



# מעשה אבות .... סימן לבנים

ואתה תצוה את בני ישראל ויקחו אליך שמן זית וך כתית למאור להעלות נר תמיד .... (כז-כ)

Chazal quote a *Medrash* that the reason why *Moshe Rabbeinu's* name does not appear in the entire *Parshas Tetzaveh* is because after the sin of the Golden Calf, *Hashem* intended to eradicate the Jewish people and create a new nation out of Moshe's descendants. Moshe begged on the people's behalf and told *Hashem*, “*And now, if You would just forgive their sin, but if not, erase me from Your book that You have written.*” (32:32). Even though, *Hashem* did in fact forgive *Bnei Yisroel's* sin as a result of his plea, Moshe was nevertheless erased from one *parsha* in the *Torah*, *Parshas Tetzaveh*. The lesson is powerful and unmitigating: A word is a word. When a person makes a statement, he must keep his word, no matter what happens or changes in any given situation. Once Moshe said, “*Erase me from Your book*” - meaning the *Torah*, *Hashem* held Moshe to his word, and did indeed erase him - but mercifully, only from one *parsha*.

Every year, on the first night of *Purim* after *Krias HaMegillah*, thousands of people gather at *Beis Medrash Govoha* in Lakewood, NJ, for a festive *Purim Mesibah*. The gathering is always spectacular and uplifting, replete with beautiful singing and *Divrei Torah* from the *Roshei Hayeshiva* and *Mashgiach*. For many years, the annual *mesiba* was held in the Israel Henry Beren dining hall of the *yeshiva*, but more recently, due to the large crowds, the gathering has moved to the larger *Bais Aharon Bais Medrash* a few blocks away. One year, a special guest graced the *yeshivah*. The renowned *Maggid, R' Yaakov Galinsky ז"ל*, was in the U.S. on a fundraising trip, and for *Purim* he was thrilled to be in Lakewood. R' Yankel was a feisty and exuberant person, and the liveliness of the *bochurim* and *yungerleit* at the *mesibah* suited him perfectly. He sang and danced with them and spoke more than once. It was one of the more memorable *Purim* gatherings that the *yeshivah* held.

Of course, the men continued to pour drinks of wine for themselves, as well as for R' Yankel, who graciously accepted their libations and it served to make him and the assembled even more lively. Suddenly, in the midst of all the festivities, six older, single *bochurim* pushed their way through the crowd and approached the head table where R' Yankel sat with a beatific smile plastered on his face. After a bit of pushing and carousing, the six men got R' Yankel's attention and they begged him for a *beracha* that they all become engaged in short time. R' Yankel tried to wave them away, and others did the same, but the group was insistent. Finally, one of them said, “*Rebbi*, if you guarantee us that we will all become *chasanim* this year, we guarantee to raise all the money you need for the entire budget of your *kollelim* in *Eretz Yisroel*! You will not have to go collecting or raise a single penny - we will do it all for you!” R' Yankel laughed and gave them a *beracha*, but the leader said he would only guarantee the money if R' Yankel would guarantee (*havyacha*) them success in *shidduchim*.

This time, R' Yankel paused for a few moments and one could see he was thinking furiously. Finally, he looked up at them (he was rather short), and said, “I guarantee it .... this year!” The entire gathering heard the *havyacha* and called out “Amen!”

Literally, the very next morning, the six unmarried men came to R' Yankel and brought him an envelope containing the entire amount of money! R' Yankel vaguely remembered the incident of the previous night, but now he realized that he had given these desperate men his word - and they were fulfilling their end of the bargain. “Look,” said R' Yankel, “What I said cannot be taken back. A word is a word. However, since I cannot be sure that my word is really any good, I will make you the following proposal: I will take this money, but I will put it aside. For the next year, I will *daven* that my '*havyacha*' should be realized. If it is, I will then use the money. If it is not - if even one *bochur* is not engaged by the end of this year - then the whole arrangement and 'guarantee' is off and you will take back the entire amount of money. Do we have a deal?”

The six agreed and went on their way. A number of months later, the phone rang in the Galinsky home and the *Rebbe*tzin answered as the *Rav* was not home. “This is a call from Lakewood, NJ. Please tell the *Rav* that last night, the sixth *bochur* got engaged ....” When R' Yankel came home and was told the good news, he ran to the cabinet and pulled out the envelope filled with money. “A word is a word. It was important for them to let me know so that I can finally give the money to the *avreichim*...”

## תורת הצבי על הפטרות

ענה לך ודביתא את עמלק וחרמתם את כל אשר לו. (שנאל א' כז-ג)

On *Shabbos Parshas Zachor* the *Haftorah* details *Shaul Hamelech's* failure to fully eradicate the nation of *Amalek*. Shaul left King Agag of *Amalek* alive to make an example of him, but in doing so he violated *Hashem's* direct command which caused Shaul to lose the crown. Since *Hashem* gave him a direct command, why did Shaul leave anything or anyone alive - let alone the King of *Amalek* himself?

**R' Yisroel Baal Shem Tov ז"ל** explains that deep within each living being is a spiritual spark that infuses life into that person. Not only do these sparks dwell in righteous individuals, *Hashem* also placed them in those who choose

to live their lives with hatred, evil and destruction as well. Hopefully, they may see the error of their ways and repent as a result of that inner spark. However, when the person is thoroughly evil and crosses the line of no return, that spark of *kedusha* must be redeemed before he is destroyed. Just as Esther needed to marry Achashverosh to reclaim his spark before the Jewish nation was saved, *Shaul Hamelech* felt he was duty-bound by *Hashem's* directive to find and repossess the spiritual spark within Agag before he killed him.

