



Adapted from the sefer **חמין במוצאי שבת** and **חדוותא דזעיר אנפין** collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

***Seuda Shlishis Parshas Mikeitz***  
**(חדוותא דזעיר אנפין פרשת מקץ מאמר א)**

This *Shabbos* is blessed with three aspects of *kedusha* - *Shabbos Kodesh*, *Chanuka* and *Rosh Chodesh*. These *kedushos* share a common denominator that, when understood, can help us develop humility, which in turn will enable us to become a source of *tov* and *bracha* to others.

This lesson is so vital because someone with delusions of grandeur thinks only about himself, because he truly believes that he is more important than others. At the same time, he belittles everyone else and views them and their needs as insignificant. Such a person rejoices when others fail, and is always delighted to point out their ignorance and inferiority.

On the other hand, a humble, self-effacing person who, like Moshe and Aharon, says **וְנַחֲנוּ מָה** - “And what are we?” (שמות ט"ז:ז), isn't self-centered, and understands the importance of other people. He will be **מְעוֹרֵב עִם הַבְּרִיּוֹת** - one who mingles easily with everyone, rejoicing in their joy, and sharing their pain and sorrow.

After interpreting Pharaoh's dreams, Yosef says;

**וְעַתָּה יֵרָא פַרְעֹה אִישׁ נָבוֹן וְחָכָם וְיִשִּׁיתָהוּ עַל אֶרֶץ מִצְרַיִם** - And now, let Pharaoh see a wise, understanding man, and place him over the land of Egypt (בראשית מ"א:ל"ג)

Rav Avraham ben Ha'Rambam in his *Sefer Hamaspik L'ovdei Hashem* comments;



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“My father’s father explained why Yosef endeavored to advise Pharaoh even though it was certainly not expected of him and even a possible violation of royal protocol...

And our *chaver*, Rav Avraham *Hachasid* would explain that the *mida of חמלה* - compassion, that was part of Yosef’s nature, and his feelings of *רחמנות* - mercy, for the nation, compelled him to institute rules of *chesed* for them. For in the crisis that faced them, he feared that Pharaoh and his ministers wouldn’t proactively do what was needed. That neglect would lead to the destruction of the people, as he said, **וְלֹא תִכְרַת הָאָרֶץ** (בראשית מ"א:ל"ו) - lest the land be destroyed by famine. And this is also a beautiful explanation.”

From his holy words we learn that Yosef *Hatzadik* couldn’t bear the suffering of his fellow man. Yosef was aware that the victims would be the lowly Egyptian nation whom the Torah refers to as **עֲרוֹת הָאָרֶץ** - the nakedness of the land” i.e steeped in immorality. Despite that, he pitied them and feared that they would starve to death unless the proper steps were taken.

Yosef’s just and kind heart compelled him to warn, and even advise Pharaoh, despite the fact that Pharaoh didn’t seek his advice. He risked his life by addressing Pharaoh in order to save the land and its inhabitants.

Yosef was certainly aware of his lowly status when he stood before Pharaoh. He was a **נֶעֱרַב עֵבֶר** - a foreign youth, a slave who had just been released from prison. Nonetheless, he risked his life to benefit this lowly nation that had produced those who imprisoned him unjustly and rejoiced at his imprisonment.

Had he not humbly viewed himself as insignificant, he wouldn’t have cared about anyone else, and certainly not this wicked nation. It goes without saying that had he been arrogant, he certainly wouldn’t have risked his life on their behalf. This demonstrates the principle stated



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above. The more a person focuses on his own insignificance, the more he will benefit and take care of others.

This idea also appears in the context of *Rosh Chodesh*. *Am Yisrael's* calendar is based on the moon which waxes and wanes each month. The *Psikta Zutresa* teaches;

“The fact that you count by the moon and the nations of the world count by the sun, signifies that the *katan* counts by the *katan* and the *gadol* counts by the *gadol*.”

In other words, just as the moon dwindles and disappears each month, Am Yisrael minimize themselves. As it says in *Maseches Chulin*, (פ"ט.)

