

INTERNET PARSHA SHEET
ON MIKETZ SHABBOS CHANUKA - 5759

B'S'D'

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Shiur HaRav Soloveichik on Chanukah (Shiur date: 12/10/74)

The Rambam begins Hilchos Chanukah by telling the story of the Macabbes victory over their Greek oppressors and the Hellenizers among them, and how they entered the temple sanctuary (Heichal) and found a single undisturbed jar of undefiled oil that burned for 8 days. The Rav noted that when introducing Hilchos Megillah for example, the Rambam does not preface the laws with the story of the victory of Mordechai and Esther over Haman. Instead he begins with the laws concerning the reading of the Megillah. Likewise, in Hilchos Chametz Umatzah, the Rambam does not begin with the tale of the enslavement of the Jews in Egypt or their redemption but instead he dives directly into the laws of Pesach. In fact, Hilchos Chanukah presents the only time that the Rambam introduces a body of laws with a historical story. Why?

One straightforward answer is that while Purim has Megillas Esther and Pesach has the first chapters of Sefer Shemos that describe the exodus and are part of Kisvei Hakodesh, Chanukah does not have a sacred book that describes its miracles. The miracle of Chanukah is described in Torah Shbeal Peh, and since the Rambam's Mishneh Torah was an extension of Torah Shbeal Peh, he presumably felt more compelled to introduce the laws with the story.

It is clear that the Rambam based his description of the story on the Al Hanisim that we recite in our Tefilos and Bircas Hamazon on Chanukah. One proof of this is the way the Rambam describes the entry of the victors into the Heichal (Sanctuary). The Gemara in Shabbos mentions that the Greeks and Hellenizers placed an idol in the Heichal, but it does not mention that the victors entered. How did the Rambam know that they entered the Heichal? Perhaps they entered the courtyard? However the Al Hanisim states that they entered the Heichal (Bau Banecha Ldvir Beisecha Uphinu Es Heichalecha). The Rambam also says that the goal of their enemies was to remove Torah from the people, which is also mentioned in the Al Hanisim (Lhashkicham Torasecha Ulhaviram Mchukei Retzonecha). There is a difference between the Al Hanisim of Chanukah and the Al Hanisim of Purim. The Al Hanisim of Chanukah tells the complete story of the victory while the Al Hanisim for Purim summarizes the events in the framework of the blessing of thanks (Bircas Hodaah) without going into all the details that are described in the Megillas Esther.

The Rav wanted to understand why the Rambam felt compelled to recount the story in the Mishneh Torah that is typically a book of laws. The Rambam could have simply said something along the lines of: "the 8 days of Chanukah commence on the evening of the 25th of Kislev. There is an obligation Mdivrei Sofrim to light and all that are obligated in reading the Megillah are obligated in Chanukah". Apparently according to the Rambam, knowing the story affects the fulfillment of the Mitzvah. If one lights the candles, without knowing the reason for lighting, something is lacking. Even though we hold that Mitzvos do not require Kavanah (specific intention), however they do require Yediah (some knowledge as to what is taking place). This Yediah is required on Chanukah, because Pirsumai Nisa is the main theme. Without knowing about the miracle that happened it is impossible to publicize the miracle and to offer thanks to Hashem for it.

The Rama says that the proper order for performing the kindling of the candles is to recite all the blessings (3 on the first night, 2 on the subsequent nights) prior to the act of lighting. The Masechet Sofrim states that first one should recite the first blessing, light the candles, recite Haneiros Halalu, then recite the final 2 (1) blessing(s). In fact the Masechet Sofrim is our

source for the Hanerios Halalu that we recite. The MS is of the opinion that the Mitzvah Lhadlik, the obligation to light, is the technical Mitzvah that requires an act of lighting the candles. However, Chanukah requires Pirsumai Nisa. In fact the second blessing of Sheasah Nisim refers specifically to the Pirsumai Nisa which is a Kiyum Blev (an internal feeling of fulfillment). In order to fulfill the Kiyum Blev, you must first recite what the candles represent and why we are lighting them. Only then can you recite the blessing of Sheasah Nisim.

The Rambam began Hilchos Chanukah with the story of the victory because of the role it plays in the fulfillment of the Mitzvah of Chanukah. In order to fulfill the Pirsumai Nisa aspect, you have to know the story the candles represent.

This summary is Copyright 1998 by Dr. Israel Rivkin and Josh Rapps, Edison, N.J. Permission to reprint and distribute, with this notice, is hereby granted. You can receive these summaries via email by sending email to listproc@shamash.org with the following message: subscribe mj-ravtorah your_first_name your_last_name Subject: Answers to the 3 most asked questions on mj-ravtorah Hello to all mj-ravtorah subscribers: I often enough receive email with one or more of the following questions (sometimes it even comes with a thank you attached :) Q) I have not received any shiur in [some number of] weeks. Have I been dropped from the list? A) No. I can only release shiurim for parshios I have material to work with. Simply put the general rule is: if I didn't hear it, I won't print it. There are B'H Bli Ayin Hara a large number of shiurim already archived on the web site <http://www.shamash.org/tanach/tanach-commentary/mj-ravtorah> including several shiurim for many individual Parshios. Please refer to these if there is nothing new available. If you are interested in divrei torah that are not directly attributable to the Rav, but which will often be influenced by his approach, send me email and I will add you to my own privately maintained list. For any particular week, preference is always given to releasing Toras HaRav Z"L. Q) The Shiurim arrive late in the week. Can they be released earlier? A) My goal is to release the Shiur by Wednesday evening, EST. There are several factors that influence the release date of a particular shiur: 1) The quality of the material I have to work with. Often it requires many iterations to make sure that I got it right. 2) The length of the shiur - as you have seen some of them are quite lengthy. 3) How much time I have after my own responsibilities, which varies week to week. Q) Do you charge a fee for the shiurim? A) No, I do not charge a fee. And if we ever get the time to put everything together in book form, I will let you know :) For those who are inclined to express Hakaras Hatov, I would ask you to participate in the Mitzva of Tzedakah and contribute to the Sinai Special Needs Institute. We are all aware of the high cost of Jewish education in general, and the cost for educating our pure and beautiful Neshamos with special needs is truly staggering. In this season of giving (defined as such for tax purposes by the IRS, before the close of 1998), I would be very grateful if you would include this worthy Mosad Hatorah on your list of deserving institutions. Please send your tax deductible contributions to: Sinai Special Needs Institute 1600 Queen Anne Road Teaneck, New Jersey 07666 Attention: Mrs. Rhonda Israel Checks can be made payable to Sinai Special Needs Institute Scholarship Fund. Please indicate "mj-ravtorah" with your contribution, the merit of Tzedakah and Torah, and with the arrival of Chanukah IYH next week, we should all merit Az Nigmor B'shir Mizmor Chanukas Hamizbeach speedily in our days. Josh Rapps

From: weekly@vjlists.com * TORAH WEEKLY * Highlights of the Weekly Torah Portion Parshas Miketz
<http://www.ohr.org.il/tw/5759/Bereishi/Miketz.htm>

My Yiddishe Tatte "Israel their father said to them, `...Take your brother and return to the man. And may Almighty G-d grant you mercy...' " (43:11-14) One of today's most offensive and inaccurate canards must be the "Jewish Mother." The "Jewish Mother" emasculates her offspring with suffocating affection, refusing to sever the apron-strings that bind her brood. She wields emotional blackmail with the accuracy of a surgeon's knife and the mercilessness of a Machiavelli. Nothing could be further from the truth. The Talmud teaches us that someone who does the mitzvah of lighting the lamps of Shabbat and Chanuka will have children who are talmidei chachamim (Torah scholars). What is the specific connection between lighting lamps and being blessed with children who will be Torah scholars?

One of life's great temptations is to think that we control events. "I got up at five every morning and that's why I made a million." "I practiced 12 hours a day and that's why I'm a concert violinist." Who do you think gave you the strength and determination to get up early? Who do you think gave you the gift of music? There are plenty of people who get up at four-thirty who are still paying their mortgage. There are plenty of Yehudi Menuhin wannabes who can't coax an Irish jig out of a fiddle. Even when we do a mitzvah, we think: It's me doing the mitzvah. It's me putting on tefillin. It's me making kiddush on Friday night. Me. I'm doing it, aren't I? The mitzvah of lighting Chanuka lights isn't just to light. The Chanuka menorah must also contain enough fuel to stay lit for a half hour into the night. Although I might feel that I'm the one lighting the candle, but I can't make it stay lit. No amount of encouragement from the sidelines will make that candle burn. No rooting, no cheer-leading will keep it lit if the Master of Creation doesn't will it. Shabbos candles, too, are meant to remain lit. Without their light, someone might trip and fall. Lighting the lamps is only part of the mitzvah. The lamps must also give us pleasure and benefit; and for this, they need to stay alight. The lights of Shabbos and Chanuka help us realize that we only start the process. The rest up to G-d. Every parent hopes his children will grow to be healthy, wise and upright, but we get no guarantee. We protect our children as much as is reasonable, but we cannot lock them in a padded room. All we can do

is to kindle in them the spark. The spark of loving G-d; of loving their fellow Jew. We cannot complete the process. It's up to them -- and to G-d. Eventually, all we can do is stand on the sidelines with prayers and tears.

In this week's Parsha, Yaakov reluctantly allows Binyamin to go to Egypt. There was no guarantee Binyamin would return, yet Yaakov let him go. After doing everything reasonable, Yaakov put his trust in G-d. After lighting Shabbos candles Friday afternoon, women customarily say a prayer which concludes: "Privilege me to raise children and grandchildren who are wise and understanding, who love G-d and fear G-d, people of truth, holy offspring, attached to G-d, who illuminate the world with Torah and good deeds...Hear my prayers at this time, in the merit of Sara, Rivka, Rachel and Leah, our mothers, and cause our light to illuminate, that it not be extinguished ever, and let Your Countenance shine..." Now that's a Jewish mother.

Meant To Be Mean "What can we say to my lord?... G-d has uncovered the sin of your servants." (44:16) The world's number one killer is not cancer or heart disease. It isn't road accidents. The world's number one killer is hatred. More people are lying in their graves because of hatred than any disease or scourge. We may vehemently disagree with others. We may think they are criminally irresponsible. We may even hate what they stand for. But we may never hate them. Every person is created in the image of G-d. We can hate an idea, an opinion, a newspaper article, a belief -- but never our fellow man. When the Jewish People are united there is no power in the world that can oppose us. But when there is dissension, we fall in front of our enemies like wheat before the plow. G-d is One. His name is One. And who is like His people Israel when they are one People in the Land? When we mirror G-d's Oneness in our behavior towards others, we fulfill our purpose, to be G-d's earthly echo. But when hate divides us, not only do we cease to function as a nation, to reflect G-d's Unity, but we cease to serve any function at all. History is like an enormous pond. Every action makes an impact on the world like a pebble thrown into the pond. Just as the size of the ripple depends on the size of the pebble and the power of the person who throws it, so too an action's impact on reality depends on the stature of the person and the nature of his action. The fathers of the Jewish People were spiritual giants whose actions created ripples that we feel to this day. Yosef's encounter with his brothers created a ripple which would be felt by the Jewish People across the millennia. In this week's Parsha it's difficult to understand why Yosef is so hard on his brothers. He practically makes them jump through hoops before revealing his identity. It cannot be that he acted out of spitefulness. Why does he wait so long and cause them such anxiety? When the brothers sold Yosef, they made a gaping hole in the unity of the Jewish People. That schism could only be healed by forgiveness, and true forgiveness can only come where there is love. Yosef knew that he could never forgive his brothers unless he saw that the brothers felt remorse for selling him; that they still loved him. Furthermore, Yosef knew that the brothers would never believe he had forgiven them unless he demonstrated his love in a palpable fashion. Thus, Yosef waited until he heard Yehuda say "G-d has uncovered the sin of your servants." When Yosef heard these words, he knew the brothers still loved him, and that they realized they were being punished for their transgression. However, that wasn't the only reason Yosef waited so long. He also wanted to show that he loved them, for then they would accept that he had truly forgiven them. Thus, Yosef waited till the brothers were totally vulnerable, till the point that he could have made them into slaves. In this way they realized that he truly loved them and had forgiven them. Yosef was sending a message across the millennia that the Jewish People can only fulfill its purpose when united. And there is no unity without love. We are not a nation of yes-men. "Where there are two Jews, there are three opinions." Our success, however, as a holy people lies in viewing each other as G-d's children come what may.

Sources: * My Yiddishe Tatte - Talmud Shabbat 23b; Rashi ibid.; Shulchan Aruch Orach Chaim 263:1; Mishna Berura, ibid. 1,2; Rabbi Mordechai Pitem * Meant To Be Mean - Rabbi Mordechai Perlman

Haftorah: Zechariah 2:14-4:7 "Chanuka" means dedication. The festival

that we call Chanuka is really the fourth Chanuka. The first Chanuka dedication was in the desert when Moshe dedicated the Mishkan -- the Tent of Meeting. The second was the dedication of the First Beis Hamikdash (Holy Temple). The third Chanuka is the subject of our Haftorah. It refers to the times of the Second Beis Hamikdash and the inauguration of the Menorah at the time of Yehoshua the Kohen Gadol, and the nation's leader, Zerubavel, who is referred to in "Maaz Tsur," the traditional Chanuka song.

Mother Nature's Father After a small band of Jews had beaten the might of Greece, one small flask of oil for the Menorah was discovered in the Holy Temple. One small flask, not defiled by the Greeks. That flask contained enough oil to last just one day. But it burned and burned for eight days. To commemorate that miracle we kindle the lights of Chanuka for eight days. But if you think about it, really we should only light the lights for seven days, because that first day the lights burned completely naturally. After all, there was enough oil for one day! So why do we light candles for eight nights since one of those nights was no miracle at all? One answer is that the eighth candle is to remind us of a miracle that is constantly with us. The problem is that a lot of the time we don't see it as a miracle at all. We don't call it a miracle. We call it nature. In this week's Haftorah, Zechariah is shown a vision of a menorah made entirely of gold, complete with a reservoir, tubes to bring it oil, and two olive trees to bear olives. A complete self-supporting system. The symbolism is that Hashem provides a system which supports us continuously. However, we have to open our eyes to see where that support is coming from. And that's the reason we light the eighth candle. To remind ourselves that "Mother Nature" has a "Father." * Based on the Beis Yosef and the Artscroll/Stone Chumash

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From: ravfrand@torah.org "RavFrand" List - Rabbi Frand on Parshas Miketz These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 173 -- Dreams in Halacha II. Good Shabbos! Parshas Miketz

If You Have It, Don't Flaunt It One of the overriding themes of the book of Bereishis is the concept that "the actions of the fathers foreshadow events that will happen to their descendants". In other words, the book of Bereishis is like a blueprint for a building. Our Patriarchs instructed us how to act in future times through their actions and deeds, as described in these parshiyos [weekly portions]. As Yaakov is about to send his sons down to Egypt, he says, "Why should you show yourselves?" (Iamah Tis'ra-u) [Bereishis 42:1]. There are a number of interpretations of this expression. Rash"i says that Yaakov was telling them that they should not make themselves appear "full" to the children of Eisav and Ishmael. The entire world was starving. Yes, Yaakov and his family may have had food, but it was not appropriate to give the appearance that they had more than everyone else. That would not be a smart thing to do. The Kli Yakar explains the verse [Devorim 2:3] "it is enough for you dwelling by this mountain, begin traveling towards the north (penu lachem TZAFONA)" by teaching us that the word TZAFONA comes from the root TZAFON (as in Tzafoon by the Afikomen on Passover), meaning hidden. If you achieve some degree of material success, you should hide it from the view of Eisav. In other words, "If you've got it, don't flaunt it!" The Kli Yakar continues and says that Eisav has a long memory and always believes that if Yaakov achieves wealth -- money, real estate, nice clothing -- it is all because Yaakov stole the blessings from him. That mentality remains with the descendants of Eisav. Eisav has never forgiven Yaakov. The Kli Yakar concludes that unfortunately in his generation, Jews did not learn this lesson. If they had wealth, they did indeed flaunt it. This, my friends, is something that we must never forget. Living in the United States people do indeed forget it. We live in a country that is so unbelievably liberal and so unbelievably good to us that sometimes we think that we do not live in the Exile anymore! This is not

true. We are living in exile, and it is not worthwhile to flaunt wealth. One doesn't need to listen too intently to hear rumblings about "New York bankers," and more explicit references to a "Jewish conspiracy." This is a lesson that Jews have failed to learn time and time again in the various countries in which we have found ourselves. Whenever Jews have had a little money they ensured that everyone knew about it. That was a tragic mistake. This is the "action of the forefathers" that is advice to the children: Yaakov our Patriarch told his children "Why do you show yourselves?" Why should others have to think that we have more than enough? It is not only stupid; it is even dangerous as well.

