



ZOT - THIS is Chanuka!

The nickname of the 8th day of Chanuka is ZOT CHANUKA. It translates as "This is Chanuka", but it is actually from the phrase that occurs twice in the last part of Bamidbar 7 - ZOT CHANUKAT HAMIZBEI'ACH... This is the dedication of the Altar. We read this part of Naso on the 8th day of Chanuka, this year in the maftir of the second Shabbat-Chanuka. It seems obvious that that is the reason for calling the 8th day of Chanuka ZOT CHANUKA.

But we can and do read much significance into the name. THIS is Chanuka! And what were the first seven days? Not Chanuka? Of course, all 8 days of Chanuka are CHanuka. But we also have a sense of counting through the first seven in order to arrive at the full-Chanukiya of the 8th day. Each day is special on its own - that's why we can say full Hallel on each day. If the days were just "another, another, another...", we would not have the necessary justification to say full Hallel. This is one of the reasons given for the reduced Hallel (a.k.a. Half-Hallel or Hallel with Skipping) of the second through seventh days of Pesach.

On the other hand, when you see the empty oil cups or candle holders in the Chanukiya on the first seven days, you cannot help but be focused on the specialness of there being 8 days.

In last week's Lead Tidbit and elsewhere, we made the case for the significance of Chazal's choice of 8 days for the celebration of the victory of Traditional Judaism over the forces of Greek culture and religion in particular, and over the allure of assimilation in general.

Let's add a few things to pot (as if we spun a PEI in a game of dreidel).

The Gemara in Avoda Zara tells us that when Adam HaRishon perceived that the days were getting shorter and shorter into the winter, he feared that this was his punishment for having disobeyed G-d and that he was the cause of the world returning to TOHU VAVOHU. He accepted upon himself 8 days of fasting and prayer. When he saw that the

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...

The first 5 days of Chanuka always have the same dates: 25, 26, 27, 28, and 29 of Kislev. The last three days of Chanuka each have two possible dates: 30 Kislev or 1 Tevet, 1 or 2 Tevet, 2 or 3 Tevet. From a practical halachic perspective, dates of birth or [L] death are calculated by their date, not which day of Chanuka they fell. For example, for someone who died on the 7th day of Chanuka, his yahrzeit is not the seventh day of Chanuka, but rather the first or second of Tevet - whichever it was in the year of death. On the birth side of the issue, a boy who was born on the 8th day of Chanuka might not be able to celebrate his Bar Mitzva on that same Zot Chanuka, if he was in fact born on the 3rd of Tevet and the year of his Bar Mitzva has two days Rosh Chodesh Tevet, making his birthday on the day after Chanuka.



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Correct for TT 745 • Rabbeinu Tam (l'm) - 5:57pm

4:04pm*	Jerusalem	5:20pm
4:20pm	Raanana	5:20pm
4:20pm	Beit Shemesh	5:21pm
4:19pm	Netanya	5:20pm
4:21pm	Rehovot	5:21pm
3:59pm	Petach Tikva	5:20pm
4:20pm	Modi'in	5:20pm
4:22pm	Be'er Sheva	5:22pm
4:19pm	Gush Etzion	5:21pm
4:20pm	Ginot Shomron	5:20pm
4:04pm	Maale Adumim	5:19pm
4:20pm	K4 & Hevron	5:21pm
4:05pm	Tzfat	5:16pm

OTHER Z'MANIM

Correct for Jerusalem
Ranges are FRI-FRI • 1-8 Tevet • (December 22-29)

Earliest Talit & T'filin - 5:41-5:44am
Sunrise - 6:35½-6:38am
Sof Z'man K' Sh'ma - 9:06-9:09am (8:18-8:21am)
Sof Z'man T'fila - 9:56-10:00am (9:24-9:28am)
Chatzot (halachic noon) - 11:37½-11:41am
Mincha Gedola (earliest Mincha) - 12:08-12:11pm
Plag Mincha - 3:37-3:41pm
Sunset - 4:45-4:49 (4:40-4:44pm)

In the Wolinetz Family Shul
OHEL SHMUEL (entrance floor)
Shabbat Shiur 3:00pm Mincha 4:00
Yaacov Peterseil & Co.
Motza'ei Shabbat 8:30pm
Young Comedians Comedy Special

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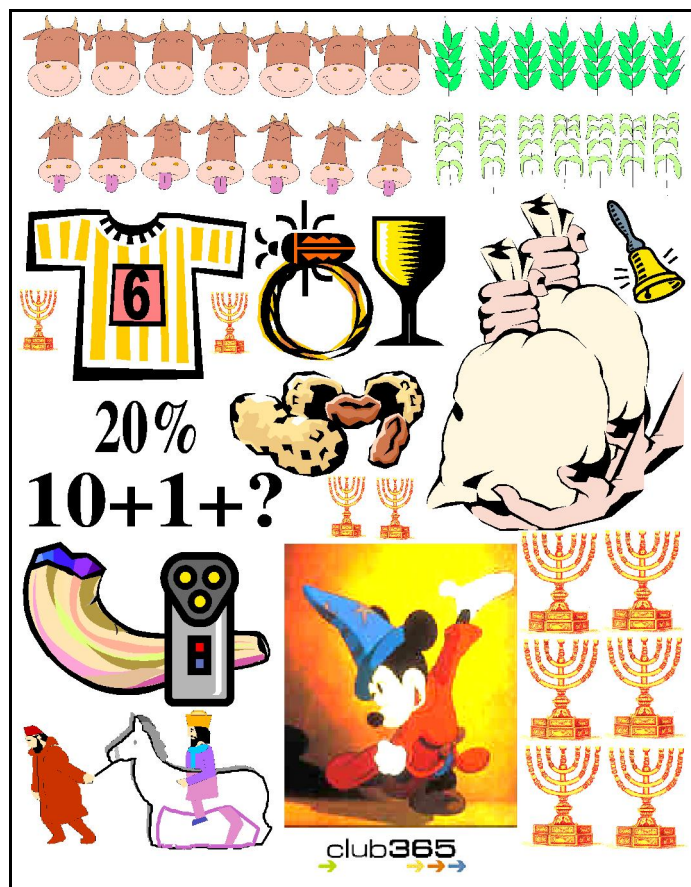
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This Shabbat is the 92nd day (of 355) and the 14th Shabbat (of 51) of 5767
...מֵהַפְּאֹמֶר... מֵהַיָּדֵבֶר וּמֵהַצְּטִיטָה בְּרֵאשִׁית מַדְיָן

days were beginning to lengthen, he realized that it was the natural cycle of things and he celebrated for 8 days. His celebration was "for the sake of heaven", but subsequent generations perverted it for idol worship. With a strong feeling of "there is nothing new under the sun", we can see in our 2145 year old holiday of Chanuka, a sense of a revival of a 5767 year old holiday that the Jewish people restored "for the sake of heaven".

