



Shabbat is the 92nd day (of 355), 14th Shabbat (of 51) of 5770

בְּיַד בֵּיתָה יָמֵי שְׁמוֹנֶה קָבְעוּ שִׁיר וְרִנָּתָם. מעוז צור

The Real Reason for Eight Days (maybe)

Back when the land of Israel was under Greek-Syrian (Hellenistic) rule, there were oppressive decrees on the Jewish People, meant not only to demoralize the people, but to wrench them (us) away from Judaism... You know the story - at least the rough outline of it - the Chashnona'im fought against great odds and were victorious, thanks to G-d's help and the bold, tenacious cunning of the Chashmona'im... and then they cleaned up the Beit HaMikdash and wanted to restore the service therein, and especially wanted to light the Menora as a beacon to announce to the people that they can once again keep the mitzvot and learn Torah without the fear that had plagued them for years. But, after intensive searching, only a one day supply of oil was found usable for the Menorah and they needed 8 days to prepare and acquire a new supply of oil. Whatever they did with that one day supply - and the theories as to what they did and what exactly happen are

numerous - it miraculously lasted for 8 days.

To be sure, there is a lot more to the story than this brief, traditional summary. But the point is coming. Ask the average Jew why Chanuka is 8 days and you'll hear about the 8 day miracle of the oil. (Maybe only 7 days? See the Y8 article.)

Can it be that just because the Chashmona'im could not get fresh, good oil for 8 days and the miracle solved their problem, that we have

* Some in Yerushalayim delay Shabbat candle lighting for about 20 minutes after the posted time, and light the Chanuka candles right before Shabbat candles. **Many keep to the posted time.**
** In PT and Maale Adumim, the delay (if done) should be only 15 minutes.



Candle Lighting and Havdala times

Israel Standard Time

TT 888 • Rabbeinu Tam (J'm) - 5:56pm

4:03pm*	Yerushalayim	5:19pm
4:21pm	S'derot	5:22pm
4:18pm	Gush Etzion	5:19pm
4:18pm	Raanana	5:19pm
4:18pm	Beit Shemesh	5:20pm
4:19pm	Rehovot	5:20pm
4:17pm	Netanya	5:19pm
4:18pm	Be'er Sheva	5:21pm
4:18pm	Modi'in	5:19pm
4:03pm**	Petach Tikva	5:19pm
4:03pm**	Maale Adumim	5:18pm
4:17pm	Ginot Shomron	5:19pm
4:16pm	Gush Shiloh	5:18pm
4:18pm	K4 & Hevron	5:20pm
4:17pm	Giv'at Ze'ev	5:19pm
4:19pm	Yad Binyamin	5:20pm
4:20pm	Ashkelon	5:22pm
4:03pm	Tzfat	5:15pm



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Ranges are 10 days, WED-FRI
29 Kislev - 8 Tevet (Dec 16-25)

Earliest Talit & T'filin	5:38-5:42am
Sunrise	6:33-6:38am
Sof Z'man K' Sh'ma	9:03-9:08am (Magen Avraham: 8:15-8:20am)
Sof Z'man T'fila	9:54-9:58am (Magen Avraham: 9:22-9:26am)
Chatzot (halachic noon)	11:34¼-11:39¼am
Mincha Gedola (earliest Mincha)	12:05-12:10pm
Plag Mincha	3:34-3:38½pm
Sunset (based on sea level: 4:37-4:41pm)	4:42-4:46pm

Word of the Month

First opportunity for Kiddush L'vana for Tevet is Sunday night, December 20th. That's for those who say KL once three days have passed since

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Lead Tidbit cont. from front page

an 8-day holiday? Who says that the length of a holiday needs to correspond to a period of days in the events that triggered the holiday? And why would we praise those who established Chanuka to be 8 days long as B'NEI VINA, men of deep understanding? It doesn't take deep understanding to say 8 days? Okay, 8 days.

Too simple. Too arbitrary. We might have expected a day's holiday in celebration of miracles and victories that took place... That wouldn't have surprised us. So, Why 8? Really, why 8 days.

One of the "targets" of the Y'vanim in challenging and attempting to wrest us away from Judaism was Brit Mila, circumcision. This was not just an attempt to prevent us from doing one of the mitzvot we have. This was a clash of philosophies and concepts.

The Y'vanim saw Mila as a mutilation of the perfect human form with which we are born. They saw it as a desecration of their worship of nature, of the physical. Of the arts and of sports.

We see Mila as a symbol of our perfecting the physical form and our challenge to perfect our souls as well. This is not going against nature - it is rising above nature. G-d expects all people of the world to be good people. Honest, ethical people. He expects all that of the Jewish People as well, but He expects even more. That "more" is in the spiritual realm, connected to, but above the natural world.

And that "more" is symbolized by the number 8. The seven days of Creation are followed by the Eighth Day. Brit Mila is on the 8th day.

Every Jewish baby boy first goes through one whole week. One each of a Sunday, Monday, Tuesday... and one Shabbat. The starting point is different, depending upon what was the day of birth. But there is one of each of the natural days.

And then comes the 8th day. This is why men of deep understanding established Chanuka as specifically an 8 day holiday. Not only do the lights of the Chanuka candles publicize the great miracles - the simple fact that we celebrate 8 days speaks volumes as well.

WORD of the MONTH cont. from p.2 A weekly TT feature to help clarify practical and conceptual aspects of the Jewish Calendar, thereby enhancing our appreciation of G-d's gift to us of HaChodesh HaZeh Lachem...

the molad. Those who wait for 7 days after the molad to say KL, have their first op on Thursday night, Dec. 24. Many will probably wait for Motza"Sh, Dec. 26th.

3 Tevet is an interesting day in that it is sometimes the last day of Chanuka and sometimes it is after Chanuka (as it is this year).

Discomfort is a dangerous state in respect to the evil inclination. The body seeks comfort, and the easiest and quickest way to relieve discomfort is submission to the evil inclination. If one finds himself, then, in a state of discomfort, his first duty is to remove himself from it by the proper means as quickly as he possibly can.

From "A Candle by Day" by Rabbi Shraga Silverstein

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No'ach, Yaakov, Par'o, Par'o, and who?

Chukat, Chakarnuha,
Chat'u, Chigru,
and WHAT?

when we read I through I2

וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו אָבֵל אֲשֶׁר־
אָנֹכִי עֹלֵם אֶת-אָחִי אֲשֶׁר רָאִינוּ צַרַת נַפְשׁוֹ...
And they said one to another, We are truly guilty concerning our brother, in that we saw the anguish of his soul... B'reishit 42:21

6 consecutive words beginning with an ALEF. So too in Sh'mot 3:6. Yehoshia 15:29 has a run of 12 words beginning with a VAV.

TT 888

for Shabbat "ZOT CHANUKA"
That's three eights for...

8 days of Chanuka

8 candles

we ATE latkes and sufganiyot

Parsha Points to Ponder **MIKEITZ**

1) Why does the Torah relate that Par'o told HIS DREAM (CHALOMO) to his magicians, in the singular, but then relate that Par'o's magicians could not explain THEM (OTAM), in the plural (41:8)?

2) Why does Yosef use the words THE LAND OF EGYPT (B'CHOL ERETZ MITZRAYIM) when referring to the years of plenty (41:29 and 30) while saying THE LAND when speaking about the famine (41:30 and 31)?

3) Yosef advises Par'o to appoint a CHACHAM and NAVON to lead Egypt through the years ahead. Why did Yosef use two words to describe a wise man?

Parsha Points to Ponder

is prepared by

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Answers are somewhere else in this issue
Look for them, but only after a good pondering

First 3 nights: 1,10,11 - how many on the 8th night?

