



December 12, 2015 30 Kislev 5776
Parshat Mikeitz

ZMANIM (YOUR MINHAG MAY VARY)

Shkiah: 5:30 PM
 Shabbos Ends: 6:08 PM
 Candle Lighting (next week Vayigash): 5:15 PM

NEWS AND EVENTS

Rabbi Daniel Behar is now giving a shiur every night at 8:15 in the Doresh Beis Medrash on Halachos of Chanukah.

Rabbi Cash is now offering a daily shiur on Gemara Megillah every night at 8:15 in the Doresh Beis Medrash.

Rabbi Josh Behar is now giving a weekly shiur every Tuesday night at 8:15 in the Doresh Beis Medrash on the Parsha.

Coming Soon Gedale Fensters shiur on Breslev Chassidus in the Breslev Center. More Info TBA.

Rabbi Salfer is now offering a weekly shiur (for men) on the topic of relationships, with a focus on those between men and women. The basis of the shiur is a discussion of the Biblical foundation of each of the gender characteristics of men and women. For those who want to know why men will be men and women will be women, this shiur is for you. Held every Thursday, 8:00 PM, at Beit David Highland Lakes Shul.



Pleas and Bargains:

By Rabbi Avraham Bukspan

אשר ימצא אתו מעבדך ומת וגם אנחנו נהיה לאדני לעבדים

If any of your servants is found to have it, let him die, and we also will be my lord's slaves (*Bereishis* 44:9).

הננו עבדים לאדני גם אנחנו גם אשר נמצא הגביע בידו

Behold, we are my lord's servants, both we, and he also with whom the cup is found (*ibid.* verse 16).

When accused of stealing the viceroy's magical silver cup, the *shevatim's* immediate response was denial. At the same time, they conceded that were the cup to be found in their possession, the guilty party would be killed and the rest of the brothers would be slaves to the viceroy. Menashe, who had been tasked with chasing them down, countered their opening offer and stated that the incarceration of the guilty brother himself would suffice, and the rest would be free to go.

When the cup was found in Binyamin's sack and the brothers were all brought back to the house of Yosef, the viceroy, they quickly changed their tune. Rescinding their initial offer of the death penalty, Yehudah now offered that all of them — the other brothers, as well as the one in whose sack the cup had been found — would be slaves. Yosef replied that such a punishment would be unjust; only the one who wronged him, Binyamin, would be held as his slave.

In the next *parashah*, *Parashas Vayigash*, Yehudah (*Bereishis Rabbah* 93) made several arguments in his attempt to have Binyamin freed. He said, "Take me instead, as I would make a much better servant." He also told Yosef, "You should follow Jewish law, which states that if a thief can recompense what he stole, he does so and is not taken as a slave. We have plenty of money. We'll pay you and you'll release our brother."

The problems with their bargaining tactics are evident. Any Business 101 course would teach that your opening offer should be low, exposing yourself to the lowest cost or risk. Here, the brothers seem to have made an illogical opening offer, with severe consequences to them all, as well as death to one. After the cup was found in Binyamin's sack, which wase even after being told by Menashe that their suggested punishment would be extreme, Yehudah still offered them all as slaves.

While we understand his desire to take the death penalty off the table, now that he saw that this would be Binyamin's fate, why did he offer any more than was being demanded? Only in *Parashas Vayigash* did he offer to let Binyamin go home to his father and that he would be a slave instead of him. Why did he not offer that to begin with? (Continuation on page 3)

Water from the Stone

Shall ... Be Sustained According To The Rashi and Onkelos what does that mean?

(Stone Chumash, Bereishis 41:40)

**For more info on
Yeshivas Doresh:**

www.doresh.com

(216)-233-0065

2676 NE 204th Ter.,
33180; Highland Lakes
(Aventura)



Thursday Kumzitz at Beit David

By Aryeh Marder (Lakewood, NJ)

This past Thursday we had a little Kumzitz at Beit David, performed by musician, Yaakov Yisroel (Jimmy) Costello. The Kumzitz started around 9:45. We first had mishmar at the Yeshiva, we sang along with him and we all had a great time at the Kumzitz. Thank you, Jimmy, for making this Kumzitz lively and enjoyable.



