



# מעשה אבות .... סימן לבנים

כהנמאת כנאשם תורה אחת להם כההן אשר יכפר בו לו יהיה ... (1-1)

The *Gemara* (*Kerisus* 25a) discusses the function and atonement effected by the *Korban Asham* mentioned in this week's *parsha*. The *Mishna* records a dispute concerning the voluntary offering of an *Asham Taluy*, and although Rav Eliezer allows anyone who wishes to offer such a sacrifice, the *Rabanan* hold that one may only offer the *Asham Taluy* if he genuinely knows himself to be in a state of doubt regarding his guilt. Several commentators appear to emphasize the personal worry and guilty feeling that is associated with the "guilt offering," although it seems more likely that the *Asham* has less to do with the potential sinner's psychological state, but rather the actual state of being guilty of sin.

When the famed *Baal Mussar* and *Menahel, R' Eliyohu Lopian ז"ל* reached the venerable age of eighty, his eyesight took a turn for the worse. He could not see in the distance and could barely read what was in front of him. Doctors informed him that the only thing to be done to save his eyesight was a new operation that was considered dangerous in those days. R' Elya, as he was known, put his faith in the Almighty and decided to proceed with the operation.

Everything seemed to be going well and his family continued *davening* all throughout. Midway through the operation, R' Elya's blood pressure suddenly began to spike to unusually high levels. Doctors and extra attendants were called in but whatever they attempted was to no avail. His situation became critical and the doctors were about to give up hope. Announcements were broadcast all over *Eretz Yisroel* that everyone should stop and *daven* for the great *tzaddik* and especially in the *yeshivos*, hundreds of *talmidim* poured out their hearts in prayer on behalf of R' Elya Lopian. *Boruch Hashem*, he pulled through but his recovery was long and arduous, and for a man of his age, it was quite an ordeal.

At this point, fingers began to be pointed at the doctors in the assumption that they were responsible - or at least partially to blame - for the events that transpired during the operation. How could they allow such a thing to happen, was the accusation. The lead doctor, a well-respected and highly regarded surgeon, denied that he had anything to do with the problems that occurred. "I truly have no idea what happened or what brought about this unusual spike in blood pressure," he declared to anyone who would listen. "But I can assure you, we took every precaution in our preparations and all throughout the procedure to ensure that the rabbi would have a successful recovery. We have reviewed every single action that took place and we have yet to figure out just why this occurred." This did little to satisfy the naysayers.

A number of years later, it became necessary for R' Elya to undergo another operation. His family and close friends were nervous and understandably anxious, remembering back to what had happened the previous time he had gone under the knife. This time, many more precautions were taken and his blood pressure was constantly monitored on a minute-by-minute basis. Thankfully, it all went as planned and the operation was a success, without further incident.

When some relatives came to be *mevaker choleh* (visit the sick), the discussion hearkened back to the *Mashgiach's* previous operation and the events that transpired then. R' Elya, weak but alert, said, "You want to know the difference between this operation and the last time when I was so critically ill? Well, right before the doctors put me under for my eye operation, I thought to myself, 'I must do *teshuva*. Surely, the outcome of this procedure will have to do with how I am judged in Heaven.' I immediately began to think back to all my deeds and actions from the time I was 12 years old. I recalled everything - down to the most minor detail - and I was alarmed. There was so much for me to regret. I began to tremble and as a result, my blood pressure began to spike. I couldn't stop my thoughts and there was probably no one other than myself to blame for placing me in that life-or-death situation."

There was a moment of pause and R' Elya smiled weakly at his guests. "This time, I made sure of one thing and *Boruch Hashem* it all worked out okay. In the interest of *pikuach nefesh*, I just didn't think about anything at all!"

אל יתהלל חכם בהכמתו ואל יתהלל הנכור בנבחרתו אל יתהלל עשיר בעשירו ... (רמב"ם ב-בב)

While *Yirmiyahu HaNavi* discusses the topic of *korbanos*, the main focus of the *Haftorah* describes Yirmiyahu's rebuke of *Klal Yisroel's* failure to properly observe the *Torah* and *mitzvos*. The *Navi* emphatically states, "Let not the wise man boast of his wisdom, nor the strong man boast of his strength, nor the rich man boast of his riches." The question is, if in fact someone worked hard his whole life to achieve wisdom, strength, or riches, what is so terrible if he enjoys his life's achievements?

R' Elyahu Lopian ז"ל (*Lev Eliyahu*) quotes the **Rambam** who says that no person was created in this world in order for him to live for himself – for if a person would choose to sit back and bask in his own glory, there would not

be any actual glory for him to bask in. R' Lopian explains that *Hashem* built into the world a metric of deep satisfaction for giving to others, which is meant to serve as a means of spreading the many positive attributes He bestows upon individuals in the world. This deep satisfaction helps encourage those who have the attributes to continue disseminating their wisdom, strength, wealth, etc. to others.

In today's self-centered world many tend to put their heads down and focus solely on their own growth – monetarily and even spiritually. However, it is important to remember that that wasn't the way *Hashem* meant for the world to run. *Hashem* set up this world with the intention for every person to contribute and make the world a better place.

