



**890**  
**וידי חזק**  
 Jan. 1-2, '10 • ט"ז טבת תש"ע



# Brothers will be brothers

We've quoted this Midrash P'li'a (79) before: AMAR HAKADOSH BARUCH HU, G-d said - you sold Yosef! CHAYEICHEM, by your lives, that you will say in every year: We were slaves to Par'o in Egypt.

Yes, Avraham Avinu was told by G-d that his descendants would be strangers in a strange land. And the people of that land would enslave and oppress your offspring for 400 years. Etc. This, many years before the sale of Yosef. But the land was not specified and Yaakov and family need not have been the generation to go down to Egypt. We can say that this is so about every prophecy of something bad happening. Those prophecies can be delayed or even canceled.

But Mechirat Yosef is something - it seems - that cannot go unpunished. Did the brothers do T'shuva? Let's say they did. But Mechirat Yosef is such a big thing that it has ramifications that are not stopped by mere repentance.

And were the brothers reconciled? In last week's sedra of Vayigash, it seems so. They cried. Yosef repeatedly told them not to worry, even though they had planned evil, G-d was "calling the shots" and had a good master plan.

But then we get to Vaychi. Right after Yaakov Avinu dies, the brothers say among themselves, "Yosef will perhaps hate us, and will certainly pay us back for all the evil which we did to him." So they lied to him as told Yosef that Yaakov had instructed them before he died to say to Yosef, "Forgive, I beg you now, the trespass of your brothers, and their sin; for they did to you evil; and now, we beg you, forgive the trespass of the servants of the God of your father." cont. p.3

**Candle Lighting**  
 and **Havdala** times  
 Israel Standard Time

**TT 890 • Rabbeinu Tam (J'm) - 6:04pm**

4:11pm	Yerushalayim	5:27pm
4:29pm	S'derot	5:30pm
4:26pm	Gush Etzion	5:28pm
4:26pm	Raanana	5:28pm
4:26pm	Beit Shemesh	5:28pm
4:27pm	Rehovot	5:28pm
4:26pm	Netanya	5:27pm
4:26pm	Be'er Sheva	5:30pm
4:26pm	Modi'in	5:28pm
4:11pm	Petach Tikva	5:28pm
4:11pm	Maale Adumim	5:27pm
4:25pm	Ginot Shomron	5:27pm
4:24pm	Gush Shiloh	5:26pm
4:27pm	K4 & Hevron	5:28pm
4:25pm	Giv'at Ze'ev	5:27pm
4:27pm	Yad Binyamin	5:29pm
4:28pm	Ashkelon	5:30pm
4:12pm	Tzfat	5:24pm

**ParshaPix** explanations on p.

E+M≈R+S

**חזק חזק ונתחוק**

**OTHER Z'MANIM**  
 Correct for Jerusalem

Ranges are 10 days. WED-FRI  
 13-22 Tevet (Dec 30 - Jan 8)

Earliest Talit & T'filin	5:44-5:46am
Sunrise	6:39-6:41am
Sof Z'man K' Sh'ma	9:10-9:13am (Magen Avraham: 8:22-8:25am)
Sof Z'man T'fila	10:00-10:04am (Magen Avraham: 9:28-9:32am)
Chatzot (halachic noon)	11:41½-11:45¼am
Mincha Gedola (earliest Mincha)	12:12-12:16pm
Plag Mincha	3:41½-3:47¼pm
Sunset (based on sea level: 4:44-4:51pm)	4:49-4:56pm

**Word of the Month**

Last opportunity for KL for this month is Thu. night, Dec. 31 - but only until 7:01pm. This deadline applies in Israel. However, in the US, for p.3

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Find out whose hashgacha and the glatt, gebruchts, and kitniyot status, etc.

## Lead Tidbit cont. from front page

Yosef cries at this, because - we can say - his brothers didn't believe that he had really forgiven them. The brothers said to Yosef, "Take us as slaves". How do you think Yosef felt? How do you think the brothers felt?

Reconcillitation? Maybe that's not the right word. Reunited - okay. But not yet reconciled.

And what came next? Egyptian slavery and oppression.

Brothers will be brothers was a flippant choice of titles. In its context, it serves as no excuse for inexcusable behavior.

As we wrote last week, Yosef and his brothers are still at it today. That's very sad and depressing. The bright side? That we don't have to be like that. We can be the brothers we were meant to be. Let's.

## WORD of the MONTH cont. from p.2

*A weekly feature to help clarify practical and conceptual aspects of the Jewish Calendar, thereby enhancing our appreciation of G-d's gift of HaChodesh HaZeh Lachem...*

example, the deadline is 12:01pm during the daytime of Thursday. Which means that KL can be said all night Wednesday, but that's it. And in Melbourne, Australia, the last op is 4:01am in the wee hours of Friday morning. The moment of the molad is the same world over and so is the time of the NIGUD (end of KL). Therefore one needs to adjust the time to his locale.

**This Shabbat is the 106th day (of 355), 16th Shabbat (of 51) of 5770**

**נְפִתְקֵי אֵילָה שְׁלוֹזָה הַגִּתָּן אִמְרֵי-שֹׁפָר: בְּרֵאשִׁית מִטְכָּא**

# Vaychi STATS

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

Written on 148.33 lines in a Torah, ranks 45

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 - ranks 44th (12th in B'reishit)

1158 words - ranks 44th (12th in B'reishit)

4448 letters - ranks 43rd (12th in B'reishit)

## MITZVOT

None of the 613 mitzvot are found in Vaychi

## Aliya-by-Aliya Sedra Summary

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (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 parsha at the end 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. Interesting, no?) 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.

