

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

**Parshas Mikeitz Chanuka**

[year 3] #109

פרשת מקץ הנוכה תשע"ג

וַיִּזְכֹּר שֵׁר הַמְשָׁקִים אֶת פְּרַעְיָה לֵאמֹר אֶת חַטָּאֵי אֲנִי מִזְכִּיר הַיּוֹם: (מ"א ט)

The chief butler - שר המשקים -spoke to Pharaoh, saying, "I recall my sins today." The question is why does the שר המשקים have to state that he sinned? Also, why does he mention חטאי--plural--many sins? We also find in the previous Parshah, Parshas Vayeshev, that Yosef tells the שר המשקים that in three days Pharaoh will release you from the prison and you will pour wine for him again כמשפט הראשון - like you have done before. Why does Yosef have to mention הראשון? To answer all these questions we can cite Rashi, who brings the Midrash that the sin of the שר המשקים was that they found a fly in the glass of wine that he delivered. Now in reality, finding a fly in a glass doesn't warrant prison, since a fly falling into a glass can happen to anyone. In this case Hashem caused Pharaoh to get angry over this trivial matter so that that Yosef would be elevated to the high position destined for him. That is what Yosef tells the שר המשקים, "You will fill again the glass for Pharaoh, and כמשפט הראשון there will again be a fly in the glass, yet at that time Pharaoh will not react to that triviality, and will not punish you for it. So you see that the only reason you were put in prison was for my sake. Therefore, כִּי אִם זָכַרְתִּי, you shall remember me before Pharaoh and he will release me from this jail! That is what the שר המשקים means: את חטאי -- I sinned twice with finding a fly in your glass, yet it only bothered you the first time. That is proof that the first time, when it bothered you, it was in order to elevate Yosef. Now I am recalling my sin, because I promised Yosef to remember him before you. (ברך משה סאטמאר)

וְעַל הַשְּׁנוּת הַחֲלוֹם אֶל-פְּרַעְיָה פְּעָמִים כִּי נִכּוֹן הַדְּבָר מֵעַם הָאֱלֹהִים וּמִמֶּהָר הָאֱלֹהִים לְעִשְׂתּוֹ: (מ"א ל"ב)

As for the dream being repeated twice to Pharaoh it is because the thing stands ready before Hashem and He is hurrying to do it (41:32) The dream was repeated twice since it will come true, and Hashem will have it happen very soon. The question is now why does the Pasuk have to repeat itself, saying both that "it will come true" and that "it will happen soon?" Also, what does the posuk mean when it says that since the dream was repeated twice it will surely happen soon? What does repeating a dream have to do with this interpretation?

The Zohar states that there are two types of dreams. One dream is what the Angel Michael delivers and another is what the Angel Gavriel delivers. Each type of dream is different. A dream from one angel would mean that it is a true dream but it can happen at a very later date. A dream from the other angel means that some of the dream will happen soon, however most of the dream can be nonsense. When Hashem wants to inform a person through a dream that something will happen soon and the dream is true in its entirety, Hashem sends each angel to deliver the dream, and the person dreams the same dream twice.

That is what Yosef tells Pharaoh, that since Hashem sent to you the same dream twice, through both angels, that means כִּכּוֹן הַדְּבָר everything is true. and וממהר אלקים לעשותו, it will happen very soon. (פנינים יקרים)

וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֻמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם מִדְּבָרֵי אֲתָם לְרֹאוֹת אֶת-עֵצוֹת הָאָרֶץ בְּאֲתָם: (מ"ב ט)

What was the reason Yosef accused the brothers of being spies? Why not accuse them of some other criminal act? Yosef was very smart and knew very well that when his brothers enter Egypt they will ask around if anyone knows the whereabouts of a Jewish slave that was sold to Egypt. That would be an easy task since there weren't many Jews in Egypt and probably most of the people in Egypt knew Yosef. Now if the brothers find Yosef, his plan of having them regret the sale would fall apart. Therefore as soon as the brothers entered Egypt, Yosef ordered them to be arrested as spies. When they came before Yosef, who accuses them as spies, Yosef knows that the brothers will deny being spies, but he will gain the advantage that the brothers will be afraid to ask information about Yosef, since at that time, Yosef will prove to them that they are spies and will have them punished severely. That is the reason they were accused of being spies and not of any other crime.

(ר' אברהם משה מפשיטה)

וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו אָבֵל אֲשֵׁמִים אֲנַחְנוּ עַל-אָחִינוּ וְגו' בְּהִתְחַנְּנוּ אֵלֵינוּ וְלֹא שָׁמְעֵנוּ עַל-כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת: וַיַּעַן רְאוּבֵן אֹתָם לֵאמֹר הֲלוֹא אֶמְרָתִי אֵלֵיכֶם לֵאמֹר אֶל-תְּחַמְּאוּ בְּלֵד וְלֹא שָׁמַעְתֶּם. (מ"ב כ"א-ב)

When the brothers regretted what they had done to Yosef, Reuven scolds them: "I told you then do not do harm to the young boy." Reuven is also reminding them that another sin of theirs was that they didn't listen to him. Why does Reuven have to reprimand them for not listening to him? The Tzanzer Rav had a younger brother Rav Avigdor, who once wanted to do something and the Tzanzer Rav advised him against it, yet Rav Avigdor did what he felt was right and nothing worked out for him. He later came to apologize to his brother for not listening to him! The Tzanzer Rav at that time asked his brother the question why the Torah has to state "and you didn't listen" וְלֹא שָׁמַעְתֶּם? The answer is that the Gemara (כתובות ק"א) tells us that a person must respect his older brother, therefore if you don't listen to an older brother, things won't work out well. That's what Reuven meant to tell his brothers, "You must do teshuva for the act of selling Yosef, and also you must do teshuva because you didn't listen to your older brother. That's why it says in the posuk וְלֹא שָׁמַעְתֶּם .

