



# הַמִּזְרָחִי

# HAMIZRACHI

## PARSHA WEEKLY

PARSHAT VAYESHEV 5783 • 2022










### ISRAEL Parsha Picture









וְהָיָה אֲנַחְנוּ מֵאֲלֹמִים  
אֲלֹמִים בְּתוֹךְ הַשָּׂדֶה...  
בראשית לז:

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# Rav Kook's Eulogy for Herzl

## The Forces of Joseph and Judah in Israel



**Rabbi Doron Perez**

Executive Chairman, World Mizrachi

The remarkable eulogy delivered by Rabbi Kook on the day of the burial of Herzl is an ideological masterpiece on the role of Herzl and the modern Zionist movement in the drama of Jewish destiny.

### Background

Herzl passed away suddenly at the young age of 44 in July/Tammuz of 1904, only 7 years after having founded the Zionist Movement setting in motion the modern movement which would found the State of Israel. It took the Jewish world by surprise and a deep sense of loss pervaded the global community in many quarters. Rav Kook at the time was the Chief Rabbi of Jaffa and the surrounding settlements, a place to which he had arrived only two months before in May/Iyar 1904. Four of the leaders of the Jewish community in Jaffa gave an official eulogy at the Anglo-Palestine Bank building in Jaffa at the very time that Herzl was being laid to rest in Vienna.

### Two Messiahs?

When published for the first time posthumously over 50 years after it was delivered, it was entitled 'The Eulogy in Jerusalem' – המספד בירושלים, the title probably having been chosen by his son and chief editor of his writings, Rav Tzvi Yehuda Kook. The title was chosen because the eulogy begins with Rav Kook drawing on a rabbinic tradition that a large eulogy of one of Israel's leaders that took place in Jerusalem was indeed referring to the death of Mashiach ben Yosef, the Messiah from the House of Joseph.<sup>1</sup>

What emerges clearly is that there is a concept in Rabbinic tradition of not one Mashiach<sup>2</sup> but two – one known as Mashiach from the House of Joseph – משיח בן יוסף – and the other from the House of David – משיח בן דוד – a descendant from the House of Judah.

The main thrust of Rav Kook's eulogy is to clarify the unique concept of this Mashiach of the House of Joseph. And how Herzl and the Zionist movement are related to the Mashiach of Joseph and the relationship between the two Messianic forces.

### Tension between Joseph and Judah

Two conflicting forces of Jewish leadership have existed since the dawn of Jewish history represented through the two undisputed leaders amongst the 12 sons of Jacob/Israel – Joseph and Judah.

From this week's Parsha – Vayeshev – until the end of the book of Bereishit, these two brothers stand out as the leaders amongst their brethren. What is remarkable is that their leadership legacies echo into eternity – literally continuing till the very end of history. As mentioned, our sages speak of two different and distinct ultimate leaders and future saviors of Israel – Mashiachs – one a descendant of Joseph and the other of David from Judah.

Clearly from the dawn of history to its very end, these two forces exist within Israel. It is the difference between these forces and their role in history that Rav Kook comes to clarify in this eulogy – seeing Herzl and the

Zionist Movement as a modern incarnation of the historic force of the House of Joseph.

Although Reuven is the firstborn and does try to assert himself, his advice and leadership positions are not accepted by his brothers and father. They listen to and are led by Judah not Reuven. It is Judah who makes the decision to sell Joseph which the others all follow. On Judah's insistence and not Reuven's will Jacob listen when Judah takes personal responsibility for Benjamin's safety and reluctantly agrees to send his beloved youngest son down to Egypt. Judah is clearly the decision maker.

Judah's character is juxtaposed with that of Joseph. In the middle of the story of Joseph being sold down to Egypt, the Chumash deviates for an entire chapter (Bereishit 38) to share the story of Judah in Adulam and the building of his family, only to continue immediately after that with the story Joseph's sale down to Egypt. It is Judah who will stand up to Joseph the Viceroy in Egypt and offer to remain in Benjamin's place. Joseph and Judah are clearly pitted one against the other.

### Judah – Judge and Spiritual Leader

During Judah's time in Adulam, it is clear that Judah is a major decision-maker and seems to be the head of the Judicial court with the authority to make a ruling that Tamar should be executed. Our sages indeed say that he was the head of the Beit Din – the Judicial Court – of the time, clearly pointing to his religious jurisdiction.

Once Jacob and his household come down to Egypt and the family reunites with Joseph, it is Judah who is sent by his father for an advanced mission: "And Judah was sent before him (Jacob) to Joseph to guide the way before him..." This implies that Judah's job was to find an appropriate place for them to settle in Goshen and to lay the groundwork for resettlement. The word used in the verse להורות primarily means to teach – as the root of תורה – and therefore according to the Sages, Judah was dispatched to establish religious institutions in Goshen – places of Torah learning.

What emerges clearly is not only is Judah the undisputed leader of the brothers in the absence of Joseph, but his leadership is of a spiritual nature – head of the religious courts and the one sent to build religious infrastructure for the settlement of the family in Goshen.

### Joseph – Chief Economist and Viceroy of Egypt

This is in stark contrast to Joseph. Although Joseph has impeccable personal, moral and spiritual mettle, standing up to Potiphar's wife's ongoing enticement and raising exemplary children in Egypt, his leadership arena is not in the realm of the spirit. He is rather a political leader of one of the greatest empires at the time, second only to Pharaoh. He is also the Chief Egyptian economist who builds an innovative plan for economic stability in a time of regional famine.

It is also interesting to note, points out Rav Soloveitchik<sup>3</sup>, what it is indeed that Joseph dreams about. When Joseph shares his dreams with his father and family the substance of his dreams is about sheaves of grain and stars of the sky. Rav Soloveitchik explains that the sheaves of grain represent economic and agricultural and agrarian advancement and one which will eventually sustain them in times of famine. He also dreams of stars in the sky representing astronomy, astrology, technology and science. This worldliness, continues the Rav, is what made Judah and the brothers feel ideologically threatened and at odds with their worldview. Judah aims to preserve their family values and traditions while Joseph is dreaming of a new future.

Joseph is very worldly, totally at home in the court of Potiphar, the prisons of Egypt and most importantly in the royal court of Pharaoh, always ascending so effortlessly to positions of power and prominence. The areas of Joseph's leadership are hence in the political and economic spheres where he excels.

### Joseph and Judah – Body and Soul

Rav Kook expounds in the eulogy that Joseph is undoubtedly representing

national leadership and international standing amongst the nations – political acumen and economic genius. He represents the national body whereas Judah represents the collective soul. Just like the body is physical of nature and the soul is its spirit, so too collectively the Jewish people have national and spiritual components. They are charged with state building and statecraft – to be a nation amongst the nations and to have healthy diplomatic relations with them. At the same time, the Jewish people are a distinct spiritual people with a unique spiritual calling – their collective soul. The essence of Jewish life is its connection to G-d, living their lives according to their distinct Torah values, and imbuing all aspects of public and private life with religious significance. National and spiritual; particular and cosmopolitan; physical and metaphysical all need to be intertwined into one.

There is clear inbuilt tension and contradiction. But contrast can be complementary. Joseph and Judah and the whole family of Israel reunited as one.

### The Tragic Split

Just like Joseph and Judah were at odds with each other and eventually made up, so too in Jewish history, particularly in exile, where the national and spiritual are separated, are these too often at odds with each other. So much so that when the Kingdom that David established was tragically split into two kingdoms, it was split along the lines of the tension between the Tribe of Judah and the Tribes of Joseph. Just to remind ourselves – there is no tribe called Joseph because Joseph was rewarded with two tribes as opposed to all the other sons of Jacob who were each one tribe. Both of Joseph's sons Ephraim and Menashe received their own tribes. Both received very large territories of land and they became the leading tribes – especially Ephraim – along with Judah. So much so that when the kingdom split into the Southern Kingdom of Judah and the Northern Kingdom of Israel (comprising all the other tribes), the Northern Kingdom is often referred to interchangeably as the Kingdom of Ephraim who was the undisputed leader of the northern tribes.

*Continued on page 11*



# Chanukah: Days of Hoda'ah

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**Rabbi Reuven Taragin**  
Educational Director, World Mizrahi  
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## Running From the Beginning

The gemara<sup>1</sup> describes how (in the years after the miracle) Chanukah became a holiday: “*Lshana acheret kva'um v'asa'um yamim tovim b'hallel u'v'hoda'ah* — A subsequent year, they established the days as holidays through *hallel* and *hoda'ah*.” The Sefat Emet<sup>2</sup> points out that the gemara presents *hallel* and *hoda'ah* not as how the holiday expresses itself, but as how it was established (*b'hallel*).

Though the gemara mentions both *hoda'ah* and *hallel*, *hoda'ah* is what makes Chanukah unique. *Hallel* is recited on every yom tov; *hoda'ah* is central only to Chanukah. This is why Al Hanisim (which we add to the *berachah* of *hoda'ah*) lists *hoda'ah* as Chanukah's first goal: “*V'kavu shemonat y'mei Channukah eilu l'hodot u'l'hallel*.” Additionally, Chanukah's psalm,<sup>3</sup> *Mizmor shir chanukas habayis*, also emphasizes *hoda'ah*: “*V'hodu l'zecher kadsho... Hayod'cha afar... Hashem Elohai l'olam odekah*.”

Why this focus on *hoda'ah*? A better understanding of *hoda'ah* and of Chanukah will help us appreciate the relationship between them.

## Hoda'ah: Thanks and Admission

*Hoda'ah*'s essence lies in the word's dual connotation: both thanks and admission. This duality accounts for the word's recurrence in *Modim*: “*Modim anachnu lach she'ata Hashem Elokeinu... l'dor vadro nodeh lecha u'nesapeir tehilotecha*.” We begin the prayer by using the word “*modim*” to acknowledge Hashem as our support and savior. The prayer then uses the word “*nodeh*” to thank Hashem for this role.

A meaningful thank-you not only shows appreciation for what one has received, but also recognizes the capability of the one who assisted us. In addition, our

thank-you implicitly admits our limitations and (thus) dependence upon others. This aspect of admission is especially relevant to our *hoda'ah* to Hashem. Our very existence hinges on Hashem's Will and assistance. We admit this absolute dependency every morning when we open our eyes and say, “*Modeh ani lifanecha melech chai v'kayam shehechezarta bi nishmati*.” Without Hashem constantly renewing our existence, we would cease to exist. This awareness should influence how we live the entirety of each day of our lives: “*kol z'man she'haneshama b'kirbi modeh ani lifanecha*.”

When we recite *Modim* later in *Schacharit* (and throughout the day), we reinforce our *hoda'ah* with *histachavayah* (bowing).<sup>4</sup> This integration of *hoda'ah* with *histachavayah* is unique to Judaism. *Aleinu* highlights this as a difference between how Jews and other nations give thanks: “*Sheheim mishtachavim l'hevel varik... va'anachnu kor'im u'mishtachavim u'modim lifnei Melech malchei hamelachim*.” Our *histachavayah* is more than a ritual formality because we are *modeh* along with it.

## Chanukah: A Time For Admission

The combination of *hoda'ah* and *histachavayah* appears on Chanukah as well. The mishnah<sup>5</sup> mentions that the Chashmonaim instituted thirteen *histachavayot* and *hoda'ot*<sup>6</sup> to offset the thirteen Grecian breaches of the Beit Mikdash's *soreig* (the fence that marked the line beyond which gentiles could not proceed). When those entering the Beit Hamikdash passed one of these repaired holes, they would bow and thank Hashem. Why did the Chashmonaim institute this?

Our explanation of the significance of *hoda'ah* and *histachavayah* can help us answer this question. The breaches were

the Hellenist's way of denying Hashem's (and, by association, the Jewish people's) unique holiness. The Greeks celebrated man. Their astronomy placed Earth (and thus man) at the center of the universe, their deification of the human body (in its natural form) celebrated man's perfection, their veneration of art sanctified man's sense of beauty and their anthropomorphic mythology viewed the gods as reflections of themselves. The Hellenists believed that man was as great as, if not greater than, God himself.

The Chashmonaim sought to restore man to his proper place within Hashem's world by instituting *hoda'ah* and *histachavayah* in the Mikdash and *hoda'ah* as the foundation for Chanukah. We commemorate our victory over the Greeks and Hellenism by recognizing our dependency on Hashem and thanking Him for his assistance. Though we recite *hallel* on every yom tov, Chanukah's *hallel* is unique in the fact that it is rooted in the submission generated by our *hoda'ah*.

