

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

אנכי ה' אלקיך – I am Hashem, your G-d

A man came to his Rav and asked for advice to save him from anger, since he was very prone to this. For anything that does not go exactly right for him, he gets very angry. His Rav told him to wait outside until he finds some advice for him. The man left the room of the Rav and the next man in line went in, and when this last man finished and got up to leave, the Rebbe asked him, "Did you notice the man who left before you?" The man replied that he did. The Rebbe told him, "I request of you that when you go out of here, find him outside, approach him, and find some way to provoke him until he is filled with rage." The man did not understand what the Rebbe meant, but he had *emunah* in chachamim and he knew he had to do what his Rav instructed.

And so, right after he went out, he approached the man waiting outside and poured a cup of water on him. He was sure he would get angry and his screams would be heard in the room of the Rebbe. But the man remained calm and did not get angry. When he saw this, he began to hit him, but this did not help and the man remained calm. After a few minutes, the Rebbe called him to come in, and when he saw him wet and beaten, he asked him what happened. He told the Rebbe everything the man did to him, and the Rebbe asked him, "And you? Are you deaf? You didn't hit him back?" The man smiled and said, "This was not hard, since he left the room and immediately approached me, and I understand this was the instruction of the Rebbe, and so I did not get angry."

The Rebbe answered him, "Correct, this was my instruction, and since I see that when you know that things are done 'with the instruction from on high', you are calm. If this is so, you must always remember that everything that happens is an instruction from on high, that HaKadosh Baruch Hu is causing everything sent to you, and when you remember this, you will always remain calm."

Two of the three principles of *emunah* are in our parsha, and they are: 'אנכי ה', 'I am Hashem', 'There shall not be unto you' (20:2-3) and the third in the *posuk* 'שמע ישראל' - 'Hear Israel, Hashem is our G-d, Hashem is One' (Devorim 6:4). They obligate us to believe in Hashem Yisbarach, and in His G-dliness, and His Divine Supervision [*hashgacha pratis*] that everything is only done by His hand. This is the reason why every Jew must say 'Shema Yisrael' every day with closed eyes, to show that we do not attribute anything to something seen with the eyes, everything is only by His personal and superior *hashgacha*.

-Tiv HaTorah - Yisro

טיב ההשגחה

'על מזוזות ביתך' – 'On the doorposts of your house'

A man opened a centrally located store in the middle of a successful business area, but this store was not successful...

After half a year of losses the store was closed. A new business grabbed the location, but he was also not successful and closed it after half a year. Other businesses took over and all with the same result. This went on for a few years. All the businesses in the area thrived, but this store had a curse hovering over it.

My friend who owns businesses in most of the country and the world decided to take the store and open a business. However, he does not move a millimeter without consulting his Rav. He heard that this store had a curse, and he asked his Rav what he must do. The Rav went down to the store and looked here and there, and told him, "Open your business here and you will be successful, just move the *mezuzah* to the other side, they placed the *mezuzah* on the wrong side!!!"

My friend opened the business and *bli ayin hara* was very successful, and only I remained speechless, how this *mezuzah* brought bracha to this business. If I may, people launch their stores and invest a fortune and even affix beautiful *mezuzos*, but never ask a Rav where to affix the *mezuzah*. Even in a house, I see people affix *mezuzos* in places that are not halachically correct, and so long as a Rav does not check it, they do not know why they are suffering.

Incidentally, I have another story. I have a friend who has a daughter who is often sick. He went to his Rav to ask for a bracha. The Rav told him to check the *mezuzah* in the bedroom of the girl. My friend replied that he had recently checked all the *mezuzos* of the house and they were all *kosher l'mehadrin*, Baruch Hashem, so he did not think this was the reason. The Rav who is a holy person, told him to bring him the *mezuzah* and he would check it. My friend went and removed the *mezuzah* from his daughter's bedroom, and then he was gripped with trembling. True, the *mezuzah* was checked and was indeed kosher. But by mistake he put the *mezuzah* back in the case upside down... He immediately turned the *mezuzah* right side up and replaced it as per halacha and amazingly, overnight his sick daughter became healthy!!!

.נ.ש.

וַיֹּאמֶר ה' אֶל מֹשֶׁה רֵד הַעֵד בְּעַם פֶּן יִהְרָסוּ אֶל ה' לְרֵאוֹת וְנָפַל מִמֶּנּוּ:
רַב: (יט, כא)

Hashem said to Moshe, "Go down, warn the people, lest they destroy, to Hashem, to see, and many will fall among them."
(19:21)

Rashi explains: And many will fall from among them – whatever may fall from among them, even if it is an individual, is considered many before Me. Lest they destroy – Any destruction separates the entirety of a structure. So too, those who separate from an organized position of men, destroy the position.

These words of Rashi teach us that one must look at every *neschama* of Israel as something valuable. Rashi's words need clarification, for though it is true that the loss of any Jewish soul is a great loss, still, how can we say that the fall of one soul is considered like many?