**SBT:** *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 divulge a particular secret about Par'o (that he, Yosef, knew more languages than Par'o). Par'o could not say to Yosef, "I don't care what promises you made", etc. There are commentaries who suggest another possible reason for making Yosef swear - Yosef might be upset about his mother's not having being buried in the "proper" place, and he might not be favorable to his father's request.*

**SBT:** *Yaakov asks Yosef for Chesed v'Emet, True Kindness. It is considered that tending to the burial of the dead is the purest form of kindness, because, among other reasons, it is the one situation in which the recipient of your kindness cannot repay the favor himself. It is an act of kindness without recompense. However, commentators question this idea in Yosef's case. We are taught that Yosef merited having his remains taken out of Egypt as a reward for his attention to Yaakov's wishes. How can we refer to what he did for his father as Chesed shel Emet? One answer is that Yosef received reward in kind only by being taken out of Egypt and buried in the Land of Israel. His body spent a long*

time in Egypt. His act of True Kindness to his father was that Yaakov's body did not spend even a moment buried in Egypt. For this, Yosef was not paid back in kind; his action on behalf of Yaakov's funeral arrangements was indeed Chesed & Emet.

Another understanding of the concept of CHESED SHEL EMET is that when one does a favor for a living person, one never knows if things will actually turn out all right. It might look like a good thing to do, but things can turn out "don't do me any favors". An act of kindness to the dead is an unquestioned act of Chesed.

**[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).

**SDT:** As to who told Yosef that his father was sick, it is Rashi who brings the opinion that it was Efrayim, who tended to Yaakov's needs in Goshen while Yosef was in Egypt proper. The Midrash says that it was A-s'nat, Yosef's wife, who told him.

**Speaking of A-s'nat...** 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 first-born", 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.

## Levi - Second Aliya 7 p'sukim - 48:10-16

Yaakov's eyesight fails him in his old age (as did Yitzchak's) 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 the left and Efrayim on the 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 HAMAL'ACH HA'GO'EL OTI...

According to this, an element of the PP is in error

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 has something to do with their survival during the MABUL without being taken into the Ark). And this too was part of his bracha. (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 Yaakov'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 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 shall try to help develop in their children) are: not being boastful when in a superior position and not being 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 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.

## 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:** *Rashi says that Yaakov wanted to reveal the "KEITZ" (end of time), but was not allowed to do so by G-d. The original prophecy concerning the exile in Egypt was given to Avraham in the "Covenant between the Pieces". There he was told that his descendants would be oppressed for 400 years. In fact, the people were enslaved for 210 years. (Actually, they were in Egypt for 210 years; actual enslavement was significantly less.) The additional 190 years is calculated from the birth of Yitzchak - once Avraham had his first descendant, the "clock of exile", so to speak, began ticking.*

*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.*

(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 leader.

[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 point. Don't say to your son, "BAD BOY!" 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.

The Baal HaTurim points out that the initials of GUR ARYEI YEHUDA - Gimel+Aleph+Yud = 14, the numeric value of DAVID.

[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 Shimshon, who was from the tribe of Dan.

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

See Portion of the Parsha for commentary on this pasuk.

When a person sneezes, he is supposed to say LISHU'ATCHA KIVITI HASHEM. This is based on the fact 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 quotes 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. *[Learned, a long time ago, from Rabbi Yehuda Leib Ginsberg, שליט"א]*

**Another point:** One of the commentaries raises the following point: At the beginning of VAYCHI, Yosef is told, "Your father is sick". Proper etiquette (Jewish and maybe general) is not to be so blunt or direct when giving someone bad news. Yosef might have been told, "Your brothers are well", from which Yosef would infer that his father was sick. The answer to this is that because of what we've mentioned above, Yosef might have inferred that Yaakov was dead rather than sick, since there was no

sickness associated with advanced age as a precursor to death. Hence, Yosef had to be told of his father's illness in a straightforward manner.

## 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.

BEN PORAT = 732. Baal HaTurim points out that this is the G'matriya 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.

Note that Reuven's bracha is in the same parsha as the "introduction" of Yaakov's parting words to his children. Binyamin's bracha is part of the parsha which concludes the sedra, and the Book of B'reishit. Furthermore, some of the sons have their blessing in a parsha p'tucha and some in s'tumot. These are just observations; no suggestion as to significance, if any, is implied.

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 in a position 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, 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 (and sad) that part of their original problem was based upon false accusations by Yosef 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 and not objecting - so say commentaries). Yosef has helped raise even his great-grandchildren. 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'NITCHAZAK after Sh'vi'i (or Acharon). 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 and 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 who he thought to be friends.

### **TTreader Feedback**

- Someone pointed out that the knot in last week's ParshaPix that represents the bond between Yaakov and Binyamin was really a granny knot, and not a square knot, as we said. He is correct. With actual knots, the square knot is stronger and more reliable than a granny, but in the relationship between Yaakov and Binyamin, perhaps the granny knot can remind us of the granny of each - Sara and Rivka.
- Another emailer pointed out that one of the TROP-notes as not in its proper place. We stand corrected.
- More seriously, the ShSh issue has generated some interesting feedback - in this week's follow-up, we ask for more. Good stories as well as bad ones.
- We have already started getting reactions to the restatement of our fees for attending shiurim and classes at the Center. See the box at the top of BackPage A for the details. This was a necessary step to help defray some of our expenses.

## Divrei Menachem

Parshat Vaychi introduces us to the blessings that Ya'akov bestowed upon his sons. We surely understand that these sentiments harbored more than a passing thought. In a sense they foretold something of a timeless nature that would, hopefully, serve future generations in good stead.

Perhaps the opening blessing to Reuven is most instructive in this respect: "Reuven, you are my first-born, my strength and my initial vigor, foremost in rank (Heb. S'EIT) and foremost in power [OZ]. [However,] water-like impetuosity - you cannot be foremost, because you mounted your father's bed; then you desecrated Him who ascended my couch" (B'reishit 49:3-4).

