

An Irony of the Calendar

The calendar often takes dates in Jewish History that are centuries apart and throws them together on the same page in the calendar. Then, from our perspective, we tend to relate these events, compare and contrast them, without paying attention to anachronisms.

To be specific, the Chanuka story which we just finished celebrating a week ago, occurred roughly midway between the beginning of the siege around Jerusalem that led to the destruction of the first Beit HaMikdash and the destruction of the second Beit HaMikdash that was rededicated by the Chashmona'im, said dedication being the reason for our celebration of Chanuka. And, the tension between Yosef and his brothers occurred so many years before the clash between Hellenized Jews and those who remained steadfast to Torah values and observance, that lies beneath the surface of the same Chanuka celebration. Yet the reading of the sedras of Vayeishev, Mikeitz, and Vayigash at the same time of the year that we observe Chanuka, cannot help but push these events together, despite their separation by time.

So what do we do with this hodge-podge of different periods of Jewish History? We note the irony and we hopefully resolve to do something positive and constructive to turn the irony into a neat picture of the Geula.

The rededication of the Beit HaMikdash should not be followed - so soon or at all - with a fast day that is related to Churban Beit HaMikdash. The Chanuka story and celebration should be followed by, "and the Jewish people lived happily ever after, in Eretz Yisrael with the Torah as its guide and Life."

And that sequence will, IY"H in the future, become fact when the prophecy of Zecharya of the fast days becoming Yamim Tovim comes to fruition.

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...

B"H it is raining hard as these words are being written (and snowing when this PDF is being prepared). Rain has not been forthcoming yet this season and we do need it. Because of frequent cloudy and hopefully rainy nights, one needs to be more diligent about saying KL because of a reduced number of opportunities. If you see the moon (unobstructed by clouds) on Thursday night, for example, say KL - don't wait for Motza"Sh, as you might during the summer. Last of this month is all night Wednesday, January 3. On another note: The fast of Asara b'Tevet is Sunday, Dec. 31. The fast begins (J'lem) at 5:21am and ends at 5:15pm. It marks the beginning of the siege around J'lem by the Babylonians, and has also come to be Yom Kaddish K'lali, a kaddish-saying day for those who perished in the Holocaust and when they died is unknown (or knowable).



Torah Tidbits Audio
www.ouradio.org • www.israelnationalradio.com

Candle Lighting
and **HAVDALA**
Standard (Winter) time

Correct for TT 746 • Rabbeinu Tam (l'm) - 6:02pm

4:09pm	Jerusalem	5:25pm
4:24pm	Raanana	5:25pm
4:24pm	Beit Shemesh	5:26pm
4:23pm	Netanya	5:25pm
4:25pm	Rehovot	5:26pm
4:04pm	Petach Tikva	5:25pm
4:24pm	Modi'in	5:25pm
4:26pm	Be'er Sheva	5:27pm
4:24pm	Gush Etzion	5:25pm
4:23pm	Ginot Shomron	5:24pm
4:09pm	Maale Adumim	5:24pm
4:24pm	K4 & Hevron	5:26pm
4:15pm	Tzfat	5:21pm

OTHER Z'MANIM

Correct for Jerusalem

Ranges are FRI-FRI • 8-15 Tevet • (Dec 29-Jan 5)

Earliest Talit & T'filin - 5:44-5:46am
 Sunrise - 6:38-6:41am
 Sof Z'man K' Sh'ma - 9:09-9:12am (8:21-8:24am)
 Sof Z'man T'fila - 10:00-10:02am (9:28-9:31am)
 Chatzot (halachic noon) - 11:41-11:44½am
 Mincha Gedola (earliest Mincha) - 12:11-12:15pm
 Plag Mincha - 3:41-3:45½pm
 Sunset - 4:49-4:54 (4:44-4:48pm)

In the Wolinetz Family Shul
OHEL SHMUEL (entrance floor)
 Shabbat Shiur 3:00pm Mincha 4:00
Rabbi Binyamin Wolff
 Motza'ei Shabbat 8:30pm
Dr. Henry Hashkes

OU Israel and Torah Tidbits do not necessarily endorse the political or halachic positions of its editor, columnists, or advertisers, nor do we guarantee the quality of advertised services or products

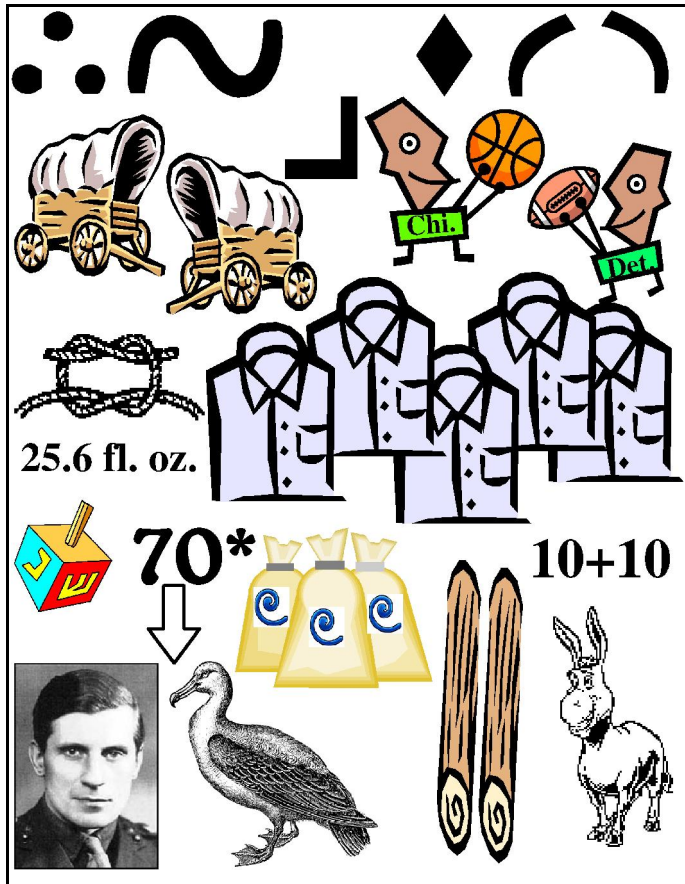
OU ISRAEL CENTER
 Seymour J. Abrams • Orthodox Union • Jerusalem World Center
 Stephen Savitsky, President, Orthodox Union
 Harvey Blitz, Chairman of the Board, Orthodox Union
 Rabbi Tzvi Hersh Weinreb, Exec. Vice President, OU
 Yitzchak Fund, President, Israel Center
 Rabbi Emanuel Quint, Senior Vice President
 Prof. Meni Koslowsky, Vice President
 Rabbi Dovid Cohen, Vaad member
 Stuart Hershkowitz, Vaad member
 Moshe Kempinski, Vaad member
 Sandy Kestenbaum, Vaad member
 Zvi Sand, Vaad member
 Harvey Wolinetz, Vaad member
 Rabbi Avi Berman, Director-General, OU in Israel
 Menachem Persoff, Director of Programs, Israel Center
 Phil Chernofsky, Educational Director and TT editor
 22 Keren HaYesod • POB 37015 • Jerusalem 91370
 phone: (02) 566 7787 • fax: (02) 561-7432
 email: tt@ou.org • website: www.ou.org/torah/tt
 Torah Tidbits and many of the projects the Israel Center are assisted by grants from The Jewish Agency for Israel
 Produced and printed in-house at the Israel Center



This Shabbat is the 99th day (of 355) and the 15th Shabbat (of 51) of 5767
 ...וַיִּשְׁבוּ עֲלֵיהֶם הַמָּדָה וּבְנֵיהֶם וּבְנֵיהֶם עַד-עוֹלָם וְיָדוּד עֲבָדֵי זְעַרְיָה לָהֶם לְעוֹלָם:

Fasting a week after Chanuka, on the other hand, brings home the point that although we've come a long way, we have a long way still to go.

What we want is for Chanuka and what it represents, to stay with us, and that the Fasts of Churban should go away. That can and will happen when we learn all of the lessons - positive and negative - of Jewish History and the Jewish Calendar.



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 - 13 p'sukim - 44:18-30

[S> 44:18 (52)] The sedra begins with the dramatic confrontation between Yehuda and Yosef. Yehuda risks his life when he approaches the "Egyptian leader" in an attempt to save Binyamin. The first Aliya ends with the emotion-filled description by Yehuda of the feelings between Yaakov and Binyamin — "V'nafsho k'shura v'nafsho", and his soul is bound with his soul.

