

**מאת הגאון מו"ר חרב ברוך הירשפלד שליט"א,
ראש כולל עסרת חיים ברוך, קליבלנד הייטס**

Answer: Even though we don't change the *nusach* of a *minyana*, we don't go after the building but rather after those who are *davening*. Thus, they can *daven Mincha* in their own *nusach* (5).

Giving a Baby's Name Via Zoom. Question: My grandson is having his *Bris* tomorrow and due to the situation, I cannot attend personally. We plan to Zoom in and participate. Can I be given the honor of *Krias Sheim* - giving the baby a name, through a screen?

הוא היה אומר...

A Wise Man would say: "Don't ascribe to malice, what can be explained by incompetence."
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 תהא נשמתם צדורות בצדור החיים

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**מאת חוג'צ רבי גמליאל הכהן רבימביץ
שליס"א, ר"י שער השמים ירושלים עירי**

עדותיך אתבונן

וְנִלְכָּא הַעֲנִין, דְּהֵנָּה יַעֲקֹב אַבְיָנוּ הֵיךְ טָמֹן בֵּית עֵבֶר, וְלֹמֵן הַתּוֹרָה הִקְדוּשָׁה יֵיחִידִים. וְלֹמֵן בְּהַתְמַדָּה גְּדוּלָּה מְאֹד, עַד כִּדִּי כַךְ שְׁלֵא יֵשֵׁן בְּמִטָּה כֹּל אוֹתָן שְׁנִים וּדְרָךְ טַבְעֵי עוֹלָם הוּא. דְּמִי עוֹסֵק בְּדַרְבֵּי ע"י כּוֹחַ, כּוֹחַ יִגְדִּיל בְּמֹאד מְאֹד, אֲבָל מִי אֵינִי עוֹסֵק בְּדַרְבֵּי ע"י כּוֹחַ, כּוֹחַ יִחַלֵּשׁ. וְיַעֲקֹב אַבְיָנוּ שְׁלֵא עָסַק בְּשׁוּם דְּרַבֵּי צִדִּיקִין כּוֹחַ, שְׂוָה יוֹשֵׁב וְלֹמֵן י"ד שְׁנִים רְצוּפִים, כְּפִשּׁוּט יִהְיֶה כּוֹחַ חֲלָשׁ. אֲבָל תּוֹרָה בָּא לְלַמְדָּנוּ שְׂאִינוּ כֵּן; שְׂכּוּחַ שֶׁל אֲדָם אֵל תְּלִיז כֻּלָּל בְּעֵינֵינוּ דִּךְ הַטַּבְעִי אֲפָלִיז מִי שְׁעוֹסֵק בְּתוֹרָה, וְאִינוּ עוֹסֵק בְּעֵינֵינוּ שְׂצִירִךְ כּוֹחַ מִ"מ יִכּוֹל לְהוֹת גִּיבּוֹר כְּמֹן נֶאֱמַר בְּקָרָא: "קוֹי ה' תְּלִיפִי כֹן עֵינֵי אֲבִיר בְּכַשְׁתִּים יִרְצֹל אִינוּ יִנְעֵי לִכּוֹ לֵוֹת יִצְעֹף" וְהֵינִי הַבְּעֵל בְּטַחֲוֹ, וְהֵם וְאִם לֵכֵחַ מִהֶחֱבָה, תִּרְעַם שְׁנֵי דְרָךְ הַטַּבְעִי וְדְרָךְ הַשְׂכֵּל אֲשֶׁר־מִ"מ זֹכִים לִכְוֹחַ שְׁלֵא ע"פ דְרָךְ הַטַּבְעִי. וְהוּא יִסּוֹד גְּדוֹל בְּעֵינֵי קוֹי לְהַשְׁתִּי'

רחל לעומתה לא בקשה לדעת מהו מעשיו של הגדול, שהרי לא הודיעה אותה
עצבורו, לכן סברה לפי תומה שגם מעשיו של הגדול ישרים הם, שהרי בסופו של דבר
הוא עשוי ליעקב, וגם הוא נצד לאברהם וליצחק, ודבר זה היתה בעוכרה ומנע ממנה
ספק, כי עדיין לא ידעה צביעות מהו, ולא רצה ה' שיוולדו לה שבטי י"ה כל עוד
היא אינה מבינה האין ליישר מעשיהם, וכיון שרצה לנכות גם אותה בהקמת 'כרם
ישראל' סיבב שיעלה בליבה חשש שמא יגרשנה העיקר, על אף שלא היה ח"ו עת
מעקב לעשות כן, כי כידוע ראה בידו את ויזיוו העיקר, והלכה גם היא לברר אודות
מעשיו השובים, והבינה בחכמתה את ההבדל בין טמא לטהור, ואז נרתעה גם
היא מן השמים להקים שבטי י"ה ולכות את דרכם על פי רוח ישראל סבא.