The Challenge of Deserving Longevity I just want to add a small comment about Chanukah. Chanukah, like almost every other Jewish holiday, commemorates one simple truth -- that despite overwhelming odds we still exist. Every year in the Passover Hagaddah we say, "not only one person rose up against us to destroy us. Rather, in every generation they rise up against us to destroy us..." This story is as old as time itself. First it was the mighty Egyptian Empire; later it was the 'Holy Roman Empire', and so on. There are not many ancient Egyptians or Romans that are still in existence today, but there still are Jews. The Greeks too tried to destroy us. Who does not know about Greek culture and Greek Architecture? But that is all in the history books! We, however, are still here and that is what all these holidays are about. The Egyptian, Persian, Greek, and Roman Empires are all gone. The Jews are the only nation still on the playing field -- the longest running act in the history of the world. Why are we still around? Because we are smarter? Because we are survivors? Why are we still around? The reason we are still around is because, as the Hagaddah concludes there, "and the Holy One, Blessed be He, saves us from their hands." G-d told us "you will be to Me a kingdom of priests and a holy nation..." [Shmos 19:5-6]. G-d tells us that He will help us survive because He has a special job for us to accomplish. We must be a special people -- a kingdom of priests and a holy nation. That is why we are here. The scary implication of this fact is that when we, Heaven forbid, cease to be a kingdom of priests and a holy nation, then we are no better than the Egyptians and the Greeks and the Romans, etc., etc., etc. If we are not honest in business, if we gossip, if we do not demonstrate ethical conduct in every aspect of our lives, then "going through the motions" will not preserve us. Our *raison d'être* -- our key to success -- has been our status as a holy nation. This is what Chanukah is about, this is what Purim is about, and this is what Pesach is about. This is what everything is all about! If Heaven forbid, we cease to be that holy nation, then chas v'Sholom [Heaven forbid], "all bets are off". At the time of Chanukah, at a time of rededication, we must think about such issues. Are we living up to our role in this world? May it be G-d's will that we do live up to our special role so that He will preserve us for our ultimate goal, which is to be that Kingdom of Priests in our holy land, Eretz Yisroel, and to create the Sanctification of G-d's name that He has in mind for us.

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From: yated-usa@mailserver.ttec.com Peninim Ahl HaTorah -
Parshas Mikeitz by Rabbi A. Leib Scheinbaum Hebrew Academy of
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"And he said to his brother, my money has been returned... and they turned trembling one to another, saying, 'What is it that Hashem has done to us?'" (42:28) If we were to analyze the brothers' response to this occurrence, we might be tempted to say, "What did you expect?" They had sold their brother into slavery, and Hashem was delivering their retribution. Why are

they complaining?" Indeed, in the Talmud Tannis 9a Chazal allude to this. They cite the pasuk in Mishlei 19:3 *iveles adam tesalef darko v'al hashem yezaef leebo.* "The foolishness of man perverts his way; and his heart frets against Hashem." A fool makes a mistake and then complains about the punishment he receives from the Almighty. Likewise, the brothers had sold Yosef and now they were unwilling to accept the consequences of their actions. After all is said and done, the brothers should not have sold Yosef. Therefore, they should have been prepared to accept their due retribution. The question remains: Why does the Talmud refer to them as "iveles," foolish? What did they do that was foolish? Horav Avigdor Ha'Levi Nebentzhal, Shlita, addresses this question, deducing an important principle in human nature. He first cites Horav Chaim Ze'ev Finkel, zl, who attributes the "foolishness" to the brothers' timing. Why did they wait so long to question, "What is it that Hashem has done to us?" Why did they not open their bags immediately upon their receipt? How does an intelligent person purchase grain in a strange land in a sealed bag? Perhaps the Egyptians were filling the bags with inferior grain or grain which was hardly edible. During a famine, one is particularly cautious in spending his hard-earned money. The second time they went to Egypt, they again neglected to check their bags. Perhaps, had they found Yosef's silver goblet on their own, the outcome might have been different. Undoubtedly, the Shivtei Kah were engrossed in profound spiritual matters, not geared to the mundane. Yet, Chazal criticize them for not exhibiting greater perception in this matter. Horav Nebentzhal claims that Chazal's criticism is directed at the brothers' behavior throughout their entire encounter in Egypt. If one rationally reflects upon the manner in which the brothers acted from the time they entered Egypt, one wonders at their innocence. How did they permit one ambiguity after another without questioning the circumstances? After all, they were aware that Yosef might still have been alive. The first question they should have asked themselves was, "How did the Egyptians detect us?" They each entered through a different gate. It was obvious that the Egyptian officials were directed to look for a specific individual. Indeed, Chazal tell us that each person who entered Egypt was to produce the name of his father and grandfather. All this just to purchase grain! Second, does everyone who is suspected of spying come before the viceroy of the country immediately? One only has to study the Midrashic account of their conversation to wonder how the brothers accepted everything that was occurring as if it were the expected order of events. Third, why did they bow down to Yosef? Why didn't anyone remember the dreams and wonder? Fourth, this ruler who was charging them with spying seemed to be an enigma in his own right. He was prepared to free a group of spies simply out of concern for their father. He invited them to eat, his chef showing them that the meat was slaughtered and prepared according to the strictest standard of Jewish law. Still, no one seemed to have questioned the events. Is that not amazing? The next day they left, only to be immediately summoned by the royal guard. The viceroy's silver goblet was missing. Lo and behold, it was found in Binyamin's sack. What was their reaction to all this? The Midrash tells us that they truly suspected Binyamin of stealing. After all, he took after his mother who had stolen Lavan's idols. Still, they did not have a clue as to what was actually happening. Could they truly have believed that all these occurrences were merely coincidental? Yes! One who is an "avil," blinded by doubt, sees nothing clearly. The Hebrew word, avil, has its origin in the word ulai, "if/maybe". This person always has doubts. Indecisiveness and skepticism are the more conspicuous features of this individual's personality. He never accepts a response, however logical, without questioning its validity. "Who says so? Why? Maybe." These are the most common words in his vocabulary. He can transform the most clear truth into an ambiguity. Conversely, this person has another interesting trait in his personality. He can believe in the greatest paradox with the utmost conviction, regardless of how many contradictions challenge his belief. The brothers must have been confronted by a number of striking questions - all of which challenged their belief that the man before them was nothing more than an Egyptian. The evidence proved them wrong - yet they continued to naively believe that this man could not be Yosef. What blinded them? What clouded their vision,

so that they did not see that which was so simple to comprehend? One did not need a detective to see that none other than their lost brother, Yosef, stood before them. The answer is simple, claims Horav Nebentzhal. They had rendered a halachic decision that Yosef was a rasha, an evil rodef, who was bent on destroying them. They had found him guilty! Yosef's dreams did not retain any validity. They were certain about the accuracy of their psak halachah; nothing they witnessed stimulated questions that could impeach their perception. They found every teretz, excuse, to uphold their conviction. They could not fathom that they had sold an innocent man, that they had ruined the life of a righteous and moral person who had only wanted to help them. Are we any different? If our mind is made up, are we willing to listen to anyone who proves us clearly wrong? Do we at times remain committed to our foolishness with such resolution that it underscores our folly? Can we read through this entire thesis and remark with our usual self-serving smugness, "This does not apply to me anyway, because I know that I am right."

From: Jonathan Schwartz[SMTP:jschwartz@ymail.yu.edu]
Subject: Internet Chaburah --- MiKetz/Shabbos Chanuka

Prologue: "Hinei Anochi Sholaiach Lachem Es Eliyahu HaNovi" The Chofetz Chaim was perplexed as to why the terminology of "Sholaich" was used, if, in fact, it implies a present tense (i.e., I am already sending him) when the term Eshlach would be more appropriate? The Chofetz Chaim answered his question with a he'ara from this week's sedra. Yosef was to be granted a reprieve from his prison sentence. The possuk tells us that when this happened "VaYiritzuhu Min HaBor" They rushed him from the prison cell. Notes the Chofetz Chaim, the stress on the speed which they rushed Yosef out is significant. It seems that when the time for the Geula comes, there is not a single moment that is wasted. Yosef's time for his personal Geula had come and, as such was rushed out so as not to delay the Geula for a moment. Similarly, the Ribbono Shel Olam does not desire to prolong our stay in the prison of Galus. He is already making preparations for the Geula and as such has Eliyahu already in position for his journey -Shoileiach - he is already being sent - L'hashiv Lev Avos Al Banim. The Sfas Emes (Chanuka) notes that we commemorate the celebration of Chanuka "L'hodos U'lihallel." Our thanks, says the Sfas Emes is not merely on the dedication of prior generations, rather it is on the Hadlakas Neiros -- The setting of the fires within the hearts of each of our hearts - Bl'vavi Mishkan evneh. So, as we celebrate Chanuka 5759, "Ohr Chadash Al Tzion Tair V'nizkeh Kulanu Miheira L'Oro"

This little light of mine: Making a Beracha on Chanuka candles lit in shul The Michaber (Orach Chaim 671:7) notes the famous minhag to light candles in shul during Chanuka and to make a beracha on those candles to fulfill the requirements of Pirsumei nissa (publicizing the miracle). The Rema (Ibid) notes that one is not yotzei his obligation to light in shul and thus must return home to complete the lighting process. The Sharrei Teshuva (Ibid footnote 6) quotes the question of the Chacham Tzvi who is bothered by the Michaber's position. According to the Chacham Tzvi, the Michaber appears inconsistent. On the one hand, he holds that one should make a beracha on the lighting of candles in the synagogue even though it is only a minhag (apparently in accord with the position of the Rivash). Yet, the same Michaber adopts the position of the Rambam that one does not recite a beracha on hallel on Rosh Chodesh. The logic employed by the Rambam (Hil. Berachos 11:16) for that position is that one does not make a beracha on a minhag. Why then would someone make a beracha on the minhag of lighting candles in shul? Additionally, why would one be able to make berachos for the entire period of Yom Tov Sheni Shel Galuyos if the entire day is a minhag and not halacha? Rav Velvel Soloveitchik (The Griz al HaRambam, Berachos 11:16) makes a chilik between a minhag that is based in halacha and a minhag that is rooted in minhag. According to the Griz, Rashi notes that the main reason one cannot make a beracha on a minhag (see Rashi sukka 42a) is that he cannot recite the word "V'Tzivanu". The Rambam would not say that the problem is in the recitation of V'tzivanu, for

all rabbinical mitzvos are included in the mitzva of Lo Tasor. Rather, the Rambam's position is that mitzvos that lack clear roots in mitzvos do not have a beracha for them. For the concept of beracha is unique to mitzva.

With that in mind, the Griz explains Yom Tov Sheni. Yom Tov Sheni is not an entirely new concept. Rather, the concept of a second day is a minhag to follow the mitzvos of the first day in accord with the practices of our fathers. In that case, the root of the minhag is mitzva and therefore one could make a beracha when keeping the minhagim/mitzvos of Yom Tov Sheni.

The Rambam hints to this logic when he discusses hallel (Hil. Chanuka 3:7). According to the Rambam, reading of Hallel on Rosh Chodesh is "Minhag V'Eino Mitzva" (a minhag not a mitzva). The employing of the extra wording seems to imply that had the minhag had basis in a mitzva, Sephardim too would make a beracha on the reading of Hallel on Rosh Chodesh.

With that in mind, we can now return to the original contradiction in the Michaber. According to the Michaber, one lights candles in shul with a beracha even though the issue appears to be a minhag (and he must light again at home). However, the root of this minhag, as noted by the Michaber himself, is for Pirsumei Nissa. Thus, the minhag is rooted in the performance of a mitzva - namely the widened scope of publicizing the great miracle of the oil. Subsequently, even the Michaber (and Rambam) would support making a beracha on candles lit in shul - these candles serve as minhag U'Mitzva.

Battala News Mazal Tov to the Goldenhirsh, Storch and Schlossberg families upon Shraga's aufruf and forthcoming marriage to Perri Storch. A Special Mazal Tov and Yaashar Koach to Mr. and Mrs. Elisha Graff who made the shidduch.

From: owner-drasha[SMTP:owner-drasha@torah.org]

Drasha Parshas Miketz -- A Higher Calling Rabbi Mordechai Kamenetzky

This week's parsha follows the miraculous rise of Yosef from the time he is pulled from the pit of an Egyptian jail and transformed to the viceroy of Egypt. The story of this rise is fascinating. And all it took was a Pharaoh and a dream! Pharaoh wakes up one morning quite disturbed. He just finished dreaming about seven skinny cows that devoured seven succulent ones. He goes back to sleep and a variation of the dream is repeated again featuring a theme of mismatched consumption. In the second dream, seven lean stalks devour seven full-bodied ones. This time Pharaoh cannot go back to bed. In frenzy, Pharaoh summons his sorcerers, wise men and magicians. Each offers his interpretation. The Torah tells us that, "none of them interpreted the dreams for Pharaoh" (Genesis 41:8). The words "for Pharaoh" beg explanation. After all, to whom else were they trying to explain the dreams Nebuchadnezer? The Torah should have just said, "none of them were able to interpret the dreams." Rashi explains that the magic men did in fact interpret the dreams: however, "not for Pharaoh." They may have had very creative interpretations, but none was fitting for Pharaoh. Pharaoh refused to buy into them as he felt that the interpretations were irrelevant. One magician claimed that the dreams symbolized seven daughters. Seven daughters would be born to Pharaoh, and seven would die. Another sorcerer claimed that the dreams represent both Pharaoh's military prowess and failure. Pharaoh would capture seven countries and seven countries would revolt. However, Pharaoh rejected those solutions. Rashi says that they did not even enter his ears. None of those dreams was applicable to Pharaoh. But why? Is there nothing more important to Pharaoh than his own family? Is there nothing more relevant to Pharaoh than his military acumen and victories. Why did Pharaoh reject those interpretations out of hand as irrelevant?

