



## Parshat Bereishit

No 1089:

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### STARTING POINT

#### Sins of Desire and Sins of Ethics - by Rabbi Amnon Bazak

There are many similarities between the story of eating from the Tree of Knowledge in Chapter 3 and the antagonism between Kayin and Hevel in Chapter 4. Both events involve a sin, eating from a forbidden tree in one case and murder in the other case. Both times, the Almighty turns to the sinner with a question about a place: "He said to him, Where are you?" [Bereishit 3:9]; "And G-d said to Kayin, Where is your brother Hevel?" [4:9]. In both cases, the sinner tries to evade the question. "And he said, I heard your voice in the garden, and I was afraid because I am naked, so I hid" [3:10]; "And he said, I do not know, am I my brother's keeper?" [4:9]. The punishments given to the sinners are similar too. The serpent is cursed, "You are cursed from among all the animals" [3:14], and Kayin is told, "You are cursed by the land" [4:11]. Adam is punished for eating from the forbidden tree with the words, "the earth will be cursed because of you, you will eat in suffering all your life" [3:17], while Kayin is told, "When you work the land, it will no longer give its strength up for you" [4:12]. Adam is expelled from the Garden of Eden, "And he expelled Adam" [3:24], just as Kayin was, "You have expelled me today from the face of the earth" [4:14]. There is also similar language used to describe Chava's punishment – "You will depend on your husband, and he will rule over you" [3:16] – and the way G-d speaks to Kayin before his sin – "If you do not do good, sin awaits at the entrance, but its desire belongs to you, and you can rule over it" [4:7]. What is the meaning of all of these points of similarity?

Evidently these parallels can teach us that a man who acts in a way that contradicts natural ethical principles, even if he was not given a specific command, is as worthy of punishment as one who disobeys a direct command. All through Chapter 3, there is a repeated emphasis on the main problem, that Adam did not listen to G-d's command. The dispute between the serpent and the woman begins with the serpent's words, "Did G-d say that you should not eat from any of the trees in the garden?" [3:1]. And her answer relates to this point too, "From among the trees in the garden, G-d said not to eat from it" [3:3]. The main criticism of Adam is also related to this complaint, "Have you eaten from the tree from which I commanded you not to eat?" [3:11]. This emphasis is repeated in the description of the punishment – "Because you listened to your wife's voice and ate from the tree about which I commanded you, do not eat from it" [3:17].

In contrast, no divine command is mentioned at all in the affair of Kayin and Hevel, and Kayin in fact never received an explicit command forbidding him to kill. The criticism of his

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## תשס"ו

actions is based on ethics. "What have you done? Your brother's blood cries out to me from the earth" [4:10]. And Kayin's punishment is harsher than that of his father.

It is interesting to note that the role of the earth is different in the two cases. With respect to Adam, the earth is cursed because of man's actions, "The earth will be cursed because of you" [3:17]. Kayin, on the other hand, is told, "You will be cursed by the land, which opened its mouth to absorb your brother's blood" [4:11]. Kayin is more cursed than the land, but the earth itself is also cursed, because it also played a role in the moral sin by accepting the blood of the victim.

### POINT OF VIEW

#### What Happened and What Will Change? - by Rabbi Yisrael Rozen

Some Changes This Year

(Note that this article has been modified to take into account the fact that the English translation is an extract and does not include the full Hebrew edition of Shabbat-B'Shabbato.)

As we have done in the past, as a new cycle of Torah reading begins, we will make a few changes in this bulletin, and we take this opportunity to give credit to various people who have benefited us with their writing in the past.

We take leave of the column "On Mount Moriah," which appeared every other week, with our heartfelt thanks to Rabbis Yitzchak Levy and Yossi Peli, who helped expand our awareness of the Temple Mount and its significance to us. We hope and pray that we will all be able to visit the mount regularly and that we will witness the rebuilding of the Temple itself.

In addition, I find it difficult to part with Prof. Shalom Rosenberg, who has shared my regular opinion column once a month during the past few years, presenting us with his insights, a combination of current events and deep understanding of Jewish traditional sources. This year the monthly contribution to this column will be written by MK Zevulun Orlev of the Mafdal, who will emphasize the social approach of the nationalistic religious Zionist outlook.

