

הלכה למעשה

מאת הגאון מו"ר הרב ברוך חירשפלד שליט"א
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how much liquid to feed a patient daily hadn't been written down and the family caught on because of their constant connection.

Additionally, there is an element of “*Yesuva Da'ata*” - calming the troubled spirit of the patient. If they are left all alone, without relatives around, patients often tend to panic. It is clear in the *Gemara* that such a fear is dangerous and can endanger life, and even justifies *Chillul Shabbos* to remove the panic of the patient. If they are connected to the family, they are less panicky. On top of that, once the Zoom is connected there might not be any *Torah issur* involved when the parties communicate. This would be the reason for permitting it.

However, there are other factors to consider. Many times, the weekday connections put things in order in a way that the family, and more importantly, the patient, can feel calm about the coming *Shabbos*. We have to be very concerned about how far this might go. People who have an elderly parent living not so close, might decide to cheer up their parent with a Zoom connection every *Shabbos seuda* and will call everybody “end of life” risks as justification. This could lead to a massive *zilzul* in *Shabbos*. People might start lumping together every sick person, even though there is no danger at all. Considering all this, the local *Rabbanim* with these cases and local information, have to make up local policies. Even if they are lenient, it has to be announced that it is only when there is a real life danger.

A SERIES IN HALACHA LIVING A “TORAH” DAY

Relevant Halachos During These Trying Times (36)

Using Zoom in a Hospital on Shabbos. Question: I have heard that in some hospitals and nursing homes, they have started to make Zoom connections on *Shabbos* between patients with the virus, and their family members. Is such a thing permitted?

Answer: Such a question cannot have a general answer for all. Each case has to be addressed by the *Rabbanim* of the community with seriousness. They must weigh many factors, including where this might go and lead us to. Nevertheless, we will mention some of the factors that can help in determining such a *shaila*.

In some places on weekdays, it has become very advisable to have a constant connection between a hospitalized patient and his family. This is because some of the patients are considered a “*chola sheyesh bo sakana*” - sick person whose life might be in danger. In certain hospitals, they are very understaffed because of the virus and cannot keep up with the detailed needs of each patient. Before the virus, when family members were permitted to be with the patient, they could take care and call nurses if necessary. In some places, the load on the few nurses is so great that they don't answer the patients' bed calls for half-an-hour. Therefore, many *Bikkur Cholim* societies and *Hatzala* organizations feel that there must be a family eye on guard via Zoom, to see if care is being given, and call the nursing station if not. We just had such a case where the medical profile about

בין הריחים – תבלין מדרך היומי – פסחים דף לג.

Rav Nachman Bar Yitzchok says that although a “מתעסק” regarding other איסורים is *patur*, if one is *oiver* he must bring a לאו. The *Gemara* [כריתות יט.] says that when one is *oiver* he must bring a *korban chatas*. However, a *misasek* is *patur* from a *korban*. This is derived from the extra word “בה” in the *pasuk* of “חטאתו אשר חטא בה”.

Rav Akiva Eiger ז”ל [ש”ת ס’ ח’] was asked if someone sees another being *oiver* an *aveira*, but he isn't aware that he's doing the act is there a *chiyuv* to tell him & stop him from doing the act? Since we see that this instance is different than the usual שוגג where one knows what he is doing & just thinks it's *mutar*, he is the one that must bring a *Chatas*. A *misasek* however, is even less than a *chata*, so maybe it isn't necessary to stop him from what he is doing? Rav א”א says a big *chiddush*, that what the גאירת the גאירת is teaching us is that a *misasek* is *patur*, but only from bringing a *Korban*. The *Misasek* is still considered as being *oiver* the *Lav*!

In he wants to bring a proof to this חידוש from the following *halacha*. The *paskens רמ”א* says that if a *Kohen* is sleeping in a room & someone dies suddenly in the room, the *Kohen* must be woken up so he can leave the room. He asks why must the *Kohen* be woken up, after all he is a *misasek*? He says from this *halacha* we see a proof to his father, רע”א, that a *misasek* is only *patur* from a *korban* but is still considered as being *oiver* the *Lav* & that's why he must be woken up. Ultimately agrees with this proof.

