

THE SAITSKIY FAMILY EDITION



THIS WEEK'S EDITION IS DEDICATED BY THE
ELEWITZ FAMILY L'HATZLACHA FOR ALL INYANIM

THIS WEEK'S EDITION IS ALSO DEDICATED BY
THE SLOMIUC FAMILY לעילוי נשמת חיה בת דניאל יצחק הלוי
AND לרפואה שלימה יחיאל יואב בן ריזל

TO SUBSCRIBE FOR FREE, TO SEND FEEDBACK, OR TO
SPONSOR, EMAIL US AT TORAHSWEETS@GMAIL.COM

**PLEASE DO NOT READ DURING DAVENING OR KRIAS
HATORAH. ALSO. ADS MAY NOT BE READ ON SHABBOS.**

PARSHAS VAYECHI EDITION – VOLUME 14, ISSUE 53 – TEVES 11, 5785/JANUARY 11TH, 2025

TORAH QUESTION OF THE WEEK BY RAV MOSHE KLEIN: VAYECHI – BEWARE OF PERSONAL MOTIVATIONS IN YOUR ACTIONS

Last week's question: *Why did Yaakov rebuke his sons, Shimon and Levi, for their actions in Shechem if according to the Ramban, the people of Shechem were all guilty of death because they did not uphold their obligation to judge and punish Shechem for abducting Dina? How does this align with the concept of their responsibility for Yaakov's critique?*

Answer: To further this question, the **Rambam** (Hilchos Melachim 9:14) writes that “the Bnei Noach (non-Jews) are obligated to set up judges and magistrates in every major city to render judgment concerning these six Mitzvos and to admonish the people regarding their observance. A gentile who transgresses these seven commands shall be executed by decapitation. For this reason, all the citizens of Shechem were guilty of death. Shechem kidnapped, and they knew about it, but did not judge him.”

The **Ramban** (on Bereishis 34:13) seems to disagree with this assertion. He writes: “These words do not appear to me to be correct for if so, our father Yaakov should have been the first to obtain the merit of causing the death of the people of Shechem.” He adds that “the people of Shechem were wicked even before this act [as they violated the seven Noachide laws], and had thereby forfeited their lives. They were idol worshippers, perpetrators of unchaste acts, and practitioners of all things that are abominable to G-d. Therefore, it wasn't incumbent on Yaakov and his sons to kill them.”

The Ramban gives his own answer: since the people of Shechem were subservient to the king of Shechem, they deserved the death penalty. However, this doesn't really answer our question. Perhaps, we can offer a few ideas, one sourced in the Ramban himself, who writes: “Being that the people of Shechem all had a Bris Milah, they could have become converts and then maybe they would have all done Teshuvah and would have actually returned to serving Hashem. Shimon and Levi didn't believe that the people were sincere and that their Bris was just a farce. This is why Yaakov was bothered by what his sons did.”

This answer is particularly hard to understand since we see how violent the son of Shechem was with Yaakov's daughter, Dina, and that they would suddenly want to change is a bit of a stretch. Let's cite a few more explanations. The **Tur** writes that when the Pasuk (Bereishis 49:16) states, “For when angry they slay a man, and when pleased they maim an ox,” it means that after having killed the males, Shimon and Levi plundered their belongings.



This was Yaakov's point: “If you acted in the name of justice, why did you have to loot afterward?” The Tur (ibid.) adds that later they had killed the inhabitants of Shechem they climbed its protective wall and broke it. Yaakov was bothered by why they had to take their “justice” to such a degree. Their actions indicated to him that their anger was not Torah-directed, but going way past the required *din*.

The final answer is also from the Ramban, who states that Shimon and Levi did not ask Yaakov for advice regarding this matter. Yaakov was not involved in this “conspiracy” and he was upset because he didn't want people to think that it was his idea or “masterplan”. What we see here is a very important idea. The Pasuk (ibid. 49:7) states that Yaakov cursed the anger of Shimon and Levi. **Rashi** (ibid.) explains that even when he was reproving them, he did not curse them but their anger.

