

### **Two Inseparable Friends - Netzach & Hod - Part 1:**

1. **Shmos 6, 26-27:** הוא אהרן ומשה אשר אמר יהוה להם הוציאו את בני ישראל מארץ מצרים על-צבאתם: הם המדברים אל-פרעה מלך-מצרים להוציא את-בני-ישראל ממצרים הוא משה וְאֶהְרֹן: That is Aaron and Moses, to whom the Lord said, "Take the children of Israel out of the land of Egypt with their legions." They are the ones who spoke to Pharaoh, the king of Egypt, to let the children of Israel out of Egypt; they are Moses and Aaron.
2. **Rashi:** הוא אהרן ומשה: אלו שהוזכרו למעלה, שילדה יוכבד לעמרם, הוא אהרן ומשה. יש **That is Aaron and Moses:** Who are mentioned above [verse 20], whom Jochebed bore to Amram, [these two] are [the same] Aaron and Moses to whom the Lord said, etc. In some places, [Scripture] places Aaron before Moses, and in other places it places Moses before Aaron, to tell us that they were equal.
3. QUESTION: Why do we need two leaders for the redemption?
4. QUESTION: How could they be equal....
5. **Mechilta:** ויאמר ה' אל משה ואל אהרן בארץ מצרים לאמר"דבר אחר, אל משה ואל אהרן, שומע אני כל הקודם במקרא הוא קודם במעשה, כשהוא אומר הוא אהרן ומשה [שם ו'] מגיד "And Hashem said to Moses and to Aaron in the land of Egypt, saying....I might think that the one who takes precedence in the verse takes precedence in the act. It is, therefore, written (Exodus 6:26) "It is Aaron and Moses" — Both are equal.
6. **Bamidbar 12, 7-8:** Not so is My servant Moses; he is faithful throughout My house. With him I speak mouth to mouth; in a vision and not in riddles, and he beholds the image of the Lord. So why were you not afraid to speak against My servant Moses לא-כֵן עֲבַדְתִּי מֹשֶׁה בְּכָל-בֵּיתִי נֶאֱמַר הוּא: פֶּה אֶל-פֶּה אֲדַבְרֶנּוּ וּמְרֹאֵהוּ וְלֹא? בְּחִידוֹת וּתְמִנַת יְהוָה יִבִּיט וּמִדוּעַ לֹא יִרְאֵתֶם לְדַבֵּר בְּעַבְדִּי בְּמֹשֶׁה:
7. **Rambam 7th Principle of Faith:** the superiority of Moshe's prophecy over all others... ..reached a state of exaltedness beyond humanity such that he perceived the level of sovereignty and became included in all the levels of angels. There remained no veil which he did not pierce, no material hindrance burdened him, and no defect whether small or great mingled itself with him. The imaginative and sensible faculties in his perceptions were stripped from him, his desiderative faculty was still, and he remained pure intellect only...
8. **Shala Hakadosh, Yoma 202:** Chanuka and Purim are two friends. And the Zohar says they correspond to Netzach and Hod. And the days in between, attach them; and they are the branches of redemption.
9. **Sfas Emes:** They both strengthen us in the galus and provide illumination for us.
10. **Imrei Emes:** These are two holidays which you are permitted to work. Therefore, you do not have to make Havdala at their end...so we can always connect to them.
11. **Akeidas Yitzchak:** These are two witnesses that Hashem is with us in the exile.
12. **R' Elchanan Wasserman, Kovetz Ma'amarim, 110:** The portion of Vayishlach which describes the meeting of Esau and Jacob foreshadows the life of Israel among the nations. According to Nachmanides, the first section is that of Exile

-the vision of the Jewish exile among the children of Esau. The second section tells of the return of Jacob, our forefather, to Eretz Israel from Padan-Aram, the land of his exile. The Gaon of Vilna asserts that this is the portion of the Epoch of the Messiah.