Who would not want to receive the accolades bestowed upon Reuven in those initial, opening words? After all, Reuven was entitled to the compliment and had been slated to accept the privileges of priesthood [S'EIT] and of power and kingship [OZ]. But Reuven forfeited these prizes, respectively to the tribes of Levi and Yehuda, because of his rashness in trying to prevent Ya'akov from having children with his concubine, Bilha (ibid 35:22).

Reuven meant well and wanted to protect his mother's honor - but he paid a price! O that our leaders would take heart concerning their well-meaning actions in our times!

The 12 sons of Yaakov  
from Gad to Yissachar

## Parsha Points to Ponder VAYCHI

1) Why does the Torah state that Yaakov lived in Egypt for 17 years and then relate that he lived for 147 years all together (47:28)? He already said that he was 130 years old upon arriving in Egypt so had it simply told us how old he was when he died, we could have figured out that he lived in Egypt for 17 years.

2) Why did Yosef react to Yaakov switching his hands when blessing Menashe and Ephraim with negative emotions (VAYEIRA B'EINAV - 48:17) and trying to fix the situation (48:18) instead of simply asking Yaakov for an explanation?

3) What do the brothers mean by their two expressions of sin - CHEIT and PESHA - when they tell Yosef that Yaakov wanted to make sure that Yosef forgave them (50:17)?

### Parsha Points to Ponder

is prepared by **Rabbi Dov Lipman** who teaches at Reishit Yerushalayim and Machon Maayan in Beit shemesh and is the author of "DISCOVER: Answers for Teenagers (and Adults) to Questions about the Jewish Faith" (Feldheim) and "TIMEOUT: Sports Stories as a Game Plan for Spiritual Success" (Devora). His Hagada commentary, "FOUNDATIONS" will be published by Targum before Pesach [ppp@ouisrael.org](mailto:ppp@ouisrael.org)

Answers are somewhere else in this issue. Look for them, but only after a good pondering

## FROM THE VIRTUAL DESK OF THE OU VEBBE REBBE

The Orthodox Union - via its website - fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and the Israel Center.

[Ed. note: The Vebbe Rebbe question involved cigarettes. As you will see in the first paragraph of the answer, the VR decided not to get into the issue of the halachic status of cigarettes in his answer of this interesting "money matter". We have gone one step further by replacing the word cigarettes with XXX. When you see XXX replace it with any duty-free item you choose. This will allow the question to be asked and answered on the Choshen Mishpat level, without other "complications".

**Q** Three friends asked me to get "duty-free" XXX for them. I asked my roommate, who was traveling, to buy two cartons of each of three brands of XXX. He saw packages of three cartons and decided to buy one of those each of the three types rather than ask for individual cartons, figuring I would appreciate the better price. On the way out, customs stopped him and confiscated six of the cartons, as there is a limit of two (neither of us knew). My three friends (who are poor) are willing to pay only for what they received, and I am resigned to absorbing the loss of the three additional cartons I asked for, of the six that were taken. My roommate expects me to pay even for the three extra ones he bought with good intentions but beyond my instructions. Since I also acted with good intentions and have lost plenty money for the favor, I do

*not feel I should pay for his unauthorized purchase. I do not think that I would have agreed that the extra three cartons be bought had I been asked, and at this point, in any case, it turns out to be a bad idea. (It is even possible that, had he had bought only six, customs would have let it go.)* [Note: The respondent, who knows both sides, heard both sides in an informal and non-binding Din Torah.]

**A** We will not discuss potential claims of negligence in not ascertaining the customs' rules, nor the question whether it is permitted to buy cigarettes [see Ed. note above] for someone and how that could impact on the case. You have understandably not raised either issue, as you were a partner to both decisions. While it is plausible that the extra three cartons prompted customs to act, that is too theoretical a possibility to base oneself on.


Shulchan Aruch (Choshen Mishpat 183:6, based on Bava Kama 99a) says that if a shaliach (agent) sold more property than he was authorized to, the sale is valid but only in regard to the amount he was authorized. As there is no reason to distinguish between buying and selling, we should say that the extra three cartons should be your

roommate's loss. (We would calculate your six cartons according to the price it would have cost, not two-thirds of the discount price.) However, perhaps since he bought them on your behalf and assuming you would have accepted them had he made it safely through customs, it was, for all intents and purposes, your XXX that were confiscated.

The Shulchan Aruch (CM 183:5) says that if a shaliach bought barley instead of wheat, then, if there is gain from the change, the meshale'ach (the one who appointed the agent) gains and if there is loss, the agent loses. The Shach (ad loc.:9, citing the Mabit 179) says that the shaliach loses when the loss is from price fluctuations but if an oness (faultless circumstance) unrelated to the mistake caused the incorrectly obtained object to be lost, the meshale'ach absorbs the loss. The Mabit exempts the shali'ach in a case where bandits took merchandise, some of which was not requested. This is difficult because, until he agrees to accept that which was bought, the meshale'ach would seem to not own the merchandise. Some commentaries argue with the Mabit (see K'tzot Hachoshen 183:5) or apply his ruling to limited cases (Netivot Hamishpat 183:7). In any case, the Mabit will not help your roommate, as here the oness, would not have affected the three extra cartons had they not been purchased. Therefore, you have every right to reject the purchase, which ended up causing you a loss.

## K'vish Rashi #60

We might have suggested that since your roommate did you a favor, it is not morally proper to charge him for an honest mistake / reasonable decision he made with noble intentions. However, since you too were just doing a favor (and your three friends are, for whatever reason, not going to pay) and you are already incurring a significant loss, you may hold your roommate to the apparent halacha that he will have to absorb the loss between the price of six cartons and what he paid.

 Our students, by their willingness to learn from us, strengthen our confidence in our own ideas.

