

## A MITZVA DILEMMA FOR THE SHABBOS TABLE



### FAX MACHINE INK

By Rabbi Yitzi Weimer

This week's Torah portion talks about how Yosef accused his brothers of theft. This leads us to the following true story:

Reb Eli Schwartz was very excited; he was about to publish a sefer, a Torah book, that he had worked on for many years. He had completed the manuscript and picked up the phone to reach out to his good friend Tzvi, who was a great Torah scholar. "Tzvi," Eli said, "would I be able to fax over a copy of the manuscript of my sefer for you to look over?" Tzvi said he'd be happy to look it over. Tzvi gave Eli his fax number, and Eli proceeded to scan all the pages of his book to send it over to Tzvi. Eli inputted Tzvi's number and sent the fax off.

But, half an hour later, Eli got a call. "Is



### LAYING THE FOUNDATION

Our Parsha opens with Yosef being summoned to Pharaoh for the purpose of interpreting his dream. Yosef was waiting for this opportunity. He knew that the day would come when he would be placed in a position of great leadership in Egypt. Let us listen to the first statements of Pharaoh's and Yosef's conversation.

"I have heard about you that you are a master interpreter of dreams" Yosef responds "Oh no! It is not I, rather it is Elokim Who will address your majesty's dream."

Yosef knows that the Egyptians do not believe in Elokim's involvement in man's affairs. (It could be that they did not believe in Elokim whatsoever.) Why does he feel compelled to jeopardize his chances of ascent by making a politically incorrect statement? Considering Egypt's intense addiction to their idolatry this was more than politically incorrect, this was tantamount to outright heresy against the gods of Egypt.

The answer is two-fold. The first answer is that Yosef had complete trust in HaShem in his destiny. There is no need for the one whose trust in HaShem is complete to compromise on anything. If HaShem is directing his fate, He will do so whatever the situation requires, so why compromise. HaShem does not need any support to take him to his destiny.

The second answer, and perhaps the more applicable answer for us to use, is that Yosef knows that his destiny is an integral part of the development of the

this Mr. Eli Schwartz?" the caller asked. "Yes," Eli said. The caller said, "I'm calling because I just received a fax of about 200 pages, and in the process, all of the ink in my machine was used up. In addition, nearly all the paper is used up. I need this machine very urgently for work and have to do a rush order for new ink and paper for my machine. I'd be very appreciative if you could compensate me for the wasted ink and paper that you caused."

Eli was shocked; he didn't realize that he had dialed the wrong number and certainly didn't want to cause someone damage or a loss to their business. He wasn't sure what the Halacha would be. He later brought this question to Rav Zilberstein: Did he have the responsibility to pay for all the paper and ink?

On one hand, it was his fault; he was responsible for accidentally putting in the wrong number.

But on the other hand, you could argue that he didn't really cause damage; he sent a sefer. Maybe the recipient didn't want this information, but it was still a sefer. And secondly, one could argue that since the recipient's machine was turned on and always willing to receive faxes, they were always willing to pay for the ink and paper of the faxes received. Perhaps there was a built-in assumption that the owner of the fax pays for the ink and paper.

What do you think?

See Upiryu Matok Vayikra Page 404



“When I respect the dignity of another human being, I am giving respect to his Creator.”

-Culled from Avos 4:1



Jewish people. Yosef understood that the nation of Israel will be born through the exile that is soon to begin. Yosef also knows that HaShem “formed this nation for Himself so that they should proclaim His praises”. Every action of Yosef is another layer of the foundation that is being set for our people. This pivotal moment through which Yosef will rise to power, must reflect the purpose of our people. Yosef must be careful that the foundation upon which we exist is in sync with the mission of our people.

Were Yosef to be politically correct and allow for Pharaoh's assumption that the dream will be interpreted by Yosef and not by Elokim, then Yosef would be usurping those “praises” from HaShem and keeping them for himself. That would be a travesty.

