

מעשה אבות סימן לבנים

ועשה בצלאל ואהליאב וכל איש חכם לב אשר נתן ה' חכמה ותבונה בהמה לדעת לעשות את כל מלאכת עבודת הקדש ... (ל-ו)
The Shlesinger family from *Alon Shvut* was vacationing in Northern Israel. On Friday afternoon, their 28-year old son, Elisha, was driving up to be with his family for *Shabbos*. He needed to refuel, but inexplicably, he kept missing the turn offs as he sped toward his destination. After passing five gas stations in a row, he finally pulled off into the next one. He looked at his watch. It was 3 hours before *Shabbos*, and he was an hour from his destination. All in all, his timing was good.

As he filled his car, he noticed a woman with children standing next to their car, noticeably upset. He approached her and asked if he could help. "I accidentally filled my car with diesel fuel instead of regular fuel," she said, frowning, "and now it won't start! I am not an expert in cars but I do know that I must get home before *Shabbos*."

Elisha listened to her predicament, and furrowed his brow. There was no way to remove the fuel. It needed professional attention and there were no mechanics on duty at the station. And besides, they were all off work now anyway.

"Where are you headed?" he asked the woman.

"To *Alei Zahav* in the *Shomron*," she said, anxiety filling her voice.

Elisha happened to know precisely where that was and he made a mental calculation ... *Alei Zahav* was far, almost three hours away, and there were only three hours left till *Shabbos* begins! She clearly needed to get there, with her family, but how? No wonder she was frantic. It seemed impossible.

But not to Elisha. He didn't think twice, he held out his car keys to the astounded woman. She looked at him uncomprehendingly. "Here," he said, with an urgency in his voice, "take my car and start driving right this minute to *Alei Zahav*! I just filled up so you have plenty of gas. Hopefully, if you leave now, you'll make it in time! Here's my cell phone number. Let's be in touch after *Shabbos* and we can figure out how to get the car back to me."

The woman was flabbergasted. A young man, a total stranger, was giving her his car? Why? How?

Elisha was insistent and told her again and again that if she didn't leave right now, she might not make it. She thanked him profusely and took off for *Alei Zahav* with her kids. Meanwhile, Elisha called his father and explained the situation. His father promptly came to pick him up, and everyone made it to their respective destinations in time for *Shabbos*.

On Sunday morning, the woman returned with the car. She met Elisha's mother and told her how amazed she was by her son's kindness and generosity. Elisha's mother beamed with pride at her son's gracious nature.

"How can I thank him? What present can I give him?" asked the woman. She really felt sincere gratitude and she could afford to buy him something. She just needed to know what that was.

"Trust me, Elisha doesn't need presents," Elisha's mother exclaimed. "What he needs is a wife!"

The woman made arrangements to get home and left the car. But she never stopped thinking about what Elisha's mother said. "What he needs is a wife!" As soon as she arrived back in *Alei Zahav*, she wrote up the encounter and posted it on her online account, adding that the wonderful man in the story who went out of his way to help her, was in fact, seeking a wife. Suddenly, ideas came pouring forth. One of the first suggestions was a woman named Naomi.

Amazingly, with *Hashem's* help, just a few months later, Naomi and Elisha were happily married!

It is hard to miss the tremendous *Hashgacha* here. Two people taking a trip on an ordinary Friday afternoon happen to meet each other at a random gas station in the north of Israel. Both display great acts of kindness - Elisha's selflessness to help a woman in distress results in the woman's tremendous act of kindness in helping to find him a life partner. This was truly not an ordinary Friday afternoon! *Hashem* above is watching, helping, and moving the pieces on the chessboard...

Source: This story was heard from Rav Yosef Tzvi Rimon, the rabbi who officiated at Naomi and Elisha's wedding. (Chabad.org)

ויאמר יהואש אל הכהנים כל כסף הקדשים אשר יובא בית ה' ... (מלכים ב' יב-ה)

After many years of neglect the righteous King Yoash spearheaded a renewed effort to make necessary repairs to the *Bais Hamikdash* and the King officially reappropriated the funds generated by the *Machatzis HaShekel* collection toward this end and put the *Kohanim* in charge of the funds. But with the *Machatzis HaShekel* coins being used for a specific purpose for hundreds of years, how did King Yoash have the temerity to reallocate those funds for another purpose without consultation with the *Sanhedrin*?

The Slonimer Rebbe, R' Sholom Noach Berezovsky zt"l (Nesivos Sholom) explains that while the *Machatzis HaShekel* collection served the physical purpose of providing funds for the holy vessels, the philosophy behind the annual

תורת הצבי על הפטרות

collection is much deeper. No person in the universe desires to be alone – as the *Torah* states, "It is not good for man to be alone" (*Bereishis* 2:18), and man's fulfillment derives from being a part of something larger than oneself.

The *Machatzis HaShekel* collection gave every Jewish person the opportunity to include himself in the *avodah* of the *Bais Hamikdash*, and as such, King Yoash did not deem it necessary to inform the *Sanhedrin* of his decision to reappropriate the funds since the money would still be used toward that same ideal.