## The Chanukah Candles

For this reason, the gemara (Shabbat 21b) formulates the prohibition of benefiting from Chanukah candles as a (unique) *issur hishtamshut*. As opposed to the standard *issur hana'ah*, which prohibits any and all types of benefit, the *issur hishtamshut* prohibits specifically redirecting the Chanukah lights towards one's personal use. Though we are allowed to — and, in fact, meant to — enjoy Hashem's world, we need to remember that the world is not about us and our pleasure. We are not the focus.

*Haneirot Halalu* succinctly summarizes this prohibition's nature and intent. “*Haneirot halalu kodesh heim v'ein lan reshut l'hishtameish bahem, ela lirotam bilvad kdei l'hodot u'l'hallel lishimcha hagadol*.” The Chanukah

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HAFTARAH - PARSHANUT ON THE PARSHA

# Amos: Revisiting Yaakov's House - Dreams & Destiny



**Rabbanit Shani Taragin**  
Educational Director, World Mizrahi

**P**arashat Vayeshev begins the “Yosef narratives” wherein we learn of the sibling rivalry between Yosef and his brothers that led to Yosef’s “descent” to Mitzrayim and Yehuda’s “decline” from his leadership status. This week’s haftarah (Amos 2:6 – 3:8) read in all communities, serves as poignant exegesis for the nadir in the story, teaching us how the home of Yaakov fell apart and ultimately how it will be rebuilt.

Following rebuke and punishment meted out to other nations and Yehuda, Amos addresses the northern tribes of Yisrael with a similar pattern: “For three sins of Israel... for selling a righteous man for money.” Though the prophet continues to address the Kingdom of Israel with further admonishments of oppression of the poor and indigent, there is a clear association in this pasuk with sale of Yosef by his own brothers for twenty pieces of silver!

Another association of the prophet’s rebuke to this week’s parsha is expressed through the iniquity of a father and son “and a man and his father shall go to a young girl, to desecrate My holy name”(2:7). Parshat Vayeshev teaches us of Yehuda and his sons coming to the same woman – Tamar, but with a drastically different motive! In the prophecy this act is performed “in order to desecrate My holy name,” while in the case of Yehuda the ultimate purpose is for yibum (levirate marriage), i.e. a “kiddush Hashem,” and Tamar’s motives are certainly pure.

Amos describes the punishment for social injustices – “So flight shall disappear from the swift, and the strong shall not maintain his force... and the quick-footed shall not escape... and the most courageous of the mighty shall flee naked on that day...”

(2:14). Perhaps the prophet was thinking of courageous Yosef who fled the temptations of Potifar’s wife “naked” on “that day” – though he transforms the scene of Yosef’s heroism to one of defeat for his time as even “the mighty one shall not deliver himself...”.

He similarly admonishes the nation for destroying the “House of Yosef”: “I raised prophets from among your sons, and from your young men nazirites... but you have given the nazirites wine to drink, and have commanded the prophets saying, ‘Do not prophesy’” (2:11-12). Yosef experiences dreams (i.e. a level of prophecy) in this week’s parsha and is blessed by Yaakov and Moshe with the crown of a nazir: “...They shall be on the head of Yosef and on the crown of the nazirite among his brothers” (Bereishit 49:26), “Let the blessing be upon the head of Yosef and upon the head of the nazirite among his brothers”(Devarim 33:16). Just as the brothers sought to put an end to Yosef’s dreams/prophecies, and literally strip him of his “nazirite”(special/different) status, so too, explains Amos, the descendants of Yosef are ironically doing the same within their tribes! And just as Hashem orchestrated the fulfillment of Yosef’s dreams/prophecies, so too “G-d’s counsel is what shall prevail...For G-d the Lord shall not do anything without revealing His secret to His servants the prophets.” (3:7)

The final section of this week’s haftarah addresses the nation’s lack of understanding basic principles of logic: “Will two walk together unless they have agreed to it? Will a lion roar in the forest unless he has prey?... Shall evil befall a city unless G-d has performed it? For G-d the Lord will do nothing without revealing His secret to

His servants the prophets” (3:3-7). Nothing in life, explains Amos, is coincidental; everything that unfolds has a reason and purpose – a cause and an effect, even if their correlation at times eludes us. The Yosef narrative beginning in this week’s parsha, demonstrates this throughout. The sale of Yosef leads to the seeming disintegration of Yaakov’s family: Yosef is sold as a slave in Egypt, Yehuda is entangled in personal loss and scandals, and Yaakov is wallowing in mourning thinking his beloved son is gone. By the end of the narrative it becomes clear, as Yosef declares to his brothers: “And now do not be saddened... that you sold me here, for G-d sent me before you to preserve life... to preserve for you a remnant in the earth, and to save your lives by a great deliverance. So now it was not you who sent me here, but G-d” (Bereishit 45:5-8).

The Midrash beautifully expresses how the events may appear dismal, but in fact Hashem has been orchestrating their long term effects – “R. Shmuel bar Nahman said: ‘For I know the thoughts which I have entertained about you... to give you a future and hope’ (Yirmiyahu 29:11) – the (fathers of the) tribes were engaged in selling Yosef, Yosef was engaged in his mourning and fasting, Reuven was likewise engaged in mourning and fasting, and Yaakov was also engaged in mourning and fasting; Yehuda was busy taking a wife, and G-d was also busy – creating the light of the Messiah” (Bereishit Rabba, 85:1).

Amos explains to his generation – the descendants of Yosef, that what looks like the destruction of the House of Yaakov is in fact the beginning of the light of Mashiach. Their sins, like the sale of a brother

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# Halachic Q&A



## **Rabbi Yosef Zvi Rimon**

Head, Mizrahi Rabbinic Council | Rabbi of the Gush Etzion Regional Council

Rosh Yeshivah, Jerusalem College of Technology | Founder and Chairman, Sulamot and La'Ofek

### **Question: How far should we go with the minhag of eating fried food on Chanukah?**

Answer: One of the most common minhagim on Chanukah is to eat fried foods (latkes, donuts, etc.) This minhag is found as early as the writings of Rebbe Maimon, father of the Rambam. He wrote that this minhag is in order to remember the miracle of the oil, and that one should not neglect this minhag.

The Ran writes an additional food-related minhag. The midrash says that Yochanan's daughter Yehudit tricked and killed the enemy using dairy. Therefore, the Ran says we have a minhag to eat dairy over Chanukah.

Why are our minhagim which celebrate our victory expressed through eating?

The answer is seemingly connected to the spiritual battle of Chanukah. The Greeks recognized the tremendous chochma of the Torah. Their issue was not with the learning, as they valued literature and intellectual development. The main fight with the Greeks was regarding the understanding that Torah is not just an intellectual pursuit, but rather, something G-dly and spiritual. Therefore, it does not stop in the mind but rather impacts all parts of our lives, including the most physical acts such as eating! In celebrating our victory over the Greeks, we do so using food, representing the fact that the word of Hashem reaches all elements of our existence.

Nonetheless, it is worthwhile to be careful with health over Chanukah. There is no obligation to eat even one donut, and it is possible to prepare special chanukah foods which are tasty and healthy. Even if

one does eat fried foods, eating one piece is enough to fulfill the minhag. There is no idea to hurt your health through eating an exorbitant amount of unhealthy foods. My father, Rav David Rimon zt"l, would say regarding a seudat mitzvah: "Mitzvah Le'echol Ach Lo Lizlol" (It is a mitzvah to eat but not to gorge oneself).

### **Question: How long do the Chanukah candles need to be lit for?**

Answer: The Braita in Masechet Shabbat (21b) teaches that the mitzvah of Chanukah lighting is from nightfall until the time people leave the marketplace. The Gemara explains that this is the amount of time the candles need to be lit. The Rif, Rambam, and Rosh understood that this time period lasts 30 minutes.

Therefore, those who light at tzeit hakochovim (Sephardim and many Ashkenazim in accordance with Magen Avraham) should ensure that it lasts for 30 minutes from then. According to the Rambam, who paskins that lighting is at sunset, the candles need to be lit for 30 minutes from sunset. However, the Mishnah Berurah writes that one who lights at sunset (practice of many Ashkenazim in accordance with the Gra) should light for enough time to last a half hour after tzeit hakochovim (about 50 minutes). Therefore, one who lights at sunset needs bigger candles/more oil to ensure it will last this long.

Nowadays, it is proper to have the lights last even longer. It is possible that the Gemara's time of "people leaving the marketplace" is not a fixed time but rather changes based on the circumstances. Therefore, it is proper to ensure the

candles last as long as there are people in the streets (this was the chumrah of the Gri"z and Rav Shlomo Zalman Aurebach). The base law, however, is that it should be lit for 30 minutes after tzeit hakochovim (Chazon Ovadya).

### **Question: If my Chanukah candles go out before thirty minutes have passed, do I need to relight?**

Answer: The Shulchan Aruch (673:2) paskins that the act of lighting is the main mitzvah as opposed to the result. Therefore, if a person lights a candle which should have lasted for more than 30 minutes, then one does not need to relight even if it is extinguished before 30 minutes. The Mishneh Berurah (673:27) writes that it is good to be machmir and relight, but this is done without a bracha (Rema 673:2).

### **Question: Can I blow out my candles after 30 minutes if I need to leave?**

Answer: The Shulchan Aruch (OC 672:2) paskins like the Rif that one may extinguish the candles after 30 minutes. The opinion of Rashi and others, however, is that one may only extinguish the candles if this was stipulated from the time of lighting. Therefore, in practice, the Mishnah Berurah (672:7) writes based on other achronim that one who wishes to blow out the candles should stipulate this from the time of lighting.

● *Translated from Hebrew and abbreviated by Yaakov Panitch.*



# תקציר פרשת וישב

הרבנית שרון רימון  
Tanach teacher and author



להיות לו תפקיד משמעותי בהנהגה. תפקיד זה מתברר בזמן שהותו במצרים. שם משתמש יוסף בכוחותיו המיוחדים ומפתח אותם: הוא מצליח לנהל את ביתו של פוטיפר ואחר כך את כל כלת מצרים בכשרון רב. במצרים מתברר שיוסף איננו המלך, אלא המשנה למלך; הוא לא המנהיג הראשי אבל הוא המנהל הכלכלי. כעת מבין יוסף את חלומותיו בצורה הנכונה: שליחותו ההיסטורית היא לא ההנהגה, אלא הדאגה הפיזית והחומרית לקיום בני יעקב: "וַיִּשְׁלַחֲנִי אֱלֹקִים לִפְנֵיכֶם לְשׂוֹם לָכֶם שְׂאֵרֵיט בְּאֶרֶץ וְלִהְיוֹת לָכֶם לְפָלִיטָה גְדֹלָה" (מ"ה, ז). יוסף מאפשר את קיום המשפחה בכך שהוא מסוגל לגרום להשפעת ברכה מאת ה'.

הרב קוק (מאמרי הראי"ה, "המספד בירושלים") מרחיב את מהותו של יוסף מהאדם הפרטי לשבט יוסף ואף למשיח בן יוסף, אשר לעתיד לבא יכין את התשתית הגשמית לקראת הגעת המשיח מבית דוד. על כל אחד מן המנהיגים (ועל כל אדם) מוטלת המשימה לדעת את תפקידו ומקומו הנכון, על מנת שיוכלו לעבוד בשיתוף פעולה ולבנות יחדיו את עם ישראל בשלמות.

מצרים בשנות הרעב. ולכל אורך הדרך הוא מדגיש שהיכולות שלו מגיעות מאת ה'.

היינו מצפים שיוסף, אשר ברכת ה' מפעמת בכל מעשי ידיו, הוא זה שיקבל את ההנהגה על בית יעקב. אולם, האחים לא רק מקנאים ביוסף ושונאים אותו אלא בעיקר חשים, ובצדק, שיוסף לא ראוי להנהגה, ומינויו עלול להיות טעות גורלית. החלומות ושאיפות הגדלות שלו מעלים בהם חשש כבד והם מנסים לסלק אותו, ומוכרים אותו למצרים. המעשה של האחים דומה למעשהו של אביהם יעקב, אשר רימה את אביו יצחק כדי למנוע ממנו לברך את הבן הלא ראוי - עשיו.

בסופו של דבר גם יעקב מבין שיוסף אינו ראוי להנהגה, ובזכות "היעלמותו" של יוסף מהבית הוא מצליח לראות את הבן הראוי להנהגה - יהודה. הרחקתו הזמנית של יוסף מבית יעקב התגשמה במציאות מתוך שנאה ותחרות בין האחים, אך היא היתה מכוונת מאת ה' כדי להביא לחלוקה נכונה של התפקידים בבית יעקב, ולאפשר את עליית קרנו של יהודה - המנהיג הראוי.

