

PARSHA WITH

Rabbi Shmuel Brazil



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RAV BRAZIL PARSHAS MIKAITZ – CHANUKAH – תשפ"ו

## HOW LONG CAN MOSHIACH WAIT LIKE THIS

The *parsha* begins "After two years of dreaming every night the same two dreams and not remembering them, this one day he remembered his dream when he woke up". (Ohr Hachayim). The question arises why did Hashem have to make him dream for two years instead of dreaming only once at the end of the two year period and remembering it the next day?

Rav Pinchos from Koritz answered this question with a story of the Baal Shem Tov. He was traveling with his *talmid* who turned to his *Rebbi* with the request that he is very thirsty and he must drink some water of which they had none. They were in uninhabited surroundings with no one to ask. So the Baal Shem Tov told him if he would truly have *bitachon* in Hashem then He will have the water brought to him. Within a few minutes a *goy* appeared and approached them asking that he has been looking for his horse for three days and inquired if they saw a horse without a rider. His *talmid* asked if he had some water and he replied yes and gave him to drink. After the *goy* left the *talmid* asked his *Rebbi* that if the *goy* came to them only because of his *bitachon* in Hashem, why did he have to lose his horse for three days when one day alone could have sufficed to accomplish the same results? The Baal Shem Tov answered that Hashem prepared before the entire episode of his thirst, a *goy* looking for his horse, *refuah* before the *makkah*. Hashem was waiting all this time for the opportunity to actualize it. The moment that the *talmid* had *bitochan*, immediately the *goy* appeared in their presence.

So too the dreams of Pharaoh would appear in his sleep only to be forgotten until the day came when it was applicable to see its fruition when Yosef placed his *bitachon* in Hashem instead of the Butler. With his *bitachon* in Hashem the dream immediately came to Pharaoh and it was remembered and right away Yosef was whisked out of the dungeon.

The Shevet Miyisrael writes that on Chanukah we see the same procedure above by Hashem. There are different opinions from where this jug of oil with the seal of the *Kohen Gadol* originated. The Shach in his commentary on *Chumash* writes that it came from the jug of oil which Yaakov poured on the miracle stone where he slept and miraculously the jug was refilled up again. This jug of oil was handed over to *Ahron Hakohen* who sanctified with its heavenly oil the vessels of *Mishkan* and Ahron placed his seal on it. This was the same miracle jug of the *Chashmenoeem* and the Menorah of Chanukah fame.

Others say it was from the time of Shmuel *Hanavi* and the seal was from the *Kohen Gadol* during his time. Over 600 years this jug lay there unnoticed until the display of incredible *bitachon* by the *Chashmonaeem* in their battle against the Greek Army followed by their search for undefiled oil. It was only then that Hashem opened up their eyes and they merited to see this jug of oil. For three years the Greeks were in the *Beis Hamikdash* intentionally defiling everything yet Hashem blinded them from seeing this one jug of oil from 600 years ago waiting for the ripe time to be revealed.

Similarly we find with Hagar Yishmael and the well in the desert. When Yishmael was dying from thirst and both were *davening* to Hashem, there was a *kitrug* in *shamayim* not to save him because

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in the future his descendants the *Yishmeailim* would kill many *Yidden* (Rashi Bereishis 21,17). However Hashem said that we must judge him for what he is now and not what he will be in the future. It was then decided that he should survive. Hashem opened up her eyes and she saw unveiled in front of her the well that was there the whole time but could not be seen because of the *kitrug*. Only when it was *paskined* in *shamayim* that we cannot look at the future event that would tip the scale for demerit, immediately the well appeared.

Before Yosef revealed himself to his brothers he announced in front of them that their brother for whom they were seeking to find was now present in the huge ball room. All of a sudden, pandemonium broke loose. The brothers quickly split up opening all the doors to see if Yosef was hiding behind them but Yosef was nowhere to be found. All of them couldn't understand how the viceroy standing in front of them can make such an insane claim. Then all of a sudden everyone fell silent for it now dawned upon them the suspicion that perhaps that the Yosef who was treacherously sold as a slave by them became the viceroy of *Mitzrayim* and is standing right before them. It was then that Yosef gave them the shock of their lives with the reverberating disclosure **אני יוסף אשר מכרתם אותי מצרימה**. I am the Yosef whom you sold as a slave down to *Mitzrayim*.

At that moment their entire encounter and interactions with the viceroy with all his accusations directed towards them now made sense and fell into their proper perspectives. Yosef was in front of them the whole time yet they did not see him as their brother because he was unknowing to them, waiting and navigating his brothers to do *teshuvah* for selling him. When that mission was achieved he would immediately reveal himself. The Chofetz Chayim would comment on this scenario with the following. With two words **אני יוסף**, all their questions and doubts were answered. So too will occur at the time of Moshiach's arrival when Hashem will reveal Himself as **אני ה'**, all our questions and doubts will be answered.

When we think about the coming of *Moshiach* what fills our imagination? Some might be imagining that when its time, Hashem will bring about the appearance of that chosen individual who might not even know himself that he is the Moshiach. According to this *mamar* however, a different scenario should be in our thoughts. Rather when we think of *Moshiach* appearing, we must picture a *tzaddik* and *talmid chacham* who has been sitting on his donkey for nearly two thousand years waiting for the signal coming from Hashem to announce his appearance. That is a very long time to sit every day on a donkey being ready to come. We are talking some 730,000 days, and 17,520,000 hours. Shouldn't we by now have **rachamanus** on him and on ourselves and strive very hard to do the right and necessary things in order to hurry and ascertain his arrival? **Shoin genug!** How long can we keep him waiting like this?

Gut Shabbos

Rav Brazil

Lichtigin Chanukah