SDT *Yehuda confronted the as-yet-unrevealed Yosef as an equal, It can be said, that whenever one approaches a confrontational situation, it is best to think in terms of facing one's adversary on equal footing. Thinking oneself inferior will often create a self-fulfilling disadvantage. One will tend not to fight with sufficient determination because of the expectation of defeat. Feeling superior to one's adversary will often lead to over-confidence. Remember not to under-estimate your enemy... or yourself.*

The Torah notes on the opening words of the sedra explain what was going on. KADMA V'AZLA R'VI'I, ZARKA MUNACH SEGOL (see top row of the ParshaPix, above). The 4th (son) went forward (to confront Yosef), because he had thrown away his place among the Chosen (Nation) (by guaranteeing Binyamin's safe return) - attributed to the GR"A

SDT *The Alshich asks: At the end of Parshat Mikeitz, Yehuda is completely resolved to his (and his brothers') fate. The Egyptian ruler has accused them of stealing his special chalice. Yehuda offers that the one in whose possession the cup is found shall be put to death and that the others would be slaves. When the cup is "found" in Binyamin's possession, Yehuda meekly submits (to the slavery suggestion). Yosef (as yet unrevealed) nobly refuses Yehuda's offer and announces that he will take only the "culprit" as a slave - the rest are free to return in peace to their father. That is the "cliff-hanger" ending of Mikeitz. At the beginning of Vayigash, Yehuda changes from the lamb awaiting slaughter, to the lion which becomes the hallmark of his tribe, risking his life in his confrontation with the enigmatic Egyptian leader. What caused the change in Yehuda's demeanor?*

As long as Yehuda expected all the brothers to be enslaved, he viewed the events as G-d's punishment for the sale of Yosef. This he could and would accept. When it turned out that only Binyamin would be enslaved - the only one not involved in Mechirat Yosef, Yehuda realized that this was not punishment

Vayigash STATS

Written on 178.07 lines in a Torah, ranks 34th

Vayigash is composed of 3 parshiot, all closed, one VERY closed. Actually, Vayigash has only 2.89 parshiot; it ends after 34 p'sukim of a 38-pasuk parsha; Vayigash is the only sedra that does not end with a parsha break. (This shows up in a Chumash by there not being a PEI-PEI-PEI or SAMACH-SAMACH-SAMACH between Vayigash and Vaichi.)

106 p'sukim - ranks 28th; tied with To'l'dot and Bo. Actually it is considerably smaller than Bo, and a bit larger than To'l'dot

1480 words - 30th; 5680 letters - 29th

9th (of 12) in B'reishit in all 3 categories

מִצְוֹת

contains none of the TARYAG (613) mitzvot

for what they had done. Now his protective instincts and his promise to Yaakov take over. Yehuda boldly faces this "Egyptian" at the beginning of Vayigash and is prepared to risk all to save Binyamin.

Yosef heard his father referred to as "your servant - my father" ten times (5 from Yehuda and another 5 from the interpreter) and he did not object and/or reveal his identity to prevent the humiliation of his father. For this, commentators say, Yosef lost 10 years of life and died at 110, a younger age than any of his brothers.

SDT Chassdic masters see a "layer of messages" for us beneath the wording of Yehuda's plea. "...and (if) he leaves his father, he will die." If a person abandons his Father (G-d), forsakes the Torah, then he will die a spiritual death.

Did you ever notice that when Yosef interrogated the Brothers, he asked them if they had a father or brother. Not if they had a mother. Baal HaTurim says it was because he knew that their (and his) mother had already died. Let's call this even a subconscious omission. The Torah tells us of Rachel's passing. According to Tradition, Leah died about six years after Rachel did. By the time of the sale of Yosef, both were long gone.

Here's a thought... When they were younger, and when they perceived that Yaakov loved Yosef above all, the brothers were dangerously jealous. Here, Yehuda speaks of the special love bond between Yaakov and Binyamin, and does not seem to be jealous, but rather protective (and fond) of the other son of Rachel - Yehuda's mother's rival. T'shuva? Maturity? Some of both?

Levi - Second Aliya - 11 p'sukim - 44:31-45:7

Yehuda tells Yosef that Yaakov is likely to die if the brothers return without Binyamin. He adds that he has personally guaranteed Binyamin's return and "how can I return to my father without the lad..." (Remember that Yehuda had previously returned to his father without the other lad, Yosef. The current situation with Binyamin is Yehuda's opportunity for complete repentance for what he had done to Yosef.)

Yosef cannot contain himself any longer and orders the room cleared of all "outsiders". He bursts with emotion and announces to his dumb-struck brothers that he is Yosef. Immediately, Yosef asks, "Is my father still alive?" Yosef repeats his shocking revelation, with details, so the brothers will believe what they are hearing. He then admonishes them not to be angry with each other, since it was G-d's plan that should be properly positioned to save his family from the famine.

SDT Torah T'mima brings the Gemara in Chagiga in the name of Rabbi Elazar who makes the following powerful observation: If the children of Israel were not able to respond to Yosef's short statement of reproach, imagine how more so it will be difficult for us to respond to G-d's reproach for the myriad wrong-doings as individuals and as a community.

The sale of Yosef was a monstrous sin, regardless of how G-d planned things to turn out. The Midrash says: G-d said - You sold your brother into slavery. I swear by your lives that every year you will say, AVADIM HAYINU L'FAR'O B'MITZRAYIM, we were slaves to Par'o in Egypt.

SDT When Yosef finally reveals himself to his brothers, he makes the following compound statement: "I am Yosef - Is my father still alive?" Many commentaries ask why Yosef would ask that question at this dramatic moment - especially since he has been hearing about Yaakov from the brothers all along.

Some see in it a short but powerful reproach to the brothers, as if to say, "is it possible that my father can still be alive after what you've put him through?" If this is indeed the meaning of his question, then Yosef too must bear some of the burden and shame, since he also caused Yaakov suffering by not having communicated with him that he was alive during his years as prime minister in Egypt. (Although there are various reasons given in the sources as to why Yosef did not inform Yaakov of his well-being, it is difficult not to throw some criticism in Yosef's direction.)

Another interpretation suggests that Yosef might have assumed that his brothers had been lying to him about their father. They might have told him that Yaakov was alive to elicit sympathy, but he might have been dead. Therefore, now that he has told his brothers who he really is, Yosef asks the most important question on his mind - Is my father really still alive?

Shlishi - Third Aliya - 20 p'sukim - 45:8-27

Yosef again tells the brothers that it wasn't they who sent him to Egypt, but rather it was G-d. He then sends them to bring their father down to Egypt (to Goshen) where the family will be well cared for during the remaining years of the famine. The brothers embrace and cry. Only then are the brothers able to talk to Yosef.

Meanwhile, Par'o becomes aware of the reunion and offers his generous hospitality to the family. Yosef gives his brothers clothing, but gives Binyamin even more (specifically, 5 sets of clothing and 300 silver pieces).

Observation... Notice that once again a son of Rachel is being favored by being given a special garment. The first time, the results were disastrous for Yosef and his brothers. Why would Yosef even consider doing this?

The "solution" to the problem of the brothers is not reached by avoiding difficult situations. If there is true repentance, then the brothers can be given the exact circumstances to show their change of heart. Seeing things in a proper perspective, the extra gifts to Binyamin do not evoke the jealousy of the brothers; they have repented.

This same idea can be seen in Vaichi. Yaakov favors Efrayim over Menashe. Yosef gets very upset. Again we can say that the idea is not to avoid anything that would make one brother jealous, the other arrogant. Menashe and Efrayim showed praiseworthy characteristics in the way they handled their different statuses. This is one of the reasons that we bless our

sons "may G-d make you like Efrayim and like Menashe..."

Yosef sends his brothers back to Yaakov with wagons (which is a personal coded message between son & father based on the topic they were studying at the time of the Sale of Yosef) and gifts. The brothers tell Yaakov all that has happened. He refuses to believe that Yosef is really alive, until he sees the wagons. Yaakov's spirit is revived.

R'vi'i - Fourth Aliya - 8 p'sukim - 45:28-46:7

Yaakov tells his sons to hurry with their preparations so that he can get to see Yosef before he (Yaakov) dies. On the way to Egypt, they stop at Be'er Sheva where Yaakov offers sacrifices to G-d. G-d appears to him and assures him that He will protect him and accompany him on his sojourn. The family continues its trip and arrives in Goshen.

Rashi also points out that G-d promised that Yaakov would be brought back to Eretz Yisrael for burial. The promise of becoming a great nation was not enough to calm Yaakov.

