

BS"D



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INTERNET PARSHA SHEET ON VAYESHEV CHANUKA I - 5764

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From: Nehemiah Klein [ndk@netivaryeh.org]

Subject: Parshat Vayeshev (Chanukah I) 5764

Weekly Sicha Of HARAV NEBENZAHL

Parshat Vayeshev (CHANUKAH I) 5764

The following is the written version of HaRav Nebenzahl's sicha given every Sunday night at Yeshivat Netiv Aryeh. We try our best to accurately present to you the Rav's words. Accuracy can sometimes get lost in the transition from spoken to written word. We would like to thank HaRav Nebenzahl for allowing us to send you this sicha without his first reviewing it. Although it does expedite matters in getting this sicha out to you, it does mean that if there is anything in the sicha that may not be understood, the fault is with us and not with HaRav Nebenzahl.

Shabbat Shalom and Happy Chanukah,

The Yeshiva would like to express its gratitude to Richard and Anita Grossman for their ongoing support for the Yeshiva in general and specifically our computer center. This enables us to communicate this sicha to you each week - "lehadgil Torah ulehaadira".

Please say a tefilla for refuah shlema for Baruch Yoseph ben Adina Batya he is the fifteen year old son of one of our alumni who is in great need of "rachamei Shamayim"

PARSHAT VAYESHEV (CHANUKAH I) - "JUDGING FAVORABLY"

WHOSE SIDE ARE WE ON?

This episode of Yoseph and his brothers as described for us in Parshat Vayeshev is a very difficult one to discuss. Although we cannot fully comprehend the actions of the early generations and determine the precise nature of their sins, until this point we always knew who was the "good guy" and who was the "bad guy". When it came to Kayin and Hevel it was obvious who we should identify with. The same may be said regarding Avraham and Lot, Avraham and Amrafel, Yitzchak and Yishmael, Yaakov and Esav. Out of each of these pairs it was clear whose side we were on and whose side we were not on. When it comes to Yoseph and his brothers, this distinction between "good" and "bad" becomes more complex, for both sides of the dispute are tzaddikim gemurim! "kulam ahuvim kulam berurim" "All are beloved, all are flawless", all are giants of the world. All of their names are inscribed on the shoulders and heart of the Kohen Gadol (see Shmot 28:12 and 28:29) "in order that that the Holy One Blessed is He, should see the names of the Tribes written before Him and give thought to their righteousness" (Rashi Shmot 28:12). Despite

this, there is a terrible feud between them, senseless hatred, ganging up with intent to kill their own brother and in the end selling him into slavery! How can we begin to understand this?

The fact is that what transpired here is well beyond our comprehension, we have no grasp of these giants - not of their righteousness and not of their sins. However, given that this chapter is included in the Torah, we are obligated to study and analyze it as best we can. We must realize, however, that our understanding will be limited and we cannot hope to comprehend matters fully.

At face value, the very idea of trying to kill such a tzaddik and in the end sell him into slavery seems preposterous and terrible indeed. On the other hand, if Yoseph truly deserved this punishment, how could he have done something so terrible as to deserve it?

The Torah tells us: "then they took him, and cast him into the pit ... and they sat to eat bread" (Bereishit 37:24-25). Why does the Torah need to tell us that they sat down to eat bread? The Torah wishes to provide us with some insight as to what precisely took place. The halacha states: "a Sanhedrin who carried out a death penalty cannot eat that entire day" (Sanhedrin 63a) (This is one of the many halachot derived from the pasuk "you shall not eat over the blood" (Vayikra 19:26)). What then gives them the right to sit and eat after having just sentenced their brother to death and having carried out the sentence by casting him into a pit filled with snakes and scorpions? The brothers clearly did not arrive at a halachic ruling that Yoseph should be sentenced to death, for otherwise they would not have sat down to eat. Furthermore, following the brothers judging of Yoseph, Yehuda arises saying: "What gain will there be if we kill our brother and cover up his blood, come let us sell him to the Ishmaelites - but let our hand not be upon him" (Bereishit 37:26-27). If Yoseph was really guilty of a capital crime then the death penalty cannot be substituted with selling him to the Ishmaelites or any other punishment. The Torah tells us: "you shall not accept ransom for the life of a murderer who is worthy of death" Bamidbar 35:31).

If, on the other hand, they felt that he was not deserving of the death penalty, what right did they have to throw him into the pit? Chazal, after all comment: "The pit was empty no water was in it" (Bereishit 37:24), from the plain meaning of what is stated "and the pit was empty" do I not know that no water was in it? Rather, what teaching does the Torah mean to convey when it states 'no water was in it'? Water was not in the pit, but snakes and scorpions were in it" (Shabbat 22a). Even had Yoseph not met his death through the bite of a snake or the sting of a scorpion, he would have eventually died of starvation, G-d forbid! Without a clear "psak" of the Sanhedrin that a person must be killed, it is forbidden to kill that person.

JUDGED AS A RODEF!

The answer here is that the brothers were not sentencing Yoseph to death for involvement in an ordinary capital crime. They were rather judging him as a "rodef", a person who is perceived as dangerous and liable to kill another person. The halacha permits killing such a person. However, the halacha mandates that should there be an alternate way of being saved from the situation then it would be forbidden to kill him (see Rambam Hilchot Rotze-ach UShmirat HaNefesh 1:7). The "rodef" may only be killed when there is no other means of escape from him. It was for this reason that the moment Yehuda made the suggestion to sell Yoseph into slavery as a means of ridding themselves of this "rodef", they all accepted his suggestion and agreed to follow his advice. If they can accomplish their goal of getting rid of him without actually killing him, then why kill him, rather sell him into slavery!

What brought the brothers to such a monstrous conclusion regarding Yoseph? Although "Yoseph would bring evil reports of them to their father" (Bereishit 37:2), is that reason to suspect him of planning some sinister plot? The brothers feared that history was repeating itself, that this was just another chapter in the story of the previous two generations. Avraham Avinu had many sons, yet only one of them was chosen as heir not only to the Holy Land but to continue Avraham's legacy as well - Yishmael and the sons of Keturah were shunted aside. The same thing happened in the following generation - of Yitzchak's two sons, only Yaakov was chosen to inherit Eretz Yisrael and to be the spiritual heir, Esav was cast aside. Although Esav shouted in protest (see Bereishit 27:34-38), it did not help him, it was Yaakov who received the Land of Israel and the entire spiritual legacy of Avraham Avinu, while Esav was told "your brother you shall serve" (ibid. 40).

Yoseph's brothers felt that he too was planning to oust his brothers from the spiritual legacy of their three forefathers, leaving him alone to inherit, and to take for himself the blessing that Yaakov had received from his father: "Be a lord to your brothers" (ibid. 29). This would mean that at best case the brothers would be his slaves (as appears from the dreams he related to them), and in a worst case scenario they would be cast away from Eretz Yisrael to a faraway land, as Avraham had done to his sons from Ketura (see Bereishit 25:6, and Rashi there). The brothers thus viewed Yoseph as a very dangerous "rodef" who "wished to take their lives - to remove them from this world, the Next World, or both" (Sforno Bereishit 37:18).

Their allegations of course were unfounded. Yoseph meant no harm, the brothers may have hated him but he harbored no hatred towards them he loved them. The reason Yoseph brought these reports to his father regarding his brothers was not to "persecute" them, but rather for their own good. Yoseph mistakenly thought that his brothers were guilty of eating "eiver min hachai" (portions taken from a live animal) as well as other sins (see Rashi Bereishit 37:2 and Siftei Chachamim there who explains what brought Yoseph to this erroneous conclusion). He then felt compelled to report this to his father, not G-d forbid, to inflict harm upon them, but in order that Yaakov both in his role as their father as well as that of one of the Gedolei Hador (Yitzchak Avinu was still alive at this point) would set them on the proper path so that they would merit life in the Next World. However, as Yoseph erred in his assessment of his brothers' actions, they erred in their assessment of Yoseph's - they interpreted his behavior as a wish to persecute them and for this they felt they had the right to kill him.

