

OHR NET

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PARSHA INSIGHTS

SEVENS AND EIGHTS

“Out of the river there emerged seven cows...” (41:2)

The Torah portion *Miketz* almost always falls during the week of Chanuka. This year it is read on the last day of the festival. There is obviously a very strong link between the portion of *Miketz* and Chanuka.

At the beginning of this week’s reading, Pharaoh has a dream about seven cows coming up from the river. These cows were healthy looking, robust, full of flesh. After them emerged seven other cows. These cows were gaunt and ugly. The gaunt ugly cows ate the fleshy cows and left no trace of them.

Egyptian life was dominated by the Nile. To the extent that the Nile overflowed its banks, to that same degree would there be prosperity and food in Egypt. For this reason, the Egyptians worshiped the Nile. On its vagaries depended life and death.

Seven cows emerged from the Nile. Seven is the number which connotes *this*-worldliness. There are seven colors in the rainbow; seven notes in the diatonic scale; seven days in the week.

Chanuka is the festival where we celebrate eight; when we connect to that which is beyond this world. Chanuka is where we take one step beyond. The one flask of pure oil that is found in the Holy Temple can only burn for one day, but it burns for eight whole days. It is not just a miracle — but a miracle of eight.

The idolatry of Egypt was to take the natural world, the Nile, the world of seven, and worship it. To take nature and make into a god. As Pharaoh said to Moshe: *“Who is Hashem? I do not know Hashem...” (Shmot 5:2)* Pharaoh recognized that there was a “god” in the world, but he only recognized a god of nature. In Hebrew the word *“Elokim”* — G-d — has the same *gematria* (numerical equivalent) as *hateva* which means “nature.” When we make nature a supernatural force, we take the world of seven and make that into eight.

In a year when *Miketz* occurs during Chanuka, the *haftara* read is Zechariah 2:14-4:7. 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 G-d provides a system which supports us continuously. However, we have to open our eyes to see where that support is coming from.

To remind ourselves that Mother Nature has a Father.

RAIDERS OF THE LOST ARK

“Yet the chamberlain of the cup bearers did not remember Yosef, but forgot him.” (40:23)

“Raiders Of The Lost Ark” was one of the biggest box-office hits of all-time. As the title suggests, the story centers on the Lost Ark, which is none other than the Holy Ark that Moshe constructed to house the original Torah and the tablets of the Ten Commandments. During the movie’s climax, the villain garbs himself in the vestments of the *Kohen Gadol* High Priest as he battles with the movie’s hero, Indiana Jones.

Truth, as they say, is stranger than fiction, for there is fascinating real-life connection between the Jewish People and Indiana Jones.

In 1911, Hiram Bingham III discovered the legendary Inca city of Macchu Picchu in Peru. Indiana Jones, the hero of “Raiders of the Lost Ark” was patterned after Hiram Bingham. Hiram had a son called, not very imaginatively, Hiram Bingham IV.

A few months ago, the Secretary of State, Colin Powell, gave a posthumous award for “constructive dissent” to Hiram (or Harry) Bingham IV. For over fifty years, the State Department resisted any attempt to honor Bingham. To them, he was an insubordinate member of the U.S. diplomatic service, a dangerous maverick who was eventually demoted. Now, after his death, he has been officially recog-

continued on page six

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

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

THE WAITRESS THE TEACHER AND THE KNESSET MEMBER

Three years ago a 22 year old waitress in an Eilat hotel, Basmat Tzabari, lost her job. There was nothing wrong with her performance or her work ethic. The trouble was that when her boss ordered her to wear a Santa Claus fur-trimmed hat on Xmas Eve she vehemently refused, declaring, "I am Jewish and it's not my hat!"

Shortly after this incident Sarah Honig noted in her column in the Jerusalem Post that her daughter's 10th grade history teacher marched into class the day Basmat lost her job, extending festive Yuletide salutations and delivering a long lesson about the life and times of the Nazarene. This same teacher, just before Chanuka, taught the class that the Maccabees were not freedom fighters but extreme charedim who attacked representatives of enlightenment and progress.

This sharp contrast between the waitress and the teacher raises the question many people in Israel must ask themselves at this time of the year. Do they identify with the non-Jewish

culture of Xmas or the Jewish culture of Chanuka? If they were around in the time of the Maccabees would they join them in the battle for religious freedom or would they be on the side of Greek "enlightenment"?

