

Shabbat Mikeitz is the 89th day (of 354); the 13th Shabbat (of 50) of 5766 Shabbat Chanuka is ALWAYS the 13th Shabbat of the year  
רָבִי וְשִׁמְוֵי בֵּת-צִיּוֹן כִּי הִנְנִי-בָּא וְשִׁכַּנְתִּי בְּתוֹכָהּ... זכריה ב:יד

# No Happily Ever After... Yet

We were oppressed by the Greeks, we fought against them and with G-d's help, we were victorious. We cleaned up the Beit HaMikdash, miraculously found a one-day supply of oil for the Menora, it miraculously lasted for 8 days, Jewish sovereignty was restored... And, unfortunately, we have yet to live happily ever after. That repaired and reactivated Beit HaMikdash was not destined to survive (more than 200 more years); the re-established kingdom was seriously flawed.

Yet the amazing thing is that we still celebrate the good things that did happen. The fact that the Beit HaMikdash that was Chanuka-ed by the Chashmona'im no longer stands, that its ruins and feeble remnants are almost 2000 years old, did not and does not cancel Chanuka. However many times the Jewish people have been exiled, we still celebrate Pesach. The fact that the Golden Calf followed Matan Torah by a mere 40 days, did not erase Shavuot from being Zman Matan Torateinu.

IY"H we will have our way of celebrating the Complete Redemption, the coming of the Mashiach, the rebuilding of the Beit HaMikdash that will stand eternally. But in the mean- while (and even in the time of the Geula), we celebrate G-d's miracles and wonders and salvations in those days at this time.

Parallel to this idea is the sequence of weekly sedras at this time of year. Yosef and his brothers were estranged and subsequently reunited and reconciled. But open a Tanach or a Jewish History book, or look around today, and we see how far we still have to go to reach the unity that will hasten the challenge.

## Word of the Month

A weekly feature of Torah Tidbits to help clarify practical and conceptual aspects of the Jewish Calendar, thereby better fulfilling the mitzva of HaChodesh HaZeh Lachem...

**This 3-Torah 3-kugel Shabbat also has the longest Birkat HaMazon, with the additions of Al HaNisim in the second bracha (NODEH) and R'tzei and Yaaleh v'Yavo in the third bracha (RACHEIM). Omitting Al HaNisim does not invalidate the benching; one does not say it over. If the omission is caught in time, Al HaNisim is said as a HARACHAMAN, with a modified intro. Omission of R'tzei in the benching for the first two main meals of Shabbat does invalidate the benching and requires saying the benching again. If caught exactly after the third bracha and before starting the fourth, a special bracha is said in lieu of R'tzei. Once the 4th bracha is begun, stop wherever you realize the omission and start from the beginning. Omission of Yaaleh v'Yavo on Rosh Chodesh does not invalidate the benching. Do not repeat.** (more on page 2)

Geula. This is our Chanuka (and more)

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**Candle Lighting and HAVDALA**  
Standard (Winter) time  
Correct for TT 697 • Rabbeinu Tam (I'm) - 6:03pm

<b>4:10pm*</b>	Jerusalem	<b>5:26pm</b>
4:25pm	Raanana	5:26pm
4:25pm	Beit Shemesh	5:27pm
4:24pm	Netanya	5:26pm
4:26pm	Rehovot	5:27pm
4:05pm	Petach Tikva	5:26pm
4:25pm	Modi'in	5:26pm
4:27pm	Be'er Sheva	5:28pm
4:25pm	Gush Etzion	5:26pm
4:24pm	Ginot Shomron	5:25pm
4:10pm	Maale Adumim	5:25pm
4:25pm	K4 & Hevron	5:27pm
4:16pm	Tzfat	5:22pm
4:24pm	Tel Mond	5:26pm

Ranges are FRI-FRI 29 Kis. - 6 Tevet (Dec30-Jan6)

Earliest Talit & T'filin - 5:44-5:46am
Sunrise - 6:37-6:40am
Sof Z'man K' Sh'ma - 9:10-9:12am (8:22-8:24am)
Sof Z'man T'fila - 10:00-10:03am (9:28-9:31am)
Chatzot (halachic noon) - 11:42-11:45am
Mincha Gedola (earliest Mincha) - 12:12-12:15pm
Plag Mincha - 3:42-3:47pm
Sunset - 4:50-4:55pm (4:45-4:50pm)

In the Wolinetz Family Shul  
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Fri. 12:15pm - **Mincha**  
for Erev Shabbat Chanuka  
Shabbat 3:00pm (Mincha 4:00)  
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## MIKETZ STATS

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

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

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

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

2022 words - ranks 3rd (2nd)

7914 letters - ranks 2nd (first)

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

## MITZVOT:

contains none of the TARYAG (613) mitzvot

Try this question on family and friends and see how they do with it. Read the facts over first, so you will sound not only knowledgeable, but casual as well. Besides Shabbat Chanuka that is also Rosh Chodesh Tevet, there are three other possible situations when we read from three Sifrei Torah. When Shabbat Parshat Sh'kalim is on Rosh Chodesh Adar (regular or Bet) and when Shabbat Parshat HaChodesh is on Rosh Chodesh (Nissan). These two cannot both occur in the same year. In a 13-month year, when we read 3 Torahs on Shabbat Chanuka, we'll do it again on HaChodesh. Only other 3 Torah day? Simchat Torah. If you pose this as a riddle to someone else, you have to say 3-Torah occasion, not 3-Torah Shabbat. Because Simchat Torah in Chutz LaAretz is NEVER on Shabbat, and in Israel it is Shabbat about 28.5% of the time. On the other hand, saying Shabbat makes it a harder riddle. Go for it. However you look at it, taking out 3 Torahs is a special occasion. Some people make kugels to match the number of Torahs. If you do, this Shabbat is a 3 Kugel Shabbat!

## 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).

Let's take that point one step further. In "normal" circumstances, a person in Yosef's position 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 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 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.