JUDGING FAVORABLY

The Mishna teaches us "judge every man in a favorable, meritorious light" (Pirke Avot 1:6). This was where Yoseph and his brothers stumbled, if we are permitted to speak in such terms. Each side did not judge the other in a favorable light. Yoseph should have said to himself: "if ten of the greatest sages decided that this food is not "eiver min hachai" then perhaps I am the one who is mistaken. Perhaps it is permissible to eat the meat in this fashion". Although he is not permitted to concede to their opinion without clear proof, he should at least have judged them in a more favorable manner. A possible course of action would have been to ask his father. If Reuven, Shimon, Levi, Yehudah, and the other brothers feel that this is not "eiver min hachai" perhaps they are correct. Our father is a Gadol Hador, let him rule for us. If he is not sure we can ask our grandfather Yitzchak. He should not have rushed to accuse his brothers of eating "eiver min hachai" and then to inform his father of this in no uncertain terms.

The brothers too should have judged Yoseph favorably. Where did they get the idea that he was a "rodef"? Perhaps his intentions were quite the opposite, to prevent them from sinning so that they too would have a share in Eretz Yisrael and the entire spiritual legacy of the holy forefathers.

Both sides did not judge each other favorably, if we may speak in such terms.

The Rishonim tell us that the requirement to judge others positively does not apply to evil people, not only are we not required to judge them favorably but we are required to grant them an unfavorable judgment (see Rambam and Rabenu Yonah's commentary to this Mishna). Unless we are aware that someone is a "rasha", however, we must assume that what he is doing is right and not as it appears. Even if he is acting improperly, we should assume that perhaps he was not given the same education as we have been given, for a Jew in Moscow cannot be as knowledgeable one in Yerushalayim. We must always try our best to find the good in others. The brothers assumed that Yoseph was a "rasha" and therefore had the right to judge him unfavorably, but what gave them the right to assume that he was a "rasha"?

GIVING THE BENEFIT OF THE DOUBT

Life would be so much better if we would learn to judge others favorably. This applies especially to married couples. Perhaps if people would interpret the actions of their spouse less negatively, there would be far less divorces than we are seeing today. When the husband comes home and finds his food burnt, why must he assume that his wife did so intentionally, perhaps while the food was on the fire she went to answer the telephone or had to attend to a crying baby? The story is told of a woman who came to the Rav with the following question: she had salted her meat and then rinsed it as the halacha requires, but could not remember whether or not

she waited the requisite amount of time prior to the rinsing. The Rav asked her what she was doing while the meat was being salted, to which she responded: "I was speaking to my neighbor". The Rav's response was: "in that case it is definitely kosher!" Clearly the wives must be told as well not to view their husbands in a negative light, but I am speaking now to future husbands, IY"Y. Life would be so much better if we judged each other in a favorable light.

There are so many stories told regarding how people misjudged others when they should have given them the benefit of the doubt. We can take this one step further and add that a person may think that his neighbor is guilty of wrongdoing when in reality the accuser is the guilty one, as the following story illustrates. A woman was waiting at the airport for her flight (let us judge her favorably and assume she had a valid reason for flying to Chutz la'aretz and was not simply vacationing there!). She went to the newsstand and purchased a package of wafers to eat while she was waiting. As she was eating her wafers she suddenly heard her name being called over the loudspeaker instructing her to come to the counter to straighten out some paperwork. Upon returning to her seat to her horror, she noticed a man sitting there, a total stranger quite calmly eating her wafers! Inside she was very angry but she decided to do her best to avoid publicly embarrassing him. What did she do? She sat herself down right next to him and proceeded to eat the wafers from her package - the same one the man was helping himself to. Between them, they managed to finish off the entire package of wafers. Many hours later, on the plane, she opened her handbag only to discover a packet of wafers! She suddenly realized that in her haste to go the counter she must have placed the wafers in her bag. It was now clear that it was not he who was eating from her wafers, but she was eating his! She had thought he was stealing from her, when in fact she was stealing from him. She could only imagine what must have been going through that man's mind when some strange woman sat herself down next to him and demolished his wafers one after another. Perhaps he judged her favorably and assumed that she had spent her very last penny on the flight and had nothing left to eat, but could she not have at least asked for permission?

Life would be so much better if we could judge each other favorably. The following story took place here in the Old City of Yerushalayim: Two people once came to me. One man claimed that the other said to him "I will kill your wife!" The other man responded that he was speaking in question form - "Would I kill your wife?" This was simply a case where one did not understand the other's manner of speaking because they were raised in different cultures.

Chazal provide us with one of the ways of judging others positively: "do not judge your fellow man until you find yourself in his place, his situation" (Pirke Avot 2:5). My father z"l once explained that "his place" can at times be taken literally. We cannot compare a person raised in one environment with one raised in another. Thank G-d, we were raised in Eretz Yisrael, in Yerushalayim or one of many other wonderful cities, we cannot compare ourselves to a Jew raised in Moscow, where the value system is so different to ours. This was an example of: "do not judge your fellow man until you find yourself in his place" - literally "his place". In each place there are different opinions and different manners of speaking.

WHY JUDGE AT ALL?

I often say that all of Chazal's adages regarding judging others favorably, and "do not judge your fellow man until you find yourself in his place, his situation", only apply when it is necessary to judge the other! For example, when a shidduch is suggested, he must know whether or not this is a suitable family for him to marry into. If someone suggests a chavruta for him, he also must inquire whether it is a good match. In such circumstances Chazal instructed us to do our utmost to judge the other favorably and to try to put ourselves in his place. When there is no pressing need to judge another, then better not to judge him AT ALL, "the judge of all the earth He will do justice" (see Bereishit 18:25). Why must you be the judge? Rather do not judge at all!

The laws of Chanukah show us just how important it is to judge others favorably. The halacha states that if one's house has two doors, he must place a Menorah by each entrance. This is to avoid people suspecting him of not having lit. If all of mankind were to judge each other favorably we would have no need for such a halacha, but unfortunately this is not the case. Today, some Poskim say that one may be lenient with regard to this halacha, since most people light inside their house, not lighting by the door will not arouse suspicion of the person not having lit.

We should do our utmost to judge one another favorably, for when we do so Hashem will grant us a favorable judgment "mida keneged mida" "measure for measure" (Shabbat 105a). May we all have a happy and enjoyable Chanukah and merit the kindling of the Menorah speedily in our day. Amen.

HaRav Nebenzahl's sichot in Hebrew, including the recently published Sichot on Sefer Bamidbar are now available on the internet: www.judaicabooks.net (C) 5764/2003 by American Friends of Yeshivat Netiv Aryeh



From: torahweb@zeus.host4u.net Sent: December 18, 2003 To: weekly1@torahweb.org Subject: Rabbi Zvi Sobolofsky - Sharing a Destiny

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RABBI ZVI SOBOLOFSKY
SHARING A DESTINY

The moment of truth had arrived for Yosef. After being seduced by Potifar's wife, Yosef was about to succumb to sin. At that critical moment, an image of his father appeared to him. Chazal (Sotah 36a) elaborate on the message his father gave him. Yosef was warned that if he sinned with Potifar's wife, his name would not appear on the stones of the ephod worn by the Kohen Gadol. After hearing this, Yosef was able to summon the strength to refrain from sin. What was it about his father's words that enabled him to overcome his yetser harah?

