



# מעשה אבות ... סימן לבנים

תמים תודה עם ה' אלוקך ... (יה-י)

**Rashi** writes as follows: “Walk with Him with wholeheartedness (*temimus*). Trust in what He has in store for you and do not delve into the future. Rather, whatever comes upon you accept with wholeheartedness and then you will be with Him and His portion.” A person needs to reveal the inner point of his soul. It is known as *temimus* (simple earnestness). It is the point in one’s self which is always pure, no matter what a person has done in his life. A child is innocent and pure. A child’s very nature is *temimus*. But we all have in us an inner point which is like a pure child. We need to use that pure part of ourselves to turn to *Hashem* and speak to Him from there; from that pure place in ourselves, which is as pure as an innocent child.

A contemporary doctor related a story about a woman who moved into a Williamsburg apartment building. Having recently become religious, she didn’t have any close family or friends in the neighborhood. Along with being alone and somewhat shy, she suffered from a severe disfigurement in her face, making it difficult to look at her.

Some families stayed away, but one family, residents of the same building, drew her close. They invited her for a *Shabbos* meal, and before she came, the mother cautioned her children not to react to the guest’s unusual appearance. The children obliged, and one of them, 10-year-old Chani, seemed to connect with the guest, chatting with her like an old friend.

Over the course of the next few weeks, Chani would visit the neighbor in her apartment and once, with childlike simplicity, asked why the woman wouldn’t have the deformity repaired. The woman sighed and admitted that there was a plastic surgeon who could help her, but the procedure wasn’t covered by insurance and she was slowly saving up to pay for the surgery.

The next day, Chani circulated in the halls of her school, knocking on each door and asking for permission to address the other students. Speaking with confidence and clarity, she told the girls about her neighbor who wanted so badly to look normal, and she asked for money to help the woman. That night, she ran home from school and told her new friend that she had raised the money. “Let’s go to your doctor,” she said. “I am off from school on Friday, let’s go together.” Bewildered, the woman allowed Chani to join her and they took the subway to the doctor’s office.

Chani approached the doctor in the waiting room and matter-of-factly explained that she was there to take care of the surgery for her friend, and she was ready to pay. Busy as he was, the doctor was intrigued, and he squeezed the woman in for a quick consultation between his patients. He was convinced he could help, and, after Chani paid up, the woman was scheduled for surgery at the hospital where he was employed. Within a few months, the procedure was done and the disfigurement was corrected, the patient looking - and feeling - like a new person. Chani had never mentioned a word about this campaign to her parents, and only once it became obvious that the neighbor had undergone surgery did Chani share the story at home. Her mother couldn’t understand how she had raised sufficient funds to pay for this type of surgery.

“How much did you have?” she asked her daughter. “Fifty-three dollars,” the girl replied proudly. Chani’s mother took her by the hand and led her back to the surgeon, where they sat in the waiting room, once again without an appointment. Eventually, they were admitted, and the mother looked at the doctor. “My daughter told me the whole story. I know that there’s no way that you would perform that type of surgery for \$53. I would like to pay you what it costs, although I don’t have all of it now. Please put me on a payment plan and I will raise the money we owe you.”

The doctor smiled good-naturedly. “I appreciate your offer but I will not be taking your money. How often does a person have a chance to give another human being a gift like this? I’ll take care of the hospital fees and my own fee is waived.”

Suddenly, the doctor turned serious. “But there is one condition to my offer,” he said. The girl’s mother waited with bated breath to hear what he would ask. The doctor reached into his pocket and pulled out a tattered envelope. He shook out a pile of grimy bills, ones and fives and a few tens - \$53 in all. “I get to keep this with me wherever I am, and whenever I’m having a rough day, I take it out. It restores my faith in humanity. I want to keep this.” (Adapted from “Nishmas-Song of the Soul” by Rabbi Yisroel Besser)

## תורת הצבי על הפטרות

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

אנכי אנכי היא מנהמכם ... (ישע' נא-יב)

When we examine the opening *posukim* of the *Haftorah*, we find a surprising similarity between this week’s *Haftorah* and the *Haftorah* of *Shabbos Nachamu*. Most notable is that they both open with a double expression that is used for emphasis, “נחמו נחמו עמנו” and “אנכי אנכי הוא מנחמכם”. Is there some significance to these obvious similarities?

**R’ Moshe Lichtenstein *shlita* (Rosh Yeshiva of Yeshivas Har Etzion)** explains that while the *Haftorah* of *Shabbos Nachamu* speaks in very general terms about the Jewish Nations’s need for consolation, it does not detail the personal fears, suspicions and feelings nesting in the hearts of every individual Jew. However, in this week’s *Haftorah*, *Yeshaya HaNavi* delves deeper and *Klal Yisroel’s* emotions

and fears are spelled out in great detail.

The reason for the change in the Navi’s tone is due to the fact that in this week’s *Haftorah*, the fears were understood in light of each individual Jew’s past experiences - namely that which took place closer to the time of *Shabbos Nachamu*. Here, though, *Yeshaya* focuses on specific points of fear and treats them more deeply thereby making the argument that *Hashem’s* greatness and abilities are not put forward on a general metaphysical plain as would be understood from the *Haftorah* of *Shabbos Nachamu*. Rather, *Hashem* is involved in even the minutest detail of every member of *Klal Yisroel’s* life and He will help each one of us - on an individual level - get past the horrors of the *Churban*.

