

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

כי גרים הייתם – For you have been strangers

It is told about the holy Baal Shem Tov who once saw a Jewish man desecrate the Shabbos, and this upset him so much that he began to cry and do Teshuva as if he himself had desecrated the Shabbos. When they asked him why he was so upset, he was not the one who had desecrated the Shabbos? The Baal Shem Tov replied, "If it was worked out by Heaven that I should see this thing, it is a sign that I myself had a flaw in this matter and so I am upset." He then did a self-examination until he found that he once heard people disparaging a *talmid chacham*, and he had not protested enough as he should have, and since a *talmid chacham* is classified as Shabbos, it was considered as if he had the flaw of desecrating Shabbos [*chilul Shabbos*].

יבוי יגור אתך גר בארצכם, לא (19:33-34) The Torah commands us
'When a convert dwells with you in your land, do not harass him... for you have been strangers in the land of Egypt.' Rashi explains, 'an imperfection that exists in you, do not say to your friend', and in truth Rashi's explanation needs examination, was it only because I was smitten in a particular matter, therefore, it is prohibited for me to shame someone else smitten with the same thing? If I were not smitten with that thing, I would be allowed to embarrass someone else? This certainly cannot be Rashi's intent!

Perhaps we can say that Rashi is bringing here a novel basis on the matter of the sin of embarrassing someone. This is, whenever you have the urge to disparage your friend, you should know that that flaw is really relevant to you, and it is just for this reason that you choose to see it in someone else. The holy Baal Shem Tov explains the teaching (Negaim 2:5) 'כל הנגעים רואה אדם חוץ מנגעי עצמו' – 'a person can examine all symptoms except his own', the person is like a 'mirror', and when he thinks and sees a flaw by someone else, he must know that this is a personal flaw, and since a person cannot examine his own symptoms, he shows his flaws to someone else.

We are now in the middle of Sefiras HaOmer during which 24,000 students of Rebbe Akiva died because they did not honor one another. If we must be careful with this all year long, how much more so now. If we internalize the rebuke that every flaw that we see by someone else is a sign that it is specifically this that we must improve, perhaps then we can correct the reason we are still in exile: *sinas chinam* – baseless hatred!

- Tiv HaTorah - Kedoshim

טיב ההשגחה

'Hashem's salvation in the blink of an eye' - ישועת ה' כהרף עין'

Urgent preparations for Friday of Shabbos HaGadol. The house is still between chometz and matzah and the pressure is at its peak. I stood helplessly in the street, holding my hands open. I have so many tasks to do, errands, shopping. Feeling dizzy and at a loss, on the verge of despair, asking the Creator to arrange the tasks for me Himself, or to cancel them, because on my own I could not get everything I need! I simply felt like crying... At the height of desperation, a car stops next to me and asks me where I need to go? It turns out it is my friend. I got into the car and asked, "Where not?!"

He understood the situation and told me, "Give me the to-do list." He made me an order and started driving me to the first stop and waited for me in the car. Drove me to the next stop and so on. In about forty minutes he brought me home with a smile on my face, I can't believe I actually finished everything so quickly. If I took public transportation, it would take me at least three hours, if I would have even done it all. Even if I had my own car, I wouldn't be that fast enough because I had to find parking in crowded places etc...

With thanks to Hashem and food for thought for car owners. Sometimes a car owner can give a small ride and do a huge kindness without being aware of how much he saves a situation (if possible).

מ.ש.

יש מאין – Something from nothing

Friday of Shabbos HaGadol came and Baruch Hashem I managed to take care of everything except to take the car for a car wash, and it did not look like I would make it on Sunday. I called a Rav and asked what do I do about the cleaning? He answered me, but I really wanted to clean the car for Pesach, it is a different and nicer feeling. In the afternoon, I saw my friend's son, we exchanged a few words and asked about each other's well-being. In a two-minute conversation, he suggested that he would take my car for a wash to a good place in about an hour... I was shocked by the messenger HaKadosh Baruch Hu had sent.

The obvious reason he wanted to take my car aside from the fact that he is a good soul, is because my car is nice and he loves cars and felt like taking it for a spin and were it not that I needed a wash I would not have given him the car... so he enjoyed it and me even more so!!!

I saw that the Creator of the World makes everything for us even if it seems like there is no hope, but the Creator invents "something from nothing".

כ.ה.

לקיים כל מצוה כפי רצונו של הקדוש ברוך הוא
To keep every mitzvah according to the
will of HaKadosh Baruch Hu



דַּבֵּר אֶל כָּל עֵדוּת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוּשִׁים תְּהִיוּ כִּי קָדוֹשׁ אֲנִי
יְהוָה: אִישׁ אָמוּ וְאָבִיו תִּירָאוּ וְאֶת שַׁבְּתוֹתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:
(יט:ב:ג)

Speak to the entire assembly of the Children of Israel and say to them, “You shall be holy, for holy am I, Hashem. Every man shall fear his mother and his father and you shall observe My Shabbosim, I am Hashem, your G-d.” (19:2-3)

Rashi explains: This teaches us that this portion was said at a gathering of the entire assembly [*hakheil*] because most of the essentials of the Torah depend upon it.

You shall observe My Shabbosim – the Torah juxtaposed observance of the Shabbos to reverence for one’s father, to say, although I warned you about fearing a father, if your father should say to you, “Desecrate the Shabbos,” do not listen to him. And so too, with other commandments.

