

מעשה אבות סימן לבנים

ואתה הקרב אליך את אהרן אחיך ואת בניו אתו מתוך בני ישראל ... (כה-א)

Kiruv richokim, outreach to the unaffiliated, requires intense commitment, extraordinary love and a heavy dose of common sense. Rarely does a “one size fits all” approach work successfully. The expert outreach professionals who succeed in their field are individuals who innovate and devote themselves caringly and lovingly to their work and to their charges. Clearly, every culture, every environment - both geographical and societal- presents its individual challenges, but through deft skills and dedication, one can successfully maneuver himself to surmount them.

R’ Yitzchok Dovid Grossman *shlit’a*, through his life’s work, has saved thousands of young, unaffiliated and alienated men and women from both physical and spiritual disaster. His approach has always been to attempt to understand the person whom he is trying to win over - neither threaten nor castigate, sympathize, care and show love, and, above all, be sincere. When R’ Grossman arrived in *Migdal HaEmek*, the city which he almost singlehandedly transformed, he discovered that many of the stores were open on *Shabbos*. He recognized that taking on all the stores at once would be a lesson in futility. He would begin with one popular restaurant that was near his *shul*. He entered the restaurant at *Mincha* time on *Erev Shabbos* to find an establishment filled with young people playing games, listening to music, and engaged in various other acts of *chillul Shabbos*. However, most of them adhered to the Sephardic custom of calling out “*B’oi Kallah*” - “Welcome, Bride,” in reference to the *Shabbos* Queen, who was soon to make her appearance. All this was done amidst flagrant *chillul Shabbos*.

R’ Grossman reminded himself of a similar incident with the famed *Tzaddik of Yerushalayim*, **R’ Aryeh Levin *zt”l***, who fruitlessly attempted to convince a certain barber to close his shop before *Shabbos*. The man refused to listen and brazenly kept his shop open to the chagrin of the *Rav* and his *kehillah*. Finally, with no other recourse, R’ Aryeh took a seat on *erev Shabbos* near the shop’s entrance, hoping that his presence would inspire unwitting customers to return home and observe *Shabbos*. The potential customers saw him and demurred from entering the barber shop out of embarrassment in front of the great rabbi. He continued this practice for a number of weeks. Within a short period of time, the barber noticed that his business was suffering due to R’ Aryeh’s intervention and in due time, he closed his barber shop prior to *Shabbos*.

With this in mind, R’ Grossman entered the restaurant and was overwhelmed by the cacophony of sound, the clinking of beer bottles, and the calling out of “*B’oi Kallah*.” Alas, welcoming the *Shabbos* bride in such a manner defamed it. Clearly, these young men and women were clueless concerning the meaning of *Shabbos*, its sanctity as an integral aspect of Judaism.

The rabbi was in a quandary. This group was not open to a lecture on *Shabbos*. They would ignore him, laugh at him, or throw him out. Unless he showed that he respected them despite their present alienation from religion, he was wasting his time. He decided on a brilliant ploy. He walked into the center of the room and recited the final verse of *Ashrei* – “*Va’ anchnu nevareich Kah m’atah v’ad olam Hallelukah*.” Without waiting for anyone to react, he immediately commenced with *Kaddish*, “*Yitgadal V’yitkadash Shmei Rabba*”! Immediately everyone - boys and girls - in the restaurant screamed out, “*Amen*” at the appropriate place. As soon as he concluded *Kaddish*, he began *Shemona Esrai*, followed by *Chazaras Ha’Shatz*, the repetition of the Prayer. When it was time for *Kedushah*, everyone participated. He finished *Mincha*, and, while he had their attention, he called out, “*Chevrah, Shabbos Kodesh! Shabbos Kodesh! Holy Shabbos!*”

Now, he had their attention, and he followed it up with an insightful story which inspired the entire group. Needless to say, R’ Grossman had caused a stir, which became a movement that catalyzed the return to religion for these and other young people. He was unable to convince them to come to *shul*, so instead he brought the *shul* to them - and others, as he went from restaurant to restaurant to *daven* with the customers. He understood them, he respected them. They, in turn, realized that he sincerely cared for them. This, more than anything, brought about their “homecoming” to *Yiddishkeit*.