He's #1; his father is 176

Whereas a greeting to a fellow of Shalom Aleichem should get a response of Aleichem Shalom, the greeting of Boker Tov generally is answered with BOKER OHR. That expression comes from this week's sedra, B'reishit 44:3

Mikeitz STATS

plus ZOT CHANUKA

10th of 54 sedras; 10th of 12 in B'reishit

Written on 254.6 lines in a Sefer Torah, rank: 6th

The sedra is a single Parsha P'tucha (open)
(the LONGEST parsha in the whole Torah)

146 p'sukim - ranks 8th (5th) tied with B'reishit

2022 words - ranks 3rd (2nd)

7914 letters - ranks 2nd (first)

Mikeitz's p'sukim are unusually long for a big sedra. That's why it is so high in the rankings for words and letters. On the other hand, with no parsha breaks, the "number of lines" drops a bit.

We also have a 40 pasuk maftir! The longest Maftir there is. Added to the 146 p'sukim of the sedra, we read more p'sukim than any single-sedra Shabbat. Ironically, this beats out Naso (176 + 3 for Maftir), by taking most of its Maftir from Parshat Naso. Only Matot-Mas'ei, Chukat-Balak, and Vayaqhel-P'kudei have more p'sukim

MITZVOT

None of the 613 mitzvot are found in Mikeitz

Aliya-by-Aliya Sedra Summary

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Par'o, Achashveirosh, Haman, HaShem, Bnei Yisrael

Kohen - First Aliya

14 p'sukim - 41:1-14

[P> 41:1 (146)] Two years have passed since the wine steward had promised to tell Par'o about Yosef. Extra years of languishing in prison, for putting too much faith in a human at the expense of complete faith in G-d (and possibly creating a Chilul HaShem in Yosef's case, because of who he was and the specific circumstances being what they were).

Let's clarify... In "normal" circumstances, a person in Yosef's situation should take steps to get himself out of prison by asking the wine steward (or whomever) to help. But in this case, we can see that the Sar HaMashkim spoke condescendingly about Yosef, calling him a NAAR IVRI. This probably means that he relished the idea that the "Jew boy" relied on him to get out of jail. This, after Yosef's giving G-d credit for the dream interpretation. We can imagine that in Yosef's particular situation, his asking the Sar HaMashkim for help would not be the right way to go.

Par'o has two dreams - 7 emaciated cows consuming 7 fat cows without showing the effect of their "meal", and 7 scorched ears of grain consuming 7 fat, good ears. These dreams upset him very much. He summons his counselors who fail to ease his mood with their unsatisfactory interpretations.

The wine steward finally remembers Yosef and approaches Par'o

with his story. "With us there was this Jewish kid..." Par'o orders Yosef's removal from prison and Yosef is prepared to meet Par'o.

SDT: *Rashi points out (actually, he curses) that wicked people, even when they are acknowledging good that was done on their behalf, will belittle those to whom they owe a debt of gratitude. The Wine Steward refers to Yosef as a NA'AR (connotation of a fool), IVRI (a foreigner who doesn't belong amongst us), EVED (a slave unworthy of leadership).*

SDT: *There is a Tradition that Yosef was "remembered" on Rosh HaShana and removed from prison to the palace of the king. What happened to Yosef was part of the Divine Plan for enslavement and subsequent redemption of Bnei Yisrael. Perhaps, this gives Rosh HaShana one of its claims to be called ZEICHER LITZI'AT MITZRAYIM, commemorative of the Exodus, as we say in Kiddush. (Also, the Plagues began on Rosh HaShana, and actual slavery ended then).*

SDT: *When Yosef was brought before Par'o, the Torah tells us that he shaved. Rashi says that it was a sign of respect to royalty. Some say that Yosef was a NAZIR, and he did not drink wine or cut his hair. Nonetheless, he shaved for Par'o.*

Levi - Second Aliya

24 p'sukim - 41:15-38

Par'o tells Yosef about his dreams (making some significant changes which Yosef corrects, thus signaling to Par'o the Divine origin of Yosef's dream interpretations). Yosef tells Par'o that his two dreams are in fact a single message

from G-d of His intention to bring seven years of plenty which will be followed by seven years of devastating famine. The years of plenty will not even be remembered (unless measures are taken to properly prepare for them). The doubling of the dream indicates that the events are soon to occur. Yosef suggests what to do during the years of plenty to prepare for the famine. Par'o is highly impressed by the godly person, Yosef.

There is an impressive list of parallels between the story in this sedra and Megilat Esther. Specifically, in Par'o's treatment of Yosef and Achashverosh's instructions to Haman about how to parade Mordechai through the street. The textual similarities are extensive.

Shlishi - Third Aliya

14 p'sukim - 41:39-52

Par'o, convinced that Yosef is the wisest person around, appoints him as viceroy over all of Egypt. Par'o gives Yosef his royal ring and special garments (**again garments!**) and parades Yosef through the streets so that the Egyptians will know of the authority the king has given Yosef. Yosef is given A-s'nat as a wife. (Some say that she was Deena's daughter.) At age 30, Yosef is master over Egypt. A-s'nat bears Yosef two sons, before the years of the famine - Menashe and Efrayim.

Note that Par'o acknowledges that G-d is the source of Yosef's wisdom.

Apparently, not all Egyptian rulers had the disdain for the G-d of Israel that a successor of this Par'o had years later. Although it is worded in the form that a "new king arose who did not know Yosef", we can see that it was also G-d that the new king chose not to know. This phenomenon seems to be repeated in Jewish History. Of relevance to the Chanuka story is the attitude towards G-d and the People of Israel of Alexander the Great compared with some of his successors.

R'vi'i - Fourth Aliya 23 p'sukim - 41:53-42:18

The seven years of plenty end and the famine begins. All neighboring countries are devastated by the famine, but Egypt has prepared well. Yosef manages the distribution of food supplies and amasses great wealth for Par'o.

Meanwhile, Yaakov, aware that there is food in Egypt, sends "the brothers" (but not Binyamin) to buy provisions.

SDT: *The Torah says that Yaakov SAW that there was plenty... Rashi asks: What is the meaning of SAW; would not HEARD be more accurate? Rashi answers that Yaakov SAW in a prophetic-like vision that there was plenty in Egypt. Rashi adds that this was not full, clear prophecy, as Yaakov still did not SEE that Yosef was on the scene. A prophet sees only what G-d wants him to see, and understands only that part of a vision that he does see.*

SDT: *The Gemara in Taanit says that Yaakov and family were still well-supplied*

with food at this stage in the famine. Yet he sent them to Egypt, rather than inflame the jealousy of others. When others have not, it is improper to flaunt what you have.

Yosef sees his brothers, recognizes them, (they do not recognize him,) and remembers his dreams. He treats them harshly and accuses them of being spies. They deny the charges and tell Yosef of their family history and honorable intentions.

SDT: *Rashi says that the brothers (unknowingly) uttered a prophetic statement saying "WE are all the sons of one man". Consciously, they were talking about themselves. But the statement is very true when Yosef is included - We are ALL...*

Yosef proposes a test of their sincerity - they must bring their younger brother down to him. He locks them up for three days to "think things over".

The Baal HaTurim points out that the phrase VAYISH-TACHAVU LO, and they (the brothers) bowed to him (Yosef) has the same numeric value (772) as B'CHAN NIT-KAYEIM HACHALOM, with this, the dream (Yosef's) was actualized. TT adds that VAYIT-NAKEIR ALEIHEM, And he (Yosef) acted like a stranger to them (the brothers), is also 772. Part of what Yosef did to complete the Divine plan expressed by his dreams, was to hold back in revealing himself for a while. SHEVA SHANIM, 7 years, a significant feature of this episode, is also 772.

B'ZOT, with this you shall be tested. Yosef said that the children of Israel will be tested B'ZOT. With ZOT. ZOT = 7 + 1 + 400 = 408. The three

major "tools" to achieve forgiveness from G-d are T'FILA, T'SHUVA, TZEDAKA. This is what we say in Musaf of Rosh HaShana and Yom Kippur. Some machzorim have another set of words printed above these three. They are not said, but they are there. Prayer = KOL (voice). Repentance is aided by TZOM (fasting). And TZEDAKA is performed with MAMON (money). Each of these three words is numerically equal to 136. $100+6+30 = 90+6+40 = 40+40+6+50$. The G'matriyas of these synonyms being equal speaks of an equality of significance in the quest for Divine forgiveness. Add them up and you find $136+136+136 = 408$. B'ZOT TIBA-CHEINU - This is how we are tested - with Prayer, Repentance, and Acts of Kindness are the Children of Israel tested.

