

# O H R N E T

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## PARSHA INSIGHTS

### COMING TO A THEATER NEAR YOU

*"Seven years of famine..." (41:27)*

**A**s a young boy I remember sitting glued to the screen of the Golders Green Ionic, waiting to see the trailer of the next Steve Reeves epic. Steve would battle some unlikely plastic reptile with the shadow of the ice-cream lady falling all over him. Her torch usually managed to wash-out most of the picture until you could barely tell the difference between the lizard and Steve.

How things have changed.

On a recent trip to the States I was subjected to about an hour of broadcast television. I was amazed at how much time was taken up 'trailing' coming attractions. The identical trailer for some up-coming program was repeated *ad nauseam*.

We are rapidly reaching the Brave New World where trailers become so frequent and pervasive that there will be no time for the features themselves.

This will be the perfect paradigm for the dream-box which has always been long on promises and short on delivery.

At the root of this mania, however, is some solid reasoning. You can't get people to listen to you unless you can first grab their attention.

The most important part of a record is the first twenty seconds. By that point the listener has already decided whether he wants to listen further or not.

It's the same in a business interview. Much stress is placed on the way you look because *first* impressions are, as they say, *lasting* impressions.

In this week's Torah portion there's an interesting anomaly. When Yosef interprets Pharaoh's dream, he starts off by telling him about the seven years of famine. Chronologically, the seven years of plenty came first. Why didn't Yosef start by talking about them?

In a country as prosperous as Egypt talking about seven years of plenty would have been about as interesting as watching wallpaper. Yosef deliberately started speaking about the famine because he knew that this was a 'trailer' that would certainly make Pharaoh sit up and take notice.

## PARSHA OVERVIEW

It is two years later. Pharaoh has a dream. He is unsatisfied with all attempts to interpret it. Pharaoh's wine chamberlain remembers that Yosef accurately interpreted his dream while in prison. Yosef is released from prison and brought before Pharaoh. He interprets that soon will begin seven years of abundance followed by seven years of severe famine. He tells Pharaoh to appoint a wise person to store grain in preparation for the famine. Pharaoh appoints him as viceroy to oversee the project. Pharaoh gives Yosef an Egyptian name, Tsafnat Panayach, and selects Osnat, Yosef's ex-master's daughter, as Yosef's wife. Egypt becomes the granary of the world. Yosef has two sons, Menashe and Ephraim. Yaakov sends his sons to Egypt to buy food. The brothers come before Yosef and bow to him. Yosef recognizes them but they do not recognize him. Mindful of his dreams, Yosef plays the part of an Egyptian overlord and acts harshly, accusing them of being spies. Yosef sells them food,

but keeps Shimon hostage until they bring their brother Binyamin to him as proof of their honesty. Yosef commands his servants to replace the purchase-money in their sacks. On the return journey, they discover the money and their hearts sink. They return to Yaakov and retell everything. Yaakov refuses to let Binyamin go to Egypt, but when the famine grows unbearable, he accedes. Yehuda guarantees Binyamin's safety, and the brothers go to Egypt. Yosef welcomes the brothers lavishly as honored guests. When he sees Binyamin he rushes from the room and weeps. Yosef instructs his servants to replace the money in the sacks, and to put his goblet inside Binyamin's sack. When the goblet is discovered, Yosef demands Binyamin become his slave as punishment. Yehuda interposes and offers himself instead, but Yosef refuses.

## LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

### WHERE THE BEIT HAMIKDASH STONES LANDED

What happened to the stones of the Beit Hamikdash in Jerusalem when it was destroyed? There are various legends connected with them.

In the Talmud there is a mention of a synagogue in the Babylonian community of Nehardoa whose foundation was formed from stones of the Beit



Hamikdash that the Jews took along with them when they went into exile.

This took place in regard to the first Beit Hamikdash. In regard to the destruction of the second one there is a legend that Heaven scattered those stones all over the world and wherever one of them landed a synagogue was eventually built on that site.

לע"נ  
ר' משה אריה בן ר' יצחק אייזיק ז"ל  
ת.נ.צ.ב.ה.

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## PARSHA Q&A ?

