Hadar Did Not Die![1]

The eight kings of Edom and the heartbeat of Klal Yisrael

Rabbi Yossi Michalowicz · Parshas Vayishlach · November 23, 2026

Chapter 1

A great treasure in a hidden place

מטמון גדול במקום נסתר

There are stories in the Torah that we're tempted to skip. The Torah gives us a name, a town, somebody's father, somebody's wife. And we're thinking, "Why do I need to know all this?" Sometimes those very pesukim, the ones that seem to have more detail than we need, hold some of the greatest secrets in the Torah. Tonight I want to show you an example.

Let's play a short game of Family Feud. When I say Parshas Vayishlach, tell me what comes to mind. If you had to name the big things in this week's parsha, what would you put up on the board? Who wants to give me the first one?

Yaakov meets Esav. The last time these brothers were together, Yaakov had to run for his life. Now Esav runs to meet him, and the two brothers embrace. What else comes to mind?

Yaakov wrestling with the malach. Think of that whole night by the Yabbok. By morning Yaakov is limping, and he has a new name. What else would you put on the board?

Shechem. Yaakov buys a piece of land and pitches his tent. And then comes the whole episode of Dinah, Shimon and Levi. Who has another one?

Rochel gives birth to Binyamin, and Rochel dies on the road. It's one of the moments everybody remembers. Now, what place comes to mind when I say her name?

Kever Rochel. Yaakov buries her on the road to Efras and sets up a matzeivah over her kever. All right, we've got one space left. What else is in Vayishlach?

The kings of Edom. When you think of Vayishlach, you think of Yaakov wrestling with the malach. Who thinks of the kings of Edom? Would that have been anybody's number one answer? So what's this list doing here, right at the end of the parsha?

Please look at Source 1. Open to the end of the parsha. Listen to the way the Torah introduces them.

Bereishis 36:31–32

ואלה המלכים אשר מלכו בארץ אדום לפני מלך מלך לבני ישראל. וימלך באדום בלע בן בעור ושם עירו דנהבה.

These are the kings who reigned in Edom before a king reigned over the children of Israel. Bela son of Be'or reigned in Edom, and the name of his city was Dinhavah.

Bereishis 36:33–34

וימת בלע וימלך תחתיו יובב בן זרח מבצרה. וימת יובב וימלך תחתיו חשם מארץ התימני.

Bela died, and Yovav son of Zerach of Botzrah reigned in his place. Yovav died, and Chusham from the land of the Temanites reigned in his place.

After Chusham comes Hadad ben Bedad. Then Samlah, Shaul, and Baal Chanan. By now you know the rhythm. One king dies and the next one reigns. **Listen to what happens when we reach the** eighth.

Bereishis 36:38

וימת שאול וימלך תחתיו בעל חנן בן עכבור

Shaul died, and Baal Chanan son of Achbor reigned in his place.

Bereishis 36:39

וימת בעל חנן בן עכבור וימלך תחתיו הדר ושם עירו פעו ושם אשתו מהיטבאל בת מטרד בת מי זהב.

Baal Chanan son of Achbor died, and Hadar reigned in his place. His city was called Pa'u. His wife was Meheitavel, daughter of Matred, daughter of Mei Zahav.

Please look at Source 1b.

Ovadiah 1:18, as cited by Rashi on Bereishis 37:1, second explanation

והיה בית יעקב אש ובית יוסף להבה ובית עשו לקש

The house of Yaakov will be fire, the house of Yosef a flame, and the house of Esav straw.

[1] Adapted from Rav Shimshon Dovid Pinkus, *Tiferes Shimshon*, Bereishis, Vayishlach, pp. 378–384. Original Hebrew.

Rashi's concluding words

ניצוץ יוצא מיוסף שמכלה ושורף את כולם

A spark goes out from Yosef and burns them all up.
Here's the very passage I had in mind. The Torah has just introduced us to a whole line of people we might gladly have skipped. At the beginning of Vayeshev, Rashi pictures Yaakov looking at Esav's many chiefs and wondering who could ever overcome them. One spark from Yosef, says Rashi, can consume all that straw. Now I understand why the Torah lets me see how formidable Esav's descendants looked.

Here's question number one. What do we need this story of the kings for? If I already know what will become of Esav's power, why tell me who reigned after whom, what town a man lived in, and even who his wife's grandfather was? What would I lose if I skipped those pesukim?

Please look at Source 1. Keep your finger on that last pasuk. What did the Torah tell us that you weren't expecting? What were you expecting to hear that it never says?

Bereishis 36:39

וימת בעל חנן בן עכבור וימלך תחתיו הדר ושם עירו פעו ושם אשתו מהיטבאל בת מטרד בת מי זהב

Baal Chanan son of Achbor died, and Hadar reigned in his place. His city was called Pa'u. His wife was Meheitavel, daughter of Matred, daughter of Mei Zahav.

Bereishis 36:40, opening words

ואלה שמות אלופי עשו …

These are the names of Esav's chiefs …

Here's question number two. Can anybody name the wife of even one of the first seven kings? With Hadar the Torah gives us Meheitavel's name and even names her family. What does the Torah want us to notice about the eighth king when it mentions his wife?

Here's question number three. Look at the word vayamas at the beginning of the pasuk. Who died? Baal Chanan. Now look for the words "and Hadar died." The next pasuk is already listing the chiefs of Esav. Why does the Torah tell us seven kings died and leave out the death of the eighth?

Bereishis 36:39–40, opening words

וימת בעל חנן בן עכבור וימלך תחתיו הדר

Baal Chanan son of Achbor died, and Hadar reigned in his place.

ואלה שמות אלופי עשו

These are the names of Esav's chiefs.

Here's question number four. The Zohar tells us that Rabban Yochanan ben Zakkai taught three hundred teachings of hidden wisdom about Meheitavel and her family. The early authorities saw in these kings the history of the world from Adam HaRishon onward. Much of the Arizal's teaching is built on these pesukim. Why would the Torah put such secrets about our future among the descendants of Esav?

Now look at the calendar. We're in Kislev, the month of Chanukah. We understand that the parshios we read in Kislev, and the stories within each of those parshios, have something to teach us about Chanukah. Let's take that seriously even here, when the Torah gives us the kings of Edom.

Here's question number five. What does this story, at the very end of Vayishlach, have to do with Chanukah? Would you ever have thought to look here for something to think about when you light your menorah?

And while we're on Chanukah, listen to one word in the Gemara. **Please look at Source 2.**

Shabbos 21b

בדקו ולא מצאו אלא פך אחד של שמן שהיה מונח בחותמו של כהן גדול.

They searched and found only one flask of oil, bearing the seal of the Kohen Gadol.

Here's question number six. Why say badku, "they searched"? Of course they searched. "They found one flask" would tell me exactly how much oil there was. What do I learn about those Jews from the fact that the Gemara wants me to see them looking?

The Ramchal's diamond

The Ramchal gives us a mashal. Suppose you own a diamond and you have to get it across town. You put it in a velvet case, hire two guards, and send them off. Now put yourself in the shoes of the ganav standing on the corner. He has no idea what's in that case. What have those two guards just told him? Follow that case. Whatever is inside must be worth taking.

Now take the very same diamond, wrap it in an old rag, and carry it down the very same street. What does the ganav see this time? A fellow carrying a shmatte. He lets him walk right by. The diamond is just as precious. The rag protects it because the man looking straight at it has no reason to open it.

Now come back to our parsha. Suppose the Torah told us in Lech Lecha, when Hashem is speaking to Avraham Avinu about the future of his children, that the next few pesukim hold the secret of where history is going. Who would skip a word? Everybody would lean in. But give us a list of the kings of Edom, who succeeded whom, the name of his town, the name of his wife. What do we do? We turn the page. There's the rag. The very details we're tempted to skip are what Hashem has given us to look inside.

Why among the kings of Edom?

That still leaves two questions. First, I understand why an unlikely place makes a good hiding place. But the Torah could have chosen any one of a hundred unlikely places. Why put this treasure specifically in Esav's family? What does Esav have to do with what's hidden here? Second, when we actually open those pesukim and read them carefully, what is the diamond? What will we learn from the kings themselves?

Let's take the first question now. The Alter Rebbe asks us to go back to the beginning of Vayishlach, when Yaakov sends his messengers to Esav. What was Yaakov hoping to find in his brother?

The Alter Rebbe calls Esav's spiritual root Tohu. He describes a tremendous light and vessels too small to hold it. The vessels shattered. That is what the mekubalim hear in those first seven reigns. One king stands on his own. He dies. The next takes his place. For all the power each one has, what does he leave the next man that can endure?

Yaakov's root is tikkun, repair. One middah can make room for another. Think of kindness strong enough to give, guided by judgment about what the other person can receive.

When Yaakov left Lavan, he hoped Esav too had done his work. That's why he sent malachim to Seir. Could the great strength that had once shattered its vessels now find a place in Yaakov's world?

The messengers come back. Esav is on his way with four hundred men. Yaakov had hoped his brother was ready to put all that strength to work with him in serving Hashem. What does Yaakov do when he hears the report? He prepares his family for danger. Later he tells Esav, "עד אשר אבא אל אדני שעירה — until I come to my lord at Seir." Esav goes home to Seir. Yaakov goes to Sukkos. So where does the Torah pick up what Yaakov was waiting for?

That answers question number four. Why Edom? Listen to how the Torah introduces the land of Seir: "עשו הוא אדום — Esav is Edom." We've gone from the man Yaakov met to the land where that man settled. Who reigns there? For seven kings running we hear the same thing. One man takes the throne, he dies, and another takes his place. The mekubalim hear Tohu in that refrain. Each power can rule alone. What none of them can do alone is build something that lasts.

Then who comes to the throne in that very same Edom? Hadar. For the first time we hear a wife's name, Meheitavel. We meet two people together, and the Torah moves on to the chiefs without telling us that Hadar died. There's our first hint of tikkun. Esav came with four hundred men, and Yaakov had to protect his children. Here, generations later, the Torah gives us a picture of what Yaakov was hoping for: strength that can make room for someone else.

So what is the diamond?

We've answered why the hiding place is Edom. Now let's open the wrapping. Who taught us to read a list of kings as the story of the world? Rav Shimshon Dovid Pinkus, in Tiferes Shimshon on Vayishlach, brings a teaching from the early mefarshim. These pesukim carry the history of the world from Adam HaRishon onward. Much of the Arizal's teaching about the shattering of the vessels rests on these kings. Rav Pinkus now spells out the mesorah he is teaching us here.

