

מאת הגאון מ"ר הרב ברוך הידעפילד שליט"א,
ראש טלל עטרת חיים ברוך, קליבלנד הייטס

Coffee or Snack Before Shabbos Meal. Some people cannot go straight from a fast day into a big *Shabbos* meal. They need a coffee and/or a small snack to proceed after a small wait to wash. The *beracha* on the wine will exempt the coffee from needing a *beracha*. Since the whole snack is to enable them to eat the meal properly, it is equivalent to "לפתוח מעיר", which is mentioned in *Poskim* as part of the meal and doesn't need a *beracha achrona*.

Mincha Gedolah on a Taanis. For those who *daven Mincha Gedolah* [early *Minchah*], ideally nothing should be said before the prescribed time in each city, including *Ashrei* and *Krias Hatorah*. If there is a strong need [i.e. a school *davens* with its *talmidim* and has an early Friday dismissal] **Minchas Yitzchok** rules that they may start *davening Mincha* after midday (*chatzos*).

Wishing a Special Mazel Tov to
Meir & Shani Amsel on the Bar
Mitzvah of their son Moshe
Shmuel ^{וְשִׁמְעוֹן} & to the grandparents
Reb Yisroel & Lori Safran &
Reb Avrohom & Chana Amsel

על פי אגדה יוסף שניצל איחול קן ר' סיני ור' עמי ריטא רחל בת ר' אהרדם שמואל ע"ה קוי

The image shows a collage of four board game boxes from the 'Cities Edition' series. The top box is 'Deadly Deeds', featuring a dark, atmospheric scene with a city skyline. The middle box is 'Deadly Design', showing a cityscape with a large, dark, and ominous structure. The bottom two boxes are 'Deadly Dawn', each showing a different cityscape with a dark, ominous presence. The text 'Cities Edition' is prominently displayed at the top in a large, bold, serif font.

והק"ר חיים שמואלביץ וצ"ל (שיחות מסר עם קב"ר), שבכלל מניין זה של "ח" חתומות הוא שאלת פרעה - ורח"ח תיבות "יאמר פרעה אל יעקב כמה מי שני ידיו", ויש להבין מה לתיבות אלו לעקב, ומדוע נגנש על חתיבות שבכלל שאלת פרעה? ותינצ"ר חיים שמואלביץ: "ונראה שהתשובה על זה רומזה בדברי בעלי תוס' שפירשו שכיון שראה פרעה את יעקב וכן מאוד ושעדות ראשו וקונו הלבניו ידוב וקנה שאל לו כן, והשיב לו יעקב, מעט הם שנות, אלא מלאך רעות שעברו על קפצה עליו וקנה, ובכך זה פירש הרמב"ם שם. ולפי זה מלאך מעתה מרגש כללה שאלת פרעה וקנה שנותב עליהן, כי אילולא שהיה יעקב מרגש בנפשו לא היתה קנה קופצה עליו". עכ"ל. דברים נוראים, רמי שמתאונן על חייו ואומר שהם "מעט ורעים", וזה סיבה שיפסיד משנות חייו.

מאת הגד"צ רבי גמליאל חסדק רבינוביץ שליט"א, ר"י שער הט"מים ירוסלים עמ"ק

אנחנו בפועל מחייבת אותנו התורה להודות על כך, ומיד יום עלינו לחשוב
שצריכה זו פעמים, ובהכרח שלא רק הנאולה היתה טובה עבורינו, אלא גם השעבוד
שקדם לה ובהכרח את עם בוא השעבוד השיב עמנו הקב"ה, אכן בעיני כל ארצנו
יש אם השפלה תחת יד מצרים, הללו נתנו בנו מנהגה הפך, היכו בנו עד כלות
ויבחות, ורקו את בנינו לתוך הים, שחטו את בנינו כדי להתרחש בדמם ר"ל, ובכל

למחזיקים מאת הרב אברהם דבאלא אבסטיק טולשא, בעמיס טוח אברהם
 ייאמר יעקב אל פרעה ימי שני מגורי שלישים ומאת שנה
 מעט ורעים היו ימי שני חיי ... (זו-ה) - אושר החיים