Often, we tend to want to go it alone, as we feel we would be better off. But especially when it comes to spirituality, we are always better off in greater numbers.

והנשאים הביאו את אבני השדה ואת אבני המלאים לאפור ולחשן ... (לה-ב)

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

מחשבת הלב

In discussing the donations for the *Mishkan*, the word *והנשאים* is written *חסר*, missing a *Yud*. Rashi explains that the *Nesiim's* calculation was to donate whatever was still needed after all the contributions were done. However, *Klal Yisroel* was so zealously generous that there was no need for the *nesiim* to give anything. Since there was an element of laziness and procrastination in their plans, they lost that *Yud*. The **Ksav Sofer** explains their motive. The *Medrash* teaches us: "אין המצוה אף המצוה". נקראת אלא על שם גומרה". The *Nesiim* wanted that *zechus*. However, he says, the *middah* of performing a *mitzvah biz'rizus* supersedes that *cheshbon*. Their logic was therefore flawed. The question arises: why was it the letter *Yud* that they lost?

I would like to suggest the following based on a *machshava* I once heard from my wife's grandfather, **R' Michel Spitzer shliita**. He also explains the possible thought process of the *Nesiim*. In life, people who hold positions of authority live in two worlds - their public dealings, and their private lives. The duality of their life splits their mode of thinking. In their public role they must live with a sense of responsibility, making sure all communal affairs are properly overseen to maximum potential. The *Nesiim* therefore assumed such a role, and to that end, needed to ensure that enough funds would be raised. Alas, they erred. Why? Because the *Mishkan* required that each person, as an individual, a *yochid*, use his heart and soul to donate.

Perhaps this is why the letter *Yud* was chosen, from among all the letters. Because it stands for *yochid*.

In our *avodas Hashem* as well, we can't just take a communal stand and rely on "the *tzibbur*" to do what must be done. Each and every one of us, as *yechidim*, must contribute our fair share. And with that, we will *b'ezras Hashem* bring a *nachas ruach* to *Hashem Yisborach*. Additionally, in that merit we should all be *zoche* to the final *geulah, b'karov*.

משל למת הדבר דומה

זה יתנו כל העבר על הפקדים מחצית השקל בשקל הקדש ... (ל-ג)
משל: In the early 1950's, the various walks of life in Jewish neighborhoods in Brooklyn were quite different than it is today. The mood of the Jewish community was not very content, as people were desperately trying to rebuild what they had lost in the previous horrifying years of the war.

In one particular *shul*, each and every morning, a crowd of indigent solicitors would gather outside to collect their measly dollar or two in order to sustain themselves and their families for the day. The more fortunate would try to help by giving a few cents or maybe even a nickel!

Every morning as **HaGaon HaMekubal, R' Yitzchok Hoffman zt"l** would walk out of *shul* in the morning, he would hand his young son, Pinchos, a nickel to give to one of the "*meshulachim*." Young Pinchos took a liking to one particular individual and every day he would hand him the

ויקש בצלאל את הארז עצי שמים אמתים והצי ארבו ואמה והצי רחבו ואמה והצי קמתו (ל-ו)

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

דרגה יתירה

R' Shamshon Raphael Hirsch zt"l writes that although Betzalel was the "project manager" of the entire *Mishkan*, he built the *Aron Hakodesh* (Ark) with his own two hands. Betzalel felt that the *Aron* is clearly the most integral part of the *Mishkan* and he therefore took the matter literally "into his own hands!"

Rashi tells us that the reason the *Aron* is called on his name is because he was *moser nefesh* for it. He put his whole heart and soul into this holy endeavor, and, adds the **Meshech Chochma**, in the history of *Klal Yisroel* there was never another *Aron*. While people made replicas of other vessels like the *Menorah* for example, there was never another other *Aron* in *Klal Yisroel*! Betzalel's *Aron* that was made with his entire being was the one and only!

The message to us is a great and practical one: *Mesiras Nefesh* is needed for anything that you wish to be everlasting for your children and even future generations! If your children see that you make a great effort to give *Tzedaka* even when finances are tight, or you work a full day and still get up early to attend a *shiur*, THAT will make an impression for the future! When parents speak about *yashrus*, about *Shabbos*, about *Limud Torah*, *davening* with a *minyán*, or any other area of *Yiddishkeit* that they feel is important for their children, their words sometimes fall on deaf ears and they cannot understand why their children aren't inspired or *makpid* in these areas! For example, a parent may stress EMES - truth, in the home, but then when someone comes to the door for *Tzedaka*, the child is told, "Tell them I'm not home!" Your actions speak much louder than your words!

A Jew must live with *mesiras nefesh* for *Torah* and everything it stands for. One must not be a "silent manager" and relegate the job of instilling *Torah* values only to the *Rebbeim* and *Morahs*. Children learn from what they see at home, when we think they are not looking. We must teach by example, showing what is important, making a lasting "holy vessel" for our children.