

מעשה אבות סימן לבנים

ורא משה את כל המלאכה והנה עשו אותה כאשר צוה ה' כן עשו ויברך אתם משה ... (למ-ט)

On a quiet little street in *Petach Tikva*, lived R' Aharon Beifus zt"l, a local *Rav*, a *tzaddik* and outstanding *talmid chacham*, who possessed a gentle spirit and love of every single Jew. Sadly, he and his wife were never blessed with children of their own, yet if one were to peer into the Beifus's home at any time of the day or night, it would reflect a home that truly was a piece of *Olam Haba*. R' Aharon and his *Rebbetzin* were so sincere about their *Avodas Hashem* that their mere presence affected the people around them and inspired them to strive for closeness to *Hashem*.

Petach Tikva was the first city of what is now modern-day Israel. It is a thriving, dynamic city, which is integrated in every sense of the word. Residents hail from every ethnic background and level of religious observance. In the building next door to the *Rav*, lived a family that prided themselves on their liberal, secular ways and were far from *Torah* and *mitzvah* observance. One *Shabbos* morning, the father was on his porch with a power drill, shattering the peace and tranquility of the neighborhood with ear-splitting noise. Unable to bear the scene of blatant *chilul Shabbos*, R' Beifus climbed the stairs to the neighbor's fourth-floor apartment, knocked on the door, and when the man answered, said in his sweet, sincere manner, "Please, it is *Shabbos*. People in the neighborhood are going to *shul* or returning from *shul*. Could you please wait until after *Shabbos* to use your drill?" His words were so genuine, his appeal so innocent, that the neighbor, a proud secularist, actually acquiesced. Yet, the true effects were only manifest in the coming weeks. The man was so impressed by the *Rav* that he decided to go to *shul* the following *Shabbos*, and the *Shabbos* after, as well. One *mitzvah* led to another, and ultimately, the entire family returned wholeheartedly to *Torah* and *mitzvos*.

Rebbetzin Beifus passed away several years before her husband. In his final years, R' Aharon began to deteriorate physically and suffered from mild dementia. In his last weeks, when he was already very weak and ill, his nephews took turns sitting with him at his bedside and tending to his needs. One evening, when it was only a matter of time until his soul's departure from this world, the *Rav* suddenly sat up in bed and to the surprise of his two nephews, announced in a loud, clear and coherent voice, "*Ich hub gekoift kartelach far di pruste concert.*" (I purchased tickets to the immodest concert.) With those words, he lay back down, closed his eyes, and returned his *neshama* to *Shamayim*.

Aghast by their righteous uncle's final words on earth, the two nephews began to search the apartment looking for tickets to a concert. They could not find anything of the sort and thought he might have been hallucinating before his death. They decided not to repeat it to anyone, but somehow the story leaked and spread rapidly.

Upon hearing the story, one of the *rabbanim* of *Petach Tikva* explained that he knew what the words meant and why R' Beifus would pronounce them in the moments before his *petirah*. Several years earlier, a massive concert featuring a world-famous celebrity was to take place in one of the huge venues in *Petach Tikva*. It was the talk of town and when R' Aharon heard about the upcoming event, he was horrified at the thought of the blatant *pritzus* in his city and the thousands of residents - religious and secular alike - who, unable to resist the temptation of attending the concert, would stream en masse to the hall and stumble in numerous prohibitions. Without saying another word, he ran straight to the box office and using all the money he had on him, he purchased every available ticket to the show! He took all the tickets and hid them in his house and indeed, it was reported later, that during the actual event, the theater appeared to be mostly empty!

Shortly afterward, R' Aharon visited the **Steipler Gaon, R' Yaakov Yisroel Kanievsky zt"l**, and confessed to his "crime" of purchasing all the tickets to an event that breached every boundary of *tznius*. He looked to the *Steipler* for guidance.