Reb Yaakov Kamenetzky had just received wonderful news that his dear colleague and friend, Reb Moshe Feinstein, had come home from the hospital. Reb Yaakov went to call the venerable sage and personally extend his good wishes. Reb Yaakov, who never had an attendant make calls for him, went to the telephone and dialed. The line was busy. A few minutes later, he tried again. The line was still busy. In fact, Reb Yaakov called repeatedly during the course of the next hour, but Rabbi Feinstein's line was

constantly busy. "Perhaps," thought Reb Yaakov, "many people are calling to wish him well." One of his grandchildren who was present during the frustrating scenario asked Reb Yaakov a simple question. "I don't understand," he asked. "Aren't there times that it is imperative that you speak to Reb Moshe? After all, you sit together on the Moetzes Gedolei HaTorah (The Council of Torah Sages). What would happen if there were a matter of national significance that required immediate attention? Shouldn't Reb Moshe get a second telephone line?" Reb Yaakov smiled. "Of course Reb Moshe has a special private line. And I, in fact, have the telephone number. But that line is to be used solely for matters relating to Klall Yisroel. I now wish to extend my good wishes to Reb Moshe on a personal level. And I can't use his special line for that. So I will dial and wait until his published number becomes available."

The Sifsei Chachomim explains the Rashi. Pharaoh understood that when he dreams, be it about cows or stalks, he dreams not on a personal vein. As ruler of an entire kingdom, his divine inspiration is not intended as a message regarding seven daughters or new military conquests. His dreams ring of messages for his entire nation. The attitude of a leader is to understand that there are two telephones in his life. Even Pharaoh understood that the ring of a dream must focus on a larger picture the welfare of his people. For when it comes to the message on the Klall phone, a true leader understands that the message does not ring on his personal wall, but rather it rings with a message for the masses. Good Shabbos « 1998 Rabbi Mordechai Kamenetzky Dedicated by Ben and Beth Heller in memory of Sidney Turkel More Parsha Parables is now shipping! Request your copy by writing to books@torah.org Just \$15.95 through Project Genesis! (c) 1998 by Rabbi M. Kamenetzky and Project Genesis, Inc. Rabbi Mordechai Kamenetzky is the Rosh Mesivta at Mesivta Ateres Yaakov, the High School Division of Yeshiva of South Shore, <http://www.yoss.org/> Project Genesis: Torah on the Information Superhighway learn@torah.org 6810 Park Heights Ave. <http://www.torah.org/> Baltimore, MD 21215 (410) 358-9800 FAX: 358-9801

From: owner-machon_meir[SMTP:owner-machon_meir@vjlists.com]
Subject: CHANUKA SAMEACH FROM MACHON MEIR
The Candlelight of Torah For the Sabbath Table by Rabbi Ya'akov Ariel

Two events occurred on Chanukah: a military victory over the Greeks and the miracle of the oil during the Temple dedication. Therefore Rashi asks -- and rightly so -- regarding which miracle Chanukah was established, the oil or the military victory. The military victory aided us only when the Temple stood. After its destruction, the fruits of victory were snatched away from us. Nowadays there is no reason to celebrate a victory whose results have disappeared. The Jewish People have known numerous military victories throughout history. We do not celebrate holidays for them. They have no practical significance. Chanukah is different, however. It was not just a military victory. Matityahu's revolt was not due to a problem of security or borders. The main cause of the revolt was the survival of the Torah. The struggle between Judaism and Hellenism was chiefly a cultural struggle, except that the Greek regime used force to advance its ideological agenda. There was a need to fight and to establish a Jewish commonwealth in order to ensure the spiritual liberty of the Torah. This victory of the Torah over alien cultures that tried to make the Jews assimilate is timeless and remains relevant even today. There was a need to emphasize this motif lest the means and ends be confused and someone mistakenly believe that a military victory and a Jewish commonwealth have supreme value surpassing that of the Torah. Here is where the miracle with the oil and menorah came in. At the end of the First Temple period, the Ark, which symbolized prophecy resting upon Israel, was hidden away. Henceforth, with the start of the Second Temple period, the menorah, representing Torah study, became a national symbol of Torah Judaism. The oil and candle became symbols of diligence and perseverance, of the light of wisdom transcending the darkness of ignorance and folly. It was now, with the prophetic period over, that the stature of the Oral Law began to rise, and

with it, Rabbinical authority, the fruit of human Torah wisdom -- a Torah scholar, to a definite degree, is greater than a prophet. The miracle of the candles was not essential to Chanukah from a Halachic standpoint. It was essential from an ideological standpoint, to emphasize the main essence of the victory.

Hence, there are not two miracles here, but rather two aspects of one event, in which one is primary and the other secondary. Israel enjoyed a dual victory -- both material and spiritual -- yet the spiritual content had the chief significance. The physical and spiritual were forged together into one torch, with the spiritual being the more important, the goal.

Therefore, even when the Hasmonean kingdom confused means and ends and began to crumble, in the wake of which the Temple was destroyed and all the military and political achievements nullified, the spiritual significance of the holiday remained for all time -- the victory of purity over impurity, of light over darkness. By the light of the Hasmonean candles shining in the darkness, we shall forge our path, the unique Jewish path which until our own day has been beset on all sides by storm winds, gloom and fear.

From: shabbat-zomet@vjlists.com] Shabbat-B'Shabbato - Parshat Mikeitz

No 731: 30 Kislev 5759 (19 December 1998)

A MITZVA IN THE TORAH PORTION: Yehuda's Guarantee of Safety by Rabbi Binyamin Tabori Yehuda guaranteed that he would return Binyamin to his father, and if not, he said, "I will have sinned to you for all the days" [Bereishit 43:9]. This is the source of the law which differentiates between two types of "areiv," one who guarantees a loan: there is a "kablan," to whom the lender may turn without checking if the borrower can return the loan himself, and the standard guarantor, who is required to pay only if the borrower defaults on the loan (Bava Batra 173b). Yehuda's guarantee was not comparable to a promise to return a loan but more like a promise to bring the borrower himself. According to the Gaonim, in this case the guarantor must pay the debt unless he can bring the borrower in person, even if he did not expressly agree to pay. The Rambam feels that under these conditions the guarantor is not required to pay (Hilchot Loveh U'Malveh 25:14), but the Raavad feels that he has an obligation to appear to the lender and negotiate until an agreement is reached.

The Magid Mishne questions the opinion of the Raavad, asking what good it will do if the guarantor himself appears in court. In any case, it is clear from this disagreement that it is possible for someone to be obligated to bring another person to a specific place, whether it is the guarantor or the borrower himself. What sanctions are there for one who does not abide by such an agreement? We see that Yaacov refused to accept Reuven's proposal, "You may kill my two sons if I do not bring him back to you" [Bereishit 42:37]. Perhaps, as the Ramban says, this is because he did not trust Reuven, who had sinned against his father in the past. Or, it may be that Yaacov understood that such a guarantee is meaningless - how could anybody believe that Yaacov would kill his own grandsons? Even if we interpret the verse as in the Targum Yerushalmi, referring to excommunication, would Yaacov have been willing to excommunicate his own grandchildren?

Yehuda, on the other hand, proposed a more practical guarantee: "I will have sinned to you for all the days." Rashi explains that he is referring to the world to come. The Gra interprets the ta'amim, the musical notes on the beginning of this week's portion, in line with this: "Kadma ve'azla rev'i'e, zarka munach segol" - this implies that the fourth son (rev'i'e) approached, because he was willing to endanger or throw away his eventual peaceful rest. Thus, Yehuda in effect excommunicated himself. According to the Talmud, it was necessary for this vow to be annulled, even though it was taken on condition and it was done in private (see Macot 11b, the version in the Rif). But the problem is that in the end Yehuda was successful in bringing Binyamin back to his father; why should his vow take effect? It may be that the case of Yehuda is special, because the condition he gave was not under his control (see Tosafot), or because in reality Yehuda did not fulfill the

promise himself, even though in the end his father was satisfied (Ritva). In a case where one accepts a condition and then does fulfill it, it is reasonable to assume that there is no need to have the vow annulled. Can someone like this, who has caused himself to be excommunicated, annul his own vow? The Raavad concluded from the case of Yehuda that he was not able to do this (Hilchos Talmud Torah 7:11). However, according to the Rambam, a learned person can indeed nullify his own vow, on condition that it is not related to other people. In this week's portion, the vow also involved Yaacov, and it would therefore seem that only Yaacov could annul the vow.

PARSHA Q&A In-Depth Questions on the Parsha and Rashi's commentary. Parshas Miketz <http://www.ohr.org.il/qa/5759/bereishi/Miketz.htm>...All references are to the verses and Rashi's commentary, unless otherwise stated

1. What was symbolized by the fat cows being eaten? 41:4 - That all the joy of the plentiful years would be forgotten. (Not that the good years would provide food during the bad years.) 2. How did Pharaoh's recollection of his dream differ from Nevuchadnetzar's recollection of his dream? 41:8 - Pharaoh remembered the contents of his dream but didn't know its meaning. Nevuchadnetzar forgot even the contents of his dream. 3. What was significant about the fact that Pharaoh dreamed repeatedly? 41:32 - It showed that the seven good years would start immediately. 4. Pharaoh gave Yosef the name "Tsafnas Panayach." What did that name mean? 41:45 - He who explains things that are hidden and obscure. 5. What happened to the Egyptians' grain that was stored in anticipation of the famine? 41:55 - It rotted. 6. What did Yosef require the Egyptians to do before he would sell them grain? 41:55 - Become circumcised. 7. Did Yaakov and his family still have food when he sent his sons to Egypt? If yes, why did he send them? 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. What prophetic significance lay in Yaakov's choice of the word "redu" -- "descend" (and not "lechu" -- "go")? 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. Why does the verse say "Yosef's brothers" went down to Egypt (and not "Yaakov's sons")? 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. When did Yosef know that his dreams were being fulfilled? 42:9 - When his brothers bowed to him. 11. Under what pretext did Yosef accuse his brothers of being spies? 42:12 - They entered the city through ten different gates rather than through one gate. 12. Why did the brothers enter the city through different gates? 42:13 - To search for Yosef throughout the city. 13. Who was the interpreter between Yosef and his brothers? 42:23 - His son Menashe. 14. Why did Yosef specifically choose Shimon to put in prison? 42:24 - Because he was the one who cast Yosef into the pit, and he was the one who said, "Here comes the dreamer." Alternatively, to separate him from Levi, because together they posed a danger to Yosef. 15. How does the verse indicate the Shimon was released from prison after his brothers left? 42:24 - The verse says that Shimon was bound "in front of their eyes," implying that he was bound only while in their sight, but that when they left he was released. 16. What was Yaakov implying when he said to his sons: "I am the one whom you bereaved?" 42:36 - That he suspected them of having slain or sold Shimon, and that they may have done the same to Yosef. 17. How did Reuven try to persuade Yaakov to send Binyamin to Egypt? 42:37 - Reuven said: "You can kill my two sons if I fail to bring Binyamin back to you." 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. 43:2,10 - Twice the travel time to and from Egypt. 19. How much more money did the brothers bring on their second journey than they brought on the first journey? Why? 43:12 - Three times as much. This enabled them to repay the money they found in their sacks and to buy more food even if the price of food had doubled. 20. When the brothers were accused of stealing Yosef's silver goblet, they refuted the claim with the logical principle known as kal v'chomer. What did they say? 44:8 - They said "Look, we returned the money we found in our sacks; therefore, how can it be that we would

actually steal from you?"

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WEEKLY-HALACHA FOR 5759 SELECTED HALACHOS RELATING TO PARSHAS MIKEITZ By Rabbi Doniel Neustadt

A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

HE HALACHOS OF SHABBOS CHANUKAH Lighting Chanukah candles on erev Shabbos and on motzaei Shabbos entails halachos that do not apply on weekday nights. The following is a summary of the special halachos that apply to Shabbos Chanukah.

PREPARATIONS: If possible, Friday's Minchah should be davened before lighting Chanukah candles(1). There are two reasons for davening Minchah first: 1) The afternoon Tamid sacrifice, which corresponds to our Minchah service, was always brought before the lighting of the Menorah in the Beis ha-Mikdash(2); 2) Davening Minchah after lighting Chanukah candles appears contradictory, since Minchah "belongs" to Friday, while the Chanukah candles "belong" to Shabbos(3). But if no early minyan is available, then it is better to light first and daven with a minyan afterwards(4).

The oil or candles should be able to burn for at least one hour and forty-five minutes(5). If the oil and candles cannot possibly burn that long, one does not fulfill the mitzvah even b'dieved. Enough oil (or long enough candles) to burn for at least one hour and forty-five minutes must be placed in the menorah before it is lit. If one neglected to put in enough oil and realized his error only after lighting the menorah, he may not add more oil. He must rather extinguish the flame, add oil, and then re-kindle the wick. The blessings, however, are not repeated(6). One who does not have enough oil for all the wicks to burn for an hour and forty-five minutes must make sure that at least one light has enough oil to burn that long(7). [If there is enough oil for only five lights to burn for the required length of time instead of the six that are required on Friday night this year, for example, some poskim maintain that only one should be lit, while others hold that five should be lit(8).] Since it is customary in most homes that children under bar-mitzvah light Chanukah candles, too, this custom should be observed on erev Shabbos as well. Preferably, the child's menorah should also have enough oil (or long enough candles) to burn an hour and forty-five minutes. If, however, it is difficult or impractical to do so, a child may light with the blessings even though his lights will not last for the full length of time(9).

The menorah should be placed in a spot where opening or closing a door [or window] will not fan or extinguish the flame(10). A guest who is eating and sleeping over, lights at the home of his host even if his own home is in the same city. Preferably, he should leave his home before plag ha-Minchah(11).

THE TIME OF LIGHTING ON EREV SHABBOS: All preparations for Shabbos should be completed before Chanukah candles are lit so that all members of the household - including women and children - are present at the lighting(12).

There are two points to remember about lighting Chanukah candles on Friday afternoon: 1) Chanukah candles are always lit before Shabbos candles; 2) Chanukah candles are lit as close as possible to Shabbos. The procedure, therefore, is as follows: L'chatchillah, Chanukah candles are lit immediately before lighting Shabbos candles. B'dieved, or under extenuating circumstances, they may be lit at any time after plag ha-Minchah(13). Depending on individual localities, plag ha-Minchah on Erev Shabbos Chanukah is generally a few minutes less or few minutes more than an hour before sunset(14).

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

and time is running short, a wife does not need to wait for everyone to finish lighting Chanukah candles; rather, she should light her Shabbos candles immediately(16). [If sunset is fast approaching, the wife should light Shabbos candles regardless of whether or not the Chanukah candles have been lit by her husband. If she sees that her husband will not light his menorah on time, she should light Chanukah candles herself, followed by Shabbos candles.] In a home where the man lights both the Chanukah and the Shabbos candles [e.g., the man lives alone; the wife is away for Shabbos] the same procedure is followed. If, by mistake, he lit Shabbos candles before Chanukah candles, he should light his Chanukah candles anyway [as long as he did not have in mind to accept the Shabbos]. In a home where the woman lights both Chanukah and Shabbos candles [e.g., the woman lives alone; the husband is away for Shabbos], she must light Chanukah candles first. If, by mistake, she lit Shabbos candles first, she may no longer light Chanukah candles. She must ask another person - a man or a woman - who has not yet accepted the Shabbos to light for her. The other person must recite the blessing of lehadlik, but she can recite the blessing of She'asah nissim [and shehecheyanu if it is the first night](17).

A person (or a family) who is very embarrassed because he has failed to light Chanukah candles by sunset, may ask a non-Jew to light the Chanukah candles for him(18). This may be done until 30-40 minutes past sunset(19). No blessings are recited(20). If, after lighting the candles but before the onset of Shabbos, the candles blew out, one must rekindle them. One who has already accepted the Shabbos should ask another person who has not yet accepted the Shabbos to do so(21).

