

אין בין אדר הראשון לאדר השני אלא קריאת המגלה ומתנות לאביונים: מגילה פ"א משנה ד'

Purim Kotton - Once a large assemblage arrived at the court of the great Rebbe of Nadvernoh ZY"A on Purim Kotton, and they were surprised to see it lit with many candles. Exclaimed to them the Nadvernoh Rebbe, "What is the great surprise to you that it is only Purim Kotton? Today is a great day that has a great shine from the upper Heavens!

והקטיר עליו אהרן קטרת סמים בבקר בבקר בהיטיבו את הנרת יקטירנה: ובהעלת אהרן את הנרת בין הערבים יקטירנה קטרת תמיד לפני ה' לדרתיהם: שמות פ"ל פ' ז-ח

"Biheitivo Es Haneiros Yaktirena... Ubiha'alos Aharon Es Haneiros Bein Ha'arbayim Yaktirena; The sweet smelling Kitores is brought when you clean the Menorah in the morning and when you light it in the afternoon." (Tetzaveh 30:7-8)

Why is time to bring the Kitores intertwined with the Avodah of the Menorah? Rav Moshe Feinstein answers that in order for a Talmid Chochom to truly light up the world with his Torah, he must have a good nose [ah guttin shmek]. He must be able to smell what is against the Torah even if it is not the slightest bit Ossur. He must understand that the beginning of every plot by those who drive people away from Torah with deception, starts off with kind acts in order to attract people to them. Only when they've gained the faith and the loyalty of the masses, do they begin to pull people away from Torah. To uncover these schemes, a Talmid Chochom needs to be able to smell the rat lurking behind the rose bush and expose it before it is too late. "This," says, Rav Moshe Feinstein, "is the special sense of smell that Chazal say Moshiach will possess. Moshiach will be able to Pasken and know everything with his superior sense of smell." Rav Moshe says that while Moshiach will be perfect in this sense, every single true Talmid Chochom has a touch of this special sense. Therefore, the light projected by the Menorah, or the Talmid Chochom, will always be next to the sweet smelling Kitores.

A Tzaddik must descend to the level of the people to make them understand the word of Hashem.  
- Ba'al Shem Tov ZY"A

The Noam Elimelech ZY"A also expounds on the Possuk "Lihalos Ner Tohmid" [20:27]. The resolve must be only to elevate the Kedusha and the divine light which is called "Ner".

ואתה תצוה את בני ישראל ויקחו אליך שמן זית דך כתיב למאור להעלות נר תמיד: שמות פרק כ"ז פ"ב  
Now you shall command the Children of Yisroel that they shall take for you pure olive oil, pressed, for illumination, to kindle a lamp continually. (Shemos 37:20)

פרש"י שנאמר כתיב למאור ולא כתיב למנחות (מנחות פ.).

The Tiferes Shlomo expounded on the Possuk as follows *Kosis* - pressed, *Lame'or* - illuminated, when one is in a tight situation; from there will come the light, lo *Kosis* - not pressed, *Laminochos*, hinting to a stationary position. A prominent Rov in Yerushalayim repeated this from one who survived WW II and accredited his survival to the steady encouragement he received from this *Vort*.

We can now value what one *Vort* can accomplish!

The candles of the Menorah were filled with oil to last through the night. The Ner Marovi miraculously lasted all day until the next night. Rav Yehonoson Eibushitz asks, "If so, why did they bother filling it with enough oil for the night, if a few hours later it would burn through a Nes? Also, why was Chanukah such a surprising Nes if the Ner Marovi witnessed the same Nes every day?" He answers that daytime is a time of Chesed, and Hashem does many Nissim by day. Nighttime, however, is a time of Din and not a time of miracles. Therefore, the Ner Marovi was filled with oil for the nighttime, and a Nes during the day was not a huge revelation. The Nes of Chanukah, which occurred at night, was a far bigger Nes than the Nes of the Ner Marovi.

לע"נ זקנתי מרת שרה טובא (בורשטין)  
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תנצב"ה

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Ah Guttin Shabbos - Rabbi Naftali H Ganzweig