The answer to this painful question was perhaps supplied the other week by MK Avraham Poraz, a member of the violently anti-religious Shinui Party when he congratulated the Dutch government for banning shechita in Holland on the grounds of "cruelty to animals".

In our blessing before lighting the Chanuka lamp we praise our Creator for the miracles He performed for our ancestors "in those days at this time". There is a concept of the spirit of a miracle reemerging at the time of year it first took place. Let us hope and pray that this spirit will reemerge this year in such force that all Jews in Israel will choose to be on the side of the Maccabees and protect the Jewishness of Israel forever.



HAPPY CHANUKA
חנוכה שמח
from the Ohr Somayach family

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THE STRANGE SKULL

One of the last kings of Judea was Yehoiyakim who ruled for eleven years and followed in the ways of his sinful ancestor Menashe (*Melachim II 23:36-37*). The Prophet Yirmiyahu foretold the grim fate that awaited him because of his evil: "His burial will be like that of a donkey, dragged away from here till the gates of Yerushalayim." (*Yirmiyahu 21:19*)

How this prophecy was fulfilled is detailed in our *gemara*. Rabbi Chiya bar Avriyah once found a human skull that had been discarded by the gates of Yerushalayim. On it was written "This, and one more". Unaware of the skull's identity he buried it. When it emerged from its grave he reburied it. Its second reemergence convinced the Sage that it must be the skull of Yehoiyakim who was condemned not to have a normal burial.

Since it was the skull of a king the Sage felt that it was undignified to leave it thus lying in shame. He therefore wrapped it in some cloth and placed it in a box in his home. When his wife came upon this mysterious skull one day she mentioned it to a neighbor. "It is probably the skull of his first wife whom he is unable to forget", suggested this neighbor. Aroused by this suspicion she cast the skull into the furnace and destroyed it. When he learned what had happened, her husband declared that this was the fulfillment of "this" – the casting of the skull in the street – "and one more" – its destruction in the furnace.

Was the body of Yehoiyakim initially cast into the street and not buried at all or was it buried but reemerged just as it did when Rabbi Chiya buried it? The *Targum* of Yonason ben Uziel translates the word burial in Yirmiyahu's prophecy as "cast away," which indicates that no burial at all took place just as a donkey is not buried. Rashi here follows the same approach. Maharsha, however, points out that the word indicates that some form of burial did take place because even a donkey is interred to remove the danger of the carcass causing *tumah* to those who come into contact with it, or to rid the environment of the foul odor. But just as a donkey is not buried deep in the earth like a human, likewise this evil king was buried in a grave so shallow that it could easily come to the surface.

• *Sanhedrin 82a*

MY SON, THE DOCTOR

Amongst the capital crimes for which execution by strangulation is the penalty is striking a parent and causing a wound (*Shmot 21:15*).

What if the father is in need of bloodletting for his health – may his son perform that procedure even though it causes a loss of blood which constitutes a wound?

Conflicting opinions seem to emerge from our *gemara*. Rabbi Matna rules that it is permissible on the basis of the command to "love your fellow Jew as yourself" (*Vayikra 19:18*). Rabbi Dinu bar Chinena points to the equation the Torah makes (*Vayikra 24:21*) between the obligation to pay for wounding someone's animal and the death penalty for wounding a parent. Just as one will not be required to pay the owner of the animal on whom he performs a veterinary service so too will the son called upon to heal his father be permitted to do so.

In apparent contrast to the lenient approach of these Sages we find that Rabbi Papa did not permit his son to remove a splinter from his body, and the Sage Mar, the son of Ravina, refused to allow his son to open a blister to remove the liquid inside.

Rambam (*Hilchot Mamrim 5:7*) reconciles this apparent conflict in the following manner. If another person is available to perform any of the aforementioned medical functions it should not be done by the son. This is so because in the course of the procedure he may inadvertently cause a wound not essential for the treatment and be unwillingly guilty of the grave sin of wounding a parent. If no one else, however, is available to perform the procedure and the parent is in pain then the son may surely do so. The *Kesef Mishne* explains Rabbi Matna's point about "loving like yourself" in the same way that the Sage Hillel phrased it when he offered a convert a nutshell introduction to Torah: "Don't do to others what you would not want done to you." (*Mesechta Shabbat 31a*). Since the son would wish his father or anyone else to treat him when he is ill, so there can be no restraint in doing the same for his father.

