

TAL TorahActionLife

COMMUNITY PARASHA SHEET

This week's special Chanuka edition is sponsored LeHatslachat Naomi and David Joseph. May G-d bless them and may they see much Nachat from their children Daniel and Michael.

MIKEITZ

30th Kislev 5776

Shabbat begins: 15:36

Shabbat ends: 16:45



RABBI JONATHAN TAWIL
DIRECTOR, TAL

Dreidel Dreidel Dreidel.....

The Ancient Greeks have contributed a great deal to society. They played an important part in the development of the alphabet (the first two letters of the Greek alphabet - alpha and beta - have given us the word 'alphabet') and their building methods and structures together with their admiration of sport have made their mark until today.

When the Greeks first officially met with Jewish society, there seemed to be a great respect towards Judaism. We are told that the Greek Ruler Talmi Hamelech demanded that the Sages translate the Torah into Greek.

The Talmud further relates that when Alexander the Great and his conquering legions advanced upon Jerusalem, they were met by a delegation of elders, led by the High Priest Shimon HaTzaddik. When Alexander saw Shimon approaching, he dismounted and prostrated himself before the Jewish Sage.

To his astonished men, Alexander explained that each time he went into battle; he would see a vision in the likeness of this High Priest leading his troops to victory.

In gratitude, and out of profound respect for the spiritual power of the Jews, Alexander was a kind and generous ruler. He cancelled the Jewish taxes during Sabbatical years,

and even offered animals to be sacrificed on his behalf in the Temple.

Unfortunately, history would show that Alexander's heirs failed to sustain his benevolence.

What happened? Why did it all go so wrong? Why did the Greeks turn, and what were they aiming for in their battle against us?

The word "philosophy" comes from the Greek philosophia, which literally means "love of wisdom. The Greeks were a talented nation, they loved wisdom and depth. Yet when they got to know and understand the Jews they realised that the Jews didn't just treat the Torah as a book of wisdom, rather they treated it as having a further dimension, one connected to Hashem.

wisdom that one attains can be found by concentrating on the physicality's. The body rules and there is no need to bring in Hashem. All can be found with the circular world.

Am Yisrael differ. We believe that the Torah is not just a book of wisdom and science; rather it is a book of connection to Hashem – Who rules the world. He decides on the future not us.

Have you ever wondered what significance there is in a Dreidel?

Tradition has it that we spin it around and play games to commemorate how the Jewish children yearned for Torah but could not learn in public. Instead they would hide in caves and learn.



For the Greeks, the Torah offered wisdom, and was a book like any other book of wisdom. They did not wish to connect the Torah to Hashem. Rather, they emphasised to the Jews that they should have 'no part in the G-d of Israel'.

The Maharal states that the (numerical value) of the word Yavan (Greece) is 66. It shares the same Gematria as the word GalGal – circle (i.e. world), and the same Gematria as the words Haya, Hoveh, Yiheyeh (Was, Is, and Will be). The Greeks maintained that everything can be found in this world. The



1. Where do we find an allusion to Chanukah in Parshas Mikeitz when almost always Shabbat Chanukah falls?
2. Where is the festival of Chanukah alluded to in the Torah?
3. Where are the Chashmonayim alluded to in the Torah?
4. Where do we find an allusion in the Torah to the date of the 25th of Kislev being Chanukah?

Answers On Page 3

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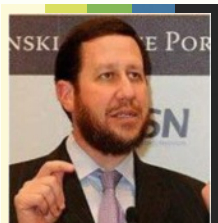
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When the Greek soldiers would be near they would take out their Dreidels and pretend to play.

Our Sages offer a deeper meaning. The Dreidel has four distinct sides, representing the four directions of the compass and the four basic forms of matter - earth, water, air and fire, in other words, solid, liquid, gas and energy. A turn from above sets the Dreidel spinning and its features are obscured in one dizzying blur. But even as the eye beholds confusion, underneath everything comes together to one focal point, the vortex from which all power emanates, the unifying power of the Creator of the Universe. The Greeks thought that they were in charge of this world and through their wisdom could control all the events around them. We believe that our actions can make a difference in this world, but the underlying decision maker is Hashem. The Dreidel is spun, but at the end of the day it will land where Hashem wishes it too.

Once the Greeks realised that the Jews were learning the Torah as a service of G-d, they



**RABBI YITZCHAK
SCHOCHET**
Mill Hill Synagogue
Jewish Pride

What was the secret of Joseph's success that enabled him to constantly rise after each fall? How does a man who endures so many knocks in life still manage to pick himself up?