הוא היה אומר ...

R’ Shloime Rabinowitz ז”l of Radomsk (Tiferes Shlomo) would say:

“*And now.*” This word denotes *Teshuva*. The whole point of what Yosef put the brothers through was completely *l'sheim shamayim* so that they can do a complete *Teshuva*; thus, Yosef is telling them that they should not be sad or angry because *Teshuva* is a great *mitzvah* that should be done with *simcha*. If they are not *B'simcha*, then they cannot do *Teshuva*, and then what would have been the purpose of all that they went through? We learn from this, the great benefits of staying calm and serving *Hashem b'simcha*.”

A Wise Man would say:

“Imagination was given to man to compensate him for what he is not, and a sense of humor was provided to human beings to console them for what they are.”

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Monsey Edition

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הדלקת נרות שבת – 4:15 | זמן קריאת שמע / מ"א – 9:03 | זמן קריאת שמע / הגר"א – 9:39 | סוף זמן תפילה/הגר"א – 10:25
זמן לתפילת מנחה גדולה– 12:27 | שקיעת החמה שבת קודש– 4:34 | מוצש"ק צאת הכוכבים– 5:24 | צאה"כ / לרבינו תם – 5:46

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השניחומים הראשונים עלו בתווך. וכעת אכן היו בדבריו נדמה לצערם באמרו: לא אתם שלחתם אותי הנה כי אם האלקים כלומר, הנכם נכלמים על כך שרתכוונתם לצעירי אבל דעו לכם כי לא מדכם חיתה זאת, אלא יד ה' חיתה ב, והוא זה שעשאו דרככם, ועיקר מטרתו חיתה לגדלני כמחשב הכתוב וישימיני לאב לפרעה ולאדון לכל ביתו ומשל בארץ מצרים אך כדי שאודה ראוי לכך הוטל עלי לעבור כמה וכמה מיני צער, וכיון שדברל מאת ה' ולא אתם שלחתם אותי הנה מה לכם כי תצטערו. והשקפה זו חיתה בחדיה לפני יוסף, והגיעו פני הדברים שכשנתמנה יוסף למשנה למלך לקח לו לאשה את אסנת שהיתה בתה של פוטיפרע האדירה שציערה אותו ביסורים נפשיים וגופניים ובסיבתה ישב בבית הסודר שנים עשרה שנה, ואחר כל העינויים עוד הוציאה עליו לעו כמובא במדרשים, ואעפ"כ לא נמנע מיוסף לקחת את בתה לו לאשה, בידעו שדברל היה מן השמים, וכעת אחר שעברו עליו כל התלאות שוב לא יניחו אותה מן השמים לנסתו, ועל כן אין שום מניעה מצידו לצער זה.

וזהו ההשקפה הנכונה הראויה לכל אדם, שגם אם זולתו ציערו והציקו יבין כי משמאי זכו ליה בזה הצער, ואין העונש המוטל על המצער סיבה לבטל אמונה זו. ואף שהעונש מוכיח שהדבר חיתה תוליה בבחירתו של המצער אין בכך סתירה לאמונה זו שדברל מן השמים ומענה לשאלה זו אפשר להבין מהגמרא (תענית יח) על דרוגי לור, כשביקש טוריינוס להדגן את לוליינוס ופפוס אחיו בלודיא ... עיי"ש. הרי לנו משם שגם אם הבעל בחדיה נענש על מה שדוברל בוולתו אין הדבר מוכיח שהוא באמת הגורם לחבלה, ומה שמענישים אותו הוא ע"כ שהסכים להיות הסיבה לחבלת הוולת, כי רצו העליון היה שלא יסיים לכך, ואילו היה כופה את יצרו היה ניצל מזה. ועל אף שזה הצער מוכרח לבוא על המצטער, הרי הרבה סיבות למקום האך להמציא צערו, ולא בקשו מלכתחילה להשים המשימה על המצער אלא כדי שיתגבר על צדו.

