

Pre-Chanuka Issue

This issue consists of an outside section of 40 pages, which contains:

- the Lead Tidbit (on page 4),
- Candle lighting, Havdala, other Z'manim,
- the Aliya-by-Aliya Sedra Summary with Stats, SDTs, etc.
- The Tiyulim pages,
- The schedule (in the BackPages),
- The Prayer for Rain - Hebrew text, English translations, various notes,
- Other features and various ads.



The Pull-Out section, which consists of

- A color cover (that was printed in the wrong order) with ads and spiders
- A three-sheet peel-off that becomes a 12-page Chanuka Review
- And a 24-page (6 sheets) inner section, which consists of several of the regular features of Torah Tidbits and some ads - all of which is in the inner section for practical considerations of collating and folding and inserting (which is what Torah Tidbits folders do to the Pull-Out section so that you, dear TTreader, can pull out the Pull-Out pages).

Oh, almost forgot. Somewhere inside one of the sections is a last call for the

PRE-CHANUKA SHABBATON
taking place **IY"H** this pre-Chanuka Shabbat

Jerusalem Shabbat in/out times for **VAYEISHEV**

4:00pm / 5:15pm (see page 3 for other zmanim)

Checked, double checked, and triple checked for Parshat Vayeishev

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ParshaPix Explanations on p.25



Word of the Month "Once in a Blue Moon" It's a familiar idiom meaning, "rarely, once in a very long time". Actually, it isn't that rare. It occurs seven times in 19 years (familiar? that's why it's in TT). The more recent (and probably corrupted) meaning is the second of two full moons that occur within the same month (not ours, the general calendar's). In our calendar, there is always only one full moon per month - just about in the middle thereof. But because the solar calendar's months do not follow the phases of the moon, and because they average 30½ days, it happens that there could be a full moon at the very beginning and the very end of a month (except for February, which is too short for two) (cont. page 23)

Candles	VAYEISHEV	Havdala	next week
4:00pm	Yerushalayim	5:15pm	3:59* / 5:15
4:18pm	S'derot	5:18pm	4:17 / 5:18
4:16pm	Gush Etzion	5:15pm	4:15 / 5:15
4:16pm	Raanana	5:16pm	4:15 / 5:15
4:16pm	Beit Shemesh•RBS	5:16pm	4:15 / 5:16
4:15pm	Netanya	5:15pm	4:14 / 5:15
4:16pm	Rehovot	5:16pm	4:16 / 5:16
4:16pm	Be'er Sheva (& Otniel)	5:18pm	4:15 / 5:17
4:16pm	Modi'in• Chashmona'im	5:16pm	4:15 / 5:15
4:00pm	Petach Tikva	5:16pm	3:59 / 5:15
4:00pm	Maale Adumim	5:15pm	3:59 / 5:14
4:15pm	Ginot Shomron	5:15pm	4:14 / 5:15
4:14pm	Gush Shiloh	5:14pm	4:13 / 5:14
4:16pm	K4 & Hevron	5:16pm	4:15 / 5:16
4:15pm	Giv'at Ze'ev	5:15pm	4:14 / 5:15
4:17pm	Yad Binyamin	5:17pm	4:16 / 5:16
4:18pm	Ashkelon	5:18pm	4:17 / 5:18
4:01pm	Tzfat	5:12pm	4:00 / 5:11
4:17pm	Zichron Yaakov	5:16pm	4:13 / 5:14

Rabbeinu Tam Havdala - VAYEISHEV - 5:52pm

Ranges are 10 days. WED-FRI
17-26 Kislev • Nov 24 - Dec 1

Earliest Talit & T'filin	5:22-5:29am
Sunrise	6:16-6:23am
Sof Z'man K' Sh'ma (Magen Avraham: 8:12-8:17am)	8:50-8:55am
Sof Z'man T'fila (Magen Avraham: 9:11-9:15am)	9:42-9:46am
Chatzot (halachic noon)	1:25¼-11:28¼am
Mincha Gedola (earliest Mincha)	11:56-11:59am
Plag Mincha	3:31¼-3:31pm
Sunset (based on sea level: 4:35-4:34pm)	4:41-4:39pm

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The Hidden Gimatriya of נס גדול היה פה
equals the gimatriya of כנרי לא ימשל

$5 \times 30 + 2 \times 104 + 92 = 450$
True, but not the point

Yaakov should not dote on Yosef.
Twice given advice?

Towards better... and Torah Reading
As a stand-alone noun, the word is KUTONET. For its combining form, the KUBUTZ under the KAF changes to a SH'VA. K'TONET PASIM, K'TO-NET YOSEF, K'TONET B'NI...

