



# מעשה אבות .... סימן לבנים

זנה אדני מזוהו נאר מקדשו הסניד ביד אויב חומת ארמנותיה קול נתנו בבית ה' כיום מועד ... (איכה ב-ו)

The following story was told recently by Mr. Charlie Harary, about an experience he had years ago when he was invited to speak at the Christian Coalition of Technology, in Beaufort, GA. Apparently, the Christian organizers had seen a video of him speaking on Aish.com and were intrigued. They felt he could impart a religious message, from a Jewish perspective, to their followers. Mr. Harary was surprised and flattered by the invitation and after a bit of cajoling, agreed to attend.

On the day of the event, Charlie arrived early. He had never attended such an event and didn't know what to expect.

The Evangelical minister got up first - and was electric. He began quoting every prophet, every verse - and the people were into it. Congregants were shouting “Amen!” and “Yes, L-rd!” even getting up and dancing. Then came the Southern Baptist minister. If the Evangelicals were enthusiastic, the Baptists took it to another level. They had a whole system: First, they would “Amen” him. Then, after they ran out of *Amens*, they would shout, “Preach on, my brother!” And if they really liked what he was saying, they would stand up, throw their hands in the air, and shout, “PREACH ON, MY BROTHER!” The room was on fire.

Then it was Charlie's turn. He got up and tried to start the way he would with a Jewish audience. “In this week's *Parsha*...” Silence. No *Amens*. No “Preach on, my brother.” Just dead silence, crickets. He had prepared a whole speech about elevating the physical and using technology for good. He spoke with passion. Nothing. Then he realized - New Yorkers speak fast, because the second you pause, someone cuts you off. But in the South? You pause, and you give them a chance to get into it. But no one had given him a tutorial on “How to Get an Amen in Beaufort, Georgia.” So he kept going, sweating through the silence, until finally he took a deep breath. And then ... from the back of the room, a single voice yelled out: “Amen!”

Charlie froze. He looked at the man and said, “Sir, I am standing up here talking and talking, not getting any *Amens*. And I started feeling self-conscious. But you, you gave me an *Amen*, you made me feel worthy, and I appreciate it.”

Suddenly, the entire room exploded. They started *Amening* him to death. Now he was all in. “And can I get another *Amen*?” “And can I get a Preach On, My Brother?” “PREACH ON, MY BROTHER!” They were all on their feet.

His speech was a resounding success and after the conference, he was sitting in a quiet room when the Evangelical minister walked in and closed the door. Mr. Harary braced himself. Okay, this is it. He's going to ask me about religion.

The minister looked him in the eye and said, “Mr. Harary, I know.” Charlie was confused. “You know? You know what?”

The minister looked serious. “Yes, I know about your people.” Charlie was nervous now. But the minister continued. “My grandfather had a ministry. My father had a ministry. I've loved the L-rd my whole life. But I always noticed something: G-d is always taking care of the Jews.” He explained that when he had taken his first trip to Israel, the tour guide announced that they were going to visit the “Western Wall, the holiest site for the Jewish people.” He was expecting something grandiose, maybe a site closed off to the public, only open to the most righteous Jews, where entry required special permission.

Instead, he saw tourists snapping pictures. Kids dancing. People laughing. He was stunned. “This is the holiest site for the Jewish people? Their holy place of worship, and they let just anyone walk in?” The minister was beside himself.

On the way out, he confronted the Israeli tour guide. “How can it be? You explained that this Wall represents the last remnant of the Holy Temple, the Temple where Jews prayed to the Lord, offered sacrifices and served the Lord. In order to thwart the Jewish people, their enemies attacked, not once but twice, and destroyed this sacred place, only leaving one remaining wall as a remnant of what was. How can such a place be open to the public, why don't they keep it private?”

The tour guide smiled. “You don't understand. The *Bais HaMikdash*, the Holy Temple, wasn't just for Jews. It was a place where everyone could connect to *Hashem*. Even non-Jews used to bring *korbanos* - sacrifices. G-d doesn't belong to us alone - we want the whole world to know Him.” And that's when the minister realized: “That's why G-d hooks you up. You're His people. You're the ones bringing Him into the world. And when you work for the Boss, you get company benefits!”

חזון ישיעיהו בן אמינן ... שמעון  
שמים והאדמה ארצן ... (ישעיה' א-ב)

*Shabbos Chazon* is the final *Haftorah* of the three weeks of calamities. *Yeshaya HaNavi* delivers a scathing rebuke to the nation prophesizing about the moral erosion of *Klal Yisroel* and the impending destruction of *Yerushalayim* and the entire country. In the *Haftorah*, Yeshaya declares, “*Let the heavens hear, and let the earth understand ...*” But in *Devarim*, *Moshe Rabbeinu* said, “*Take heed O' heavens and understand ... let the earth hear...*” Why do they use similar language only in reverse of each other?

**R' Yaakov Ashkenazi זי"ל (Tze'enah Ure'enah)** explains that *Chazal* note that *Yeshaya HaNavi* was an earthly who had more “control” over the earth while *Moshe Rabbeinu* had more “control” over the heavens. As such, while *Moshe*

תורת הצבי על הפטרות

commanded the heavens to understand him, *Yeshaya HaNavi* was only able to tell the earth to understand him. But what indeed is the difference?