And then there is the ZOT - see the "Numeric SDT" below in the Aliya-by-Aliya Sedra Summary. It is with ZOT that we earn the Chanuka miracles.



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.

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

SDT *There is a Tradition that Yosef was "remembered" on Rosh HaShana and removed from prison to the palace of the king. What happened to Yosef was part of the Divine Plan for enslavement and subsequent redemption of Bnei Yisrael. Perhaps, this gives Rosh HaShana one of its claims to be called ZEICHER LI'TZI'AT MITZRAYIM, commemorative of the Exodus, as we say in*

Mikeitz STATS

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

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

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

We also have a 40 pasuk maftir! The longest Maftir there is. Added to the 146 p'sukim of the sedra, we read more p'sukim than any single-sedra Shabbat. Ironically beating our Naso, by adding most of its Maftir from Parshat Naso. Only Matot-Mas'ei, Chukat-Balak, and Vayaqhel-P'kudei have more p'sukim

MITZVOT

contains none of the TARYAG (613) mitzvot

Kiddush. (Also, the Plagues began on Rosh HaShana, and actual slavery ended then).

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

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

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

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

Shlishi - Third Aliya - 14 p'sukim - 41:39-52

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

Note that Par'o acknowledges that G-d is the source of Yosef's wisdom. Apparently, not all Egyptian rulers had the disdain for the G-d of Israel that a successor of this Par'o had 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 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.

Numeric 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 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 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 what he said. His "two sons" refer to two famous 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 (this time it includes Binyamin). Yosef sees Binyamin, asks about him and blesses him.

Sh'vi'i - 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.)

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

Maftir is read from a second Sefer Torah. As mentioned earlier, this is the longest Maftir there is.

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

Haftara - 11 p'sukim - M'lachim Alef 7:40-50

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

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

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

Lesson #360 (concluding with...)

Jurisdiction of a Beit Din

With this lesson, we shall end the topic of the lack of jurisdiction of the Beit Din, although there are still many matters over which the Beit Din does not have jurisdiction that will be not be presented in these lessons.

In the Torah, there are payments provided for that are in the nature of penalties (some of which have been mentioned in last week's lesson). These are: (1) cases of the double penalty; (2) cases of the four-fold or five-fold penalty; (3) cases of the penalty for rape or seduction; and (4) cases of the penalty which the husband must pay for slandering the bride (which shall IYH be discussed in a future lesson). Non-ordained judges lack jurisdiction over any of these cases. As explained in the Talmud (T. Baba Kama 15b) generally, all payments for damages which are not the actual remuneration for the damage caused, but rather are higher or lower than the actual value of the damage are considered penalties. These cases involving penalties may be judged only by a Beit Din of ordained judges. There is one notable exception to the foregoing types of cases. In the case of property damage caused by an animal through "pebbles", the owner's liability is for one half of the damage. The case of pebbles may arise in one of two ways. It may refer to one's animal entering upon someone else's property and, while there kicking a pebble which breaks a vessel; alternatively it may refer to one's animal walking on a public street and kicking a pebble which flies onto private property where it breaks a vessel. In either situation of damage by "pebbles", the owner of the animal is liable for one-half of the damage caused, and this one-half payment is treated as an indemnity rather than penalty. This statement of the law is a "halacha l'Moshe miSinai", an Oral Tradition that was given to Moses at Sinai, without a corresponding reference in the Torah. Accordingly, Rambam (Laws of Sanhedrin 5:9) writes that non-ordained judges may collect this one-half sum since it is not a penalty. While this case obviously involves a loss of

money to the person whose property was damaged, it must also be concluded that Rambam holds this type of occurrence to be frequent, otherwise their jurisdiction over this type of case would fail because of infrequency. The major codes such as Tur and Shulhan Aruch also indicate that non-ordained judges do have jurisdiction over cases of the one-half damages for "pebbles" although they do not have jurisdiction over other cases where the judgment is one-half of the damages since in all other cases the one-half damages is a penalty.

In addition to the Torah penalties, there are other payments which, although they appear to be in the nature of indemnification, are treated by the Talmud as penalties. Thus a Mishna states that if one boxes another's ear he must pay him one sela; if one slaps another he must pay him two hundred zuz. Several other sums are also mentioned for various assaults. Regarding the first case, Rashi explains that it may mean that he actually cuffed his ear or he shouted in his ear. Although there are different opinions among the authorities as to what these sums specified are intended to cover - that is, which of the five items of compensation in cases of assault they cover - all agree that these payments cover some of the items of compensation. Accordingly one would expect them to be classified as items of indemnification rather than penalties. Yet Rashi and Rashba refer to them as penalties and Tosafot, in explaining a Talmudic decision which classifies them as penalties which cannot be judged by non-ordained judges, concludes that all cases which non-ordained judges may not judge nowadays are all now classified as penalties, so that the conclusory label describes the result. In similar fashion, Rambam, in discussing those cases over which non-ordained judges do not have jurisdiction, states "...and similarly, all the penalties which the Sages penalized, such as when one strikes his neighbor or slaps his neighbor, are judged by non-ordained judges. Rabbi Karo in the Shulhan Aruch is in accord with this classification of such items as penalties and, therefore just as in the case of Torah penalties, non-ordained judges may not adjudicate such cases. By contrast, those penalties of Rabbinic origin not expressly made comparable to Torah penalties are enforceable by non-ordained judges. Thus, whenever the Rabbis pre-scribed monetary penalties as a civil remedy for certain types of antisocial conduct, such Rabbinic penalties may be enforced by non-ordained judges.