Chamishi - 5th Aliya 35 p'sukim - 42:19-43:15

Yosef tells them that one of them shall remain as a hostage (Yosef selects Shimon, so as to split the dangerous team of Shimon and Levi) and the others are to return to Canaan to bring "the little one" down to Egypt. The brothers express sincere remorse for what they had done to Yosef (considering their present predicament as a punishment for that). Reuven says the equivalent of "I told you so". All are unaware that Yosef is listening and understanding their conversation. Yosef goes off on his own and weeps (for what he is putting his brothers through). Yosef

commands that their bags be filled with food and that their money be returned to them as well.

When each brother opens his sack, he is frightened to find his money there. They return to Yaakov and report to him what has happened.

Yaakov laments the loss of Yosef and now Shimon and announces that he will not risk losing Binyamin as well. He refuses to permit his sons to return to Egypt, in spite of (or because of) Reuven's ridiculous suggestion that his own sons be put to death if anything happens to Binyamin.

SDT: *The Gemara says that the curse of a wise (righteous?) person, even when made conditional, comes true (in some way or other). Reuven offered that his sons should die if Binyamin is not returned. The offer was refused. And Binyamin did return to his father. Nonetheless, Reuven said what he said. His "two sons" refer to two infamous descendants of his who DID die - Datan and Aviram. One has to be exceedingly careful of what one says! (Not only did they die in the wake of Korach's rebellion, but even earlier, they are referred to as dead. G-d tells Moshe to return to Egypt because those who were after him had died. Rashi says this means Datan and Aviram, who became poor and were considered as dead - they died twice!)*

The famine in Canaan intensifies and Yaakov finally agrees to entrust Binyamin into the hands of Yehuda for the return trip to Egypt. Yaakov gives them twice as much money as they will need and sends gifts of the finest spices to the "Egyptian leader". Yaakov blesses his sons;

they return to Egypt and present themselves to Yosef.

Shishi - Sixth Aliya 14 p'sukim - 43:16-29

Yosef sees Binyamin and tells his attendant (probably Menashe) to prepare dinner for them all. The brothers fear the summon to Yosef, convinced that it has to do with the returned money from the previous trip. They tell Yosef what had happened in order to forestall his anger. Yosef asks them about their aged father.

The brothers bow to Yosef, thus again fulfilling the essence of his dreams (and this time it includes Binyamin). Yosef sees Binyamin, asks about him and blesses him.

Sh'VII - Seventh Aliya 22 p'sukim - 43:30-44:17

Yosef is having a hard time controlling his emotions. He cries in private again, washes his face and returns to the brothers. At the dinner, he seats his brothers in age order (which alarms them - "How could he know?"). He gives them gifts, more to Binyamin.

(Yosef was creating the potential for jealousy so that the brothers would be put into a similar situation as previously. This sets the stage for "complete" repentance. Was he acting consciously, subconsciously, divinely guided...?)

He next orders that food and their money be put into their respective

sacks and that his (Yosef's) special cup be placed among Binyamin's baggage.

He sends the brothers on their way to Canaan, and then sends his "man" after them to accuse them of stealing the cup. The brothers are appalled by the accusation and pledge that if the cup is found with them, the "guilty" party shall be put to death and the others would become slaves to Yosef. Yosef offers to enslave only the guilty one; the others would be free to go. The search reveals that Binyamin has the cup. Yehuda, as spokesman, offers that all should become slaves. Yosef insists that only Binyamin should remain; the others should return to their father.

Deja vu all over again! Once again, the brothers can go to Yaakov - without one of Rachel's sons and claim extenuating circumstances. And this time, it would be true! Not contrived, as it was with Yosef. This sets the stage for the possibility of real T'shuva. [Ramabm, in his Hilchot T'shuva, lists various components of T'shuva. He then introduces the concept of T'shuva G'mura - complete T'shuva, which he says can only be achieved (or at least, recognized) if the same (or very similar) conditions exist as when the original sins were committed.] Will the brothers see this as an opportunity to save themselves and claim that they were powerless to do anything, or will they stand up to this enigmatic ruler of Egypt and be prepared to fight for Binyamin? And this time, it would be easier to do, because they did

nothing wrong.

In classic "cliffhanger" style, the parsha ends with this question. One must stay tuned to the same station, same time next week, for the answer.

Maftir second Torah 40 p'sukim - Bamidbar 7:54-8:4

As mentioned earlier, this is the longest Maftir there is.

There was a period of 12 days during the inauguration of the original Mishkan, when each tribe's leader brought gifts to Chanukat HaMizbei'ach, the dedication of the Altar. The Torah reading for each day of Chanuka corresponds to the NASI of the day from the original "Chanuka" (so to speak). Since there are only 8 days of Chanuka, on the 8th day we read the gifts of day 8, and then we continue with days 9, 10, 11, and 12. Then we read the itemized summary of the gifts, which completes ch. 7 in Bamidbar, the longest chapter in the Torah. Then we add the first 4 p'sukim of B'ha'a'lo't'cha, the portion of Aharon tending the Menora in the Beit HaMikdash. The parallels to the Chanuka story are so strong; this is no far-fetched connection.

Haftara - II p'sukim M'lachim Alef 7:40-50

This haftara is read only 18% of the years, because that's how frequent a two-Shabbat Chanuka is. Actually, the haftara is more common than that, since it is also the haftara of Vayaqhel - but only sometimes.

The Haftara tells us of the special Menorahs (10 additional ones) that Shlomo HaMelech had made. They flanked the "original" Menora in the first Beit HaMikdash. The focus on the Menora reminds us of the Chanuka story, and that is why we read this Haftara. In Torah reading for Chanuka, we read about the Mishkan. Between last week's and this week's haftara, we cover the first and second Batei Mikdash. Now, G-d, bring on the 3rd!

The Question that Keeps on Asking

It is known as the Beit Yosef's question, although there are sources with the same question that predate Rav Yosef Karo.

It's a well-known question that scholars and would-be scholars have answered differently throughout many centuries. Whole books have been written on this one question, and (almost) countless suggested answers to it.

It's a question particularly appropriate for the last day of Chanuka, because implicit in that day's nickname - Zot Chanuka - is the message that Chanuka's being specifically eight days is very significant, and not merely coincidental to the number of days it took to acquire fresh, acceptable oil for the Menora of the Beit HaMikdash.

And this is the question: If the Chashmona'im found a one-day supply of undefiled sacred oil for the Menora and

that one day supply miraculously lasted for eight days, then there were seven days of miracles. How come the Sages made an 8-day holiday to commemorate the miracle of the oil? [See Lead Tidbit, but this question still stands]

Some say that one day was to commemorate the victory of the Chashmona'im and the other seven commemorate the miracle of the oil.

Not a bad answer, but if so, maybe there should have been 8 days of Chanuka and seven nights of lighting a candle to commemorate the 7-day miracle of the oil. On the other hand, in HaNeirot Halalu we say that we light the candles for the miracles and the victories.

Another popular answer is that when they realized that they needed to light the Menora for eight days until new oil could be obtained, they divided the oil they found into eight parts and used only an eighth of the amount each night. But rather than lasting only for 1.5 hours of the night, the oil - on each of the eight nights - miraculously lasted all through the night. That's eight days of miracles.

The problem with that answer, perhaps, is that if the mitzva of lighting the Menora in the Beit HaMikdash required an amount of oil sufficient to last through the night, then they would not have acted properly by using such a small quantity of oil each night. Rather, they should have filled up the oil cups of the Menora on the first night, using up their one-day supply, so that at least the mitzva would be performed properly that one time. Without any oil for the next seven nights, they would simply wait until new oil was available.