Our colleague, Rabbi Uri Dasberg, a respected member of the Zomet Institute, will contribute a new column, "People of the Book," which will describe a "traditional" book from the Jewish bookshelf every week, highlighting interesting facts about the

book and its author. We take leave of Rabbi Yehuda Shaviv, who for the last three years gave us interesting insights in the tractate Avot.

This year, we will also take leave of the halachic notes by Rabbi Yosef Tzvi Rimon, of Alon Shevut, and instead we will translate the practical halachic rulings by Rabbi Mordechai Eliyahu (a long-standing feature of the Hebrew edition of this bulletin which has not been translated in the past).

### Shattering the Past

I feel that we cannot begin the new year without taking into account the destruction that took place immediately after Tisha B'Av this past summer. The ruins are still fresh, and our hearts are still burning with the pain. Rabbi Yosef Tzvi Rimon, who summarized customs and laws of Shabbat for us during the past year, has been very active in providing day to day support for those who were expelled from Gush Katif. He and a few other volunteers have acted as a focal point for helping to solve personal and community problems of these refugees, many of whom are still being kept in hotels. The following is his brief summary of the situation:

"During the last two months, I have been privileged to spend every day, from morning to night, with the people of Gush Katif. I spent my time with wonderful people, full of spirit and strength, in spite of the harsh difficulties that they experienced. As one example, to this very day most of their possessions are locked in shipping containers in some undefined place, and many of the people have no idea where their possessions have been sent. Most of the people have not received any money at all from the Disengagement Authority. Their most urgent needs are as follows:

"1. A place to live: None of the refugees wants to remain in a hotel. The rooms are crowded, there are problems with laundry, and they are often subjected to repeated threats of being expelled once again. Normal times can be difficult for a family in a hotel, but in this case the problems are compounded because of the long stay. For the time being, there is no alternative available, and it will take at least several months until the government organizes temporary dwellings for them. During the first few weeks, thousands of visitors came to the hotels, and this in itself was a difficult burden. Now the number of visitors has decreased, and the people would appreciate having visitors to give them encouragement.

"2. Employment: The people of Gush Katif are used to being gainfully employed. Sitting around with nothing to do (usually both husband and wife) is disappointing and wears the people down, both on a personal and a family level. We have established a team of people that is searching for jobs, in cooperation with the organizations 'Paamonim' and 'Lemaan Achai.' We go from family to family, checking on their skills and experience, in an attempt to find work, including temporary jobs for those who do not know where they will live in the future. With G-d's help, we have managed to find jobs for dozens of people.

"This is the main area where we need help from others. Jobs are needed in all fields of work and all around the country. The main fields of interest are education, administration, and technical and secretarial work, mostly in the areas of the south and Jerusalem. On the website [www.jobkatif.org.il](http://www.jobkatif.org.il), employers can offer jobs and settlers can look for positions.

"3. Donations: The best thing is to offer financial help for the purpose of finding work. Donations will be accepted at the jobkatif website (above), through Zomet Institute (send a check made out to 'Zomet – work for Gush Katif' to Zomet, Alon Shevut 90433, or by credit card, at the Zomet phone, 02-9932111), or through 'Paamonim.'"

### GUESTS FOR SHABBAT

#### The Road to the Tree of Life - by Rabbi Moshe Goldvesky, "Sha'alei Torah" Network

"And He expelled Adam, and He placed the Keruvim in the Garden of Eden and the blade of the ever-turning sword, in order to guard the road to the Tree of Life" [Bereishit 3:24]. Note that the blade of the sword guards the road and not the tree itself. In fact, there it is not forbidden to eat from the Tree of Life. Rather, there is a positive command to eat from this tree, as noted by the RADAK: "At first, there was no prohibition to eat from the Tree of Life and in fact man was commanded to eat from it, since it is included in the phrase, 'from all the trees of the garden' [2:16]." Thus, the problem is the road to the tree. According to Rabbi Shimshon Rafael Hirsh, the purpose of guarding the road is "to watch over it and make sure it is not lost, so that man will be able to return to this road in the future."

