

## The Connection between Lighting the Chanukah Candles at the Entrance to One's House and Pharaoh's Deception: "In my dream I was standing on the bank of the Nile"

In honor of Chanukah, which approaches auspiciously, it is appropriate to establish the connection between Chanukah and the weekly reading from parshas Mikeitz — which is read annually during the eight days of Chanukah. There are two well-known allusions in this parsha to Chanukah:

(1) at the beginning of the parsha, it states (Bereishis 41, 1): **"ויהי מקץ שנתים ימים ופרעה חולם והנה עומד על היאור — it happened at the end of two years to the day; Pharaoh was dreaming that behold! — he was standing over the Nile.** Now, the word **שנתיים** (meaning "two years") is an acronym for **נ'ר ש'מאל נ'ר** — you shall light the candle on the left, with the mezuzah on the right.

(2) At the festive meal that Yosef arranges for his brothers, after they return to Mitzrayim for the second time with Binyamin, it states (ibid. 43, 16): **"וירא יוסף אתם את בנימין ויאמר — לאשר על ביתו, הבא את האנשים הביתה וטבוח טבח והכן, כי אתי יאכלו האנשים — and when Yosef saw Binyamin with them, he said to the one in charge of his house, 'Bring the men into the house, and have meat slaughtered and prepare. For, with me will these men dine at noon.'**

If we isolate the two words **"טבח והכן"** and take the last letter of **טבח**, the letter **ח**, together with the four letters of **והכ**, we have an anagram for **חנוכה**. Thus, we have an allusion that he issued an order to slaughter meat in preparation for a festive meal in honor of Chanukah. The numerical value of the two words **טבח** and **והכן** equals forty-four, the number of candles we light on the eight nights of Chanukah, including the "shamashim."

The source for these two allusions is the Shiltei Giborim on Hagahot Mordechai (Shabbas; end of Chapter 2); they are also brought down in the Eliyahu Rabbah (O.C. 670, 10) and the Mateh Moshe (Chanukah 993). Here are his actual words:

"ברוב השנים חנוכה חל בפרשת מקץ, וסימנה מקץ שנתיים, נוטריקון ש'מאל נ'ר ת'דליק ימין מ'זוזה... ואני יום טוב הכותב קיבלתי סימן אחר בפרשת ויהי מקץ, וטבוח טבח והכן, ה'ח' מטב'ח, והתיבה מן והכ'ן, הן אותיות חנוכה, וסמך לסעודות שעושים בחנוכה, ואותיות וטב'ח טב'ח בגימטריא מ"ד כמו הנרות."

I was struck by a wonderful idea in honor of Chanukah, explaining the theoretical connection between parshas Mikeitz and the miracle of Chanukah, based on what we have learned in the Gemara (Shabbas 21b): **"נר חנוכה מצוה להניחה על פתח ביתו — נר חנוכה — it is a mitzvah to place the 'ner Chanukah' at the doorway to one's house, on the outside.**

Later on, the Gemara (ibid. 22a) enters into a debate as to which side of the doorway, the candles should be placed — the same side as the mezuzah or the left side. The Gemara concludes: **"והילכתא משמאל כדי שתהא נר חנוכה משמאל ומזוזה מימין" — the halachah is that they should be placed on the left side; so that the 'ner Chanukah' will be on the left and the mezuzah on the right.** The very fact that we light the Chanukah candles at the doorway of the house deserves further explanation. Additionally, we should explain why we light them opposite the mezuzah.

### "In my dream I was standing on the bank of the Nile"

Let us begin by examining the first passuk of the parsha: **"ויהי מקץ שנתים ימים ופרעה חולם והנה עומד על היאור" -- it happened at the end of two years to the day; Pharaoh was dreaming that behold! — he was standing over the Nile.** The Zohar hakadosh (Mikeitz 196a) points out that when Pharaoh recounts the dream to Yosef, he intentionally alters several details, in order to test Yosef. One of the glaring differences is that in the original telling of the dream, the narrative states: **"ופרעה חולם והנה עומד על היאור"**; yet when Pharaoh recounts

the dream to Yosef, he makes the following subtle change: “בחלומי הנני עומד על שפת היאור”. Rather than standing over the Nile itself, he states that he is standing on the bank of the Nile.