Unfortunately, it wasn't his decision and he lost his kingdom due to it. Often the *Yetzer Hara* tries to make us think that one *mitzvah* is greater than the next. One must never lose focus on his mission in life and remain vigilant of his wily evil tricks.

ועשית מזבח מקטף קמרת עצי  
שטים תעשה אותו וגו' (א-ה)

# מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE  
FAMILY OF R' CHAIM YOSEF KOFMAN ZTL

The *parsha* discusses the *avodah* of the *Ketores*, the wonderful smelling incense, but it still remains somewhat of an enigma. There are many interesting facets which are not readily understood. Firstly, why was the *Ketores* split up and brought twice daily? Secondly, as the *parsha* ends off with, why was it exclusively brought on *Yom Kippur*? Lastly, the *Torah* is very specific both in the location of the *Mizbeach haKetores* and the time of its offering. The *Torah* states that the *Mizbeach* is placed in front of the curtain (*Paroches*) which is situated in front of the *Aron Hakodesh* and the *Kapores* (covering). The time of its *hakravah* (offering) is actually done together with the cleaning and lighting of the *Menorah*. How can we better understand and attain even a small glimpse into the mystical aspects of the *Avodas HaKetores*?

My *machshava* is as follows: *Chazal*, when describing a person with *Maasim Tovim* (good deeds), refers to him as “*Ketores*” as we find by Keturah, the last wife of Avraham Avinu. The *Torah* starts with *gemillas chasadim* and ends with *chessed*. Hence, we too, are also commanded to start and conclude each and every day with *Maasim Tovim*. We must constantly surround our days with *chessed*, helping out a fellow *Yid* at all times. This is a *hakdama* to learning *Torah*. *Torah* without *middos tovos* is worthless. Therefore, the *Ketores* was “sandwiched” between the *Avodas HaMenorah* and was aptly placed before the *Aron*, the *Torah*. When a person is fully enveloped by *Torah* and the fragrant smell of *chessed*, he can enter the *Kodesh HaKadashim*! As we know, most of the *mitzvos* of *Purim* have to do with *chessed* - *Mishloach Manos*, *Matanos L'evyonim*, etc. Additionally, we were *mekabel* the *Torah* again on *Purim* with love. Let's be *mechazek* in our love to our fellow *Yidden* and then we will be *zoche* to another *Kabolas HaTorah* amid much *ahava* and love, too!

## משל למח הדבר דומה

ועשו את האפר הזה תכלית וחרגמן ... מעשה חשב (כח-ה)

**משל**: In the city of Gostynin, Poland, lived the great *Tzaddik, R' Yechiel Meir Lifschitz ז"ל*. He would tell over how when he was younger, he would go around collecting money from rich townspeople for the needs of the poor. He would enter a home - any home - and ask for a donation, and nothing was beneath him, if it was for the sake of another Jew.

He once came to a house, and when he walked in, he saw a group of men and women sitting at a table gambling and playing cards. He was very distraught, but not only about the lack of *Yiras Shamayim* in these people, but also that *Hashem* had caused him to witness such a sinful scene.

It wasn't until 20 years later that he finally understood. A *chazan/shochet* once came to Gostynin from another city and people were drawn to him. They liked the way he sang and they hoped to land him a permanent job as the city's *chazan*.

When they brought this man to R' Yechiel Meir, he spoke

EDITORIAL AND INSIGHTS ON  
THE MIDDAH OF ...

## דרגה יתירה

FROM THE WELLSPRINGS OF  
R' GUTTMAN - RAMAT SHLOMO

ומאמר אחר קים דברי הפרים האלה ונכתב בכפר ... (אסתר מ-לב)

*Purim* is about revealing the hidden. The words *Megillas Esther* can be translated as "לגלות את ההסתר" - to reveal that which is hidden. In life there are so many blessings that are hidden because they are not so apparent. Other gifts are hidden from us because it is simply not what we choose to see. The *simcha* of *Purim* and true happiness in life comes from not just seeing what is on the outside, but looking deeper and discovering the myriad blessings that *Hashem* bestows upon us.

The word "מגילה" can be switched around to spell out "מילגה" which is an amount of money that we give out on *Purim*). It also spells "גלמיה" which means a cape (that we dress up with on *Purim*). We also find the word "לגימה" an amount of drink (which of course is the *mitzvah* of the day!) So many *Purim* secrets are hidden in the word MEGILLAH and so many more in the *Megillah* itself. Every one of our lives is a *Megillah* that *Hashem* is writing for us. The question is, what do we choose to see?

When a cup has half the amount of liquid in it than it can contain, there are some people who will say that the cup is half empty. There are others who will say that it is half full. Who is right? The answer is, they are both right, but the question is who is smart? The first letters of "חצי כוס מלא" - the cup is half full, is CHACHAM - a wise person. It is the smart choice to see our lives as full. Sometimes it means that we have to look deeper at a situation or person, or whatever it is that is causing us to feel down. As they say, “If you want to be happy as a wife, even with your strife, then you have to examine the *Megillah* of your life,” and try to uncover the deeper meanings and hidden blessings that are with you all the time. Just as the name of *Hashem* is not found even once in *Megillas Esther*, yet we all know He was there the whole time making everything happen, so too, may we be able to find *Hashem's* wondrous gifts to us and reveal the hidden power of happiness that we carry within us at all times.

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