What is this path, which must be preserved so that we can return to it in the future? The Midrash "explains" the concept as "Derech Eretz – natural practice – which preceded the Torah by twenty-six generations. That is why it is written, 'to guard the road to the Tree of Life'. This refers first to the road, Derech Eretz, and then to the Tree of Life, the Torah." [Bereishit Rabba 9:17]. A similar idea appears in Avot, "Rabbi Elazar Ben Azaria says, 'If there is no Torah, there is no Derech Eretz, but if there is no Derech Eretz, there is no Torah.'" [3:17]. In the end, the path to be taken must consist of a combination of Torah and natural manners.

What can we do to enter this path? The Midrash brings a frightening analysis that is directed at the prominent people among us: "What if you ask why seventy thousand people were killed in the hills of Binyamin (referring to the story of the concubine)? The answer is that the great Sanhedrin... should have tied iron ropes around their thighs in order to raise their robes above their ankles, so that they would appear in all the cities of Yisrael – one day in Lachish, one day in Jerusalem, and all the other places of the nation. They should have taught the people Derech Eretz, for one year, and the next, and a third year, until the people had settled the land, so that the name of the Almighty would be sanctified in all the worlds that He created. But they did not do this, when they entered the land each one settled in his vineyard or his field, saying, my soul will live in peace, in order to minimize their own effort. At that

point, the Almighty decided to destroy His world." [Tana D'Bei Eliyahu Chapter 11].

We invite students and their wives to join our Torah study groups, along with others who can provide financial backing and help to explain our outlook. Anybody who can live "among the common people" and teach Derech Eretz is invited to join. We call on our brethren to "tie their robes above their knees," and to understand that the way to succeed with Bnei Yisrael is to follow a "path," to be part of a process. It is not an easy path, and there are no shortcuts. Only one who can pass through the barrier of the ever-turning sword can traverse the road of Derech Eretz, leading to the "road to the Tree of Life."

The Educational Institution: "Sha'alei Torah"

The "Sha'alei Torah" network is leading a social revolution, based on educational cells – "garinim" - that have been established in development towns throughout the country. The first garin was founded 18 years ago in Beit Shemesh by families of students from Yeshivat Shaalavim, led by Rabbi Rachamim Nissimi. Ever since, the cell in Beit Shemesh has served as a model for this type of endeavor. New institutions were established, including kindergartens, grammar schools (more than 800 pupils in grades 1 to 6), a yeshiva high school and an ulpanah for girls (a total of 600 students). A home away from home was also established for children at risk, which serves 80 children in a full time program and another 60 children in a night program.

The concept of Torah cells is most appropriate for outlying settlements. The typical "garin" community consists of young ideological families who settle into development towns and troubled neighborhoods, dedicating their lives to improving the social and educational welfare of the local population. In addition, the cell creates a quality-filled educational infrastructure which draws other established families from around the country and often even from abroad. This is what has happened in Beit Shemesh during the last decade.

As of now, Sha'alei Torah has established ten cells, which include hundreds of families and associated volunteers. The cells have established or supported the establishment of institutions involved in Torah education, welfare, and community service. The members of the cells provide direct and indirect services to more than 10,000 youths and adults. They serve as rabbis, educators, youth workers, and social workers. They are accompanied by skilled workers who are deeply involved in volunteer work in the community.

The local, regional, and countrywide contributions of these cells of activity result in a stronger link to Torah and mitzvot, in stronger ties between the local population and needy families, in raising the level of local education, and in enhancing the feelings of mutual responsibility in the communities.

The "Sha'alei Torah" network sends its blessings to the newest Garin which was established this year in Ramat Hasharon. For details, contact Netanel, at 050-6473530.

Contact details: Sha'alei Torah, 16 Nachal Shorek Street, Beit Shemesh, 02-9913087, Shaale1@zahav.net.il.