It is told about the Chozeh of Lublin, that one of his students asked to him to write instructions on the topic of *avodas Hashem*, and the holy Rav agreed and wrote several good customs that he should follow. The student followed the instructions to the letter, and a short time later he again appeared before his Rav, and he brought the note the Rav had given him. The holy Rav took back the note and added ‘and sometimes the opposite’. By doing this the Rav wanted to instill understanding in his student that sometimes there are situations where these instructions are not appropriate, just the opposite, in certain situations these instructions are likely able to cause one to stumble *chalilah*, therefore, at all times he must first consider if the time is appropriate to follow the instructions.

We find this concept in this teaching of Rashi. It emerges from his explanation that HaKadosh Baruch Hu Himself arouses for this, and this is what He says to Israel: “True, I commanded you with the mitzvah of ‘*morah av*’ – ‘reverence of one’s father’, but there is also a mitzvah in the Torah to be ‘*chachamim*’ – ‘wise’ – and to know when yes and when no. You must know that there are times when the appropriate course is ‘*sheiv v’al taaseh*’ – ‘sit and do not act’, and this is when the mitzvah will cause you to stumble, then it is incumbent on you to understand that this is not My will, for I have not given you mitzvos to stumble...”

The Torah reveals to us with this also about mitzvos in general. There are times that the Torah does not want the person to keep a mitzvah even when it commanded it, this occurs when the *yetzer* takes advantage of the mitzvah for its benefit, as this is one of the traps of the *yetzer*, to tempt the person even with something that is a mitzvah. It takes measure and sees that by keeping the mitzvah one stumbles with sins. Therefore, we must consider well and see if there are other interests involved and why the *yetzer* wants us to do this mitzvah so much...

In light of we have said, we can now understand well why the *posukim* before us are juxtaposed, for the directive of ‘*Kedoshim tiheyu*’ serves as an introduction for all the commandments after it. It becomes a general command to be holy by keeping the mitzvos in general, and then the Torah continues to teach that this *kedusha* is an acceptable trait, as it states ‘*Ki kadosh ani Hashem*’ - ‘for holy am I, Hashem’ – like that *kedusha* that I desire [sometimes ‘*ki*’ means ‘*kemo*’ – ‘as’], that is, do not add to this *kedusha*, perhaps based on this you will lessen it. To illustrate this, the next mitzvah the Torah brings is ‘*morah av*’ – ‘reverence of one’s father’ and the

and the mitzvah of ‘Shabbos’, for one of the two is liable to lessen the other one, but we must make sure that it does not come to this.

We can also add and explain Rashi’s intent when he said, ‘**this portion was said at a gathering of the entire assembly [*hakheil*] because the majority of the essentials of the Torah depend upon it**’, that is, the Torah intended that the mitzvos in Parasas Kedoshim are to warn the person that one mitzvah should not be kept at the expense of another, and this is a ‘general rule’ for all the mitzvos and their details. Since most of the essentials of the Torah depend upon it, it fitting to be said at ‘*hakheil*’.

One of the main mitzvos that the *yetzer* hides behind is the prominent mitzvah of all the mitzvos, this is the mitzvah of ‘learning Torah’. On this mitzvah the *yetzer* puts all its weight to tempt the person to come up with all sorts of excuses even negative ones to avoid learning. There is a famous teaching of the ‘Chazon Ish’, that when a person studies ‘Shulchan Aruch’, he will find in it what is in his heart. If he wants to find ‘*kulos*’ [leniencies], he will find leniencies, and if he wants to find ‘*chumros*’ [stringencies], he will also find what he is looking for. It is only if he wants to fulfill the will of Hashem Yisbarach, then he will find what HaKadosh Baruch Hu wants.

With his words the Chazon Ish wanted to express that even with learning Torah there are those who learn to fulfill their obligation in the world, even if they come to a topic that has various views, they do not turn just after the stringencies or the leniencies, rather, they asses each topic to determine which way HaKadosh Baruch Hu wants them to go in.

However, there are those that study Shulchan Aruch without the purpose of fulfilling the will of Hashem Yisbarach, rather, to fulfill their personal requests. Some want to use the Shulchan Aruch for ‘*kavod*’ [honor], some want the conveniences in it, that is, they want to demonstrate to those around them that they are particular about ‘*chumros*’, they study Shulchan Aruch to find every *chumra* to elevate their status... and there are those that forego ‘*kavod*’ and they want the conveniences. That is, it is hard for them to keep the Torah as stated, they look in Shulchan Aruch to find an explanation for every halacha that stands in their way... and then they follow every lenient view.

The common factor of both of these is that they both turn the pot upside down. They study Shulchan Aruch to attain goals but not for the sake of the *poskim*. Their study of Shulchan Aruch is not acceptable by Heaven.

The holy Amora Rebbe Yehoshua ben Levi explained (Yoma 72b) the meaning of the *posuk* (Devorim 4:44) וְזָאת הַתּוֹרָה אֲשֶׁר שָׂם 'מֹשֶׁה – ‘This is the Torah that Moshe put’, the word שָׂם is like the word דוּם [drug], if one is deserving, it becomes a drug of life. But if one is not deserving, it becomes a poison. Rava said, “When one uses the Torah skillfully [if it is used for the sake of Heaven], it is a drug of life, but if used unskillfully [not studied for the right sake], it is a drug of death.” For not only does a person not merit to correct his ways, rather he even *chalilah* finds ways to be wicked.

Therefore, it is appropriate that when the person approaches the *Kodesh* to attain Torah, he should prepare his heart and thoughts and intend to study Torah to attain its purpose, then he will merit that it will be a ‘drug of life’.