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## WISDOM & WIT

by Shmuel Himelstein

R' Yisrael Hager, the Vizhnitzer Rebbe, made it a point never to say anything which might be in any way untrue. Thus, he would never use an express such as "honestly", and would often use the formulation, "It would appear to me that ..."

When he had to send a note to someone and did not want to write all the details, he would send a telegram rather than a letter, because one writes the bare minimum in a telegram and he could thus omit details. As he put it, "It costs a lot to send a telegram, but the cost is far lower than that of telling a lie."



R' Simcha Bunim of P'shischa would say: "There is a great difference between a person who hates falsehood and a person who loves the truth. A person who hates falsehood hates the entire world, because there is no one who does not have at least a little falsehood in him. A person who loves the truth loves the whole world, because there is no one who does not have a little truth in him."

*Shmuel Himelstein's Words of Wisdom, Words of Wit; A Touch of Wisdom, A Touch of Wit; and "Wisdom and Wit" - available at your local Jewish bookstore*

RAKEL BERENBAUM'S

## PORTION OF THE PARSHA

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### For Your salvation, I do wait

Our sons, grandsons, husbands, brothers, sons-in-laws... are fighting with all their might to protect us. Verses from this week's portion can have bearing on this state of affairs that the Jewish nation is found in. Among the blessings Yaakov bestows on his sons are a blessing to Dan and one to Gad. In between these two blessings there is a verse (B'reishit 49:18) that puzzles all the commentators. The verse in Hebrew reads - **LISHU-AT'CHA KIVITI HASHEM** - meaning - "for Your salvation, I do wait, O G-d. The question is to which blessing does this verse connect and in what way? Is it the conclusion of Dan's blessing or the introduction to Gad's blessing? What is the verse coming to teach us?

According to those commentators who say it connects to Dan's blessing the verse is Yaakov's response to the prophetic vision he receives concerning Shimshon, a descendant of the tribe of Dan. The Rabbi's teach that in Yaakov's blessing to Dan he refers a lot to Shimshon who came from the tribe of Dan. For example "Dan shall be a serpent in the way, a horned snake in the path, that bites the horse's heels so that his rider falls backwards" (49:17). Since a deliverance involving the death of the deliverer is no true salvation, Yaakov addresses HaShem saying that he prefers a salvation from the hands of

Hashem - that will be complete.

But the DAAT Z'KEINIM regard's Shimshon's actions themselves as pointing to the limitations of man, even the mightiest. Yaakov realised this not only from Shimshon's tragic end, but even during the height of his strength. When Shimshon himself boasted about his strength with the jawbone of the donkey (Shoftim 15:14-19) he became very thirsty till he was forced to admit to G-d, "You have given this great deliverance by the hand of Your servant." He realized that it wasn't because of his strength, but only because of G-d's help. That is the blessing to Dan - he will be strong as a serpent, a horned snake, but victory comes because of G-d" - as the verse states right after, "For Your salvation do I hope, O G-d."

Rashbam doesn't agree that the blessing is referring just to an episode with one of Dan's descendants, but to the whole tribe of Dan. They were the last tribe to walk in the lineup when the camp marched. Therefore they were always prone to be attacked by enemies who wanted to hit on the weak Jews at the end. Jacob prayed for them that G-d would save them from the other nations that would constantly attack them.

Our army is fighting for a just cause, is well prepared and trained and is strong - but the key to its success is the knowledge of the troops and the homeguard behind it, that LISHU-AT'CHA KIVITI HASHEM - meaning that we count on G-d's salvation.

**THIS RECIPE** that would warm up any cold soldier is called such because of the soldier beans that are

used in it - white beans with black dots that look like the eyes of the soldiers.

## SOLDIER BEANS

1 lb Soldier beans  
½-1 lb. smoked turkey  
¼ cup sugar  
¼-1 cup molasses (maple syrup)  
½-2 tsp. dry mustard  
½ tsp. pepper  
2 tsp. salt  
1 onion, quartered  
¼ tsp. ginger (optional)  
1 tsp. baking soda  
8 hot dogs (if this is being prepared as a main dish.)

Cover beans with water. Soak overnight. Drain and rinse. Cover with fresh water and bring to a boil. Boil until skins split when gently blown on - about 15 minutes. Drain beans, saving the water.

Place turkey and onions in bean pot, cover with beans. Add seasonings and molasses. In separate pot heat bean water to boiling. Pour over beans to cover. Cover pot. Bake at 325°F for 4-4½ hours. Add more water only if beans look dried out. Remove cover last hour.

Shortcut - Start beans in pressure cooker instead of oven. Cook 45 minutes. Put in bean pot and bake 1 hour. Or cook in crockpot on low for 12 to 14 hours or on high for 9 to 10 hours.

Rabbi Weinreb's Weekly Column:

## Parshat Vaychi No Two Snowflakes Are Alike

I live on the eastern seaboard of the United States, which was hit by a severe snowstorm last week. Most people find snowfall a nuisance. But for me, a snowfall is a chance to reflect on one of the Almighty's greatest wonders, the little snowflake.

The snowflake, held under a magnifying glass, is an exquisitely intricate and beautiful creation. Furthermore, every snowflake is unique. No two snowflakes are alike.

The uniqueness of each snowflake is but one example of an amazing fact, which is true of the entire natural world. No two blades of grass are identical, no two leaves are exactly the same, and every individual member of every animal species is unique in some way.

This is true of human beings as well. None of us has the same fingerprint, and no matter how closely one of us might resemble another, we are different from the other in some respect.

The Talmud recognizes this when it comments that "just as no two faces are alike, so too, no two personalities are alike". We are different from each other physically, psychologically, intellectually, spiritually, and in

every other way.

Any person who has parented several children knows that each child is different from the get-go. Mothers tell me that even while still pregnant with their children, they were aware of the potential differences that unfolded later in life.

