



Shabbat Parshat Mikeitz • Shabbat Chanuka • M'vorchim
3rd candle • 27 Kislev 5771 • December 3-4, '10



Vayeishev and Mikeitz are the Chanuka sedras. One or the other or both are always Shabbat Chanuka. Their story is that of Yosef and his brothers. It is a sad story, and the saddest part is that every time we read those sedras, Yosef still is hated by his brothers and he gets sold into Egyptian slavery.

You would think - you would hope - that the brothers would learn from their past experiences. But every year, they all make the same mistakes.

And what's the connection to Chanuka? Nothing official. But if you know the "adult" version of the Chanuka story - not the kindergarten and elementary school version, in which all is fine on the Jewish side and everything comes out nice - then you know that there was very disturbing in-fighting in the Jewish community. Thank G-d, He didn't let that cause us to lose the battle against the Yevanim. It could have, and it would have served us right. But He gave the many and the strong into the hands of the few and the weak AND He also gave the arrogant (Jews) into the hands of the Torah-true Jews.

Despite the outcome, both the story of Yosef and his brothers and the Chanuka story contain the strong element of in-fighting that had and continues to have the devastating potential of "doing us in", without our enemies having to lift the proverbial finger. And, as with Vayeishev and Mikeitz, so too with Chanuka, behind our celebration is the sad fact that we have yet to learn the most important lesson from the Torah, the Tanach, from Jewish History. **p.4**

Jerusalem Shabbat in/out times for Shabbat Chanuka

* **3:59pm / 5:15pm** (see page 3 for other zmanim)

* In Jerusalem, many push Shabbat candle lighting time on Erev Shabbat Chanuka to 4:20pm and light Chanuka candles right before Shabbat candles. Some keep the 3:59pm time.

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ParshaPix Explanations on p.37



Word of the Month Rosh Chodesh Benching for Tevet is most often on Shabbat Parshat Vayeishev, a total of 68% of the time. This includes when Vayeishev is before Chanuka, when it is the only Shabbat Chanuka and when it is the first of two Shabbatot Chanuka. 32% of the time (like this year), we bench R"Ch on Shabbat Mikeitz/Chanuka.

ראש חדש טבת יהיה ביום שלישי וביום רביעי הבא עלינו ועל כל ישראל לטובה:

Molad: Mon 9h 48m 4p (9:27am) • ב' טו:תתסח • Actual: Sun 7:36pm

המולד יהיה ביום שני, ארבעים ושמונה דקות וארבעה חלקים אחרי תשע בפוקר.



| Candles | Mikeitz-Chanuka | Havdala | next week |
|---------|------------------------|---------|-------------|
| 3:59*pm | Yerushalayim | 5:15pm | 4:00 / 5:16 |
| 4:17pm | S'derot | 5:18pm | 4:18 / 5:19 |
| 4:15pm | Gush Etzion | 5:15pm | 4:15 / 5:16 |
| 4:15pm | Raanana | 5:15pm | 4:15 / 5:17 |
| 4:15pm | Beit Shemesh•RBS | 5:16pm | 4:16 / 5:17 |
| 4:14pm | Netanya | 5:15pm | 4:15 / 5:16 |
| 4:16pm | Rehovot | 5:16pm | 4:16 / 5:17 |
| 4:15pm | Be'er Sheva (& Otniel) | 5:17pm | 4:16 / 5:18 |
| 4:15pm | Modi'in• Chashmona'im | 5:15pm | 4:15 / 5:16 |
| 3:59pm | Petach Tikva | 5:15pm | 4:00 / 5:17 |
| 3:59pm | Maale Adumim | 5:14pm | 4:00 / 5:15 |
| 4:13pm | Ginot Shomron | 5:15pm | 4:14 / 5:16 |
| 4:13pm | Gush Shiloh | 5:14pm | 4:14 / 5:15 |
| 4:15pm | K4 & Hevron | 5:16pm | 4:16 / 5:17 |
| 4:14pm | Giv'at Ze'ev | 5:15pm | 4:15 / 5:16 |
| 4:16pm | Yad Binyamin | 5:16pm | 4:16 / 5:17 |
| 4:17pm | Ashkelon | 5:18pm | 4:18 / 5:19 |
| 4:00pm | Tzfat | 5:11pm | 4:01 / 5:12 |
| 4:13pm | Zichron Yaakov | 5:14pm | 4:14 / 5:15 |

Rabbeinu Tam Havdala - MIKETZ-CHANUKA 5:52pm

Ranges are 10 days, WED-FRI
24 Kislev - 3 Tevet • Dec 1-10

| | |
|--|-----------------|
| Earliest Talit & T'filin | 5:27-5:34am |
| Sunrise | 6:22-6:29am |
| Sof Z'man K' Sh'ma (Magen Avraham: 8:16-8:21am) | 8:54-9:00am |
| Sof Z'man T'fila (Magen Avraham: 9:14-9:18am) | 9:45-9:50am |
| Chatzot (halachic noon) | 11:28-11:32am |
| Mincha Gedola (earliest Mincha) | 11:59am-12:02pm |
| Plag Mincha | 3:31-3:32pm |
| Sunset (based on sea level: 4:34-4:35pm) | 4:40-4:40pm |

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Beginning of sedra, end of haftara,
every week

Yosef:prison::Avshalom:what?

When asked, Lepa said, "20 questions.
Animal, vegetable, and mineral."

He before a king; he to kingship

Earth's mouth and parched ears

All days of Chanuka can fall on
Shabbat, except for the 5th day.
The 3rd candle can be on any night
of the week except for Wed. nite.

👉 We must beware of regarding
logic as a substitute for thought.

From "A Candle by Day" by Rabbi Shraga Silverstein

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by Rabbi Shraga Silverstein
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If Beit Shamai's opinion prevailed and if
his K'NEGED were perfectly matched,
how many candles would a standard
box of Chanuka candles contain?