In the writings of the Bnei Yissaschar (Tishrei 2, 24), he interprets the following passuk (Tehillim 81, 6): “עדות ביהוסף — שמו בצאתו על ארץ מצרים שפת לא ידעתי אשמע” — **as a testimony for Yehosef (יהוסף), he appointed it, when he went out over the land of Mitzrayim, a language unknown to me I heard** — based on the following Gemara (R.H. 11a): “בראש השנה יצא יוסף מנלך דכתיב (תהלים שם-ד) תקעו בחודש שופר בכסה ליום חגנו כי מביית האסורין, חק לישראל הוא וגו’, עדות ביהוסף שמו בצאתו וגו’” — **Yosef was released from prison on Rosh HaShanah. From where do we know this? From the passuk: “Blow at the beginning of the month the shofar, at the time appointed for the day of our festivals . . . as a testimony for Yehosef (יהוסף), he appointed it, when he went out . . .”**

The Bnei Yissaschar explains that this is why the letter “hei” was added to Yosef’s name. Rosh HaShanah is the day of sovereignty, the day Yisrael establish HKB”H as King of the entire universe. We express this notion in our prayers on Rosh HaShanah as follows: “מלוך על כל העולם כולו בכבודך” — **reign as King over the entire world in Your glory**. According, to Rabeinu Saadiah Gaon, this is one of the reasons for blowing shofar — to proclaim the kingship of HKB”H.

Now, it is known that the final “hei” of the name Havaya alludes to the holy Shechinah and the sovereignty of Heaven; this is the source of a person’s “ruach hakodesh.” Thus, from the kedushah of the day of Rosh HaShanah, the day of sovereignty, the letter “hei” was added to Yosef’s name. Due to this “hei,” Yosef realized via “ruach hakodesh” that Pharaoh had altered his recounting of the dream; instead of telling him that he actually stood over the Nile, he told Yosef that he merely stood on the bank of the Nile.

This then is the meaning of the passuk: “עדות ביהוסף שמו”. In the merit of the letter “hei” that was added to his name from the kedushah of the day of Rosh HaShanah — making his name “יהוסף” — he perceived via “ruach hakodesh” “בצאתו על ארץ מצרים” — **שפת לא ידעתי אשמע** — that when Pharaoh told him that he saw himself in the dream standing on the bank of (שפת) the Nile, this was not accurate; this was news to him, which he was only now hearing from Pharaoh. This concludes his explanation.

## The Wicked Exist above Their Gods

It is now incumbent upon us to understand and explain why it was so important to Pharaoh to conceal the fact that he was actually standing “על היאור” — **over the Nile**. Why did he feel compelled to lie to Yosef and tell him that he was merely standing “על שפת היאור” — **on the bank of the Nile**? What difference does it make? It appears that we can explain the matter based on a passage from the Midrash (B.R. 89, 4): “אמר רבי יוחנן, הרשעים מתקיימין על אלהיהם, ופרעה חולם והוא עומד על היאור, אבל הצדיקים אלהיהם מתקיים עליהם, (בראשית כח-יג) והנה ה’ נצב עליו” — **Rabbi Yochanan said: The wicked exist above their gods, as it states: “And Pharaoh dreamt and he was standing over the Nile.” Tzaddikim, on the other hand, their G-d exists above them, as it states: “And, behold, Hashem stood over him.”**

Let us explain. As Rashi explains (Shemos 4, 9), the Nile was an Egyptian deity. It was for this reason that the first plague HKB”H brought on Mitzrayim involved the water of the Nile turning into blood; HKB”H first exacted punishment from their gods. This is the significance of Pharaoh seeing himself in the dream standing “על היאור” — **over the Nile** — because reshaim exist above their gods. This notion still deserves further explanation. What is meant by the Midrash’s contention that the reshaim exist above their gods, whereas the G-d of tzaddikim exists above them?

