

פרשת מקץ-שבת חנוכה

The eighth day of Hanukah is one of the holiest days of the year. The Admur from Ruzhchin teaches, that what a simple man can accomplish on the 8th day of Hanukah, even great Tzadikim cannot accomplish with their Tefilah during Neilah of Yom Kippur! What is so special about the 8th day of Hanukah? On Rosh Hashanah we are judged, on Yom Kippur the judgment is sealed, on Shemini Atzeret it is delivered. We still have one last chance to change things until the 8th day of Hanukah, after which everything is completed and starts to get carried out. Therefore it is a very special day to beg Hashem for mercy for all that we need, and that we should have only good decrees upon us. This is hinted in the number of Pesukim contained in the Parashiot that we read in the month of Elul, when we approach Rosh Hashanah (At the end of every Parasha it lists the number of Pesukim and a סימן to remember the number. There are deep concepts in these סימנים and numbers. Rabbi Dovid Feinstein wrote an entire sefer explaining some of these concepts). In פרשת נצבים there are 40 Pesukim corresponding to the 40 days of Teshuvah from Rosh Hodesh Elul till Yom Kippur. In פרשת וילך there are 30 Pesukim corresponding to the 30 days from Rosh Hodesh Elul till Rosh Hashanah. In פרשת האזינו there are 52 Pesukim corresponding to the 52 days from Rosh Hodesh Elul till Shemini Atzeret (the day the decree is delivered). What about the 8th day of Hanukah, where is this hinted? From Rosh Hodesh Elul till the 8th day of Hanukah there are 122 days (the 4 months of Elul, Tishrei, Cheshvan, and Kislev total 120 days plus the first 2 days of Tevet total 122). If we add the total number of Pesukim in these 3 Parashiot- $52+40+30=122$, showing us that the culmination of all these days of judgment and holiness is 122 days later, which is the 8th day of Hanukah. In addition, the Parasha before נצבים is כי תבא which has exactly 122 Pesukim, showing that we are about to begin the 122 days of the judgment process!

Parashat Miketz is always read on Hanukah and there are several hints and connections to Hanukah in this Parasha. At the end of the Parasha, not only does it say how many Pesukim are in it, but it is the only Parasha that lists how many **words** are in it, and that is 2025 words. Why list the number of words? One answer is that there is a Machloket in the Gemarah about the meaning of the word אברך (the word Pharaoh used to describe Yosef). Rabi Yehudah says it means אב- בחכמה ורך בשנים that he was

old in wisdom but young in years. So it is comprised of 2 words אב-רך, but Rav Yosef ben Dormaskit argues and says that אברך is from the word ברך (the thigh), meaning that they all bowed down to Yosef. So Rav Yehudah held that אברך is two words and Rabi Yosef ben Dormaskit held that it was one word. So at the end of the Parasha we have a count of the words, to teach us that the Halacha is that אברך counts as only 1 word. Hacham Baruch ע"ה said another answer which connects Miketz with Hanukah. The word נר-candle is numerically 250 and we light it for 8 nights so $8 \times 250 = 2000$, when do we begin lighting them? On the 25th night of Kislev, so $2000 + 25 = 2025$. So the number of words in the Parasha hints to the holiday of Hanukah.

There are 10 Sefirot, the 7 lower Sefirot are what we associate with during the 7 days of the week, each day for a different Sefirah, with Shabbat being the Sefirah of Malchut as it says ישמחו במלכותך. We rarely associate with the top three Sefirot (on Shabbat, during the 3 Tefilot, we actually connect to the 3 upper Sefirot. On Friday night with the third, on Shabbat morning the second, and the highest Sefirah- the Keter, we connect with during Minhah of Shabbat, which is the pinnacle of Shabbat. This is why the Satan does a lot to try and prevent us from praying Minha Shabbat in shul with proper Kavanah). On Hanukah we have an 8 day holiday, the number 8 represents above 7, above the 7 Sefirot that we normally connect with. (This is why the Kohen Gadol wore 8 garments showing he was involved with these higher levels). During the eight days of Hanukah we are actually connected to the upper Sefirot. This is hinted in the miracle of Hanukah, which involved שמן-oil. The word שמן is like the word שמנה, the number 8, which represents the Sefirot **above** the seven Sefirot that we associate with today. Therefore Hanukah represents being above nature and hints to the future eternal world, when Mashiach will come and we will have the third Beit Hamikdash. The word מדליקיו שמנת ימי חנוכה – ר"ת is משיח.

