

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

ראשיכם אל תפרעו

Do not leave your heads unkempt

On Purim after the Megillah, a man went to the *baal koreh* with a complaint, "Why did you read parts of the Megillah with the Eichah tune? On even the most joyous day of the year you have to remind us of Tisha B'Av?" The *baal koreh* took out a *sefer* and showed him that this is the *minhag*, but the man was not satisfied with his answer, and he continued to insist and ask why do we have to remember Tisha B'Av on Purim? When the *baal koreh* saw that he was not satisfied with a regular answer, he decided to answer him with a Purim-type answer: "Tisha B'Av is a Yom Tov, as it says 'קרא עלי מועד' – 'call on Me a set time', therefore, we do not say Tachnun. If so, then Tisha B'Av and Purim are friends, and it is fitting to mention one by the other."

After the death of the two sons of Aharon, Moshe Rabeinu tells Aharon, Elazar and Issamar (10:6) 'ראשיכם אל תפרעו ובגדיכם לא תפרומו ולא תמותו... ואחיכם כל בית ישראל יבכו את ה' – 'Do not leave your heads unkempt, and do not rend your garments that you do not die... and your brothers, the entire House of Israel will bewail the fire that Hashem ignited'. Seemingly, there are two teachings that contradict each other, to Aharon and his sons there is a directive that they not mourn at all, as Rashi HaKadosh explains, 'Do not disturb the rejoicing of the Omnipresent', but to *Klal Yisrael* it teaches that are to mourn and cry, and Rashi explains, 'From here we see that the distress of *talmidei chachamim* is placed upon everybody to mourn it.' We must understand, if this is a time of joy why does the assembly have to mourn, and if there is anguish and mourning here, then why were Aharon and his sons prohibited from mourning?

In truth, these are not opposite, rather we have a great foundation here. The death of the two sons of Aharon was not of the aspect of the Trait of Judgment [*Midas HaDin*] but rather a sanctification of His Name *Yisbarach* [*Kiddush Hashem*]. Therefore, the Kohanim had to rejoice and not disturb the rejoicing of the Omnipresent, but the rest of *Bnei Yisrael* had to mourn for the *talmid chacham* who died, and this was their command at that time.

Sometimes we may be confused by teachings that seem the opposite, one that we must be happy and the other to cry. The *chosson* at his *chuppah* remembers the *Churban*, and on the Seder night we eat eggs, and one of the reasons is because we mourn the *Churban*, but we should not be confused, for the Jew must always do the will of Hashem, even if our intellect does not understand it.

- Tiv HaTorah - Shemini

טיב ההשגחה

'אין שכחה לפני כיסא כבודך'

'There is nothing forgotten before Your throne of glory'

For the honor of Shabbos, I bought fine and indulgent challahs from a quality bakery in the north of Israel. I had to take a bus and according to the schedule, there was a twenty-minute wait at the bus stop. Instead of wasting precious time at the bus stop, I went into the Bais Medrash diagonally across from the bus stop, and I learned calmly. After twenty minutes I left the Bais Medrash and went right on the bus, happy and pleased that I had not wasted time. During the trip, I realized that I left the challahs on the bench in the Bais Medrash. What will be with the challahs? It would be a waste that someone else should not benefit from them!!! This is what I thought and said to myself. Just then I received a call from a friend who I generally help, and I remembered that he lives in the area. I asked him if he knew the Bais Medrash, and he replied that it is literally near his house. I told him that I forgot the challahs there, he was happy with great joy, and said, "This is unbelievable *hashgacha pratis*. You know that I do not have money, and my daughter had just given birth in our house and my wife asked me to lighten the load for her and this week I should buy challahs..." He sent his son-in-law to the Bais Medrash, and he called to tell me that the aroma of the challahs brought vitality to the whole house!!!

I thought I had forgotten the challahs, but HaKadosh Baruch Hu planned beforehand that I should leave them there from the outset for the real purpose...

.ש.פ.

חיזוק להתגבר על היצר
The encouragement to overcome the
yetzer

טיב הפרשה

וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן הֲוֹאֵה אֲשֶׁר דִּבֶּר ה' לְאָמְרִי בְּקִרְבֵי אֶתְּרֹשׁ וְעַל
פָּנַי כָּל הָעָם אֶפְכָּד וַיִּדְבַּר אַהֲרֹן: (יג)

Moshe said to Aharon, "Of this did Hashem speak, saying, 'I will be sanctified through those who are close to Me, and I will be honored before the entire people'", and Aharon fell silent. (10:3)

Rashi explains: 'And I will be honored before the entire people – When HaKadosh Baruch Hu carries out judgment against the righteous, He is feared, and exalted, and lauded. If so with these, all the more so against the wicked. And so it says (Tehillim 68:36) 'נֹרָא אֱלֹקִים מִמִּקְדָּשֶׁיךָ' – 'G-d is feared from Your Sanctuary.' Do not read 'from Your Sanctuary', but rather, 'from Your sanctified ones'.'

