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How to Reach the Heart and Mind of Another Jew



Rav Uri Zohar

Rav Yissocher Frand quoted a Medrash which teaches how Aharon HaKohein would bring people closer to the Torah. How did he do this? “He did not make forbidden that which was permitted, and he did not make permitted that which was forbidden.” Aharon did not compromise. He told things as they were. His secret was that he was consistent and straightforward, and he knew that people like consistency.

He knew that people are not necessarily interested in Heteirim, finding ways to make things permissible, and yet, they are also not necessarily interested in stringencies, Chumros. People are interested in the straight truth. The Medrash explains that the way Aharon attracted people, was to learn Torah with them. If we would appreciate the value of the Torah itself, those doing outreach would be able to reach so many more people.

Rabbi Frand relates a story that he heard from a prominent individual who works in Jewish Outreach. When this person was newly married and learning in a Yeshivah in

Eretz Yisroel, he couldn't afford an apartment in the desirable sections of Yerushalayim. Therefore, he bought one in what was then an outlying section, in a building where he was the only observant, religious Jew. All of the other residents were Israelis who were not religious.

He went over to them and started building relationships, and he invited every one of them to come once a week to his apartment to learn together. After trying, he finally got several people to come learn, but he had not picked a topic to learn with them. What would he learn with non-religious Israelis? In a certain sense, non-religious Israelis are even more removed from Judaism, and have more negative attitudes towards Jewish learning, than unaffiliated Jews in America. So, he considered his options.

Maybe he should do something philosophical, like Rambam's Moreh Nevuchim, or a work that discusses the Jewish faith in comparison to others, like the Kuzari. He didn't know what he was going to learn with them. He went to Shacharis the next day, and there, as Hashgachah Pratis, Divine Providence, would have it, he met the famous Rav Uri Zohar. Rav Uri Zohar was Israel's foremost entertainer. He was a comedian, a television gameshow and radio talk-show host, a movie star, a film producer, and an icon of modern Israeli secular society. Then, in the middle of his career, he turned towards religion, and eventually, he became a fully observant Jew, leaving his prior lifestyle behind him.

This man approached Rav Uri Zohar and asked him what he thought he should learn with his neighbors. Rav Uri asked him, "What are you learning in Yeshivah?" The young man responded that he was learning Masechta Bava Kamma.

Rav Uri Zohar told him, "Then learn Bava Kamma with them!" The young man looked at him incredulously and said, "Bava Kamma? The ox that gores a cow? The Pit? The Ox? The Fire that damages? Will this turn people on to Judaism?"

Rav Uri responded, "My dear friend, you don't believe in Torah! If you can question and doubt that learning Bava Kamma with them is going to bring them back or not, then you don't fully believe and appreciate the power of Torah. Learn pure, untainted, unmodified, Torah, like the Arbah Avos Nezikin, the four major types of damages that are taught in Bava Kamma. You do not need to learn philosophical works with them. Learn about the ox that gores the cow. It does something to the Neshamah! It is mystical! It is magical! It is the nourishment that the Neshamah thirsts for, and a teacher needs nothing more!"

The young man listened, and he was able to reach many people in this way. To this day, when he begins learning with young adult students, he learns Masechta Bava Kamma with them. This is what this Medrash taught about Aharon. He returned sinners to learning Torah, because the power of pure Torah will always prevail!

Reprinted from the Parshas Toldos 5786 email of Rabbi Yehuda Winzelberg's Torah U'Tefilah.

Rabbi Zvi Hirsch

Hakohen zt''l

Once a Chassid from a neighboring town came to his Rebbe, Rabbi Zvi Hersh of Riminov, and begged him to somehow intercede so that his father-in-law would die.

"What!" exclaimed the Rebbe, "What are you talking about."

"Well, my father-in-law is very old, he is already over 100," explained the Chassid, "he has to be watched over all the time. He can't really do much for himself, and he is miserable most of the time. He doesn't learn and doesn't pray any more. He has had enough of life already, but he just just keeps hanging on day after day, week after week, year after year."