During the years Yosef was separated from his family he lived with a constant fear. His brothers, living in Eretz Yisroel and surrounding Yaakov, were becoming the family unit which would develop into the nation of Hashem. Yosef was terrified that he would be left out of that destiny. The image of Yaakov that appeared to him "understood" that the key to reach Yosef was to address this fear. The entire Jewish people would some day be carried on the shoulders of the Kohen Gadol, as the names of the tribes were engraved on the stones of the ephod. To have his name deleted was tantamount to being excluded from the Jewish people. It was only this deep-seated fear that Yosef had that gave him the strength to refuse the temptation of sin.

This all encompassing concern to never be excluded from the destiny of the Jewish people repeats itself in two similar incidents later in the Torah. As the first Korban Pesach after yetsias Mitzrayim was being prepared, a group of individuals approached Moshe with a request. They were impure and thus could not offer a Korban Pesach. Nonetheless, they begged to be included in the Mitzvah of Korban Pesach saying "loma nigora" - why should we be left out?

Korban Pesach is not an ordinary korban. It is the only korban that if not brought carries a punishment of kareis. Korban Pesach was the vehicle through which Bnai Yisroel became a nation. One who does not offer a Korban Pesach chooses not to be part of this nation. It is entirely fitting that the punishment for not participating in this korban is "v'nichresa hanefesh ha'he mai'ameha" - the individual is cut off from the nation he is trying to separate himself from. Those individuals who could not offer the Korban Pesach cried out to Moshe, "We want to be part of the

nation. It is not our fault that we can't bring the korban. Please find us another way to join the Am Hashem."

In the second incident, the daughters of Tzelafchad approach Moshe as Eretz Yisroel is being divided. Because of our particular situation, they said, we will not have a share in Eretz Yisroel. Being excluded from Eretz Yisroel is tantamount to not being part of the Am Hashem. The benos Tzelafchad begged Moshe to find a way to include them. They also used a phrase similar to that used by those who could not offer the Korban Pesach, "loma yigora shem avinu" - why should our father's name and we, his daughters, be excluded from the Jewish people?

From where did these two sets of people, those who couldn't offer the Korban Pesach, and the benos Tzelafchad, derive the inspiration to be so concerned with being full members of the Am Hashem? Benos Tzelafchad were descendants of Yosef, who had imparted to his children and their descendants an understanding of the utmost significance of never being excluded from the destiny of the Jewish people. Similarly, according to one opinion in Chazal, the temei'ei meis who couldn't bring the Korban Pesach were the ones who carried the bones of Yosef through the desert. Yosef inspired all those who came in contact with him to share his life dream of remaining a part of the Jewish people. To preserve that dream he could overcome anything. His descendants couldn't bear being left out of the destiny of the Jewish people in Eretz Yisroel, and those who carried his remains were inspired to beseech Moshe for a way to share in the destiny of Bnai Yisroel as they celebrated their becoming a nation. Yosef continues to inspire all of us to link our destiny with the destiny of our people.

From: RABBI YISSOCHER FRAND [ryfrand@torah.org] Sent: Dec. 18, 2003 To: ravfrand@torah.org Subject: Rabbi Frand on Parshas VaYeishev "RavFrاند" List - Rabbi Frand on Parshas VaYeishev

Yosef's Playing With His Hair Was Not A Juvenile Fixation

The pasuk [verse] says regarding Yosef, "v'hu naar" [and he was a young lad] [Bereshis 37:2]. At the beginning of the parsha, Rashi cites the Medrash on these words. The Medrash says that Yosef acted immaturely, like a young lad. He used to fix his hair and touch up his eyes so that he would look handsome.

Yosef was 17 years old at the time, and this is not unusual behavior for a 17 year old. But, on the other hand, it is highly unusual to be told that a person of Yosef's caliber would engage in this type of activity. Our Sages say that Yosef was almost like a replica of our patriarch, Yaakov. He is referred to as Yosef the righteous (haTzadik) by virtue of the restraint that he exhibited in this week's parsha. He did not lose himself to temptation, despite all the years that he was separated from his family. Yosef had a sterling character and every single action that he took was for the sake of Heaven. How could we attribute to him -- even at the age of 17 -- behavior like preening himself to look handsome?

Even if we were inclined to write off Yosef's practice of preening himself as the foolish behavior of a teenager, behavior that he would soon outgrow, we would still have a problem. The pasuk [verse] later in the Parsha [Bereshis 39:6] says, "And Yosef was beautiful of form and beautiful of appearance" (yefei toar v'yefei mar-eh). There too, the Medrash Tanchuma comments that once Yosef saw that he was in a position of command (in Potiphar's house) he began to eat and drink like a monarch and began to fix his hair. G-d commented, "Your father is in mourning over you, and you are playing with your hair!"

Yosef was already a grown adult. What is this fixation with his hair that the Medrash again accuses him of? This is the righteous Yosef. What is really happening here?

Rav Schwab (in his sefer) provides a very interesting insight. The Torah calls Yosef a 'naar' [young lad]. The Torah uses this term in last week's parsha (VaYishlach) in reference to Shechem, son of Chamor. "And the 'naar' did not delay to carry out the matter (of circumcision) because he desired Yaakov's daughter." At this point in time Shechem son of Chamor was not a young lad. He was in fact one of the most prestigious people in the city. So why does the pasuk refer to him as a 'naar'?

This teaches us that the definition of a 'naar' has nothing to do with one's age. Rather, 'naar' is symbolic of the impetuosity of youth. When people become older, they learn to take life slower and more deliberately. They do not rush into decisions. Often, a young person does not merely need to have something 'Now'. He must have it 'yesterday'. As we grow older, we learn that we need to think things over and wait things out. We cannot always grab and take things reflexively.

Shechem may have been an older person. He may have been a respected individual, but he still acted like a 'naar' because he rushed into the agreement proposed by Shimeon and Levi without thinking it through. That is the definition of a 'naar'.

Our Sages say that Yosef was the King of his brothers. Yosef foresaw this in his dreams. He envisioned that they would bow down to him and that he would be the King. One of the laws of monarchy is that the King has to be physically prominent. "A King in his glory your eyes shall behold..." [Isaiah 33:17]. The Talmud states [Sanhedrin 22b] that a King must groom his hair daily. He represents the people and he must have the type of handsome appearance that people can respect.

When our Sages say that Yosef acted as a 'naar,' they mean that his mistake was that he already saw himself as being the monarch at age 17. It was not an adolescent fixation with hair. The problem was that he saw himself as the ruler of his brothers before the proper time for that relationship to develop. This, too, is the meaning of the Medrash later in the parsha. When Yosef saw himself in a position of leadership in Potiphar's house, he again went back to fixing his hair. Why? Again, Yosef thought that this was the time to act like the King, which he knew he was destined to become. Again, he was premature. This premature behavior, rather than any juvenile concern with his hair, was the "maseh na-arus" ('immature' actions) that the Medrash attributes to Yosef.

One Who Rules Over Himself Can Then Rule Over Others

The pasuk teaches "Yehudah recognized and said 'She is more righteous than I...'" [Bereshis 38:26]. Yehudah originally thought that his disguised daughter-in-law was a prostitute, and engaged her as such. Later, when it was discovered that Tamar was pregnant, the people wanted to have her put to death. [Religious practice at that time considered Tamar to be bound in a "levirate relationship" (zekuka l'Yibum) to the family of Yehudah, such that relations outside the family were akin to adultery]. Tamar pulled out the signet and staff that Yehudah had given her in lieu of payment, and asked the owner of those items to identify himself as the father of her fetus. Yehudah publicly admitted that he had given those items to Tamar and as such she should not be put to death.