Blemish for Rape or Seduction of a Virgin

Another area wherein non-ordained judges lack jurisdiction involves certain types of civil remedies for antisocial conduct. One such case is the action to recover for "blemish" to a virgin who has been raped or seduced (i.e., compensation for making the victim less desirable). Although it is agreed that non-ordained judges lack jurisdiction over this case, there is a controversy among authorities as to the basis for this conclusion. It seems that the most cogent rationale is that presented by Tumim: although cases of rape and seduction may not be usual, monetary damages in these cases is unusual; thus the loss of money criteria is absent. Moreover, the method of assessing blemish involves appraising the woman as if she were a slave, a procedure that requires ordained judges.

Ransom

A second case of civil remedy for antisocial conduct over which non-ordained judges lack jurisdiction is the case of ransom. Ransom is defined as a money judgment paid when one's animal kills another person. The basis for this law is found in the verse "If a ransom be laid upon him, then he shall give for the redemption of his life whatsoever is laid upon him" (Sh'mot 21:30). There is a difference of opinion how the ransom is to be assessed. One view is that the owner of the animal who killed a person must pay the value of the person who was killed; the other opinion maintains that the owner of the animal must pay his own value. However, since such assessment requires appraisal as if he were a slave and is also an infrequent matter, under either view it requires a Beit Din of ordained judges. The codes are unanimous in concluding that non-ordained judges may not judge cases involving ransom, since they are not matters that occur frequently. From this lesson and the prior lessons we see that the non-ordained judges lack jurisdiction over many matters. How did the halachah cope with this lack of jurisdiction. IYH beginning with the next lesson we shall see how the halacha coped.

The subject matter of this lesson is more fully discussed in Vol. 1, Chapter 1 of Jewish Jurisprudence by Emanuel Quint and Neil Hecht. Copies of both volumes can be purchased at local Judaica bookstores. Questions to quint@inter.net.il

Religious and Ethical Challenges of Money [8] by Dr. Meir Tamari

Having finished his presentation of Yosef and his Brothers, Dr. Tamari is returning to the topic he presented during the Yamim Nora'im. Soon, he will IY"H resume with "B'reishit".

QUESTION:

"A shopkeeper displayed the prices on the articles in his store. When the market price on these goods rose, he changed his prices without canceling the display. Does he have to sell at the previous prices?"

RESPONSUM

When the market prices move higher, a storekeeper may similarly raise his prices (Chosen Mishpat 23:20). So here too, the shopkeeper may so, however, the question arises of his keeping his word. By displaying the prices in his store, he has signified his agreement to these prices, even though the agreement was made in writing [rather than verbally which is considered halakhically more binding]. Now by changing his prices he shows himself to be lacking in trust in the Divine Providence [to provide him with his livelihood even if he maintains his promise of the lower price level]. This is in contrast to the actions of Rabbi Safra in Baba Batra 88a, Makot 24a" (Teshuvot Bet Avi 4:185, New York).

Defaulting on a contract or noncompliance is easily viewed as unethical when it is illegal or when it causes loss to other parties. Halakhic enforcement is therefore neither surprising nor particularly noteworthy. What is important is to recognize the Rabbinic view of the spiritual damage flowing from noncompliance even where no monetary loss is involved; the

spiritual damage suffered by one party of not keeping their word and of causing aggravation to the other party. The spiritual damage of the perpetrator is no less important than the material damage suffered by the victim.

Our business behavior is replete with examples of unfulfilled promises and contracts. Some of these are verbal, such as promises made to deliver goods or services at a certain time or pledges to give charity, and even those promises made to ourselves to do or not to do something. Others are deliberate breaches of written contracts such as changes in prices, quality, time schedules and failure to keep to the terms of employment on the part of either the employer or employee. Sometimes the breach of contract, either written or verbal, causes a financial loss, while at other times there is none. Both of them prevent efficient markets and distort their equilibrium. When they become norms, they are economically dangerous since they destroy the trust required by the market and add to the costs of doing business, as everybody has to be careful to make sure that rights and obligations are properly documented, witnessed and preserved.

The non-fulfillment of contracts that cause financial loss is similar to crimes against persons or property, and has to be solved by the courts or police. However they, as well as those not causing direct financial damage, require the religious-social-cultural norms of society to prevent them becoming socially accepted norms.

Sanctity and enforceability of contracts in Judaism are not only economic imperatives but they are also spiritual ones. The relationship between Israel and G-d is the contractual one of the brit-covenant and G-d is consistently described in Tanach, indeed in all our sources, as One Who Keeps The Covenant - Shomer HaBrit. It is not surprising therefore, that our sources saw all contracts between human parties as having G-d as an additional party. "If a person will sin and commit a treachery against G-d" (Vayikra 5:20). Rabbi Akiva asked, "Why does the text refer to one who reneges or denies contractual obligations as sinning before G-d? Whenever two people make any agreement or condition or sale, then always HaShem is present. Therefore when either of the parties changes their minds or denies the obligation then they are denying His Presence; thereby, they sin before Him" (Sifra).

Commenting on the biblical verse, "Just weights and just measures you shall have", the Sifra uses the Hebrew *hin tzedek*, actually just measures, to also denote the word for yes, saying "Let your yes be yes and your no be no" (Sifra Vayikra, 19:36; see also Bava Metzia 49b). "Rabbi Eliezer said, One who changes his mind [alters his undertakings or cancels agreements in economic activities], is as heinous as he who worships idols" (Mechilta Sh'mot 22:27). These do not have to be a flagrant abrogation of contractual obligations but may be subtle subterfuges or insidious comments; "One who alters his voice in order to defraud" (Rashi to the Mechilta).

This religious disapproval of unfulfilled contracts becomes translated into halakhic decisions, even in those cases where there was no resultant loss.