If they had simply asked Yaakov for his position on what they should do, this whole matter could have been avoided. There is a crucial lesson here. Many people feel the need to be a *kanoi*, zealous for certain matters. Although their position may be valid, it's still better to ask a competent authority before they say or do something. If they are not asking, is it because they are afraid that they will not be able to carry out their agenda? If so, it means their personal anger is mixed with their zealousness. This is what Yaakov was telling his sons: “Although your act of zealousness is correct, your inability to consult before the act was your key mistake.”

This week's question: *Why were the Jews exiled to Egypt if there is no mention of a specific sin that caused it? What was the purpose of this exile?*

**EMAIL YOUR REPLY TO DEPTHOFTORAH@GMAIL.COM TO BE ENTERED TO WIN 300 DOLLARS IN OUR
UPCOMING RAFFLE! IF YOUR REPLY MATCHES RABBI KLEIN'S ANSWER, YOU WILL GET A DOUBLE ENTRY!**

VAYECHI – STEP OUTSIDE YOUR COMFORT ZONE

In Parshas Vayechi, Yaakov Avinu blesses his sons. We see that when he blesses Yosef (Bereishis 49:22) he uses the word Porat, calling Yosef 'a son of grace.' **Rashi**, citing a Midrash, writes: *"At the time that Eisav came towards Yaakov and all the members of Yaakov's family, the mothers went first, to go ahead of their sons, to bow before Eisav. But when it came to Rochel it is written Yosef and Rochel came forward and bowed down. How did this happen that Yosef and Rochel were different from everyone else? This is because Yosef said to himself, 'This evil one Eisav is arrogant; he might set eyes on my mother!' So, Yosef went ahead of Rochel and stretched out his height to cover her. This is why his father blessed him with the word Porat Grace, Yaakov said, 'You stretched yourself Yosef, over the eye of Eisav, this is why you were worthy of greatness.'"*

This is a fascinating concept that can enhance our Shalom Bayis. What made Yosef worthy of greatness? His ability to stretch. His ability to step out of his comfort zone and give to the other person. How old was Yosef when he was developing this Middah (character trait)? The **Rashash** (Bereishis Rabbah 78:10) tells us he was only six years old! He explains that it was a *neis* that he was able to cover her. Yosef must have known his mother was bigger than he was but that did not stop him from trying. His ability to step out of his comfort zone for someone he loved is a signpost for us and how we should treat our spouse.

When two people join to build a *Bayis Ne'eman* they are coming from completely different backgrounds. Even if their backgrounds are similar, men and women are completely different (See Bereishis article). This is fertile ground for stretching. We don't have to wait to face an adversary to have this opportunity. Every day, we can look for ways to stretch ourselves for our spouses. Even when we know what we are doing is not something we ever did before and it does not feel comfortable, like Hashem helped Yosef to cover his mother with his six-year-old body, Hashem will help us to succeed.

For example, when a wife requests that her husband clears the Shabbos table from his papers and it's only Wednesday, instead of arguing, the husband stretches himself to understand her need to get ready for Shabbos early. This stretching will enhance their Shalom Bayis as he happily steps out of his comfort zone and clears the table for her. Or, say a husband requests that his wife use china instead of the more convenient plastic and she cannot understand why. The wife steps out of her comfort zone as she happily sets the table with china. This is true greatness.

The opposite happens when we resist stretching and dig in our heels. This resistance leads to *machlokes* as each spouse insists their way is the right way. Every day we have a new, unique opportunity to step out of our comfort zone for our spouses and come one step closer to *shleimus*. Let's make a supreme effort to step out of our comfort zones for our spouses; the dividends are worth the effort. May Hashem fill our homes with the light of Shalom Bayis!



imzist

imzist.com



imzist



imzistdeals.com

VAYECHI – BROTHERLY LOVE

What's the *beracha* (blessing) that parents give their children? For boys, it's "*May Hashem make you like Ephraim and Menashe*" while girls get the Brachah, "*May Hashem make you like Sarah, Rivka, Rachel, and Leah.*" How come we don't say to the boys the congruent equivalent that they should be like "Avraham, Yitzchak, and Yaakov"? What's the significance of blessing the boys to be specifically like Ephraim and Menashe?

Let's set the scene of how the blessing took place. Yosef presents his sons to his father with Menashe, the elder son, at Yaakov's right side, and Ephraim, the younger son, at Yaakov's left. Yosef did that to help Yaakov who had trouble seeing in his old age. Yaakov, however, did a "*switcheroo*". He switches his hands, giving the right hand to Ephraim and the left hand to Menashe. Yosef obviously objects to this switch because of his own "challenging" experience of being favored while being the younger of the children.