SDT *In explanation of why Yosef never communicated with his father in all the years of separation, one commentary suggests that had Yaakov known about the sale of Yosef, he would have considered his sons in violation of the Torah's prohibition against kidnapping. Therefore, Yosef had not told his father what had happened.*

Chamishi - Fifth Aliya - 20 p'sukim - 46:8-27

[S> 46:8 (20)] The Torah now lists the names of the "70 souls" (including Yosef and his sons) who went down to Egypt with Yaakov. (The seed is planted; the harvest many years hence will be the Nation of Israel.)

THE SEVENTY SOULS...

Note the atypical mention (and counting) of female offspring - Dina and Serach the daughter of Asher. Tradition attributes to Serach great longevity - she was the oldest person to leave Egypt, giving her the unique status as an eyewitness to the entire Egyptian experience. (Perhaps Yocheved too.)

Notice the label of B'CHOR (firstborn) for Reuven, here and in other places in the Torah. Although Levi, Yehuda, and Yosef each ended up with a "feature" that we would identify with the first born, these roles being taken away from Reuven because of his shortcomings, he nonetheless is repeatedly identified as Yaakov's B'CHOR.

Reuven (1) and his sons **Chanoch** (2), **Palu** (3), **Chetzron** (4), **Carmi** (5);

Shimon (6) and his sons **Y'mu'el** (7), **Yamin** (8), **Ohad** (9), **Yachin** (10), **Tzochar** (11), **Shaul** (12); (Rashi says that Shaul was Dina's child from Sh'chem, raised by Shimon as his own);

Levi (13) and his sons **Gershon** (14), **K'hat** (15),

M'rari (16);

Yehuda (17) and his sons Eir and Onan (both of whom who died in Canaan, but are mentioned here, though not counted among the 70), **Sheila** (18), **Peretz** (19), **Zerach** (20), and Peretz's sons **Chetzron** (21), **Chamul** (22);

Yissachar (23) and his sons **Tola** (24), **Puva** (25), **Yov** (26), **Shimron** (27);

Z'vulun (28) and his sons **Sered** (29), **Eilon** (30), **Yachl'eil** (31);

These are Leah's children plus **Dina** (32).

The Torah says the total from Leah is 33. Rashi says that the 33rd of Leah's "children" is **Yocheved** (33), daughter of Levi, who was born as they entered Egypt. That's 33 souls from Leah.

Gad (34) and his sons **Tzifyon** (35), **Chagi** (36), **Shuni** (37), **Etzbon** (38), **Eiri** (39), **Arodi** (40), **Areili** (41);

Asher (42) and his children **Yimna** (43), **Yishva** (44), **Yishvi** (45), **B'ri'a** (46), their sister **Serach** (47), and the sons of B'ri'a, **Chever** (48), **Malki'el** (49);

The souls from Zilpa are 16.

Yosef (50) and **Binyamin** (51);

Yosef's sons who were born in Egypt (they are nonetheless included in the 70 Souls) from A-s'nat - **Menashe** (52), **Efrayim** (53); Binyamin's sons **Bela** (54), **Becher** (55), **Ashbel** (56), **Geira** (57), **Naaman** (58), **Eichi** (59), **Rosh** (60), **Mupim** (61), **Chupim** (62), **Ard** (63)

Souls descendant from Rachel are 14.

Dan (64) and his son(s) **Chushim** (65);

Naftali (66) and his sons **Yachtz'eil** (67), **Guni** (68), **Yeitzer** (69), **Shileim** (70);

Those descendant from Bilha are 7.

The Torah's total is 66 who went down to Egypt (actually 67 counting Yocheved) and Yosef and his sons who were already in Egypt, bring the total - not counting daughters-in-law - to 70.

Remember that the "whole world" that came from No'ach was 70 (nations). We now find the same number in Yaakov's descendants. Their 70 became the Nations of the World. Our 70 became the Jewish People.

Alternate suggestion: Count Yaakov among the 70 souls and not Yocheved? Total is still 70 with all the names actually mentioned in the text. (But then Yaakov would be part of the Leah sub-total.)

Shishi - Sixth Aliya - 17 p'sukim - 46:28-47:10

[S> 46:28 (34)] Yaakov sends Yehuda ahead, to complete preparations. Yosef sends a royal chariot for his father.

When Yaakov and Yosef meet, Yosef embraces Yaakov and cries.

Yosef then prepares (some of) his brothers to meet Par'o. It is a sensitive issue because Yaakov and family are shepherds (sheep being the deity of Egypt). Yosef

presents his father and five of his brothers to Par'o. Par'o again offers the best of the land to Yosef's family. Par'o asks Yaakov how old he is. Yaakov replies that he has lived 130 bitter years and that he does not expect to live as long as his father or grandfather. Yaakov blesses Par'o (having done so when first presented to Par'o - Rashi says that these were courtesy greetings to royalty) and Yaakov takes his leave.

Rashi brings a Midrash that says that Yaakov's bracha to Par'o was that the Nile should rise above its banks when he approaches it. And so it was, from then on.

Sh'vi'i - Seventh Aliya - 17 p'sukim - 47:11-27

Yosef sets up his family with the best the land has to offer. Meanwhile, the famine intensifies in Egypt. Yosef carefully controls the food supplies and before long has amassed for Par'o all the wealth, possessions and land (except for that of the clergy) of the people. Finally, the peoples of Egypt become slaves to Par'o in exchange for sustenance.

Yaakov's family flourishes greatly.

As mentioned earlier, this is the only sedra that does not end with a parsha break. The significance of this is explained by the commentaries of the opening pasuk of next week's sedra.

3 p'sukim are reread for Maftir.

Haftara - 14 p'sukim - Yechezkeil 37:15-28

The antagonism in the beginning of Parshat Vayigash between Yehuda and Yosef is the forerunner of the split of the Jewish People into the kingdoms of Judah and Israel (represented by Efrayim, Yosef's son). In this portion from the Prophets, G-d tells Yechezkeil to take two sticks - one marked for Yehuda and one for Yosef/Efrayim - and hold them together until they merge into one. When the people ask the meaning of this, the prophet is to tell them about the reunification of the tribes. This reconciliation, which is also the theme of the sedra, will produce the One Nation that will once again be the "dwelling place" of G-d. We will know that, as will the nations of the world. As happy as is the reconciliation of the brothers in the sedra, both the sedra and haftara remind us of rough times to come, throughout Jewish History. The "pot of gold" is at the end of the proverbial rainbow, the time of the Complete Geula, when the people will be united, the people will all keep Torah and mitzvot, the people will return to Eretz Yisrael from the far-flung places of their dispersion, and the Be'it HaMikdash will stand in Jerusalem forever, **בב"א**.

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

Lesson #361

Expanding the jurisdiction of Non-ordained Judges

The detailed analysis of the jurisdiction of the Jewish courts in the last lessons demonstrated that under traditional Jewish law the broad general jurisdiction of the judicial system depended upon courts consisting of ordained judges. Accordingly with the lapse of ordination around 350 CE, Jewish communities both in the Land of Israel and in the Diaspora were faced with the problems resulting from a limited judiciary. The jurisdiction of non-ordained judges was limited to certain types of commercial cases and related matters. Although circumscribed, the jurisdiction of the non-ordained judges was sufficient to enable the smooth flow of commerce and business to continue. But those courts were not authorized to act in cases involving criminal type conduct or transgressions of religious laws and practices. Situations therefore arose where antisocial or irreligious conduct threatened the fabric and quality of religious life, or even the safety of the community in its relationship with the ruling non-Jewish authorities. Yet under traditional halachic principles, the ordinary jurisdiction of the Jewish courts, and the legal authority of elected communal representatives did not extend to penalizing such conduct or to enacting appropriate remedies. Moreover, even during the period of ordination, there occasionally were extraordinary circumstances that defied traditional legal solutions and which compelled the courts to assume extralegal jurisdiction over parties and remedies. Not only were the Jewish courts of non-ordained judges similarly restricted from dealing with such matters in a traditional manner, but they also had to cope with the additional problems arising from their limited jurisdiction. Their response was to expand the doctrine of extrajudicial authority. In fact extrajudicial remedies existed even before the lapse of ordination. Indeed, commentators have used this fact to explain numerous instances in the Bible where extralegal sanctions were employed. According to tradition the patriarchs and their children observed all aspects of Jewish law even prior to the giving of the Torah to Moses on Sinai. Accordingly, incidents in which their judgments appeared to deviate from accepted Judaic practice have been explained as an exercise of exigency jurisdiction, i.e. extrajudicial remedies required by the situation and the times. Thus in B'reishit (38:24), Jacob's son Judah sentences his daughter-in-law Tamar, the widow of his deceased son, to death by burning when her pregnancy is discovered. Since at the time she was neither married nor betrothed, she was not guilty of any capital offense. As described in the Yalkut, a court was convened consisting of Judah, his father, Jacob, and his grandfather, Isaac. This court, in condemning her to death, was not validly constituted for many reasons. The death penalty requires a court of 23 judges. It is invalid to have relatives on the court; there was a lack of admissible evidence since the requisite warnings were certainly not given to her. And what is most important, she did nothing for which the death

penalty could be given. She had committed no capital crime.

