



Parashat Vayeshev 5772 - #213

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On the Parashah... Yosef's Capacity to Bring Blessing [Tal Chermon]

After the pair of Torah portions Vayetze and Vayishlach, which dealt with our forefather Yaakov, come two portions which discuss his sons. Among the twelve of them, Yosef stands out as an imposing personality. His special abilities are reflected in the blessings given to him by both Yaakov and Moshe, which surpass his brothers' blessings both in content and length. These blessings are sweeping and all encompassing: "[Yours will be] the blessing of heaven above and the blessings of the water lying beneath...[The blessing will be] until the endless bounds of the world's hills... It [the blessing] will come upon the head of Yosef, on the brow of the elect of his brothers" (Devarim 33:16). "The blessings of your father surpassed the blessing of my parents." Yaakov gave Yosef a blessing greater than he himself had received (See Ha-Amek Devar on Bereshit 49:26). Yosef was also split up into two tribes: Efraim and Menasheh. He was one of the sons, but was treated like one of the forefathers in that each of his two sons was a separate tribe. He thus possessed the qualities of both a forefather and a son. This is reflected in Onkelos' translation of the Hebrew word "even" when it is used to describe Yosef. While this word usually means "stone" Onkelos sees it as a combination of two words "av – father" and "ben – son" (Onkelos on Bereshit 49:24). Yosef was both. Yaakov was aware of Yosef's numerous and diverse talents, so he made him a coat of many colored strips. He was thus distinguished from his brothers, who only had coats of a single color, indicating a specific talent for each one. Yosef, however, was all-encompassing, and was himself aware of his numerous talents. This was made clear in his dreams, which revealed his deepest thoughts. He dreamt: "And my sheaf stood erect, and your sheaves circled my sheaf and bowed down to it" (Bereshit 37:7) and in a second dream: "And behold the sun and the moon and eleven stars bowed down to me" (ibid. 37:9)." These

dreams were expressions of economic leadership and success. The dreams were not vain or incidental, but were true, and in fact materialized when Yosef was promoted to a top position of economic leadership.

Rav Aviner on... Conversation about Marriage

[Be-Ahavah U-Be-Emunah – Vayishlach 5772 – translated by R. Blumberg]

- Hello, Rabbi Aviner. I've got a problem with my wife. She doesn't obey me. She doesn't do everything I ask her to do.
- But she does do some of it?
- Yes.
- Thank G-d. And do you do everything she asks?
- No. Some of it.
- If so, you are similar and compatible. It's a marriage made in heaven! The solution is simple. Sometimes you'll concede to her and sometimes she'll concede to you. And how are we supposed to know who is supposed to concede to whom? Very simple. What's very important to you, she should concede, and what's very important to her, you should concede. If something is important to both of you, and each of you is pulling in a different direction, find the middle ground. And everything should be done in happiness.
- But Rambam writes that a woman has to fulfill her husband's will, and not that the husband has to do his wife's will.
- That is true (Rambam, Hilchot Ishut 15:20), but in the preceding paragraph, Rambam writes, "Our sages commanded that a husband should honor his wife more than himself and love her like himself."
- But I do honor her and love her!
- How does that express itself?
- I work and buy her things that she loves.
- But she also likes it when you fulfill her requests. That makes her happier than your gifts. If you honor her and love her, you surely want her to be happy.
- But our sages tell about a husband who commanded his wife to break candlesticks over the head of Baba ben Buta, and she did it. That shows that the husband has the final say in all matters, even if it's something that makes no sense!
- That husband wasn't normal, and his righteous, wise wife met him half way even in bizarre matters in order to keep the peace.
- Where does it say that he wasn't normal?
- Our halachic luminaries write that. Yet even without them you can understand for yourself that if someone orders his wife to break candlesticks over the head of a Torah scholar, he is not a mentally sane person. A woman is not required to heed her husband in bizarre requests (see Ketubot 72a), and it certainly is not to your credit if you follow that approach.
- But also in the Sefer Menorat Ha-Meor it says that a woman has to treat her husband like a king, and then he will treat her like a queen.
- Those are just delineations designed to preserve the family unit. Please consider the Torah scholars that you know. Is that the way rabbis and rebbetzins treat one another? No. They love each other, honor each other and work together, and they are good

friends. If you want a happy marriage, be a good friend to your wife. As the Prophet Malachi wrote, "She is your friend and ally" (2:14). And when the parents are friends and like each other, the children, as well, grow up to be happy and successful. May G-d bless you that you should be privileged to build a steadfast Jewish home, steeped in love and brotherhood, harmony and friendship.

Shut She'eilat Shlomo - Questions of Jewish Law

Hilchot Sheleg – Laws of Snow

Making a snowman

Q: Is it permissible to make a snowman on Shabbat?

A: Building a snowman is not temporary, since it is meant to last. One should therefore not build a snowman on Shabbat.

Eating snow

The blessing before eating snow is "She-ha-kol," and there is no blessing after eating it since one does not eat enough (ke-zayit – approximately the size of an olive) and one eats it slowly (like tea or coffee).

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