13. **Bereishis 32,26:** וַיִּרְאֵהוּ כִּי לֹא יָכֹל לִוּוֹת בְּכַף-יָרְכָו וַתִּקַּע כַּף-יָרְכוֹ יַעֲקֹב בְּהֶאֱבָקוֹ עִמּוֹ: When he saw that he could not prevail against him, he touched the socket of his hip, and the socket of Jacob's hip became dislocated as he wrestled with him.
14. **Zohar 171a:** "Jacob refers to the Torah and his hip symbolizes the financial supporters of Torah study and dissemination. Jacob being weakened by his hip dislocation represents a situation when **the financial pillars (compared to legs) cease supporting Torah scholarship**, which cause the Torah to be "forgotten from one generation to another and its strength weakened."
15. **"As a result, the "negative forces" gain power with each day, and "much evil" therefore results**, since, as the upholders of the Torah become weaker, strength is thereby gained by him who has no legs to stand upon. When G-d said to the serpent, "*upon your belly shall you crawl*", (Genesis 3:14) the serpent had his supports and legs cut off so that he was left with nothing to stand on. But when Israel neglects to support the Torah, they thereby provide the "serpent" with supports and legs on which to stand firm and upright.
16. "...Many were the stratagems and cunning devices to which the serpent-rider resorted on that night against Jacob, for he well knew that *"the voice is the voice of Jacob, but the hands are the hands of Esau"* (Genesis 27:22), so that whenever the voice of Jacob is interrupted, the hands of Esau are reinforced. He therefore attempted in every possible way to interrupt Jacob's voice, but he found him strong on all sides, his arms strong on both sides and firmly upheld between them, and the Torah firmly entrenched therein.
17. "Seeing, therefore, that he could not prevail against him, he *"touched his hip bone."* For he knew that when the supports of the Torah are broken, the Torah itself is shaken... His whole purpose in contending with Jacob was to break the force of the Torah, and when he saw that he could not strike at the Torah itself, he weakened the power of its upholders; for without upholders of the Torah there will be no "voice of Jacob", and the hands of Esau will operate freely.
18. "Upon seeing this, Jacob, seized hold of him, as soon as day broke, and did not let him go, so that he blessed him and confirmed to him those blessings, and said to him: *"Your name shall be called no more Jacob (supplanter) but Israel (princehood and strength) so that no one can prevail against you.*
19. "Now, **from that serpent issue numerous hosts which disperse themselves on every side to prowl about the world.** It is incumbent, therefore, upon us to preserve in a complete state the sinew of the thigh-vein, for although the serpent-rider touched it, it retained its vitality, and we require its strength to establish ourselves in the world and to make good the words: *"For you have battled with G-d and with men, and have prevailed."* When the adversary sees that that part is not broken or consumed, his own strength and courage is broken and he can no more do any harm to the sons of Jacob."