The seven kings encompass seven great periods of world history, going back to Adam HaRishon. What feels permanent to the people living in one age gives way to another.

Listen to how the Torah makes us live through that experience seven times. A name, a reign, a death. And then Hadar. We're waiting for his vayamas. It never comes.

Tiferes Shimshon, p. 379

המסורת שבידינו אומרת ש"הדר" מרמז על מלך המשיח.

The tradition we have received teaches that Hadar alludes to Melech HaMashiach.

Remember what Yaakov told Esav about coming to Seir? Rashi asks, "ואימתי ילך? בימי המשיח — And when will he go? In the days of Mashiach." Now the two ends of the parsha speak to each other. Yaakov leaves that meeting for the future. In the last perek, the eighth king of Edom gives us a remez to that same future.

That answers question number one. What do we need this story for? It gives us a way to recognize the promise of geulah. Each of those reigns comes to an end. Then comes the king who hints to Mashiach, and the Torah leaves him reigning. A one-line account of Esav's downfall would never have let us hear that change.

Please look at Source 3a.

Gra on Sifra Ditzniusa, chapter 1, Goldblatt edition, p. 234

וז"ס ימות המשיח באלף הששי בסופו

This is the mystery of the days of Mashiach, at the end of the sixth millennium.
The Gra places the days of Mashiach toward the end of the sixth millennium. The seven periods in this mesorah carry no individual dates. The fuller chronology is in the endnote, pp. 26–27.

The Gra says קליפה קודם לפרי, "the peel comes before the fruit." Last week in Vayeitzei we spoke about this. Chazal say chutzpah can increase as Mashiach draws near. How much can you tell about the sweetness of the fruit from the peel? About a Jewish neshamah from what shows on the outside?

What does his wife tell us?

Why the name Hadar? Think of what you hold in your hand on Sukkos. פרי עץ הדר — "the fruit of a hadar tree" (Vayikra 23:40). An esrog has taste and fragrance, and it alludes to the heart. Those are hints to Melech HaMashiach. Now look at the detail that surprised us in that last pasuk.

What further hint is there in the Torah telling us that Hadar has a wife?

Please look at Source 3b.

Tiferes Shimshon, p. 379

אצל הדר מוזכר גם שם אשתו, והיכן שיש זכר ונקבה יש שלימות.

With Hadar, his wife is also named. Where there is male and female, there is wholeness.

That answers question number two. Why mention Meheitavel? On the level of remez, for seven reigns we met a king standing alone. With Hadar we meet husband and wife together. Their shleimus, their wholeness, gives us one more hint to Melech HaMashiach.

Chapter 2

Moshe knew the beating of the heart

משה ידע בדופקא דליבא

Open the first perek of Divrei HaYamim. You'll recognize the list from our parsha. Go straight to the eighth king. Before we read what happens to him, how do you know you have the right man? Look at the king before him and at the name of his wife. There's Baal Chanan again. There's Meheitavel, with the same family names. Now read into the next pasuk.

I Divrei HaYamim 1:50, the identifying names

וימת בעל חנן וימלך תחתיו הדד … ושם אשתו מהיטבאל בת מטרד בת מי זהב

Baal Chanan died, and Hadad reigned in his place … His wife was Meheitavel, daughter of Matred, daughter of Mei Zahav.

Please look at Source 4. Read the whole pasuk with me. Listen for two names we already know.

I Divrei HaYamim 1:50

וימת בעל חנן וימלך תחתיו הדד ושם עירו פעי ושם אשתו מהיטבאל בת מטרד בת מי זהב.

Baal Chanan died, and Hadad reigned in his place. His city was called Pa'i. His wife was Meheitavel, daughter of Matred, daughter of Mei Zahav.

Who came before him? Baal Chanan. Who is his wife? Meheitavel. Even her father and grandfather have the same names. We're talking about the very same king. Now read the first two words of pasuk 51. וימת הדד. And Hadad died. One minute. He died? Didn't we just make a whole point of the fact that the Torah never said he died?

And look at his name. In Chumash it's Hadar, with a reish. In Divrei HaYamim it's Hadad, with a daled. If it's the same man, why change one letter? And why go through seven kings without naming a single wife, then tell us who Meheitavel was right down to her grandfather? So hold on to all three questions. Why is his death recorded only here? Why is his wife singled out? Why does Hadar become Hadad?

The two spellings

הדר — Hadar, ending with ר (reish), Bereishis 36:39.

הדד — Hadad, ending with ד (daled), I Divrei HaYamim 1:50.

Now hear question number three in its full force. On the level of peshat, the Gra and the Malbim explain that by Ezra's time the historical king had already died. But on the kabbalistic reading, Hadar stands for Melech HaMashiach. Moshe leaves us with the promise that his kingship endures. Then Ezra writes Vayamas Hadad. If it is the same king, what are we being asked to believe? That Mashiach lives and our geulah endures, or that Mashiach has died and the whole hope of Klal Yisrael has died with him? How can both pesukim be true?

Rav Yisroel Sarug was a late sixteenth-century mekubal who taught the Arizal's Kabbalah in Italy. The Rama MiFano was among his talmidim. Listen to the distinction he draws.

Please look at Source 5.

Rav Yisroel Sarug · wording cited on p. 379

משה ידע בדופקא דליבא, עזרא לא ידע בדופקא דליבא.

Moshe recognized the beating of the heart. Ezra did not recognize the beating of the heart.

What an extraordinary answer. We asked about two accounts of an Edomite king. The answer speaks of a heartbeat and two people listening. What does it mean to know a heartbeat? *Picture a father standing over his child.*

The king's only son

There was a king who had an only son. The boy was dearer to him than anything in the world. One day the child fell ill and took to his bed. The king sent for all the doctors. They came and examined him thoroughly. Then they turned to the father. They had the worst possible news for him. His son had passed away.

The king heard them. He was about to give the order to call the chevra kadisha. At that moment one of the doctors, a great specialist, spoke up. Before the king sent for anyone, would he allow him to examine the boy once more?

Think about what that doctor asked of the father. The other doctors had already examined his child. They had given their verdict. What could this man possibly hear that they had missed? The king allowed him to try. The doctor placed his ear against the boy's chest. He stayed there for several minutes. Finally the doctor lifted his head and spoke to the king.

> **The specialist's words · p. 380**
> אדוני המלך, אני שומע שהלב עדיין דופק, בנך חי!
> *My lord the king, I hear that the heart is still beating. Your son is alive!*

The boy had fallen so deeply unconscious that every other doctor thought he had died. This man's senses were delicate enough to detect what they had missed. Now imagine you're the king. What would you say to that doctor? You might offer him anything he wanted. You might put him in charge of all the royal physicians. The king in the mashal does something quite unexpected.

> **The king's reply · p. 380**
> אם כן, אם יש לך כאלו חושים עדינים שאתה מסוגל לשמוע שהלב עוד פועם, אתה צריך להנהיג את העם!
> *If your senses are delicate enough to hear that the heart still beats, you ought to lead the people!*

Why would the ability to hear a faint heartbeat make this doctor the right man to lead a people?

If the doctor hears a heartbeat, I understand why he must stay at the bedside. The child is alive and needs his care. But why did the king say, "You ought to lead the people"? What has he seen in this doctor that he would want in a leader? Let's leave that question on the table. To answer it we need to know who the King's child is.

Go down to My children

The King of kings has an only son in this mashal. That son is Klal Yisrael. What does Vayamas Hadad tell us about how a generation can look? Imagine seeing descendants of Avraham, Yitzchak and Yaakov who have never once heard Shema Yisrael. Words some of us knew before we can remember learning them! From everything you can see, you would say, “Spiritually, what life is there left in this people?” Ezra gives those appearances their full weight.

Now look over Moshe Rabbeinu’s shoulder. He writes Hadar and leaves him reigning. What did Moshe know about precisely those Jews? What could he hear?

Moshe hears the heartbeat · p. 380

הם רק התעלפו, אבל הלב עדיין דופק, ה״הדר״ לא מת!

They have only fainted. The heart is still beating. The hadar has not died!

That answers question number three. Why does Chumash leave out Hadar’s death when Divrei HaYamim records it? Ezra writes, “And Hadad died.” From everything a person can see on the outside, Klal Yisrael can look spiritually dead. That is how complete the loss can appear. Moshe can hear what the eye cannot see. The King’s child has fainted, and his heart is still beating. The promise of Mashiach is alive with him.

If I really believe that about a Jew who has never heard Shema, what will I do when I meet him? And I say Shema every morning. When did I last feel what a privilege it is to say those words? We still await Mashiach. What kind of leader does a people in that condition need?

Shemos 32:7 · excerpt

לך רד כי שחת עמך

Go, descend, for your people have acted corruptly.

Moshe is on the mountain. His people are below with the calf they’ve made. The early authorities read lech reid as an instruction that reaches into the future. There will come a time when the talmidei chachamim of a generation, the Moshe Rabbeinu of that generation, must go down and revive the Jewish people. Once you’ve heard that there is still life in the child, you can’t spend the rest of your time explaining how faint the pulse is. The child is waiting for you downstairs.

Now we can answer the question we left with the doctor. Why did the king say, “You ought to lead the people”? Think what would happen to Klal Yisrael if the person leading them looked at the golden calf and decided there was nobody left to bring back. Who would go down that mountain for them? Moshe can hear a Jew’s heart even there. That’s why Hashem can entrust His children to him. He will go down to them and help them come back.

Ezra writes, “And Hadad died.” Looking at the surface, who could see any sign of life? Moshe hears the heartbeat underneath. A child who has fainted needs someone who believes he can be revived and who will stay beside him. Can we learn to listen that way?

What would that pulse sound like in a home where everybody already says Shema? What can grow faint even in someone who puts on tefillin and comes out to learn? Think of a child on Simchas Torah.

Chapter 3

What do we mean by hadar?

"הדר" – יופיה של היהדות

Rav Pinkus remembers being nine or ten years old and davening on Simchas Torah in the Satmar beis midrash. The crowd was pressing forward, and he was trying to squeeze through. What did a little boy want to see so badly? **The Satmar Rebbe's face.** Years later, two things still stood out in his mind.