יוסף אמנם לא יקבל את ההנהגה על כל בית יעקב, אך בכל זאת יש לו כוחות מיוחדים וברור שאמור

יוסף מתבלט בבית יעקב לכל אורך הדרך, והסיפורים על קורותיו תופסים נפח גדול ביותר, כמו סיפורי האבות, על אף שבבית יעקב כל הבנים ממשיכים את הדרך, אף אחד לא נדחה ואין בן אחד נבחר.

עוד לפני לידתו של יוסף ישנה ציפייה גדולה ללידתו, והשם שניתן לו מבטא את מהותו - הוספת שפע מאת ה': "וַתִּקְרָא אֶת שְׁמוֹ יוֹסֵף לְאֵמֹר יוֹסֵף ה' לִי בֶן אֲחִיר" (ל, כד).

ייחודו של יוסף הולך ומתגלה במהלך חייו, התנהלותו מול אחיו מגלה תכונות של מנהיגות וחלומותיו מבטאים שאיפות של הנהגה. גם כאשר יוסף יורד למקומות קשים, יכולותיו האישיות באות לידי ביטוי ומאפשרות לו לצמוח מתוך המשברים: עם הגיעו למצרים הוא נמכר לעבד אצל פוטיפר, אך מצליח לעלות לגדולה בביתו "וְכָל אֲשֶׁר הוּא עֹשֶׂה ה' מִצְלִיחַ בְּדָו" (לט, ג); גם כאשר הוא מושלך לבית הכלא הוא מצליח להשיג מעמד בעיני שר בית הסהר ובעיני האסירים, פותר חלומות ובזכותם עולה לגדולה והופך למשנה למלך מצרים. שם הוא מגלה את תכונת המנהיגות והכח המעשי-כלכלי שלו בצורה הברורה ביותר, כאשר הוא מצליח לנהל בחכמה את כלכלת



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# Eight Thoughts for Eight Days of Chanukah



**Sivan Rahav Meir and Yedidya Meir**  
World Mizrahi Scholars-in-Residence

**R**abbi Avigdor Nebenzahl asks a fascinating question: who actually remembers Antiochus? Does anyone continue in his path and legacy? This can also be asked about Ya'akov and Esav. Ya'akov represents eternity, values and effort, while Esav represents the here and now, violence and evil. Rabbi Nebenzahl writes: "Does anyone remember Ya'akov sitting in the tents? Of course. Every day we are reminded of the 'G-d of Ya'akov' three times in our prayers. We live the life and legacy of our father Ya'akov. But does anyone remember Esav, the hunter? For sure — one who studies the Torah of Ya'akov. Outside the Torah, there is no trace of Esav, as well as other-worldly wicked men formerly renowned. If it wasn't for Ya'akov who exists forever, there would be no trace of them."

Evil and injustice have no foothold in the end. Seemingly strong and intimidating regimes eventually become a footnote in history.

What's the hardest thing for us to do? Nothing. On Chanukah, women tend to refrain from doing work for the first half-hour after lighting the candles. According to Rabbanit Yemima Mizrahi: "It used to be easier to sit next to the *chanukiah*. Just sit, look at the flames and relax. Today, it's a task. No frying *sufganiyot*, no changing diapers, no serving anything. What is missing most in the world? Serenity. What's the hardest thing to do? Not to do. You want to message someone and forget who you wanted to text and what you wanted to write. You rush to the kitchen and then ask yourself "what was I looking for?" So sit and watch during this half-hour — for yourself, for those around you. See the 'there is' and not the

'there isn't.' Just stop running around and worrying about the light that is elsewhere. The light is here, with you. Look at the flames. That's all there is to do. Don't miss out."



In a small classroom at the *Tzion BeRina* school in Beitar Illit, Knesset Speaker Yuli Edelstein told one of the most fantastic stories we have ever heard about Chanukah. On December 19, 1984, the day he was sentenced to three years in prison in a forced labor camp in southern Siberia, Edelstein spoke to the court. The official charge was "drug possession," but the real reason was his Zionist and Jewish activity. "After three months of being in a dungeon," Edelstein told the students. "I came to the court for sentencing. The hall was full of police and security personnel. Normally, relatives were allowed to come to hear the trial, but they filled all the seats with security personnel so my family had nowhere to sit. Only my wife and mother managed to get in." After the verdict, Edelstein was surrounded by police officers. On the way out, he somehow managed to push his head through the security ring. He had one thing to say to his wife, whom he had not seen for three months, knowing it could be a few years before he would see her again. What was so important for him to shout to her? "Tanya, what candle is it today?" She didn't understand what he was talking about. Then he shouted again, "What candle is it today?" Only after the third time did she realize and shouted back, "Tonight we will light the second candle!" Yes, it was the first morning of Chanukah. Edelstein did not have a calendar in the dungeon, but he heard the date in court and calculated that it should be Chanukah.

That evening, Edelstein somehow found two matches. He stood in front of the window and lit them. "And so," he told the young students in Beitar Illit, "I stood there in front of the window for a few seconds until the matches scorched my fingers. It was perhaps the shortest candle lit in history, I don't even know if I fulfilled the *mitzvah*, but that night, a little bit of light pushed away a lot of darkness."



A recent poll reveals that 74% of Israelis light candles every night of Chanukah. This is an amazing statistic. Political and media discourse may confuse us. We talk all the time about secular coercion and religious coercion, and especially over the election campaigns, hurtful things were said about the religious and ultra-Orthodox. Yet it turns out that thousands of years after the Chanukah miracle — deep in our hearts we are all connected. We all want to continue the story together. We're all a little zealous, dedicated and eager to illuminate the world. The next time you listen to the news and are confident that Israel is completely confused, remember the number 74.



"We need to listen to what the candles tell us," is a famous Chassidic saying. Here are six lessons the Lubavitcher Rebbe learned from the candles and Chanukah which are applicable the entire year:

1. The importance of tradition. Unlike many other holidays, Chanukah is not in the Torah at all. It occurred later, so there are no explicit verses referring to it. Our Sages have determined how to celebrate it. In essence, this teaches us about the importance of tradition, of Sages, of Oral Torah.

*Continued on next page*



Continued from previous page

2. Prepare for the dark. We light candles precisely when the darkness descends. We are not scared by the darkness. On the contrary, we know there are dark periods, and it is precisely then that we make an extra effort and light up the darkness.

3. Light up the street. The original *halacha* is not to light inside the house but rather outside. That is, man should not only create light inside but should invest in trying to illuminate the outside, the street.

4. Add light. The method of lighting on Chanukah is called “add and continue” — every day another candle is added. No matter how much you did yesterday, move forward and do a little more today.

5. Permanence in life. The candles are placed in one place and must not be moved. A Jew who enlightens their environment must understand that this task is constant and steady in his soul. It is part of his perpetual order of life, and he must make sure it stays that way.

6. Self Light. The candles stay lit on their own after we light them. When educating and influencing others, make sure your impact is so empowering that others will continue to shine brightly long after you touched them.



When we hear the word *gibor* — hero, we imagine some powerful Superman. Chanukah is a great opportunity to talk about the heroic spirit. Neither Greek culture nor machoism won out on Chanukah, nor should we focus only on military or physical heroism. After all, the word *gibor* comes from the same root as the word *lehitgaber* — to overcome. The Sages said: “Who is a hero? The one who conquers his inclination.” The constant battle for virtue, for gentleness, for language, holiness, in our relationships — this is the heroism that Chanukah must illuminate.



We do not fully understand the mystical, Kabbalistic, spiritual meaning of Chanukah. But let’s try to understand a bit more. Rabbi Yerachmiel Yisrael Yitzchak Danziger wrote a text to read before lighting the Chanukah candles: “Every simple man, when he lights a Chanukah candle, he himself becomes the High Priest, and his house becomes the Temple. He is not just lighting the oil or wax candles, he elevates the light of the six days of Creation and lights in trepidation and awe at the joy of the *mitzvah*, at the fact that a simple man like himself has the opportunity to ignite great ‘revolutions’ in the Heavenly world.” Note the word ‘revolutions.’

Revolutions not only begin in the square and the street but also at our doors and windows.



In Israel, the Jewish pulse is the pulse of the State. In North America, Chanukah is a minor holiday. Rav Soloveitchik wrote that there is a reason we read about Yosef during Chanukah. The Hasmoneans struggled in the Hellenistic world, Yosef struggled in the Egyptian world, both were fighting a cultural struggle for spiritual independence. Rav Soloveitchik repeatedly uses the word ‘heroic.’ In both cases no one wanted to physically kill us — the Hasmoneans were only asked to assimilate into Greek culture, to give up their identity. Yosef, without losing his own identity, was a senior official in the Egyptian regime. That is why he has become a model for us to live in a foreign land. The challenge of wealth and abundance will accompany us from Egypt to Spain and Germany, and America today. When life is comfortable and free and everything is allowed, the Hasmoneans and Yosef force us to ask ourselves, how do our heroism, commitment and dedication manifest themselves in our lives today?

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lights are holy; they are not there for our pleasure. Instead, seeing them should remind us of Hashem and His role in our lives and inspire our *hoda’ah* and *hallel*.

### Ba’yamim Ha’hem, Ba’zman Ha’zeh

The Chanukah lights commemorate the miracles Hashem performed on behalf of our ancestors who were too few and weak to help themselves. May our seeing

those lights remind us of our need to express our appreciation of Hashem and our dependence upon Him.

May doing so merit miracles like those experienced: *ba’yamim ha’hem, ba’zman ha’zeh*.

● Summarized by Rafi Davis.

1. Shabbat 21b.

2. Sefat Emet, Sefer Bereishit, Vayeshev, 638 D”H K’va’um.
3. Tehilim 30.
4. Bava Kama 16a asserts that the spinal cord of one who avoids bowing at Modim transforms into a snake — the first to suggest that man deny his dependency on G-d.
5. Midot 2:3
6. See Rambam et al and Shekalim 17a.

Continued from page 5

for money, will have terrible ramifications and will be remembered for generations. But even their sins and the effects thereafter can be an expression of a Divine mission that ultimately brings redemption.

The haftarah recounts the scenes from the parsha that led to the beginning of the Egyptian exile, but also speaks of the ascent from exile - “And I brought you up from the land of Egypt,” reminding us of

the long-term effects and Divine destiny for return and rebuilding of the House of Yaakov, Bnei Yisrael.

# For the Shabbat Table



**Rabbi Danny Mirvis**  
Deputy CEO, World Mizrachi  
Rabbi of Ohel Moshe Synagogue, Herzliya Pituach

“**A**nd it was that she (Potiphar’s wife) spoke to Yoseph every day, and he did not listen to her to lie with her, to be with her. And it was on one such day, he came to the house to do his work and nobody from the men of the house was there at the house. And she caught hold of him by his garment, saying, ‘lie with me’, and he left his garment in her hand, and fled outside” (Bereishit 39:10-12).

After Yoseph was sold into slavery in Egypt, we read how despite Potiphar’s wife’s daily attempts to seduce him, he repeatedly refused to surrender to her and bravely withstood the temptation. The Zohar explains that as a result of these heroic efforts, Yoseph earned the title, “Yoseph HaTzaddik”.

The Gemara describes how Yoseph overcame the temptation at the peak of the efforts of Potiphar’s wife. As the verses inform us, one day, when Potiphar’s wife and Yoseph were the only people at home,

“she caught hold of him by his garment, saying, ‘lie with me”.

“At that time, a vision of his father (Ya’akov) came and appeared to him in the window. He (Ya’akov) said to him, “Yoseph – In the future your brothers will be written on the stones of the breastplate and you are amongst them. Do you desire for your name to be deleted from amongst them and you will be called a shepherd of harlots?” (Sota 36b).

According to this Gemara, it was the sudden appearance of the image of his father in the window that convinced Yoseph to leave his garment in her hand and flee. This being the case, why did Yoseph deserve the title, “Yoseph HaTzaddik”? Who would perform an immoral act with the knowledge that his father, Rabbi or Ya’akov Avinu was watching him through the window, let alone all three?

In truth, Yoseph’s title is not for running away upon seeing Ya’akov Avinu, but for

seeing his father in the first place. Despite all he had been through and all the time he had spent surrounded by the impurity and immorality of Egypt, he was still able to envisage the appearance of Ya’akov Avinu and consider what his father and teacher would say.