N. Sharoni points out in his EIN LAMIKRA HASHALEIM, that in the exchanges between Yehuda and Tamar, we find the words VAYOMER and VATOMER (he said, she said) with each pair having the same notes, perhaps indicating an equality of sorts.

It's the old "Big Truck Driver" thing.
Erev Shabbat Chanuka can mean:
(1) The Erev of Shabbat Chanuka
(2) Erev Shabbat which is Chanuka
(3) or both.
We have a "both" coming up

LEAD TIDBIT Not cont. from front page - it's all here.

The Vital Difference

We've done this topic before, but it is so very important for Klal Yisrael as a whole and to each of us individually. And, this presentation will probably be a bit different and maybe even have some new components. Or, at least, the point might get across this time - even if it didn't last time.

This is also a follow-up or continuation of the **Us, Them, and other Thems** Lead Tidbit from last week, which ended with *More, but for another TT.*

In the flow of Parshat HaShavua, Vayeishev brings us from the battles against adversaries from the outside (them), to the qualitatively different clashes between Jews and Jews (us).

The approaching Chanuka gives us a well-known example of each - our obvious external enemy was the YEVANIM, and the less-known, kept-quiet clash was between the Jews who remained faithful to our Tradition and those who wanted to embrace the "new" Hellenist philosophy and way of life. Between those who wanted to fight against our oppressors and those who wanted to give in to them so they could become part of a vibrant society.

Today our battles come in two broad categories, with many variations within each one. We have adversaries from the outside who want to wipe us off the map. Those who want to take over all of Israel and even go as far as to promulgate the idea that there is no Jewish connection to the Kotel, the Temple

Mount, Jerusalem, or Eretz Yisrael. There are those from outside that shower us with financial and other types of support, but eventually hope to erode that which makes us Jewish, that which makes us different, unique. BAYAMIM HAHEIM UVIZMAN HAZEHEH - in days of old and today as well.

And then there are our internal clashes. Religious, non-religious, secular, anti-religious, this "stream" and that "stream" of Judaism, religious Zionists and those who reject the notion of Jewish Statehood today. Chareidi, Chassidic, Chardal, Dati Leumi... and on and on. Variations within the internal category.

These clashes can be analogous to the rift between Yosef and his brothers or they can be nothing like it, with the exception that it is a clash between Jew and Jew. So too the external battles. It doesn't matter (for the point of this Lead Tidbit, at which we will shortly arrive) who today's foes are like from our past or how they differ. We are talking now about the two broad categories. And here is the difference. The vital difference.

The idea was expressed by Rabbi Zev Leff in a shiur many years ago. It's summary can be seen in the ending of one of the brachot of our weekday Amida - שְׁבַר אֵיבִים וּמְכַנְיֵע זְדִים...
...שְׁבַר אֵיבִים וּמְכַנְיֵע זְדִים...

Blessed is G-d Who destroys enemies and humbles the arrogant, the ones who stray. The goals of our different battles differ. We must never forget that. And our methods and weapons must be different, as well.

Edgar Allan; golfball stand; a long, long way to run

Vayeishev stats

9th of 54 sedras; 9th of 12 in B'reishit

Written on 190 lines in a Torah, ranks 28th

4 Parshiyot; 3 open, 1 closed

112 p'sukim - ranks 24th (8th), tied with Matot; more words & letters than it, same line count

1558 words - ranks 24th (8th) tied with Vayakhel; fewer p'sukim & letters than it. Vayakhel is more than 20 lines longer

5972 letters - ranks 24th (8th) tied with D'varim; more p'sukim & words than it, but fewer lines

Only sedra tied with others in all 3 categories

For Stats-lovers only: Vayeishev is one of only 6 sedras that keep the same rank for p'sukim, words, and letters. Naso is number one in all categories. Vayeishev, as noted above, is #24. Sh'mini holds at 42. Tazri'a, K'doshim, and B'har (all in Vayikra) are ranked 48,49,50. NYK

Average sized sedra, relatively longish p'sukim

MITZVOT

None of the 613 mitzvot are found in Vayeishev

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.

Kohen - First Aliya

|| p'sukim - 37:1-11

[P> 37:1 (36)] Yaakov has spent years away from home and now has returned. The Torah indicates that it is through Yosef that Yaakov's legacy continues.

17 year old Yosef brings bad reports about his brothers to Yaakov. Yaakov loves Yosef above his brothers and gives him a special (striped, colorful) coat. As a result, the brothers hate Yosef and cannot talk civilly to him. Yosef's two dreams (and especially, his telling his brothers about them) increases their hatred and jealousy, and this alarms Yaakov.