Rashi interprets Yehudah's words of "Tzadkah mi'meni" (which are simply translated as "she is more righteous than I") to mean "She is righteous. (The fetus is) from me." Rashi explains that according to our Sages, a Heavenly Voice issued forth at that time and said "And from Me did the matters emerge... I decreed

that kings should come forth from her and it is from the Tribe of Yehudah that I decreed kings should be established in Israel".

The Medrash similarly says "Because you admitted that you were wrong and Tamar was right, your brothers will admit to you that you are worthy of being their king".

Granted, Yehudah -- who could have stonewalled and had Tamar put to death -- was being very noble by embarrassing himself and admitting to her virtuousness at his expense. However, in what way does that give him the credentials to be the Monarch of the Jewish people?

Rav Elya Meir Bloch writes that there is a vast difference between leadership as we see it today, and the classic Monarch of the Jewish nation. Leadership today is based on poll reading, not on what is right for the people. Today's "leaders" are really the followers, writes Rav Elya Meir. They see what the people want and they make their decisions based on the polls.

The first requirement for a Jewish King is that he must rule over himself. If a person has the capacity to rule himself then he can be a ruler for the people. However, if he has no control over himself, how can he expect to control and lead a people?

With Yehudah's act of admission, he demonstrated unbelievable self-control. He disregarded the fact that he was opening himself up to humiliation and disgrace and disregarded the fact that he had an "easy way out." He took the unpleasant path, but the right path. He swallowed the bitter pill of embarrassment and humiliation that would result from this admission. But he had the fortitude and the moral character to do what is right and to rule over himself. It was this demonstration of his self-effacing concern for what is right that his brothers would recognize, and admit that he is worthy to be the true Jewish leader.

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These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 396, Artificial Insemination Before Chemotherapy. Tapes or a complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 or e-mail tapes@yadyechiel.org or visit <http://www.yadyechiel.org/> for further information. RavFrand, Copyright © 2003 by Rabbi Yissocher Frand and Torah.org. Torah.org: The Judaism Site <http://www.torah.org/> Project Genesis, Inc. learn@torah.org



From: Rafael Salasnik [rafi@brijnet.org] Sent: Dec. 17, 2003 To: daf-hashavua@shamash.org Subject: daf-hashavua Vayeshev 5764/2003 Vayeishev-5764 U N I T E D S Y N A G O G U E - L O N D O N (O) Vayeshev Vol 16 No 13 20 December 2003 25 Kislev 5764 First Shabbat Chanukah SHABBAT MEVARCHIM

... JEWISH VALUES
by CHIEF RABBI DR JONATHAN SACKS
HUMILITY

Humility is not one of today's more widely regarded virtues. In an age of self-promotion ("If you've got it, flaunt it"), people in the public eye are more likely to seek the services of publicists and

image consultants. Better, we are told, to have an hour of fame than a life of anonymity and good deeds quietly performed.

The Torah believes otherwise. Of Moses, the greatest leader the Jewish people has ever had, it says that he was "a very humble man, more humble than anyone else on the face of the earth." Of a king, the most powerful office-holder in ancient times, it says that "he should not consider himself better than his brothers." Maimonides rules that a king must "cultivate a humble and lowly spirit" and "be careful of the honour of even the lowest." The higher we strive, the more humble we are commanded to be.

Yet clearly humility is not self-abasement. We are not commanded to be like Dicken's Uriah Heep, who said of himself, "I am well aware that I am the 'umbllest person going." What then is it?

Humility is the ability to care about others more than about oneself. It means being more concerned about the task than the rewards it brings. It means turning one's attention outward, not inward. It involves the capacity to respect and admire, to listen and respond. Ben Zoma captured some of the dimensions of humility when he taught, "Who is honoured? One who honours others. Who is wise? One who learns from everyone." Often people seek honour but are unwilling to give it. They are ready to teach but not to learn. Humility is the opposite of arrogance. It means thinking well of others, not oneself.

One of the greatest men I ever met was the late Lubavitcher rebbe, Rabbi Menachem Mendel Schneersohn of blessed memory. Before I first met him, I assumed he would fit the conventional image of a charismatic leader. He was nothing of the kind. He was gentle, softly-spoken and self-effacing. He made you aware that when you were in his company, for him the most important person in the room was you. When he spoke, he showed you the person you could become and the greatness he knew you capable of. That was Jewish leadership in the highest tradition of Moses.

Humility is not a sense of personal unworthiness or a tendency to put oneself down. That is not humility at all but an inverted form of self-regard. It is, rather, the knowledge that other things are more important than the first person singular. It means being open to others and to the world. I once knew a holy man about whom a friend once said: "He takes G-d so seriously that he does not need to take himself seriously at all." That is true humility.

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MEANING IN MITZVOT

by RABBI ASHER MEIR

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

Ner Chanuka; Ner Havdala

On motza'ei Shabbat during Chanuka we must make havdala to mark the departing Shabbat and also light the Chanuka lights corresponding to the coming day. Which has precedence? Shulchan Arukh (OC 681) states that in Beit Kneset the Chanuka lights should be lit first; the Rema adds that the same rule applies at home.

This order follows from a straight-forward application of two principles: We always strive to light the Chanuka candles as early as possible (SA OC 672); conversely, we always strive to delay havdala in order to extend the Shabbat and show that it is not a burden on us (see SA OC 293).

Other authorities dispute the Rema. For example, Arukh HaShulchan points out that there is another principle: that the more frequent mitzva (havdala) should have precedence. Furthermore, he states that lighting Chanuka lights is hardly an effective way of extending the Shabbat. First of all, it involves a melakha which is forbidden on Shabbat; furthermore, the mitzva itself belongs specifically to the following day! He concludes that at home it is preferable to make havdala first.

Alongside the ramified halakhic discussion of the ideal relationship between the Chanuka lights and havdala, we find in the aggadah a profound connection between these two commandments.

The Yerushalmi explains the origin of the custom to bless on the fire during havdala. During the first Shabbat, complete darkness never fell. Although the sun set on Friday night, the unique holy light of the "seven days of creation", which enabled Adam to see the entire world, continued to glow.

Only as Shabbat departed did Adam experience total darkness. He was terrified, fearing that the serpent was about to engulf him. HaShem provided him with two rocks, enabling him to create a spark and ignite a fire; then his fear abated (Yerushalmi Berakhot end of 8:5).

Elsewhere, the Yerushalmi describes in almost identical language a holiday that Adam instituted around the time of the winter solstice. As the days became shorter and shorter from man's creation in Tishrei, he became terrified, again fearing that the serpent was engulfing him. When the days lengthened, he was relieved and proclaimed a holiday (Yerushalmi Avoda Zara 1:2).

Extending this idea a bit, we may suggest that the character of Chanuka is parallel to that of motza'ei Shabbat. Until the first motza'ei Shabbat, HaShem provided light for us; afterwards, it became our responsibility to provide ourselves with material illumination. Indeed, part of the purpose of creation was for mankind to take an active part in the world's perfection. (As the Torah states in Bereshit 2:3, the creation "which G-d created to do", and the Midrash explains that He made it so that we would then "do", that is, complete the task.)