Beit David cholent cook-off

By Avraham Chaim Steier (Toronto, CA)

This past Shabbos, Yosef Benjamin and I made a cholent for the Beit David cholent cook-off kiddush. The cook-off presents 10 delicious cholents and after 10 min deliberating and tasting the winner was announced. Well, our sample of cholent was no comparison to the experience of 3 Beit David members which is Sarah & Ruthie Navarro for the Gold & Sarah Lankri & her daughters for Silver & Sara Amselem & her daughters for Bronze.



My Father Came To Yeshiva

By Yaakov Gottheil (Borough Park, NY)

This past weekend my father came to the Yeshiva to spend time with me. He came Thursday night from Borough Park to daven with us in Yeshiva. After that, we went to Sara's Tent where we had pizza for dinner. Friday morning my father davened with us in the Yeshiva. For lunch, we went to Mama's Pizza for pizza. Then we davened Friday night at Beit David after that we walked to Rabbi Salfer's house, we had a delicious Shabbos Seuda. On Shabbos day, we again davened at Beit David, after davening we went to Rabbi Salfer's house again for another great Shabbos Seuda. Before Mincha at the Breslev Center we said some Tehillim, then we davened Mincha. After we had Shalosh Seudos at the Yeshiva. Then Rabbi Salfer called up my father to speak. After my father spoke we Bentched which he led. After we davened Maariv. Sunday morning my father again came to daven Shacharis with the Yeshiva. After that, we went again to Mama's Pizza, for a coffee and pizza. After, I said goodbye then he went to the Airport. Thank you, Totty, for coming to visit me.



Motzoi Shabbos

By Yoel Muken (Cleveland Heights, OH)

Last Motzoi Shabbos we had a speaker and he spoke about his life and told us a few stories. He said that one time he and his wife and his baby was in an SUV and the road was very narrow and if you drive off the road then you will fall off a cliff so he was driving and he wanted to make a U-turn and if he didn't go as planned the SUV ended up going halfway off the cliff so he told his wife to take the baby and go out so he was the only one in the SUV and his wife davened and when they didn't see anyone on the road the whole time a car happened to have to drive by and he said that he was going to get his tractor from his the road and come back so he left and they went praying more and the tractor came and was able to pull the SUV back up and ended



This Weeks Debate

By Yehudah Perlstein (Borough Park, NY)

This week we had another debate led by as usual Professor Isaack. The 2 people debating were Tzvi Gertz and Max Stock. The debate topic was a famous topic that the world always talks about should we allow Syrian refugees into our country. Max Stock said that we should allow Syrian refugees into our country, but the other side of the debate Tzvi Gertz said we should not allow Syrian refugees into our country. The debate ended with Tzvi Gertz as the winner. We would like to thank Professor Isaack for arranging this debate.



Art Miami Festival

By Aryeh Marder (Lakewood, NJ)

This past Sunday I and 5 other guys had the opportunity to go to an art festival called Art Miami which has many different pieces of art from artists around the world.

When we got there we started to look at all the beautiful and amazing pieces of art, for example, the paintings and sculptures. For an artist like myself, it was uplifting and eye opening to see all this art. It took almost three hours to go through the gallery, then we started heading back to Yeshiva.

Thank you to Rabbi Salfer for arranging and allowing us to go to this event.

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Pleas and Bargains: Continuation from page 1

By Rabbi Avraham Bukspan

Rav Yaakov Loeberbaum of Lisa (the author of the *Nesivos*), in his *Nachlas Yaakov* (*Parashas Vayigash*), explains that the *shevatim* understood that the world is run by Hashem, and that events occur as they do for a reason. If the *shevatim* were truly innocent of the cup's theft, yet they were being framed, this must be part of a greater plan.