1. What did the fat cows being eaten symbolize?
2. How did Pharaoh's recollection of his dream differ from Nevuchadnetzar's recollection of his dream?
3. What was significant about the fact that Pharaoh dreamed repeatedly?
4. What does "Tsafnat Panayach" mean?
5. What happened to the Egyptians' grain that was stored in anticipation of the famine?
6. What did Yosef require the Egyptians to do before he would sell them grain?
7. Did Yaakov and his family still have food when he sent his sons to Egypt? If yes, why did he send them?
8. What prophetic significance lay in Yaakov's choice of the word "redu" — "descend" (and not "lechu" — "go")?
9. Why does the verse say "Yosef's brothers" went down to Egypt (and not "Yaakov's sons")?
10. When did Yosef know that his dreams were being fulfilled?
11. Under what pretext did Yosef accuse his brothers of being spies?
12. Why did the brothers enter the city through different gates?
13. Who was the interpreter between Yosef and his brothers?
14. Why did Yosef specifically choose Shimon to put in prison?
15. How does the verse indicate that Shimon was released from prison after his brothers left?
16. What was Yaakov implying when he said to his sons: "I am the one whom you bereaved."?
17. How did Reuven try to persuade Yaakov to send Binyamin to Egypt?
18. How long did it take for Yaakov and family to eat all the food that the brothers brought back from Egypt? Give the answer in terms of travel time.
19. How much more money did the brothers bring on their second journey than they brought on the first journey? Why?
20. How did the brothers defend themselves against the accusation of theft?

## PARSHA Q&A!

### Answers to this Week's Questions!

All references are to the verses and Rashi's commentary unless otherwise stated.

1. 41:4 - That all the joy of the plentiful years would be forgotten. (Not that the good years would provide food for the bad years.)
2. 41:8 - Pharaoh remembered the contents of his dream but didn't know its meaning. Nevuchadnetzar forgot even the contents of his dream.
3. 41:32 - It showed that the seven good years would start immediately.
4. 41:45 - He who explains things that are hidden and obscure.
5. 41:55 - It rotted.
6. 41:55 - Become circumcised.
7. 42:1 - Yes, but he sent them because he did not want to cause envy in the eyes of those who did not have food.
8. 42:2 - It hinted to the 210 years that the Jewish people would be in Egypt: The word "redu" has the numerical value of 210.
9. 42:3 - Because they regretted selling Yosef and planned to act as brothers by trying to find him and ransom him at any cost.
10. 42:9 - When his brothers bowed to him.
11. 42:12 - They entered the city through 10 gates rather than through one gate.
12. 42:13 - To search for Yosef throughout the city.
13. 42:23 - His son Menashe.
14. 42:24 - Because he was the one who cast Yosef into the pit and the one who said, "Here comes the dreamer." Alternatively, to separate him from Levi, as together they posed a danger to him.
15. 42:24 - The verse says Shimon was bound "in front of their eyes," implying that he was bound only while in their sight.
16. 42:36 - That he suspected them of having slain or sold Shimon, and that they may have done the same to Yosef.
17. 42:37 - He said, "Kill my two sons if I fail to bring back Binyamin."
18. 43:2,10 - Twice the travel time to and from Egypt.
19. 43:12 - Three times as much, in order to repay the money they found in their sacks and to buy more even if the price had doubled.
20. 44:8 - They said, "We returned the money we found in our sacks; can it be that we would steal?"

Based on the Talmudic Sages found in the seven pages of the Talmud studied each week in the Daf Yomi cycle

## SHABBAT 72 - 78

*“Sometimes the stronger creature is afraid of a weaker one.”*

One of the examples is the fear which the mighty elephant has of the lowly mosquito that can enter his trunk and cause him pain.

The purpose of this information, explains Maharsha, is to teach man not to have confidence in his power but to rely on G-d. This is indicated by the passage which the *gemara* cites:

“He (G-d) wreaks destruction on the powerful” — in which the Prophet Amos (5:9) warns Israel against relying on its fortresses if they are unfaithful to G-d.

• *Shabbat 77b*

*“Everything which G-d created in His world was not created in vain.”*

As examples the *gemara* cites the important functions which even the lowliest creature performs in this world. Some of them are destructive and one of their functions is to punish wrongdoers while also having a medical purpose of their bodies’ supplying antidotes to the harm caused by other such creatures.

This advice opens our eyes to appreciating the perfection of G-d’s creation.

• *Shabbat 77b*

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### THE LAST DAY OF CHANUKA

**From: Adrian**

*Dear Rabbi,*

*Is the observance of the eighth day of Chanuka related to the way in which outside of Israel festivals are observed for two days?*

Dear Adrian,

This is an interesting suggestion. But although the day is certainly a special day for reasons I’ll write below, it doesn’t seem to be for the reason you suggest. I say this because even in Israel Chanuka is observed for eight days. Also, some commentaries actually go so far as to explain that Chanuka is not observed for an additional day outside of Israel because its holiness is derived from the merit of the Jews’ own deeds, and therefore, even in the Diaspora, its holiness is equally experienced and shared by all.