אתה בן אדם הגד את בית ישראל את הבית ויבלימו מעינותיהם ... (חוקקא בג-)

Yechezkel HaNavi relates how *Hashem* instructed him to teach *Klal Yisroel* the intricacies of the final *Bais Hamikdash* - its measurements, laws, and details, for if *Klal Yisroel* saw *Hashem’s* deep love for them despite their innumerable sins, they would begin to feel shame and ultimately come to regret their sins and return to Him wholeheartedly.

Incredibly, this prophecy served as a beacon of hope for Jews who have suffered throughout the ages, and it remains in the forefront of every Jew’s mind. Although he was a tremendous *tzaddik*, why was *Yechezkel HaNavi* chosen to be the one to deliver this message and not any of the other righteous prophets, kings, or prominent figures in history?

R’ Shlomo Fischer *zt”l* (*Derashas Beis Yishai, R”Y*

תורת הצבי על הפטרות

of ITRI in Yerushalayim explains that *Chazal* (*Sanhedrin 39a*) enumerate the many attributes of various prophets including *Yirmiyahu*, *Yeshayahu*, and others, defining each one’s role in history. But *Chazal* seem to only focus on one seemingly abstract aspect of *Yechezkel HaNavi’s* life and frequently stress how it defined his character and who he was as a person. *Chazal* explain that although *Yirmiyahu* tried in vain to join *Klal Yisroel*, *Yechezkel* was the prophet who went into exile with his people and as such he developed a close kinship with his Jewish brethren. Thus, as the prophet who best understood what *Klal Yisroel* was going through during their exile, *Yechezkel* was chosen to give them a spiritual boost in revealing the bright future of a rebuilt *Bais Hamikdash*.

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

ואתה תצוה את בני ישראל ויקחו אליך שמן ויתן דך כתיב למאור להעלות נר תמיד ... (כו-ב)

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

מחשבת הלב

The omission of *Moshe Rabbeinu’s* name from this *parsha* is not fully understood and the topic is discussed by many *meforshim*. Another pressing question begging elucidation is the atypical opening of “ואתה תצוה”, instead of the usual term “”ויקחו”. A further point to ponder: Would it not have been more fitting to say “ויתנו” - give, and not “ויקחו” - they shall take?

There is a *Medrash* on this *posuk* that can shed a bit of light on these conundrums. The *Medrash* quotes from the *Navi Yirmiyahu*: (יא-טו) “אית רענן יפה פרי תאר קרא ה’ שמך”. Why was the olive tree singled out? Answers the *Medrash*, just like an olive is picked from the tree and subjected to numerous processes and ordeals before producing its oil, so too, *Klal Yisroel* is harassed and endures much persecution from the nations and we then call out to *Hashem* in *teshuva* and are answered.

The **Shem M’Shmuel M’Sochatchov *zt”l*** wonders about this. What’s so special about this *teshuva*? It isn’t virtuous - it’s only תשובה מיראה, not מאהבה - repentance out of fear, not love! So why are we being lauded? He answers that the olive metaphor does indeed bring out the special quality of a *yid*. We all understand that the olive press doesn’t create the oil, it just brings it to the fore. The same is true for *Klal Yisroel*. The pain, suffering, *tzaros v’nisyonos* that we are unfortunately subjected to and all too familiar with, just bring out our innate desire to do good. The fact that we don’t rebel against *Hashem* but rather turn to Him, is our exclusive trait. Thus, “ואתה תצוה” wasn’t just a typical commandment. It was a “pep talk”. The *posuk* says “ואתה” - and You, as if talking to each and every individual *Yid*. - Take for yourself the *shemen zayis*, the olive oil, take this lesson of the *zayis*, and give yourself a pat on the back. If a *yid* can suffer such unimaginable tragedy and still remain faithful to his unique heritage, we can only stand in awe and say “מי כעמד ישראל”!