Replied the *Steipler*, "These tickets are your entrance tickets into *Gan Eden!*" For this reason, R' Beifus yelled out these words - just as he was punching his ticket into *Olam Haba!* (Source: **Rav Shlomo Levenstein - Umatuk Haor**)

הנשיא בתוככם כבואם יבוא ובעצאתם יצאו ... (הוקאל מ-)

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

תורת הצבי על הפטרות

In this week's *Haftorah*, *Yechezkel HaNavi* details the various sacrifices that will be offered during the seven-day inauguration ceremony of the third *Bais HaMikdash*. He then mentions the offering that will be brought on the 14th day of *Nissan* in the Messianic Era which reflects the theme of *Parshas Hachodesh* where *Moshe Rabbeinu* instructed *Bnei Yisroel* to prepare and bring the *Korban Pesach* in Egypt.

Interestingly, while detailing the actual service, *Yechezkel HaNavi* states that, "*the prince shall enter with them [the commonfolk] when they enter [the Azarah] and leave when they leave.*" This seems to be an innocuous statement, so why was it even mentioned?

The **Chasam Sofer zt"l** explains that *Yechezkel HaNavi*

explicitly mentioned this in order to teach *Klal Yisroel* the valuable lesson of how one should act before *Hashem*. There are some who "make it" in society and they expend inordinate amounts of money and time making sure people know of their elevated social status. Unfortunately, artificial honor and prestige leads to feelings of entitlement which have no substance and they will undoubtedly be lost in due time. *Chazal* predict that such a person will surely become distant from *Hashem*, since "*there is no haughtiness before the Almighty.*"

Thus, although a *Nasi* deserves extra honor in other arenas, in the *Bais HaMikdash*, before *Hashem*, no one person is more honorable than another, and he must enter alongside the rest of his fellow brethren as a show of deference to *Hashem*.

וידי מאת כבר הכנסה לצקת את אדני הקדש ואת אדני הפרכת מאת אדנים למאת הכתר כבר לאין ... (לה-ב)

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

מחשבת הלב

Throughout the *parshiyos* dealing with the construction of the *Mishkan*, the *Torah* states that numerous parts of the *Mishkan* and its *keilim* were covered in gold or made from solid gold. If so, might we ask, why were the *adanim*, the very foundation of the *Mishkan*, covered only in silver and not gold? One would assume that this foundational aspect of the *Mishkan* deserves the highest quality, right? Assuming the question is legitimate, I would like to propose the following *machshava*. The **Baal HaTurim** says that the 100 *berachos* one should recite daily, correspond to the 100 *adanim* (sockets). What is the deeper meaning behind this correlation between *adanim* and *meah berachos b'chol yom*? As we know, the concept of *meah berachos* was instituted by *Dovid HaMelech* to halt a *mageifa*, a deadly plague, that had become an existential threat to the Jewish people. The reasoning was that through the recital of 100 blessings each and every day, a *Yid* can strengthen his *emunah* and realize *Hashem's* presence in the world, thus dispelling the need for sickness and death.

The foundation of *Yiddishkeit* is *Eemunah B'Hashem*. Thus, the *adanim* and the purpose of the *meah berachos* share a common theme. They are both foundational. Gold is a precious commodity; more rare than silver. Silver is more common. The *Torah* is teaching us that our *emunah* must be in abundance, like silver - as well as clean and pristine as silver.

In addition, the *adanim* were comprised of the *machatzis hashekel*, which was the people's donations. This symbolizes that *emunah* is critical for each and every *Yid*. *Eemunah* is the fuel we need to actualize our dreams and destinies. We say in *davening*, in *Ahava Raba*: "בעבר אבותינו שבטחו בך" - the prerequisite for *Matan Torah* was *bitachon* and a true belief in *Hakadosh Boruch Hu* and the strength He gives to each one of us. By strengthening our *emunah* through increasing our *kavana* in our daily *berachos*, may we then merit "בינסן ננאלו ובניסן עתידין לנאל" - as we read *Parshas HaChodesh* this week.