SDT: *These are the TO-L'DOT of Yaakov: Yosef... Should not the Torah have started with Reuven? This comes to show us, says the Gemara, that Yosef should have been Yaakov's firstborn, but G-d's mercy for Leah put her before Rachel in giving birth.*

SDT: *Talmud Yerushalmi wonders what Yosef reported about the brothers to Yaakov. R. Meir says, that they ate "limb from a living animal"; R. Yehuda says that they belittled the sons of Bilha and Zilpa and mistreated them; R. Shimon says that they cast their gaze upon the local women. R. Yehuda b. Pazi quotes the pasuk from Mishlei: "The scales and weighing stones of justice are HaShem's..." (the name-pasuk for Pinchas, by the way), meaning that a person is punished (or rewarded) measure for measure. (Sources explain*

that the brothers did not do these things; Yosef misinterpreted what he saw.) In Yosef's case, the slaughter of a goat was instrumental in his abduction and the deception of his father; he was belittled and enslaved; he was accused of immoral behavior with Potifar's wife.

The first dream was of his brother's sheaves of wheat bowing to his sheaf. Yosef's second dream, of the Sun, Moon, and stars bowing to him, added fuel to his brothers' hatred. Yaakov pointed out the absurdity of the dream, since Rachel, the Moon, had already died and would therefore not be bowing to Yosef.

Rashi says two different things:

(1) The dream was referring to Bilha who raised Yosef in Rachel's absence; and (2) even "true" dreams have an element of nonsense. These seem to be mutually exclusive statements - if the Moon represents Bilha, then the dream contained no nonsense. Yaakov seems to have purposely voiced the second option in order to diffuse some of the brothers' anger.

SDT: *Why did the scholars of Bavel dress up so grandly? The Gemara in Shabbat asks. And it answers that they were not "Bnei Torah". External polish to compensate for internal lack. Says the Chatam Sofer, Yaakov gave Yosef a fancy coat so that the brothers would NOT be jealous of him, that they would view Yaakov's pampering of Yosef as a sign of his inferiority. Others suggest that the brothers were supposed to realize that the special treatment of Yosef was because his mother had died, and they should be*

sympathetic, rather than jealous. (P.S. It sadly did not work.)

SDT: *The Gemara in Masechet Shabbat says, in the name of R' Chama b. Guriya in the name of Rav, that a person should never favor one child among his children, because it was a little bit of cloth that aroused jealousy of the brothers for Yosef and that is brought the whole family down to Egypt. This brings to mind the joke/story of the grandmother with two lovely granddaughters - Devora, age 8 and Rivka, age 6. The younger was always envious of the older and would pout about gifts their grandma brought them. On one visit, the grandmother brought identical dolls for the two girls and offered Rivka first choice. She look repeated back and forth between the two dolls and apparently found no differences. She looked up at her grandma and said: I'll take Devora's. Parents and grandparents (aunts and uncles too) have to be very careful not to cause jealousy among siblings to rear its ugly head. This does not necessarily mean identical presents, but it means thinking carefully and acting wisely.*

Although Vayeishev is associated with Chanuka, there is an interesting connection between the sedra and Pesach. (And, since one stanza of Ma'oz Tzur is about our Egyptian experience, there is already a connection between Chanuka and Pesach.) K'TONET PASIM, the coat which Yaakov gave to Yosef, the coat that caused the brothers to be jealous of Yosef, is described differently in various sources. Rashi links the term PASIM to the colorful dyed wool known as KARPAS. Well, there is a Pesach connection, but what's the point? The point is that KARPAS - in addition to many other symbolisms and

thought-triggering reminders - reminds us of the coat which caused the jealousy which led to the sale of Yosef into Egypt which subsequently brought Yaakov and the whole family down to Egypt and into oppression and slavery. On the night we celebrate our redemption from Egypt, we give more than a passing thought to that which brought us down to Egypt in the first place. This is a heavy, serious task for a tiny piece of celery which has already reminded us of so much. (And there is also a connection between the KOS PAR'O mentioned by the Wine Steward and the 4 cups of wine at the Seder.)

Levi - Second Aliya 11 p'sukim - 37:12-22

The brothers are tending sheep near Sh'chem. Yaakov sends Yosef to them. A stranger (some say, the angel Gavriel) helps him find them.

In the whole story of Yosef and his brothers, one can see that G-d has a plan which proceeds with the unknowing help of the brothers and other individuals. And yet, each person involved acts of his own free will, and is therefore accountable for his actions.