The Chanuka miracle has a similar character. Until this time, the Divine providence guiding the Jewish people had a prominent miraculous character. During the Exodus and our sojourn in the Midbar, we experienced miracles every day; once we arrived in the Land of Israel our sustenance was natural but public miracles continued to be a frequent aspect of G-d's help. Over the generations, these revealed and public miracles became less frequent, like the shortening days of the fall season. The miracle of the oil at Chanuka was the last such miracle the Jewish people experienced. Even the military victory at Chanuka itself was a natural miracle, not a supernatural one. Indeed, the gemara tells us that Chanuka was "the end of all miracles" (Yoma 29a).

Yet the "serpent" did not engulf us after Chanuka. After HaShem withdrew the supernatural light of the seven days of creation, He didn't forsake us; He provided us with the means to create our own light. Likewise, after He withdrew the supernatural supervision that guided us until the time of Chanuka, He provided the means for us to guide ourselves according to His will even without revealed miracles. This means is the light of Torah, specifically the light of the Torah shebe'al peh (Oral Torah) whose development began to accelerate around the time of Chanuka.

Not only the light of providence, but also the original supernatural light of the seven days inheres in the Torah of the Sages. This is hinted at in the first passage we cited. The Yerushalmi Berakhot mentions that this supernal light illuminated the world for mankind for thirty-six hours - from Friday morning until Saturday night. The Rokeach (Laws of Chanuka 225, cited in Benei Yissachar) writes that this is the basis for the 36 Chanuka lights instituted by Chazal.

"Meaning in Mitzvot" is undergoing intensive editing, and BE"H and the help of loyal supporters, we hope to have the book out soon. If you would be interested in helping with publication, please contact Rabbi Meir about making a dedication or subscription (advance purchase): mail@asherandattara.com, fax 02-642-3141

Rabbi Meir authors a popular weekly on-line Q&A column, "The Jewish Ethicist", which gives Jewish guidance on everyday ethical dilemmas in the workplace. The column is a joint project of the JCT Center for Business Ethics, Jerusalem College of Technology - Machon Lev; and Aish

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From: Jeffrey Gross [jgross@torah.org] Sent: December 15, 2003 To: weekly-halacha@torah.org Subject: Weekly Halacha - Parshas Vayeishev WEEKLY-HALACHA FOR 5763

By RABBI DONIEL NEUSTADT Rav of Young Israel in Cleveland Heights
A discussion of Halachic topics. For final rulings, consult your Rav

SHABBOS CHANUKAH: LAWS and CUSTOMS

Lighting Chanukah candles on erev Shabbos and on motzai Shabbos entails halachos that do not apply on weekday nights. The following is a summary of the special halachos that apply to Shabbos Chanukah.

PREPARATIONS

A. If possible, one should daven Minchah on Friday before lighting Chanukah candles.(1) There are two reasons for davening Minchah first: 1) The afternoon Tamid sacrifice, which corresponds to our Minchah service, was always brought before the lighting of the Menorah in the Beis ha-Mikdash(2); 2) Davening Minchah after lighting Chanukah candles appears contradictory, since Minchah "belongs" to Friday, while the Chanukah candles "belong" to Shabbos.(3) But if no early minyan is available, then it is better to light first and daven with a minyan afterwards.(4) The oil or candles should be able to burn for at least one hour and forty-five minutes.(5) If the oil and candles cannot possibly burn that long, one does not fulfill the mitzvah even b'diavad, according to some opinions.

B. Enough oil (or long enough candles) to burn for at least one hour and forty-five minutes must be placed in the menorah before it is lit. If one neglected to put in enough oil and realized his error only after lighting the menorah, he may not add more oil. He must rather extinguish the flame, add oil, and then re-kindle the wick. The blessings, however, are not repeated.(6)

C. One who does not have enough oil for all the wicks to burn for an hour and forty-five minutes must make sure that at least one light has enough oil to burn that long.(7) [If, for example, Shabbos falls on the sixth night of Chanukah, and there is only enough oil for five lights to burn for the required length of time instead of the six that are required, most poskim maintain that only one should be lit, while a minority opinion holds that five should be lit.(8)]

D. Since it is customary in many homes that children under bar mitzvah light Chanukah candles, too, this custom should be observed on erev Shabbos as well. Preferably, the child's menorah should also have enough oil (or long enough candles) to burn an hour and forty-five minutes. If, however, it is difficult or impractical to do so, many poskim permit a child to light with the blessings even though his lights will not last for the full length of time.(9)

E. The menorah should be placed in a spot where opening or closing a door [or window] will not fan or extinguish the flame.(10)

E.. A guest who is eating and sleeping over lights at the home of his host even if his own home is in the same city. Preferably, he should leave his home before plag ha-Minchah.(11)

THE TIME OF LIGHTING ON EREV SHABBOS 1. All preparations for Shabbos should be completed before Chanukah candles are lit so that all members of the household - including women and children - are present at the lighting.(12) 2. There are two points to remember about lighting Chanukah candles on Friday afternoon: 1) Chanukah candles are always lit before Shabbos candles; 2) Chanukah candles are lit as close as possible to Shabbos. The procedure, therefore, is as follows:

L'chatchilah, Chanukah candles are lit immediately before lighting Shabbos candles. B'diavad, or under extenuating circumstances, they may be lit at any time after plag ha-Minchah.(13) Depending on the locale, plag ha-Minchah on erev Shabbos Chanukah is generally a few minutes less or few minutes more than an hour before sunset.(14)

In most homes, where the husband lights Chanukah candles and the wife lights Shabbos candles, the correct procedure is to light Chanukah candles five minutes or so(15) (depending on the number of people in the house who are lighting Chanukah candles) before lighting Shabbos candles. As soon as Chanukah candles have been lit, the wife lights the Shabbos candles.

If many people are lighting and time is running short, a wife does not need to wait for everyone to finish lighting Chanukah candles; rather, she should

light her Shabbos candles immediately.(16) [If sunset is fast approaching, the wife should light Shabbos candles regardless of whether or not the Chanukah candles have been lit by her husband. If she sees that her husband will not light his menorah on time, she should light the Chanukah menorah herself, followed by Shabbos candles.]

In a home where the man lights both the Chanukah and the Shabbos candles [e.g., the man lives alone; the wife is away for Shabbos], the same procedure is followed. If, by mistake, he lit Shabbos candles before Chanukah candles, he should light his Chanukah candles anyway [as long as he did not have in mind to accept the Shabbos].

In a home where the woman lights both Chanukah and Shabbos candles [e.g., the woman lives alone; the husband is away for Shabbos], she must light Chanukah candles first. If, by mistake, she lit Shabbos candles first, she may no longer light Chanukah candles. She must ask another person - a man or a woman - who has not yet accepted the Shabbos to light for her. The other person must recite the blessing of lehadlik ner shel Chanukah, but she can recite the blessing of she'asah nissim [and shehecheyanu if it is the first night].(17)

If, after lighting the Shabbos candles but before the onset of Shabbos, the Chanukah candles blew out, one must re-kindle them. One who has already accepted the Shabbos should ask another person who has not yet accepted the Shabbos to do so.(18)

ON SHABBOS

1. The menorah may not be moved with one's hands for any reason, neither while the lights are burning nor after they are extinguished.(19) When necessary, the menorah may be moved with one's foot, body or elbow(20) after the lights have burned out. If the place where the menorah is standing is needed for another purpose, a non-Jew may be asked to move the menorah after the lights have burned out.(21) 2. If Al ha-nissim is mistakenly omitted, the Shemoneh Esrei or Birkas ha-Mazon is not repeated. 3. Children should be discouraged from playing dreidel games on Shabbos, even when playing with candy, etc.(22) A dreidel, however, is not muktzeh.(23) 4. Oil may be pressed out of latkes on Shabbos, either by hand or with a utensil.(24) 5. Chanukah gifts may not be given or received, unless they are needed for Shabbos use.(25) 6. In the opinion of some poskim, women are obligated to recite Hallel on Chanukah.(26)

ON MOTZAEI SHABBOS

Candlelighting must take place as close as possible to the end of Shabbos.(27) Indeed, some have the custom of lighting Chanukah candles even before havdalah, while others light them immediately after havdalah. All agree that any further delay in lighting Chanukah candles is prohibited. Therefore, one should hurry home from shul and immediately recite havdalah or light Chanukah candles. A Shabbos guest who lives nearby and must go home immediately after Shabbos is over, should light in his home.(28) If, however, he does not leave immediately after Shabbos, he should light at the home of his host.(29) Preferably he should also eat melaveh malkah there.