There are 3 months that are linked to the 3 Batei Hamikdash. The month of Kislev is linked to the second Beit Hamikdash, since it is the month of Hanukah, when they reinaugurated the second Beit Hamikdash. The Month of Tishrei is linked to the first Beit Hamikdash since that is the month it was inaugurated in. Although it was ready to be inaugurated by King Shlomo in the month of Cheshvan, Hashem said to wait until Tishrei (another 11 months) to inaugurate it. The month of Cheshvan "felt bad" that it did not get the first Beit Hamikdash, nor does it have any other holiday in it. Hashem told Cheshvan not to worry, it will have the greatest day, and that is in the future with the inauguration of the third Beit Hamikdash which will be permanent. Therefore the third Beit Hamikdash is connected with the month of Cheshvan (that's why Shlomo Hamelech wanted to inaugurate the first Beit Hamikdash in the month of Cheshvan,

because he knew that if he would do so then it would be eternal, but Hashem said he had to wait). The Pasuk says רחל אמנו - מושיבי עקרת הבית אם הבנים שמחה (she was the mother and she was happy (שמחה), since her children, Menashe and Ephraim (from Yosef) and Binyamin, correspond to the three months that the Temples (עקרת הבית) will be completed in (in the desert the Jews would travel with flags that corresponded to the months of the year. Ephraim, Menashe and Binyamin were all on the same flag that represented the first three months of the year). Ephraim corresponds to Tishrei, the first temple. Binyamin to Kislev, the second temple. Menashe corresponds to Cheshvan, the third Beit Hamikdash. The third Beit Hamikdash will be an eternal one, so everything associated with it has to be eternal. What is eternal? The Torah is eternal. The Torah begins with a ב, it ends with a ל, and the middle letter is the ו from the word והתגלה (in פרשת שמיני) these 3 letters make up the word בול - the month of Cheshvan is referred to in the Pasuk as חדש בול (since בול is from the word מבול - the flood that took place in this month of Cheshvan. מ-בול a forty day flood). Cheshvan is when the third eternal Beit Hamikdash will be built so this eternal aspect is hinted to it its name בול חדש, בול being the first middle and last letters of the eternal Torah. What else is eternal? The נשמה - the soul. This eternal aspect of the soul is what Yosef Hasadik was hinting to when he named his son מנשה, which is the same letters as נשמה, since he knew that this son corresponds to the third Beit Hamikdash of eternity, he was hinting to something else eternal: the Neshama. So Menashe represents the time of Mashiah and the third Beit Hamikdash when we will connect with the upper three Sefirot. Menashe was born in פרשת מקץ which we always read on Hanukah. Also whose קרבן do we read about on the eighth day of Hanukah? Menashe, which brought his קרבן on the eighth day. This all hints to the connection between Hanukah (which as mentioned is 8, above today's nature) and the connection to the upper Sefirot, the eternal world of Mashiach, and the third Beit Hamikdash.

Another connection between מקץ and Hanukah is that the Greeks tried to distance us from anything that brought us close to Hashem. So they banned ראש חדש, שבת, מילה, The Shabbat brings Hashem down to dwell with us, like it says את השבת לדרתם, it's as if it says לדירתם (to dwell). The ברית מילה makes us worthy to have the שכינה of Hashem upon us, like we see by Avraham that after he did the ברית מילה it says וירא אליו ה' - that Hashem appeared to him. Rosh Hodesh is the time of the new moon, when we say ברכת הלבנה, we try and do so מוצאי שבת, since we are dressed in nice clothing and still have the שבמים from הבדלה on us. We are going to greet the שכינה as we say at the end of Birkat Halevanah פני אביהם שבשמים פעם אחת בחדש דים - להקביל פני אביהם שבשמים - the יונים did not want us to connect with Hashem so they banned these 3 Mitzvot. The first letters of

