

מעשה אבות ... סימן לבנים

אם יקום והתהלך בחיזק על משענתו ונקה המכה רק שבתו יתן ורפא ירפא ... (כא-ט)

In the city of Grosswardein, Hungary, lived a man who was experiencing terrible pain in his leg. The pain became so excruciating that he was finally persuaded to see a specialist, a top doctor in the city by the name of Dr. Gross. Many people were hesitant to go to this doctor for he was known as a haughty individual who had very little sympathy or empathy for his patients. He looked at each one as a case subject and when he made a pronouncement or a diagnosis, there was nothing one could do to convince him otherwise. On the other hand, he was Jewish and he really was a gifted specialist. Many *Rabbanim* would consult with him and send their congregants to him for medical treatments.

On the day of the appointment, the man was seen by Dr. Gross who evaluated that he had developed a serious infection in his leg and gangrene had already set in. Therefore, pronounced the doctor, without the slightest bit of sympathy, he must travel to the major medical center in Budapest where his only recourse was to have his leg amputated from the knee down. The patient was terrified and asked if there was some other way, but Dr. Gross merely looked at him and stormed out of the examination room, angrily muttering, “How dare he question Dr. Gross’ diagnosis!”

The downtrodden man was devastated by the news but his family urged him to book a train ticket and travel to Budapest as soon as possible, before the infection could become life-threatening. The man did as he was told and the next day, he found himself traveling alone on the Bahn from Grosswardein to Budapest.

A fellow Jew was on the train and couldn’t help but notice how sad and depressed the man looked. He sat down next to him and asked if there was anything he could do to help. The man shook his head and explained with tears in his eyes, that he had a serious infection and a big specialist told him that he needed his leg amputated to save his life. The Jew took his hand warmly and said, “I live in Czenger, which is a few stops along the way, and you must come with me to **R’ Asher Anshel (Yungreis) ז”ל**, the *Tzaddik* of Czenger. Let him give you a *beracha* and you will see that all will be well.”

The man protested that this was a matter of life and death and he didn’t have time to make a stop-over, but the Jew insisted saying, “So many people have seen *yeshuos* from the *tzaddik*. I’m sure you will too. You must come with me!” He wouldn’t take no for an answer so the two got off in Czenger and went straight to the home of the **Menuchas Asher**.

Once again, the man tearfully related his tale of woe and R’ Asher Anshel listened with a pained heart. Then, he stood up and took out a vial of cream from a drawer. He handed it to the man and said, “Rub this on your leg right away.”

The man took the cream and rubbed it on the affected area and within minutes, he could feel a tingling in his leg. He watched in amazement as over the course of a few hours, the redness and swelling in his lower leg were reduced to almost nothing and incredibly, the pain was gone! He was shocked and thrilled and went back to the *tzaddik* to thank him.

Then, instead of continuing on to Budapest, the man got back on the Bahn and traveled home to Grosswardein. He arrived in the late afternoon and headed straight to the home of the *Rav*, **R’ Binyamin Fuchs ז”ל**. When he walked in, he was shocked to meet none other than the famous Dr. Gross, who had come to the rabbi’s home to consult on an important matter. The newly recovered man told Dr. Gross about the miracle cream that the *Czenger Tzaddik* had given him and how in a matter of a few hours, he seemed to be totally cured. Dr. Gross recognized the man and was annoyed that he had not followed his advice and gone straight to the hospital in Budapest for the scheduled amputation. He was skeptical and examined the man’s leg. He probed and touched it from all angles, and even did a meticulous examination. He was shocked. The leg was totally and inexplicably healed! “How is this possible?” asked the doctor, and the man again described how the *Tzaddik* had given him a *beracha* and a basic cream, and *Hashem* had healed him in a matter of hours.

This time, Dr. Gross was thoughtful. After a moment, he looked up and declared, “All this time, I thought that Dr. Gross is G-d and G-d is not all that *grois* (great). Now, I see that really G-d is *grois*, and Gross is no G-d after all!”

והיה מניי חדש בחדשו ומניי שבת בשבתו
יבוא כל בשר להשתחות לפני ... (ישעי' ס-כג)

A PENETRATING ANALYSIS OF THE WEEKLY
HAFTORAH BY R' TZVI HIRSCH HOFFMAN

תורת הצבי על הפטרות

Although this week is *Parshas Mishpatim*, the *Haftorah* that is read is the special *Shabbos Rosh Chodesh Haftorah* from *Yeshaya HaNavi*. In it, the *Navi* says, “*And it shall be that, at every New Moon and on every Shabbos, all mankind will come to prostrate themselves before Me.*” *Yeshaya* continues to describe how those who survive the final battle of history, the wars of *Gog U'Magog*, will ultimately recognize and acknowledge *Hashem’s* greatness and that *Klal Yisroel* are His chosen people. During these times, even the smallest Jew will be held in greater esteem than the highest gentile. As such, why does it matter what all mankind thinks? Is it not enough that *Hashem’s* children, who will be the most honorable of mankind, honor and revere Him?

R’ Avraham Pam ז”ל brilliantly explains that many tend to believe that the parameters of *Chillul Hashem* are only when a Jew’s misconduct becomes public knowledge. In truth, desecrating *Hashem’s* Name is more accurately defined when one causes a weakening of belief in *Hashem* and His *Torah*. Thus, while it is surely a Jew’s duty to glorify *Hashem’s* name and never cause its desecration, even a gentile can be the cause of such desecration.

Therefore, the ultimate *Kiddush Hashem* is when Jews and gentiles alike live their lives in a fair and honest manner. This not only creates a universal *Kiddush Hashem*, but it underscores the centrality of the *mitzvah* of *Kiddush Hashem* and the very essence of creation in the first place.

כי יכרה איש בר ולא יכסנו ונפל שמה שור או חמור
בעל הבור ישלם כסף ישיב לבעליו וכו' (א-ג-ג)

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

מחשבת הלב

The *Parsha* deals with many instances of monetary damage due to injury. The *posuk* states: “*If a person digs a pit and does not cover it ... the owner of the pit shall pay.*” The **Sefas Emes** has a novel interpretation of this *posuk*. When a person sins and digs himself into a hole - a *bor* of 10 *tefachim* which can be fatal (unlike a *bor* of 9 *tefachim*) - he needs a way to rectify his misdeeds. The *posuk* continues, “*Baal Habor Yishalem*” - the sinner shall pay. With what? “*Kesef*” - a strong feeling of reconnecting to “*Ba'alav*” - the owner of the world - *Hashem Yisborach*. The word “*Kesef*” is used in the form of “*Ki Nichsof Nicholsafti*” - you strongly desired. Here too, that surge and pang of regret and remorse is a form of *Teshuva*.

Earlier in the *parsha*, regarding a person who struck his servant, the *posuk* says, “אך אם יום או יומים יעמד לא יקם כי כספו הוא” - “*If he (the eved) stands for a day or for two days, he shall not be avenged, because he is his property.*” The **Rebbe, R’ Bunim M’Pshischa ז”ל** explains homiletically, that throughout the year a person *davens* quickly, without the proper *kavana* and intentions. But there are a few days when he is truly sincere. “*Ach im yom*” - if on that day, the day of *Yom Kippur* - “*Oh yomayim*” - the two days of *Rosh Hashana* - “*yamod*” - he *davens* properly, “*Lo Yukam*” - it won’t last, “*Ki kaspo hu*” it’s the money causing this, for a person is constantly thinking about his money. But perhaps, in light of the *Sefas Emes*, we can now say it a bit differently. If one *davens* sincerely during those few days, “*Lo yukam*” - *Hashem* will not take revenge and punish him for his sins. You know why? “*Ki kaspo hu*” - the person shows that this is his real desire (from the *lashon Nicholsaf Nicholsafti*). He aspires to be an *eved* of *Hashem*. He just has trouble staying on that level all year round!

Olam Hazeh is a big *bor*. The present world, all the more so. We must show the *Baal HaOlam* that we truly recognize His presence and desire His closeness. And with that, *lo yukam* - there won’t be a need for any more reminders! *Kein yehi ratzon!*

משל למה הדבר דומה

על כל אברה אשר יאמר כי הוא זה עד האלהים יבא שניהם ... (כב-ה)
משל: A man found money on the floor in a *Beis Medrash*. He picked it up and was wondering if he was permitted to keep it. The *Gemara (B”M 21b)* says that one who finds money in a *Beis Haknesses* or *Beis Medrash* or anyplace where many people are congregating, the *din* is “רורי אלו שלו”, he is permitted to keep it, since people are constantly checking their pockets to make sure their money is still there. However, as the man looked around, he noticed that not one person was checking his pockets or looked concerned about their money, so in that case, perhaps the people were not *meyaesh* (did not give up) on their lost money. Perhaps he must announce that he found a lost item and thus, he was not allowed to keep it.

He went to the **Chazon Ish ז”ל** with his *shaila*. The *Chazon Ish* explained that based on the *din* in the *Gemara*, there is no question that the *halacha* is “הרי אלו שלו”. He was

surely permitted to keep it because *Chazal* said that he can.

But, added the *Chazon Ish*, to understand why the *din* is so, perhaps we can say that the one who lost the money really had owed this money to another person in a previous *Gilgul*, and now, the person who found it was being paid back. Now, had the one who lost the money been checking his pockets and had realized that his money was gone, he would be *meyaesh* from the money and when the finder finds it, he would be claiming it from *hefker*. By doing so, he would not be paid back from the debt he was owed previously.

Thus, *Hashem* made sure that he was not checking his pockets and was not *meyaesh*, so that the finder could find the loser’s money and thereby be officially paid back!

נמשל: The *halachos* in the *Torah* are immutable and we must follow them to the letter of the law. We might not always understand them but we know that if the *Torah* tells us to do it and *Chazal* codify it into law, then we follow the *din!*

לא תטה משפט אבינך בריבוי
מדבר שקר תרחק ... (כג-ג)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM
THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

How important is the *middah* of *Emes*? It is the stamp of *Hashem* without which we could not survive. How much destruction has been brought about through dishonesty, through sheker and all that falsehood brings with it? *Emes* - real honesty and truth is the basis of all relationships! When we bless a *chassan* and *kallah*, we say, “May you build a *bayis Ne’eman b’Yisroel.*” This means that the couple should always be loyal and true to each other.

This truthfulness manifests itself in many ways. **R’ Avraham Pam ז”ל** gives a novel interpretation of this *posuk*. He says that very often people imagine that things must be a certain way. A husband imagines that his wife will ALWAYS keep the house clean and always have a delicious meal ready for him when he comes home. A wife imagines that her husband will ALWAYS be successful and have the means to provide her with whatever she needs (or whatever she imagines she needs!) This “imagery” is *sheker*! It is not the truth. At least not ALL the time. Says R’ Pam, this is something we must stay far away from lest we cause much damage to our relationships. When the husband brings a guest home for the *Shabbos* meal and finds the table not set and the house a mess, he may get upset at his wife and say something hurtful. This was due to his false illusion of what he thought should be! A woman goes shopping and excited with her purchases whips out her credit card to pay, only to be dismayed and embarrassed that her card is maxed out! She puts back the items she took as she fights back the tears and the anger she feels toward her husband.

So many *shalom bayis* problems occur because of false illusions. Let us be true to our friends, to our spouses and to ourselves. Let us stay far far away from *sheker*, real and imaginary!