



# מעשה אבות... סימן לבנים

זה הדבר אשר צוה ה' لكمו ממוני איש לפ' אבל עמר לנגלות מספר נפשיכם איש לאשר באחלה תקרו ... (בז-טז)

The Torah describes the miraculous nature of the *Mann* in the wilderness of the *Midbar*. Regardless of whether a person gathered an abundance or a small amount of *Mann*, they returned to their tent to find exactly one *omer* per person. The *Mann* has always served as a timeless blueprint for *bitachon*, a reminder that sustenance comes from Above, not from human manipulation, exertion, or management. It teaches us a lesson that echoes across generations: dishonesty can never increase what is meant for you, and integrity can never diminish what *Hashem* has already decreed. While this principle is often spoken about in abstract terms, every so often a real-life moment crystallizes it with striking clarity. Such a moment unfolded recently in Jerusalem, involving an ordinary *yungerman* who found himself in an unexpectedly profound test of honesty.

A few weeks ago, this *yungerman* was driving through the city when he was involved in a minor car accident. *Baruch Hashem*, no one was hurt, and the damage appeared manageable. The other driver, who had clearly been at fault, approached him apologetically and asked if they could handle the matter privately. He preferred to avoid involving insurance and offered to pay for the repairs out of pocket. The *yungerman*, wanting to keep things simple and avoid unnecessary complications, agreed. He took his car to a local mechanic, who went over the entire automobile and assessed the damage at 6,000 *shekels*, a fair and straightforward estimate.

But the situation soon shifted. The other driver reconsidered and decided he would rather file an insurance claim after all. Once the insurance company became involved, they sent their own professional appraiser to evaluate the damage. As is common in such cases, the official appraisal came back significantly higher - 11,000 *shekels*. The *yungerman* was surprised but assumed this was simply how the system worked. If the insurance company wanted to pay more, that was their prerogative. He accepted the updated assessment and thought the matter was essentially resolved.

Then came the unexpected twist. One day, he received a phone call informing him that the insurance company had discovered that the other driver's license had been confiscated at the time of the accident. He had been driving illegally - hence his preference to avoid involving insurance - and as a result, they were refusing to cover the claim entirely. The case was being transferred to legal representatives, who would pursue the driver personally for the full 11,000 *shekels*. Suddenly, the *yungerman* found himself in a very different position. According to *Halacha*, now that the insurance company was no longer involved, he could not claim the inflated appraisal. He was entitled only to the actual cost of the repairs, the original 6,000 *shekels*. Anything beyond that would be taking money that did not rightfully belong to him.

The driver, clearly distressed, called the *yungerman* and offered to pay the 6,000 *shekels* out of pocket. When the *yungerman* assured him that he had no intention of demanding the higher amount, the driver was overwhelmed with relief and gratitude. He thanked him repeatedly for his integrity, expressing how much it meant that the *yungerman* refused to exploit the situation or use the legal system to pressure him for money he did not owe.

What happened next felt like a whisper from Heaven. The very next day, the *yungerman* received a call from the *gabbai* of *Ezras Achim*, a local charity organization. The *gabbai* sounded excited. "I have some amazing news for you," he said. "You just won our grand prize drawing ... 5,000 *shekels*!" The *yungerman* was stunned. The amount was not approximate. It was not symbolic. It was the exact difference between the inflated appraisal and the true cost of the repairs - the precise sum he had declined to take dishonestly.

In that moment, the message felt unmistakable. When he refused to accept even a single *shekel* that was not rightfully his, *Hashem* returned that very amount to him in a way that was pure, peaceful, and undeniably destined. It was a living illustration of the lesson of the *Mann*: what is yours will come to you, and what is not yours will never bring blessing.

## תורת הצבוי על הפטורות ... שפטים ה-ט

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALLED HISTORIAN

The famous *Shiras Devorah* details the battle between the Jewish people (led by *Barak Ben Avinoam* and the tribes of Naftali and Zevulin) and the army of the Canaanite General, Sisera. The Jewish people were victorious and Sisera - who was forced to flee the battlefield - sought shelter in the tent of *Chever HaKeini*. Weary and caught off-guard, Sisera fell asleep and Chever's wife, Yael, seized the moment and killed him with the peg of the tent. Of all the men and women who could have brought about the Jewish nation's victory, why were Devorah and Yael the ones to facilitate it?

**R' Chaim Kanievsky zt"l** points out that the *Navi* wrote that *Devorah HaNeviah* was "the wife of *Lapidos*" and reiterated three times that Yael was "the wife of *Chever*

וירא ישׁאָל אֶת דָּד הַגָּדָלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרָיִם  
וַיֹּאמֶר הָעָם אֲתָּה ה' וַיָּמִنָּה עָבֹד ... (ד-ל)

*Chazal* teach us that even the maidservants "saw" the *Shechina* at *Krias Yam Suf*. A surreal revelation of *K'vod Shomayim*. Yet the *Baalei Mussar* teach us that these servants remained at the same spiritual level; nothing materialized from this astounding revelation they experienced. How were they not motivated to improve? The simple explanation is that the flame of a mere momentary stimulus with no immediate concrete action to solidify said inspiration will have no lasting fire.

