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blessed מַדָּא with their first children נְיָק and לְבָה. נְיָק, the older son was a farmer. The younger son, לְבָה, was a shepherd. Both built a בֵּית וָאָדָם and he wanted his two sons to bring a קָרֵבָם. ה' to קָרֵבָם, but only accepted the קָרֵבָם of לְבָה. ה' tells us that the reason that ה' accepted the קָרֵבָם of לְבָה was because his was from the best of his animals; נְיָק brought a קָרֵבָם to from fruits that were not his best. ה' was happy with the special gift of בֵּית וָאָדָם and sent down a fire to accept it. The only difference between the קָרֵבָם was the type of gifts that each one sent. נְיָק showed that he really wanted to do this מַדָּא in a special way. The fact that he selected the best of his animals for the קָרֵבָם showed that ה' had a special love for doing the מַדָּא of ה'.

Rav Elya Lopian was known to do everything in his life with enthusiasm and emotion. When people would hear him daven, they would tremble; some would come to tears when they heard him say כְּשָׁמֵעְתָּם. Because he was so intense in the way he said the words, it almost seemed that the words came alive. His הלומדים who heard him utter the words, “לֹא תלוּעָהוּ וְלֹא תִתִּטְפֶּל בְּאִירוֹת אַחֲרֵי תְּפִלֵּיָנוּ” – “do not follow after your heart and after your eyes” would shudder in shock and always remember the way he said the phrase. Rav Lopian got up very early in the morning to prepare for טִלֶּבֶץ וְהֶכֶּלֶת. We see the tremendous love and thought that went into his special communication with ה'.

1. When we do a מַדָּא in a special way it shows ה' that we really want to do his מַדָּא.
2. It is important to do מַדָּא with a smile – in a happy way.
3. We should take our time when doing a מַדָּא. Do it slowly and carefully.
4. We should try to think of people who do מַדָּא in a special way.
5. We should look how much you really have to gain by doing a מַדָּא in a special way.
In the time of ימינו, יי was not happy with the behavior of the people at the time of ימינו. He decided to destroy the world with a flood. יי spent 120 years building a נבון. יי commanded יי to bring his wife, 3 sons and their 3 wives. He also commanded him to bring seven pairs of each kosher animal and 2 of each non-kosher animal to the נבון.

יי was given a very important task. He was responsible to feed all the animals in the נבון. Before he actually entered the נבון he had to prepare the exact kinds of foods that each animal, bird and insect required. He was expected to feed them at a specific time. He worked day and night to feed thousands of animals and tend to their needs. Every minute of his day he was busy with this מכם. By doing this, יי was following the ways of יי, because he is the one who feeds the whole world.

We could question why יי gave this job to a ידיך like יי. Isn’t this a job for a worker in the zoo? יי actually gave יי the greatest honor by giving him this job. Our sages teach us that יי served יי by serving others, giving each animal, bird and insect exactly what they needed. Through his actions he showed respect for every living creature.

We should:
1. Stop and smile and say hello to others
2. Be careful not to interrupt anyone when they are speaking.
3. Try to respect every person.
4. Try to understand that each person has his or her own needs.
MIDAH of the PARSHA

אמונה

אמונה means putting our trust in יה, We see this great מידה from מרי who appeared to Mrba in Nru and told him to take his whole household – his wife and all his servants, and to leave the place where he was born. Mrba traveled to the place that יה told him to go. Mrba was 75 years old when יה told him to leave his home. He did not wait for directions, he quickly listened to the command of יה and started on his journey.

Mrba traveled from place to place without knowing where he was going. When he finally reached Ninc Xra, יה told him “this is the land.” Mrba’s complete trust allowed him to follow these directions without ever questioning יה.

Mrba then had to go down to Myrxm because there was no food to eat. Here again יה tested Mrba and did not complain. When he arrived in Myrxm, his wife, yrs, was taken away. יה protected and returned her to Mrba. This was the third time that יה tested Mrba. Each time я showed complete trust allowed him to follow these directions without ever questioning יה.

From the moment we open our eyes in the morning until we go to sleep, we must be aware of all the wonderful things that יה does for us.

1. We must always put our trust in יה, even when we are going through difficult situations.
2. We should look around our beautiful world and see all יה’s creations – and realize how well he takes care of us.
3. From the moment we open our eyes in the morning until we go to sleep, we must be aware of all the wonderful things that יה does for us.
4. יה is like our father who loves us dearly. He takes care of us like a loving father.