## A CHASSIDIC THREAD

### "And G-d Created Man in His Image; He Created Him in G-d's Image" - by Rabbi Shlomo Schock

After the Torah makes the amazing declaration that man was created in G-d's image, no more and no less, it emphasizes the point a second time, after a short pause, so that there will be no mistake: Man was created in G-d's image. Exactly what is this image ("tzelem") that G-d has preserved within us? How are we similar to G-d, specifically in our image or our picture?

Generations of philosophers have tried to understand the concept of an "image" of creation. I am also interested in struggling with this question. When I try to face the challenge of this "image" that is not clear to me, I find that there are two alternatives: (1) to copy a deep and learned answer, and to bring it to my readers in a clear and comprehensive way; or (2) to try to determine the description that is in my own "image," deep within my own soul.

The second possibility above presents us with a challenge to create something where nothing existed before. We can start with a premise that every one of us contains tiny "snapshots" of the codes of Divine existence. We can attempt to find in the infinite database of codes within us our own answers to whatever questions bother us. It is not always necessary to look for answers from other people.

We would like to free ourselves of all our preconceived ideas and from all the information that swamps us continuously, and to give ourselves a few courageous moments to navigate outside our personal systems. We will travel among all the possibilities, and at the tips of our fingers we will receive and record our own answers. Perhaps this will not be an absolute answer, the definitive one for all time, but it will still be our own answer, the one that we developed from within our own "image." We are able to receive infinite flashes within ourselves, and without any nervousness or feelings of inferiority with respect to the replies by the wise men of Yisrael, we modestly lay down our own answer in a faraway corner.

The person who best expressed our fears of revealing what we have to say and the fact that we have our own replies to these questions was Nelson Mandela, who struggled for so many years for the civil rights of blacks in South Africa. "The light within us – not the dark inside us – is what frightens us most of all. We ask ourselves: Who am I that I should shine out, talented and beloved? The truth is we should ask what right we have not to exist. Making yourself insignificant does not perform any service for the world. There is nothing enlightening in shriveling away. We were created in order to reveal the Divine light that is hidden within us. It does not exist only in special people. The Divine light exists in each and every person." To fight for the rights of the "snapshots" within us ("tzilum") is the deepest expression possible of the "image" of G-d ("tzelem") that lies within us.

## TORAH, SOCIETY, AND GOVERNMENT

### "And G-d Took One of His Ribs" - by Rabbi Uri Dasberg

If the above verse is true, before the woman was created from his body Adam had an extra rib. But according to halacha, "everything that is extra has the same status as if it were missing." This means, for example, that an animal that has three hind legs is not kosher. Is it possible that Adam had the halachic status of "terifah," ritually impure for life?

Why is an animal that has an extra limb considered a "treifah" and therefore unkosher? Some rabbis claim that having an extra limb (such as a third hind leg) is the same as having only one leg – since each limb gets its sustenance from the body, if two limbs receive their nutrients from the same place in the body they will both be weak and they can be considered as if they did not exist. Evidently this weakness does not begin as soon as the animal is born but appears later on, in such a way that eventually both limbs will be lost, the original and the extra one. If this explanation is to be accepted, it must be assumed that the Almighty took the extra limb from Adam before it became weak, before Adam had to accept the status of being a "treifah." He therefore lived much longer than the twelve months usually considered the maximum lifetime of a "treifah."

In addition, an animal does not become unkosher unless most of its ribs have been removed. Thus, even if Adam had 13 ribs at first, he would still have 11 remaining ribs if one of his "normal" ribs was considered missing in order to balance out the extra one. One missing rib out of the normal number of 12 is not a sufficient condition to make him "unkosher".

Another approach is that the extra limb itself is considered to have been removed, conceptually leaving a hole at the place where it is connected to the body. According to this approach, considering the relevant position on Adam's spine as if it were an empty hole is what would make him "unkosher". Thus, in general if the extra limb is attached to a place where a hole would not make it a "treifah", the animal remains kosher (an example might be if an animal had three horns instead of two). This implies that an extra limb that is normal for a given type of animal can never be considered as if there were a hole in that position (an example would be the hump of a camel). This would also apply to an extra limb that makes the animal stronger instead of weaker. When Adam still had an extra rib, it provided him with extra strength and better health than afterwards, when it was removed and transformed into a woman. This approach is also relevant for the opinion that Adam was originally created as a combination of man and woman, as Rashi quotes from the Midrash with respect to the verse, "he created them as male and female" [Bereishit 1:27].

