

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

וחי בהם – And live by them

The nations of the world do not understand the restrictions that the Jews have, and how it is possible to live with all these many restrictions. The truth is, from the viewpoint of the *goy*, they are right, for a *goy* only sees what his eyes see. Therefore, his heart desires everything that his eyes see, and if we prohibit him from having what his heart desires, he feels bad, and his life is not worth anything. He feels that they took the pleasures of life from him. But this is not so by the Jew, for the Jew knows that there are things beyond what the eyes see. Therefore, even if he wants something specific, but he knows that this is prohibited by the Torah, he overcomes the urge, and not only does he not feel bad that he was deprived the item, rather just the opposite, he feels happy, pleased and satisfied, 'I overpowered it, I won.' Where does he get this strength from?

The parsha of the illicit relations in Parashas Acharei are so significant that it is read on Yom Kippur. It is well known that which is written in the holy *seforim* that the reading is right for the time. If so, then this Shabbos is a taste of Yom Kippur. Come, let us examine the words of the Torah (18:5) 'ושמרתם, אבי' 'You shall observe My decrees and My judgments, which man shall carry out and live by them', an on the end of the *posuk* 'אני' 'I am Hashem', Rashi explains, 'faithful to pay reward'. Rambam counts this as one of the 13 principles of faith, 'אני' מאמין באמונה שלמה שהבורא יתברך שמו גומל טוב לשומרי מצוותיו, 'I believe with complete faith that the Creator Yisbarach Shemo rewards with good those who observe His commandments and punishes those who violate His commandments'. Perhaps we can say that in this *posuk* is hidden the answer to all the questions. How does the person attain the status of 'You shall observe My decrees and My judgments... and live by them'? By remembering that 'I am Hashem – faithful to pay reward.'

Chazal say (Kiddushin 30b), 'A person's *yetzer hara* threatens to overpower him every day, and if not that HaKadosh Baruch Hu helps him, he would not be able to withstand him'. The holy Torah advises us how to overpower it, by always remembering that 'I am Hashem – faithful to pay reward', This we must remember, that every moment a person holds himself back from sinning, he receives a reward for this, and when the person truly believes that HaKadosh Baruch Hu will reward him in the future for his overpowering – then there is no difficulty for him, the opposite, it will be easy and pleasant, and this is how he fulfills 'and live by them'.

- Tiv HaTorah - Acharei

טיב ההשגחה

'The essence of the stories' - טיב המעשיות

We know from Tzaddikim that the very telling of stories of Tzaddikim brings down good influences and salvations. Therefore, Chassidim and men of deeds were accustomed to tell stories of Tzaddikim to work salvations and to arouse the merits that were in those days and apply it to modern times. There were Tzaddikim who knew how to apply stories to every situation, the perfect story that would bring salvation to that particular tribulation. The three stories that are usually told before Pesach, Tzaddikim have revealed to us the propitiousness and the power to extend *parnasah* with abundance for the holiday needs.

After an introduction like this, I must relate a story that happened to my good friend:

My friend called me to remind me to tell the three famous stories on the *yahrzeit* of R' Elimelech of Lizensk knowing that whoever tells them will make Pesach with abundance.

He also called me to remind me to tell the stories on Shabbos HaChodesh since there is a tradition to tell them then as well.

Since I know that his situation is not simple, I asked him to join me after Pesach to see how things went and what salvation came about because of the stories.

Before Rosh Chodesh Nissan that friend called me and told me this: "A relative of mine came from overseas to Israel for Pesach. My wife and I discussed about inviting them for the Seder so that that they could have the proper atmosphere for the holiday. The next day I took out my cell phone to call them, when just then my phone rang in my hand and on the other end was the relative. Before I could say a word, he asked on behalf of his wife if there was any chance that they could come to us on Seder night so that they would have the holiday atmosphere. I was very pleased, and I replied that I was just about to call them to invite them, but he did not give me a chance to speak, and he said: "I will cover all expenses for the holiday, I am depositing in your bank account enough to cover all the expenses for the holiday in abundance!!!"

He continued to thank us, and he did not let me refuse. The next day there were 10,000 shekels in my bank account, enough to make Pesach and then some!!!

My friend was excited and even I saw the beneficence, and his relative was pleased for the simple faith and the salvation that came about. I got his permission to send the story to Tiv HaHashgacha since we decided that the story should be publicized.

כ.ה.

בְּתִנְתָּ בְּד קֹדֶשׁ לְלִבָּשׁ וּמְכַנְסֵי בְד יִהְיוּ עַל בְּשָׂרוֹ וּבְאַבְנֵי בְד יִחַגֵּר
וּבְמִצְנֶפֶת בְד יִצְנֵף בְּגָדֵי קֹדֶשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת בְּשָׂרוֹ וּלְבָשָׁם: (טז:ד)
He shall don a sacred linen tunic, then pants shall be upon his flesh, he shall gird himself with a linen sash, and cover his head with a linen covering; they are sacred garments, he shall immerse his flesh in water and then don them. (16:4)
Rashi explains: 'This tells us that he does not serve within in the eight garments in which he serves outside which have gold in them. For a prosecutor does not become a defense attorney. Rather, he serves in four garments like an ordinary Kohen, all of them are made of linen.'