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FOOTNOTES: 1 Mishnah Berurah 679:2. Many working people, though, are not particular about this practice, since it is difficult to arrange for a minyan on such a short day. 2 Sha'arei Teshuvah 679:1, quoting Birkei Yosef. 3 Sha'ar ha-Tziyun 679:7, quoting Pri Megadim. 4 Birkei Yosef 679:2; Yechaveh Da'as 1:74. 5 See Beir Halachah 672:1. The breakdown [in this case] is as follows: 20 minutes before sunset, 50 minutes till the stars are out, and an additional half hour for the candles to burn at night. Those who wait 72 minutes between sunset and tzeis ha-kochavim should put in oil to last for an additional 22 minutes at least. 6 O.C. 675:2 and Mishnah Berurah 8. 7 Mishnah Berurah 679:2. 8 Mishnah Berurah 671:5 (based on Chayei Adam and Kesav Sofer) maintains that when the "correct" number of candles is not available, only one candle should be lit. See also Beis ha-Levi, Chanukah. Harav E.M. Shach (Avi Ezri, Chanukah), however, strongly disagrees with that ruling. 9 Based on Igros Moshe O.C. 3:95, Y.D. 1:137 and Y.D. 3:522. See also Eishel Avraham (Tanina) O.C. 679 who permits this. 10 O.C. 680:1. 11 See Chovas ha-Dar 1:12. 12 Mishnah Berurah 672:10. See also Chovas ha-Dar 1:10. 13 See Igros Moshe O.C. 4:62. 14 Note that only on erev Shabbos is it permitted to light this early. See Hebrew Notes, pgs. 4-8, where it is proven from several sources that during the week, plag ha-Minchah should be figured at about an hour before tzeis ha-kochavim, and not one hour before sunset. See also Mor u'Ketziyah 672:1. 15 For one half hour before this time, it is not permitted to learn or eat. 16 Ben Ish Chai, Vayeishev 20. 17 Mishnah Berurah 679:1. 18 Mishnah Berurah 673:26, 27. [Concerning asking a non-Jew to light; see Rambam (Hilchos Chanukah 4:9), Ohr Gadol (Mishnah Megillah 2:4), Da'as Torah 673:2 and Har Tzvi O.C. vol. 2, pg. 258.] 19 O.C. 279:1. 20 Mishnah Berurah 308:13; 311:30; Igros Moshe O.C. 5:226. Chazon Ish O.C. 47:13, however, does not agree with this leniency. 21 Mishnah Berurah 279:14. 22 See Mishnah Berurah 322:22. 23 See Igros Moshe O.C. 5:22

10. 24 Mishnah Berurah 320:24, 25. 25 Mishnah Berurah 306:33. 26 See Machazeh Eliyahu 22 for the various views. 27 Those who wait 72 minutes to end Shabbos all year round, should do so on Shabbos Chanukah as well; Igros Moshe O.C. 4:62. But those who wait 72 minutes only on occasion, should not wait 72 minutes on motzaei Shabbos Chanukah; Harav S.Z. Auerbach and Harav Y.S. Elyashiv (quoted in Shevus Yitzchak, pg. 75). 28 Chovas ha-Dar 1, note 65. 29 Harav S.Z. Auerbach (quoted in Piskei Teshuvos, pg. 498).
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From: ohr@ohr.edu Sent: December 17, 2003 To: weekly@ohr.edu Subject: Torah Weekly - Parshat Vayeshev TORAH WEEKLY - For the week ending 20 December 2003 / 25 Kislev 5764 - from Ohr Somayach | www.ohr.edu Please Help Brighten The Darkness For The Poor Of Jerusalem <http://www.kerenyehoshuavivisroel.com/>
Parshat Vayeshev -- <http://ohr.edu/yhiy/article.php/1371>

Written and compiled by
RABBI YAAKOV ASHER SINCLAIR
- In Sheep's Clothing "And Yosef had been brought down to Egypt..." (39:1)

It never fails to amaze me how our hidden agendas can rule our lives like wolves in sheep's clothing.

Rashi explains that the juxtaposition of the incidents of Yehuda and Tamar, and that of Yosef and Potiphar's wife, is to emphasize that both women acted for the sake of Heaven, that their motives were altruistic. If so, why is Tamar regarded as a righteous woman, a tzadeket, and Potiphar's wife considered cursed, wanton, and evil?

Even when faced with death by burning, Tamar refused to expose Yehuda as the father of her unborn twins. From her selflessness we learn that it is better to throw oneself into a fiery furnace than to humiliate someone in public (Sota 10).

However, there is more to Tamar's action. At this point, Tamar knew that she was pregnant with twins, and that on her progeny was founded the entire plan for Jewish salvation, the lineage of King David and, eventually, Mashiach. And with all that she still demurred from humiliating Yehuda in public, even if it meant that Mashiach should not come, and that all that was planned should never materialize. Tamar didn't stop for one minute to weigh up one side against the other. She knew that it was forbidden to humiliate Yehuda. End of Story.

Potiphar's wife knew by means of astrology that she was destined to have descendants from Yosef. However her astrological predictions were not accurate enough to foretell whether this offspring would come directly through her or through her daughter (as in fact turned out to be the case). Nevertheless, she made every effort to seduce Yosef. The dress she wore in the morning for him was replaced by a different one in the afternoon. At every opportunity she tried to woo him with words, with money, and with threats.

How was she able to determine so definitively that her astrological prediction referred to herself and not to her daughter? Enter desire.

Exit altruism.

Potiphar's wife's physical attraction to Yosef had no problem convincing her altruism that she, and not her daughter, was to be Yosef's consort.

Nothing is more dangerous, and nothing is more difficult to identify than selfishness masquerading as altruism. That's the ultimate wolf in sheep's clothing.

Source: + Based on Lev Eliyahu

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From: Shlomo Katz [skatz@torah.org] Sent: Dec. 16, 2003 To: hamaayan@torah.org Subject: HaMaayan / The Torah Spring - Parashat Vayaishev
HAMAAYAN / The Torah Spring
Edited by SHLOMO KATZ
Parashat Vayaishev Volume XVIII 25 Kislev 5764 December 20, 2003
Sponsored by the Evans family in memory of Bonnie's aunt, Ite Leah (Lillian Erasmus) a"h

This week's parashah describes the sale of Yosef and begins a series of three parashot that relate the conflict between Yosef and his brothers. These parashot are always read on or around Chanukah. Interestingly, in Tractate Shabbat (22a), in the midst of discussing the laws of Chanukah, the Gemara seems to digress to describe the pit into which Yosef was thrown by his brothers. Since the Gemara was not arranged haphazardly, this further suggests that there must be some relationship between the Chanukah story and the "rivalry" between Yosef and his brothers. Many explanations have been given. R' Shimshon David Pinkus z"l suggests the following:

When Yosef related his first dream to his brothers, they challenged him (Bereishit 37:8): "Would you then rule over us? Would you then dominate us?" Yaakov's sons knew that King David was destined to come from Yehuda, and they considered Yosef to be a rebel against King David's dynasty. (Indeed, Yosef's descendant Yeravam would later rebel against King David's grandson and would establish the kingdom of the ten northern tribes.)