"Where one paid money for an article but did not take possession [as is essential in Jewish law for a transfer of ownership of movable property, thus placing full responsibility for the safety of the goods on the seller], any party who reneges on the agreed transaction does an act not befitting a Jew. This applies both to the seller and the buyer. Whoever reneges on an agreement, even if he only paid part of the purchase price [and

therefore the deal may be considered not to have been completed], becomes liable to the rebuke "Mi Shepara". How is the Mi Shepara ritual performed? The guilty party is arraigned in the Bet Din and publicly rebuked by the Rabbis who say, 'He who demanded payment [for not keeping their word] from the Generation of the Flood, and the Generation of the Tower of Babel, and from the people of Sodom and Amora and from the Egyptians who were drowned in the Red Sea, He will demand payment from whosoever does not keep their word'" (Choshen Mishpat 204:1-4; see also comments of Hagra).

In all issues of business morality the existence of a commonly accepted culture and ethical value structure is a prerequisite for ethical behavior, even though, in view of human weakness, of itself it is insufficient and requires legislation, judges and policing. Nevertheless, sometimes the public disapproval of unethical and immoral behavior is the only weapon that society has. This may be because, although the actions are unethical, they may be legal or the courts and police are unable to do anything about them because of a lack of evidence or because the perpetrator is powerful. Nevertheless when a society condones them or allows the perpetrator to go unpunished in any way, it fosters corruption and often, the destruction of that society.

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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...



Is one allowed to make ice cubes on Shabbat?



The mishna (Shabbat 51b) says that one may not crush snow to get water but can put it in a cup of water to melt in. There are three main explanations of the prohibition (see presentation in Beit Yosef, Orach Chayim 318). Rashi says that it resembles a melacha, as one directly creates a new object form. The Sefer Haterumah says that the problem is that the resulting water is nolad (a term meaning born, referring to a type of muktzeh). The Rambam places it under the category of the prohibition to squeeze fruit for juice.

A practical difference between the explanations exists when one warms congealed fat so that it becomes gravy. The Sefer Haterumah forbids this too as nolad. However; the Beit Yosef says that most authorities permit it, and this is how he rules in the Shulchan Aruch (OC 318:16). The Rama (ad loc.) says the minhag is like the objecting, stringent opinion, while noting that one can be lenient in a case of need. The same disagreement should apply to putting ice in a warm place (not hot enough to be considered cooking) to melt (Mishna Berura 320:35).

Most poskim's point of departure is that the same machloket will also apply to the question of freezing water. If going from ice to water is changing an object, why should going from liquid to solid be any different? Therefore, for S'faradim, who follow the Shulchan Aruch, it should be permitted to make ice cubes on Shabbat, and for Ashkenazim, who follow the Rama, it should be permitted only in a case of need.

However, some poskim distinguish between the cases in different ways. The Dovev Meisharim (I, 55) infers from the Ramban that the reason to allow melting ice is that ice itself is considered a form of water. He claims, though, that in relation to water, ice is a new thing, which, if created, is nolad/muktzeh. However, most poskim (see a partial list in Piskei Teshuvot 320:(14)) rejects this distinction and say that those who say that water melted from ice cubes is not nolad say one can make ice cubes in a freezer.

It is also possible that the Rama, who is equivocal regarding melting fats, might permit outright making ice cubes. The Tzitz Eliezer (VI, 34) points out that there are two supportable ways to explain the Sefer Haterumah, the source of the Rama's stringency. One is that the problem is that the water resulting from the melting is muktzeh, and it makes no difference what process created it. The other (Panim Meiros) is that the problem is that the process of putting fat near a fire is considered semi-actively turning solid into liquid. If that is the only problem, we could consider placing water in a freezer, where the process of freezing does not begin in earnest for a while, as too removed to be forbidden. Certainly, the Rambam's logic regarding crushing snow, that it is similar to squeezing, does not apply to turning liquid into solid (Shulchan Shlomo 320:18).

A consensus of poskim rejects the claim that creating ice is forbidden because it is similar to making cheese, which is an extension of building, for various reasons. First, building does not apply to water (Mishna Berura 320:36). Also, ice lasts only while it is kept cold and thus one has not built anything stable (see Shemirat Shabbat K'hilchata 10:(14) who sees this as a mitigating factor regarding nolad).

In summary, S'faradim can freely make ice cubes in a freezer. Ashkenazim have ample reason to be lenient, and certainly when there is significant need (recent poskim nuance this compromise differently). If one does not plan to use the ice cubes on Shabbat, muktzeh is not a problem, but there is

usually a problem of hachana (preparations for after Shabbat). Certainly, one may put a drink in the freezer to quickly cool it, as even if he forgets and it freezes, it is not such a problem. (Automatic ice makers, where electrical systems are a factor, are beyond our present scope.)

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 or www.eretzhemdah.org. And/or you can receive Hemdat Yamim by email weekly, by sending an email to 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

Some who know they have a bad argument intentionally make it worse, hoping to draw an emotional rather than a reasoned reply, knowing they can dispose of the first, but not of the second.

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

The Rabbis relate that Yosef was punished with two extra years of imprisonment for asking the Sar haMashkim, the wine butler, to mention his plight to Par'o and have him released from prison. Commentaries ask: What was Yosef's sin? Surely one must exercise "hishtadlus", take the initiative and make an effort, to deserve Divine assistance. Also, why was he punished specifically for two years? And furthermore, if God wanted to teach Yosef not to trust in man but only in Him, why in the end did He cause Yosef to be freed from prison through the efforts of the Sar haMashkim, exactly as Yosef had anticipated, rather than demonstrate that He, God, could take him out of prison without the Sar haMashkim's assistance?

Perhaps the idea is as follows: While a person must make his hishtadlus, this is merely a prerequisite condition. His initiative, however, is not what leads to the final result. What actually brings about the result is Divine providence.

Yosef exercised his initiative by asking the Sar haMashkim to remember him. But when Yosef specifically instructed him how to use that remembrance by mentioning him to Par'o, he intimated that it was he in fact who was orchestrating the events that would eventually lead to his freedom.

