

Torah Tidbits

ISSUE 1355 JAN. 11TH '20 ט"ו טבת תש"פ

פרשת ויחי

PARSHAT VAYECHI

40
Years
טו ישראל



**EACH ONE IS
ONE OF A KIND**
By Rabbi Dr. Tzvi
Hersch Weinreb
see page 16



**PROBING THE
PROPHETS**
By Rabbi
Nachman (Neil)
Winkler
see page 26

וְנִתַּתִּי אֶת-הָאָרֶץ
הַזֹּאת, לְזֶרְעֶךָ
אַחֲרֶיךָ-- אַחֲזֶת
עוֹלָם

YERUSHALAYIM IN/OUT TIMES FOR SHABBAT PARSHAT VAYECHI

Candles 4:18PM • Havdala 5:33PM • Rabbeinu Tam 6:11PM



WORD OF THE MONTH



Review, in the spirit of the mitzva of HACHODESH HAZEH LACHEM: There are 385 possible dates on our Calendar, 353 of which are in every year - the other 32 dates are in some years but not all. Of the 385 dates, 295 of them - from 1 Adar Alef (or 1 Adar) to 29 Marcheshvan - are part of the LO ADU ROSH rule. 30 Kislev is also LO ADU, but independent of the 295 dates. 30 Marcheshvan is the only date that has only 3 possible days of the week. 1-29 Kislev can each fall on any of six days of the week. And finally, all 29 days of Tevet and all 30 days of Sh'vat can fall on five days of the week and have only two days each that they cannot. It works out that when we get back to Adar, each of the next 265/295 days can fall on 4 days of the week.

CANDLE LIGHTING AND HAVDALA TIMES



CANDLES	VAYECHI	HAVDALA	SH'MOT
4:18	Yerushalayim / Maale Adumim	5:33	4:24 5:39
4:36	Aza area (Netivot, S'derot, Et al)	5:37	4:42 5:42
4:33	Beit Shemesh / RBS	5:34	4:40 5:40
4:33	Gush Etzion	5:34	4:39 5:40
4:33	Raanana/ Tel Mond/ Herzliya/ K. Saba	5:34	4:39 5:40
4:33	Modi'in / Chashmona'im	5:34	4:39 5:40
4:33	Netanya	5:34	4:39 5:40
4:33	Be'er Sheva	5:36	4:39 5:42
4:34	Rehovot	5:35	4:40 5:41
4:18	Petach Tikva	5:34	4:24 5:40
4:32	Ginot Shomron	5:33	4:38 5:39
4:21	Haifa / Zichron	5:33	4:27 5:38
4:31	Gush Shiloh	5:33	4:38 5:38
4:32	Tel Aviv / Giv'at Shmuel	5:35	4:38 5:41
4:32	Giv'at Ze'ev	5:34	4:39 5:34
4:34	Chevron / Kiryat Arba	5:34	4:40 5:40
4:35	Ashkelon	5:36	4:41 5:42
4:34	Yad Binyamin	5:35	4:40 5:41
4:19	Tzfat / Bik'at HaYarden	5:30	4:25 5:36
4:28	Golan	5:29	4:34 5:35

Rabbeinu Tam (J'lem) - 6:11pm • next week - 6:17pm

OTHER Z'MANIM



JERUSALEM

RANGES ARE 11 DAYS, WED-SHABBAT
11-21 TEVET (JAN 8-18, '20)

Earliest Talit & T'filin	5:46-5:46am
Sunrise	6:39-6:40am
Sof Z'man K' Sh'm'a (Magen Avraham: 8:34-8:36am)	9:12-9:14am
Sof Z'man T'fila (Magen Avraham: 9:32-9:34am)	10:03-10:05am
Chatzot (Halachic noon)	11:45½-11:49¼am
Mincha Gedola (Earliest Mincha)	12:16-12:20pm
Plag Mincha	3:47½-3:55¼pm
Sunset (counting elevation) (based on sea level: 4:51-5:00pm)	4:56½-5:05pm

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email: office@ouisrael.org | website: www.ouisrael.org

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**Torah
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Editor Emeritus: Phil Chernofsky
Editor: Rabbi Aaron Goldscheider | aaaron@ouisrael.org
Coordinator: Ita Rochel Russek
Advertising: anglomeia@anglomeia.biz
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התחיה של "השבת לב-אבות על-בנים ולב בנים על-אבותם"
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רב אברהם יצחק הכהן קוק זצ"ל (ארץ חפץ י:א)

'The actualization of [the prophecy], "He will turn the hearts of the fathers to their sons, and the hearts of the sons to their fathers" (Malachi 3:24), is impossible to occur without [the influence of] the 'atmosphere of Eretz Yisrael.'
Rav Avraham Yitzchak Hakohen Kook (Eretz Chefetz 10:1)

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VAYECHI

STATS

12th of 54 sedras; 12 of 12 in B'reishit

Written on 148.33 lines (rank: 45th)

12 parshiot, 7 open and 5 closed

In addition, the first part of the sedra is the end of the previous parsha from Vayigash. Vaychi is the only sedra that does not begin at a parsha break.

85 p'sukim - 44th

1158 words - 44th

4448 letters - 43rd

Shortest sedra in B'reishit

MITZVOT

No mitzvot are counted from Vaychi
One of 17 sedras without mitzvot.



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ALIYA-BY-ALIYA SEDRA SUMMARY

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma. X:Y is Perek:Pasuk of the Parsha's beginning;

(Z) is the number of p'sukim in the parsha.

KOHEN FIRST ALIYA 13 P'SUKIM - 47:28-48:9

[47:28 (4) part of the last parsha of Vayigash] The sedra begins with Yaakov at age 147, having been in Mitzrayim for 17 years. (Remember that Yosef was 17 when the trouble started.) The Torah tells us that Yaakov is near death and Yosef is called to his bedside. Yaakov asks Yosef that he (Yaakov) should not be buried in Egypt but rather in Me'arat HaMachpeila. Yosef agrees - Yaakov asks Yosef to swear to it.

SDT

Why would Yaakov insist that Yosef swear - didn't he trust him? Among other reasons, the oath might prove necessary in obtaining permission from Par'o for the funeral. Even if Par'o would have been inclined to say "no", he would respect an oath. This, according to Midrash, because Yosef had sworn not to



1 of 76,042
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divulge a particular secret about Par'o (that he, Yosef, knew more languages than Par'o - a fact that would not impress Par'o's subjects favorably). Par'o could not say to Yosef, "I don't care what promises you made", etc.

[P> 48:1 (22)] Sometime later, Yosef is informed (by Efrayim who regularly ministers to and learns Torah with Yaakov) that Yaakov is sick ("at death's door"). Yosef brings his two sons with him to Yaakov (so that they can receive his blessing). Yaakov is strengthened by the news of Yosef's impending visit (Thus is the power of Bikur Cholim).

A-s'nat, wife of Yosef - The Midrash says that she was Dina's daughter, who was raised by Potifar in Egypt. The Midrash also says that when Potifar's wife accused Yosef of improper advances, it was A-s'nat who privately told Potifar the truth, thus saving Yosef's life.

Yaakov tells Yosef of G-d's promises to him and his descendants and of Rachel's death and burial. He then assures Yosef that his two sons, Efrayim and Menashe, will be equal to Yaakov's sons. (This in essence, is the double portion of inheritance that Yaakov is giving to "his heart's firstborn", the elder of his beloved Rachel's sons.) Then Yaakov takes notice of the boys and asks Yosef to present them so that he can bless them.

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LEVI SECOND ALIYA

7 P'SUKIM - 48:10-16

Yaakov's eyesight fails him in his old age (as did Yitzchak's - Yaakov's failing eyesight can be blamed on his crying for 22 years for Yosef, as stated in the Midrash) and Yosef brings his sons and moves them towards Yaakov, who kisses and hugs them. Yosef then takes his sons off of Yaakov's lap, so that he can present them formally to Yaakov, for their brachot. After bowing before Yaakov, Yosef carefully and formally presents his sons to Yaakov with Menashe on his left and Efrayim on his right so that Yaakov's hands will rest on the appropriate heads for the blessings. Yaakov switches his hands, resting his right on Efrayim's head and his left on Menashe's. Then Yaakov blesses Yosef by blessing his (Yosef's) children with the famous words HAMAL'ACH HA'GO'EL OTI...

Yaakov's reference to fish in his bracha for Efrayim and Menashe (and all Jewish children in perpetuity) is explained on at least two levels. Fish are prolific; Yaakov was blessing his descendants that they should become a large nation. It is also known that the EYIN HARA has no hold

over fish (which also had something to do with their survival during the MABUL without being in the Ark). And this too was part of his bracha. (Side point: The Yiddish name Fischel (fish) is often paired with Efrayim; obviously, this bracha is the source of that name-pair.)

SHLISHI THIRD ALIYA

6 P'SUKIM - 48:17-22

When Yosef realizes that Yaakov has switched hands (and has thus "favored" Efrayim over the firstborn Menashe) he gets (understandably) very upset and tries to "correct" the positions of his father's hands. Yaakov resists, explaining to Yosef that he is fully aware of what he is doing; and that Efrayim will indeed surpass his brother in greatness.

On this same day, Yaakov blesses them by saying that the traditional blessing for sons shall be: "May G-d make you like Efrayim and Menashe".

THINK ABOUT THIS...

Imagine the panic that Yosef must have felt when he witnessed the potential of "family history repeating itself". How

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לע"נ יעקב שמואל זנוול ב"ר צבי אריה ז"ל
on his **30th yahrzeit**, 11 Tevet
by his children - Cooki & Howie Maisel

can Yaakov do what he was doing when he was painfully aware of the consequences of favoring one son and of the jealousy that it creates (can create).

That's the point! It CAN create jealousy, but it need not. It depends upon the character of the people involved. A parent can "tiptoe" around just so long, making everything equal and even, in the hopes that jealousy will not emerge. But that kind of behavior just postpones the jealousy, it does not eliminate it. Parents have to help build the character of their children, so that they will develop good MIDOT, personality traits.

Perhaps Yaakov Avinu saw that his two grandsons possessed the qualities that "allowed" him to do what he did. Two major personality traits that a person should strive for (and that parents should try to help develop in their children) are: not being boastful when in a superior position and not being jealous or resentful when in an inferior position. Efrayim was destined to become greater than his older brother Menashe. These two brothers were such that Efrayim did not lord himself over Menashe, nor was Menashe jealous of Efrayim's prominence. What greater blessing can a father give his sons than "May G-d make you like Efrayim and Menashe!"

Yaakov then tells Yosef that he (Yaakov) is about to die; that G-d will be with the family-nation; that He will restore them to the Land of their ancestors; and that he (Yaakov) has provided Yosef with an additional portion of the Land.

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R'VI'I FOURTH ALIYA 17 P'SUKIM - 49:1-17

[P> 49:1 (4)] Yaakov gathers his sons around him with intentions of revealing to them "the end of days" (knowing the future will ease the pain of the difficult times ahead) - but it is not to be!

SDT

Egyptian exile would have been more tolerable, had our ancestors known about this 190 year "grace period". This is the KEITZ (KUF (100) + TZADI (90) = 190) that Yaakov wanted to reveal to his sons. But this he was not permitted to reveal it. (Of course, this is not the "regular" (P'shat) meaning of the pasuk, but it operates on a REMEZ level.)

(The blessings, often mixed with fatherly criticism, combine to become the brachot of the Tribes.)

Yaakov's words about Reuven speak of his unrealized potential to have been the leader and the indiscretion that lost him the position of leadership.

[P> 49:5 (3)] Yaakov refers to the

violence of Shimon and Levi. He curses their anger - not them.

Important lesson for us all, from this. Don't say to your son, "BAD BOY!" - he'll begin to believe it, and that's destructive. Say, "You did a bad thing." It might not seem to be so important, but it is. Especially, because we don't say these kind of things once, but rather countless times over many years.

[P> 49:8 (5)] Yehuda receives the brightest words - he is promised the leadership and respect of his brothers.

[P> 49:13 (1)] Zevulun is given the blessing of prosperity...

[P> 49:14 (2)] and Yissachar will carry the burden of Torah scholarship. (The image of a donkey indicates perseverance, strong will - qualities that are suitable for a scholar.) Together, these two tribes will form a partnership that will be mutually beneficial.

[S> 49:16 (3)] Dan will be the judge (and upholder of the honor, the one that will avenge Israel by fighting the P'lishtim) of the people. Rashi says that this is a prophecy about Shim-shon, who was

from the tribe of Dan.

This parsha and Aliya finish with the famous 3-word pasuk: To Your salvation, I hope, HaShem.