The Riminover didn't really know what to say, but he reasoned that a Jew who lived to such an age must have some kind of merit. He commanded the Chassid to bring in the old man to speak with him. The Chassid protested saying that his father-in-law was too old and too feeble, but the Rebbe wouldn't relent. "Bring him in anyway as I have requested," he ordered.

So, they picked up the old man, put him in a wagon and brought him to Riminov. They carried him in on a bed and placed him in front of the Rebbe. Reb Hersh began to ask him questions. He soon found out that the old man was a simple but ignorant Jew. He had been a wagon driver all of his life. He recited the prayers in the morning, but his real interest was to get to breakfast. He went to Shul on Shabbos, but the chulent (chamin) served at the end was his main reason. .

The Riminover peppered him with more questions to find out if the old Jew could remember any reason that might account for his many years. Maybe there was some special Mitzvah he did once or some experience, maybe he met a Tzaddik, a special holy Jew, on some noteworthy occasion that could have helped him to merit a long life. .

The old Jew recalled that once some young Torah scholars had asked him to take them for Shabbos to a town about a half a day's journey away called Lizensk. "They pleaded with me, he reminisced, "but I didn't want to go. I told them that I like Shabbos at home with my bed and my cholent. But they promised me a good wage and the same food that I would eat at home. So, I finally agreed and we set off. We got there not long before Shabbos and they set me up in a nice hotel."

"Sure enough, right after the Shabbos night davening, they showed up with a great meal, everything just the way I like it. They came back a while later and asked me if I wanted to go with them to some kind of gathering, but I told them that I didn't come for that kind of thing, and they should let me sleep. So, being decent guys, they did."

"In the morning after the Shachris, they again brought me a good meal with a cholent even better than what I would have gotten at home. So I ate my fill and went down for a Shabbos nap. When I got woke up, it was already close to dark and nobody was around. I waited awhile, but none of my passengers showed their faces. So, I went to look for them. I came to the Shul and I heard the loudest singing and saw dancing you can't imagine. I was sure that they were all drunk.

"I peeked inside and saw empty bottles everywhere, and these guys were singing and dancing like anything. When I went in I saw they were all dancing around in a circle and one of them there in the middle. He must have been the chief drunkard or something because he was tall, his face was red like fire and he was dancing with his eyes closed and they were all singing and dancing around him."

At this point the Raminover stopped the old man, exclaiming that now he understood everything. The tall man in the middle with a face red like fire was none other the Rebbe R' Elimelech of Lizensk. He explained that it is well known that whoever even just caught a glimpse of Reb Elimelech's face would not be able to leave the world until he had done Teshuva.

So, the Rebbe turned towards the old man and started to explain to him in a gentle fatherly way how Hashem created the world, and how everything in it was put there for our benefit. He described the beauty of the creation, how every aspect of it is perfect, existing together in total harmony. Then he began to explain the nature of the Jewish soul. He described how every Jew is like one soul we are only separated by the physical bodies that we bear. Later, Hashem gave us the Torah and Mitzvos, specific instruction for serving Him and understanding His will.

The old Jew sat and listened but didn't utter a sound. So, the Rebbe continued. He began to describe how we were given the Shabbos to further bring ourselves closer to Him. We welcome the Shabbos, and the Divine Presence comes to us, and so to speak, sits at our table together with us, sharing our food and our company. . At this point the old Jew turned his head and stared dreamily out the window. A moment passed and he let out a deep sigh. The Raminover (who was a Kohen) quickly left the room. The old Jew heaved one more sigh of remorseful repentance and left this world - for the world to come.

Reprinted from the Parshas Toldos 5786 email of Rabbi Dovid Caro's "Inspired by a Story."

The Kaiser and the Angelic Delegation

By Yehuda Z. Klitnick



The Chasom Sofer

The Reform movement was formed in the year 1810. There was great friction between the Reform and the Orthodox as both sects davened in the same Shul and Basically, shared the same community. In Germany, it was Hagoon Reb Shamshon Refoel Hirsch z''tzal who was the staunch opposer to them. In Hungary, it was the Gaon the Chasam Sofer - Reb Moshe Sofer z''tzal - who was one of the strongest of the opposers to the reform movement and he decided that because of the changes brought about by the Reform movement, Orthodox Jews must create separate communities for themselves in Hungary, in order not to assimilate with the Reform Jews.