So what is special about this day? It is even referred to by a special name, “Zot Chanuka” [literally, “This is Chanuka”],

because the Torah portion read on this day concludes with the phrase, “Zot Chanukat Ha’Mizbe’ach – This is the dedication of the altar”.

The Sages interpreted this verse allegorically: “This is Chanuka” mean that this, the eighth day, is the essence of Chanuka. The number seven alludes to that which is physical or temporal, like the seven colors of the spectrum, the seven musical notes, and the seven days of the week. Eight, however, alludes to that which transcends nature, such as the Torah, the Covenant. So the eighth day of Chanuka epitomizes the transcendence of spirituality over physicality, right over might, and sanctity over impurity.

That being said, we do find an idea which is similar to your suggestion – namely that the last day of Chanuka, if not like an additional holiday of the Diaspora, parallels Shemini Atzeret which follows the seven days of the festival of Succot. Just as Shemini Atzeret contains the essence of all the festivals that precede it– the atonement aspect of the Days of Awe and the joyous aspect of Succot – so too does this last day of Chanuka contain all of the aspects of happiness, salvation, praise, and thanksgiving of the previous days.

## WHAT'S THE RIGHT THING TO DO?

REAL-LIFE QUESTIONS OF SOCIAL AND BUSINESS ETHICS

### SAFE ESCORT

**Question:**

I have heard that there is an obligation to provide a guest not only with food, drink and lodging but with safe escort as well. I can see how the first three can be accomplished but find it difficult to leave my home and provide my guest with safe escort until his destination. What is the right thing to do?

**Answer:**

It is customary to escort a guest for a short distance outside your home. This is based on a statement in the Talmud (*Mesechta Sota 46b*) that one who escorts his guest four

cubits in the city ensures that he will meet no harm.

Maharsha (*ibid. 45b*) explains that this protection is supernatural. King David has taught us that “He fulfills the wishes of those who fear Him” (*Tehillim 145:19*). By escorting a guest even that short distance, you demonstrate a desire for him to be protected, and G-d fulfills your desire by finishing the job. Maharsha also suggests that the angels which steadily accompany the host finish the job for him by carrying on the escort which he began.

So taking that short walk with your guest is not only a little exercise in physical fitness but a major exercise of faith.

## THE HUMAN SIDE OF THE STORY

### YOU CAN'T TAKE THEM WITH YOU

In preparation for leaving this world a wealthy Orthodox philanthropist who spent his last years in Jerusalem prepared his last will and testament in two sealed envelopes, which he entrusted to his children. His instructions were to open one of the envelopes immediately after his passing and the other after the *shiva* mourning week.

When the first envelope was opened his survivors were astounded to read, among all the other details, a request that he be buried in his stockings. But when they conveyed this request to the local Chevra Kadisha burial society they were firmly told that there was no way that they could accommo-

date this wish since it was contrary to custom.

When the *shiva* was over the second envelope was opened. In it was a letter to the deceased's children that stated that he was well aware that the Chevra Kadisha would not bury him with his stockings on. He had only made the request to dramatically drive home to his children that when a man leaves this world he cannot even take his stockings with him.

What he did take with him was the merit of all the good he had done with his money for Torah study and the needy.

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# The Chanuka Candle

## & *the* Havdala Hullabaloo

BY RABBI YEHUDA SPITZ

**CHANUKA, O CHANUKA...**

Just thinking about the upcoming holiday of Chanuka should be enough to warm the cockles of anyone's heart. With Menorah lighting, dreidel spinning, *latkes*, *sufganiyot*, family time and plenty of *l'hodot u'lehallel*, not to mention extra Torah learning, Chanuka gives us eight memorable days and nights. But even once you decide which opinions to follow regarding where and when to light the Menorah, there still remains an annual halachic debate that has been simmering since the time of the Rishonim. I am referring to whether one should light the Menorah or make Havdala first on Motzei Shabbat Chanuka. This year, 5773, with two Motzei Shabbatot Chanuka (but only one actual Shabbat Chanuka), this halachic dispute really heats up.

**LIGHT THE MENORAH**

Motzei Shabbat Chanuka is unique as it presents a situation of competing halachic principles. This has been the basis of the centuries-old debate regarding which mitzvah has priority and should therefore be performed first. The Shulchan Aruch rules that on Motzei Shabbat one should light the Chanuka Menorah in Shul before making Havdala. The Rema adds that certainly at home one must do so as well, and lighting the Menorah precedes making Havdala. This is based on the Trumat HaDeshen's applying the Talmudic dictum of "*Afukei Yoma M'achrinan*", or delaying the leaving of Shabbat. Meaning, if one can delay ending Shabbat, he should do whatever necessary to keep the holiness of Shabbat a bit longer. Therefore, they rule that it would be preferable to light the Menorah before making Havdala, especially as it will augment the "*Pirumei Nissa*" by at least a few precious minutes.