דמי שמקוה לה' זוכה לדברים שהם למעלה מדרך הטבע.
והוא העבודה של חודש כסלו, שכתבו הספרים הקדושים שכסלו הוא מלשון
'כסל' שהוא אחד מלשונו של בטחון. וכסל הוא הדרגה הגבוהה ביותר. והביאור
בוה דלשון 'כסל' הוא מי שבטחונו חזק כ"כ עד שאין לו שום ג'מ במצבו, בין
דברים שע"פ דרך הטבע לשלא ע"פ דרך הטבע, והוא כאילו 'כסיל' פשוטה;
לדלפעמים אפשר לדון בדברים על פי השכל, האם שייך הישועה או לא, אעמיה
לשייך לראות הישועה על פי דרכי הטבע, אבל הבוטח בה' אין שכלו
משועבד כלל לדרכי הטבע, שהקב"ה הוא למעלה מדרך הטבע, שהוא 'הכל
יכול', ושייך הישועה שלא ע"פ דרך הטבע כמו דשייך הישועה ע"פ דרך הטבע.
ולהאמין כן באמת, שייך רק אם ישים דעתו כמו שוטה וכסיל, ואינו דן כלל
בדרכי הטבע, ומי שבאמת מאמין כן, בודאי יזכה לישועה ה'! כדאיאת בחולין
(תה, ע"ב): "אדם ובהמה תושע ה', ואמר רב יהודה אמר רב: אלו בני אדם שהן
ערוזין בדעת ומשמיין עצמן כבהמה", ע"כ. וכתב הגר"א שכונת הגמ' קאי על
מי שאינו דואג על מזונותיו, דאם יבא לדון, דאם עכשיו אין לו מזונות למחר, והו
סיבה שדואג מדיחין יבא מזונותיו. אבל הבוטח בה', אינו דואג כלל מה יהיה על
פי דרך הטבע, שהרי הוא יודע שהקדוש ברוך הוא בעל היכולת ויכול להזמין
פרנסתו אפילו שלא על פי דרך הטבע.

מעשה אבות סימן לבנים

הנה אנכי עמך ושמרתך בכל אשר תלך והשבתך אל הארצת הוצאת כי לא אעזבך (כח-טז)

The famed *chasid* **Reb Zalman Zezmer זצ"ל** traveled as an emissary of the **Alter Rebbe, R' Schneur Zalman of Liadi זצ"ל**. Prior to embarking on his journey, the *Rebbe* blessed Reb Zalman with success and gave him a most unusual instruction: to avoid staying in any house where the front door faced east. Reb Zalman set out on his way, pondering his *Rebbe's* strange directive.

One snowy night found Reb Zalman trekking through a forest. As the night wore on, the cold became more and more intense. Fearing for his life, Reb Zalman was relieved to see a light in the distance. He approached and knocked on the door of a house. It even had a *Mezuzah!* A Jewish home! A kindly old woman opened the door and invited him in for a hot drink. “Sit here by the stove and have a cup of tea. The men will soon return. They will put your horse in the barn. Please sit down.”

Just as he sat down and began thawing out he realized that he hadn’t *davened Mincha* yet. He asked the woman which direction was east so as to face Jerusalem. He then *davened* wholeheartedly, thanking *Hashem* for his good fortune. But as he finished, it struck him that something was wrong: the eastern wall was the one in which the main entrance of the house was situated! Without hesitation, he put on his coat and walked to the door, saying apologetically, “I’ll be right back,” but the door was locked. “I forgot something in the wagon,” he called to the old woman, who had slipped out of the room.

Suddenly a key turned in the door and four brawny young men entered from the storm. As soon as they saw their visitor, they grabbed him, emptied his pockets, tied him up in a corner, and sat down to eat while their mother examined the booty.

“Well, look what we have here!” She held up the thick wad of money she found in his wallet. “Looks like we caught a big fish this time.” One of the sons examined the money, went to the cupboard, took out a large bottle of vodka and put it on the table with a bang. “Brothers, lets celebrate! G-d has been good to us! We have enough money here for a long, long time!”

Then the door opened again and it was their father. “Aha!” He shouted as he looked at the money on the table and the bound victim on the floor. “Good work boys! Excellent! We’ll have to kill him though. I’m glad you left him for me. You know what? In the morning I’ll take care of him. Now let’s drink to our good fortune!”

Before long they were all drunk as Lot and forgot completely about the unfortunate *chasid*.