Yosef expresses to his father that Menashe should get the right hand by trying to move Yaakov's hand, but he cannot budge it (Yaakov fought the angel of Eisav with that very hand!). When he tries to relate that Menashe is the older of the two, Yaakov responds that he knows what he is doing and that it is Ephraim who will be the greater one. This is because while Menashe was in the Egyptian palace with Yosef trying to run the country's economy and dealing with the bureaucracy, Ephraim sat and learned Torah from Yaakov. As such, he had the advantage over Menashe and would be greater.



Kayin felt that his younger brother, Hevel, had an advantage over him because he was born with two twin sisters, while Kayin had only one (the idea being that these were the only girls available at that time). Since Kayin felt this was unfair, he got jealous of his younger brother and killed him. Yishmael was jealous of his younger brother, Yitzchak Avinu, so he started shooting arrows at him in the field. Eisav was the older brother of Yaakov but because of the whole firstborn blessing episode, he tried killing Yaakov.

Amongst the Shevatim themselves, they felt that Yosef did not deserve to be elevated over the older brothers. They weren't even aware of the jealousy and contempt they had for Yosef and how it colored their decisions and led to Yosef's sale. The first time in history that one brother was elevated over another and there was love nevertheless was in the case of Ephraim and Menashe. What better bracha to give to one's children than to get along? My father always used to say that after a parent leaves this world is that one's kids get along and spend time with each other. We should all hope to have this blessing for our children that they share love with each other.

THIS WEEK SPONSORED BY

ARTISTIC
paint USA

Transform your space with Artistic Paint USA! Our expert team delivers stunning finishes for both commercial and residential projects, ensuring quality and satisfaction from start to finish.

718 924 5300

BROOKLYN/CATSKILLS 24/7 HOTLINE

718.431.8181

donate at **www.chaveirim.org**



**FOLLOW OUR
WHATSAPP
STATUS**

**FOR UPDATES AND
EMERGENCY ALERTS
718.431.8181**

VAYECHI – FROM YAAKOV AVINU’S BLESSINGS TO OURS:
THE ART OF MEANINGFUL BRACHOS (BLESSINGS)

VAYECHI – ACTIONS SPEAK LOUDER THAN WORDS

In this week’s Parsha we have the Brachos that Yaakov blessed the Shvatim with. Each one received “the Bracha that was appropriate to him”, while also being endowed with a bit of the Bracha of each of the others. I want to use this opportunity to discuss the concept of Brachos in general and specifically when it comes to food. Yaakov had a special relationship with each child and grandchild mentioned in the Parsha. While it seems that a few of his sons didn’t even get much of a Bracha, but rather heavy *Mussar* (like Reuven, Shimon, and Levi), sometimes the greatest Bracha we can get is to have constructive feedback, even though it might be very uncomfortable.

What Yaakov was doing was centering on the unique characteristics of each one as the starting point for growth in that area. The letters that make up the root of Bracha are all 2’s (Beis = 2, Reish = 200, Kuf = 20). Bracha can only take hold of something that already exists, and multiply it, just like the number two is the first number that represents multiplicity. When someone knows you well or listens to what you have going on, they can give a very heartfelt Bracha that can be powerfully specific.

When we look at the Brachos we make on food, we notice that the more specific the Bracha the higher its *chashivus* (importance). A Shehakol is the most inclusive and therefore is the lowest in the pecking order, while Hamotzi and Hagafen are the highest. When a Bracha is more focused, we have a greater ability to infuse the world with more *hashpa’ah* (influence) that grabs hold of the item we have.

Many times, our approach to making Brachos is backward, as if the Bracha is a “Mattir”. We say, “I want to eat this food now. I am about to take a bite but wait! First, I need to make the Bracha so that I am now allowed to eat it.” This is such a missed opportunity! The act of eating can be what gives us the opportunity to make the Bracha; to acknowledge and feel the gratitude that we have to our Creator for giving us the food, and the nourishment or enjoyment that our body will receive from it.