> **A childhood memory of Simchas Torah · p. 381**
> כזו קדושה, כזה יופי. ובכלל, ליהדות יש יופי, "הדר".
> *Such holiness, such beauty. Jewish life itself has a beauty, a hadar.*

Listen to those words. Such holiness. Such beauty. What drew that boy across a crowded room? He could see on the Rebbe's face what it meant to be close to Hashem. **The boy found that beautiful.** That's hadar.

There's a word in Shir HaShirim that helps us understand what the boy saw. Listen to how Klal Yisrael speaks about the Ribono Shel Olam.

> **Shir HaShirim 5:16 · excerpt**
> חכו ממתקים וכלו מחמדים
> *His mouth is sweetness itself, and all of Him is delightful.*

Why sweetness? Think of a Jew you knew who loved to learn. You could ask him, "What does the Gemara say?" and he'd open it and show you. But do you remember the look on his face when he got to the line he loved? You could see that the words were sweet to him. That gives us some idea of what a nine-year-old could see on Simchas Torah.

Whom do you remember like that? What did you see?

What was it about your grandfather's Shabbos?

Suppose I ask a young man learning in kollel, "Are you a yerei Shamayim?" He might tell me, "Baruch Hashem, Rabbi, we've built a beautiful Jewish home." Let me ask him one more question. "Do you feel in your home what you used to feel in your zeidy's?" This time he says, "Rabbi, that's gone already."

Suppose I ask a young Jewish woman, "Do you want a Jewish home?" "Of course!" "Like your bubby's? Like your great-grandmother's?" That stops her. "No, Rabbi." She wants a Jewish home. What happened to the chein she remembers in her bubby, to the beauty of her tznius? How did she come to give two such different answers?

Let’s take one Friday night and see if we can hear what that young man misses. His children see him make Kiddush, just as he saw his zeidy make Kiddush. But when his zeidy began to sing, the little boy beside him could hear how glad he was that Shabbos had come. **Do his own children hear that in his voice?** That’s the gishmak of the heilige Shabbos.

Think back to the eighth king. The Torah gave us the name of Hadar’s wife, Meheitavel. We spoke about the wholeness of husband and wife together. When a chassan and kallah are about to build a Jewish home, what kind of life do we actually ask Hashem to give them?

Please look at Source 6. Listen to what we ask for under the chuppah.

> **Sheva Brachos · Kesubos 8a**
> שמח תשמח רעים האהובים כשמחך יצירך בגן עדן מקדם
> *Give these beloved companions the joy You gave Your creation in Gan Eden long ago.*

> **From the final wedding blessing · Kesubos 8a**
> אהבה ואחוה ושלום ורעות
> *Love and brotherhood, peace and friendship.*

Rei’im ahuvim. Beloved friends. Under the chuppah we ask for the joy that Adam knew in Gan Eden. Love, brotherhood, peace, friendship. Why do we need all those words? A couple can have a Jewish home. What does it feel like to sit at their table and hear two people speak to each other with that kind of affection? What would be missing from the home if that warmth were gone?

Now go back to the two names. What does Ezra actually write?

> **I Divrei HaYamim 1:51**
> וימת הדד.
> *And Hadad died.*

In Chumash the same king is called *Hadar*. That name means splendour. The Jew still makes Kiddush as his zeidy did. What seems to have disappeared is the *hadar*, the delight his zeidy felt as he lifted the becher. We can read the pasuk accurately, *Vayamas Hadad*, and still hear the question about our own Shabbos.

Listen to the grandson. *“Rabbi, I still keep Shabbos.* I miss the way my grandfather loved it.” That’s the hadar he misses. And what did Moshe hear? The same Jewish heart is still beating. **That grandson can yet taste the sweetness of Shabbos for himself.**

Textual note · The verse is quoted here as written in Divrei HaYamim, with a daled. Tiferes Shimshon, pp. 379, 381, prints the name with a reish when developing the wordplay on splendour.

Chapter 4

Where has the joy gone?

בדורנו חסרה השמחה בעבודת ה'

Rav Pinkus remembers going to Talmud Torah at the age of three. His father wrapped him in a tallis and carried him there. That little boy grew up in a home filled with Torah and yiras Shamayim. And what language did the family speak at home? English.

Rav Pinkus remembers asking his father-in-law a question about growing up in Poland. “When you were a little boy, did you speak Polish?” His father-in-law was astonished. In the home where he’d grown up, the very idea of a Jewish child speaking Polish seemed extraordinary.

Now, a young man can speak several languages and be a yerei Shamayim. So what changed? Think about the magazine a family leaves on the coffee table. What does a child learn just from seeing what the adults in that home like to read?

The hadar of Klal Yisrael · p. 382

מדובר כאן על ה”הדר”, על היופי של עם ישראל.

What we are speaking about here is the “hadar,” the beauty of the Jewish people.

A child soon learns what makes everybody at home look up. Which news does a parent hurry to share? Where does the joy of serving Hashem come into the conversations that child hears?

How many ways can you say “joy”?

Rav Pinkus remembers hearing an observation in the name of a non-Jewish expert on languages. What struck him about Lashon HaKodesh was how many words we have for joy. Think of the sheva brachos. How many can you hear in a single bracha?

Please look at Source 6b. How many kinds of joy can you hear the next time you stand under a chuppah?

Sheva Brachos · Kesubos 8a, excerpts

ששון ושמחה … גילה רינה דיצה וחדוה

Gladness and joy … exultation, joyful song, delight and rejoicing.

In Toronto, if you have a driveway to shovel, you know the difference between powder and wet, heavy snow. It matters to you, so you hear a difference that somebody else might miss. **What did our people know so well that they needed all these words for joy?**

Take one grandfather at one chasunah. Under the chuppah he looks at his grandson and thinks how much he has lived to see. Nobody beside him has to know what’s going on in his heart. That settled gladness is simchah.

Then the music starts. He’s on his feet, pulling a friend into the circle. **Now the whole room can** see it. That outward rejoicing is sasson.

When the family breaks into song, you can hear rinah.

And think of the instant he first heard, “Zeidy, we’re engaged!” That sudden leap of the heart at good news gives us a feel for gilah.

The Malbim distinguishes simchah, sasson and gil that way. And the bracha goes on. Think of the little boy who can hardly keep his feet on the ground, dancing for sheer delight. That gives us a feel for ditzah.

For chedvah, hear Nechemiah’s words, “The joy of Hashem is your strength.” Sometimes the joy a person feels gives him the strength to go on.

Now think of the quiet pleasure of finally understanding a difficult Tosfos. Would you even recognize that as joy if you only knew how to look for somebody dancing? How **many kinds of joy in avodas Hashem can my children recognize because they’ve seen them in me?**

Malbim, Biur HaMilos on Yeshayahu 35:1, 10 · Nechemiah 8:10. Compare the verb *dutz* in Iyov 41:14. The family examples illustrate the language.

How easily a week can go by talking about one problem after another. Then a person buys a new car or a new house, hoping to find the happiness he's missing. What will nourish that person when the novelty wears off?

"Abba, why are they laughing so much?"

Rav Pinkus remembers taking his son into the centre of town to buy shoes. The two of them were walking along when the boy heard people laughing very loudly. His father had hardly noticed it. Then came the question. "Abba, why are they laughing so much?" Listen to the answer he gave his son.

> **A father's reply to his son · p. 383**
> מפני שהם כל כך עצובים.
> *Because they are so sad.*

What did his father hear in that laughter? A neshamah is thirsty. When it can't find what it needs, it goes hungry. **How much real pleasure do I get from Torah and mitzvos, from the relationship I can have with the Ribono Shel Olam?**

Where do I actually taste joy in serving Hashem? There's a line we say every night that helps us answer that. When those words come out of my mouth, do they describe something I know from experience?

Chapter 5

"For they are our life"

כי הם חיינו ואורך ימינו

What do we say in Maariv, in the bracha immediately before Shema? We speak about the love with which Hashem gave us Torah and mitzvos. Then we say what those words of Torah mean to us.

Please look at Source 7. What are we saying about the Torah we learn?

> **Siddur · Maariv, Ahavas Olam**
> כי הם חיינו ואורך ימינו ובהם נהגה יומם ולילה.
> *For they are our life and the length of our days, and we will meditate on them day and night.*

Ki heim chayeinu. What are we saying? Suppose I ask somebody why he comes out on a cold Monday night to learn. He could give me a very respectable answer. "I know it's important to set aside time for learning. I made a commitment. Even when it's inconvenient, I try to keep it." I have great respect for that answer. There's a whole generation willing to show mesirus nefesh for Torah. A man can be tired, can have every reason to stay home, and can still make the effort. There's something precious about that Jew.

But ask the same man, “What did it feel like when you finally understood something tonight that had never made sense to you before?” You might get an entirely different kind of answer. Perhaps there was a kasha on the page that had bothered him since he first opened the Gemara. He had actually carried it around with him. Tonight one line of the Gemara fell into place.

He wants a few minutes after the shiur to go over it again, and he wants somebody to tell it to on the way home. That’s already a little closer to the words he will say in Maariv. When he says chayeinu, he can recognize something of his own life.

Reb Yaakov hears the news

What does it mean for a person to love life? Let me give you a second doctor mashal. This time, put yourself in the patient’s chair.

Picture a man named Reb Yaakov going to the doctor. He fears that he has a terrible illness. By the time he reaches the doctor he has already begun preparing himself for the worst. If you were sitting beside him at that point and asked him what he wanted, do you think he would have a long list? Tomorrow morning with the people he loves would be enough. **The ordinary life he had yesterday would suddenly be the greatest gift imaginable.**

Then the doctor smiles at him. Listen to how few words the doctor needs.

The doctor’s words in the mashal · p. 383

ר׳ יעקב, אתה בריא לחלוטין!

Reb Yaakov, you are completely healthy!

What has this doctor given him? Reb Yaakov walked in a healthy man and came out a healthy man. He owns exactly what he owned before. Yet try to measure the simchah he feels walking out of that room! In his own eyes he has just been given his life as a gift. Nobody has to tell him that he ought to appreciate it. If somebody asked him why he was so happy, what would he say? “Why am I happy? I get to live!”

Please look at Source 7. Read the opening words again. Ki heim chayeinu. “For they are our life.” What would those words mean to Reb Yaakov on the way home?

Maariv, Ahavas Olam

כי הם חיינו ואורך ימינו ובהם נהגה יומם ולילה

For they are our life and the length of our days, and we will meditate on them day and night.