“Hakadosh Baruch Hu said to Yisrael, “I desire you, for even when I bestow greatness upon you, you minimize yourselves before me. I bestowed greatness upon Avraham, and he said, וְאֶנְכִי עֶפֶר וְאֶפֶר - I am dust and ashes (בראשית י"ח:כ"ז). I bestowed greatness upon Moshe and Aharon and Moshe said, (שמות ט"ז:ז) וְנַחֲנוּ מָה - and what are we? I bestowed greatness upon David and he said (תהילים כ"ב:ז) וְאֶנְכִי תוֹלַעַת וְלֹא אִישׁ - I am a worm and not a man.”

The aspect of *tov* revealed on Rosh Chodesh is described by Rav Tzadok Hakohen zy”a in his *Sefer Pri Tzadik* (בראשית ראש חודש). “The nations of the world count by the sun that is made of fire, and they are destined to be judged with fire. Yisrael counts by the moon that is composed of light, and they are destined to inherit light.”

In other words, the essence of the moon is light with which it simply illuminates the lives of others. Even though it is smaller than the sun, the moon’s light endangers no one. The light that emanates from the larger and more powerful sun, comes from fire that can burn and harm. Therefore, *Bnei Yisrael* count by the moon.



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The miracle of *Chanuka* and *ner Chanuka* also demonstrate this same principle. Am Yisrael miraculously found only one jug of oil, that was sufficient to light for just one day. The *katan* aspect of that miracle brought forth the great *shefa* of light for all the Jews of that generation, when that oil burned miraculously for all eight days. The miracle didn't end after eight days. It continues for all following generations whose lives are illuminated by the light of Chanuka.

In the *Shulchan Aruch* (או"ח סי' תרע"א ס"ח) we find the *halacha*.

“If a courtyard has two entrances on two sides, one must light in both of them to avoid suspicion.”

The *Beis Yosef* poses a powerful question,

“And if you will ask - how is this different from what we find in *Maseches Brachos* (:n),

‘It is forbidden to pass behind a *Beis Haknesses*, on the side of the entrance, when the *tzibur* is davening, for he will appear to be a *kofer* - apostate, since he is not going in to daven. And if this *Beis Haknesses* has another entrance, it is permissible.’ (Because people can judge him favorably and assume that he will enter the shul through the other doorway).

In the case of the courtyard on Chanuka, observers could also judge him favorably. Even though they saw that he didn't light on one side of the courtyard, they won't suspect him of ignoring the *halacha* of *ner Chanuka*. Instead, they will say that he must have lit in the other opening.” (יעו"ש מה שתירץ בזה)

It is possible to resolve the apparent contradiction in the following way. Chanuka is a time of *neiros l'hair*, candles that illuminate the heart of every Jew, even the heart of a quarrelsome individual who constantly seeks to find fault in others. Even though we can ignore his accusations



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on the other days of the year, (as the *Beis Yosef* proves from the case of the shul), Chanuka is different. On Chanuka the *Chachamim* instruct us to light in both entrances of the courtyard, for Chanuka is a time of הארת פנים, relating to all with a glowing countenance.

This applies even to lowly people who lack the *mida* of *ayin tova*, that would have enabled them to judge someone favorably if they see a courtyard without *ner Chanuka* burning in its entranceway. Only by making ourselves “smaller” can we bring ourselves to care for such a person, save him from descending into the oblivion of negativity, and bring him close to Hashem.

The *Sefer Imrei Pinchas* relates that Rav Pinchas of Koritz zy”a, would praise Chanuka very lavishly. He pointed out that all of our *moadim* begin in the first half of the month while the moon becomes fuller. The *Yom Tov* of Chanuka is exceptional in that it begins at the end of the month of *Kislev*, when the moon is no longer visible.

Chanuka comes out during the waning of the moon because it is meant to illuminate the darkness of the long nights of *Teves*. The very nature and power of Chanuka is its ability to project light to others. That light is so powerful that it even extends into *Teves*, a month classified by the *Zohar Hakadosh* as ירחין דעשו - a month which “belongs” to Eisav.

Chanuka enables us to bring its light into our homes, illuminating the darkness that clouds our hearts by teaching us the *mida* of *katnus* - humility. By internalizing that *mida*, we bring light into our own hearts as well as those of our families, neighbors and anyone we encounter. We become beacons of light that illuminate the bitter *galus* throughout the entire year, and especially through the long, dark, winter nights of *Teves*.

עדי נזכה לאור חדש על ציון תאיר, ונזכה כולנו יחד במהרה לאורו אכי”ר



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