This was known in Yiddish as “the Upteilung”. The Reform movement had very close ties with the Government, and in order to achieve “the Upteilung” it was now necessary to receive the royal approval for this.

Therefore, the Rabbanim met and decided upon to choose five of the most famous Rabbanim and Tzaddikim of Hungary to send them as a a delegation to the Kaiser Franz Josef, who was known to be a rational person.

Among the delegation were Reb Yehuda Assad, the famous author of Teshuvos Yehuda Ya'aleh and Chidushei Maharia on the Torah, Reb Akiva Yosef Shlezinger the Lev Haivri and many more seforim, and his father-in-law, Reb Hillel of Kolomyia author of Eis Laasos and Maskil El Dal and many more.

Reb Akiva Yosef, in his sefer Bris Olam, relates that the night before their meeting with the Kaiser, he was lodging with his father-in-law Reb Hillel. In the middle of the night he was awakened by Reb Hillel, who asked him, "Are you asleep?" Reb Akiva Yosef replied that he was awake.

"Do you see anything?" asked Reb Hillel of his son-in-law.

"No," came the answer. After a while Reb Hillel asked again, "Do you see anything?" Again, Reb Akiva Yosef replied, "No, I don't see anything." After that, Reb Hillel woke him once again with the same question, and once again Reb Akiva Yosef gave the same reply.

Reb Hillel politely explained, "I just saw my Rebbe the Chasam Sofer in a dream and he told me, "You have davened well. Go to the Kaiser, and your mission will be successful." I told the Chasam Sofer that the guards would never allow us an audience with the king! The Rebbe answered Hashem will have you seen as angels and the guards will not notice you!

The next morning the entire delegation went to the Kaiser's palace. They found all the gates open, with no guard or anyone else to stop them or ask them questions; so they walked right in to the palace grounds. The Kaiser was taking his morning stroll, was not notified of the sudden guests, was only wearing a simple house robe.

When the Kaiser saw them, he exclaimed, "Five angels!" The members of the delegation had removed their hats, as is customary when standing before a king. Reb Yehuda Assad approached the king and said, "If His Majesty will allow it, I would like to put on my hat so that I can recite the blessing we say when we see a king."

The Kaiser graciously answered, "Of course, but please wait a minute. I too would like to cover my head. " Then the Kaiser then went into the palace and put on his crown, and afterwards Reb Assad and the others recited the Bracha as is the Halacha in Shulchan Aruch Orach Chaim 224:8:

"Blessed are You, L-rd our G-d, Who has imparted of His honor to flesh and blood."

Afterwards the Kaiser asked them what was the purpose of their visit.

The Rabbanim had originally chosen one of the Rabbanim, a talmid of the Chasam Sofer, since he was an eloquent orator and fluent in the language that he would present their request; but now he found himself unable to open his mouth. The Kaiser realized that the young man was overcome with awe before him and therefore could not speak.

He said, “Instead of speaking, just put your request in writing, and whatever you wish, I will grant.”



Kaiser Franz Josef

They immediately wrote their request, that the Kaiser give them the necessary recognition so that they could function as a separate community with due legal authority. The Kaiser took their request and, without even reading its contents, folded it. This was the royal sign that the request had been granted.

Afterwards, the Kaiser was about to take leave of his five guests, but first he asked for a blessing from Reb Yehuda Assad, who appeared to him as handsome as an angel. Reb Assad blessed him with a long life and a long and successful reign. It is known that the blessing was fulfilled, for the Kaiser was still king at the age of eighty-four.

When they left the Kaiser, they met the palace director, who was astonished to discover that five strangers had entered the palace without any hindrance. He asked them, “How did you enter without permission?”

They answered, “No, we are not entering. We are leaving.”

