

# Shvilei Pinches

## Parshas Miketz & Chanukah

Rabbi Pinches Friedman

Parshas Mikeitz & Chanukah 5771

Translation by Dr. Baruch Fox

### The Insight of the Kedushas Levi and the Avodas Yisroel

#### Yosef Gave His Brother Binyamin "חמש ידות" Corresponding to the Five Times the Word "יד" Is Mentioned Regarding the Miracle of Chanukah

In most years, Shabbos Chanukah falls out on parshas Miketz. The Shiltei HaGiborim writes:

"ברוב השנים חנוכה חל בפרשת מקץ, וסימנך (בראשית מא א) מקץ שנתי"ם, נוטריקון ש'מאל ניר ת'דליק י'מין מ'זוזה... ואני יום טוב הכותב קבלתי סימן אחר בפרשת ויהי מקץ (שם מג טז) וטבוח טבח והכך, הח' מטבח, והתיבה מן והכ"ן, הן אותיות חנוכה, וסמך לסעודות שעושים בחנוכה, ואותיות וטב"ח טב"ח בגימטריא מ"ד כמו הנרות".

He provides two allusions to this fact from the parsha. The words (Bereishis 41,1) **מקץ שנתי"ם** are an abbreviation for **ש'מאל ניר ת'דליק י'מין מ'זוזה**—light your candle on the left side while the mezuzah is on the right side. Secondly, the words (ibid. 43,16) **וטבוח טבח והכך**—**have meat slaughtered and prepared**--can be broken down as follows: the letter **ח** from the word **"טבח"** together with the letters of the word **והכ"ן** can be rearranged to spell **חנוכה**. These words which pertain to the meal Yosef was preparing for his brothers allude to the special meals we prepare on Chanukah. Lastly, the numerical value of the two words **וטב"ח טב"ח** is forty-four—the same as the number of candles lit altogether on the eight nights of Chanukah (counting the shamash each night).

It is only fitting, therefore, that we connect Shabbos Chanukah with parshas Miketz. We will base this connection on a possuk in this week's parsha that appears after the brothers brought Binyamin with them to Egypt and Yosef ordered a feast to be prepared on their behalf. During the meal, it states (ibid. 43,34): **וישא "משאת מאת פניו אליהם, ותרב משאת בנימין ממשאת כולם חמש ידות" "He had portions that had been set before him served to them, and Binyamin's portion was five times greater than the size of the other portions."**

We find a tremendous insight concerning this incident in the teachings of several of our great luminaries—Rabbi Levi Yitzchak of Berditchev in his Kedushas Levi, Rabbi Yisroel the great Maggid of Kozhnitz, zy"א, in Avodas Yisroel (Parshas Miketz) and the Tiferes Shlomo (Chanukah). They explain that when Yosef gave Binyamin **"חמש ידות"**—literally "five hands"—he had in mind the military victory that would occur on Chanukah which is described in the formula of "Al HaNissim as: 1) **"מסרת גבורים 'ביד' חלשים"**—**you delivered the mighty 'in the hands' of the weak**, 2) **"ורבים 'ביד' מעטים"**—**and the many 'in the hands' of the few**, 3) **"טהורים 'ביד' ורשעים"**—**and the pure 'in the hands' of the wicked**, 4) **"צדיקים 'ביד' עושים ורשעים"**—**and the righteous 'in the hands' of the wicked**, 5) **"עושים ורשעים 'ביד' עושים ורשעים"**—**and the willful sinners 'in the hands' of the willful sinners**.

## Shvilei Pinches

### Parshas Miketz & Chanukah

**of those occupied with the study of Your Torah.** Note that the term 'בִּיד'—'in the hands of'—appears five times in the formula of "Al HaNissim"—corresponding to the term "חמש ידות" in the possuk just quoted.

As we have learned from the Shiltei Giborim, the possuk describing Yosef's preparation for this feast alludes to the Chanukah meals. Therefore, it makes perfect sense that, during this meal, he would give Binyamin a portion five times greater than the other portions--"חמש ידות"--alluding to the military victory of Chanukah which is also described in terms of "חמש ידות".