• *Sanhedrin 84b*

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PARSHA Q&A ?

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

PARSHA Q&A!

Answers to this Week's Questions!

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

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

LOVE OF THE LAND - THE PEOPLE

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

MORDECHAI — ROOFS AND SHACKS

We all know about Mordechai from the account in Megillat Esther about his central role in the Purim miracle. Little is known however about the role he played many years later upon arriving in Eretz Yisrael.

According to the commentary of Rashi (*Mesechta Menachot 64b*) he was the hero of another drama which took place centuries later. A civil war resulted in the destruction of all the grain in the vicinity of



Jerusalem. A call was issued if anyone knew where barley could be acquired for the Omer offering in the Beit Hamikdash on the second day of the Pesach festival. A mute Jew placed one hand on a roof and another on a shack. It took Mordechai's brilliance to decipher the message. *Gagot* is Hebrew for roofs and *tzerifin* for shacks. A search was made, and barley was indeed found in a remote spot called Gagot Tzerifin and the Omer was duly offered.

Editor's note: Beginning with this edition of *Ask the Rabbi* we present a new, weekly feature presenting the Torah perspective on real-life questions of social and business ethics. We hope you enjoy it and invite your comments and questions.

AN HONEST BROKER

Question: A real estate broker is an agent for selling a house which he knows has some defects of which the potential buyer is unaware. Does he have a responsibility to inform the buyer even though this may ruin his prospects for making this transaction?

Answer: In the Talmud (*Mesechta Bava Metzia 50b*) a distinction is made in regard to the remuneration responsibility of a seller or buyer who overpaid or underpaid depending on the discrepancy between the normal price and the amount paid. If this difference is more than a sixth the transaction is null and void. If it is an exact sixth the deal is valid but the difference must be returned to the injured party. If the difference is less than a sixth we assume that the injured party forgives such a slight discrepancy and there is no need for compensation.

Based on this rule it would seem that the broker would not be required to reveal the defect if it lowered the value of the house by less than a sixth. There are two considerations, however, which compel us to conclude that he must make the disclosure.

First of all there is the question raised in *Shulchan Aruch Chosen Mishpat 227:6* as to whether it is permissible to deceive someone in regard to a sum less than a sixth of the value of the object sold even though he cannot compel him to make remuneration. In addition there is the ruling of the halachic authority "*Kiryat Sefer*" (Chapter 15 of Laws of Sale) that the concept of a buyer forgiving a discrepancy of less than a sixth applies only to a situation in which the seller deceived the buyer in regard to the *price*. Should he deceive him, however, in regard to weight, size or any other deficiency there are no grounds for assuming that the buyer waives his right for redress.

Since the broker is an accomplice to such deception it is incumbent upon him to reveal the house's defect if knowledge of such a defect would have discouraged the buyer from purchasing the property at the stipulated price.

• Adapted from the Response of Rabbi Yitzchak Zilberstein, Rabbi of the Ramat Elchanan community in Bnei Brak.

WHICH LIGHT COMES FIRST — SHABBAT OR CHANUKA?

In every eight days of Chanuka there must be at least one Shabbat. This year, 5763, there are two. For Shabbat-Chanuka we have two *mitzvot* related to candles - Shabbat lights and Chanuka lights.

Which comes first in importance and which in order of performance?

The issue of relative importance arises in a situation where one has limited funds and can afford to buy candles for only Shabbat or for Chanuka. Which deserves priority?

Resolution of this issue, declared the Sage Rava, is a simple matter. Shabbat candles take priority because of "*Shalom bayit*" (the family is uncomfortable sitting in the dark - Rashi). This ruling, codified in the *Shulchan Aruch (Orach Chaim 678:1)*, is modified by the later authorities who write that although it is proper to light at least two candles in honor of Shabbat, in a case of limited funds it is preferable to make do with only one Shabbat candle and to use the remaining funds to purchase a candle for Chanuka.

When there are sufficient funds for both, but it is only a question of the order of performance, the *Shulchan Aruch (Orach Chaim 579:1)* rules that the Chanuka candles should be lit before the Shabbat ones. The reason for this is because there is a halachic opinion that once you light the Shabbat candles you have accepted upon yourself the sanctity of the Sabbath and are now forbidden to light the fire necessary for the Chanuka lights.