Email from Y(J)S - He solved this TTriddle: $5 \times 30 + 2 \times 104 + 92 = 450$ (see TTriddles Report p.23).
And he added the following: I started thinking what gimatriya for 450 could relate to Chanuka
out of curiosity and here's what I came up with: $סמח חנה שמח = 11 + 83 + 348 = 442$. Add that
to 8 for the days of Chanuka = 450. Y(J)S: Be in touch about your CD prize.

LEAD TIDBIT cont. from front page

Obviously, expecting Yosef's brothers to change their behavior after a certain number of yearly readings of these sedras, is said tongue-in-cheek. But the truth is that their descendants - the Jewish People - can and should change their (our) behavior after studying the sedras of Vayeishev, Mikeitz, Vayigash, and Vaychi. (And many other sedras, as well. And most of Tanach. And most of Jewish History.)

And that's the point.

Winston Churchill might have said: "Those who fail to learn from history, are doomed to repeat it". And he might have borrowed that from George Santayana, poet and philosopher who said: "Those who cannot remember the past are condemned to repeat it." And Santayana might have paraphrased Edmund Burke, British statesman and philosopher, whose version went: "Those who don't know history are destined to repeat it." Wow, that brings us all the way back to the 18th century, he said sarcastically. How about the Torah, that says in Haazinu: Z'CHOR Y'MOT OLAM... Remember the days of yore, understand the years of generation after generation.

Hatred, friction, tension between brothers - bitter divisions between Jews - this is what our weekly sedras are warning us against. This is what these sedras are challenging us to repair. This is our most important agenda item (okay, one of the most important). Plenty of other things will fall into place when we finally get this right. When we

work for in earnest and succeed in teaching our fellow Jews to beauty and pleasant ways of the Torah, its values, and its observance. And until that is accomplished, at least to bring our people together with what binds us, rather than push away those who don't practice our lifestyle.

When it comes to pondering Chanuka, there we have a double agenda. The in-fighting among the Jews is what we've been talking about with these weekly sedras. And because it is in the Chanuka story too, we need to think, ponder, discuss the issue, and find ways to proceed towards the Geula. (Don't think that the Geula is just about the Beit HaMikdash - there is a lot more that comes with it, and even things that precede it and help to bring it about.)

The happier side of Chanuka, of course, should not be ignored. Along with whatever problems there were and still are, there is the gratitude and appreciation of G-d's miracles and the victories that His Hand was intimately involved with. As mentioned above, KOL HAKAVOD MAKABIM and KOL HAKAVOD TZAHAL are important components of our appreciation of historic events. That does not detract from the thanks we owe to G-d. Nor does our praising and thanking Him take away from the appreciation we feel and must show to those who were His partners (you want to see them as junior partners or senior partners - your choice), and who continue to be His partners. MI Y'MALEIL G'VUROT HASHEM, MI Y'MALEIL G'VUROT YISRAEL. Partners.

Miketz stats

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

Written on 254.6 lines in a 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 from the expected.

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.

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 for them, 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 Achashveirosh's instructions to Haman about how to parade Mordechai through the street. The textual similarities are extensive and startling.

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 was 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, don't 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 too. 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, presents 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 2nd Torah **6 p'sukim - Bamidbar 7:24-29**

When Shabbat Chanuka is neither the first nor the last day of Chanuka - in other words, when there is only one Shabbat Chanuka, then Maftir is the 6-pasuk portion of the gifts of the tribal leader of the day to the Dedication of the Mishkan. (The readings for the first and last day include more. When Shabbat is also Rosh Chodesh, the maftir is in the third Torah, but still a 6-pasuk piece.

For the third day of Chanuka (our Chanuka and Chanukat HaMizbeich the first time around, the leader of the tribe of Zevulun offered his gifts. Eliav ben Cheilon brought exactly what each of the other Nesi'im brought, but the Torah repeats the details, so that each tribe "has its day", so to speak. Some commentaries describe different significances to the same items, for each tribe, further highlighting the individual natures of the tribes.

Haftara 21 p'sukim **Zacharia 2:14-4:7**

The special Haftara for Shabbat Chanuka is "borrowed" from B'ha'alot'cha, the Menora being the obvious connection. Chanuka has parallels throughout history.

The opening words of the Haftara are G-d's promise to dwell among us. This is the purpose of having built the Mishkan and the Beit HaMikdash in the first place, and this is the purpose of rededicating it, as we did on Chanuka.

The Haftara contains the vision of olive oil miraculously flowing into the gold menorah flanked by olive trees. This vision matches so much of the Chanuka story. It is also the basis of the emblem of the State of Israel. This is particularly significant in light of the meaning of the vision. The message to the king, to Jewish leaders in general, is that our success is not measured by might and power, but rather by the spirit of G-d. This was an important message for the Chashmona'im and it remains a vital message for the leaders of today's Israel.

Divrei Menachem

Parshat Mikeitz relates the story of Par'o's peculiar dreams. And who was to be the solver of the dreams if not Yosef, the arch-dreamer and dream interpreter whose prowess was suddenly recalled by a contrite cup-bearer after two years?

Of course, in order to build himself up in Par'o's eyes the penitent chamberlain denigrates Yosef by referring to him as, "A Hebrew youth, [and a] slave." According to Rashi: A youth - unworldly and unfit for distinction; a Hebrew - foreign and ignorant of the language; and a slave - unfit to be a ruler or to wear the clothes of a noble.

Yosef - who will yet display his wisdom and knowledge of the language and rise to nobility - is summoned in the presence of the Egyptian king. And unlike the local necromancers, Yosef will interpret Par'o's dream, despite the king's attempts to confuse the young slave (Midrash).

The Torah tells us that when Yosef was summoned to the king, "They rushed him from the dungeon." Insightfully, the S'forno suggests that here is a metaphor for Israel's salvation. Not only can salvation surface from the most unexpected and seemingly unsuited source, but also the Mashiah will likely come without warning and with haste. For did not Malachi proclaim that: "The Lord whom you seek will suddenly come to His Temple; and the messenger of the Covenant... behold he comes!" (Malachi 3:1)?