When a person sneezes, he is supposed to say LISHU'ATCHA KIVITI HASHEM (LKY). This is based on the traditional position that prior to Yaakov Avinu, there was no sickness before one died. Rather, the soul just left the body as it had been breathed in, through the nostrils, with a sneeze, so to speak. Yaakov acknowledged the "gift" of being sick before death, so that one can put his affairs in order. A sneeze is no longer a sign of death, but just a reminder of illness (sometimes a symptom and sometimes just a reminder). This is why people say ASUTA or LIVRIYUT, or something like that, to a person who sneezes. But the sneezer himself should quote the words of Yaakov Avinu. And even though people are more familiar with ASUTA (or whatever someone else says when someone sneezes), it is closer to a requirement for the sneezer himself to say LISHU-ATCHA KIVITI HASHEM.

Heard long ago from Rabbi Y. L. Ginsberg ז"ר The context is also instructive. A group of NCSY advisors was preparing for a Shabbaton/Convention. Everyone was busy. Someone sneezed. Rabbi G apologized for interrupting but said he HAD TO tell us this vort about sneezing. The lesson was three-fold. The DT about sneezing itself. The fact that even a sneeze can trigger one to share Torah with others. And the fact that even busy people need a time out for Torah every so often. And

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maybe a fourth lesson - that words of Torah that came not only from the brain but from the heart and soul also, and went to the brain, heart, and soul of those listening - can be remembered for over 45 years.

CHAMISHI 5TH ALIYA

8 P'SUKIM - 49:19-26

[S> 49:19 (1)] Gad will be blessed with good fortune (this is Malbim's interpretation which is by far the most optimistic of the various understandings of the pasuk).

[S> 49:20 (1)] Asher's blessing also seems to be that of prosperity (and/or eloquence).

[S> 49:21 (1)] Naftali is likened to a swift deer (or spreading tree, according

to other opinions) and is blessed with eloquence (and probably, prosperity).

[S> 49:22 (5)] Yosef's blessing is extensive and shows Yaakov's special love for him. It is the bracha of Avraham to Yitzchak and of Yitzchak to Yaakov that Yaakov gives to Yosef, son of Rachel.

A fruitful son is Yosef.

BEIN PORAT (YOSEF) = 2+50 (52) + 80+ 200+400 (680) = 732. The Gimatriya of Efrayim and Menashe: 1+80+ 200+ 10+ 40 (Efrayim) + 6 (and) + 40+50+ 300+ 5 (Menashe) = 732

SHISHI SIXTH ALIYA

27 P'SUKIM - 49:27-50:20

[S> 49:27 (33)] Binyamin is blessed with success (sometimes qualified). Rashi mentions prophecies of Shaul and Mordechai & Esther.

These are Yaakov's words to his 12 sons and he blessed them.

Commentaries point out that Yaakov's words don't always seem to be blessings - but they do contain implied blessings and prophecies.

Yaakov tells his sons that he is about to die and wants to be buried in Me'arat HaMachpeila. (He does not make them swear as Yosef did, since they might not be able to fulfill an oath.)

Yaakov "dies". The wording in the Torah is indirect - the words death or dying are not used - indicating the special "quality of life" (strange term to use here,

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may we all be ZOCHEH to see Asara b'Tevet
(and the other fasts of the Churban)
become YAMIM TOVIM*

but purposely chosen) even in the death of Yaakov Avinu.

The Torah next tells of the preparation for burial. Yosef tells Par'o of his oath and receives permission for the funeral procession to Canaan. The funeral and mourning for Yaakov is elaborate and extensive.

When they return to Egypt, the brothers are filled with guilt feelings and offer themselves to Yosef as slaves. Once again, Yosef assures the brothers that all that has happened is G-d's will and for the best.

Yosef cries because the brothers are falsely accusing him of planning to take revenge against them.

Interesting/sad that part of their original problem was false accusations against his brothers.

SH'VII SEVENTH ALIYA
6 P'SUKIM - 50:21-26

Yosef promises to support his brothers and families. Yosef lives to 110 (less than his brothers - punishment for hearing his father humiliated by being referred to as "your servant" and not objecting -

*I want to give a big Yashar Koach to my wonderful friends who have been so supportive, helpful and giving during my recent illness. Thank all of you for your davening. I know it was the reason I have had such a wonderful recovery
- Thanks again, Miriam*



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so say sources). Yosef has helped raise even his great-grand- children. He tells his brothers that G-d will eventually take them out of Egypt, restore them to Eretz Yisrael, and he asks them to remember him and take his remains with them when they leave. Yosef (and the brothers) dies; thus B'reishit, the book of the Avot & Imahot, ends.

According to Seder HaDorot HaKatzar, the brothers died over a period of 22 years, in this order: Yosef, Shimon, Yehuda, Reuven, Binyamin, Yissachar, Asher, Zevulun, Gad, Dan, Naftali, Levi.

CHAZAK, CHAZAK, V'NITCHAZEIK after Sh'vi'i (or Acharon).

(Some say the person with the CHAZAK Aliya should not say ChCh"V.)

Chatzi Kaddish, then the final 4 p'sukim are repeated for the Maftir.

HAFTARA 12 P'SUKIM MELACHIM ALEF 2:1-12

Short Haftara for a short sedra.

Just as the sedra tells us of the father

on his deathbed giving instructions and blessings to his sons, and requesting an act of Chesed, so too do we find King David at death's door, instructing his son Shlomo concerning matters of Faith, State, and Chesed.

Rabbi Julian G. Jacobs z"l, in A Haftara Companion, makes the following observation. In the sedra, the term used for Yaakov's passing on is "to sleep with his fathers", rather than the simpler, "to die". So too for David HaMelech in the haftara. In each case, the father had a worthy son to continue in his ways, and this is a form of "living on" that results in the absence of the verb, to die.

As there are similarities between the sedra and its haftara, so are there contrasts. Yaakov speaks to all his children, comforted by their having been reunited and confident in the fact that they all will continue with the way of life of Yaakov and Yitzchak and Avraham before him. David is speaking to only one of his sons and dies knowing of the treachery of other sons and people whom he thought to be friends. Still, a good choice of a haftara for Vaychi. ■

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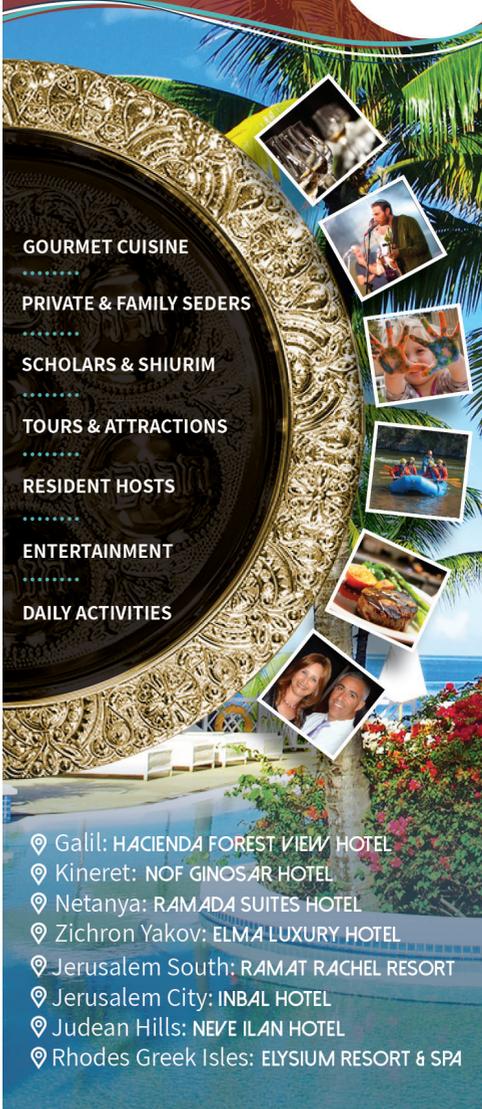
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THE PERSON

BY RABBI DR. TZVI HERSH WEINREB

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IN THE PARSHA

Each One Is One of a Kind

I was very embarrassed by her sharp rebuke. But looking back, I realize that the lesson I learned from her brief criticism was more valuable than most of my other training experiences.

It happened about forty years ago. I had the good fortune to attend an intensive workshop which was designed to teach young mental health professionals the basic skills of the method known as psychodrama. The workshop leader was a world famous psychodramatist, expert in both the complexities of the human psyche and the art of improvisational theater.

Psychodrama is a technique whereby a person's inner emotional conflicts are acted out in dramatic fashion under the direction of a skilled clinician. It is similar, but much more powerful, than what is known as role-playing.

Early on the second day of the workshop, I volunteered to play the therapist for another member of the group—let's call him Charles—who played the patient. Charles told of the challenges he was facing with certain key persons in his

life. I suggested that he act out one of these conflicts in a particular fashion. I, of course, was convinced that my suggested strategy was brilliant and insightful, until, only about two or three minutes into the exercise, the workshop leader thundered: "That's your psychodrama! That's not Charles' psychodrama!"

At that precise moment, I learned to appreciate that what was going on inside of me was based upon who I was, and was very different from what was going on within Charles' mind. Those words of rebuke taught me a lesson to remember forever: I am different from you, and you are different from me. We are all very different from each other, exquisitely and irrevocably different.

This lesson was well understood by our forefather, Jacob. In this week's Torah portion, Parshat Vayechi, just before Jacob dies, he blesses all of his sons and two of his grandsons. He bestows these blessings upon them separately, fully aware that no one blessing fits them all.

The Torah sums up the entire deathbed drama with these words: "...their father spoke unto them and blessed them; every one according to his blessing, he blessed them." (Genesis 49:28) No two blessings were alike.

I have often thought that the greatest



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- Mario, Har Adar



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blessing that they each received was the message: "You are special. You are not the same as your brother. You have different personalities, different strengths, different talents, and therefore you each have a different destiny."

When I read this week's Torah portion, I am struck with wonder by the dazzling array of metaphors which Jacob uses: "unstable as water...weapons of violence...a lion's whelp...a colt bound to a tree...the blood of grapes...the shore of the sea...a large boned donkey...a hind let loose...a bowed shoulder...a judge...a serpent on the road...a troop upon their heel...fat bread." Diversity, uniqueness, complexity, individuality. That's the message.

Every parent and every teacher must learn this basic lesson. Teachers and parents must treat each child individually, and must assure that each child comes to know his or her specialness.

Our sages throughout history have imparted this lesson to us. For example, Maimonides, in his fascinating review of the early life of Abraham, writes: "...and he reasoned with each and every person according to that person's intelligence, until he convinced him of the truth." (Mishneh Torah, Hilchot Avodah Zara, 1:3) Again, when instructing us of our duties at the Passover seder, he tells us that it is a mitzvah to relate the story of the Exodus to each child according to his or her intellectual ability. A very young child must be told stories, one with limited mental capacity must be given concrete

examples, older and wiser children can be taught in a more abstract fashion. "Everything must be done according to the particular intelligence of the child." (Mishneh Torah, Hilchot Chametz U'Matza, 7:2)

Among my favorite essays on the subject of education was the one written by the late Rabbi Elimelech Bar Shaul, once the Rabbi of Rehovot. He wrote, "If we give more to one who is only capable of receiving less, then we have given him nothing. And if we give less to one who can receive more, we have failed our mission, and worse—the student may come to think that there is no more, or that there is no more for him."

Giving too much to one with a lesser capacity can frustrate him irremediably. Giving too little to one with a greater capacity shortchanges him and cheats him, and worse—may alienate him forever.

Jewish mystics see human differences as but part of the Almighty's cosmic design. Thus, Rabbi Yaakov Moshe Charlap, a mystic in the tradition of his master, Rav Kook, writes: "There is no duplication in the universe. Just as no two people are perfectly alike, so there are no two things, in all of universe, that are alike. Each person, like the grains of sand on the seashore, has a special quality and a special novelty.

Mystic or realist, appreciating our differences is our vital task as Jews, as human beings, and as residents of the Almighty's cosmos. ■



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Family, Faith and Freedom

If you want to understand what a book is about, look carefully at how it ends. Genesis ends with three deeply significant scenes.

First, Jacob blesses his grandsons, Ephraim and Manasseh. This is the blessing that Jewish parents use on Friday night to bless their sons. My predecessor Lord Jacobovits used to ask, why this blessing of all the blessings in the Torah? He gave a beautiful reply. He said, all the others are from fathers to sons – and between fathers and sons there can be tension. *Jacob's blessing of Ephraim and Manasseh is the only instance in the Torah of a grandparent blessing a grandchild.* And between grandparents and grandchildren there is no tension, only pure love.

Second, Jacob blesses his twelve sons. There is discernible tension here. His

blessings to his eldest three sons, Reuven, Shimon, and Levi, read more like curses than blessings. Yet the fact is that he is blessing all twelve together in the same room at the same time. We have not seen this before. There is no record of Abraham blessing either Ishmael or Isaac. Isaac blesses Esau and Jacob separately. The mere fact that Jacob is able to gather his sons together is unprecedented, and important. In the next chapter – the first of Exodus – the Israelites are, for the first time, described as a people. It is hard to see how they could live together as a people if they could not live together as a family.