These words of Rashi come to straighten the intellect and with this, strengthen *emunah*. When the trait of Justice is stretched over the *tzaddikim*, the *yetzer* wants to turn the situation to its benefit, and plant seeds of rebellion in the hearts of Israel. It tells the person, "See how that *tzaddik* is suffering so much, while at the same time that *rasha* has everything good, everywhere he turns he sees blessing. Is this not a proof that the world is ownerless, there is no justice and no judge?" This is how it entices the person to raise questions one is not supposed to ask.

Rashi comes to settle the mind of the one who was tempted and tells him the opposite is correct, not just that there is no substance to the proof of the *yetzer*, rather, the facts have to arouse additional *yireh* to his *yireh*. If the Attribute of Justice found an opening to punish the *tzaddikim*, then surely with the intermediate and the wicked. And this that we find that there is a *rasha* and it is good for him, the Gemara (Berachos 7a) has already responded that we are talking about a *rasha* who is not completely bad, and he has some merit which deserves to be rewarded, and his reward is given to him in this world. In contrast, the *tzaddik* who is suffering is not completely righteous, and in order to merit the good of the World to Come he is punished in this world.

We find in the Medrash (Bereishis Rabbah Parsha 65) that this answer is also applied to one who was completely wicked in the past. This was Yakum, a man of Tzeroros, the son of the sister of the holy Tanna Yosi ben Yoezer. Yakum threw off the yoke of the Kingdom of Heaven from upon him and followed the will of his heart. Yakum was also close to the wicked kingdom, and the palace gave him his heart's desire.

One day, his uncle Yosi ben Yoezer was arrested because of words of Torah, and the kingdom sentenced him to death. As they were walking him to the gallows, Yakum, his sister's son met him while riding on a fine horse given to him by the palace and he bragged to his righteous uncle, "See the fine horse my master gave me to ride on, what horse has your Master given you to ride on?" That is, in the merit of the mitzvos that you kept, your Master is bringing you to the place of your death...

Yosi ben Yoezer was not moved by the arrogant words of his nephew, and replied, "If to those who do His will Heaven is so meticulous to punish, then how much more so those who go against His will, will be punished and repaid for their evilness, and if to those who go against His will are rewarded for their minimal good deeds, how much more so will those who do His will, will receive an abundance of good in the World to Come."

The words entered the heart of Yakum, man of Tzeroros, like the venom of a snake, and he immediately did Teshuva, and accepted upon himself the four death penalties of Bais Din and died. Just then Yosi ben Yoezer dozed off, and saw his bier floating in the air, and said, "In such a short time, this one preceded me to Gan Eden."

This story arouses wonder, if Yakum was so wicked, to the point that he was brazen enough to embarrass his righteous uncle, and mock him when he was being taken out to be killed, what was so admirable about his Teshuva? At first, he did not believe in reward and punishment, and as a result of his uncle's response was only on the belief that there is reward and punishment, but he was not rebuked with reward and punishment. Nevertheless, because of this he did Teshuva which impressed him to the extent that he immediately accepted upon himself the four death penalties of Bais Din. We must say that he still had a spark of *emunah*, and if so, then how was he able to disparage reward and punishment at first, after all, at first glance it seems that it is not possible for any person to dare to mock so much about the matter of reward and punishment unless he is a complete nonbeliever.

The answer to this is that Yakum was not really all that bad by nature, however, the *yetzer* found an opening to confuse him and demonstrate by showing him that there are righteous ones and it is bad for them and there are wicked ones and it is good for them. This incident bullied him, and with this the *yetzer* succeeded to tempt him to follow his heart. However, when he saw his righteous uncle attain '*tzaddik v'ra lo*', and even so he justified the judgment and strengthened his *emunah* even as they were taking him out to kill him, so he concluded that his uncle had the answer to his bewilderment, for another would not have been able to justify the judgment. Therefore, he hastened to meet his uncle on his horse, so that the uncle would understand the gap between them and respond with something conceivable. And so, his uncle responded with an answer that settled his mind. It caused him to immediately do Teshuva, for at first, he was not looking to do bad, rather it was the result of the confusion of the *yetzer*, however when the matter was settled, he regretted very much having listened to his *yetzer*, and he was immediately prepared and ready to return to his Maker, and even pay with his life.

We learn a great general principle from here, the *yetzer* always tries to confuse the person with many confusions and wonders, with the purpose of bringing the person to be a denier, to make him sin or to relax his *avodah*. Sometimes the answer to his complaint is clear and plain, however, since the person is being tested by Heaven, he does not see this. However, the person must be strong and understand that this is test before him. The Torah says regarding times like this (Devorim 18:13) תַּמִּים תִּהְיֶה ' – עם ה' אלקיך' – 'You shall be wholehearted with Hashem, your G-d', one must fulfill the will of his Creator without question.

The truth is, sometimes the *yetzer* uses rational arguments, and it is very hard to overpower it. However, the wise know that the only way the *yetzer* can make him lax in *avodah* is with a claim like this, so with every moment of *avodah* one earns eternal reward, why listen to the *yetzer*? This is only a ploy of the *yetzer* to bring the person to a test, and this is why the person receives reward when he overpowers it, reward is based on effort.