Siftei Chachamim comments that the trial was held and the punishment decided upon in order to instill fear in the hearts of all to prevent the community from becoming wanton. Baalei haTosafot similarly concludes that the generation was generally dissolute and the punishment, although not warranted, was meted out as a social deterrent. Additionally, Baalei haTosafot indicates that Joshua was similarly motivated when he sentenced Achan to death for transgressing the cheirem, the prohibition against taking any booty from Jericho. Since the matter was determined by the casting of lots to identify the guilty person, there was no competent testimony that Achan had taken the booty. Achan's subsequent confession would have been excluded in a traditional trial.

Ramban, in commenting on the story of Lot offering his daughters to the Sodomites in order to save his guests, compares it to the similar incident of a "concubine in Giv'a" in the Shoftim 19. An elderly man residing in Giv'a, in the tribe of Benjamin, extended hospitality to a visitor and his concubine. When the citizens of the town demanded that the old man surrender the visitor to them so that they could commit unnatural acts upon him, the visitor thrust his concubine into their midst. The inhabitants of the city ravished her, and she was found dead on the old man's doorstep the next morning. This incident precipitated a civil war, the other tribes deciding to punish (and indeed decimating) the tribe of Benjamin for their conduct. Yet there was no direct evidence as to the cause of her death. It may, for example have been caused by her overnight exposure to the cold. As explained by Ramban, the punishment inflicted upon the tribe was an extrajudicial remedy to eradicate such conduct from the nation.

While these illustrative incidents do demonstrate a desire to attribute exigency jurisdiction to even the earliest Biblical periods, the actual Rabbinic source for exigency jurisdiction is developed in a series of cases in the Talmud. The Talmudic source for extrajudicial authority is based on a Baraita in which R. Eliezer b. Yaakov states that he heard from his teachers that a court may mete out lashes or capital punishment even in cases where the law does not prescribe such severe punishments, the purpose not being to undermine the law but to preserve the law by "building a fence around it". The Baraita goes on to relate that it once happened during the period of Greek rule in Israel, that a man rode on a horse on the Sabbath. He was brought before the court and stoned to death. It also once happened that a man had relations with his wife in a semi-public place; he was brought before the court and was flogged. In both cases the punishment imposed was not the prescribed penalty. The times, however, required it. The man who rode upon the horse violated only a Rabbinic prohibition, and the death penalty is not prescribed for such a violation. The purpose of this prohibition is to prevent the rider from tearing a twig from a tree, such an act constituting a Sabbath violation of Torah law. Thus this Rabbinic prohibition was enacted merely to erect a safeguard for a Torah law. Similarly, in the husband-wife sexual conduct cases, although there is no express Torah prohibition against their specific conduct, there was concern about public morality. The court in both

cases acted extrajudicially to combat attitudes of assimilation and immorality that prevailed during the Hellenistic period.

The Baraita thus teaches that when the times require it, a court may exceed its authority and may mete out punishments more severe than those prescribed by law or, when there is no specific violation and penalty, may mete out such punishment as it considers necessary. This authority exists only so long as the emergency exists and the authority terminates when the emergency terminates.

The subject matter of this lesson is more fully discussed in Vol. 1, Chapter 2 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

Spiritual and Ethical Issues in the B'reishit Stories

BEIT YAAKOV IN GALUT [1]

by Dr. Meir Tamari

Perhaps we may see, as did the mystics and Chazal, the story of Yosef's sudden elevation from the pit to viceroy, the dreams involved, and the descent of Yaakov and his family to Egypt, their preferential treatment and subsequent persecution and enslavement as the prototype of Israel's abnormal existence in all the future galuyot.

"In what way did Moshe fail to sanctify G-d's Name when he smote the rock instead of speaking? In the desert, Israel depended on Hashem's miracles to provide water. Now, however, they were to enter the Promised Land and those open miracles were to cease. Moshe was to teach them that there, when they needed water, they were able to speak, to pray to G-d for it. That characteristic of the Land, Moshe failed to teach and so failed to sanctify His Name" (HaEimek Davar). "Why did Israel's entry into Eretz Yisrael so threaten Balak, that he hired Bilaam not to destroy them but rather solely to prevent that entry? Their entry was neither a military nor political danger to Moav nor its allies, so why the fear? As long as their whole existence was miraculous - food from Heaven, water from Be'er Miriam, protective clouds of glory to satisfy their material needs - they constituted no religious and spiritual threat to Balak's paganism or philosophy. However, with their entry into the Land their well-being - material, political and military - would depend on their work and efforts; no more miracles from Heaven but only Divine Reward and Punishment. Such a religion and faith endangered Balak's world as perhaps then G-d would make human actions a prerequisite for material and political success from the nations of the world" (Shem Mi Shmuel).

Time and time again, the Torah warns us that in Eretz Yisrael our material and physical well-being and very existence depends solely on our adhering to G-d's mitzvot. We should be careful not to make the common error that what is involved is only the observance of the mitzvot hateluyot ba'aretz. "How is it that the Torah tells us that the reward for mezuzah is the prolonging of our days on the Promised Land, when that is not restricted to the Land but is to be observed anywhere in the world? It is telling us that in chutz la'aretz they are only signs to remind us of them when we return to the Land" (Rashi, D'varim 11:20). Accordingly, Rambam in the codex Yad

Chazaka, includes all the mitzvot, those practiced only in Eretz Yisrael as well as those practiced in the Gola. Since the purpose of all the mitzvot is their observance in their pre-destined place, Eretz Yisrael, it follows that there, reward and punishment lead to safety and prosperity, or to exile. However, our sources clearly tell us that in galut that follows from non-observance, Hashem will keep a remnant alive only because of chesed, because of His promise to the Avot.

Secular Zionism is often accused of wanting to make us like all the nations and in this respect of being masters of our own fate, that is true. Where it really differed from the human action orientation of the Torah's view of our life in Eretz Yisrael was that it rejected the corollary teaching that our life in that Land is dependent on Divine reward and punishment for those actions.

The difference between galut and Eretz Yisrael is reflected in all our history.

In the Land all is reward and punishment for human actions:

Avraham buys Ma'arat Hamachpeila from Efron, publicly, with full disclosure and pays for it in legal tender; it becomes the eternal property of Am Yisrael. Yitzchak sows, digs wells and openly rebukes his persecutors. Yaakov earns Shechem for Israel through open war. Yehoshua has to conquer and allocate and settle the Promised Land, except for the miracle at Yericho. Throughout Nevi'im Rishonim, the story unfolds through miracles involving human battles, politics and the sin of idolatry.

How different is our history in the galuyot where human agency is minor so that our material actions have little effect?:

Yosef is elevated to Viceroy of Egypt solely by Divine intervention through the dreams of others. There, Yosef has all the characteristics of the past and present galut stadlanim, wealthy Jews who, being without real power could only wheedle, bribe or outwit their gentile rulers in order to protect Jewry.

"Yaakov and his family descended to Egypt, [not voluntary but] compelled by Divine Decree" (Pesach Haggada). When Yosef wishes to settle them in the ghetto of Goshen, he needs to supplicate the Par'o in order to obtain the right to dwell there. Then he has to restrict their commercial activities to the despised profession of shepherding in order to avoid the military obligations of citizenship. Later, when he wishes to bury his father in Ma'arat Hamachpeila he, the all powerful Viceroy, has to get permission to go from the foreign ruler. Yosef's act in saving Egypt places him in a similar situation to Jews of the future galuyot as applicators of unpopular economic policies on behalf of the gentile authorities; tax farmers, managers of their royal and noble estates and financiers of foreigners wars and pleasures. The act of Israel's enslavement is, in human terms, due the familiar scenario of "there arose a new king who forgot Yosef", just like throughout history the contributions of the Jews never saved them. The Exodus only came as the result of Divine Redemption so that throughout, the Torah refers to us being taken out from Egypt; even to Par'o sending us out, but never to us escaping or freeing ourselves.