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

**SDI** 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).

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

### Levi - Second Aliya - 24 p'sukim - 41:15-38

Par'o tells Yosef about his dreams (making some significant changes which Yosef corrects, thus signaling

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

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

Interesting all the more because Mikeitz "belongs" to Chanuka.

## **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 many years later. Although it is worded in the form that a "new king arose who did not know Yosef", we can see that it was also G-d that the new king chose not to know. This phenomenon seems to be repeated in Jewish History. Of relevance to the Chanuka story is the attitude towards G-d and the People of Israel of Alexander the Great compared with some of his successors.

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

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

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

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

*part of a vision that he does see.*

**SDT** *The Gemara in Taanit says that Yaakov and family were still well-supplied with food at this stage in the famine. Yet he sent them to Egypt, rather than inflame the jealousy of others. When others have not, it is improper to flaunt what you have.*

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

**SDT** *Rashi says that the brothers (unknowingly) uttered a true, 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 VAYISHTACHAVU LO, and they (the brothers) bowed to him (Yosef) has the same numeric value (772) as B'CHAN NITKAYEIM HACHALOM, with this, the dream (Yosef's) was actualized. TT adds that VAYITNAKEIR 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.

## **G'MATRIYA**

[SDT] B'ZOT - with this you shall be tested. Yosef said that the children of Israel will be tested B'ZOT. B'ZOT = 2+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 identical G'matriya of these synonyms speaks of an equality of significance in the quest for Divine forgiveness. Add them up and you find 136+136+136 = 408. B'ZOT TIBACHEINU - This is how we are tested - with Prayer, Repentance, and Acts of Kindness are the Children of Israel tested.

## **Chamishi - Fifth Aliya - 35 p'sukim - 42:19-43:15**

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

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

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

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

**SDT** *The Gemara says that the curse of a wise (righteous?) person, even when made conditional, comes true (in some way or other). Reuven offered that his sons should die if Binyamin is not returned. The offer was refused. Binyamin did return to his father. Nonetheless, Reuven said something he should not have said. His "two sons" are seen as referring to two famous descendants of Reuven who DID die - Datan and Aviram. One has to be exceedingly careful of what one says!*

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+22=36 p'sukim - 43:16-44:17**

When there is a 3-Torah Shabbat, 6 people are called to the first Torah from which is read Parshat HaShavua. 6 people; not 7 (the 7th is called to the second Torah). This requires combining SHISHI and SH'VII into one Aliya - namely SHISHI.

The above notwithstanding, many shuls will call 7 (or more) people to the first Torah, which makes the reading in the second Torah ACHARON, rather than SH'VII. Not ideal, but done.

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.

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 "full" repentance.)

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. This sets the stage for the possibility of real T'shuva. 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 abandon Binyamin, 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.

## **Sh'vii - seventh Aliya - 2nd Torah 7 p'sukim - Bamidbar 28:9-15**

Chapters 28 and 29 in Bamidbar (Parshat Pinchas) deal with the daily and Musaf korbanot (sacrifices) in the Mikdash. Since the two Shabbat p'sukim are followed by the five that deal with Rosh Chodesh, both portions are read for the Maftir on Shabbat Rosh Chodesh. Notice that the Musaf of Shabbat is an expanded version of the weekday sacrifices and Rosh Chodesh's Musaf is like those of the Chagim. Makes sense when you think about it. Six days... and on the 7th - Shabbat is one of the days of the week and the unique one among them. The Chagim belong to the Jewish calendar, which is based on the months and Rosh Chodesh.

## **Maftir - Third Torah - 6 p'sukim Bamidbar 7:30-35**

Aside from the first and last days of Chanuka, whose Torah readings are long, the Reading of the "sandwich six days" consists of 6 p'sukim from Bamidbar 7, describing the gifts of the Nasi of the day. During the week, the portion is read and reread to three people. On Shabbat, the portion is read for the Maftir. (On Rosh Chodesh, the portion of the Chanuka day is read by the fourth Oleh.)

This year, Shabbat Chanuka is the sixth candle, and the portion for Maftir is that of Gad's leader, Elyasaf b. D'u'el.

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

The special Haftara for Shabbat Chanuka preempts the regular Haftara of Parshat HaShavua (which happens to contain the story of Shlomo HaMelech and the babies). The Haftara is "borrowed" from B'ha'alo't'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 was done on Chanuka.

The Haftara contains the vision of olive oil miraculously flowing into the gold menorah flanked by olive trees. This vision is the basis of the emblem of the State of Israel. This is particularly significant in light of the interpretation 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 the modern State of Israel.

## **THE JERUSALEM INSTITUTE OF JEWISH LAW - Rabbi Emanuel Quint, Dean**

Lesson # 313 (part one)

### **Damage Caused by Chattel**

We begin a new topic, damages caused by a person's chattel (personal property). For the women and men who studied Talmud in yeshiva or other schools, this is a very popular topic. Others will IYH get to know this topic in this and the next few lessons.

It is a fundamental rule that just as a person is responsible for injuries and damages that he causes and must pay compensation to the victim of his personal actions, so is a person responsible for injuries or damages caused by his property; he must pay must pay compensation to the victim.

This lesson commences the laws of damages caused by one's property, and will continue for a few more lessons. Most of these laws deal with animals that cause injuries and damages. Injuries are to persons and damages are to property. In essence there are four different types of causes of damages. Two are animate - man and an animal; two are inanimate - fire and a pit. For our purposes, the animate things owned by a person are limited to animals owned by him and do not include slaves owned by him, although they are considered his property. The owner of a slave is not liable for injuries and/or damages caused by the slave so as to prevent a situation in which a slave who is angry with his master would intentionally cause injury to a third person and his master would have to pay for it.

