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[illegible]

(ממנו) ראו זה ליפול מששת ימי בראשית, שודי לא נפל והכתוב קראו נופל. אלא שמגלגלגל וכות על ידי וכא וחובה על ידי חייב, ע"כ, דרי, הגם שגם ליפול משום שלא בנה מעקה, מ"מ כבר נגזרה שיפול. ועל דרך זה כתב **ההינדוק** (מצוה רמ"א) בבא "האיסור נקמה", דאדור דכל מה שקרוהו לאדם מטוב עד רע, הסיבה הוא מאת הקב"ה, ואין שום אדם יכול לעשות דבר בלתי רצון הקב"ה, וע"כ, כל מה שעשה לו חבירו, הוא אינו סיבת רעתו, רק הוויא הוא מסובב. ועל זה, הוא כל יסוד להאיסור של נקמה. וידוע שהם שפרשם **בעל התוהו וזע** **אגרות הקדש פכ"ה**. ויצאמר חז"ל (וזה"ק ח"א דף כ"ז), "כל הכותב כאילו עובד עובדה זרה", והטעם מובן ללידועי בינה לפי שבעת כעסו נסתלקה ממנו האמונה כי אילו היה מאמין שמאת ה' היתה זאת לו לא היה בכעס כלל וכו', ע"ש בכל דבריו.

וא"כ יש לנו לומר דוהו ביאור ברשעות של המכה את חבירו, דמי שמכה את חבירו, היינו רק משום שהוא חושב שחבירו הוא סיבת רעתו, וע"כ הוא כועס עליו, וכל זה הוא משום שאינו מאמין שהכל הוא בהשגחת הקב"ה, ואין שום אדם יכול לעשות שום דבר שאינו ברצון של הקב"ה. וע"כ מי שמכה את חבירו, דרי הוא רשע נמנור! שאינו מאמין בעיקר יסודות האמונה בהקב"ה. ועובדה מוטלת עלינו להאמין שכל דבר שנעשה בעולם ואפילו ע"י בעל בוזרה, הכל הוא בגזירת הקב"ה, ואין לכועס על שום אדם, שאין שום אדם סיבת הרעה!

עדותך אתבונן
 קטרת חרב אסחום ונפיל אבטסיס שלטיא בעצמ שדא אסחום

ויצא ביום השני והנה שני אנשים עברים נצים ויאמר לרשע למה תכה רעך (ב-ג) - יסוד היסודות בעיקרי האמונה בהקב"ה
 תשי, "למה תכה רשע, או רשע כולו הכהו נקרא רשע בדרמת יד", עכ"ל. והקשה **פחזי יקר** דמי דתנא למשה כי זה רשע כשלא יעוד הקשה הכה, דמהיכן כתיב שבישק לכהותו ממש שהרי לא נאמר ורים ידו לכהותו? ותרדק, דמדת הצדיקים להיותן מן הנעלבים ואינן עולבים שומעים קול מודקף ואינן משיבין, וכיון דהרם ידו להכה את חבירו, הגם דעדיין לא הכה, כיון דלא קיבל מה שעשה לו חבירו, ואינו שומעים דרפתם ואינן משיבין, ע"כ הוא רשע, עכתי' אבל עדיין הדבר תמזה מאור, דהא"נ מי שאינו שומע דרפתו ואינו משיב אינו צדיק, דהוה מדת הצדיקים, אבל אמאי נימא שמשום הכי הוי רשע, מי שאין לו מדת הצדיקים הוא רשע?

ונראה בעזרת' לבאר הענין, דהנה מביאר מזה יסוד היסודות בעיקרי האמונה בהקב"ה דהנה אנו מאמין, דאין שום דבר בעולם שנעשה בלא הנהגת הקב"ה ואפילו בעל בחרה, שנראה שהוא יכול לעשות דבר שהוא בורר לעשות, כל מה שהוא עושה ג"כ הוא רק בהנהגת הקב"ה, רק שהוא בורר להיותו השליח לעשות דרע, דמגלגלין חוב ע"י חייב, ומקור לזה, בגמ' שבת (לב) "תנא דבי רבי שמעאל: כי יפל הנפל ממנו

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...Tisroel Meir Hakohen Ragan ז"ל (Chofetz Chaim) was
 "לך מעל רגליך כי המקום אשר עומד עליו אדמת קדש הוא"
 sacred. We learn from this that the exact situation in which
 difficult, it is exactly in that situation that *Hashem* wants you
 to the difficulty is the reward). A fool makes mud out of gold.