וכ"כ **הדמנ**": מעט ורעים היו ימי שני חיי – לא ידעתי טעם הוקן אבינו, מה מוסר
ואז שיתאונן אל המלך, ומה טעם לאמר ולא השנינו את ימי שני חיי אבותי; כי אויל
נוד ישיגם ויחיה יותר מהם. ונראה לי כי יעקב אבינו זרקו בו שיבה והיה נראה זקן
מאד, ופרעה תמה על זקנותו כי אין רוב אנשי זמנו מאיריכם ימים כל כך, שכבר קצרו
שנותיהם, ולכן שמאל ימי שני חייך, כי לא ראיתי כמותך זקן בכל מלכותי; אז
נשנתה יעקב, כי יראו כל אנשי שנה, ואל יתמה בהם כי מעט הם כנגד שנות אבותינו
נשחיו יותר, אבל מפני היותם רעים בצלם ואונתו זרקו בו שיבה ונראה זקן מאד, עכ"ל;
ודי השאלה היה מכח שיעקב נראה כזקן מאד.

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply helps families of Meland'lm, Agunos and Grushos in Pretz Yisroel at ZERO expense

מעשה אבות סימן לבנים

ולא יכל יוסף להתאפק לכל הנצנים עליו ... ויתן את קלו בבכי וישמעו מצרים וישמע בית פרעה (מה-אב)

The **Chazon Ish זי"ל** is quoted as saying: “The generation that became non-religious came from parents who were religious. These religious parents saw what was happening with their children but, for whatever reason, could not stop them. They cried lonely, bitter tears, they prayed, they fasted, but it was too late to stem the tide. But *Hashem* does not forget a Jewish tear. If those tears of sincerity did not help to save their own children, they have helped for the grandchildren and in some cases, great-grandchildren. That’s the reason why these children come back to *Yiddishkeit* today - because *Hashem* doesn’t forget Jewish tears.” Sometimes tears have a delayed reaction for the person they were addressed to. Even though, at the beginning they don’t seem to have an effect, years later these very tears can ultimately reach their mark.

The following story is about a fellow who made a *Siyum Mishnayos* on *Shas* for his father’s *yahrzeit* on the hundredth year of his father coming to America. At the *siyum*, he retold the trials and tribulations that his father went through. He explained how the “*Goldene Medina*” (Golden Land - a name ascribed to America) made his family into gentiles. He was the youngest of nine children. The other eight had already severed their ties with *Yiddishkeit*. His father’s last hope was his youngest son Mordechai, who was being pressed by his father to enroll in *Yeshivah* College. Hopefully, this would keep him religious.

Finally, on the morning of his sixteenth birthday, Mordechai mustered up the courage and approached his father before *davening*. “Papa,” he said, a bit timidly at first, “I’m not going to *Yeshivah* College. I’m not going to lay *tefillin* anymore. I’m not going to *shul* on *Shabbos*, and I am going to be just like my brothers and my sisters, and my friends.”

The fellow looked at those assembled at the *siyum hashas* and continued, “The courage dropped from my hands as I lifted them up to protect myself from the expected slap. My father’s eyes blazed, and he stepped toward me. Suddenly, he stopped and began to plead. ‘*Motke, du bist die letzte*’ - Mordechai, you’re the last one. My last hope. You are not like the others. Don’t say what you said. *Hashem* will forgive you, don’t mean what you said.’ His words came out in a jumble.

I was shocked to hear my father beg. Begging was not his way to deal with the family. I realized that he must be deeply wounded if he didn’t attempt to hit me. I couldn’t bear to see his hurt. I truly loved him.

“Papa, please don’t make me learn to be a rabbi. I just want to be like my friends and everyone else in the family.”

“So don’t be a rabbi. You can still be a good Jew, put on *Tefillin*, eat kosher, keep *Shabbos*. But don’t become a *goy* like the others. It’s enough that I raised eight *goyishe* children. I don’t need nine. Motke, Motke, it’s enough already.”

Papa burst into tears. I had never seen my father cry like that. He was a stoic man and tears was not his normal way.

I, too, burst into tears and with great emotion, I threw my arms around him. “Papa, Papa, please don’t cry. I don’t want to hurt you. It makes no sense for me to be *frum* (religious), but I’ll try, I’ll try.”