ON SHABBOS: The menorah may not be moved with one's hands for any reason, neither while the lights are burning nor after they are extinguished(22). When necessary, the menorah may be moved with one's foot, body or elbow(23) after the lights have burned out. If the place where the menorah is standing is needed for another purpose, a non-Jew may be asked to move the menorah after the lights have burned out(24). If Al hanisim is mistakenly omitted, the Shemoneh Esrei or Birkas ha-Mazon is not repeated.

Children should be discouraged from playing dreidel games on Shabbos, even when playing with candy, etc.(25). A dreidel, however, is not muktzeh(26). Oil may be squeezed out of latkes on Shabbos, either by hand or with a utensil(27). Chanukah gifts may not be given or received, unless they are needed for Shabbos use(28). In the opinion of some poskim, women are obligated to recite Hallel on Chanukah.

ON MOTZAEI SHABBOS: Candle lighting must take place as close as possible to the end of Shabbos(29). Indeed, some have the custom of lighting Chanukah candles even before havdalah, while others light them immediately after havdalah. All agree that any further delay in lighting Chanukah candles is prohibited. Therefore, one should hurry home from shul and immediately recite havdalah or light Chanukah candles. A Shabbos guest who lives nearby and must go home immediately after Shabbos is over, should light in his home(30). If, however, he does not leave immediately after Shabbos, he should light at the home of his host(31). Preferably he should also eat melaveh malkah there(32).

FOOTNOTES: 1 Mishnah Berurah 679:2. Many working people, though, are not particular about this practice, since it is difficult to arrange for a minyan on such a short day. 2 Sha'arei Teshuvah 679:1 quoting Birkei Yosef. 3 Sha'ar ha-Tziyun 679:7 quoting Pri Megadim. 4 Birkei Yosef 679:2; Yechaveh Da'as 1:74. 5 See Beir Halachah 672:1. The breakdown is as follows: 20 minutes before sunset, 50 minutes till the stars are out, and an additional half hour for the candles to burn at night. Those who wait 72 minutes between sunset and tzeis ha-kochavim, should put in oil to last for an additional 22 minutes at least. 6 O.C. 675:2 and Mishnah Berurah 8. 7 Mishnah Berurah 679:2. 8 See Mishnah Berurah 671:5 [based on Chayei Adam and Ksav Sofer] and Beis Halevi, Chanukah who maintain that when the "correct" number of candles is not available, only one candle should be lit. Harav E.M. Shach (Avi Ezri, Chanukah), however, strongly disagrees with that ruling. 9 Based on Igros Moshe O.C. 3:95, Y.D. 1:24 and Y.D. 3:52-2. See also Eishel Avraham (Tanina) O.C. 679 who permits this. 10 O.C. 680:1. 11 See Chovas ha-Dar 1:12. 12 Mishnah Berurah 672:10. See also Chovas ha-Dar 1:10. 13 See Igros Moshe O.C. 4:62. 14 Note that only on Erev Shabbos is it permitted to light this early. During the week, plag ha-Minchah should be figured at about an hour before tzeis ha-kochavim; see Mishnah Berurah 672:3 and 679:2 as explained by Harav M. Feinstein in Sefer Hilchos Chanukah pg. 21 and pg. 41. See also basic explanation in Igros Moshe O.C. 4:62. See also Mor u'Ketziyah 672:1 and Moadim u'Zemanim 2:152. 15 For one half hour before this time, it is not permitted to learn or eat. 16 Ben Ish Chai, Vayeishev 20. 17 Mishnah Berurah 679:1. 18 See Mishnah Berurah 261:16. [See Har Da'as Torah 673:2 that one can fulfill his obligation through the lighting of a non-Jew. See Har Tzvi O.C. 2, pg. 258.] 19 See Igros Moshe O.C. 4:62 and 74 (hatmanah 1). 20 See Rambam (Chanukah 4:9) and Ohr Gadol (Mishnayos Megilah 2:4). 21

Mishnah Berurah 673:26, 27. 22 O.C. 279:1. 23 Mishnah Berurah 308:13; 311:30; Igros Moshe O.C. 5:22-6. Chazon Ish O.C. 47:13, however, does not agree with this leniency. 24 Mishnah Berurah 279:14. 25 See Mishnah Berurah 322:22. 26 See Igros Moshe O.C. 5:22-10. 27 Mishnah Berurah 320:24,25. 28 Mishnah Berurah 306:33. 29 Those who wait 72 minutes to end Shabbos all year round, should do so today as well - Igros Moshe O.C. 4:62. But those who wait 72 minutes only on occasion but at other times they do not, should not wait 72 minutes on this night - Harav S.Z. Auerbach and Harav S.Y. Elyashiv (quoted in Shevus Yitzchak, pg. 75). 30 Chovas ha-Dar 1 note 65. 31 Harav S.Z. Auerbach (quoted in Piskei Teshuvos, pg. 498). 32 See Teshuvos v'Hanhagos 1:391.

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From: Rabbi Yaakov Menken[SMTP:yamenken@torah.org] Subject: Keep the Candles Burning! Happy Chanukah! I'd like to ask for your help -- lighting a _very_ large Menorah. You see, according to our Sages, the Menorah in the Temple represented the light of Torah teachings, spreading out from the Temple to enlighten the world. Today, our menorahs bring that light into our homes each year. And, through Project Genesis, we are able to spread Torah -- at the speed of light -- to homes and office around the globe, to 24,000 subscribers and all those who read our reprints. Would you like to share in the merits of Torah learning worldwide? That's what you _get_, when you _give_ to Project Genesis. Yes, it's time for a funding appeal, which we need to do every once in a while (our bank balance tends to remind us in brilliant red digits). Project Genesis keeps growing at a remarkable rate, because subscribers like yourself are continually sharing the word with their friends. Just this month, we launched two new classes to answer the needs of beginners -- one on the Chapters of the Fathers / Pirkei Avos, and the other on a much-requested topic, Women in Judaism. [If you think you've missed a class notice, just send email to classes@torah.org for more information!] Yet success has its price -- one which is climbing ever higher. We are literally overwhelmed by our success. At one recent point, we had a backlog of _200_ questions in our "AnswerLine" Ask-the-Rabbi section, to say nothing of the questions that come to our teachers after every class. Every week we receive hundreds of requests to change addresses, to add new subscribers who are unable to do it themselves, and similarly to remove old addresses. Are we going to have to cut back somehow, or even eliminate our AnswerLine? With your help the answer will be "no", and to the contrary, we will be able to grow even faster.

Let me share with you a remarkable letter which I received in response to our last financial appeal, from a woman I'll call "Nadia." She writes: "As an average Romanian citizen, not only that I don't have a bank account, but also my income is low enough to make the \$100 gift you were talking about an unreachable dream ... I make about \$400 per month, which is not much when one has to support a household ... I do appreciate everything you do, and it does mean a lot to me, as the Judaica resources here, in Romania, are more than limited. The moment I'll find a way to be able to help, you will know..." That's an incredible letter, and one which explains very clearly why all of our classes are and remain free. Every "professional" I've talked to tries to talk us into changing that. It's not going to happen. If your financial situation is difficult, please, enjoy our program. It's free! But if, on the other hand, you can help us to provide Torah learning for subscribers like Liliana all over the world -- can you help us now? If you respond, we can grow, we _can_ do the kids and teens site which so many subscribers have requested. But if we don't receive the help we need, then we need to start cutting programs instead. I'm afraid it's really that simple. I would like to set a target of \$40,000 for our Chanukah appeal. It isn't at all unreachable -- if 400 subscribers, less than 1 in 60, give \$100, then there we are. But it's not likely to happen -- unless _you_ help. Chanukah commemorates a courageous battle against assimilation, and we're fighting assimilation today with very different weapons. Please put your Chanukah gelt to good use, with Project Genesis. You've been with us for quite a while now, and you subscribe to many of our different classes (14, to be precise!), so I'm sure you've enjoyed watching our program grow and develop. And as a subscriber to our advanced classes, you undoubtedly already have a deep appreciation of the lasting value of Jewish learning - even when delivered by unconventional means! So let me invite you to make a gift of \$100, to become part of the Project Genesis Membership Club and initiate your participation in our Annual Fund. As part of our Membership Club, you will receive frequent updates with the latest information on our activities, and also enjoy a 10% discount on all items purchased through our Judaica store -- which, given your help, we'll be able to bring back on-line in short order. And just as a bonus, we'll send you the new Project Genesis coffee mug, so that co-workers can have a look and, we hope, surf the site. It's not just to hold drinks -- it's a Jewish educational tool! You might also choose to become a Friend of Project Genesis, with a donation of \$250. We need 160 friends like you to meet our goal! And to symbolize our appreciation, we'll send you Rabbi Kamenitzky's newest volume, "More Parsha Parables," in addition to the mug and all the benefits of our Membership Club. At the same time, please don't underestimate the value to us of a \$10 "student subscriber" donation, or \$36 to become a contributing subscriber. Donations of any amount indicate your support for our innovative program of outreach and education. We're also selling the mug for \$8.95 _including_ US shipping. Again, it's a great way to do very low-key promotion of Jewish learning! Of course, if you intended for your raffle purchase to constitute your donation for the year, we do understand -- but many have already chosen to join us with a separate gift. Please let us know, so that we can correct our records! Donations are now easier than ever before - just go to <http://www.torah.org/support/> and make a credit card donation using our secure server. You may also Fax your gift details toll-free, to 888-PG-LEARN, or +1-410-358-9801 from outside the United States, or call us at 888-WWW-TORAH, +1-410-358-9800. You may also send your check, drawn on a US bank, to: Project Genesis 6810 Park Heights Ave. Baltimore, MD 21215 Please: write your

email address in the memo section! Our Virtual Chanukah cards are up on the web, and we strongly encourage you to send them to all of your friends -- especially those who are not yet subscribers! To send a card, just visit <http://www2.torah.org/services/greetings>. Thank you so much for your generous help, Yaakov Menken P.S. Please email me if you will be sending a check or would like to pledge at this time. It helps us a great deal in planning for the coming months. Rabbi Yaakov Menken menken@torah.org Director, Project Genesis (410) 358-9800 <http://www.torah.org/learn@torah.org>

From: owner-innernet@vjlists.com] Sent: Tuesday, December 15, 1998 2:31 PM To: innernet
Subject: InnerNet - Why 8 Days?? INNERNET MAGAZINE DECEMBER 1998

CHANUKAH: WHY NOT A SEVEN-DAY FESTIVAL? by Rabbi Meir Zlotowitz

Chanukah is celebrated for eight days to commemorate the miracle of the oil. All that was left of the pure oil after the Syrian-Greek desecrations was a one-day supply of oil, but it burned miraculously for eight days until a fresh supply became available. In one of the most famous questions in Rabbinic literature, Bais Yosef (16th century Israel) raises a basic difficulty with this reason: Since the untaunted jug contained enough oil to burn naturally for one night, nothing miraculous happened on the first night that the Kohanim (priests) kindled the Menorah. Since the miraculous nature of the burning was only on the following seven days, why should not Chanukah be observed for only seven days? This question has engaged some of Judaism's most brilliant minds since it was first raised over four centuries ago. Bais Yosef himself offered three possible answers, and countless scholars have offered an endless stream of answers down through the years. We shall offer a sampling of such answers, beginning with the three of Bais Yosef:

1. Had the Kohanim used all the oil on the first night, they would have been forced to leave the Menorah unlit for the following week. Instead, they decided to use one-eighth of the oil each night until they could obtain a new supply. But instead of the flames going out during the night, the Menorah remained lit until morning, as if its cups had been filled with oil. Thus, a miracle occurred every night. (Bais Yosef) 2. After they filled all the cups of the Menorah, the Kohanim found that a miracle had happened - the jug of oil had remained brimful. (Bais Yosef) 3. In a variation of the previous answer, Bais Yosef suggests that each morning the Kohanim found that the cups of the Menorah were still full of oil, even after having burned all night. 4. The Zohar states a principle that God performs a miracle only on something that already exists in some measure. Thus, for example, a partially filled jar can become full miraculously, but God does not fill a jar that is totally empty. According to this rule, we must assume that after the first night's burning, some oil had to be left, despite the fact that it had burned for the full duration. The first day's miracle was that this remnant remained. On the succeeding days, this remnant burned for a full night. (Turei Zahav) 5. True, the miracle of the oil did not begin until the second day, and lasted for only seven days. But the Sages designated the first day of Chanukah as a festival in commemoration of the miraculous military victory over the massive Syrian-Greek legions. (Pri Chadash) 6. The jug of oil contained less than a one-day supply. If that is correct, even the first full night of burning was miraculous. (She'iltos d'Rav Achai Gaon) 7. The purity of the hidden jug was verified by the fact that it was closed with the still unbroken seal of the Kohen Gadol (High Priest). But it was never the Temple practice - before or since - for jugs to be sealed by the Kohen Gadol or anyone else. Instead, a responsible Kohen was put in charge of the manufacture of the oil and its safekeeping. The very fact that God had inspired an earlier Kohen Gadol to seal a jug of oil so that it should be available when needed by the Hasmoneans was in itself a miracle. (Bnai Yisav'char) 8. One of the commandments whose observance was forbidden by the Syrian-Greeks was circumcision. Accordingly the Sages added an eighth day to Chanukah to allude to circumcision, which is performed on an infant's eighth day. (Shiltei HaGibborim) 9. The Kohanim dismantled the Altar that had been contaminated by the Syrian-Greeks, and replaced it with a newly built Altar, which they then dedicated in an eight-day celebration. The extra day of Chanukah commemorates its dedication. (Birkei Yosef from Megillas Taanis) 10. Since the Temple building had been desecrated by pagan sacrifices and the emplacement of idols, the Hasmoneans lit their Menorah in the Courtyard, out in the open. Normally, a flame exposed to breezes and open air will burn more quickly than one that is sheltered indoors. Nevertheless, the single-day supply burned as long on the first night outdoors as it would have inside the Temple. (Derasho Chasam Sofer) 11. Oil produced through miraculous means would be unfit for the mitzvah, for the Torah calls for "olive oil," not "miracle oil." According to this line of reasoning, the miracle could not have involved an increase in the quantity of oil through the filling of a nearly empty jug or cup - but rather the miracle must have been an intensification of its ability to burn. Instead of using up a cupful of oil each night, each cup of the Menorah consumed only one-eighth of its usual need, while burning all night. Since only an eighth of the normal quota was consumed each night, the miracle occurred on each of the eight days. (Rabbi Chaim Soloveitchik) 12. Having returned to the Temple and found its purity and sacred materials in shambles, the Hasmoneans had no logical reason to think they would find any pure oil. They could have been expected to give up all hope of finding pure oil, and planned ahead for the time when they could obtain a new quantity of oil. Instead, they refused to surrender to the "obvious." So powerful was their will to begin the mitzvah of lighting the Menorah immediately that they began what seemed like a hopeless search for pure oil - and they succeeded! This powerful desire to battle all odds for the sake of a mitzvah represents the miracle of Jewish survival. To commemorate it, the Sages ordained the first day of Chanukah. (Rabbi Yosef Dov Soloveitchik) 13. The Sages chose Chanukah, a festival that revolves around oil's ability to burn, as the time to teach the fundamental truth that even so-called "natural" events take place only because God wants them to. When seen in the perspective of God's will, the burning of oil is no less miraculous than would be the burning of water. The Talmudic Sage Rabbi Chanina Ben Dosa pithily expressed this truth in explaining a miracle that occurred in his own home. Once, his daughter realized that she had poured vinegar instead of oil into the Sabbath menorah. Rabbi Chanina calmed her, saying, "Why are you concerned! The One Who commanded oil to burn, can also command vinegar - and it will burn!" The Talmud goes on to relate that those Sabbath lights remained aflame until after the Sabbath ended (Taanis 25a). To hammer home this truth, the Sages decreed that Chanukah be observed for eight days: The last seven to commemorate the miracle of the Menorah, and the first to remind us that even the 'normal' burning of oil is only in obedience to God's wish. (Rabbi David Feinstein) HAPPY CHANUKAH! Excerpted from the book, "CHANUKAH - ITS HISTORY,

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From: navi-return@tanach.org] THE TANACH STUDY CENTER

[<http://www.tanach.org>] In Memory of Rabbi Abraham Leibtag

CHANUKA - ITS BIBLICAL ROOTS Is it simply by chance that Chanuka falls out on the 25th of Kislev? Most students would answer a definite YES. After all, isn't the reason for the date of Chanuka based on the popular acronym - CHANU'b'CHAF'HEH - they rested [from battle] on the 25th (of Kislev)! Hence, had the battle ended (and/or had the miracle of the Menorah taken place) on a different day, then Chanuka would have been celebrated on that day instead. Correct? Not really! A closer examination of various traditional sources relating to Chanuka indicates quite the opposite: * The book of Macabees informs us that the decision to re-dedicate the Temple on the 25th of Kislev was intentional! * Furthermore, the date of the 25th of Kislev had already carried prophetic significance from the time of the prophets CHAGAI & ZECHARYA, some two hundred years earlier! So why do we celebrate CHANUKA on "CHANUKA"? In the following shiur, we attempt to explain why.