Commentaries who agree with this

challenge to this possible explanation of what happened, are led to a different suggestion. That, indeed, they did use all the oil on the first night, but the flask remained full after filling the cups of the Menora. That was a miracle on the first night too.

The problem with this possibility is that on the eighth night, the flask would not need to refill, because new oil would be available the following night. Which again leaves us with only seven days of miracles.

Another suggestion is that they used all the oil on the first night, the flask was then empty, but in the morning, the oil cups of the Menora were still full. Miracle. With the same problem of what happened on the eighth day. Presumably, the oil would be consumed on the eighth day, in the normal fashion of oil. No miracle there. Only seven days of miracle. Back to the original question.

Another suggestion is that it was a miracle that a one-day supply was found at all. Especially a flask sealed by a Kohen Gadol. Odd, because that was not a function of the Kohen Gadol, but of the kohen in charge of the stores of oil in the Mikdash. This opinion includes an explanation of the necessity of finding that one flask, because miracles need to be anchored in reality. If there was no oil at all, there would be no miracle of oil. So that was the miracle of day one, and the seven days beyond the first that the oil lasted were the other seven days of miracles. Hence, eight days.

The problem with this suggestion is that finding oil - as wonderful and necessary as it was - is not a supernatural miracle that would warrant the addition of a

day's commemoration.

Another variation of what happened with the oil is that after the first night, the oil in the Menora diminished by one eighth. This happened on each of the eight nights. 8 days of miracles. Eight days of Chanuka. This theory has an additional appeal. The Menora required oil derived from olives, not miracle oil from heaven (so to speak). Having the original real olive oil present on each of the days, means that oil of olives was burning, not supernatural oil. We can say that there was no increase in the amount of oil; it just miraculously lasted longer than expected.

Two other answers admit that there was only seven days of miracles with the oil, but say that the Sages declared an eight-day holiday, and an eight day mitzva, corresponding to the Torah holiday of Sukkot and/or corresponding to the eight days of Mila. Mila was a main target of Greek oppression and to best celebrate our victory over the Greeks, our Sages established an 8-day holiday. Not only have an 8-day holiday, and not only perform the mitzva of the Chanuka lights for eight days, but to increase (or decrease) the number of candles each night so that the number 8 is emphasized. (Zot Chanuka - this is the essence of Chanuka.)

Another suggestion is that the Chashmona'im used wicks that were 1/8 the usual thickness, expecting the lights to burn through the night. The miracle was that the Menora shone brightly as if full-sized wicks were used. That means eight days of miracle too. A possible problem with this theory is that the mitzva of the Menora in the Beit HaMikdash included using wicks of a

certain thickness.

Some take a different direction in trying to determine what happened. Possibly because of the ritual impurity in the Mikdash, the Chashmona'im set up a makeshift Menora in the courtyard. A one-day supply of oil meant to be used indoors would not last the whole time outdoors. But it did. Miracle. And the wind did not extinguish the lights of the Menora. Miracle. And the light of the Menora in the courtyard of the Beit HaMikdash on that first Chanuka lit up all the courtyards of Yerushalayim. Miracle.

Some say that the Menora burned night AND day - miracle & miracle.

Whatever happened, a Great Miracle Happened Here.

Important to add that whatever the miracle of the oil was, the fact is that it was "unnecessary" - we would have just waited patiently for new oil - no problem. And that is why the miracle of the oil is so great in our minds and in the reaction of our Sages - G-d didn't HAVE to perform this miracle - but He did! It demonstrated just whose side He is on.

Excerpts from a weekly blog by Yaakov Reichert, drawing lessons in ecology from Parshat HaShavua

Solutions for Famine

Okay, this week's parsha is a no-brainer. Seriously, how can an Eco-Rabbi NOT talk about Parshat Miketz? The parsha which contains the solution for dealing with famine...

Parshat Miketz opens with Pharaoh, King of Egypt, having a dream in which he sees 7 fat, healthy cows consumed by 7 weak and sickly cows. Then Pharaoh sees 7 fat, healthy bundles of grain consumed by 7 weak and sickly bundles.

After consulting with every wise man around he finds Joseph, who had been thrown in jail. While in jail Joseph helped, correctly, interpret the dreams of two cellmates. One of them ended back in Pharaoh's court - and it was he who recommended Joseph to Pharaoh. (albeit two years after he was first asked to do so by Joseph - Ed.)

Joseph explains that there will be 7 years of plenty followed by 7 years of famine. He recommends that if Pharaoh is wise, he will save during the years of plenty for the following years of famine. Pharaoh immediately raises Joseph up to be his top advisor and Egypt is saved.

The advice of Joseph in Parshat Miketz is wise, even today. We have been blessed with a storeroom full of fuels - natural gasses, coal and oil. But at the rate at which are burning them, it will be all gone, perhaps even within our own lifetimes.

Additionally, our current infrastructure for utilities is not sustainable. With too many years of drought we will be without water,

even though there are few countries in the world who do not border on an ocean. Not to mention all the waste we dispose of which could be reused or recycled. Our Sun is an unlimited source of energy, if we only invest in harvesting it.

The problem is that if we continue consuming at this rate we will be left without. On an individual basis, Joseph's advice is wise. If we all can conserve, we will last longer before we use up our resources.

On a larger scale, Joseph's advice is crucial. Governments need to be taking advantage of this time-period of plenty for developing alternative solutions to their country's needs.

Israel is a country that develops some of the most advanced environmental technologies but those individual companies cannot implement them here because the government is not providing the financial support. Support for programs that would ultimately be beneficial to her.

Let's remember with this Chanuka the three R's: Reduce, Reuse and Recycle. And let us work towards a sustainable future of plenty.

DIVREI MENACHEM

Parshat Miketz describes how a stranger in a foreign land - and a "criminal" Hebrew slave at that - becomes a viceroy of the leading nation state of the ancient world. It reads like a classic disaster with a happy ending. In truth, the record of Yosef's interpretation of Par'o's dream is a lesson for mankind in general, and the Jewish nation in particular.

In her usually incisive way, Nechama Leibowitz spells out the strategic sequence of Yosef's speech to Par'o, after he has been dragged from the dungeon and stands before the king. Of special note is the credit that the poor lad daringly and consistently accrues to G-d, rather than standing on his own prowess at solving the king's predicament.

For Yosef proclaims that the solution is, "beyond me [and that] it is G-d who will respond with Par'o's welfare" and, "that what G-d is about to do, he has shown to Par'o." Moreover, Yosef points out that the repetition of Par'o's dream indicates that, "the matter stands ready before G-d and G-d is hastening to accomplish it."

Astonishingly Par'o, the arch idol worshiper, responds: "Since G-d has informed you of all this, you shall be in charge of my palace." Clearly, then, those ready to stand up and say, "In G-d we trust!" are those who have the upper hand - as then, so today.

NU?

NUN-SHURUK (that's the VAV with a dot in it) at the end of a word means some form of first person plural - we, us, our...

There are literally thousands of occurrences in Tanach of a NU ending, all of which fit the above usage, except for - no, let's hold the exception for a moment. Let's look at examples of words that end in NU. ANACHNU, we; ANINU, our father; YADEINU, our hands; MATZANU, we found; CHALAMNU, we dreamed; CHALOMOTEINU, our dreams; (examples from the area of the Torah we are reading these weeks);

The exception is when there is a DAGESH CHAZAK in the NUN. Then the NU means him, third person singular - last week's sedra - L'CHU V'NIMK'RE-NU LA-YISH-M'EILIM, let's sell HIM (Yosef) to the Yishmaelites. This week - Yaakov won't send Binyamin (the first time), PEN YIKRA-ENU ASON, maybe something will happen to HIM. How's your father? HA-ODENU CHAI? Is HE still alive? These last examples have DAGESHed NUNs. Singular, third person.

How about these examples:

T'hilim 37:33 - ה' לֹא יַעֲזֹבֵנוּ בְיָדוֹ... - G-d will not leave him (singular, see the DAGESH?) in his hand...