VEBBE REBBE

QUESTION: *I know that some people have begun being careful to daven Mincha before lighting Chanuka candles on Erev Shabbat, but shuls continue to have minyanim at the regular time as if it is not a requirement. Should one or should he not daven Mincha first?*

Ed. note: The Israel Center has a Mincha Gedola minyan on Erev Shabbat Chanuka at 12:00 noon. (Regardless of the Vebbe Rebbe's answer - read on...)

ANSWER: There are prominent, albeit relatively recent sources that indicate that one should daven Mincha first on Erev Shabbat. (During the week, there is hardly an issue since one normally lights at night (or right after sunset - ed.), which by definition is after Mincha.)

The Sha'arei Teshuva (679:1) says in the name of the Birkei Yosef that Chanuka lights should be done after Mincha because Mincha corresponds to the afternoon daily korban in the Beit HaMikdash and the lighting of the chanukiya is related to the miracle that occurred with the Menorah in the Beit HaMikdash. Since in the Beit HaMikdash, the Menorah was lit after the afternoon korban, that should also be the order in our practice. This logic is not overwhelmingly compelling. First of all, Chanuka lighting is generally a mitzva of the night (which precedes by many hours the next Mincha), not one that is to follow

Mincha. Secondly, it is far from agreed upon that the Chanuka menorah corresponds to the lighting in the Beit HaMikdash.

Another prominent source is the Pri Megadim (Eshel Avraham 671:10), who comments in the following context. The Darchei Moshe (OC 671:5) cites Rishonim who say that while usually the Chanuka lighting in shul is done in between Mincha and Maariv, on Erev Shabbat it should be done before Mincha. While the Rama (OC 671:7) says that the minhag is to light after Mincha even on Erev Shabbat, the Magen Avraham (ad loc. 10) says that when time before the beginning of Shabbat is short, one should light the candles first. The Pri Megadim points out that in general, for example when lighting at home, Mincha should be first. He raises the following interesting but difficult logic. Chanuka lighting is to be done at night, and while we do it somewhat early before an incoming Shabbat, lighting them makes it night-like, after which it is almost self-contradictory to daven Mincha.

The Tzur Yaakov (I, 136) objects to the Pri Megadim based on two strong questions. First, if the people whom the Rishonim discuss are davening Mincha in shul close to nightfall, apparently they already lit Chanuka lights at home previously - i.e., before Mincha. As far as the logic is concerned, he asks that if lighting Chanuka candles is like ushering in night, how can we light Shabbat candles afterward?

Besides the questions, we should

remember the idea of davening Mincha first is not based on classical sources, nor is it clear that it was meant to be binding. Despite all of the above reservations, Acharonim (including the Tzur Yaakov) find it difficult to dismiss the prominent opinions. The Mishna Berura (679:2) roughly describes it as the preferable thing to do.

The great majority of poskim say that it is worthwhile only if one can daven earlier with a minyan (see Yechaveh Da'at I, 43). If one is dealing with a community which is very geographically centralized (certainly including yeshiva dorms), then it is possible to make the pre-Shabbat minyan some 20 minutes earlier than usual, thus allowing people to go back and light after Mincha. (One would not want to make that Mincha so early that people might mistakenly light before that Mincha, before the earliest time one can light.) If we are dealing with a large community, it is possible to have a very early minyan for Mincha, which can be used for those who want and are able to follow this stringency, and a regular minyan at around the regular time. We would suggest to the individual to make a small effort to attend the earlier minyan. (If he does, he also gains the advantage of probably having less pressure before Shabbat.) It would seem wrong, in standard communities, to have only a very early Mincha and thereby reject the quite accepted minhag (as apparent from several written sources and from personal experience) that one lights and then goes to shul for Mincha.

"THE RENEWED KINGSHIP IN ISRAEL"

A special Chanuka article by

Dr. Meir Tamari

"The sons of the Hasmoneans, fought the Greeks, overcame and slew them and saved the Jews. They appointed a king from the priests and re-instituted sovereignty in Israel; these High Priests then ruled Israel for more than 200 years until churban Bayit Sheini" (Hilkhos Megila v'Chanuka 3:1). Only in halakha 2 of the same chapter is there reference to the miracle of the cruse of oil; in Al Hanisim, no mention is even made of that miracle. From these two halakhot of Chanuka, the spiritual message is clearly merged with a socio-political framework; celebrating a struggle against the philosophy, culture and teachings of Hellenism but equally a war of national liberation. This in no way detracts from the miracle or of the way that we celebrate Chanuka but should serve to highlight the importance of the state entity to Chanuka and to our religious thinking and conduct; "Judaism is not a religion in the accepted sense of the word, but a nation-religion" (Harav S. R. Hirsch, on Shmot 6:7).

This merged religion-nation is a very difficult concept both to conceive and to realize; indeed there is nothing similar to it in world history or in comparative religions. In the days of the Tanach, our ancestors struggled with the concept. In the desert they encamped according to their tribes but when they came into Eretz Yisrael they

intermingled, the kingdom was established and the Bet HaMikdash built. However, there was a constant unease between tribalism and the centralization of Beit David, but also a reversal to divine worship at local bamot alongside or instead of at the national-central Temple.

In our own day, notwithstanding the establishment of the independent State of Israel, we witness within the Orthodox world, a viewing of Judaism in purely religious terms rather than a merged religion-nation one. The sanctity of the Holy Land, K'dusha vs. the tum'ah of the galut is fortunately widespread in the religious world, and there are encouraging signs of constantly increasing Aliya. However, this is separate from identifying with the State as a visible vehicle or acceptable expression of our religion. So while there is much identification with Eretz Yisrael, there is not a concurrent religious allegiance in many circles to the State of Israel.