POINTS 2 PONDER

The story is told about the Brisker Rav, Rabbi Yitzchok Zev Soloveitchik, who had difficulties in obtaining the money that was necessary to pay the married students of his yeshiva. Someone commented to him that it would be so much easier for him if he was able to have a few months wages available ahead of time and this way he wouldn’t have to worry how he would pay these students each month. The Brisker Rav answered this person and said that even if a person would offer him a large sum of money to keep in his bank account in order to pay the students he would not be interested. He felt that each month it forced him to fulfill his מצוות of מזוזה. He had to turn to יה for help. He said that he would not forgo this מצוות for any amount of money in the world.

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One of the 10 tests of Mhrba was to have a hlym tyrb. Why was this considered a great test? Because Mhrba did it at 99 years old, an age when a hlym tyrb is considered a major operation. We learn from Mhrba that the way to do a hvxm is to do it immediately and enthusiastically.

So too, we see the tvzyrz of Mhrba in the way he served the Mycalm (angels). We are told that the most painful day after an operation is the third day. On the third day after the hlym tyrb, 'h appeared to Mhrba. After 'h appeared, the Mycalm came to visit. The hrvt says, "Xryv rhmyv" he rushed and he hurried. Mhrba made every effort to serve and please his guests quickly. He tried to make them comfortable, giving them the finest food and the best service. We know that Mhrba was very wealthy and had many servants to call upon. He, however, chose to serve his guests by himself.

Rabbi Eliyahu of Vilna – the Vilna Gaon called together a group of his students for the completion of gemorah (ס"ט), just a few weeks after having celebrated his yearly completion. The group knew of his amazing abilities as a Torah Scholar but there was no way even he could have finished it again so quickly since the last time. When the group asked him about it he replied, “Oh- this is from a different study rotation and this rotation took me much longer to accomplish than all the others. You see as a Rabbi I’m often called to participate in happy occasions such as weddings, tvvxm rb, and hlym ytyrb. Quite often there is a delay, an important guest is late, or a relative did not arrive yet. Instead of wasting precious time I decided 17 years ago that I will begin a special cycle of gemarah during these waiting periods. The other day I was at a hums and I finished this separate cycle. Therefore I am celebrating this completion.”
MHRBA told his trusted servant RZIYLA to find a special wife for his son KUXY. MHRBA sent RZIYLA back to NRU, the place where his family lived. RZIYLA davened to HaShem to help him find that special wife for KUXY. Our sages tell us that secretly RZIYLA hoped that his own daughter would merit marrying KUXY, but he accepted MHRBA’s command. Our sages say that he asked HaShem for a sign to know who would be the worthy woman to become KUXY’s wife. He asked HaShem to show him a sign if she would be kind to him and his camels.

This is exactly what actually happened. RUKHA came out and offered water to RZIYLA and then to his camels. Through her kindness, RZIYLA understood that this was the girl for KUXY. He realized that RUKHA would fit into the house of MHRBA, who did kindness his whole life and is remembered for this Midah.

The first Stoliner Rebbe, Reb Yaakov Chaim Perlow, was famous for his kindness and devotion to every Jew. A young man came to him and explained that he was engaged to be married, but he had no money to make a wedding. The rebbe asked, “What do you plan to do?” The young man answered that he would invite a few good friends and serve some cake and herring. The rebbe was shocked. “That’s no way to make a wedding,” he told the Ntu (groom). “Go home and don’t worry. Leave everything to me.” He instructed the young man to invite all his relatives and friends, being careful not to leave anyone out. The Ntu went home happy and relieved.

The Stoliner Rebbe prepared a beautiful wedding for this Ntu and HLC. The Rebbe felt exactly like he was marrying off his own son when actually he hardly knew the Ntu at all!
Mav ba dvbc and hrk were blessed with a set of twin boys. Their names were bkiy and vsi. The two sons were quite different. bkiy, a kydx, sat and learned Torah all his days. vsi, was a hunter and spent his day in the field. When kuxy realized he was getting older he called vsi, his oldest son, to him and asked him to prepare him a special meal so that he can give him a hcrb. Why did he have to prepare him a special dinner? Our sages tell us that by doing the hvxm of Mav ba dvbc he would deserve this special hcrb.

hkbr overheard what kuxy said and she told bkiy to go and bring his father food before vsi in order that he would get the hcrb. She knew that the Jewish nation will come from bkiy and not from vsi. vsi was known for his special hvxm of Mav ba dvbc. He honored his father in a very special way. At the end of his life his head rolled into the hlpcmh trim because of his devotion to the hvxm of Mav ba dvbc.

