

# טוב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

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## טיב המערכת

### ומלאת יד אהרן – And you shall fill the hand of Aharon

A man involved in communal needs relates: "At the beginning of my work, when I started getting involved in communal needs, there was an event that I organized, and I very much wanted it to be successful, but not everyone was agreeable with the plans. I tried to change the agenda a little to make everyone happy, but then others were not agreeable. How I tried to change the plans, yet I was still not successful to come with an agenda that was agreeable to both sides, I did not know what to do.

"In my distress I turned to my teacher, my Rav and presented my dilemma. While speaking I added that I was especially pained because of all the effort I voluntarily exerted for the event, and instead of the community appreciating my effort, they had harsh complaints against me, and not one was ready to compromise, and in the end, I now had enemies because of my work."

My teacher, my Rav wisely answered me, "Come into the Bais Medrash and see the young man sitting in the corner of the Bais Medrash, learning diligently, he has no enemies, do you know why? Because he is not involved in communal needs. But in contrast to this take everyone who is involved in communal needs, he has enemies, and they disagree with him because he is involved in communal needs." With these words, my teacher, my Rav encouraged me to continue being involved in communal needs with *emunah*, and not to heed the complaints of the people, of course while considering others, and try to do the will of Hashem.

HaKadosh Baruch Hu says to Moshe Rabeinu (29:9), 'ומלאת יד אהרן ויד בניו' – 'and you shall fill the hand of Aharon and the hand of his sons', and perhaps we can explain that He told him that he had to encourage Aharon and his sons and to be strong to stand firm in their task and appointment as we see in Parashas Shemini. Rashi brings there (9:7), 'For Aharon was embarrassed and afraid to approach. Moshe said to him, "Why are you embarrassed? This is what you were selected for." We see that Moshe Rabeinu encouraged Aharon HaKohen to stand in his appointment, and this must be an example for us as to how we are to conduct ourselves for all selected for the public, for every *shliach tzibbur*, and anyone involved in communal needs, in the way of the world to be criticized. But this is not the Torah way, this is not how HaKadosh Baruch Hu wants them to conduct oneself. Instead of criticism, find a good word to say to the *shliach tzibbur* for his Tefillah, to a teacher for his work, to a *gabbai* for his devotion, to communal leaders for their work, this is the will of Hashem Yisbarach. – Tiv HaTorah – Terumah-Tetzaveh

## טיב ההשגחה

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#### תשלום מראש – Pay it forward

I received an urgent phone call from a client who had to send some important papers from Yerushalayim to a law office in Karmiel. He agreed to pay 500 shekel to send a number of documents.

It did not pay for me to make the trip, but I made the offer to a group of a few dozen drivers who worked together to see if any of them were going north and this would be a nice bonus for them. Of all the men who said that they were interested, I happened to choose one of them and I gave him the particulars of the job.

Late that night that driver called me and thanked me profusely and said: "You don't know how this trip fell into place. My wife decided that in honor of Rosh Chodesh Adar we should go to the *kever* of Rebbe Shimon bar Yochai to daven, she sat in the car and we began the trip to Rebbe Shimon bar Yochai. I too, wanted to go, however, I knew that this would cost gas and travel expenses. This was not an easy thing as I did not have a penny in my pocket. I sat in the car and I debated if I should make or the trip or perhaps it was not right to do this. I was still deciding when you sent me to Karmiel which is only a short trip to Meron, the client more than covered the expenses for gas and the Rosh Chodesh *seudah* (meal) fit for a king!!! Transporting the documents did not interfere with the trip."

I was very glad to hear this and I explained to him that it was not me who chose him and he does not have to thank me, rather, thank the Creator of the World Who wanted him to make this trip as I did not think about the one who made the trip. Not only that, but right after I committed, I thought of my good friend who wanted to make the trip and I regretted that I passed him by and gave it to someone else, but the Creator of the World knew with amazing supervision over all His creations who needs what and when. **מ.מ.**

#### יש מאין – Something from nothing

My wife asked that I buy challos made with a certain flour for Shabbos. Because I was involved in things, I completely forgot about it. I only remembered at 1:00 in the afternoon and I tried the store to look for those challos. I knew that the prospect of finding the challos was slight. I tried my luck by adding Tefillos. I asked the store owner if he had any of these challos and he smiled and said: "People order these challos on Wednesday and by Friday morning they are snatched! Where were you? Now you want these challos?! I lowered my head and said: "Thanks", and as I was speaking a man came in and said to the owner, "Is it possible to return challos? I bought these not knowing that my wife had already bought challos."

I looked at the owner who looked at him and I bought the challos right from the man with gladness and thanks to Hashem... **מ.מ.**

מעלת ההשכמה ב'חצות' כדי לעסוק בתורה  
The advantage of getting up at 'midnight'  
to be involved in Torah



וְאִתָּהּ תִּצְוֶה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִית לְמָאוֹר לְהַעֲלֹת  
נֵר תָּמִיד: (כו, כ)

**And you will command the Children of Israel that they shall  
take for you clear olive oil, crushed, for illumination, to light a  
lamp continually. (27:2)**

The words 'crushed, for illumination, to light a lamp continually' can be explained by way of a hint: '**crushed**' – if the person wants to purify himself and break his bad habits, '**for illumination**' he should see fit to increase his time in Hashem's Torah which is an illumination for the person as it states (Mishlei 6:23) 'כי נר מצוה ותורה אור – for a commandment is a lamp and the Torah is light'. The main *segulah* of the Torah that helps this is learning at night when we must '**light a lamp**' in order to illuminate the dark. This is how a person should conduct himself '**continuously**' without delaying from getting up even for one night, to be involved in Hashem's Torah from before dawn.