הדעה כשם שמדבר על הטובה וכו' אמר רבא: לא נצרכה אלא לקבליהו בשמחה". וכתב **הדמ"ם** בפ' משניות (שם) וז"ל, "אמרו כשם שהוא מברך על הטובה, ר"ל שיקבלם בשמחה ויכבש רגשותיו וישב דעתו כשמברך ברוך דין האמת, עד שיזאה כמו בזמן שהוא מברך הטוב והמטיב, וכמו שאומרים חכמים ברוב עניינים כל מה דעבדי משמאי לטב, וזה דבר מושכל אצל הנבונים אעפ"י שלא הוזהרה עליו תורה, לפי שהרבה דברים נוחשין לרע בתולתם וסופם מביאים טובה גדולה, והרבה דברים נחשבים בראשיתם טוב ויהיה בסופם רע מאד ולכן אין צריך להצטער בבוא צרה גדולה וגוידה דרת סכנה, לפי שאינו יודע התכלית". ומבואר **מודמ"ם** דעיקר דך מילתא הדאמס חייב לבדך על רעה כשם שמבדך על הטוב ולקבל הכל בשמחה, הוא דבר מושכל, דהרבה דברים נחשב לרעה מתחילה לבסוף הם באמת לטובה.

ואיכע ז"ל, דעיקר הטענה על יעקב אבינו היתה, דאח"כ חיו היה נראה רעים אבל חייב האדם לקבל הכל מאת הקב"ה בשמחה. ואילו קיבל הכל בשמחה, לא היה צריך לומר לפרעה דחיוי היה רעים, וזה חיתה מה שאמר הקב"ה ליעקב, דמאחר דכבר ראה שהיה דברים שנראה רעה, ואחר זמן ניצל, אמאי לא קיבל הכל מאת הקב"ה בשמחה. ויש להאדם להתבונן בזה, לחיות עם יסוד זה, דהגם דאיכא דברים שנראים כרעה, אבל כל מה שעושה הקב"ה הכל הוא לטובתו ועבודה מוטלת עליו לקבל הכל בשמחה אמת הקב"ה!

מאת חתני רבי גמליאל חתן רביעין שליט"א, רבי שער השמים ירושלים נחדין

טיב התבלין

ועתה אל תעצבו ואל יחר בעיניכם כי מברתם אתי הנה ... וישלחני אלקים לפניכם ... ועתה לא אתם שלחתם אתי הנה כי האלקים (מה-ה-ח) - הכל בהשגחה פרטית גם צער מבעל בחדיה

אמיתו של דבר היו אחי יוסף נזקקים לכפרה על אותה מעשה, וכפי שאכן רואים בפיוט אלה אזכרה' שבמוסף של יום כיפור, שמחדר כבוד שילמו כלל ישראל על אותו עוון, ועשרה חרוגי מלכות נהרגו על קדושת השם במיתות משונות כדי לכפר על כך. אולם יריעה זו לא מנע מיוסף את האמונה שדברל הוא מאת ה', ועל כן לא חיתה לו שום שנהא כלפי אחיו, הוא האמין בכל ליבו ששולא זה שדחתהיב בזה הצער לא היו השבטים מעלים על דעתם לצער אותו, ורק אחר שדחתהיב בזה הצער נתמנו להיות סיבה לכך, וכיון שלא היו אלא הסיבה מה לו לשנאותם על כך. ובדברים אלו ביקש גם לנחם את אחיו, כי אז אחד שהתוודע אל אחיו נוצר בהם מצב של כלימה וצער על עוון המכירה, כפי שהכתוב (פסוק ג) מעיר: 'ולא יכלו אחיו לענות אותו כי נבדלו מפניו' ועל כן פתח יוסף את ניהומיו (בפסוק ח) בתיבת 'ועתה' כלומר, מאחר שנוצר כעת מצב של צער, מוטל עלי לרבר לפניכם בדבר נחמה, ותחילה פייסם בזה שעל אף שהם בקשו לעשות לו רע הרי בסופו של דבר לא יצא מזמם לפועל ואלקים חשבה לטובה להחיות לכם, ועל כן אל לכם להצטער מאחר שבפועל אין קיום לכוננתם הדעה.