The subject of the ox is the basis of the most sophisticated Talmudic lectures and discussions; it is featured in the novella of most prominent Talmudic scholars. It is also treated at length in Maimonides, Shulhan Aruch and all of the Codes, commentaries and responsa literature. I think that this ox is even more famous than the "cow that jumped over the moon"; wherever there is and has been Torah scholarship, this ox has played and continues to play a prominent role.

Of course it is not the ox that is important, but rather the role of Reuven - the owner of the ox - in his relationship towards Shimon, who himself or his property has been injured or damaged by Reuven's ox. What are Reuven's obligations towards Shimon (and the community) regarding his ox? The ox merely represents an object belonging to Reuven that may have

a propensity to inflict injury and/or damages. No ox has ever been sued in Beth Din by a cow; but Shimon - the owner of a cow that was gored by Reuven's ox - is to sue Reuven.

The laws of damages caused by an animal are divided into three main categories: (1) with its horn; (2) with its tooth; and (3) with its foot. The laws shall be designated in these lessons as such. Category (1), with its horn, is subdivided into two types; (a) if the ox is forewarned or (b) if the ox is innocuous. Thus only in category (1) is there a difference between a forewarned and an innocuous animal. In the other two categories, with its tooth and with its foot, there are no subtypes; the ox is deemed forewarned

Because of jurisdictional limitations, the laws of the ox that causes damage with its horn do not apply nowadays. One might question the reason for discussing what to some may be an anachronism; but to the Jew it is part of the Divine instruction as set forth in His law, If one man's ox shall strike his fellow's ox which dies, they shall sell the living ox and divide its money, and the carcass, too, shall they divide. (Sh'mot 21:35) As such, and because of the importance of these laws to Jewish jurisprudence and Jewish scholarship, I have continued in the tradition of the earlier codifiers, commentators, decisors, theologians, and scholars and included these laws as if they were practiced today. Also, since the coming of the Mashiach is hopefully imminent, these laws will once again be practiced. We should know them and be prepared for such a time.

Each of the categories has laws that are unique to it while other laws are shared by some or all of the categories.

The owner of the ox causing the injuries and/or damages is designated as "Reuven"; the victim of the injuries and/or damages is designated as "Shimon". The real estate owned by a person, other Reuven or Shimon, is designated as "his yard".

As mentioned above, just as a person is liable for damages that he himself causes, he is also liable for damages caused by his animals and his other property. Reuven has the obligation to watch his animals so that they will not cause injuries and/or damages and if they do, he is liable to the victim for injuries and/or damages.

Also stated above is the fact that nowadays Beth Din does not have jurisdiction to adjudicate cases involving injuries and a damage caused with the ox's horns.

We shall begin on our adventure of getting to know Torah tort law with a definition of the innocuous ox, the "tam". IY"H we shall define the forewarned ox in the next lesson.

If an ox causes damage by an act that it ordinarily does not do, such as causing damage with its horn, it is deemed to be innocuous. Although it causes damage thereby, it is still not classified as an ox that causes damage as a forewarned ox.

### **The innocuous ox**

It is only in the category of damage caused "with its horn" that there is a difference between an innocuous ox and a forewarned ox. There is a difference in the payments that the owner of an innocuous ox must make to the victim of the goring and the payments that an owner of a forewarned ox must make. The owner of an innocuous ox compensates for only one-half of the damage caused by the ox. In this case the payment is also limited to the value of the body of the ox that caused the damage. Thus if Reuven's ox that gores is worth less than or is equal to one-half of Shimon's damage, Shimon takes the goring ox as full compensation. If the goring ox is worth more than the

damage, then both Reuven and Shimon are partners in the goring ox. For example, assume the value of Reuven's ox that gored Shimon's ox is \$50. Shimon's ox was worth \$200 before being gored and is now worth only \$40. Shimon's loss is \$160. Reuven must pay one-half of that amount - \$80. However, Reuven's ox is worth only \$50. Reuven need only to turn over to Shimon the ox that gored and need not pay the balance. If Reuven's ox is valued at \$100 and Shimon's ox was worth \$120 and after being gored is now worth \$90, Shimon suffers a loss of \$30. Reuven must pay one-half of the loss - \$15. Shimon thereby becomes the owner of 15% of Reuven's ox and Reuven retains 85% of the ox. If Reuven says he wants to pay cash for the damage and to keep his own ox, if the ox is not worth more than half the damage, Shimon can insist that the ox be turned over to him.

*The subject matter of this lesson is more fully discussed in volume X chapter 389 of A Restatement of Rabbinic Civil Law by E. Quint. Copies of all volumes can be purchased via email: orders@gefenpublishing.com and via website: www.israelbooks.com and at local Judaica bookstores. Questions to quint@inter.net.il*

## Meaning in Mitzvot

*Each week we discuss one familiar halakhic practice and try to show its beauty and meaning. The columns are based on Rabbi Meir's Meaning in Mitzvot on Kitzur Shulchan Arukh by*

### Rabbi Asher Meir

## Wicks and Oil for Chanuka

There is no tractate, or even chapter, in the Mishna devoted to Chanuka. The mitzva of the Chanuka lights is mentioned principally in the second chapter of tractate Shabbat, which discusses the wicks and oils which are suitable for Shabbat candles. By way of contrast, the gemara discusses the distinction between Shabbat candles and those of Chanuka.

The mishna disqualifies for Shabbat use all oils and wicks which don't create a bright, even light. If the flame doesn't draw the oil properly, the light will flicker and perhaps be extinguished. Then there will be no Shabbat light to enhance the Shabbat meal, and even worse the householder may be tempted to desecrate Shabbat by trying to adjust the lamp.

By contrast, any oils and wicks are acceptable for Chanuka. The commandment is fulfilled by lighting the Chanuka lights, and even if they should by chance go out afterwards the mitzva has been fulfilled (Shabbat 21a,b).

[On a weekday, relighting is optional, without brachot. On Shabbat, of course, relighting is forbidden.]