Woe to the teacher who treats all of his students alike. The so-called cookie cutter method of education is doomed to failure. Each of us has different learning styles and differing intellectual strengths and weaknesses. The secret of successful pedagogy lies in the recognition of individual differences, and in the ability of the teacher to be flexible enough to adapt his or her lessons to each individual and his or her learning needs.

In this week's Torah portion, Vaychi, we find that our patriarch Yaakov was well aware of this secret.

Yaakov blesses the two sons of Yosef, and later proceeds to bless each one of his sons, the twelve tribes. Reading these blessings, we cannot help but notice how each one is fundamentally different and seems tailor-made to the character traits and emotional makeup of each tribe.

Yaakov blesses one son with power and dominion; another with agricultural wealth. One is compared to a lion, one to a wolf, and yet another to a serpent.

Yaakov knows his children and knows how diverse and heterogeneous his family is. He knows

next page

how to bless them with the particular resources that they will need as they march forward, with varying talents and dispositions, into their historical roles.

The Torah underscores this when it summarizes the entire episode of the blessings with the following words:

"All these were the tribes of Israel, twelve in number, and this is what their father said to them as he bade them farewell, addressing to each a blessing appropriate to him" (B'reishit 49:28). To each a different blessing, to each his own parting word.

The fact that each of us is uniquely gifted is a basic component of the thought of Rabbi Avraham Yitzchak HaKohen Kook, the Chief Rabbi of the Land of Israel, who passed away more than 70 years ago, but whose written legacy keeps him very much alive.

Rav Kook insists that the very purpose of education is to help each person discover his or her own individuality, to learn what he or she can do best. Self-discovery, for Rav Kook, is the essence of the educational endeavor.

Rav Kook, besides being an educator, was also a mystic. From his mystical perspective, he views the world as being a unified whole, to which every individual is necessary, because each individual con-

tributes something utterly unique to the cosmos.

Each snowflake is different from the other because the beauty of each snowflake is equally essential to nature's beauty.

Each human being is unique because the contribution of every one of us is absolutely necessary for the accomplishment of humanity's ultimate mission.

Like Yaakov's children, we all are uniquely blessed. Appreciating our uniqueness as that of every one of our fellow men is an essential component of Jewish spirituality.

## **Preditory Teddy**

---

**straight beats a flush**

## **Life after Life** Guest article by **Rabbi Ephraim Sprecher** Dean of Students, Diaspora Yeshiva

*"And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and expired, and was gathered unto his people" (B'reishit 49:33).*

Death in the Bible is described as "the way of all the earth" (Yehoshua 23:14; Melachim Alef 2:2). If a person knows when he is about to die he can set his affairs in order, bid farewell to his dear ones, and make peace with God. In the Jewish tradition, to recite the confession of sins (vidui) before death is considered especially meritorious. The word "expired" in the text, say the commentators, is used only of the righteous and implies death in a moment without pain or delay.

The phrase "and was gathered to his people", used of the death of all three patriarchs, is certainly more than simply a delicate way of describing death, however beautiful the phrase is in itself. It implies being taken to the realms of eternal life where the souls of one's ancestors lie in repose. The Biblical phrase "may his soul be bound up in the bundle of life" (Shmuel Alef 25:29) has long been understood in a similar sense, and to this day it is used in memorial prayers and inscriptions on tombstones.

How can the words "and was gathered unto his people" be used of Avraham, however, since, being

the first Hebrew, he had no Hebrew ancestors to whom he could be gathered? S'forno explains that he was gathered into the bond of eternal life together with the righteous of all generations who, being like him in that respect, were his people.

The Talmud says that the patriarch Yaakov is not dead (Ta'anit 5b). Obviously, they were not referring to his physical existence but rather to his spirit which lives on after him. Even in this life, death is not usually final. A person continues to live physically in his children and grandchildren, in the inspiration he leaves his loved ones and in his influence upon society. Judaism teaches that death is but the beginning of a higher existence where one is freed from the limitations of one's bodily frame. The nine months in the womb are the period of gestation preceding earthly birth, while the 70, 80, or 90 years and more on earth are the gestation period before heavenly birth. Just as an apple falls from the tree when it is fully ripe, so does the soul sever itself from the body when it has achieved its highest potential on earth; it then returns to God.

In a harbor, two ships sailed: one setting forth on a voyage, the other coming home to port. Everyone cheered the ship going out, but the ship sailing in was scarcely noticed. Seeing this, a wise man said: "Do

not rejoice over a ship setting out to sea, for you cannot know what terrible storms it may encounter and what fearful danger it may have to endure. Rejoice rather over the ship that has safely reached port and brings its passengers home in peace." (Kohelet Rabba 7:4).

The person who leads his life knowing that he must give an account of it before his Maker at the end of his earthly days, has a powerful and constant incentive to live his life Halachically – to bring the ship's passengers home in peace, so to speak. The Talmud compares this world to Erev Shabbat, and the World to Come to Shabbat. Only those who prepare in this world (Erev Shabbat) can hope to enjoy eternal bliss in the World to Come (Shabbat). What a person does with his life on earth has eternal significance

## Parsha Points to Ponder

### Suggested answers

1) The Ohr HaChayim answers that these words teach that these were the only 17 years in which Yaakov truly enjoyed life. When he was younger, he struggled with Eisav and then with Lavan and then he had to deal with the rivalry between Yosef and his brothers and the loss of Yosef. He LIVED for these 17 years with his family unit complete and no major struggles.

2) The Ramban teaches that Yosef thought that Yaakov was making a mistake and if so, his entire intentions for the blessings could be off and not with the spirit of G-D and, if that was so, then the blessings would not be effective. So, Yosef was concerned and tried to correct the problem as quickly as possible.