אולם בפועל לא התנחמו בדבריו, כי עיקר צעדם ובזותם היה על עצם רצונם לדורע, וגם על כך שבפועל הצטער על ידם הרבה שנים, כי כל הצער שעברו עליו עד שעלה לגדולה היה תוצאה ממכירתו שנעשתה על ידם, כיון שכן פתח בניהומים שניים, ועל כן פתח שוב (בפסוק ח) בתיבת 'ועתה' כאילו לא דיבר עצמם עד כה באותו ענין, מאחר

לשום סאת הרב אברהם וזאל אבסוף שליט"א, במגיס שוה אברהם

עדותיך אתבונן

ויאמר יעקב אל פרעה ימי שני מגורי שלישים ומאת שנה מעט ורעים היו ימי שני חיי ולא השינו את ימי שני חיי אבתי בימי מגוריהם וגו' (מו-ח) - בענין כל מה דעבדי רחמנא לטב עבדי

ה'רעת וקנים מבעלי התוספות כתבו וז"ל, "מדרש: בשעה שאמר יעקב מעט ורעים היו, אמר לו הקב"ה, אני משתדך מעשו ומלכן, והחזרתי לך דינה, גם יוסף, ואתה מתרעם על חידך שהם מעט ורעים, חידך שמנך התיבות שיש מן ויאמר עד בימי מגורי כך יחסרו משנותיך, שלא תחיה כחיי יצחק אביך. והם ל"ג תיבות, ובמנין זה נחסרו מחייו. שהרי יצחק חי ק"פ שנה ויעקב חי אלא קמ"ז, עכ"ל. ויש להעיר, דמהו הטענה שאמרו לו הקב"ה, שהצילו מעשו ומלכן, והחזיר דינה ויוסף, אה"נ לבסוף ניצל אבל מ"מ היו לו כמה שנים שעשו רצה להרגו וע"כ הוצטרך לילך לבית לבן, וגם כל ימיו אשר היו בבית לבן דרמאי, היה לבן מרומה אותו, וגם בדינה, ויוסף אה"נ בסוף החזיר לו, אבל מ"מ זה שיצא מאתו היה צרה ורעה גדולה? ותמנה מאור, שיעקב אבינו דיבר האמת, דחיוי היו מלא צרות ורעות, מעשו, ומלכן, מדינה, ומיוסף, ואי"כ מהו הטענה הגדולה על יעקב אבינו על מה שאמר. דמשים הכי נחסר כמה משנותיו? והפשוט בזה, דאיתא בברכות (ס-ע"ב) "חייב אדם לבדך כו', מאי חייב לבדך על

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מעשה אבות סימן לבנים

ואת יהודה שלה לפניו אל יוסף להודות לפניו נשנה ויבואו ארצה גשן (פר-כה)

As Yaakov prepared to go down to Egypt, the *Torah* relates that “*he sent Yehuda ahead toward Yosef, to set the way to Goshen.*” According to the second version in **Rashi** (based on the *Medrash*), Yehuda was sent ahead “*to set up a house of study.*” Yaakov wanted a spiritual foundation to be established in Goshen before he arrived. He didn’t want to begin organizing *Torah* study upon his arrival; rather, he planned ahead to have the system prepared when he and his family arrived.