The Sefat Emet, in the name of his grandfather (Chidushei HaRim), gives a fascinating interpretation to this law. We will precede by mentioning that through- out his commentary, the Sefat Emet emphasizes that the Chanuka light is a symbol for the human soul, as the verse states, "The lamp of Hashem is the soul of man" (Mishlei 20:27). It follows that the Shabbat lights and the Chanuka lights represent two different kinds of Jew.

The Sefat Emet explains that there are those individuals who do not "burn" properly on Shabbat; the divine light "flickers" in them on this day. In other words, they are not able to properly appreciate and internalize the unique and exalted holiness of Shabbat. Yet these same people are able to blaze on Chanuka.

The difference, according to the Sefat Emet, is that on Chanuka we have the additional commandment of Hallel v'Hodaah, praise and acknowledgement for the Chanuka miracle.

(As explained in the gemara there.) These in turn represent two different levels of appreciation: praise is possible only for someone who truly appreciates the magnitude of the miracle. But mere acknowledgment is possible even for a lowly person, stained with transgression. Even if he can't whole- heartedly praise God for the miracle, he can at least recognize and acknowledge its existence.

But acknowledgment of the mere fact of the miracle brings in turn to an appreciation of its significance. In fact, it is specifically the lowly person who will be able to perceive that mere flesh and blood are not really worthy of miracles, and that they are a special benefice from God. This will lead the person in turn to sincere praise of Hashem, which is the essence of the inner fire represented by the Chanuka light. (Sefat Emet, Chanuka 5633, sixth night)

*Rabbi Asher Meir has two wonderful books in print - Meaning in Mitzvot (ask for it at your local s'farim store) and The Jewish Ethicist, available at some bookstores and through the Business Ethics Center of Jerusalem, (02) 632-0222. Both works are highly recommended*

## TANACH

### SPIRITUAL AND ETHICAL ISSUES IN THE BEREISHIT STORIES by Dr. Meir Tamari

#### "To Sacrifice Your Son" [1]

All the tests of Avraham, but especially this final one that is spiritually the most perplexing while being the most famous and enduring of them, become clearer when we examine the word 'NISA', test. "It is related to moving on, to raise up, or to flinging away, all three having the concept of bringing something to a further or higher position. Hence every test is a step forward, is a strengthening of powers already existing but not yet proven in this further or higher task. So now when all Hashem's promises to Avraham may be seen to have been fulfilled, came the step forward in preparation for the next stage in the spiritual progression towards the Holiness that is the Abrahamic Nation, that of Yitzchak " (S. R. Hirsch). "Not that there was a lack of Hashem's knowledge that needed to be proven (by the test), but that he would, indeed, be in practice what he was in potential. That indeed is the purpose of Man's creation, that he resemble Hashem as much as is in his power, as it is written: 'He created Man like His Image'" (Sforno).

"The timing of the Akeida is spelt out for us at the outset of its introductory verse: And after these things Hashem tested Avraham: After what things? Said Rabbi Yitzchak ben Zimra, "After Satan spoke to Hashem and said: "This ancient to whom You granted a son in his old age, made a feast when the child was weaned but did not sacrifice even a dove or a pigeon as a thanksgiving offering". To which Hashem answered: "If I say to him offer your son up to Me, immediately he will do so". So we read: And Hashem tested Avraham". Rabbi Levi said: "After Ishmael said: You were only 8 days old and so did not offer your brit voluntarily, whereas I was 13 years old and consciously entered the covenant". "Yet I would willingly offer not a small part but my whole body", answered Yitzchak. Immediately: And Hashem tested Avraham" (Sanhedrin 89).

"After what happenings did Hashem test Avraham? The commandment of the Akeida follows after the covenant that Avraham made with Avimelech whereby he granted the Philistine king and his descendant without the consent of Hashem, sovereignty over part of the Land promised by Hashem to Israel. Therefore Yehoshua was precluded by this covenant from conquering the five Philistine cities, despite G-d's command. So Hashem tested him, saying; "Go and sacrifice your son whose inheritance of the Promised Land, you have partly given up and we will see of what help to you is the covenant that you have just made with the Philistine" (Hizkuni and Rashbam). "The Akeida was the greatest of the tests which faced Avraham [and also the only one explicitly mentioned as such in the Torah], since it was diametrically contrary to his very nature. Avraham had the same weakness as did Shaul HaMelech in that they were so full of mercy that they were unable to be harsh to any group of people even though they did not deserve such mercy; Avraham in the case of the covenant with Avimelech and Saul to Amalek. This was true even when the mitzva placed on them demanded harshness. So the Akeida was placed on Avraham so that he would be accustomed to withhold mercy where necessary to fulfill the Divine Will "(Yalkut Yehuda).

"Why was the Akeida to be performed after a journey of three days until he reached Har HaMoriah, when he could have done it immediately? There were two reasons for this:

1. Otherwise it would have been done in haste, in spiritual confusion and without proper kavana, whereas now he had time to consider calmly and deliberate on Hashem's commandments. ["Just as a workman receives payment not only for the actual time a job takes but also for his preparations and planning, so too we should not pray suddenly, without deliberation and casually" (Menachem Mendel of Kotsk)].

2. In order that the Akeida should be in that place chosen for the building of the House for G-d, the place where korbanot would be offered. Furthermore, that that place where G-d and people would meet, should be consecrated by the action of Avraham, the beloved soul". (Radak).

"And Hashem tested Avraham"; and Avraham's reaction? "If Hashem Himself would have appeared to Yankel the shoemaker or to Berl the tailor or any other simple Jew in Berdichev and commanded them to offer up their sons, would they not have done so? So what was the greatness of Avraham? We know that there is no power and no fury that like that of a parent, human or wild animal that can compare to one whose offspring is threatened, yet the next verse tells us: "And Avraham rose up early the next morning, saddled his donkey, chopped the wood and set out for the place of which G-d had told him". No doubts, no questions, nothing but immediate and swift obedience to Hashem's word, therein lies the greatness of Avraham" (The Admor Levi Yitschak of Berdichev).

