

Ì "æ äéáàè 'øä íá øúìà ìääî ù óñáé í äøáà 'øä úî ùð éàìèòì

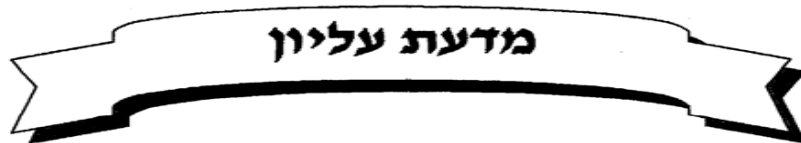


÷æç úáù - éçéå úùøô ùãå÷ úáù

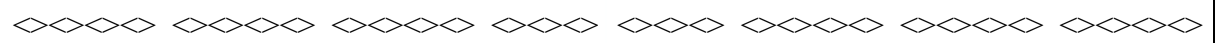
Shabbos Parshas Vayechi - Shabbos Chazak

January 10, 2004 - ã"ñùú úáè æ"è

12:27 - úáu / àlǎâ ãçðî	(Monsey, NY)	4:28 - úáu úáøð ú÷lǎâ
4:47 - úáuðǎ íǎé ìù ãðé÷ù	~~~~~	4:46 - úáu áøð ìù ãðé÷ù
5:37 - áéøð î / íǎéǎéâ úào	~~~~~	9:07 - à"î/ðîù úǎéø÷ îîǎ
5:59 - í ú ãðéáø úéèùì / ë"äö	~~~~~	9:43 - à"øǎâ/ðîù úǎéø÷ îîǎ



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 íäää ä"è úðù äää äðéèä ,ä"è 'éää ä"áé - "ääé ää"
 àùðð íää - "äéùäíäìò àùðð äððä" ää ,ääðî ðä àùðð
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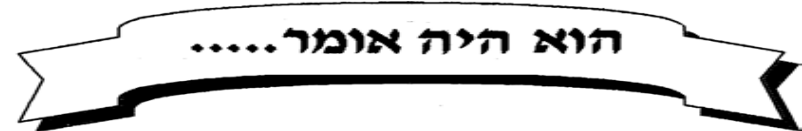
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Dvar Halachah from Rav Boruch Hirschfeld Shlit'a
LAWS OF RECITING אֵלֶּה הָאִשְׁמָעֵלִי אֲמָרֶה לְךָ יְהוָה
 (à-è î) יְהוָה אֲמָרֶה לְךָ אֵלֶּה הָאִשְׁמָעֵלִי אֲמָרֶה לְךָ יְהוָה אֵלֶּה הָאִשְׁמָעֵלִי אֲמָרֶה לְךָ יְהוָה
 The *gemara* (:אֵלֶּה הָאִשְׁמָעֵלִי) relates that when Yaakov gathered together his sons before his death to bless them, they all declared their faith by saying וְיֵאמָרוּ "יְהוָה". Yaakov responded by praising *Hashem*, saying "אֵלֶּה הָאִשְׁמָעֵלִי אֲמָרֶה לְךָ יְהוָה". Based on this, *Chazal* added the benediction of "יְהוָה" to the twice daily requirement of *Krias Shema*, with certain stringencies equal to the first *posuk*:

1) Just as one must concentrate fully while reciting the *posuk* "יְהוָה אֱלֹהֵינוּ", he must also give his full concentration while saying "יְיָ אֱלֹהֵינוּ" (1). If he did not have proper אֱמוּנָה, he should repeat the words. If he already moved on to the words "וְיָאֵלֶיךָ יְיָ" (2) he need not go back and repeat it (3).

2) Unlike the rest of *Krias Shema*, during the *posuk* of "יְהוָה יְהוָה" or "יְהוָה אֶחָד", and even in between them, one is not permitted to interrupt (4) in order to say יְיָ, אֱלֹהֵינוּ אֱלֹהִים or parts of *kedusha*, since this is considered the main acceptance of יְיָ יְיָיָי - *Hashem's Kingdom* (5).

3) If one hears a *minyan* start saying *Shema*, he



R' Moshe Sternbuch Shlit"a would say:

"Young children who cannot absorb *Torah* knowledge can still attain fear of G-d by being around those who study *Torah* and just hearing their words. The same thing goes for adults, too, who can't learn *Torah* in depth. They should try to keep company with *Torah* scholars - it might rub off on them."