For this sixteen-year old, the tears were soon forgotten. I barely tried, knowing all along that I would not keep to my word. It did not take long for me to go the way of my brothers and sisters, and all the other Jews charmed by America.

My father eventually passed on, never having the *nachas* of seeing his children light a *Chanukah menorah*, or learn a *daf* of *Gemara*. He never saw his kids wearing *Tzitzis* or a *Yarmulke*. But those tears, the tears he shed when confronted with his ninth and final child, were not in vain. Later in life, though, I remembered the tears and they changed me - utterly, completely. When my son, Shlomo Michael, who is named after my father, wrote to tell me that he was studying at *Yeshivah Ohr Somayach* in Jerusalem to learn what it means to be a Jew, I immediately flew to Jerusalem to talk him out of his *nareshkeit* (foolishness). Then I remembered my father’s tears. And I realized that *Yiddishkeit* is not *nareshkeit*!

“So on this centennial of my father coming to America and on his *Yahrzeit*, I want this *siyum* to tell America: ‘America you beat us Jews bad, but you didn’t win.’ And to tell my father, ‘Papa, you were beaten badly, but you didn’t lose!’”

ובתב עזיו ליהודה ולבני ישראל ... וכתוב
עזיו ליוסף ... וכל בית ישראל ... (הקדמ לז-מז)

Yechezkel HaNavi compares *Klal Yisroel* to dry bones. The *Navi* divides *Klal Yisroel* into two parts - “Yehuda” and “Yosef” - and discusses the eventual reunification of *Malchus Yehuda* and the rest of ten tribes. The **Levush** connects the *Haftorah* and *Parsha* by noting how Yehuda and Yosef were the main “players” involved in *Klal Yisroel*’s descent into Egypt. But why should those who sent us into exile be the ones to reign as kings over the nation?

R’ Tzvi Shloime Mizranolader shlita explains that when one is faced with an adverse situation, he can respond in one of two ways. He can buckle under pressure, or he can rise to the occasion and answer accordingly. Although all the brothers were responsible for the *Mechiras Yosef*, Yehuda

bore the most responsibility since it was his idea. *Chazal* note that in the immediate aftermath, Yehuda realized the folly of his ways, and without shirking the blame onto his brothers, he rose to the occasion and led the family in the search for Yosef.

Additionally, *Yosef HaTzaddik* was called “*Tzaddik*” because he stayed true to his upbringing and did not buckle under the constant pressure of Egyptian society. Also, upon ascending to the position of viceroy and seeing his brothers before him, Yosef took responsibility for their well-being on his shoulders and made sure they had what they needed.

Ultimately, despite Yehuda’s error and Yosef’s adverse conditions, the two of them became kings in *Klal Yisroel* due to their sense of responsibility for their brethren.

ויאמר ישראל רב עוד יוסף בני חי
אלכה ואראנו כטרם אמות ... (מה-כה)

CONCEPTS IN AVODAS HALEV FROM THE
FAMILY OF R' CHAIM YOSEF KOPMAN זי"ל

מחשבת הלב

There is a famous question that is asked: Assuming that Yosef knew that his father Yaakov was in a state of mourning for his missing son, and must have been distraught, why did Yosef not send some sort of message to him that he was alive and well? As a son who cares for his grieving father, relieving his pain should be uppermost in his mind. Prior to becoming Egypt’s viceroy it was impossible to send such a message, but after he rose to power why then did he still not initiate contact?

One answer given is based on the well known *Medrash* that at the time of *Mechiras Yosef*, the brothers made a deal that whoever would tell their father what happened to Yosef would be excommunicated, put into *cherem*. They even included *Hashem* in this exclusive pact. Even though *Yitzchok Avinu* knew the facts, he too, didn’t reveal the truth. *Yosef Hatzadik* himself grasped the Master Plan and was unable to leak the secret. From this we learn that when we clearly see *yad Hashem* at work, we mustn’t get involved, so as not to *chas v’shalom* interfere with His plans.