Making Brachos properly is an area that many people try to work on, but with little success. I think that the reason is that we are trying to get better at being flawless in an area that is not natural to us. Instead of “I will work on always remembering to say Brachos and make sure to have Kavana” I would suggest a different approach. Take at least one opportunity each day to say a Bracha in a mindful way. You can...

1. Set a reminder
2. Pick up the item
3. Think about what you will receive from this item (enjoyment, nutritional value)
4. Feel gratitude to Hashem
5. Hold it in your hand and slowly say the Bracha
6. Take a bite and focus on the enjoyment and gratitude again, also allowing yourself to feel grateful to yourself for what you are doing. This approach will build the muscle that will lead you to raise your level in Brachos as well as help develop a healthy (and spiritual) approach to eating.



When Yaakov Avinu passes away, his children are about to bury him. Eisav then shows up and disputes that this burial belongs to Yaakov, demanding to see some proof of the ownership of the plot. As Naftali rushes back home to Egypt to obtain said proof, the deaf son of Dan, Chushim, figures out what is happening and chops off Eisav's head, which then rolls into the Ma'aros Hamachpelah, next to the feet of Yaakov Avinu. The Chachamim write that to be buried with Adam and Chava, as well as our Patriarchs (Avraham, Yitzchak, and Yaakov) and Matriarchs (Sarah, Rivka, and Leah) is a big merit. So, what did Eisav do that earned him this privilege?

The answer is that, in essence, Eisav's head had Torah. He had learned under Avraham and Yitzchak. However, the ideas never got down to his body - to his actions. As our Sages tell us, the main thing is not the learning, but the doing is the key. If someone knows Torah but does not live it, he is comparable to the wicked Eisav. In today's day and age, there is endless Torah information out there in terms of shiurim and publications.

Many of us listen and read but how many of us are taking this knowledge to heart? There are three I's in the process of living: information, inspiration, and implementation. We need to learn and to feel excited - but it is crucial we implement these ideas into our daily lives. Let us not only have the Torah in our heads but live it fully!

Is bathing in hot water permitted on Shabbos?

Several factors are considered in providing a ruling.

- The bathing itself.
- The hot water system used; a boiler, sun heater,

etc.

- Was the water heated before or on Shabbos?

What can be wrong with bathing - I don't see any melacha involved?

Indeed, bathing does not involve a melacha but is nevertheless prohibited. The Gemara (Shabbos 40 a) relates that initially people would bathe (in bathhouses) in water heated before Shabbos, but the attendants would heat the water on Shabbos and declare that it was heated before Shabbos.

As such, Chazal prohibited bathing but permitted the sauna. People would continue to bathe in hot water and declare that they were wet from sweating in the sauna, so they prohibited the sauna as well. The Gemara concludes that bathing in hot water and sweating are prohibited but bathing in cold water is permitted. This will be dealt with later.

Is a shower in hot water different than bathing?

Another Gemara (Shabbos 39b) cites a machlokes between R' Me'ir and R' Yehuda and halacha is in accordance with R' Yehuda, who states the following. One may not shower one's entire body with hot water on Shabbos and **Rashi** annotates that this is even with water heated before Shabbos. To summarize: one may not shower or bathe in hot water on Shabbos, even with water heated before Shabbos and even if a 'water-heating' system is not involved. It is the actual bathing that is prohibited.

Why does the Gemara say one's entire body?

The Gemara on the same page makes a distinction between water heated before or on Shabbos and states that one may wash one's face, hands, and legs with water heated before Shabbos but not with water heated on Shabbos. Although one could argue that the same reason that prohibits washing one's entire body should prohibit washing one's face, hands, and legs, nevertheless Chazal only prohibited bathing the entire body.

The **Shulchan Aruch HaRav** (based on the Magen Avraham) adds that the majority of one's body is considered the entire body, whereas the face, hands, and legs are the minor parts. Consequently, one may wash the minor parts of one's body – not only face, hands, and legs, provided that one does not wash the majority.

Isn't there something about washing one limb at a time?

That leniency is applied to Yom Tov, not to Shabbos.

You mentioned that one may not bathe even one limb with water heated on Shabbos, how was the water heated?

We find several permitted heating modes.

Heated by a gentile for a sick person: A gentile may heat water to bathe a sick person, but a healthy person may not bathe even a single limb in that water.



Water placed near a heat source, in a way that it would not reach the temperature of yad soledes bo: Certain restrictions exist, such as it cannot be placed on a hot-plate or blech on Shabbos, nor can it be placed near heat if it can reach yad soledes bo over a period of time.

One may not place cold water on a radiator intending to remove it before it reaches yad soledes bo. If it cannot reach yad soledes bo it is permitted. This water is heated on Shabbos and may not be used to wash hands or an arm etc.

What about water heated before Shabbos?

Water placed on a hot-plate or blech before Shabbos and heated on Shabbos, is considered as heated before Shabbos. Sun heated water may also be used to wash one's face, hands, and legs.

Do the sick and infirm share the same halachos as the rest of the populace?

Rabbi Akiva Eiger writes that an ailing person may bathe in hot water heated before Shabbos even though he is not a *choleh she'ein bo Sakana* (sick in bed).

SPLENDID QUOTE OF THE WEEK

BY RABBI MENACHEM LOMNER

"One's final days must be used wisely."

There was a time when all people left the world instantaneously. Yaakov Avinu prayed that there should be a time of being unwell before a person leaves this world. In this week's Parsha, Yaakov uses this opportunity to ask Yosef to bury him in Eretz Yisrael and to give his children and grandchildren *brachos* (blessings).

We also know that there are other things one must do before passing, such as writing a will and doing Teshuvah. When the time comes, appreciate the chance to take care of things and make sure to do it.

MAY THE LEARNING IN THIS NEWSLETTER BE A ZECHUS FOR THE SAFETY AND PROTECTION OF OUR FAMILY IN ERETZ YISRAEL. IT SHOULD ALSO BE A ZECHUS FOR A COMPLETE REFUAH OF CHAIM LEEBA MIRIAM GEULAH BAS LEAH.

“Yaakov lived in the land of Egypt for seventeen years, and Yaakov’s days, the years of his life, were a hundred and forty-seven years” (Bereishis 47:28)

Why did the Torah need to write that Yaakov lived in Mitzrayim for 17 years when we could do the math ourselves? **Rabbeinu Bachye** writes that the Torah emphasizes that all of Hashem’s ways are carefully measured. Yaakov raised Yosef for the first 17 years of his life, so Yosef cared for Yaakov for the last 17 years of his. These years spent with Yosef were the best years of Yaakov’s life. There is a hint to this idea in the numerical value of the word Vayechi, which is 34, a reference to the number of years that Yaakov spent together with Yosef. It was in those years that he felt truly alive.

The **Or HaChaim** also interprets “living” as living the best years of his life and writes that the 17 years that Yaakov lived in Mitzrayim were truly lived in the fullest sense. Even though he was no longer in the holy land and was forced to take up residence in a very challenging country known for its immorality, he still lived there as a servant of Hashem and filled every day with meaning.

“He said: Swear to me. So he swore to him, and Yisrael prostrated himself on the head of the bed” (47:31)

Why did Yaakov ask Yosef to swear that he would bury him in Eretz Canaan if Yosef had already agreed to fulfill this request? The **Ramban** writes that certainly Yaakov did not suspect his beloved righteous son of reneging on his father’s request. His concern was that Pharaoh would not let Yosef leave the country or that he might insist on having Yaakov buried in Egypt. Yet, if Yosef had sworn to do this, Yaakov trusted that Pharaoh would respect the binding nature of an oath. In truth, though, once Yosef made a commitment, the oath was an afterthought that was only done to ensure the cooperation of other people. We should never need another person to swear because a Jew’s word should be completely reliable, with or without being phrased as a promise.

In fact, if our word is always an ironclad commitment, then calling it a promise does not really add anything. As Chazal state very clearly, our “yes” should always mean “yes” and our “no” should always mean “no”.

“And he said: Swear to me. So he swore to him, and Yisrael prostrated himself on the head of the bed” (47:31)

Why did Yaakov bow? In his first comment on the Pasuk, **Rashi** explains that Yaakov was bowing to Yosef, but in his second comment, he writes that Yaakov was bowing to Hashem. The Sifsei Chachamim says that both are accurate. Yaakov’s gesture was an expression of thanks to Hashem for enabling his burial in Eretz Yisrael as well as a simultaneous expression of gratitude to Yosef for being the agent of Hashem to do this kindness for him. When people help us, we should certainly appreciate their assistance while at the same time recognizing that it was arranged from above.

