

מעשה אבות סימן לבנים

וירא את העגלות אשר שלח יוסף לשאת אתו ותחי רוח יעקב אביהם וגו' (מז-כז)

It was the *chasunah* of a relative. A happy time, a special time, and Reb Anshel was filled with gratitude to be there. A retired businessman with a large and ever-growing family immersed in lives of *Avodas Hashem*, Reb Anshel is known and respected in the Toronto community, and beyond. As a guest myself, I was also participating in the beautiful *simcha*. During the *Chosson's Tish*, waiting for the *badeken* ceremony to begin, I noticed Reb Anshel coming out of the crowd, toward me.

“*Shalom Aleichem*, Reb Yisroel,” he said to me in his exuberant manner. “I have a personal project in mind for a while, and I thought you would be the perfect person to ask for help.” “Of course,” I answered, “for you, Reb Anshel, anything!”

“You know,” he continued, “since I retired, aside from my daily learning and our trips to *Eretz Yisroel*, I have been busy in my home wood-shop. I love building things for our family and friends. But, I thought, it is time now to make something for myself.” With a big smile he passionately continued, “I want to make myself - a *shtender*! That is my dream. And you, Reb Yisroel, came to mind. As an architect, I thought that perhaps you might have plans of a *shtender* that I could use to build mine?”

Holding back my surprise and deep emotion at his request, I struggled to regain my composure. “Reb Anshel, as a matter of fact, I do have plans for a *shtender* ... a very special *shtender*!” At this point I must give the reader some background.

Around 35 years ago, *Yeshivas Ner Yisroel* of Toronto was in the process of designing a beautiful new campus. As one of the architects involved in the project, one of my jobs was to design a *shtender* to be used by the *Rosh HaYeshivah* and *Rebbeim* who would all sit on the *mizrach vant* (eastern wall) of the new *Beis Medrash*. Calling **R’ Naftali Friedler ז”ל**, the *Rosh HaYeshivah* at the time, I asked him what specific features the *shtender* should be designed with. Without a moment’s hesitation, he asked me to come by the *Yeshivah* and speak with one specific boy - Nutie Rosenblum. A top *bachur* with sterling qualities, the *Rosh Yeshivah* felt he could help me design the most perfect *shtender* for the *yeshivah*.

Well, I did come by and Nutie and I soon met. He had gathered together 4 prototype *shtenders* from the old *Beis Medrash*. One was a “Telzer” style, one was a “Lakewood” style, and two other classic examples. Sitting together for a while, we discussed and analyzed each one. I instantly understood the *Rosh Yeshivah's* respect for this brilliant young man. We incorporated the best aspects of each *shtender* into a design that we hoped would be the premier *shtender* of them all!

With the *Rosh Yeshivah's* approval, more than a dozen of the special *shtenders* were built. On the opening day of the new campus, in the beautiful new *Beis Medrash*, hundreds were in attendance and Nutie and I looked at each other with great appreciation for this wonderful accomplishment. The *Rebbeim* began to learn, teach and *daven* on these very special *shtenders*.

Not long after that day, tragedy hit the *Ner Yisroel* community, Toronto and all of *Klal Yisroel*. On April 17, 1986, Nutie Rosenblum was brutally murdered in Pittsburgh, PA, on his way home from *shul*. It was a horrific hate crime perpetrated by an anti-Semitic murderer, who was later convicted and put away for decades. Nutie, his wife and month-old baby had been on a visit to his in-laws for the *Yom Tov* of *Pesach*. The family, our community and beyond, was changed - forever.

Now, many years later, I refocused my thoughts on Reb Anshel and his *shtender* request. I began to choke up, my emotions getting the better of me. Why? Because, Reb Anshel Rosenblum is the father of Nutie, *Hashem Yikom Damav*, the *bachur* who designed the most perfect *shtender* so many years earlier for *Ner Yisroel*! It took a few moments but finally, I found my voice. “Yes, Reb Anshel, I have a *shtender* design for you, a very special *shtender*, designed by your son!”

He looked at me in disbelief. “Nutie?” he asked, and after the initial shock, a warm glow seemed to encompass him. “Please, Reb Yisroel, could you get me the plans as soon as you can?” Reb Anshel is happily busy as I write this. He is lovingly making the *shtender* which has the spirit and love of his son in every dimension. After many years, Reb Anshel will continue learning *Torah* in his study, and now he will in some way, have his son together with him in his learning. The premier *shtender* will now gain new status, as father and son unite in *Limud Torah*. (By *Yisroel Idels*, with permission)

אשר בחר בנביאים טובים ...

ועבדי דוד מלך עליהם ודועה אחד יהיה לכלם ... (חזקאל לו-כד)
Yechezkal HaNavi foretells how the two royal *shevatim*, Yehuda and Yosef, will bring about a perfect unity amongst *Klal Yisroel* in future days. The **Malbim** maintains that there will be a *Moshiach ben Yosef* who will first rule over all of Israel - including *Shevet Yehuda*, and after he dies, *Moshiach ben Dovid* from *Shevet Yehuda* will usher in the final *geulah*.

R’ Yitzchok Sorotzkin *shlit’a* (Rinas Yitzchok) notes, that *Hashem* promised *Dovid Hamelech* that no matter how far his descendants may stray, the kingdom will always remain in the family of *Dovid Hamelech* (לה-פס-ל). If so, how can it be that *Moshiach ben Yosef* will rule over the Land

of Israel. Is this not in direct contravention of that promise?