At first glance we can say that HaKadosh Baruch Hu intended to say a person cannot assess the true loss of the individual, and only HaKadosh Baruch Hu knows the value of every individual. He knows that the attribute of the individual could be equal to the loss of a large multitude.

As said in the name of the Rebbe Elimelech who said that he worked about thirteen years on the trait of 'Ahavas Yisrael', and after attaining this, he merited to love every Jewish person, but his trait of love was still very distant from the love that HaKadosh Baruch Hu has for His nation. He very loved R' Micheleh of Zlotichov very much, but HaKadosh Baruch Hu loves the most wicked man of Israel countless times more than he loves Rebbe Micheleh, since HaKadosh Baruch Hu knows well the worth of every Jew as he is.

Therefore, we must assess the value of every Jew, and we must know that it is not possible to assess the great reward one earns for benefitting an individual of Israel, because we cannot assess the benefit of one's internal worth.

However, aside from the simple understanding of these words of Rashi, we can explain the words in another way, that is, that the truth of the matter is that every Jew is equivalent to many, for his death cuts off his roots, and he can no longer have children and establish more souls in Israel.

This is also a great teaching for us, how we must cherish every Jewish soul and bring them closer to Torah and *avodah*. This is also included in the teaching of our Rabbis z"l (Sanhedrin 37a), 'whoever saves a single life from Israel is considered as if he had preserved an entire world', because the essence of the person is to establish that essence for the generations after him. When we merit to bring a life of Israel closer and get him used to the good, then we also set up his children after him, and we find through this that if the person brings one life of Israel closer, he also brings a multitude of lives that are yet to be born.

This point is essential for parents and teachers to know, that they see fit to increase words of encouragement and affection to their children and their pupils, for through this they will make the Torah precious to them, and they will crave to go higher in levels of Torah and *yirah* [fear], and after they too build their homes, they will continue the legacy of their fathers without any deviation, and they will also have their children after them get used to the right ways. This is how they will establish in the merit of the parents and teachers many lives that walk in the ways of Torah and *yirah*. But if the *mechanchim* [teachers] do not conduct themselves with the character of 'bring closer with the right hand', the children will lose

out and their training will deflect the proper desire for the Torah, and even if they follow the words of their parents and teachers, this will only be because they were forced to and not out of an inner desire. Because of this it is possible that the Torah will be hated in their eyes, and when they grow up and the yoke of their *chinuch* [education, training] is removed from them, they will *chas v'shalom* follow the desires of their hearts, and they will find that they and their children and all their descendants will flee outside the camp...

Even a friend can sometimes influence generations with a good word he says to his friend, when it lifts his friend's spirits with words of encouragement and vitality. We have heard many stories from those who testified that when they were young and dealing with the difficulties of youth and they needed a drop of encouragement in order to follow in the footsteps of their fathers, and their friends supported them, [sometimes unintentionally], but it was enough for them to carry on and get through the difficult times, and in their merit, they were able to establish a house of Torah and Judaism.

We can also say that in order to explain Rashi's words, that the truth of the matter is that every individual is considered like many, for by keeping their Torah it benefits his generation, and sometimes we are referring to a *tzaddik* that an entire generation exists in his merit and the difference between him being there and not changes the character of his generation. Therefore, when he passes away, the generation lowers terribly, and his death is considered as if the whole generation died, since the generation that continues without him is completely changed. Even if we are not talking about a *tzaddik*, it is not possible to know his inner nature, for sometimes even a simple person has an inner dot of good which is only in him, and because of it his worth is great in Heaven, and the whole generation benefits due to his merit.

This is why Rashi continues to explain the word '*yeheersu*', 'Lest they destroy – Any destruction separates the entirety of a structure. So too, those who separate from an organized position of men, destroy the position.' He means that if you take out one brick from a row of bricks, all the rows above it fall down. The same applies if even one person is missing, he makes the entire Jewish structure be lacking, for even this person dies, he also lived for himself, and it is not discernible how he benefited the Jewish structure in general. This is just the result of our material aspect. But HaKadosh Baruch Hu Who understands the kidneys and the heart, knows that even the loss of an individual is a loss for the community in general, for his merit protects the community.

It is a teaching for us that the person knows that his good deeds can have a positive effect on everyone of his generation, and so too the opposite way, he must understand that his bad deeds can cause evil to everyone of his generation. The 'Chofetz Chaim' in his *sefer* 'Shmiras Halashon' (Shaar Hatenuva Perek 6), compares this to someone who makes a hole in a boat claiming that the hole is only in his portion, but actually causes the whole ship to sink. Before the Creator, *Am Yisrael* is considered like one boat, and if there is a flaw in even one Jew, the whole ship can sink. Every one of Israel is responsible for all of *Am Yisrael*, since he is part of the building.