The Torah deliberately stipulates twice that G-d was with Joseph. Whether in the home of his master or later while languishing in prison, the Torah tells us how it was observed *that G-d was with him*. Commentaries explain this to mean that he always used common religious expressions. "Thank G-d," or "G-d willing," these were part of his regular vocabulary. Even as he stood before Pharaoh interpreting his dreams, he attributed this gift to G-d rather than assume the credit for himself. In each instance, this faithfulness evoked a greater respect from the Egyptians.

This teaches us a very important lesson, especially in contemporary times. There is a common misconception that the best way

set edicts to destroy our link to Hashem. They forbid all Torah learning.

The Chafetz Chaim was once asked, why is it that out of all the Avot Avraham Yitschak and Yakov the angel (Satan) decided only to attack Yaakov? Why didn't he attack Avraham or Yitschak?

He answered that Avraham represented Chesed and Yitschak Avoda (prayer). The Satan doesn't mind if a Jew gives the whole day or if he prays the whole day - that for him is 'small fish'. But when a Jew learns Torah, then that is a threat to him that he must try and destroy.

The Torah is a gift from Hashem that carries us from generation to generation. It's the essence of the Jew.

The Greeks raged a war against our connection to Hashem.

It is for this reason that the miracle that occurred to us was through the Menorah.

A candle has two parts - the main body and the wick. Once you light the candle the main body slowly disintegrates but the light continues to burn the same. Similarly we are made of a body and a soul. We might think that the body rules, but as we get older we

to counter Anti Semitism is by keeping a low profile. People mistakenly assume that the more we look to "go with the flow;" the more we try conceal the *Divine image* by veiling ourselves with the mask of social whims, the more we will be readily accepted in society. Many people despair and revert to what Israel Zangwell referred to as the *ghetto shtoop* - assuming the hunched posture of indignity.

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The fact remains however that there is something about the Jewish mind, the Jewish heart, the Jewish home, the Jewish family and the Jewish community that oozes certain spiritual and divine nobility. The non-Jew senses it - sometimes even more so than the Jew. When we don't take pride in our identity - when we don't focus on that

realise that the body will not be the same forever. It is the soul that is eternal.

Shlomo Hamelech stated "Ki ner mitzvah v'Torah ohr, the mitzvah is a lamp and Torah is the light" (Proverbs 6:23).

The soul is spiritual, yet it is tied to man's body. In this respect, it compares to a lamp that emits lights - non-material - but is tied to the physical wick of the lamp (Maharal, Netiv HaTorah Ch.16).

The Greeks sought to extinguish our soul, they sought to extinguish our real life thread. Our ancestors stood up and fought for the right path and were rewarded with finding the holy oil which miraculously lasted for 8 days.

As we commemorate the courage of our ancestors and the miracle performed by Hashem with the lighting of the candles we spin the Dreidel. The letters on it form acronym for nes gadol hayah sham - a great miracle happened there. The mystical teachers point out that the Gematria, of these four letters is equal to the Gematria of Mashiach.

Ultimately, when the mad spinning will finally come to an end, when the gray blur comes into focus and the true nature of creation is revealed, the world will be illuminated with the Divine Presence, which all will recognise and we will enter the Messianic age.

which sets us apart - if you choose to be like one of them, then not only will this not solve the problem, it will only compound it. It will evoke all sorts of suspicion: "What do you mean you're just like me? I know you are not! I sense you are not! You are trying to deceive me!" The non-Jew senses a lie, a conspiracy and he will despise the Jew even more.

In the Chanukah story we commemorate our ultimate victory through the kindling of the menorah, because the Chanukah lights stood as the first beacon against the forces of religious bigotry and persecution. The flames above the candles inspire those who cherish freedom of the spirit in a land of precious liberty. They remind us to hold our heads high and illuminate our surrounds with the light of religious ideals.

The narrative of Joseph reminds us that we, the Jewish people, against the odds, are a collective affirmation of life. Our existence and achievements are a living testimony to one of Judaism's greatest messages to humankind: the principled defeat of tragedy by the power of hope.

It is impossible not to sense beneath our history, the hand of G-d and when we, like Joseph, ensure to always acknowledge that "Hand" then we are assured that *Am Yisroel Chai* - we will always endure and prevail forever more.