The advantage of learning at night has been mentioned in holy *seforim*, and I will quote the language of the Rambam (Talmud Torah 3:13), 'Even though the mitzvah is to learn day and night, a person learns most of his wisdom only at night. Therefore, one who wishes to earn the crown of Torah should be careful with all of his nights, and not lose even one of them to sleeping, eating and drinking, and idle talk or similar things, rather, only learning Torah and words of wisdom. Chachamim said (Vayikra Rabbah Parsha 19 Siman 1), there is no glad song of Torah except at night, as it says (Eichah 2:19) 'קומי רונה בלילה' – 'Arise, cry out at night', and whoever is involved in Torah at night, a thread of *chesed* [kindness] extends over him by day, as it says (Tehillim 42:9) 'יומם יצוה ה' חסדו ובלילה שירה עמי תפילה לא-ל חי' – 'In the day Hashem will command His lovingkindness, even by night His song is with me, a prayer to the G-d of my life'. Any house where the words of Torah are not heard at night will be consumed by fire, as it says (Iyov 20:26) 'כל חשך טמון לצפוניו תאכלהו אש לא נופח' – 'Total darkness lies in wait for his hidden treasures, an unfanned fire will consume him' for the word of Hashem is in this. One who did not watch over the words of Torah so much.'

From his language you learn that all the *segulos* that come from learning Torah, more come from night than from day, for in the merit of the Torah the person's wisdom is increased, and to him 'a person learns most of his wisdom at night', for the night is more propitious to allow the Torah to make an impression on the person. If so, then the purification is dependent on learning Torah, its advantage is by night more than by day.

In several places in the holy Zohar, he explains the great advantage of learning Torah at night, especially during the second half of the night. I will quote to you several teachings of many, first I will bring you a teaching that applies to everyone (Cheilek 3 Daf 23b), 'One who wakes up at night to be involved in Torah, the Torah informs him of his sins, and in a merciful way it shows him like informing a daughter in a soft tone, and he does not forget the rebuke and does Teshuvah before his Maker.'

I will quote another teaching from the Zohar HaKadosh (Cheilek 1 Daf 82b) which first speaks about the advantage of the Torah of the *tzaddikim* in Gan Eden at night, and afterwards he speaks of the advantage of the Torah of the *tzaddikim* in this world. 'R' Yassa asked R' Yosi, since you have said that HaKadosh Baruch Hu sports with the *neshamos* of *tzaddikim* when they are involved in Torah, tell me, is this also said about the *tzaddikim* found in this world? And if you say yes, where is this? [Like one looking for an illustration, how does He sport with them?] R' Yosi told R' Yassa, 'He definitely sports with the *tzaddikim* even in this world because the *tzaddikim* get up in the middle of the night in this world to learn Torah and to hear the praises of HaKadosh Baruch Hu, and HaKadosh Baruch Hu and all the *tzaddikim* in Gan Eden descend to hear their voices, and a thread of *chesed* extends over them by day, as it says (Tehillim 42:9) 'יומם יצוה ה' חסדו ובלילה שירה עמי תפילה לא-ל חי' – 'In the day Hashem will command His lovingkindness, even by night His song is with me, a prayer to the G-d of my life', meaning because of the song of night they merit *chesed* by day. Therefore, it is specifically the songs and praises that are brought up at night before HaKadosh Baruch Hu, they are complete praises more than the praises by day, for only this is relevant to the sporting of Above.

The Zohar HaKadosh discusses this at length in several other places, and also in the *seforim* of the Ari HaKadosh and his students, and his students' students, he discusses at length the greatness of learning Torah at night, especially in the second half of the night where special *segulos* are hidden that arise in sanctity through the learning of then, an see the *sefer* 'Reishis Chachmah' where this topic is discussed at length.

In the *sefer* 'Shaarei Kedusha' by Rav Chaim Viytal (Cheilek 2 Shaar 7) he writes, 'Arise after the middle of the night except those included in the mourners of Tzion and Yerushalayim, as it says (Yeshayah 66:10) 'שׂישׂוּ אִתָּהּ מְשׁוּשׁ כָּל הַמִּתְאֲבָלִים עִלְיָהּ' – 'Exult with her in exultation, all you who mourned for her', when even HaKadosh Baruch Hu mourns and roars like a lion at that time. Even those involved in Torah at that time, our Rabbis have said (Shir HaShirim Rabbah 5:7) 'אֵין רִינָה שֶׁל תּוֹרָה אֶלֶּא בַּלַּיְלָה' – 'There is no joyous song of Torah except at night', and our Rabbis said (Avodah Zara 3b) 'One who is involved in Torah at night, a thread of *chesed* extends over him by day', and our Rabbis said (Tamid 32b) 'One who is involved in Torah at night, the *Shechina* is opposite him'. It is written (Eichah 2:19) 'קומי רונה בלילה' – 'Arise, cry out at night', Dovid HaMelech only merited staying alive and existing in this world and in the World to Come only in what he wrote (Tehillim 119:62) 'חצות לילה אקום להודות לך' – 'At midnight I arise to thank You'. Throughout the *sefer* Zohar the praise of this mitzvah is explained endlessly, even *Ruach HaKodesh* [Divine Inspiration] hovers over the person as mentioned there in Parashas Shemos.'

But nowadays when the generations have weakened, it is impossible to teach people to get up and be involved in Torah from midnight, However, as early as the person is able to get up to spend the last portion of the night involved in Torah and plea, the more he is praised, since it has been received from several *tzaddikim* that this great *segulah* atones for sins and brings one closer to Hashem.