Since a man does not customarily light the Shabbat candles, his lighting them by mistake before the Chanuka ones will not prevent him from subsequently lighting the Chanuka candles unless he expressly thought of accepting the sanctity of the Sabbath. If it is a woman lighting the Chanuka candles because her husband is away, we consider her lighting of Shabbat candles as an acceptance of Sabbath sanctity just as it is every Shabbat eve throughout the year. If she mistakenly lights the Shabbat candles first she should therefore ask someone else to light the Chanuka ones for her, and also to say the first blessing upon them. She herself should say the other one (or two if it's the first night of Chanuka).

• Sources: *Shabbat 23b*

“MAMA RUCHEL”

Two Yahrzeits were observed in Israel on the 11th day of Marcheshvan (October 17th). Traditional Jews flocked to the Bethlehem tomb of the Matriarch Rachel to pray there on the anniversary of her passing just as she entered Eretz Yisrael.

The secular media, however, focused on another Yahrzeit, the seventh anniversary of the assassination of Prime Minister Yitzchak Rabin.

There is an interesting historical anecdote linking these two. Back in 1995 two Knesset Members met with Rabin

concerning plans for turning over the Rachel Tomb area to the Palestinians. While Hanan Porat was stressing the security and nationalistic ramifications of such a move, Menachem Porush stood up, approached Rabin, embraced him and burst into tears, sobbing and shouting. “It is Mama Rachel, how can you give away her grave?”

Rabin was sufficiently moved to reexamine the issue and to decide to retain Israeli control over this sacred site. A few months later he was assassinated - on the eve of Rachel's passing.

DID YOU KNOW THAT...

...the Jewish Enrichment Center in Manhattan, headed by alumni Mordechai Mindell and Lawrence Hajioff, has joined the impressive roster of Ohr Somayach outreach centers throughout the world?

PARSHA INSIGHTS

Continued from page one

nized as a hero.

In 1939, Bingham was posted to Marseille, France as American Vice-Consul. The U.S.A. was then neutral and, not wishing to annoy Marshal Petain's puppet Vichy regime, Roosevelt's government ordered its representatives in Marseille not to grant visas to Jews. Bingham decided this was immoral and, putting his conscience before his career, did everything in his power to undermine the official US foreign policy.

In defiance of his bosses in Washington, he granted over 2,500 U.S. visas to Jewish and other refugees, including the artists Marc Chagall and Max Ernst, and the family of the writer Thomas Mann. He sheltered Jews in his Marseille home and obtained forged identity papers to help others in their dangerous journeys across Europe.

He worked with the French underground to smuggle Jews out of France into Franco's Spain or across the Mediterranean. He even contributed to their expenses out of his own pocket.

By 1941 Washington had lost patience with Bingham. He was sent to Argentina. After the war, to the continued annoyance of his superiors, he reported on the movements of Nazi war criminals.

Not unsurprisingly, eventually he was forced out of the American diplomatic service completely.

Bingham died almost penniless in 1988. Little was known of his extraordinary activities until his son found a series of letters in his father's belongings after his death.

Subsequently many groups and organizations, including the United Nations and the State of Israel, honored Bingham.

Bingham is like a candle in the dark.

Many are the stories from the Spanish Inquisition onward of Jews who gave away their fortunes to sea captains on the promise of safety, only to find themselves robbed and betrayed by those whom they trusted. Change the year to 1940, and the same story could be repeated with equally chilling results in Nazi Europe.

“Yet the Chamberlain of the Cup bearers did not remember Yosef, but forgot him.”

If the chamberlain “*did not remember*” Yosef, why did the Torah also write “*but forgot him*”? Rashi comments that the chamberlain “*did not remember*” him that same day, and subsequently he also “*forgot him.*”

One could perhaps forgive the chamberlain for forgetting Yosef on the day of his release. It's human nature to be so overjoyed at escaping the purgatory of prison that you forget your benefactor. However, when the excitement had died down, why didn't the chamberlain keep his promise to Yosef?

This classic ingratitude echoes to us down the ages; in Spain, in Europe, in Russia, in the Arab lands.

When we find a Hiram Bingham, we should proclaim his kindness to the hills.