R’ Eliezer Shulevitz ז”ל established a *Torah* empire throughout Poland, although his *Yeshivah Gedolah*, which was his primary *yeshivah*, was based in Lomza. He persevered to bring *Torah* to other towns as well: in Ostrov, Greiva, Vizna, Yedvovna, Makov, Novodgrod, Stevisk, Kolna, Shtotsin, and other towns, he founded *yeshivos ketanos* to prepare students for the *Yeshivah Gedolah* in Lomza. In his merit, the light of *Torah* burned in every Jewish settlement.

When R’ Eliezer purchased the lot for the Lomza *yeshivah* building to be built on, he entered the deed under the name of his close friend, **R’ Chaim Leib Mishkovski ז”ל** (known as the **Stavisker Tzaddik**). The local Jewish community was thrilled and helped out financially in establishing the *yeshivah*; one wealthy widow donated her entire fortune to the *yeshivah* and moved into an old-age home while another Jewish couple donated 35,000 bricks each.

However, this project was also to his detriment. It was not easy to open a *yeshivah* and even less simple to keep it going over a long period. R’ Eliezer did not have the strength to shoulder the burden. Often it was difficult for him to pay his debts on time; creditors gave him no rest. The *yeshivah* grew exponentially and when R’ Eliezer accepted its four hundredth student, the local Jewish community who been supporting the *yeshivah* felt that the financial burden became too large.

Finally, the pressure became too much. He decided to terminate the enterprise, to cut it off in its initial phase. “If there is no flour, there is no *Torah*,” he said, and without money, he could not maintain the *yeshivah* system he had built.

While deciding how to go about it, his close friend, R’ Chaim Leib Mishkovski of Stavisk, heard about his decision. Without delay, he traveled to Lomza to speak to R’ Eliezer. He arrived in the middle of the night, and at this late hour, R’ Chaim Leib invited R’ Eliezer to accompany him on a stroll through the streets of the city. The two men went out in the dark of night, discussing *Torah* thoughts. Every time they passed a synagogue, though, R’ Chaim Leib interrupted their walk, went over to a dark window, and called out as if testing to see whether anybody was there. There was no response - still as a graveyard. Nobody around. Disappointed, he would return to his friend, and they would resume their stroll. They walked until the lights of the *Yeshivah Gedolah* were visible in the distance. The nearer to the *yeshivah*, the louder became the sound of vibrant voices filling the empty air. “What’s all that noise?” R’ Chaim Leib queried in surprise.

R’ Eliezer looked at him, astonished. “Those are the voices of the *yeshivah* students learning.”

R’ Chaim Leib turned to him and scolded him sharply, all pretense fading from his demeanor. “You’ve seen for yourself how every synagogue is deserted, and the only place where you can hear the sound of *Torah* is your holy *yeshivah*. How can you think of locking the gate of *Torah* in this city?” This message, emanating from the heart, penetrated and gave R’ Eliezer the resolve to change his mind and continue developing his *Torah* movement with even more determination.

The *Stavisker Tzaddik*, the **Chofetz Chaim**, and countless other *Gedolim* issued appeals on behalf of the *Lomza Yeshivah*. The Jewish community in neighboring Koenigsberg, East Prussia, responded with help. In Germany proper, **Rabbi Dr. Ezriel Hildesheimer ז”ל**, **Rabbi Dr. Breuer ז”ל** of Frankfurt, even **Baron Rothschild**, all answered the appeal. The yoke eased for a while but the response still was not enough, so R’ Eliezer dispatched *meshulachim* to every corner of the globe. Then the famous joke was born: Whenever the newspapers carried a discussion among philosophers and scientists whether human life exists on Mars, the Jews of Lomza laughed: There can’t be life on Mars because if there was, you can be sure R’ **Lazar Shulevitz** has a *meshulach* there. And if he doesn’t have one on Mars, you can be sure that no one lives there!