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DAVID JOSEPH

The Menorah

In the days of the Bet Hamikdash, every Erev Shabbat twelve Challot would be baked in a special shape ("Lechem Hapanim") and would be placed on the Shulchan in the Heichal on Shabbat morning. These Challot would sit on the Shulchan all week long, and would be removed the next Shabbat morning when the newly baked Lechem Hapanim would replace them. The Kohanim had a Mitzvah to eat the removed Challot each week on Shabbat and on the night of Motzei Shabbat until midnight. Miraculously, the Challot tasted delicious as if freshly baked. Bread is the staff of life and a metaphor for all forms of nourishment. Thus,

the Shulchan symbolizes all our material needs and the source of livelihood.

In the Beit Hamikdash the Menorah was placed opposite the Shulchan (in the south). The Menorah symbolized the wisdom of Hashem i.e. the Torah.

The Rashbam explains that the Menorah's practical purpose was to provide light for the table. After all, the royal table needs to be illuminated by a royal candelabrum.

The lights of the Menorah symbolize the illumination provided by Torah and Mitzvot: "For a Mitzvah is a candle, and the Torah is light." (Mishlei)

Both our spiritual and physical needs are provided by Hashem, and both come to us via the Bet Hamikdash: the spiritual needs are channelled through the Menorah, and material needs through the table.

Chazal relate that the Torah can be studied on 50 levels/gates of Binah- understanding which is alluded in the Menorah.

The Torah delves into great detail regarding the Menorah.

The Menorah was constructed of one piece of gold with seven branches. There were eleven Kaftorim (knobs) and nine Perachim (flowers) and twenty two Gevi'im (cups).

Adding all of these together we get 42. If we add the seven branches and the Menorah itself we get to 50!

Delving deeper into the Torah we can see that this set up is hinted within the Torah. In Sefer Bereishit the first Pasuk contains 7 words and our Sages say this represents the 7 lights of the Menorah. In Sefer Shemot the first Pasuk has 11 words, representing the 11 Kaftorim. Again in Sefer Vayikra we have 9 words in the first Pasuk, alluding to the 9 Perachim. Likewise in Sefer Devarim the first Pasuk has 22 words and this can be seen with the Menorah having 22 Gevi'im - cups. Lastly, the first Pasuk of Sefer Bamidbar has 17 words, and counting the entire Pasuk as one (known in gematria as "im hakolel"), corresponds to the height of the Menorah. Alternatively, though the Gemara (Menachot 28b) says that the Menorah was eighteen tefachim tall, it was actually only somewhat over seventeen. Thus, the first pasuk of Bamidbar has one word for each full tefach of the Menorah's height.

Furthermore in the Menorah itself the 7 branches represents all the holidays. Hazal comment going from left to right; the first branch corresponds to "tu beshvat", second "Purim", third "pesach", fourth "succot", fifth "yom kippur", sixth "rosh hashana"; the middle branch corresponds to "Shavuot and Chanukah".

The first and sixth branches are connected in that TuBishvat is the Rosh Hashanah for trees.

We see the connection between the second and fifth branch within their very names (Purim and Yom Ki-Pur). On Yom Kipurim, by

refraining from bodily pleasures the Jewish People elevate themselves and attain atonement for transgressions of the body. Purim achieves the same thing through feasting and rejoicing. The latter is viewed as being greater since it's easier to gain spiritual purity and elevation through abstaining from physicality, while attaining holiness through pleasure requires a much greater degree of striving and effort.

The third and fourth branch Pesach and Succot both celebrate our leaving Egypt and Divine Providence with each having a 7 day celebration.

The middle branch which was the most significant contained Shavuot and Chanukah.

On Shavuot we received the Torah which has 50 gates of Binah as well as being the fiftieth day of Kabbalat Hatorah and Chanukah is the Menorah the source of wisdom which had 50 parts. This illustrates that the Menorah had tremendous insights imbued much more than meets the eye.



1. At the end of Parshas Mikeitz, in addition to listing the usual number of pesukim, it unusually adds the number of words in an unusual manner. It says 2000 and 25 words. The Bnei Yisaschar sees in this an allusion to Chanukah. The minimal requirement is for one candle on each of the eight nights of Chanukah. *Ner*, candle, has the gematria of 250 for the eight nights equals 2000. The 25 alludes to Chanukah happening on the 25th day of Kislev.
2. The Roikaiach sees it alluded to in Parshat Emor straight after talking about the festivals (in Chapter 23) it talks about oil for the menorah alluding to Chanukah.
3. See Rashi (Devorim, 33:11) by the blessing of Moshe to the tribe of Levi before he died. There it alludes to Moshe seeing the battle of the few Chashmonaim against the numerous Greeks and Moshe davens for their success.
4. The Ben Ish Chai says that the 25th word from the beginning of the Torah is the word "Or", light, alluding to the light of Chanukah. When it lists in Parshat Masei the different forty-two camps, the 25th one is called "Chashmoina" (33:29), alluding to the Chashmonaim's victory on the 25th of Kislev.