20. **Kovetz Ma'amarim 111:** It is furthermore written there: "And a man wrestled with him." Jacob is the pillar of Torah. "A man" refers to Satan. This indicates that in the Epoch of the Messiah, immorality will struggle with the study of the Torah. "And the thigh of Jacob shrank," refers to the Torah schoolchildren who formed the backbone of the people during thousands of years. Even this foundation will weaken in the Epoch of the Messiah, through the attacks of internal and external foes. This, too, has come true in our days wherever Israel has been scattered. Most of the children behave like absolute Gentiles. There is another interpretation for "the thigh of Jacob," that is, **those who support the Torah, who support Torah students to make it possible for them to study in liberal and peaceful conditions.** Since Israel became a nation, much importance has been attached to this precept (Issachar and Zebulun). In the Epoch of the Messiah, this precept is annulled everywhere. Even in those countries where it is still temporarily possible to help financially, people give to all causes; only for the Torah, prutahs are left. Even the better classes are, at the most, only indifferent towards the Torah. It is no wonder. The younger generation, ignorant of Torah, cannot appreciate the value of its study. We see that the two things are interdependent: the cessation of children's Torah-education and Torah support. What is G-d's reply? "For the sin of suppression of Torah, the sword and plunder come, as it is written, "And I shall bring upon you the sword avenging the covenant"- 'The covenant' means the Torah, of which it is written, 'If not my covenant by day and night, then have I not set up the statutes of Heaven and earth.'" In Vienna alone, Jewish possessions to the value of forty million dollars were plundered. "Woe to mankind for the insults to the Torah."
21. **Bnei Yisaaar Chodesh Kislev, Ma'amar 3, 22:** אכסנאי אם מדליקין עליו בביתו אינו חייב בנ"ר חנוכה ובאין מדליקין עליו בביתו חייב להשתתף בפרוט'. ידוע מ"ש בזהר מענין ויגע בכף ירכו ותקע כף ירך יעקב וכו' היינו שנגע הס"מ בתמכן דאורי' אם אין ח"ו מי שיסמוך הבעלי תורה ח"ו נופל יסוד התורה ואלו המועדים חנוכה ופורים הם ניתקנו לתקן נצ"ח והו"ד בשם נקראים תמכין דאוריית' כי אוריית' סוד התפארת וע"כ במועדים הללו מצו' להרבות בצדק' ביותר כדי לתקן המדות מה שפגם הס"מ בנגעו לתמכין דאוריית' א הבן הדבר והנ' לדרכינו נר מצוה הלז רמז לאור תורה וכל הלכותיו נוגעין להלכות התור"ה הנה תקנו אורח ההולך למסחר ואינו עוסק בתור' הנה אם מדליקין עליו בביתו היינו שהוא עוסק בסחור' כדי להחזיק בניו בבי רב ויספיק צרכיהם כענין כמה טייעי בזוה"ק שאמרו שבעבור זה עוסקים במסחר כדי להחזיק ביניהם לת"ת וזה נק' מדליקין עליו בביתו היינו שבניו עוסקים באור התור' בביתו וסמוכין עליו דייקא. וזה נק' מדליקין עליו בביתו הנה איש כזה אינו חייב להשתתף כי החזקת בניו לת"ת קודמין לכל אדם משא"כ סוחר שאין מדליקין עליו בביתו (היינו שאין לו בנים כאלו בביתו לגדלם לת"ת) צריך להשתתף בפרוט' היינו להשתתף עם לומדי תור' במעות שנותנים להם כענין זבולון ויששכר ויזכה להיות חלקו עם שומרי התור' ועוסקים בה חלק כחלק יאכלו לרמז זה תקנו בנר Chanuka and Purim repair Netzach and Hod through supporting those who learn Torah.
22. Purim has the Mitzvah of giving gifts to the poor.
23. **Magen Avraham, preface to Orach Chaim 670:** It is customary for the young lads to go around collecting money on Chanukah by the doorways.