The Gemara says that a person can remember something to actively pursue it for twelve months. Hence, the Sar haMashkim could have remembered Yosef's request to act upon it for one year. Had he told Par'o at the end of the year, Par'o too could have remembered one year. Hence, at the conclusion of two years, Yosef's request of the Sar haMashkim could no longer have been effective according to the natural flow of things. This is what God demonstrated to Yosef. Yes, you have to make an effort and take the initiative, but don't think that this is the ultimate cause of the result. I will get you out of prison just as you thought through the agency of the Sar haMashkim, but only after two years when it will be obvious that your

intervention was in fact not the cause.

Many times, earning a living is a factor in the decision to make Aliya. One should remember that while hishtadlus is important and necessary, it must be understood not as a causal factor but only as a condition. Ultimately, God provides a livelihood, whether it be in Chutz laAretz or in Eretz Israel. When this is understood, then faith and trust become more of a reality, and the decision to fulfill the mitzva of living in Eretz Israel becomes more easily facilitated.

Rabbi Zev Leff, Moshav Matityahu

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

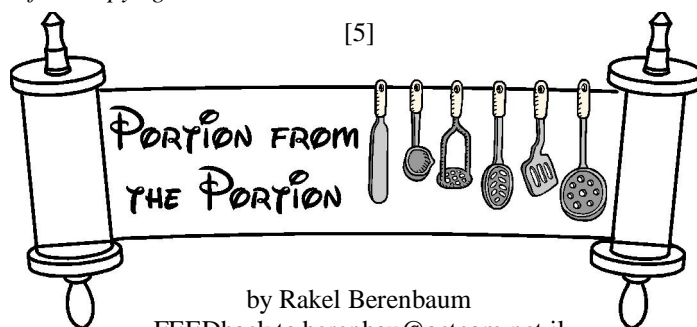
[4] Wisdom & Wit

In the Communist drive to "rid" the Jews of their religion, many Jewish leaders were exiled to Siberia. Among them was R' Yechezkel Abramsky. Those who had been exiled were beaten mercilessly for the slightest infraction, made to wait in the freezing cold for extremely long hours, and given very little to eat. Many died under this brutal regime.

Discussing that time, R' Yechezkel noted: "When I would arise each morning, I would recite the "Modeh Ani" prayer, the prayer thanking Hashem for the new day. But I would think to myself, 'What type of day awaits me? Another day of very hard work, of beating and humiliation.' Now, if I could at least have some time to study Torah... But I never even had time to learn Torah. What, then, was I thanking Hashem for on the new day?"

However, when I continued saying the Modeh Ani and reached the words, "rabba emunasecha" I realized that they could be understood to mean, "my faith in You is great" and I was comforted. The Communists could take everything away from me except for one thing, and that is my faith in Hashem, My Creator. To have another day in which I could have faith in Hashem was a reason to appreciate the new day."

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



Stalks, Branches, & Chanuka

Par'o was looking for someone to help him understand his dream. Finally Yosef was there to explain to him the meaning. But from the verses it seems that Yosef does more than just interpret the dream. He also gives advice (B'reishit 41:33). "Now Par'o must seek out a man with insight and wisdom, and place him in charge of Egypt." The Alshich asks, how could Yosef be so rash to give

advice to Par'o without being asked? All Par'o wanted was to understand his dream, not be told what to do, by someone who a few days ago had been in prison?

But in actuality Yosef wasn't giving advice. The Gemara in B'rachot (56b) says that seeing a KANEH in a dream is a hint about KHOKHMA – insight. When Yosef heard Par'o relate that in the second part of his dream "...he saw seven fat, good ears of grain growing on a single STALK (KANEH ECHAD)" (B'reishit 41:5) that his dream included a KANEH, he interpreted this part of the dream to refer to finding someone smart. So Yosef wasn't being rude and giving the king advice, he was just doing his job and explaining the dream.

In looking for a connection between this portion and Chanuka we find something very interesting. This phrase KANEH ECHAD is found in only one other place in the Torah - in the description of the Menorah. "There were three embossed cups, a sphere, and a flower on each branch" (KANEH ECHAD) (Sh'mot 37: 19). The Menorah, was also a symbol of wisdom. The miracle of Chanuka occurred with the oil used in the Menorah in the Temple. This is a hint to the battle between the wisdom of the Greeks and the wisdom of the Jews.

The Greek/Syrian culture was based on the superiority of human knowledge and (tenuous) moral standards. CHANUKA demonstrates that Jewish wisdom, KOHKMA (faith in Divinely inspired wisdom, morality and capabilities) is superior to the Greek type of knowledge and understanding.

Celery Stalks, Broccoli Branches & Water Chestnuts Stir Fry

The celery stalks refer to the stalks of corn in Par'o's dream which happens at the Nile (water chestnuts) and the broccoli branches are for the Menorah

- 5 stalks celery, sliced on diagonal
- 1 bunch broccoli, sliced
- 1 small can water chestnuts, rinsed under cold water and sliced on diagonal
- 1 onion, halved and sliced
- 1 clove garlic, slivered
- 2-3 slices fresh ginger, slivered
- olive oil, to stir fry
- soy sauce, to taste

Stir fry onions, garlic and ginger in olive oil. Add broccoli, celery and water chestnuts. Stir fry quickly, add soy sauce to taste and serve.

[6] Parsha Points to Ponder

MIKEITZ

1) Why was Par'o so disturbed over his dream of seven lean cows eating seven fat cows? Why didn't he simply view it as a crazy and insignificant dream like most people would?

2) How could Yosef justify holding back food from his father which would be the direct result of his accusing the brothers of

being spies (42:9) and imprisoning them for three days (42:17)?

3) According to most commentaries, the brothers 'rid' themselves of Yosef because they felt that Yosef and his interest in the external/physical world was dangerous to the future of the fledgling Jewish nation. If so, why did the brothers react to their difficulties in this week's Parsha by expressing regret over their selling Yosef? (see 42:21)

THESE ARE THE ANSWERS

Ponder the questions first, then read here

1) Rav Shimon Schwab explains that Par'o's power was based on the premise that mighty dominates the weak. That is how a monarch instills fear in his subjects and insures that his will is fulfilled. Par'o was troubled by the fact that his dream portrayed the weak dominating the powerful. The image of the seven lean cows overpowering the seven fat cows shook the foundation of his entire monarchy.

