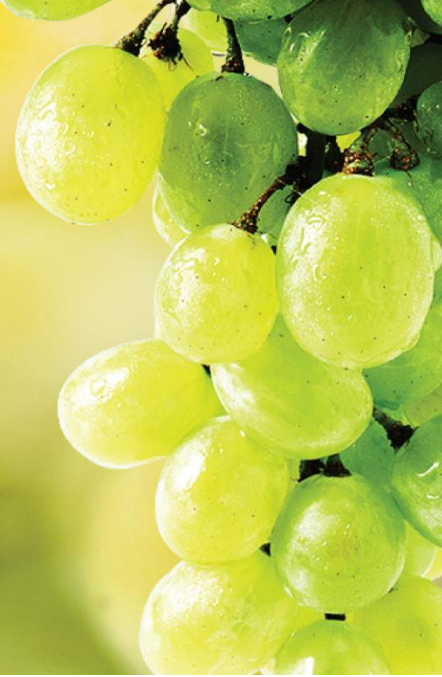


Pshats for Shots

A project of JewishDrinking.com



Welcome

Welcome to the ninth issue of "Pshats for Shots", a one-page resource for helping providing brief, drinking-related *divrei Torah* for each parashah. Wonderful for kiddush clubs, Shabbas meals, or any other gathering in which you need to turn to *al regel ahat* parashah-related *divrei Torah*, "Pshats for Shots" is a project of JewishDrinking.com. An archive of Pshats for Shots is available at <http://jewishdrinking.com/pshats-for-shots-parashah-sheets/>



Biblical Connections for Star Wars Names?



<http://starwarsmaven.info/biblical-names/>

What Did Pharaoh's Drink-Purveyor Do to Land Him in Prison?

We read of Pharaoh's drink-purveyor and baker as sinning to land themselves in prison in this week's parashah: "חֲטְאוּ מִשְׁקֵה מֶלֶךְ-מִצְרַיִם וְהַאֲפֶה לְאֲדֹנֵיהֶם לְמֶלֶךְ מִצְרַיִם the drinks-purveyor of the king of Egypt and the baker sinned to their lord, to the king of Egypt" (Gen. 40.1).

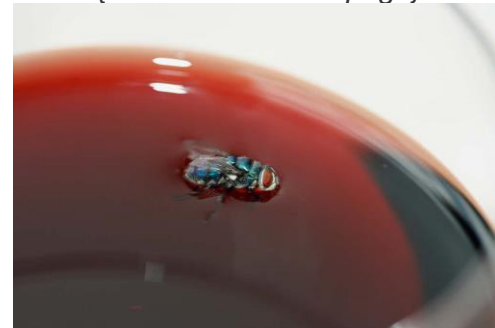
What did they do to land themselves in prison? A very straightforward way to consider this question is did they sin with regard to their particular roles, or did it have nothing to do with their jobs? This is precisely what the rabbis pick up on, as they suggest professional malpractice for both of these servants (בראשית רבה פח:ב): רבנן אמרי שר המשקים זבוב נמצא בתוך פילי פוטירין שלו, שר האופים צרור נמצא בתוך גלוסקין שלו, הדא הוא דכתב (בראשית מ, א): חטאו משקה מלך מצרים והאפה לאדניהם, בתשמיש מצרים. Our rabbis said: "The drinks-master - a fly was found in the vial of spiced wine of his. The baking-master - a pebble was found in his delicate bread."

This is what is written 'The drink-provider of the king of Egypt and the baker sinned to their lord' (Gen. 40.1) - in the service of their lord."

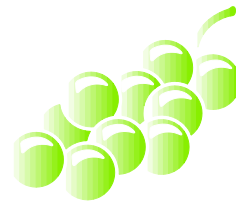
One rabbi, however, suggests that their sinning was unrelated to their specific duties, especially since how likely it is that they both happened to err in their duties at the same time? Here is his suggestion (בראשית רבה פח:ב):

רבי אבייטר אמר בקשו להזדוג לבתו של מלך, נאמר קאן חטאו, ונאמר להלן (בראשית לט, ט): ויאיר אעשה וגו' וחסאתי לאלהים Rabbi Evyatar said: "They sought to marry the king's daughter - it says here 'they sinned' (Gen. 40.1), and it says there "How then could I do this most wicked thing, and sin before God?" (Gen. 39.9)."

What's particularly fascinating about Rabbi Evyatar's suggestion is the *{continued on next page}*



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connection to a similar language found in the previous chapter from Yoseph, who does not want to get himself sexually involved with Potiphar's wife. Thus, Rabbi Evyatar connects the language of sinning to a sexual connection. In addition to this clever literary connection, his suggestion also works in that the sinning is done by both of these servants, and not just through their own separate errors.

Whatever the drinks-purveyor's sin was, perhaps a lesson we can take with is that when preparing beverages, we need to take great care to get the drink to the drinker in good condition.



Shabbat shalom!

This Week's Weekly Podcast/Video Episode



"Drinking on Hanukah" featuring Rabbi Ben Shefter, available at

<http://jewishdrinking.com/other-media/hanukahdrinking/>

Drinking Halakhah of the Week

Following-up from last week's Drinking Halakhah of the Week's need to bless on subsequent glasses of wine if one only intended to have in mind to drink a particular glass of wine, stops thinking they will continue drinking, and then has another glass of wine is underlined by Rabbi Moshe Isserles' (1530-1572) comment thereupon that "וכן מי שבא לסעודה ומושיטין לו הרבה כוסות מברך על כל אחד ואחד דהוי נמלך And, similarly, someone who comes to the meal and they extend to him multiple glasses of wine that he bless upon each and every glass, since it constitutes a diversion of attention from drinking" (הג"ה לשו"ע או"ח קע"ד:ה).

This could result in a lot of separate blessings, especially if one comes to a wine-tasting. However, Rabbi Yehudah ben Shimon Ashkenazi (1730–1770) writes that "והאידינא שיש מנהג כשאחד בא אצל אותם ששותין כבר שהרבה נותנין לו כוסות But מסתמא כשבירך על הראשונה דעתו על כל מה שיתנו לו עוד nowadays, there is a practice that when joins in with them while they are already drinking, that the many glasses they give him, he should simply bless upon the first one with the intention covering all subsequent glasses of wine they will continue to give him" (באר היטב או"ח קע"ד:ז).

From these texts, unless one specifically intends to cut off one's drinking amidst the meal, one shouldn't otherwise require separate blessings on subsequent glasses of wine.



If you are or know of someone who struggles with alcohol abuse, alcoholism, or other substance abuse, there are resources out there to help. You can check out <http://jewishdrinking.com/alcoholabuse/>

"Because man does not live on bread alone" (Deut. 8.3)

JewishDrinking.com is a new project, begun in the fall of 2019 to serve as the #1 resource for texts, wisdom, and more on drinking in the Jewish tradition. With source sheets, weekly parashah sheets, weekly podcast/video episodes with guests, articles, and more, JewishDrinking.com seeks to shed light on this human activity. If you have comments, questions, suggestions, on either this parashah sheet and/or the website, please email Drew@JewishDrinking.com – ideas are welcome! *לחיים!*