Now listen again to ki heim chayeinu. Someone who feels that Torah is his life can love Torah with the same instinct with which he loves being alive. Have I ever taken a sefer down from the shelf and felt, “Baruch Hashem, I get to do this”? What a gift it is to be able to open a siddur and speak to Hashem.

What used to give a Jewish child simchah was right there at home. Today a family can have everything it needs, and as soon as there’s time to enjoy themselves, everybody wants to go somewhere. Where did the pleasure of being home on Shabbos go? And when the coarseness of the street makes its way into that home, does it still hurt us to hear it?

Suppose somebody says to me, “Rabbi, I remember how my zeidy used to open a Gemara. I wish I could tell you I feel the same way when I open mine.” Can that sweetness become part of his life today? Come back to what *Moshe* heard and what he saw in Klal Yisrael. What did he write? *Hadar.* And he never wrote that Hadar died. **What was alive in that zeidy can still come alive in his grandson.**

Chapter 6

Bring back the hadar!

להחזיר את ה”הדר”!

We have to let Ezra’s words mean something. If we look for our happiness elsewhere, if home feels like the place we have to leave to find enjoyment, then the hadar of Shabbos really can appear to have died. You can own your grandfather’s becher. Somebody may have given you his siddur. You can stand in the same place where he used to daven. None of those things guarantees that you will feel what he felt. That’s the truth in the painful answer of the young man who said, “What my grandfather had is gone.”

But what did Moshe Rabbeinu hear? Listen to this yesod baTorah, this principle in Torah. Pay attention to its last few words. When, exactly, can that beauty come alive again?

> **In our own lifetimes · p. 384**
> שסוג החיים היהודי שמספרים לנו עליו מהעבר עודנו חי, ויש בכחנו להחיות אותו גם במהלך חיינו.
> *That kind of Jewish life we hear about from the past is still alive, and we have the power to revive it in our own lifetimes.*

“In our own lifetimes.” So why is the heartbeat sometimes so hard to hear? A Jew walks out of shul, and all at once things come at him from every side. Something stirs up a taavah. Someone makes a joke of emunah. Some silliness takes up the rest of his attention. Ten minutes ago he wanted to do something good. What happened to him? He fainted. Now we know what the doctor was listening for.

Where can I hear that in my own life? Baruch Hashem, I’m alive in my learning. I open a Gemara and lose track of the time. But how’s my chesed? Somebody mentions a fellow who hasn’t been in shul for weeks. For a second I wonder how he’s managing. Then the phone rings and I forget. **That first thought was a heartbeat.** I can call him tonight and give him time to tell me how he’s doing.

Or maybe I do plenty of chesed, but my simchas hachayim has grown quiet. On Friday night my grandchild starts a niggun my father used to sing. For a moment I want to join in. Can I put down what I’m holding and sing the next line with him? What might he see in my face when I lift the becher for Kiddush?

> **Which part of my life have I given up on? When did I last feel even a little stirring there? What is one thing I can do with it this week?**

The doctor stayed and listened. *Who might be waiting for that from me at my own Shabbos table?*

Please look at Source 8. Where does the joy of a mitzvah begin? Listen to whose feelings we're asked to think about.

Responsibility and simchah shel mitzvah · p. 384

עלינו לזכור שהלב של דורנו עודנו פועם ויכול להיות מאושר בשמחה יהודית ובטוב לבב, וזאת כשמרגישים אחריות לכלל ישראל. כשחושבים על השני ולא מצערים את הזולת – אז ניתן לחוש את ה"שמחה של מצוה".

We must remember that the heart of our generation is still beating and can still be happy with Jewish joy and gladness of heart. That happens when we feel responsible for Klal Yisrael. When we think of the other person and take care to spare them pain, we can feel the joy of a mitzvah.

Suppose the man beside me in shul has lost the place. He's turning pages, trying to catch a word he recognizes. I remember what that feels like. I slide my siddur over and point to the line, quietly enough that nobody turns around. A moment later I hear him answering with the whole tzibbur. What gave me pleasure just now? A Jew who felt lost a minute ago can daven with everybody else, and I had a hand in it.

Go back to the instant his embarrassment first bothered me. There's the heartbeat. I could have let that feeling pass. When I acted on it, I got to hear what my mitzvah did for him. That's a taste of simchah shel mitzvah. Now bring that same ear to the Shabbos table.

Achrayus for Klal Yisrael sounds very big. Who's sitting beside me at my own Shabbos table? Somebody begins to tell a story I've heard six times. I know a remark that would get a laugh from everybody else. I also know what it would do to the person telling the story. Can I give that person the pleasure of finishing? Think of what a small thing that is, and whose Shabbos it could change.

Let's stay with that fellow at the table. He finishes his story. The people around him smile, and he knows we're glad he came. What did it cost me to give him that? I had to let one clever remark go by. And what did I get out of it? I got to see a Jew enjoy his Shabbos.

Suppose I enjoyed having him there enough to ask, "Will you come again next week?" Now I can begin to understand those words, simchah shel mitzvah. Doing something for another Jew has brought a little of that joy back to my own table.

Who is one person you could share that joy with this Friday night?

The sound at the door

Why did we begin the evening with a king named Hadar? Because Hadar alludes to Melech HaMashiach. Ezra's words let us feel how deep a faint can look. Moshe could still hear the life of Hashem's people. Listen to these three short phrases, especially the middle one.

The heart of Klal Yisrael · p. 384

הלב לא מת, מלך המשיח חי, הלב פועם

The heart has not died. Melech HaMashiach is alive. The heart is beating.

That's the answer to the missing vayamas. In the remez, the Torah leaves us with Hadar reigning. Even in a generation that can barely feel its own pulse, the hope of geulah lives.

What might that faint heartbeat sound like to someone listening at home? Listen to how the pasuk in Shir HaShirim begins.

Shir HaShirim 5:2 · opening words

אני ישנה ולבי ער קול דודי דופק

I am asleep, but my heart is awake. The sound of my beloved knocking!

קוֹל דּוֹדִי דוֹפֵק

Kol dodi dofek. The Beloved is knocking. At the beginning of the class, the doctor had to bend close to hear a heartbeat. Here we have to listen closely enough to hear Someone knocking at our own door. Can a Jew today still acquire that taste for Shabbos, for tefillah, for a daf of Gemara? Here's the answer.

A taste for Shabbos and Torah · p. 384

אפשר עוד לזכות ולקבל טעם בשבת, טעם בתפילה, בדף גמרא, בצורה אמיתית של בית יהודי. הכל עדיין חי!

We can still merit a taste for Shabbos, a taste for davening, for a daf of Gemara, for the authentic character of a Jewish home. It is all still alive!

Why a seudah on Purim and Hallel on Chanukah?

Please look at Source 9a. Open the Tur at the beginning of Hilchos Chanukah, Orach Chaim 670. He brings the Gemara about the oil and explains how we observe these days. We say Hallel. We say Al HaNissim in the bracha of thanksgiving. Then he brings the Maharam of Rothenburg on the extra meals people eat on Chanukah.

Tur, Orach Chaim 670 · citing Maharam

שלא קבעו אלא להלל ולהודות ולא משתה ושמחה.

They established these days for praise and thanksgiving, rather than for feasting and rejoicing.

The Bach asks on those words of the Tur, why did Chazal make that distinction in the first place? On Purim our lives were saved. On Chanukah our lives were saved. Why is sitting down to a seudah part of how we remember Purim, while on Chanukah Chazal put the emphasis on what comes out of a Jew's mouth and heart?

The Bach follows the trouble back to where it began. At the feast of Achashverosh, Jews took pleasure in eating at the king's table. Then Haman threatened their very bodies.

When Esther asked them to do teshuvah, what did she tell them to do with those same bodies? Go without food and drink for three days. Once they were saved, eating and drinking could themselves become a mitzvah. Now follow that same question through Chanukah. Where had things gone wrong for us?

Please look at Source 9b. Listen to the words ve'al kein, "and therefore."

Bach on the Tur, Orach Chaim 670

עיקר הגזירה היתה על שהתרשלו בעבודה וע"כ היתה הגזירה לבטל מהם העבודה.

The decree came chiefly because they had grown lax in the avodah. Therefore the decree took that avodah away.

The Kohanim had let their eagerness for the avodah slip. And what was taken from them? Precisely that avodah. The daily korban tamid was stopped. The oil was made tamei. A Kohen could be standing right there beside the Menorah and have no pure oil to light it with. Why the Menorah? The Bach brings the teaching that as long as Israel maintained that light, they could stand. Now, what did "growing lax" actually look like before the decrees? An early Jewish account lets us see it.

Where were the Kohanim in such a hurry to go?

This is the Second Book of Maccabees, chapter 4, verses 7–17. We're in Yerushalayim. Antiochus has just become king. Jason, the brother of the Kohen Gadol, offers the king money for that office, and offers more for permission to establish a Greek gymnasium and train the young men of Yerushalayim there. He builds it below the citadel. Who was teaching the young what counted as honour? The man who had obtained the kehunah gedolah.

Please look at Source 10a.

II Maccabees 4:14–15 · excerpts translated from Greek

הכהנים כבר לא הזדרזו בעבודת המזבח … הזניחו את הקרבנות ונחפזו … אל זירת האימונים.

The Kohanim had lost their eagerness for service at the altar … they neglected the sacrifices and hurried … to the exercise ground.

II Maccabees 4:15, translated from Greek

את הכבוד שהחשיבו אבותיהם ראו כחסר ערך ואת הכבוד היווני החשיבו ביותר

They held their fathers' honours cheap and valued Greek distinctions most highly.

Listen to those two verbs. They neglected the korbanos. They hurried when the signal came for the discus. The same men! A person can drag his feet at one place and run as fast as he can toward another. Verse 15 tells us what had shifted. The honour their fathers cherished had lost its appeal. The distinction a young man could earn in a Greek arena now seemed worth having. Their problem was painfully specific. They still had energy. Where did they spend it?

Imagine knowing only that scene. Your own Kohanim are hurrying away from the mizbeiach. Who is going to bring Klal Yisrael back to avodas Hashem? You would think the patient had died. Now turn to the First Book of Maccabees and meet a Kohen who could still hear a heartbeat.

II Maccabees 4:14–15 · excerpts translated from Greek

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What did Mattisyahu hear in Modi'in?

Mattisyahu ben Yochanan was a Kohen with five sons. He grieved over what had become of Yerushalayim.