Points to ponder:
1. הבדה אב אמא is one of the עשרת הדברות (10 commandments).
2. We must honor our parents both in speech and action.
3. We should stand up for them when they enter a room.
4. We should be careful not to interrupt their conversation and try to attend to their needs.

Rabbi Tarfon’s mother was very old and weak. One time when she was walking with her son on Shabbos, her sandal ripped. Rabbi Tarfon put his hands under his mother’s foot and she returned to her bed by walking on her son’s hands. When the Sages heard what Rabbi Tarfon did, they said that even if Rabbi Tarfon had done 1,000 times more, he still didn’t give half of the honor one has to give to his parents. Even though we can’t compare ourselves to Rabbi Tarfon, we can learn how much a person has to honor their parents, and we can try harder!
Hal was the brother of his mother’s husband. When he reached his mother’s husband he saw Lur, Hal’s daughter, at the well. Lur rolled a large rock off the well and helped Lur give water to the sheep. Hal told his mother’s husband that he would work for 7 years in order to marry his daughter Lur. Hal had two daughters, Lur the younger one and Halah the older one. Lur waited anxiously for the time that she would become the wife of Lur. She hoped that by marrying Lur, she would become the mother of the Jewish nation – which was her greatest wish.

Halah on the other hand was crying because she heard people saying that she was going to marry Lur. Lur set up signs so that her father’s husband would not be able to trick him and change Halah for Lur. Lur found out that her father planned on tricking Lur and switching Halah for Lur. She decided that in order not to embarrass her sister she would give her the signs. Lur told Halah that she made up signs in order to save her from a tremendous embarrassment. She rewarded Lur for this great thing that she did.

1. We must be very careful not to embarrass another human being.
2. Think of the great reward that is given to those who teach you how to treat others which includes your brothers and sisters.
3. Halah was the only one that was able to pray for the Yom Ha’atzmaut by saying that she would never say anything that might cause another person embarrassment.
4. Don’t do anything to anyone else that you don’t want done to you. Make sure never to say anything that might cause another person embarrassment.

There is a famous story of Rav Moshe Feinstein who got his fingers caught in the door of a car. It happened when a student was giving him a ride home. By accident the car door closed on his fingers. Rav Moshe, was obviously in great pain but he didn’t make a sound. He didn’t want to embarrass the driver.
hlypt spent 20 years in the house of Nbl. He was finally ready to return home. He sent messengers to see if vsi still wanted to kill him. The messengers came back and told him that vsi was coming to greet him with 400 men. bkiy then prepared himself in 3 ways: 1. He prepared a large gift of animals for vsi. 2. He divided his camp into 3 groups. 3. He to daven to 'h. We see that the first thing that bkiy prepared himself was with hlypt. But didn’t we learn that ‘h promised bkiy that he would protect him and make him into a great nation? Why did he first have to daven? bkiy knew that ‘h always keeps his word. Nonetheless, he wanted to make sure that he was still deserving of ‘h’s help. He therefore connected to ‘h in hlypt.

In this hsrp we also find the famous incident of bkiy fighting with the Calm of vsi. The Calm of vsi gave bkiy a hcrb and changed his name to larsy. In the morning vsi and bkiy met. They made peace and then left each other. On the way to Multyb, lur gave birth to her second son Nymynb and she died. bkiy buried her in Multyb. He then returned to his father’s house.

The following story was told from the maggid of Mylsvry. Shortly before World War II, a young woman in Jerusalem, the mother of four young children, found herself facing a tremendous problem. Her third child, Chaya, who was already three years old, did not start to walk. The child born after Chaya had already started walking and Chaya showed no signs of mobility. Her family was very worried. The mother had taken Chaya to many doctors but they gave her very little hope for the future. She decided to go speak to a great זրזר who lived at this time. She felt that the Rabbi would surely intervene with ‘h on her behalf.