INTRODUCTION Unfortunately, the study of NEVIIM ACHARONIM (the later prophets), and especially TREI ASAR, has taken a 'back seat' in Jewish education. Hence, even though most of us have heard of the book of CHAGAI, rarely is it actually studied (even though it is only two chapters and written in very simple Hebrew). However, anyone who has studied CHAGAI immediately sees its connection to the story of Chanuka. Take for example the pasuk: "Take note from this day forward, from the 24th day of the ninth month (Kislev), from the day that the foundation was laid for the Lord's House - take note..." (Chagai 2:18) From this pasuk we see that the original construction of the second Temple began on the 24th day (or 25th / see Further Iyun) of Kislev. Now if Chanuka marks the re-dedication of that very same Temple (after its defilement by the Greeks several hundred years later), then one can safely assume a thematic relationship between these two events. Therefore, to uncover that relationship, we must begin our shiur with a quick overview of the time period of Chagai and Zecharya, and their respective prophecies. [This time period is commonly referred to as "shivat Tzion" - the return to Zion - when the Jews living within the Persian Empire had been given the right [by Cyrus] to return to Jerusalem and rebuild the Temple. / See Ezra 1:1-8.] [For the reader unfamiliar with these sources, it is recommended that you first read Sefer Chagai, Sefer Zecharya chapters 1->6, Ezra chapters 1,3, & 4, and Yirmiyahu chapters 25 and 29.]

BIG HOPES FOR BAYIT SHENI The primary prophecies of both Chagai and Zecharya, especially those relating to Chanuka, were delivered during the second year of the reign of Darius (see 1:1 in each Sefer), some twenty years after the return to Jerusalem under Cyrus. To better appreciate these prophecies, we must (as usual) consider their historical setting. The destruction of the First Temple and the subsequent exile to Bavel left Am Yisrael in an unprecedented condition. Since the time of the Exodus from Egypt, Israel had been living in its own land, and the Mishkan (Tabernacle), and later the Bet Ha-mikdash (Temple), had served as their spiritual and national center. In addition, Israel had always enjoyed sovereignty - although there had been times of relative weakness, Israel was never subjugated to foreign rule. After the Temple's destruction, Israel was left without its land, without its Temple, and without its sovereignty. Near the close of the First Temple period, Yirmiyahu had already forewarned the people concerning this exile and destruction, proclaiming the sovereignty of Bavel over Israel for the next 70 years (see Yirmiyahu 25:1-12). As Israel had abused their own sovereignty, God punishes them by subjecting them to the "yoke of the MELECH BAVEL" (see Yirmiyahu 27:12). At the conclusion of these seventy years, Yirmiyahu foresees Israel's return to its land and sovereignty, ideally, in a fashion even grander than their original redemption from Egypt. "Assuredly, a time is coming, declares the Lord, when it shall no more be said, 'As the Lord lives, who brought the Israelites out of the land of Egypt', but rather, 'As the Lord lives, who brought out and led the offspring of the House of Israel from the northland and from all the lands to which I have banished them...' (23:7-8)." However, this ultimate redemption was not unconditional. Instead, as Yirmiyahu claims, it was to be preceded by Israel's seeking of God. "When seventy years of Bavel are over, I will take note of you, I will fulfill to you My promise to bring you back to this place... WHEN YOU CALL OUT to Me, and come and pray to Me, I will give heed to you. You will search for Me, and then you will find Me..." (29:10-14) As we would expect, God hoped that the returning exile would establish a better and more just society, thus correcting the ills of the First Temple period.

THE REALITIES OF SHIVAT TZION At the end of these seventy years, Bavel's great empire indeed fell to the Persians (as Yirmiyahu had predicted /see Ezra 1:1). Koresh [Cyrus the Great], the first king of this newly founded Persian empire, issued an edict allowing the Jews to return to Jerusalem to rebuild their Temple (Ezra 1:1-6). Despite this generous decree, the Jews were only granted religious autonomy - but not political sovereignty. For example, Zerubavel - the political leader of the returning Jews - is consistently referred to as "pechat Yehuda" - the GOVERNOR of Judah (Chagai 1:1, 2:2). His contemporary Yehoshua ben Yehozadak served as the Kohen Gadol (high priest). Unfortunately, only a small portion of the exiles returned and this small population succeeded only in building the Mizbayach [altar] (see Ezra 3:2-6). Attempts to begin construction of the new Temple were thwarted by the local non-Jewish population (see Ezra 4:4-5). The general situation was quite pathetic (see Ezra 3:12, Zecharya 4:8-10, Chagai 2:1-6). Clearly, Yirmiyahu's prophecies of a grand redemption remained only partially fulfilled. Now, it became the challenge of the prophets of shivat Tzion - Chagai and Zecharya - to revive this redemption process. Some 18 years later, as Daryavesh [Darius the Great] takes over the throne of the Persian Empire, a new opportunity emerges to begin construction of the Second Temple.

CHAGAI - IT'S TIME TO BUILD It is in this setting, on Rosh Chodesh Elul during the second year of Darius, that Sefer Chagai opens: "In the second year of King Darius... the word of the Lord came through the prophet Chagai to Zerubavel ben She'altiel, the governor of Judah, and to Yehoshua ben Yehozadak, the high priest. Thus said the Lord of Hosts: These people say, The time has not yet come for the rebuilding the House of the Lord. And the word of the Lord continued: Is it

the time for you to dwell in your paneled houses, while this House is lying in ruins?" (Chagai 1:1-4)

As the redemption process had not yet materialized, the people lacked the necessary enthusiasm to pursue the construction of the Mikdash. After all, the first Bet Ha-mikdash had been built only after a monarchy had been firmly established and Israel had reached economic prosperity (see Shmuel II 7:12-13, Melachim I 5:5, 5:16-19). Due to the lack of sovereignty and prosperity during these early years of "shivat Tzion", a general feeling of apathy prevailed (see Chagai 1:2, 2:3, and Zecharya 4:10). It is exactly this attitude which Chagai counters. Chagai calls for a national soul searching and a united effort to rebuild the Mikdash. Furthermore, Chagai promises that by building the Temple, economic prosperity and political sovereignty will return see 1:8-9, 2:7, 2:15-19). Chagai's challenge is quite straightforward: FIRST - build the Mikdash, an act directing the nation's devotion to God - and then Am Yisrael would be worthy of attaining their sovereignty and economic prosperity. The people accept Chagai's challenge, and prepare the materials for rebuilding the Temple (see chapter 1). Then, on the 24th of Kislev, the day before construction was 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 (see 2:15-20, quoted above) and political sovereignty shall return: "And the word came to Chagai a second time on the 24th day of the month. Speak to Zerubavel the governor of Judah: I am going to shake heaven and 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..." (2:21-23) Unfortunately, during that time period (even though the Temple was built) this vision was never fulfilled. [In our study of the prophecies of Chagai's contemporary - Zecharya, we will explain why.] Nonetheless, it would be safe to assume that these closing words of Chagai were echoing in the ears of the Hasmoneans some two hundred years later, as they triumphed over the great Greek armies, thus returning sovereignty to Israel. [See Rashi on Chagai 2:5-7!] Now, to understand what went wrong during Chagai's time period (and how it relates to Chanuka), we must undertake a quick study of Sefer Zecharya.

ZECHARYA - IT'S TIME TO REPENT Sefer Zecharya also commences in the second year of Darius. However, in contrast to Chagai who 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 God return to his people: "SHUVU ALEI... - Return to me, says the Lord... and I will return back to you - . (1:3)" The next six chapters continue with the various visions that Zecharya sees describing the return of God's Divine Presence to Jerusalem. [It is recommended that you scan these chapters to verify this point.] Chagai and Zecharya strike a critical balance between two 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 God. Zecharya must balance the nationalistic aspirations of Chagai by emphasizing the need for repentance, necessary to be worthy of the SHCHINA in their midst. [In modern day terms, one could say that Chagai would have been wearing a "kippah serugah", while Zecharya would have been wearing a "kippah shechorah".] This balance is underscored in one of Zecharya's most well known prophecies, [and not coincidentally,] the Haftara reading for Shabbat Chanuka (2:14->4:7). Note how this Haftara begins: "Shout for joy, fair Zion! For I, I come; and I will dwell in your midst - declares the Lord... The Lord will take Judah to Himself as his portion...and he will choose Jerusalem once more. (2:14-16)" Zecharya begins by telling the people to rejoice, as the SHCHINA is returning. These words of hope are followed by a charge to Yehoshua, the High Priest - to remind him that must follow God's commandments, and to work in harmony with Zerubavel. The prophecy climaxes with the vision of the MENORAH surrounded by two olive branches. 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 with my spirit ("ruchi") says the Lord." (4:6) This emphasis of "ruach" over "chayil & koach" emerges as God's primary message to Zerubavel for he is the political leader to whom the sovereignty is destined to return! He specifically must be reminded of the need to strike this proper balance. Despite the optimism of Zecharya's prophecies, their fulfillment was conditional. In his concluding prophecy of the second year of Daryavesh, Zecharya states this condition clearly: "Men from far away shall come and take part in the building of the Temple of the Lord, and you shall know that I have been sent to you by the Lord, IF ONLY YOU WILL OBEY the Lord your God!" (6:15)

THE DARK AGES OF BAYIT SHENI Unfortunately, the prophecies of Chagai and Zecharya - of prosperity, sovereignty and the "shchina" returning - were not fulfilled during that generation, nor in the following generations. Not only is Sefer Ezra silent in regard to what happened after the Temple's construction was completed in the sixth year of Daryavesh, the situation must have been quite pathetic. When Ezra and Nechemya arrive from Bavel several years later, the city is in ruins. There is mass inter-marriage, chillul shabbat etc.; Nechemya (several years later) finds the city in ruins. Clearly, Am Yisrael remained under Persian sovereignty, as both Ezra and Nechemya received their authority from the Persian king. Israel remained under Persian rule, and later under Greek rule, for several hundred years. The condition set by Zecharya and earlier by Yirmiyahu, that Israel must repent to be worthy of a full redemption, seems not to have been met. [Rav Yehuda Ha-Levi in Sefer Ha-Kuzari II.24 explains the unfulfillment of these prophecies in a similar fashion. He mentions inadequate teshuva as well as lack of enthusiasm of the exiled to return to Israel. See also Yoma 9b, where Reish Lakish and Rav Yochanan explain why the shekhina never returned during Bayit Sheni.] Although left unrealized, these vital prophecies most likely were remembered, as they reflected the most optimistic goals of the Second Temple period. One might conjecture that the anniversary of the original construction date, the 25th of Kislev, was also remembered. This may have also been viewed as an appropriate date to recall the optimistic prophecies of Chagai, pronounced on the preceding day, the 24th of Kislev.

THE RISE OF HELLENISM Later during the Second Temple period, when the Jews were subject to Greek rule, Hellenistic culture slowly became dominant. The rise of Hellenism climaxed with the famous decrees of Antiochus IV in 167 BCE, the details of which are recorded in Sefer Ha-makkabim I (see chapters 1->4). There, we are informed that after the decrees were enacted, the Hellenists erected an idol on the mizbeyach on the 15th of Kislev of that year. They waited, however, until the 25th of Kislev before sacrificing upon it. On that same day they began killing women who circumcised their children. Apparently, the Hellenists selected the 25th of Kislev intentionally. The choice of this day most likely was not just coincidental. One could suggest that

the Hellenists chose this date specifically "le-hakh'is" [to spite], being aware of its 'religious' significance.

THE REVOLT & THE RETURN TO THE MIKDAH The Hasmonean revolt began that same year, and three years later Judah was able to secure control of Jerusalem and purify and re-dedicate the Mikdash. It is commonly assumed that the battle to liberate the Temple Mount from the Greeks ended on the 25th of Kislev and on that same day they began the daily sacrifices (including the lighting of the menorah). According to this account there was no intentional selection of this historic date. However, according to other traditional Jewish sources a slightly different picture emerges. Megillat Ta'anit records the 23rd of Cheshvan of that year, as well as the 3rd of Kislev, as days of rejoicing, marking dates of key victories which took place when the Hasmoneans fought the Greeks for control of the Temple mount. It also appears from the account in Sefer Ha-makkabim (see 4:36-60), that the dedication ceremony was set for the 25th of Kislev on purpose - in order to coincide with the very same day on which it was defiled, three years prior (4:52-56). It also seems from Sefer Ha-makkabim that construction of the new vessels and mizbeyach took several weeks (see 4:40:51). Considering the fact that the Temple Mount was already under the control of the Hasmoneans in Cheshvan, and from the account in Sefer Ha-makkabim, one can conclude that the decision to dedicate the Mikdash specifically on the 25th of Kislev was intentional. This day not only marked the date of its original construction, but also reflected the prophetic ideals and aspirations of Bayit Sheni. The reason they selected this date, as well as the reason that the Hellenists had picked this date three years earlier, was due to its prophetic and historic significance since the time of Chagai. As mentioned earlier, the Hasmoneans most probably saw themselves as fulfilling the prophecies of Chagai. Evidently Rashi also accepted this view. Rashi explains in his commentary to Chagai 2:6, "I will shake the heavens and earth: in the miracles that occurred to the Hasmoneans". Choosing specifically the 25th of Kislev to dedicate the restored mizbeyach and vessels, demonstrated their belief that the military victory that they had achieved was a fulfillment of the prophecy of Chagai.

