

מעשה אבות סימן לבנים

ונפש בני תקריב קרבן מנחה לה' סלת יהיה קרבנו ... והרים הבהן מן המנחה את אוכרתה וגו' (ב-א-ט)

The *chasuna* was that very evening and the families of the *chossan* and *kallah* were ecstatic to learn that the **Tchebiner Rosh Yeshiva, R' Avraham Genichovsky zt"l**, had agreed to come to Bnei Brak to be *mesader kiddushin*. They had asked but were unsure if he was really coming due to his heavy schedule. The *Rosh Yeshivah* arrived but they knew he needed to get home right after the *chupah* to prepare for his *shiur* the next day. Immediately after the *chupah* had concluded, the *Rosh Yeshivah* wished the families well, as a small crowd of people accompanied him to the taxi stand that was outside the wedding hall. There was a bus stop right next to the line of taxis, and a bus was pulling in to discharge passengers.

R' Avraham's eyes quickly scanned the bus windows, and he suddenly stopped short. "I must take the bus home," he said to those next to him. The people around him protested. "But *Rebbie*, the *chossan's* father is paying for you to get a cab to take you home right away. It's so much faster and more comfortable! And much less time-consuming."

"No, no, I'll be fine," said R' Avraham. "I must get on this bus. Thank you anyway."

To the surprise of everyone around him, the venerable *Rosh Yeshivah* left them all standing on the street and alighted the bus with such purpose that it seemed as if there was someone or something on that bus he just had to see.

In typical fashion, the bus was packed, but all recognized the great *Rav* and rose for him, offering their seats. He politely declined, and made a beeline to the one set of seats where the sole occupant had paid him no attention. It was Yankel, known throughout *Bnei Brak* as a man with severe psychological problems and poor personal hygiene. Yankel had no family or friends, and was cantankerous and nasty to anyone who approached him. R' Avraham, who obviously had seen Yankel from the street, approached him carefully. Yankel took up one seat, and had an assortment of plastic bags that spilled over onto the other seat. People were cringing at what Yankel might say, and a young man approached the *Rosh Yeshivah* and pleaded with him to take his seat. "Not for a million dollars," whispered the rabbi with a smile and turned to face the man in the seat.

"Yankel," said R' Avraham, very gently, standing in the aisle. "What do you want?!" shouted Yankel grumpily.

"May I sit next to you?" Yankel didn't hesitate. "No! Can't you see that I'm taking up one and a half seats?"

People were ready to faint. What a humiliation for one of the great *Roshei Yeshivah* in Israel! Someone got up to intervene, but R' Avraham raised his hands and smiled again. "In that case Yankel, perhaps you'll let me squeeze into just half a seat?"

Yankel looked up and frowned. Finally, he let out a curmudgeonly sigh that sounded like the hiss of a steam engine, and reluctantly made room on the second seat. The great *Rosh Yeshivah* sat down, trying hard not to take up too much room and impose on Yankel's space. Then he turned to him pleasantly. "So, Yankel, how are things going for you lately?" he asked.

"Lousy!" And, to the horror of the other passengers, Yankel unleashed a torrent of nonsense and profanities to the rabbi.

R' Avraham turned to Yankel, who was red-faced by now, and said, "Yankel, I'm terribly sorry that you're having a bad day, but I need to close my eyes for a little while. I may fall asleep, but you can wake me if I miss anything important."

The *Rav* closed his eyes, and Yankel's stream of obscenities ground to a halt. Yankel felt he should stop, since the rabbi's eyes were closed. With nothing else to do, Yankel turned to look out the window.

Ten minutes later R' Avraham opened his eyes and noticed he was nearing his home. He turned to Yankel and said, "My stop is coming up next, so I have to go."

He gave Yankel a little hug and said, "Yankel, it was so enjoyable to see you again."

R' Avraham Genichovsky smiled and rose to go, but as he looked back at the poor, deranged man in the seat, Yankel nodded. For once in his life, he felt respected and important. Only later did the people at the wedding figure out just why the rabbi decided to take the bus. (Adapted from: **The Day the Rabbi Took the Bus, and Other Stories**, by Shlomo Horwitz)

ואחלל שרי קדש ואתנה להם יעקב וישראל הגדופים ... (ישעי' מג-כח)

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

תורת הצבי על הפטרות

Yeshaya HaNavi rebukes *Klal Yisroel* for turning away from *Hashem* and refraining from offering sacrifices, turning to idolatry instead. The *Navi* states that due to *Bnei Yisroel's* sins, *Hashem* will "profane the holy princes and deliver *Yaakov* to destruction and *Yisroel* to insults." While it is important to note that *Hashem* does not differentiate between the righteous and wicked when meting out punishment to a sinful generation, why is there any difference between "Yaakov" and "Yisroel" - both names for *Klal Yisroel* - that *Hashem* would destroy one while just ridiculing the other?

R' Mendel (Manny) Hirsch zt"l explains that the name "Yaakov" is perceived by the gentiles as one of might and and strength - perceptions evoked from *Yaakov Avinu's*

strength before he was renamed. However, "Yisroel" which was given to Yaakov in an elevated spiritual state, evokes feelings of weakness since that name was given to Yaakov at a time when he was maimed. So, while the very virtues of the name "Yisroel" connote Jewish compassion, refined character traits, and idyllic family life, it is those virtues that are themselves depicted by the gentiles as weaknesses. But that very label of weakness is what enabled the Jewish people to survive their long and bitter exile. Thus, while the Jewish nation could have been seen as a "Yaakov" which may very well have destroyed them, *Hashem* gracefully personified *Klal Yisroel* as a "Yisroel" which saved them from destruction and merely made them suffer from ridicule instead.

