

מעשה אבות סימן לבנים

לא בן עבדי משה בכל ביתי נאמן הוא. פה אל פה אדבר בו ומראה ולא בחידת והמנת ה' יבים ... (יב-וה)

One of the great *Sephardic Chachamim* of the previous generation was **Chacham Rabbeinu Yehudah Tzadka zt"l**, *Rosh Yeshivah of Yeshivat Porat Yosef* in Jerusalem. Rav Yehudah was a *Tzaddik* who was characterized by his love of *Torah* and *Talmidei Chachamim*, as well as his desire and alacrity to perform *mitzvos*. He lived simply, did not indulge in any extravagances, and encouraged his students to be content without luxuries.

He maintained a tremendous level of *Emunah* and *Bitachon* in *Hashem*. Rav Yehudah placed his full trust in the Almighty and there was nothing too big or too small, in which he did not see the *Yad Hashem* actively helping him.

It is told that one winter, the furnace in the Tzadka home finally gave out and it was clear that a new system would be necessary to ward off the bitterness of the cold Jerusalem winters. Rav Yehudah was walking to *yeshivah* one day and he happened to pass an electrical appliance store. He paused and looked inside. Indeed, they sold furnaces and he was ready to walk inside and see how much it cost. But then he stopped and realized that no matter what it cost, he couldn't pay for it since he had no money on him at all. He stood in the street facing the store and thought about what to do.

Suddenly, a man approached him and extended his hand. "*Rabbeinu, Shalom Aleichem*. I am so happy to meet you here at this time. Honestly, I just happened to be in Jerusalem today and was walking by when I noticed the *Rav*. It is truly my honor and good fortune. Please allow me to repay a debt from quite some time ago." Rav Yehudah recognized the man, but could not remember any debt that was owed to him by the man.

When Rav Yehudah asked about it, the man replied that a number of years ago, after his father had passed away, Rav Tzadka traveled all the way from Jerusalem to Tel Aviv to attend the funeral. He delivered a moving and emotional *hesped* for the man's father, who was an old acquaintance of the *Rav*, and it was a great honor that he came.

"At the time," said the man, "I thought about how nice it was that the *Rav* came and how I wanted to pay him back for his expenses. Additionally, I wanted to show my appreciation by giving the *Rav* a little extra. Unfortunately, due to the circumstances and the timing, I forgot and the *Rav* went back to Jerusalem. I had totally forgotten about it until this moment when I happened to come to Jerusalem and what do you know - I meet the *Rav* in the street!"

The man pulled a wad of bills from his pocket and counted off a considerable amount. He handed it to Rav Tzadka and apologized to him again from the bottom of his heart for taking so long to pay off his debt. Rav Yehudah smiled and thanked the man for his graciousness and generosity. Although under normal circumstances, he would not take money or gifts from anyone, in this situation he recognized the *Yad Hashem* and how much it meant to the man from Tel Aviv.

The man walked away and Rav Yehudah uttered a prayer of deep thanks to the Almighty for always seeing to his needs. With the cash in his hand, he walked into the appliance store and inquired about purchasing a furnace. The store owner told him the price and Rav Yehudah realized that although the man had given him quite a sum of cash, he was still short a few hundred *shekels*. He still did not have enough money to buy the furnace, and with a pleasant smile, he thanked the store owner and walked back outside into the cold Jerusalem street.

Once again, Rav Yehudah stood facing the store and mulled over his options. And just like the first time, the same man from Tel Aviv came around the corner and walked right over to him. "*Rabbeinu*, again I must apologize. I only gave you the money for coming and delivering the *hesped*. I forgot to give you money for your travel expenses. Here is the rest of the money that I owe the *Rav*. Thank you again." The man handed him another set of bills and walked away.

When Rav Tzadka looked down, he saw that the man had added a few hundred *shekels* to his "debt" - as it turns out, **the exact amount required to purchase the furnace. He smiled, thanked Hashem and walked back into the store.**

רני ושמחי בת ציון כי הנני בא ושכנתי בתוכך נאם ה' ... (יכרה ב-ד)

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

תורת הצבי על הפטרות

Although there are a few different parts to the *Haftarah*, it begins with *Zecharya HaNavi's* prediction of the future return of the *Shechina* to *Yerushalayim*. Interestingly, *Zecharya* seems to have used a redundant choice of words when he joyfully exclaimed, "*rejoice and be happy*." Why?

R' Chaim Kanievsky *shlit'a* (Taama D'Kra) explains that there is indeed a difference between the words "רני" – "rejoice," and "שמח" – "happy." Based on the **Malbim**, he explains that *רני* is a word used to describe joy for something new, while the word *שמח* is used to describe ongoing and continuous joy. While continuous joy is always a good thing, a new joy holds a special place in a person's heart, and he will remember it forever.

When the *Bais HaMikdash* was still standing, the Jewish people – and by extension, the entire world – felt the ongoing joy of having the holy *Shechina* dwelling amongst them. However, once the *Bais Hamikdash* was destroyed, that feeling of joy was lost. *Zecharya's* choice to use a double word expression in his prediction, was to explain that when *Mashiach* arrives and the *Shechina* returns to *Yerushalayim*, there will be a double feeling of joy. It will feel like the nation is born anew and the joy will be on par with the feelings of *רני*, while simultaneously, the joy that was lost following the destruction of the *Bais HaMikdash*, will return as if it had never left at all, and once again permeate the people as before – very much correlating to the feelings of *שמח*.

