

מעשה אבות סימן לבנים

וירא משה את כל המלאכה והנה עשו אותה כאשר צוה ה' בן עשו ויברך אתם משה ... (למ-מ)

Before the Nazi invasion of Hungary in 1944, the **Belzer Rebbe, R' Aharon Rokeach zt"l**, who was at the top of the Gestapo's wanted list, was miraculously smuggled from Poland into Budapest. His wife, children, grandchildren, and in-laws had been brutally set aflame by the Nazis - literally burned to death - and the *Rebbe* himself was marked for deportation to the death camps. In a harrowing escape, a Hungarian counter-intelligence agent who was friendly to Jews whisked the *Rebbe*, his younger brother, and his *gabbai*, into Hungary. Their rabbinic beards and *payos* shaven, they were disguised as Russian generals who had been captured at the front and were being taken to Budapest for interrogation. Throughout their 250-mile drive across German-occupied Poland to Hungary, they had one close call after another, but miraculously evaded detection. At one check point they were detained and almost exposed, but then, as if from nowhere, three high-ranking Hungarian officials appeared and ordered that their vehicle be let through.

When the news of the *Rebbe's* arrival in Budapest reached the Jewish community, there was great excitement. **R' Avraham Jungreis zt"l**, the chief rabbi of Szegeed and a prominent leader of Hungarian Jewry, like many others, sought a meeting with him. When it became known in the hamlet of Szegeed, that R' Avraham was actually traveling to Budapest to see the holy *Rebbe*, countless Jews came to his home, not only from the community, but from a number of the outer provinces as well. They all brought with them *kvitlach* - petitions - asking the *Rebbe* for his *beracha*.

So it was that R' Avraham arrived at the *Belzer Rebbe's* dwelling with a suitcase that was literally filled to the brim with these *kvitlach*. He was welcomed into the residence and with great respect and trepidation, he entered the *Belzer Rebbe's* inner room. The *Rebbe* greeted him warmly and spoke to him for a minute. But when the *Rebbe* beheld the suitcase and its contents, he said, "*Szegediner Rav, gloibit mir, ich hub nisht kein koyach* - Believe me, I simply have no strength, but I give over to you all the *berachos*, blessings. Whomever you bless, will be blessed."

R' Avraham's daughter, **Rebbetzin Esther Jungreis a"h**, commented that looking back upon those years, she often thought that the *Belzer Rebbe*, with his piercing gaze, must have seen the great love that her father harbored in his heart for every person, and it was that which impelled him to transmit the power of blessing to him. Her father accepted this trust with awe and trepidation. Indeed, he was imbued with a special ability to bless people, and his blessings were sought after for their effectiveness. He never tired of blessing people, and continued to do so till his dying day. R' Avraham's grandsons, who spent *Rosh Hashanah* and *Yom Kippur* at his side for many years, would relate that the very short walk from the *Beis Medrash* to his house would take well over an hour, for their grandfather would stop to greet everyone he met on the way and impart a blessing to them, regardless of who they were or what their level of religious commitment.

Through her outreach work in the *Hineni Kiruv* organization, Rebbetzin Jungreis had the *zechus* of bringing multitudes of people from every walk of life back to the fold. She would take them all to her father, who would bless them - and through those blessings, he became not only their *Rebbe*, but their *zeida*, as well. Although he never mastered the English language, and these people did not speak *Yiddish*, with his blessings, R' Avraham transcended all language barriers.

A young man, a student at Columbia Law School who was ensnared in a cult, was literally dragged to a *Hineni Torah* seminar by his desperate mother. She forced him to come and he walked in looking obviously out of place. R' Avraham was present at the seminar and spotted him immediately. He strode over to the boy and with great emotion, embraced him, wept over him, and lovingly said, "*Du bist a tayere Yiddishe kind* - You are a precious Jewish child." As he warmly hugged him and his tears washed over the boy's cheeks, he invoked the blessings of our patriarchs - and those blessings worked **like magic! In an instant, this lost, assimilated student took a leap that spanned the centuries and returned to his faith.**

ותשלם את כל המלאכה אשר עשה המלך שלמה בית ה' ויבא שלמה את קדשי רוד אביו (מלכים א' 1-8)

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

תורת הצבי על הפטרות

The *Haftorah* discusses the construction of the *Bais Hamikdash*, which was a grand edifice primarily meant to function as a physical home for *Hashem* and a place of spirituality where anyone can come to reconnect to Him.

Chazal say that *Hashem* did not allow *Dovid Hamelech* to build the *Bais Hamikdash* and Shlomo, his son, was given that privilege instead. But why, indeed, was Dovid barred from participating in the actual construction and instead had to settle with assisting in the preparations instead?

R' Chaim Leib Shmuelevitz zt"l (Sichos Mussar) explains that while *Chazal* enumerate the many reasons why Dovid did not merit to build the *Bais Hamikdash*, they all seem to stem from one basic point. The *Bais Hamikdash*,

with all its immense spirituality, served as a "shutter before (*Klal Yisroel's*) enemies" - meant to keep foreign influences out of the hearts and minds of the *Bnei Yisroel*. As such, it was supremely important for its construction to be built by someone with a pure mind so that he would be able to infuse the building with a sense of purity purely for the sake of *Hashem*.

Although Dovid was indeed on a high level of spirituality, he nevertheless ruled during a time of constant wars which oftentimes requires a leader to focus his attention solely on that. This made it almost impossible for Dovid to focus his undivided attention to building the *Bais Hamikdash* purely for the sake of heaven and Shlomo - whose name signifies his reign of peace - was instead tasked with the construction.