When the king's officers arrived in Modi'in, they picked him out in front of the crowd. A man of his standing, with sons and brothers behind him, could bring the town along. Let him be first to offer the forbidden sacrifice. There would be silver, gold and royal favour for his family.

Please look at Source 10b.

I Maccabees 2:20 · A. Kahana's Hebrew translation

ואני ובני ואחי נלך בברית אבותינו.

My sons, my brothers and I will follow the covenant of our fathers.

Notice his answer. He can speak for the people standing beside him. When a man steps forward to perform the sacrifice, Mattisyahu intervenes and tears down the altar. Then he calls out to anyone still zealous for Torah and faithful to the bris to follow him.

I Maccabees 2:27, Kahana translation

כל המקנא לתורה העומד בברית ילך אחרי

Whoever is zealous for Torah and stands by the covenant, follow me.

He and his sons leave their possessions and go into the hills. Other Jews join them. How could he call to people before he knew how many would come? He trusted there was something in another Jewish heart that could still answer. Put it in the language of the king's doctor. Mattisyahu had looked at what was happening and still believed there was a heartbeat. **There was still a people to save.**

What did they want to do with their victory?

Mattisyahu died before the rededication. Now listen to Yehudah and his brothers in I Maccabees 4:36–59.

Please look at Source 10c.

They called the people to go up and purify the Mikdash. They found the gates burned and weeds in the courtyards. They tore their garments and cried out to Heaven.

I Maccabees 4:36, Kahana translation

נעלה לטהר את המקדש ולחנכהו

Let us go up to purify the Mikdash and rededicate it.

Then they chose Kohanim faithful to Torah to cleanse the holy places, built a fresh mizbeiach and brought the lamps back into service. On the twenty-fifth of Kislev they rose early to offer the korban on the new mizbeiach. Think of the two scenes. What did Kohanim once hurry away from? What did their brothers now rise early for?

I Maccabees 4:42, Kahana translation

ויבחר כהנים תמימים חפצי תורה

He chose blameless Kohanim who loved the Torah.

Please look at Source 9b. Now we can hear the second half of the Bach's answer.

Bach on Tur, Orach Chaim 670

וכשחזרו בתשובה למסור נפשם על העבודה … להלל ולהודות שהיא העבודה שבלב.

When they returned in teshuvah, ready to give their lives for the avodah … to praise and to give thanks, which is the service of the heart.

They had once taken the avodah lightly. Now they risked their lives to restore it. Hashem sent the salvation through the Kohanim themselves, and the miracle came in the very lamps they had been willing to give everything to light. Why are our mouths filled with Hallel and thanks on Chanukah? Because that is a Jew's avodah shebalev. We can put our own hearts back into the avodah they recovered.

Now we're ready for that little word we left waiting at the beginning. Ba'u vanecha, "Your children came." The oil they could see was tamei. "Nebach, there's no oil. What can we do?" What did the Jews who walked into that Heichal actually do?

Please look at Source 2.

Shabbos 21b

בדקו ולא מצאו אלא פך אחד של שמן שהיה מונח בחותמו של כהן גדול.

They searched and found only one flask of oil, bearing the seal of the Kohen Gadol.

Why say badku? "They found one flask" would tell us how much oil there was. Think about what we do when something goes missing. If I've misplaced a pen, I may give up after one look. If I think I've lost my wedding ring in this room, will I leave after one look? I'll get down on my knees. I'll ask you to look with me. **The way I search tells you how much I care about finding it.**

Years earlier, some Kohanim hurried away from the avodah when the games began. Now picture Yehudah walking into the Heichal. His father had given up his home to keep the bris. With the Menorah in front of him, was he going to walk away because the first oil he saw was tamei? And yet, what could possibly have survived what the Greeks had done in that room?

The Sfas Emes, quoting the Chiddushei HaRim, sees in the sealed flask a point of kedushah within a Jew that the Greeks could never reach. What does it take for a Jew to find it?

Please look at Source 11.

Sfas Emes, Chanukah 5633, third night

רק שנקודה זו צריכה חיפוש.

But this point has to be searched for.

That answers question number six. Why say badku? "They found" would tell us what survived in the Heichal. "They searched" tells us what had come alive in the people. Lighting that Menorah mattered enough to them to keep looking. **Before one flame was lit, you could already hear the heartbeat.**

Their children would grow up lighting Chanukah lights of their own. What could a child standing beside a menorah see of the love that went into that search? Listen to two words we say every morning.

How do hod and hadar go together?

Please look at Source 12a. Here are the two words, together, in Divrei HaYamim and in Tehillim.

I Divrei HaYamim 16:27

הוד והדר לפניו.

Majesty and splendour are before Him.

Tehillim 111:3

הוד והדר פעלו

His work is majesty and splendour.

Rav Chaim Katz, a former Rosh Yeshiva of Yeshivat HaKotel, brings a mashal from the Gra. The sun shines by its own light. That's hod.

The moon receives that light and reflects it. Step outside at night and you can see by it. That's hadar.

What does that mean for us? Hod is the light at its source. My part in hod is the humility to say, "Hashem, **this came from You. Thank You."** And hadar means splendour. In the Gra's mashal, that's the beauty you see when the one who received the light shines it back.

Remember Hadar and Meheitavel? The Gra, citing the Zohar, adds that the two endured together where the earlier kings fell. He sees the beginning of tikkun with the eighth king.

Tehillim 111:3

הוד והדר פעלו.

His work is majesty and splendour.

The Bach calls praise and thanks avodah shebalev. In hod the Tiferes Shlomo hears hoda'ah, giving thanks. Where do we say Al HaNissim? In Modim, where I bow. Why does a man have to bend his head to say thank you? Think back to Parshas Korach.

Whose kavod was Korach defending?

In our Korach class we looked at three pairs of letters a person can misread. Hei and ches went with taavah, desire. Beis and chaf went with kinah, jealousy. Which pair went with kavod, the honour I want for myself? The very two letters we saw in Hadad and Hadar. Look at the last letter of each of these words.

The three pairs on the screen

ה / ח — taavah (desire — hei and ches).
ב / כ — kinah (jealousy — beis and chaf).
ד / ר — kavod (honour — daled and reish).
הדד — Hadad ends with ד. הדר — Hadar ends with ר.

Please look at Source 12b. Look at the last letter in each word.

Devarim 6:4 · Shemos 34:14

אחד · אחר

Echad means "one." Acher means "other."

Twice a day I say Hashem Echad. Hashem is One. Look at the little corner on the daled. Round it off and you can read acher, the word in lo sishtachaveh l'el acher, "you shall not bow to another god." How could that little change happen inside a person?

Devarim 6:4

ה' אלהינו ה' אחד

Hashem is our God, Hashem is one.

Shemos 34:14

כי לא תשתחוה לאל אחר

For you shall not bow down to another god.

Listen to Korach. "The whole congregation is holy. Why do you raise yourselves above Hashem's congregation?" **Whose honour does he sound worried about?** Now listen to Rashi. Moshe had appointed Korach's cousin, Elitzaphan ben Uziel, to lead the families of Kehas. Korach thought the position should have gone to him. That's what gaivah, pride, can do. A man can say, "Why do you put yourselves above everyone?" and never hear the hurt in his own voice. "Why did he get the position I deserved?" Listen to Moshe give him back his own words. Rav lachem, bnei Levi. Who here is asking for more?

Now hear the question Korach asked Moshe. If my house is full of sefarim, do I still need a mezuzah? Moshe said yes. What does the mezuzah say to the man who owns all those sefarim? Hashem Echad. Every time I walk through my own front door, I need that reminder. I can know every sefer on the shelf and still mistake a slight to my honour for a slight to Hashem's honour.

What am I saying when I bow at Modim?

Suppose I spend Thursday night setting up the shul for a shiur. The next morning somebody thanks the fellow who helped me carry in the last few chairs. The room is ready. People are learning. Everything I said I wanted has happened. So why am I still waiting for somebody to mention my name?

That's a moment when I can catch the daled turning into a reish. I started out wanting to do something for Hashem. Somewhere in the middle I began keeping track of who noticed me. What do I do with that feeling when I get to Modim? I bow and say, "Hashem, You gave me the strength to carry those chairs. Thank You for giving me a part in the Torah learned here." Think of the moon. It really does light up the night. Where did it get the light it gives us?

And what would hadar look like in that very shul? A fellow comes in late. I pull one of those chairs over beside me and make room for him to learn. At Modim **I thanked Hashem for the strength He gave me. Here's how I give back. I use that strength to make a place for another Jew.**

Please look at Source 13. Who are the mehadrin? Rashi adds achar hamitzvos — people who go looking for mitzvos. Picture that search in the Heichal! One light suffices for a household. The mehadrin light for each person. For the mehadrin min hamehadrin, Beis Hillel says to add a light each night. We can beautify any mitzvah. Why these three levels here?

Shabbos 21b, excerpts

נר איש וביתו

One light for a household.

והמהדרין נר לכל אחד ואחד

The mehadrin light one for each person.

והמהדרין מן המהדרין … ובית הלל אומרים יום ראשון מדליק אחת מכאן ואילך מוסיף והולך

For mehadrin min hamehadrin … Beis Hillel say to light one on the first night and then add another each night.

The Beis HaLevi suggests that thinner wicks could have stretched the oil. The miracle let the lamps burn as beautifully as before. That's why Chazal gave these lights an extra measure of hiddur. When my child sees me take the trouble to light that extra flame, he can see a little of what the mitzvah means to me.

Please look at Source 14. We can answer the question we asked when we turned the calendar to Kislev. Listen to which day the Tiferes Shlomo singles out.

Tiferes Shlomo, Zos Chanukah, on Tehillim 111:3

והנה המלך הדר הוא מכוון ליום השמיני דחנוכה

King Hadar corresponds to the eighth day of Chanukah.

That answers question number five. What does Vayishlach have to do with Chanukah? The Tiferes Shlomo connects Hadar, the eighth king, with the eighth day of Chanukah. The Jews who went looking for oil showed that the life was still there. In mehadrin he hears hadran alach, the promise we make at a siyum to come back. **A Jew who has fallen can come back to Hashem.**

Listen to the Tiferes Shlomo's own words in Source 14. מהדרין לשון תשובה תשוב אל ה׳. In mehadrin he hears teshuvah. **Come back to Hashem.**

Suppose last Chanukah I lit and hurried away. This year I stay and sing Maoz Tzur with my child. What came back to the mitzvah this year? My heart did.