Third, after the death of Jacob, the brothers asked Joseph to forgive them, which he does. He had also done so earlier. Evidently, the brothers harbour the suspicion that he was merely biding his time until their father died, as Esau at one point resolved to do. Sons do not take revenge within the family while the father is alive – that seems to have been the principle in those days. Joseph speaks directly to their fears and puts them at rest. “You intended to harm me but God intended it for good,” he says.

The Torah is telling us an unexpected message here: *the family is prior to all else*, to the land, the nation, politics, economics, the pursuit of power and

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the accumulation of wealth. From an external point of view, the impressive story is that Joseph reached the heights of power in Egypt, the Egyptians themselves mourned the death of his father Jacob and accompanied the family on their way to bury him, so that the Canaanites, seeing the entourage said, “The Egyptians are holding a solemn ceremony of mourning” (Gen. 50:11). But that is externality. When we turn the page and begin the book of Exodus, we discover that the position of the Israelites in Egypt was very vulnerable indeed, and all the power Joseph had centralised in the hands of Pharaoh would eventually be used against them.

Genesis is not about power. It is about families. Because that is where life together begins.

The Torah does not imply that there is anything easy about making and sustaining a family. The patriarchs and matriarchs – Sarah, Rebecca and Rachel especially – know the agony of infertility. They know what it is to wait in hope and wait again.

Sibling rivalry is a repeated theme of the book. The Psalm tells us “how good

and pleasant it is for brothers to dwell together.” It might have added, “and how rare.” Almost at the beginning of the human story, Cain kills Abel. There are tensions between Sarah and Hagar that lead to Hagar and Ishmael being sent away. There is rivalry between Jacob and Esau, and between Joseph and his brothers, in both cases coming close to murder.

Yet there is no diminution of the significance of the family. To the contrary, it is the main vehicle of blessing. Children figure as central to God’s blessing no less than the gift of the land. It is as if the Torah were telling us, with great honesty, that yes, families are challenging. The relationship between husband and wife, and between parent and child, is rarely straightforward. But we have to work at it. There is no guarantee that we will always get it right. It is by no means clear that the parents in Genesis always got it right. But this is our most human institution.

The family is where love brings new life into the world. That in itself makes it the most spiritual of all institutions. It is also where we have our most important and lasting moral education. To quote Harvard

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political scientist, the late James Q. Wilson, the family is “an arena in which conflicts occur and must be managed.” People within the family “love and quarrel, share and sulk, please and disappoint.” Families, he says, “are the world in which we shape and manage our emotions.”¹

The Torah guides us through areas that have been identified in the 20th century as the most important arenas of conflict. Freud saw the Oedipus complex – the desire to create space for yourself by removing your father – as one of the primary drivers of human emotion. Rene Girard saw sibling rivalry as a, perhaps the, source of human violence.²

I have argued that the story of the Binding of Isaac is directed precisely at the Oedipus complex. God does not want Abraham to kill Isaac. He wants him to relinquish ownership of Isaac. He wants to abolish one of the most widespread beliefs of the ancient world, known in Roman law as the principle of *Patria potestas*, that parents own their children. Once this has gone, and children become legal personalities in their own right, then much of the force of the Oedipus complex is removed. Children have space to be themselves.

I have argued also that the story of Jacob’s wrestling match with the angel is directed against the source of sibling

1 James Q. Wilson, *The Moral Sense*, Free Press, 1993, 162.

2 Rene Girard, *Violence and the Sacred*, Johns Hopkins University Press, 1977.

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rivalry, namely *mimetic desire*, the desire to have what your brother has because he has it. Jacob becomes Israel when he ceases wanting to be Esau and instead stands tall as himself.

So Genesis is not a hymn to the virtue of families. It is a candid, honest, fully worked-through account of what it is to confront some of the main problems within families, even the best.

Genesis ends on these three important resolutions: first, that grandparents are part of the family and their blessing is important. Second, Jacob shows it is possible to bless all your children, even if you have a fractured relationship with some of them. Third, Joseph shows it is possible to forgive your siblings even if they have done you great harm.

One of my most vivid memories from my early days as a student was listening to the BBC Reith Lectures in 1967. The Reith lectures are the BBC's most prestigious broadcast series: the first to deliver them was Bertrand Russell in 1948. In 1967 the lecturer was the Cambridge Professor of Anthropology, Edmund Leach. I had the

privilege of delivering these lectures in 1990.

Leach called his lectures *A Runaway World?*, and in his third lecture he delivered a sentence that made me sit up and take notice. "Far from being the basis of the good society, the family, with its narrow privacy and tawdry secrets, is the source of all our discontents."³ It was an important sign that the family was about to be dethroned, in favour of sexual liberation and self-expression. Rarely has so important an institution been abandoned so thoroughly and so lightly.

In the decades that followed, in many parts of society, cohabitation replaced marriage. Fewer people were getting married, they were getting married later, and more were getting divorced. At one point, 50% of marriages in America and Britain were ending in divorce. And 50% of children were being born outside marriage. The current figure for Britain, is 42%.

The consequences have been

3 *Edmund Leach, A Runaway World?, Oxford University Press, 1967.*

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widespread and devastating. To take one example, the birth rate in Europe today is far below replacement rate. A fertility rate of 2.1 (the average number of children born per woman of the population) is necessary for a stable population. No country in Europe has that rate. In Spain, Italy, Portugal and Greece, it is down to 1.3. The overall average is 1.6. Europe is maintaining its population only by immigration on an unprecedented scale. This is the death of Europe as we knew it.

Meanwhile in the United States, a significant part of the population is living in neighbourhoods with few intact families, disadvantaged children, damaged neighbourhoods, poor schools, few social facilities, and a desperate shortage of hope. This, for sections of America, is the end of the American dream.⁴

People who look to the state, politics and power, to deliver the good, the beautiful and the true – the Hellenistic tradition – tend to regard the family and all it presupposes in terms of fidelity and responsibility as a distraction. But for people who understand not just the importance of politics but also its limitations and dangers, relationships between husband and wife, parent and child, grandparent and grandchildren, and siblings, are the most important basis

4 This is the thesis of two important books: Charles Murray, *Coming Apart*, Crown Forum, 2012, and Robert Putnam, *Our Kids*, Simon & Schuster, 2015. See also Yuval Levin, *The Fractured Republic*, Basic Books, 2016.

of freedom. That is an insight that runs all the way through Alexis de Tocqueville's *Democracy in America*, summed up in his statement that "as long as family feeling was kept alive, the opponent of oppression was never alone."⁵

James Q. Wilson put it beautifully: "We learn to cope with the people of this world because we learn to cope with the members of our family. Those who flee the family flee the world; bereft of the former's affection, tutelage, and challenges, they are unprepared for the latter's tests, judgements, and demands."⁶

That, surprisingly, is what Genesis is about. Not about the creation of the world, which occupies only one chapter, but about how to handle family conflict. As soon as Abraham's descendants can create strong families, they can move from Genesis to Exodus and their birth as a nation. I believe that family is the birthplace of freedom. Caring for one another, we learn to care for the common good.

Shabbat shalom ■

Covenant and Conversation 5780 is kindly supported by the Maurice Wohl Charitable Foundation in memory of Maurice and Vivienne Wohl z"l.

These weekly teachings from Rabbi Sacks are part of the 'Covenant & Conversation' series on the weekly Torah reading. Read more on www.rabbisacks.org.

5 *Democracy in America*, 340.

6 *The Moral Sense*, 163.



PROBING

BY RABBI NACHMAN (NEIL) WINKLER
Faculty, OU Israel Center

THE PROPHETS

As we have pointed out in these pages and as many of us learned in our younger years, the purpose of the haftarah is to remind the listener of events or a theme that is found in the weekly parasha or, at times, a thought that is meant to connect to the theme or mood of a specific time of year. Our haftarah this week certainly does that as it describes the final words of David HaMelech to his son and successor on the throne, Shlomo, while the parasha details the final words of Ya'akov Avinu to his sons, including Yosef who, seemingly, has stepped into the role of the leader of the family of Israel. Indeed, a similar choice for haftarah was made by our Chachamim for the parasha of Chaye Sarah in which we read of the final days of Avraham Avinu, that choice being the perek that immediately precedes our haftarah, for it too, like this week's selection, tells of the final days of David.

We are, however aware of the striking contrast between the blessings given by our patriarch in the parasha, and the vengeful words that David leaves to his son in our haftarah. I submit that such feelings may be understandable, but are based upon misconception. The idyllic scene of the elderly father calling his children around his deathbed to bless them all, is highly incompatible with the reality of a intrigue-filled royal palace

struggling to secure the throne of a young king whose brother had just formed a cabal to unseat him.

This is the reality of the second perek in M'lachim A. And unless we understand the events that preceded the final days of David, we will never understand why he gives this seemingly "harsh" advice to his son.

The dying king tells his successor that he must carefully watch Shim'i ben Gera who cursed David when the King was fleeing from Yerushalayim, attempting to escape his rebellious son, Avshalom. Shim'i committed a terrible sin-but was it unforgivable? Why did David tell Shlomo to put him to death? Was there no room for mercy for a man who had apologized to David and greeted his return to Yerushalayim with one thousand men from his tribe of Binyamin?

The answer is a resounding NO! Shim'i's offensive words were not the primary reason for the capital punishment that was advised. Shim'i was a leader in the tribe of Benjamin-a tribe whose support was crucial for David-for it was the tribe of Sha'ul from whom David inherited the throne (as son-in-law). The resentment against David from that tribe was fully understandable and yet, over the years, David had won their support. Shim'i's act of defiance was an act of rebellion that



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could well have turned his tribe against David. The threat he posed to the young king's reign was real. And so, wisely, the father told his son to keep an eye on this rebel and, at the first sign of defiance, to have him killed. Which is exactly what happened.

Yoav, with a powerful military following and a dangerous independent spirit could not be ignored. He too was a threat to a peaceful succession to the throne and to the establishment of a Davidic dynasty.

David's second "target" was his former chief-of-staff, Yoav. We are naturally troubled by his advice since Yoav was a faithful general for David throughout his reign, fighting his battles and removing his enemies. Furthermore, he was David's nephew (!!!), son of David's sister, Tzruya. How can we understand

or accept David's directive "Lo tored seivatu b'shalom", "Do not let him die peacefully"?

Here too there was an ample reason. On quite a number of occasions, Yoav acted independently of the King, often in a way that undermined David's specific wishes and plans. David mentions a few of those actions (the murder of the generals Avner and Amasa) but throughout Sefer Shmuel we find David criticizing Yoav and even cursing him (Shmuel B 3; 29). And when David was in his weakest state, Yoav's independence led him to join Adoniah's rebellion hoping to undermine David's decision to place Shlomo on the throne. Yoav, with a powerful military following and a dangerous independent spirit could not be ignored. He too was a threat to a peaceful succession to the throne and to the establishment of a Davidic dynasty. He too had to be dealt with.

There are times when reading the haftarah alone can give us only a partial story. If we want to truly understand of nevi'im, I advise everyone to open the Sefer HaSefarim and learn. ■



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יששכר חמור גרם רבץ בין המשפתיים (בראשית מט:יד)

Yissachar is a bony donkey, lying between the boundaries. (Bereshis 48:14).

What positive characteristic is the Torah emphasizing by referring to Yissachar as a donkey? The Gemara in Avoda Zara (5a) states that a man should approach Torah like an ox and a donkey. (l'olam yasim adam atzmo al divre torah k'shor la'ol u'kchamor l'masa). What is the difference between an ox and a donkey and why does the Gemara state that we need to act like both an ox and a donkey in the way we approach the study of Torah?

The Chafetz Chaim explains the nuance between an ox and a donkey with respect to Torah. An ox is a strong animal and is used to prepare the field for planting. The donkey is used to carry the produce from the field after it is ripe. With respect

to work in a field, the ox is pre and the donkey is post. Similarly, with respect to Torah, we have to properly prepare, toil and work hard at mastering the material (like the ox). We have to buy sefarim, find a chavrusa and set aside time to learn. But that is not enough. After we learn, we have to place what we learned in our heart and carry it with us (like a donkey) so we can continuously practice and implement what we have learned. It is not enough for a person to go through *shas*, but the *shas* has to go through the person. The learning can't stay in the *sefer*. It has to be a *toras chaim*, where the Torah comes alive within me.

On Yom Kippur the Kohen Gadol immerses in a *mikva* five times and washes his hands and feet ten times. The last time he washes is after he places on his own clothes. Why does he have to wash his hands and feet again? He completed his *avoda* and is going home. Why is the Kohen Gadol undergoing an additional *tahara* process on his way out? Rav Schwab suggests that the message is clear. The Kohen Gadol just performed

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a holy ritual and is on a spiritual high. He cannot feel as if he is done and can get on with his life as he did yesterday. He can't leave it in the *Mikdash*. He has to purify himself on the way out so he can take it home with him! This is the *Chamor* (donkey) aspect with respect to internalizing a spiritual experience.