When this woman saw the Rabbi she began to cry. She explained how her 3-year-old daughter was not walking and how the doctors gave up hope for the future. The Rabbi then asked her how he could be of possible help to her. She said that her daughter needs a special blessing from the Rabbi. The Rabbi then explained to this woman how there is a kabbalah if someone goes to daven at the ltvc for forty days in a row and daven to ‘h that he should help them with their problem, ‘h will answer their plea. The woman then begged the rabbi to be her uyls (messenger) being she had little children at home. The rabbi agreed to be her uyls. The women could not thank the Rabbi enough.

She went home and began making calculations of the days. On the fortieth day she was standing in her kitchen when she heard a loud scream coming from her child’s room. She ran to the room and was amazed to see that her daughter Chaya Schwadron had taken her first steps. She quickly called her husband Rav Sholom and both of them thanked ‘h. Once again we see the power of hlypt.

1. hlypt is a way to connect to our Creator. He loves to hear our tvlypt.
2. Through hlypt we can truly help our fellow Jews.
3. ספר ותלמ is a companion for the Jews through good times and bad. People say התלמ when davening for someone hurt, sick or in trouble.
4. Those who daven to ‘h always have hope. This should be something we constantly do.
In this week’s Parsha we find that Joseph has 2 dreams that he tells his brothers. One dream was about 11 bundles of wheat bowing down to one sheaf of wheat. The second dream was about the sun, moon and 11 stars bowing down to Joseph’s star. These dreams brought about jealousy among the brothers. Although the brothers were Mykydx there were misunderstandings that took place and they treated Joseph harshly. He was thrown into a pit and sold to merchants. He was eventually sold to a man by the name of rpyjvp in Myrxm. The entire story of Joseph brings to mind the idea of special supervision of ‘h. Povy had to be a servant in the house of rpyjvp in order to later move up in power and eventually become the second in command to king Hirp.

Joseph had to be thrown into jail in order to meet the royal butler and baker who were also in jail. מטרים ויפוס all the things that happened to him were all part of a total picture for the Jewish people. Eventually Povy and his sons had to also come down to מטרים מ/respond at the time of a hunger: all that ‘h does is woven into an interlocking picture of events.

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In the Torah, we read in ספר בראשית we learn about the greatness of our forefathers. In this week's Torah portion, we find the greatness of Povy, יוסי. Povy's brothers were sent by their father to get food during the famine in מומראים. When they came to Povy, he immediately recognized them. When the brothers bowed down to Povy, he remembered the dream and he knew that it was his will that the dreams should be fulfilled. Povy wanted to bring אזכרה ושלום, unity – between himself and his brothers, and he wanted his brothers to regret selling him. יוסי. When the brothers came down to מומראים he had the opportunity to demand whatever he wanted from his brothers. Looking back at what they did, Povy really should not have offered them any sort of pity.

The הורוב, however, describes to us how יוסי did treat his brothers. יוסי on one hand had to complete his job to make the dreams come true, but on the other hand he looked for any opportunity to treat his brothers with love. יוסי שמעון יוסי into jail only while his brothers were present. When they left, he took שמעון out and gave him food to eat. יוסי also made sure to give the brothers food for the way home.

After יוסי finally told them his true identity they were truly moved by such devotion that he showed them. This actually brought about a new connection – a unity between them.

**Midah of the Parsha**

1. The root of the word אזכרה is אזכרה. We must strive to become “one” nation, one group of people.
2. The way to bring unity and love between people is by giving. When a person gives to someone else it automatically brings a unity between them.
3. righteous seeks to reward us מידה מידה, measure for measure. righteous wants to see the way we treat other people. This is something very important to keep in mind.
4. The reason that the second.sdkmh tyb was destroyed was because of hatred. The people during that time showed hatred towards each other and therefore righteous had to take away his special place where he rested.

**Points to Ponder**

For many years the great זمحكمة Rav Mordechai of Neschitz desired a הך made of wool woven in לארס. Finally, with great effort he obtained the fabric. One of his students begged the rebbe to allow him to cut the הך from the wool and the Rebbe agreed.

In his excitement and nervousness the well meaning man mistakenly cut two neck holes out of the garment. When the Rebbe saw what had happened he calmly said, “Your work is perfect.” I needed two neck holes. One for the צוללת כף and one to teach me the importance of holding back my temper.