2) The Chatam Sofer answers that the Torah says clearly that Yosef based his treatment of his brothers on the dreams he had in the beginning of Parshat Vayeishev. In the first dream which he saw as being fulfilled at this time, the brothers and Yosef were stalks of grain. Yosef understood that these stalks symbolized the fact that the family still had food and were taking care of their own needs. There must still have been food at that time and they were in need of Yosef's help to give them extra support as represented by their stalks being imperfect or for some other reason. (In reality this was true. Rashi to 42:1 quotes the Gemara in Taanit which teaches that they still had food.) Thus, Yosef was not concerned about delaying them for three days.

3) Rav Aharon Kotler makes the poignant point that the brothers did not express regret over selling Yosef. That decision was calculated and remained correct in their minds. Rather, they clearly state that they should not have ignored Yosef when he was crying to them from the pit. Selling him was appropriate and necessary but being so callous as to let Yosef cry in the pit was something for which they felt they were now being punished.

Parsha Points to Ponder is prepared by Rabbi Dov Lipman, who teaches at Reishit Yerushalayim, Tiferet, and Machon Maayan in Beit Shemesh and RBS and is the author of "DISCOVER: Answers for Teenagers (and adults) to Questions about the Jewish Faith", just re-published by Feldheim ppp@israelcenter.co.il

[7]

A new Torah Tidbits column with a Parshat HaShavua insight geared towards the young reader... or their parents and grandparents to read to them.

Parshat Miketz is a story about many different things - Par'o's dreams of seven starving cows and seven fat, healthy ones; of seven skinny sheaves of wheat and seven full ones. It tells how Yosef explained the dreams and became the

viceroys of all Egypt. It's about seven good years and seven years of famine and Yaakov's sons coming from Canaan to buy food. But it's especially a story about brothers and how they act towards each other.

When Yosef's brothers sold him to the Midianites, they were sure he deserved to be killed. He was causing trouble in the family, trying to make himself the leader of the tribes. Still, they were troubled. Perhaps they shouldn't have thrown him into a pit and then sold him! And they were very sorry that Yosef's disappearance caused their father Yaakov so much pain.

Years later, during the years of famine, Yaakov sent ten sons down to Egypt to purchase grain. Like everyone else, they had to appear before Yosef. Of course they didn't know who he was, but he recognized them immediately. And what did he do? Instead of welcoming them, he accused them of being spies! He took Shimon as hostage and insisted that they bring Binyamin to Egypt. They were very frightened. "Hashem is punishing us", they said, "because of what we did to our brother Yosef! We saw his suffering and we had no pity on him."

They finally realized that Yosef was their "brother" - not an enemy! When telling us this story, the Torah calls them "the brothers of Yosef" over and over again. And they describe themselves as "brothers". But brothers (and sisters!) are part of a family. They must live together with love and respect. They must work together, help each other and be true friends. Only when the brothers expressed their sorrow at what they had done, and showed true feelings of love and concern, did Yosef admit to them who he was - their brother (although that part is in next week's parasha).

And since all Jews are brothers and sisters (since we are all the children of Yaakov Avinu), we must always try to act towards each other with love and kindness and friendship.

[8] **New guest DT series**

This is a new Torah Tidbits column - a series of guest Divrei Torah, submitted by young men and women from abroad who are learning in Israel this year. Submissions for publication should be sent to abaumol@ouisrael.org and be approx. 550-600 words long including a short blurb about your school.

Mikeitz

From a Dreamer to an Interpreter of Dreams by Shmuel Katz, YEH

In the beginning of Parshat Vayeshev, we see a young Yosef dreaming about the stalks of wheat and the stars. Hastily, he tells these dreams to his brothers, inciting hatred against him. His brothers construe these dreams as a sign of Yosef expressing domination over them. These feelings foster their

hatred of him. Yosef, however, had not yet acquired the wisdom and intuitiveness necessary to relate to and comprehend his interactions with God, therein causing significant negative feedback. Along with Yosef's age and increased number of experiences, came maturity in dealing with and relating to his communications with G-d.

Upon reaching Mitzrayim in search of food, the ten brothers come to Yosef in order to beg that he provide for their needs. The torah tells us in B'reishit 42:9 - Yosef remembered his dreams that he had dreamt previously in Parshat Vayeshev and then accused his brothers of being spies, coming to investigate Mitzrayim. These two parts of the Pasuk seem to only be linked regarding their connection to the brothers. What is the Torah really trying to tell us?

Rabbi Shimshon Rafael Hirsch has a beautiful interpretation of this Pasuk that explains the connection. Yosef obviously gave special attention to the brothers. It is not practical to assume that everybody who came to Mitzrayim for food got to speak directly with the minister in charge. Yosef saw the brothers himself because he needed to be 100% sure that his feelings toward his brothers was a positive one, despite what they did to him after he revealed his dreams and also to make sure that they had changed as well. Without 100% certainty, revealing himself would have just caused a renewed split in the family, a continuation of what the family had left behind 22 years earlier. He needed to put the brothers in a situation where they would be tested. Only after he was able to see if the brothers had changed would anything positive come out of revealing himself. Yosef also felt the need to show the brothers that he could be "all-powerful" yet still be their biggest benefactor. This Pasuk was just Yosef setting the stage for the future. Accusing them of being spies was his way of testing them.

This solution can also answer the famous question of why Yosef didn't contact his father over the course of his 22 year separation from the family. He knew exactly what would come about if he revealed himself too early. He was able to hold in his desire to become reacquainted with his family with the end result in mind. We see here an incredible shift in the personality of Yosef between the beginning of Vayeshev and here. As opposed to there where he blurted out what he had dreamt without concern or care for peace in the house, here Yosef is able to hold in his identity until exactly the right moment, a sign of incredible maturity. Though obviously incredibly difficult for him to do, as we see by his emotions throughout the story, he was able to do away with the hastiness that he exhibited earlier and transition into a mature adult.