משל למה הדבר דומה

ועשית בנדי קדש לאהרן אחיך לכבוד ולתפארת ... (כה-ד)

משל: A story is told of how, one fine day at a upscale kosher restaurant in mid-town Manhattan, two potential business partners sat down to a power lunch meeting. One was a religious Jew, while the other was not. They ate, they talked, and they discussed all the various aspects of the deal until it appeared they were ready to draw up a contract.

The meeting had taken a considerable amount of time and the religious man didn’t want to forget to *bentch*. He reckoned that since the deal was anyway heading in the right direction, now would be a good time to stop and *bentch*. He excused himself and went to fetch his hat and jacket – as is brought down in *halacha*, one should always try and *bentch* while wearing a hat and jacket.

The non-religious man was aghast. He really needed this deal and was ready to forgo a lot to maintain this deal. He

just couldn’t comprehend what was transpiring - hadn’t the deal been going nicely? Why is his counterpart suddenly so eager to go? It looked as if he wanted to get away as quick as possible - and blow up the whole deal! As a last attempt to keep the deal, he offered his counterpart many more incentives to close the deal that he had previously negated!

נמשל: In this week’s *parsha* we learn about the meaning of a Jewish dress code. *Hashem* gave explicit instructions on what the *kohanim* may wear in the *Mishkan* and *Bais Hamikdash*. Although we may not necessarily understand the deeper meaning of what each of the special garments represent, nonetheless, we realize the tremendous importance they constitute. We each have our own מעט מעט - our very own homes. Hence, it is incumbent upon us that we sow the seeds of importance to require a proper dress code in our own homes. In this way, we can anticipate the tremendous blessings that come with modest and unpretentious attributes.

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

דרגה יתירה

Right at the very beginning of the *parsha*, *Moshe Rabbeinu* is commanded - “ויקחו אליך שמן ויתן דך” - to take oil for the *Menorah* that is 100% pure. This was a *mitzvah* that was directly associated with *Moshe Rabbeinu* and no one else. Why was *Moshe* specifically commanded to ensure the purity of the oil - couldn’t anyone else do that job?

To answer this, **R’ Chaim Shmulevitz *zt”l***, cites a *machlokes* in the *Gemara*, regarding how *Hashem* became angry with *Moshe* after repeatedly telling him to go to Pharaoh and become the leader who will redeem *Klal Yisroel* from Egypt, and *Moshe* repeatedly declined the honor, imploring *Hashem* to send his brother *Aharon* in his place. *Rav Yehoshua ben Kurcha* says that although the expression “ויתר אף ה” - “*And Hashem became angry*,” implies that a repercussion or punishment will follow, in this case, we do not find any punishment whatsoever. *Rav Yosi* disagrees and says that the punishment was that *Aharon* is referred to as “אהרן הלוי” which implies that in truth, *Aharon* was meant to be the *Levi* and *Moshe*, the *Kohen Gadol*. However, since he refused to go to Egypt for seven full days, *Aharon* and his sons were now upgraded and became the *Kohanim*, while from *Moshe* emanated the line of *Leviim*.

R’ Chaim eloquently explains that “אלו ואלו דברי אלקים חיים” - both *Rav Yehoshua ben Kurcha* and *Rav Yosi* are correct! How is this so? How can they both be right? Because when *Moshe* anointed *Aharon* his brother as the *Kohen Gadol*, his *simcha* was so great, as if he was anointing himself! There was a punishment - the *Kehunah* was taken away from *Moshe* - but due to his selflessness and brotherly love, he didn’t feel as if it was a punishment at all!

Thus, *Moshe* was told to bring the pure oil that *Aharon* would use to light the *Menorah*, since he was so happy for his brother and this would allow him to participate in his brother’s *mitzvah*! “הנה מה טוב ומה נעים שבת אחים גם יחד”