There are many other answers offered, but I’ll mention one more I saw this year, that can serve as a lesson for all times. **R’ Shamshon Raphael Hirsch זי"ל** writes as follows: Yosef knew that Yaakov was devastated by the loss of his son. He also knew that if Yaakov were to come to the realization that it was caused by *kinah* and *sinah*, it would have been that much worse. Because a father would rather think one son is lost, than to live with the knowledge that his progeny “hates” one another to such an extent. Yosef, therefore, waited until the point of reconciliation; until harmony was restored.

This can serve as a life lesson. Our Father in Heaven is also pained when His children are living in discord and disunity amongst themselves. If we wish to bring *Hashem*, Our Father, true *nachas*, all ill-will and fighting must immediately cease.

במהרה בימינו אמן *b'karov* with the hastening of *Moshiach* *May we be zoche* to hear the words "אני ה'

משל למח הדבר דומה

ועתה לא אתם שלחתם אתי הנה כי האלקים ... (מה-ה)

משל: There are times when we are wronged and cheated, and we may find it difficult to forgive the wrongdoer for his deed and move past it. To help overcome these feelings, **Harav Yisroel Belsky זי"ל** would tell the following parable:

The New York City Marathon is an annual city-wide event that courses through the five boroughs of New York City, with tens of thousands of participants from dozens of countries. It is considered the largest marathon in the world.

One year on the day of the marathon, Reuven met his friend Shimon getting ready to participate in the marathon. He was “jogging” in place, wearing his spandex and all. Suddenly, an idea stuck in his head. “As you know, *Pesach* is approaching,” Reuven said to Shimon. “I promised my grandmother in Staten Island, that I would bring to her the

necessary potatoes that she needs for *Yom Tov*. It’ll be a lot quicker and save me valuable time if you can bring it to her. If it’s not too big of a deal, and since you’re going to be passing in that direction anyways, would you be able to take some potatoes - just a 50-pound bag - for my grandma?”

“As much as I’d like to help out,” said Shimon, “I simply cannot. When I run, I can’t have extra weight on myself!”

נמשל: When a person can’t find it in his heart to forgive someone, he is in essence walking around with a heavy sack of potatoes on his shoulders. A person must train himself to look past offenses committed against him and raise himself above life’s challenges. If we can live our lives in this manner, it will be a more pleasurable life and we’ll find it easier to forgive when we’re slighted. A person with such attributes will be able to “run” through life light as a feather, free as a bird. This is the extraordinary attribute Yosef exemplified!

ויפל על צוארי בנימין אחיו ויבך
ובנימין בכה על צואריו ... (מה-ד)

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

דרגה יתירה

When Yaakov came down to *Mitzrayim*, the *Torah* tells us that Yosef fell on his father’s neck and cried there for a while. The **Maharal M’Prague זי"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 was quite different from earlier when Yosef cried on his brother’s neck. *Chazal* teach us a very important lesson regarding the incident when Yosef and Binyomin cried on each other’s shoulders: Each one felt the other’s pain - נושא בעול עם חבירו - sharing the burden and pain of the other. Yosef cried over the destruction of the two מקדש בתי situated in the portion of Binyomin, while Binyomin cried for the loss of *Mishkan Shilo* in Yosef’s portion. This was not just brotherly love; this is the way every Jew must feel towards his fellow Jew.

Chessed can be done by many people on many different levels. Sometimes we help others because we feel sorry for them, sometimes we feel sorry for ourselves - there are many ulterior motives. The *middah* of נושא בעול עם חבירו, however, can only be achieved with complete sincerity. **R’ Yeruchem Levovitz זי"ל** says that it is not enough to see or hear someone’s pain; to truly help another, we must feel and understand their pain! When someone understands another’s pain, it automatically becomes relieved somewhat, just as when a person feels another’s joy, the happiness is automatically heightened. One cannot singlehandedly solve other people’s problem, but by simply taking the time to listen, to recognize the issues that the other faces, a kind word, an act of sincere kindness - one cannot imagine how much he has helped!

This *middah* is called **בַּחֲבִירוֹ** as opposed to נושא בעול עם חבירו to signify that a Jew is not expected to carry the full burden of others. Rather, we are supposed to share the burden, by relating to others as true friends - with concern, love and sincerity. Its not enough to be just a חבירו - friend; we must be "עם" חבירו - compassionate **with** our friends at all times!