We find that the term “עמידה” often implies that a subject is understood. For instance, it states in the Gemara (Gittin 43a): “אין אדם עומד על דברי תורה אלא אם כן נכשל בהן” — **a person does not fully comprehend the words of Torah unless he has previously stumbled in the matter**. Elsewhere the Gemara states (A.Z. 5b): “לא קאי איניש אדעתיה דרביה עד ארבעין שנין” — **a person does not fully comprehend the thinking of his teacher until forty years have elapsed**.

We can now suggest an interpretation of the Midrash: “הרשעים מתקיימין על אלהיהם, ופרעה חולם והוא עומד על היאור”. In other words, the goyim, who worship the laws of nature involving the stars and constellations, understand their gods; because they grasp according to their own knowledge and intellect the power and influence of the constellations. Thus, Pharaoh saw that **he was standing over the Nile**. In his mind, he understood all the functions and actions of the Nile — when and how it rose to irrigate the fields and when it returned to its resting state.

In direct contrast: “אבל הצדיקים אלקיהם מתקיים עליהם”. Hashem, the G-d of truth, is infinite, as it states (Tehillim 145, 3): **גדול — great is Hashem and lauded exceedingly, and His greatness is beyond investigation.** In other words, it is impossible to truly comprehend and grasp the true nature of Hashem. For, the more tzaddikim begin to appreciate and comprehend the ways of HKB”H, the more they realize that He is exalted and beyond the grasp of their comprehension. Therefore, the Midrash brings a proof from that which is stated regarding Yaakov Avinu. He perceived and achieved tremendous insights due to his vision of the ladder, when he sojourned in the location of the Mikdash. Notwithstanding, he realized: **“והנה ה' נצב עליו”** — that even so, HKB”H was still so exalted and beyond his limited comprehension. In truth, he still understood very little.

### The Degree of Avraham Avinu’s Humility: “והוא יושב פתח האהל”

With this in mind, let us examine the passuk describing the scenario on the third day after Avraham Avinu’s milah (Bereishis 18, 1): **“וירא אליו ה' באלוני ממרא והוא יושב פתח האהל כחום — Hashem appeared to him in Eilonei Mamreh, while he was sitting at the entrance to the tent in the heat of the day.** The Noam Elimelech (Vayeira) provides us with the following insight. Even though Avraham was privileged to receive an incredible divine revelation on that day: **“וירא אליו ה'”,** nevertheless, due to his extreme humility: **“והוא יושב פתח האהל”** — he viewed it as if he still only sat at the entrance to the tent of kedushah and had yet to enter the private chambers. [Similar explanations are provided by the Ohev Yisrael, Zera Kodesh, Noam Megadim, Tiferes Shlomo and Maor V'Shemesh.]

This noble idea is repeated by the Noam Elimelech in Likutei Shoshana with reference to the words of David HaMelech (Tehillim 118, 19): **“פתחו לי שערי צדק אבוא בם אודה י”ה, זה השער לה” — open for me the gates of righteousness; I will enter them and thank G-d. This is the gate of Hashem; the righteous shall enter through it.** Such is the way of the tzaddikim. Even after climbing the spiritual ladder and achieving tremendous heights in their perceptions of Hashem, they continue to sense that they are merely standing at the gate of kedushah, due to their great humility.

Therefore, they continually beseech HKB”H: **“Open for me the gates of righteousness; I will enter them and thank G-d”** — for we realize that we have not even entered the gate

of kedushah. The response from above is: **“זה השער לה' צדיקים יבואו בו”**. This is the purpose of divine service; a tzaddik should always be cognizant of the fact that it is impossible to achieve perfection and completeness in this regard, because the service and achievements are endless.