#### "Five Changes of Clothing"

##### Corresponds to the Miracle of Purim

Based on these illuminating commentaries, we begin to comprehend the deeper intent beneath Yosef HaTzaddik's deliberate actions. He purposely chose to give Binyamin a fivefold portion on two separate occasions. The first-- which was just described--occurred during the meal depicted in this week's parsha before the brothers realized who he was. The second time appears in Parshas Vayigash after the truth of his identity has been revealed to the brothers (Bereishis 45,22): **"לכולם נתן לאיש חליפות שמלות ולבנימין כסף שלש מאות כסף וחמש חליפות שמלות"**—**"To each of them he gave changes of clothing; but to Binyamin he gave three hundred pieces of silver and five changes of clothing."** We must endeavor to understand Yosef's deeper intent in giving Binyamin a fivefold portion on these two separate occasions.

It appears that we can understand the matter based on the revelation of our blessed sages regarding the reason why Yosef gave Binyamin five changes of clothing. They state in the Gemorah (Megillah 16.):

**"לכולם נתן לאיש חליפות שמלות ולבנימין נתן שלש מאות כסף וחמש חליפות שמלות... רמז רמז לו שעתיד בן לצאת ממנו, שיצא מלפני המלך בחמשה לבושי מלכות, שנאמר (אסתר ח טו) ומרדכי יצא he hinted to him that one of his future descendants would be honored by the king with five royal adornments, as it says (Esther 8,15): and Mordechai went out in royal attire of turquoise etc."** The five royal adornments mentioned are: **"תכלת, וחור, ועטרת זהב גדולה, ותכריך בויץ, וארגמן"**—**"turquoise and white with a large gold crown and a robe of fine linen and purple."**

It is seemingly unclear, since Yosef already gave Binyamin a fivefold portion at the meal that he prepared before revealing his identity to his brothers, why did he also give him five changes of clothing? According to the teachings of the Kedushas Levi, the Avodas Yisroel and the Tiferes Shlomo, however, the explanation is clear. The "חמש ידות"—the fivefold portion at the meal—corresponded to the military victory of Chanukah; the "חמש חליפות שמלות"—the five changes of clothing—allude to the miracle of Purim facilitated by Mordechai, from the tribe of Binyamin, who was honored by the king with five royal adornments.

# Shvilei Pinches

## Parshas Miketz & Chanukah

### The Amazing Connection between Binyamin and the Miracle of Chanukah

Binyamin's connection to the miracle of Purim is apparent. After all, the salvation of the Jewish people at that time was primarily due to the heroic and righteous deeds of Mordechai, a descendant of Binyamin's. What association, though, does Binyamin have with the miracle of Chanukah, any more so than any of the other tribes?

In truth, according to the Arizal's system--aligning the twelve months of the year with the twelve tribes according to their encampments in the midbar—the month of Kislev, the ninth month, aligns with the tribe of Binyamin. Even this, though, requires some explanation. What is the connection between Binyamin and the month of Kislev? We find an answer to this question provided by the Zera Kodesh (Rosh Chodesh Kislev):

“**וְחֹדֶשׁ כִּסְלֵיב הוּא חֹדֶשׁ ט', נִגְדוּ הַקְּרִיב שֶׁבֶט בְּנֵימִין בְּיוֹם ט' דְּנִסָּן בְּחֲנוּכַת הַמִּשְׁכָּן... דְּכָתִיב בִּיה (דְּבָרִים ל"ג יב) יָדִיד ה' יִשְׁכּוֹן לְבֶטַח חֹפֶף עֲלָיו כָּל הַיּוֹם, שֶׁדָּרְשׁוּ ז"ל עַל בְּנֵי בֵית הַמִּקְדָּשׁ בַּחֲלֻקוֹ, וְכֵן בְּכִסְלֵיב הָיְתָה חֲנוּכַת הַמִּזְבֵּיחַ, וְכָל כָּלֵי הַמִּקְדָּשׁ וְנִעֲשְׂה נֶס בְּשִׁמְן בְּבֵית הַמִּקְדָּשׁ.**”

“Just as Kislev is the ninth month of year, during the inauguration of the Mishkan, the tribe of Binyamin sacrificed its offering on the ninth day of Nissan. . . the Beis HaMikdash was built in his territory, and the mizbeiach was consecrated in Kislev, as well as the other holy vessels and a miracle was performed with the oil in the Beis HaMikdash.”