A SIGN OR A REASON Did the SHCHINA return as well (as foreseen by Zecharya)? One could suggest that the miracle of the "pach ha'shemem" [cruse of oil] and the Menorah could have been perceived by the Hasmoneans as a divine sign that the SHCHINA was also returning. Recall that the central vision of Zecharya is that of the Menorah (see 4:1-7). In that prophecy, not only does Zecharya envision the return of the SHCHINA, but also the return of sovereignty. The discovery of the cruse of oil with the seal of the Kohen Gadol, and the ensuing miracle which took place when lighting the Menorah, although not the REASON for establishing Chanuka, most likely provided the Sages with a SIGN that military victories of the Hasmoneans were indeed divine, and hence worthy of commemoration. Our explanation so far has shown that the primary reasons for establishment of Chanuka as a yearly holiday were the military victories and the dedication of the Bet Ha-mikdash. Yet, why is it that we find that Chazal in later generations emphasize primarily the miracle of the oil? [See Mesechet Shabbat 21b] As mentioned earlier, the central vision of Zecharya is that of the menorah surrounded by two olive branches. The main message of this prophecy was that Bayit Sheni should be characterized by the predominance of spirituality (ruach), over physical strength (chayil and koach). It is through this predominance of spirit that the pitfalls of the monarchy of the First Temple could be avoided. The miracle of the oil could be viewed as reflective of this prophecy. It is understandable therefore, that the Sages placed such a heavy emphasis on the miracle of the oil. In the eyes of the Hasmoneans, and the people living at the time of the revolt, the primary reason for celebration was due to the military victories, the return of Jewish sovereignty, and the re-dedication of the Mikdash - the fulfillment of the prophecies of Chagai. The Sages were aware of the dangers of the political power now achieved by the Hasmoneans. As time passed and there was a decline in the religiosity of the Hasmonean Dynasty, the Sages needed to emphasize specifically this message of Zecharya - "lo be-chayil ve-lo be-koach ki im be-ruchi."

BAYAMIM HA'HEYM - BA'ZMAN HAZEH! Even after the destruction of the Temple, we continue to celebrate Chanuka, since we are assured that another opportunity for the realization of these prophecies will arise. The message of Chanuka for our own generation, just as it was two thousand years ago, should be more than just 'coincidental'. To a certain extent, the prophecies of Chagai have been fulfilled. Sovereignty and economic prosperity have returned to Israel in its own land. Will the prophecies of Zecharya also be fulfilled? Just as before, it will depend on our ability to find the proper balance between "ruach", "chayil" and "koach".

FOR FURTHER IYUN 1. Concerning whether construction itself actually began on the 24th or 25th of Kislev, note 2:15 which indicates that construction was to begin the next day: "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..." for from this day on I will send blessings..." (see 2:10-19) It is clear from verses 15 and 18 above 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.

2. In his article "Yom Yisud Heikhal Hashem", Megadim Vol. 12, Rav Yoel Bin-Nun addresses this question at length. His approach emphasizes the agricultural importance of this date, marking the end of the olive harvest, and the finale of the agricultural season of the previous year. He also deals with the historical importance of this date and its relationship to Chagai and Zecharya, as will be presented in this article in a more simplified manner.

3. Chayil can also imply economic prosperity; see Devarim 8:17 in its context. This understanding would relate nicely to the prophecy of Chagai. [12] See chap 1:54-61, Sefer Ha-makkabim I, part of the Apocrypha. Although this book is not prophecy, from its style it is clear that the author was a god-fearing Jew. See introduction by Avraham Kahane "Ha-Sefarim Ha-Chitzonim" (Hebrew).

4. See Macabees I chapter 4:36-60. From this account, it appears that more than one day was necessary to prepare the mikdash for the dedication ceremony on the 25th of Kislev. It was necessary to build a new mizbeyach, shulchan, menorah etc., and prepare the courtyards, as well as remove all the pagan idols.

5. See Mesechet Avoda Zara 8a, the first gemara after the Mishneh, it suggests that the time of year of Chanuka had already carried significance since the time of Adam ha'Rishon!

6. The "semel ha'Medina" - Israel's national symbol - is modeled after Zecharya's menorah (see 4:1-9 and the Knesset Gounds). In your opinion, based on the nevout of Zecharya, was this a good choice?

Mehadrin - Rabbi Eliyahu Baruch Shulman Mehadrin
by Rabbi Eliyahu Baruch Shulman

i. The Gemara in Shabbos, 21b, contains the following passage: "Our Rabbis taught [in a Baraisa]: The [basic] mitzvah of Chanuka is [that one should light] one candle for each household; those who [wish to] embellish (mehadrin) [the mitzvah light] one candle for each person; and those who [wish to] especially embellish (mehadrin min hamehadrin) [the mitzvah do as follows:] Beis Shammai say that the first day [i.e. night] he lights eight [candles], and from there on he decreases [the number of candles by one each night], but Beis Hillel say that the first day (i.e. night) he lights one [candle], and from there on he increases [the number of candles by one each night]."

ii. A homeless person is not obligated to light Chanuka candles. Someone who does not own his own home, but lodges at the home of another person, is obligated; he can, however, discharge his obligation by becoming a partner in his landlord's candles by paying him some token amount for a share in them. The same applies to a traveller who is away from his own home. The Gemara (ibid, 23a) records the following teaching: "Rav Zeira said: Originally, [before I was married], when I was a lodger [during the time that I studied] at the Academy I would participate with a perutah [a small coin] with my landlord. After I married I said: Now I am certainly not required to do so, since [my wife] lights for me at home."

iii. From Rav Zeira's teaching it emerges that someone who is away from home and whose wife lights on his behalf at home has fulfilled his obligation. Now, as we have already seen, those who wish to embellish the mitzvah (mehadrin) are enjoined to have a separate candle for each and every member of the household. The question arises: If someone is away from home and his wife lights for him at home, but he wishes to fulfil the embellishment of the mitzvah of mehadrin, should he light a candle for himself at his place of lodging?

[We assume, for simplicity's sake, that the traveller is only interested in fulfilling mehadrin, but not mehadrin min hamehadrin; thus, at most, he would light a single candle for himself. Obviously, if he wished to fulfil mehadrin min hamehadrin too he would also have to light additional candles for each of the nights of Chanuka that have gone by.]

This question is raised by Resp. Terumas HaDeshen (101, cited by Beis Yosef, Orach Chaim 677), who quotes an anonymous "great man" to the effect that the traveller need not light a candle for himself; indeed, if he does so the candle that he lights does not have the status of a Chanuka candle at all (and he would not be allowed to recite the blessing on it). This authority, writes Terumas HaDeshen, reasoned that mehadrin must be governed by the guidelines set forth in the Gemara; since this form of mehadrin finds no precedent in the Gemara it is not considered a valid expression of mehadrin.

Terumas HaDeshen himself disagrees with this ruling and holds that the husband ought to light his own candle in order to fulfil mehadrin. Beis Yosef sides with the anonymous "great man"; Rema (ibid:3) holds with Terumas HaDeshen.

iv. The view of this anonymous authority and of Beis Yosef seems difficult. Were the husband at home presumably he and his wife, if they wish to fulfil mehadrin, would each light their own candle. Why shouldn't they do the same when the husband is away from home? On the contrary, the fact that the husband is away should all the more mandate that he light for himself; in any event, there certainly doesn't seem to be any less reason for him to light.

Furthermore, the rationale offered by this authority, that this type of mehadrin finds no precedent in the Gemara, is difficult as well. Surely the Gemara need not enumerate every possible situation in which the members of the household may find themselves; it should suffice that the Gemara says that every member of the household lights.

v. Pri Megadim (Mishbetzos Zahav, ibid, 1) suggests that this authority exempted the husband from mehadrin not because he is away from home but because a husband and a wife are deemed a single entity (ishto ke'gufo) and are not reckoned as separate members of the household. According to this interpretation, the husband and wife would share a single candle even when they are both at home.

Although this is, indeed, the view of Mahrshal (Resp. 85), it does not seem to be a satisfactory explanation of the view of Terumas HaDeshen's "great man". This authority argued from the fact that this form of mehadrin is not mentioned in the Gemara; but a husband and wife are simply an instance of two members of the household and should not need a special mention in the Gemara.

vi. From the language of the Gemara ("one candle for each person") it is not clear whether mehadrin means that each member of the household should light a candle himself or, rather, that whoever is lighting (usually the head of the household) light as many candles as there are people in the house. For example: If there are five people in the household, does mehadrin require that each person light one candle or that the head of the household light five candles?

Rambam's position on this question is quite clear: "One who seeks to embellish the mitzvah lights as many candles as there people in the house" (Hil. Chanuka 4:1). This could not be more explicit; according to Rambam, one person lights all the candles of mehadrin.

However, Rema (Orach Chaim 671:2) writes that every member of the household should light on his/her own. The commentators discuss why Rema differs with Rambam on this point. (See Beis HaLevi, Kuntres Chanuka, 23a; Chidushei HaGriz, Hil. Chanuka; Aruch HaShulchan, ad loc.)

vii. Rambam's view seems somewhat difficult. If mehadrin means that every person lights his own candle, then one can easily understand why this is deemed an embellishment of the mitzvah; the very fact that the mitzvah is not delegated to one person but is performed by each and every person on his/her own is an embellishment of the fulfilment of the mitzvah. But if the head of the household lights all the candles anyway, as Rambam holds, then what embellishment is there in having the same number of candles as there are people in the house; why is this something desirable?

The obvious answer would seem to be that the element of embellishment here lies in the multitude of candles; there is a greater "pirsumei nisa" (publication of the miracle) in having many candles than in having only one. But then why stop at the number of people in the house? Why not simply light as many candles as one can afford? What reason is there to peg the number of candles at the number of people in the house?

viii. Apparently Rambam holds that while it is desirable to have many candles, it is necessary that all the candles have standing as Chanuka candles; otherwise the additional candles are mere decoration and have no halachic significance. In order to have standing as a Chanuka candle, a candle must serve to discharge a halachic obligation. The maximum number of candles that can be said to do this is the number of people in the household.

The logic of this limit is as follows: Each member of the household is by himself sufficient to obligate the house in one chanuka candle. Thus, if there are five persons living in the house, there are five obligations, each one for one chanuka candle. Of course, all these five obligations can be discharged with a single candle; indeed, that is the basic mitzvah: "One candle for each household". Still, the fact remains that the house carries five obligations. Therefore, up to five candles can have standing as chanuka candles; each candle then discharges one obligation. Any candles beyond that number are halachically meaningless.

The logic of Rambam's position is thus apparent. Mehadrin consists of having as many candles as possible. But the maximum possible number of candles is the number of people in the household, since that is the maximum number of candles that have can have standing as chanuka candles.

(The careful reader may object that the Gemara allows for more candles than there are people in the house, in the fulfilment of mehadrin min hamehadrin, in which one adds a candle for each night that has gone by. How do these additional candles have standing as Chanuka candles? The answer is that these candles publicize the fact that the miracle grew greater each night; thus, each additional candle serves as a "pirsumei nisa" (a publication of the miracle) in its own right. Since "pirsumei nisa" is the very essence of the obligation to light Chanuka candles these additional candles automatically have the status of Chanuka candles.)

ix. We are now in a position to understand the view of the "great man" of the Terumas HaDeshen. From our analysis of Rambam's view it emerges that the idea of mehadrin is not that each person should light on his own but, rather, that there should be as many candles as possible; a blaze of light, rather than a single gleam. Therefore, reasons this authority, mehadrin is only fulfilled when all of the candles are lit in a single home, forming one pageant. But if a traveller's wife lights for him at home and he lights again for himself at his place of lodging, each candle stands alone; this, in his view, is not mehadrin at all.

x. There remains one problem to be addressed. Granted that, according to the this view, the traveller cannot fulfil mehadrin by lighting a candle in his place of lodging; as we explained, since his candle and his wife's candle are in different houses they cannot form the single pageant that is mehadrin. But let the traveller fulfil mehadrin by having his wife light two candles: one for herself and one for him? After all, Rambam states clearly that all the candles of mehadrin are lit by one person; although this is usually the master of the house, there is no reason that it could not just as well be the mistress of the house or, for that matter, any member of the household.

Furthermore, from the fact that Terumas HaDeshen takes issue with this anonymous authority and rules that the traveller is obligated to light a candle of his own in order to fulfil mehadrin, it seems that he too accepts the premise that it is the traveller who must light the candle of mehadrin for himself; his wife cannot light an extra candle for him.

We must conclude that, in fact, both the Terumas HaDeshen and his "great man" do not follow Rambam; in their view, each of the candles of mehadrin should be lit by the member of the household whom it represents, not by the head of the household. Thus, this responsa of the Terumas HaDeshen is a source for Rema who, as we have seen, also differs with Rambam on this point and rules that, in order to fulfil mehadrin, each member of the household should light his own candle.

This does not contradict our premise that the Terumas HaDeshen's "great man" agrees with Rambam that the idea of mehadrin is to have as many candles as possible. This authority, however, holds that since, in the final analysis, each candle represents the obligation of a different member of the household, as we explained earlier, it is that person's obligation that is being discharged with that candle and he should light it himself, rather than delegate the lighting to the head of the household, under the general principle that a mitzvah should not be delegated, where possible (see Kidushin, 41a). Rambam apparently holds that the entire household's obligation is discharged collectively with all of the candles.

xi. Rema (671:7) rules that, for reasons unrelated to our discussion, it is preferable that each member of the household light in a different place in the house. In the light of the above, this ruling is consistent with the fact that Rema himself (677:3) holds with Terumas HaDeshen that a lodger should light a candle on his own in order to fulfil mehadrin; in this view, mehadrin can be fulfilled with candles that are distant from each other, or even in different houses. But, as we have seen, in the view of Beis Yosef and of Terumas HaDeshen's anonymous great man, all of the candles of mehadrin need to form a single spectacle and cannot be lit in separate houses; it seems logical that, in this view, the candles of mehadrin should lit together.

From: owner-daf-insights@shemayisrael.com Subject: Insights to the Daf: Pesachim 118-End, Shekalim 2-4

INSIGHTS INTO THE DAILY DAF brought to you by Kollel Iyun Hadaf of Yerushalayim Rosh Kollel: Rabbi Mordecai Kornfeld daf@shemayisrael.co.il

PESACHIM 120-121 (25-26 Kislev) - The Daf study material for the first day of Chanukah has been dedicated to the memory of Hagoan Rav Yisrael Zev Guterman ZaTZaL (author of "Kuntresei Shiurim"), whose Shiurim lit the eyes of many, by his students.