Upon hearing this he was so astonished that he simply walked away. This miracle was performed from the Holy Chasam Sofer in order to allow the separation of the communities and the continuation of the Orthodox

Jews in Hungary and eventually throughout the world. The Rabbanim were not swayed by the masses. They went with the Emes, and Leshaim Sh'mayim.

Reprinted from the Parshas Toldos 5786 email of Pardes Yehuda.

The Secret of the Great “Iluy”

Rav Yaakov Yitzchok Rabinowitz, zt”l, better known as the Yid Ha’kadosh, of Peshischa, was known to be a genius as a young child. He was a brilliant student, but he was also able to explain and clarify things to his friends so that they would understand them as well.

Once, when the Rebbe at Cheder taught a certain topic, young Yaakov Yitzchok caught on immediately, but the rest of his friends did not. The Rebbe explained it over and over again, but it did not help. Finally, he gave up and asked Yaakov Yitzchok to try. Yaakov Yitzchok did a masterful job explaining it, and everyone understood the material fully.

The Rebbe praised Yaakov Yitzchok profusely, and implied that the other boys were not very intelligent. The boys felt hurt and resentful from this. One boy, Yeshaya, burst into bitter tears and could not be consoled. When Yaakov Yitzchok saw his friend’s reaction, he felt so bad that he became ill. He soon recovered and returned to Cheder, but he seemed like a different child. No longer was he the class genius. In fact, he seemed to have trouble keeping up with the others.

At the same time, Yeshaya suddenly became a star student. Everyone was amazed at his deep understanding of even the most difficult subjects. By the time Yeshaya celebrated his Bar Mitzvah, he was known as a great Iluy, a genius.

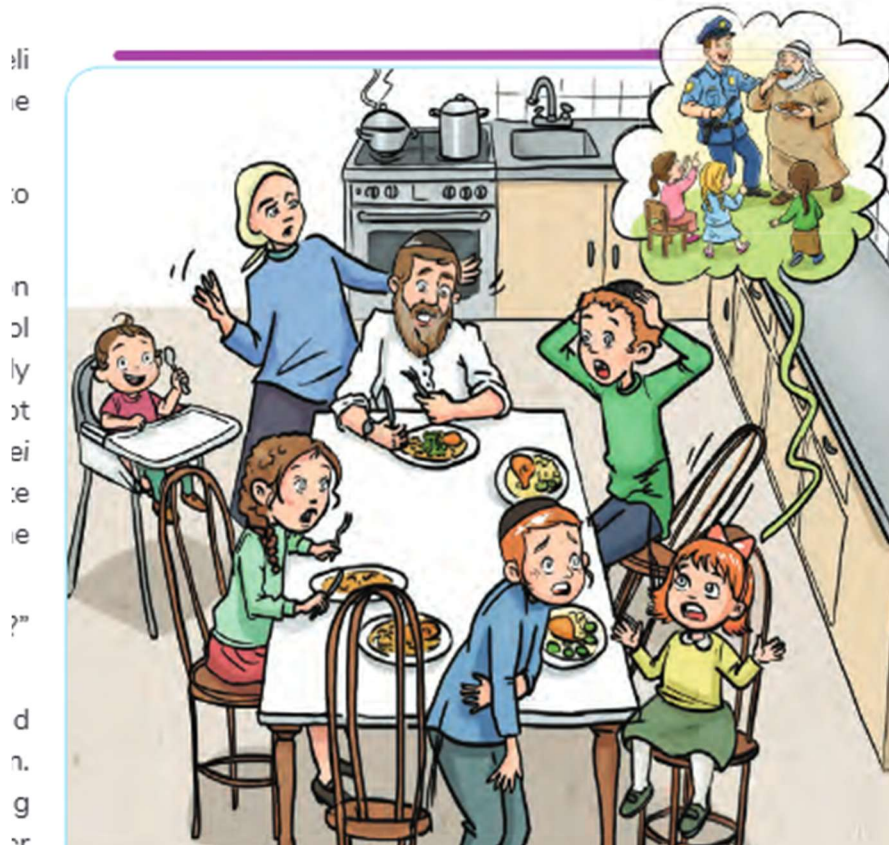
Rav Aryeh Leib Charif, zt”l, the Rosh Yeshivah of Pshevorsk, invited him to learn at his Yeshivah. To everyone’s surprise, Yeshaya agreed on the condition that his friend Yaakov Yitzchok join him as well. Yeshaya continued to excel at the Yeshivah.