Yeshivat Eretz HaTzvi, located in Katamon, Jerusalem is a religious Zionist modern Orthodox yeshiva that seeks to inculcate its students with a love for Torah, Eretz Yisrael, Medinat Yisrael and Am Yisrael. With a broad curriculum and a commitment to not only studying in and learning about Israel, but also to being a part of the fabric of life in Israel through chesed and community outreach, Eretz HaTzvis' 70 students hail from 4 continents and will move on to their university life prepared with the skills and desire to maintain regular Torah study and a bond with Israel and service to the Jewish people. More information on the Yeshiva can be found at <http://www.yehatzvi.org>

[9] MicroUlpan

זרם חילופים

זרם ישר

Electricity comes in two flavors: direct current and alternating current. In Hebrew...

ZEREM YASHAR - ZEREM CHILUFIM

[10] Additional SDTs

Reuven offered that his two sons should die... Datan and Aviram descended from him

#####

Yosef heard his brothers express regret for having sold him and he cried. Part of why he cried, says "Beit Yisrael" is that they hadn't been remorseful until then.

[11] Divrei Menachem

Parshat Miketz reintroduces us to Pharaoh's butler, a minor character in the unfolding drama of Yosef's sojourn in Egypt but, nevertheless, one who plays a major symbolic role in the history of the Jewish people.

Pharaoh's butler is exposed to his master's anguish and suddenly recalls his sin of omission (B'reishit 41:9): Two years after his release from prison, he calls to mind the Jewish slave who saved his life, now languishing in the dungeon. Yosef had urged the butler to put in a good word for him, but the butler, "did not remember Yosef - and he forgot him" (ibid 40:23).

Our rabbis tell us that the double use of the terms not remembering and forgetting infer that, unnaturally, the butler did not tell anyone of Yosef's amazing interpretive powers, not on the day he was released nor even a year later.

Clearly we see from these events how easily the "Pintele Yid" is forgotten; how fragile is our people. And in these days of Holocaust denial and public proclamations calling for the destruction of the Jewish state, perhaps we too will be privy to someone, somewhere, who will stand up and say, "I (also) mention my transgressions today."

**Shabbat Shalom and Chanuka Samei'ach,
Menachem Persoff**

SHEYIBANEH BEIT HAMIKDASH...

A series of articles on Beit HaMikdash-related topics by Catriel Sugarman intended to increase the knowledge, interest, and anticipation of the reader, thereby hastening the realization of our hopes and prayers for the rebuilding of Jerusalem and the Beit HaMikdash.

The "Silly Season"!

The silly season! A hackneyed expression perhaps, but IMHO, eminently appropriate for this time of year, when the mass media, written and electronic, simply overwhelm us with the most object nonsense about Chanuka. Celebrated professors, pundits whose knowledge of history and of Yahadut is reputed to be "encyclopedic", assorted "opinion molders",

miscellaneous "intellectualim" of various stripes, "infallible" columnists and lubricious politicians literally vie with each other in their attempts to enlighten us as to what the true message of the Feast of Lights is. It seems - so we are told - that, despite appearances to the contrary, the Maccabee's triumph was actually a victory for pluralism and religious tolerance. The lighting of the Menora is in reality a sign of mutual respect and peaceful coexistence between neighboring peoples! Sanitized and sterilized, Chanuka is now an enlightened holiday and people who belong to the Tzibur Hana'or - the "enlightened community" - can light Chanuka candles with a clear conscience. I recently had the dubious privilege of hearing a saccharine-sweet children's program on the radio all about Chanuka. It seemed that in the days of the "Maccabim", Yeladim VeYeladot - the boys and girls of Israel - were very attached to the "Tekasim Hayafim" - pretty ceremonies! However, the sugary announcer did not explain exactly what these pretty ceremonies were. She did not tell her little listeners that the Maccabees fought for the observance of Shabbat, Limud HaTorah and Torah observance, Mila, Kashrut, the suppression of Avoda Zara, the integrity of the Avoda in the Beit Hamikdash and the liberation of Eretz Yisrael. The stirring message of "Mi LaShem Eilai!" was totally absent. From the tone of her mellifluous words, I got the impression that the Maccabees fought and died so that their juvenile descendants could put flowers in their hair, dance around the maypole, and eat jelly-filled Sufganiyot. The fact is that the brutal truth is very different. Against great odds, the Maccabees fought a deadly serious war for national and spiritual survival on all fronts. Though sadly, we frequently try to delude ourselves, the same war continues today, unabated.















Unlike previous conquerors, the Greeks encouraged additions to their ranks by the process of cultural assimilation; there were no racial or national barriers. The Greeks, threw open the doors of their new bouncy cosmopolitan civilization to all. The Greeks were the world's best architects, artists and sculptors; they wrote magnificent plays and composed melodious music. Their philosophy, science, mathematics, rhetoric were far more advanced than that of the torpid drowsy civilizations of the East. The Greeks lived a more refined life and enjoyed a higher standard of living than their oriental subjects. The gleaming new marble Greek cities planted in the East by Alexander and his successors - Ptolemaic, Seleucid or Roman - radiated Greek mores, culture, and philosophy throughout the "known world". The brilliance of the all-encompassing dazzling Greek civilization had another effect. By luring away the literati - the educated classes - from their ancient moorings, the local cultures began to wither away. Deprived of their leadership, the local cultures stagnated and finally ceased to exist! In Babylon, under the corrosive influence of the seductive Hellenic civilization, the ancient Babylonian civilization atrophied and entered a long twilight that ended in extinction. Generation after generation, the number of Babylonian priests who were able to read and write the sacred cuneiform script and perform the hallowed rites in the venerable Babylonian temples continually decreased; the latest extant cuneiform tablet was written in 76CE. High priests from all over the oikoumene hastened to "modernize" and "update" their temple rites to assuage Greek taste. Even the primordial Egyptian cults were largely Hellenized; a bastardized syncretism - theocrasia - was the inevitable result.