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daf-discuss@shemayisrael.com From: Richard Dine <rdine@hcfp.com> Pesachim 109b: Wine or Grapejuice for Kidush With regard to all of the various kiddushes discussed in these pages of the Gemara (Friday night, Saturday, Yom Tov, Havdalah), does it make any difference if Kiddush is made on grape juice instead of wine? Is the alcoholic content of wine an important factor in the mitzva? Does the answer vary by which kiddush is involved? The Kollel replies: In O.C.272 #2 The Shulchan Aruch rules that one may squeeze grapes and use the juice for Kidush. This is true for Kidush and Havdalah on all occasions other than the Pesach Seder. For the 4 cups of Pesach there is a definite preference to use wine. On Daf 108b Rabbi Yehuda said that the 4 cups must have the appearance and taste of wine. The Rashbam DH Tzarich she'Yihye Bo Ta'am Yayin writes that it should not be new, i.e. unmaturing. Later in DH Al Tere Yayin he writes that since we are warned not to get drunk (Mishna Daf 117b, Rashbam DH Ben Shelishi l'Revi' Lo Yishte). Evidently the taste referred to is alcoholic. Rav Shimon Eider in his Book on Hilchos Pesach (XX:B:5, footnote 37) quotes Rav Moshe Feinstein who said that one would fulfill the obligation of drinking four cups with grape juice, but not the obligation of "Cherus." b'Verachah Ilan Segal

Pesachim 118b ALL NATIONS PRAISE HASHEM QUESTION: The verse says, "All of the nations shall praise Hashem... for he has shown His abundant kindness to us" (Tehilim 117). The Gemara asks why should the nations thank Hashem if He showed His kindness to *us*? The Gemara answers that the verse means that the nations should thank Hashem for the wonders that He did with *them*, and certainly we must thank Hashem for the wonders that He did for us, for He has been extra kind to us. What does the Gemara mean? What kindness did Hashem do for the nations that obligated them to praise Him? ANSWERS: (a) The RASHBAM (DH a'Gevuros) explains that Hashem constantly does wonders to the world at large. All people throughout the world benefit from Hashem's kindness. He keeps the world going, He provides them with sustenance, and so on. Since they benefit, they should also thank Hashem. How much more so must *we* thank Hashem, for His kindnesses to us are abundant. (b) RASHI, though, says that the nations should thank Hashem because they saw that Hashem did great wonders for *us*. The MAHARSHA expands on this and says that the wonders which Hashem did for us were done in order to save us from the plotting of the nations. But if that is true, why should the nations thank Hashem for those wonders? The BRISKER RAV (Chidushei ha'Griz Al ha'Torah, Tehilim 117) explains that there are two different types of Berachos that can be recited on a miracle. (1) The beneficiary of the miracle thanks Hashem for what he has been given. This is a "Birkas Hoda'ah," a blessing of thanksgiving. (2) Even if a person did not benefit from the miracle, when he sees something awe-inspiring, he praises Hashem and says a "Birkas ha'Shevach," a blessing of praise, such as when he sees lightning or an awe-inspiring terrain. The Berachah which the nations make is the second type of Berachah, a blessing of praise recited when a person sees something awe-inspiring. That is what the verse means when it says, "Halelu Es Hashem Kol Goyim." The Gemara says that how much more so must *we* bless Hashem, because besides saying a blessing of praise at the awe-inspiring miracle, we are also obligated to recite the other type of Berachah, a Birkas Hoda'ah, since we are the beneficiaries of that miracle!

Pesachim 119b THE PROHIBITION TO EAT AFTER THE KORBAN PESACH AND AFTER THE FINAL MATZAH QUESTION: The Mishnah says, "Ein Maftirin Achar ha'Pesach Afikoman." The Gemara records several opinions how to understand the Mishnah. Rav says that it means that one may not go to a different Chaburah and eat any other food there, lest he forget and eats the Korban Pesach there (eating the Korban Pesach in a different place is an Isur d'Oraisa). He may eat, though, in the place of his own Chaburah. Shmuel and Rabbi Yochanan argue and say that it means that one is not allowed to eat after the Korban Pesach even in one's place. The Amora'im discuss whether this Halachah applies to eating after *Matzah* nowadays as well. What is the reasoning behind the prohibition of eating after the Korban Pesach? According to Rav, it is clearly a Gezeirah to prevent one from transgressing the Isur d'Oraisa of eating the Pesach in two places. What, though, is the reasoning according to Shmuel, who prohibits eating after the Korban Pesach even in the *same* place? Furthermore, what is the reason for the prohibition of eating after the *Matzah* ("Afikoman") nowadays? ANSWERS: (a) The RASHBAM (DH Kegon) explains that the reason for not eating after the Pesach or Matzah is in order that the taste of the Pesach or Matzah remain in one's mouth, as the Gemara itself implies. (That is, the Gemara says that we might have thought that the Halachah does not apply to the meat of the Korban Pesach, since it is so fatty and its taste remains in one's mouth even when he eats other things after it, and therefore we need to be told that the Halachah *does* apply nonetheless; from here we see that the reason for not eating afterwards is so that the taste will remain in one's mouth.) The RAMBAM (Hilchos Chametz u'Matzah 8:9) also cites this reason. Why, though, is it so important that the taste remain in one's mouth? By making sure that the taste of the Pesach or Matzah lingers on in one's mouth, one shows his love for the Mitzvah, as if he wants it to stay with him longer. (b) The RASHBAM mentions another reason for not eating after the Pesach, and that is in order to see to it that the Korban Pesach is eaten while one is satiated, "Al ha'Sova." The meat of the Pesach must be the food that fills a person. How does this conform with our Gemara which mentions that the reason is because of the *taste* of the Pesach? TOSFOS (120a, DH Maftirin) explains that when the Gemara says that the taste of the Pesach or Matzah must remain in one's mouth, it is discussing the opinion which says that one may not eat after the Pesach nor after the Matzah nowadays. The other opinion, which says that this prohibition applies only to Pesach, cannot learn that the reason is because of taste, because if so, that should be *more* of a reason not to eat after the Matzah and *less* of a reason not to eat after the Pesach, for the taste of the Pesach is strong and lingers even when one eats something else afterwards. It must be that this opinion has a different reasoning for the prohibition and holds that the reason is because the Pesach must be eaten "Al ha'Sova," which is a way of honoring food which is Kodesh. Matzah, nowadays, is only commemorative of the Korban Pesach, and it is not actually Kodesh, and therefore this opinion holds that there is no prohibition to eat after the Matzah. RABEINU MANO'ACH (commenting on the Rambam, loc. cit.) gives a different way to resolve why the Gemara gives the reason of taste, if the reason is because the Pesach must be eaten "Al ha'Sova." He says that the Gemara here really means that one may not eat after the Pesach because of the reason of "Al ha'Sova." However, that reason only explains why it may not be eaten at the *beginning* of the meal, but it does not explain why it must be the very last thing which one eats. Therefore, it is necessary to have the additional reason that the taste must remain in one's mouth. However, if that was the only reason for not eating after the Pesach, we might have thought that since the point of having the taste linger on is so that the person enjoy the Pesach more, it should be even better if he eats it at the very beginning of the meal, when he has a strong appetite for it. Therefore, we need the reasoning of eating Pesach "Al ha'Sova" to teach that it may not be eaten at the very beginning of the meal. (c) The RAN explains that according to Shmuel and Rabbi Yochanan, the reason for leaving the taste of the Pesach in one's mouth has nothing to do with showing love for the Mitzvah. Rather, they agree with Rav that the prohibition to eat after the Pesach is a Gezeirah to prevent one from inadvertently eating the Pesach in two different locations. The concern is that if he eats something after the Pesach, he will lose the taste of the Pesach and forget whether or not he ate it. He will mistakenly think that he still needs to eat it, and he will go to another location and eat the Pesach there, thereby transgressing the Isur d'Oraisa of eating the Korban Pesach in two places. The opinion which holds that the prohibition does not apply to Matzah maintains that since Matzah is only commemorative of the Korban Pesach, the Rabanan were not so strict as to prohibit eating after Matzah, since there is no Isur to eat Matzah in another place. (d) The BA'AL HA'ME'OR explains that the reason for not eating after the Pesach or Matzah is to leave the taste in one's mouth, so that one does not forget to say *Hallel*. We learned (86a)

that after eating the Korban Pesach, the people would go to a different, less crowded place to say Hallel. There is a fear that if they leave the places of their Chaburos in order to go somewhere else to say Hallel, they will forget to say Hallel and just go straight home. Therefore, they must keep the taste of the Pesach in their mouths to remind them to say Hallel.

"AFIKOMAN" The Mishnah says that one may not conclude, after eating the Korban Pesach, with "Afikoman." RASHI (86a) and the RASHBAM here explain that the word "Afikoman" means "Afiku Man" -- "take out the utensils [and eat elsewhere]." This is consistent with Rav's understanding of the Mishnah, for Rav maintains that the prohibition of eating after the Pesach "Afikoman" is because of a Gezeirah not to eat in a different location (see previous Insight). According to Shmuel and Rabbi Yochanan, who maintain that the prohibition is to eat after the Pesach even in one's place, the term "Afikoman" means "bring out more food." REBBI AKIVA EIGER (on the Mishnayos) cites the TISHBI (Rav Eliyahu Bachur) who argues with Rashi and the Rashbam and says that the word "Afikoman" is a common Greek word which means "dessert," and there is no need to explain it to be an Aramaic word. Others add that the word "Maftirin" is also based on the Greek "Fateirah," for meal (although it is conjugated in the Mishnah like a Hebrew word). In truth, we often find that Chazal take a word from a different language, such as Aramaic or Greek, and give it Hebrew roots (see Shabbos 77b). If it is a word from a foreign language, why did they try to find it a source in the Hebrew language? (a) The TIFERES YISRAEL explains that Chazal wanted to "Judaify" (make Jewish) the words they took from foreign languages. They only used the foreign words when they saw that there was a way of reading it based on Hebrew (or Aramaic) roots. (b) The SHELAH (cited by MARGALIOS HAY'AM, Sanhedrin 4b) says that all languages originated from Hebrew (at the time of the Tower of Babel, the core foreign languages branched off from Hebrew according to the Midrash). Occasionally, Chazal used a word from a foreign language which they recognized as originally being from the Hebrew language, and they showed its roots and its relationship to the Hebrew language. (See also Hagadas ZECHER YEHOSEF on the answer to the wise son, at length.) ...

INTRODUCTION TO MASECHES SHEKALIM [I] GEMARA (YERUSHALMI) (a) Maseches Shekalim deals with the annual collection of the half-Shekel from all of the Jewish people during Adar, which was used to buy the Korbanos Tzibur throughout the year (see Background notes), and related topics. It consists of eight Perakim, which may be what gave it its place after the ten-Perek long Pesachim in Seder Moed (see our introduction to Maseches Tamid I'a -- note, however, that in certain editions of the Shas it is printed out of place, after Maseches Sukah).

(b) Maseches Shekalim is unique in that it is the only Maseches of the Yerushalmi that is printed in the common editions*** of the Shas, and is included in the Dafyomi cycle. The obvious question is, why? Although the Mishnayos of those Masechtos for which Gemara was not written were traditionally included in the Shas, it is puzzling why the entire Gemara Yerushalmi was included in this instance, as opposed to the Yerushalmi on Zera'im. Perhaps it was included since it is the only Maseches in Moed for which a Gemara Bavli was not written, whereas no Bavli was composed for nearly the entire Zera'im. Since it meant only a few extra pages, the otherwise frugal printers decided in the case of Shekalim to include the full Yerushalmi and not just the Mishnayos. A harder question to answer is why the founder of the Dafyomi cycle, Rav Meir Shapiro, z'l, included it in the cycle. His intention may have been to complete Seder Moed -- a hypothesis confirmed by the fact that he included Mishnayos Kinim and Midos in the cycle to complete Seder Kodshim -- but then why did he not include Mishnayos Eduyos*** to complete Seder Nezikim? (Avos was understandably left out because it is learned in either case, between Pesach and Sukkos). Perhaps this Maseches, and Kinim and Midos as well, were included in order to fulfill the teaching of Chazal that "When Talmidei Chachamim study the laws of the Temple service, it is considered as though the Beis ha'Mikdash was rebuilt in their days" (Menachos 110a).

(c) There is no standard Daf-length in the Yerushalmi; rather, the length of the Daf is determined by the commentaries that happen to be printed alongside it. Since each printing of the Yerushalmi includes different commentaries, each has a different number of Dafim per Maseches. For example, Shekalim as printed in the Vilna Shas (Bavli) goes until Daf 22, in the Warsaw Shas until Daf 30, in the Zhitomir Shas until Daf 13, and in the original printing (Venice 1522, with only the Rambam's Perush ha'Mishnah) only until Daf 12. The length of Shekalim in editions of the Yerushalmi vary in length as well; it goes until Daf 33 in the Vilna Yerushalmi, while in the Zhitomir Yerushalmi it only reaches Daf 31. Incidentally, this phenomenon explains the mysterious "lengthening" of the Dafyomi cycle in the eighth Dafyomi cycle (which began in June 1975). Rav Meir Shapiro's original calendar was tailored to a 13 Daf Shekalim. When that edition became uncommon, the cycle was changed to accommodate the 22 Daf version of the Vilna edition, lengthening the Dafyomi cycle from 2702 days to 2711 days.

(d) The phraseology of the Yerushalmi differs markedly from that of the Bavli. The tough Aramaic words and unfamiliar phrases, combined with the great variety (and often blending) of Girs'a'os and the lack of guidance from Rishonim, have made the study of Yerushalmi an almost forgotten field, pursued by only a handful of expert scholars. Shekalim is unfortunately no exception. Since each commentary uses his own approach to the Maseches, the best advice is to pick one of them and stick to it throughout the Maseches. Generally, Shekalim is learned today with the Hagahos ha'Gra and the "Tiklin Chadetin," which are printed in the Vilna Shas, and provide a clear and adequate commentary elucidating every point of the Maseches, and Kollel's Iyun Hadaf recommends doing the same. We will also provide notes (in our Background to the Daf mailings) on Girs'a'os of the Tiklin Chadetin that are not recorded in Hagahos ha'Gra, as well as typos in the Tiklin Chadetin and Hagahos ha'Gra themselves. (For the adventurous, lists of variant Girs'a'os in the Yerushalmi can be found in DIKDUKEI SOFRIM and in Rav Sofer's edition of Shekalim with Rabeinu Meshulam, see below 2.a.)

[III] RISHONIM ON THE YERUSHALMI (a) RABEINU MESHULAM - talmid of Rav David ben Rabbi Klionimus of Mintzberg. (Rav David, a disciple of Rabeinu Tam, was one of the Ba'alei ha'Tosfos and is cited in Tosfos Kesuvos 4b DH Ad). Rabeinu Meshulam's commentary on Shekalim was written in the early 1200's. Currently unavailable, the commentary was originally printed with short notes and references by Rav Avraham Sofer in 1954 (along with comparisons of the Girs'a in the Yerushalmi itself from various manuscripts, and the Perush listed in the next entry). (b) TALMID of RABEINU SHMUEL BEN REBBI SHNEUR - from Evreux, France (one of the Ba'alei ha'Tosfos). His student, whose identity remains anonymous, seems to have based his Perush

in large part on the commentary of Rabeinu Meshulam (mentioned above), who was either his contemporary or lived slightly before him. Printed together with Rabeinu Meshulam by Rav Avraham Sofer in 1954, as above. (c) RABEINU SHLOMO OF SIRILYIO -- expelled from Spain during Galus Sefarad (~1492), the Rash Siriliyo wrote a comprehensive Perush on the entire Yerushalmi Zera'im, as well as on Shekalim. Printed from a manuscript (of the British Museum, London) by Rav Efraim Ze'ev Garboz, who also wrote a commentary on it called Har Efraim (Jerusalem, 1958).

[III] RISHONIM ON THE MISHNAYOS (a) RAMBAM ... (b) RABEINU YEHUDAH BEN REBBI BINYAMIN HA'ROFESH -- the RIVEVAN ... (d) ME'IRI ... (e) PERISHAS HA'ROSH ... (f) SEFER HA'AGUDAH ...