Similarly, when Yaakov awakes from his dream in Parshas Vayetzei, and recognizes his location he states: "ein ze ki im beis elokim, v'ze sha'ar hashamayim". Yaakov refers to the Makom HaMikdash as both a *bayis* (house) and a *sha'ar* (gate). How could one location be both a house and a gate? A *Bayis* is an ultimate destination, an ends. We embark on a journey and we arrive at our destination – a house. A *sha'ar*, on the other hand, is not a place we go **to**, but something we go through. A gate is a means, not an ends.

The *Beis HaMikdash* was both a House and a Gate. It was a *bayis* in that it was a place we went to in order to worship Hashem. But it was also a gate — we took the inspiration we experienced in the Mikdash back home with us.

As an ox prepares a field, we need to prepare ourselves for the study of Torah and the performance of mitzvos. As a donkey, after we learn or experience a spiritual high, we must internalize and carry that moment with us— otherwise we will not reap the fruits of our labor. Yissachar is depicted not only as a talmid chacham, who was engaged in learning, but one who *brought it home* and implemented what he learned. ■

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A Rebuke or a Blessing?

Dispersion and poverty; can we imagine this to be a *brachah*? Shimon and Levi. Their anger is cursed, they don't receive a proper portion in Israel, they are relegated to be teachers and scribes among *Am Yisrael*. How are we to reconcile this *brachah* with the *passuk* that tells us that *Yaakov Avinu* blessed all the tribes "each according to their blessing he blessed them" (*Vayechi 49:28*). What type of blessing is found here? Further, how can assigning a tribe that has a predisposition to anger to be teachers of children be a blessing at all?

In truth, Rav Wolbe in *Shiurei Chumash* teaches that the greatest blessing to give a person is self-knowledge; an awareness of one's strengths and weaknesses. *Chazal* tell us that one of the first questions a soul will be asked at the time of Judgement is what its name is. A "*shem*" is the essence of a person's *neshamah*. One is not simply being asked a piece of information, one is being asked, "what was the origin of your behavior and actions?" Each person possesses one key positive *middah* and one key negative *middah* that are the determining factor in his development.

When one is conscious of his strengths, it has the power to propel him forward in overcoming challenges. For example, if one's *middah* is truth and an opportunity to do a *chesed* becomes available, then even if one is lazy and inclined to procrastinate, the recognition of truth that the *chesed* must be done will enable him to overcome his negative *middah*. Highlighting the core negative *middah* for Shimon and Levi enabled them to be more in control of their actions.

The strength of these tribes will be the source of courage and Jewish pride enabling our survival

Although Shimon and Levi displayed the *middah* of anger in destroying the city of Shechem, there was a positive *middah* that they exhibited simultaneously. Rav Yaakov Kaminetsky, in *Emes Leyakov*, notes that this quality was one of concern and responsibility. A good teacher is one who cares that each student not only knows the information being taught, but cares that each student is growing and is attended to emotionally. Rav Schwartz, in *Da Et Talmidecha*, exhorts teachers to mark down each students' strong points and weak points in their grade book, and

to chart over the course of the year how each student is changing and developing in those areas. It is clear then, that these *shevatim* were blessed with the ability to use this quality to impact future generations.

Rav Hirsch sees a far-reaching blessing in these tribes that possess fierce passion, who are scattered among the other tribes. The distribution of Shimon and Levi will result in their intermingling with all of *Am Yisrael*. He explains that when the Jews will be in *galus* and downtrodden among the nations, the strength of these tribes will be the source of courage and Jewish pride enabling our survival. What seems to be a curse will essentially be a blessing in disguise to keep the spirit of the Jew blazing and alive. ■

For these I weep על אלה אני בוכיה

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Land of the Living

Late in the Summer of 1939, a Jew from Vienna enters the office of a local travel agency. Taking out a wad of cash, he whispers, “I would like to buy a one-way ticket to get out of here as soon as possible.”

“Where to?” Asks the clerk.

“Let me take a look at your globe please.”

The Jew starts examining the globe, identifying possible destinations around the world. Each time the Jew suggests a location, the agent raises an objection: this country has closed its borders, this one requires entry visa, that one won't admit Jews, the next has a waiting list a decade long, etc.

Facing the reality that there is nowhere to go, the Jew looks up with despair and says, “Maybe you have a different globe for me to choose from?”

~“Vayechi Yaakov...And Jacob lived

seventeen years in Egypt.”(47:28)

Reunited with his family, Yaakov Avinu lives out the last chapter of his life in *chutz laaretz*. In advance of their descent to Egypt, a land of idolatry and impurity, Hashem appeared to Yaakov Avinu *b'maros laila*, “in a night vision”. Our Sages explain this means he was gripped with fear by the impending darkness of Exile. The Netziv explains that Yaakov was concerned that his children and descendants would lose their moral bearings on foreign soil, and disconnected from the holiness of the Land of Israel, would not be able to perpetuate authentic *Yidishkeit*. The *Ribbono Shel Olam* assures Yaakov Avinu that our descent to Mitzrayim would be the next step in the fulfillment of the *Brit bein haBetarim*, “the Covenant of the Parts” witnessed by Avraham Avinu. The *Brit bein haBetarim* foretold not only exile, slavery and suffering, but a subsequent return to *Eretz C'naan* and inherit the Promised Land.

“I will walk before G-d in the lands of the living.”(Tehillim, 116)

Rashi: “This refers to Eretz Yisrael.”

The Land of Israel is called *Eretz haChayim*, “The Land of the Living” (Iyov 28). While Hashem had promised that his offspring would continue to exist,

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Yaakov was concerned that outside of Eretz Yisrael they would have ‘*chayim*’, lives of spiritual depth and meaning. The opening pasuk of our sedra thus presents a *chidush*, new insight: beyond physical ‘survival’, there is a level called ‘living’, even in *chutz laAretz*, the world outside Israel.

To reveal G-dliness in the four corners of the world

Reb Nachman of Tcherin, a close disciple of Reb Noson Breslover explains: “An environment more ideal than the Chosen Land does not exist for the eternal development and growth of the Chosen People.” As the heart pumps blood, life and vitality to the organs of the body, and as Shabbos is the source of blessing for the days of the week — Eretz Yisrael is the source of *chiyus*, vitality for the whole world.

The “life” that Yaakov was able to experience in Mitzrayim was drawn from Eretz Yisrael. Wherever a Jew expresses their Yidishkeit, learns Torah, fulfills a mitzvah, they are drawing from *kedushas Eretz Yisrael*, the eternal holiness rooted in Eretz Yisrael. This animates our temporary Jewish “life” in *chutz la’aretz*. Yet, no matter how strong the *yeshivos*, kosher restaurants and communities of the modern equivalents of Goshen may be, we must always remember that “life” in Exile is a *chidush*, a novelty. Our descent and dwelling outside the Land is unnatural.

The recent resurgence of open, unabashed anti-semitism across the globe is far from shocking. We have seen this before: the horrific murders of Jews in Pittsburgh, Poway and Jersey City, antisemitic violence in Monsey and Crown Heights, and desecrations of synagogues and Jewish cemeteries in Los Angeles, Omaha and France, are reminiscent of scenes that have been seared into our collective consciousness and memory for generations. Exile from the Holy Land and the pain of *galus* is an essential part of our story; throughout the Torah and the books of the Nevi'im, we are repeatedly assured that G-d would always be with us, even in a place of great darkness and suffering.

Our collective purpose is to reveal G-dliness in the four corners of the world, to fill the world with light. We sacrifice for the sake of being *marbeh k'vod Shamayim*. We are living in extraordinary times. As the final stages of Galus and the next stages of Redemption unfold before our eyes, and *kibbutz galuyot*, the ingathering of the exiles is in full swing, we are reminded once again that the Chosen People are meant to be in the Promised Land. There is no “other globe”.

May Am Yisrael be blessed wherever we are, and wherever we are, may we be safe, and we all be connected to the Kedusha of Eretz Yisrael. And may we all be on our way back Home, to the Land of the Living.

“Wherever I am going, I am going to Eretz Yisrael.” (Rebbe Nachman of Breslov) ■

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VAYCHI describes the most
exalted 'job' of a Yisrael:
'The scepter will not depart
from Yehuda, nor legislation
from his descendants...' (49:10)
cont. bottom THU column

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Jan 12th • ט"ו טבת

9:00am Rabbi David Walk
T'HILIM

10:00am • L'AYLA

Mrs. Sylvie Schatz

Tomer Devorah

Applied to Modern Times

10:15am

Rabbi Aharon Adler
Haftara of the Week

11:15pm

Rabbi Yitzchak Breitowitz
Wisdom for Life - Mishlei

12:00pm Rabbi Chaim Eisen
KUZARI

2:00pm

Rabbi Ephraim Sprecher
Were Yosef's brothers in denial?

8:00pm

Rabbi Mordechai Machlis
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MONDAY • יום ב'

Jan 13th • ט"ז טבת

9:15am (part of Tanach
program - see flyer/ad)

Mrs. Pearl Borow
The Seven Prophetesses

9:30am & 10:30

Mommy & Me with Jackie

10:30am

Rabbi Aaron Goldscheider
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11:30am

Rabbi Shmuel Herschler
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see to the left

1:45pm Mrs. Pearl Borow
Women in Tanach

2:45pm Rabbi Zev Leff
Pirkei Avot

3:30pm Phil Chernofsky
Mishna, Mitzvot & more

3:00pm

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5:20pm Pri Chadash
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TUESDAY · יום ג'**Jan 14th · י"ד טבת**

9:00am

Rabbi Yitzchak Breitowitz
Minchat Chinuch

9:15am - L'AYLA

Mrs. Shira Smiles
Torah Tapestries

10:30am

Rabbi Shmuel Goldin
Parshat HaShavua

11:30am

Mrs. Shprintzee Rappaport
T'FILA see flyer/ad elsewhere

11:30am

Rabbi Aharon Ziegler
Contemporary Halacha Topics

11:30pm - Women's T'hilim

12:15pm - Welcome Back!

Rabbi Neil Winkler
history is HIS STORY1:45pm Dr. Deborah Polster
DA MA L'HASHIV - The 2nd Aliya**VIDEO - Tuesday, Jan 14th**
2:00pm • 3¼ hrs**Wallenberg: A Hero's Story**
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3:00pm Verna's Knitting Club

7:30pm Parshat HaShavua
Dr. Avivah Gottlieb-Zornberg**WEDNESDAY · יום ד'****Jan 8th & 15th****YOM IYUN in Jewish Thought**

9:15am

Rabbi Shimshon Nadel
Medina & Halacha

10:15am

Rabbi Anthony Manning
Contemporary Issues
in Halacha & Hashkafa11:30am Rabbi Alan Kimche
Derech HaShem

12:40pm until Mincha

Rabbi Sam Shor
Modern Masters

2:00pm

Mrs. Pearl Borow
The transmission of Torah
via Pirkei Avot**Chumash with Meforshim**Jan 15th - 4:30pm
Jewish Values thru Film
See flyer/ad elsewhere**VIDEO - Wednesday, Jan 15**

2:00pm • 1¼ hrs, Heb/Eng subs

FOOTNOTE (2011) - Rivalry between two Talmudic scholars - one esteemed, the other ignored - one the father, one the son. But the disregarded one wins the Israel Prize! Or does he? A poignant, thought-provoking ISRAELI FILM about values. Filmed in Jerusalem neighborhoods! Nominated for Best Foreign Film Oscar, winner of MANY awards.7:00pm Rabbi Yonatan Kolatch
Topics in Parshanut7:00pm Rabbi Chaim Eisen
Meaning & Mission of
the Chosen PeopleJan 8th • 7:30pm
Are we the Pinnacle of Creation
or Here by Chance?
Speaker: Dr. Ephraim Greenfeld**THURSDAY · יום ה'****Jan 9th & 16th**Jan 16 - 9:00am Rabbi Ari Kahn
Parshat HaShavua

9:00am

Dr. Avivah Gottlieb-Zornberg
Parshat HaShavua

Jan 9th - 10:10am

Rabbi Baruch Taub - Thursday
the Rabbi Gave His Drasha

11:30am

Rabbi Shai Finkelstein
Unlocking the Messages of Chazal

12:00pm

Rabbi Shmuel Herschler
Book of Melachim

2:00pm

Rabbi Ephraim Sprecher
Current Events in the Sedra & Haftara
*Thank you Yehuda Lave for your support*8:00pm Rabbi Avrum Kowalsky
The Book(let) of Hoshei'a*Mazal Tov to Devra & Gidon Ariel and family on the birth of a grandson**מזל טוב - ברכה ומעלה
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cont. from Schedule Notes column

Top 'job' of the Levi'im: 'The following is the service of K'hot's descendants in the Mishkan. It is the holy of holies.' (Bamidbar 4:4)

These two p'sukim have the same gimatriya (2472).

What do we learn from a Gimatriya Match? Not necessarily anything. They aren't meant to prove anything, but they are nice to find.