When the brothers see Yosef coming, they (some say, Shimon and Levi) suggest killing him. Reuven talks them out of it by suggesting that they not spill his blood, but throw him into a pit instead. The Torah testifies that Reuven really intended to save Yosef.

A point must be made about the concluding pasuk of this Aliya, which gives credit to Reuven for saving Yosef. Commentaries say that Reuven could have talked the brother out of the whole thing; instead, he suggested the snake- and scorpion-infested pit. And, Yosef wasn't saved. Nonetheless, Reuven is credited for his intention to save Yosef.

Rashi says that Reuven truly intended to come back and save Yosef - that's good - but his reason was that he, as oldest, would be blamed for anything that happened to Yosef - not a nice reason. Nonetheless, he gets the credit for the good deed he planned on doing - even though it wasn't accomplished AND even though his motives were not pure. This gives us something to think about. How much credit must there be for proper motives, and for actual success.

Shlishi - Third Aliya 14 p'sukim - 37:23-36

When Yosef arrives, the brothers remove his coat and throw him into a deep pit. The brothers sit to eat. (This is considered a sign of callousness towards their brother and what they have done.) When Ishmaelite caravan approaches, Yehuda suggests that it would be wrong to kill Yosef (Reuven's intentions notwithstanding, the brothers expected Yosef to die in the pit); they should rather get rid of him by selling him into slavery. Through a series of transactions,

Yosef ends up in Egypt as a slave to Potifar. When Reuven returns to the scene and discovers Yosef missing, he rends his garment and expresses his distress to the others. The brothers slaughter a goat, smear Yosef's multi-colored, striped coat in its blood, and send it to Yaakov to identify.

SDT: Commentaries point out that just as Yaakov had deceived his father with a goat and a garment (goat & coat), so too was he deceived with a goat and a garment. The dish prepared by Rivka for Yaakov to serve his father was made from goat-meat. Rivka dressed Yaakov in goat-skins and in Eisav's special garment (which some say was stolen/taken from Nimrod and that it was the original leather garment that G-d had made for Adam and Chava). The brothers took Yosef's special garment - the K'tonet Pasim - and smeared it with goat's blood. This is a stark example of "Mida k'neged mida" - measure for measure, mentioned earlier.

Yaakov is inconsolable. (This is considered an indication that Yaakov subconsciously knew that Yosef was alive; one naturally accepts consolation for the dead after a time, but not for the missing - think about the families of Israel's missing soldiers; we cannot imagine their anguish.)

Because of Yosef's story, Vayeishev is designated each year as SHABBAT SH'VUYEI V'NE'EDAREI TZAHAL - the Shabbat for Israel's captives and missing.

SDT: Rashi gives us another aspect of

the "Measure for Measure" punishment of Yaakov. The pasuk says that he "mourned for his son MANY DAYS." Rashi says that it was 22 years! Yosef was 17 when he was sold. He was 30 when he stood before Par'o. That's 13. Seven years of plenty and the first two years of famine before father and son were reunited. That makes 22 years that Yaakov was without Yosef. This, says Rashi, is the exact length of time that Yaakov was away from Yitzchak. It includes the 20 years with Lavan, a year and a half in Sukkot, and six months in Bet El before Yaakov returned to his father's house. Remember that Yaakov had various good excuses, nonetheless...

The measure for measure idea continues to the next generation. Baal HaTurim points out that just as Yehuda asked his father HAKEIR NA, recognize this garment as Yosef's, so too was he asked HAKEIR NA by his daughter-in-law Tamar. He was deceived exactly the way he deceived Yaakov. And there was a goat and garment in the Yehuda-Tamar story too. See further.

R'vi'i - Fourth Aliya 30 p'sukim - 38:1-30

[P> 38:1 (30)] Subsequently, Yehuda leaves home and befriends an Adullamite named CHIRA.

SDT: Why is the story of Yosef interrupted to tell us about Yehuda's situation? Rashi tells us that Yehuda was no longer looked up to by his brothers. After they saw the terrible effect on Yaakov of the Yosef business, they blamed Yehuda for not talking them out of the whole idea. Hence the term "And Yehuda

went down from his brothers..." has a double meaning.

There he meets and marries the daughter of Shu'a, who bears him three sons. He marries off his eldest, Er to Tamar. When Er dies, the next brother Onan, marries his brother's widow, Yibum-style. The Torah tells us that Onan refused to have a child with Tamar, because that child would "belong" (so to speak) to Er. This, G-d took seriously (so to speak) and Onan also dies. Tamar is left to wait for the third son, Shela (for Yibum).