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Unfortunately since the destruction of the temple the Menorah has not been lit. Yet our sages lend a hint that the Menorah can be symbolically lit through the reciting of Tehillim chapter 67. In fact many Sephardi Sidurim have this written in a Menorah shaped diagram printed before Baruch Sha'amar. Incidentally this chapter contains 7 Pesukim (starting from Elokim- Pasuk2) hinting to the 7 branches of the Menorah, additionally has 49 words plus the Menorah itself we arrive at 50! Furthermore, the number 7 is represented by the letter Zayin in Hebrew which is spelt Zayin (7) Yud (10) Nun (50) = 67 altogether.

Although Chanukah was instituted by Chazal and is not a Torah ordained festival, in the Torah there is an amazing Remez that implies and alludes to Chanukah itself.

In Parashat Emor the famous Pasuk "Eleh Moadei" (Vayikra ch.23 v.4) lists all the

festivals of the calendar year from the month of Nissan.

Succot is the last Torah ordained festival (24:2) and shortly after this the Torah states "Command Bnei Yisrael, that they bring to you pure olive oil to light, to cause a lamp to burn continually". This is a beautiful reference to Chanukah especially as the following Pasuk says "Chukat olam ledorateichem - a statute forever throughout your generations", and Chanukah is one of the only festivals ordained by our Sages that still stands.

Chanuka is known as the festival of light. It occurs on the 25th of Kislev. Everything is hinted at in the Torah and looking at the 25th word of the Torah, amazingly we see it's the word – Or – light. To reinforce this Chidush - novelty we find in Parashat Masei it lists the 42 locations of Bnei Yisrael in the dessert (these 42 journeys imply a spiritual

refinement from Mitzraim/Egypt to Eretz Yisrael). Focusing on the 25th location the Torah calls it "Chashmonah" - a clear indication to the Hasmoneans who defeated the Greeks.

Throughout the Torah we are left with hints at this wonderful festival. Let us make sure to light for the 8 days of Chanukah "Madlik Shemona Yemey Chanukah". Taking the first letters of each word we get Maschiah.

Chanuka is universal festival that has carried us throughout history. Let us take from its light, and kindle bright into the times of Mashiach

Dedicated in memory of my late father
Reuven Ben Salem Yosef Obm



HALACHA
RABBI DOV LEVY
KOLLEL NETZACH YISRAEL

Tevilat Keillim

Tevilat Kelim/Immersing New Vessels

Glass and coatings: As previously mentioned, glass vessels carry a Rabbinical obligation to be immersed before use. Similarly, a vessel with an internal coating of metal or glass must be immersed before use.

Do I make a beracha before immersing glassware?

Yes, since there is a full Rabbinical obligation, we make a beracha before performing this mitzvah like any other *mitzvah miderabanan*.

Do I need to immerse crockery such as plates and bowls before use?

According to most authorities you must, but without a beracha. Even though the main constituent of crockery is earthenware, which

does not require tevillah, however, crockery is coated with a glass like substance. This glazing requires immersion.

So why not make a beracha before immersing, if crockery is glazed?

Nowadays crockery is not glazed with simple glass, as in the past. Contemporary glazing employs various compounds to coat the earthenware. It is unclear whether this coating is considered, halachically, to be glass and so one does not make a beracha before immersion, because of this doubt. There are authorities who rule that crockery does not need tevillah at all, claiming modern glazing not to be glass.

Mazal Tov!

- Rabbi Menachem and Golda Junik on their son Avi's engagement to Mushka Rosenfeld
- Sara Tamman & Jeremy Turiel on their engagement
- Sanaz Assil & Jonny Alexander on their engagement
- Emmanuel & Michaela Chitrit on the brit of their son Shai Yaakov

To find out more about our shiurim please email shabbaton@live.com

**Wishing all our readers a
Happy Chanukah!**



**May we merit to see Nissim ve Niflaot
in our lifetime!**



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