R' Yosef Dov Halevi Soloveitchik ZT"L (Beis Halevi) once said:

"What man would marry a widow with eight children? She would most certainly have remained a single parent for many years, tied down by her offspring. Now, however, that I am marrying such a woman, it is as if I am freeing an *agunah* from her bonds!"

A Wise and Understanding Man would say:

"I've learned that everyone wants to live on top of the mountain, but all the happiness and growth occurs while you're climbing it!"

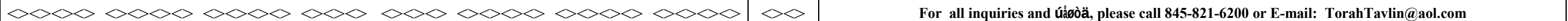
should say "וְיָחַד" and "וְיָחַד" along with them, to show וְיָחַד with the congregation (6). This applies as well, if he is holding in middle of וְיָחַד וְיָחַד and the *minyan* begins *Krias Shema* (7).

4) "יְיָ אֱלֹהֵינוּ" is said quietly since it is not part of the original text of *Shema* (8). We say it out loud on *Yom Kippur* (ladies as well) when we are like angels, since it is their heavenly song (9). On *Yom Kippur Katan*, at the end of *davening*, it is customary to say "יְיָ אֱלֹהֵינוּ" 3 times out loud, since it is not being said then as part of *Krias Shema* (10).

Halachic relevance in other issues

If a person made a *àlèàl àèòá - blessing in vain*, with *Hashem's* name, he may rectify this by saying "àòà ... àãäé íú èòá" ⁽¹¹⁾ immediately after his mistake ⁽¹²⁾. Some *poskim* hold that he may even say it later if he hadn't done so right away ⁽¹³⁾.

When putting on *tefillin* daily, we assume the *halacha* is like those who require a second *beracha* of יְיָ־עוֹשֵׂה ׀־יָדָאֵם. However, in lieu of the minority opinion that requires only one *beracha*, we say "יְיָ־עוֹשֵׂה" after the ׀־יָדָאֵם are fully in place (14). If one is in doubt (15), he may not rely on saying

[illegible]

A few days later, a wedding took place in a D.P. camp in Germany. The two young people whose fathers had prayed at the *tzaddik's* grave were united in matrimony. A new generation of devout *Stoliner Chasidim* was begun under the ever-vigilant eye of the *Yanuka* of *Stolin*, the *Frankfurter Rebbe*.

TORAH GEMS

úàà ... íéòà ùàø ìò úùéà áðéíé úà ìàøùé çìùéà
 (áé-çî) 'ààá áéãé úà ìèù äùðí ùàø ìò àìàîù

When Yaakov crossed over his hands, placing his right one on Ephraim and his left on Menashe, the *posuk* tells us, "*He moved his hands wisely, because Menashe was the firstborn.*" What was wise about blessing the wrong son?

R' Yaakov Orenstein ZT"L answers that Menashe and Efraim's greatest descendants were Gidon and Yehoshua, respectively. Gidon's victories were bound by natural law whereas Yehoshua defied nature, stopping the sun and the moon in the skies. Therefore, Yehoshua's strength was in the heavens, reaching the level of "יעֲשֶׂה לִי אֱלֹהִים" "The righteous command and Hashem fulfills." So too, the tribe of Menashe was blessed in earthly matters - a large population with much livestock - while Efraim excelled in the spiritual realm, as the *posuk* refers to *Bnei Yisroel* as "יְהוָה אֱלֹהֵי יִשְׂרָאֵל" "*My dear son, Efraim.*"

Based on the *posuk* in *Yeshayahu* (יְשַׁיָּהוּ), "*My hand has also founded the earth and My right hand has spanned the heavens*," the *Medrash* equates the right hand with heaven and the left with earth. Thus, as the elder brother, Menashe rightfully stood at Yaakov's right side; however, it was his left hand that blessed him. Efraim, on the other hand was younger and stood to the left of Yaakov, but the great Patriarch reserved his right hand - representing the spiritual quality - for the head of Efraim. This was Yaakov's wisdom.

(ã-èî) 'ăăă êéáà éáëù î úéìò ëë øúăú à à í é î ë æ ç ô

Yaakov's words to his oldest son Reuven, seem harsh. He moved his father's bed into his mother's

tent where he felt it rightfully belonged. For this, his father should be so upset as to use words that would indicate great loss and disownment?