Life presents us with many challenges and the Yetzer HaRa has a broad variety of weapons to use against us. There may be times that we surrender to temptation, but obviously would not have done so in the presence of our parents, teachers or Rabbis. We can learn from Yoseph HaTzaddik that even when far away from home, school or Shul, we must ask ourselves what our parents, teachers or Rabbis would think if they were watching us from the window.

We should not only learn from such role models, but bring their values and messages with us wherever we go.

Shabbat Shalom!



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צילום ריבו: הראל ריזלר

*Continued from page 3*

Both Joshua and Shmuel were from the tribe of Ephraim and the significant cities of Shechem – Joseph’s burial place – and Shiloh – where the Tabernacle resided for hundreds of years – were situated in Ephraim. The Northern kingdom was more idolatrous in nature and more synonymous with morays of the pagan world whereas the Southern kingdom was more religious and spiritual, centered around the temple in Jerusalem.

Rav Kook points out that already in Solomon’s time there was a leader from the tribe of Ephraim known as Yerovam, who would eventually be the one responsible along with Solomon’s son Rechavam for the splitting of the kingdom. Regarding Yerovam, the Tanach describes that he was a leader of the house of Joseph and whose role during the building of the Temple is described as follows: ‘Now Yerovam was a man of standing, and when Solomon saw how well the young man executed his work, he put him in charge of the whole labor force of the tribes of Joseph.’ (Kings I, 11:28).

The word in Hebrew for the labour force of the tribes of Joseph is ‘סבל בית יוסף’ – which literally means ‘the porter work from the House of Joseph’ – the tribes of Joseph’s children Ephraim and Menashe. The context of the verse is the backbreaking labour needed for the building of the Temple which needed heavy-duty porters to carry the heavy stones to the Temple Mount for the building. Yerovam was the one responsible for this work from the tribes of Joseph.

Yerovam requested to lighten the burden of labour and taxation. Rechavam the son of Solomon and the new young king heeded the heavy-handed advice of his young adviser instead of the sage advice of the elders to further increase the burden and to stamp his authority. The result – Yerovam’s rebellion and the tragedy of the split Kingdom only two generations after David’s united kingdom.

### The Reunification of Joseph and Judah

The ultimate need is for reconciliation and reunification. Just like in Joseph and Judah’s life so too for the Jewish future. The forces of national and religious, body

and soul, political state and spiritual society – the forces of Joseph and Judah must become complementary forces working together.

Rav Kook identifies the nascent Zionist movement which Herzl founded and led as part of the process of Mashiach from the House of Joseph. The process he began of a collective returning to Israel, ingathering the exiles, settling the land and rebuilding its cities; eventually building a state and a national infrastructure to support it along with global diplomatic relationships have all been achieved by the Zionist movement that Herzl set in motion. It is this which Rav Kook sought to pay tribute to at the funeral of Herzl and identify the Zionist movement as part of the historic legacy of Joseph which begins in this week’s Parsha.

The question is, explains Rav Kook, who should take the lead? Ultimately, it must be the spiritual forces because the *raison d’être* of the Jewish people is the spirit inspiring our material life. The reason the kingdom was split is mentioned in a fascinating Midrash (Sanhedrin 102a) that Rav Kook cites: G-d turns to Yoravam and says to him: “Return and repent and then you and I along with the son of Jesse (the Mashiach from David) will all be together in utopia.” In other words, Joseph and Judah can work together. Yerovam then stipulates – only as long as he can lead it! Hashem says ‘No’ – it must be led by Judah, Mashiach from the House of David. Yerovam tragically declines as he is not prepared to play second fiddle. The split is entrenched and tragically the Northern Kingdom of Ephraim/Israel is exiled by the Assyrians, assimilated into host cultures and eventually disappears.

The message is clear. The national and cosmopolitan forces of Israel represented by Joseph must be directed by the spirit of Judah and Judaism. The unique spiritual mission and values of Torah Judaism ought to be its soul. Political Zionism and its enormous achievements must be guided by spiritual Zionism.

### Judah and Joseph becoming One

The prophet Ezekiel beautifully expresses this vision in a powerful prophecy regarding the return to Israel:

“The word of the Lord came again to me, saying, ‘Moreover, you son of man, take one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim and for all the house of Israel his companions. And join them one to another into one stick; And they shall become one in thine hand. And when the children of your people shall speak to you, saying, “What do you mean by these?” Say to them, “This says the Lord G-d: ‘Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand ...And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all....And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given to Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever.’ Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My temple also shall be with them: Yes I will be their G-d, and they shall be my people.”’ (Ezekiel 37:15)

May we merit the complete fulfillment of this prophecy soon in our days.

1. The Talmud in Masechet Sukkah 52a, cited by Rashi on cryptic verses in the book of Zechariah 12:10-12.
2. From the term המלך המשיח - meaning ‘the anointed king - or Messiah in English.
3. The Five Addresses.



# How to Change the World



Rabbi Lord Jonathan Sacks zt"l

In his *Hilchot Teshuvah* (Laws of Repentance), Moses Maimonides makes one of the most empowering statements in religious literature. Having explained that we, and the world, are judged by the majority of our deeds, he continues:

Therefore we should see ourselves throughout the year as if our deeds and those of the world are evenly poised between good and bad, so that our next act may change both the balance of our lives and that of the world.<sup>1</sup>

We can make a difference, and it is potentially immense. That should be our mindset, always.

Few statements are more at odds with the way the world seems to us most of the time. Each of us knows that there is only one of us, and that there are seven billion others in the world today. What conceivable difference can we make? We are no more than a wave in the ocean, a grain of sand on the seashore, dust on the surface of infinity. Is it conceivable that with one act we could change the trajectory of our life, let alone that of humanity as a whole? Our *parsha* tells us that yes, it is.

As the story of Jacob's children unfolds, there is a rapid rise of tension among his children that threatens to spill over into violence. Joseph, eleventh of the twelve, is Jacob's favourite son. He was, says the Torah, the child of Jacob's old age. More significantly, he was the first child of Jacob's beloved wife Rachel. Jacob "loved Joseph more than all his other sons" (Gen. 37:3), and they knew it and resented it. They were jealous of their father's love. They were provoked by Joseph's dreams of greatness. The sight of the multi-coloured



**Is it conceivable that with one act we could change the trajectory of our life, let alone that of humanity as a whole?**

robe Jacob had given him as a token of his love provoked them to anger.

Then came the moment of opportunity. The brothers were away far from home tending the flocks when Joseph appeared in the distance, sent by Jacob to see how they were doing. Their envy and anger reached boiling point, and they resolved to take violent revenge.

"Here comes the dreamer!" they said to one other. "Now let us kill him and throw him into one of the pits - we can say that a wild animal devoured him - then we shall see what comes of his dreams!" (Gen. 37:19-20).

Only one of the brothers disagreed: Reuben. He knew that what they were proposing was very wrong, and he protested. At this point the Torah does something extraordinary. It makes a statement that cannot be literally true, and we, reading the story, know this. The text says, "When Reuben heard this, he saved him [Joseph] from them" (Gen. 37:21).

We know this cannot be true because of what happens next. Reuben, realising that he is only one against many, devises a stratagem. He says, Let us not kill him. Let us throw him alive into this pit in the desert, and let him die. That way, we will not be directly guilty of

murder. His intention was to come back to the cistern later, when the others were elsewhere, and rescue Joseph. When the Torah says, Reuben heard this and saved him from them, it is using the principle that "G-d accounts a good intention as a deed."<sup>2</sup> Reuben wanted to save Joseph and intended to do so, but in fact he failed. The moment passed, and by the time he acted, it was already too late. Returning to the cistern, he found Joseph already gone, sold as a slave.

On this, a Midrash says:

Had Reuben known that the Holy One blessed be He would write about him, "When Reuben heard this, he saved him," he would have lifted Joseph bodily onto his shoulders and taken him back to his father.<sup>3</sup>

What does this mean?

Consider what would have happened had Reuben actually acted at that moment. Joseph would not have been sold as a slave. He would not have been taken to Egypt. He would not have worked in Potiphar's house. He would not have attracted Potiphar's wife. He would not have been thrown into prison on a false charge. He would not have interpreted the dreams of the butler and baker, nor would he have done the same two years later for Pharaoh. He would not have been made vice-roy of Egypt. He would not have brought his family to stay there.

To be sure, G-d had already told Abraham many years earlier, "Know with certainty that your descendants will be strangers in a country not their own, and there they will be enslaved and oppressed for four hundred years." (Gen. 15:13). The Israelites would have become slaves, come what

may. But at least they would not have had this happen as a result of their own family dysfunctions. An entire chapter of Jewish guilt and shame might have been avoided.

If only Reuben had known what we know. *If only he had been able to read the book.* But we never can read the book that tells of the long-term consequences of our acts. We never know how much we affect the lives of others.

There is a story I find very moving, about how in 1966 an eleven-year-old African-American boy moved with his family to a hitherto white neighbourhood in Washington.<sup>4</sup> Sitting with his brothers and sisters on the front step of the house, he waited to see how they would be greeted. They were not. Passers-by turned to look at them, but no-one gave them a smile or even a glance of recognition. All the fearful stories he had heard about how whites treated Blacks seemed to be coming true. Years later, writing about those first days in their new home, he says, “I knew we were not welcome here. I knew we would not be liked here. I knew we would have no friends here. I knew we should not have moved here.”

As he was thinking those thoughts, a woman passed by on the other side of the road. She turned to the children and with a broad smile said, “Welcome!” Disappearing into the house, she emerged minutes later with a tray laden with drinks and cream cheese and jam sandwiches which she brought over to the children, making them feel at home. That moment – the young man later wrote – changed his life. It gave him a sense of belonging where there was none before. It made him realise, at a time when race relations in the United States were still fraught, that a Black family could feel at home in a white



### We never know in advance what effect a single act may have.

area and that there could be relationships that were colourblind. Over the years, he learned to admire much about the woman across the street, but it was that first spontaneous act of greeting that became, for him, a definitive memory. It broke down a wall of separation and turned strangers into friends.

The young man, Stephen Carter, eventually became a law professor at Yale and wrote a book about what he learned that day. He called it *Civility*. The name of the woman, he tells us, was Sara Kestenbaum, and she died all too young. He adds that it was no coincidence that she was a religious Jew. “In the Jewish tradition,” he notes, such civility is called “*chessed* – the doing of acts of kindness – which is in turn derived from the understanding that human beings are made in the image of G-d.”

“Civility,” he adds, “itself may be seen as part of *chessed*: it does indeed require kindnesses toward our fellow citizens, including the ones who are strangers, and even when it is hard.”

He adds:

To this day, I can close my eyes and feel on my tongue the smooth, slick sweetness of the cream cheese and jelly sandwiches that I gobbled on that summer afternoon when I discovered how a single act of genuine and unassuming civility can change a life forever.

A single life, says the Mishna, is like a universe.<sup>5</sup> Change a life, and you begin to change the universe. That is how we make a difference: one life at a time, one day at a time, one act at a time. We never know in advance what effect a single act may have. Sometimes we never know it at all. Sara Kestenbaum, like Reuben, never did have the chance to read the book that told the story of the long-term consequences of that moment. But she acted. She did not hesitate. Neither, said Maimonides, should we. Our next act might tilt the balance of someone else’s life as well as our own.

We are not inconsequential. We can make a difference to our world. When we do so, we become G-d’s partners in the work of redemption, bringing the world that is a little closer to the world that ought to be.

#### AROUND THE SHABBAT TABLE:

- Do you think we should be credited for our good intentions even when the desired result is not achieved?
- Has a small act from a person in your life (or a stranger) ever changed your life in a significant way?
- What act did you do this week that could potentially have changed someone’s life in some way? What could you do next week?

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1. Maimonides, *Mishneh Torah, Hilchot Teshuva* 3:4.
2. Tosefta, *Pe’ah* 1:4.
3. Tanchuma, *Vayeshev*, p. 13.
4. Stephen Carter, *Civility* (New York: Basic Books, 1999), pp. 61–75.
5. Mishna Sanhedrin 4:5 (original manuscript text).

# Lighting the Chanukah Candles at 'Home'



**Rabbi Hershel Schachter**

Rosh Yeshiva, Rabbi Isaac Elchanan Theological Seminary of Yeshiva University

**T**he Magen Avraham (263:15) cites a practice that women who were going to use the *mikvah* on Friday night would light candles in the adjoining *shul*. This practice is no longer followed (Mishnah Berurah 263:21) because the *hadlaka* must be in one's home, a location that meets the halachic definition of ביתו. The Mishnah Berurah elaborates on this requirement based on the principles gleaned from the Gemara in Eruvin (72b-73a), which discusses the definition of ביתו in reference to the *dinim* of עירובי חצרות and תחום שבת. The location labeled as ביתו for the purposes of *hadlakat neirot Shabbat* would also be relevant for the proper location in which to light *neirot Chanukah*.