The first thing that came to mind was their conduct in the selling of Yosef. According to the Torah, kidnapping and selling a person is a capital offense and the punishment is death. Anticipating Divine retribution, they assumed that the cup would be found in the common sack of Shimon and Levi, who were at the forefront of all that was done to Yosef. Those two certainly deserved to die. Thus, they offered that the person who had stolen the cup would be killed and the rest would be slaves. Although Shimon and Levi were the truly guilty parties, the others had been accessories during and after the fact. Since they were all guilty to some degree, they were willing to become slaves and to accept the consequences of their crime.

But, lo and behold, the cup was found in the sack of Binyamin, who had no personal involvement in the sale of his older brother. This was not payback for *mechiras Yosef*.

Their next consideration was that this was the way that the *galus* was to occur. They were all aware of the promise to Avraham that his children were to be in exile in a strange land. How would this happen? How were Yaakov and his family to be banished from Canaan? *This must be it*, they thought. *We are being framed for a crime of which we are innocent, and so the galus will begin.*

Therefore, Yehudah made the next sensible offer. "We will all be slaves." He and his brothers were willing to accept the fate Hashem had in store for them. They never had reason to plea-bargain their way out of their destiny of *galus*.

But now that Yosef insisted that he would act justly and only take the person who had wronged him, the whole tenor of the negotiations changed. They realized that this was not some Divine way to settle a score, or the *ischalta de'galusa*, the beginning of the exile — two things about which they would have not fought — but the mere anger or annoyance of a human being. The Egyptian viceroy was robbed and wanted payback or vengeance to make him feel whole since one of them had stolen from him.

Upon seeing that they were dealing with human emotion, Yehudah was able to make whatever pitch he could to free Binyamin and safely bring him back to his father. "I would make a far superior slave; let us pay you money..."

Instead of Yehudah showing his hand at first draw, he and his brothers played the only game they knew. They realized that the deck is dealt by none other than Hashem and there is no room to bluff. There is no escaping His justice or decree.



Picture Perfect Moments From Our Band





Chanukah Bonus Section





To Divide or Not to Divide: That's the Question

By Rabbi Dr. Mordechai Salfer

The Beit Yosef (Orach Chaim 670) asks why we celebrate Chanukah for eight days; although the oil burned for eight nights, however if they had enough oil to last for one full night, the first night of the eight nights was then not a miracle?

The Beit Yosef gives three answers to his question:

- 1) They knew that they would need eight days to resupply and receive new oil so they divided the oil of the flask that they had into eighths and lit one 1/8 on each night. The 1/8 of each night should not have been enough to last a full night, however a miracle occurred and the 1/8 on each night lasted a full night. Therefore, the first night was also a miracle. However, the question to ask on this answer is how they could have relied on a miracle since we have a rule that we don't rely on miracles?
- 2) They poured all of the oil into the cups on the first night, but a miracle occurred already on the first night and the flask remained full; which continued to occur on each of the remaining eight nights. (However, if so, the question is how they could have used and lit the oil since it was 'miracle oil' and not regular oil? Also, if so, then there was no miracle on the last night, since they had enough oil to last for the eighth night? Also, the miracle was not the burning but in the pouring?)
- 3) They poured all of the oil into the Menorah on the first night and after burning all night the cups remained full. (This answers many of the previous questions, however, what their plan in doing this?)

To better understand their perspective, we must examine the Torah where we are commanded to light the Menorah (Shemot 27: 20-21). "Take pure olive oil, pressed for lighting, to light the lamp *Tomid* (ongoing). In the Tent of Meeting, outside the Parochet curtain, etc. Aaron and his sons should prepare it for evening until morning..." The Maccabim were in a dilemma, whether to divide the oil for all of the upcoming eight nights and have only an 1/8 for each night and not fulfill the mitzvah of having the Menorah lit all night, or else to do what would be done on a usual night and use the entire flask, but then not have enough for more than one night. The word *Tomid* can have a few meanings, but verse 20 teaches that the imperative is that the Menorah should be lit consistently. Although the first answer of the Beit Yosef raises numerous questions, he answers that they followed the imperative of consistency and divided up the oil to be lit whether or not it would last the night.