We can expand on his explanation based on what we have learned in the Gemorah (Yoma 12.): **“תְּנִינָא מַה הָיָה בַּחֲלֻקוֹ שֶׁל יְהוּדָה, הָר הַבַּיִת הַלְּשֹׁכוֹת וְהַעֲזָרוֹת, וּמָה הָיָה בַּחֲלֻקוֹ שֶׁל בְּנֵימִין, אֹלָם וְהֵיכַל וּבֵית קִדְשֵׁי הַקְּדָשִׁים**—“For it was taught in a Baraisa: what was in the portion of Yehudah? The Temple mount, the chambers and the courtyards. And what was in the portion of Binyamin? The antechamber, the Sanctuary and the chamber of the Holy of Holies. In fact, the Gemorah informs us (Shabbos 21.): **“שֶׁכְּשֶׁנִּכְנְסוּ יוֹוֹנִים לְהֵיכַל טָמְאוּ כָּל הַשְּׁמֵנִים שֶׁבַּהֵיכַל**”—“when the Greeks entered the Sanctuary, they desecrated all of the oils that were in the Sanctuary.”

It turns out, according to these sources, that when the Greeks desecrated the Sanctuary, they were actually desecrating the territory of Binyamin. Similarly, when the Chashmonaim consecrated the Sanctuary as part of their miraculous victory, they mended the damage that had been performed in Binyamin's territory. Therefore, the month of Kislev—when this miracle in the Beis HaMikdash took place—corresponds to the tribe of Binyamin, within whose territory the Beis HaMikdash was located.

We now stand enlightened and gladdened that we have achieved a better understanding of Yosef's actions. During the Chanukah feast that he prepared for all of his brothers—the forebears of all of Yisroel—he gave Binyamin **“חֲמִשׁ יְרוֹת**”—a fivefold portion—corresponding to the future military victory at the time of Chanukah. This act was in keeping with the Ramban's principle (Bereishis 12,6) that before any miracle can be visited from above, it must be triggered by a corresponding

# Shvilei Pinches

## Parshas Miketz & Chanukah

symbolic gesture below. Yosef cleverly devised a gesture for the benefit of Yisroel in the future. As a result, when the Greeks desecrated the Sanctuary located within the territory of Binyamin, the Chashmonaim would defeat the Greeks in the fivefold manner described in the “Al HaNissim” formula and successfully consecrate the Sanctuary.

In summary, we have established that Yosef gave Binyamin “חמש ידות”—a fivefold portion—corresponding to the miracle of Chanukah—which took place in the month corresponding to Binyamin and in the territory corresponding to Binyamin. Similarly, he gave him “חמש חליפות שמלות”—five changes of clothing—corresponding to the miracle of Purim—facilitated by Mordechai, a descendant of Binyamin’s. Now, however, we must show Yosef’s connection to these two festivals. For, in order for Yosef to bestow gifts upon Binyamin corresponding to Chanukah and Purim, he, himself, had to possess a connection with these entities.

### Chanukah and Purim in the Merit of Yosef

Concerning Yosef’s wondrous connection with Chanukah, we refer to the words of the Megaleh Amukos on Vaetchanan (#252), which we discussed at length in last week’s essay. The numerical value of the name יוסף equals 156; this is the same numerical value as the name of the wicked Greek leader אנטיוכוס and the two words מלך יוון, meaning King of Greece. Based on this fact, the great Rabbi of Rophshitz, zy”a, in his Zera Kodesh (the fifth night of Chanukah) deduces that the sanctity of Yosef HaTzaddik nullifies the negative force of Greece, Yavan—Yisroel’s foe in the Chanukah saga. So, here we have a clear cut association between Yosef and Chanukah.

Yosef’s association with Purim remains to be established. We can explain this connection based on the Midrash (Esther Rabbah 7,20):

“אמר להם [הקב”ה] לשבטים, אתם מכרתם את אחיכם מתוך מאכל ומשתה, [שנאמר (בראשית לו כה) וישבו לאכול לחם], כך אני אעשה לכם, הדא הוא דכתיב (אסתר ג טו) והמלך והמן ישבו לשותות... אמר רבי יששכר דכפר מנדי, ומה אם מי שמחל ואמר (בראשית מה ח) לא אתם שלחתם אותי הנה כי האלקים וגו', ראה עד היכן היא מתוקנת, שהרי עד ימי מרדכי אותו עונש של מכירת יוסף קיים, מי שאינו מוחל על אחת כמה וכמה.”

In short, this Midrash teaches us that Haman’s evil decree stemmed from the sin of the sale of Yosef by his brothers. According to the Midrash, HKB”H tells the tribes that he will do to them as they did to their brother—i.e. sell them amidst food and drink. Just as the brothers sold Yosef while partaking of food and drink, so, too, Haman and the King negotiated the sale of the Jews while eating and drinking.