3) The Kli Yakar explains that PESHA refers to the desire the brothers had to kill Yosef, and CHEIT relates to their selling him. This answers why they use the terms for forgiveness (SANA) regarding the PESHA and only then do they mention the CHEIT. They had complete regret for wanting to kill Yosef since this was not justified on any level. However, while they wanted Yosef to forgive them for selling him into slavery, they felt this was somewhat justified as a measure for measure punishment for the bad things which Yosef told Yaakov about the way they treated the children of the maidservants Bilha and Zilpa.

## Spiritual and Ethical Issues in the Bamidbar Stories "He Zealously Made My [G-D's] Rights Valid"

(Bamidbar 25:11){4} by Dr. Meir Tamari

Although we find great ambivalence among our commentators regarding the zealotry of Pinchas, G-d's approval is clearly expressed in His covenant with Pinchas after the plague. "Pinchas in his zealotry made My Rights valid, so that I did not destroy the children of Israel in My zeal. Therefore I give him My covenant of peace, a covenant of everlasting priesthood" (Bamidbar 25:11-12). That the zealotry of Pinchas, which resulted in the violence and bloodshed of the killing of Zimri and Kozbi, was rewarded by priesthood and peace is neither strange nor contradictory. Rather, this reward expresses an understanding of the real meaning in Judaism of peace, of priesthood and of zealotry, while yet at the same time highlighting the imbalance therein between zealotry and the love of Israel that is a requirement of Jewish leadership.

Abarbanel sees the reward of peace given to Pinchas, as an assurance that the kinsmen of Zimri would not be able to harm him in revenge for his killing of their prince, Zimri. There is also a deeper spiritual, religious and ideological aspect to this reward.

"Brit is an absolute decision of G-d's that is ultimately guaranteed for the whole world; Shalom is such a brit. Peace is something for which

everything, even all one's rights and possessions may be sacrificed, but never the rights of others and never what G-d has declared to be right and good. True peace of men with each other rests on the peace of all of them with G-d. He who dares to wage war with those opposed to Divine Goodness and Truth fights for Brit Shalom, while he who leaves the field to those who are at variance with G-d and His love of peace is at one with the enemies of Brit Shalom. In this battle the inaction of the masses and even the tears of Moshe and the Elders achieved nothing. It was only the honest brave act of Pinchas which saved Israel and restored their peace with G-d and His Law, thereby bringing back the basis for real true peace on earth. The VAV in Brit Shalom is written as a broken letter, for Pinchas fought for the re-establishment of a peace that is Shalem" (S. R. Hirsch).

It was appropriate that the Brit Shalom was made together with the Brit Kehuna. The role of the Kohanim was to bring spiritual elevation and holiness down from heaven, thereby assisting Israel to attain peace and completion. This necessitated guiding them against sin that causes strife and turmoil, but also gaining atonement for those sins that they had committed. Aharon, whose merit was

the pursuit of peace, atoned for the sins of Korach and his congregation with his zealous offering of the incense that stopped the plague, bringing peace to Israel. Now the zealotry of his grandson saved Israel, not only from suffering and chaos but from annihilation. "The sins of idolatry and sexual immorality arouse G-d's zealous anger; as it is written 'Hashem, your G-d - He is a consuming fire, a zealous G-d' (D'varim 4:24). Even those who were not active in the worship of Pe'or would have perished since all Israel are surety for each other. Yet we see that G-d did not destroy the children of Israel as a punishment for their idolatry and sexual license at Baal Peor. From our verses in the Torah, we learn that they were saved from His anger by the zealotry of Pinchas: Verily as Shlomo HaMelech (Mishlei 17:14) writes, 'the wise man atones for them' (D'varim Rabba 84:18).

## Say Sh'Sh follow up

Last week we deviated from the usual style of this column which explores the picky little differences between SH'VA NA and NACH, which syllable of a word should be accented, where pauses should and shouldn't be, and similar issues. Instead, we told the story of a newcomer to a shul who was greeted by only one or two Shabbat Shaloms (Sh'Sh) and when she commented on that to one of those who did greet her, she was told: "Oh, they probably thought you were a visitor."

How "off" that sounds! On Shabbat, a Jew should greet a fellow Jew with a warm Sh'Sh whether the greetee is a friend, relative, neighbor, casual acquaintance, or a total stranger.

TTreaders are invited to send us your experiences - both positive or negative - on the issue of greeting one another with Shabbat Shalom, as well as Boker Tov, Erev Tov, Shalom Aleichem, Hello or even Hi (which can be viewed as an acronym for HASHEM IMACHEM, if you want to elevate it above the mundane. The answer to HaShem Imachem, BTW, is Y'VARECHECHA HASHEM. We learn this particular exchange of greetings from Boaz and his workers in Megilat Ruth).

In last week's column, we also emphasized the importance of proper interpersonal behavior especially in the context of davening, which we correctly perceive as a BEIN ADAM LAMAKOM, between the Jew and G-d, experience. We are not, of course, suggesting inappropriate talking during

davening and Torah reading. We are talking about the social interchange that should take place right after davening.

In that context, here is another thing to ponder - In the sefer KAVANAT HA'ARI Z"L it is written that one should say before each davening: HAREINI M'KABEIL ALAI MITZVAT ASEI SHEL V'AHAVTA L'REI'ACHA KAMOCHA, I hereby accept upon myself the positive commandment to "Love your fellow as yourself". This, before one turns to G-d in prayer. This certainly places a premium on interpersonal mitzvot. And it certainly should include saying Shabbat Shalom.

Saying Sh'Sh and all the other greetings is a good thing to do and it is contagious, as well. Do it and you will notice more and more people doing it also.