A lesson we can take from here is that Torah, which is represented by the light of the Menorah, must be consistent. Daily study of Torah is imperative. That is what the Maccabim fought for and that is what they sought to renew immediately.



Chanukah The Real Story

By Rabbi Daniel Behar M.S

One of the misconceptions of the story of Hannukah is that 12 Maccabees fought against millions of and won the war. Historically, this is inaccurate. According to Josephus and others, the war was really about 10,000 Jews against 50,000 Greeks. What is more courageous and a bigger *Kiddush Hashem*? Twelve Maccabees against millions where death is inevitable or the actual story? The first version may be a bigger miracle, but is less meritorious to those fighting the war. If you are going to die anyway, you may as well die fighting. But, when there is a slight bit of hope even when the odds are stacked against you and you still fight, THAT IS COURAGEOUS! THAT'S A BIGGER KIDDISH HASHEM! This may also be an answer to the famous question, why do we celebrate the lighting of the candles and not the war? I believe we are celebrating the war through the candles. Both have the same message, the Maccabees searched for oil even though the likelihood of finding pure oil was slim and fought the war on slim chances of winning. Bottom line message of Hannukah is that dying *Al Kiddush Hashem* takes a second, living *Al Kiddush Hashem* takes a lifetime.



Jars with a History:

By Rabbi Avraham Bukspan

וַיֵּשֶׁב יַעֲקֹב Yaakov remained (*Bereishis* 32:25).

Rashi (based on *Chullin* 91a) explains that Yaakov remained because he had forgotten *pachim ketanim*, small jars, and he returned for them. When discussing the miracle of Chanukah, the Gemara (*Shabbos* 21b) says, "*Badku ve'lo matzu ella pach echad shel shemen* — They searched and found only one jar of oil."

Many years ago, I made a small observation that has panned out to something rather golden. The Shelah HaKadosh writes, "There is certainly great symbolism and meaning behind the *pachim ketanim* of Yaakov, and with it we can understand the secret of the *pach shemen* of Chanukah."

I then suggested that the one untouched *pach* that was found — which served as the basis for the miracle of Chanukah — was from one of the *pachim ketanim* that Yaakov Avinu went back to retrieve. The basis for this would seem to be from the shared use, in both the story of Chanukah and the story of Yaakov, of the uncommon word: *pach*, *pachim*.

If we take it as a given that those *pachim ketanim*, those small jars, were the ones that contained oil, let's speculate further on where that oil came from. The dove returned to Noah with an olive leaf in its mouth: "*Ve'hinei alei zayis taraf be'fihah* — Behold, it had plucked an olive leaf in its mouth" (*Bereishis* 8:11). The Midrash (*Bereishis Rabbah* 33:6) cites one opinion that this leaf came from Gan Eden. We are suggesting that this leaf — whose provenance is from Gan Eden — was subsequently planted by Noah.

From the olives that grew, he extracted oil, which he then used in his offerings to Hashem. After a time, Noah passed this oil on to his son Shem, who was also known as Malkitzedek, the Kohen Le'Keil Elyon. It is worth noting that the Shelah HaKadosh (*Torah Ohr*, *Parashas Vayeishev-Mikeitz-Vayigash*) attributes the seal of the Kohen Gadol on the small *pach* to none other than Malkitzedek, the Kohen Le'Keil Elyon, who was a Kohen Gadol.

Malkitzedek, in turn, gave the oil to Avraham Avinu, who gave it to his son and spiritual heir, Yitzchak. And finally, it was given to Yaakov where it was kept in those *pachim ketanim*, which Yaakov went back to retrieve.