The Gemara discusses the location of one's דירה מקום (place of residence), citing a *machloket* between Rav and Shmuel as to whether it is determined by מקום פיתה (the place of eating) or מקום לינה (the place of sleeping). The Gemara explains that, in fact, either the מקום פיתה or the מקום לינה could at times be labeled as ביתו. If one of the locations is used *beikviut* (on a permanent basis), and the other only on a temporary basis, the former would constitute one's דירה מקום.

Similarly, if one has two homes, but one home is more comfortable than the other, the more comfortable home would be the one classified as ביתו. Therefore, the בית of *yeshiva* students who would sleep in the *yeshiva* dormitory but would eat their meals in the homes of community members, where they felt relatively

uncomfortable, would be the dormitory in which they slept.

The *machloket* between Rav and Shmuel refers to a case in which both homes are equally permanent and equally comfortable. In that case, we follow the opinion of Rav that the מקום פיתה is the primary residence and would be the proper location in which to light.

A further criterion used to determine which residence should be labeled as ביתו would be which residence is more private. If one residence is clearly more private than the other, the private room would have the status of ביתו, even if it is the מקום לינה, not the מקום פיתה (Mishnah Berurah 263:29). Therefore, *yeshiva* students who share a dormitory room should light *neirot Chanukah* in that relatively private room, and not in the public dining room used by all the students (Igrot Moshe, Yoreh De'ah, chelek 3, 14:5).

If one finds himself in a different city than the other members of his family, he must perform *hadlakat neirot* himself, even if his wife lights candles in his family's house (Orach Chaim 263:6). His wife's *hadlaka* in a different city does not constitute a *hadlaka* in ביתו, since he is not *metzuraf* (connected) to that house at this time.<sup>1</sup>

The primary purpose of *hadlakat haneirot* for Shabbat is to illuminate the room in which the *seuda* will take place (Rama 263:10). However, if this is not possible, such as in the case of guests in a hotel who are unable to light in the dining room, we hold that the *hadlaka* is acceptable even if done in a different room than the one

in which the *seuda* will be eaten (Magen Avraham 263:21).

In this case, the *hadlaka* should be done in the hotel room (using an incandescent bulb). It is not proper to light in a public room set aside for *hadlakat neirot*, since that room does not have the status of ביתו; it is not the מקום פיתה or the מקום לינה. [This practice is very problematic for another reason as well. Since there are many candles being lit in such close proximity to each other, it is unclear if there is any illumination gained from such a *hadlaka*.]

If one lights in his home, but the candles will not continue to burn until the conclusion of the *seuda* he is partaking of at a different location, such that no benefit will be gained on Shabbat from the *hadlaka*, the *mitzvah* will not have been fulfilled (Shulchan Aruch 263:9). In such a case, one should light in his home using electric bulbs or long-lasting candles, which will remain lit until he returns to his home.

1. See B'Ikvei HaTzon, pp. 117-123.

● Adapted from Rav Schachter on the Moadim.



# The Power of Fire



**Rabbi Yisroel Reisman**  
Rosh Yeshiva, Yeshiva Torah Vodaas

In a few days' time, we will begin the celebration of Chanukah by lighting the Menorah. Fire, one of the symbols of Chanukah, is a unique creation. Fire has many attributes to it but two which can be identified as the most important. It both gives light (the sun lights the entire world and gives warmth) and it consumes, burns and destroys. These two attributes mirror two primary aspects of our Avodat Hashem. We serve Hashem with the עשה טוב - doing good, positive deeds. We try to light up the world and warm the world through our deeds. We are also commanded סור מרע - to destroy bad, to destroy temptation, to destroy the Yetzer Hara (evil inclination). Of all the heavenly bodies Hashem created, the moon is quite unique. The moon gives light but it does not consume and destroy. Whereas the stars and sun have fire and consume as well as giving light, the moon only gives light but does not consume. The

Jewish people are compared to the moon. Our main mission is to give light to the world, to be a light unto the nations. The reason why the moon does not consume is because the light is not its own. Its light comes from a different source, from a bigger source. Its light comes from the sun. So too, the Jewish people know that its energy and power is not its own, but stems from Hashem.

The Beit Yosef writes that the original נר חנוכה, the oil put into the Menorah in the Beit Hamikdash on the first night lit all night and when the Kohanim returned to the Menorah in the morning, they saw that the cups were still full of oil. That light miraculously gave light but did not consume. That is the miracle of Chanukah; the energy of Chanukah. The ability to give light without consuming. The ability to be a light to those around us while understanding that we are not the sources of our own light. Moshe

experienced a similar phenomenon when he came across the burning bush. וְהָיָה הַסִּינָה בְּעֵר בָּאֵשׁ וְהַסִּינָה אֵינָנו אֹכְלָהּ - "And there was a bush aflame, yet the bush was not consumed." (Shemot 3:2) It was in this manner that Hashem revealed Himself to Moshe.

It is a unique aspect of the miracle of Chanukah and of the moon that the Jewish people are compared to. Our goal is to focus on being a light and to focus on our positive attributes. Of course, סור מרע - destroying evil is an important aspect of our service of G-d but if we focus on the positive, and if we work hard on the positive, it will be easier and more natural to destroy and consume the evil around us. Chanukah gives us the opportunity to work on that ability: the strength to be able to focus on the positive, to undertake more in Avodat Hashem and to do so in a way that will light up the world around us.

● Edited by Yehuda Kaufold and Josh Harris.

**Mizrachi**  
SCHOOLS DEPARTMENT

## Mizrachi Chanukah Challenge

בימים ההם בזמן הזה  
In those days and at this time

Thought the story of Chanukah was only about the Beit HaMikdash?  
How can we feel the story of Chanukah as though it was today?

Gather your family and join Dovi from Modiin, as he discovers and unfolds the story of Chanukah!  
Suitable for ages 8-16.

Start the journey at [mizrachi.org/chanukah](http://mizrachi.org/chanukah)

This engaging activity can be delivered as an exciting Chanukah lesson.  
To receive an educator's pack including a lesson plan and more,  
please email [ravbentzi@mizrachi.org](mailto:ravbentzi@mizrachi.org)

# When is Failure a Blessing from G-d?



**Chief Rabbi Ephraim Mirvis**

Chief Rabbi of the United Hebrew Congregations of the Commonwealth

**P**arashat Vayeishev provides us with details of the height of Yosef's success. The Torah tells us, ויהי ה' את יוסף ויהי איש מצליח – "G-d was with Yosef and he was a successful man."

Why are both statements necessary? If G-d was with him, he must have been successful, and if he was successful, surely it was because G-d was with him?

Rav Simcha Bunim of Peshischa, one of the great Chassidic masters of the late 18th and early 19th centuries, explains as follows: we have a tendency to reach out to G-d primarily when things are going wrong, yet we should also naturally reach out to Him when we are happy and successful.

In this vein, the Chafetz Chaim commented on our Rosh Chodesh *benching*, which we recite on the Shabbat before Rosh Chodesh. We repeat one request – חיים של יראת שמים – Please, G-d, give us a life of the fear of Heaven. Why do we specifically repeat this request?

The Chafetz Chaim explained that after the first יראת שמים, we ask G-d for חיים של עושר וכבוד – give us a life of wealth and honour. However, once you achieve



**We therefore place everything in the hands of G-d and recognize that sometimes what is considered to be a failure might actually be the best thing for us.**

wealth and honour, you might forget about G-d. Therefore, we ask Him again for חיים של יראת שמים – guarantee that we will always be able to maintain our faith in You.

Yosef was someone who maintained his fear of Heaven under all circumstances – when he was in desperate trouble and also when he had achieved wealth and honour. That is why the Torah tells us G-d was with him and he was successful.

I would like to suggest a different explanation. It is possible for G-d to be with someone and for that person not to succeed. Because in the midst of our failure or disappointment, the door closed in front of us can open many other doors of

opportunity. An initial setback may bring unexpected blessing.

This too is a sentiment we express in our Rosh Chodesh *benching*. We conclude with the request, חיים שימלאו משאלות ליבנו לטובה – Please G-d, give us a life in which the requests of our heart will be answered for the good.

Here we acknowledge that we do not really know what success is. While we might presume that something in our lives constitutes a great achievement, it might ultimately lead to our downfall. We therefore place everything in the hands of G-d and recognize that sometimes what is considered to be a failure might actually be the best thing for us.

Yosef understood this profound lesson. When he was failing, when he was a victim of attempted fratricide and when he was thrust into prison despite being innocent, G-d was with him. He felt the presence of the Almighty just as he did when he was riding on the wave of success. He never lost sight of the light at the end of the tunnel.

Or as Winston Churchill put it, "Success is going from failure to failure without loss of enthusiasm."

# State the Positive, Hint at the Negative



**Rabbi Shalom Rosner**  
Yeshivat Kerem B'Yavneh

**A** well-known phrase in the Talmud is quoted by Rashi in this week's parsha.

”והבור ריק אין בו מים – אבל נחשים ועקרבים יש בו” (Shabbos 22)

Yosef's brothers threw him into a pit and the Torah states that the pit was empty, no water was present in the pit. The Gemara derives from the fact that the Torah highlights that there was no water in the pit, that there were in fact other objects in the pit – snakes and scorpions!

It is interesting to note that this subject is adjacent to the Gemara discussing the maximum height at which one may place a menorah (20 ama) so that it is visible and will enable one to fulfill *pirshume nisa*. Many commentaries understand that the pit was in fact more than 20 ama deep, which is why the brothers were unable to decipher what was in fact at the bottom of the pit. The juxtaposition of the menorah and pit are to underscore that a distance of 20 ama limits one's visibility.

Getting back to the way in which the pit is described in our parsha, Ozneyim L'Torah suggests that the Torah emphasized the positive aspect of the pit being free from water, so that Yosef was not in danger of drowning. The Torah, however, is silent on the negative aspect of what was



**If the Torah was careful to verbalize the positive and only vaguely provide a hint as to the negative with respect to a pit, all the more so, do we have to take care in how we communicate with respect to individuals.**

actually in the pit – poisonous animals. If the Torah was careful to verbalize the positive and only vaguely provide a hint as to the negative with respect to a pit, all the more so, do we have to take care in how we communicate with respect to individuals. When referencing an individual, we should verbalize his attributes and only vaguely hint at his shortcomings, if necessary.

We may be faced with an inquiry as to whether we know a specific individual and if we can serve as a reference with respect to a job offer or *shiduch*. On the one hand, we need to be honest when providing such a reference. Yet, we should try to verbalize the positive attributes of the

candidate – “he is a great salesperson, very friendly, honest and reliable.” If asked whether or not we would recommend them for a specific task, where we know they have failed in the past, we can and should provide a true response, but can hint that this is not necessarily their area of expertise.

Rav Elimelech M'Lizensk appeals to each of us to seek to recognize the positive attributes of others and not their shortcomings.

”תן בליבנו שנראה כל אחד מעלת חברינו. ולא חסרונם, אדרבה.”

May we be able to exhibit this sensitivity to others. It creates a positive dynamic and atmosphere. As we prepare to celebrate Chanukah, may we be enlightened by the words of Rav Elimelech. When we light candles, we state: אין לנו רשות להשתמש – we are not able to benefit from the light of the menorah, but only to look at the fire. Let's not only focus on looking at the candles, but on the way that we perceive others, to notice the flame and sparks in others – and spread a positive outlook that will strengthen unity among all.



# Vayeishev: Double Dipping



**Michal Horowitz**  
Judaic Studies Teacher

**A**s the beloved son, whom Father loved more than all the other brothers, Yosef receives a special tunic from Father. When the brothers see that Father loves Yosef from all the brothers, their hatred towards Yosef begins, and they can no longer speak to him in peace.

After dreaming of kingship and rulership – narratives which Yosef shares with his brothers – the brothers have had enough of this beloved son and they plot to dispose of him... One day, as the brothers are pasturing the flocks of Yaakov, Yosef is sent to see how his brothers are faring. As they see him coming, they devise a plan. After stripping him of his special tunic, they throw him into a pit filled with snakes and scorpions, from which he is ultimately sold down to Egypt.

In regard to the tunic which they divest him of, the *pasuk* tells us: *And they took Yosef's tunic, and they slaughtered a goat, and they dipped the tunic into the blood* (Bereishis 37:31).