Reference: Talmudic Encyclopedia, Volume 26, "Yeter" (Extra)

## A LESSON FOR THE CHILDREN

### A Succah on an Isolated Island - by Rabbi Yikhat Rozen, Merkaz Neria, Kiryat Malachi

At the end of the Six Day War, the IDF controlled not only the entire Sinai peninsula but also a small nearby island named Tiran. A short time after the war, I was called to reserves duty during the month of Tishrei, a time that includes many holidays. A few days after we arrived, our commander told us that seven other soldiers and I would board a Navy vessel and be taken to Tiran Island. "Your mission will be to protect this important island," the battalion commander informed us. "Remember, men! You are being sent to the island for two weeks. Traffic to and from the island is dangerous and takes place only on boats. Take with you everything you need for a stay of two weeks – all equipment, food, and other supplies. If you forget any of your personal belongings, you will have to manage without them!"

I was the only religious soldier in the group. I immediately requested that since Succot was about to begin in four days, I be permitted to take along the materials required for building a Succah.

My colleagues were quite astounded. Was it really necessary to build a Succah on a deserted island? I explained over and over again that it was indeed necessary. A Jew is required to build a Succah wherever he is, even on the moon. The officers tried with all their powers of persuasion to convince me to give up on my request just this one time. It was not easy to find all the materials – beams, sechach, cloth for the walls – and how would we be able to gather all of this material in a few hours, before the boat was scheduled to leave? Only after I stubbornly refused to change my mind, did the commander of the supply services promise that he would get all the required material by the beginning of Succot, and that I would have a Succah for the holiday. Only after I was given this explicit promise did I go onto the boat that was about to leave for the island.

The Shabbat between Yom Kippur and Succot arrived. My colleagues and I did regular foot patrols around the short beaches of the island, enjoying the calm and the magnificent scenery. Suddenly, we saw a boat approaching our island. We readied ourselves for a fight, until we saw that it was our own boat. And on the boat we could see none other than the commander of the supply services.

Before the boat had come to a complete stop, the officer called out to me, "Zak, I brought you a Succah!" What a terrible mistake! Here it was Shabbat, and he was bringing me a Succah! Doesn't this mean that the source of the mitzva was linked to a sin? I was at a loss of what to do, and I was quite angry and upset. I tried to explain to him the concept of "a mitzva that stems from a sin," but the officer, who knew very little about Judaism, could not understand what was bothering me. "Look, Zak," he said, "You can perform your mitzva, it will be all yours. And I take the sin on myself, all the responsibility for it is mine alone."

I could not really accept his generous offer of accepting the responsibility for the sin, but in any case, since the Succah was there I made good use of it. On Sunday, I built the Succah, making the other seven soldiers on the island quite happy. As it turned out, the effort was not just for me. During the seven days of the holiday, we all ate in the Succah, and we all recited the blessing over the "four species" that the IDF had supplied to us.

Many years have passed since that time, but whenever I meet my old friends from the reserves, they are always excited when they remember that very special holiday and the unique Succah that we built on the isolated island of Tiran.

(With thanks to Avraham Zak for telling about his experience.)

(If you have an interesting story, please send it to us.)

## THE NATION OF THE BOOK

### "Torat Ha'Adam" - by Rabbi Uri Dasberg

The book by the Ramban, Rabbi Moshe Ben Nachman, "Torat Ha'Adam," is a very unusual book for him. Usually, the Ramban wrote his books in reaction to existing books – he commented, made corrections, disagreed, or added notes. This is true, for example, of his commentary on the Torah, of his novel interpretations of the Talmud, and of the book "Milchamot Hashem," where he defends the RIF from the attacks of the Raavad and disagrees with the Baal Hamaor, Rabbi Zerachia Halevi. It is also true of the Sefer Hamitzvot, where the Ramban disagrees with the Rambam. But this book, "Torat Ha'Adam," is an independent book, containing all the halachot related to death of a person, as his life comes to an end.