24. **R' Yosef Chaim Sonnenfeld:** The Gematriya of וַיִּגַע "Vayiga" = 89 = חנוכה Chanuka. כַּף-יֵרֵכֹה "Caf Yereicho" = 336 = פורים Purim .
25. **Talmud Yoma 29a:** Why was Esther likened to the dawn? It is to tell you: Just as the dawn is the conclusion of the entire night, so too, Esther was the conclusion of all miracles performed for the entire Jewish people. But isn't there the miracle of Hanukkah, which was performed many years later? It is true that additional miracles were performed after the miracle of Purim; however, it is with regard to miracles for which permission was granted to write them in the Bible that we are saying that the miracle of Purim was the last one.
26. **QUESTION:** So why was the Chanuka story not allowed to be written. After all there is a Megilas Antiochus ?
27. **Tosfot Ri"d to Talmud Sukkah 44b:** And also in a place that they have the custom to read the Scroll of Antiochus on Chanukah, it is not fitting to make a blessing over it, for it has no 'rooted' obligation at all.
28. **Siddur Otzar Hatefillot, Book 2, Page 46 (cited and translated by biureihatefillah.org, Volume 9:12):** A Greek Megilah that is also identified as Megilas Antiochus-In the Siddur that follow Minhag Corfu and other surrounding communities it is written that it was customary to read Megilas Antiochus on Shabbos Chanukah at Mincha after the prayer leader recited Kaddish Tiskabel. This custom was founded on the requirement to publicize the miracles that occurred that precipitated the Chanukah holiday. It was further their custom to open with the paragraph that begins: All of Israel has a part in the Next World, etc. and then they would continue by reading the Megilah.
29. **Rabbi Yichya Tzalach, Eitz Chaim commentary to Yemenite Liturgy, 1:163:1 (cited by Minhagei Yisrael 5, page 110):** And there are those who read the Scroll of Antiochus on Shabbat after the Haftarah. And there is no obligation [to do so], it is just a 'mitzvah', to publicize the miracle within the Jewish people.
30. **Talmud Ta'anis 14a:** The Sages taught in a baraisa: Forty-eight prophets and seven prophetesses prophesied on behalf of the Jewish people, and they neither subtracted from nor added onto what is written in the Torah, introducing no changes or additions to the mitzvot except for the reading of the Megilla, which they added as an obligation for all future generations. What exposition led them to determine that this was a proper mode of action? Rabbi Hiyya bar Avin said that Rabbi Yehoshua ben Korḥa said that they reasoned as follows: If, when recalling the exodus from Egypt, in which the Jews were delivered from slavery to freedom, we recite songs of praise, the Song of the Sea and the hymns of hallel, then, in order to properly recall the miracle of Purim and commemorate God's delivering us from death to life, is it not all the more so the case that we must sing God's praise by reading the story in the Megilla?
31. **FACT:** Pope Damasus I's Council of Rome in 382, if the Decretum Gelasianum is correctly associated with it, issued a biblical canon identical with the list given at Trent including the two books of Maccabees. Origen of Alexandria (253), Augustine of Hippo (c. 397), Pope Innocent I (405), Synod of Hippo (393), the Council of Carthage (397), the Council of Carthage (419), the Apostolic Canons,



47. The 23rd chapter of Vayikra describes the different Jewish holidays. Immediately afterwards, at the beginning of chapter 24, we find the commandment to light the menorah in the Temple. This is a hint to a holiday connected to the lighting of the menorah. The next section deals with putting the show -breads on the Shulchan, which hints to Chanuka.
48. **Chasah Sofer:** Why is the Shulchan hint to Purim ?
49. **Talmud Megilah 12b:** Rabbi Levi said: This entire verse listing the names of the king's advisors is stated on account of offerings...."Carshena"; the ministering angels said before the Holy One, Blessed be He: Master of the Universe, did the gentiles ever offer before You lambs [karim] of the first year [shana], as the Jewish people have offered before You? "Shethar"; have they ever offered before You two turtledoves [shetei torim]? "Admatha"; have they ever built before You an altar of earth [adama]? "Tarshish"; have they ever ministered before You in the priestly vestments, as it is written that on the fourth of the four rows of precious stones contained on the breastplate were: "A beryl [tarshish], an onyx, and a jasper" (Exodus 28:20). "Meres"; have they ever stirred [meirsu] the blood of the offerings before You? "Marsena"; have they ever stirred [meirsu] the meal-offering before You? "**Memucan**"; have they ever prepared [hekhinu] the table before You, on which the shewbread was placed?
50. **Talmud Megilah 33b:** And when he enters the Sanctuary it is the altar that he encounters first, before reaching the candelabrum; therefore, he performs the service of the altar before removing the ashes from the lamps, as it was taught in a baraita: The table stood in the north of the Sanctuary, removed two and a half cubits from the wall. And the candelabrum stood in the south of the Sanctuary, removed two and a half cubits from the wall. The altar was centered and standing in the middle of the Sanctuary, removed a bit outward. Therefore, one encounters the altar first. The Gemara questions the essence of the matter: And let us stand the altar alongside the table and the candelabrum; why was it removed outward? The Gemara answers: It is because it is written: "And the candelabrum opposite the table" (Exodus 26:35); we require that they are visible to each other. Were the altar aligned with the table and the candelabrum, it would interpose between them.