Chanuka and Purim highlight these intrinsic differences between life in Eretz Yisrael, the promised habitat of Israel as a nation-religion which is its essence and specific nature, and galut the severance of that natural existence. On Chanuka, played out in the Land, we say Hallel while on Purim, which

occurred in the galut of Persia, we do not. Both have spiritual messages and are religious holidays, yet they are different. One witnessed miracles granted to human agency; Mattityathu and his sons waged a war, captured Yerushalayim and rededicated the Bet Hamikdash in the spiritual struggle between the two philosophies. On Purim, Hashem engineered the plotting of Haman, his threatening of the Jews and his downfall; Mordechai and Esther were merely vehicles of the Divine Plan.

MISC section - contents:

- [1] **Vebbe Rebbe**
- [2] **Candle by Day**
- [3] **From Aloh Naaleh**
- [4] **Wisdom and Wit**
- [5] **Portion from the Portion**
- [6] **Parsha Points to Ponder**
- [7] **Torah KidBits**
- [8] **Torah from a Talmid (a)**
- [9] **MicroUlpan**
- [10] **Asara B'Tevet**
- [11] **From the desk of the director**

[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...



We bring up our children with a hope they will love the ideals and personalities we cherish from our "Dati Leumi" (National Religious, basically parallel to what Americans call "Modern Orthodox") upbringing. However, for a combination of philosophical and pragmatic reasons, we send them to schools which might be classified as "modern Haredi". At school, our children have heard remarks that are offensive to families like ours, which, although not directed at them, upset them. Now that one of the boys decided to wear a hat on Shabbat, he has started to feel less welcoming treatment from some congregants at "kipa seruga" shuls, although perhaps it is an inaccurate perception. A few weeks ago, we visited in a shul where a man (it turns out, a psychologist!) who does

not know us came over twice during davening to say the most obnoxious things to my son about the fact he wears a hat when his father does not. My son, a respectful boy in his early teens, was upset. How do you suggest we go about trying to give our kids the best of “different worlds” and protect them from abuse?

A One cannot hermetically shield his children from abuse any more than he can protect toddlers from falls without tying them down and harming them. In embarking on your take from here and there approach, you should have been aware that few Jewish communities practice full religious pluralism, even between different styles of Orthodoxy. Some don't believe in pluralism. Others believe in it, but some individuals tend to react negatively to one who dresses in a way that they associate with judgmental and intolerant people. Not everyone notices the hypocrisy involved. Baruch Hashem, most people are not like that, or at least do not express prejudices in an openly abusive way. However, just as from time to time kids will be made fun for their height, weight, intelligence, etc., you and your kids will hear occasional comments about wearing a hat or not wearing one, in different circles, respectively.

While your educational goals are your prerogative, please consider the following. You want your children to be exposed to the best of “two worlds”, to love all Jews, and be comfortable among the communities with which they mingle. Understand that, at least in the prevailing socioreligious climate in Israel and other Jewish communities, your children will straddle the fence when they grow up but will choose a side. That does not mean your efforts are in vain. With *siyata dishmaya*, although your children will end up in whatever community they (not you) decide, they will have learned lessons that most of their peers lack. Undiscerning outsiders may judge them by their mode of dress or other externality, but that does not mean they have not been enriched. To succeed, it is important to expose them wisely to positive elements and personalities of the “world” they are less likely to take part in. This will hopefully not only teach ideals but also expand the part of *klal Yisrael* with which they have an affinity and love.

It is unhealthy to expose your children to schools which inappropriately “bash” things your family stands for. Differing opinions need not be harmful, but their presentation can be. The man who abused your son made a psychological mistake (besides the sin of embarrassing a young guest). Such “pot shots” only distance people from the community one represents, whether it is *Dati Leumi* or *Haredi* or whatever. This is a disservice to you, who are trying to impart the positive legacy you were raised on. It is best to minimize such interactions; it is not desirable or possible to avoid them totally. You should figure out how to teach your child, according to his personality, about the dynamics of these matters and prepare him to think healthily and wisely.

We respect the difficult educational path you have taken. Realize that it requires more skill to safely swim against the current, but some feel they have no choice and sometimes it leads to the place he needs to go. Make sure you can handle it and, if yes, good luck!

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.erezhemdah.org. And/or you can receive Hemdat Yamim by email weekly, by sending an email to info@erezhemdah.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**

A man should feel humble, but not humbled.

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

One of the greatest challenges for many olim is the transition from their mother tongue to *lashon hakodeh*, the "Holy Language". Yet, despite all the struggle, the resulting change in language orientation may, in fact, be a blessing that brings us closer to the ultimate redemption and allows us to communicate more intimately with God. R. Yonatan Eibshutz (1690-1764), in his classic work *Yaarot Devash*, lamented the disuse of *lashon hakodesh*, saying: "Israel, holy nation! We must be embarrassed and ashamed that we have forgotten our holy and precious language that hastens the redemption and our salvation."

The power of *lashon hakodesh* is high-lighted in this week's *sedra*, *Vayigash*. When Yosef reveals himself to his brothers and attempts to prove his true identity he says: "Behold your eyes see, and the eyes of my brother Binyamin, that it is my mouth that is speaking to you" (Ber. 45:12). Rashi comments that the proof from his speech was that he was speaking *lashon hakodesh*.

R. Chaim Halbestam of Sanz (1793- 1876) asks the obvious question: How can Yosef prove his identity through language? There were others in Egypt, like the interpreter, who spoke it as well. He answers that when a person speaks in a foreign language, his voice is less recognizable - the pitch, tone, and even the rhythm are all changed. When Yosef first interacted with his brothers in Egypt, he did not use the language of his father's home. When they heard him speak *lashon hakodesh*, they were finally hearing his true voice and could accept that he was, indeed, their lost brother.

Perhaps our own efforts to use and master the language, brought about by our *aliya*, can be viewed as part of a process of using our voices to reestablish our true identities as *Bnei Yisrael* in God's eyes and will, in fact, hasten the redemption.

Rabbi Steven Ettinger, Chashmona'im

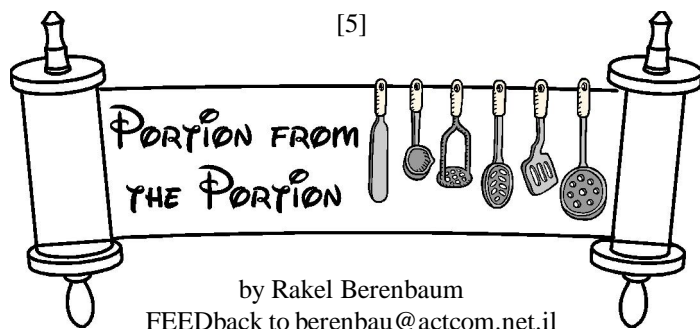
TORAH THOUGHTS as contributed by Aloh Naaleh members for publication in the Orthodox Union's 'Torah Insights', a weekly Torah publication on Parshat HaShavu'a

[4] **Wisdom & Wit**

In the middle of the hell which was Bergen-Belsen, an unusual event took place. There, on the first night of Chanuka, a large group of Jews gathered to see the Rebbe of Bluzhev light the Chanuka candles. After the Rebbe had lit the candles and recited the blessings, one of those present turned to him and asked, "Given the hellish conditions we are leaving in, I would

have preferred that no candles be lit. However, since you did light them, how can you justify reciting Shecheyanu, which thanks Hashem for keeping us alive until this day? When hundreds of thousands of Jews are tortured and thousands die daily, why thank Hashem for keeping us alive until today?" "I too, wondered about that very question," replied the Rebbe. "In the end, though, I found an answer. If, under the conditions in which we exist, it is still possible to find a large number of Jews who are willing to gather to watch the lighting of the Chanuka candles, then we must indeed recite Shecheyanu - that in spite of everything, there are still Jews such as these!"

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



The Best of Egypt will be yours

We can understand that Yosef was happy to be reunited with his brothers after so many years. Finally his dreams had come true and he saw that his brothers had repented the terrible way they had acted towards him.

But we find a verse in the parsha that seems strange. When the news of the arrival of Yosef's brothers to Egypt reached Par'o's ears, the verse says "Par'o and his advisors were pleased" (45:16). And it was Par'o who invites Yaakov and his descendants to come to Egypt. "I will give you the best land in Egypt. You will eat the fat of the land" (45:18)

Par'o even gives them wagons with plenty of food for the journey to Israel and to bring back the whole family. It seems that Egypt had a monopoly on the construction of wagons at that time. They could only be sent out of Egypt with Par'o's explicit permission and that was only to nations who were on good terms with Egypt. Why was Par'o so intent on having Yaakov and his family come to Egypt that he commanded Yosef to send wagons laden with "Egypt's finest products" (45:23), grain, bread, and food such as peas, fava beans, figs, raisins, dates, millet, and spelt (Ibn Ezra)? What was in it for him?