ואתה בן אדם קח לך עץ אחד וכתב עליו יהודה ... וכתוב עליו מלכות ... (הקדמ ל-גמ)
Hashem instructs *Yechezkel HaNavi* to take two sticks and inscribe the names of Yehuda and Yosef on them. Then, he was told to place the two sticks near one another, and they suddenly fused together into one. *Hashem* explained that the two sticks symbolize the two Jewish kingdoms, *Malchus Yehuda* and *Malchus Yisroel*, which will eventually reunite in the times of *Moshiach*. However, since Yechezkel already lived after the abolition of *Malchus Yisroel*, who was *Hashem’s* message intended for? Wasn’t it clear that *Klal Yisroel* would reunite under one kingdom by default?

R’ Naftoli Tzvi Yehuda Berlin ז”ל (Harchev Davar) explains that although Yehuda and Yosef epitomized the characteristics of royalty, they both had distinct attributes that

made them unique. Yehuda deeply cared about the study of *Torah*, while Yosef placed an emphasis on doing *chessed*. Both traits are equally important for a Jewish king to have, and those kings over the years who lacked either one, failed miserably.

Thus, *Hashem’s* message specifically in *Yechezkel Hanavi’s* time – even though *Malchus Yisroel* had already dissolved – was extremely important, since it belied the two main characteristics which the Jewish people would need to possess and retain before they went into exile, where they no longer would have a king to lead them.

Now, in our prolonged exile, we must take heed and remember that the attributes of Yehuda and Yosef are equally imperative to bring about the *geula* and usher in *Moshiach*.

תורת הצבי על הפטרות

ויאמר אלקים לישראל במדאת הלילה

ויאמר יעקב יעקב ויאמר הנני ... (פר-ב)

The choice of words “במדאת הלילה” is not a typical expression for a *nevuah* to the *Avos*. The **Meshech Chochma** writes that we find this only by *Yaakov Avinu*. Similarly, in *Parshas Vayeitzai* it says that *Hashem* came to *Yaakov Avinu* while he was asleep - also at night. What is the significance of these night-time prophecies, specifically to Yaakov?

R’ Meir Simcha ז”ל explains that both incidents have a common denominator. Each occurred at a time when Yaakov was entering a situation of darkness, a *matzav* of unfamiliarity. He was entering into *galus*. First, he was fleeing Esav and escaping to Lavan. And here, he was embarking on a difficult road, culminating in *Galus Mitzrayim*. He needed *Hashem’s* comforting assurance that he would remain spiritually unscathed. The word “לילה” refers to *galus*. A period in time, in which we can’t see *Hashem* so vividly. Therefore, Yaakov needed to hear this message from *Hashem* at this precise time - “במדאת הלילה”.

He adds that with this we can understand why it was Yaakov who instituted ערבית, the prayer in the dark. *Maariv* represents the parts of a *korban* that weren’t consumed by day and may be eaten during the night. There is, however, a catch. The *korban* had to have been *shechted* by day. Then, and only then, can one continue the process at night. So too, if we wish to have *Hashem’s* protection and presence with us - “בלילה” - in the dark *galus*, we must be connected to our *Avos*, who represent the daylight, before *galus*. If we remain firm, and unwaveringly uphold our *mesorah*, we are able to serve as a conduit between day and night. We can now better understand why the *posukim* here and in *Parshas Shemos* stress that *Bnei Yisroel* were “הבאים מצרימה” - coming to Egypt, in the present tense. Because they never severed their connection to the *Avos* when settling into *Galus*. This should serve as a lesson for us. If we never become too complacent in *galus*, then *B’ezras Hashem*. He will keep His promise of “ואנכי אעלך גם עלה” - and redeem us from this darkness, *bimheira b’yameinu amen*.

משל למה הדבר דומה

ולא יכל יוסף להתאפק לכל הנצבים עליו ... (פר-א)

משל: The **Chazon Ish ז”ל**, was very hidden from the public eye and was a complete unknown in the *Torah* world until **R’ Chaim Ozer Grodzensky ז”ל**, publicized his greatness.

