

רמב"ן על התורה

Selected Pieces from the Ramban's Commentary on the Torah

מלוקט ע"פ קונטרס של הרה"ג ירחמיאל פרייד

פרק	פסוק	ענין
מב	ט	הטעם שהתנהג יוסף עם אחיו קשות, ולא הודיע ליעקב שהוא חי
מג	יד	גלותנו עתה רמוזה בגלות יעקב למצרים
כ		הקב"ה ממונה על צעקת העשוקים בעולם

גור אריה להמהר"ל

Selected Pieces from the Maharal's Gur Aryeh

מלוקט ע"פ קונטרס של הרה"ג יהושע דוד הרטמן

פרק	אות (ע"פ הוצאת ממכון ירושלים)	ענין
מא	ו	מה מראה אכילת הפרות השמנות ע"י הרזות
	זז	כיצד ידע פרעה מהו הפתרון הנכון לחלומו
	מג	האם מצות פו"ר חלה גם בשנות הרעב
	מד	ביאור הטעם שיוסף אמר למצריים שימולו
מב	ג	אין לומר "רדו" אע"פ שא"י גבוהה מכל הארצות
מד	כז	שמות בני בנימין ע"ש צרות יוסף
	כט	הטעם ששתו אחי יוסף יין עם יוסף

5 Parsha Highlights for Further Discussion

- Hidden in Paroh's dream was the fact that the Jewish people would leave Egypt with all the riches that Yosef accumulated. Perhaps one could add that the 7 years of famine were to ensure that Egypt was wealthy enough for Bnei Yisrael to leave with wealth!
- ויכר: Yosef recognized his brothers but they did not recognize him. The depth of this statement is that the essence of galus is a lack of clarity, and this was the beginning of galus mitzrayim. (See also ש"א תרל"ד ד"ה מרגלים).
- רבינו בחיי מא:טז: The purpose of Paroh's dreams was to demonstrate that Hashem has total control over the natural world (ie. water and earth.) For this reason Yosef is insistent that it is only Hashem who can provide an explanation. Rabbeinu Bachya explains that the philosophy of Egypt - denial of Hashem, was already apparent here and this was the purpose of the plagues. (There too Hashem began with water turning to blood.)
- ספורנו מב:א: After finding out that there was food in Egypt, Yaakov notices that each of his children thinks that the others should go. He gives them mussar for not taking responsibility.
- אור החיים מב:כא בסוף: The brothers realized that it was due to their treatment of Yosef that they were being dealt with so harshly. How? The events were similar. The Ohr HaChaim explains that the result of an aveira is that it generates events like itself. (See רשב"ם here for further evidence of the מדה כגד מדה idea.)

Nearly every year, Parshas Meiketz and Chanukah coincide. This week we will examine that connection in particular and some more general themes related to Chanukah.

1. Chanukah and Parshas Meiketz

- a. There are three basic connection that the meforshim point out between the parsha and Chanukah:
 - i. In the opening pasuk the word יהי has numerical value of 25, alluding the Chanukah occurring on the 25th day of Kisleiv. Also, there are several acronyms pointed out in the opening verse, such as שנתים being ראשי תבות for שמאל נר תדליק ימין מזוזה. See sefer רחמים כסא for more allusions in the opening verse.
 - ii. In 43:16 the pasuk says טבח טבח טבח והכן many meforshim point out the words Chanukah can be found in טבח והכן.
 - iii. Yosef's general struggle to preserve his Jewish identity in Egypt is seen as an allusion to our struggle in the times of Chanukah to preserve Judaism in the face of Greek assimilation. In fact, the Gemorah in Shabbos 22a explicitly connects the sale of Yosef to the laws of lighting Chanukah candles.

2. The Name Chanukah - חנוכה

- a. Machzor Vitri (#239) explains that Chanukah comes from the word חן since on this holiday we found חנינא from Hashem.
- b. Ohr Zarua (Hilchos Chanukah #321) explains that Chanukah derives its names from the חנוכה המזבח, this is also quotes in
- c. Shiblei HaLeket (# 174) explains the name derives from the general חנוכה המקדש after it was made impure by the Greeks.
- d. Pri Chadash (Orach Chaim 680:1) says the name Chanukah comes from חנו בכ"ה.
- e. Avudraham (Hilchos Chanukah) says Chanukah is ראשי תבות for ח' נורת והלכה כבית הלל.

3. Chanukah and the Oral Torah

- a. The Gemorah in Yoma 29a, based on Tehillim ch. 29, explains that Esther is compared to the dawn because it is the last of the miracles to occur for the Jewish people. The Gemorah explains that Chanukah is not considered the last because, as opposed to the miracle of Purim, it was not meant to be written down.
 - i. See R. Tzadok's Resesei Layla #56 who has a long analysis of this passage.
 - ii. This connection is also a major theme in R. Hutner's Pachad Yitzchak. In particular, see maamar #1 and #8. Along these lines see Ohr Gedalyahu on Moadim where he has a long, but accessible treatment entitled "חנוכה – יו"ט של תושבע"פ"

4. "The Beis Yosef's Question"

- a. A question famously attributed to the Beis Yosef (Orach Chaim 680) asks why we light eight candles on Chanukah since if they had oil for one night it turns out that really the miracle was only for seven nights. The Tosafos Rosh and Beis Yosef both present three answers to the question. The Taz ibid, questions their approach and gives a different approach.
- b. In response to the popularity of giving different answers to this question, one talmid chacham remarked, "I don't want a question with a hundred answers, I want one answer that answers a hundred questions."

5. Why Did They Need the Miracle if טומאה הותרה בצבור?

- a. The Talmud (Zevachim 16b, see also Yoma 7b) has a principle that טומאה הותרה בצבור, namely sacrificial impurities are permissible when dealing with communal offering. Why then could they not use the impure oil to light the Menorah? This question is asked by the Pnei Yehoshua (Shabbos 21b).
 - i. In addition to the approach of the Pnei Yehoshua, see Pri Chadash (Orach Chaim 670) and Chassam Sofer (Shabbos 21b) who offer a novel approach based on the type of impurity in the Chanukah story. A foundational approach is offered there by R. Yosef Engel in his Gilyonei HaShas that the principle טומאה הותרה בצבור doesn't apply when you are initially consecrating something.