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10:15 AM- 11:15 AM

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OU KASHRUT PAGE



Question: *What is the status of lactose and whey? Are they considered to be milchig?*

Answer: The Gemara (Chullin 114a) relates that one who eats beef that was cooked with “*mei cholov*” (milk-water) did not violate a Torah prohibition. The *Rosh* (Chullin 8:51) explains that this is because the Torah only forbids cooking meat with milk if the milk is in the form it came from the cow, i.e. if it contains the milk solids. There is a discussion in *Shulchan Aruch* (YD 87:8) as to the exact definition of *mei cholov*. Some define it as whey. (Whey is a liquid byproduct of cheese, which separates when the milk is curdled. Liquid whey is rich in two elements: a) whey protein solids, and b) lactose, which is a sugar.) According to this opinion, on a Torah level, whey would be considered pareve, but it would still be forbidden to mix whey and meat as a matter of Rabbinic decree. However, the *Rosh* writes that whey must be categorized like regular milk, since it still contains some milk solids. According to the *Rosh*, it cannot be considered *mei cholov* until all solids have been removed from

the liquid. After extracting the protein solids, the remaining liquid is known as whey permeate. If the water component of whey permeate is evaporated, the remaining powder is lactose. There is no Biblical prohibition to eat meat cooked with whey permeate or lactose, though it is forbidden on a Rabbinic level. ■



Tuesday, December 31

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Thursday, January 9

Rabbi Shai Finkelstein's shiur

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SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

Our *Sedra* this week marks the conclusion of *Sefer Breisheet*, and the conclusion of the life of our third patriarch *Yaakov Avinu*. As each of *Yaakov's* children gather around him to receive his parting blessings, two of the brothers seemingly receive a final rebuke for past misdeeds.

The *Torah* tells us: (Breisheet 49:5-7)

“*Shimon* and *Levi* are brethren whose weapons are tools of lawlessness. Let not my person be included in their council, and my honor not be counted in their assembly. For when angry they slay men, and when pleased they injured oxen. *Arur Apam Ki Az*- Cursed be their anger so fierce, *V'evratam Ki Kashata*- and their wrath so relentless. *Achalakeim B'Yaakov*-they will be divided among *Yaakov*, *V'Afitzeim B'Yisrael*- and dispersed within *Yisrael*. “

This, at face value, seems as though *Yaakov Avinu* is rebuking both *Shimon* and *Levi* for their response in acting out against *Shechem* following the abduction and assault of their sister *Dina*. *Shimon* and *Levi* are both outraged, and seek vengeance by killing all the male inhabitants of the city, and rescuing their sister.

However, the *Chatam Sofer* offers a unique, even surprising explanation of

Yaakov's words- *Achalakeim B'Yaakov*-they will be divided among *Yaakov*, *V'Afitzeim B'Yisrael*-and dispersed within *Yisrael*. “

“*The words they will be divided and dispersed, are referring not to Shimon and Levi, rather to the words ‘anger’ and ‘wrath’. Meaning, their anger and wrath should be divided and dispersed! Since none of the other tribes took any action on Dina’s behalf, had they too acted, perhaps Shimon and Levi might not have taken such extreme measures in expressing their outrage and concern - had that anger and wrath been more evenly distributed....”*

The *Chatam Sofer's* powerful insight has particular meaning and relevance given the many difficult acts of violence experienced by our Jewish brethren across the world. Whenever any member of *Klal Yisrael* is in danger or has been harmed, the expressions of support, of outrage, of ensuring that safety is restored - that responsibility lies with each and every one of us to speak out, to lend our voice, to take action and to ensure these acts of violence cease.

Yehi Ratzon, may the spirit of unity and solidarity which we must express in response to these challenging recent events, serve to remind us that *Klal Yisrael* must stand united as one in all times and circumstances. ■



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RABBI AARON

Editor, Torah Tidbits

GOLDSCHIEDER

To Fall and Rise Again

It is not common to find the towering talmudist, Rabbi Joseph Soloveitchik zt”l, citing a chassidic *vort* (insight). However, regarding this week’s parsha, the Rav was fond of quoting the following teaching from Kotzker Rebbe, Rebbe Menachem Mendel Morgenstern (1787-1859).

As the book of Bereshit comes to a close Yaakov gathers his children around his deathbed. He offers each child a blessing. Yaakov turns to his son Yehuda and says: ‘*Gur Aryeh Yehuda*’, Judah is a lion, ‘*kara ravatz k’aryeh*’, he stooped down and he crouched as a lion...”. The Kotzker Rebbe commented: “Yehuda is a lion not only when he stands upright, but even when he falls, even when he makes a mistake, even if he displays intervals of cowardice, he remains a lion.” (The Rav, *Thinking Aloud*, *Sefer Bereshit* p. 399).

What did the Kotzker Rebbe intend to express? What is it about this seemingly simple insight that resonated with Rabbi Soloveitchik?

Yehuda commits errors. He makes

mistakes. However, whenever he falls he doesn’t collapse. He even finds a way to rise again. He is able to harness perhaps the most crucial characteristics needed to withstand the vicissitudes of life: The power of resilience. Yehuda represents resoluteness and the ability to forge ahead after failure and defeat.

Let us recall two episodes from the life of Yehuda. Rashi identifies Yehuda’s first failure (*Rashi, Bereshit* 38:1): “Yehuda’s brothers removed him from his rank...”. Following the dramatic episode of the sale of Yosef the brothers turn to their brother Yehuda and place the blame on him. The brothers witness the unbearable pain they had inflicted on their father and now hold Yehuda responsible. If only Yehuda would have intervened and protected Yosef instead of recommending that he be sold, they argue, they would never have removed him from the household of Israel. The Torah says, “And it came to pass at that time that Yehuda went down from his brothers” (Bereshit 38:1). The brothers lost respect for him. Yehuda was forced to move away; he was ostracized from his own home.

Far away from his dear father and brothers, ashamed, Yehuda is left without support and family. Nevertheless, he has the wherewithal to begin a new chapter

in his life. He marries. He begins a family. He finds new friends and even a new occupation.

A second major misstep in the life of Yehuda: the embarrassing moment when he is discovered to have been the individual who solicited a harlot. At that moment of humiliation, Yehuda could have responded in a multitude of ways. He could have denied Tamar's claim. He could have fled town. Yehuda remains a lion. "And Yehuda said, 'She is more righteous than I'" (Bereshit 38:26). He does not attempt to rationalize his misdeed. On the contrary, he credits Tamar. He picks up the pieces after a shameful incident and raises himself to even greater heights.

We fast forward to the final standoff between Yehuda and the viceroy of Egypt. The brothers are on the verge of potentially leaving Binyamin behind. One brother emerges valiant: 'Vayigash elav Yehuda', "And Yehuda approached him" (Bereshit 44:18). The courage of a lion. Even after he stumbles. Even after he shamefully errs, Yehuda finds a way to make a comeback. The mistake he made the first time, leaving his brother Yosef behind, he will not commit again.

The name Yehuda is the name designated for the Jewish people - we are called *Yehudim*. Apparently, Yehuda's attribute of resilience is one of our people's most precious commodities. The Jewish nation has demonstrated time and time again the ability to brush ourselves off following degradation, suffering, and shame - and restart, rebuild, and reignite

ב"ד



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How did Yehuda access the power to push through each time he found himself demeaned and disgraced? The answer to this question does not appear obvious from the text. The eminent Rebbe of Ger, *Sfat Emet*, proposes an interesting suggestion based on the name Yehuda itself. The letters of Yehuda's name contain all the letters contained in God's holy name (*yud, heh, vav, heh*) with the addition of one letter: *daled*. The letter *daled* symbolizes lowliness and poverty (from the root *dal*). The Rebbe of Ger teaches that even in Yehuda's lowest moments he never lost sight of God's providence and closeness. His continuous faith in the Almighty gave him the added stamina needed to withstand his defeats and to rise again (*Sfat Emet, Parshat Vayigash* 5648, s.v. *Vayigash*).

When Rabbi Aaron Soloveitchik (1917-2001) of Yeshiva University, was six years old, he was standing and *davening* on a fast day next to his illustrious father, Rabbi Moshe Soloveitchik (1842- 1928).

The ark was open and the congregation was reciting the prayer responsively. As Reb Moshe cried out each verse with emotion, little 6-year-old Aaron recited them with as much fervor as a six-year-old can muster.

When they came to the verse, "*Do not cast us away in old age*", Reb Moshe exclaimed it with the same passion as the other verses. The little boy, however, lowered his voice and recited the verse almost in an undertone.

After the prayers Reb Moshe said to his son, "I noticed that there was one verse that you did not say with the same enthusiasm that you said the others." Little Aaron was surprised at his father's attentiveness. "Father," he replied, "those words are not for me. I'm only six years old!"

Reb Moshe smiled at his son's perception and said, "Let me tell you what intent lies in these words besides their literal meaning. At times when an elderly person is confronted with a challenge he says, 'I am too old and tired to deal with this problem. Let others take charge. I don't have the strength.'

"With older people," said Reb Moshe, "it is understandable. But sometimes even young people give up when they have a problem or face difficulties. They say, 'I can't deal with it. I'm too tired and it's too hard.' They have been smitten with the mindset of the elderly. We therefore ask God, "Do not let us develop the attitude of those elderly people who have lost their enthusiasm to accomplish." (As told by Rabbi Chaim Soloveitchik shlit"a, Rav Aharon's zt"l son)

Rabbeinu Bachya (1255-1304) in his classic Torah commentary suggests an intriguing idea. He says that in the entire blessing of Yehuda every letter of the Torah is employed except for one, the letter *zayin*. *Zayin* literally means weapon (as in *kli zayin* - weapon of war). This alludes to the descendants of Yehuda who will bring redemption, not by engaging in conventional war, but rather through metaphysical and miraculous victories

(*Rabbeinu Bachya, Parshat Vayechi*).

We can offer another angle regarding Rabbeinu Bachya's discovery. Yehuda's greatest victories were a result of his inner strength and boldness. He does not rely on external means to obviate his battles, his setbacks and defeats. He turns inward. He leans on his own convictions, principles, and faith in Hashem; facing each hurdle with perseverance and remarkable resilience.

Yaakov's last words to his sons constitute more than mere blessings, they represent a prophetic aspiration intended to be actualized by the descendants of Israel; namely, by each one of us. Yehuda serves as a paradigmatic figure and inspiration for all time. Because of his steadfast commitment to persist and constantly improve, he was able to rise up even when faced with momentary disgrace. He was a person whose self assurance projected him to stay on course, continue ahead, and achieve greatness. ■

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“Chesed Shel Emet” or “Chesed Im Emet”?

In our Parsha, Yaakov makes Yosef swear that he will take his bones to Eretz Yisrael after his demise. It was a credible request but an appeal impregnated with danger.

Yaakov, we recall, had told Pharaoh that he was a stranger in Egypt and, indeed, his original intention had been to stay only so long as there was a famine in Canaan. Now our Parsha begins by telling us that Yaakov “lived in the land,” intimating that his stay was for the long haul. Pharaoh had been very kind to Yaakov, so it would be an affront to the king to ask to be buried outside of Mitzrayim.

Nevertheless, several rabbinic commentaries explain Yaakov’s reasoning: (1) Our forefather knew of the forthcoming plague of lice that would infect his body in the Egyptian soil. (2) He wished to be ready for the resurrection of the soul that could only happen with ease in Eretz Yisrael. (3) Yaakov did not want his tomb to be turned into an Egyptian

shrine. We could add that “R. Anan said, ‘whoever is buried in the Land of Israel is deemed to be buried under the altar’” (Ketuvot 111a).

With this understanding of Yaakov’s motives, we might better understand the exact wording of Yaakov’s request. Yaakov implores Yosef to “deal with me kindly and truly – ‘Ve’asita Immadi Chesed Ve’emet’ – [and] bury me not in Egypt” (Bereishit 47:29).

Following Rashi, Yaakov meant that Yosef should do “Chesed Shel Emet,” a truly selfless act bereft of personal gain. R. Munk suggests, however, that this was Chesed combined with an essential truth, namely, that Yaakov’s potentially assimilating children should know that Eretz Yisrael is the true heritage.

Unfortunately, there are those who see in the term “Vayechi” legitimacy for staying in the Golah. However, Yaakov’s “truth” should be taken to heart. Indeed, if it is meritorious to be buried in Eretz Yisrael, how much more so is it to live in the Land where, according to R. Eleazar, “Whoever lives in the Land of Israel lives without sin” (Ketuvot 111a). ■

Shabbat Shalom!

Menachem Persoff

Torah Tidbits This 'n That

Phil's page



There is a Gimatriya Match (a.k.a. Gimatriya Twins) presented on the first and last columns of the centerfold schedule. And here is a TTriddle for you. How are the sons of Yaakov divided into the following groups. [1] Levi, Yehuda, Yosef; [2] Yissachar, Naftali, Binyamin; [3] Reuven, Shimon, Zevulun; [4] Dan, Gad, Asher. Answers to tt@ouisrael.org

Going Down; Up, Please

Elevators go up and down. Pretty much equally, 50-50. Yet it is interesting to note that the English (American) word is elevator, with no reference to going down, just being elevated. In British English, it's the same: Lift. And so it is in Hebrew: MAALIT. Only the up is referred to. What does this have to do with the following D'var Torah? Nothing. Just wanted to start with that observation. Maybe it points to an inborn optimism that we all have. Nice thought.