However, it was never Yosef's intention to rebel, nor was he trying to supplant the rule of the tribe of Yehuda or of King David.

Rather, Yosef and Yehuda represented different ways of serving Hashem, and Yosef was seeking recognition for his approach. What are these different approaches?

The name "Yehuda" is made up of G-d's Four Letter Name, plus the letter dalet. The Gemara teaches that the letter dalet represents one who has nothing (in Hebrew, "dal"). [Note that the letter dalet lacks sides all around. Like a pauper, it is incapable of holding anything.] When Yehuda was born, his mother Leah said, "I thank Hashem." She recognized that all comes from Hashem, and she gave Yehuda a name that reflects that fact. This was always Leah's attitude. Thus we read (Bereishit 29:17) that Leah's eyes were red, for she was always crying her heart out to Hashem. Likewise, Yehuda's descendant, David, said of himself (Tehilim 22:7), "I am a worm, not a man." Despite his great accomplishments, David took no credit for himself, for he recognized that all comes from Hashem.

In contrast, Yosef attributed to a person greater control over his own spiritual standing, and, he taught that this requires a person to be perfect. In our parashah, both Yehuda and Yosef faced similar challenges. Yehuda seemingly failed his test (with Tamar), but he confessed and moved on with his life. Likewise, Yehuda's descendants David and Menashe erred and repented. This was not Yosef's view. He told Potiphar's wife (paraphrasing 39:9), "If I fail, I shall be considered a sinner." The Gemara teaches that Yaakov appeared to Yosef at that moment and told him that his place among the tribes would be forfeited forever if he failed his test. In contrast to Leah, Yosef's mother Rachel is described as perfectly beautiful. Rachel's descendant King Shaul

also had to be perfect, and, because of one sin, he forfeited his entire kingdom.

Yosef's brothers felt that Yosef's approach was dangerously close to what would be Greek philosophy. The Greeks, too, preached self-improvement and perfection, but this ultimately leads to denying G-d. Unlike the Greeks, Yosef's focus was on spiritual improvement, but Yosef's brothers felt that any philosophy that attributes undue importance to man's accomplishments is heretical.

Ultimately, the approaches of Yehuda and Yosef will be reconciled, as described in the haftarah for Parashat Vayigash (the parashah in which the confrontation between Yosef and Yehuda reaches its climax). Regardless of what tribe we come from, we all call ourselves "Yehudim" -- spiritual descendants of Yehuda. Like Yehuda's descendant King David, we say (Tehilim 8:5), "What is man that You should remember him." Yet, in the next breath we acknowledge (Tehilim 8:6), "You have made him slightly less than the angels." One of Judaism's most unique teachings is the idea that man can be G-d's partner. In the time of the Bet Hamikdash, fire for the altar came down from Heaven, yet G-d expected man to feed the fire with wood. Similarly, we work hard at our jobs, yet we know that success is dependent on His Will.

With this lesson in mind, one can revolutionize his attitude, R' Pinkus adds. He notes, for example, that even people who would never waste their time reading certain popular magazines will look at those publications while waiting with their children at the pediatrician's office. Why? Because they feel that the time spent in the waiting room is wasted time anyway. But it is not. One should instead see that time as minutes or hours spent in partnership with G-d, healing and raising a Jewish child, not as time to be "written-off". This is the Jewish outlook. (Sichot Rabbi Shimshon David Pinkus: Chanukah p. 51)

"And Reuven heard, and he saved him [Yosef] from their hand; he said, 'Let us not strike him mortally . . . Throw him into the pit in the wilderness . . .'" (37:21-22)

The gemara (Shabbat 24a) states that this pit was home to snakes and scorpions. The halachah is that if a man falls into a pit full of snakes and scorpions, he is deemed dead and his widow may remarry. Yet, the Torah refers to Reuven's act as saving Yosef!

In contrast, Yehuda convinced his brothers to remove Yosef from the pit and to sell him into slavery. Yet, the gemara (Sanhedrin 6a) says that whoever praises Yehuda for this angers Hashem. Why?

R' Chaim of Volozhin z"l (1749-1821) explained: Reuven caused Yosef to be lowered into a pit full of snakes and scorpions, but the pit was in Eretz Yisrael. Yehuda saved Yosef's physical life, but he caused Yosef to be taken out of Eretz Yisrael. It is far better, said R' Chaim, to remain in Eretz Yisrael surrounded by snakes and scorpions than to live outside of Eretz Yisrael.

(Quoted in the journal Yeshurun Vol. VI, p. 200)

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<http://www.ezrastorah.org/>
SHABBOS PARSHAS VAYESHEV
FIRST DAY CHANUKAH

We should increase our charity contributions during the days of Chanukah because they are specifically appropriate for rectifying the defects of one's

soul through charity, and especially by supporting the needy among those who study torah.î (Kitzur Shulchan Aruch Laws of Chanukah)

24 KISLEV, FRI. AFTERNOON, Dec. 19

We light the Chanukah Menorah at home before lighting the Shabbos candles. (One should recite Mincha before lighting the Chanukah lights. However, one must be careful not to delay the welcoming of Shabbos because of this. One may not light neither Chanukah nor Shabbos lights, earlier than Plag HaMincha - one and one-quarter proportionate hours before sunset, (a proportionate hour is one-twelfth of the daylight period). One must be careful to use enough oil (or light a large enough candle) that will remain lit until thirty minutes after the appearance of the stars.

We make the following three Brachos before lighting the candles: Lehadlik Ner Shel Chanukah, Sheasah Nisim and Shehecheyanu. After lighting we recite Haneros Halalu etc." We also light the Chanukah Menorah, with all of its Brachos, in the southern side of the Shul (where the Menorah was lit in the Holy Temple) so as to make a public declaration of the miracle. Shehecheyanu is recited only on the first night. The first candle that is lit is at the extreme right of the Menorah.

[Rav Henkin noted that the Talmud states that one can fulfill his basic obligation of lighting Chanukah lights with one candle each night for a man and his entire household. The lighting was done outside, by the door of the house, so as to publicize the miracle to passersby. In later times the custom practiced was to light inside the house, by the left side of the door. It is better, however, to light in a window that is in view of the street, or at the very least, that is in view of an alley or courtyard where people walk.

The established custom is to light the Chanukah lights in a way that the Talmud called the most beautiful of all ó Lemhadrin Min Mehadrin, whereby on the first day one lights one candle, and on each day an additional candle is added, that candle being lit first. By the eighth day we light eight candles.

The Talmud's basic decree was for the head of the household to light for everyone in the house. They, in turn, must observe the candles being lit and hear the Brachos. If there are visitors in the house at the time of the lighting of the Menorah, they should either contribute oil (or candles) or pay a few cents so that they become partners in the Mitzvah. The custom now is for even visitors to light their own Menorah, at the proper time, with their own Bracha, even if a member of the family is lighting the Menorah for them at home. The individual family members may, if they so wish, light their own Menorahs and make their own Brachos. If they do so, they should light each Menorah in a separate place.

One may not derive any practical benefit from the Chanukah lights. Therefore, we light an additional light, called the Shammash, so that if one needs some light, he should use the Shammash.

It is best to light at the time of the initial appearance of the stars (except for Friday when must light before and for Saturday night when one, perforce, must light later). Under extenuating circumstances, one may light at midnight or even later, if members of the family are still awake to see the Chanukah lights.