The conflict in which we find ourselves fighting Hamas in the south, anticipating terror from the north, HaShem y'ra-

cheim, and surrounded by countless other neighbors who would love to see the demise of our people, does not allow any honest person to be confident that the IDF can solve it. If we are willing to entertain the possibility that America would withdraw their support of Israel then the situation could definitely spiral out of control. The world has never been sympathetic towards the Jewish people as current events testifies. Can we really do it on our own?

The ingathering of the exiles is already occurring. We know that we are nearing our destination. Ought we not take the que from Yosef and proclaim in no uncertain terms;

“We will definitely vanquish our enemies but we are unable to do this ourselves. Elokim will address this issue.”

If we anticipate our arrival to our destination we must certainly follow Yosef's que. What Yosef did at the laying of the foundation we must do as we place the finishing touches on this incredible eternal edifice - “The People Formed by HaShem Himself shall sing His praises”.

Have a beautiful Zos Chanukah and a wonderful Shabbos.

## Paysach Diskind



## SHABBOS: CELEBRATING HASHEM'S CREATION

### THE ADORABLE PUDU

Two weeks ago, we learned about the world's largest deer, the Moose. Now, let's learn about its opposite, the smallest deer, which is the size of a house cat. Please meet the charming Pudu.

The Pudu, a small and enchanting deer species, holds the title of being the smallest deer in the world. Found only in the dense forests of South America, these creatures have captivated the interest of wildlife enthusiasts and conservationists alike. They possess a unique charm that has captivated people worldwide. The Pudu offers a fascinating glimpse into the diversity of the deer family and often challenges our understanding of deer, differing significantly from their larger relatives.

Pudu typically stand at a height of around a foot to 17 inches and weigh between 22 to 33 pounds. Despite their small stature, they possess a range of unique physical features. They use their small size to their advantage. Their small stature allows them to navigate the dense undergrowth of their forest homes with ease. Pudus create intricate networks of tunnels through the dense vegetation, providing them with safe passage and easy access to food sources. Despite their small size, pudus are surprisingly hardy animals. They can withstand cold temperatures and even climb steep slopes with ease. Their large eyes and ears enhance their sensory capabilities, crucial for survival in the wild. They have a reversible coat, adapting to varying weather conditions. Pudus move with a distinctive trot, which is quite different from other deer species. Males are characterized by small, curving antlers. How long do Pudus live? On average, 8 to 10 years in the wild, potentially longer in captivity.

These deer are adapted to life in the humid forests of the Andean region, thriving at altitudes up to 1700 meters (5500 feet). Their preference for dense forest cover provides them with necessary protection from predators.

Pudus are primarily nocturnal, with most of their activities occurring under the cover of darkness. Their nocturnal nature further adds to their mystique, making them even more elusive in their natural environment. Pudus are also notoriously shy and elusive, making them hard to spot in the wild.

Pudus are known for their solitary nature, except during the mating season when brief courtship encounters occur. They are also remarkable jumpers, able to clear obstacles up to six

feet high. They also have great swimming skills that help them evade predators and navigate their habitats. They use this skill to cross rivers or escape predators. Additionally, their agility and speed are crucial for escaping threats.

These deer are very territorial animals. They mark their territory with secretions from a gland located near their eye.

Their diet is diverse, including leaves, fruits, flowers, and bark. Pudus feed on a variety of plant material, including over 100 different plant species. Pudus are adept at nibbling vegetation at various heights, making the most of their forested homes. This varied diet is vital for their survival, especially in the ever-changing forest environments.

Pudu use unique vocalizations, resembling high-pitched whistles, mews, or barks, for communication. They even use foot stomping to communicate. These sounds play a crucial role in territory establishment, signaling danger, and during mating.

Their brown fur and spotted markings provide excellent camouflage, a key defense mechanism against predators like cougars, pumas, foxes, wild dogs, and birds of prey like owls. Their camouflage helps them blend seamlessly into the shadows, making it difficult for their predators to spot them.