We can explain this passuk further: **“זה השער לה' צדיקים יבואו בו”** — based on what we have learned in the Gemara (Sotah 5a): **“אמר רבי יוסף, לעולם ילמד אדם מדעת קונו [רש”י: לאהוב את הנמוכות], שהרי -- הקב”ה הניח כל הרים וגבעות והשרה שכנתו על הר סיני”** Rabbi Yosef said: **A person should always learn from the “da’at” of his Maker (Rashi: to love the lowly); for HKB”H passed over the taller mountains and hills and rested His Shechinah on Har Sinai.** This then is the implication of the passuk: **“זה השער לה' צדיקים יבואו בו”**. This gate of tzaddikim, who humbly view themselves as if they are still only standing at the gate, is in truth the gate of Hashem; for it is there that HKB”H rests His Shechinah.

Accordingly, I would like to propose an explanation for why HKB”H commanded us to fix a mezuzah at the doorway of our houses, as it is written (Devarim 6, 9): **“וכתבתם על מזוזות — and you shall write them on the mezuzos (doorposts) of your houses and your gates.** The Gemara explains (Menachos 34a) that the mezuzah is to be fixed on the right side of the doorway, because when a person enters the house, he lifts his right leg first. The Gemara (A.Z. 11a) explains that HKB”H stands by the mezuzah outside at the entrance to the house to protect those present inside the house.

Based on what we have learned, we can suggest that HKB”H commanded us to fix the mezuzah at the entrance to the house, to watch over us and insure that we follow in the footsteps of Avraham. Due to his extreme humility: **“והוא יושב פתח האהל”** — **he sat at the entrance to the tent;** thus, we will merit the presence of the Shechinah, in keeping with the words of the passuk: **“זה השער לה'” — this is the gate of Hashem.**

### Pharaoh’s False Humility Exemplified by Standing “on the Bank of the Nile”

We can now appreciate why Pharaoh made an effort to alter what he saw in the dream: **“והנה עומד על היאור”**. Instead of telling Yosef that **“he stood over the Nile,”** he said: **“בחלומי הנני עומד על — in my dream, I was standing on the bank of the Nile.** The Zohar hakadosh explains (Terumah 148b) that the klipah resembles a monkey trying to imitate a human being. In



similar fashion, the klipah wants to show that it resembles the realm of kedushah; but it is unable to do so.

We have already explained that one of the characteristics differentiating the realm of kedushah from the realm of tumah is that the reshaim in the realm of tumah stand over their gods; they believe that they fully comprehend them and take pride in the fact. Conversely, in the realm of kedushah, the tzaddikim humbly view their situation as if they have yet to even enter the gate. Consequently, they pray: **“פתחו לי שערי צדק” -- open for me the gates of righteousness.** They totally diminish themselves before Hashem, who stands beyond their grasp and comprehension.

With this understanding, we can begin to comprehend Pharaoh’s comment to Yosef before he proceeded to interpret the dream (Bereishis 41, 15): **“ויאמר פרעה אל יוסף חלום חלמתי ויפותר אין אותו, ואני שמעתי עליך לאמר תשמע חלום לפתור אותו, ויען יוסף את פרעה לאמר בלעדי אלקים יענה את שלום פרעה” — and Pharaoh said to Yosef, “I dreamt a dream, but there is no one who could interpret it. Now, I heard it said of you that you hear a dream to interpret it.” Yosef answered Pharaoh saying, “That is beyond me; G-d will respond to Pharaoh’s welfare.”**

The wicked Pharaoh, who was extremely arrogant, wished to instill a degree of arrogance into Yosef, as well. Therefore, he cleverly said to him: **“Now, I heard it said of you that you hear a dream to interpret it.”** In other words, you possess an incredible ability that others do not; you know how to interpret dreams. Yosef, however, understood his evil intent and responded immediately: **“בלעדי” — the power is not mine; “אלקים יענה את שלום פרעה” — G-d will respond to Pharaoh’s welfare.**