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

## תורת הצבי על הפטרות

זאת התורה לעולה למנחה ולחטאת ולאשם ולמלוואים ולזבח השלמים ... (1-1)

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

"אמר ר"ל מ"ד זאת התורה לעולה למנחה ולחטאת ולאשם כל העוסק בתורה כאילו הקריב עולה מנחה חטאת: (מנחות ק) The *Gemara* states: אמר רבא האי לעולה למנחה עולה ומנחה מיבעי ליה אלא אמר רבא כל העוסק בתורה אינו צריך לא עולה (ולא חטאת) ולא מנחה ולא אשם" ואשם. אמר רבא האי לעולה למנחה עולה ומנחה מיבעי ליה אלא אמר רבא כל העוסק בתורה אינו צריך לא עולה (ולא חטאת) ולא מנחה ולא אשם" *Reish Lakish* says that one who learns the sections of *Torah* that discuss the *korbanos*, it is as if he brought them on the altar. While Rava said, that one who toils in *Torah* doesn't need a *korban*, for the *Torah* itself is his *korban*. How can we comprehend this? This "equivalency"? Well, as we know, a *korban* brings a person closer to *Hashem*. The word "קרבו" actually alludes to the word "קרוב" - close. When a person truly delves into his learning, he is transported to a world of closeness with *Hashem*. He experiences a *keshet* with *Hashem*, forging the ultimate intimacy. Perhaps this is why the *Gemara* uses the word עוסק and not merely למד. Because to attain this level of closeness, one must do it excitedly, not superficially.

The *Gemara*, however, seems to have stopped short and doesn't complete the *posuk* in its *drash*. In truth, our *posuk* concludes with the words, "וגמולאם ולזבח השלמים". In light of the above, maybe we can add a *machshava* to complement this *Chazal*. A *Korban Shlomim* represents *shalom*, peace. Oft quoted, are the words "... שנאמר ...". We see that learning *Torah* can promote *shalom* in the entire universe, explaining "וגמולאם" **Rashi** and others explain the word "וגמולאם" as referring to a *Korban Hachinuch* (See **Sifsei Chachamim**). One of the greatest methods of *chinuch* is through *Limud HaTorah*, either learning with our children, or by them seeing our example. Thus "... כלל העוסק בתורה..." - it is as if he brought a *Korban Chinuch* as well. May we all be *zocheh* to *doros yesharim*, full of *nachas* and happiness, and to the literal meaning of the *posuk* - to be *makriv korbonos* in the *Bais Hamikdash b'korov, b'mheira b'yameinu!*

## משל למה הדבר דומה

חייב איניש לבסומי עד דלא ידע ... (בבבליה דף 1)

**משל**: There once lived a wealthy man who owned a large winery in the center of town, which provided him with a very comfortable livelihood. On many occasions, he would have guests over, and when he did, that guest could be sure to be served the finest wines of his choice.

Once, a special dignitary came to visit the wealthy man and the host told his servant to go down to the wine cellar and bring up a bottle of his most expensive wine. This particular vintage, he kept in a barrel at a specific temperature-controlled corner of the cellar, and was always under his watchful eye. Five minutes went by, then ten minutes ... but the servant did not return. Finally, feeling embarrassed, the wealthy man excused himself and went down to the cellar himself to find out what had happened.

As soon as he entered the wine cellar, he was assaulted

by a heady aroma of strong wine. All around him, were opened barrels of wine, many of which had spilled onto the floor.

Furious, he carefully picked his way around the spilled bottles until he found his servant lying on the floor, completely drunk. As they met eye to eye and the wealthy man was about to scold his servant for what he had done, the servant managed to blurt out in a slurred, drunken befuddled voice, "Sorry, sir ... I'm still looking for the best wine...!"

**משל**: *Purim* is an auspicious day and everybody feels its impact one way or another. Some in their *tefillos*, some in their fulfillment of *mitzvos* and some just feel an unexplainable connection. This *Shabbos*, as the "aura" of *Purim* passes, we must hold on to that burst of inspiration from *Purim* and not pass it up in our everlasting quest and pursuit of materialism. *Shabbos*, the day of rest and contemplation, can serve as a reminder for us to pursue the real "best wine," the wine of *ruchniyus* (יין המשומר).

צו את אהרן ואת בניו לאמר זאת תורת העולה (1-2)

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

## דרגה יתירה

The word "*Tzav*" means command. *Hashem* is giving *Moshe Rabbeinu* a command. There are so many times in the *Torah* when we find this expression used. What is the great significance of this word here? The *Seforim Hakedoshim* write as follows: "זאת תורת העולה" - "THIS" is the principle of the "OLEH" (lit. higher) - the one who thinks he is elevated above others. In other words, the arrogant person always says: "This" is what I say. "This" is the way it has to be. "This" is the only way. The *sefer Vayidaber Moshe* is pointing out a behavior that we must work very hard to avoid.

The *middah* of *ga'avah* (arrogance) is the very worst *middah*. We must run away from it at all costs. Whereas with all other *middos* we are told to follow the middle path, with *ga'avah* we are told to go to the extreme. "*Be exceedingly humble*," is a lesson from *Pirkei Avos* - because a haughty person is an abomination to *Hashem*.

No one thinks of himself as arrogant and yet *ga'avah* manifests itself in subtle ways. While we tend to think of a *Baal Ga'avah* as someone who boasts about his perceived "greatness," or one who gets angry when things are not exactly the way he likes it, arrogance can underlie most quarrels between friends, siblings and spouses. For example, when one finds himself using phrases such as, "That is totally ridiculous," or "what you're saying makes no sense," he is caught in the trap of haughtiness and arrogance that blinds him from seeing another point of view. His manner of immediately nullifying what another has to say is a manifestation of his arrogance. He can't even listen to someone else because all he sees is himself.

There are two kinds of "I's in this world. One "I" is the "אני" and one "I" is the "אנכי". The "אני" says it's all about ME. The "אנכי" says it's all about HASHEM. This is the "I" of "אנכי ה' אלוקיך" - "I" am *Hashem* your G-d.

May we all merit to change the *ga'avah* of "זאת תורת העולה" to "זאת תורת העולה" - it's all from *Hashem!*