

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Vayeishev Chanuka 5781

Year 11, #418

שבת מברכין מבת

פרשת וישב חנוכה תשפ"א

## The purpose of the eight days of Chanuka is to constantly thank and praise Hashem

וקבעו שמונת ימי חנוכה אלו להודות ולהלל לשמך הגדול: (על הניסים)  
 "They established these eight days of Chanuka as a time to thank and praise Your great Name." These are the concluding words of the special *Al Hanassim*, prayer we add on Chanuka. We express the essence of the celebration of these eight days. We thank Hashem for granting us a miraculous victory over the superior forces of an enemy bent on forcing us to abandon our faith. We light the candles to publicize the miracles that Hashem did with us. This is the concept of *פרסומי ניסא* which says in Gemarra Shabbos 23b. We recite the complete Hallel as well all eight days of Chanuka. Interesting, that the *על הניסים* follows the prayer of *מודים Modim*, in which we faithfully thank Hashem for his constant miracles.

*מודים אנחנו לך שאתה הוא ה' אלקינו ואלקי אבותינו לעולם ועד....*  
 We are thankful to You that You are our G-d and the G-d of our fathers forever; ...  
 נודה לך ונספר תהלתך על תינו המסורים ...  
 בקר ועל-נשמותינו הפקודות לך ועל-נסיד שכל-יום עמנו  
 ועל-נפלאותיך וטובותיך שכל-ל-עת, ערב וקר וצהרים,  
 We will give thanks to You and recount Your praise, for our lives which are committed into Your hand, and for our souls which are entrusted to You, and for Your miracles of every day with us, and for Your wonders and benefaction at all times— evening, morning and noon. Hashem requires us to thank Him and to recount all the things He does for us constantly. We learn a great lesson from this prayer; there's the requirement to thank Hashem, and also to praise Him. Why isn't thanking Hashem enough? The heilige Sfas Emes of Gur says a powerful insight: We thank Hashem for delivering us from a threat to our physical or spiritual security. However, when one is exposed to danger and sees the hand of Hashem coming to his rescue does he develop an

intense awareness of Divine Providence. By praising the "great Name" of Hashem, we demonstrate that He also runs this world. This is Kiddush Hashem, sanctifying the great name of Hashem. *נודה לך ונספר תהלתך* - We will thank You, and recount Your praise, and by doing this, you will be guaranteed that Hashem will continue to perform miracles with you. This too is the conclusion of the prayer *להודות* להודות "thank" and "praise" Your great Name. By thanking Hashem, and praising the endless miracles he performs with us and every creature in the universe, brings one an extreme closeness to Hashem, who is our dear father. The Chovas Halevavos -Duties of the Heart- states; When one is close to his father who is rich, whatever he would request from his father, he would receive. Yet, Hashem has all the powers, is rich, is strong, is passionate, is brilliant etc. and is our father. All the needs for this world are in Hashem's hands. Being close to Him, brings all the goodness from Hashem to you. Thanking and praising Hashem prepares us to have divine Providence upon us, and the utensil to Chasdei Hashem.

The same idea is by Yosef. He was hated by his brothers, was sold to Egypt, and went through test after test, and this in the prime of his life. Yosef never complained, in retrospect, he always thanked Hashem and praised him. He merited to become King and feed the world. In the zchus of Yosef, Hashem redeemed the Yidden from Egypt, and in his zchus, the sea split to allow the Yidden to cross over to the desert. The Yidden thanked and praised hashem for the great miracle of Chanuka, and merited to celebrate it again, and according to Chazal, will continue to be a Yomtov even when Moshiach comes. The reason can be since will always have to thank and praise Hashem. (Yehuda Z. Klitnick)

### STORY OF THE WEEK (By Yehuda Z. Klitnick)

\*\*\*\* Giving birth to one of the 36 hidden tzaddikim "lamed-vav-nik" in their old age\*\*\*\*

The renowned tzadik known simply as "Reb Leib Sora's" (Leib, the son of Sarah) was born *י"ז תמוז ת"ץ* to his saintly parents Sarah and Yosef near the town of Rivna, Ukraine. He was drawn to Chassidus by the holy Mezritcher Maggid who was residing at that time in Rivna. His passing to the World of Truth took place *ד' אדר תקנ"א*.

But the more celebrated Leib was not the only child born to those parents. There was another son Mordechai, who from his earliest days showed exalted holiness and greatness in learning Torah. He was duly appointed Rov in a nearby village. After years of childlessness, he and his wife were blessed with one child in their later years, whom they named Yaakov. This child had an exalted soul, which strove

constantly to cleave to the Creator and be immersed in His Torah. With unmatched diligence, he occupied an honourable place in Beis Medrash both day and night. By the time he reached Bar Mitzvah age, he had developed a following among the other bochurim, not least because of his warm and easy-going personality. He helped the other lads in their learning in whichever Sugya in Shas they needed. One Shabbos, during his learning, his departed grandfather Yosef appeared to him in a vision from the World of Truth, summoning him to a place outside town, where he would await him.