The phrase used is "VAYITAV BEINEI PAR'O" - Par'o was pleased, is the same phrase used when Par'o hears the interpretation of his dream from Yosef (41:37). There Par'o was pleased with the interpretation Yosef gave, and here he is pleased with Yosef's yichus. Par'o was happy to hear that the slave boy/prisoner who he had appointed to be his viceroy was not really a slave boy, but came from a special lineage. Yosef was an Ivri, a descendant of Abraham, who had won the "world war" of his day and defeated the Kings. Abraham also ruled over many lands. Par'o's choice of Yosef seemed more appropriate now.

He also hoped that Yosef's family members were as gifted as Yosef and Abraham and would bring more benefits to the land of Egypt. He was looking out for the interests of Egypt.

FUL MEDAMES - Egyptian Fava Beans

Ful medames is a popular breakfast dish in Egypt. It is usually served with a fried egg and pita. The pita bread is sometimes used as a scoop for the fava beans. Ful medames dates back to ancient Egypt.

- 1½ lbs dried fava beans (ful) or broad beans
- 2 cloves crushed garlic
- 1 Tbsp. Lemon juice
- ¼ cup olive oil
- ½ tsp. Cumin

Soak beans overnight in water. Drain, and cover with fresh water. Bring to a boil and simmer on low for 45 minutes to 1 hour, or until beans are tender. Drain and place in medium bowl. Add remaining ingredients. Beans and other ingredients can be mashed together, or the beans can be left whole and gently mixed with the other ingredients. It is more commonly served mashed together. Serve with fried egg and pita.

Serve figs, raisins and dates for desert.

[6] Parsha Points to Ponder

VAYIGASH

- 1) Why does Yosef declare I AM YOSEF twice upon revealing himself to his brothers (see 45:3-4)?
- 2) Why does G-D communicate to Yaakov twice in what the Torah describes as nighttime visions (46:2 and 28:11-12) to communicate with him and never does so with the other forefathers?
- 3) Why does the Torah relate that Yosef settles his family (47:11-12) and then suddenly interrupt with seemingly irrelevant information about Yosef's policies regarding the Egyptians (47:13-26) before returning back to Yaakov and family settling and succeeding in Goshen (47:27)?

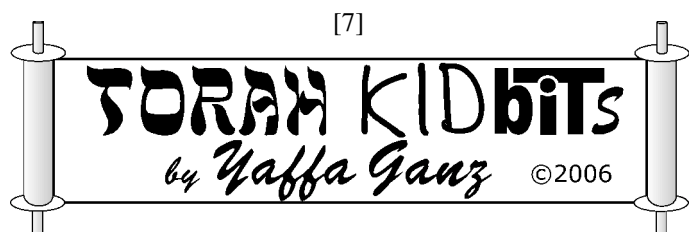
THESE ARE THE ANSWERS

Ponder the questions first, then read here

- 1) Rav Moshe Feinstein answers that the first declaration referred to the fact that he was physically their brother, Yosef. However, Yosef wanted to assure his brothers that he maintained the beliefs and attributes of their forefathers and would deal with them compassionately. The second I AM YOSEF proclaimed this identity on a spiritual level.
- 2) The Meshech Chochma explains that G-D appeared to Yaakov in this fashion before the two times that he was sojourning for long periods of time outside of the Land of Israel which the other forefathers never did. The night-time visions were used to symbolize to Yaakov that G-D's presence was with him even during the darkness of exile.
- 3) Rav Yaakov Kaminetsky teaches that the story of Yosef and

his policies with the Egyptians are an integral part of the story of Yaakov and his family settling in Egypt. The three policies which Yosef enacted - that no Egyptian owns his own land, that Egyptians were moved to new cities, and that priests were exempt from taxes - all served to insure the spiritual survival of Yaakov's family in Egypt. The first two established that no Egyptian could feel empowered to persecute this family of foreigners since all Egyptians were essentially foreigners with no rights of ownership. This freed Yaakov's family to focus on their spiritual pursuits regardless of how different this made them appear. The tax exemption freed the tribe of Levi to serve as kohanim of this nation thereby enabling them to focus on their spiritual needs. Thus, these policies were essential to Yaakov's family settling comfortably into their new lives, and is a seamless continuation of the story.

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



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

After twenty-two long years of separation, Yaakov's family is finally on their way to join Yosef in Egypt. But leaving Eretz Yisrael is not a simple thing to do. First Yaakov must stop in Beer Sheva to receive G-d's blessing and approval. (Beer Sheva is where both Avraham and Yitzchak received blessings from Hashem.)

In Beer Sheva, Yaakov has a dream. G-d appears and tells him: Do not be afraid to go down to Egypt, for I shall make you into a great nation. I shall go down with you to Egypt and I shall also bring you up.

Now Yaakov is ready to continue his journey, but do you think he and his family are happy to go to Mitzrayim? Of course they were happy to be with Yosef. They would be his honored guests. They would be protected, fed and treated royally. And Hashem promised to bring them back home. But still, they would be strangers in someone else's land. And they didn't know what the future would bring.

Countless times throughout the ages, the Jewish People were forced to leave their homes. (That's why we're called Wandering Jews.) We were exiled twice from Eretz Yisrael. We spread out to Bavel, Spain, Africa and Europe. We travelled as far away as China, India, America and Australia. Sometimes we stayed a long time in a country. (We were in Spain and in Poland for almost one

thousand year!) But sooner or later, we were expelled from every one of these places.

Yet each time we were forced to leave, we always remembered the promise Hashem made to Yaakov: I am with you and I shall protect you wherever you go. I shall bring you back to this land .

Today, almost half of the Jewish people in the world have returned to Eretz Yisrael. We pray that the rest will return soon. Thousands of years have passed since G-d made his promises to the Avot, but Hashem doesn't forget. He'll keep His promises to us, but we have to remember something too.

We have to remember that G-d wants the Jewish People here, in Eretz Yisrael, in His Holy Land. Hopefully, as soon as we all try our best to return home, Hashem will take care of the rest of the arrangements! Meanwhile, aren't you glad you're already here?

[8] Torah from a Talmid(a)

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.

As Vayigash opens, the tension escalates to the final climax where Yosef reveals himself to his brothers. As the revelation develops, it is expected that Yosef would be in turmoil and his thoughts confused, but with careful analysis of Yosef's speech, it is apparent that such is not the case. Rather, Yosef chooses his words meticulously and with the utmost intention... an analysis of Yosef's speech, will show us the true magnitude of his righteousness. When Yosef finally confronts his brothers with the truth, he is sure that they are in the class of baal teshuva. Because now they have been presented with a similar situation where handing over Binyamin as a slave to Yosef would set them free, much as was done 22 years earlier. And how does one know that such is the criteria for a baal teshuva? Based on the Gemara Yoma: "Who is considered a baal teshuva?" Rav Yehuda answers, one who is presented with the same details and circumstances by which the sin was committed and overcomes his desire.

In Yosef's speech, three pesukim stand out which truly show his righteousness. Yosef states, "And he said: I am Yosef your brother - me, whom you sold to Egypt. And now, be not distressed, do not reproach yourselves for having sold me here, for it was as a supporter of life that God sent me ahead of you... And God has sent me ahead of you to insure your survival in the land and to sustain you for a great deliverance. And now: It was not you who sent me here, but God" (B'reishit 45:4-8). From his speech, it is obvious that Yosef followed in the way of God and forgave his brothers who have repented. But much more can be learned. Yosef walked in the ways of God not like many other people

would, by telling his brothers that it was not they who had sold him to the Ishmaelites, but that God had a mission for him. Here Yosef not only forgives his brothers, but fulfills the words of the Rambam, "As if he never sinned," (Hilchot Teshuva 7:4) by transferring all the blame, so to speak, of the sale from them unto God.

Aside from imitating God, we see that Yosef was also concerned with the feelings of his brothers. In the first pasuk, Yosef uses the word "sold" which reminds the brothers of their sin. But as Yosef continues, we see from the second pasuk the transition from "sold" to "sent" which tries to show how Yosef did not view the act of selling as a sale but rather as a divine mission, thereby relieving his brothers of the shame they were feeling. And finally, in the third pasuk, the word "sent" is only mentioned and the sin is eradicated from the minds of the brothers.