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ... This quote is from Melachim Alef (8:57) - May HaShem our G-d be with us... let Him not leave US or forsake US. No DAGESH, plural.

FROM THE VIRTUAL DESK OF THE OU VEBBE REBBE

Q *Can someone serve as a sandek more than once for the same family? Are there any halachic/minhag issues involved?*

A The Rama (Yoreh De'ah 265:11) cites from the Maharil (Mila 1, based on R. Peretz) and accepts the minhag not to have one person be the sandek for more than one child in a family.

The Maharil explains the matter as follows: The sandek, who holds the baby during the brit, is like one who offers the daily ketoret (incense) in the Beit HaMikdash. Regarding the ketoret service, the Mishna (Yoma 26a) says that only a kohen who had never offered ketoret in the past was a candidate. The gemara (ad loc.) explains that this is because the bringing of the ketoret makes one rich. Thus, we “spread the wealth”. The same, say the Maharil and the Rama, is true of a sandek.

However, very important Acharonim question how authentic and binding this minhag is. The Noda B'Yehuda (I, YD 86) starts off by saying that there is no Talmudic source for it and that the rationale provided was not the source but helped justify post facto a custom that had developed. The GR"A also questions its Talmudic logic. He asks that if the comparison to ketoret were true, then one should not be sandek twice, even for babies from different families, whereas the minhag allows it. He also argues that the lack of anecdotal evidence of a correlation between

serving as a sandek and wealth raises questions about the sources. (Some respond that wealth can come in different forms.) The GR"A, though, does not reject the minhag but says that the real source for it is the kabbalistic “Will of Rav Yehuda HaChasid”.

The Noda B'Yehuda also accepts the minhag and suggests the following Midrash as a source for the comparison to ketoret. The midrash (Yalkut Shimoni, Lech Lecha) says that when Avraham's household underwent mila, they piled up the foreskins. Hashem remarked that the resulting stench was as welcome before Him as ketoret. He notes (based on Yoma 26a) that ketoret's enriching factor is the fact that it is a rare mitzva. On one hand, that does not apply to mila, which is abundant in K'lal Yisrael. On the other hand, though, since the pool of potential sandeks is so great, it is a rare occurrence for the individual to be a sandek, just as it is for a kohen to bring ketoret. In contrast, because the small number of mohelim each perform frequent britot, it is not enriching for them, and there is no need to limit a mohel to one per family. Despite his explanation, the Noda B'Yehuda claims that not all communities accept the minhag and mentions that some communities have the rabbi be sandek at all britot.

The Chatam Sofer (Shut OC 158) deflects some of the questions and finds his own Midrashic source. He responds

that the minhag of having the rabbi be sandek at all the britot does not weaken the minhag. Just as regarding ketoret, the Kohen Gadol can bring it as he desires, so too one community leader can be the permanent choice, whereas regular people would be limited to once.

This brings us to the matter of possible exceptions to the rule. There are minority opinions that: 1) relatives can be sandek more than once (Yad Shaul 265, cited in Yechave Da'at III, 77); 2) only during a single year should one not be a sandek twice (according to some, even for different families) (Birkei Yosef, citing the minhag of Solonika); 3) the father serving as sandek himself, who thus is not giving the honor to anyone, can do so for as many of his children as he likes (Torat Chayim (Zonnenfeld) 15) (however, it is rare these days for the baby's father be sandek even once).

In summary, those who do not have a kabbalistic orientation need not take this matter so seriously, and one need not intervene if another decides to ignore the minhag. However, except when there is a pressing need to reuse a sandek (e.g., in a remote location, where there are very few G-d fearing people), it makes most sense to follow the accepted minhag of one nuclear family having a different sandek for each child.

TRIDDLES

Prizes for best solution sets (when awarded) are furnished by Noam Productions and/or Big Deal.

Last issue's (VAYEISHEV) TTriddles:
And some Chanuka fun, too

[1] What bracha do you say on a dreidel?

This TTriddle works only with Israeli dreidels - shall we say S'VIVONIM. The letters on it - NUN, GIMEL, HEI, PEI, rearrange to spell HAGAFEN, the bracha for wine always and for dreidels, only on Chanuka - and only in Israel.

[2] Chanuka toy for high school juniors - where?

If you thought we were discriminating against dreidels from Chutz LaAretz with the first TTriddle, here's one for the NUN GIMEL HEI SHIN variety. Take those letters and rearrange them to spell SHANA GIMEL, meaning third year (as in high school or college). So the toy for the junior is the dreidel. Where? Anywhere other than Israel.

[3] People from Triland count with triangular numbers. How many candles do they need for the whole Chanuka?

And their Square friends?

Then a Square woman married a Trilander and they decided on a diplomatic arrangement. How many candles do they need?

What's wrong with the girl from Beit Shammai who married the fellow from Beit Hillel making a similar arrangement?

Think of the arrangement of the 10 bowling pins in bowling. A row of 1, then a row of 2, then 3, and then 4. The arrangement is in the shape of a triangle and 10 is known as a triangular number because of this. 1 is the first triangular number.

Then comes 3, which is 1+2. Then 6, which is 1+2+3. We've already met 10, which is 1+2+3+4. And so on. The 5th triangular number is found by adding all the numbers (natural numbers, that is) from 1 to 5. 15 is the next triangular number. The next would be 21 and then 28, and then 36. If the people from TRILAND count in triangular numbers only, then they would light 1 the first night, 3 the second night, 6 the third night... and so on, until 36 on the 8th night. Adding the first 8 triangular numbers, 1+3+6+10+15+21+28+36 gives us 120. Add 8 more candles for a SHAMASH each night and the TRILANDERS would need 128 candles for all of Chanuka.

The SQUARE friends of the TRILANDERS count with square numbers only. Square numbers have a geometric meaning - arrange dots in a 2x2 square. How many dots? 4. And a 3x3 square? 9. The word square is borrowed from its geometric meaning to also mean the result of multiplying a number by itself. 4 squared is 4x4, which is 16. And, in fact, 16 dots can be arranged in a 4 by 4 square. The SQUARES would light 1 candle the first night, 4 the second night, then 9, 16, 25, 36, 49, and finally 64 candles on the 8th night. Adding up the first 8 square numbers, 1+4+9+16+25+36+49+64, we get 204 candles plus 8 for the shamash, for a total of 212 candles.

Next. When the Trilander married a Square, they decided to count only numbers that are both triangular and square. 1 is both. The next number that is both triangular and square is 36. That's how many candles they lit on the second night of Chanuka. We need the next six numbers that are both triangular and square. If you want to find them on your own, do not continue reading. More likely, you want to stick the task of finding them on a child or grandchild. In that case, "go for it", and read on. The next 6 triangular square numbers (or square triangular numbers, if you prefer, are 1225, 41616, 1413721, 48024900, 1631432881, and 55420693056. That's over 55 billion candles on the 8th night. Forget about it. Divorce would probably be an option as early as the third night. For the whole Chanuka, the total goes over 57 billion.

Even if the couple didn't divorce on the third night, they might both drown in hot wax a few nights later.

And finally, we come to the marriage of children from Beit Hillel and Beit Shammai. If they tried a similar arrangement by lighting a number of candles each night that would satisfy both opinions, they would light 1 and 8 on the first night, 2 and 7 on the second night, and so on, lighting 9 candles each night. Their problem would be that each night is not distinguished from the others in an ascending number of candles, as is "required" by the mehadrin min hamehadrin practice which we all follow.

[4] Section in the journal of the Edison yeshiva on Plainfield Avenue

The Yeshiva in Edison, New Jersey on Plainfield Avenue is a branch of RJJ, Rabbi Jacob Joseph yeshiva since 1982. The original RJJ was established in 1903. The section on the history of the school in the journal of the yeshiva can carry the title borrowed from the beginning of Parshat Vayeishev - EILEH TOLDOT YAAKOV YOSEF.

[5] He questioned his youngest son

The word questioned was purposely misspelled - no typo here, have a nice day! Because Yehuda's youngest son (well, not counting Peretz or Zerach) was SHEILA, which can be seen as SH'EILA (question) with one of its letters missing.