Wishing all a freilichen Chodesh and a lustigen Chanuka

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# Story of the Week

(By Yehuda Z. Klitnick)

## The Greiditzer Tzaddik and his Menorah brings Yid back to Torah

Rav Eliyahu Gutmacher זצ"ל was known as the Greiditzer Tzaddik. He was a wonder Rabbiner who performed many miracles. One of his seforim *Kan Mefureshes* on Mesechet Kinim is a classic and a household sefer, which is used by many as a Segula for having a Yeshua or for children, as promised in Sefer.

Chauakah was a time when the Greiditzer Tzaddik worked wondrous miracles.

In Poland there was a rich merchant, Rav Moshe, who was a chossid from a certain Rebbe. He also had a special daughter and found a shidduch for her, a bachur a Talmid Chacham. After the wedding everyone envied Rav Moshe with his choice son in law. However, after the wedding the young man got caught up in secular books and immersed himself in them and this tore him away from Yiddishkeit.

Rav Moshe couldn't handle it and began to argue constantly with his son in law. One day the son in law decided that he is leaving and he took some of his belongings and left without a trace. Rav Moshe spent money and time to find his son in law, but he didn't any have success. Rav Moshe began to regret what he had done. He went to his Rebbe and poured out his heart. The Rebbe went into a trance and when he awoke, he told Rav Moshe "Your son in law is in Berlin and is far from Yiddishkeit." Rav Moshe didn't wait a minute and set out to Berlin. When he found out where his son in law was staying, he wasn't allowed to enter. Rav Moshe headed back to the Rebbe, who said "I have no jurisdiction in Germany. Go to the Greiditzer Tzaddik he can help you."

This was before Chanukah and Rav Moshe heard of the wondrous deeds that the Tzaddik performed in Chanukah. Rav Moshe poured out his heart to the Tzaddik, and in his humble manner asked: "Why did you come from Poland to me?" When he answered: that his Rebbe sent him to him, He said "I don't think I can help you either! Rav Moshe asked "But maybe Chanukah will be the right time for you to help me?" The Tzaddik shrugged him off and said "if you want to stay then stay".

Rav Moshe stayed for Chanukah and came to the lighting of the Menorah every night. The Tzaddik spent hours at the Menorah and his *Avoida* was out of this world, His face shone with an aura. People asked the Tzaddik for Brachos and he answered each one, however to Rav Moshe, the Tzaddik didn't respond. Finally the night of the 5th candle, Rav Moshe decided he has to do something very drastic in order to get the attention of the Tzaddik.

The Menorah of the Tzaddik was very dear to him as it was an inheritance from his grandfather and the Kedusha was felt

in it. The Tzaddik always attested to his wondrous deeds on Chanuka, in zchus of the Menorah. Rav Moshe came early and hid the Menorah. When the time came to light the Menorah, the Tzaddik entered the room, ready to do his heilige *Avoida* but he looked around and didn't see the Menorah. The Gabbai became furious and stormed "how could someone steal such a heilige Menorah? The Tzaddik's face became very serious and Rav Moshe began to tremble. He quickly ran to the Rebbe and told the Rebbe "I took the Menorah, but I did it out of desperation! I need that the Rebbe should help me with my situation."

The Rebbe stated: "Ok, bring back the Menorah and I'll do everything I can, to help you." Rav Moshe ran and brought back the Menorah. The Tzaddik was glad and now until he made the Brachos took a very long time. The Tzaddik kept on staring on the Menorah. Everyone knew that the Tzaddik is working hard to attain a Yeshua for Rav Moshe. Finally the Tzaddik lit the Menorah and stared at the burning wicks. He didn't move his eyes from the Menorah and then fell into a deep trance. The candles had already burnt out and the Tzaddik was in a different world, Finally the Tzaddik awoke and turned around to Rav Moshe and said "Go to Berlin, your son in law will be happy to see you. But be nice to him."

Rav Moshe quickly took the trip to Berlin and when he asked about his son in law he was told that he was very ill. Rav Moshe was able to visit his son in law undisturbed. The son in law was very happy to see his father in law, and when Rav Moshe asked "What was the sudden change in his behavior?" His son law answered "I was waiting for you, as a few night's ago the Greiditzer Tzaddik came to me in my dream and warned me if I didn't go back to my wife I will become very sick. The same dream was repeated. He also told me that you will come visit me and if I agree to go home with you, I will recover and be well. Now my life is dependent on you!

Rav Moshe was in a state of shock and didn't now what to say. However he asked him "will return back to Yiddishkeit?" "Of course" he answered. I now see that Hashem is Master of the world and his Tzaddikim are his Messengers! Rav Moshe was glad to hear this. Rav Moshe took his son in law back home and slowly he became better till he was a healthy person. The son in law returned to his former self and immersed himself in Torah. Rav Moshe was in seventh heaven, and supported his son in law, who built a beautiful Torah home.

When they went to the Greiditzer Tzaddik to thank him, He said the zechus of the Menorah that belonged to my ancestors helped out. I myself couldn't do anything.

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