Speaking of up and down - actually, speaking of down...

This past week we marked Asara b'Tevet which itself marks the beginning of a long downward path for the people of Israel. The beginning of the siege of Jerusalem that led to the deaths of many Jews and the destruction of the Beit HaMikdash. The day also included our lamenting the losses to the people of Ezra and Nechemiya - down - and the

translation of the Torah into Greek - down, down, down.

And in our times, the day designated for saying Kaddish for victims of the SHO'A whose dates of death are unknown - and unknowable, and for the millions of victims for whom we don't even have a name. Down and more down.

This Shabbat we read about the aftermath of the reconciliation of the Yosef and his brothers. Sounds up, but not with the brothers suspecting that Yosef is still angry about what they had done years before.

And then we get to the end of the sedra (and book of B'reishit) and Yosef dies and is interred in the land of Egypt. Down still more.

Very sad. Even depressing, maybe - except for the inborn optimism shown by the MAALIT, elevator, and lift.

How so? Tish'a b'Av and the other three fasts of the Churban are not sad forever - we have G-d's ironclad promise, via Zecharya HaNavi, for those fasts becoming YAMIM TOVIM. And we know that oppression in Egypt came to a happy ending. (Unfortunately, that elevator keeps going back down after the ups.

But that's the point. Going up is G-d's guarantee. Going back down is NOT a given. We have the ability to hasten the Geula with Torah, Mitzvot, Kiruv - all in a pleasant way.

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RAV DANIEL MANN



A Late Tachanun

Question: The *chazan* skipped *Tachanun*, and everyone assumed there was a *chatan* or a *brit*. After *davening*, the *chazan* said he just forgot *Tachanun*. People disagreed about whether we could/should say *Tachanun* at that point. What is the *halacha*?

Answer: The Shulchan Aruch (Orach Chayim 131:1) says that one must not speak between *Shemoneh Esrei* and *Tachanun*, based on “students of the Rashba’s” (see Beit Yosef, OC 131) comment on the following *gemara* (Bava Metzia 59b). After Rabbi Eliezer’s major dispute with his brother-in-law, Rabban Gamliel, the former’s wife was afraid that the intensity of his *Tachanun* could cause harm to her brother, so she always interrupted him when it was time for *Tachanun*. The Rashba reasons that she could not have prevented him from saying *Tachanun* all day, but just made him stop and/or speak

at the right time, to lower its efficacy. This taught the Shulchan Aruch and others of the danger of interruptions at that time.

What does the above teach us about the required level of connection between *Shemoneh Esrei* and *Tachanun*? The conviction that a break makes *Tachanun* less effective does not necessarily mean that *Tachanun* need not or should not be said after such a break or that it lacks value. The Rashba/Shulchan Aruch’s understanding of the story of Rabbi Eliezer strongly implies that R. Eliezer recited *Tachanun* after the break. The Rivash (412) claimed that his wife bothered him until he forgot to say it, also implying he would have said it later. Thus, at this point, we would say: “Better late than never.”

The Taz (OC 131:10, which seems to contradict Taz, Yoreh Deah 376:2) complicates the matter. He discusses whether non-mourners who *daven* at an *avei’s* house, where *Tachanun* is omitted because the presence of “strict judgment” makes it not worthwhile to recite *Tachanun* there, should make it up

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when they get home. He says not to do so based on the halacha that *Tachanun* should come without an interruption after *Shemoneh Esrei*. It is unclear if that means it is not required or wrong (there are kabbalistic sources for such a possibility – see Shulchan Hatahor 131:16), unnecessary, or somewhere in between. This seemingly indicates that you would not say *Tachanun*, in your case, at the end of *tefilla*. (Change of place does not seem to be the issue – see Magen Avraham 131:1).

However, the Taz's claim is surprising, considering the indications from the *gemara* and the *p'sak* (Mishna Berura 131:2) that *b'di'aved*, if one made a break, he says *Tachanun* anyway. How could the *gemara's* case be a model for a ruling not to say *Tachanun* at all? The L'horot Natan (VI:7) raises the possibility that continuing *tefilla* is worse than talking, and in the Taz's case (and ours), it could be too late for *Tachanun*, not just of reduced value. However, he posits that this is not so and that the Taz would agree in our case to say *Tachanun*. Here, at the time of *Tachanun*, there was an obligation to recite it, which was pushed off on technical grounds (the *chazan's* mistake). The Taz spoke only about a case that at the correct time, there was no obligation (albeit based on the circumstances). What he says is that it is not created later at an unnatural

time (which, in turn, we learn from the *halacha* that it is important not to break).

The Derech Hachayim (42:(7)) implies that the Taz would not say *Tachanun* after any break. However, the Derech Hachayim (42:1) and Eliya Rabba (OC 131:1), who are accepted by the Mishna Berura (131:2), reject this view. Rav SZ Auerbach is also cited (Halichot Shlomo 11:2) as instructing to say *Tachanun* if it was accidentally skipped, even after *laining*, and presumably also after *davening*.

Some contemporary *poskim* (Ishei Yisrael 26:(1); Dirshu 131:3) cite an account about the Chazon Ish and a very cryptic reaction of Rav Chaim Kaniefsky which may indicate to not say *Tachanun* once *Chatzi Kaddish* was said. While the stakes are low (see Rivash *ibid.*) in both directions, we recommend saying *Tachanun* if it was skipped by mistake, as this approach has a stronger basis in the sources/logic. ■

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RABBI GIDEON

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WEITZMAN

Between Damages and Death

Last week we suggested that a doctor's liability is different from that incurred by a layman, due to the damages caused. While a regular person is liable to pay damages, the doctor is permitted to practice medicine and, in so doing, possibly cause damage. As the Shulchan Aruch (Yoreh Deah 336:1) states: "no-one should practice medicine unless they are an expert and there is no greater expert than them in their location. If he treated without the Beit Din's permission he has to pay damages even if he is an expert. But if he treated with the Beit Din's permission and made a mistake and caused damage,

he is exempt from human punishment but liable to Divine punishment. If he killed the patient by mistake, he is exiled."

They are liable since they are still somewhat to blame

The source for this psak of the Shulchan Aruch is the Tosefta (Baba Kama 6:6) that the expert doctor who causes damage is liable for Divine retribution but is exempt from damages in the human court of law. The concluding statement of the Shulchan Aruch is taken from another Tosefta (Makkot) that, if he killed, he is to be exiled.

These two ideas contradict each other; if the doctor is exiled if he kills a patient, then we see that the doctor is liable for the damages that he causes. If so, why is he exempt from financial liability if he

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caused damages?

The Tosafot (Baba Kama 27b “U’Shmuel”) explain that a person is considered forewarned and is therefore always liable only in a case where the damage was not caused completely unintentionally. The case given is someone losing an item that they were given to look after. They are liable since they are still somewhat to blame. This is different from the case in which the item was stolen and they are not liable, since this is beyond their control.

But a craftsman is not held responsible for damages caused while carrying out his regular craft. The reason is that a craftsman is permitted to perform his work and, for example, an expert slaughterer does not have to pay if by accident he caused the animal to be not kosher.

A doctor who caused damage is similar to any other craftsman who is not held liable to pay damages. However, if he killed someone he has to be exiled, just as with any other accidental murderer, as this was beyond his licensed permission. The Beit Din permitted him to heal but not to kill people, and if he does so he must face the consequences.

More on this next week. ■

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Ma'aser Ani: Giving Money Instead Of Produce

Is it permissible to eat the *ma'aser ani*, the poor man's tithe, and afterwards give its monetary value to a poor person?

The Tosefta (*Demai* 7:15) states: "An Israelite sets aside ... with the permission of a poor person and calculates [its value] afterwards—the words of Rabbi Meir. Rabbi Yehuda, Rabbi Yose and Rabbi Shimon state: Only if he gave [the poor person] a loan ahead of time."

According to Rabbi Meir, one can eat the *ma'aser ani* and give a poor person its monetary value, providing that the poor person agrees to this ahead of time. However, the other *Tana'im* forbid this. It seems their opinion is the conclusive *halachah*.

The Radbaz was asked about the prevalent custom of not giving a Kohen the foreleg, cheeks, and maw, rather

their value. While he cites the Mahari Kurkus who forbids this and instructs giving the actual gifts, the Radbaz himself is lenient when the Kohen agrees to this arrangement at the onset.

Regarding *ma'aser ani*, the Chazon Ish rules that *lechatchilah* one should give the actual produce to the poor; Rabbi Mordechai Eliahu maintains that in extenuating circumstances this is permitted.

When separating *ma'aser ani* at home, the amount of produce taken is usually so miniscule that it isn't realistic to give it to a poor person. In this case, the Tosefta says (*Terumot* 1:14): "And for items that will be destroyed this is permitted, since it is similar to returning a lost object." This is the ruling of the Minchat Yitzchak and Rabbi Kanievsky: when the *ma'aser* will spoil, it is permissible to give its monetary value to a poor person.

In practice: While it's best to give the actual produce, when it will spoil, even *lechatchilah* one can give its value to a poor person. ■

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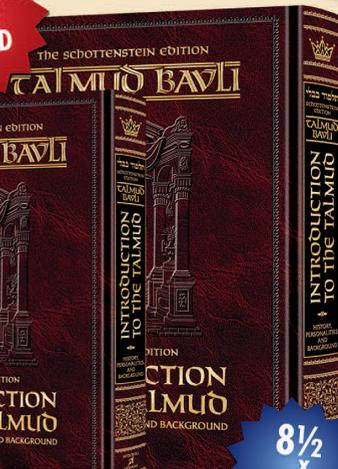
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RABBI BEREL

WEIN

Rav, Beit Knesset Hanassi, Jerusalem

The conclusion of the book of Bereshith sets the stage for all of the remaining history of the Jewish people. Jacob and his family have settled in the land of Egypt, and live under the most favorable of circumstances. Their son and brother, Joseph, is the de facto ruler of the country that has provided them with prosperity. However, Joseph himself warns them that the situation is only temporary, and that there are troubled days ahead.

He tells them that they will leave the land of Egypt, whether they wish to or not, and that when they leave, they should remember him and take with them his bones, to be buried in the land of Israel, the home from which she was so brutally taken when he was about 17 years old.

I would imagine that the family of Jacob, when hearing these predictions of Joseph, were amazed, and probably were unable to fathom how their situation

could change so drastically from greatness and wealth to slavery and persecution. The Jewish people are by nature and spirit an optimistic people. We always believe that somehow things will turn out well, no matter how bleak the present circumstances may appear to be. Yet, only by remembering Joseph's words, would the eventual redemption from Egyptian bondage be realized.

Joseph's warnings would accompany them with his remains through the 40-year sojourn in the desert of Sinai. It would remind them to be aware of the historical dangers they would always have to face.

The conditions under which Jews lived in exile and in the diaspora for millennia always varied and fluctuated. But the basic message was that we were not really at home. We continually ignored warning signs, and somehow believed that things would get better. Ignoring the warnings of Joseph, many times in our

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history we doomed ourselves to tragedy and disaster. If Joseph, the viceroy of Egypt, warned us that Egypt is not our home, then that message could not have been clearer to Jews in the coming millennia. But as the story of Egypt and the Jews unfolds in the book of Shemot, the majority of Jews forgot Joseph's message. And it remained only for Moshe himself to bring Joseph's bones out of Egypt for eventual burial in the Land of Israel.

The Torah will record for us that later Egyptian Pharaohs and the Egyptian nation forgot about Joseph and his great accomplishments. The ironic tragedy is that much of the Jewish people, as well forgot, about Joseph and his message to them. In the annals of Jewish history, this forgetfulness on the part of Jews has often been repeated – and always with dire consequences. The story of Joseph and of the Jewish settlement in Egypt provides the prototype for all future Jewish history. We always need to ask ourselves what Joseph would have to say about our current Jewish world. This is worthy of contemplation. ■

Shabbat shalom! Rabbi Berel Wein

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RABBI EPHRAIM

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Yaakov's Rebuke Tough Love

“Yaakov blessed each of his sons according to his appropriate blessing.” (Bereshis 49:28) Rashi explains that even though it appears that Reuven, Shimon and Levi received only rebuke from their father, rather than blessings, our verse informs us that, even in their case, Yaakov's words were really hidden blessings.

But how was the rebuke that Yaakov gave to Reuven, Shimon and Levi actually a blessing in disguise? For example, Yaakov told Reuven that because he was impetuous, he would not be worthy to be king, even though he was the first born. Harav Dovid Feinstein explains that indeed this was the greatest blessing that Reuven could have received. Because who knows what disaster and tragedy such an impetuous person as Reuven would cause as a king to himself and to the Jewish People. Thus, it was truly a blessing to keep Reuven away from a position of power in order to protect him from himself and the Jewish People.

