

מעשה אבות ... סימן לבנים

ויאמר ה' אל משה עלה אל הרי העברים הזה וראה את הארץ אשר נתתי לבני ישראל ... (כו-כז)

Why is it important for Moshe to look at the land, if he will not enter it? Of what use is a momentary glimpse just before his death? “*Seeing a hint of Klal Yisroel’s future in the land was sort of a parting gift from Hashem to Moshe, just before his death. The reason for this sight was because the Land of Israel is full of all good things, and is the beauty of all lands. And since the great love with which Moshe Rabbeinu loved Eretz Yisroel was manifest to Him, He made him rejoice by beholding the abundant goodness with his eyes.*” (Ramban, Devarim 34:1) In those last moments of his life, says the Ramban, Moshe used his eyes to see that *Bnei Yisroel* will live safely in their land and implement his great vision, to which he dedicated his life.

A number of years ago, Benny Rubinstein, a man in his 30’s, faced a daunting challenge. He suffered from keratoconus, a serious eye condition that caused his cornea to distort unevenly. His eye-sight was very much impaired. With double vision plaguing him, he knew that he might need a cornea transplant before the age of forty. However, there was a ten-year waiting list for such a procedure, and many doctors warned him that it was only a matter of time before he would go blind.

Benny’s eyesight was not just a personal matter; it was his livelihood. He was a photographer, and his ability to see clearly was essential for his work. But despite his circumstances, Benny always remained hopeful that a cure would be available.

One day, Benny found himself on a flight from Manchester to Israel, where he was scheduled to photograph a wedding. His original flight, with a stopover in Berlin, was unexpectedly canceled. Determined not to miss the wedding, Benny swiftly purchased a ticket for the next direct flight from Manchester. He boarded the plane and settled into a seat in the last row.

To his surprise and delight, a flight attendant approached him shortly after takeoff and asked if he would like to be upgraded to first class. Benny enthusiastically agreed, grateful for the unexpected upgrade. As he settled into his plush new seat, the man sitting next to him introduced himself as Andrew Fink, an ophthalmologist from Manchester.

As the two struck up a conversation, Dr. Fink discovered that Benny was originally from Gateshead. Intrigued, he shared some personal information about himself. “I studied medicine at the University of Newcastle, and during my time there, a rabbi from Gateshead came to teach us *Torah*. Do you by any chance know **Rabbi Y.Y. Rubinstein**?”

Benny couldn’t believe his ears. “Know him? He’s my father,” he proudly replied.

Dr. Fink was astonished. “Incredible! I loved your father’s shiurim and lectures. He had a profound impact on my life.”

Benny then opened up about his medical condition, sharing his bleak prognosis and the long waiting period that he was forced to endure. Dr. Fink listened attentively and asked a number of probing questions. After careful consideration, he delivered surprising news. “Your doctors are mistaken! There is a new procedure that has been developed in the United States and recently approved by the Israeli Health Ministry. It has the potential to heal your eyes.”

Benny was stunned by the revelation, but Dr. Fink had more in store. “Your father had a significant influence on my life, and I am forever grateful. I want to perform this procedure for you free of charge.”

Several weeks later, Dr. Fink carried out the procedure, successfully restoring Benny’s eyesight. To Benny’s relief, his sight remained stable thereafter. With renewed vision, he not only continued his photography career but also embarked on a mission to digitize Talmudic scripts, benefiting thousands of *Torah* scholars worldwide.

Reflecting on this extraordinary turn of events, it became clear that Benny’s father, Rabbi Y.Y. Rubinstein, had once enlightened Dr. Fink’s eyes with the depth and meaning of *Torah*. Now, 34 years later, Dr. Fink reciprocated the kindness by bringing clarity and light to Benny’s eyes through the gift of clear vision. This remarkable story serves as a reminder of the power of *Torah* to inspire and uplift others. Each of us has the ability to share the beauty and wisdom of *Torah*, bringing immeasurable clarity and light to the world around us. (Adapted from Stories to Inspire - 718-400-7145 - Call Now & Be Inspired!)

דברי ירמיהו בן חלקיהו ... (יז"א-א)

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

תורת הצבי על הפטרות

The period of the *Bein HaMetzorim*, is meant to tug at the heartstrings of a G-dfearing Jew and open his eyes to what we have lost. Thus, the theme of the *Haftoros* focuses on the *Churban*, and in this week’s *Haftorah* - the first one of the “Three (weeks) of Calamities,” *Yirmiyahu HaNavi* prophecies upon the impending disaster.

Chazal (Sanhedrin 95a) teach us that “*The time will come when Yirmiyahu Hanavi ... will prophecy [about the Churban] ...*” however, so did *Yechezkel HaNavi* prophecy about the *Churban*. If so, why does the *Gemara* seem to only single out *Yirmiyahu HaNavi* for his prophecy?

Rabbeinu Yosef Chayim z”l, the **Ben Ish Chai**, explains in **Ben Yehoyada**, that specifically *Yirmiyahu’s* prophecy

was the one that had the potential to work its way into the hearts and minds of *Klal Yisroel*, since he was a reincarnation of the great *Shlomo HaMelech*, as is stated in *Sefer HaGilgulim*. *Shlomo HaMelech* was the one to build the *Bais Hamikdash* and it was now as if he himself was prophecying its destruction. Disputing such an argument for *teshuva* should prove to be much harder than had it been someone else relaying the prophecy.

Thus, it was hoped that when *Klal Yisroel* realized how low they had sunk - to the point that *Shlomo*, the builder himself, was predicting his own creation’s destruction, *Hashem* hoped that *Klal Yisroel* would come to the realization that there is no other hope other than repenting and drawing closer to Him.

