



A MITZVA DILEMMA FOR THE SHABBOS TABLE



THE CHOCOLATE PARTY

By Rabbi Yitzi Weiner

In this week's Torah portion we find the story of how Shimon and Levi tricked the people of Shechem. They gave the impression that they wanted to assimilate, and join the people of Shechem and told them that Schechem first had to get circumcised. Once they were circumcised, Shimon and Levi surreptitiously killed the people of Shechem and rescued Dina.

This deception leads us to the following interesting true story of deception.

Yoel and Baruch were friends in High School. Yoel knew that Baruch loved Schmerling milk chocolate. One day Yoel decided to play a practical joke on Baruch.

Yoel gave his friend Baruch a certificate offering a \$500 rebate on \$500 worth of choco-



THE GIFT THAT KEEPS ON GIVING

In this week's Parsha, Vayishlach, HaShem tells Yaakov "The Land that I gave to Avraham and to Yitzchok I will give it to you and to your children after you I shall give the Land." The redundancy jumps out at us. Why does HaShem indicate giving the Land to Yaakov and his children twice?

The Ohr HaChaim HaKadosh explains "if HaShem did not repeat the second giving, the implication would be that Yaakov will receive the Land for the sake of giving it to his children. With the additional giving, HaShem is telling Yaakov that He is giving it to Yaakov for himself and He is also giving it to Yaakov's children."

How are we to understand the words of the Ohr HaChaim HaKadosh? With the single statement that HaShem is giving the Land to Yaakov then automatically the children of Yaakov will get it. Whenever a person takes ownership of an object or property it moves on to his children upon his death. Why should a second giving be necessary to Yaakov's children?

The Torah teaches us in Parshas Behar regarding the laws of Yovel that one may not sell their property in perpetuity. In fact, if one does sell their property in perpetuity when Yovel comes, the property returns to the owner. The reason for this is because although every member of the Jewish people has their designated property in the Land of Israel, nevertheless, it is not theirs to sell. The Torah actually states this explicitly "The Land shall not be sold in perpetuity because the Land is Mine and you are only sojourners living with Me."

lates purchased from the Schmerling Chocolate company. The certificate said Schmerling would offer a full rebate on \$500 spent on the chocolate. Baruch loved Schmerling Chocolate and he was very excited to get this rebate. Baruch bought \$500 worth of candy bars and he enjoyed them with his friends. Soon after he mailed the the rebate certificate to the company.

However to Baruch's great chagrin, the Schmerling company sent it back saying that it was not a real rebate certificate. It was fake.

Baruch, who felt that he was scammed, went to Yoel and confronted him. Baruch asked Yoel to pay him back the \$500 that he spent. "I never would have spent \$500 on chocolate if I had not been given this fake certificate from you. You caused me this great loss of money."

Yoel agreed that it was fake, and that he was just playing a joke. However, he argued that Baruch still ate and enjoyed the chocolate. "Why should I pay for all of the chocolate if you ate it and enjoyed it?", Yoel argued.

Baruch still felt that he should be repaid all of the money because he wouldn't have spent the money had Yoel not tricked him.

Who is right? Does Yoel have to pay Baruch the \$500 dollars for the chocolate?



Behold! The gift of the Land being given to Yaakov is not to become his in perpetuity but rather it is to become his with respect to allowing him to sojourn there with HaShem. We could therefore wonder if this right to sojourn with HaShem can be bequeathed to one's children. Perhaps HaShem is allowing Yaakov to sojourn with Him but that does not entitle Yaakov's children to sojourn.

The words of the Ohr HaChaim HaKadosh bring light to this question. If HaShem would have told Yaakov "The Land that I gave to Avraham and to Yitzchok I will give it to you and to your children after you" without repeating "I shall give the Land", the implication would be that Yaakov will receive the Land to give to his children just as one bequeaths their proper-

ty to their heirs. There would be no need for an additional giving.

HaShem, therefore, added the second giving to Yaakov's children to imply that Yaakov's ownership does not naturally pass on to his children because Yaakov was not given the Land in perpetuity. There must be a constant giving of the Land every time a father passes the property on to his heirs. Every generation that receives the Land from their fathers is actually receiving a continuous gift from HaShem granting them entitlement to sojourn in His Land.

May we merit to see the day that HaShem gives the Land back to Yaakov's children so that we may once again sojourn in the Land with Him.

Have a very safe and very wonderful Shabbos.

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

HUGE DOGS

Recently in Table Talk, we brought a question as to whether one could post a sign warning potential thieves of a 'vicious dog' on premises. Since many people are afraid of dogs, they would definitely want to stay away from any house holding a dangerous dog. And, to those who have a fear of dogs, the bigger the dog – the greater the danger!

Let's take a look at some of the biggest dog breeds that exist in the world today. Although it is said that "perception is reality" (especially when fear is involved), we shall see that many of these very large canines are actually "gentle giants".

The English Mastiff (left) is a huge dog, considered by many to be the 'winner' when it comes to the largest dog in overall size, height and weight. Full grown adults can weigh up to 230 pounds and will measure up to 35 inches tall when standing on all fours – that's nearly 3 feet high! This breed is descended from ancient war dogs, and is one of the oldest domestic dog breeds. It is recorded that in days of old, these giant creatures were used to fight lions and other wild animals. In our time, these imposing animals are still used by the police and military to help fight crime. However, today English Mastiffs have a well-known reputation as being "gentle giants" and they are very popular as family pets. In fact, these huge dogs are so loving and loyal, they need to be trained not to be too overzealous in protecting and showing affection to the people around them!

A cousin of the English Mastiff is the Tibetan Mastiff. (second from left) The overall appearance of the Tibetan Mastiff is daunting, often resembling a lion because of its massive mane of red hair and its huge size! Although friendly and intelligent, they are not as overly affectionate as their English cousins. They are prized as watch dogs in their native land, guarding their owner's tents and property from snow leopards, wolves, and other (two-legged) predators. High in the Himalayan mountains of Tibet, this ancient breed was called the Do-Khyi or 'tied dog' – a refer-

ence to the common practice of tying these guard dogs to the gates during the day and then letting them loose to roam and protect the villages at night. This ancient breed is mentioned in writings dating back to 1100 BCE; they didn't make their appearance in the United States until the late 1900's.

The Great Dane (third from left) is one of the biggest of all dog breeds; although not as large as the Mastiffs, Great Danes can reach up to 175 pounds and they stand 32 inches tall on all fours. The tallest individual dog ever recorded was a Great Dane that was 7 feet 4 inches when standing on its hind legs! Originally, Great Danes were called Boarhounds, because they were trained to hunt boars. However, despite their intimidating size and hunting proclivities, these large dogs have a sweet and gentle disposition and can make great pets. However, they need a lot of exercise, and are very athletic; taking them for walks can mean a lot of exercise for their owners as well!

Irish Wolfhounds (right) are the tallest dog breed, with males generally being over 7 feet tall when standing on their hind legs! A native of Ireland, this huge hound is historically a Celtic symbol of strength and courage, appearing in many mythical stories and traditional Irish legends. These "wolfdogs of Ireland" were historically gifted to Roman consuls, as well as to kings of European countries, to the shahs of Persia, and to other leaders across the globe. An early written record of an Irish Wolfhound gift is from 391 CE: A Roman consul writes to his brother in Ireland, thanking him for his present of "Irish dogs" remarking that "all of Rome viewed them in wonder!" Although Irish wolfhounds are very good hunters, they nevertheless make terrible guard dogs; they are not at all suspicious of strangers, and will make friends with them rather than fend them off!

Mah rabu ma'a'se'cha Hashem, kulam b'chachma a'see'sa!

WHAT BETTER KADDISH CAN I SEND MY FATHER THAN TO HELP ESTABLISH A HOUSE OF TORAH?"

Every year, Rav Eliyhau Dessler had the practice that he would stay in Gateshead for the week of his father's yahrzeit so that he could spend the week immersed in learning and lead the davening in the Kollel.

One year, however, on the very evening of his father's yahrzeit, Rav Dessler asked Rabbi Waltner to accompany him to the train station. There were no cabs available, and they had to walk all the way to the Newcastle train station. Rabbi Dessler absolutely refused to permit his younger friend to carry his bag despite the very long walk. On the steps of the train, Rabbi Walter wondered why Rav Dessler was departing to London precisely at the moment when he should be davening at the amud.

Rav Dessler explained to Rabbi Waltner that he had received a call from a rosh yeshiva in London that a shidduch between a girl in Gateshead Seminary and a yeshiva bachur in London had run into difficulties, and that Rabbi Dessler might be able to save it. "I thought to myself," said Rabbi Dessler, "what better kaddish can I send my father than to help establish a house of Torah?"

Rav Dessler was prepared to give up his long-established hanhagos (ways of conducting himself) for the benefit of helping others. To him that was the best way to say kaddish.

From Rav Dessler, By Rabbi Yonason Rosenblum, Published by Artscroll Mesorah, page 228, Reprinted With Permission From the Copyright Holders



THE ANSWER

Regarding the question about the two insurance companies, Rav Zilberstein writes that the first company is allowed to pay people to leave another company to join them. However, the second company is not allowed to demand that doctors drop patients who change insurance. Therefore the doctor should not comply with this request.

This week's TableTalk is dedicated for the merit of a speedy recovery for
Rachel bas Henrietta.

-Shlomo and Elinor Liberman-