R' Meir Simcha Hakohen of Dvinsk ז"ל (Meshech Chochma)
 "למה אמר ה' בני בכרי ישראל" - The reason why a *bechor*
 inheritance, is because he is the one responsible for making
 Nation is considered *Hashem's* 'Firstborn' child as we have
 by being the first nation to recognize His G-dliness and Divinity.

A Wise Man would say:
 "A smile is the lighting system of the face, the cooling system of the heart."
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בין הרייזים - תבלין מדרף הויזי
Berachos 9b - כמיכות נאולה לתפילה

The **רש"י** (ברכות ד:) brings (קאמט) **משנה ברורה** who explains that being before שמו"ע is like knocking on the door of a king; if the king answers and sees you distracted, he will leave and not come back even if you knock again. **ש"ע** *paskens* not to say **אמן** after the **chazan** says **ישראל רמ"א**. The **גאון** rules that one should answer **אמן**. The **אבנהם** suggests a solution. One should finish **ישראל** with the **chazan**, so he will not need to say **אמן** and avoid any issues. The **מ"מ** highly suggests this solution. Although not mentioned in *poskim* many **Yeshivos** in Europe were **נורה** for the **chazan** to end **ישראל** quietly, avoiding the issue of saying **אמן** and being *mafsik*. **Rav Henkin** was outspoken about this and felt saying the ending quietly should not be done (**לוח עזרת תורה**) **ש"ע** (רלוב) says that the *gabbai* may announce **עילה ויבוא** as a reminder before **עשרה**, since this is **שער הציון** (ד') considered a *hefsek*. We are lenient and allow this *hefsek* only because **Maariv** is a **רשות**; **חרי"ט** it is not made.

הוא הויזי

(1) סימן א' (2) י"ד גפ"ו (3) ענין הארות של המזמ"ר אלישיב
 (4) קידושין כט. בשם אבוי הסטייפלר
 נאמן דרך שיעור עה"פ פה, ב"ש אבוי הסטייפלר
 ויד say:

...say.

שֶׁל' - *Hashem* told Moshe that the land he is standing on is a person finds himself is sacred. If your life situation is to serve Him. As *Chazal* teach, 'לפום צערא אגרא' (according but a wise person makes gold out of mud."

(ma) would say:

a firstborn son, receives a double portion of his father's him into a father in the first place. Similarly, the Jewish "made" the Almighty the Father of all mankind in the world e Providence in the world."

...n of the head and the heating system of the heart."

בנין

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Mazel Tov to Nussi & Aviva Mehl and Eli & Sarah Goldberg on the Upcoming Chasuna of Menachem & Yocheved.

ה"ר שיזכו לבנות בית נאמן בישראל לשם ולתפארת

מעשה אבות סימן לבנים

וַיִּזְכֹּר אֱלֹקִים לַמִּילֵדָה וַיִּרְבּוּ הָעָם וַיַּעֲצֻמוּ מְאֹד. וַיְהִי כִּי יֵרָאוּ הַמִּילֵדָה אֶת הָאֱלֹקִים וַיִּקְעַשׂ לָהֶם בָּתִּים..... (א-כבא)

Unlike *Sefer Bereishis*, which relates the story of Creation and how our ancestors revealed the glory of the Almighty to the world, *Sefer Shemos* is a progression of actions, a series of miraculous events, that catapult the children of Israel into becoming the Chosen Nation of *Klal Yisroel*. It teaches us how in the future, we are going to see not just the good deeds that we do, but the ripple effects of those deeds and how they manifest themselves in the world. How special it is when a person sees the fruits of his labor. That feeling of seeing the fruits of every one of our deeds will be unparalleled. Now is the time to do the labor, to grab every opportunity to perform a good deed. That will be our glory and that is our lives.

Rabbi Shaul Rosen is the Founder and Director of A-Time, an organization devoted to assisting childless Jewish couples yearning for a baby of their own. Helping a couple through infertility has staggering costs and A-Time consistently turns sighs of distress into sighs of contentment, transforming tears of despair into tears of joy. Rabbi Rosen recently told a story about Rabbi Tzvi Kamenetzky, who was married for many years without children.

In 1987, R’ Tzvi and his wife received the incredible news that she was expecting, and the months of anticipation heightened their anxiety. Ultimately, the child was born prematurely and only weighed 2½ pounds at birth. The prognosis was very grim. Doctors did not know if the baby was going to make it. For the next two months, the little infant fought for his life and then, *Boruch Hashem*, he came home to his parents. At the *Bris Milah*, they named him Yaakov.