This separation causes a distorted reevaluation of ritual and tradition to minimize nationalism, political independence and even the sanctification of materialistic drives. So David becomes Ba'al HaT'hilim, but that he combined that with kingship, empire building and soldiery is downplayed if not ignored. Chametz is presented as yetzer hara, rather than physical food of national slavery, and Pesach Mitzrayim, 'meitzarim', a spiritual struggle against our yetzarim instead of national exodus from the land of Egypt, physical reservoir of spiritual and social tum'ah.

Rabbi Akiva is correctly presented as the giant of Torah She-b'al Peh, but not also as the supporter of Bar Kochba, who got the Jews of the Roman Empire to join that revolt. Shimon Bar Yochai is celebrated as the author of the Zohar, the source-book of Jewish mysticism, but not also as the ultra-nationalist that he was.

Our sources on business and money morality make it quite clear that halakhic intervention and limitation in the market are necessary. In addition, a Jewish social system requires a public sector financed through taxation as well as personal tzedaka. This mandates a political, social and legal organization with power to enforce its decisions. Throughout our long galut there existed partial forms of such autonomous organization, with the power of taxation and to legislate according to halakha; Jewish mini-states. Since the 19th century such autonomy gradually disappeared and we were left with religious communities of a purely voluntary character with no power of self-legislation or of taxation. The State of Israel changed that and presented the chance to restore the power of halakha to all areas of life to a degree impossible since the destruction of Bayit Sheini. To help achieve this, HaRav Kook founded the Chief Rabbinate; the opposition both of the secular world and of anti-Zionist religious groups, restricted the official batei din to matters of personal status. So there is no halakhic jurisdiction in economic-social-political affairs, weakening the nation-religion ideal.

Opposition to the secular character given to the state by the founders of Israel is perfectly justified. However, a state is merely a vessel that can be filled with any character or ideology we desire. "You argue whether the glass is half full or half empty; I am happy that we have a glass" (Rabbi Kahaneman founder of Ponevets Yeshiva). □

Rabbi Weinreb's Weekly Column:

MIKEITZ/Chanuka

"but by My Spirit..."

It is a common scene in the United States at this time of year. The shopping malls, television commercials, and all public venues are transformed visually. As December 25 approaches, we see the evidence that we do indeed live in a predominantly Christian country. Images of Santa Claus and his reindeers, evergreen trees with dazzling decorations, crucifixes illuminated by bright lights, and depictions of the Nativity are everywhere and are inescapable. The sounds of the songs of the season fill the air.

True, in recent times, and especially in cities where Jewish people are a significant presence, consideration is given to Chanuka. Symbols of our holiday and its music are also in evidence. We are thankful for that. It is also true that many of our Christian friends, including the gentleman I am about to introduce to you, find all this public fanfare

objectionable. They think of it as garish, commercially motivated, and inconsistent with the spiritual message of their faith.

But the reaction of many to this situation is similar to the one that my gentile friend Paul, with whom I worked closely during the years I was employed by the public school system, expressed to me some time ago. It was on a day in the middle of December, and we were walking around one of the malls in suburban Washington D.C. He remarked, "Don't you and other Jews feel a bit outnumbered and overwhelmed at this time of year? It seems to me that your Chanuka candles make little impression in contrast to the lights on our trees and the jingle of our bells." I told him that I appreciated his candor, and that he gave me cause for reflection.

At the time, I did not think that it would be tactful for me to tell him the truth; namely, that I had long ago reflected upon this phenomenon. And I had long ago concluded that the relatively modest manner in which Judaism celebrates Chanuka is nothing less than the essence of our religion.

This week is Shabbat Chanuka, and the weekly portion is Mikeitz, which we supplement with verses from the book of Bamidbar that relate to the Chanuka, or inauguration, of the Mishkan. But for me, the highlight of the scriptural readings for this Shabbat has always been the words of the prophet Zechariah which constitute the Haftara this week.

Zechariah was a man who saw many mysterious visions. He would typically ask either the angel to whom he had access, or he would inquire of the Almighty Himself, to tell him what these visions meant. And so we find, near the end of the passage we read this week, the following vision:

"I see a lamp stand full of gold, with a bowl above it. The lamps are seven in number; each has seven pipes above it, and by it are two olive trees..."

Characteristically, Zechariah asks the angel who talked with him, "What do these things mean, my lord?" The angel, like a good psychotherapist, asks him what he thinks the dream means. But the prophet confesses that he has no clue.

The angel finally responds, "This is the word of G-d: 'Not by might, and not by power, but by My spirit, says the Lord of Hosts.'"

This is the lesson of Chanuka. The mighty are subdued by the weak, and the many by the few. As a public demonstration of our holiday and its miracle, we eschew lavish displays and extravagant celebrations. Instead, we kindle humble chanukiyot in the windows of our homes (*or outside the front door - ed.*).

It is true that the mitzva requires *pirsum haness*, a public ceremony, and that the candles be lit for all passersby to behold. To that extent, our celebration is not totally modest and discrete.

However, as the Talmud tells us, when the outside world is especially hostile, we are permitted to take the menorah "and place it on our table, indoors, and that is sufficient". For many centuries, Jews did just that, so that their celebrations of Chanuka were painfully private.

But even today, when most of us can practice our religion publicly, a few modest candles suffice. We wish to make the point, to ourselves if not for the rest of the world, that "a little light can drive away much darkness."

We are content to let other religions celebrate their holidays as they wish; colorfully, dramatically, and publicly. We understand the power of the ubiquitous symbols and of the songs loudly sung. But for ourselves, we prefer the softer sounds of the spirit and the quiet environment of our own homes. The mitzva is *ish u'veito*, every man and his house, each person with his family.

The lesson of the power of the single little candle is especially important in this day and age. We are bombarded by the images and sounds of cyberspace, and their message is often pernicious and malicious. The negative effects of most of what we hear and see on the internet and via other media are typically devastating to our hearts and souls, if not to our minds.

How do we counteract the immense influence of such overwhelming forces? We can only do so if each of us is committed to use the power of modern technology to assert

tolerance, kindness, morality, and ethical behavior. Our voices may be soft, but they will be heard. The positive images that we present may be dim, but they will be seen.