R' Shlomo Zalman Bregman shares a beautiful idea regarding the cloak that they dipped in blood. “The Ben Ish Chai (1835 – 1909) notes that there are two key mentions of ‘dipping’ in the Torah. The first one is in this *pasuk*, pertaining to the brothers of Yosef and the manner in which they dipped his tunic in blood. The second dipping is to be found in *Parshas Bo*, regarding the rituals and laws surrounding the *Korban Pesach*. There, the *pasuk* says: *‘And you shall take a bundle of hyssop and dip it into the blood that is in the basin, and touch the lintel of the two doorposts with some of the blood that is in the basin’* (Shemos 12:22).

“Ben Ish Chai says that the practice to dip twice at the Pesach Seder – as referenced in the *Mah Nishtanah*, *‘On all other nights we do not dip even once, but on this night, two times’* – is to parallel these two dippings in the Torah.

“The obvious question is: yes, the dipping in regard to the *Korban Pesach* clearly has to do



**If hatred between brothers led to exile – both in our parsha on the familial level, and after the destruction of the Second Temple on the national level – then it is only love between brothers that will reverse the process and lead to our redemption.**

with the Exodus from Egypt. When Hashem saw (*keviyachol*) the blood of the *Korban Pesach* on the lintels and doorposts of the Israelite homes, he passed over these homes, and the inhabitants were spared death during the Plague of the Firstborn. Ultimately, it was this blood of the *Korban Pesach* that led to our Redemption from Egypt.

“But what does the *Pesach Seder* have to do with Yosef and the dipping of his tunic in the goat’s blood? Why is this dipping – from *Parshas Vayeishev* – referenced on *leil ha’Seder*?

“Ben Ish Chai explains as follows: The Jewish people ended up in *galus Mitzrayim* – referenced by the second dipping – because of the hatred and *lashon harah* that were part of the story of Yosef and his brothers – referenced by the first dipping. Hence, the events surrounding the tunic being dipped in blood actually served as the *catalyst* for Yosef being sent down to Egypt, and ultimately, the entire family of Yaakov as well.

“Therefore, if we sincerely mean what we say as we conclude the Seder, *‘l’shana ha’bah b’Yerushalayim’* – next year may we celebrate in a rebuilt and redeemed Jerusalem – then we must begin by addressing the events and behaviors that led to the first dipping” (Short and Sweet on the Parsha, Feldheim, p.91-92).

If hatred between brothers led to exile – both in our *parsha* on the familial level, and after the destruction of the Second Temple on the national level (Yoma 9b) – then it is only love between brothers that will reverse the process and lead to our redemption.

After the passing of HaRav Yaakov Edelstein zt”l, Avi Gruber, the mayor of Ramat HaSharon, reminisced painfully, “His door was always open, every day and every hour, with a good word and a smile. He never checked to see if there was a *kippah* on a person’s head. He only looked to the heart. You know, we are so used to conflicts between the religious and the nonreligious that we forget it’s possible to just respect everyone. Years ago I noticed that on Shabbat the city’s residents didn’t drive through the street where the Rav’s Shul was situated. Let me be clear: there is no penalty or enforcement against driving on Shabbat there, but people preferred to bypass it and not to enter the street of our Rav... In my opinion, that says a lot” (Reaching for Heaven, Artscroll, p.338).

“Once, someone went over to Rav Edelstein and said to him, ‘I want to be great in Torah just like you. What advice can you give me so that I may achieve this?’ Rav Edelstein answered, ‘To be great in Torah, first you have to love each and every single Jew’” (ibid, p.112).

As we learn the story of Yosef and his brothers, and their descent to Egypt, let us remember the double dippings. It was animosity and divide that led to the Egyptian exile, and that led to our current exile. When we can love each other, despite our differences, then the process will be reversed and redemption will arrive – may it be immediate and in our days.

# Chanuka and the Prophecies of the Second Temple Period: Part I



**Rabbi Menachem Leibtag**

Tanach Study Center | Yeshivat Har Etzion

**T**hroughout the history of Am Yisrael, there were many military victories, yet Chazal never established a holiday commemorating those events. Why are the military victory and miracle of Chanuka different?

“On the 24th day of the ninth [month], in the second year of Daryavesh (Darius), the word of the Lord came to the prophet Chagai... And now, take note from this day forward, as long as no stone has been laid on another in the House of the Lord, if one came... Take note from this day forward, from the 24th day of the ninth month, from the day that the foundation was laid for the Lord's House – take note... for from this day on I will send blessings. And the word of the Lord came to Chagai a second time on the 24th of the month: Speak to Zerubavel, the governor of Judah: I am going to shake the heaven and the earth. And I will overturn the thrones of kingdoms and destroy the might of the kingdoms of the nations. I will overturn chariots and their drivers; horses and their riders shall fall, each by the sword of his fellow.” (Chagai)

It is clear that the construction of the Temple was to begin on the next day, the 25th of Kislev. Several hundred years later, that very same Temple was rededicated on the 25th of Kislev, and the rabbinically ordained holiday of Chanuka was instituted to commemorate that event.

As the date of Chagai's prophecy seems to be more than coincidental, we should expect a connection between this prophecy in Sefer Chagai and the celebration of Chanuka. In order to locate this connection, Sefer Chagai must be understood in light of its historical setting.

The destruction of the first Temple and the exile to Bavel left Am Yisrael in an unprecedented condition. Ever since the Exodus from Egypt, the mishkan, and later the Bet Ha-mikdash, had served as Israel's spiritual

and national center. In addition, Israel had always enjoyed sovereignty in its own land; although there were times of relative weakness, Israel was never under the official sovereignty of a foreign empire. Suddenly, Israel was left without its land, its mikdash, and its sovereignty.

Near the close of the First Temple period, Yirmiyahu had already foreseen the exile and destruction, proclaiming the sovereignty of Bavel over Israel for the next 70 years. As Israel had abused its sovereignty, its divine punishment was its subjection to the “yoke of the king of Bavel”. At the conclusion of these seventy years Israel was to return to its land and sovereignty, ideally, in a fashion even grander than the original redemption from Egypt.

This redemption, however, was not unconditional. It was to be preceded by Israel's seeking of G-d.

It was the hope of the prophets that upon the return from exile, a new and better society would be established, correcting the ills of the First Temple period. At the end of these seventy years, Bavel's empire fell to the Persians and Koresh (Cyrus the Great) became king. In his famous edict, issued during the first year of his reign, Koresh allowed the Jews to return to Jerusalem to rebuild their Temple. They were even granted autonomy – but not sovereignty. Zerubavel, for example, the political leader of the returning Jews, is consistently referred to as “pechat Yehuda” – “the governor of Judah”. Only a small portion of the exiles returned and this small population succeeded only in building the mizbeyach. Attempts to begin construction of the actual mikdash were thwarted by the local non-Jewish population.

It was only some 18 years later that the opportunity to begin construction of the Temple emerged. Clearly, Yirmiyahu's prophecies of redemption were only partially fulfilled. It was the challenge of the prophets of

shivat Tzion, Chagai and Zecharya, to revive this redemption process.

It is in this setting, in the autumn of the second year of Darius, that Sefer Chagai opens. Chagai's challenge is formidable, given the lack of enthusiasm surrounding the building of the mikdash. As the redemption process had not yet materialized, the people saw no point in building the mikdash. The first Bet Ha-mikdash had been built after a monarchy had been firmly established and Israel had reached economic prosperity. Due to the lack of sovereignty and prosperity during shivat Tzion, a general feeling of apathy prevailed.

It is exactly this attitude which Chagai counters. In the following prophecies, Chagai calls for a national soul searching and a united effort to rebuild the mikdash. He foresees the return of economic prosperity and political sovereignty to Israel only after the mikdash is rebuilt. Building the mikdash, an act directing the nation's devotion to G-d, was a prerequisite to being worthy of attaining sovereignty and economic prosperity.

The people accept Chagai's challenge, and prepare the materials for rebuilding the Temple. On the 24th of Kislev, the day before construction is to begin, Chagai delivers his concluding message. In the two prophecies given on this momentous day, Chagai emphasizes the same central points he had made earlier: as the mikdash is being rebuilt, economic prosperity and political sovereignty shall ensue.

Sefer Zecharya also commences in the second year of Darius. Yet, while Chagai had emphasized primarily the nationalistic aspects of the redemption process, Zecharya delivers a more spiritual message. His opening prophecy implores the people to perform proper repentance; only then will G-d return to his people.

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# Praying for Our Children



**Rabbi Eli Mansour**  
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**P**arashat Vayesheb tells the story of how Yosef's brothers sold him as a slave, and then dipped his garment in goat's blood to make it appear as though he was devoured by a wild animal. When they showed the garment to their father, Yaakob, he concluded that Yosef was killed, and went into a prolonged state of mourning. The Torah (37:35) tells that his family members tried comforting him, but he refused to be consoled, and continued crying: "Va'yebk Oto Aviv" – "His father cried for him."

Yaakob's response seems, at first glance, difficult to understand. Many stories have been told of Sadikim who remained calm and composed in the face of devastating personal tragedy, even upon hearing of the death of their loved ones, Heaven forbid. Indeed, one of the important characteristics of righteous people is the ability to calmly accept life's harsh moments, without falling into depression. But Yaakob Abinu appears to do just that – fall into deep depression and refuse to climb out of it. And the question needs to be asked: why was Yaakob unable to find comfort and consolation? Certainly, his faith in G-d's justice was no less than that of later Sadikim. Why was he unable to find comfort as they did? Why did he burst out crying and then continue crying, without finding solace?

The answer emerges from a brief comment made by Rashi to this story. Yaakob reacted to the sight of Yosef's bloodstained garment by exclaiming, "Tarof Toraf Yosef" – "Yosef was torn apart" (37:33),

which seemingly refers to his incorrect assumption that Yosef was devoured by an animal. Rashi, however, writes that Yaakob prophetically foresaw the time when the wife of Potifar, Yosef's master, would try to entice Yosef to sin. She was the "wild animal" who threatened to "tear apart" Yosef, in the spiritual sense.

It emerges that Yaakob bemoaned not Yosef's death, but rather the spiritual challenges he would face as a forlorn teenager in Egypt, which was then the world center of immorality and corruption. Yaakob, like other Sadikim, would have been able to find comfort after the death of his beloved son. However, he saw through prophecy that Yosef was not dead, but was rather alive and alone in Egypt, subjected to unimaginable pressures and spiritual tests. This gave him no rest or comfort.

Yaakob cried for Yosef like all parents must cry for their children whose spiritual future is in danger. And in our day and age, all children's spiritual future is in danger, and so we must all be praying and crying for their wellbeing, that they should not be "torn apart" by the relentless assault of negative influences to which they are exposed.

I once received a call from a man whose wife was pregnant, who asked me to pray that the pregnancy and delivery should proceed smoothly. Sometime later, he called again and said, "Rabbi, you can stop praying – I'm thrilled to report that my wife delivered a healthy baby boy, and everything went well."

"Stop praying?" I asked him. "This is the time to start praying for real."

All children today are in "Egypt," threatened by spiritual dangers, and we need to tearfully pray and cry on their behalf, begging Hashem to help them overcome their challenges.

I heard of a certain exceptional yeshiva student, who stood out from among all his peers in his devotion to and success in his studies. It was discovered that each morning, when his father recites the Birkat Ha'Torah blessing and prays that he and his descendants should be devoted to Torah study, he cries and prays with fervor and emotion. His prayers were effective, and his son grew to be an exceptional student of Torah.

The Torah tells that Yaakob refused – "Va'yema'en" – to accept consolation for Yosef. This same word appears later in the Parasha, in reference to Yosef's refusing to sin with Potifar's wife (39:8). It has been suggested that this shared word connects these two episodes. Yosef had the strength and fortitude to refuse Potifar's wife because his father refused to calmly accept the possibility of Yosef steering from the proper path. It was Yaakob's constant tears and prayers that protected Yosef from sin.

We need to follow Yaakob's example and pray for our children as often and as intensely as possible, so that they, like Yosef, will overcome their tests and challenges, and grow to become the righteous men and women that we want them to be.



# Window of Faith



**Rabbi Moshe Weinberger**  
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The Yuntif of Chanukah is almost upon us. As we dust off our dreidels, it reminds us that we are all like the dreidel. Sometimes life hands us a “gimel” and things are very good. Sometimes we spin a “hei” and things are alright. Other times we get a “nun” and break even. And unfortunately, sometimes we roll a “shin,” and our circumstances seem anything but good.