Upon seeing that Yosef possessed such a degree of humility that he did not want to take any personal credit, Pharaoh did not want to reveal what he had actually seen in his dream — that he stood **“above the Nile,”** as is customary among reshaim; due to their extreme arrogance, they stand above their gods in order to comprehend them. Instead, he wished to portray himself as a tzaddik, always standing at the doorway, in keeping with the words of the passuk: **“פתחו לי שערי צדק”**. Therefore, he made the following minor change when recounting the dream to Yosef: **“בחלומי הנני עומד על שפת היאור” — he merely portrayed himself as standing on the bank of the Nile; as if he still lacked any comprehension of the Nile, the Egyptian deity.**

Nevertheless, through “ruach hakodesh,” Yosef perceived that he was lying. This is reflected by the passuk: **“עדות ביהוסף שמו בצאתו על ארץ מצרים שפת לא ידעתי אשמע”**. As the Bnei Yissaschar explains, due to the power of the letter “hei” added to his name, derived from the kedushah of Rosh HaShanah, he perceived that Pharaoh was not being truthful. Hence, Yosef says to him: **“שפת לא ידעתי אשמע” — I was not aware that you only saw yourself standing on the bank of the Nile; I only heard that version from you, now.**

## The Klipah of Yavan Is Arrogance

In this manner, let us proceed to explain why our blessed sages instituted the practice to light the Chanukah candles at the entrance to one’s house. First, however, let us explain the formula recited in the “Al HaNissim” for Chanukah: **“כשעמדה מלכות יון הרשעה על עמך ישראל להשכיחם תורתך ולהעבירם מחוקי רצונך — when the evil Greek regime ruled over Your people Yisrael, influencing them to forget Your Torah and abandon Your desired precepts.** The commentaries wonder how it is possible to make a person forget something that is ingrained in his brain and psyche.

It appears that the matter can be explained based on a passage from the Midrash (B.R. 2, 4): **“והושך זה גלות יון, שהחשיכה עיניהם של ישראל בגזירותיהן, שהיתה אומרת להם, כתבו על קרן השור שאין לכם — “darkness” represents the exile of Greece, whose decrees threw Yisrael into a spiritual darkness; they ordered Yisrael to write on the horn of an ox that they have no association with the G-d of Yisrael.**

Our sacred sources have already gone to great lengths to explain the notion of: **“שהחשיכה עיניהם של ישראל”**. I will contribute an explanation of my own, as well, based on what we have learned in the Gemara (Chagigah 2a): **“סומא באחת מעיניו פטור מן — a person who is blind in one eye is not obligated to fulfill the mitzvah of “re’iyah” — going up to the Beis HaMikdash on the festivals to be in the presence of Hashem.**

The Avodas Yisrael (Shoftim) explains the practical significance of this ruling in the name of the Tikunei Zohar. HKB”H created man with two eyes, to allude to the fact that he should see the Creator’s greatness with one eye and see his own lowliness with the other. A person who is blind in one eye, however, can only see one of these two — either the greatness of the Creator or his own limitations and lowliness, but not both. Such a person is not obligated to fulfill the mitzvah of

“re’iyah,” because he is unable to grasp the true meaning of service of Hashem, since he is lacking one of these two vital perspectives.