The year after my encounter with my gentile friend, we met again and wandered through the same shopping mall in the middle of December. This time I decided to put my inhibitions aside. I openly shared my reflections about the discrepancy between the commercially motivated displays of the symbols of his faith and the softer, smaller, and gentler displays of our tradition's symbols. He heard me, although I cannot say that he fully agreed with me.

He did agree with me about one thing, though. "A little light can dispel much darkness."

Happy Chanuka, the Festival of Lights. □



Prizes for best solution sets are furnished by Last issue's (VAYEISHEV) TTTriddles:

Usually, the TTTriddles report is on "old stuff" from the previous week. But because there were TTTriddles and challenges related to Chanuka, this report is current. As usual, we leave it to your discretion, what to reveal and what to challenge your family and guests from among the various items herein.

[1] Edgar Allan; golfball stand; a long, long way to run

An easy and "bad" pun to start things off. Edgar Allan is POE. A golfball stand is a TEE. A long, long way to run - from the DO RE MI song in the Sound of Music, is FAR (a Brooklyn pronunciation of the musical note FA). Put them together and you get POTIFAR.

[2] Yaakov should not dote on Yosef. Twice given advice?

On the other hand, this play on words is quite clever (if we say so ourselves). dote on means "To show excessive fondness or love". The fact that Yaakov loved Yosef more than his other sons, that he demonstrated it, that Yosef's brothers knew it to be so - were not a good thing, to say the least. That Yaakov should not have doted on Yosef seems obvious advice to have given him. Nor should he have sent Yosef to DOTAN, where he was almost killed by his brothers and from where he was sold into slavery and taken down to Egypt. It therefore seems that had someone advised Yaakove not to DOTE ON Yosef, that also would have been wise advice.

[3] $5 \times 30 + 2 \times 104 + 92 = 450$ - True, but not the point

The point is: The chapters of T'hilim that are said this year on the eight days of Chanuka. On five days, we say Mizmor Shir Chanukat HaBayit L'David, psalm 30. On the two days of Rosh Chodesh Tevet, we say Bor'chi Nafshi, 104. And on Shabbat Chanuka, we say Mizmor Shir L'Yom HaShabbat, ch. 92. The other possibilities in differ-

ent years are: $6 \times 30 + 104 + 92$, $6 \times 30 + 2 \times 104$, $4 \times 30 + 2 \times 92 = 2 \times 104$.

[4] The top proof that sufganiyot are more authentic than latkes If you spell out the message of the dreidel - NEIS GADOL HAYA PO, a great miracle happened here (in Eretz Yisrael), you will find among the letters - SAMACH, PEI, GIMEL, NUN, YUD, HEI, which spells SUFGANIYA. Latkes, on the other hand, cannot be spelled by the letters. Of course, if you switch the PEI for a SHIN, you cannot spell SUFGANIYA either.

[5] Initial connection of Vayeishev to Chanuka via Sukkot

Initial in this TTriddle refers to the initial word of the sedra, VAYEISHEV. The connection to Sukkot is LEISHEV BASUKA. The connections between Sukkot and Chanuka are the eight days of saying full Hallel, the observance of Sukkot (in a way) at Chanuka time following the successful revolt of the Chashmona'im against the Y'vanim - and, especially according to Beit Shamai, the descending numbers of bulls in the Musaf korbanot of each day.

[6] Father, mother, 3 sons, everyone lights. How many candles lit all together throughout Chanuka?

Counting all candles, each person lights 44 Chanuka candles. That's 220 so far. Add five candles that mother lights for Shabbat and the havdala candle, and the total is 226. (Of course, if some or all light with all, the total number of candles goes down. And if one of the

parents has yahrzeit during Chanuka - or if there is a blackout, the numbers can go up by a few.)

[7] How many different results possible from spinning a dreidel eight times?

For each spin, there are 4 possible outcomes. For 8 spins, if the order of the results counts, there would be 4 to the 8th power or 65,536 different results. If order does not count, the number drops considerably. The number will be presented in its own box somewhere - but don't look too hard, because we might not get to it.

[8] Start with a one-letter word, then add a letter.. forming new words...

A, LA, ALE, LACE, CAMEL, MALICE, MIRACLE, MIRACLES

[9] Using the numbers 1 2 3 4 5 6 7 8 and +, -, x, /, (,), find expressions equal to the numbers 1-8 (and more). For example...

$$12/3/4 - 5 + 6 + 7 - 8 = 1$$

$$(1+23)/4 \times 5 / (7+8) = 2$$

$$(12 - 3 \times 4) \times 5 + 6 - 7 + 8 = 7$$

[10] Chanuka Gelt. Tell me, son, how to make 5 shekels with 8 coins and I will give you the 5 shekels as Chanuka gelt.

This is just an example. You can choose any amount and any number of coins (resist the temptation to give an impossible challenge). We suggest 8 coins because of its association with Chanuka. The amount is your choice. In this example, two 2-shekel coins, a half-shekel, and five 10-aga coins will

do it. Want more, find another way. Etc. Have fun with all the challenges.

Praying with Passion

**Giving more meaning to our T'fillah
One Week at a Time**

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P'sukei d'Zimra:

Hodu Thanks for everything

הודו לה' קראו בשמו, הודיעו בעמים
עלילותיו. שירו לו, זמרו לו, שיחו בכל נפלאותיו.

Meaning: translation...

Thank G-d, **call on His name**, make His acts known among the peoples. Sing to Him, make music to Him, tell of all His wonders.

Theme:

An essential concept of the prayer

Recognizing Hashem's Kindness

Since Hashem needs nothing from us, and there is nothing we can do to benefit Him, we know that everything He gives is strictly out of His love for us. In truth, every kindness we enjoy is an appropriate object of hoda'ah, the humble recognition that we are being given more than we can possibly earn. We give thanks to Hashem by constantly praising His name and glorifying Him before the rest of the world.