**Our Sages Lead the Way**

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This starts off with נכסי בהדיה speaking on behalf of נימין. He explained to Povy that if he didn’t return with נימין then it would be “as if I have sinned against my father all the days.” Finally נימין could not control himself anymore and he told his brothers who he is. We see the unbelievable הנורה that Povy had. He reassured them that it was all the will of ר”ח for him to be in מירם. He didn’t want them to blame themselves. He had such a love for his brothers that he didn’t want them to be hurt in any way. From beginning to end he was concerned with the welfare of his brothers. When הר”פ asked about the professions of his brothers he made sure to say that they were shepherds. The reason he said this was because he wanted to make sure that they would give them their own city to live in. He didn’t want to make them sound important. He didn’t want his brothers to have to live amongst the מירם. נמי gave them the city of נסgam. It says that בקיה sent נכסי בהדיה ahead of the rest of his children to prepare for the rest of the people who were coming. It says he actually went to prepare places for learning כדי תאמרו הכתובות שיעדברו. נכסי בהדיה had a place of learning prepared in advance. It says that when נכסי בהדיה came to מירם with his family נכסי בהדיה took care of their needs. נכסי בהדיה looked out for his family like he would look out for himself. We see the tremendous אהבת לרעך כמוך of נכסי בהדיה from נכסי בהדיה.

1. One of the most difficult הנורה is אהבת לרעך כמוך loving someone else like you love yourself. There is no one that you love more than yourself.
2. When you are in a situation and you are about to embarrass someone or insult someone think of אהבת לרעך כמוך. Is this what I would want someone to do or say to me?
3. When you see a person in need, try to help them out. If your friend loses a pencil and the class is about to begin, can you lend her one of yours? Your friend left their lunch at home, can you share some of your lunch with them?

In the summer of 1970 Arab terrorists hijacked 3 TWA jets forcing the pilot to land the planes in the Jordanian desert where the passengers were held hostages for some time. Among the hostages was Reb Yitzchok Hutner, one of the generation’s leading Torah personalities, and his family. While Jews everywhere prayed for the safe release of all the hostages there was particular concern for Reb Hutner to whom so many turned for guidance. With ר”ח’s help Rav Hutner and some others were released. Hundreds of people went to Kennedy Airport to greet Rav Hutner upon his arrival. A popular Jewish band was also on hand and their lively music added to the festive atmosphere as everyone waited for the plane to touch down. Among those present was Reb Moshe Feinstein. Reb Moshe approached the band leaders and said “I’m sorry but you will have to stop the music – you see 6 hostages are still being held by the terrorists. As long as even one hostage is being held we cannot celebrate.”
In this parsha we find that הקב"ה calls his sons together before he dies. He speaks to each one of his 12 sons individually. The words that he gives over to his sons are called "רבבות יoneksi". Our great Rabbis discuss these רבבות יkoneksi and they try to understand the greatness of what הקב"ה did over here. Our Rabbis answer that by telling his sons the things that he did he was actually pointing out to each one their strengths. This was a very special thing for each one. He was directing them how to serve יהוה. By pointing out their strong qualities he was helping them for the future. He told י듭דה that he would become the king. יאונד was told that he would become a great person in יהוה. יבישו was told that he would be a partner to יאונד – one would learn and one would earn money and support the other. Each one would gain tremendously from this partnership. Each one of the דגן יכשימ were told different things about themselves to help them accomplish the most they could in their lives to serve יהוה.

1. We are all here in the world to serve יהוה and do his מזכרת lovingly.
2. Each person has different talents and strengths.
3. We must use our individual talents to serve יהוה in the best way possible.
4. We must appreciate all the strengths that יהוה gave us and not look at the strengths and talents of others.

The doctor finished his treatment of the Chofetz Chaim and asked him a question. “Tell me Rabbi, what merit do people such as myself have for gaining the world to come.” In his reply the Chofetz Chaim told this story of a famous doctor back in the days of the Gemara.

Abba the doctor had a box that was placed in an unseen corner where patients would place payments for their visits. This was in order that the poor man who could not afford to pay would not be embarrassed. When a yeshiva student came to him he would not only refuse to let him pay but would give him money to buy the food he needed in order to regain his strength. The story of Abba the doctor, concluded the Chofetz Chaim, shows us that there are countless ways a person can reach heaven. A person can just use their own profession and do דודerot with others and thus merit the world to come.
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