There were many righteous people throughout the Torah, but it is none other than Yosef, the viceroy of Egypt who receives the name "Yosef Hatzadik". He earned this honor for his pursuit of "vehalachta bid'rachav" (the Rambam teaches that just as G-d forgives, so too, all shall strive and forget the wrongs that were committed against them once the transgressor has repented, thus fulfilling the command to imitate God) and his carefulness with the feelings and emotions of his brothers.

by Daniel Cohen, Yeshivat Shvilei Hatorah

The goal of Yeshivat Shvilei Hatorah is to develop a generation of Modern Orthodox Jews who integrate Torah into their daily lives, future professions and community activities. Our yeshiva inculcates the knowledge and grounding necessary for our students to function as Torah observant Jews and leaders in both the Jewish and secular worlds. The YSH program combines serious Torah study, chesed opportunities, personal attention, and informative tiyulim in a growth-oriented environment that emphasizes identification with the land, people, and destiny of the Jewish nation. We uniquely offer two tracks: one Gemara intensive and the other, a broad array of shiurim on Tanach, Jewish Philosophy, Modern Jewish History and Gemara and Mishna. www.shvileihatorah.org

[9] MicroUlpan

לַיִטְּ

Thin strip of wood, commonly called laist is properly called P'SIS (In English: lath)

[10] ASARA B'TEVET

Although 10 Tevet primarily marks the beginning of siege around Yerushalayim by Bavel, and as such is one of the fasts for Churban Beit HaMikdash, the themes of the day also include events of the 8th and 9th of Tevet - viz. the forced translation of the Torah into Greek (which separates the Written and the Oral Torah and leads to gross distortions and perversions of Torah) and the deaths of Ezra and Nechemia, who brought Jews back to Eretz Yisrael (before Nefesh b'Nefesh) to build the second Beit HaMikdash. In

our time, an aspect of Holocaust memorial was also added to Asara b'Tevet.

We have much to contemplate, study, and act upon.

FYI: Asara b'Tevet falls on Sunday (29.9%), Tuesday (27.9%), Friday (20.1%), Thursday (18.1%), Wednesday (3.9%). And, in our fixed calendar, never on Monday or Shabbat.

(With the more flexible Kiddush HaChodesh of Sanhedrin time, these stats won't apply.)

[11] Divrei Menachem

Parshat Vayigash tells of the beginning of the first Jewish exile, as the ailing Yaakov leaves Eretz Yisrael to see his long-lost son Yosef. Notably, Yosef's brothers declare that they came to Egypt to sojourn, a clear sign that they saw the stay in Egypt as but a temporary measure.

In contrast, recalling Hashem's message to his grandfather (B'reishit 15: 13-14), Yaakov has a premonition that a long harsh exile lay ahead, so that when he offers a sacrifice on the way to Egypt, he does so to, "The G-d of his father Yitzchak". Our rabbis indicate that Hashem is referred to as "Pachad Yitzchak" - 'The Dread of Isaac' - and that by invoking his father, Yaakov is, in fact, imploring Hashem to soften the harshness of the upcoming ordeal implied by this stern title.

Perhaps this explains why Hashem appears to Yaakov, then as always, at night, thus demonstrating that He would always remain with him and his descendants despite the darkness and despair. This might also explain the interpretation that the 'missing' progeny among Leah's children who went down to Egypt (listed as 33 when only 32 names appear, cf., *ibid* 46:14) was in actuality the Sh'china, the Divine Presence.

Now, thousands of years later, even as we live in Eretz Yisrael, the challenge remains as to how to turn the Exile (within us) into a temporary phenomenon and, concurrently, draw down the Divine Presence into our topsy-turvy world.

Shabbat Shalom, Menachem Persoff

Towards better Davening and Torah Reading

Old topic reviewed

Maybe, if we keep reviewing this topic, we will "convert" a few people each time and thus enhance the performance of their mitzvot to recite the Sh'ma twice daily. To be sure, there is a lot of polishing some of us need in our pronunciation of our T'filot. But know well that this topic is more than polish, it could mean proper fulfillment of the mitzva or not.

It has to do with accenting the correct syllable. Oh, no, not THAT again! Yes, that again. Because too many people don't take it seriously. Every word should be accented properly. But in most cases, accenting the wrong syllable is nothing more than accenting the wrong syllable.

But sometimes, sometimes accenting the wrong syllable changes the meaning of the word. And sometimes, changing

the meaning of the word threatens the validity of the performance of the mitzva. And that's serious.

Specifically, there are 6 words (one occurs twice, so there are 7 words) in the SH'MA, all of the same "style", that an incorrect accent changes the meaning of the word. The strictest opinions actually claim that the Sh'ma might not be valid with that kind of mistake. The generous, lenient opinions don't do that far, but all will admit that the words should be pronounced properly and their meanings should not be distorted by mis-accenting.

First of the words in question: v'a-hav'TA. Without the VAV, the word a-HAV-ta is accented on the HEI-VET syllable and is past tense, second person singular, meaning "you loved". Prefix a VAV to it without shifting the accent, and you get v'a-HAV-ta, meaning "and you loved", still past tense, the VAV being only conjunctive. This VAV is actually the "tense-flipping" VAV, which switches the tense from past to future. This is usually indicated by a switch in accent from the next-to-the-last syllable (MIL'EIL) to the last syllable (MILRA). The correct way to accent the word is v'a-hav'TA. That means, "and you shall love". Which is what it is supposed to mean. v'a-HAV-ta is simply wrong. But it is a deeply ingrained habit for some of us. Challenge: Kick the habit!

So too with these words:

V'DIBARTA V'NATATI V'ASAFTA V'ACHALTA
V'AMARTA

All are MILRA, all are in future/command tense, all came from past tense with a VAV HAHIPUCH switching their tense... and their accent.

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 Sages, "Democracy", and the Beit Hamikdash

Normative Judaism - "Pharisaic Judaism" - based on the Oral Tradition, had one very important advantage over other local cultures in its struggle for survival against the all-encompassing worldwide Greek civilization that came to dominate the "known world". In contradistinction to the hide-bound sacerdotal cultures of Egypt, Babylonia, and our own Sadducees who restricted religious learning only to members of the priest-hood, the Sages (a.k.a. Pharisaic or in the "vernacular" Chazal) from the days of Ezra, cajoled, encouraged and taught all Am Yisrael "to occupy themselves with words of Torah". This difference in outlook between the Sages and the Sadducees is dramatically illustrated in an instructive Gemara. Yannai Hamelech, one of the later Chashmona'im, asked a Sadducee leader, Eleazar ben Poir, how he should punish the Sages whom he believed affronted him. The Sadducee replied, "Trample them under foot". Taken aback, the king then asked, "And what will happen to the Torah?" The Sadducee blithely answered, "It will be wrapped up and laid in a corner, and all who wish to study it, let them come and study" (Kiddushin 66a).

Contrast this Sadducee passivity with the virile "affirmative action" of Chazal who taught, "Raise up many students!" The

Sages had a very different attitude to the "masses" than did Babylonian priests, Egyptian hierophants, Hellenist votaries, or the mystae of the later mystery religions. In contrast to the religious leaders of other nations who viewed their people with disdain, our sages who identified with the "broad masses", never ceased exhorting them to devote themselves to Torah and its study. (A fascinating Gemara in Sanhedrin 94b notes that in the days of Chizkiyahu HaMelech, "Search was made from Dan to Be'er Sheva, and no Am Ha'aretz - ignoramus - was found... and no boy or girl, man or woman was found who was not thoroughly versed in the laws of purity and impurity." In the ideal Jewish state, every Jew - male and female - will be educated in every aspect of Torah study, even the most "esoteric".) The Sages considered the study of the Torah to be Avodat Hashem, Divine service. The Sages defined "La'avod" in the Pasuk (Devarim 10:12) "...to love the Lord your G-d and to serve Him" as Torah study (Sifre). The superiority of Limud HaTorah over all else - even over practice - is engendered by the obvious fact that the knowledge of the Torah must precede their observance. After Bar Kochba's horrific defeat (135 CE), the vengeful Roman government decided to finalize their victory by eradicating Judaism. After slaughtering untold thousands, the Romans promulgated decrees banning Limud HaTorah and the observance of Mitzvot. In an era of possible national demoralization and in the face of savage persecution, the surviving Sages met to discuss the relative importance of study and observance. "R. Tarfon and the elders were once reclining in the upper story of Nitza's house in Lod when this question was asked: Is study greater or practice? R. Tarfon answered, saying that practice is greater. R. Akiva answered, that study is greater for it leads to practice. Then they all answered and said, 'Study is greater for it leads to practice'" (Kiddushin 40b). The Pharisees, their illustrious predecessors, did what they could to make the entire people feel that they too had a stake in the Beit Hamikdash and that it was not simply the "club house" of a coterie of kohanim somewhere in Jerusalem. Despite the form of government foisted on the people, the Pharisaic Sages were the natural leaders of the people. Josephus wrote, "These have so great a power over the multitude, that when they say anything against the king, or against the High Priest, they are presently believed" (Antiquities bk. 13: 10).