In discussing why Yaakov returned for the *pachim ketanim*, Rashi says that the money of *tzaddikim* is dearer to them than their bodies, because they do not stretch out their hands at robbery.

However, we are bringing a different reason why Yaakov was willing to risk his life for those jars. They were not mere kitchen utensils; they had Gan Eden oil in them. This was *meyuchas'dika* oil! It was if he were saying, "This oil belonged to my forebears; of course I'm going to risk my life for this."

And it is with this oil that the miracle of Chanukah occurred.

As I stated above, all this was speculation on my part. When I shared my ideas with Rav Nachum Lansky of Ner Yisroel, he took me over to a shelf of *sefarim*, removed and opened a *Tikkunei Zohar*, and showed me where the *Zohar* states that the first stirrings of the miracle of Chanukah began at the very moment that the dove had the olive leaf in its mouth (*Tikkunei Zohar* 13).

While not proof positive that the oil is actually from the olive leaf, the dots are there for a connection to be made.



Hillels Question :

By Moshe Perel (Toronto, CA)

CHANNUKAH SAMEACH!! a great rabbi, HILLEL, taught that on the first night of Chanukah we light one candle and each successive night we add an additional candle until on the eighth night there are eight candles. Why did Hillel prescribe this method for commemorating the eight days of Chanukah? Wouldn't it have been more impressive to light eight candles each night?

We must always strive to grow and increase our spirituality.



Chanukah and Greek Philosophy:

By Yosef Benjamin (Crown Heights, NY)

I often hear people talk about Chanukah, and how the Jews beat the Greek mentality. But when they speak of the "Greek mentality", often it becomes quite clear that they know nothing about Greek philosophy! People say the Greek philosophers didn't believe in anything beyond the physical world – not true. People say the Greeks didn't believe in a soul – not true. People say the Greeks didn't believe that the soul can live on past the body – not true. Even the need to live a just, ethical life is explained thoroughly in Plato's Republic (and, in Book X, ideas about the soul being eternal, reincarnation, and reward and punishment for our actions.

So, if Chanukah is a battle between Greek and Jewish thought, just what, exactly, did we conquer?

I think the answer to this question can be found when examining how the answers in Plato's Republic come to be revealed. The basic question in Book I that ignites the entire dialogue and leaves us with ideas that may seem very Jewish in nature is, "Is it beneficial for a person to live a just life?" Let me refine the question: Is it beneficial for a person to live justly? The emphasis of the question is for the benefit accrued to the individual. Socrates is simply able to show how living a just life is the most beneficial for an individual. If stealing would be more beneficial, then stealing would have been chosen as the best way to live. In Judaism, however, the emphasis is not on the individual. The halachic mind does not approach the world by asking, "What's in it for me? How can I derive the most pleasure from my life?" but rather, "What are my obligations to my Creator? How can I best serve others?" As Plato was wise enough to discern, in living a just life there are many rewards – in fact, it is the best life to live for a person's own benefit. But in Jewish thought, the benefit accrued is an afterthought, a pleasurable consequence. The real idea is knowing that "it's not really about me".

Special Picture Perfect Moments With Baruch Levine



Sunday Dec. 13th

בס"ד

Musical Hallel

led by

The Musical Maggid

Ya'akov-Visrael Jimmy Costello

Beit David Highland Lakes Shul
2600 NE 209th St.

Shacharit at 8:30
Hallel at 9:00

On Rosh Chodesh Kislev, the yeshivah had the "singing *maggid*," Reb Yaakov Yisroel Costello, join and lead *Hallel*, again with musical accompaniment. It was such a wonderful experience that they arranged for him to return on Chanukah. On the first day of Chanukah, *Hallel* lasted for over half an hour. The last day of *Hallel*, singing with Reb Yaakov Yisroel lasted for an hour.

- Learning *B'simcha* at
Yeshivas Doresh of Miami
Hamodia, December 18, 2013



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