"The Akeida exemplifies Israel's determination and strength to serve G-d no matter the difficulties and that is the whole reason for our existence" (Abarbanel).

"Out of fear that she would cause herself harm, Avraham did not mention anything to Sarah" (Radak).

Avraham performed all the preparations diligently, leaving nothing to his servants, despite the anguish it must have been for him. Furthermore, there is no hint of any tortured discussion by Avraham, or of the inner conflict, envisaged by Kirkegard and other non-Jewish philosophers or secular Jewish scholars,

between morality and G-d's commands; to us as Jews, what He commands, that is moral and ethical so there was no conflict.

*This is the 109th installment in Dr. Tamari's series on "Tanach and its messages for our times"*

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[1] From the virtual desk of the OU **VEBBE REBBE**

*The Orthodox Union – via its website – fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and the Israel Center. The following is a Q&A from Eretz Hemdah...*

**Q:** Can you pronounce the Names of Hashem in their "unedited" form (in Hebrew) when learning texts or singing zemirot (songs of praise) that include His Names?

**A:** Rambam (Sh'vuot 12:9) rules that one who uses Hashem's Name in a sh'vuat shav (meaningless oath) or a b'racha l'vatala (an unwarranted blessing) violates the Torah prohibition to use His Name in vain. One who utters His Name without a purpose transgresses the lower level, Torah commandment to fear His Name (ibid.:11). In the latter case, the Rambam instructs one to rectify an improper utterance of the Name by adding words of praise of Hashem.

The gemara (B'rachot 22a) discusses what matters of holiness a ba'al keri (a man with a certain type of impurity, regarding which we are now lenient) may recite. One opinion allows him to engage in normal Talmudic study, as long as he does not utter Hashem's Names in the process. Rav Yaakov Emden (Sh'eilat Ya'avetz I 81) proves from here that people other than a ba'al keri do pronounce the Names normally. He related that his father (the Chacham Tzvi) scolded teachers who refrained from the real pronunciation of the Names during learning. (We are referring to the standard reading of A-D-O... for Hashem's main Name, not the reading of the letters.)

There are some attempts to deflect Rav Yaakov Emden's proof; however, they are not convincing (see Yabia Omer III, OC 14). The Mishna Berura (215:14) indeed rules that one may

pronounce in the normal manner the Names that are found in the p'sukim one reads from the gemara. However, the Igrat Moshe (OC II, 56) points out that although one may pronounce the Names, there is little indication that he must do so. He argues that the only reason to mandate proper pronunciation is that it is improper to end a pasuk in the middle, and effectively omitting a Name from the pasuk (by altering it) may be the equivalent. (We are unable to develop that topic in our present scope). However, if one is anyway not reciting an entire pasuk (as is common when learning), he may replace the main Name with "Hashem" (which means, the Name) and change other Names (for example, to "Elokeinu").

The Shulchan Aruch (Orach Chayim 215:3) says that children may accurately recite b'rachot they are learning even when it is not time to recite them. The Magen Avraham (ad loc.:4) infers that when an adult learns a text that contains a b'racha (which is more problematic than a pasuk), he may not mention the Names. What about t'filot (prayers) that are not in the form of a formal blessing? The Rama (OC 188:7) says that if one omitted Ya'aleh V'yavo in Birkat HaMazon, the correct practice is to not recite it later because it contains Hashem's Names. The Magen Avraham (ad loc.:11) argues, pointing out that we use His Name in personal prayer seven when not obligated. The Biur Halacha (ad loc.) reconciles the apparently contradictory practices. One may, on his own, invoke Hashem's Name in prayer when he does so voluntarily. One may not recite a set, obligatory t'fila like Ya'aleh V'Yavo when it is unwarranted.

As the aforementioned Rambam hinted, it is likewise permissible to use Hashem's Name to praise Him, including in Shabbat zemirot and other liturgy. Indeed, some (incl. Rav Sh. Z. Orbach) pronounce the Names normally. (The rhyming in some zemirot indicates that the liturgist also did so.) However, many have the custom to alter the Names (Nefesh HaRav, pg. 160 reports that Rav Soloveitchik did not utter the Names in zemirot). The explanation of this custom is apparently that we are concerned that we will not be in the proper frame of mind (B'tzel Hachuchma IV, 52) or may stop in the middle of a phrase (see Igrat Moshe, *ibid.*) or otherwise disgrace the Name. [Ed. or overly repeat phrases in singing the Z'mirot.]

In practice, one can choose either to pronounce normally or change Hashem's Names when reading Torah texts, saying informal prayers, or singing zemirot. When studying b'rachot, he must change the Names; when reading a whole pasuk, it is proper to pronounce the Names accurately. [Ed. When practicing for Torah reading, one should read the names as they are read in the Torah.]

*Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet published by Eretz Hemdah. You can read this section or the entire Hemdat Yamim at [www.ou.org](http://www.ou.org) or [www.eretzhemdah.org](http://www.eretzhemdah.org). And/or you can receive Hemdat Yamim by email weekly, by sending an email to [info@eretzhemdah.org](mailto:info@eretzhemdah.org) with the message: Subscribe/English (for the English version) or Subscribe/Hebrew (for the hebrew version). Please leave the subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel*

## [2] Candle by Day

In going from youth to adulthood, we sometimes barter elusive inspiration for secure substantiality. This is yet another instance of the trading of the birthright for the bowl of pottage.

## From A Candle by Day by Rabbi Shraga Silverstein

A Candle by Day • The Antidote • The World Of Chazal by Rabbi Shraga Silverstein, Now available at 054-209-9200

## [3] CHIZUK and IDUD

(for Olim & not-yet-Olim respectively)

When the Torah refers to Yosef as "adonei haaretz", "the lord of the land" (B'reishit 42 30, see Shelah, Vayeishev; Guide to the Perplexed, I, 61), it teaches us that the bounty that God bestowed on Egypt during Yosef's reign as viceroy was in fact bestowed on Yosef and through him on Egypt.