R’ Tzvi and his wife were overwhelmed with gratitude to the entire staff at the hospital for putting in every possible effort to save their child’s life. They wanted to buy a meaningful gift for the nurses, doctors and other healthcare professionals who were involved in saving little Yaakov’s life. They really wanted to show their appreciation, but they couldn’t think of just the right thing to buy. As a true *ben Torah*, R’ Tzvi went to ask his *Rosh Yeshivah*, **R’ Elya Svei זצ”ל** for advice. The *Rosh Yeshivah* told him as follows: “It says in *Parshas Shemos*, ‘וַיִּטֵּב אֱלֹקִים לַמִּילֵדָה - *Hashem* did kindness to the Jewish midwives, Shifra and Puah, for risking their lives to save the Jewish babies who were born in hiding, to avoid the Egyptian soldiers who were under orders to kill them by tossing them into the Nile River. Their reward, however, is not specified until the following *posuk*, when it says, ‘וַיַּעַשׂ לָהֶם בָּתִּים’. Rashi tells us *Hashem* made them houses: *Batei Malchus* and *Batei Kehuna* (Houses of Royalty and Priesthood). So which kindness is this first *posuk* referring to?”

The *Rosh Yeshivah* answered, “The kindness of this *posuk* is the final words of the *posuk*. *Hashem* showed Shifra and Puah the magnificent fruits of their labor. They were able to see that because of their efforts, *Klal Yisroel* multiplied and became a strong nation. This is a great kindness and it gave them such satisfaction.”

R’ Elya looked at his *talmid* and then gave the following advice. “What should you buy the hospital staff? Don’t buy them anything - do something instead! Every year, on your little Yaakov’s birthday, bring him down to the NICU and show the nurses and doctors how he is growing and becoming stronger. Let them see the fruits of their labor. Allow them to bask in the knowledge that they helped this little boy live. That will bring them the most satisfaction.”

R’ Tzvi took his *Rosh Yeshivah’s* advice and brought his son Yaakov, on his first birthday, to the NICU where he showed the staff his gratitude in the most meaningful way. He did this year after year, and then, on the child’s 13th birthday, R’ Tzvi posted an invitation in the NICU, inviting the entire staff to Yaakov’s *Bar Mitzvah* celebration.

That night, he received an unexpected phone call from the head nurse in the NICU. She told him, “Rabbi Kamenetzky, you surely realize that most of our current staff was not around 13 years ago, when your son was being treated here. But I want you to know, we’re all planning to attend the *Bar Mitzvah*. You know why? Because your son is our poster child for success. Each nurse being trained-in, gets to hear all about little Yaakov Kamenetzky. ‘Be sure to do your utmost for every infant,’ we tell them. ‘You never know - the child you are treating might become the next Yaakov Kamenetzky!’”

תורת הצבי על הפטרות

הבאים ירדש יקבב יציין ופרח ישראל ... (שע”י כו-)

In the *Haftorah*, *Yeshaya HaNavi* related the journey of Yaakov and his family and how they eventually found themselves in Egypt. *Chazal* say that Yeshaya’s observation of how “*those who Yaakov caused to take root and came (to Egypt), have flourished and blossomed*,” is really a reference to *Hashem’s* solemn promise that the *Torah* will never be forgotten and that through the scholars of *Bavel* shall it sprout and flourish. What is the connection and how does *Chazal* see this reference from a seemingly simple *posuk*?

The **Medrash Tanchuma** explains that just as Yaakov sent his son Yehudah down to Egypt ahead of the rest to

establish a *Beis Medrash* to study and pray, *Hashem* saved the learning of *Torah* by “sending” the two largest *Yeshivos* - *Nehardea* and *Sura* - and their *Talmidei Chachamim* down to Bavel prior to the destruction of *Yerushalayim*.

People tend to think that the way to establish oneself in a new place is by ensuring that all conveniences and comforts are in place even before they arrive. The incredible lesson of *Yeshaya HaNavi* is that spirituality is the key to a successful move. One needs to tend to his spiritual needs (i.e. *shuls*, schools, *shiurim* etc.) first, and only then make sure the physical amenities are in place as well. If one follows this example, he can be assured by *Hashem’s* promise that he and his family will be successful beyond their wildest dreams.

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ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו וגו' (א-א)

Rashi begins *Sefer Shemos* as follows: “*Although (Hashem) counted them in their lifetime by their names, He counted them again after their death, to let us know how precious they are, because they are likened to stars, which He takes out and brings in by number and by name.*” What is the significance of this metaphor? Why are we compared to stars?