Late that night, when they were all sleeping soundly, the father woke, looked around to make sure that no one else was awake, and tiptoed over to Reb Zalman. He motioned him to be silent, cut his ropes, and silently ordered him to rise. He returned to the *chasid* his coat and whispered in his ear, “Here is your money back,” as he slipped the wallet into his coat pocket. The father then tiptoed to the door, opened it and whispered to the *chasid*, “Now go! Take your horse and flee here as fast as you can - run for your life.” But before the *chasid* could make his exit, the man pressed a gold coin into his hand. “This is for charity from an old sinner. Tell your *Rebbe* to please pray for me.” Dawn was beginning to light up the horizon, the storm had stopped, and the grateful *chasid* set out briskly on the road back home.

When he entered the *Rebbe's* room,R’ Schneur Zalman looked up at him and smiled. “I know what happened, you don’t have to tell me. I was up all night interceding on your behalf.” The *chasid* produced the golden coin and communicated the old thief’s request. The *Rebbe* took the coin and wedged it in a crack in the wall next to his desk and said no more.

Fifteen years passed and R’ Zalman Zezmer, who was now married with a family, had become one of the *Rebbe's gabbaim* (attendants). One day, he answered the door to an old beggar and told him to wait. When he entered the *Rebbe's* room and informed him that there was a beggar at the door, the *Rebbe* pulled the gold coin from the crack where it had been resting for the past fifteen years and told the *chasid* that this was the old man who had released him years ago.

It seems that when his wife and sons awoke and realized what he had done, they beat him and drove him from the house. Just a few hours after that, the police made a surprise raid and took the mother and sons off to prison. From then on, the old man began a life of wandering and atonement, waiting for a sign that his repentance had been accepted in Heaven.

יברך יעקב שדה ארם ... (השק-יג)

A PENETRATING ANALYSIS OF THE WEEKLY
HAFTARAH BY R' TZVI HIRSCH HOFFMAN

There is an interesting dichotomy between the way *Yaakov Avinu's* exit from *Be'er Sheva* is depicted in the *parsha*, and the way the *Navi* portrays it in the *Haftarah*. The *Torah* tells us “- ויצא יעקב מבאר שבע וילך חרנה” – “*Yaakov left Be'er Sheva and went to Charan*.” The *Navi* writes “יברך יעקב שדה ארם” – “*Yaakov fled to the fields of Aram*.” While the *Torah* seems to indicate that *Yaakov* went quietly to *Charan*, the *Navi* implies that he quite literally, fled there. Which one is it?

R’ Matisyahu Solomon shlit”a (Matnas Chaim) quotes **R’ Yosef Salant זצ”ל (Be’er Yosef)** that the *Torah* uses the word “וּיצֵא” to teach us that although *Yaakov* could have questioned the fairness of the relative difficulty he was having finding a wife in contrast to *Esav's* expedited success,

nevertheless, he maintained his faith in *Hashem's* plan, and calmly went to *Charan* to continue his search at the behest of his parents. In truth, when *Rivka* saw the deteriorating situation between her two sons, she instructed *Yaakov* to run for his life, which he did. However, he saw it as a part of *Hashem's* master plan for him and so his departure from *Be'er Sheva* was one of dignity and purpose, which did not present cause for worry or anxiety. While some seem to have a harder time than others in finding a suitable mate, it is important to remember that even *Yaakov Avinu* didn’t have it easy. Still, it was his unbelievable confidence and faith in *Hashem* that allowed him to take it all in stride, turning his trials and tribulations into an opportunity for inner growth.

תורת הצבי על הפטרות

ויען לבן ויאמר אל יעקב הכנות בנתי והבנים בני והצאן צאני וכל אשר אתה ראה לי הוא וגו' (לא-כג)

The dialogue between *Yaakov* and *Lavan* is bafflingly enigmatic. *Yaakov Avinu* is angrily protesting *Lavan's* baseless accusations. He eloquently presents himself as an honest, hardworking, and devoted employee, being taken advantage of by a conniving employer. *Lavan* responds by stating, everything is mine down to the last dime. How can we comprehend such a deceitful response? The **Chofetz Chaim זצ”ל** explains that such is life. This is the way it’s been throughout the years. We work honestly. So much so, that we enable the *goyim* to enjoy the fruits of our labor. We don’t take from them. As our forefather *Avraham* taught us, “אם מוחז ועד שרך נעל ולא אקח מכל אשר לך”. And then they come along and claim it’s all theirs. They charge exorbitant taxes because they are the “masters” and we are their slaves. Unethical and cruel - but all too common. They get it from *Lavan*. They just follow his example. As *Yidden* though, we have to realize that we are in *golus* and that’s just the way it is.

This *machshava* is similar to a *pshat* I saw on last week’s *parsha*. *Avimelech* and his cronies came to *Yitzchok* and demanded that they make a *bris*, a pact. *Yitzchok* responds, “Why do you come now after you dismissed me?” *Avimelech* replied, “וכאשר עשיו עמך רק טוב ונשלחך בשלום” - “*As we have done with you only good, and we sent you away in peace*.” How is that a valid response to *Yitzchak's* question? The answer is that the mere fact that they sent him away unharmed is an unusual milestone. Even *Avimelech* realized this as a perverted reality. To them, it was huge - that they allowed him to live in peace! As the *Yiddish* expression goes: “*A goy that doesn’t give a Jew a potch, is not a fine goy, but rather, a lazy goy!*”

Our job in *golus* is to stay under the radar and not get all riled up. “*Lev melochim v’sarim b’yad Hashem*.” Leave it up to Him to help us out of this *golus* quickly, ויאמר לצרתינו דר' with the coming of *Moshiach, binheira b'yameinu, amen!*

משל למה הדבר דומה

ועיני לאה רבות ורחל היתה יפת תאר ויפת מראה ... (כט-יז)

משל: Two friends were in the *parsha* of *Shidduchim* for a while and were comparing notes. One fellow said to his friend, “I dated a wonderful person. I truly thought I had found the perfect woman. She was beautiful, fine and elegant, with the most pleasing features a man could imagine. She was exceptional in every which way, except she wasn’t very smart. She had almost no knowledge of life and how to live in the real world. So I dropped her.

“Then, I traveled a bit further out and met a woman who was both beautiful and intelligent. She seemed just right, at first. But, alas, we couldn’t communicate. We seemed to be on different wave-lengths and it didn’t work out.

“Finally, I went out with a lady who had everything: a wonderful mind, high-level of intelligence, and exquisite beauty, all the features I was looking for, but...”

CONCEPTS IN AVODAS HALEV FROM THE
FAMILY OF R' CHAIM YOSEF KOFMAN ZT”L

מחשבת הלב

His friend had gotten caught up in the narrative and hurriedly jumped in. “What happened?” asked the friend, breathlessly. “Why didn’t you marry her at once?” “Ah well,” said the first fellow, “as luck would have it, she was looking for the perfect man!”

נמשל: *Rochel* was beautiful in every which way and *Yaakov* wished to marry her. But as the expression goes, “The best-laid plans of mice and men often go awry.” *Lavan*, her father, interjected himself into the future couple’s lives and tricked *Yaakov* into marrying *Leah*. Of course, it might not have been *Yaakov's* plan but it was part of the Master Plan of the Almighty, Who always knows what a person needs and what is “perfect” for him. The idea of perfection is a trick we play on ourselves. What is perfect? Perfect is what we have right now. Whatever you are or are not experiencing right now is perfect for you. When it is no longer perfect, it will no longer be right now. Only *Hakadosh Boruch Hu* is perfect.

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM
THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

Rashi quotes the *Medrash* that the word “*my shame*” (חרפת) means that *Rochel Imeinu* can blame her child for her mistakes. The examples the *Medrash* gives are if her husband asks her, “Who broke the vessel?” she can say, “Your son.” Or if he asks, “Who ate the figs?” she can say, “Your son.” It really is hard to believe that a great woman like *Rochel* who gave birth after waiting for so many years, was happy to have a child just so that she could blame her mistakes on him? How do we understand this seemingly petty reaction to the greatest gift of bearing a child?

R’ Shimon Schwab זצ”ל answers that a woman has the power through pregnancy and childbirth to rectify the sin of *Chava*, who was cursed with birth pains. Every time a woman has a child, she is bringing great *tikkun* to the very first sin. When *Rashi* refers to “breaking the vessel,” he is talking about the world. When he speaks about eating the figs, he is talking about eating from the *eitz hadaas* which *Chazal* say was a fig tree. When *Rochel* bore a child, she was ecstatic and said, “*Hashem has taken away my shame*.” She was referring to the fact that now she can have the privilege, as so many women have, to fix *Hashem's* world. She wasn’t referring to her own personal shame of not having a child, or of breaking a cup or eating something in the house. *Rochel* was thinking about *Hashem's* world and how she can play a part in fixing it up.

Everyday we say in *Aleinu*, “לתקן עולם במלכות ש-ד-ו” - we are here to fix up this world of *Malchus Hashem*! We are all striving to bring the world to greet *Moshiach*, which is called the *Olam HaTikkun*, the rectified world. Every time we perform a *mitzvah* or any act of *kiddush Hashem*, we are bringing the world closer to that goal. If we will try to see every small thing that we do as part of the big picture and utilize every opportunity we have to be מקדש שם שמים we will surely be *zoche* very soon to the complete *tikkun* of this world, united once again to serve *Hashem* in *Gan Eden* as was the original plan.