אם הבהן המשיח יחטא לאשמת העם והקריב על המאטו אשר הוא פר בן בקר תמים לה' לחמאת (ו-ג)

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

מחשבת הלב

Why, if the *Kohen* sins, are the *yidden* at large guilty, as is insinuated by the words העם? **Rashi** explains that the entire *Yisroel* is dependent on the constant tefillos of the *Kohen* who davens on their behalf. And if he becomes tainted with *חטא* they are guilty or in trouble. The **Nesivos Hamishpat, R' Yaakov M'Lisa zt"l**, further elaborates with a deeper *pshat*. When those in the upper echelons of our society, our *Gedolim*, sin, or become lax in their duties, it causes a *רפיץ*, a spiritual weakening, which trickles down to the masses. Hence that *aveira* will ultimately result in the entire nation becoming guilty.

The opposite holds true as well. If the leaders of *Klal Yisroel* are extra zealous in their divine servitude, then the entire nation will be spurred on to greater heights. Which is why the *posuk* says "אשר נשאי חטא". **Rashi** explains the word "אשר" as "אשרי" - in other words, "worthy" is the nation that its *Nasi* and leader takes responsibility for his actions and brings a *korban*. But still, we must ask: why does the *Torah* utilize this expression by the *Nasi*, and not the *Kohen*?

My *machshava* here is that the *Kohen* is in the *Bais HaMikdash* on a regular basis. He can bring his *korban* at any time and inconspicuously. The *Nasi* however, has to bring a *korban* in front of many others and suffer the humiliation. He has a moral *nisayon*. If he passes the test and brings his *korban*, then is *takeh* praiseworthy for himself and for the entire Jewish nation.

As the special *Yom Tov* of *Pesach* approaches, the time that we became the *Am Hanivchar*, we see the stark contrast between our leaders and the leaders of other nations who are constantly trying to cover up their misdeeds, their myriad misconducts and their vile *middos*. Where one puts down the other and their bickering doesn't cease. *Ashreinu!*

Perhaps one of the most important ideals of *chinuch* is to inculcate in our children the need to take responsibility for their actions. That will enable them to learn to be honest with themselves, others, and *Hashem* thereby giving Him much *nachas*.

משל למה הדבר דומה

אדם כי יקריב מכם קרבן לה' מן בהמה מן הבקר ומן הצאן ... (א-ב) **משל**: The following story was recently told over at a *shiur*. A man from Haifa borrowed 200 *shekel* from a *gemach*. On the day his debt was due, he had the money in his account but he was unable to access the funds due to *Shmiras Einayim* considerations, and he didn't want to go the nearby ATM machine to withdraw the money as it was in a place that was inappropriate. Instead, he *davened* to *Hashem* and asked Him to provide the 200 *shekel* another way.

Feeling a bit tired, the man went into a side room of the *shul* he was learning in and put his head down for a few minutes. When he awoke, there was a 200 *shekel* bill in the ribbon of his hat! He had no idea how it got there.

Immediately, he found the lender and paid back his debt. Then, he asked around to find out who left him the money.

והקריבו הבהן אל המזבח ומלק את ראשו וכו' ושמן אתו ככנפיו לא יבדיל ... (א-ב-ו-ז)

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

דרגה יתירה

In *Sefer Vayikrah*, there are many types of *Korbanos*, and ways in which we are commanded to offer them. There is the "חטאת העוף" about which we are told to separate the head and the "עולת העוף" which we are commanded NOT to separate its head. Why is this commandment necessary? The **Shem M'Shmu'el of Sochatchov zt"l** gives us an incredible explanation. As we know, the sin for which one brings a *Korban Olah* is "הרהורי הלב" - sinful thoughts. A *Korban Chatos*, on the other hand, is an atonement for unintentional sins. The difference is that when a person has "הרהורי הלב", he has allowed his sinful thoughts to penetrate his heart. He literally connected his mind to his heart and allowed these thoughts to pass through.

For this reason, the *Torah* is very clear that with regard to an "עולת העוף", one must sever the head of the bird from its body to atone for NOT separating his own mind and heart from sin. On the other hand, a *Korban Chatos* is offered by one who has sinned unintentionally. This means that he DID NOT connect his mind to his heart, he was literally not thinking correctly, and he behaved improperly because he did not use his head to make the right choice. As a result, when he brings a "חטאת העוף", he must NOT separate the head because this was his whole problem in the first place! Thus, the *Torah* tells him "לא יבדיל" - since you "severed" your own head and caused your body to sin, "Do not sever" this bird's head!

Every day, we recite the following prayer: "וידעת היום והשבות אל לבבך" - which means that what we know in our minds - the *Emes* (truth) of *Hashem* and His *Torah* - we must not leave it as intellectual property. We must make that knowledge a part of ourselves. It must influence our behavior and our actions, so that everything we do is a result of our mind and heart uniting to perform the will of *Hashem*. All negative, sinful and heretical thoughts must be "separated" - blocked off from entering into our hearts. May we be blessed with the wisdom to know precisely how and when to uphold the principle of "LO YAVDIL".