Once, the Rosh Yeshivah announced before all the Bachurim in the Yeshivah that he was sure Yeshaya would illuminate the entire world with his Torah. In response, Yeshaya leapt to his feet and cried out, “Everything I know is thanks to my friend Yaakov Yitzchok!” He then related how Yaakov Yitzchok had approached him on the day of the incident in their youth, and begged for his forgiveness for having caused him embarrassment and distress. Ever since that day, Yeshaya said, Yaakov Yitzchok had been learning with him in secret, helping him become famous as an Iluy, while he let others think that he himself was really not bright!

Reprinted from the Parshas Toldos 5786 email of Rabbi Yehuda Winzelberg’s Torah U’Tefilah.

Speaking Like Tzadikim

By Aharon Spetner



Illustrated by Miri Weinreb

“Can I tell a story?” asked little Yaeli as the Greenbaums sat together at the kitchen table eating supper.

“Sure!” said Mommy. “We’d love to hear your story!”

Little Yaeli beamed. “Once upon a time,” she began. “Today at school Hashem made everyone so happy. My morah gave everyone a yummy carrot that Hashem made, and we made a borei mini hadama and Hashem made it taste so yummy in my mouth. And then the police came into my classroom and...”

“The police came to your school?” asked Yitzy, alarmed.

“Yes, and they were looking for a bad Arab man who wanted to hurt Yidden. But then Hashem made it start raining outside, and Hashem made a thunder so loud. The policeman looked inside the closet next to the cubbies and there was an Arab man inside eating cookies.”

“Yaeli, did this really happen?” asked Basya, trying not to laugh.

“Yes!” said little Yaeli adamantly. “Hashem made it happen. And then the policeman and the Arab started dancing and when they got to Moshe Emes, the policeman threw the Arab up and he fell in the jail. And then Hashem made everyone laugh and Hashem made a bird come in the window. But boruch Hashem the policeman didn’t shoot the bird with his gun because he forgot to bring bullets.

“Then the policeman climbed a long ladder to shomayim and Hashem made everyone so thirsty, so my morah poured everyone water that Hashem made, and we made a shehechiyanu and drank it and then Hashem made us not thirsty anymore. And then Hashem made it stop raining and Hashem made the sun shine through the window and Hashem made it make me feel warm. So, thank you, Hashem, for making me have such a fun day.”

“Wow, Yaeli,” Shimmy said. “That story sounds unbelievable!”

“My morah told us that story,” little Yaeli said.

“Wait,” said Basya. “This story happened, or your morah told it to you?”

“It happened! I remember! It was nap time and Hashem made me tired and the morah was telling us the story and then Hashem made the story happen!”

“Yaeli,” Mommy said gently. “Could it be that this was a dream you had during nap time?”

“What’s a dream?” asked little Yaeli.

Yitzzy patiently explained to little Yaeli how sleep cycles work and how dreams happen in the brain.

“But when I sleep, Hashem closes my eyes!” said little Yaeli. “And I saw the Arab and the policeman with my eyes.”

“Yaeli, that was a beautiful story,” said Totty. “And everyone, I think we can all learn something from it.”

Everyone at the table looked at Totty. Sure, three-year-old Yaeli’s story was interesting and entertaining, but what could there possibly be to learn from it?

Totty continued. “In this week’s Parsha, Yaakov Avinu says ‘ - all that You give me, I will give You maaser from it’. This is different from how Eisav spoke, where he just said ‘I have a lot’. The ancient tzadikim all made sure, when they spoke, to always mention Hashem - because they were always thinking about Hashem.”

“Eisav was a bad rasha!” little Yaeli added.