What did the Chashmonaim receive? One sealed flask. What did they do with it? They lit the Menorah. When we tell of their victory in Al HaNissim, the word we say is masarta, "You delivered." It took people willing to give their lives for the avodah to light that Menorah. And whom do we thank when we bow at Modim?

Now walk past my window on the third night. One flame could tell you there had been a miracle. What do three flames tell you? That little flask was still giving light on the third day. My child can see how precious the mitzvah has become to me. **What I have received can give light to somebody else.**

Go back to Ezra's actual words. Vayamas Hadad. "And Hadad died." Moshe leaves us with Hadar reigning. In the remez, what looked dead still had a heartbeat. When a Jew returns to the avodah he thought he had lost, the hadar comes back.

Korach sources · Bamidbar 16:1–7 and Rashi on 16:1. The house full of sefarim and the garment of techeiles appear in Bamidbar Rabbah 18:3. For echad and acher, see Devarim 6:4 and Shemos 34:14. The three letter pairs are developed in our Parshas Korach 5786 shiur.

Can we hear the heartbeat in Eretz Yisroel?

What chizuk can we take home from this? First, think about Klal Yisrael. A Jew looks at Eretz Yisrael and says, “Rabbi, I see so much secular life. I can listen to an entire discussion of a battle we won. I hear what the army did, what the commanders did. Sometimes I don’t hear Hashem mentioned once. You tell me to look forward to Mashiach. Where am I supposed to see it?”

I understand the question. But what have we learned about judging the life of a whole people by what reaches our ears in one public conversation? Where else could we listen? Go into a Jewish home on a night of Chanukah.

Pew asked Jews in Eretz Yisroel who called themselves chilonim, secular Jews, how often they lit Chanukah candles. In its 2016 report, 45% said always or usually. Another 35% said sometimes. Think about that.

Please look at Source 14b.

Four out of five. If all I knew about a Jew was that he called himself secular, would I have pictured him standing at his menorah? **There’s the heartbeat Moshe taught us to listen for.**

Pew Research Center, Israel, 2016, survey summary

בישראל, בקרב יהודים שהגדירו את עצמם חילונים, שמונים אחוזים מדליקים נרות חנוכה לפחות לפעמים

Among secular Israeli Jews surveyed, 80% reported lighting Chanukah candles at least sometimes.

And what about Jews around the world? Take our own community here in Canada. A 2018 survey in four cities, including Toronto, asked who lights Shabbos candles at home. Among Jews who identified with no particular Jewish movement, about one in six said someone in their home lights every Friday night. Imagine a child in one of those homes. What will that child remember about Friday afternoons?

Environics Institute, Canada, 2018, p. 27, survey summary

בקנדה, בקרב יהודים ללא שיוך לזרם, שבעה עשר אחוזים דיווחו שמדליקים בביתם נרות שבת מדי שבוע

Among Canadian Jews surveyed with no denominational affiliation, 17% said someone at home lit Shabbos candles every week.

Sometimes that heartbeat is much quieter. Think of a Jew who calls himself completely secular. Suppose word comes that a friend’s child is in danger. This Jew phones somebody who davens. “What’s the name I should give you? Would you say a kapitel Tehillim for him?” A minute earlier, would I have known he had that question in him? And if he never makes that call, what right have I to say I know everything that is in his heart?

There’s a reason we began with Moshe. The Torah leaves Hadar reigning. Our hope for Mashiach is alive, even when a generation gives every outward appearance of having fainted. What do you do for someone who has fainted? As long as there’s a pulse, you stay and help revive him. There’s chizuk for a Jew who looks at Eretz Yisrael and wonders what future he can still hope for.

Where can I strengthen what is still alive?

Second, bring it nearer home. I can be alive in learning and half asleep in chesed. Which thought did I have today that I nearly let pass? Whom can I call? And what about my friend? Suppose he tells me, “I haven’t enjoyed Friday night in years.” **He still cares enough to miss it.** I could give him a speech. Or I could say, “Come to us this Shabbos. There’s a niggun I remember you used to sing. Would you sing it at our table?” That’s one way to be mechazek what’s already there.

Why we sit together on Motzaei Shabbos

That is one reason we have these Melaveh Malkas at Westmount. Why spend a Motzaei Shabbos hearing how our bubbies and zeidies lived, how a great tzaddik spoke to another Jew, or how much pleasure he got out of a mitzvah? Because something can stir in an ordinary Jew sitting at the table. “My bubby did that. I remember how she made a guest feel. I could do that for somebody this week.” Then the way she lived becomes something another person can feel today.

Source 14b · Pew Research Center, Israel’s Religiously Divided Society (2016), ch. 5 · 2018 Survey of Jews in Canada, p. 27, question 18.

Think back to the little corner that separates Hadad from Hadar. How carefully do I look before I decide what is left in another Jew? That little boy crossed a beis midrash on Simchas Torah because he wanted to see the joy on the Satmar Rebbe's face. What might a child standing beside me at the menorah hear in my voice?

Shir HaShirim 5:16

חכו ממתקים וכלו מחמדים זה דודי וזה רעי.

His mouth is sweetness itself, and all of Him is delightful. This is my Beloved and this is my Friend.

What can one generation give the next that will survive its own passing? Sometimes you can hear the answer in a single niggun.

Her father's Maoz Tzur

Please look at Source 15. Let me tell you what that sounded like in one family. Maoz tzur yeshuasi, lecha na'eh leshabeiach. "Mighty Rock of my salvation, it is fitting to praise You." I wonder how many different tunes people in this room just heard.

Maoz Tzur, opening words

מעוז צור ישועתי לך נאה לשבח

Mighty Rock of my salvation, it is fitting to praise You.

Fay Kranz Greene's grandfather, Rav Meir Yisroel Isser HaKohen, heard the family's melody in the Rema's shul in Krakow.

Her father, Rav Yaakov Moshe HaKohen Friedman, taught it to his eight children.

Chanukah meant a shiny silver dollar and that long, wistful tune gathering strength as the whole family sang.

You know the voice of one of those children. It's Avraham Fried. An interviewer once asked him which song in particular brought back his father's table. Out of twelve that the family had recorded, the one he named was Maoz Tzur. Now listen to what his oldest sister remembered.

Newly married and on shlichus in Detroit, Fay missed the singing. Her mother suggested keeping the telephone line open during the lighting.

Usually on the fifth night, the family in Detroit would listen. In time there were grandchildren and great-grandchildren singing at the other end.

Think about that phone call. A daughter has a menorah of her own. She knows every word. What is it that she still wants her children in Detroit to hear? Now let the years go by. Listen to what happened to that same melody.

Who will start the niggun?

In later years a grandson guided Zeidy's hand to the wick in the tall silver menorah and prompted the brachos.

Asked to sing, he looked puzzled. Then his brow tightened. He began slowly. **They let him sing alone.**

Only then did the others join, quietly at first. At the end he smiled through tears.

Do you hear what the family knew how to do? They had singers in that room. Somebody could easily have started for him. **They gave their father the time to find the first notes himself.** And once he found them, he had a whole family to sing with him.

His last Chanukah

His last Chanukah came in a nursing home. He barely spoke. His sons recorded the family niggunim and brought him headphones before the Chanukah party. That morning his children reminded him what Yom Tov it was. He began Maoz Tzur on his own. **Two whole stanzas.** Then he fell silent. That evening, at the party, he didn't sing.

Suppose I had come only for the party. I might have gone home and said, *"I remember when he used to sing."* What would I have missed? **The very same man, in the very same room, had sung those two stanzas that morning.** Now go back to the king's son. What did that last doctor know enough to do?

And what became of the tune? Avraham Fried said that some of the younger grandchildren had never learned their grandfather's niggunim. That's why the family later went into a studio. Brothers and nephews sang together, without instruments, so another generation could hear what the table had sounded like. The last track on My Father's Zemiros is Maoz Tzur.

> Do you hear the *hod* and the *hadar* in that family? The children could tell you exactly from whom they had their *Maoz Tzur*. That's the beginning of *hoda'ah*. And the *hadar*? **For years Zeidy brought his children to the menorah. Now his grandson guides Zeidy's hand to the wick.** What did the family give him back? The chance to lead his children in *Maoz Tzur* again. And now a grandchild who never heard him sing can learn that same *Maoz Tzur*.

Let me ask you about one mitzvah that used to give you pleasure. Maybe you make Kiddush every Friday night and miss how Shabbos felt at your father's table. Even the words "I miss it" tell you something. Who could you invite this Friday night? Whose story could you let run a little longer? Maybe what you'll remember from that meal is the pleasure you had in giving somebody else a good Shabbos.

That's the hadar a Jew can still taste in his own lifetime. You do a mitzvah for another Jew, and in the pleasure of doing it you can feel how close the Ribono Shel Olam is to you. Zeh dodi vezeh rei'i. This is my Beloved. This is my Friend.

> **Before I say, "That part of me is gone," when did I last go looking for it?**
> ***Hadar lo meis.***

Fay Kranz Greene, "My Father's Maoz Tzur" · Avraham Fried on recording his father's zemiros · My Father's Zemiros, track 12.

SOURCE NOTES / THE TWO ACCOUNTS

Where do the sources ask about Hadar?

Start with *Torah Shelemah*, vol. V, Vayishlach, Bereishis 36:39, printed p. 1384, entry 65 (samekh–heh). In Otzar HaChochma this is scan 269 of 271. Read the entry in the right column and then its matching note under the dividing line.

What does Meheitavel's presence tell us?

The printed shiur (p. 379) calls this a *remez nosaf*, a further hint to Mashiach. Husband and wife appear together, a sign of *shleimus*. It gives no interpretation of Meheitavel's name or ancestry. For the Gra on *tikkun*, see the endnote on p. 27. Torah Shelemah cites Zohar I, Toldos, 145a, on Rabban Yochanan ben Zakkai's three hundred teachings about these words.

Zohar I, 145a · concluding phrase

ובכל מלה ומלה חכמתא איהי

In each and every word there is wisdom.

Who noticed the two different endings?