**TAZ: TADIR TONIGHT**

However, the Taz counters that the famous Talmudic adage of "*Tadir Kodem*" takes precedence. When one is faced with doing two different *mitzvot* and is in doubt which one to perform first, he should begin with the one that is done more frequently. A prime Biblical example is that even on Shabbat, Yom Tov, and Rosh Chodesh, the Korban Tamid, the communal daily sacrifice, was offered before the Korban Musaf, the special sacrifice for those days. The Taz applies this '*Tadir*' principle to Motzei Shabbat Chanuka. He maintains that since Havdala is made every Saturday night, whereas Chanuka candles are only kindled eight nights a year, making Havdala takes precedence. Additionally, he argues, once one lights Chanuka candles on Motzei Shabbat, he is showing that he intrinsically already ended Shabbat; if so, what further gain can there be by delaying Havdala further? He adds that the great Maharal M'Prague (this author's namesake) also ruled to make Havdala before lighting the Menorah.

**TAKING SIDES**

As mentioned previously, this halachic debate has been ongoing for centuries, with many Poskim taking opposing sides. Those who sided with the Shulchan Aruch and the Rema to light the Chanuka Menorah first include such luminaries as the Magen Avraham, Vilna Gaon, Elya Rabba, Levush, and Chayei Adam, while others, including the Pri Chadash, Chida, Ben Ish Chai, Kitzur Shulchan Aruch, and Aruch Hashulchan conclude that the Taz was correct and one should make Havdala first.

Many decisors offer additional rationales and reasons to explain why they feel that the other opinion is incorrect. For example, the famed Avnei Nezer wrote a point-by-

*continued on page seven*

continued from page six

point refutation of the Taz's proofs, while the Chedvat Yaakov later did the same to his arguments. And, interestingly, although Rabbi Yaakov Emden cites that his father, the renowned Chacham Tzvi, scorned those who would light Chanuka candles first, he nevertheless personally concluded that it is indeed the correct course of action.

### CONTEMPORARY KINDLING

Contemporary authorities also have taken sides on this issue. The Chazon Ish, Rabbi Yosef Shalom Elyashiv, Rabbi Shmuel HaLevi Wosner and Rabbi Ovadia Yosef made / make Havdala first, while the Tukachinsky Luach and Rabbi Shlomo Zalman Auerbach ruled that the Chanuka lights should be kindled first. Rabbi Moshe Sternbuch writes that even according to those who make Havdala first, nevertheless, if the setup and making Havdala would delay the Chanuka lighting more than a half hour after nightfall, then it would be preferable to light the Menorah first, to ensure that one does not miss an opportunity for the optimal time of the mitzvah of kindling the Menorah.

### LIGHTING IT UP

So, knowing that there is such a huge difference of opinion as to the proper halacha, what is one to do? The Mishna Berura, asking that very same question, famously concludes that in Shul one should light Chanuka candles before making Havdala (if applicable; many, if not most Shuls nowadays do not make a communal Havdala), yet at home "*d'avid k'mar avid, d'avid k'mar avid*", whichever opinion one decides to follow, he is acting correctly. Accordingly, even if you have a *minhag* to light the Menorah first while your neighbor is busy making Havdala first, both of you should

realize that both are equally halachically valid opinions. It is said that Rabbi Yosef Chaim Sonnenfeld used to ask his wife to prepare his Menorah for him on Motzei Shabbat Chanuka outside his house (*Minhag Yerushalayim*) while he was still in Shul. This way, when he came home, he would not have to decide which opinion to follow, and rather immediately light the Menorah (before Havdala), in order not to "pass over a mitzvah".

### DON'T MIX AND MATCH

The noted Melamed L'Ho'eel, Rabbi David Tzvi Hoffman (late 1800's), wrote an interesting responsum, relating a personal anecdote. Apparently, after following the Taz's approach of making Havdala first for twenty-five years in his role as the Rabbi in Berlin, one Motzei Shabbat Chanuka he decided that he was going to follow the Rema's opinion and light the Menorah first, as it was getting late. As he was about to light, he suddenly remembered that he had uncharacteristically forgotten to say "*Attah Chonantanu*" in Ma'ariv, and technically had not yet ended Shabbat. He realized that according to the Magen Avraham, he was now *required* to make Havdala before lighting the Menorah. He understood that he was receiving a Heavenly sign from Above. Thus, he concluded, as should we all, that although both positions might be officially correct, with many great halachic authorities through the generations to rely upon for whichever opinion one chooses to follow, nonetheless, it is improper for one to change his longstanding *Minhag*.