Insight: Deeper meanings...

Speaking Our Gratitude

Our daily lives are rich with blessings

great and small. Deep in our hearts, we know that all of this comes from Hashem.

But how can a person keep this knowledge in the forefront of his mind as he goes through daily life?

A powerful way to create a reality out of this amorphous feeling is to KIR-U VISHMO... SICHU B'CHOL NIFL'O-TAV "declare His Name... speak of all His wonders." This enables us to focus on the gifts we receive and to actually recognize the Giver.

Speech is a powerful tool for transforming feelings of emunah into reality. This is the meaning of King David's words: "He'emanti ki adabeir - I have kept faith because I speak." (T'hilim 116:10)

Rav Mattisyahu Salomon illustrates this principle through the story of the righteous Yosef:

The Torah (B'reishit 39:3-4) tells us, "And his master saw that God was with him, and that God brings success to everything he does ... and he appointed him over his household." The Midrash explains that the words "God was with him", indicate that Yosef constantly spoke about God to those around him. When he was praised for a job well done, he would say, "... I deserve no credit. It is all the Master of the Universe. Thank Him."

We are required also to HODI-U VA'AMIM ALILOTAV, "make His acts known amongst the people."

Besides attributing everything to Hashem, we must also "reveal His name and kindness" to other nations of the

world.

Rav Shimshon Dovid Pincus expounds that this should be done everywhere, even when among non-Jews.

Visualize:

Images that bring the prayer to life

Sometimes, G-d's Kindness Is Clear As A Bell

It seemed too soon for the newly married couple to be forced to compromise their dreams. Only six months ago, they had settled into their Jerusalem apartment, thrilled about the prospect of living the kollel life. Menachem would learn fulltime, while Devorah would assist with her neighbor's playgroup. That small income, plus a modest monthly donation from each of their families and a little of their wedding money each month would be enough to afford the couple a modest yet decent lifestyle.

It was only a few weeks later when Devorah's father lost his job. Next, Menachem's family ran into a financial crisis that made their part of the budget impossible to finance.

Devorah sought a more lucrative job, but months later, she had still not found one.

The wedding money was half-gone. "I guess we'll have to go back to the States and stay with my parents for awhile until we get back on our feet," Devorah said. "It's not so bad. The same thing happened to a couple of my friends. We'll survive."

Just then, the phone rang. After a serious, ten-minute conversation,

Menachem hung up, smiled broadly at his wife and announced, "Don't ask me how. Don't ask me why, but that was my great-uncle Zev, and he wants to help us out. We can stay!"

"Hodu LaShem ki tov!" Devorah exclaimed as her heart fluttered in excitement. There was nothing else to say.

Each person can think of a time when something went unexpectedly right. Remember that feeling when you say "Hodu" and you can savor the taste of gratitude again and again.

Try This:

Recall a time in your life when you were acutely aware of a blessing from Hashem - the day of your wedding, the birth of a child, a good medical report - and try to recall the feeling of gratitude.

This week, when you say the words "hodu l'Hashem" in davening, think of that feeling.

Portion from the Portion Hallel and Chanuka

The holiday of Chanuka is defined by three mitzvot: lighting the candles (candles or oil), saying Al HaNisim in Shemone Esrei and Birkat HaMazon, and reciting Hallel. The candles get a lot of the publicity, Al HaNisim a bit less, and Hallel even less as it might be rushed through on the way to some Chanuka trip. But on all eight days of Chanuka, we recite a full Hallel. This week's Portion column is dedicated to

Hallel.

Hallel comes from six consecutive chapters in the book of T'hilim (113-118) with a blessing at the beginning and at the end. It is a song of praise for the miracles of the past to remember times of national deliverance from danger. It encompasses all of the situations with which a person may be confronted, from MIKIMI MEI'AFAR DAL - "He raises the needy from the dust" to L'HOSHIVI IM N'DIVIM IM N'DIVEI AMO - "To seat them with nobles of His people". It also contains five fundamental themes of Jewish faith: the Exodus, the Splitting of the Sea, the Giving of the Torah, the future Revival of the dead and the coming of Mashiach (Pesachim 118.)

But we must not recite Hallel every day, as we are told: "One who recites Hallel every day blasphemes the Almighty" (Shabbat 118b). It is saved for special days of the year Rosh Chodesh, Pesach, Shavuot, Sukkot, and Chanuka (ed. *Yom HaAtzmaut, Yom Yerushalayim*). But the whole Hallel is not recited on all these occasions. On Rosh Chodesh and the last six days of Pesach two paragraphs are omitted (115:1-11 & 116:1-11).

We might think that reciting Hallel stems from the time of the Chashmona'im. But the Gemara tells us (Pesachim 117.) that it was recited even before King David incorporated these psalms into the book of T'hilim. Moshe and the nation recited it after being saved from the Egyptians at sea; Yehoshua said it after defeating the Kings of Canaan; Devorah and Barak after defeating Sisera,

Chizkiyahu recited it after defeating Sancherev; Chananya, Mishael and Azariya after being saved from Nevchadnetzar and Mordechai and Esther, after the defeat of Haman. May we be worthy to sing the Hallel for the longed-for redemption of Mashiach.

While sitting in front of the candles with your family, there is an opportunity to go over the Hallel to understand the words better. See if you can find where the themes of Jewish faith are mentioned.

Try to find a slow paced davening with a nice hallel for at least one of the days of Chanuka.

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.
- Botnim (now peanuts but originally pistachio - Biblical Hebrew and modern Hebrew differ on occasion) were part of Yaakov's gift package. Today, pistachios are called FISTUKIM in Hebrew. It obviously is not a Hebrew word, since no Hebrew word can start with an F sound.
- The silver cup is Yosef's, used to frame Binyamin.
- The sack of coins represents the double portion of money the brothers found returned to their sacks.
- At the bottom 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 HAMASHBIR. That is what Yosef was for the Land of Egypt - HAMASHBIR (B'reishit 42:6).
- The key with the picture of E.T. stands for the pasuk in which Yosef instructs his people that the brothers will eat with him, the words are **KI ITI YOCHLU HA'ANASHIM**, which translates in TTriddlese as, for ET will eat the people.
- The emblem of the State of Israel

comes from the haftara (of Shabbat Chanuka and of Parshat B'haalo-t'cha), which comes from the prophecy of Zechariya.