In his note to the same entry, Kasher quotes R. Shem Tov ibn Shem Tov, *Sefer HaEmunos*, gate 7, chapter 2, reporting a Midrash. R. Eliezer HaGadol asks Rabban Yochanan ben Zakkai why the Chumash says Hadar, why Divrei HaYamim calls him Hadad and records his death, and why his wife alone is named. This account speaks of four hundred teachings. Kasher also cites R. Todros HaLevi's *Otzar HaKavod*, Pesachim, chapter *Tamid Nishchat*, for the four-hundred tradition.

Sefer HaEmunos, gate 7, ch. 2 · excerpt as quoted by Kasher

ולא הוזכר שם מיתה

And no death was mentioned there.

What does "death" mean on the level of remez?

The Idra Rabba, Zohar III, Naso, 135a–b, reads the kings spiritually and speaks of a fall from an earlier level as "death." On 142a, Hadar is linked to supernal *chesed*. The Idra Zuta, III, 292a–b, connects Hadar with *pri etz hadar*.

For Rav Yisrael Sarug's teaching as quoted in the shiur, see the original Hebrew, p. 379. For the underlying mystical passage, see *Maamar Adam de-Atzilus*, ch. 16, printed in *Vayakhel Moshe*. *HaAri BeMistarim*, pp. 164, 171, discusses the uncertain authorship of the maamar and explains the heartbeat in terms of the light remaining in Malchus. The king's doctor and the application to a Jew today are in the drush itself, pp. 380, 384. See also *Yam HaChochma*, Derushei Olam HaMalbush, §43.

A remez in Hadad. Rav Levi Yitzchak Schneerson reads *heh–daled–daled* as five tefillin compartments (four on the head, one on the arm), four Torah passages in the head tefillin and four in the arm tefillin. *Hadar* evokes the splendour of tefillin. He connects this reading to Shabbos 13a. See *Toras Levi Yitzchak, Chiddushim U'Ve'urim BaShas*, p. 73 (Vayishlach, *Yalkut Levi Yitzchak* §165).

SOURCE NOTES / THE MILLENNIA AND THE KINGS

How the mekubalim read the millennia

The spoken class follows the question posed in *Tiferes Shimshon*, pp. 379–380. How can Divrei HaYamim say “Hadad died” if this king alludes to the geulah of Klal Yisrael? In the answer about Moshe and Ezra, two people listen to the same heart. The seven periods in the opening paragraph have no dates or names there.

The table below answers a separate question about the spiritual character of the millennia. The Gra, commenting on the kings, cites the *Zohar Chadash* on the first six and calls the seventh Shabbos. Ramban, commenting on the days of Creation, sees the following landmarks in world history. His comment on Bereishis 2:3 closes with the seventh day as a remez to Olam Haba. The two columns draw on these different sources.

Millennium and its character	What Ramban sees in the corresponding day of Creation
1 · Chesed Lovingkindness	Light appears. Adam HaRishon recognizes his Creator. Ramban calls him the light of the world.
2 · Gevurah Judgment	The waters divide. At the Flood, Noach and his family are set apart and survive.
3 · Emes Truth	The earth bears fruit. Avraham brings people to Hashem. His descendants receive the Torah at Sinai and build the first Beis HaMikdash.
4 · Netzach Endurance	The sun and moon recall the two Batei Mikdash. The light of the first is followed by the lesser light of the second.
5 · Hod Splendour	The waters teem with fish. In galus, the nations rule. Ramban pictures people as vulnerable as fish swept up in a net.
6 · Yesod Foundation	Animals appear first, then Adam. Ramban sees the kingdoms ruling for a time, then looks ahead to Mashiach ben David.
7 · Shabbos Rest	The World to Come, when creation reaches its rest.

Hadar and the promise to David

The Gra also sees the last three reigns reflected in Shaul HaMelech, his son Ish Boshes and David. Shaul’s family lost the throne. With David, the kingship remained in his house. The promise in II Shmuel 7:16 gives this reading its force. The drush uses Rav Yisrael Sarug’s answer about Moshe and Ezra to speak about our own generation.

Esav’s kings and the return to the Mikdash · Chapters 1 and 6

Why Edom? Bereishis 36:31 and Rashi there pair Edom’s kings with Israel’s. Rashi on Bereishis 33:14 and Bereishis Rabbah 83:1 both cite Ovadiah 1:21. **Chanukah.** See Rambam, *Hilchos Megillah vaChanukah* 3:1–2, *Al HaNissim* and Shabbos 21b. For the words in Ashrei (Tehillim 145:5), see *Sfas Emes*, Chanukah 5657, citing the Chiddushei HaRim. The comparison to the king’s sick child is our application.

Chassidic sources in Hebrew and English · see p. 28.

SOURCE NOTES / THE MILLENNIA AND THE KINGS

What does each king represent?

Rav Chaim Vital records a sequence of *sefiros*, the spiritual powers through which Hashem acts in creation. In the world of *Tohu* the vessels could not hold the light they received. Their shattering is the mystical meaning of the repeated “and he died.” The two columns below give two distinct readings of the king names.

King in Bereishis 36	Order in Chasdei David §82	The Vilna Gaon, ch. 1
Bela ben Be’or	Daas · knowledge	Daas · knowledge
Yovav ben Zerach	Chesed · lovingkindness	Gevurah · judgment
Chusham	Gevurah · judgment	Chesed · lovingkindness
Hadad ben Bedad	Tiferes · harmony	Tiferes · harmony
Samlah	Netzach and Hod together	Netzach · endurance
Shaul	Yesod · foundation	Hod · splendour
Baal Chanan ben Achbor	Malchus · kingship	Yesod · foundation

Rav Chaim Vital counts Netzach and Hod together here as two halves of one body. For a glimpse of how a name can carry a teaching, listen to the first approach. Why give us the name of Yovav’s father?

> **Rav Chaim Vital, Eitz Chaim, Shaar 8, chap. 4 · excerpt**
>
> יובב הוא חסד וזהו בן זרח לשון זריחה
>
> *Yovav is chesed. That is the meaning of “son of Zerach,” an expression of shining.*

Say *zerichah*, sunrise, and you can hear *Zerach*. In this reading chesed is called light. A father’s name that seemed incidental a few minutes ago has given us a clue to his son.

How long did the actual kings reign?

Seder HaDoros, drawing on the narrative *Sefer HaYashar*, gives these reign lengths in Torah order: Bela 30 years, Yovav 10, Chusham 20, Hadad 35, Samlah 18, Shaul 40, Baal Chanan 38. These are traditional figures for the rulers of Edom. The work itself flags a dating difficulty at Hadar’s accession.

Which kings of Israel does Rashi name?

On Bereishis 36:31, Rashi counts eight rulers of Israel against Edom’s eight. He names Shaul, Ish Boshes, David, Shlomo, Rechavam, Aviyah, Asa and Yehoshafat. His question is how long Edom remained subject to Israel. This is a second way Chazal read the list historically. The Gra, in his separate comparison with David, asks how the kingship came to endure in David’s house.

SOURCE NOTES / REFERENCES

Mareh mekomos

The drush

The six chapters follow the printed sections on pp. 378–384 (scan pp. 391–397). Open the original Hebrew pages.

Where to look inside

Chapters 1–2. Bereishis 36:31–40 and I Divrei HaYamim 1:50–51 for the two accounts of the eighth king. Vayikra 23:40 for *pri etz hadar*. The diamond mashal appears on pp. 378–379, with a reference to the Ramchal's collection of prayers, no. 420. The explanation of the Gra and Malbim and the words of Rav Yisrael Sarug appear in the drush on p. 379. Shemos 32:7 is the source for *lech reid*.

Sources for the optional background. The Gra on *Sifra Ditzniusa*, ch. 1, beginning *Shisa alfei shenin* and *Melech hashishi Shaul*, links the kings to the millennia and to the rise of David's house. Ramban on Bereishis 2:3 supplies the seven-day timeline. *Zohar Chadash*, Tikkunim 142a (89c in the Gra's citation), the passage on Adam being shown the generations, names their qualities and asks how each generation uses its freedom. The fourth and fifth are associated with prophecy, the third with truth, and the sixth with the righteous person who sustains the world. *Tiferes Shimshon*, p. 379, gives no dates for its seven periods.

Sha'ar HaHakdamos, Derushei Shivah Melachim, part 1, on the sequence and shattering. *Eitz Chaim* 8:4 on Yovav and Zerach. *Chasdei David* §82 lists all seven by name. For the regnal years, see *Seder HaDoros*, Seder Yemos Olam, entries for Bela through Hadar. On the promise to David see II Shmuel 7:16.

Chapters 3–4. Shir HaShirim 5:16 for sweetness and beauty. Kesubos 8a for the wedding blessings. The memories of Satmar, the language spoken at home, and the father's conversation with his son are on pp. 380–383.

Chapter 5. Siddur, Maariv, *Ahavas Olam*, the bracha before Shema. The doctor and Reb Yaakov are on p. 383. The mashal gives meaning to *ki heim chayeinu*, "for they are our life."

Chapter 6. *Tiferes Shimshon*, p. 384, on responsibility for Klal Yisrael, care for another person and simchah shel mitzvah. Shir HaShirim 5:2 and 5:16 provide the closing pesukim. The Friday-night table examples are applications for this class.

Where the six questions are answered

1. Why this story and its details? p. 3. 2. Why name the wife? p. 4.
3. How can Hadar live when Hadad dies? p. 6. 4. Why among Esav's descendants? p. 3.
5. Why does this story belong to Chanukah? p. 18. 6. Why say *badku*? p. 16.

Additional sources

Rashi to Bereishis 37:1, second explanation (Rashi Yashan), cites Ovadiah 1:18 concerning Esav's chiefs. For the Alter Rebbe, see *Torah Or*, Vayishlach, first discourse. For the vocabulary of joy, see Malbim on Yeshayahu 35:1, 10. For the Tur, Bach and both books of Maccabees, see p. 29.

From the Kings of Edom to Hadar

Why does the Chumash tell us seven times that a king died, and then leave the eighth king reigning? The Gra reads those reigns alongside the generations of human beings who succeed one another in this world.

> שיתא אלפי שנין תליין בשיתא קדמאי
>
> *"Six thousand years depend on the first six."* The Gra identifies the six as the six divine attributes through which the world is governed.

Which generations does the Gra have in mind?

Each millennium brings forth souls rooted in its own *middah*. Its people live and die. The next millennium brings people with a different spiritual calling. The *Tikkunei Zohar Chadash* asks what happens when people live up to that calling and what happens when they turn away from it.