Now, we know that the Greeks intended to uproot Yisrael’s emunah in Hashem. Rather than believe that Hashem controls and manages creation, they wanted Yisrael to believe solely in a world controlled by the laws of nature. This is explained by the Bnei Yissaschar in his explanation of the formula: **“כשעמדה -- מלכות יון הרשעה על עמך ישראל להשכיחם תורתך”** **when the evil Greek regime ruled over Your people Yisrael, influencing them to forget Your Torah** — as follows:

“יון זה שמם לדראון ולחרפות, יו”ן בגימטריא גלג”ל, זה היה כל מגמתם להשכיח מישראל התורה, רק להאמין שאין שום הנהגה למעלה מן הגלגלים, והכל הוא בטבע הגלגלים ושפיטת הכוכבים... והנה מלכות הזאת מצד הסטרא אחרא אשר רצונם ומגמתם היה להשכיח התורה, זה היה שמם בסטרא אחרא יו”ן בגימטריא גלג”ל.”

The name יון is derogatory and has negative connotations. יו”ן possesses the same numerical equivalent as the word “גלג”ל — alluding to the zodiac cycle. This was their method of making Yisrael forget and abandon the Torah; they were taught to believe that there was no governing force superior to the constellations. Everything is controlled by the constellations and the stars. . . Since this evil regime wished to make Yisrael abandon the Torah, their name reflects the negative forces at play in the universe; hence, יו”ן possesses the same numerical equivalent as the word “גלג”ל.

The Sefas Emes (Chanukah 5661) provides a similar explanation:

“כשעמדה מלכות יון הרשעה להשכיחם תורתך. כי היתה להם חכמה טבעיות, וזו החכמה מביאה שכחת השגחת הבורא יתברך שמו, ובני ישראל נכראו להעיד על הבורא שהוא מנהיג כל הטבע. יו”ן גימטריא גלג”ל, שהיו בקיאים בחכמת גלגל המזלות, אבל באמת הנהגת כל הגלגל הכל על פי הנהגה עליונה, וכמו שכתבו בספרי קודש (שמות כ-ב) אנכי ה’ אלקיך, אלהי”ך גימטריא גלג”ל וגימטריא הי”ה הו”ה הי”ה, שמאנו בא כל אלה הגלגלים שמתהפכין תמיד מראשן לסופן, הכל לכבודו ברא, להודיע שהוא ראשון והוא אחרון.”

Their wisdom was based on the concept of “nature,” which causes one to forget that the Creator controls what happens in the universe. Bnei Yisrael were created to attest to the Creator’s control and management of the entire natural world. יו”ן equals “גלג”ל, indicating that they were well-versed in the science of the constellations and the zodiac cycle. In truth, however, the entire zodiac cycle is controlled from above, as it states in

Scriptures (Shemos 20, 2): **אנכי ה’ אלקיך — I am Hashem your G-d (אלהי”ך)**. יו”ן possesses the same numerical equivalent as “גלג”ל and as “הי”ה הו”ה הי”ה” — indicating that all of these cycles, that constantly rotate from beginning to end, were all created for His glory, to proclaim that He is first and He is last.

Hence, it turns out that their entire goal was to erase Yisrael’s world-view based on the supremacy of the Creator. They wanted Yisrael to believe in the forces of nature and view them as the sole determining factors in man’s ultimate success. This is in fact the concept of: **“כוחי ועוצם ידי”** — the belief that one’s own abilities and efforts determine one’s success and fate — which causes a person to forget Hashem. This is stated explicitly in parshas Eikev (Devarim 8, 11):

“השמור לך פן תשכח את ה’ אלקיך, פן תאכל ושבעת ובתים טובים תבנה וישבת, ובקרך וצאנך ירביון וכסף וזהב ירבה לך וכל אשר לך ירבה, ורם בלבך ושכחת את ה’ אלקיך המוציאך מארץ מצרים מבית עבדים, ואמרת בלבבך כוחי ועוצם ידי עשה לי את החיל הזה, וזכרת את ה’ אלקיך כי הוא הנותן לך כח לעשות חיל.”