[6] MazalPic

The Zodiac sign for Tevet is the G'DI, the Goat, known by its Latin name, CAPRICORN. Which sounds a lot like CAP or CORN, which is the choice being offered in the MazalPic.

Rabbi Weinreb 's Weekly Column: Parshat Mikeitz Yosef, Chanuka, and Wisdom

Wisdom is the rarest of all important human qualities. Observers of the contemporary state of affairs often remark that wisdom, which is especially necessary in this day and age, is now particularly lacking.

Yet, at the same time, we are told that there is an age in life when most of us finally do obtain wisdom. Erik Erikson, the famous psychologist and thinker, believes that the course of the lifespan is marked by a series of developmental stages. At each stage of life, we master different developmental tasks. In late middle age, about age sixty, one begins to achieve wisdom. Erikson's book, *Childhood and Society*, devotes an entire chapter to defining wisdom and to detailing the process by which one achieves it, or fails to achieve it.

What is wisdom from a Jewish perspective? And what does wisdom have to do with this week's Chanuka theme?

The search for wisdom is a frequent biblical theme. King Solomon was once assured by the Almighty that he would be granted the fulfillment of one wish. He wished for wisdom, obtained it, and is therefore termed in our tradition the wisest of all men.

Reading this story of Solomon and other sacred texts leads to the

conclusion that there are at least two components to wisdom. There is a knowledge base; mastery of the facts and its data. There is also, however, the essential ability to select from this database those bits of knowledge which apply to the situation at hand.

There is the mastery of material, and there is the ability to advance that material and make it relevant.

One of the early 20th century masterpieces in the field of Jewish ethics is a book by Rabbi Joseph Hurvitz of Novardok, entitled *Madregas Ha'Adam* (Man's Stature). Torah wisdom is one of Rabbi Joseph's themes. He insists that mastery of the corpus of Jewish law in and of itself does not constitute wisdom. Knowledge in "matters of the world" is also necessary; abstract knowledge must be interrelated with concrete reality.

The symbol of the Chanuka festival is, of course, the Menorah. The original Menorah in the holy Temple was situated in the southern end of the main sanctuary and consisted of seven branches.

The Menorah symbolizes the light of wisdom, and its seven branches, the seven classical areas of wisdom, which include not only knowledge of the divine, but also mathematics and music.

Combining the wisdom symbolized by the Menorah with Rabbi Joseph's insights, we begin to appreciate the complexity of the concept of wisdom. It encompasses theoretical and practical knowledge, and it involves the seven major areas of human

inquiry.

It is in this week's Torah portion, Miketz, we encounter the first man to be known as wise, to be recognized as a fount of wisdom. That man is the biblical Yosef, and it is the Pharaoh of Egypt who calls him wise.

You know the story. Par'o has his dreams, Yosef interprets them and suggests a plan of action. Par'o is pleased by the plan and says to his courtiers, "Could we find another like him, a man in whom is the Spirit of God?" And he continues and says to Yosef, "Since God has made all this known to you, there is none so discerning and wise as you".

Par'o recognizes that wisdom is not only mastery of facts and the ability to apply them; it is more than familiarity with the seven branches of worldly wisdom, and it is even more than life experience. Besides all that, it is a gift of God.

I have had the good fortune of meeting several wise people in my life, and I am sure that most of you have as well. Whenever I have met such people, I have been struck by how their words seemed to come from a higher place. Their insights reflect that they have access to a source beyond my ken.

This was Par'o's experience when he heard Yosef's interpretation. He realized that no course of study - no training, no mastery of expertise - was sufficient to account for the good counsel that he was hearing. He knew that the man in front of him was blessed with the Spirit of God.

There is no better time than this Shabbat, as we celebrate the second Shabbat Chanuka and read the story of Yosef, to reflect upon the quality of human wisdom and to fully appreciate this lesson: Whatever else wisdom comprises, it has one indispensable ingredient. It is ultimately the inspiration of the One Above.

I would like to take this opportunity to wish everyone a Happy Chanuka!

MACHON PUAH More on Supervision

As we have reviewed over the past few months, recent events have verified the common sense need for Halachic supervision of fertility treatments. Halachic supervision is the independent process of verifying the chain of possession of genetic materials during processing. As we previously discussed, fertility clinics and labs have exceptional standards to prevent common errors. Independent supervision serves as a safeguard against human error in the process, rather than any malicious or intentional acts in the lab.

There are highly regarded authorities that equate fertility supervision with kashrut supervision for food. Most food supervision is conducted via random site visits and checks. The Mashgiach is not present on site at all times, but instead has free, unfettered access to the factory or location of the food preparation whenever he likes. Since the workers in the factory have no idea exactly when the Mashgiach will be there, they take care to adhere to the kashrut regulations lest they be caught.

According to these authorities, it is sufficient for the supervisor to randomly visit the facility or perhaps observe the workings of the laboratory from an offsite location. Laboratory workers, fearing exposure of any wrongdoing, will therefore be meticulous in their work of their own accord. This level of stringency is sufficient and effective to ensure that there is no negligence or malicious mistakes made and is indeed the generally acceptable standard for Kashrut.

However, as we stated before, the mistakes being made in fertility laboratories are almost always the result of human error and innocent mistakes. Unless the supervisor was actually present during the entire process mistakes of human error will never be discovered under this type of arrangement, because the lab worker himself is not even aware that an error has occurred.

Some claim that it is sufficient to perform DNA testing of the child when it is born. Informing the clinic that such testing will be performed will encourage the laboratory to be extra careful. However, again, this is only effective in preventing malicious errors or negligence, but not innocent human error.

In addition, what if the couple discover that the child is not their genetic child? Should they give the child up, return him to his genetic parents, or raise him as their own with the constant knowledge that a mistake was made? Such a case is fraught with tragic consequences and concerns.

In fact, when the PuaH Institute first began supervision, standard procedure called for each fifth couple to undergo DNA testing - post birth, in order to randomly spot check the supervisors. This practice was ultimately discontinued. The couples involved protested our request for the verification test. Having suffered the pain of infertility and the trials of treatment they were not prepared to hear any further painful news. Experience has therefore taught us that such post-birth DNA testing is too traumatic for families to undergo and alternate methods of supervision were required.

Accordingly, the Puah Institute does not recognize such supervisions as adequately fulfilling the requirements of true halachic supervision. We will discuss Puah supervision in the coming weeks.

CHIZUK IDUD

(for Olim & not-yet-Olim)

In what serves as a prototype for Am Yisrael, Yosef contributes immeasurably to the welfare of a foreign country - Mitzrayim, in this case - setting the stage for B'nei Yisrael's first exile when their situation became intolerable (a famine).

We must keep in mind, however, Ya'akov's resistance to having his sons "go down" (a term repeated numerous times in this parsha!) to buy produce in Mitzrayim, agreeing only because of piku'ach nefesh: "so that we may live and not die" (42:2).

Ya'akov's fear of uprooting his family to join Yosef is assuaged only after G-d's promise (46:3,4): "Do not be afraid... I will surely bring you up as well..."

As we observe Chanuka, the Festival of Lights, we remind ourselves again of our obligation to be a "light unto the nations". As Rav Z. Y. Kook explained, the eight flames of the chanukiya represent Torah, prophecy, wisdom, righteousness, strength, joy, kindness and love. We may justly be proud for having enriched and "enlightened" the world significantly with each of these "lights", from (and prior to) the time of

Yosef, through the valiant battles of the Maccabim, to the present.

Baruch Hashem, today Eretz Yisrael is again a land of plenty, both physically and spiritually. It is hard to find any compelling reason for remaining in a state (States?) of yerida. To the contrary, with the ability (and propensity) of the world to focus on Israel, it behooves us to come Home, where we may best join forces to become a Light unto the Nations once more.

To paraphrase the last words of Miketz: "As for you, go up in peace to your Father." In this spirit may we soon behold the candelabra of the Beit HaMikdash as described in this Shabbat's haftara.