But perhaps we can offer another *pshat* with a relevant *machshava* *bas* "ד. There's a *Gemara* cited a few times in *Shas*, שמעון העממי, that the maid had an uncanny ability to expound on and *darshan* all the "את" in the *Torah*. That was until he reached the *posuk* "את ה' אלך תירא" and he abruptly stopped as he felt nothing could be a *tafel* to *ה' הקב"ה*.

The *Maharsha* (*Pesachim* 22b), asks: Why wasn't he troubled with an earlier *posuk* in this week's *sedra*. It says "וַיֹּירַא הָעָם אֲתָּה מִפְרָאָג" *מִפְרָאָג* *ה'* the, the nation feared *Hashem*. What could he learn out from that "את"? He quotes the *Maharsha* "שֶׁמְדַת הַדָּעַ אֲלָכָךְ תִּירָא", even through the *עַמְקָה*. In other words, it's much easier to attain fear when the going is good. The "kuntz" is when it's *din*, when it's challenging, to still see and fear *Hashem* with complacency. Additionally, the *posuk* says, "וַיֹּירַא יִשְׂרָאֵל אֶת הַדָּעַ הַגְּדוֹלָה" - They saw the open hand of *Hashem*. When one sees open miracles so vividly it's barely a "kuntz" to believe. Hence, *שֶׁמְעַן הַעֲמָסָה* only dwelled on "את ה' אלך תירא" such as *מִדְרִישָׁת* *viras Hashem* in all life's situations.

Thus, when without any follow-up effort the maidservants saw the *Yad Hashem*, the spark fizzled - unlike the *נְבָיאִים* who attained their lofty levels through *avodas Hashem* and unyielding determination. That is everlasting.

As the saying goes: no pain, no gain. May we be *zocher* to *מִדְרִישָׁת* *viras Hashem* in all life's situations.

## משל למה הדבר דומה

ירדי דמי אמונה עד באת השמש ... (י"ב-טז)

**משל**: In Jerusalem in the 1600's there was a devastating drought that brought much pain. The local Ottoman governor (Pasha) needed a scapegoat to blame. Like so many before, he flew into a rage, blaming the Jewish community for the lack of rain. With his sword held high up in the air, he threatened them with expulsion if the drought didn't break.

**R' Moshe Galante zt"l** led the community out to the tomb of *Shimon HaTzaddik* to pray. But before they left the city walls, he issued a strange command: "Everyone must wear their heavy rain coats and carry their umbrellas."

The day was blistering hot and the sky was a clear, mocking blue. As the Jews marched through the streets in their rain gear, Arab neighbors and Ottoman soldiers laughed and jeered at the "crazy" people carrying umbrellas and other

רִשְׁעָם מִשְׁאָה אֲתָּה יִשְׂרָאֵל מִסְּרָה כְּפָרָה אֶל מִרְכָּב  
שׂוֹר וְלִבּוֹ שְׁלֵשִׁית יָמִים וְלֹא מִצְּאוֹ מִים ... (ט-טכ)

**GOLDEN NUGGETS ON THE PARSHA WITH A FOCUS ON LESSONS HOW TO SERVE HASHIEM AND BE A BETTER JEW BY R' YEHOOSHUA GOLD**  
It is known how important it was to *Hashem* for the *Yidden* to leave *Mitzrayim* with phenomenal wealth and riches, a promise that had been made to *Avraham Avinu* at the *Bris Bein Habsarim*. The question is: Why was it necessary to happen this way? Furthermore, *Chazal* tell us that "גדולה הטענה ביתם מבית מצרים", the spoils at the Red Sea were even greater than the spoils of Egypt! What was unique about the *ה'ם*? Was it merely greater in monetary value?

The *Bris Bein Habsarim* was formed because of *Avraham Avinu* asking, "במה אדע", how could I be certain that future generations will exist? Several animals were sacrificed, split in half, and *Avraham* and *Hashem* "walked" through them. In addition, a bird was offered but left whole. *Chazal* reveal that *Avraham*'s question lacked an element of *Emuna* on his level, and *Shibud Mitzraim* resulted from it. How can we understand this if, after all, our original forefather is the pillar of *Emuna*?

**R' Yosef Nechemia Kornitzer zt"l** explains that *Avraham Avinu* understood his own life to be a symbol of the lives of his descendants. As the only person of his time who sought *Hashem*, he was hated by the world and even faced attempts on his life. *Avraham* realized that his children, the smallest of the nations, were destined to face the same fate. From the moment we accepted the *Torah* on *Har Sinai*, the other nations have harbored hatred toward us and sought our destruction. *Avraham* did not doubt that *Hashem* would bestow blessing, rather he questioned how we would survive in order to receive that blessing.

*Hashem* replied that the key to our existence is unity. As long as the bird, symbolizing the Jewish people, remains whole, we possess *achdus* and are untouchable. This is why *בֵּית הָם* was so essential. When the *Jews* were impoverished slaves, unity came easily. Who could truly hold an opinion and what was there to fight about? But after they attained wealth and profound spiritual clarity, "מה שראתה שפהה על ה'ם לא ראה יוזקאלן בז'י" and still remained united, that was true *achdus*.

Today, in a world of comfort and abundance, we must preserve genuine unity to endure *galus* until *Mashiach* arrives.

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

מִשְׁבַּת הַלְּבָן

הבחמים בלהב