“Yes, he was,” smiled Totty, before turning back to the rest of the family. “Did you notice how many times in Yaeli’s story she mentioned Hashem? ‘Hashem made it rain’, ‘Hashem made the carrots’, ‘Hashem made it taste yummy’.”

“Hashem makes so many things taste yummy!” said little Yaeli, as she fed herself another heaping spoonful of mashed potatoes.

“Indeed, He does,” agreed Totty. “Kinderlach, how many times a day do we say things like ‘it’s raining’ or ‘it tasted good’? Now we’re not on the level of the Avos, but I think it’s a good idea for us to commit, at least once a day, to mention Hashem when we’re talking about a normal everyday subject.”

“What a wonderful idea!” said Mommy enthusiastically. “Why don’t we all try it now?”

“Hashem made my tummy full,” little Yaeli said, putting down her spoon and patting her belly sleepily. “And now He is making me tired.”

“Hashem made our supper very entertaining tonight,” said Shimmy with a smile.

“I hope Hashem makes it snow tomorrow,” said Yitzy hopefully.

“Hashem is making me want to give Yaeli a big hug and kiss for being so cute!” Basya said, picking her younger sister up, holding her tightly, and kissing her cheek, before carrying her off to get her ready for bed.

Reprinted from the Parshas Vayeitzei 5786 email of Toras Avigdor Junior based on the Torah teaching of Rav Avigdor Miller, zt”l.

Searching for the Professor of Medicine

Sefer Sipurei Tzadikim relates the story of a certain chasid who was very sick. He went to many doctors but they were unable to help him. Finally, he went to see Rav Mordechai of Neshchiz zy”a to ask for his blessing. The Rebbe told him, “My advice to you is to go see the professor of medicine who lives in the city of Anipoli. He will provide you with your cure.”

The sick man wasted no time in setting off on the journey to Anipoli. There were no trains yet at that time, so he hired a wagon to take him on the long trip. After many days, he reached Anipoli and asked around where he could find the professor. Whoever he asked looked at him strangely and said that no professor lived in there city. He then asked, “Perhaps there is a doctor here?”

Again, he was told that there was no doctor in the city and no medical expert. The man couldn’t understand it. Why would the Rebbe of Neshchiz send him on a wild goose chase? He was very upset that he had wasted so much time. He went right back to Neshchiz and told the Rebbe that there was no professor or doctor in Anipoli.

The Rebbe asked him, “If that’s true, what do the people there do when they get sick?”

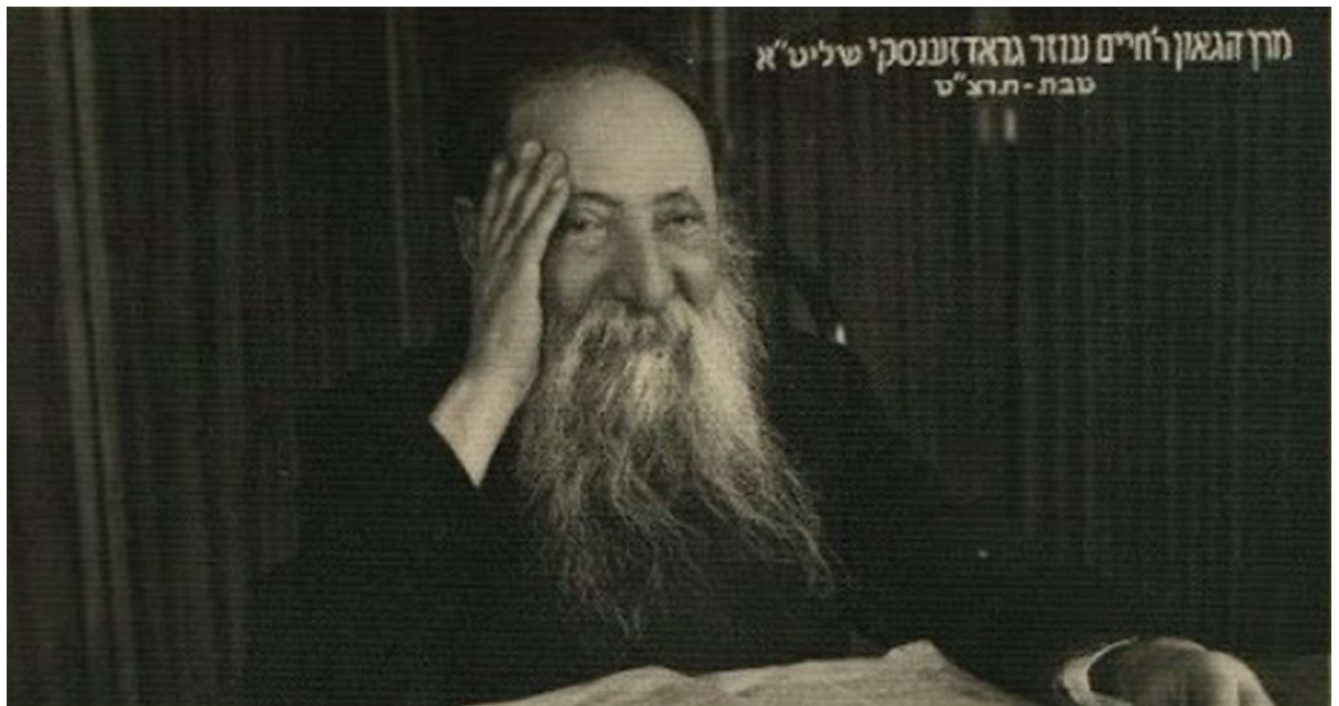
The sick man replied, “What should they do? Since they have no other choice, they place their trust in Hashem to help them.”