- Part of Zechariya's message is LO B'CHAYIL, not with military might - hence, the Xed out soldier. This is not to say that we shouldn't have the best army possible. That is our Hishtadlus. But we must understand that our greatest weapon, so to speak, is G-d's spirit on our side - something we get when we are faithful to Him. The leaders of the State whose emblem comes from the Navi should learn the lesson of the prophecy of the same source.
- Hess logo is for the similarity to the words in the haftara: Hass kol basar. Hess, meat - get it?
- Tide is recommended for Yehoshua Kohein Gadol's soiled garments.
- The guitar-like stringed instrument is an OUD, a word from the haftara (with a different meaning.)
- Unexplained is the graphic in the lower-right of the PP, and the new MazalPic (Word of the Month).

The Puah Institute *for Fertility and Gynecology in Accordance with Halacha* **Israel and Greece**

The holiday of Chanuka commemorates the victory of the tiny Jewish province - a weak and untrained band of rebels - over the huge and powerful

Greek empire: vanquishing the Greek army, reclaiming the Temple and achieving a semblance of autonomy and independence. Thus ends the story for the Greeks; for us, however, the saga is over only when the one jug of oil is recovered and miraculously lasts for eight days, enabling the preparation of more oil and the eventual re-dedication of the Beit Hamikdash.

To commemorate this victory we light Chanuka candles, for eight nights, to this very day.

One would think that since we overcame Greece [at least temporarily], we would erase it from our lexicon and have absolutely no contact with anything associated with it. But, in truth, this is not the case. On the contrary, the Greek language has a respected place in Jewish thought and law.

One is allowed to write certain of our holiest books in the Greek language, while other languages remain strictly forbidden (see Megila 1:8). This ruling is based on the verse, "G-d beautified Yefet and he will dwell in the tents of Shem" (B'reishit), which, according to the Gemara, means that the beauty of Yefet (Greece) will dwell in the synagogues and study houses of Shem (Israel).

While our Sages did outlaw the study of Greek philosophy, they also encouraged the study of the Greek language (see Baba Kama 83a). It could be suggested that the distinction between philosophy and language is the difference between content and form.

Greece has not become an absolute enemy - rather, we may be attracted to the form while with- drawing from, and disagreeing with, the content and thought behind it.

We Jews have excelled at taking the methodologies and discoveries of other nations and applying them in ways not previously imagined. I see no greater example than our involvement in science and in reproductive technology. Not only are there many religious Jews - doctors, coun- selors, scientists, and ethicists - involved in treating fertility prob- lems, but Judaism main- tains a firmly positive attitude towards harness- ing the newest techno- logical advances in order to bring more Jewish babies into the world. This is in contrast to other religious ap- proaches which are wary of - and even opposed to - any new scientific discoveries in the field of reproductive medicine. As proof, one has only to look at the Vatican's negative response to the awarding of the Nobel Prize to Robert Edwards for his groundbreaking work in fertility.

We have learned how to tread the middle path: We reject Greek philos- ophy and so-called ethics on the one hand, while using the Greek language on the other - so that we may increase the great- ness of the tents of Shem, and the glory of Hashem.

TBDATR - This & That

Y'OR is river. The SH'VA under the YUD is NA and the YUD/SH'VA belong to, and begin, the single syllable of the word.

Y'OR.

When the "The" HEI is prefixed to most words, the letter following it (that is, the first letter of the word without the HEI) has a DAGESH CHAZAK in it. But with a YUD/SH'VA beginning the word, the DAGESH is not there in the YUD (in most cases). Because of the lack of a DAGESH, the SH'VA under the YUD becomes NACH and becomes the closer of the syllable with the HEI and not part of the following syllable. Thus, when Par'o is standing on the river, HAI and then OR is the way to pronounce it. Not HA-Y'OR. Other examples: Y'RI-A (panel of cloth), HAI-RI-A. Y'VUSI (one of the seven nations), HAI-VU-SI (not HA-Y'VUSI). The children, HAI-LADIM. As we said, most. But not all. A notable exception to this exception to the general rule is HAI-Y'HUDIM; there is a DAGESH in this YUD. So too, by the way, of Chanuka note, HAI-Y'VANIM. In these last two examples, one should not separate the sound of the YUD that belongs to the HEI from the YUD sound that goes with Y'HUDIM. Rather there is a slight stretching of the YUD between the HA and the HU. HAIY'HUDIM. Or we can really trans- literate it as HAYHUDIM. Contrast with HAI-OR from Mikeitz.

Why do some YUD/SH'VAs have a DAGESH CHAZAK and some don't? Don't know. And more than that - the official TT consultant on these matters doesn't know either.

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VAYIR-U, and they saw (Yosef's brothers, there bundles of money in their sacks)... VAYI-R'U, and they were afraid, that they were being brought to the house of the viceroy to the king (Yosef). The former is

spelled with one YUD, the latter with two, but many people miss the SH'VA NACH vs. NA of the two words and interchange them.

The Jerusalem Institute of Jewish Law Rabbi Emanuel Quint, Dean

Lesson # 541 (part four)

Lifnim MiShurat HaDin

With this lesson I conclude my discussion of lifnim mishurat hadin. For any reader who would like to pursue this matter further, I have written an essay on this topic in 1988 and it appears in the second volume of the Council of Young Israel Rabbis.

Rashi in commenting on the verse "And you shall do that which is upright and good in the eyes of G-d (D'varim 6:18) states that the verse deals with lifnim mishurat hadin. This verse is cited in the Talmud in two different situations.