Some time later, Yehuda's wife dies. Yehuda travels to the area where Tamar lives. When she hears of his impending arrival and realizes that she has not been given to Shela yet, she disguises herself. Yehuda, thinking she is a prostitute, sleeps with her. She asks and receives three items as security to guarantee that he will send her payment (a goat). When it becomes known that Tamar is pregnant, Yehuda is summoned. Assuming that she has acted sinfully, he is prepared to have her punished. Tamar produces the three items and announces that she is pregnant by their owner.

SDT: *The Gemara teaches that one must avoid embarrassing another at all costs - it is better to be thrown into a fiery furnace than embarrass someone. We learn this from Tamar, who did not denounce Yehuda, even though she would have been considered guilty of immorality*

had Yehuda not owned up to his actions. Commentaries explain that prior to Matan Torah, any close relative could take the childless wife of the deceased; after the Torah was given, only a brother qualifies for YIBUM.]

Yehuda recognizes that he is the guilty one, not Tamar, and he admits it. She gives birth to twins (one extending his hand first, the other actually being born first). They are named Peretz (ancestor of King David) and Zerach.

Note the repeat of the confused firstborn theme. It pervades the Book of B'reishit.

OBSERVATION... Yaakov deceives his father with a garment (Eisav's) and fans the jealousy of his son's against Yosef with the "coat of many colors". He is deceived (and devastated) by that same coat when the brothers bring it back to him all bloodied. Yehuda is "troubled" by his garment which he gave to Tamar as one of the three securities for his promise to pay her with goats. (P'tilim, says Rashi, refers to Yehuda's cloak.) Yosef, the victim (but not completely free of guilt in the matter) has his coat grabbed by Potifar's wife. Yosef leaves it in her hands as he runs from the house; the coat becomes the damning piece of evidence against him. Interesting, no?

Chamishi 5th Aliya 6 p'sukim - 39:1-6

[S> 39:1 (23)] In "meanwhile back at the ranch" style, the Torah returns us to the story of Yosef. Yosef serves in Potifar's house and brings success to his master. He is well-liked by all, and is given much responsibility. Then the Torah makes a point of telling us that Yosef was very handsome.

SDT: *The Midrash says that Yosef was aware of his looks and became too comfortable in Potifar's house. Things were going well, he had good food and drink, and he began "curling his hair". G-d (so to speak) said to Yosef: Your father is in agony over your disappearance and supposed demise and you are enjoying yourself? I shall make things rough for you too.*

SDT: *The portion of Yosef in Potifar's house is juxtaposed to the episode of Yehuda and Tamar, and is further linked because the parsha of Yosef is S'tuma, meaning it continues on the same line (in a Sefer Torah) as the previous parsha (Yehuda & Tamar) ends. The standard explanation is that the sale of Yosef caused Yehuda to lose the respect of his brothers. Rashi gives another, intriguing, explanation. He says that it is to equate Tamar and Potifar's wife - both of whom acted "for the sake of Heaven". Potifar's wife, says Rashi, saw via astrology that she was destined to have descendants who came from Yosef. She thought that she was the one to produce them and so she tried to seduce him. She was just a bit off; it was, in fact, her daughter As'nat that would bear Yosef's children.*

Shishi - Sixth Aliya 17 p'sukim - 39:7-23

Potifar's wife casts her eye upon Yosef. She repeatedly attempts to seduce him. His constant refusal angers her.

She grabs him on a day when no one else is in the house. Yosef flees, leaving his coat behind. (This is the second time his coat has been left in the hands of others!) Potifar's wife denounces Yosef to all who will listen, and Potifar has no choice but to have Yosef imprisoned.

[Speculation: He probably believed that Yosef was innocent, which would explain why he didn't have Yosef killed.]

G-d "favors" Yosef in prison, and Yosef becomes well-liked and respected there too. Even in his troubled circumstances, Yosef is watched over favorably by G-d.

SDT: *Commentaries see the episode of Potifar's wife as an appropriate punishment for Yosef: (a) having been vain about his good looks, (b) having reported to his father that his brothers had been "lifting their eyes" to the local girls, and (c) experiencing libelous accusations against himself, as he had reported the "evil-doings" of his brothers to their father. Baal HaTurim adds that Yosef spent 10 years in prison corresponding to the 10 brothers he reported on.*

Sh'VII - Seventh Aliya 23 p'sukim - 40:1-23

[P> 40:1 (23)] The last portion of Vayeishev tells of the dreams of the wine steward and the baker, both of whom had been imprisoned by Par'o for misdemeanors. Both dream on the same night and awake in morning very agitated. After Yosef interprets the wine steward's dream in a positive manner, the baker asks Yosef to interpret his dream as well. Yosef predicts death for him. Both dreams come true: the wine steward is restored to his position of honor and the baker is hanged. Yosef asks the wine steward to remember him to Par'o, but he forgets Yosef and his promise to him.