The Rebbe then said, “That is the professor of Anipoli that I was referring to. You must rely on the same professor that the residents of that city rely on when they get sick. You must put your trust in Hashem.”

Immediately after the man left the Rebbe and began trusting in Hashem, he started to feel better, and he eventually was fully cured.

Reprinted from the Parshas Vayeitzei 5786 email of The Way of Emunah: Collected Thoughts on the Weekly Parsha from Rabbi Meir Isamar Rosenbaum.

The “Real” Rav Chaim Ozer



Rav Chaim Ozer Grodzenski, zt”l

Rav Chaim Ozer Grodzenski, zt”l, was a gadol during a time in which many notable gedolim lived. These were Torah giants of a genre beyond anything we can fathom. Rav Chaim Ozer was also head of the Vaad Ha’Yeshivos, the umbrella group for the sustenance and support of the European yeshivos. Indeed, the pulse of world Jewry was under his constant care.

The maskillim, self-loathing Jews who fought with slander and vitriol against Torah Jews, were a powerful counter group. Nothing limited the extent to which they would stoop to vilify Torah Jewry and especially its exponents and disseminators. Thus, it was hardly surprising that Rav Chaim Ozer was their frequent target. In his regal manner, he ignored them, which added to their animus.

One specific writer, a lawyer by profession, made it his life's goal to destroy Rav Chaim Ozer and the Vaad Ha'Yeshivos. At every possible juncture, he would spew forth his hatred against the Torah giant. Hashem does not tolerate one who is me'vazeh, shames, a talmid chacham.

One day, the lawyer mistakenly signed a check which was counterfeit. He did it by mistake. However, he was unaware of the "Hashem factor" in life. When one sins, he pays. When one disgraces a Torah giant, he pays exponentially. The judge found him guilty and sentenced him to several years in prison. While he was devastated about his sentence and the impact it would have on his future, he realized that, being his family's sole supporter, his sentence was almost a death sentence for his wife and children.

After a few years of good behavior, he was released from prison, a broken man. The once proud lawyer who had been able to write up a storm could hardly talk. He had feared for his wife and children, and he expected to return home to a broken woman, poverty-stricken with starving children. How shocked he was to discover that all was well; the children were well-fed; and the house was immaculate. His wife appeared as vibrant as before his fiasco.

He asked what had happened. She explained that every month a messenger delivered an envelope from a Rav in the community with the funds equivalent to what he had been earning before his incarceration. When the man heard that their benefactor was none other than Rav Chaim Ozer Grodzenski, the Rav of Vilna, the man he had vilified with bitter vitriol, he almost passed out from shock.