I shall discuss one of them - the right of first refusal given to adjoining property owners to purchase property put up for sale. Generally speaking, if a person desires to sell his property, he must first offer it to his neighbors adjoining the property being offered for sale. If one were to sell his property without first offering it to his neighbors, then the purchaser, at the demand of the adjoining neighbors must sell the land he just purchased to the neighbors adjoining the property. The Talmud in demonstrating the Torah requirement for such conduct cites the above cited verse.

Following the lead of Rashi, Ramban in his commentary on the Torah also states that the above-cited verse teaches us to compromise and act lifnim mishurat hadin. As explained by Ramban not only must one keep all the commandments, but one must also act lifnim mishurat hadin even in situations where there is no actual commandment to so act. That is because G-d loves that which is good and upright. Since it is impractical for the Torah to specify conduct for all situations that may arise between and amongst people, the Torah requires that the principle of lifnim mishurat hadin should guide a person in his actions. Ramban concludes that a person should act lifnim mishurat hadin so that he will be worthy of being called perfect and upright. R. Jonathan Eybeschutz (1690-1764) in his commentary on Shulhan Aruch concludes that one may compel someone with words to act lifnim mishurat hadin, but certainly not with physical force. Also not with the threat of placing the violator under a ban. A similar conclusion that physical force may not be used was reached by R. Jacob Reischer (1670-1733) in a case put before him. A woman on her death bed called all her children together and each with a handshake assured her that if there were any disputes among them it would be adjudicated by a person whom she named. After her death one of her sons stated that the person she had named was unlearned and not qualified to adjudicate a dispute that had arisen. The question presented to R. Reischer was - are the children bound to follow the promises made to their mother before she died. He discusses many aspects of promises made to a dying person and he says that assuming *arguendo* that they

were not bound to fulfill their promise, they could be compelled to do so under the theory of lifnim mishurat hadin. And thus the son had to abide by his promise.

Parsha Points to Ponder

MIKEITZ

1) Why does the Torah say that Par'o told his servants HIS DREAM (CHALOMO), implying that it was one dream, but then the Torah immediately records THEY HAD NO INTERPRETATION FOR THE DREAMS (OTAM), indicating that it was more than one (41:8)?

2) Why does the Torah relate that Yosef OPENED ALL THAT THERE WAS IN THEM referring to the storehouses full of food (42:56)? Why couldn't it simply say that Yosef provided the people with food?

3) Why does the Torah interrupt its description of the years of plenty to relate that two sons were born to Yosef and his wife (41:50-52)? Why didn't the Torah hold this information until later in the story when the sons became relevant?

Parsha Points to Ponder by Rabbi Dov Lipman

Answers are elsewhere in this issue
• Ponder the Qs first, then...

Maharal on the Sedra

Aliya and Yerida

B'reishit 42:2 - And he said, "Behold, I heard that there is food in Egypt. Go down there and provide for us from there, and we will live and not die.

Rashi: The verse says R'DU [go down] rather than L'CHU [go], hinting at the 210 years that they served Egypt, corresponding to the gematria [numerical equivalence] of R'DU.

Gur Arye: It would be more appropriate for the verb to be the more positive "go" than the negative "go down," a language that means descent. Yaakov, signaling the inception of a new stage of the history of his people, might have chosen a more positive verb. Hashem's first utterance in the Torah is "Let there be light!" and David tells us, "The introduction of your words illuminate" [T'hilim 119:130], interpreted by the rabbis [Shmot Rabba 50:1] to mean that the righteous begin their speech with light. Yaakov's term R'DU must be telling us something that supercedes the principle of the illuminating, positive introduction. Rashi's midrash supplies the message - 210 years.

The Land of Israel is the highest of all the lands, and the Holy Temple is the highest point in the Land of Israel. How can this be? Surely Mt. Hermon is taller than Mt. Moriah, and Switzerland has more altitude than the Land of Israel! This can be understood in terms of spirituality. Consider that the Earth is a sphere, say, a rubber ball floating on top of the water. If there is a spot on the surface of the ball that is lighter than the rest of the ball, that spot will rise to the top. Spirituality has no linear dimension and no mass, and the place it is concentrated is lighter and rises to the top. Therefore, anywhere you come from on the face of the Earth, you are

making aliya [rising] when you come to the Land of Israel. This is what is meant in the Mishna [Kiddushin 69a], "Ten genealogical classes rose [alu] from Bavel," on which Rashi comments "the Land of Israel is higher than all the other lands.

Column prepared by Dr. Moshe Kuhr

MRMH: Squidworm

The bizarre, newly-revealed squidworm - a free-swimming worm with up to 10 squid-like limbs... recently discovered in the largely unexplored spaces of the deep ocean... a segmented worm - like an earthworm... but far stranger... slimy, flattened body is about 9 cm long... possesses 25 or more pairs of translucent white paddles arranged on its sides for swimming and up to 10 fragile, tentacle-like appendages at its head... same length as its body or longer... eyeless... uses touch and smell...

Parsha Points to Ponder

Suggested answers

1) The Kli Yakar explains that Par'o viewed both of his dreams as one and presented it that way to his servants. That is why it says HIS DREAM. The servants offered interpretations for the dream but could not explain why the dream was repeated. Thus, it says THEY HAD NO INTERPRETATION FOR THE DREAMS, in plural, capturing the fact that the repetition is what stumped them.

2) The S'forno teaches that these words describe Yosef's brilliance. He has no need to open all the

storehouses when the famine first began. However, he wanted the people to have hope and recognize that they had hope and would survive the famine so he opened all the storehouses to the public so they could see how much food he had stored.

3) The Ohr HaChaim answers that the births of Yosef's sons serves as a continuation of the description of the years of plenty. The names which Yosef gave his sons indicates how blessed they were during those years of plenty. The names of his sons capture that G-D has helped him FORGET HIS STRUGGLES and BE FRUITFUL AND PRODUCTIVE. The fact that he named his sons with hints to the great success of the time demonstrates how blessed the people were in that time.