Every nation has an angel that represents it on the level of ideas. The individuals who make up a nation are always changing; yet the nation continues to exist as long as the idea that unites it remains. Life in every land other than the Land of Israel (Taanit 10a) is sustained by God through the mediation of the particular, limited national idea that defines the nation and its land. As a result, even individual existence is colored by the limiting nature of the life-sustaining forces outside of the Land of Israel.

Yosef in Egypt had replaced the angel of Egypt, had subjugated the Egyptian national idea, becoming the conduit of a bounty not tainted by the Egyptian national character. Perhaps he was attempting to soften the blow to his father of leaving Israel when he asked his brothers to inform Yaakov of his role as "the ruler of all Egypt" (Bereishit 45:9).

But Yosef's rule was both tenuous and temporary. Only productive life in the Land of Israel can establish a relationship with God undiminished by the particularistic national influences of the Galut (Shut Avnei Nezer, Yoreh Deah, no. 554).

**Rabbi Jonathan Blass, Neve Tzuf**

## [4] A Touch of Wisdom, A Touch of Wit

A young Chasid once came to R' Yisrael of Ruzhin and asked to receive Semicha - ordination. R' Yisrael stood at the window, and looked out at the snow-covered courtyard.

The young man stood next to him and told R' Yisrael about how he afflicted his body. He drank nothing but water; he had nails in his shoes so that he should suffer pain when he walked; each day, even in the coldest weather, he rolled in the snow; and he had the shamash give him thirty-nine lashes.

Just then, a horse came into the courtyard, drank water from the pail lying there, and rolled in the snow.

"See," said R' Yisrael to the young man, "that creature, too, only drinks water, has nails in its shoes, rolls in the snow, and certainly receives more than thirty-nine lashes daily - and it is still no more than a horse."

*Shmuel Himelstein has written a wonderful series for ArtScroll: Words of Wisdom, Words of Wit; A Touch of Wisdom, A Touch of Wit; and "Wisdom and Wit" — available at your local Jewish bookstore (or should be). Excerpted with the permission of the copyright holder*

## [5] Parsha Points to Ponder - MIKEITZ

1) Why does Par'o's dream regarding the kernels describe the healthy kernels as growing on ONE REED while no mention of ONE REED is made regarding the lean kernels? (see 41:5-6)

2) Par'o named Yosef TZAFNAT PANEI'ACH (41:45). Rashi explains that TZAFNAT means hidden things and PANEI'ACH means revealed. This is alluding to Yosef's ability to interpret the hidden meanings of dreams. If so, shouldn't his name have been PANEICH TZAFNAT which would mean "revealing the hidden" instead of "Hidden Revealing" as it seems to read now?

3) Why does the Torah bother relating the seemingly insignificant details that Yosef was RUSHED from prison to Par'o? (see 41:14)

## THESE ARE THE ANSWERS

Ponder the questions first, then read here

1) The Kli Yakar answers that the ONE REED symbolizes the fact that the seven years of plenty, symbolized by the healthy kernels, will come in consecutive years. The years of famine, however, as represented by the lean kernels, were broken up into two parts. There were two years of famine which then stopped when Yaakov arrived in Egypt. The famine then continued after Yaakov's death. Thus, there was no mention of the ONE REED.

2) The Sfat Emet suggests that Yosef merited to reach the level where he could interpret dreams because of his modesty and hiding his righteousness from those around him. Thus, because of his TZAFNAT, the fact that he hid his nature from others, he merited PANEI'ACH, to be person who could reveal things which other people could not understand.

3) The Seforno teaches that this indicates that salvation from G-D can come at any moment in an instantaneous fashion. One moment Yosef was sitting in his prison cell with no hope and the next moment he was a free man standing before the king, himself. This is an important message for us to internalize regarding our personal and national troubles. With G-D in control, things can turn around at any moment.

*Parsha Points to Ponder is prepared by Rabbi Dov Lipman Mashgiach Ruchani, Yeshivat Yesodei HaTorah in Bet Shemesh, author of "DISCOVER: Answers for Teenagers (and adults) to Questions about the Jewish Faith", soon to be republished by Feldheim - ppp@israelcenter.co.il*

## [6] MicroUlpan

How do you say PHOBIA in Hebrew. BA'AT. They come in many flavors, as well know. Fear of heights - ACROPHOBIA is BA'AT G'VA'HIM.

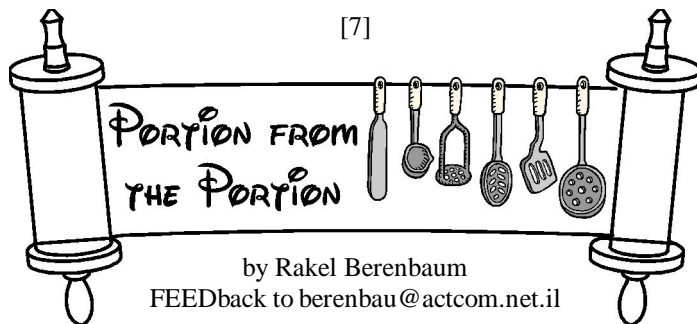
Fear of open or public places -AGORAPHOBIA (also fear of small Israeli coins?) - BA'AT CHUTZOT

CLAUSTROPHOBIA - BA'AT SEGER

Speaking of phobias - What are these the fear of: elurophobia, brontophobia, dinophobia, melissophobia

פֶּתַח

cats, thunder & lightning, dizziness/whirlpools, bees



This Shabbat Chanuka we read the sedra of Mikeitz, Sh'vi'i for Rosh Chodesh, Maftir for Chanuka, and the Haftara for Chanuka from the book of Zecharia.