The man made an about-face and proceeded to the house of Rav Chaim Ozer. He fell to his feet, begging forgiveness for the slander and hatred he had poured out against the Rav and the Vaad Ha'Yeshivos, "Apparently, I never knew the Rav and the Vaad Ha'Yeshivos. From now on, I will become the greatest supporter of the Vaad Ha'Yeshivos."

When he left, Rav Chaim Ozer quipped to his gabbai, "I think now he knows who I am."

Reprinted from the Parshas Vayeitzei 5786 email of Penimim on the Torah, a publication of the Hebrew Academy of Cleveland, prepared and edited by Rabbi A.L. Scheinbaum.

The Generator and the Single Older Son



Rabbi Chaim Kanievsky

There was a father in *Eretz Yisrael* who had an older son that was not married. He decided that the time had come for him to go to The Gadol Hador Rabbi Chaim Kanievsky to receive a *Beracha* for his son to find his match. The father waited on the long line of many people wanting to receive their blessing from the Great Holy Sage. His turn finally came, and he received the famous quick and short acronym “*Buha*.”

The father, feeling that he needed more than that, decided to go back to the front of the line and get another turn. And again, he received a “*Buha*.” The father replied, “But my son is older and not married.” Rabbi Chaim Kanievsky answered, “Generator” and the man was then moved along for other people on the line to get their turn.

The man was so confused and couldn’t understand what the cryptic message “Generator” meant from The Gadol Hador. He went to his Rabbi to see if he could help him shed some light and understand what Reb Chaim was telling him.

The Rabbi told him, we are both Sepharadim and we hold like Hacham Ovadia Yosef in reference to generators on Shabbat. Rabbi Chaim Kanievsky holds like his uncle, The Chazon Ish, who held that they are not allowed to use the public electric company on Shabbat, because Jewish workers work on Shabbat at the utility

company thereby desecrating the Holy Shabbat. Hacham Ovadia Yosef holds that the utility company and the Israeli government run the grid for hospital and other government institution, so an individual person is an afterthought and using very little and what's already there.

The father decided to take upon himself the instruction of Rabbi Chaim Kanievsky and use only a personal generator in his home on Shabbat for the merit of his son to find his mate and get married.

Several months later this man and his family planned to go away for Shabbat to Teveria, and they booked an apartment which had a private generator. Driving on their way to Teveria on Friday, the family hit major traffic and realized they would not make it to Teveria in time for Shabbat. They realized they had no choice but to somehow stay in the city they were now in for Shabbat. They started searching for where they can stay and came across a religious family that was very gracious and warmly inviting them to stay by them and host them for all the Shabbat meals.

The father realized even with this great *chessed* and hospitality of this wonderful family there was still a problem, as per the instruction The Gadol Hador he took upon himself to only use private generators on Shabbat. He quickly devised a plan and told the hosts that his family does NOT eat hot food or cold drinks, they only eat or drink room temperature food and beverages. The father of the home replied, "Sure whatever you want."

The mother of the household, being a smart woman, realized that there is more to this story, because who does not eat hot food and cold drinks on purpose. So, she asked, "What is going on, what is the real story? No one by design eats cold food and hot drinks."

Having no choice the guest father answered, "We only use a private generator on Shabbat." To which the host father answered, "Well you're in luck, because we are the *only* household in this entire town that has a private generator."

It was truly a beautiful Shabbat and later on that evening, when everyone started to get more comfortable which each other, the host asked the guest, "Why is it that you use a generator on Shabbat?" The guest answered, by telling over that they had an older unmarried son and told the story of the cryptic generator message from Rabbi Chaim Kanievsky.

The hosting father asked, "How old is your son?" when he received his answer, "He replied, well we have an older daughter that is not married."

The two children met and within a short period of time ended up getting married.

Reprinted from the Parashat Vayetze 5786 email of Jack E. Rahmey based on the Torah teachings of Rabbi Amram Sananes.