משל למה הדבר דומה

ויקהל משה את כל עדת בני ישראל ... (לה-א)

משל: It is said in the name of certain prominent *chassidim* that the *Sefer Noam Elimelech* does not contain a section on *Parshas Vayakhel*, since the holy *Rebbe, R' Elimelech of Lizhensk zt"l*, passed away during the week of this *parsha* (21 *Adar*). This hints at the idea that *Moshe Rabbeinu* is not mentioned in *Parshas Tetzaveh* since he asked *Hashem* to remove him from His "book." Similarly, when the *Noam Elimelech* left this world, that week's *parsha* is not included in his "book."

The **Chozeh of Lublin zt"l** and the **Ohev Yisroel of Apt zt"l** always spent *Simchas Torah* with their *Rebbe*, R' Elimelech, in *Lizhensk*. One year, they could not come for *Yom Tov*, and the *Rebbe* was very distraught. His son, R' Elazar, asked him why he was so distressed.

"We still have many other distinguished *Yidden* and *Tzaddikim* spending *Yom Tov* with us," said R' Elazar.

R' Elimelech answered, "My son, I am in the midst of building the Heavenly Temple, vessel by vessel. I need my best and brightest *talmidim* to work with me together, in unison. When I say the *posuk*, 'קומה ה' למנוחתך' - 'Arise, Hashem, to the place where You rest,' my disciples are bringing the *Aron Kodesh* into the Sanctuary. Now I have no one here who is like them who can do this holy task."

משל: *Achdus*, the idea of unity and togetherness, is one that manifests itself in so many areas of *Avodas Hashem*. There is almost nothing *Hashem* loves more than to see His children, *Bnei Yisroel*, acting with unity in every aspect of their lives. We, too, are building the third *Bais HaMikdash* and every single Jew is needed to pull his weight. Let us see to it that our *achdus* is what brings our ultimate redemption.

הקודש הזה לכם ראש חדשים ראשון הוא לכם לחדשי השנה ... (שיד לפרשת החדש שמת יב-ב)

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

דרגה יתירה

The great liberation that takes place every year on *Pesach* actually begins on *Rosh Chodesh Adar*. *Chazal* teach us that there is a four step process to real spiritual growth that is the real preparation for the great and lofty heights we are meant to achieve on *Pesach*. The secret code to spiritual greatness is S-Z-P-H. The S stands for SHEKALIM. When *Rosh Chodesh Adar* comes along, we read *Parshas Shekalim*. It discusses the *machatzis hashekel* that every single Jew had to donate to the *Mishkan* no matter who they were and how much money they had or didn't have. It is the very first step in raising yourself up and that is accomplished through giving. A Jew must see himself as a half-*shekel*, a half-made person. By being humble and other focused, a person will set into motion the first of the four steps to true greatness and liberation from his personal *Mitzrayim*.

Step Two is ZACHOR. The *Shabbos* before *Purim*, we read the portion of the *Torah* that tells us to remember what *Amalek* did to us and to obliterate him from this world. *Amalek* represents all of the evil forces in this world. *Amalek* is anything and everything that takes us away from having a real relationship with *Hashem*. So, before *Pesach*, we need to make a great effort to figure out who *Amalek* is in our personal lives and then get rid of him. This will automatically take us to the next level.

Step Three is PARAH. We read about the *Parah Aduma*, the ashes that brought about purification to the impure. Getting ready for *Pesach* means ourselves. On *Pesach*, we have so many *mitzvos* that revolve around the mouth. Eating *matza* and telling over the story of *Yetzias Mitzrayim*. In order to be able to do this properly, we must purify our thoughts and our speech, turning PE-SACH, our speaking mouths, into PE-TZACH, a sparkling clean, and purified mouth that is used for words of *Torah*.

By doing this, we will be ready for Step Four, HACHODESH - rejuvenating ourselves (re-JEW-venating) and raising ourselves up before *Pesach* to be a great and holy nation and achieving the freedom to become the greatest people we can be.