When we consider these words of Rashi, the question arises, were it not for his words that the Kohen Gadol was prohibited from entering the Kodesh HaKadashim with the 'golden garments' because 'the prosecutor does not become the defense attorney', we would not have thought of this by ourselves, for why would we say that Aharon who was exemplary in his *kedusha*, and if he entered within in 'golden garments' he would change into a prosecutor? Why do we put a 'flaw' in the good nature of Aharon? HaKadosh Baruch Hu knows what a person thinks, and He knows the pure intent of Aharon and his *avodah*, so why would it not be accepted from him? What difference would it make with what he wore, even if it was the same material that was used for the Golden Calf?

Another question arises to anyone who thinks about it, if the 'golden garments' truly arouse the accuser, then why is the accuser not aroused with the 'outside *avodah*'? Even this *avodah* needs acceptance, and here we see the opposite, not only are they permitted to do the *avodah* in the 'golden garments' but they are even obligated to do this. A Kohen who serves while lacking the garments is liable to death (see Shemos 28:43 and Rashi there), so why is the 'Kodesh' different from the 'Kodesh HaKadashim'?

Also, why is the 'prosecutor' aroused specifically by the 'golden garments'? Are there not in the Kodesh' and in the 'Kodesh HaKadashim' golden items, for example, 'the pure menorah' which was made entirely from 'beaten gold', and the 'table', the 'inner Mizbeach', the 'Aron', the 'Keruvim' were all made of gold, and if gold arouses accusers, why are the accusers not aroused?

In truth we can say that it is not the actual gold that accuses, rather, it is the 'value' that we give it that prosecutes!

Let us explain: When the person dresses in 'finery', it is an honor and a glory for him, and this is the way we are accustomed to receive royalty and dignitaries. How much more so is this appropriate for the Kohen who stands and serves his Maker in the *avodah* of the *karbanos*, and it is right that he serves in 'golden garments'.

In truth, all this is acceptable when they stand and serve in the *Ezras Kohanim*, the section of the Kohanim, for even though the ground is holy, it is still categorized as this world, and so we must conduct ourselves in the proper way to greet royalty relevant to this world.

Things are different when the Kohen Gadol enters within, since there *kedusha* hovers in the category of '*keser*' – 'crown' which is the source of the Most High which has no attachment to the mundane world, this *kedusha* reveals that everything is nothing to the Creator Baruch Hu. Therefore, if the Kohen enters there with clothes that are glorified in this world he is classified as '*mored b'Malchus Shamayim*' – 'rebellious against the Kingdom of Heaven',

since this shows that he gives significance to things not relevant to Hashem Yisbarach, it is as if he says there is a world separated from Hashem Yisbarach *chalilah*. Therefore, there is something to arouse the type of gold that was in the sin of the Golden Calf, since this sin was mainly on their belief that there were other powers *chalilah*.

All this is even if the truth of the matter is that the Kohen Gadol did not intend to glorify himself, just the opposite, his intent was to honor his Creator with the golden garments, even then the prosecutor is aroused. Yet, with all this, all our questions at the outset are not answered, why do we describe this Kohen as a prosecutor? True, his actions arouse the accuser, but this description is only appropriate to the one who really intends to accuse, but the one who intends to do a mitzvah, and his *avodah* indicates that he is really a defense attorney, then why do we classify him as a 'prosecutor'?

In truth, when we delve into the matter, it is clear that even if the Kohen really intended just for the honor of Heaven, this honor still comes about through items of this world, for where does the 'honor' come from if not the 'nice clothes'? The result of this is that we value the gold of this world, and only through this do we understand that he wants to display honor, and so the Kohen Gadol wears 'golden garments' which automatically demonstrates that there is value to the gold. This is the flaw in the acceptable purpose of coming to the inner Kodesh.

What emerges from all that we have said is that clothes show the value of the person since the person wants to be honored by other people. Once he considers his value, it seems to him that others also make him significant. Therefore, he wants to wear those clothes which demonstrate his worth. As we have said, this is also the reason the person wants to wear fine clothes, since these signify the greatness and wealth to those who see him, and it is an honor to be honored by people as being wealthy.

Now, you can understand that virtue of one who wears the accepted clothes of Jews that has been accepted from generation to generation. This shows that he does not want to change from the ways of the fathers, just the opposite, he wants their ways, and he wants to honor them.

However, if you see someone who wants to follow the new, you should understand that standing before you is a person who is respected by people in the street, and it seems to him that he has worth. However, he should know the truth that is far from he is looking for, for whoever sees him knows his inside is empty, and it is self-understood that those who fear the word of Hashem are not close to him. Even those lower than him who he likes, look at him like he is crazy, for who knows the truth that he thinks too highly of himself.

Additionally, we should be concerned that he is a sinner like them, as told about a great *tzaddik* who met an acquaintance, and he saw that he was wearing modern clothes like the enlightened ones, and this bothered him. After leaving him, a student asked him why he was so bothered by the man, he has not sinned? The *tzaddik* answered him that although this itself was not a sin, however, since he dressed like those low people and simmers, he shows that he approves of them, and most likely he is following their ways, and that is the sin... therefore, it is better to distance from people like this.