The Gaon Chida writes in Ahavas Dovid that it was precisely for this reason that HKB”H arranged for Mordechai and Esther to be the instruments of the miracle of Purim. After all, they descended from Binyamin, who was not involved in the sale of Yosef. It is perplexing, though, that Haman’s evil decree—stemming from the sin of the sale of Yosef--affected all of Yisroel. Yet, we know that not all of the tribes participated in that sin.

## Shvilei Pinches

### Parshas Miketz & Chanukah

Therefore, we must suggest that the reason the tribes of Reuven, Yosef and Binyamin—who were not culpable in this matter—were included in Haman's evil decree was due to mutual responsibility. The Gemorah teaches (Shevuos 39.): **“שכל ישראל ערבים זה בזה”**—**“all Yisroel are guarantors for one another.”** So, although, Mordechai and Esther were from the tribe of Binyamin, who was not involved in the sale of Yosef, we must still explain how the remaining tribes merited to be saved from Haman's evil decree.

#### The Sin of the Sale of Yosef Arose from a Lack of Unity

Let us suggest a valuable concept based on a question posed by the Chida in his commentary on Sefer Chassidim, Bris Olam (11). The Midrash teaches us that Yosef forgave his brothers for selling him into slavery. If so, why were they still punished for that sin with Haman's evil decree? We find the following in Midrash Mishlei (Chapter 1): **“אמר רבי יהושע בן לוי, לא נמשכו עשרה הרוגי מלכות—אמר רבי יהושע בן לוי, לא נמשכו עשרה הרוגי מלכות—אלא בחטא מכירתו של יוסף. רבי אבין אומר, בכל דור עדיין החטא קיים”**—according to Rabbi Yehoshua the son of Levi, the ten martyrs were killed as a retribution for the sin of the sale of Yosef; Rabbi Avin adds that a taint of that sin remains in every generation.

The Meshech Chochmah explains in parshas Acharei Mos (Vayikrah 16,30) that the sin of the sale of Yosef was due to a lack of unity among the brothers. So, whenever Yisroel are guilty of sins in matters involving man and his fellow man—indicative of division and disputes—the sin of the sale of Yosef is reawakened. The Gemorah teaches (Berachos 7.) that when the possuk states (Shemos 34,7): **“פוקד עון אבות על בנים”**—**“the sins of the fathers are visited on the children”**—this holds true when the children continue to follow in the same sinful ways as their predecessors.

Let us also introduce the words of the Manos HaLevi on the megillah, brought by the shu”t Chasam Sofer (Orach Chaim 196), regarding the reason behind the institution of the mitzvah of **“משלוח מנות”**—sending gifts to friends—on Purim. The notion is founded on the possuk in the megillah (Esther 3,8): **“ויאמר המן למלך אחשוורוש, ישנו עם אחד מפוזר ומפורד בין העמים בכל מדינות—מלכותך”**—**“Then Haman said to King Achashverosh, there is one people dispersed and in disarray among the nations throughout your realm.”** Haman is indicting Yisroel for their lack of unity, **“achdus.”**

He is very precise in his accusation. **“There is one people”**—i.e. a people whose essence is unity and harmony; yet, they are **“dispersed and in disarray”**—they are consumed by disunity and disharmony. To remedy this critical flaw (ibid. 4,15): **“ותאמר אסתר להשיב אל מרדכי לך כנוס את כל היהודים”**—Esther suggests that Mordechai gather together all of the Jews; in other words, the plan was to reunite the people of Yisroel as one with a single heart and purpose. This is the rationale behind the mitzvah of **“משלוח מנות איש לרעהו”**—to encourage unity and to dispel division and disputes.

So, even though Yosef did, in fact, forgive his brothers for their treacherous act, his forgiveness was effective only as long as Yisroel took heed and learned their lesson—to avoid hatred and ill will among one another. During the times of Achashverosh, however, the situation was one of **“מפוזר”**

## Shvilei Pinches

### Parshas Miketz & Chanukah

“ומפורד”—they were dispersed and in disarray. As a consequence, the sin of the sale of Yosef—a sin founded on a lack of unity among the brothers—came back to haunt them.

To remedy the situation, HKB”H set the cure in place prior to the actual injury. The appointed leaders, Mordechai and Esther, were from the tribe of Binyamin that was not involved in the sin of Yosef’s sale. This granted them the ability to act as a unifying influence on Yisroel. Therefore, Esther instructs Mordechai: “לך כנוס את כל היהודים”—“go and gather together all of the Jews.” By so doing, Yosef’s forgiveness will once again take effect. Thus, we have established a clear cut connection between Yosef and the miracle of Purim; it was solely in the merit of Yosef forgiving his brothers that the people were ultimately saved from Haman’s decree.