Oh, one more thing: All of the above works even better together with a smile. As Y&K"S say: *Good morning!*

# ParshaPix

*Note to parents, grandparents, and hosts: On page 2 you will find a classic, crowded ParshaPix with loads of sedra starting points for you and your family and Shabbat guests. Some are straightforward and suitable for younger children and guests with beginners' background. Other elements of the PP are trickier and are suitable for older children and adults with more background. You who are reading this will be able to guide the discussion of Parshat HaShavua at your Shabbat tables in the best way.*


👑 Lock and chain in upper left is for the "super-closed" nature of the beginning of VAYCHI (see Sedra Summary for details).

👑 The bed is mentioned more than once at the beginning of the sedra.

👑 The crossed hands are Yaakov's, as he put his right hand on Efrayim's head and his left on Menashe's. It should not escape our attention that the Book of B'reishit is FILLED with firstborn-second child issues (not just problems). Kayin and Hevel. Yishmael and Yitzchak, Yaakov and Eisav, Yosef and his brothers. Reuven on the one hand and Levi, Yehuda, and Yosef on the other. Peretz and Zerach. Efrayim and Menashe.

👑 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

**In Torah: Yaakov twice, Yosef, and Edom**

As long as we're on a color page, let's do chameleon. In Hebrew, ZIKIT, זיקית,  The following are NOT words (yet), but who knows? צרוק for yellow-green; צתום for yellow-orange. יחול for green-blue...

stages of their lives). Yehuda Leib is a common name-pair based on this bracha. And his kingship is symbolized by the crown, of course.

👑 The wolf is Binyamin. Binyamin Ze'ev Volf is also a common combination of names.

👑 The faucet is for Reuven (based on what Yaakov said to him).

👑 The Israel Postal Authority emblem is for Naftali. Naftali Tzvi Hirsh, or two of those three names often come together.

👑 The snake is for Dan.

👑 The donkey is for Yissachar

👑 The ship is for Zevulun

👑 The bread is Asher

👑 The math-like statement stands for Efrayim and Menashe are like (approx. equal to) Reuven and Shimon. Numerically, this is so too. E&M = 732 and R&S = 731.

👑 There is a Davka graphic of a father blessing his son (the words of the bracha come from Vaychi)

👑 The Pyramids in the hot desert sun remind us where the sedra takes place and where the end of B'reishit finds us. In Mitzrayim.

👑 Chazak is for the conclusion of the book of B'reishit.

👑 The photo between the donkey's nose and the boy being blessed is a picture of Kever David and refers to the haftara.

👑 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..." Eeyore even sounds like the word in the pasuk for donkey.

👑 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.

👑 Surrounding the fingers of Yaakov's crossed-over hands, as if emanating from the hands, are many copies of the symbol for the Zodiac sign of Pisces, the fish. Part of 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."

👑 Logo of the Los Angeles Angels baseball team. A traffic light showing green. A whale. and the letters (in Old English - purposely) O and T. From this we get HAMAL-ACH (the Angel) (ha)GO-WHALE (say it quickly and don't enunciate and it comes out GO'EIL), then O,T. As in HaMalach ha-go'eil oti (mikol ra)... An Old

English T looks a lot like a C, so we also get HaMal-ach HaGo'el OSI (as in the Ashkenazic pronunciation). May HaShem watch over and bless the lads of the IDF in their battles for all of Israel.



Prizes for best solution sets are furnished by Noam Productions and/or Big Deal.

Last issue's (VAYIGASH) TTriddles:

### [1] The pillars of Vayigash & Ruth

Melachim Alef 7:15-22 - For he (Chiram from Tyre) cast two pillars of bronze, of eighteen cubits high apiece; and a line of twelve cubits measured the circle around each of them. And he made two capitals of molten bronze, to set upon the tops of the pillars; the height of one capital was five cubits, and the height of the other capital was five cubits; And nets of checker work, and wreaths of chain work, for the capitals which were upon the top of the pillars; seven for the one capital, and seven for the other capital. And he made the pillars, and two rows around upon the one network, to cover the capitals that were upon the top, with pomegranates; and so did he for the other capital. And the capitals that were upon the top of the pillars were of lily work in the vestibule, four cubits. And there were capitals upon the two pillars also above, over against the protuberance which was by the network; and the pomegranates were two hundred in rows around upon the other capital. And he set up the pillars in the vestibule of the temple; and he set up the right pillar, and called its name YACHIN; and he set up the left pillar, and called its name BO'AZ. And upon the top of the pillars was lily work; so was the work of the pillars finished. YACHIN was also the fourth son of Shimon, first mentioned in Vayigash. BOAZ, of course, we know from Megilat Ruth.

## [2] round pre-heifer wagons

Wagon is AGALA. Wagons are AGALOT. Mentioned several times in Vayigash as having been sent by Yosef (and Par'o) to bring Yaakov and family down to Egypt. CALF is EIGEL. CALVES are AGALIM. Female calf (which we wanted to force, so we called them pre-heifers) is EGLA. Plural: EGLOT. Round is AGOL. Female plural is AGULOT. So, round pre-heifer wagons are AGALOT EGLOT AGULOT. In Hebrew, the three words are all spelled the same way - just with different vowels. עגלות עגלות עגלות. The similarity between wagons and calves is significant in Vayigash. Commentaries teach us that the wagons were a coded message from Yosef to his father to remind him of the last Torah topic they had studied together before MECHIRAT YOSEF, the sale of Yosef. One cannot help but notice that in that topic of EGLA ARUFA, there is a statement by the elders of the town closest to a murdered corpse, that "Our hands have not shed this blood, nor have our eyes seen it." Significant because of the issue as to whom guilt can be assigned in the whole episode of Yoesf and his brothers.

## [3] A comune (township) with 1234 inhabitants in the province of Verona.

Simple for anyone who took the time to search the web. The answer is PALU, also the name of Reuven's second son.

## [4] City on the Indonesian island of Sulawesi... population ~270,000

Similarly, the city in question is PALU.