I once heard an insightful *pshtat* in the name of **R’ Leib Bakst זצ”ל**, the *Rosh Yeshivah* in Detroit. At the time of creation, *Hashem* created the sun and moon the same size. The moon complained about this and was punished by being diminished in size. *Hashem* placated the moon by giving him the stars to help serve him. Thus, it turns out, that the very essence of the stars is to help and serve someone else. *Zugt Reb Leib*, that is a *Yid* and that is why we are likened to stars. The purpose of stars is to assist the moon. Our whole *metzius* (essence) must be to look for occasions to help others out.

I would like to add a *machshava* based on a *vort* I once heard from my father, *shlita*, *bshem* the *tzadikim*, on the famous euphemism of *Chazal*: “יש קוהו עולמו בשעה אחת” - “*Some acquire their ‘world’ in one instant.*” The word “שעה” can also mean turn, as we find in *Parshas Bereishis*, “ואל קין ואל מנחנו לא שעה”, - *Hashem* didn’t “turn” or favor Kayin’s offering. A person, with one turn away from a spiritual danger, can acquire *Olam Haba*. If he sees something that might harm him spiritually, and he intentionally “turns” away from it, he will be rewarded in the next world. Perhaps we can add, a person who turns and makes the effort to help a fellow *Yid*, all the more so can acquire immeasurable *schar*. When we leave our comfort zone, going out of our way, or even turn and say good morning, the impact can go far beyond the naked eye. One can be *mechazek* another person changing his life and ultimately his children’s lives forever. So let’s shoot for the stars!

משל למח הדבר דומה

ויאמר משה אל ה' וכו' כי כבוד פה וכבוד לשון אנכי ... (ד-י)

משל: Every day, after school, a young boy makes his way into a local barber shop. The regular patrons are used to him by now, but some of the new ones look on in surprise. The minute the boy enters the barber’s establishment, the old and wily barber stops what he is doing and whispers to one of his new customers, “This is the dumbest kid in the world. Watch while I prove it to you.”

The barber calls the boy over and puts a dollar bill in one hand and two quarters in the other. Then, with a smile and a wink, he asks, “Which do you want, son?”

After a moment’s hesitation, the boy reaches out, takes the two quarters and leaves the shop.

“What did I tell you?” said the barber. “Such a dumb kid. Every day - and he never learns!”

Later, when the customer leaves, he sees the same young boy coming out of the ice cream store. “Hey, son! May I ask

EDITORIAL AND INSIGHTSON THE MIDDAH OF - להתרצות

דרגה יתירה

ואלה שמות בני ישראל הבאים מצרימה ... (א-א)

We just ended *Sefer Bereishis* where *Yaakov Avinu* called his children together and blessed them. We now begin *Sefer Shemos* which talks about *Bnei Yisroel* becoming a nation, *Klal Yisroel*. There is a great message for us in the juxtaposition of *Vayechi* right before *Shemos*. The key word that *Yaakov Avinu* is beseeching his children for all future generations is “*HA’ASFU*” - gather together. This is the secret to the success of *Klal Yisroel*. This is the only way that we can hope for all the blessings and the *geulah*, that *Hashem* has in store for His beloved children - that is if we band together in unity and love.

The *Gemara* in *Yerushalmi (Brachos 9,1)* states: “*K’sheim sheain partzufeiheim domin ze laze, kach ain daatan domeh ze lazeh.*” This means that just as no two people look exactly alike - even twins have some distinguishing feature - no two people think exactly alike. The question is, why the comparison? Why couldn’t the *Gemara* just say that no two people think alike?

Explains **R’ Leibele Eiger זצ”ל**, the fact that no two people look alike is a good thing. People need to be unique and special in their own right. Therefore, the fact that no two people think alike is also a good thing. Why do we get so angry and upset at others when others don’t think like us? Why do we get into a fight with someone when they disagree with our opinion? Why can’t we accept and be happy when someone disagrees with me, the same way I am happy when someone doesn’t look like me?

The way to promote *achdus* and love between people is by accepting their differences and even embracing them. The motto in all our relationships should be, “We agree to disagree.” And we can love, appreciate, honor and respect all Jews no matter who they are, where they come from, what they look like, and how they think. This is one great tool in working to achieve *achdus* in *Klal Yisroel*. My we be *zoche* to be *Yidden* who stand together with *achdus*, bringing the *Shechina* into our midst.

מחשבת הלב

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