After a gestation period of around 7 months, a female pudu gives birth to a single fawn. She will fiercely protect her young until it is ready to become independent at around 6 months old.

While they seem like cute candidates for pets, they are in fact wild animals requiring specialized care.

Their small size, big eyes, and rounded ears give them an endearing appearance, making them popular in zoos and wildlife parks.

Beyond their undeniable cuteness, Pudus play a vital role in their ecosystem. Their browsing habits help control plant growth, ensuring a healthy and balanced ecosystem for other species. Their presence also contributes to the overall biodiversity of the rainforest, making their conservation a vital aspect of environmental protection.

Pudus are a region-specific species and can only be found in certain areas of South America.

Thank you Hashem for your wondrous creation!

## WILL I MERIT MARRYING A JEWISH WOMAN?

Rav Simcha Zelig Riger was the posek of Brisk, during the time of Rav Chaim Brisker. Although Rav Simcha Zelig was rigid in ruling as the Torah demands, he was soft in his relationships with people. His good-heartedness and his tolerance of others were immeasurable.

Rav Velvel Aidelman, a native of Brisk, recalled: "I had the merit to live together with Rav Simcha Zelig for a period of several weeks. It was at the end of the summer vacation. His family had gone on vacation to one of the resort towns, and he stayed behind. To comply with the Halachah that states that a person should not live alone, he asked me to come and stay with him until his family came home. I agreed to his request.

One day during that period, when Rav Simcha Zelig was on his way home from shul and I was walking behind him, he was approached by a peculiar person. The man asked if he was permitted to marry a Jewish woman and if he would indeed merit to get married. Rav Simcha Zelig smiled broadly and warmly, answering softly, 'Ya mein kind, ya. [Yes, my child, yes].' The man did not leave him alone; he walked with him another few steps and asked the question again. Rav Simcha Zelig did not lose patience with him. His face shone with a beautiful radiance, and he said again as if this was the first time, 'Ya mein kind, ya.' It seemed that the answer had registered in the man's head for he turned around to go, but after a few steps, he came back to ask his 'difficult' question. 'Rebbe, will I merit to marry a kosher Jewish woman?' Rav Simcha Zelig, his face glowing, repeated his answer. The same scene repeated itself several more times. They finally reached the stairwell that led to Rav Simcha Zelig's house, and I went in before them, hearing behind me the continuation of their strange conversation. We reached the door and the fellow finally appeared satisfied.

I took this opportunity to usher Rav Simcha Zelig into the house and close the door quickly. But my efforts failed. After a few minutes, there came a knock at the door. I was perplexed. But when I asked Rav Simcha Zelig whether I should lock the door, he told me immediately, 'No, let him come in and ask.' I didn't understand. Was there no limit to the amount of patience one had to show this man? 'How much longer?' I asked tersely. But Rav Simcha Zelig, as if he had all the time in the world, answered, 'A man should always be pliable like a reed!' There is no way to describe how extraordinarily patient he was. The man came inside and continued to bother him while Rav Simcha Zelig washed his hands and ate his meal. After Birkas HaMazon, Rav Simcha Zelig stood up to go to his bed and rest a bit, but the man kept asking his timeless question, 'Rebbe, will I merit marrying a Jewish woman?' Every time he answered him with love and with the same sparkle in his eye, as if this question was the only thing in the world that occupied him.

After the man finally left, I went to the home of Rav Simcha Zelig's son-in-law to ask how to deal with the man. 'This didn't start today,' explained the son-in-law. 'He's been at it already for several weeks, but my father-in-law won't let us do anything about it.'

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### THE ANSWER

Regarding last week's questions about the sandek, Rav Zilberstein (Upiryo Matok Vayikra Page 189) wrote that the sandek would have a responsibility to offer to return the money back to the father, because it was not really a bris milah, and therefore it was given under false conditions.

This week's TableTalk is dedicated l'iluy nishmas  
**Tzvi Yisroel ben David**  
whose yartzeit will be 11th Tevet.

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