The **Shela Hakadosh ז”ל** explains that when *Moshiach ben Yosef* reveals himself to the world, his purpose will not be to establish his own dynasty. Rather, he will fulfill his destiny by helping to reestablish and solidify the dynasty of *Dovid Hamelech*. *Chazal* say that *Moshiach ben Dovid* will only arrive, after the first *Moshiach* dies, because, “*two kings cannot share one crown*.” Thus, the biggest proof of *Dovid's* dominion forever is that *Moshiach ben Yosef* will have to sacrifice his own life to preserve the supremacy of the *Dovid's* kingdom. The death of *Moshiach ben Yosef* will ultimately take the form of the Davidic dynasty being restored to the Jewish people as the true everlasting kingdom.

מחשבת הלב

ויפל על צוארי בנימן אחי ויבך
ובנימן בכה על צואריו וגו' (מז-ד)

Last week, in this column, we discussed the reason why people cry when they are sad. This week, as we read how the brothers were reunited after 22 years, they also cried - but these were tears of happiness. Why are they crying when they are together and happy? My *machshava* is that perhaps the reason we cry when we are happy is because we realize that this *simcha* will not last forever. During a family *bris*, we may think that perhaps we will not be *zoche* to enjoy the *bar mitzvah* or *chupah* of this newborn baby boy. And yet, the *posuk* in *Tehillim* states (קכז): - only when *Moshiach* comes will we enjoy the *simcha* in full and there will be no need for tears, since only then will it last forever and be complete.

Perhaps this will explain why Yosef cried when he saw the brothers, as well as why Yosef and Binyomin were crying, when they fell upon each other’s shoulders. Of course, they were very happy at having finally been reunited, but *Chazal* are telling us that in this pre-*Moshiach* world, no *simcha* is truly complete, and many unforeseen obstacles may rise up to end a person’s current bout of happiness. Therefore, being true *Tzaddikim*, when Yosef and Binyamin looked into the future, the *Medrash* teaches us they foresaw the *Churban Bayis*; there would be great problems and destruction. They were crying now because they knew the *simcha* wouldn’t last forever and they may not live to enjoy all their future *simchos* and good news.

This past Sunday evening, *Zos Chanukah*, I made a *seudas hodaah*, giving thanks that my wife and I are *B”H* feeling better. It was also a family *Chanukah mesiba* and my great-grandson made a *siyum* commemorating the 15th *yahrtzeit* of my father ז”ל. A truly joyous occasion! I was so happy to be together with my children and *einekla*ch, that I cried from joy. But also from sadness. Because my parents were only able to *shep* this *nachas* from on high. May our *simcha* and *nachas* remain with us always.

משל למע הדבר דומה

ויצא האחד מאתי ואמר אך מרפ מרפ ולא ראיתי עד הנה (מז-כח)
משל: *Sefer Daniel* (4:30) describes the downfall of King *Nevuchadnezzar of Bavel*: “*He was driven from mankind; he ate grass like oxen, and his body was washed by the dew of heaven, until his hair grew like eagles’ feathers and his nails were like birds’ talons*.” The **Ibn Ezra** comments on this that *Nevuchadnezzar* literally lost his mind. He went crazy. He tells a story that he heard from a reliable friend about a non-Jewish boy who ran away from home and found himself on the island of Sardinia. There, the youth went mad and began to live in the fields and forests with deer, buck and stag. Soon, he was walking on all fours like the animals, communicating with them and eating grass along with them.

When a royal once went hunting in the forests of Sardinia, he captured many deer and among them, he found this boy. He inquired and found the parents who were eager to return their son to his home. They tried to talk to him but he did not

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... להתענות

ויאמר אליקים לישראל במראת הלילה ויאמר יעקב יעקב ... (מז-ב)
The **Bais Aharon** asks: why is *Yaakov Avinu* called two different names in the same *posuk*? When the *Torah* addresses him, he is called “Yisroel” but when *Hashem* speaks to him, He calls him “Yaakov” twice! He answers that the name Yisroel is a name of greatness and power. In fact, the letters of “*Rosh*” (head), are found in the name Yisroel. On the other hand, the name Yaakov denotes humility. The word “*Eikev*” (heel) is found in the name Yaakov. *Hashem* is telling Yisroel that he should never feel haughty and arrogant, even though he is the recognized “head” of the people, the father of *Am Yisroel*. He must remember that he still has so much more to do and so much more to climb in his *Avodas Hashem*. This is truly the way to greatness.

This very same idea is seen when Yosef sends his father “*Agalos*” (wagons). The **Shem M’Shmuel** points out that the word “*Agalos*” comes from the word “עיגול” - circle. The turning wheels of a wagon was a message that Yosef was sending his father. When one side of the wheel is up it is the beginning of its downfall. And when a wheel is down it is only the beginning of its ultimate rise. When Yosef was thrown into the pit by his brothers, it was Yosef’s “wheel of life” turning down, preparing for its ultimate rise. This led to him to becoming the ruler in Egypt, which was a preparation for his family to come down and become slaves. But the 210 years of persecution and suffering were the preparation for the emergence of a great nation, *Am Yisroel*, worthy of receiving the *Torah*! The wheel of life continues to turn, and we must remember that if we are on top, it is the beginning of the fall. But if we are on the bottom, it is the beginning of the ascent! Yosef was telling his father not to be worried that he will be going DOWN to Egypt, because it is the beginning of the rise of *Am Yisroel*! The message for us is to remember that *Hashem* is turning the wheels and circumstances of our lives - our job is to remain humble and hold on tight!

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

On behalf of thousands of Shomer Shabbos Jews - www.chickensofshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead