

מעשה אבות ... סימן לבנים

ואתה תדבר אל כל חכמי לב אשר מלאותיו רוח חכמה ועשו את בנגדי אהרן לקידשו לכהנו ל' ... (כה-ב)

For over forty years, **Rabbi Chaim Orange** has traveled the world raising money on behalf of *Yeshivas Torah Ore* in Jerusalem, and other important *tzedakos*. His goal is to not just to raise money, but to reach the people who want to give even when they don't know they want to give, so that they can get the most for their *tzedaka* money by supporting *Torah*. In his book, "A Collector's Collection," he tells an outstanding story of his tenure as a fund-raiser which took place when he went to visit a doctor's home, accompanied by one of the local rabbis in a certain out-of-the-way town.

We knocked at the door, writes Rabbi Orange, and a youngster asked, "Who is it?" We gave our names and the boy opened the door for us and invited us in. He asked if we were hungry or thirsty. "No, thanks," we both murmured politely.

We took our seats, and asked if his father was home. The youngster said, "No, he isn't here right now. Could you tell me something about your mission and why you're here?" We were slightly surprised at the forwardness of his request.

"We're here to collect funds for a *yeshiva* in *Eretz Yisroel*. Is your mother at home?"

"My mother isn't here right now, either," said the boy. "What is the name of the *yeshiva*? Are donations to the *yeshiva* tax deductible? Do you have a brochure that I could look at, and have you ever been to our home before?" Despite our surprise at these types of questions coming from someone his age, we provided him with the information he asked for. He took a few minutes to digest it, and then excused himself, asking us to wait for him where we were. "I'll be back in just a minute," he said.

A few moments later, the youth returned with a large check-book, and asked, "Do I make the check out the same way that the *yeshiva*'s name appears on the brochure?" Thoroughly shocked at this point, we answered in the affirmative, and he proceeded to write out a check. A very nice check. He handed it to me, we thanked him, and he began to see us to the front door.

Before we left, I asked him three questions that I'm sure would have been on anyone's mind. "How old are you, if you don't mind my asking?" He replied that he is sixteen-years-old. "I hope you won't be offended," I continued to press, "but how is it that a sixteen-year-old boy is writing checks like this? Shouldn't your father or mother be handling this?"

The boy explained that his father was a big-time doctor who lectured all over the country. He was often away from home, and so was his mother. His parents had told him that if a rabbi ever came to the door, he should invite him in and offer him something to eat and drink. Then, he should make sure to give the rabbi a large check so that he didn't have to come back and waste his valuable time. In awe, I asked, "What *yeshiva* do you attend? I must speak to the head of the *yeshiva*."

"Oh, I don't go to *yeshiva*. I go to public school." The boy did not look insulted even in the slightest at my question.

We thanked him again, and took our leave. As soon as we got into the car, I started it right away and asked the rabbi who was with me to please refrain from saying anything. I pulled away from the curb, drove for a few blocks, and then pulled over to the side and parked the car. I turned to the rabbi and asked him what he was thinking. We both agreed that this was no run-of-the-mill kind of situation. Neither of us had ever heard of anything like it. We both felt a strong desire to do whatever we could to get the boy into some sort of a *yeshiva*. With all our good intentions, though, this was never translated into action.

The next year, a young girl answered the door and asked us to sit in the den while she summoned her brother. He came, asked us the same questions as he had the previous year, and gave us another check - this time, for slightly more. During my third visit to the house, I was privileged to meet the parents. I told them what had happened during the previous two years, and asked them the question that had been plaguing me (and the other rabbi) for the last two years. "Why isn't he in *yeshiva*?"

The mother explained, "He used to learn in the local *yeshiva*, but he was very unhappy there. He wanted to switch to public school, but was willing to make the switch only if he would find two or three rabbis with whom he would commit to learn on a regular basis." Smiling, she then said, "He isn't home right now, because he is learning in *Eretz Yisroel* this year!"

אתה בן אדם הנך את בית ישראל את הבית ויכלמנו בעונותיהם ... (חוקקא בנ-)

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

תורת הצבי על הפטרות

In the rarely read *Haftorah* of *Parshas Tetzaveh*, *Yechezkel HaNavi* is shown a vision of the holy *Shechinah* withdrawing from the *Bais Hamikdash*, leaving it empty and prone to imminent destruction. However, all hope was not lost for *Hashem* simultaneously showed *Yechezkel* the intricate plans for the third and final *Bais Hamikdash* and told him to "describe the Temple to the House of Israel and let them measure its design; but let them be ashamed of their iniquities." Interestingly, *Hashem* uses the words "את" "אל בית ישראל" instead of "אל בית ישראל" or "לבית ישראל" which is the more grammatically correct version. What is the reason?

R' Hersch Domaluk *shlit'a* explains that the word "אל" simply means "to" and it connotes the notion of coming to

something from a distance. On the other hand, the word "את" has an entirely different connotation.

Chazal say that every Jew carries a torch deep within his soul which is intrinsically tied to *Hashem* and the holy *Bais Hamikdash*. The word "את" denotes the idea that the essence of the *Bais Hamikdash* lives within every member of *Klal Yisroel* and the quickest and surest way for it to be rebuilt is through the cleansing of our very souls.

Of course, this is easier said than done, but the wording that *Hashem* uses of "הגד את בית ישראל את הבית" teaches us this all-important lesson, that *Hashem* never gives up on *Klal Yisroel* and He is only waiting for us to do *teshuvah* and return wholeheartedly to Him.

ונתת אל חשן המשפט את האזורים ואת התמים הודו על לב אהרן ... ונשאו אהרן את-משפט בני" על לבו (כה-ב)

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

מחשבת הלב

These two *posukim* seem to be repetitive; both seemingly stating that Aharon would carry *Bnei Yisroel* on his heart and through his heart on a constant basis. I think the understanding is that *posuk* *lamed* adds that the *Urim v'Tumim* were placed into the *Choshen* but their presence was absent during the Second *Bais Hamikdash*. Nevertheless, even without them inserted, the *Kohen Gadol* would carry all of the *Yidden* on his heart. The *posuk* adds the word "Tamid" because a true *gadol*, like *Aharon Hakohen*, will worry about his flock not only while "in office" or at work, but at all times.

The exemplary *midos* and *lev tov* displayed by *Aharon Hakohen* lie in stark contrast to those of the villain Haman. As we say on *Purim* in the *piyut* of "אשר הניא" where it says, "ולא זכר רחמי שאול כי בחמלתו על אגג נולד". Haman had no *hakaras hatov* to the Jews and specifically *Shaul Hamelech*, who in essence, unwittingly allowed his birth, and his very existence.

This *Purim* the *beracha* of "Shehechiyanu" takes on a different light. Most of us were B"H spared from the throes of the illness, and are fortunate to be alive and well, unlike so many others. We must be so thankful to *Hashem*. As we know, Haman was mistakenly elated when his *goral* (lots) landed on *Adar*, the month that *Moshe Rabbeinu* was *niftar*. The *Gemara* says, what he didn't realize was that Moshe was also born on 7 *Adar*. The question is, how did he know Moshe's *yahrtzeit* but not his birthday? (Some might say, perhaps because the *Yidden* skipped *tachanun* only on the *yahrtzeit*!)

I think the *pshtat* is that Haman thought that death is the end-all of everything. What he failed to grasp was that Moshe lived a life of *shleimus* from 7 *Adar* till 7 *Adar*, 120 years later. With such a life, his legacy continues to live for eternity.

Many who perished in the last year were *anashim sh'leimim*. Their legacy continues on as well. We can and must have them in mind in our tefillos, and bezras Hashem, they will be melitzei yosher for us all, hastening the geula b'mheira, Amen!

משל למה הדבר דומה

ועשה להם מכנסי בד לכסות בשר ערוה ממטנים ועד ירכים ... (כ-ב)
משל: The clothes of the *Kohanim* had to be made exactly the correct length for them, not too long and not too short. For this reason, the *posuk* refers to them with the words (מזו בד) "ומכנסי בד" - which comes from the word "measure" (see *Rashi Vayikra* 6-3). The same goes for every *Bas Yisroel* who wears clothes of *tznius* that are fitting in style and size. They should be sanctified for her special role in the service of *Hashem*. Such subtle levels of modesty are understood only to those who have made themselves sensitive to this issue.

The **Chasam Sofer, R' Moshe Sofer *z"l***, was once sitting at his *Shabbos* table with a number of his prominent *talmidim*. In the middle of the meal, they began to sing "Koh Ribon Olam." Suddenly, the Chasam Sofer turned pale and asked them to stop singing. The *talmidim* looked at their Rebbe with great concern, fearing he might have eaten

something disagreeable, and become ill.

R' Moshe shook his head and explained that he had seen *malachim* (angels) entering the room where they were sitting as soon as they began to sing, but when the *malachim* saw the Chasam Sofer sitting at the table without a jacket, they immediately rushed out. Normally, the Chasam Sofer would sing the *zemiros* only in his *Shabbos* jacket, but this one afternoon he had forgotten, and he expressed his distress.

משל: Much of *Parshas Tetzaveh* discusses the special clothes that were made for the *kohen*. **R' Moshe Sternbuch *shlit'a* (Taam V'daas)** asks why the special linen pants of the *kohanim* were necessary. The *kohen's* tunic (כרתת) was long enough to cover him properly. The answer is that the pants symbolized the most important type of modesty, one's inner modesty. Even though this inner covering was not visible to the eye, it served as a message that even in a place where nobody can see, a person has to act with special modesty.

ואתה תצוה את בני ישראל ויקחו אליך שמן זית וך כתית למאור להעלות נר תמיד ... (כו-ב)

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

דרגה יתירה

Hashem told Moshe to tell the Jewish people to prepare pure olive oil to light the *Menorah*: "Take this oil for YOU." This light is for *Bnei Yisroel* - not for *Hashem*. *Chazal* teach us that *Hashem* aside to them, "It is for the purpose of raising YOU up by making light for ME as I made light for you." **R' Simcha Sheps *z"l*** explains that by lighting the *Menorah* in the *Mishkan*, *Hashem* was giving *Am Yisroel* a chance to express their *Hakaras HaTov* to Him for lighting their way for 40 years in the desert!

R' Sheps takes it a step further and reiterates an important lesson that he learned from his *Rebbe, R' Yeruchem Levovitz *z"l*, who taught that when someone does a favor for another person, in a certain sense it makes the recipient feel indebted to the giver. When the recipient tries to thank the giver, it is to absolve himself of the uncomfortable feeling of being indebted. When the giver tells him, "Don't worry about it, you don't have to thank me," it may seem very magnanimous of him, but in truth, it is not so. Why? For when the giver does not accept the recipient's thank you, it is because he wants the recipient to remain indebted to him! Based on this understanding, one can appreciate the total and complete kindness of *Hakadosh Boruch Hu* which is unlike the *chessed* of human beings. Since *Klal Yisroel* had such a strong desire to express their appreciation to *Hashem* for the Clouds of Glory and Fire that illuminated their way in the desert, *Hashem* gave them the *mitzvah* of lighting the *Menorah* in the *Mishkan* so that they would not feel so indebted to Him! *Hashem* wanted them to feel that, yes, they do have a way of showing their *Hakaras HaTov* to Him, to remove the uncomfortable feeling of being indebted.*

Unlike the *Mann* and the well of water, the Clouds were a free gift. A benevolent, unsolicited miracle from *Hashem*. In order to put His beloved children at ease, He gave them the opportunity to light the *Menorah* so they don't feel indebted to Him!