The classic editor of the works of the Ramban, Rabbi Issar Zalman Meltzer, who prepared the innovations of the Ramban on the Talmud for print, added this book to his works on the Talmud. Here is what Rabbi Meltzer wrote in his introduction: "Torat Ha'Adam is a list of rulings in a logical sequence ... It will be useful for wise men who look at it as a source of halachic rulings, but for most people who study in the sequence of the Talmud it would not be useful for their regular studies... since the novelties do not appear in sequence (of the Talmud) but are rather in a different logical order... I have therefore taken the trouble of putting the innovations in Torat Ha'Adam in a new order, following the sequence of the Talmud... as a way of redeeming the teachings of the Ramban."

The book begins with a section on "sickness," listing the laws pertaining to a sick person and those who attend to him. Let us not forget that the Ramban was a physician himself. He then continues with the laws pertaining to mortal danger, dying, and tearing clothing as a sign of mourning. He continues with the laws of mourning, including "historical mourning," the destruction of the Temple and our land (Tisha B'Av). He ends with a section on rewards, "the reckoning that it is appropriate to give after death."

The fact that this book is so different in style from any others that the Ramban wrote might lead us to doubt that it is really his book. In fact, it has been stated that the Rashbash (Rabbi Shlomo Ben Rabbi Shimon Doran) a fifth generation descendant from the Ramban on his mother's side, claimed that the book Torat Ha'Adam was written not by the Ramban himself but by his students.

This book was first printed in Constantine in the year 5279 (1519). A later edition was printed in Venice in 5355 (1595). As noted above, a new edition was published by Rabbi Issar Zalman Meltzer. Anyone who is interested in seeing this book today would do well to look at the second volume of the edition of the works of the Ramban by Rabbi Chaim Dov Shaval, published by Mosad Harav Kook.

## LAND OF MY BIRTH

### How Moshe Dayan Lost His Eye - by Zev Wallack

The German threat to Eretz Yisrael in 1941 led to cooperation between the Jews and Great Britain. There was a need to capture Syria from the hands of the French force holding it for the Vichy government, which was controlled by the Germans. Moshe Dayan was appointed by the Haganah to command the unit that would work together with the British. The entire unit consisted only of five Haganah members, one Arab guide, and about ten Australian soldiers, including an officer. But the one in command was Moshe Dayan. Their main mission was to take control of two bridges about 10 km north of Rosh Hanikra, on the way to Beirut, and to prevent their being blown up.

This modest force acted as an advance party, and when he crossed the border Dayan toyed with the idea that in fact this was the beginning of the invasion of Syria by the Allies. At the end of a long and torturous route that took them several hours, the soldiers saw the two bridges in front of them. Here is the way Dayan described the situation:

"It was decided to send several men ahead to see if there were sentries posted to guard the bridge. If so, they were to capture them quietly... In the end, we decided that the people who would go were the Australian officer, who was familiar with explosives, the Arab, and I..."

Dayan took command of the small force and crawled towards the bridges. He was surprised to find that they were not guarded and had no explosive charges set. From that moment on, the bridges were under the control of "our forces," and with this act the commando force finished its official mission.

In an effort to make a more substantial contribution to the war effort, the soldiers decided to also capture the nearby French police station, where there were normally a few policemen stationed. But in this case they were in for a nasty surprise. They were greeted by dozens of French soldiers, who opened fire with continuous and efficient machine gun fire. The men hid behind a stone fence, and the few bullets that the men of the Haganah had with them were soon gone. One of the men, Zalman Mart, recorded what happened in the battle:

"Moshe (Dayan) took a grenade and threw it with careful aim at the veranda, and the machine gun was silenced. This was perfect aim at a range of 25 meters... And then Moshe said to the (Australian) officer: 'You and all the others give us cover, and we (Moshe and Zalman) will run ahead... And I will throw another grenade into the house...'"