[III] ACHARONIM ACHARONIM PRINTED IN THE YERUSHALMI: (a) RAV ELIYAHU OF FULDA ("MAHARA FULDA") - in the Warsaw Yerushalmi, and in separate volumes (b) KORBAN HA'EDAH and SHEYAREI KORBAN -- (the latter of which are like "Tosfos" to the Korban ha'Edah's "Rashi") by Rav David Frenkel, Rav of Berlin (c) PNEI MOSHE and MAR'EH HA'PANIM - (the latter of which are like "Tosfos" to the Pnei Moshe's "Rashi") by Rav Moshe Margolies, of Amsterdam. Some consider him to have been the mentor of the Vilna Gaon. (e) GILYON HA'SHAS and TZ'ON YERUSHALAYIM - these brief notes were written by "the Ba'alei Meforshai ha'Yam," RAV YOSEF SHAUL NATANSOHN and his brother-in-law, RAV MORDECHAI ZEV HA'LEVI ETTINGER. ACHARONIM PRINTED IN THE BAVLI: (f) TIKLIN CHADETIN, MISHNAS ELIYAHU, AND HAGAHOS HA'GRA - These three commentaries, printed together in the Vilna Shas, were written by Rav Yisrael Mi'Shkolov, a disciple of the VILNA GA'ON. The "Tiklin Chadetin" is a line-by-line commentary on the Gemara, whose explanations often differ significantly from those suggested by the Korban ha'Edah. "Mishnas Eliyahu" contains in-depth discussions of various topics in the Gemara, often analyzing different opinions of Rishonim. "Hagahos ha'Gra" amends the text of the Gemara based on the Tiklin Chadetin's commentary. (It is ironic that his work is often referred to as "T*a*klin Chadetin," which means "new obstacles" [as in Targum to Tehilim 64:6], rather than the correct "T*i*klin Chadetin," for "new Shekalim" [as spelled in Temurah 23b]). As mentioned earlier, we recommend learning the Gemara with the Girsas of the Hagahos ha'Gra and with the commentary "Tiklin Chadetin," if one does not have the time to learn it in-depth with the other major commentaries.

[IV] OTHER ACHARONIM: (a) PNEI ZAKEN - a commentary on the entire Maseches by the Kamarne Rebbe (b) DARVONEI ZAHAV - short commentary on the entire Maseches (c) MENACHEM MESHIV NEFESH - short comments pertaining to the literal meaning of the Gemara, meant for those learning the Maseches quickly (on Berachos and all of Seder Mo'ed) by Rav Menachem Meinish Halperin of Broide. (d) TALMUD YERUSHALMI SHEKALIM IM BI'URIM - by Hagaon RAV CHAIM KANIEVSKY, one of the greatest Gedolim in Eretz Yisrael today, son of the Steipler Gaon, who authored the "Kehilos Yakov." Based on his Yerushalmi shiur, this is a concise and lucid commentary on Maseches Shekalim, often solving problems and questions which earlier commentators left unresolved. This volume includes short insights written by his father, the STEIPLER GA'ON, zt'l. ...

[V] RECENT VOLUMES OF SHEKALIM WITH COMMENTARIES (a) IKVEI AHARON - line by line commentary by Rav Yaakov Wehl, Menahel of Beis Yakov of Brooklyn New York (Feldheim, 1991). Includes also a more comprehensive commentary called "Peshar Davar," in which he deals with the various approaches of the Rishonim/Acharonim to each Sugya. Built around the standard Vilna printing of Maseches Shekalim. (b) SHIKLEI YOSEF - line by line commentary by the late Rav J.H. Aronson of Monsey, New York (1991), along with a special section presenting the various Girsas'os. (c) LIKUTEI SUGYOS MITALMUD BAVLI - by Rav Zvi Elimelech Fanet, Rav of Cong. Bnei Shileshim in Bnei Brak, a collection of all the Sugyos in the Talmud Bavli that deal with Maseches Shekalim along with the comments of Rashi and Tosfos. In his brief HAGAHOS HATZI VEHA'TZEDEK Rabbi Fanet compares the conclusions of the Bavli to those of the Yerushalmi. Includes the full text of the Rambam's Hilchos Shekalim (from the Mechon Shabsi Frankel edition).

From daf-insights@shemaisrael.com Subject: Insights to the Daf: Shekalim 2-3 brought to you by Kollel Iyun Hadaf of Yerushalayim Rosh Kollel: Rabbi Mordecai Kornfeld daf@shemaisrael.co.il

SHEKALIM 2 - has been generously dedicated by Lee and Marsha Weinblatt of Teaneck, N.J.
Shekalim 2 ANNOUNCING THE COLLECTION OF SHEKALIM ON THE FIRST OF ADAR OPINIONS: The Mishnah states that the announcement to begin giving the Shekalim is made on the first of Adar each year. The Shekalim that are collected, though, are not needed until the first of Nisan, when the Terumas ha'Lishkah is performed and the money is used to buy Korbanos Tzibur. Why is the announcement made thirty days before the Shekalim are needed? (a) The Gemara in Megilah (29b) explains that we begin to be "Sho'el v'Doresch b'Inyano Shel Chag Sheloshim Yom li'Fnei ha'Chag" -- we expound in public the Halachos of the festival *thirty days* before the festival begins. We see from there that the period of preparation for an event is thirty days. Similarly, the Gemara in Megilah explains, in preparation for buying the Korbanos Tzibur on the first of Nisan the announcement about the collection of Shekalim is made thirty days in advance. The Gemara in Megilah cites another opinion, that of Raban Shimon ben Gamliel, who maintains that we expound the Halachos of the festival only fourteen days (two weeks) before the festival. We see, then, that according to Raban Shimon ben Gamliel, the time period of preparation is fourteen days, and not thirty days. The Gemara in Megilah explains that according to his opinion, they would announce the collection on the first of Adar because that is fourteen days before the fifteenth of Adar, which is the day which the collection begins in full earnest, the day on which the money-changers began to operate (and Beis Din begins taking collateral from people who did not yet give the half-Shekel). (b) RABEINU MESHULAM suggests an original explanation. The Gemara (Ta'anis 7a) says that it takes fifteen days to travel from Yerushalayim to the farthest point in Eretz Yisrael. The announcement made on the first of Adar was to announce the collection of the Shekalim from the residents of Eretz Yisrael (the announcement for those who lived outside of Eretz Yisrael was made earlier, according to one opinion in the Gemara). The Beis Din in Yerushalayim makes the announcement, says Rabeinu Meshulam, and sends out messengers to inform all of the towns in Eretz Yisrael. It takes them fifteen days to arrive at the farthest places, and it takes another fifteen days for the Shekalim to arrive in Yerushalayim from those places. Therefore the announcement is made at the beginning of Adar. The Gemara Bavli (in Megilah), which gives a

different reason for the announcement being on the first of Adar, perhaps holds that the Shekalim may arrive later than the first of Nisan (in accordance with the other opinion in the Gemara here at the end of this Amud). The Gemara Yerushalmi, though, holds that all of the Shekalim must be collected by the time Nisan arrives, and therefore Rabeinu Meshulam is justified in suggesting that the reason for the announcement is simply to make sure that they arrive on time. (c) The Gemara in Megilah (13b) gives another reason why the Shekalim were collected at the beginning of Adar. The Gemara says that Hashem commanded the Jewish people in the Midbar to give a half-Shekel, because it was known to Hashem that many generations later, the wicked Haman would give a large sum of Shekalim to Achashverosh for the rights to destroy the Jews. The sum of Shekalim that Haman would give would correspond to the total amount of Shekalim that the Jews gave when they were first commanded to give Shekalim in the Midbar. By commanding them to give Shekalim, Hashem prepared the cure before the illness, for in the merit of their Shekalim, the Shekalim of Haman were ineffective. Therefore, the Rabanan enacted that each year, the half-Shekel should be given before the time of Haman's lots (which were done on the thirteenth of Adar). Why, though, did they enact that it be given *two weeks* before that time? The VILNA GA'ON (Mishnas Eliyahu) explains that the Midrash says that Haman rejoiced that his lots fell out on Adar, the Mazal of which is Dagim (Pisces). Haman viewed this as a bad omen for the Jews, for fish swallow each other, and thus the whole month had an ominous proclivity for the Jewish people. Therefore, the Shekalim are given at the beginning of Adar in order to arouse Hashem's mercy to make the Mazal of Adar be an auspicious one for the Jews (so that their *enemies* would be swallowed up like fish).

Shekalim 3 A PROOF THAT "HEFKER BEIS DIN" EXEMPTS ITEMS FROM "MA'ASROS" QUESTION: We know that Beis Din has the prerogative to make someone's possession into Hefker ("Hefker Beis Din Hefker"). The Gemara asks whether the items which Beis Din makes into Hefker become Patur from Ma'asros. The Gemara cites a Mishnah to prove that the Hefker of Beis Din is effective even to be Patur from Ma'asros. The Mishnah (Pe'ah 5:1) states that if a landowner piles up a pile of grain on top of an area of his field from which poor people had not yet collected Leket, then the poor people are entitled to take the entire bottom layer of produce as Leket (much more than they would have been permitted to take had the landowner not covered it up). Reish Lakish says that this Mishnah is according to Beis Shamai, who holds that "Hefker l'Aniyim Hefker" -- when one makes something into Hefker, it does not need to be accessible to both poor people and rich people to take it. Even if it is only Hefker for poor people to take, it is still considered Hefker and it is Patur from Ma'asros. According to Beis Hillel, though, the poor people are required to separate Ma'aser from the produce, and it is not considered like Leket (which is Patur from Ma'asros even though it is only accessible to poor people, due to a Gezeiras ha'Kasuv). Rabbi Yosi argues and says that even according to Beis Hillel, the produce is Patur from Ma'asros. As a *penalty* ("Kenas") to the landowner, the Rabanan made these crops Hefker through their power of "Hefker Beis Din Hefker" and thereby exempted them from Ma'asros just like Leket. What is the logic of Reish Lakish? Why does he say that it is not Hefker? If he maintains that it is not a penalty, then why are the poor people entitled to take the entire lower level of crops? And if he maintains that it is a penalty, then even Beis Hillel should agree that "Hefker Beis Din Hefker" works to make it Patur from Ma'asros! ANSWERS: (a) RABEINU SHLOMO SIRILYIO writes that according to Reish Lakish, since the Rabanan made the crops Hefker only for poor people, this "Hefker Beis Din" is *not* Hefker, because "Hefker Beis Din Hefker" applies only when Beis Din makes it Hefker to *everyone*, poor and rich alike. Rabbi Yosi argues and says that the Rabanan *did* make it Hefker to everyone, but they told the owner of the field to see to it that it goes to poor people (since he was trying to prevent them from taking their rightful due). (b) The KORBAN HA'EDAH explains that Reish Lakish holds that all of the crops beneath the pile go to the poor people because of a Safek, since there is a doubt which part was Leket and which part was not. It is because of this Safek that it was instituted that the *landowner*, on his own, must give all of the lower level of crops to the poor people as a penalty. It is not Hefker of Beis Din. Rabbi Yosi says that it is not a doubt what goes to the poor people, but it is a Kenas (penalty) enacted by the Rabanan. As such, it works due to the power of Beis Din to make something Hefker. Since it works because of Hefker Beis Din, it is Patur from Ma'aser. (According to this approach, when Beis Din makes something Hefker, it is considered Hefker even if it was only made Hefker for poor people. This is in contrast to when the *owner* makes it Hefker; his Hefker works only when it is made Hefker to both poor people and rich people.) (c) The TALMID SHEL RAV SHMEUL BAR SHNEUR explains that Reish Lakish understood the Mishnah to mean that the crops are Patur from Ma'aser because the Rabanan made it Hefker for the poor people, and Hefker of Beis Din is Patur from Ma'aser. However, this is only true according to the view of Beis Shamai, says Reish Lakish, for it is Beis Shamai who holds that it is Patur from Ma'aser even when it is made Hefker for poor people only -- by the Rabanan. Rabbi Yosi argues and says that there is no indication that it is Patur from Ma'aser; perhaps the Mishnah in Pe'ah means that it goes to the poor people, but they must *separate Ma'aser* from it! If so, the Mishnah there is according to the opinion of Beis Hillel, who maintains that when even Beis Din makes something Hefker only for poor people, it is not exempt from Ma'aser. Rabbi Yosi, then, is refuting the proof from the Mishnah, saying that there is no evidence from there that when Beis Din makes something Hefker, it becomes Patur from Ma'aser, since the poor people are obligated in Ma'aser. (The text of the Gemara of the Talmid Shel Rav Shmuel bar Shneur contained the words "dly k'Beis Hillel Aniyim Ochlin u'Me'aserin" at the *end* of *Rabbi Yosi's* statement). RABEINU MESHULAM also explains that according to Beis Yosi, the poor people will have to separate Ma'aser from these crops.

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From: yated-usa[SMTP:yated-usa@mailserver.ttec.com] by M. Gardner
Bavli Daf Yomi to Learn Yerushalmi Mesechta On the third day of Chanukah Daf Yomi Bavli talmidim will begin a mesechta from the Yerushalmi to complement their learning schedule. Mesechta Shekolim is the only mesechta from the Yerushalmi included in the Daf Yomi curriculum. Shekolim consists of 12 dafim in the "Slavita" and certain other editions of Shas, on which the original Daf Yomi calendar was formed by Rav Meir Shapiro, but daf a day learners found it too

difficult. And so, in the early 1970s, Rabbi Yosef Tzvi Aronson, zt"l, a musmach of Yeshivas Slobodka, confronted the situation. First, he wrote a peirush on Shekolim, which consists of a digest of the classic commentaries on the mesechta to open up the mesechta to the daf students. He then decided that the cause of Daf Yomi would be better served by utilizing the Vilna Shas' pagination for Shekolim, which would allow 21 days for the mesechta's completion. After consultations with Gedolei Torah of the time, including Rav Moshe Feinstein, zt"l, Rabbi Aronson won support for his idea, which was later endorsed by many other gedolim. When the eighth cycle of the Daf Yomi began, the 21-daf Meseches Shekolim replaced the previous 12 blatt mesechta, lengthening the study of Shas in the program from 2703 pages to 2711. Rabbi Moshe Kolodny our good friend who heads the Agudas Yisroel Archives, is the source for this information.

From: owner-dafyomi[SMTP:owner-dafyomi@vjlists.com] The Weekly Daf #253 Shekalim 2-8 When A Half Is More Than A Whole The name of this mesechta -- the only one in the Daf Yomi cycle from the Talmud Yerushalmi -- is "Shekalim." Its central topic is the silver coin which Jews were required to contribute annually to the Beis Hamikdash for the purpose of funding the communal sacrifices. Why did Hashem command us to give exactly a machatzis hashekel -- a half-shekel coin of silver? Our Sages offer many explanations: Some see a connection with the sin of the Golden Calf which occurred at the end of six hours -- half of the day. Others see in this coin's ten geirah units an atonement for violating the Ten Commandments with that sin. Rabbi Pinchas, however, cites the perspective of Rabbi Levi that the atonement of the machatzis hashekel relates to a much earlier sin -- the sale of Yosef into slavery perpetrated by his envious brothers. They received a total of twenty dinar from this transaction, so that each of the ten brothers gained two. Each Jew must therefore contribute two dinar -- half a shekel -- to the Beis Hamikdash as an atonement for their sin. A similar calculation appears in the famous midrash we relate on Yom Kippur and Tisha B'Av about the Ten Martyrs so cruelly slain by the Roman emperor, who claimed that he held them accountable for the sin of Yosef's ten brothers selling him into slavery. There is an apparent problem, however, in regard to this calculation. Yosef had eleven brothers, but the youngest, Binyamin, was home with his father and not an accomplice to the sale. But since the oldest, Reuven, was also not present when the sale took place, we are left with only nine. Two approaches are suggested by the commentaries. One is that although Reuven was not directly involved in the sale, and even tried to save Yosef from his brothers by suggesting that they place him in a pit rather than slay him, his initial conspiring against Yosef made him culpable as well. Another idea is that Reuven is indeed not in the calculation but the victim, Yosef, is! It was his indiscreet behavior towards his brothers which aroused their envy and he therefore shares in their guilt. *Shekalim 6a

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