**“Take care lest you forget Hashem, your G-d, by not observing His commandments, . . . lest you eat and be satisfied, and you build good houses and settle, and your cattle and sheep increase, and you increase silver and gold for yourselves, and everything that you have will increase — and your heart will become haughty and you will forget Hashem, you G-d, Who took you out of the land of Egypt from the house of slavery, . . . And you may say in your heart, ‘My strength and the might of my hand made me all this wealth!’ Then you shall remember Hashem, your G-d, that it was He Who gave you strength to make wealth.”**

### **“They Darkened Yisrael’s Eyes” Preventing Them from Seeing the Creator’s Greatness and Their Own Lowliness**

How nicely this helps us comprehend the description of the klipah of Yavan: **“שהחשיכה עיניהם של ישראל” — they darkened the eyes of Yisrael** — they immersed Yisrael in a spiritual darkness. They prevented Yisrael from seeing with both of their eyes — both the greatness of the Creator and their own lowliness. Rather, they were left to grope in the spiritual darkness, like a blind man — who fails to recognize the light of Hashem permeating the realm of nature. This is the significance of their directive to Yisrael: **“כתבו לכם על קרן השור שאין לכם חלק — באלקי ישראל” — write for yourselves on the ox’s horn that you have no part in the G-d of Yisrael.** They wanted them to

believe in the forces of nature — that everything is determined by man himself — the notion of: “כוחי ועוצם ידי”.

Now, we have learned in the Gemara (Pesachim 66b): “כל” — anyone who becomes haughty, if he is a wise man, his wisdom abandons him. Thus we see that arrogance causes a person to forget the Torah. This idea enables us to better understand the formula instituted for us to recite: “כשעמדה מלכות יון הרשעה על עמך” — ישראל להשכיחם תורתך. The Greeks cast Yisrael into a spiritual darkness, preventing them from recognizing the greatness of the Creator and their own lowliness; they were instructed to view their success as being determined entirely by their own actions and resources: “כוחי ועוצם ידי”. As explained, this leads one to abandon the Torah; for, “anyone who becomes haughty, his wisdom abandons him.”

Based on what we have learned, we can appreciate why, after the Chashmonaim defeated the Greeks, HKB”H performed a miracle for Yisrael involving the lighting of the menorah. This miracle was designed to counteract and eradicate the klipah of Yavan, which had darkened “the eyes of Yisrael.” When the kohanim lit the menorah in a state of taharah, however, they provided Yisrael with an incredible spiritual light. This amazing light illuminated and drove away the darkness of night created

by the Greeks; it allowed Yisrael to see with both of their eyes — the greatness of the Creator and their own lowliness.

At this point, we can begin to comprehend the reason our blessed sages instituted that the menorah be lit at the entrance to one’s house, on the outside. It serves as a reminder to serve Hashem as Avraham Avinu did: “והוא יושב פתח האהל”, and as tzaddikim do; they stand outside the doorway of kedushah and plead: “פתחו לי שערי צדק אבוא בם אודה יה” -- open for me the gates of righteousness; I will enter them and thank G-d.

This is the rationale, according to the conclusion of the Gemara, for lighting the menorah on the left side of the doorway: “כדי שתהא נר חנוכה משמאל ומזוזה מימין”. Just as the mezuzah on the right side affords a person protection enabling him to serve Hashem in the sense of: “והוא יושב פתח האהל”; so, too, lighting the Chanukah candles on the left side imbues a person with a pure light, which enables him to serve Hashem in this manner. Thus, with the lit Chanukah candles on the left and the mezuzah on the right, we are surrounded by the forces of kedushah, empowering us to overcome the klipah of Yavan that cast the eyes of Yisrael into darkness. In the merit of these two mitzvos, our eyes will be illuminated, so that we will recognize the greatness of the Creator and our own lowliness.



In honor of Dr. Isaac and lea bat Virgini Madeb לרפו"ש  
& in honor of Dr Ralph and Lemor Madeb  
May the entire family see only health, simcha and nachat amen

Ronnie and Cookie Safdieh  
Meyer and Victoria Safdieh

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