



“To share, to care. To make the world a better place...”

Parsha favorites of **Moreinu HaRav Avraham Chaim Tanzer zt'l**. Including his uplifting and edifying teachings. Ideas and values with which he raised and educated 4 generations, including lessons gleaned from his great character. Compiled and elucidated by Rav Dov Tanzer *le'iluy nishmas Abba Mari hk'm*.

Please share at your table as an *Aliyas Neshama*

Real Giving

וְכִכֵּס בְּגָדָיו הַכֹּהֵן וְרַחֵץ בְּשָׂרוֹ בַּמַּיִם וְאַחֵר יָבֵא אֶל
הַמִּקְוָה וְטָמַא הַכֹּהֵן עַד הָעֶרֶב

And the Kohen shall immerse his garments in the Mikva, and he shall immerse himself in the Mikva, and only then may he come into the camp. He shall remain impure till evening (19, 7)

The enigma of the Parah Adumah – the red heifer – is well known. The person upon whom the waters were sprinkled became Pure; whereas, seeming mystically, the person who sprinkled the waters upon the impure person, would himself become impure – even though he was pure at the outset. This is famously known as *‘metaher es hatemei'im, umetame es hatehorim'* – an enigma that apparently even Moshe Rabbeinu could not fathom.

What is clear, however, is that the decision to assist a fellow to purify himself came at a cost – the sprinkler had to allow himself to lose his standing – at least temporarily in order to assist the other.

The great Chassidic Master, Rabbi Yitzchak Kalish of Vorki, explained that contained within this enigma is a profound truth: The only way you can really hope to save another, to assist another, is if you are prepared to sacrifice something to help him.

If you declare your willingness to help all in need, but only if you don't have to lose anything or risk any comfort – you will not be able to help anyone at all.

Hashem built this into the system, in order to bring out love for people. Your ability to uplift, to inspire, to protect and to save, depend on your ability to

love. The measure of your love is how much are you willing to go out of your way for people.



Rav Yitzchak of Vorki himself was initially a successful and wealthy property owner, and subsequently instructed by his own Rebbe to become a schoolmaster of only a few Talmidim. When he complained to the Chozeh that his charges were not succeeding in their lessons, he was told: 'Daven for them'. He learned valuable life lessons during his time as a School Master, and later returned to his wealth and became a world renowned Rebbe himself.

Perhaps his Rebbe was teaching him this fundamental idea – only by giving from your talents, time, resources and care; you develop love for people. That love is what influences them.

I heard from Gedolei Torah, that Abba zt'l fulfilled this ethic in person. He came to South Africa at a time where Spirituality and Torah were not seen as part of the agenda for success nor for successful people.

Himself a great Talmid Chacham, he gently lowered himself to fit the job that needed doing – because he understood that it was a job for him to perform. He gave up much of his own Greatness in Torah – a real and true 'Mesirus Nefesh' – genuine self sacrifice. He did this as an act of love for the people and for Torah.

The results, history testifies, are still incredible.

A life of love – he taught Mentchlichkeit and Ahavas Yisrael and ahavas Habriyos – whatever subject of Torah he was teaching.



To be a Kiddush Hashem

יֵשׁן לֹא הֶאֱמַנְתֶּם בִּי לְהַקְדִּישׁוּנִי לְעֵינֵי בְנֵי יִשְׂרָאֵל

Because you didn't have faith in me to sanctify my Name before the children of Israel...(20, 12)

In this passage, Hashem tells Moshe and Aharon although they have been great leaders who have brought the Nation of Israel from Slavery to Israel, nevertheless they will not bring Bnei Yisrael into Eretz Yisrael, but rather they will be buried outside Israel. The reason for this punishment is because of this Sin mentioned in this Pasuk: they failed to bring about a national Kiddush Hashem – Sanctification of the Name of Heaven, by hitting the rock rather than by speaking to the rock.

Surely, we would query, they *did* indeed bring about a great Kiddush Hashem, by the very act of hitting the rock and thereby drawing water for the entire nation and the cattle – in the middle of the Wilderness? Why didn't Hashem recognise this wonderous act as a Kiddush Hashem?! Surely, they *did* bring the People closer to faith in Hashem through this incredible open miracle?



Abba used to speak on the great mitzvah that every Jew needs to bring about a Kiddush Hashem in the way he lives every part of his life. He needs to remember that everything he says is either bringing about a great honour to Hashem and to Torah, or chas veshalom the opposite. The greatest success is to act in a way that causes people to say: I like the way that fellow acts; I like his character, his ethos, and his Torah, and his G-d. People, he would say, judge Hashem and his Torah by our behaviour – that is a great responsibility.

Also, in the professional workplace and the markets, he used to admire his friends and

Talmidim who excelled in their professional pursuits, whilst at the same time striving for and achieving great Torah achievement. Your success becomes much greater and more meaningful – it becomes a success for the Jewish People, for Torah, and for Hashem.



Abba enjoyed the answer that sure, producing a water system for an entire nation by simply striking a rock is certainly a wonder and a miracle. But it's not yet fully a Kiddush Hashem.

Rashi explains what was missing: If Moshe would have spoken to the rock and it would have given forth its water in response to his words, people would have said: 'If a plain rock, which cannot even speak, and cannot hear, and does not require any assistance with it's livelihood, parnassah, nevertheless, fulfils the word of the Almighty, how more so, kal vachomer, we humans, who do hear and speak, who need Hashem's assistance with our Parnassah, how much more so should we respond to the words of Torah that we hear... *That* would have been a true and full Kiddush Hashem.

Kiddush Hashem in the fullest sense, is not simply showing a miracle – to show the miracles that Hashem can do for us; rather, the essence of Kiddush Hashem is for other people to learn from us, how committed we are to Hashem – what we can do for Him.

The greatest Kiddush Hashem, is that which brings people to a more profound respect for a word of Torah, for a Torah thought – even one idea.

This was the essence of Abba's teaching and preaching; bringing each and every listener to a greater love of Hashem's Torah, it's ideas and values, and to Hashem Himself.