II Mac. 4:12 gives an excellent description of how this insidious process in Am Yisrael began. Young Kohanim, "despising the Temple, and neglecting the sacrifices, hastened

to... the place of exercise... not setting by the honors of their fathers, but liking the glory of the Grecians best of all." Josephus notes how the aristocratic Tobiads and their "enlightened" friends "retired to King Antiochus (IV) and informed him that they were desirous to leave the laws of their country (i.e. the Torah), and the Jewish way of living... and to follow... the Grecian way of living." Soon in certain circles, Yerushalyim Ir Hakodesh and the Mikdash were starting to look dingy indeed, positively antediluvian. The steady "brain drain" of the "best and the brightest" sustained by local cultures throughout the oikoumene over generations and centuries, eventually caused them to falter, atrophy and die. Noting this worldwide phenomenon, Josephus shrewdly comments, "Of the nations, some still preserve the names given to them by their founders, some have changed them, while yet others have modified them to make them more intelligible to their neighbors. It is the Greeks who are responsible for this change of nomenclature; for when after ages, they rose to power, they appropriated even the glories of the past, embellishing with names which they (the Greeks) could understand and imposing on them forms of government (and religion), as though they were descended from themselves" (Antiquities I,5,5). Professor Fergus Millar, comments that by Roman times (only two centuries later, CS), "We might be tempted to suppose that a 'Syrian' identity will best have been preserved in the context of 'native' temples and cults, perhaps attended by a traditional or hereditary priesthood. But no dynasties of 'Syrian' priests are traceable at all; and in the most remote of rural or mountain-top locations, the temples that we can find, are built in the Graeco-Roman style and marked with Greek inscriptions (The Roman Near East pg.505). This would have been the fate of the Beit Hamikdash had the Chashmona'im not opposed the iron phalanxes of Antiochus IV. The brief period of independence of the war-prone Maccabean state, despite all its religious, social unrest and corruption, gave Yahadut the respite it needed for internal consolidation. Even when Eretz Yisrael eventually fell into the hands of the pro-Hellenic Romans, Yahadut was by then strong enough to maintain itself and flourish despite persecution, horrible defeats and even the destruction of the Beit Hamikdash. Yahadut had a major advantage over other local cultures. In contradistinction to the hide-bound sacerdotal civilizations of Egypt, Babylonia (and our own Sadducees who restricted religious learning only to members of the priesthood), the far-sighted Sages (a.k.a. the "Pharisees" or Chazal) established institutions of learning and urged all Jews "to occupy themselves with words of Torah." Under the patient tutelage of Chazal, the written Torah and its Oral Tradition (denied by the Sadducees), became the heritage of all Am Yisrael and not just the property of a small coterie of Mikdash-based Kohanim. Professor Millar concludes, "The only priesthood known from the Near East under Roman rule which represented both an actual and a conscious inheritance from a distant, pre-Hellenist past, was the Jewish High Priesthood in Jerusalem..." (ibid.) That Yahadut exists today is the legacy of the Chashmona'im. <to be continued>

Catriel's book in progress: The Temple of Jerusalem, A Pilgrim's Perspective; A Guided Tour through the Temple and the Divine Service

from page 3 PARSHA PIX

-  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. (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.
-  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 Menorah - 10 of them, count them - are the additional ones Shlomo HaMelech made and placed five on each side of the "real" Menora in the Beit HaMikdash.
-  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.
-  Club 365 is associated with the department store chain HAMASHBIR. That is what Yosef was for the Land of Egypt - HAMASHBIR (B'reishit 42:6).

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] sign of adamancy (this time)

When Yosef resists the advances of Potifar's wife, the Torah uses the word, VAIMA'EIN, "and he refused". The TROP-note on the word is the rare SHALSHELET. When it is read during Torah reading, one can feel that Yosef's refusal was indeed adamant.

[2] gently shaken popcorn with the king's eyelash

POTIFAR S'RIS PAR'O, Potifar, one of the officers of Par'o. Gently shake (i.e. rearrange) the letters of POTIFAR and the first SAMACH of S'RIS and you get POP TIRAS (which is popcorn, is you also misspell TIRAS - EB caught us on that misspelling, but allowed it as TTriddle-license). The rest of S'RIS, namely, REISH-YUD-SAMACH spells RIS, Hebrew for eye lash. And Par'o is the king.

[3] This Shabbat, 1; Next Shabbat 10

This Shabbat refers to the first Shabbat-Chanuka; it's haftara mentions a golden Menora - one Menora. Next Shabbat, referring to this week, i.e. the second Shabbat-Chanuka, the haftara speaks of ten Menoras of Shlomo HaMelech.

[4] Negating Greek Hellenist Philosophy

EB, who had an otherwise well-done solution set for last week's TTriddles, submitted a solution for this one too, but rightly realized that his answer was too serious and straightforward for a TTriddle. Correct on that count, EB. The wording in this TTriddle, which is one way to describe the victory of the Chashmona'im has the initials NGHP, which is the English equivalent of the letters on an Israeli dreidel, for NEIS GADOL HAYA PO, NUN-GIMEL-HEI-PEI.

[5] hero of the third is initially from all five

Here's where EB really shines as a Top-level TTriddler. He solved this one, even though there was an error in its presentation. It should have been:

hero of the fourth is initially from all five

The fourth stanza of MA'OZ TZUR is about Purim. The hero is MORDECHAI. He is the author (not the same Mordechai, but...) of MA'OZ TZUR, whose name is spelled by the first letters (initially) of the first five stanzas of the song.

[6] The Mazal (Zodiac) TTriddle

With the benching of the month of Tevet, the Mazal graphic in the Word of the Month box on page 2 changed to the TT representation of Capricorn, the Goat. Last year, we used an Oakland A's baseball cap, because A's sounds like EIZ (AYIN ZAYIN), which is Hebrew for goat. This year, we have two Zuzim coins representing the CHAD GADYA, the one goat that father bought - from the song of the same name at the very end of the Pesach Hagada.

This week's TTriddles:

[1] Joins some of Yishmael's sons, some afflictions, and more on Motza"Sh

[2] homonyms linking Par'o's cows and RCh's lambs

[3] 2 kings (8th & 12th) and French writer and philosopher AC?

[4] "on the day" and "after"