“But his father refused, and he said: I know, my son, I know; he too will become a people, and he too will be great. But his younger brother will be greater than he, and his children will fill the nations” (48:19)

Yaakov placed his right hand, associated with the greater blessing, on the head of Ephraim and he explained that Ephraim would have greater descendants than his brother. Chazal tell us that Menashe was Yosef’s chief deputy in governing Egypt while Ephraim spent his days at his grandfather Yaakov’s side. Perhaps the time that he spent with Yaakov absorbing his Torah and his values was the primary cause for the greatness of his children and grandchildren.

That is the power of spending time with great people and serving them. We can learn so much just by being around them and becoming better people by osmosis. Not only that, but we see that a connection with a *talmid chacham* and Torah study can have such far-reaching effects that it can even influence the caliber of one’s descendants centuries later.

**SUGAR RUSH ON THE 613 MITZVOS BY R’ELI REIT
MITZVAH # 146 – JUDGE “CHAROMIM”**

If someone says about an object “this shall be a cheirem” (off limits), then the object must be given to a Kohen. As the Pasuk (Vayikra 27:21) says, *“like a field which is a cheirem for a Kohen, so too shall be his property”*. The Kohen then owns it like any other object, without any special restrictions.

If a person declares an object as a cheirem and adds on the word *“Leshem”* (to G-d), then the object becomes the property of the Beis Hamikdash and it has various restrictions. As the Pasuk (ibid. 27:28) says, *“However whatever a person makes cheirem to Hashem....”*. It is the job of Beis Din to judge properly on this subject.

CAR SERVICE TRANSPORTATION

RIDE IN A NEW VAN AND ENJOY PRICES CHEAPER THAN UBER



PRICES IS SUBJECT
TO CHANGE
DEPENDING
ON TIME OF REQUEST
& TYPE
OF VEHICLE
AVAILABLE

305.330.0791
305.200.7836
786.290.4645





INSIGHTS INTO THE RAMCHAL'S CLASSIC WORK

CHAPTER 19, PART 10: FEAR/AWE AND LOVE OF HASHEM, DEFINED

*Summary: We're currently discussing the trait of Chassidus, and we mentioned that Hashem treats us the way we treat others, and mentioning how a Chassid makes sure not to hurt any creature, human or animal. The **Ramchal** summarizes what he said: **"The general principle of the matter is that mercy and benevolence must be permanently fixed in the heart of the Chassid, and that his aspiration is always be to bring contentment to his fellow creatures and not cause them any pain, etc.** (Mesilas Yesharim, Chapter 19)*

Rabbi Avigdor Miller, ZT"L, explains (Ohr Avigdor) writes that this means one should always keep in mind to never hurt someone with their words, with how one looks at people, or by one's actions. The intention of all our actions should be to cause pleasure to others, which requires a certain kind of mindfulness and much calculation of measure their words and actions. Now, the Ramchal moves on from the first part of Chassidus – intent - to the second main division of Chassidus, the manner one acts.

The Ramchal writes: **"The second division of piety relates to manner of performance. This, too, divides into two areas which, however, contain many details. These two primary areas are fear and love - the two pillars of true service of G-d, without which it cannot at all be established."** (ibid. Ch 19)

Let's take this time to define the two traits mentioned here, *yirah* (fear) and *ahavah* (love, in the second column). Rabbi Miller (ibid.) writes that *yirah* means *Yiras Shamayim*, which means that the first step is to have a constant awareness of Hashem. In this context, *yirah* does not refer to being afraid of the consequences of misbehaving, which applies to all people and is the lower definition of *yirah*. Rather, the Ramchal is referring to being aware of standing in the presence of someone more powerful and important.

The Ramchal elucidates: **"Included in fear [of Hashem] is submission before Hashem, to feel shame in approaching His service, honoring His commandments, His blessed Name, and His Torah."** (ibid. Ch 19)

Practically speaking, do we get goosebumps when thinking about the greatness of Hashem when we consider His creations? Do we look at the world and see the amazing sophistication with which it was created and all the minutiae that goes into Creation? Just think about the perfect distance of the sun and its benefits, the moon's night light, and the billions of galaxies out there. How can it not make one recoil in submissiveness to Hashem, asks **Rabbi Efreim Goldberg**. One should be filled with a sense of humility and not think they control anything and know everything. Let's take the human body, for example, which is a manufacturing factory. We put in and the body absorbs what it needs. Then, the body excretes the waste that it does not need. It's a brilliantly constructed machine that operates on a miraculously complicated pattern. Who is the Designer and how marvelous is this gift?