Jewish years	Middah and king	What the sources bring out
1–1000	**Chesed** Chusham · third king	Kindness gives life and allows it to multiply. The Gra reads a hint in Chusham's name to reeds that grow in clusters.
1001–2000	**Gevurah** Yovav · second king	Judgment and strength. The Zohar calls on people of gevurah to stand in the breach. The Gra hears *yevavah*, a cry, in Yovav's name.
2001–3000	**Tiferes** Hadad ben Bedad · fourth	The Zohar calls its people *anshei emes*, people of truth. If they abandon truth, falsehood comes to rule. Matan Torah, in 2448, falls here.
3001–4000	**Netzach** Samlah · fifth king	Netzach and Hod are associated with prophecy. The Gra links Samlah's name to a garment and brings in the prophet Shmuel and his robe.
4001–5000	**Hod** Shaul · sixth king	The Zohar speaks of a capacity for prophecy and the danger of false prophets. This is a spiritual possibility. The historical era of the Bavli falls here.
5001–6000	**Yesod** Baal Chanan · seventh	The tzaddik sustains others. The Gra hears *chonen*, giving graciously, in Chanan. He recalls how quickly Yosef was moved to tears upon seeing Binyamin.

Where do Bela and Hadar fit? Bela, the first king, is *Daas*, which contains the five powers of judgment within it. Hadar, the eighth, is the crown of *Yesod*. This is how the first king can encompass others and the last two kings can both belong to the sixth millennium. In the list of kings, Gevurah emerges before Chesed. In the millennia, Chesed comes first.

Where does Avraham fit? The Gra himself places the close of the "two thousand years of *tohu*" in Avraham's lifetime. He connects Avraham's bris with the revelation of chesed that sustains the world. Already here a real person's avodah gives us a glimpse of what Hadar will mean.

Read inside Bereishis 36:31–39 · HaKeser VeHaKavod, vol. I, p. רפב, notes יז–טו · Biur HaGra, ch. 1, beginning שתא אלפי שנין · Tikkunei Zohar Chadash, the passage cited by the Gra. Historical landmarks are supplied for orientation.

What changes with Hadar?

> וזה סוד ימות המשיח, באלף הששי בסופו
>
> *"This is the mystery of the days of Mashiach, at the end of the sixth millennium."*
>
> The Gra under "Hadar, the eighth king" · first printing, טז ע"א, as cited in the selected edition · Goldblatt edition, p. רלד.

1. Baal Chanan gives. Hadar brings that giving to completion.

The Gra illustrates *Yesod* with Yosef. When Yosef sees Binyamin, he blesses him and hurries away to weep. Goodness received from above passes on to another. With Hadar, the Torah does something new. It names his wife, Meheitavel. The *Idra Rabba* reads their appearance together as the union of giver and receiver. What the earlier kings could not sustain can now endure. The Chumash goes on to the chiefs of Edom without recording Hadar's death.

The Gra gives a parallel from Jewish history. Shaul became king of Israel. His son reigned after him. Both were killed. Then came David, and the promise of kingship endured in his house. That is a way to understand what changes with Hadar. *What can one generation give the next that will survive its own passing?*

2. Why can the approach to geulah look like decline?

The Gra pictures a fruit with its outer covering still in place. *HaKeser VeHaKavod* quotes his teaching that in *ikvesa d'Meshicha,* the forces that conceal holiness can grow stronger. He gives an observable example from the end of Sotah, the increase in *chutzpah*. When the covering is removed, the chesed within becomes visible. He associates the fulfilment with Yeshayahu's promise that death will be swallowed up forever.

The dates distinguish what we can say about our generation. We live within the sixth millennium. The Gra places the revelation of Hadar at its end. He also says a generation that merited it could have received Mashiach ben Yosef earlier, even at the opening of the fifth millennium, as Shaul preceded David. He associates the promise of an end to death with Mashiach ben David. The calendar alone cannot tell us that a particular generation has reached that revelation.

3. At which three points does tikkun take place?

Note טו on p. רפב identifies three appearances of the pattern. **At creation,** Hadar begins the repair of the primordial kings. **At the close of the sixth millennium,** Mashiach brings repair to human mortality. **At the close of the seventh,** after the world has returned to its source, Hashem renews it. These are three distinct moments. The third explains why one can speak of a further renewal even after the days of Mashiach.

Where does Malchus fit?

The Gra calls Hadar *ateres haYesod*, the crown of Yesod, an aspect of Malchus within *Zeir Anpin*. That is why Hadar belongs at the close of the sixth millennium. Of the seventh the Gra writes, וז' הוא מלכות — *"and the seventh is Malchus."* In the seventh millennium Malchus returns to its source in Binah. See the Gra, chapter 1, on *Melech ha-shemini Hadar* and *Shevi'a alaihu*.

Read inside *HaKeser VeHaKavod*, vol. I, ch. 1 §9, pp. רפג–רפב, notes 15–18. *Biur HaGra HaMeforash*, Jerusalem 5782, p. רלד. Idra Rabba, Zohar III 142a–b. Mishnah Sotah 9:15. Yeshayahu 25:8. For the heartbeat mashal, see the source in footnote 1, pp. 379–380.

Why Edom? Why Chanukah?

For pp. 14-18 , see Bach, Orach Chaim 670. II Maccabees 4:12–15. I Maccabees 2:15–28, 42–43, 69–70 and 4:36–51. Shabbos 21b with Rashi. Beis HaLevi, *Chanukah*, on the wicks.

Esav and Yaakov

Rav Shneur Zalman of Liadi, Torah Or, Vayishlach, s.v. Vayishlach Yaakov malachim

ושרשו של עשו הוא מבחיי עולם התהו

"Esav's root is in the world of Tohu."

The older brother's root lies in a world where the light was too intense for its vessels. They broke. Yaakov's root is in *tikkun*. When he sent the malachim, he hoped Esav was ready for that light to enter vessels that could hold it. On the plain meaning of the list, see also *Sefer HaSichos* 5748, Vayishlach, pp. 151–154, on Rashi to Bereishis 36:31.

Hadar and the Chanukah lights

Rav Tzvi Elimelech of Dinov, Bnei Yissaschar, Kislev–Teves, maamar 3, §27

להאיר אור הדר לניצוצי השבירה

"To shine the light of Hadar upon the sparks of the shattering."

The Bnei Yissaschar brings together Hadar's missing *vayamas*, Meheitavel's name, the Chanukah *mehadrin* and the words *hadar kevod hodecha*. The mitzvah performed beyond its minimum helps raise sparks of kedushah even today.

What does it mean to return?

Rav Shlomo of Radomsk, Tiferes Shlomo, Zos Chanukah, on Tehillim 111:3

והנה המלך הדר הוא מכוון ליום השמיני דחנוכה

"King Hadar corresponds to the eighth day of Chanukah."

He reads *hod* in "hod vehadar pa'alo" through Chanukah thanksgiving and *hadar* through the eighth king. He brings *hadran alach*, the words we say at a siyum, and reads *mehadrin* as a call to return to Hashem. Raising the lamp means raising Jewish souls that have fallen.

What was still alive?

Sfas Emes, Chanukah 5633, third night, quoting the Chiddushei HaRim

רק שנקודה זו צריכה חיפוש

"But this point has to be searched for."

Hashem guards an inward point of holiness in every Jew. The sealed flask shows what survived. The word *badku* ("they searched," Shabbos 21b) tells us what it takes to find it. Hearing a pulse is the comparison drawn in this class.

The Gra on *hod* and *hadar*

Rav Chaim Katz, *HaChavivus HaMeyuchedes shel Neros Chanukah*, cites the Gra on I Divrei HaYamim 16:27 for the sun and moon. On Hadar and Meheitavel, see *Biur HaGra, Sifra Ditzniusa*, ch. 1 (pp. 26-27 above). On the three levels of lighting, see Shabbos 21b.

What the historical sources describe

The Tur's question and the Bach's answer

Tur, Orach Chaim 670 records the institution of Hallel and thanksgiving and quotes Maharam of Rothenburg on the status of extra Chanukah meals. The spiritual explanation of the decrees is the Bach's commentary there, beginning *Vehayah omer haMaharam*. His explicit question is why Chazal did not establish feasting as they did for Purim. His answer traces each observance through the sin, loss, teshuvah and rescue. On Purim he cites Esther 4:16. On Chanukah he gives the decree against the tamid and the defilement of the oil, the Kohanim's mesirus nefesh for the avodah, the miracle of the lamps, and Hallel and thanksgiving as service of the heart. The Bach also records the custom of festive meals and assigns them significance in his concluding discussion.

II Maccabees · the years before the decrees

4:7–12 · When Antiochus IV succeeds Seleucus, Jason, brother of Onias (Chonyo), seeks the high priesthood. He offers money for the appointment and further payment for the privilege of founding a gymnasium and youth institution. He obtains royal approval and draws prominent young men into Greek civic life. The initiative described here came from within Yerushalayim.

4:13–17 · Verses 14–15 describe neglect of korbanos and eagerness for the athletic exercises, then contrast ancestral and Greek honours. Verse 16 adds the bitter consequence: the very people whose way of life they prized became their oppressors. This early historical account illustrates what laxity could look like. The Bach supplies the theological interpretation. The Hebrew and English excerpts on the handout are translations of the Greek account.

I Maccabees · Modi'in and the rededication

2:1–14, 15–28, 42–43, 49–70 · Mattisyahu, a Kohen of the family of Yehoyariv, and his five sons mourn the desecration. The officers offer royal friendship and riches for his public cooperation. He declares his fidelity to the covenant, resists the forced sacrifice and calls others to join him. The family abandons its possessions. Others gather, including Chasidim devoted to Torah. Before his death he encourages his sons with examples of their ancestors' faithfulness. The heartbeat describes how we can understand his faith in the people who answered.

4:36–59 · After victory, Yehudah and his brothers summon the people to the sanctuary. They mourn at the sight of the desecration, choose faithful Kohanim, remove the defiled stones, build a new altar and restore the lights. The rededication begins on 25 Kislev. The account of the search and the sealed flask is in Shabbos 21b. The three selections are Sources 10a, 10b and 10c.

Rav Yisroel Sarug · His teaching of Lurianic Kabbalah in late sixteenth-century Italy and his talmidim are discussed by Sharron Shatil, Review of Rabbinic Judaism 14 (2011), pp. 158–187. The National Library of Israel catalogues a manuscript of Limmudei HaAtzilus under his name.