#### Chanukah and Purim in the Merit of Rachel’s Two Sons

It turns out that we have discovered a novel principle; Chanukah and Purim are in the merit of Rachel’s two sons, Yosef and Binyamin. This enabled Yosef to give Binyamin “חמש ידות”—“a fivefold portion”—corresponding to Chanukah “וחמש חליפות שמלות”—“and five changes of clothing”—corresponding to Purim. Since we know full well that nothing happens by chance, it is worthwhile examining why HKB”H arranged that Chanukah and Purim should specifically come in the merit of Rachel’s two sons, Yosef and Binyamin.

We can begin our explanation based on a basic principle established by the Pri Tzaddik (Chanukah 1-3). We recite in the formula of “Al HaNissim”: “כשעמדה מלכות יון הרשעה על עמך ישראל להשכיחם תורתך”—“when the evil Greek regime rose up against the people of Yisroel to make them forget your Torah.” This means that the Greeks intended for Yisroel to abandon Torah she’b’al peh, the Oral Law. This prompted the Chashmonaim to wage battle against the Greeks, at great personal sacrifice, in order to prevent Yisroel from losing the illumination of Torah she’b’al peh.

Come and see what the Magen Avraham wrote to the holy Maggid of Trisk (Parshas Miketz, Shabbos Chanukah): “כשם שבחג השבועות הוא זמן קבלת תורה שבכתב, כמו כן בחנוכה הוא זמן קבלת תורה שבעל פה”—just as the holiday of Shavuos represents the time of receiving Torah she’b’chsav, the Written Law, so, too, Chanukah represents the time of receiving Torah she’b’al peh. This idea ties in beautifully with the teaching of the B’nei Yissoschar (Kislev-Teves 2,8) citing Rabbi Pinchas of Koritz, zy”a, that we light thirty-six candles on Chanukah to correspond with the light of the Torah contained in the thirty-six tractates of Sha”s. The explanation being, that since the Greeks attempted to make Yisroel forget the Oral Law, we light thirty-six candles on Chanukah to commemorate the miraculous salvation of the thirty-six tractates of the Oral Law.

It is well-known that on Purim, Yisroel fulfilled and accepted the stringencies of Torah she’b’al peh upon themselves—as described in the Gemorah (Shabbos 88.):

“ויתיצבו בתחתית ההר, אמר רבי אבדימי בר חמא בר חסא, מלמד שכפה הקב”ה עליהם את ההר כגיגית ואמר להם, אם אתם מקבלים התורה מוטב ואם לאו שם תהא קבורתכם.... אמר רבא, אף על פי כן הדור קבלוה בימי אחשורוש, דכתיב קימו וקבלו היהודים, קימו מה שקיבלו כבר.”

# Shvilei Pinches

## Parshas Miketz & Chanukah

**“Rav Avdimi bar Chama bar Chasa said: This teaches that HKB”H forcefully held the mountain over them like a barrel, and He said to them: ‘If you accept the Torah, fine; if not, your burial will be there!’ . . . Rava said: Nevertheless, they accepted it during the times of Achashverosh, as it is written: The Jews fulfilled and accepted—they fulfilled that which they had already accepted.”**

Tosafos wonder why it was necessary to force them to accept the Torah; after all, they had already demonstrated their willingness and eagerness to accept the Torah with the proclamation “na’aseh v’nishma”—declaring that they would do even before they would hear. We find an answer to this query in the Midrash Tanchuma (Noach 3). What they accepted willingly and eagerly was Torah she’b’chsav which does not require much toil or stress. Torah she’b’al peh, however, which demands a great effort and sacrifice on its behalf, they were unwilling to commit to. For this reason, it was necessary for HKB”H to forcefully hold the mountain over their heads so they would also accept the Torah she’b’al peh.

We see from this entire discussion that both Chanukah and Purim represent the acceptance of the Oral Law. This provides a wonderful explanation for why all of the holidays are revealed in the Written Law, Torah she’b’chsav, whereas Chanukah and Purim were only revealed and instituted by means of the sages of the Oral Law. Since the very essence of Chanukah and Purim is the Torah she’b’al peh—which Yisroel accepted on Purim and whose acceptance was reinforced on Chanukah—it was only fitting that these festivals be revealed to Yisroel by the sages of the Oral Law.