ונתתה את מזבח העולה לפני פתח משכן אהל מועד ... (מ-1)

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

מחשבת הלב

The *Torah* discusses where to place each of the המשכן. Why does the *posuk* include the function of this מזבח by saying 'לקטורת', but not enumerating the function of the מזבח החיצון? Additionally, the *Aron* was inside the הקדשים. What's the significance of linking the *Aron* with the *mizbeach* in the above *posuk* (see **Targum Yonasan** on all these *posukim* - (כפתור פרח)? Apparently there is a direct correlation between these two המשכן כלי.

The *Torah* was famous as a *segula* for *ashirus*. Yet "wealth" alone does not create "richness". Wealth is only real wealth when accompanied by *Torah* and its beautiful way of life. Thus, says the *Torah*, make sure to put the הקטורת opposite the *Aron*, and does NOT refer to its location as opposite the הקדשים as it is specifically the *Aron* that symbolizes the *Torah*. One must wisely use the prosperity bestowed upon him by *Hashem* to do *tzedaka* and *chesed*, as proscribed by our *Torah*. This is perhaps why the *Torah* writes this *mizbeach's* function. *Ketores*, as we know, represents good smelling aromas, *maasim tovim*, and beautiful actions, thereby teaching us that money must be utilized for only good.

The **Targum Yonasan** on the following *posukim* explains that the חצר, the courtyard, corresponds to the *Avos Hakedoshim* who encircle and protect *Klal Yisroel*. He further explains that the מסך, the curtain, placed at the opening of the חצר, also refers to the *Avos* who stand at the entrance to *Gehinom*, ensuring that their children aren't sent there, as *masach* can also mean to protect. This is a comforting *machshava* to realize - that our forefathers and *Zaidas* are constantly worrying and doing all they can to keep us out of harm's way. May all of our actions be as special and fragrant as the *Ketores*, living *al pi HaTorah*. And may our ancestors continue to be *meilitzei yosher* for all of *Klal Yisroel* and hasten the coming of *Moshiach Bekarov!*

משל למת הדבר דומה

אלה פקודי המשכן משכן העדת אשר פקד על פי משה ... (ח-מא)

משל: Many years ago, when electricity was first invented, most people had a very primitive understanding of electronic machinery and how the whole thing worked. Even bigger factories that used the "sophisticated" machinery of their times, did not really understand why and how their machines worked.

There was once a clothing factory that decided to modernize their operations, and realized that they required machinery. After some inquiries, they found an appropriate company who could supply them with electric machines. They put through the order and made all the necessary arrangements.

Sure enough, two months later, a large shipment arrived at the factory, accompanied by a few experienced men who came along to install the machines. The factory workers were ecstatic about the new up-to-date machinery and everyone showed up to work bright and early the next day.

However, to their utter dismay, when they tried to activate the machines, they simply didn't turn on! The factory owner offered a few fiery words of dismay to the machine company and a few days later the workers returned to inspect the machines they installed. What they found was a total surprise. The reason the machines didn't work was because the factory had not connected the machinery to an electricity source!

משל: **R' Reuven Karelenstein zt"l** told over this story with an amazing insight. Sometimes a person does a *mitzvah* but he doesn't feel "connected" to *Hashem*. Why? Because he didn't turn on the electricity! We must first "turn ourselves on" in order to allow our ability to do *avodas Hashem* flow.

In this weeks *parsha*, *Klal Yisroel* finished building the edifice known as the *mishkan*. *Chazal* tell us that they threw themselves into the work with such electrifying energy that it was ready long before it was actually erected on *Rosh Chodesh Nisan*. That is the proper way to do a *mitzvah*.

כאשר צוה ה' בן עשו ויברך אתם משה (למ-מ)

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

דרגה יתירה

When the Jewish people finished building the *Mishkan*, *Moshe Rabbeinu* blessed them. He said, "*Yehi ratzon shetishre Shechina b'maaseh yedeichem*." May it be the will of *Hashem*, that He rest His *Shechina* on the work of your hands. The question we have is why did Moshe give them this *beracha*? *Hashem* Himself promised them, "*V'asu Li Mikdash, V'shachanti Bsocham*." *Hashem* said, Build for Me a *Mishkan* and I will dwell in them. Why did they need Moshe's *beracha*?

R' Shimon Schwab zt"l explains that the promise that *Hashem* made to His people was that when they build Him a *Mishkan*, He will dwell in THEM, inside their hearts. He obviously doesn't need a physical dwelling. He wanted to see His beloved children pour out their hearts in an expression of love and dedication to Him, and then He would reciprocate by resting His *Shechina* inside their hearts. He would share a bond of love with His people. But here, explains R' Schwab, Moshe was giving them a different blessing. He was giving them the blessing of *siyata Dishmaya*, that they may see the blessing in their work. How often do we work so hard toward a goal, but somehow we never actually get there. We try and we try but somehow the fulfillment of our goal eludes us. It is annoying and frustrating, but we are powerless to actually reach success. That is, because success is in the hands of *Hashem*. What the outcome will be is completely in the hands of *Hashem*. When we put in so much effort to succeed in life and it seems like things are just not going the way they should, we must remember that things are going exactly the way they should, just not the way we want. Everything is under control, just not yours.

So, the *beracha* that *Moshe Rabbeinu* gave his people is really twofold. "*Yehi ratzon sheTishre Shechina b'Maaseh yedeichem*" means that we should see the *beracha* and the *siyata dishmaya* that things should work out the way we wish them to. We should see the work of our hands be blessed with the outcomes that will fill us with joy and satisfaction.