אשר יצא לפניהם ואשר יבא לפניהם ואשר יצאם ואשר יבאם ולא תהיה עזרת ה' כצבא אשר אין להם רעה (כו-כז)

לעילוי נשמת אבנו מורינו הרבנו הרב חיים יוסף בן ר' ישראל אברהם קויפמאן זצ"ל

מחשבת הל"ב

As *Moshe Rabbeinu’s* end-of-life was nearing, he beseeched *Hashem* that His nation should not be forsaken, and left to fend for themselves without a leader. Moshe’s replacement must be a worthy and capable individual, who is able to lead them ... etc. Why does the posuk say “אשר יבא... ואשר יצאם” - to bring them and take them out twice? See **Rashi**.

Perhaps we may say the following *machshava*. The first “יצא” is literal, as Rashi says, the *manhig* himself must “go out” and lead them into war as well. The second הוצאה can be explained with the following timely anecdote:

One summer night in an upstate camp, the boys were promised the coveted privilege of a night swim if they behaved. The staff was hesitant to keep their promise to the boys, as it was extremely foggy that night. They turned for guidance to **R’ Moshe Feinstein z”l** (who spent his summers in that camp). He, too, was hesitant, but when the campers persisted, R’ Moshe yielded. *B”H* all went well. Afterwards, as the boys passed by R’ Moshe’s bungalow, he called out to them and asked if they were finished swimming. When they said yes, he closed the *Tehillim* on his table. R’ Moshe had been *davening* the entire time that the swim should go on without a hitch, and everyone should be safe. That is a true leader.

Moshe Rabbeinu asked of *Hakadosh Boruch Hu* that even if the new *manhig* cannot always be available and with his people in body, at least let him be with them in spirit - the leader should nonetheless constantly pray on behalf of the *Klal*.

As the summer season is now underway, and the period of the Three Weeks begins, we can all display our *Ahavas Yisroel* by *davening* to the *Aibishter*, not only for ourselves, but on behalf of others as well, that we all enjoy a happy and healthy summer, with *gezunt, yeshuos, besuros tovos* and *nachas*, and may we be *zoche* to the *geula shelaima* ב"ב.

משל למת הדבר דומה

השיב את חמתי מעל בני ישראל כקנאו את קנאתי בתוכם... (כה-א)

משל: A large cruise-liner was traveling on a long sea voyage and at one point, as they passed through a body of water, the captain spotted a small light in his path not too far away. Assuming it was a small marine vessel, he immediately got on the radio and made contact with the smaller vessel, warning it to change courses because his much larger vessel was passing through and he did not want to crush it.

“No,” came the sudden reply. “You change course.”

Annoyed, the captain of the large, towering ship issued a stern warning that if the small vessel does not move, and soon, it will be crushed and capsized.

A minute went by with no answer. Two minutes passed, still no response. Apparently, the small vessel was mulling over its options. Finally, instead of the expected strong message, a calm-soothing voice was heard over the radio.

“To the captain of the large vessel, this is the coastguard. I believe you must change course quickly as you are headed right at out our floating lighthouse! We cannot change its course, so either you change course or you will crash into it!”

נמשל: *Chazal* describe to us the terrible scene that was transpiring when Pinchos took ferocious action. Many Jews, even some of the great leaders, were on the side of the transgressors, and it seemed there was validity on their side. Even those who saw it as a terrible calamity were all frozen in their place. Even *Moshe Rabbeinu* and the great elders of the Nation were uncertain as to what the proper course of action should be. Like the massive ship crashing its way through the sea - it seemed to be crushing everything in its way - Pinchos realized that with one significant action he could change the course of even this massive ship! Despite the danger involved, with one fell swoop he managed to restore the proper course of direction in *Klal Yisroel* forever!

צרוך את המדינים והביתם אותם. כי צדיקים הם לכם בנבליהם אשר נכלו לכם ... (כה-ה)

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

דרגה יתירה

The *Sifri* in *Parshas Behaaloscha* states clearly: “*Halacha B’yadua She’Eisav Sonei L’Yaakov.*” Sometimes the nations try to hurt us and destroy us; other times they use the HONEY method of anti-semitism. They despise our way so much that they cannot bear our differences. They wish to assimilate us into their philosophy and way of life. Today, we are not (usually) openly stung by the *goyim*, but we are wallowing in honey! So much of our *Yiddishkeit* is patterned after *goyish* philosophies and ideals. “Jewish” music today, “Jewish” fashion of the girls and the boys? Whoever heard of fashion for men? Pink ties, purple socks - who are we trying to be like? The stress on materialism is a purely non-Jewish mentality. The Jewish way of thinking is to be satisfied and happy with whatever we have, because *Hashem* gives us whatever we need. There is nothing that we are missing. Of course, we can go shopping to buy what we need, but our main preoccupation is on the spiritual and not on material pursuits.

Baruch Hashem, there is so much *Torah* learning in our generation, more than ever. There are thousands of *chessed* organizations that help every possible type of Jew. There are kosher trips all over the world and the finest *hechsherim* with the best possible *shechita* and *dikduk* in *halacha*. We have the most *mehudar Sifrei Torah* and *mezuzos* hanging on every Jewish doorpost. This is all beautiful. We need to thank *Hashem* for giving us so much opportunity in our generation. But we also must stop and look inside our hearts. We are so busy being “externally” Jewish that sometimes we may forget that that is really not what *Yiddishkeit* is all about. Being a *Yid* is about having a personal relationship with *Hashem*. Living a Jewish life means being steeped in *Yiras Shamayim* and *Ahavas Hashem*. Thinking about what can I do for my *neshamah* instead of being bogged down with lists of errands. Not just learning *Torah* and doing *chessed*, but having *ahavas Torah* and *ahavas chessed*. One must stop and think about these things if he really wants to live as a Jew rather than just go through the motions of being Jewish.