Yosef Hatzadik’s life is also like the dreidel, except that he only seems to spin “gimels” and “shins.” Everything either goes very well for him or very badly. His story is the story of Jewish history which is filled with “gimels” and “shins” and very little in between. At the beginning of his life, everything is wonderful. He is the favorite son of Yaakov Avinu and all is well with the world. Suddenly, his world falls apart and he is thrown in a pit and sold into slavery. Afterward, he attains a relative state of success when he is put in charge of a very important household in Egypt. Unfortunately, that success is also shattered when the wife of Potiphar attempts to seduce him day after day for a full year. After he passes that test, one would think that he would have been entitled to see better days. But even after passing such a difficult test, he is thrown into prison for a full twelve years.

The Nesivos Shalom asks a question that we are all asking. How was Yosef able to be מחזק, to strengthen himself during this time period? As far as he knew, his family and his father had forgotten about him and no one was looking for him. And after all of his efforts to be good, he is thrown in jail! At some point, it would seem that Yosef would have given up trying to be good and holy. If we understand how Yosef succeeded even during his darkest hours, maybe we can learn how to strengthen ourselves during our times of darkness and smallness.

The Nesivos Shalom points out an interesting nuance with regard to Yaakov Avinu’s refusal to be comforted with regard to Yosef’s “death.” It says (Bereishis 37:35) “וַיִּמָּאֵן לְהִתְנַחֵם” “and he refused to be comforted.” It does not say “וְלֹא יָכוֹל לְהִתְנַחֵם” “and he could not be comforted.” Rather, it says that he “refused” to be comforted. This is difficult to understand. Normally, the way of a tzadik is to serve Hashem with שמחה, joy. When things do not go as he would have wanted, tzadikim usually accept the reality and move on. As it says with regard to Avraham Avinu after Sarah’s death (Bereishis 23:3), “וַיִּקָּם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ” “and Avraham got up from before his deceased.” Why did Yaakov not take this approach? In addition, Yaakov had רוח הקודש, Divine inspiration during Yosef’s entire absence (Rashi on Bereishis 45:27). This intimate connection with Hashem was an enormous sacrifice for Yaakov and was what he lived for. What could have been so important that he would give that up by adamantly refusing to allow himself to be comforted?

According to the Nesivos Shalom, Yaakov knew, deep inside, that Yosef was still alive. He did not know where he was or what he was going through, but he knew that his circumstances must have been bad and that he was in a place of טומאה, impurity. There was nothing Yaakov could do for Yosef to help him through whatever he was going through except continue to believe in Yosef and never forget about him. By never giving up on Yosef, Yaakov did the only thing he could to help his son. Yosef did not know any of this though. For all he knew, Yaakov had moved on with his life and forgotten about him.

In Yosef’s darkest hour, after a year of temptation, according to one opinion in the Gemara (Sota 36b), Yosef was planning to give up and give in.

רב ושמואל חד אמר לעשות מלאכתו ממש וחד אמר “לעשות צרכיו” “There is a dispute between Rav and Shmuel [about the verse (Bereishis 39:11) which states that Yosef went into the house “לַעֲשׂוֹת מְלֶאכֶתוֹ”, “to do his work”]: One says he was literally going to do his work and the other says that he was planning to succumb to temptation.” What stopped him? The Gemara there continues that “באותה שעה באתה דיוקנו של” “at that moment the image of his father came and appeared to him in the window.” When that happened, Yosef rediscovered his inner strength and “וַיִּמָּאֵן”, “he refused.”

According to the Nesivos Shalom, Yaakov was able, through his belief in Yosef, to cause Yosef to believe in himself and thereby have the strength to emerge from the darkness and refuse to sin. Through the vision of his father, Yosef was reminded “העוד אבי חי”, I have a Father who is still alive and who is thinking about me and connected to me. The word “וַיִּמָּאֵן” only appears in these two places in the Torah and “וַיִּמָּאֵן” has the same letters as the word “אמונה”, faith. Yaakov Avinu’s “וַיִּמָּאֵן לְהִתְנַחֵם”, belief in and refusal to give upon Yosef gave Yosef the ability “וַיִּמָּאֵן”, to have faith in and refuse to give up on himself.

Yosef saw his father’s image specifically in the חלון, the window. The letters of the word חלון are the initial letters of the words “להדליק נר חנוכה” “to kindle the Chanukah candle.” When we light the Chanukah candles in the windows of our homes, we can also tap into our Father’s belief in us.

אם ירצה ה’, as we light the נרות חנוכה, may we remember that our Father still loves us and still remembers us even in our moments of darkness, and that he will never stop believing in his and he will never leave us behind.

# A Tale of Two Dreams



Rabbi YY Jacobson  
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Joseph is in prison. He was placed there on false charges of rape. He was innocent. It was his accuser who was guilty of seduction and attempted coercion. But Joseph was blamed and cast into an Egyptian underground prison.

In prison, he services the king's butler and baker who have also been imprisoned. One morning they share with him their dreams.

So the chief cupbearer related his dream to Joseph, and he said to him, "In my dream, behold, a vine is before me. And on the vine are three tendrils, and it seemed to be blossoming, and its buds came out; [then] its clusters ripened into grapes. And Pharaoh's cup was in my hand, and I took the grapes and squeezed them into Pharaoh's cup, and I placed the cup on Pharaoh's palm.

And Joseph said to him, "This is its meaning: the three tendrils are three days. In another three days, Pharaoh will number you [with the other officers], and he will restore you to your position, and you will place Pharaoh's cup into his hand, according to [your] previous custom, when you were his cupbearer.

The baker is happy with what he hears and presents his dream.

"Me too! In my dream, behold, there were three wicker baskets on my head. And in the top most basket were all kinds of Pharaoh's food, a baker's work; and the birds were eating them from the basket atop my head.

Joseph interprets this dream as follows: "This is its meaning: the three baskets represent three days... In another three days, Pharaoh will remove your head from you

and hang you on gallows, and the birds will eat your flesh off you.

Considering all the similarities in their respective dreams, why did Joseph interpret these dreams in radically different and opposite ways?

When the butler dreams of seeing grapes and him squeezing the grapes into Pharaoh's goblet and placing it on the king's hand, Joseph sees this in the most literal sense: You will once again prepare wine for the king and deliver it to him. Why then when the baker dreams of holding baskets on his head with Pharaoh's pastries does Joseph not see it in the same way: the baker is back on his job, preparing bread for Pharaoh and carrying them to the king, while the birds are enjoying a snack on the way?

What is more, while the dream of the butler is explained literally, the dream of the baker must resort to symbolism. The birds' eating the bread in the basket does not mean that they will eat the bread, it means they will eat his flesh after he is hung by Pharaoh. But why? Why not just say that the birds will eat from the actual bread the baker will have prepared for Pharaoh?

The famous Dubner Maggid, Rabbi Jacob Kranz (1741-1804), explains it via a story:

A talented artist could paint a picture with such realism that it seemed at times impossible to distinguish it from actual life. Once he drew a scene that portrayed a man standing in an open field with a food basket on top of his head. The painting was so authentic and seemed so real, that actual birds were swooping down to try to eat the bread in the painting. He presented it to the king –who so proud of his new acquisition, offered a handsome

reward for one who could find any fault in the painting.

Many challengers came, but alas, no one succeeded in finding a single flaw in the incredible painting. It was just perfect.

Until an old man approached the painting. Observing the phenomena of the birds trying to eat the bread pictured atop the head of the man portrayed in the painting, he realized that he had discovered a serious problem with its realism. Indeed, the king gave him the money.

The old man said this: if the birds are trying to eat the bread atop the man's head then there is something wrong with the man – for if the birds would perceive the man as true to life, they would be too afraid to approach! Birds would never approach a living person with a basket on his head. Thus the painting portrays a contradiction that is unreal. Either the person in the painting is alive and the birds stay away, or the man is dead and then the birds enjoy the feast on his head.

This was Joseph's tipoff. In the butler's dream, the butler himself served Pharaoh. In the baker's dream, he was passive, while the birds swooped down. This must have meant that he was not among the living.

This was further demonstrated to Joseph by observing one striking difference between the dreams. In the butler's dream, he was active. He was actively squeezing grapes and serving wine to Pharaoh. He was doing something. In the baker's dream, the baker remains completely passive throughout the entire dream. Things happen to him; not through him. He has three baskets of bread on his head. He does not place them there; they are just found on him. The birds are eating the pastries. He is not doing anything; he

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# Vayeishev: The Great Question



**Rabbi Judah Mischel**

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**R**av Yehoshua Eizik Shapiro, zt'l, known as Rav Eizele “Charif”, ‘the Sharp’, was a Rav and Av Beis Din of Slonim, Lithuania. Respected for his brilliance and mastery of Torah as well as for his ‘charifus’, passion, intensity and witticism.

When Rav Eizele’s oldest daughter reached marriageable age, he sought out a fitting match, and traveled to Volozhin to consult with the Netziv and vet potential suitors. Entering the beis medrash, Rav Eizele posed a complex and challenging question on the *sugya* that the yeshiva was learning. The premise was that if one of the *talmidim* posed a worthy *teretz* or ‘answer’, he might be considered an appropriate match for the *gaon’s* daughter.

One by one, the *talmidim* attempted to answer the perplexing Talmudic question, and one after another were summarily refuted by R’ Eizele. After days of deliberation without any of the *talmidim* having proposed a satisfactory solution, R’ Eizele departed Volozhin, disappointed that he couldn’t find a young man who met his high intellectual standards. As the wagon reached the outskirts of the city, however, R’ Eizele heard someone running after him, calling out — it was one of the yeshiva students.

As the wagon came to a stop, a *talmid* named Yosef caught up and stood below R’ Eizele’s seat, flushed and out of breath. R’ Eizele turned to the young man “So, *Nu*? Have you come up with a *teretz*?”

“No... unfortunately I haven’t... But please, tell me, what is the answer? What is the correct understanding of the *sugya*? I really want to know...”

Rav Eizele smiled broadly. “Ah! A *bachur* filled with *ratzon*, desire to learn and understand Torah! Such a *mevakeish*, such a seeker, is exactly the kind of shidduch I am searching for my daughter!”

And that is how the great *mevakeish*, Rav Yosef Shleifer became Rav Eizele Charif’s son-in-law.



The tragic episode of *mechiras Yosef*, the sale of Yosef, unfolds in our sedra. Yosef travels from the valley of Chevron seeking out his brothers who were pasturing in Shechem. When he arrives, Yosef has an enigmatic encounter that will ultimately change the trajectory of world history:

וַיִּמְצְאוּ אִישׁ וְהָיָה תְּעָה בַּשָּׂדֶה  
וַיִּשְׁאַלְהוּ הָאִישׁ לְאִמּוֹ מִה־תְּבַקֵּשׁ:

A man came upon him wandering in the fields. The man asked him, “What are you seeking?” (37:15)

This mysterious man, identified by *Midrash Tanchuma* as being the Malach Gavriel, informs Yosef that his brothers have gone to Dotan. Reb Menachem Mendel, the Kotzker Rebbe, zy’a, understands this meeting in the field as representative of our wandering through life in search of meaning, trying to find our place. In this cryptic interaction, the Kotzker explains it is as if the heavenly messenger is preparing Yosef for the challenging path that lies before him. Like Yosef, despite our intentions, plans and expectations, we have no idea of what is actually going to unfold in our own story: we could, God forbid, be thrown into a ‘pit’, ‘sold into slavery’, separated from loved ones, falsely accused, exiled and isolated. And we could be miraculously redeemed, raised up from the depths, honored and chosen to lead, guiding vast numbers of people with God-given wisdom. Throughout all the ups and downs of life, however, we can always remember to ask of ourselves, *Mah tevakeish?* “What am I really looking for, what is my true desire, what do I want from my life?”

As a teenager, Reb Hertzl Shechter, z'l, studied at Mesivta Torah Vodaath, and was a *talmid* of the legendary builder of Torah and people, Reb Shraga Feivel Mendlowitz zy’a. Hertzl was perpetually

running late for Reb Shraga Feivel’s 9am *Tanach shiur*, and was summoned to Reb Shraga Feivel’s office to address his laxity. “*Nu*, Hertzl, when are you going to start coming on time?” Fidgeting uncomfortably in his seat, the teenager managed nothing more than a muffled “*Im yirtzeh Hashem*, if God wants.” Reb Shraga Feivel was not to be put off so easily and shaking his head, replied, “*Nein, nein, nein...* not *im yirtzeh Hashem*. *Im yirtzeh Hertzl!* You have to decide if Hertzl wants!”

That single, direct comment from Reb Shraga Feivel guided Rabbi Shechter toward a lifetime of growth, *avodas Hashem*...and punctuality.