Rashi tells us that Yosef was to spend another two years in prison for relying on the Wine Steward to get him out of prison. This raises the question in our minds of the line between BITACHON, trust in G-d, and HISH-TADLUS, effort a person expends to get himself out of a tough situation. Could it not have been viewed that G-d set up the whole dream situation with the Wine Steward and the Baker, so that Yosef would do exactly what he did, and the Wine Steward would then be in a position and willing state of mind to help Yosef and put in the good word to Par'o? Why is Yosef faulted for taking the opportunity to try to get out of prison via the Wine Steward, when one can claim that G-d

had sent the Wine Steward to Yosef (so to speak) for exactly that purpose. It is possible that the spiritual level of Yosef required different behavior than would be reasonable and proper for "the rest of us".

Or... it is possible that under the circumstances, namely that Yosef had just credited G-d repeatedly for his ability to interpret dreams, that the Wine Steward received the "wrong message" from Yosef when Yosef asks him to remember Yosef favorably. Maybe like: "Hey, your G-d can interpret dreams but can't even get you out of this dump without you asking me for a favor". Maybe there is a Chilul HaShem factor to consider here. The specific situation can sometimes dictate or indicate that a specific behavior is called for, even though in other circumstances, the opposite behavior would be appropriate.

Haftara 19 p'sukim Amos 2:6-3:8

Amos was an early prophet (and a sheep farmer - whatever that is), shortly after the kingdom split into Israel and Judea. He lived in Tekoa, Judea, but prophesied mostly in the Kingdom of Israel, where he tried to warn the people of the tragic end they faced. Amos warns the people that their behavior is repugnant before G-d and that He has already destroyed some of the neighboring nations for their misdeeds. The first pasuk is the perfect connection to the sedra; mentioning the sale of Yosef by his brothers.

Rain, rain...

We said T'filat Geshem on Shmini Atzeret.

We began asking for rain in our weekday Amida on 7 Marcheshvan.

The Mishna in Taanit says that if rains haven't started to fall by 17 Marcheshvan, individuals would take upon themselves to fast three fasts (Monday, Thursday, Monday).

If it still hadn't rained by Rosh Chodesh Kislev, the Beit Din would declare fasts.

We are towards the end of Kislev and it still has not rained significantly.

In times of lack of rain, in addition to the petition for TAL UMATAR LIVRACHA, we add VAANEINU BOREI OLAM in the SH'MA KOLEINU b'racha of the weekday Amida.

On the next page is the Hebrew text of the whole SH'MA KOLEINU b'racha. We include it in Torah Tidbits for those whose Siddurim do not have it, and for those who have difficulty with the fine print in their Siddurim that do have it. Below is the English translation from the Koren-OU-Sacks Siddur.

Listen to our voice, HaShem our God. Spare us and have compassion on us, and in compassion and favor accept our prayer, for You, God, listen to prayers and pleas. Do not turn us away, O our King, empty-handed from Your presence,

And answer us through the attribute of compassion, Creator of the universe who chooses His people Israel to make known His greatness and majestic glory. You who listen to prayer, grant dew and rain on the face of the earth, satisfying the whole universe from Your goodness. Fill our hands from Your blessings and Your hand's rich gift. Guard and deliver this year from all evil, all kinds of destruction and punishment, and give it hope and a peaceful end. Spare us and have compassion on us and on all our produce and fruit, blessing us with bounteous rain. May we merit life, plenty and peace as in the good years. Remove from us plague, sword and famine, wild animals, captivity and plunder, the evil instinct and serious and dangerous illnesses and events. Decree for us goodly decrees, and may Your compassion prevail over Your other attributes, that You may act toward Your children through the attribute of compassion, and in compassion and favor accept our prayer.

For You listen with compassion to the prayer of Your people Israel. **Blessed are You, HaShem, who listens to prayer.**

(אָב הַרְחָמָן), שְׁמַע קוֹלְנוּ, ה' אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתְנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה, וּמְלַפְנֶיךָ, מְלַכְנוּ, רִיקָם אֵל תְּשִׁיבֵנוּ. (חֲנֻנוּ וְעֲנֵנוּ וְשִׁמַּע תְּפִלָּתְנוּ.)