ובהקהיל את הקהל תתקעו ולא תריעו ... (י-ו)

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

מחשבת הלב

The *Torah* instructs *Bnei Yisroel* that when an assembly of the congregation is required, "*You shall blow a tekiah (long blast) but not a truah*." I saw a beautiful thought on this *posuk* prefaced with a story. The **Darkei Teshuvah**, one of the **Munkatcher Rebbes zt"l**, went to receive a *beracha* from **Reb Meir of Premishlan zt"l**, before his *chasuna*. Upon arriving, Reb Meir explained why we give a *chossan* a watch A watch has many components. If it stops working, the jeweler will disassemble each part to determine the root cause of the trouble. The same thing applies to *Yid* as he embarks on building a *bayis ne'eman*. He, too, must realize that if his *avodas Hashem* is failing he must analyze each part of himself internally to discover the core issue. But, said the *Rebbe*, this is only by an individual who can afford to "break" himself in order to "fix" himself. A *manhig* who must inspire others, must always remain whole and steadfast. You, said Reb Meir, are destined to be a leader of *Klal Yisroel* so you can't "disassemble" yourself. Thus says the *posuk*, "ובהקהיל את העם," someone who leads, "ותתקע," he must remain straight like a *tekia*, "ולא תריעו," and cannot break apart. We are all, at times, leaders and in positions of leadership - parents, *rebbeim*, teachers and role models. We must show our children how to remain whole, steadfast, strong and focused on what's important. And only in the privacy of our confines can we afford to do our inner introspection.

R' Chaim Kaufman zt"l in his *sefer Mishchas Shemen* says that this idea doesn't only apply to leading others. Each and every individual person has to sometimes be a "leader" over himself and not analyze himself time and time again. Once you make a clear, decisive plan, follow through and "*halt zich shtark*"! Do not let your *Yetzer Hara* convince you otherwise. **So, although the "חוצרות" (trumpets) aren't with us, their tekiyos must resound ever so strong in our hearts.**

משל למה הדבר דומה

ושרת את אחיו...ועבדה לא יעבד ככה תעשה ללויים במשמרתם (ח-כו) **משל:** There was once a *chasid* by the name of Reb Mottel Gruman, who grew up in Warsaw at the turn of the 20th century. He was a big, strong, healthy young man and when he received a draft notice from the Polish army, he was sure that there would be no way for him to get a deferment like many others did, as he really had no excuse. He decided to go to the **Rebbe of Sochatchov, R' Avraham Bornstein zt"l (Avnei Nezer)** and plead for a blessing that he might be dismissed from military service.

The *Rebbe* knew his family well and as soon as he asked for a *beracha*, the *Sochatchover* replied, "You are a *Levi* and the *Torah* says that *Leviim* do not serve."

Young Mottel reported to the army base and when they saw what a strapping man he was, he was instantly taken in and sent to a military camp far away. There, he sat for six

months, but a strange thing happened: for some inexplicable reason, nobody paid him any attention. It was as if he didn't exist. The military personnel simply forgot all about him and he never once was asked to do a thing in the camp.

Meanwhile, Mottel had to eat so he found some crackers and sardines, and drank a lot of water. Over six months time, this meager diet wreaked havoc on his internal system and he lost a lot of weight. He became weak, so weak that after a while, he had trouble walking. When the camp authorities finally noticed him after six months, they saw this weak, thin Jewish boy and immediately sent him home!

משל: There are specific rules about what the *Leviim* may and may not do. They serve *Klal Yisroel* and *Hashem* by "keeping the charge" - in other words, they surround the inner camp and assemble and disassemble the *Mishkan* before and after each journey. But they have a unique *kedusha* and they must be careful not to do other service.

אל נא תשת עלינו חמאת אשר נואלנו ואשר חמאנו (יב-א)

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

דרגה יתירה

The *parsha* of *Lashon Hara* is *Parshas Shelach*, next week, when the spies bring back an evil report about *Eretz Yisroel*. If so, why does our *parsha* end off with the *Lashon Hara* of Miriam about her brother Moshe? The answer is that the episode of Miriam is a preface to understand WHY we speak *Lashon Hara* in the first place. We must understand the root of the problem before we can begin to understand how to defeat it.

The **Ohr HaChayim Hakadosh** explains that Miriam and Aharon could not understand why Moshe had to separate from his wife. After all, they thought, *Hashem* speaks to us as well and we don't have to separate from our spouses! Their tragic error was that they equated themselves with *Moshe Rabbeinu*. The **Rambam** (יסודי התורה ז-ו) writes that the *נבואה* (prophecy) of Moshe was on a completely different level than any other prophet.

When Aharon and Miriam realized their grave error, they cried out to Moshe, "*Do not cast a sin upon us, for we have been foolish and we have sinned*." They realized the two parts to their sin - "We have been foolish" and "we have sinned" - implying that the foolishness was worse than the *Lashon Hara* itself! This is a tremendous lesson for us and perhaps the reason why this entire episode is written before we even begin the *parsha* of the *Meraglim*. In order that we should stop judging each other with our own understanding and realize that everyone is different in the way he or she thinks and acts. No one is necessarily right or wrong since there are many ways of looking at the same situation. The only CORRECT judgment call is the one called judging favorably! I don't have to agree with you, and I don't even have to understand you but I DO have to know that you are an individual who is entitled to do things your way, with your *daas*, and your nature. Judging others in a favorable way - this is the ONLY way we will succeed in eradicating the terrible and destructive sin of *Lashon Hara*.