Similarly, Yaakov rebukes Shimon and Levi for their anger and told them that they would be divided and dispersed throughout

Israel. In this way also the rage and anger of Shimon and Levi would be kept in check and keep them from harming themselves and the rest of the Jewish people.

Rebuke itself is a Bracha because it makes one aware of his shortcomings

Likewise, Yaakov told Zevulun that his descendants would be seafarers. Even though this is a difficult and dangerous occupation, the Talmud in Kedushin 82 states that sailors are usually righteous, because they are aware how totally dependent they are on Gd's mercy and compassion to survive on the high seas.

The Or Hachaim explains that rebuke itself IS a Bracha because it makes one aware of his shortcomings and he can take responsibility for his actions and correct his negative behavior - which is a true Bracha!

Thus, even the rebuke Yaakov gave to his sons was truly a hidden blessing.

The lesson that we should learn from this is that everything that happens to us, even if it seems to be an unpleasant rebuke from Gd, is really a blessing in disguise. Because Gd's Tough Love is still ALL LOVE. ■



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Mara D'atra, Kehilat Zichron Yosef, Har Nof

The 10th of Tevet as Yom HaKaddish Haklali

The Fast of the 10th of Tevet commemorates the siege of Jerusalem in 589 BCE by the Babylonian King Nebuchadnezzar, which ultimately led to the destruction of the First Temple.

Following the founding of the State of Israel, the 10th of Tevet was established as Yom HaKaddish Haklali, a day of Kaddish to be recited for those who died in the Shoah and whose precise date of death was unknown, as well as those Kedoshim who have no one to say Kaddish for them.

The choice of the 10th of Tevet as a 'memorial day' seems curious at first glance, and was indeed the subject of much controversy and the result of much discussion and debate.

By 1942, the gravity of the tragedy taking place in Europe reached the shores of Pre-State Palestine. In response, Chief Rabbi Yitzchak HaLevi Herzog enlisted the support of leading rabbis to establish a day

of mourning, fasting and prayer. Among those he approached was the Brisker Rav, Rav Yitzchak Ze'ev HaLevi Soloveichik, who had himself only recently escaped from Europe and settled in Jerusalem. Rav Yitzchak Ze'ev Soloveichik, also known as Rav Velvel or the Griz, was vehemently opposed to adding a new day of mourning and fasting to the Jewish calendar.

In his Teshuvot V'hanhagot (2:721), Rav Moshe Shternbuch records the fateful meeting. Rav Velvel pointed to "Mi Yitein Roshi Mayim," the Kinah recited on Tisha B'Av that describes the destruction of the German communities of Speyer, Worms, and Mainz during the First Crusades of 1096, as the reason for his opposition. In this Kinah, the author Rav Kalonymous ben Yehudah of Speyer writes, "...One may not add a time [to commemorate] destruction and inferno... therefore today [Tisha B'Av] I will arouse my grief and lament and wail and cry with bitter soul..." According to Rav Velvel, "it is explicit that even though holy congregations suffered and met cruel deaths, nevertheless they did not institute days of mourning, rather they pushed them off to Tisha B'Av since it is prohibited to establish new days of mourning."

Later, when asked about establishing Yom HaShoah as a day to commemorate the tragedies of the Holocaust, Rav Moshe

Feinstein similarly responded that it is not permissible to create a new day of mourning (Igrot Moshe, YD 4:57:11).

Rav Velvel's nephew, Rav Yosef Dov Soloveitchik, was also of the opinion that Tisha B'Av is the day set aside to mourn all national tragedies and calamities throughout Jewish History. On those grounds he too objected to the establishment of Yom HaShoah (See Nefesh HaRav, p. 197-198). In an interesting footnote to Israeli History, Prime Minister Menachem Begin would seek to move Yom HaShoah to Tisha B'Av following his meeting with Rav Soloveitchik in 1977.

The Chazon Ish too opposed establishing any fast day to commemorate the Shoah. He explained that we do not have the authority to establish fast days today, as fast days may only be established by Prophets (Kovetz Igrot 1:97).

In his response to the opposition, Rav Herzog pointed to specific communities that had established days of fasting, with rabbinic approval (Teshuvot Heichal Yitzchak, OC 61). In fact, the communities of Worms and Mainz - the very source for the opposition - observed a fast day to commemorate the destruction of their communities during the Crusades. And later, fasts would be established to commemorate the burning of the Talmud in France in 1242, and the Chmielnicki Massacres, which decimated Polish Jewry in the 17th Century (See Magen Avraham, OC 580:8).

The argument has also been made that while Tisha B'Av is indeed our national

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day of mourning, some tragedies are so devastating that they require their own day of commemoration. That would certainly be the case with regards to the Holocaust. The Slonimer Rebbe Rav Shalom Noach Berezovsky, for example, was deeply pained that a special day was not established to mourn the tragedies of the Shoah (See his Kuntres HaHarugah Alecha).

In the early days of Statehood it was proposed that two days be created to commemorate the Holocaust. One to commemorate heroism to coincide with the day the Warsaw Ghetto Uprising began, and one to mourn the tragic events on Tisha B'Av. After much debate, on September 1, 1951, the Knesset passed a resolution establishing the 27th of Nisan as Yom HaShoah U'mered HaGhettot.

But in an attempt to reach a compromise between the secular government and religious community - and in hopes of appeasing some of the opposing rabbis - the Chief Rabbinate established the Fast of the 10th of Tevet as "Yom HaKaddish HaKlali," a day for the recital of Kaddish for those whose date of their death is unknown. In addition to Kaddish, they decided the day should be observed like a Yahrtzeit, with the lighting of a yartzeit candle, the recitation of Kel Maleh Rachamim, and the study of Mishnayot.

Choosing a day to recite Kaddish is not without precedent. The Magen Avraham (OC 568:20), citing the Maharshal, rules that one who does not know the anniversary of his father's death may

choose any day on which to observe as the Yahrtzeit.

But the choice of the Fast of the 10th of Tevet was not accidental.

By choosing the Fast of 10th of Tevet - one of 'Four Fasts' established by our sages to mourn the destruction of the Holy Temple - the Rabbinate chose to imbue the day with a religious character and to quiet the voices who opposed the creation of a 'new' memorial day.

During the first Yom HaKaddish HaKlali in December of 1949, the remains of thousands of Jews from the Flossenbürg Concentration Camp near Munich were buried together with desecrated Torah scrolls in Jerusalem, and special prayers were recited for the Kedoshim.

The kaddish of each individual will be elevated higher and higher

Unfortunately the 10th of Tevet was not universally adopted and today is primarily observed by the Religious Zionist community in Israel. In recent years, Chief Rabbi Dovid Lau has even encouraged the broader public to observe the 10th of Tevet as Yom HaKaddish HaKlali, but the day has not yet gained a wide acceptance.

Rav Yehudah Amital, himself a survivor who lost his entire family in Auschwitz, speaking to his students on the 10th of Tevet in 1990, explained the religious significance and unique quality of reciting

the Kaddish together as a community:

“On the one hand, Kaddish is recited by each individual for his relatives. On the other hand, when many individuals recite Kaddish - when the whole congregation recites Kaddish - then it assumes additional meaning. To the extent that we explore this additional meaning of the communal kaddish, the kaddish of each individual will be elevated higher and higher, until the kaddish of each individual will itself attain a power and depth that never existed in the Kaddish prayer as recited in past generations.

At the time of death of every individual Jew, the Holy One's great Name is diminished, as it were, and so we add to it by reciting Kaddish. This may be said of the Kaddish of the individual.

But the communal Kaddish is the innermost and most authentic expression of the Jewish Nation. It demonstrates our faith's attitude towards everything that is bound up with the word Holocaust...

...Despite our lack of comprehension, despite all our questions, we nonetheless declare: May Hashem's great Name be elevated and sanctified.” ■

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Lock & chain is for the "super-closed" nature of the beginning of VAYCHI (see Sedra Summary for details) - 17 - The bed is mentioned more than once at the beginning of the sedra (footer icon, too) - 17 - The crossed hands are Yaakov's... Efrayim and Menashe - 17 - The crowned lion is for Yehuda, as is the lion cub. Yehuda's bracha refers to him as a GUR (cub), ARYEI and LAVI (lions at different stages of their lives). And his kingship is symbolized by the crown, of course - 17 - The wolf is Binyamin - 17 - Herzl's name comes from this combination: Binyamin Ze'ev - 17 - The faucet is for Reuven (based on what Yaakov said to him) - 17 - The Israel Postal Authority emblem is for Naftali. Naftali Tzvi Hirsh, or two of those three names often come together - 17 - The snake is for Dan - 17 - The donkey is for Yissachar - 17 - The ship is for Zevulun - 17 - The bread is Asher - 17 - The math-like statement stands for Efrayim and Menashe are like (approx. equal to) Reuven and Shimon. Numerically, E&M = 732 and R&S = 731 - 17 - Davka graphic of a father blessing his son (the words of the bracha come from Vaychi) - 17 - Pyramids in the hot desert sun remind us where the sedra takes place and where the end of B'reishit finds us. In Mitzrayim - 17 - Chazak is for the conclusion of the book of B'reishit - 17 - Picture of Kever David, refers to the haftara - 17 - So too, in the lower- right is the opening of Yoav's tunnel

in the City of David - IR DAVID, mentioned in the haftara - 17 - The cluster of grapes and Eeyore, Winnie the Pooh's donkey friend are for part of Yehuda's bracha (49:11) - OSRI LAGEFEN IRO... "He loads down his donkey with a [single] grapevine..." - 17 - There is a branch with two leaves on it and two eyes (the CBS logo) on the leaves. In Yaakov's words to Yosef, we find: BEIN PORAT YOSEF, BEIN PORAT ALEI AYIN... A charming son is Yosef, a charming son to the eye. Or from a very different translation: Yosef is a fruitful son, [like] a fruitful vine by the fountain... In TTriddlese, ALEI AYIN are leaves of eyes - 17 - Surrounding the fingers of Yaakov's crossed-over hands, as if emanating from them, are many of the symbol for the Zodiac sign of Pisces, the fish. In Yaakov's bracha to Yosef is his blessings to Efrayim and Menashe. ...May He bless the lads, and let them carry my name, along with the names of my fathers, Avraham and Yitzchak. May they increase in the land like fish" - 17 - Logo of the Los Angeles Angels baseball team. A traffic light showing green. A whale. and the letters (in Old English - purposely) OT. From this we get HAMALACH (the Angel) (ha) GO-WHALE (say it quickly and not so carefully and it comes out GO'EIL), then OT. As in HaMalach ha-go'eil oti (mikol ra)... An Old English T looks a lot like a C, so we also get HaMalach HaGo'el OSI (in Ashkenazic pronunciation) - 17 - Along the right side are ME'ARAT HAMACHPEILA, KEVER RACHEL, SHILOH (all from the sedra) - 17 - gavel for DAN - 17 - Tide-Merlot comes from Yehuda's bracha: "...he washed his garments in wine, and his clothes in the blood of grapes" - meaning that his land will yield grapes in such abundance that he will produce a lot of wine. - 17 - The knight is ABIR (or AVIR)

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What the Pale Child Taught Max Nordau

וְאֲנִי בָּבֵאִי מִפָּדָן מָתָה עָלַי רָחֵל בְּאֶרֶץ כְּנַעַן בְּדֶרֶךְ בְּעוֹד
כְּבָרַת אֶרֶץ לְבָא אֶפְרָתָה וְאֶקְבְּרָהָ שָׁם בְּדֶרֶךְ אֶפְרָת הוּא
בְּיַת לְחָם.

As for me, when I came from Padan, Rachel died in front of me in the land of Canaan on the way, when there was still a stretch of land to come to Efrat, and I buried her there on the way to Efrat, which is Bethlehem.

(Gen. 48:7)

Jacob gives an overview of his entire life, and one of the most important points for him is the death of his wife: “As for me, when I came from Padan, Rachel died in front of me.” Rashi gives the reason why she was buried on the roadside: When the Jewish people would go into exile, they would pass her grave and pray, and Rachel would weep and wait throughout all the exiles until her children would return to the Land of Israel. The prophet Jeremiah tells her, “There is reward for your work...and the children shall return to their border.”

Rachel’s story greatly influenced Max Nordau, an assimilated Jew who became one of the founders of the Zionist movement. The following is a moving testimony to how he changed.

On the second night of the First Zionist Congress in Basel, Nordau spoke in German, giving a long speech. Several times, he quoted three Hebrew words from Jeremiah, using them as a motto: “The children shall return to their border.” When asked by a young representative at the congress how he found this verse, and especially in Hebrew, for this did not fit Nordau’s educational background, he replied:

I know these words from the person to whom I am obliged for all my Judaism and Zionism. A person whose name I don’t even know. A person who was actually only a little boy of eight or ten. And this is what happened.