Yaakov had a close friend named Chaim, whom he asked to

accompany him on what he termed “a little stroll in the woods”. Chaim felt privileged to accompany the “star of the yeshiva” on what he somehow sensed would be an important outing. Yaakov told him to wait in a clearing in front of an old ramshackle hut and watched while a very old man with an other-worldly, ethereal appearance emerged and took Yaakov inside. They remained secluded for around a quarter of an hour. The two emerged and parted and the two teenaged friends returned to their usual beloved routine of learning in their Beis Medrash. Sunday, the entire scene repeated itself, with the visitor from Gan Eden conveying a time to meet him again in the forest. Chaim went along at Yaakov's behest. And the scene unfolded as before, except that now Yaakov remained sequestered with the elderly bearded man for an entire hour. Chaim feared foul play as the time stretched on, until Yaakov and the bearded figure emerged, but this time in the company of a third person - an abject pauper, both of whom sent Yaakov on his return trip to town with the warmest of parting wishes. Now this Chaim was deeply shaken by the entire incident. His closest friend Yaakov, who scarcely budged from his fixed place in Beis Medrash, suddenly barges out into the woods for an odd meeting first with one, and then with two strangers, not once but two days in a row, on some hidden agenda. He felt obliged to inform Rav Mordechai, Yaakov's father and Rav of the village about what Yaakov had been doing. He was keen to avoid the prohibition of loshon hora and saw his report as purely for the lawful purpose of “toeles” -- the lawful purpose of saving Yaakov from possible harm. Rav Mordechai summoned his son and demanded an explanation for his untoward behavior. His astonished ears heard this report from his learned son. “Father, I went out to the shack in the woods on that Shabbos only because zaida Reb Yosef ע"ה told me to do so and he met me there. A poor man was living inside and sat at the rickety table, with his daughter at one corner. He spoke intently with me for the fifteen minutes and then the zeide escorted me out. The next day, Sunday, we met again for a longer time, this time also with the daughter present. Outside the hut, the zaide broke the news to me that the baal-ha-bayis (head of household) is one of the 36 hidden tzaddikim, and that the girl is destined to be my kallah. We wrote tenoim on the spot, so I actually have a beautiful “Mazal Tov.” [After this launch the shidduch unfolded in a way that no one has ever seen before or after.] With the wedding date approaching, Rav Mordechai sought out the new mechutan, obviously far from a rich man, but asked at the very least that the man provide new and honourable clothing for the bride to wear. Replied the mechutan straight out: “I have no money -- period. If you want the kallah to have a nice dress, you'll have to buy it

yourself!” Not discouraged, Rav Mordechai planned the wedding, which B"H went smoothly. To no one's surprise, the kallah's father showed up in his old, torn threadbare attire. But Mordechai, being a learned man of status, perceived the true nature of his new mechutan. The kallah's father was absent from all of the sheva brochos, but instead sent an important message concerning the last of the celebrations. He directed that it take place in the court of the holy Reb Baruch of Medzibyzh and gave a time when the wedding party should come to transport him there. With mechutanim and choson/kallah in the wagon, the kallah's father arranged an “express journey” (kefitzas haderech) by shortening the route and arriving in Medzibyzh in record time. Reb Boruch received the party with overflowing joy and heaped praise after praise upon the new choson. The sheva brochos meal preceded joyously but before it was over everyone noticed that the kallah's father was nowhere to be found. He had disappeared into thin air! Reb Baruch then revealed an astounding explanation for Rav Mordechai and his wife, parents of the choson. “My dear ones, I have been authorized from shomayim to inform you that by giving birth to your son Yaakov you caused an exalted neshamah from beneath the Throne of Glory to descend to our lowly world. Your son has been designated to take the place of his father-in-law -- who has just passed from our world -- to be among the select group of 36 hidden tzadikim in whose merit the world is sustained. He will be the **במלא מקומו**. But he will be hidden away from you also, so you must take your leave of him now, and never expect to see him again. The kallah, daughter of that departed hidden tzadik, was worthy of becoming the **אשת חבר** life's true companion of the newly revealed Tzadik, our dear choson Yaakov.” It was a bittersweet parting when the parents parted from their exalted son and daughter-in-law. But they were on such a lofty level that they accepted their fate with full bitachon in the wisdom of Hashem's hidden ways.

Our story contains clear echoes of Chanukah with its recurrent theme of 36. The 36 essential lamps of Chanukah (not counting the shamash candles) allude to the 36 hours of primeval light which reigned in the newly-created world until it was concealed for tzadikim, numbering 36, in each future generation. Further, we marvel that the word `ex “light” – the theme and focus of the yomtov -- occurs exactly 36 times in the Torah HaKedosha.

**This week's story was edited and revised by Duvid Pinchas**  
**תשואות חן חן 15 Rose**

**He also raised many beautiful, and interesting points on the topic of the 36 hidden tzaddikim, and Be'zras Hashem, in the next gilyon we will elaborate on it.**

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