The Ramchal now defines what is *Ahavas Hashem* (loving our Creator): **"Included in love [of Hashem] is joy, clinging, and jealousy."** (ibid. Ch 19).

There are three components of love. First, is the joy that one has for life, borne out of *Emunah* (faith) that everything Hashem does is for a good reason and there's no need to be downcast. The second aspect is attaching and gluing oneself to Hashem, knowing that He has my back and knowledge that whatever happens is meant to be. Finally, jealousy means that you hate the enemies of your love, Hashem. It means to take up the honor of Hashem against those who are impugning, imposing, or belittling His Mitzvos/commands. *To be continued, B'EH.*

SHORT STORY OF THE WEEK BY YONI SCHWARTZ

Years ago, a certain Australian bachur went to the Ponevezh Yeshiva and developed a deep connection with **Rav Elazar Shach**, ZT"L. After getting married and struggling to have children for years, everyone was elated when his wife became pregnant with twins. After the two boys' birth, he cheerfully approached Rav Shach, asking if he would be the Sandak for one of the boys while his father would be the Sandak for the other. Rav Shach's response shocked him.

"Either your father will be the Sandak for both boys or I will." Confused, the man asked, "Why doesn't the Rav do one and my father do the other?" Insisting, Rav Shach responded, "Either your father or me - this is the only way; and if you're going to give it to one person, shouldn't it be your father?" The man left feeling slightly heartbroken. In the end, the father insisted that Rav Shach be the Sandak. Later, the man asked Rav Shach to explain why he wanted only one person to be the Sandak. The Rav explained that if he were one Sandak and his father were the other, the twins might grow up with tension. One boy might feel superior because the *gadol hador* (Torah giant) was his Sandak, while the other might feel resentful. "I don't want to be part of any situation where one brother may be jealous of the other." After hearing this, the man felt enlightened by Rav Shach's wisdom and foresight.

*Comment: A central theme of Sefer Bereishis, as **Rabbi Jonathan Sacks**, ZT"L, notes, is sibling rivalry: Kayin and Hevel, Yitzchak and Yishmael, Yaakov and Eisav, and Yosef and his brothers. Sefer Bereishis ends the saga in Vayechi with peace and reconciliation between Yosef and his brothers. Only after that do we transition from the Bereishis family narrative to the Shemos national narrative. Beneath the surface narrative, it is as if the Torah is telling us that no matter how bitter family tensions may be, there is always hope. Before we can build a strong Jewish nation, first we must build strong Jewish families.*

TO ADVERTISE IN THE **TORAH SWEETS** FOR A LOW PRICE AND PROMOTE YOUR BUSINESS WHILE AT THE SAME TIME SUPPORTING TORAH DISTRIBUTION, PLEASE CALL OR TEXT US AT (718) 675-9370.

SINAI ACADEMY SKYLINES
AUCTION PRESENTS



Believe

MOTZAEI SHABBOS, JANUARY 25, 2025 • 8:30 PM

Join us for
**THE EXCLUSIVE
LIVE EVENT!**

LIMITED SEATS AVAILABLE!

BECOME AN AMBASSADOR!

*Raise \$3,600 and receive
one free admission

*Raise \$5,000 and receive two free admissions

An event you don't want to miss!



Log on NOW to purchase tickets!

SINAI AUCTION.ORG

OR CALL 718-256-7400 ext 210

**CORPORATE
SPONSORS**



**Fasten
Halberstam**

**PZ
DEALS**



Rabbi Rosenfeld was our Rabbi in Sinai. We now have families of our own. Decades later, Rabbi Rosenfeld still plays a prominent role in our lives and he is still our Rabbi.
— Danny and Erik, Sinai Academy Alumni

Sinai Academy gave me a solid Torah foundation that I now use to bring inspiration to thousands of Jews around the world.

Please participate in Sinai's auction and help them continue their holy work."

Mendel Berlin,
founder and editor of Torah Sweets

Or scan here to
purchase tickets