The prophet Zecharia lived after the first Temple was destroyed, when the land of Israel was under the rule of the Persians. He started prophesizing in the second year of Darius II, 16 years after the Jews were able to return to the land of Israel SHIVAT TZION. But most of the Jews were still in the Diaspora and the work on rebuilding the Temple was not progressing. Zecharia as well as the prophet Chagai was instrumental in getting the Jews to work on rebuilding the Temple.

In the part read on the Shabbat of Chanuka, Zecharia has a vision where he sees a Menora with seven branches, and two olive trees on either side. Zecharia's Menora is different from the one in the Temple: it has a GOLA, a bowl to hold the oil and seven pipes from which all the seven branches of the Menora get filled simultaneously (Me'am Lo'ez; similar to those Kiddush cup pieces designed by Michael Kupietzky where all the cups get filled at once).

Zecharia asked the angel to explain this vision to him. The angel told him that the vision was a sign to Zerubavel to work on rebuilding the Temple. The two olive trees represented the Kohanim and the Kings who were anointed with oil. The angel explains that the Temple would be rebuilt "not by might and not by power but by the spirit of Hashem", LO B'CHAYIL V'LO B'KOACH KI IM B'RUCHI A'MAR HASHEM. This is similar to the miracle of Chanuka which seems to be because of might and power, but was really because of a miracle - the spirit of Hashem. Our sages might also have chosen this particular prophecy to be read on Chanuka in order to rekindle our yearning for the rebuilding of the Temple.

In honor of the miracle of Chanuka and the oil mentioned in the Haftara, here are two dip recipes that contain olive oil that can be used to dip your Challah or cut up vegetables. The first one comes from Egypt and the second one from Greece, two countries (nations) mentioned in Maoz Tzur.

### Dukkah (Egyptian)

1 c. shelled pistachio nuts (see last week's Portion for the connection to Mikeitz)

1 c. almonds

1 Tbsp. whole coriander seeds

1 Tbsp. whole cumin seeds

½ tsp. dried thyme

¼ c. sesame seeds

¼ tsp. salt

Toast nuts, spice seeds & sesame seeds (each one separately) in hot oven for 15 min. Stir to prevent burning. Cool.

Combine with remaining ingredients, grind in food processor till it resembles bread crumbs (dry & crumbly - don't over process - then it will become moist.

Serve in a bowl next to a bowl of olive oil. Dip bread in olive oil, then in Dukkah. (You can replace the Dukkah with ready made zahtar which is easier.)

## Garlic Walnut dip (Greek)

3 slices whole-wheat bread (dry or toasted)

¼ c. walnuts

4 garlic cloves, chopped

2 Tbsp. fresh lemon juice

1 Tbsp. extra-virgin olive oil

¾ c. water

2 Tbsp. fresh parsley leaves

Salt & pepper

Process bread, walnuts & garlic until finely ground. Add remaining ingredients until smooth (add more water if it's too thick).

Serve as soon as possible or it will turn a dark color.

*Rakel Berenbaum, our Portion from the Portion columnist, will be talking at the Nefesh conference (Heb.), Jan.18-19 [www.nefeshisrael.com] on Memory Improvement Techniques: from Jewish sources and professional literature. She can also give lectures and workshops on memory improvement.*

## [8] G'matriya and more...

Fun with G'matriya. V'SHABBAT KODSHECHA - and Your holy Shabbat. Of course, refers to every Shabbat. But perhaps, most of all to this Shabbat, because MIKETZ, Rosh Chodesh, and Chanuka add up to 1132, same as V'SHABBAT KODSHECHA.

Because Chanuka candles lit before Shabbat must last longer than usual, some people "abandon" their Chanukiya in favor of a piece of aluminum foil on the windowsill, with tea lights for candles. If you do that, it is proper to add two more candles (eight in all) and leave two unlit, rather than just using six\). This preserves the count of the 8 days of Chanuka on each night. Friday night is not just 6. It is 6 out of 8. That is part of the Chanuka message we spread.

## [9] Divrei Menachem

In these days when leaders and their cohorts are chosen or dismissed on the basis of their supposed loyalty to the individual at the top of the totem pole, it is instructive to review elements of Yosef's rise to power in Egypt as portrayed in parshat Miketz.

Although, according to Egyptian law, a slave could not be

chosen for a high position, Yosef is appointed viceroy on account of his keen insight, analytical powers and managerial skills. More- over, understanding the importance of consensus, Par'o consults his courtiers before making any grand pronouncements. Only after their agreement was procured did he address Yosef directly.

Significantly, Par'o's reassurance to Yosef incorporates a reference to G-d, adding a double seal of approval, as it were. Unlike many of our contemporary leaders, the Egyptian ruler established clear lines of authority and division of labor. On the question of whether Yosef's previous prison sentence disqualified him from public service, we note that the arranged marriage to the daughter of Potifar clearly vindicated Yosef from the previous charges of assault on Potifar's wife.

Perhaps Yosef's most important qualities were commitment, closeness to the people and organizational acumen. In essence, however, we should not forget that Yosef was an emissary whose dreams were propelling him towards the unfolding of the Divine plan for the Jewish people. This is the true stuff of Jewish leadership.

**Shabbat Shalom and Chanukah Sameach,**

**Menachem Persoff**



At the top you have the seven fat (and happy) cows and the seven full, healthy stalks of grain. Right below them are the seven skinny (and unhealthy) cows and stalks. They're all from Par'o's dream(s).

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.

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.

The scarab ring represents the one Par'o 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. One other brother is at home and the other's whereabouts are unknown. (True, but they thought they were lying.)

Botnim (now peanuts but originally pistachio) were part of Yaakov's gift package.

The cup is Yosef's, used to frame Binyamin.

The double sacks is the double portion of money the brothers found returned to their sacks.

The emblem of the State of Israel is based on the description of Zecharya's prophecy, which is the haftara for Shabbat Chanuka.