Rabbi Yaakov Yosef, Yerushalayim

TORAH THOUGHTS as contributed by Aloh Naaleh members for publication in the Orthodox Union's 'Torah Insights', a weekly Torah publication on Parshat HaShavu'a



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WISDOM & WIT

by Shmuel Himmelstein

In his old age, the Chafetz Chayim planned to move to Eretz Yisrael for his final years. Unfortunately, this plan was never realized.

For some time there had been problems with the mikveh in the neighboring town of Lida. The essential refurbishment required money, and there was none forthcoming from the local residents, in spite of the Chafetz Chayim's frequent requests to the townsfolk to repair the mikveh.

Now, before the Chafetz Chayim's planned move to Eretz Yisrael, he wished to resolve the "unfinished business" of the Mikveh in Lida.

Summoning the townsfolk to a meeting, the Chafetz Chayim told them: 'I have tried time after time to have you repair the mikveh but have been unsuccessful. I am now an old man, and my time will no doubt come soon. How will I be able to go up to Hashem and leave the question of the mikveh unsettled? What can I use to defend myself? I have decided that in my defense I would like each an every one of you to sign a document to the effect that I did whatever I could to have the mikveh repaired, but you all simply disobeyed me. With a document like that, I can at least have a defense in Heaven.'

Upon hearing this, one of the wealthy men in the town immediately pledged 500 rubles to the cause, and others soon followed. By the end of the meeting, enough money had been pledged to enable the work on the Mikveh to proceed.

R' Chanoch Henoch of Alexander pointed out that the halacha is that if a person does not have money to buy Chanuka candles, he should even sell his clothing. In general, though, in regard to other mitzvot, if a person has no money to purchase the necessary object he is exempt from the mitzva involved. Why the difference between Chanuka candles and other mitzvot?

The reason for this, he explained, is that in regard to the other mitzvot, if a person had the intention of performing the mitzva but was prevented from doing so because of circumstances totally beyond his control, it is considered as if he had performed the mitzva.

However, since the entire purpose of Chanuka is to publicize the miracle, just thinking of lighting the candles is insufficient. Hence the requirement for selling one's clothing to buy Chanuka candles.

The 5th of the 2nd and the 3rd of the 10th

THE JERUSALEM INSTITUTE OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson # 503

The KETUBA

When a man marries a woman he obligates himself to her for ten things. Three of these obligations are found in the Torah and the other seven are of Rabbinic origin. When marrying her she is obligated to him for four things.

The Torah states in Sh'mot 21:10 that a husband is obligated to provide his wife with her food, her raiment, and her conjugal rights. These are the three obligations of Torah origin.

The seven of Rabbinic origin are contained in the ketuba and are as follows: To treat her if she becomes ill; to ransom her if she is captured; to bury her if she dies; to provide for her maintenance out of his estate; to let her dwell in his house after his death during the period of her widowhood; to let her daughters sired by him receive their maintenance; to let her male children sired by him to inherit her ketuba in addition to their share with their half-brothers in his estate.

The four things he is entitled to are all of Rabbinic origin: he is entitled to her earnings; to anything that she finds; to the usufruct [*Ed. note: use and income of her property; not the principal*] of her estate during her lifetime. And should she die in his lifetime he is her heir, with precedence to anyone else as to her estate.

The Rabbis have enacted that a wife's earnings are chargeable against her maintenance, her ransom against the

usufruct; her burial expenses against the husband's inheritance of her ketuba.

Thus a wife can insist that she does not want his maintenance nor give him her earnings. The husband may not say I will not support you nor take your earnings. This is because her earnings will not suffice for her support.

All of the terms of the ketuba are considered to be part of the ketuba even if not explicitly so stated therein -- even if the ketuba was not written down and the marriage was contracted without it. Once the marriage takes place, the husband is entitled to his four rights, and the wife to her ten, and there is no need to specify them.

A husband can stipulate that he is exempt from one of his obligations, or if the wife stipulates that he is to forfeit one of his privileges, the stipulation stands valid except in three things, which are not subject to stipulation, so that any stipulation regarding them is null and void. They are her conjugal rights, the statutory ketuba and his right to her estate. Thus if the husband stipulates that the wife is to have no conjugal rights due from him, he remains obligated for her conjugal rights inasmuch as he has stipulated a condition contrary to the Torah, and the condition does not involve money.

If after the marriage he stipulates that he is not to be her heir his condition is null and void because even though the husband's rights to her estate is of Rabbinic origin, the Rabbis gave their

enactment the same full force as that of the Torah.

How much maintenance is the wife to be given? The halacha makes certain provisions; I have intentionally omitted them since they were enacted in times when the purchasing power of a shekel or zuz was considerable.

Just as a man is liable for the maintenance of his wife, so is he liable for the maintenance of his minor sons and daughters according to a schedule enacted by the Sages. If a man has gone off to another country and his wife comes before the Beit Din seeking maintenance, for the first three months she is not provided with maintenance since it is presumed that he left for her in the house three months of maintenance. If he has real estate the Beit Din may seize it and sell some of it to provide for her maintenance. If while she was using her husband's assets to maintain herself, anything that she earned must be given to her husband when he returns.

Just as Beit Din may sell some of his property for the maintenance of the wife while he is away so may Beit Din also sell it for the maintenance of his sons and daughters if they are less than six years old.

Some of the Geonim taught that no allowance may be granted for the maintenance of a wife whose husband has gone overseas unless she produces her ketuba. If she does not produce her ketuba, Beit Din may suspect that she has already collected her ketuba from her husband.

If a woman whose husband has gone overseas borrows money for her maintenance, the husband upon his return

is obligated to repay it. If the husband says to the wife at the time of his departure, "Use your earnings for your maintenance", she is not entitled to maintenance because had she not agreed to this arrangement and acquiesced in it, she could have demanded from him or said to him "My earnings are not adequate for me."

The question is raised: How much clothing is the husband obligated to provide for his wife? The Talmud and some of the earlier codes stipulated certain amounts; Rambam writes "The principle to be observed is that the husband is obligated to give her garments suitable for the rainy season and for the dry season worth not less than what any housewife in that country would require for her apparel. Included with the garments that he is obligated to give her are the house furnishings and the dwelling itself in which she resides. The codes describe in detail some of his individual obligations such as clothing, home, furniture, etc.

The obligations apply not only to the wife. The husband must also supply his little sons and daughters six years old or younger with garments for them, utensils and a dwelling to live in. He is likewise obligated to give her toilet articles, such as colored fabrics to wind around her head and forehead, eye-paint, rouge, and the like so that she may not seem unattractive to him.

The foregoing applies to the poor in Israel. As for the wealthy, everything should be commensurate with his wealth. "Even if he can afford to buy her silken and embroidered garments and gold jewelry, he should be compelled to do

so.” The principle is this: Whosoever he is obligated to provide with maintenance, both during his lifetime and after his death, him he must also provide with clothing, house furnishing and shelter.

ParshaPix explanations

🌿 At the top-left is the Davka Judaica graphic of Paro and his dream(s). First row is seven full, healthy stalks of grain. Right below them are the seven skinny (and unhealthy) stalks. Then seven fat (and happy) cows and the fourth row of the seven skinny (and unhealthy) cows.

🌿 Mickey Mouse, in his famous role as the sorcerer's apprentice, represents the wizards of Egypt who were unable to satisfactorily interpret Par'o's dreams. (Just as Mickey was unable to stop the mops from drawing more and more water.)

🌿 When the Wine Steward finally told Par'o about Yosef, he (Yosef) was brought up from the dungeon and cleaned up. Tradition tells us that it was Rosh HaShana when Yosef was brought before Par'o - hence, the Shofar...

🌿 The Torah tells us that he shaved for the occasion - hence the electric shaver with the Shofar.

🌿 To the right of the Shofar & shaver is a scarab ring, like the one Paro gave Yosef when he decided to appoint Yosef "over Egypt".

🌿 20% was part of Yosef's plan for Par'o, to take that percentage from each producer during the years of plenty, so that there would be enough to go around

during the years of famine.