Based on the above we can say that *Moshe* and *Yeshaya's* individual rebukes were like one admonishing his friend with the friend's relative standing there. It creates a conducive atmosphere for adherence as the friend will be embarrassed to commit a wrongdoing in front of his relative. Man was created from heaven and earth, and they are considered like a person's relatives. The soul was given from heaven, and the body is from the earth. Both *Moshe* and *Yeshaya* used their respective relationships to admonish the nation “in front of their relative,” in the hopes of getting them to repent.

ודנכם היום ככוכבי השמים לרב ... איכה אשא  
לברך מורחכם ומשאכם וריבכם ... (אי"ב)

The *Torah* is constantly metaphorically comparing *Klal Yisroel* to the stars of the sky, the sand of the seashore, or the dust of the earth. “כחול אשר על שפת הים, כעפר הארץ, וספר הכוכבים ... כה יהיה זרעך”. Obviously, there is a *limud*, a lesson, to be gleaned from each metaphor. As we well know, every *marshal* needs a *nimshal*.

**R' Chaim Kanievsky זי"ל**, in his *sefer דקרא טעמא*, explains each of the three, and then ties them into the above *posuk*. Stars illuminate the world from high up. So too, *Klal Yisroel* through their actions, shine a light upon the world, showing how an *eved Hashem* or even a human being should act. Sands exist in the trillions. The particles coexist together on the beach, but doesn't really combine to form an entity. They simply exist, side by side. Earth, on the other hand, can be molded and crafted into a solid mass creating objects such as earthenware vessels. The job of us *Yidden* is to excel in *bein adam lamakom*, and *bein adam l'chaveiro*. Perhaps the sand represents *bein adam l'atzmo*; a person working on improving his own personal growth as a person and servant of *HaKadosh Baruch Hu*.

Here, as *Moshe Rabbeinu* prepares to take leave of his cherished flock, he imparts the following message: Granted, you are like stars now - “הנכם היום ככוכבים”. You are even so bountiful, like the sand of the earth - “חרבה אתכם”. But I see you’re missing the *efar* element, and that causes *chas v'sholom*, an *איכה*, a *churban*.

It is our fervent *tefillah* that on this *Tisha B'Av* we strengthen our resolve to live together in harmony, and may we witness the revelation of its change to a *moed* with the coming of *Moshiach* בב"א

## משל למה הדבר דומה

איכה אשא לברך מורחכם ומשאכם וריבכם ... (א-י"ב)

**משל**: The following *marshal* is attributed to **R' Mordechai Gifter זי"ל, Telsher Rosh HaYeshivah**. It captures the suffering of the *Churban* while giving a perspective to these sad days.

During a high holiday prayer segment in a large *shul*, the silence was heavy and tangible. Everyone stood quietly in their seats as the *chazan* led the awe-inspiring prayers.

Suddenly, from the back of the *shul* came a giggle. A young child was finding something amusing to laugh about. At first the people sitting nearby gave the boy a stern look. When that didn't help, someone politely went over to him with his fingers on his lips and gave him the “Shhhh” sound. Then another. But even that didn't help.

By now the whole *shul* was getting annoyed. Angry looks scanned the crowd for the father of the child; he was really disturbing the prayers at such a critical moment.

איכה ישבה בדר הקיר רבתי עם היתה באילנה  
רבתי בננים שרתי במדינות היתה למם (איכה א-ב)

INSIGHTFUL TORAH THOUGHTS ON THE WEEKLY  
SEDRA TO LEARN AND TO ENJOY BY R' MOSHE GELB

There are many things that the nations of the world do not consider sinful or inappropriate, yet by the Jewish people, they are considered terrible *aveiros*. This can be illustrated by means of the infamous episode of *Kamtza* and *Bar Kamtza*. The slighted *Bar Kamtza* went to the Roman ruler and told him that the Jews were in revolt. To prove this audacious claim, *Bar Kamtza* told the wary ruler to send a sacrifice to the Holy Temple and they will refuse to offer it! The Roman agreed to this idea and sent him back to Jerusalem with a choice calf from his herd to bring as a *korban*. On the way, the *Gemara* relates that *Bar Kamtza* made a blemish in the animal; either in its eye or on its lips, in a way that would render it invalid as an sacrificial offering, but would seem insignificant to a non-Jew. The sad ending of the story was that because of that blemish, the *korban* was rejected, the Romans were angered, they rose up and attacked Jerusalem, and the *Churban* ensued.

**R' Yosef Chaim Sonnenfeld זי"ל** explains that these two injuries, which are considered a blemish for Jews but not for the other nations, typify what a Jew really is. Where were these blemishes? In the eye and on the lips. *Shemiras einayim*, to guard one's eyes from spiritual blemishes, is something that doesn't exist outside the Jewish world. To watch what one lets out of his lips - that too, is something relegated to pious Jews, certainly not a *goyishe* concept. Gossiping about the latest news is par for the course for the gentile world. These two things symbolize the *kedushah*, the elevated spiritual standing of the Jew. And as alluded to in the above story, *davka* these two blemishes, the lack of care in these two areas, is what separates the *yid* from the *goy*, and the blurring of the boundary between them that brought down the *Bais HaMikdash*. May we be *zocheh* to be *mischazek* in the recognition of our exalted status as the *am hakadosh*, to guard our eyes and lips from blemishes and, on the contrary, use them only for the service of *Hashem* and His *Torah*, and thus be *zocheh* to the *geulah sheleimah bekarov*!

# מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE  
FAMILY OF R' CHAIM YOSEF KOPMAN ZT"l

..... יינפט