### **Leah Personifies Torah She’b’chsav**

### **Rachel Personifies Torah She’b’al Peh**

Let us continue along this path in an effort to explain why HKB”H arranged for the miracles of Chanukah and Purim to occur in the merit of Rachel’s two sons, Yosef and Binyamin. The Maor Einayim writes (Vayetzei): **“ויענין שנשא לאה ורחל שהן סוד תורה שבכתב ותורה שבעל פה”**—the deeper meaning to why Yaakov married Leah and Rachel is because they epitomize Torah she’b’chsav and Torah she’b’al peh. Elsewhere he writes: **“ונשלם סוד תורה שבכתב ושבעל פה, שהן סוד לאה סוד תורה שבכתב, וסוד רחל תורה שבעל פה”**—Leah is affiliated with the Torah she’b’chsav and Rachel is affiliated with Torah she’b’al peh.

This concept helps us better understand the following possuk (Bereishis 29,26): **ויואמר לבן לא יעשה כן**—“Lavan said, ‘It is not customary in our place to give away the younger before the elder.’” The Midrash (B.R. 70,10) expounds on the possuk (Bereishis 29,5): **“הידעתם”** **“את לבן בן נחור - הידעתם את מי שהוא עתיד ללבן עונותיכם כשלג”**—“Are you familiar with Lavan the son of Nachor—are you familiar with He who, in the future, will cleanse your sins like snow?” The Midrash plays on the relationship between the name “Lavan”—which means “white” in Hebrew—and the whiteness of the snow.

This, then, is the allusion found in the possuk: “Lavan said”—alludes to HKB”H who has the power to erase and cleanse us of all of our sins, and who arranged for Yaakov to marry Leah before Rachel; “It is not customary in our place to give away the younger before the elder”—for, it is inappropriate to engage in Torah she’b’al peh without a prior knowledge of Torah she’b’chsav. After all, Torah she’b’al peh comes to clarify and explain the Torah she’b’chsav. It is also for this very same reason

## Shvilei Pinches

### Parshas Miketz & Chanukah

that Rachel, personifying the Oral Law, conveyed the “simanim”—the prearranged signals and codes—to Leah, personifying the Written Law. For, the purpose of the Oral Law is to assist in the understanding and clarification of the subjects presented by the Written Law.

We have now acquired a glimpse of the intricacies of HKB”H’s plans. All of the holidays described in the Torah she’b’chsav were revealed to us via Moshe Rabeinu—a descendant of Leah’s, the embodiment of Torah she’b’chsav. On the other hand, Chanukah and Purim, which were instituted by the sages of Torah she’b’al peh, were revealed to us specifically in the merit of Yosef and Biyamin—the two sons of Rachel, the embodiment of Torah she’b’al peh.

We can suggest, therefore, that this is the reason why Rachel, specifically, merited to pray on behalf of the future salvation and redemption, as it is written (Yirmiyah 31,14):

”כה אמר ה', קול ברמה נשמע נהי בכי תמרורים רחל מבכה על בניה, מאנה להנחם על בניה כי איננו. כה אמר ה', מנעי קולך מבכי ועיניך מדמעה, כי יש שכר לפעולתך נאום ה' ושבו מארץ אויב, ויש תקוה לאחריתך נאום ה' ושבו בנים לגבולם.”

**“Thus said Hashem: A voice is heard on high, wailing, bitter weeping; Rachel weeps for her children; she refuses to be consoled for her children, for they are gone. Thus said Hashem: Restrain your voice from weeping and your eyes from tears; for there is reward for your accomplishment—the word of Hashem—and they will return from the enemy’s land. There is hope for your future—the word of Hashem—and your children will return to their border.”**

It is a well-known fact that the future redemption hinges on the merit of the study of Torah she’b’al peh—as it is stated in the Midrash (V.R. 7,3): **”אין כל הגלויות הללו מתכנסות אלא בזכות משניות”**. The great Rabbi Yosef Chaim Sonnenfeld, ztz”l, adds a wonderful allusion to the words of the prophet (Yeshaya 1,27): **”ציון תפדה במשפט תפדה”**—**Tzion will be redeemed through justice**—possesses the same numerical value as **”ושובי בצדקה”**, Talmud Yerushalmi, (1076); **”and those who return to her through righteousness”**—possesses the same numerical value as **”תלמודי בבל”**, Talmud Bavli, (524). Therefore, specifically, Rachel, representing Torah she’b’al peh—whose major components are the Talmud Bavli and the Talmud Yerushalmi—merits to effect the salvation of the future redemption, swiftly, in our times, b’mheirah b’yameinu, Amen.