The police station was indeed captured, but the area was surrounded by many enemy soldiers. Dayan took the machine gun that they had captured up to the roof and fired from there. The French responded with heavy fire. The fence around the roof was very low, about 30 cm, barely tall enough to provide cover for a man lying down. In order to find the source of the enemy fire, Dayan lifted his head and looked out through binoculars that he had taken from a French officer who had surrendered. At that moment, a bullet hit the binoculars. Here is how Zalman Mart described what happened:

"Moshe fell on the roof. In a weird paradox, he fell onto the French flag... He asked me to remove the tube of the binoculars from his left eye socket. I tried to do this with all my might but I failed. Then he told me to leave it alone, because he felt that it would inhibit the flow of blood. Knowing his calm nature, I asked him, 'Moshe, what do you think?' And he replied, 'I have certainly lost the eye, but if I can reach a hospital soon enough I will continue to live.' Now, how were we to get to a hospital when we were surrounded by the enemy and our main force was slow in coming?"

For six hours, Moshe Dayan lay on the roof in complete silence, like a sack. He did not ask for anything, he did not ask what was happening, he did not sigh and he did not weep. In order to save his life, the Australian officer suggested that Moshe and Zalman should give themselves over to the French, so that they would be taken to a hospital in Beirut, nearby. But they did not do this. When the first Allied troops arrived, the wounded Moshe was taken out along the road, busy with the attacking force, and it took three and a half precious hours until Moshe arrived at the hospital in Haifa. His life was saved at the last possible moment, but his eye socket was destroyed completely. It was not even possible to insert a glass eye, and from that time on Moshe Dayan wore an eye patch. On the very first day that he was wounded, he said, "No problem, I lived for 26 years with two eyes. This is not so bad, it is possible to live from now on with only one eye."

(Sources: Yehuda Harel, "Moshe Dayan, Warrior and Statesman" – Shabtai Tevet, "Moshe Dayan")

## CUSTOMS AND PRACTICES

(Halachic summaries by Rabbi Mordechai Eliyahu, brought to press by Rabbi Shmuel Zafrani)

Reciting the Passage "Vaichulu" on Friday Night

1. "Everybody who recites the passage Vaichulu (Bereishit 2:1-3, 'And the heaven and the earth were finished...') when he prays Friday night... becomes – as it were – a partner with the Almighty in the acts of creation" [Shabbat 119b]. Rashi explains that it is as if it were written, "And they finished" – referring to

the Almighty and the one who recites the prayer. Therefore, an individual who is praying is also required to recite the passage.

2. According to the ARI, it is necessary to recite the passage three times on Friday night – as part of the Amidah, afterwards, and in the Kiddush. All of this is necessary even when no minyan of ten men is present.

3. The Mishna Berura writes that reciting the passage Vaichulu after the Amidah prayer is a form of testimony (268:19). Since two witnesses are needed for testimony, an individual should not recite the passage by himself after the Amidah. According to the Pri Megadim, if possible it is best to recite this testimony in the presence of ten men. Thus, to summarize the opinions of the Pri Megadim and the Mishna Berura: One who recites the Amidah should try to finish quickly so that he will be able to recite Vaichulu together with the congregation. The Aruch Hashulchan writes that an individual who recites the Vaichulu after the Amidah should read the passage as one who is reading the Torah. Some people have a custom that if they finish Amidah after the rest of the congregation, they ask another person to join them in saying Vaichulu.

4. According to the Chazon Ish, a man might receive a reward (for reciting Vaichulu together with the congregation) but only at the risk of a greater loss (by hurrying too much in the Amidah prayer). This is so because it is possible that the only reason that Vaichulu is recited after the Amidah is for the case of a holiday that occurs on Shabbat, when the passage is not part of the Amidah.

5. In practical terms: Since the most prominent rabbis do not agree, we should follow the practice of the ARI. An individual is permitted to recite Vaichulu, and it is not necessary to hurry in the Amidah prayer in order to catch up with the congregation.



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