

## PARSHA INSIGHTS

### **Do kindness and truth with me... (47, 29)**

*Kindness that people do for the dead is a true kindness because the giver does not look forward to reciprocation. (Rashi)*

### **And I (Yakov) have given you (Yosef) one portion more than your brothers... (48, 22)**

*Since you are going through the trouble of involving yourself with my burial, I have given you an inheritance (Shechem) and you will be buried there. (Rashi)*

If Yosef received a reward, why is burial termed a true kindness?

Furthermore, Chazal designate a reward for those who bury the dead, as Chazal say, "Those who bury will be buried" (*Moed Kattan 28a*). If a reward awaits those who bury the dead, how can burying the dead be considered a true kindness?

The Bais Yitzchok explains that there are two reasons why a person performs kindness. 1) To eventually receive kindness. 2) For the sake of purely being kind to people.

The true kindness referred to when one buries the dead does not mean that there is no reward. Its totally different meaning is that the person is being kind solely for the purpose of being kind. Although a reward awaited Yosef, however he wasn't interested in the reward. The kindness he performed was only for the sake of being kind to another person. Benevolence performed without personal interest is the highest and purest form of consideration for others. It is possible to perform kindness in such a manner, however it is usually reached when burying the dead.

### **Zevulun shall dwell by the seashores. (49, 13)**

*Zevulun would engage in commerce and provide food for the Tribe of Yissochor, while they engaged in Torah study. (Rashi)*

*One is allowed to stipulate with a Torah scholar, "I will support you and we will split the reward of your Torah study" (Rema Yoreh Deah 246, 1). With the intent that the monetary profits and Torah reward, be shared equally. (Shach)*

*Rav Huna and Rav Yirmiya taught in the name of Rav Chiya bar Abba, "In the future, Hashem will make a shady hut for the ba'alei mitzvos (supporters of Torah study) in proximity of the Torah scholars in Gan Eden. There are three pesukim (Yeshaya 56) to verify this. 1) Near the shade of wisdom is the shade of money. 2) Fortunate is the man who does this. 3) It is a tree of life to those who grasp onto it. (Vayikra Rabba 25, 2)*

Why is it necessary for the Medrash to cite three pesukim to validate its statement that a supporter of a talmid chochom receives equal reward?

The Aish Dos (Vayelech) explains that each posuk is designating a different level of supporter, with a different amount of reward for each. 1) One who equally shares his earnings with one studying Torah equally shares in the reward for the Torah studied, as implied by the wording of the Rema 'split'. 2) One who does not equally share his earnings but supplies the Torah scholar with all of his needs, receives a portion of the reward for the Torah studied. 3) One who assists a Torah scholar with his needs but not all of them also receives reward for supporting Torah study.

## TABLE TALK

### PARSHA DILEMMA

*Yakov called his sons and said, "Gather together and I will tell you what will occur in the end of days". (49, 1)*

*Yakov wanted to reveal when would be the arrival of Moshiach, but Hashem's Presence left him, so he began to discuss other matters. (Rashi)*

## IN MEMORY OF

חנה רייזל בת חיים מאיר ע"ה  
דוב בערל (פישל) בן יעקב ע"ה

ON HER FIRST YARTZEIT

ON HIS YARTZEIT

כ"ב טבת

**SPONSORED BY THEIR CHILDREN  
DR. AND MRS. YITZCHOK KLETTER**

The Twelfth Principle is to believe in the coming of Moshiach, and even if he tarries, one should hope for his arrival. One should not try to calculate when Moshiach will arrive, as the Rabbis said, "Those who calculate when Moshiach will arrive will rot." This is because one who sets a time for the coming of Moshiach ceases to await his arrival. (Rambam Pirush HaMishnayos Perek Chelek, Principle 12)

If it would cause Yakov to not look forward every day to the arrival of Moshiach, why would he wish to reveal when Moshiach would arrive?

### WHO AM I?

1. Lice
2. Rolling
3. Avoda Zorah
4. Techiyas Hameisim

**Last week's clues:** Precede, Go, Fourth, I am from Ezra.

**Answer:** The trop on the words 'vayigash ailov Yehuda' (and Yehuda approached him).

### WHO AM I?

1. I was for the funeral
2. I was for encampment
3. I was flagged
4. Surround the center

**Last week's clues:** I am for the morning, I am for night, Yakov said me, I was a response to Yakov.

**Answer:** Shema

### TORAH RIDDLE

How old was Esav when he died?

**Last week's riddle and answer:** Where in Bnai Yisroel's descent to Goshen is there a hint to Moshiach?

**Answer:** The numerical value of the word 'goshna' (to Goshen) is 358, the same value as the word *Moshiach*.

**Congratulations to:** Dr. Jeff Solomon

Please send "Who Am I" and "Torah Riddle" answers to [onegshabbos@beachwoodkollel.com](mailto:onegshabbos@beachwoodkollel.com) by next Wed.

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The answers will IY"H appear in next week's issue

## A GLIMPSE OF GREATNESS

*And white toothed from milk. (49, 12)*

Greater is one who shows his white teeth to his friend (smiles and acts friendly) than one who gives him a drink of milk, as the posuk (49, 12) says, "And white toothed more than milk" (Kesubos 111b)

Rav Sholom Schwadron zt'l was walking with his son-in-law up the hill towards Ponovez Yeshiva. A man descending the hill recognized Rav Sholom and quickly came over. He conversed with him for approximately ten minutes.

While the son-in-law waited, he wondered who this relative or dear friend of his father-in-law was. He had never met the man but from the conversation it seemed that they had a friendly relationship.

After they parted ways, Rav Sholom noticed the confused look on his son-in-law's face and told him, "I also do not know this man. I noticed that he was under the impression that we were well acquainted, so I followed him, even though I had no clue as to who he was."

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