וְעֲנֵנוּ בּוֹרָא עוֹלָם בְּמִדַּת הַרְחָמִים, בּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל לְהוֹדִיעַ גְּדֻלוֹ וְהִדְרַת כְּבוֹדוֹ, שׁוֹמֵעַ תְּפִלָּה תָן טַל וּמָטָר עַל פְּנֵי הָאָדָמָה, וְתִשְׁבִּיעַ אֶת הָעוֹלָם כְּלוּ מְטוֹבָךְ, וּמִלֵּא יְדֵינוּ מִבְּרֻכּוֹתֶיךָ וּמֵעֶשֶׂר מִתַּנַּת יָדְךָ. שְׁמוֹר וְהִצַּל שָׁנָה זוֹ מִכָּל דְּבַר רָע, וּמִכָּל מִינֵי מִשְׁחִית, וּמִכָּל מִינֵי פְרַעֲנִיּוֹת, וְעֵשֶׂה לָּהּ תְּקוּהָ וְאַחֲרִית שְׁלוֹם. חוּס וְרַחֵם עָלֵינוּ וְעַל כָּל תְּבוֹאֲתֵנוּ וּפְרוֹתֵינוּ, וּבְרַכְנוּ בְּגִשְׁמֵי בְרָכָה וְנִזְכָּה לְחַיִּים וְשׁוֹבֵעַ וְשְׁלוֹם, כְּשָׁנִים הַטּוֹבוֹת. וְהִסֵּר מִמֶּנּוּ דְבַר וְחָרָב וְרָעָב, וְחִיָּה רָעָה וְשָׂבִי וּבִזָּה, וְיִצֹר הָרַע וְחֲלִיִּים רָעִים וְקָשִׁים, וּמְאֹרְעוֹת רָעִים וְקָשִׁים, וְגִזּוֹר עָלֵינוּ גִזְרוֹת טוֹבוֹת מְלַפְנֶיךָ, וְיִגְלוּ רַחֲמֶיךָ עַל מַדּוּתֶיךָ, וְתִתְנַהֵג עִם בְּנֶיךָ בְּמִדַּת הַרְחָמִים, וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתְנוּ:

כִּי אַתָּה שׁוֹמֵעַ תְּפִלָּת (כָּל פֶּה) עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה ה', שׁוֹמֵעַ תְּפִלָּה.

Notes: The words in parentheses are said according to Nusach S'fard.
Vaaneinu is meant to be said as part of the SH'MA KOLEINU bracha of the Amida.
May we receive beneficial rain, in generous amounts, and without any of the harm that sometimes accompanies rain not of the GISHMEI B'RACHA type.

ParshaPix explanations

- ✚ Lower-left is the Davka Graphic of Yosef's dreams. Davka has a great collection of Judaica graphics. Its word processor (or whatever they are called these days) Davka-Writer is what Torah Tidbits are made with, and its Graphics collections are frequently tapped for ParshaPix duty.
- ✚ There was no water in the pit into which the brothers threw Yosef, but there were snakes and scorpions, one each of which is in the ParshaPix.
- ✚ The animals (mammals) you see in the PP are the sheep, as in the sheep that were being tended by Yosef's brothers when he was sent by Yaakov to inquire about their well-being...
- ✚ The camel represents the passing caravans...
- ✚ and the goat is, of course, for the goat that the brothers slaughtered to cover-up their terrible deed. It also represents the goat that Yehuda sent to Tamar. Note well that the main animal that is used in the Beit HaMikdash as a CHATAT, a sin offering, is the goat. Communal chatat as well as individual chatat. This includes the two identical goats upon which lots were drawn on Yom Kippur. Yaakov's roles as

More on Blue Moon...

With short February, it is possible for both January and March (or April) to each have two full moons. Then the expression "once in a blue moon" certainly wears thin. January and March of 1999 each had a blue moon.

There is an older definition of Blue Moon which makes more sense than two full moons in the same calendar month.

Each season has three full moons. About 7 times in 19 years (there it is again), there is a fourth full moon in a season. a season has 4 full moons. Using Summer as an example, the usual three full moons are called early summer moon, midsummer moon, and late summer moon.

With a fourth full moon, the first and second and fourth retain the traditional names. The third one is called a Blue Moon.

By the way, Native Americans have names for all the full moons in a year. The full moon of November is a Beaver Moon.

The most famous of these names is Harvest Moon, which occurs in September, near the autumnal equinox. Farmers, engaged in harvesting their fields, were able to continue their work after dark to the light of the Harvest Moon.

The Jewish Calendar is lunisolar and has rules that take the Sun's cycle and the Moon's cycle into account. We do not seem to be bothered by the Moon's interference with the neatness of the calendar.

deceiver (of Yitzchak) and deceivee (by his sons) are both associated with a goat.