The Pharisaic Sages and their Sadducees opponents held differing opinions in many areas of Halacha and the Avoda. Their differences stemmed from a basic divergence in their views as to the role of the Beit Hamikdash and its place in the life of Am Yisrael. The Sages conceived of a Sanctuary that would serve as the spiritual center of all Israel. The Mikdash, as envisioned by the Sages, was to be a place where all Am Yisrael, not just a well-connected sacerdotal class, could feel a sense of participation in the Avoda. The broad masses of the people would thereby deepen their cognitive bonds with the Mikdash and develop pride in being part of "a holy nation and kingdom of priests". This basic difference in outlook between the Sages and the Sadducees is perhaps most clearly encapsulated in how they related to the financing of public sacrifices and the institution of the Ma'amadot.

In the Mikdash of the Sages, ongoing expenses were met not by government grant or by the wealthy classes alone, but rather by the half-shekel Temple tax that was paid yearly by all adult male Israelites (Sh'mot 30:11-15). "The Sadducees used to say that a private individual may offer and bring (i.e. pay for) the Tamid - the daily sacrifice. What was their proof? They said, 'It is written, 'The one lamb shalt thou (singular) offer in the

morning and the other lamb shalt thou (again singular) at dusk' (Bamidbar 28:4). And what did the Sages reply? 'It is written, 'My food which is presented before Me for offerings made by fire, for a sweet savor unto Me, shall ye (in the plural) observe' (Bamidbar 28:2). Therefore all Korbanot were to be taken out of the chamber, i.e. the (public) Temple fund." (Menachot 65a). The philosophical differences between the two points of view cannot be overestimated! By paying their yearly half-shekel, everyone in Israel, rich and poor had an equal share in the Avoda. The institution of the Ma'amadot was a logical extension of the idea that all the public sacrifices (including the daily sacrifices and the public sacrifices brought on Shabbat and on the Chagim) offered in the Mikdash were to be financed by all of Israel by means of the half-shekel annual Temple tax. A Ma'amad was the name given to a group of Israelites representing a particular geographic area. Each of the 24 Ma'amad groups was associated with one of the 24 Mishmarot (divisions) of the priesthood. Both the Ma'amad group and the associated Mishmar represented the same district. When a Mishmar was called to service in the Mikdash, some of the members of its Ma'amad group would go up to Jerusalem, enter the Azara and serve as witnesses to the daily sacrificial rite as representatives of all Israel. The institution of the Ma'amadot, while traditionally attributed to the "first prophets", was "revitalized" under the influence of the Pharisaic Sages in the latter days of Bayit Sheini. The institution of the Ma'amadot dramatized the idea that the Avoda, while conducted by the Kohanim, belonged to all the people of Israel. Kohanim were seen as "messengers" of the entire Jewish people. This "democratization" of the Mikdash, the Sanctuary of the Torah, gave every member of Am Yisrael a "portion" in the Mikdash and the Torah. Taught by the early Sages that everybody had a stake in the Torah and in the Mikdash, when inspired leadership appeared, Am Yisrael collectively decided that Torah values and the Mikdash were worth defending against all comers!

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

- 🕒 Across the top of the ParshaPix, from right to left, are the TRUP marks for the first six words of Vayigash. See the comment in the Sedra Summary.
- 🕒 The basketball player is labeled CHI for Chicago, as in the Bulls. The football player is labeled DET, for the Detroit Lions. Together they represent the clash between Yehuda (Lion) and Yosef (Shor).
- 🕒 The square knot stands for V'NAFSHO K'SHURA V'NAFSHO, and his soul was tied up with his soul (Yaakov and Binyamin).
- 🕒 To the right of the knot are five shirts, standing for the five changes of clothes that Yosef gave to Binyamin. He also gave him 300 silver pieces, represented by the money sacks marked with the Egyptian hieroglyphics symbol for 100. 3 sacks, 300 silver pieces.
- 🕒 There are two of the wagons that Yosef sent to Yaakov, to bring the family down to Egypt... and to remind him of the Torah topic they last studied together.

- 🕒 The noble steed, a.k.a. Donkey with 10+10 above him stands for the donkeys (10 CHAMORIM and 10 ATONOT) that Yosef sent to Yaakov with provisions for their trip to Mitzrayim.
- 🕒 The dreidel, purposely a Chutz LaAretz one, with SHIN. The letters of the dreidel rearrange to spell GOSHNA, to Goshen. This, from Vayigash, which is almost always the post-Chanuka Shabbat.
- 🕒 The number 70, marked with an asterisk, and an arrow pointing downward. This represents the 70 souls who went down to Egypt. The asterisk reminds us that one had gone down much earlier (Yosef) and two others were born in Egypt (Efrayim and Menashe), but are still counted among the 70.
- 🕒 Lower-left corner is a picture of Orde Wingate, British general, ardent Zionist, trained Jewish youth military tactics. Was removed from Palestine when the British decided he was potentially acting against their interests. Anyway, his first name was Orde, very similar (especially in the Ashkenazic pronunciation of a KAMATZ) to the name of Binyamin's youngest son.
- 🕒 Next to Wingate is an albatross, a.k.a. gooney bird. Sounds like GUNI, one of Naftali's sons.
- 🕒 The two sticks are from the haftara.
- 🕒 25.6 fl. oz. is the quantity of liquor in a bottle known as a "fifth". It is a fifth of a gallon. But here it represents the tax Yosef imposed on the Egyptians.

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 (MIKEITZ) TTriddles:

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

In some siddurim - the ones we used to call SuperSiddur because of all the "extra" material they contain - there is a section of the Motza'ei Shabbat z'mirot and readings that contains several sets of p'sukim to recite. (Before you find this in your siddur and start reciting them, check out the fine print for the opinions NOT to say them.) Among the sets of p'sukim are 13 (maybe 14, if you count part of a pasuk that contains a parsha-break in it) p'sukim of three words each. One of them is in Mikeitz; it is the solution to this TTriddle. One of the other 3-word p'sukim lists three of Yishmael's sons - MISHMA, DUMA, and MASA. (They answered a previous TTriddle also.) Two others - the only consecutive 3-word p'sukim in a row, list NEGA'IM (from Parshat Metzora, Vayikra 14:55,56). Yissachar, Zevulun, and Binyamin share a 3-word pasuk. Chushim b. Dan is in one, and so is Eliav b. Palu. First of the 3-fold bracha also is only

three words long, as is the bracha for a blessed foodbasket and store. And others.

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

Of course, the number that links Par'o's cows and Rosh Chodesh's lambs (of the korban musaf) is 7. But this TTriddle is looking for homonyms to link them even more. One definition of homonym is a pair of words that are spelled and pronounced the same, but have different meanings, such as bank (where one puts his money) and bank (at the edge of a river). In our case, the homonym is OLOT, as in the seven cows were OLOT (rising) from the river, and OLOT, the complete "burnt" offering of the two bulls, ram, and seven lambs of Rosh Chodesh Musaf.

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

In the classic editions of Chumash, at the end of each sedra, is a count of the number of p'sukim in the sedra, followed by a "siman" for that number, which is a name, word, or phrase whose g'matriya is the same as the number of p'sukim. For Mikeitz, we find the number of p'sukim, 146, in Hebrew letters - KUF-MEM-VAV. Those letters (that number) can be pronounced KAMU, which brings to mind the French writer and philosopher Albert Camus. There are two simanim given for that number (usually there is only one), and both are names of kings of Yehuda: the 8th one YECHIZKIYAHU and the 12th one AMATZIA. G'matriya of each of these kings is 146. (For your information: YECHIZKIYAHU's name occurs also in these forms - CHIZKIYAHU, YECHIZKIYA, CHIZKIYA.)

[4] “on the day” and “after”

ZOT CHANUKAT HAMIZBEI'ACH <word>
HIMASHACH OTO. B'YOM and ACHAREI each fit the phrase.

This week's TTriddles:

[1] My festival is one of 7; my festivals is one of 12

[2] The pillar among Ohad's brothers

[3] would Binyamin's daughter be called Mollie?

[4] The forefather at his appearance; his forefather at his third

[5] Eisav, Yaakov (2), Yosef (7) and who in Tanach?

[6] The Schubert's 8th sedra