R' Pinchos Hoffman Shlit" a gives a fascinating explanation. In truth, we find 4 different incidents in which Reuven caused his father great pain. 1) When he moved his father's bed into Leah's tent, he caused the *shechina* to depart from above Yaakov's bed. 2) When he brought *íéääää* flowers for Leah, Rochel traded away her husband's company in exchange for them. This impropriety resulted in Rochel not being buried together with Yaakov. 3) Reuven intended to save Yosef by having him thrown into the pit. However, he went away for a few days and by the time he returned, Yosef was gone, not to be seen again by his father for another 22 years. 4) As a collateral for Yaakov allowing Binyomin to go down to Egypt, he offered up his two sons to be killed if anything happened to Binyomin. Yaakov angrily rejected this offer.

This is the meaning of the *posuk*: "íéîê æçô" - "*Unstable as water*" - a radical offer to have his sons killed in exchange for his brother, depicts a lack of mental clarity and an unstable sense of judgement. "øúáú ìà" - "*You shall take no more*" - a lack of decency - he should have been thoughtful enough to bring flowers for both Leah and Rochel - makes him unbefitting to be pre-eminent amongst his brothers. "êéââ éâëùî úéìò èè" - "*For you alighted your father's bed*" - tampering with Yaakov's bed was tantamount to tampering with the *shechina* itself. "úììç æâ" - "*Then you defiled*" - By not following through with Yosef, you defiled the *mitzvah* of úáùðð úìöä. Thus, Yaakov spoke extraordinarily harsh words to Reuven.

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מעשה אבות... סימן לבנים

(ì-æî) 'áëä í úøáá÷á éðúøá÷á í éøîá éðúàùðá éúááá í ò éúáëùá

One of the most famous *Chasidishe Rebbes* of Lithuanian *chasidim* was the **Stoliner Rebbe, R' Yisroel Perlow ZT"L**, known as the "*Yanuka*" - Babe, of Karlin-Stolin. He became the *Rebbe* of thousands of *chasidim* at the tender age of four when his father, the great **R' Asher of Karlin ZT"L**, passed away. R' Yisroel was a *tzaddik*, a fine composer, and had a commanding understanding of worldly affairs. He traveled extensively, seeing to the needs of many communities that were lacking. He died in Frankfurt an Main during one of his many travels and was buried there. After his death he was sometimes referred to as the *Frankfurter Rebbe*. Despite the desecration of many Jewish cemeteries in Nazi Germany, incredibly, the *Rebbe's* grave was never vandalized.

After World War II, Frankfurt, Germany became a center for displaced persons. Most of them were people who had been liberated from the concentration camps; the others were those who came to seek possible survivors of their families and ways to emigrate to *Eretz Yisroel* or America. Among the many refugees were a handful of *chasidim* from Karlin-Stolin. For them, the Frankfurter's grave was a source of strength and solace.

One day a *chasid* of Karlin-Stolin who, along with his son, had been fortunate enough to survive the horrors of the war, came to pray at the *Rebbe's* grave. He placed a stone on the gravestone as is customary, and said a few chapters of *tehillim*. Then he poured out his heart before the holy grave, begging the *Rebbe* to intercede with the Almighty on his behalf, so that his son would find a proper mate, befitting a pious young man. As is customary, he wrote his son's name and his request on a piece of paper, folded the *kvittel* neatly, and placed it in one of the crevices of the tombstone. The *chasid* left the Frankfurter's grave in high spirits, sure that his prayers and request would be answered.

A few days later another *chasidische yid*, also a *Stoliner chasid*, made his way to Frankfurt to the *Yanuka* of Stolin's grave. Like the thousands before him, he told his bitter tale and asked for the *Rebbe's* blessing. He too, was fortunate, more than many others. Though he had lost almost his entire family, one daughter of marriageable age survived. He prayed now on his daughter's behalf, that she should meet a fine Jewish boy, who if possible, should also be a *chasid* of Karlin-Stolin. As he was about to write his request, he realized that he did not have anything to write on. Just then a gentle wind blew and a piece of paper fluttered to his feet. He picked up the paper and wrote his request in the customary manner. As he was about to fold the *kvitl*, he noticed that the other side also had writing on it. It was the *kvitl* of none other than the first *chasid* of Karlin-Stolin who had appeared earlier.