Whether we are contemplating the lights of Chanuka or the Havdala candle, regardless which we ended up lighting first, let us internalize their message that G-d's *hashgacha* (Divine Providence) in this world, showing us the triumph of light over darkness, is eternal and everlasting.

HAPPY CHANUKA  
חזקה שמחה

*Ohrnet wishes you a joyous Chanuka!*

1. Which miracle do we celebrate with the lighting of candles?
2. How did they know that the oil found was uncontaminated?
3. Who led the battle against the Hellenites?
4. During which of the “four exiles” did the miracle of Chanuka take place?
5. Name two non-halachic customs connected with Chanuka.
6. How many blessings are made before lighting candles?
7. Why do we light the extra candle known as the “shamash”?
8. What is added to our regular prayers at least three times a day?
9. What is the special reading of the Torah each day?
10. Is it obligatory to eat a meal like on Purim?
11. When do we have occasion to use three Sifrei Torah on Chanuka?
12. What three *mitzvot* did the Hellenites decree against?
13. What damage did the Hellenites do to the Beit Hamikdash?
14. What two military advantages did the Hellenite army have over the Jews?
15. Is it permissible to do work on Chanuka?
16. Why is there no Mussaf prayer on Chanuka except for Shabbat and Rosh Chodesh?
17. How does the name Chanuka indicate the date when this holiday begins?
18. What special prayer do we add to the morning services?
19. What did the Jews do after victory that explains the name Chanuka?
20. Which regular prayers in the morning service do we omit on Chanuka?

## Answers to the Chanuka Questions!

1. The oil for lighting the menorah in the Beit Hamikdash after the victory over the Hellenites was only enough for one day and it miraculously lasted for eight days until a new supply of pure oil was available. (Rambam, Laws of Chanuka 1:1)
2. Its container had the seal of the *kohen gadol*. (*Mesechta Shabbat* 21b)
3. Matityahu, the *kohen gadol* and his sons. (Rambam, Laws of Chanuka 1:1, and the “*Al Hanissim*” prayer in the Siddur)
4. The third exile under Hellenite oppression during the era of the second Beit Hamikdash. (Rambam, Laws of Chanuka 1:1)
5. Eating either donuts or potato pancakes made with oil and playing with the *sivivon* (dreidel).
6. Three blessings the first night and two the other nights. (Rambam, Laws of Chanuka 1:4)
7. Since it is forbidden to benefit from the light of the candles we light an extra one so that if we do benefit it will be from that one called the *shamash* because it is sometimes used to serve as the lighting agent. (*Shulchan Aruch Orach Chaim* 673:1)
8. The prayer “*Al Hanissim*” (Ibid. 682:1)
9. The gifts of the *nesi'im* (heads of the twelve tribes at the inauguration of the Sanctuary as recorded in *Bamidbar* 7:1-8). (Ibid. 684:1)
10. No. But if the meal is accompanied by songs of praise to Heaven it is considered a *seudat mitzvah*. (Ibid. 670:2)
11. When Rosh Chodesh Tevet is on Shabbat and we read selections for Shabbat, Rosh Chodesh and Chanuka. (Ibid. 684:3)
12. Shabbat, circumcision and Rosh Chodesh. (*Midrash*)
13. They made breaks in the walls and contaminated the sacred items. (Rambam, Laws of Chanuka 1:1)
14. They were stronger and more numerous. (“*Al Hanissim*” Prayer)
15. It is permissible to work but women have a custom of refraining from work for the first half hour that the candles are burning. (*Mishna Berurah* 670:1)
16. Because there were no additional sacrifices in the Beit Hamikdash during Chanuka. (*Shulchan Aruch Orach Chaim* 682:2)
17. If we break up the word into two parts — *Chanu*, and the letters *chaf* and *hei*, we read that they rested from the war on the 25th day of the month.
18. Hallel (*Shulchan Aruch Orach Chaim* 683:1)
19. They rededicated the altar in the Beit Hamikdash, which the Hellenites had defiled. (“Chanuka” means inauguration.)
20. Tachanun and Psalm 20 before *Uva Letzion*. (*Shulchan Aruch Orach Chaim* 683:1)