• Source: Jill Sinclair

TITUS' ARCH

AN ANCIENT MYSTERY SOLVED

THE MACCABEES' MENORAH AND TITUS' MENORAH

When the victorious Maccabees returned to the desecrated Temple they found that much of its wealth and splendor had been plundered by the Greeks. Among the artifacts that had been stolen by Antiochos was the golden candelabrum, likely the same one that had been fashioned by the returning Babylonian exiles in the time of Ezra and Nehemiah. Until a new candelabrum could be crafted, the soldiers improvised a makeshift device out of hollowed spearheads. Only later was a new golden replica manufactured, which was probably lit at the official rededication of the purified Temple, the first Chanuka.

The last Hasmonean king, Mattathias Antigonus (40-37 BCE), chose to place an image of the Menorah on the coins minted under his regime. The symbolism was quite appropriate: In addition to its associations with the Temple (the coins proudly proclaimed Mattathias' position as High Priest), the Menorah served as a reminder of the heroic exploits that had brought his family to power as liberators of their people.

The representation of the candelabrum on the Hasmonean coins provides us with our oldest picture of the Menorah. One notable feature of that depiction is that it seems to be standing on a sort of tripod. This would concur with the evidence of the Talmud (which speaks of an indeterminate number of "legs"), as well as with the three-legged Menorah images that were incorporated in much of Jewish art in later centuries.

This portrayal of a Menorah supported by a tripod base is not the one that springs most naturally to our minds. Most of us imagine the Menorah with a broad, solid base, like the one that appears in the official seal of the State of Israel. The source for this image is the Arch of Titus, erected around 81 CE to commemorate the Roman triumph over

the Jewish insurrection. On that Arch we can see a meticulously detailed relief of the spoils of Jerusalem's Temple being carried through the streets of Rome, and the Menorah is perhaps the most prominent of the treasures. However the base of Titus' Menorah is not a tripod, but the now-familiar two-tiered hexagonal structure.

There are many factors that testify to the authenticity of the depiction in Titus' Arch: In general, Roman triumphal arches were designed as historical documents and towards that end strove to be as accurate as possible. In this case, almost all the details attest to the sculptors' intimate knowledge of the Temple's vessels as described in the Bible and other Jewish sources. Moreover, the proportions of the candelabrum, with its oversized base, are in such blatant conflict with the classical notions of aesthetic form that it is inconceivable that a Roman craftsman would have invented them.

How then are we to explain the discrepancy between these two different renderings of the Menorah's base?

Some clues to this mystery are suggested by the ornamental designs that appear in Titus' Menorah. Though the images have been eroded over time, it is possible to discern vestiges of such figures as eagles and fish-tailed sea serpents or dragons. A similar base has been excavated from a Roman temple at Didymus, now in southern Turkey.

The eagles were, of course, the best-know symbol of Roman sovereignty. The dragons were a popular decorative motif in Roman art, and the whole candelabrum seems to testify to the strong Roman influence.

There are, however, some striking differences between Titus' candelabrum and its pagan counterparts. The Didymus lamp, for example, features a human figure seated on the back of the

monster. It also portrays this creature with spiky rills issuing from its neck, an image that was explicitly prohibited by Talmudic law. Both these features are lacking in the image of the Temple Menorah. While the lack of these pagan images, plus the general Roman tendency toward pictorial accuracy, both argue for its Jewish origins, they cannot offset the strong Roman influence perceptible in the design.

As some scholars have observed, this mixture of a positive disposition towards things Roman, mitigated by a Jewish antipathy towards pagan images, fits the personality of King Herod, the despotic monarch whose prolonged and unpopular rule over Judea was made possible by his slavish obedience to his Roman masters. Throughout his career he tried to impose Roman social and religious institutions upon his reluctant subjects.

It is thus entirely characteristic of Herod's approach to introduce into the Temple itself a candelabrum that was adorned with the symbols of Roman authority and values. As in similar cases, Herod was unable to completely ignore the popular resistance to human images or explicitly pagan motifs.

If this is correct, then the Menorah that was plundered by the Roman legions was not the symbol of religious freedom that had been created by the Maccabees, but a despot's monument to foreign oppression.

This fact might account for the absence of the Menorah from the coinage of the Jewish rebellions in 69-70 and 135, which made abundant use of other symbols from the Temple worship.

When the Menorah did regain popularity as a decorative theme in Jewish art from the third century onwards, it was the original three-legged lamp that was chosen by the Jewish craftsmen as a symbol of religious pride and messianic hope.

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