I have a children’s clinic in Paris. A woman, an immigrant from Poland, her hair covered with a scarf, came in with a pale boy, eight or ten, who had been sick for three weeks. Someone recommended that she bring him to me. I took out the form for new patients and tried to speak to him in our local language, but he could hardly understand French. I asked his mother, who was also very poor at French,

and she said, “No – he doesn’t go to a regular school, he goes to a *heder*, a Jewish religious school.” I scolded her harshly: “This only causes anti-Semitism. We have opened the door for you, the gates to the country, to refugees from Poland. Why doesn’t your child learn the national language here?” She apologized and said that he is still young and that her husband is from the “old generation,” but that he will grow and study in the “gymnasium” [modern school], and will learn the language. In anger, I asked the child, “In *heder*, what did you learn?” His eyes lit up, and in Yiddish, which I understood because of my German, told me what he had last studied in *heder*.

“Jacob,” he said, “was dying and he invited Joseph and commanded him,

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swore him, pleaded before him, ‘Please, don’t bury me in Egypt. There is the Cave of Machpela – Abraham, Isaac, Jacob, Sarah, Rebecca – and there I buried Leah. Take me from Egypt and bury me with them. And when I came from Padan, Rachel died in the land of Canaan, on the way to Efrat, and I buried her there, on the way, in Bethlehem.’ Why, in the middle of Jacob’s request, does he tell the story of the Tomb of Rachel? Rashi says,” – and this is all the child talks about, eight or ten years old, speaking about the “sages” – “that Jacob felt a necessity to apologize to Joseph and say, ‘I bother you like this, to take me from Egypt to Hebron, and I, myself, didn’t bother to take your mother Rachel. And despite the fact that I was very close, next to Bethlehem, I didn’t even take her into the city, I buried her on the way. But I am not guilty and didn’t act wrongly. God wanted it this way. He knew: the murderer Nebuchadnezzar would, in the future, exile the sons of Rachel, her sons, during the destruction of the First Temple, and then she would leave her grave and weep and wail and her voice would be heard: Rachel weeps for her children. But the Lord responds to her: Stop your voice from weeping, and your eyes from tears, because there is a reward for your actions, and a hope for the future, and the children will return to their borders.’”

And I, I didn’t know what to do with myself. I turned away toward the window so that the mother and child wouldn’t see the tears rolling down my cheeks, and I said to myself, “Max, aren’t you ashamed of yourself? You are an educated man,

known as an intellectual, with a medical degree, but you don’t know anything about the history of your people. Nothing about the holy scriptures. And here, this sick child, weak, an immigrant, a refugee, he speaks of Jacob and Joseph and Jeremiah, and Rachel, as if it was yesterday, it all lives in front of his eyes.” I wiped the tears from my cheeks and turned to them and said, in my heart, “A people, with children like this, that actually live their past, they will have a sparkling future.”

In the weekend newspaper I saw an advertisement, “Whoever believes that the fate of the Jewish people is important to them, whoever is pained by anti-Semitism, and whoever is looking for a solution, please call to help find an answer. Dr. Theodor Herzl.” I called immediately. When we founded the first Zionist Congress I was honored to give a speech. The image of that little boy, whose name I don’t even remember, stood in front of my eyes. But I will never forget those words because they are the foundation of Zionism, they are the pillars of Judaism: “and the children will return to their borders.” ■

Sivan Rahav-Meir is an Israeli journalist, currently on shlichut of World Mizrahi movement to the US. She is the author of #Parasha. To receive her daily insight on the portion of the week, text your name to: 972-58-679-9000



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WITH RABBI URI PILICHOWSKI

Southern NCSY, Director of Israel Advocacy

Why Doesn't God Perform Open Miracles Today?

After celebrating Chanukah, the miracle of the Jewish people's miraculous victory over the Greeks and the one day's worth of menorah oil lasting eight days, we are familiar with hidden miracles (the military victory) and open miracles (the oil). A hidden miracle is an event that can be thought of as just coincidental and an open miracle is a phenomenon that can't be explained by current scientific knowledge.

We don't see open miracles of the menorah oil kind today. After the Jewish people sinned and were exiled from Eretz Yisrael they suffered the greatest punishment of their exile, a lessening of the Hashgacha Pratit (Specific Divine Providence) they had enjoyed when the Jewish people did the mitzvot and the Beit Hamikdash stood. At that time HaShem interrupted the natural and usual way the world operated to ensure better events for

the Jewish people. These interruptions are what we call miracles.

When the Beit Hamikdash was destroyed, HaShem punished the Jewish people by "Hiding His face" from us, meaning that God no longer performed open miracles - interrupting the natural course of events for the Jewish people - because we no longer deserve such attention from God.

Today we see almost unbelievable phenomena occurring to the Jewish people all the time. There are plausible explanations for these events but they seem closer to the miraculous than the natural. The Israeli army - heavily outnumbered and with less weaponry - beating ALL of their enemies in 1948 and 1967, are just two examples of events that can be plausibly explained as natural but the chances of them occurring are so small that many assume them to be miraculous.

The Jewish people desire open miracles. Our faith is challenged by not seeing God's "strong hand," as the Jews of Egypt saw. If only we had evidence of God's existence, performing the mitzvot would be so much easier. The test of Jews in our current state of exile is to see God's hand in the events that seem natural to us. Our hope is that we meet the challenge and merit God's hashgacha pratit and miracles again. ■



THE NEW OLD PATH

BY RABBI BENJI LEVY
CEO Of Mosaic United

The Selfish Benefit of Selflessness

As Jacob's life draws to a close, his son Joseph decides to seize the opportunity of a blessing for his children from their holy grandfather. Jacob's eyesight has clearly deteriorated as he cannot recognise his grandsons. Despite his father's decline in health, Joseph's admiration and respect for the elderly patriarch never vacillates, as expressed when he 'prostrated with his face toward the ground.' However, given that we have already learned that Jacob's sight is wavering, with the Torah explicitly stating that his eyes 'were heavy with age and he was unable to see' this seems like a strange way for Joseph to display respect. Surely, a basic premise of showing respect is the other party's ability to recognize and appreciate it? If a simple reading of the text suggests that Jacob cannot see the actions of his son, what is the point in Joseph lowering his head?

There are a number of approaches that may be offered. Perhaps Jacob's immense spirituality allows him to sense the respect he is receiving. An alternative approach

could be that Joseph is acutely aware of the searing impact of experiential education, and his action of lowering his head before Jacob is simply to teach his children. While both these answers may be true, there is a third element relating to commandments in general, that is often overlooked and may help explain Joseph's actions.

Teaches us the underlying message that every selfless act performed contains incredible benefit for the performer

Many later commentators divide the commandments into three main categories; relating to God, relating to one's fellow and relating to oneself. This final intrapersonal element of bettering oneself can be independently garnered from every commandment, and in essence underscores the very ethos of religious observance. In a number of places in the Torah, the Jewish people are commanded to emulate God. The Talmud teaches that one should: 'clothe the naked...visit the sick...comfort the mourner' because God does so and therefore one should: 'Be like Him! Just as He is gracious and compassionate, you shall be gracious and

compassionate.’ These imperatives point to the intended transformative and self-reflective nature of the commandments. On the surface, their purpose is for people to strengthen their relationships with God and with others, but in essence they are indicative of the ultimate objective of self-refinement.

While Jacob can no longer see clearly and this may have nullified his need for visual respect from his son, Joseph is still nonetheless required to be a respectful human being, which he expresses through the visible act of lowering his head. In this manner, it seems that not only does sensitivity impact the beneficiary of an act, but it simultaneously sensitizes the one who bestows it. While the beneficiary of a good deed should, of course, be the focus of that good deed, the reflective nature of the act justifies it even if the recipient cannot appreciate it. This is proven by the Talmudic law that one is commanded to respect one’s parents whether they are alive or dead. Similarly, we are taught that the greatest act of kindness one can perform is for the dead. As the dead can never reciprocate or acknowledge the act, this is considered the yardstick of whether or not the individual has truly internalised the essence of and the value behind the command. This deed highlights the thread that is woven throughout the interpersonal commandments, and teaches us the underlying message that every selfless act performed contains incredible benefit for the performer.

Perhaps this is one of the reasons that the parasha and indeed the entire book of

Genesis concludes with Joseph demanding that his descendants look after his bones after he dies, ensuring that this message which he represents is carried through as a legacy for the next generation. As the book of Exodus begins, the seeds of compassion and character development are planted even before Jacob’s family becomes a great nation. For in order to build a great nation and to truly fulfil the Torah, one needs to first focus on others and, as we have learned from Joseph, in essence, this begins with reflecting internally and focusing on improving ourselves.

This concept that we learn from Joseph, of focusing first on oneself in order to ultimately impact our family, nation and the wider world, is taught through a profound statement of Rabbi Israel Salanter – the founder of the Modern Mussar Movement that focuses on Jewish Ethical Mindfulness:

When I was a young man, I wanted to change the world. But I found it was difficult to change the world, so I tried to change my country. When I found I couldn’t change my country, I began to focus on my town. However, I discovered that I couldn’t change the town, and so as I grew older, I tried to change my family. Now, as an old man, I realize the only thing I can change is myself, but I’ve come to recognize that if long ago I had started with myself, then I could have made an impact on my family. And, my family and I could have made an impact on our town. And that, in turn, could have changed the country and we could all indeed have changed the world. ■



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Shoshana Grad,
Program Director,
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The Blessing for Children

There is a strong Jewish custom for a father to bless his children Friday night with a verse found in this week's Parsha. In Bereishit 48:20 it says, "... With you, Israel will bless, saying, 'May God make you like Ephraim and like Menashe,' " and he placed Ephraim before Menashe." The obvious question that many commentaries ask is why do we specifically bless our children to be like Ephraim and Menashe?

The Netziv offers a beautiful explanation to this question. He explains that Menashe and Ephraim had very different personalities. Menashe was involved in business and worldly matters. He studied languages and helped his father Yosef run Mitzrayim. Ephraim was more interested in spiritual pursuits. He spent his time learning Torah with his grandfather Yaakov. So why do we bless our children to be like two very different personalities? When a father blesses his children with the bracha to be like Ephraim and Menashe, two children who were so different from one another, he is blessing them to recognize their own individual and

unique skills, and to live their lives fulfilling their greatest potential.

As we come to the end of Sefer Breishit, a book filled with so much sibling rivalry and strife, we finally come across brothers who don't seem to have a rivalry. Despite Menashe being older than Ephraim, Yaakov places his right hand on Ephraim and blesses him first. One would expect Menashe to be insulted and start yet another sibling fight. However, we see no reaction from Menashe at all. Perhaps one could conclude that when one really appreciates his own unique contributions and strengths, there is no need for rivalry or strife. Everyone could be happy with his own lot.

May we all be zoche to be like Ephraim and Menashe, to recognize and appreciate our own strengths, be successful in all our endeavors, and create a unified nation of many unique individuals. ■



Ari Emmer
10th grade,
Chashmonaim

How Did Joseph's Coffin Make It To Israel?

The Book of Bereishit ends with the words, "And Joseph died at the age of

110 and they embalmed him, and he was placed in a coffin in Egypt.” And yet, Joseph is buried in Shechem in the Holy Land. How did he end up there?

The story of Joseph’s coffin is an incredible story of hope, miracles and prayer. Let’s unpack this story from the beginning.

Why Joseph Was Buried in Egypt

Joseph ruled over Egypt as viceroy for 80 years, from the age of 30 until his death at 110 (in the year 2309 from creation, or 1452 BCE).

As the leader who had saved Egypt from hunger and who had led with kindness and generosity, Joseph was held in high regard by the Egyptians, so they planned to place his body in a lead casket and sink it into the Nile.

They had two reasons for this:

1. The Nile was their source of food and sustenance, so they felt that his holy remains would bring blessing to the Nile.
2. They didn’t want the Jews to be able to find the casket. The Egyptians knew that the Jews would not leave Egypt without it, as per Joseph’s promise to them, “G d will surely remember you, and you shall take up my bones out of here. (Breishit 50:25)”

Joseph himself knew that the Egyptians would want to keep his coffin in Egypt, and he was fine with that, provided that his brethren would take it with them when they would eventually depart. In

contrast, Jacob asked that his remains be taken directly to the Holy Land for burial.

In a sense, this reflects Joseph’s unique ability to be immersed within Egyptian culture, politics and leadership, all the while retaining his unique sense of self and moral compass. Joseph was such a great leader that he could emerge between two cultures.

Died on Shabbat Afternoon

Joseph’s time came on Shabbat afternoon, as did Moses’ and King David’s. Indeed, this is why the Shabbat afternoon service includes three verses from the Book of Psalms, in which we extoll G - d’s justice, declaring our dedication and faith even in the face of tragedy. We see Joseph’s greatness even clearer here by the fact that he is compared to Moshe and King David, two of the greatest leaders of the Jewish people.

Have a Good Shabbos! ■

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