In the lower-left 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).

The bell (on the right side of the ParshaPix, just under the parched corn) 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.

The emblem of the State of Israel is from the haftara.

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

## TTRIDDLES...

are Torah Tidbits-style riddles on Parshat HaShavua (sometimes on the calendar). They are found in the hard-copy of TT scattered throughout, usually at the bottom of different columns. In the electronic versions of TT, they are found all together at the end of the ParshaPix-TTriddles section. The best solution set submitted each week (there isn't always a best) wins a double prize a CD from Noam Productions and/or a gift (game, puzzle, book, etc.) from Big Deal

### Last issue's (VAYEISHEV) TTriddles:

[1] Yaakov (2), Yosef, Edom, Shaul, Asa'el, Amnon, Ish (2)

[2] Eliezer, Yaakov, Yosef, Par'o, Moshe, Haman & ?

[3] He's probably the thou

[4] The T-shirt TTriddle is the Mazal TTriddle and it's deeper than it looks

Nachman K's Jewish Trivia Question: 3 married couples in Tanach, all names starting with an ALEF

### And the envelope, please...

[1] VAI-MA-EIN, and he refused. In our sedra, the word appears with a SHALSHELET over it. That TROP note is rare enough and fancy enough to call your attention to the words it marks. In this case, it was Yosef who refused the advances of Potifar's wife. Yosef was not the first refusenik in Tanach, although he was involved in the first occurrence of the word VAIMA'EIN. Yaakov refused to be comforted over the loss of Yosef. And once again, Yaakov refuses to allow Yosef to switch his hands back to the way Yosef felt they should be for the blessing of Menashe and Efrayim. The only other Torah refusenik is the nation of Edom who refused passage through their land to Bnei Yisrael. In the rest of Tanach, we find this refuse word with Sha'ul, Asa'el, and twice where the refuser is identified as an ISH. TTriddle solver DAZC included in his solution that one ISH was an unidentified prophet and the other was the prophet Elisha.

[2] If [1] was the TTriddle for refuseniks, then this one is for story-tellers. VAISAPEIR, and he told. The word appears in Tanach only 10 times, and they are clustered. 6 times in B'reishit, twice in Sh'mot, and twice in Megilat Esther. Eliezer tells his story to Yitzchak upon his return with Rivka. Yaakov tells Lavan his story. Yosef tells his dream to his brothers and then about the second dream to his father and his brothers. The Wine Steward (he's part of the answer to this TTriddle) tells his dream to Yosef. In this week's sedra, Par'o tells his dreams to his wizards and advisors. Moshe tells Yitro all that happened to the Jewish People and again Moshe tells the people all that G-d has told him to tell them. Haman tells his wife Zeresh and his advisors twice about what happens with Mordechai. And the son of an old prophet from Beit El is the other part.

[3] "A Jug of Wine, a Loaf of Bread--and Thou" is the second line of Quatrain XII in the 5th edition of the Rubaiyat of Omar Khayyam, a collection of poems (of which there are about a thousand) attributed to the Persian mathematician and astronomer Omar Khayyam (1048-1123). Quatrains are poems of four lines. If the jug of wine is the domain of the Wine Steward, and the loaf of bread is the domain of the baker, then the THOU is probably Yosef - at least in the warped world of TTriddles.

[4] What's a Mazal TTriddle? For the last several months, there has been a TTriddle-style alternate for the Zodiac (mazal) symbol of the month (Word of the Month - box on page 2). These involve plays-on- words and the like.

What's a T-shirt TTriddle? It is the TTriddle each week (or almost every week) for which the first correct solver wins a T-shirt from Not Just T's.

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Okay, to the Mazal TTriddle. An Oakland Athletics is a Major League Baseball team in the Western Division of the American League. (Irrelevant.) They are often called the A's (relevant) and their cap insignia is A's (very relevant). A's. Say it a few times, and think Hebrew. EIZ means GOAT. The goat (or sea goat) is the Zodiac symbol (the mazal) for the month of Tevet. In addition, the picture is one of the A's cap. Cap is the three-letter abbreviation of the constellation Capricorn, which is the goat (or sea goat) in question. So A's cap is a double symbol for Tevet. Answers for all TTriddles (incl. T-shirt TTriddle and the NKJTQ to tt@ou.org, 566-7787 ext. 207

And now... Nachman K Jewish Trivia Question.

First best answer each week wins a CD from Noam Productions. Last week's NKJTQ asked for 3 married couples in Tanach, all 6 names of which begin with ALEF. We'll start with the Torah where we find Aharon HaKohein married to Elisheva b. Aminadav, sister of Nachson. Next comes the notorious couple Achav, seventh king of the Kingdom of Israel, and his wife Izevel. Several TTreaders got those two and for their third had Achashveirosh and Esther. DAZC challenged this pair in his solution, claiming that they really weren't married and that Esther was not her real name, but rather Hadasa was. For the third ALEF-ALEF couple, he offers Avishur and Avichayil mentioned in Divrei HaYamim. Prize for the Not Just T's TTriddle goes to DAZC. Thanks to the other readers who submitted solutions. Keep sending them in.

### **This week's TTriddles:**

- [1] The match, sort of, to Par'o's cows
- [2] How many and what are homographs?
- [3] They achieved strength and (different) royalty at the same age
- [4] 3 for 2 and 2 for 3 and it's the sky chair (T-shirt TTriddle)
- [5] Two olive trees, not two women
- [6] Besides Beit Shammai and Beit Hillel, there are two opinions - Beit Fibonacci and Beit Lucas. How many more

candles does Beit Lucas require than Beit Fibonacci? Why do Fibonacci candles tilt?

[7] If the first two nights were the same but the progression were geometric, how many candles would there be in a box?

[8] So have another 34/49 of a latke - (Get this one and win a separate prize)

Nachman K's Jewish Trivia Question

24 words in a row in one of our T'filot ending with the same letter