these 3 Mitzvot are (שבת מילה חדש)-שמח that is why we say חנוכה שמח. This holiday represents our reconnecting with Hashem, represented by these 3 Mitzvot. That is why they were called חשמונים, which starts with the letters חשמ (חדש שבת מילה ר"ת). This is hinted to in the Parasha when it says about Yosef-והמש את הארץ- (literally-he divided the land) ושמח is also these 3 letters showing that Yosef was spiritually fortifying מצרים with these 3 Mitzvot. The Jews kept Milah throughout their stay in Egypt. They also kept Shabbat, since Moshe told Pharaoh that the Jews will not work properly without a day off. So Pharaoh asked which day should I give them off? Moshe picked Saturday, even though the Mitzvah of Shabbat was not yet given. That is why later on when Hashem gave the Mitzvah of Shabbat, Moshe was very happy that he picked the right day! Like it says ישמח משה במתנת חלקו.

There is another connection to Hanukah in the Pasuk about Yosef dividing the land. In פרשת וישלח we read about how the angel of Eisav attacked Yaakov and hit him in his thigh. Why did the angel attack him? The Targum Yonatan Ben Uziel explains, the reason He attacked him was because when Yaakov had left to run away from Eisav, he promised that he would give to Hashem a tenth of whatever he was given- וכל אשר תתן לי עשר אעשרנו לך. So the angel told Yaakov what about your children?! You must give a tenth of them as well! You have 12 children; you have to give one to Hashem! So Yaakov calculated which one of his sons he should dedicate to Hashem. He started to count his sons, excluding the 4 Bechorot (the 4 firstborns from each of his 4 wives) because they fall into a different category. He started the count with Shimon and went "around the order" and the tenth one was Levi. As follows:

1)Shimon 2)Levi 3)Yehuda 4)Yisshachar 5)Zevulun 6)Naftali 7)Asher 8)Binyamin 9)Shimon **10) Levi.**

So he dedicated Levi to Hashem to be the tribe of Kohanim and to serve Hashem. This is hinted to in the spot that the angel hit Yaakov. He hit him in the כף-the thigh. כף=100 and מטה לוי =100, to show why he was being attacked, since Yaakov had not yet dedicated Levi to Hashem as מעשר from his children. When we analyze further we see that actually Yaakov had promised to give 20 percent to Hashem like it says עשר תעשרנו (double tenth). So he had to give a second child to Hashem. Who was chosen? יששכר. Using the same system as above, the tenth comes to יששכר as follows: 1) Shimon 2)Yehuda 3)Yisshachar 4) Zevulun 5) Naftali 6)Asher 7) Binyamin 8) Shimon 9) Yehuda **10) Yisshachar.**

Yaakov dedicated יששכר to Hashem to be devoted to learn Torah exclusively, while being supported by זבולון. By dedicating his two son's לוי & יששכר to Hashem, Yaakov

was actually preparing the Jews for the miracle of Hanukah, since the miracle of Hanukah was done thru the **שמונאים** who were Kohanim- the children of Levi. It was instituted and set as a holiday by the **סנהדרין**-the Supreme Court, who were from the tribe of **יששכר**, as it says **וקבעו שמונת ימי חנוכה**. This is alluded to in the Pasuk when it says that Yaakov went back for **פכים קטנים**— small jugs. The only other time we see this word **פך**, is by Hanukah with the **פך שמן**- jug of oil. So he went back for the **פכים**, which is plural, alluding to the 2 sons he was dedicating to Hashem, to set up the miracle of Hanukah- done with the **פך שמן**. The Pasuk by Yosef says that he was **וחמש את הארץ**. Targum Yonatan Ben Uziel explains that **וחמש** is $1/5^{\text{th}}$, which is 20 percent. Yosef set a 20 percent tax on Egypt, to help set up the miracle of Hanukah like his father Yaakov had done when he dedicated 20 percent of his children- the sons **לוי** and **יששכר**.