- ✚ Speaking of Yehuda, we have the staff (close, it's a cane),
- ✚ the seal (play on words, and in honor of the mascot of the 2010 WS champs),
- ✚ and the hooded coat, which is close to the meaning of p'tilecha, that Yehuda gave to Tamar as security for the future payment of the goat.
- ✚ Wine and bread represent the Wine Steward and the Baker, whose dreams were similar, but their interpretations and results were so different.
- ✚ The snow flake: Twice, once after the brothers saw that Yaakov loved Yosef the most, and once after he told them his dream, the Torah tells us, VAYOSIFU OD SNOW OTO, and they further hated him. (These happen to be the only SNOWs in Tanach. Shoftim 15:2 is close.)
- ✚ The birthday cake is for Par'o (end of the sedra).
- ✚ The insignia below the cake is that of the Israel Prison Service. The one who wears this insignia can represent SAR BEIT HASOHAR.
- ✚ That's a butcher in the upper- right. He stands for the SAR HATABACHIM.
- ✚ Below the seal is the symbol for Gemini, the Twins. They represent Peretz and Zerach.

✚ The dreidels and Chanuka gelt at the top of the ParshaPix is just a reminder of the fast-approaching festival of lights. By the way, we obviously made a decision to focus on Chanuka in this issue, rather than wait for next week's, which will hopefully "hit the stands" on Erev Chanuka. There will also be Chanuka content IY"H, next week.

✚ Among the new items in this week's PP, we will explain some, but not all. That wrinkly brown thing above the bird is a date, in Hebrew - TAMAR, as in daughter-in-law of Yehuda... and mother of Peretz and Zerach.

✚ Speaking of whom... The fellow in the upper-right corner is Y.L. Peretz - Yitskhok Leybush Peretz, one of the great Yiddish-language authors and playwrights. He might have been a Maskil, but he wrote "If not higher", a truly inspiring short story.

✚ Below Peretz are two photos of Rabbi Dr. Zerach Warhaftig, a lawyer and politician, one of the signatories of Israel's Declaration of Independence... was elected to the first Knesset as part of the United Religious Front, an alliance between Mizrachi, Hapoel HaMizrachi, Agudat Israel and Poalei Aguda (imagine that! A bit of unity.)

✚ Top center is a picture of Rabbi Yaakov Yosef (in the PP because of EILEH TO-L'DOT YAAKOV, YOSEF...), the first, and really the only one to hold the position of Chief Rabbi of New York. His

funeral was the largest New York City had ever seen up until that point. RJJ is named for him. Want more? Google him - very interesting

✚ That leaves 3 images unexplained, which are for you to figure out without the temptation of peeking at these pages.

CHIZUK AND IDUD
*Divrei Torah from the weekly sedra
with a focus on living in Eretz Yisrael -
Chizuk for Olim & Idud for not-yet-Olim*

This week's portion of the Torah introduces us to Yosef, the Dreamer, the Tzaddik. Permit me to add another title, Yosef the Realist. With these three titles, he went about his daily affairs, often intertwining all three. His firm commitment to the reality of these dreams encouraged him to relate those dreams to his brothers and father. But they too believed his dreams would come true, and they acted on that belief. Par'o believed that Yosef would be a "true" interpreter, and disregarded all of his personal "dream" staff. His economic decisions thereafter were based on Yosef's prophecy.

Our lives also have the elements of both items. We dream and we awaken to the reality. Sometimes dreams are nightmares and we try our best to eradicate the possibility of that nightmare coming true. The good dreams we file in our "hoped-for" file, maybe they will actually come true. We make plans, we "dream" of a possible future, and oftentimes we work very hard to

attain and fulfill that goal. Sometimes we ignore the reality in order to attain our "dreams".

The Jewish people dreamt of a Jewish State for 2000 years; many scoffed at such a dream, and some still do, especially those waiting for Mashiach.

But by the Grace of G-d, that two millennia dream came true, 62 years ago. Some of us were injected with the excitement and beauty of a "dream come true". Others continued in their "dream world".

Chanuka is the story of "dreamers" who felt that the few can overcome the many, that one cruse of oil which was sufficient for one day will somehow miraculously burn longer, and they lit that one cruse, dreaming of a miracle to take place. Their dreams created the reality of the miracles of Chanuka.

We, who have joined our people in this Blessed Land, await the multitude of Am Yisrael, who is still dreaming, to become Realists and join us here in our Homeland.

Rabbi Yaakov Zev, Jerusalem