In the beginning, Yosef went seeking his brothers; ultimately, many years later, the brothers themselves came to Yosef, and the family was reunited. We become who we yearn to be and sincerely aspire to be. The power of *ratzon* is in imagining ourselves in our finest moments, the highest version of ourselves, as who truly want to be — and then believing that this is the real me. It is both the *ratzon Hashem*, and our true *ratzon*, that we strive toward our highest potential; it is certainly ‘*im yirtzeh Hashem*’, and deep down, it is also ‘*im yirtzeh me*’!

Though it may be unlikely that we will encounter an angel in the field who will challenge us to consider our direction and place in the world, this Shabbos invites us to refocus on the ‘*sugyos*’ that are most essential in our lives, and to ask of ourselves, מה תבקש, “What is the “*teretz*” that I truly desire, what is it that I *really* want?”



ואמנם כבר ידעת שהנרצה יותר בעבודת הבורא  
יתברך שמו הוא חפץ הלב ותשוקת הנשמה

“You already know what is most desired in the service of Hashem: desire of the heart and longing of the soul.”

(Rav Moshe Chaim Luzzato, *Mesilat Yesharim*, Zerizus 7)



# The Glow of the Candles

**Mrs. Shira Smiles**

International lecturer and curriculum developer

**T**he gemara (Shabbat 22a) records in the name of Rabi Tanchum, “ner shel Chanukah shehinichah lemaalah miesrim amah pesulah”, Chanukah lights that have been placed higher than twenty amot are invalid. Immediately following, the gemara tells us, also quoting Rabi Tanchum, the pit into which Yosef’s brothers threw him had no water in it, yet it did contain snakes and scorpions. What is the connection between these two statements made by Rabi Tanchum? Furthermore, how is this comment concerning Yosef and the pit relevant to this section which discusses the laws and customs of Chanukah?

The Megaleh Amukos teaches that the Greek exile served as an atonement for the sale of Yosef. Rav Pinchas Friedman in Shevilei Pinchas expounds further. Yaakov Avinu spent 14 years in the yeshiva of Shem Vaever learning to live as Jew in galus before reaching Lavan’s home. He understood that Yosef would need these special lessons in the future and taught him ‘torat hagalu’ from the time he was three years old for 14 years. Thus, at the

age of 17, Yosef was sent to seek the welfare of his brothers, in effect, initiating the beginning of his galus experience. We are told that Yosef Hatzadik was able to maintain his identity as a Jew because he constantly kept ‘the image of his father’ before him. This image symbolized the teachings he received from his father which served as a guide for his survival in a foreign land. Additionally, the brothers threw Yosef into a pit filled with snakes and scorpions yet he remained unharmed; unwittingly, they implemented a symbolic act (see Ramban Bereisheet 12;6), that ensured Yosef’s ability to endure through the ‘snakes and scorpions’ of galus. Moreover, it was the forerunner of the Jews’ perpetuity as a whole in the galus of Mitzrayim and subsequent galuyot as well.

Rav Avraham Schorr in Halekach Vehalibuv notes that the candles must be lower than 20 amot to generate the maximum advantage of the candles. Although at that height the candles may be physically visible it doesn’t allow one the opportunity to introspect and reflect on their meaning. The meditative experience should enter the inner recesses of our souls, acting

as a catalyst to finetune middot in need of improvement. Although the brothers looked deep into the pit to check that it was empty, they were not able to see inside the crevices that did indeed contain snakes and scorpions. Chanukah is a time to use the light; to contemplate the ‘snakes’ – the passions in our lives and the ‘scorpions’ – the coldness and indifference in our service of Hashem and make the appropriate adjustments.

The Sefat Emet points out that we light the chanukiah at the entrance of our homes. This symbolizes how Hashem opens up new possibilities for those who do teshuvah during Chanukah. On Chanukah we not only remember the rededication of the Beit Hamikdash of old, we can also rededicate ourselves to our relationship with Hashem. This auspicious time for teshuvah culminates on the eighth day of Chanukah, ‘zot chanukah’, the final day wherein our judgement that began on Rosh Hashanah is sealed. Let us keep the candles close, take advantage of their glow and remember the power of our identity.

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is just observing what the birds are doing to him.

This is the difference between life and the opposite of life. Thus, each of their dreams represented their fate. One of them pictured himself as a helpless victim of external circumstances. The birds swoop down and take at will while he remains a non-entity in his own life circumstances. He is simply observing things happening

to him. The other sees himself as a player and a doer. Joseph knew that one dream represented life; the other—death.

They say there are three types of people: those who make things happen; those who watch things happen; and those you have to tell that something happened.

We are all imprisoned in one way or another—we all must face forces that

hold us back and hold us down. The question is not whether we are in a prison. The bigger question is are we doing something about it, or are we waiting for things to happen to us. The sign of life is action. Do something. Make a move. Create some change. Reach out. Don’t just go to sleep. Action is the path to freedom. Inaction becomes a self-fulfilling prophecy.

# A Great Miracle



**Rabbanit Yemima Mizrachi**  
Popular Torah teacher and author

One of the things that brings pure happiness to my students is the ability to come to me after a year and tell me, “No miracle happened to us, we did not find any oil!” To say, “I did the segulot (virtues) that you taught for Pesach/Purim/Mother’s Day, and nothing happened...”. What is the cause of this joy? Only the absolute belief in miracles: look! Even if according to statistics something should happen, I am above the statistics, I am a miracle...

But there is still a deep root in these sayings. The mind confuses segulot with mitzvot. For example, Rabbi Motzafi writes, “And it is good for a person to look at the candles while they are burning, and at least during the first half hour, which is the time of the mitzvah from the main portion of the Law. And during this time he will continue the light of the Holy Shechinah on his soul, and through this he will gain great wealth in all his affairs. Moreover, he shall know that the candle of the Shechinah gives light to one who has no light and is in mourning, and by the light of his candles he brings joy.” (Chanukah BeTzion)

Friends, this is not a segulah! This is a mitzvah! We are learned in mitzvot, baruch Hashem, we do them in a “learned” manner, but we have forgotten to be learned in miracles. We have forgotten to

learn that in every mitzvah a miraculous light appears

We do not underestimate the segulot. We underestimate the special power of mitzvot.

In my capacity as President of the new Rebbetzin Training Program on behalf of the Conference of European Rabbis, I “met” community Rebbetzins from London, Berlin, Barcelona, Latvia, Belarus, Lisbon and... Kiev this week on Zoom. The Rebbetzin from Kiev broke my heart when she told me how much she worries about Chanukah this year when there are no large congregations in the community, when it is dark and cold. I told her that the Chanukah candle will have a great light this year because the flames will be more visible in the dark and frozen streets than ever before.

Concern for the truth arose in me when I heard the Rebbetzins from London and Barcelona ask the opposite question, “How can you sell the light of Hanukkah to young people when the streets are lit up and impressive with the lights of the Christian vacation?” And I thought to myself that this is the question of the generation: how do you “sell” the light of Chanukah when the light of the screen and the light of the World Cup and the light of culture swallow it all up?!

The rebbetzins told me what efforts they were making to “market” beautiful Judaism, and I simply asked them: stop. Please start believing in the special power of this mitzvah, which brings about changes in the soul that no speech can bring about! The word “mitzvah” was said only in the context of a specific mitzvah: “for a candle is a mitzvah.” Unfortunately, we do not believe that this light has any special power to penetrate the soul! Just put a candle on the window! I have told the rebbetzins of enlightened Europe that the souls themselves will come out in a dance – the souls! “The lifebreath of man is the lamp of the LORD Revealing all his inmost parts.”!

Why don’t we believe in the self-power of a mitzvah that will lead us to miracle, light and success in all our affairs? Why have not we become accustomed to the experimental thinking that says, “Whoever uses a candle will have sons who are scholars?!” He will have them!

Religion does not need publicists. It certainly does not. Zealots know their job very well. Enthusiasm does not need your help to inspire people. Enthusiasm comes on its own. Mitzvot are not a drug for the primitive masses. They are for learned people. Scholars of miracles.

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Chagai and Zecharya strike a critical balance between conflicting ideals in the redemption process. Economic and political growth, although essential to national revival, are only vehicles to attain the higher goal of creating a nation devoted to G-d. Zecharya must balance the nationalistic aspirations of Chagai by emphasizing the need for repentance, necessary to be worthy of the Shekhina.

This balance is underscored in Zecharya’s main prophecy, ‘coincidentally’ the haftara of Shabbat Chanuka.

Zecharya begins by telling the people to rejoice, as the Shekhina is returning. This is followed by a charge to Yehoshua, the High Priest, to be sure to follow the way of G-d and his commandments, and to work in harmony with Zerubavel. The prophecy climaxes with the vision of the menorah surrounded by two olives trees. The meaning of this image is explained as a charge to Zerubavel:

“This is the word of the Lord to Zerubavel: Not by might (chayil), nor by power (koach), but by my spirit (ruchi)... (4:6)”

This emphasis of ruach over chayil and koach is the primary message to Zerubavel, the political leader to whom sovereignty is destined to return. It is he who needs to be reminded of the importance of this balance.

Despite the optimism of Zecharya’s prophecies, their fulfillment was conditional.

*More on this next week.*

# Hebrew Language in the Parsha



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The word שק appears twice in the Yosef story. The first time is in our parasha, after Yaakov hears the news that his son is missing:

וַיִּקְרַע יַעֲקֹב שָׁמְלֵתוֹ וַיִּשֶׂם שָׁק בְּמַתְנֵי וַיִּתְאַבֵּל עַל־בָּנָו יָמִים רַבִּים:

“Jacob rent his clothes, put sackcloth on his loins, and observed mourning for his son for many days.” (Bereshit 37:34)

The next time is later in the story, in Parashat Miketz. The brothers encounter Yosef in Egypt, but don't recognize him. When he sends them back to Canaan, we read:

וַיֵּצֵא יוֹסֵף וַיְמַלְאוּ אֶת־כְּלֵיהֶם בָּר וַיְהִשִּׁיב כֶּסֶף לָהֶם אִישׁ אֶל־שָׁקוֹ וְלָחֵת לָהֶם צֵדָה לְדָרֶךְ וַיַּעַשׂ לָהֶם כֵּן:

“Then Joseph gave orders to fill their bags with grain, return each one's money to

his sack, and give them provisions for the journey; and this was done for them.” (Bereshit 42:25)

Looking at the translations for שק in each verse, we are drawn immediately to two questions: Why does the first verse translate it as “sackcloth” and the second verse translate it as “sack”? And is there any connection between the Hebrew שק and the English “sack”?

The answer to the first question is that the word שק has both meanings in Hebrew, and so it is understandable that the translations would reflect that. Yet this leads to an additional question: which meaning came first?

As you might have guessed, there are two opinions. Some say that שק first meant a bag, and then later it was extended to any

fabric made of that same material. Others say that it first meant the material, and since bags were commonly made from it, the bag was called שק as well.

Regarding the connection between שק and “sack,” that too is not a coincidence. The word שק was found in many Semitic languages, and from one of them was borrowed into Greek as sakkos, then Latin as saccus, and eventually it became the English “sack.” In fact, there are scholars who claim that the story of Yosef is what led to the wide spread of the word sack (and its cognates) in European languages.

## Parsha Riddle



**Reb Leor Broh**  
Mizrachi Melbourne

Find four consecutive words whose initials letters (Rashei Tevot) spell Hashem's name “Yud - Hey - Vov - Hey”

### Answer to the Parsha Riddle

The Baal HaTurim explains that the initial letters spell out Hashem's Name to allude to the fact that Hashem set before Tamar the items that Yehudah had entrusted to her, for she had lost them. According to the TB Sotah 10b, Edom's guardian angel stole the items that Yehudah had given her. Knowing that King David was destined to defeat Edom at the Valley of Salt (Shmuel 2 : 8:13), Edom's angel stole the pledges so that Tamar would be burned before she delivered David's forehead whom she was carrying. The angel Gabriel was instructed by Hashem to return them to her. According to the Midrash, Tamar misplaced Yehudah's ring, wrap and staff, but Hashem provided copies for her. And Yehudah said “take her out and let her be burned” (38:24-25) וַיִּתֵּן הָיָהוָה אֵת הַכֶּסֶף וְהַצֵּדָה וְהַיָּדְוָן וְהַמַּחְשֵׁבֶת וְהַחֶמְדָּה וְהַחֵרֶם וְהַמִּלֻּחִים וְהַמִּצְעָה וְהַמִּלֻּחִים וְהַמִּצְעָה וְהַמִּלֻּחִים וְהַמִּצְעָה





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