There must be enough oil to last one half hour past the time when the stars appear. If one is lighting after the appearance of the stars there must still be enough oil to burn for half an hour.

If the Chanukah lights are accidentally extinguished prior to their having burned the requisite time, one is not obligated by Halacha to rekindle them; it is, however, advisable that one rekindle them without a Bracha.]

(There is a custom to give children Chanukah Gelt as part of the process of publicizing the miracle.)

WELCOMING THE SHABBOS

25 KISLEV, FRIDAY NIGHT, Dec. 19

MAARIV

We say Al Hanisim in Shemonah Esrei. If one omitted Al Hanisim he does not repeat the Shemonah Esrei (the same holds true for Al Hanisim in the Blessing after Meals (Birkas Hamazon).

25 KISLEV, SHABBOS MORNING, Dec. 20

SHACHRIS

Al Hanisim in Shemonah Esrei for Shabbos; Chazzan's Repetition; complete Hallel; Kaddish Tiskabel. We take out two Sifrei Torah; in the first Sefer Torah we have seven Aliyahs in the weekly Sidrah (Vayeishev). We place the second Sefer Torah next to the first and a Half-Kaddish is said. We then lift and roll the first Sefer Torah. The Maftir reads in the second Sefer Torah from Parshas Naso (7:1-7:17) from Vayehi Beyom Kalos Moshe until Nachshon ben Aminadav; the Haftarah is read in Zechariah

2:14-4:7. We bless the new moon of Teves. (no Kel Malei or Av Harachmim); Yehalelu; Ashrei.

MUSSAF

Half-Kaddish; Shemonah Esrei of Mussaf for Shabbos with Al Hanisim; Chazzan's Repetition; Kaddish Tiskabel; Ein Keilakeinu; Aleinu; Anim Zmiros; Shir Shel Yom; (Psalm of the Day); Mizmor Shir Chanukas; Mourner's Kaddish; Adon Olam.

MINCHA

Three Aliyahs in Parshas Mikeitz; Al Hanisim in Shemonah Esrei for Shabbos Mincha. (We do not say Tzidkascha Tzedek).

SECOND DAY CHANUKAH

26 KISLEV, DEC. 20,

DEPARTURE OF SHABBOS

MAARIV

Weekday Maariv; Ata Chonantanu and Al Hanisim in Shemonah Esrei; Half-Kaddish; Vihi Noam; Veatah Kadosh; Kaddish Tiskabel; light Chanukah Menorah in Shul; We light two candles beginning with the new addition. We make the Brachos lehadlik Ner and Sheasah Nisim (no Shehecheyanu); Haneiros Halalu, etc. Veyitein Lecha; Havdalah; Aleinu; Mourner's Kaddish.

(Rav Henkin noted that there are various opinions concerning the order of Havdalah and Chanukah Menorah lighting in the home. His recommendation was to make Havdalah first, and then to light the Chanukah Menorah. His reason was a practical one, intended for the benefit of someone who maintains Shabbos longer than the rest of the household. Such a person can make Havdalah with someone else lighting the Havdalah candle and holding it for him. When he is ready to light his Chanukah lights, he may then do so immediately.)

In Shul, we light the Chanukah Menorah in the morning too, (without a Bracha) so as to publicize the miracle.

On the weekdays of Chanukah, we observe the following order: In Shemonah Esrei and Bircas HaMazon we add Al Hanisim. At Shacharis we recite the complete Hallel followed by a half-Kaddish (with the exception of Shabbos and Rosh Chodesh when the Hallel is followed by a Kaddish Tiskabel.). (We do not say Tachanun, iKayl Erech Apayimî, the series of Yehi Ratzon (after Torah reading) and Lamnazeach all eight days of Chanukah).

On each weekday of Chanukah we have three Aliyahs from a section at the end of Parshas Naso, concerning the offerings brought by the N'siim (Princes) during the dedication of the Tabernacle. The first two Aliyahs are read in the paragraph whose day corresponds to that day of Chanukah; e.g., on the third day of Chanukah the first two Aliyahs would read from Bayom Hashlishi; The third Aliyah continues with the entire offering of the next day.

26 KISLEV, SUNDAY, DEC. 21

SHACHRIS

Al Hanisim in Shemonah Esrei; Chazzan's Repetition; complete Hallel; Half-Kaddish; Torah Reading: three Aliyahs in Parshas Naso: Kohen reads from (7:18-20) Bayom Hasheini until Mleah Ketores; Levi reads (21-23) until Nesanel ben Zvar; Yisroel reads (24-29) from Bayom Hashlishi until Eliav ben Cheilon; Half-Kaddish; Yehalelu; Ashrei; Uva Letzion; Kaddish Tiskabel; Aleinu; Psalm of the Day; Mizmor Shir Chanukas; Mourner's Kaddish.

EREV ROSH CHODESH

FIFTH DAY CHANUKAH

29 KISLEV, WEDNESDAY, DEC. 24

Those who say the service of Yom Kippur Koton do not do so today.

FIRST DAY ROSH CHODESH

SIXTH DAY CHANUKAH

30 KISLEV, WED. EVENING, DEC. 24

MAARIV

Yaale Veyavo and Al Hanisim.

30 KISLEV, THURS. MORNING, DEC. 25

SHACHRIS

Yaale Veyavo and Al Hanisim in weekday Shemonah Esrei; Chazzan's Repetition; complete Hallel; Kaddish Tiskabel. We take out two Sifrei Torah; in the first we have three Aliyahs in Parshas Pinchas in the regular Torah Reading for Rosh Chodesh (Numbers 28:1-15): Kohen reads from Vayedaber until Raviis Hahin; Levi reads from the following verse until Vaniscah; Yisroel continues until Vanisco; the fourth Aliyah is in the second Sefer Torah in Parshas Naso (Numbers 7:42-47) Bayom Hashishi; Half -

Kaddish; Yehalelu; the Torah is returned to the Aron HaKodesh; Ashrei; Uva Letzion; (no Lamnazeach); Half-Kaddish.

MUSSAF

We remove our Tefillin; Shemonah Esrei of Mussaf for Rosh Chodesh with Al Hanisim; Chazzan's Repetition; Kaddish Tiskabel; Aleinu; Psalm of the Day; Borchi Nafshi; Mizmor Shir Chanukas; Mourner's Kaddish.

SECOND DAY ROSH CHODESH

SEVENTH DAY CHANUKAH

1 TEVES, THURS. EVENING, DEC. 25

MAARIV

Yaale Veyavo and Al Hanisim.

1 TEVES, FRIDAY, DEC. 26

SHACHRIS

Yaale Veyavo and Al Hanisim in weekday Shemonah Esrei; Chazzan's Repetition; complete Hallel; Kaddish Tiskabel. We take out two Sifrei Torah; in the first we have three Aliyahs in Parshas Pinchas in the regular Torah Reading for Rosh Chodesh (Numbers 28:1-15): Kohen reads from Vayedaber until Raviis Hahin; Levi reads from the following verse until Vaniscah; Yisroel continues until Vanisco; the fourth Aliyah is in the second Sefer Torah in Parshas Naso (Numbers 7:48-53) Bayom Hashvii; Half-Kaddish; Yehalelu; the Torah is returned to the Aron HaKodesh; Ashrei; Uva Letzion (no Lamnazeach); Half-Kaddish.

MUSSAF

We remove our Tefillin; Shemonah Esrei of Mussaf for Rosh Chodesh with Al Hanisim; Chazzan's Repetition; Kaddish Tiskabel; Aleinu; Psalm of the Day; Borchi Nafshi; Mizmor Shir Chanukas; Mourner's Kaddish.