

מעשה אבות ... סימן לבנים

אז ישיר משה ובני ישראל את השירה הזאת לה' ויאמרו לאמרי אשרה לה' כי נאה נאה מוס ורכבו רמה בים ... (טו-א)

One of the great hidden *Tzaddikim* of the previous generation was **R' Yochanan Perlow zt"l**, the **Stoliner Rebbe**. He was a man who shied away from attention and *kavod*. After his father, the famed “Yanuka” of Stolin, was *niftar* in 1921, his brothers split the succession: R' Moshe zt"l became the *Rebbe* in Stolin; R' Avraham Elimelech zt"l took over in Karlin; R' Yaakov zt"l moved to the U.S. in 1923 to lead the Karlin community in Detroit. He became known as the Detroit Rebbe. R' Yochanan moved to Poland where he became a *Rebbe* in Lutsk, capital of the Volhynia district.

On one occasion, he traveled with his personal *shamash* to a small town outside of Lutzk to deal with an important matter. When they arrived, the *shamash* had not yet settled their lodging arrangements and as the *Rebbe* was walking down a small dusty road, a religious woman looked out of her window and saw the visage of a great *Tzaddik* heading her way. His face shone with a beautiful radiance and instantly she knew that this was no ordinary man.

Without a second thought, she ran outside and implored the *Rebbe* to grace her home with his presence. She offered them food and lodging and the *Rebbe* could see that she was a righteous woman. He agreed to come into her home, where she prepared a royal meal and personally attended to their rooms and anything else they required.

At one point, R' Yochanan observed that something was bothering the woman so he asked his *shamash* to find out if there is anything he could do to alleviate her suffering. The *shamash* spoke privately to the woman and at first, she could not understand what the *Rebbe* was referring to. She didn't have any pressing issues that were bothering her, but the *shamash* knew better than to doubt R' Yochanan and he pressed the matter.

Finally, the woman sat down and sighed. Yes, there was something that was causing her much pain and discomfort. Her next door neighbor was a real Polish anti-Semite and never missed an opportunity to hurt her, both physically and mentally. He was nasty and boorish - and that was before he would get drunk. Then, he would be an absolute nightmare. She thought often of moving but she never actually found the courage to do it. Meanwhile, he would send his dogs onto her property and enjoyed watching as they menaced her and her own animals. She began to cry softly, telling the *shamash* that she didn't know how much longer she can hold out with such a terrible neighbor next door.

The *shamash* reported back to R' Yochanan who was pensive for a few moments. Then he said, “Tell her that when she lights her *Shabbos* candles this Friday night, she should light an extra candle. She should watch over this candle and when it goes out, she will see a *yeshua* from this gentile.” The *shamash* gave over the message to the thankful woman. The next day, as the *Rebbe* and his *shamash* were leaving, she personally thanked him. After they had gone, she was told by some of her acquaintances that she had the *zechus* of hosting the holy *Stoliner Rebbe*.

The following Friday evening, she lit an extra candle just as the *Rebbe* had told her, and she kept watching it as the evening went on. Much after nightfall, she could see that the extra candle was beginning to wane and suddenly, she heard yelling and screaming coming from the yard next door. Curious, she ran outside and could clearly see her anti-Semitic neighbor riding high on his prized horse. But the horse was not walking straight. It appeared to be spooked by something, in a frenzied state, and the man on her back was having a terrible time trying to control her. She reared up her hind legs and began shifting from side to side. The man screamed that he needed help but nobody came to his assistance. Meanwhile, he had totally lost control of the animal and with one fell swoop, the horse threw its rider off her back and the woman could hear the sickening crunch of a human skull hitting the hard rocky ground.

He lay there moaning in pain, and she watched; just as the candle in her home snuffed out entirely and a plume of smoke arose, the gentile breathed his final breath on this world and died a horrible and painful death.

נחל קישון גרפם נחל קדומים ... (שופטים ה-כא)

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

תורת הצבי על הפטרות

Following the amazing victory over the *Canaanim* and the death and destruction of General Sisera and his imposing army at the raging *Kishon* river, *Devorah HaNeviah* composed a song of thanks to *Hashem* for saving the Jewish Nation. *Chazal* say that *Devorah* referred to the *Kishon* river as נחל קדומים - “the ancient (original) river” because the river was appointed as a guarantor from ancient times to “repay” the Red Sea which was forced to spit out the dead Egyptians after *Krias Yam Suf*.

Interestingly, **Chacham Yosef Chayim of Baghdad zt"l (Ben Ish Chai)** says that the first and last letters of the words נחל קישון גרפם, has the numerical value of 273, the same *gematria* as the word ערב,

guarantor. If so, why did the prophetess *Devorah* refer to the river as נחל קדומים” as opposed to “נחל ערבים”, which more appropriately refers to the river of guarantee?

He explains that while normally a lender cannot claim his money from a guarantor unless he first asks the borrower and is refused, here it was different since the “repayment” was originally set up to be repaid by the river. Thus, the use of the word “קדומים” - original, is more appropriate than “ערבים” - guarantor, and the river was obligated to repay the loan first.

Says the *Ben Ish Chai*, *Hashem* in his infinite kindness specifically orchestrated this “guarantee” to be set up this way in order for the Jewish people to benefit from it many years, later regardless of whether they deserved it or not.