🌿 10+1+? was the brothers' answer to Yosef's question about their family. We are 10 brothers, son of one man. Plus one other brother who is at home, plus another who's whereabouts are unknown. (Ironically, their answer was completely true, even though they were not telling all.)

🌿 Botnim (now peanuts but originally pistachio) were part of Yaakov's gift package. Dr. Yehuda Felix z"l includes BOTNIM in a list of several members of the plant kingdom that are incorrectly identified in modern Hebrew compared with their intended meanings in Tanach and/or the Talmud. Today, pistachios are called FISTUKIM in Hebrew. It obviously is not a Hebrew word, since no Hebrew word can start with an F sound. Falafel is another example of a Hebrew word borrowed from another language.

🌿 The silver cup is Yosef's (got it for his Bar Mitzva?), used to frame Binyamin.

🌿 The sack of coins represents the double portion of money the brothers found returned to their sacks.

🌿 In the lower-right is a scene from Megilat Esther, with Haman leading Mordechai through the streets. There are many remarkable similarities between that Megila scene and what was done with Yosef. This one is particularly obvious - parading him... calling before him... (Yosef, Mordechai). Then there is the king giving a ring... and more.

🌿 The bell (under the two items whose names start with SH) is for the word VATIPA'EM RUCHO, his (Par'o) spirit was troubled. The word appears only one other place in Tanach, in the book of Daniel, where it has the same context: being troubled as a result of a dream. Rashi in Mikeitz explains it as having the feeling of a bell ringing inside (one's chest or heart, perhaps).

🌿 The shirt with the 6 on it is a play on BIGDEI SHEISH, garments of linen, that Par'o clothed Yosef with.

🌿 Club 365 is associated with the department store chain HAMASHBIR. That is what Yosef was for the Land of Egypt - HAMASHBIR (B'reishit 42:6).

🌿 In the lower-left is the logo of the Mashbir's membership club. Yosef was called the Mashbir of Egypt.

🌿 That leaves three elements of the ParshaPix unexplained and therefore, they are Visual TTriddles.

Parsha Points to Ponder Suggested answers

1) The Kli Yakar explains that Par'o was convinced that both visions were part of one dream and he related them in this manner. However, he wanted an explanation regarding why he had to be shown this message twice in the same dream. His magicians could not explain the repetition which explains the use of the word THEM.

2) The Ohr HaChayim answers that Yosef was being very precise and was informing Par'o that the famine would afflict the entire world (THE LAND) while only the land of Egypt would enjoy the years of plenty.

3) The Ramban explains that NAVON refers to someone with street smarts who can manage the years of plenty in terms of feeding the people of Egypt while also engaging in commerce with other lands who will need their food. CHACHAM connotes someone who understands the crops and knows how to store them without them rotting. The leader of Egypt would need both skills.

Spiritual and Ethical Issues in the Bamidbar Stories **"He Zealously Made My [G-D's] Rights Valid"** (Bamidbar 25:11){2} by Dr. Meir Tamari

At Shitim the people of Israel were punished by a plague because of their sexual immorality and idolatry with the daughters of Moav. In what way was Zimri's action different from theirs that, instead of dying in the general plague like the other individuals, it called for his death at the hands of Pinchas? These two sets of actions would seem to differentiate between separate elements and motivations regarding assimilation, that of the individual and that of the nation; differences that we find throughout Jewish history.

In the beginning of the story of Zimri, we read, "there came a man of Israel and brought the Midianite woman in front of Moshe and the whole congregation" (Bamidbar 25:6). Here the assimilation and sexual shamelessness was that of the individual, that of a man of Israel subject to the weaknesses, motivations and ambitions that can lead to the desire to assimilate into a culture that is less restrictive, more hedonistic or more profitable than that of Judaism. So there is no mention of any name or status, either of the woman or of the man, since in such a case these are irrelevant. However, Balak realized that the degeneration and assimilation of individual men was insufficient, so he convinced Midian to send the women of their royal families to seduce the leaders of Israel. So, we read, "The name of the man who was killed was Zimri ben Salu, ["His real name was

Shlumi'el ben Tzurishadai, Prince of Shevet Shimon" (Sanhedrin 82b)], the name of the woman was Kozbi the daughter of Tzur [one of the five kings of Midian]".

"Moshe said, to the judges of Israel let each man kill his men who were attached to Baal-Peor" (Bamidbar 25:5) "The tribe of Shimon told Zimri, 'The fates of lives are being decided and you, our prince, stand by idle! So Zimri gathered 24,000 of Israel and went to find favor in the eyes of Kozbi. However, she refused him, saying, 'my father instructed me to offer myself only to the greatest of Israel, to Moshe himself'. Zimri answered her, 'I am greater than Moshe, both because I am a prince of a tribe whereas he is not, but also because my ancestor, Shimon, was the second son of Yaakov, whereas his forefather, Levi, was only a third son'" (Shmot Rabba 33:5; Midrash HaGadol 24).

"The Moavim, once they had succeeded in bringing corruption and trouble on Israel, ceased from causing further harm. However, the Midianites persisted in their threats to Israel's morality and adherence to G-d's Law. As their princess had not died in the general deaths of the plague but was killed by a Jew, they felt they had to take up the vendetta for their sister. The character of her father as a king gave Kozbi a national status" (S. R. Hirsch). The same distinction between the individual and the nation is to be

found between the idolatry of the period of Shoftim and that of the kings of the Northern Kingdom of Israel. Throughout the first period we find individuals worshiping the spirits of the fields, sprigs and other natural phenomena or the gods of prosperity and fertility, alongside G-d. However, later, the element of a national idolatry was added to this duality. First, Yeravam ben N'vat, when he seceded with the 10 tribes from the Davidic dynasty, set up the molten calves at Dan and at Bet-El, saying, "These are your gods, Israel". He appointed non-Leviyim to serve in a sanctuary there, created a new festival on the 15 of Marcheshvan to correspond to Sukkot of Tishrei, and forbade - on pain of death, the people from going up to worship at the Temple in Yerushalayim in the territory of the Davidic kings (Melachim A' 12). Later, Achav and Jezebel reinforced this identification between the kingship and idolatry by establishing Baal and Ashtarte as the national deities. That is why when Eliyahu calls on Israel to choose between monotheism and idolatry, he calls on them to decide whether G-d of Israel is G-d or the Baal, rather than numerous baalim referred to in the book of Shoftim. This state form of Baal worship remained, as we see from the prophets Elisha, Amos and Hoshea, the dominant note in the Northern Kingdom until its destruction.

Unlike Bavel or Rome or other enemies, the Greeks at the time of Chanuka did not want to crush Israel or to destroy the Temple but rather to get the Jews to assimilate into Greek culture, art and philosophy, just as Alexander had done to the other nations of the ancient world.

Guided by the same thought process as that of Balak and Achav, they sought to introduce sexual immorality and idolatry into the nation, both by force of arms and by persuading them of the benefits and superiority of Greek civilization.

"To the Greeks, only that which the human mind could measure, quantify and understand existed while the purpose of noble life was to seek the good. Thus they could not accept the idea of a Divine Revelation, of something that was beyond human intellect and wisdom. Chazal taught, 'wisdom does exist among the gentile nations but Torah min HaShamayim does not'. Now there is much good and human benefit in such wisdom and knowledge; the Rambam holds that such knowledge is also essential for understanding and applying Torah. However, by their intellectual arrogance and their teaching the sufficiency of the thought process to achieve ethical and good behavior, they negated the concept of normative morality, of mutar and assur, permitted and forbidden acts. So the Greeks attacked and forbade the chukim - Shabbat, Mila and Kashrut, and opposed the idea of mitzvot ma'asiyot. Shemen is the symbol of wisdom and knowledge and they wished to pervert our thoughts and our knowledge so they defiled the oil of the Mikdash" (Shem MiShmuel).

Kozbi, Achav and the Yevanim and Mityavanim, all of them attempts at national assimilation.