [↑](#footnote-ref-34)
34. Tehillim 92:7 [↑](#footnote-ref-35)
35. BreishisRabba 89:3, Breishis 40:14. KliYakar, Breishis 40:23. The Brisker Rav ingeniously postulates what would be if he only said one זכר, how long would he have been punished for? We would say one year. But, the truth is he wouldn’t have been punished at all since he was doing the proper השתדלות. Now that he said it twice, it shows that even the first time he said it was also a lack of faith. [↑](#footnote-ref-36)
36. Brachos 58b. Similarly, the Halacha states (Orach Chaim 225:1) that if one sees his friend after a lapse of 12 months, he recites- ברוך מחיה המתים(see Mishna Brura 225:4). [↑](#footnote-ref-37)
37. It Is also one of the שש זכירות. [↑](#footnote-ref-38)
38. Rosh Hashana 10b, 11a [↑](#footnote-ref-39)