ואמרת אשימה עלי מלך ככל הגוים אשר סביבתי. שום תשים עליך מלך אשר יבחר ה' אלוקך ... (יה-דג)

לעלמי נשמח אבינו מורינו רבינו הרב חיים יוסף בן ר' ישראל אברהם קויפמאן זצ"ל

# מחשבת הלב

When discussing the appointment of a king over *Klal Yisroel*, the *Torah* speaks in a singular form: “ואמרת” - You will say, “אשימה עלי” - I will appoint a king over myself. Why is the *lashon* of the *posuk* this way? What is the message therein? Is the **king’s** appointment not a communal one, but rather a private one?

The **Ksav Sofer *zt”l*** explains, that in order to be successful, the coronation of a king must take place through unity; in other words, all of *Klal Yisroel* must unanimously agree to appoint this person as the king for him to effective. Only then, is it truly, “אין מלך בלא עם” - *Hashem* also agrees, *kavyachol*. *Chazal* teach us the principle “אין מלך בלא עם”. Without *achdus* things will unravel, and discord will erupt *chas v’shalom*. Similarly, regarding *Hashem* Himself, it says בישורון “ויהי בישורון” “מלך בהתאספ ראשי עם יחד שבטי ישראל” *Hakadosh Boruch Hu* desires complete *shalom* amongst His people.

There is a powerful *machshava* from **R’ Shamshon M’Ostropoli *zt”l*** which further stresses this point of the importance of *achdus* and *ahavas chinam*. The *Medrash* earlier in the *parsha* states that the *malachim* asked *Hashem*, “Why do You have mercy on the birds and wild animals commanding that their blood be covered (כיסוי הדם) while Your own children weren’t *zoche* to *kevura* as it is written “שפכו דמים כמים סביבות ירושלים ואין קובר” *Hashem* answered because they displayed *sinas chinam* to each other. He then explained that this is what the *posuk* means “בין דם ממך ... בין דם לדם”. If you will wonder about the difference between the bloods, the reason is “דברי רבות בשערך” - because of baseless infighting.

As the *Chodesh* of *Av* comes to a close and *Chodesh Elul* commences this week, let us strengthen our efforts in promoting good relations with one another which will no doubt help usher in the speedy arrival of *Moshiach Tzidkeinu*.

## משל למה הדבר דומה

שום תשים עליך מלך אשר יבחר ה' אלוקך בו מקרב אחיך ... (יה-דו) **משל**: There was once a city that was home to a young promising *Torah* scholar by the name of Reb Moishele. Aside from being a great scholar in his own right, he was also the son-in-law of a prominent member of the community, a wealthy *askan* by the name of R’ Feivel.

In the course of time, the local rabbi passed away, and R’ Feivel sought to obtain the rabbinate position for his gifted son-in-law. The dignitaries of the community convened on it, but ultimately refused his request. They admitted that Reb Moishele was a profound *Torah* scholar and a blossoming leader, but they refused to consider a local man. It was essential that their rabbi should come from outside if he is to command due respect in the rabbinate. Familiarity breeds contempt, they claimed, and those who have known Reb Moishele from his youth will not stand in awe of him.

A while later, R’ Feivel found himself addressing the dignitaries, and said the following: “I have always wondered why when *Moshe Rabbeinu* ascended to Heaven, *Klal Yisroel* made themselves a golden calf to be their leader. True, they thought Moshe was dead, but wasn’t Aharon able to take the place of his brother? But I see they acted on your theory, for they must have thought to themselves, ‘Better it should be a strange calf as a leader, than a local Aharon.’”

**נמשל**: The *Torah* provides many commandments and requirements for a Jewish king, but ultimately they can all be culminated into one single binding factor. The purpose of a king, and essentially the responsibility of any Jewish leader, is to bring himself and his subjects closer to *Hashem*. Everything else falls to the wayside! Therefore, we are commanded to nominate a leader who is “from amongst your brothers,” as he will hopefully accomplish this task. A non-Jewish leader will not be faithful to this cause.

## דרגה יתירה

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

What is this *matzeiva*, this statue, that *Hashem* so despises? **Rashi** explains that it is an altar made from one stone as opposed to the *mizbeach*, which is made of multiple, individual stones. Since the *matzeiva* had become central to Canaanite idolatrous practice, thus although it was “beloved” when the *Avos* used it, it is now despised in the eyes of the Creator.

The **Bnei Yissaschar, R’ Tzvi Elimelech of Dinov *zt”l*** gives us a new interpretation of the words, “ולא תקים לך מצבה” - “*Do not erect a statue.*” He says it means a person should not be too rigid and inflexible in his ways. The word “מצבה” comes from the root “מצב” which is the term used for a “situation.” As if to say, “Don’t make a big מצב out every little thing!” In every situation, one needs to weigh the circumstances carefully before reacting - even if the same situation occurs over and over again! Because each time is different, and one minor change in external factors can be a reason for a major change in one’s behavior. One should not stubbornly stick to his “שיטה” unless every aspect of THIS “מצב” is taken into account. What may be correct today, may be wrong tomorrow - depending on the circumstances!

**R’ Y. Y. Yaakovson *shlita***, a renowned expert on *chinuch* matters, once commented: “There is only one way that a parent can ‘ruin’ his kids; if they (parents) go to *chinuch* classes and learn specific שיטות (methods) - and stick to them!” A parent will learn a certain approach to deal with his kids and if it doesn’t work, rather than adapt and change, he will do the same thing over and over again because that’s what was said in the *shiur*! Instead of assessing the “מצב” - the situation properly and realizing what is good for the child, he will become more forceful in expressing his child-rearing methods!

One must not create a “מצבה” - a “מצב” that is etched in stone! Be open-minded, be flexible, and always continue learning *Torah*, in order to truly learn and recognize what is correct and proper in every specific situation.