## [5] So different! The other things that are tied

The word K'SHURA, tied together, is found in Parshat Vayigash in Yehuda's plea to Yosef to let Binyamin return to his father. Yehuda describes the relationship between Yaakov and Binyamin as V'NAFSHO K'SHURA V'NAFSHO. And his soul is tied to his soul. The only other occurrence of the word in Tanach is in Mishlei, 22:15 to be specific, where it says IVELET K'SHURA V'LEIV NA'AR... "Foolishness is bound in the heart of a child; (but the rod of correction shall drive it far from him)." So different!

## [6] First, half a small group; then all of a large group

This TTriddle is about another word that occurs only a small number of times in Tanach. By the way, when a word only occurs 2-5 times or so, they make good TTriddles. More significantly, the Baal HaTurim often remarks about these kind of rarish words. The word is LIF-LEITA. It occurs twice in the Torah and two other times in the rest of Tanach. This TTriddle relates only to the two Torah occurrences. The first time, back in Parshat Vayishlach, was used when Yaakov divided his household into two camps, so that if Eisav were to attack one, the remaining camp would be LIF-LEITA, it would survive. In Vayigash, Yosef speaks of his being sent into Egypt to engineer a great deliverance, LIF-LEITA G'DOLA. He seems to be referring to the deliverance of the whole family, which, of course, grows to a great national size before the deliverance.

The letters in the semicircle around the turtle are the initial letters of T'hilim 104:24 -

מִהֲרֹבוּ מַעֲשֵׂיךָ | ה' בָּרָם בְּחִכְמָה עֲשִׂיתָ מִלְאָה הָאָרֶץ קִנְיָהּ

How manifold are your works, HaShem! In wisdom you have made them all; the earth is full of your creatures.

This frequent (but not every week) column is inspired by many of those creatures that fill G-d's world and give us pause to marvel at the amazing world into which G-d placed us and some insights into the Creator of all.

## The only "marsupial" bird

What? you say! Cannot be. Marsupials are mammals. True enough. Of over 4000 species of mammals, about 330 of them give birth to "helpless" young who are then transferred to a pouch in which they continue to develop until they are ready to fully emerge into the world. These pouched mammals are the marsupials.

The **Sungrebe** or American Finfoot breeds in tropical Central and South America... These tropical birds of swamps and marshes have webbed lobes on their feet... small slim-bodied water bird, typically 28-31 cm long and weighing 130g. It is mainly brown, with a long neck and blackish tail, and a long red bill. The crown and neck are strikingly patterned with black and white stripe, and the feet are black and yellow. The sexes differ in the colour of the cheeks, buff in the female and white for the male. They are shy birds which swim in slow-flowing streams and secluded waterways, sometimes partly submerged... They dive well, but rarely fly unless alarmed. The twig nest is built low in a bush over water; three or four brown-mottled cinnamon eggs are laid,

and incubated for about eleven days (which is a relatively short period). The chicks hatch naked, blind, and defenseless. (Altricial is the term for such chicks - as opposed to precocial chicks which are hatched already highly developed and capable of fending for themselves.)

The father, alone, possesses specialized pockets, or pouches, one under each wing, which carry the helpless young, even in flight. Relatively little is known of the sungrebe. It is assumed that the father bird feeds, takes care of, and protects the hatchlings until they can take care of themselves.

The sungrebe is the only known marsupial (-like) bird. And, remember, it's the male that has the pouches.

# THE JERUSALEM INSTITUTE OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson # 505

## Injuries caused to or by a married woman

There is a Mishna in T. Baba Kamma that states that if one injures another person he must pay to the victim the following five items of compensation: (1) injury (depreciation); (2) pain; (3) medical treatment; (4) loss of time (earnings); and (5) degradation (humiliation).

There is a Mishna that states: “The objects found by a married woman and the works of her hands belong to her husband. He enjoys the usufruct (income) thereof. He also enjoys the income of whatever she inherits during her lifetime. Compensation for degradation, damages for injury to her belong to her. R. Yehuda ben Bateira says when in an unexposed part, two parts go to her and one part goes to him, but when in an exposed part, two parts are his and one part is hers. His is paid immediately and with her part land is purchased and the husband enjoys the fruit (income) thereof.” (T. Ketubot 6:1)

In Rambam (1135-1204), Book of Torts, Laws of Wounding and Damaging 4:15-18, the laws appear as follows: (15) If one injures a married woman, compensation for loss of time and medical treatment belongs to her husband and compensation for pain belongs to her. Regarding humiliation and depreciation the following applies: If the wound is visible (for example, if he strikes her on the face or neck or hands or arms) one third belongs to her and two-thirds to her

husband. If, however, the injury is concealed, one third belongs to her husband and two thirds to the woman. The husband's share is given to him at once. With her share, land is bought and the husband enjoys the fruits (income) thereof. (16) All of this applies only if others injure her. If however, a husband injures his wife, he must pay her immediately for the whole of the injury and the whole of the humiliation and the pain. The entire compensation belongs to her and her husband has no rights to the income thereof. If she wishes to give the money away to another, she may do so. The Geonim also have ruled in this manner. The husband must also pay for the treatment of any of her ailments. (17) If one injures his wife during marital intercourse, he is liable for the injury done to her. (18) If a woman wounds her husband, the following laws apply: If there is a supplement to her ketuba and the husband is willing, we compel her to sell the supplement to the husband at its present market value, and he may then collect the compensation from her. If he wishes to divorce her and collect the compensation from the entire ketuba, he may do so. However, if she has no supplement to her ketuba she cannot sell him the principal amount of her ketuba for a man is forbidden to keep his wife with him for a single hour without a ketuba, lest it be an easy matter to divorce her. But if the husband is willing, he may draw up a document recording the compensation for his wound due him from her, or else he may divorce her and take the amount due him from the ketuba.

*to be continued next week*