וישאו בני ישראל את עיניהם והנה מצרים נסע אחריהם ויראו מצד ויצעקו בני ישראל אל ה' (ד-ה)

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

מחשבת הלב

Why did *Hashem* choose to subject the *Yidden* to yet another scare and only afterwards complete the Egyptians’ downfall? Why didn't *Hashem* finish them off while still in *Mitzrayim*? The *Medrash* brings a *meshal* of a noblewoman who was saved from captivity by a king. The king then married her. Once wed, she began ignoring him. So, he arranged for the bandits to kidnap her again. She called out for his help and he saved her again. He said to her, “That’s what I’ve been waiting for - for you to call out to me!” Similarly, we called out to *Hashem* from our dire straits in *Mitzrayim*, but as soon as we were freed, we seemed to forget our rescuer. *Hashem*, the King, sent the Egyptians to chase after us, where in desperation, we once again called out to Him.

R' Yeruchem Levovitz zt"l points out that one may think a *tzara*, ל"ע, is a punishment from *Hashem*. In reality, it's just a reminder to reconnect with Him. Had we not strayed, we would not have needed that reminder to mend our relationship. However, continues R' Yeruchem, Rashi quotes from *Chazal*, that *Bnei Yisroel* cried out to *Hashem* and “תפסו אומות אבותם”. The *Avos davened* and so did they. The question is: the *Avos* weren't in a grave situation. They would *daven* in good times and bad. But the *Yidden* were surrounded by danger on all sides. So of course they did what any *bar seichel* would do - they yelled for help! How can we equate the two? He answers that *Chazal* are teaching us the level of the *Avos*. They didn't need a *tzara* to call out to *Hashem*. They always *davened* with the same fervor. We, who are motivated by a *tzara*, must learn to be more like them.

I saw the following *vort* in the newly released Artscroll work on *Nishmas*. When a person is in trouble, he will cry out, reciting *Tehillim kapital* - כ' ביום צרה” - “יענק ה' ביום צרה” - “מסומר לדוד” - “ק' *kapital*”, albeit not with the same fervor. By *Sara Imeinu* it says “בת'ק כבת כ””. She gave thanks to *Hashem* with the same feelings as her anguished pleas. We must do the same!

משל למה הדבר דומה

שבו איש תחתיו אל יצא איש ממקמו ביום השביעי ... (טז-כג)

משל: In the early half of the 20th century, there were two distinct *kehillos* in the city of Tiveria. The *Ashkenaz* one was led by **R' Moshe Kliers zt"l**, while the *Sephardic kehilla* was led by **Chacham Yaakov Chai Zarihan zt"l**.

One *Shabbos* morning, a man came running to R' Moshe claiming that there was a problem with the *eruv*. The *Rav* looked into the matter and determined that the *Sephardic Chacham* had given the *hechsher*, even though there were some real issues. Immediately, he ruled that the *eruv* was kosher and people are permitted to use it on *Shabbos*. Without giving a reason, he said he needed to review the matter.

The next morning, R' Moshe visited the home of the *Chacham* and told him he needed some help understanding a particular *sugya*. The *Chacham* was surprised and wondered out loud how he can help such a great *Torah* scholar. R' Moshe took out a *Gemara Maseches Eruvin*, and together,

ויקראו בית ישראל את שמו מן הוא כודע גד לבן ומעמו כצפידת כרבש ... (טז-לא)

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

דרגה יתירה

The *Torah* tells us that the food which fell from Heaven in the desert was named MANN because it came “*Min HaShamayim*.” This was clearly no natural phenomenon; it was from *Hashem* and they named it as such. The *mann* and it's unique name continuously reminded the people that everything comes from *Hashem*, and everyone gets exactly his portion in this world. No one gets more than he needs and no one gets less. Yes, some people may seem more fortunate than others because *parnassa* comes easier to them, but really *parnassa* is from *Hashem* and everyone receives exactly what is right for him.

For this reason, there is a *minhag* to say *Parshas HaMann* on Tuesday of *Parshas Beshalach*. It is not just to ask *Hashem* for a bountiful livelihood; it is to infuse us with the awareness that our *parnassa* is like the *mann*. It comes directly from *Hashem* and does not depend on how much *hishtadlus* we make, and also to remind us that every person gets exactly what he needs. Saying *Parshas HaMann* is a *segula* for *parnassa* because being satisfied with *Hashem's* bounty is the best *beracha* in the world!

The *posuk* states: “*And the House of Israel (בית ישראל) called it Mann.*” **R' Shmshon Raphael Hirsch zt"l** says that the words “*Beis Yisroel*” refer to the women. The women are the *Bayis*, They instill the values, the atmosphere and the *middos* into the Jewish home. It was the women who recognized the essence of the *mann* and they infused their homes with the lessons of being satisfied with what you have and believing that everything comes from *Hashem*. Men and women must use their individual strengths and work together to build strong *Torah* homes. A man is tasked with teaching *Torah* to his children and passing on the *mesorah*. But if the women do not infuse the home with a love of *Yiddishkeit*, good *middos* and solid *emunah* in *Hashem* there is no one to teach. Let us work together to infuse our children with all they need to be strong in these turbulent times.