R’ Shlomo Shimshon Karelitz ז”ל related, “The *Chazon Ish* once attended a *sheva berachos* in Vilna and, as usual, he did his utmost to conceal his greatness by sitting with the simple people on the far side of the head table. **R’ Itzele Ponevezher ז”ל** sat in the place of honor and delivered a very difficult and intricate discourse on the subject of *pruzbul*. He presented a very novel idea. The *Chazon Ish* immediately spoke up, “But that contradicts a straightforward *Mishna*!”

R’ Itzele assumed that the simply dressed man sitting with the *baalei batim* hadn’t even grasped his words and dismissed him declaring, “We are not *Mishna* Jews!”

After the *drasha*, R’ Itzele decided that even though it

ויאמר יוסף מרכבתו ויעל לקראת ישראל אביו

נשנה וירא אליו ויפל על צוואריו וכו’ (פר-כג)

CONCEPTS IN AVODAS HALEV FROM THE

FAMILY OF R’ CHAIM YOSEF KOFMAN ZT”L

מחשבת הלב

seemed unlikely, perhaps the young man knew what he was saying. He went over to the back table and asked what he had meant. The *Chazon Ish* showed him a *Mishna* in *Moed Katan* which clearly contradicted the *Rav’s drasha*.

When R’ Itzele heard this he was so impressed that he removed his chair from the head table and placed it next to the unknown young man. When R’ Shlomo Karelitz, asked the *Chazon Ish* if this was a true story, he said nothing, as was his wont. R’ Karelitz concluded, “It is clear that this was true for if not, the *tzaddik* would surely have denied it!”

במשל: Yosef concealed himself for many years but when the time came, he revealed who he was to his brothers. Part of the greatness of *Yosef HaTzaddik* was his *middah* of *tznius* and modesty. This is referred to as “*Yesod*.” Most of our greatest *Gedolim* throughout the years have emulated this *middah* of *Yosef HaTzaddik* and there have been numerous others who managed to conceal their greatness their entire lives.

דרגה יתירה

When Yaakov came down to *Mitzrayim*, the *posuk* tells us that Yosef fell on his father’s neck and cried there for a while. **Rashi** asks, why did Yaakov not fall on Yosef’s neck and cry as well? Wasn’t he even MORE excited to see his son than Yosef was to see his father? Isn’t the emotion of a parent toward his child greater than the emotion of a child toward his parent? Indeed, when I young, I always felt sorry for Yaakov that at the very moment that he is finally reunited with Yosef after twenty-two years of absence, he happened to be in middle of saying *Shema*! But of course this was a childish way of understanding this beautiful reunion. The **Maharal M’Prague ז”ל** explains that the emotion of love that Yaakov felt at this moment was so powerful that he chose to take the intensity of his love and direct it towards *Hashem*. This awesome level of channeling one’s emotions to *Kirvas Elokim* - to take a most sublime moment and dedicate it solely and completely to the Almighty - similar to what Avraham and Yitzchok reached at the *akeida* - Yaakov reached here!

With his recitation of the *Shema* at this time, *Yaakov Avinu* was proclaiming that all that occurred in the past 22 years, all the pain and suffering that he had endured, was all for the good. He then said: “*Shema Yisroel*” - Listen, Yaakov, “*Hashem Elokeinu*” - the combination of *Middas Hadin* (strict judgment) and *Middas Harachamim* (mercy), “*Hashem Echod*” - they are ONE thing, meaning they are both really *Middas Harachamim*. This is the ultimate declaration of *emunah b’Hashem*.

Yaakov’s declaration was for all future generations. The “*Bechir H’Avos*” was teaching us that no matter what situation we face in our lives, no matter how tense, critical or dangerous, when we go through difficulties in life, we are meant to learn to see the good and express our love to *Hashem* - for everything He does for us is for our benefit!

A PENETRATING ANALYSIS OF THE WEEKLY
HAFTORAH BY R’ TZVI HIRSCH HOFFMAN