

# טיב 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

### איש באחיו – Each man over his brother

A group of gentile tourists went on a tour in the forests of the jungle, and to their bad luck, they got lost in the heart of the jungle. Immediately upon realizing that they lost their way, they agreed among themselves that they would remain together as a group until they found the way out of the endless dark jungle. They continued on their way, slowly, slowly they learned how to cope in the place, they learned to recognize the types of plants, and which are edible, and they also learned to recognize the nature of the animals and how to be careful with them and cope with them.

One of the tourists had a craving for cooked food, it had been a long time since they left on the safari, and he had not had any cooked food since they left. Therefore, he decided to hunt an animal for himself, roast it and eat it. And so he did, he hunted down an animal and began preparing it for roasting, but when the others in the group saw what he did, they warned him that the smell of the roasting meat would likely bring dangerous animals upon them and will tear apart the whole group. But he kept to his own, "I am hungry, and I am cooking it for myself, and whoever does not want does not have to join me!" When they saw that they had no choice, they stood and blocked him so he would not be able to light a fire and do as he wanted.

In our parsha are the *klallos* – curses – that Rebbe Shimon bar Yochai revealed are all berachos [blessings], but since the whole *tochacha* [rebuke] was written in this language, it is learned as it is written and spoken. This is what the Torah says, 'וכשלו איש' באחיו – 'they will stumble, each man over his brother' (26:37), and Rashi explains the plain meaning of the *posuk*, 'when they will run to escape, they will stumble over one another, because they will run I confusion'. But Rashi mentions a Medrash that explains the *posuk* in a different way, 'They will stumble, each man over his brother – one stumbles through the sin of the another, for all of Israel are guarantors for one another.'

The statement 'all of Israel are guarantors for one another' is double-sided. This says that first and foremost we cannot hide from the actions of even one Jew, since this influences all of us. This also says that not one person can say 'I am doing this for myself, and it is no one else's business', since this is everyone else's business. This is what the Medrash says, 'one stumbles through the sin of another', then we should take responsibility for our actions and pray for our brothers that they should also take responsibility and not cause us to stumble through their actions.

- Tiv HaTorah - Bechukosai

## טיב ההשגחה

### 'לא אלמון ישראל' – 'Israel is not widowed'

"Who is Rabbi Shaya that everyone is talking about?!" my widowed aunt asked me. "Why are you interested?!" I asked, and she replied that since her husband passed away, she has been in a difficult state of health and finances and needs great salvation, adding that she has recently heard many stories of salvation thanks to this *tzaddik* and she also wants salvation.

I told her to light a candle in the merit of the *tzaddik* and pray to Hashem for imminent salvation in the merit of the *tzaddik*, she did and even added a little to *tzedakah*. Not long after, she called me again with exciting news. She called an insurance agency to find out something about insurance and in the meantime, they told her she should check eligibility for long-term care insurance. About a week later, my aunt received a phone call from a doctor who made home visits, and he wants to make a home visit on behalf of the insurance company to see if she is eligible for the insurance benefit, and if so, to assess how much she is entitled to.

The doctor came and checked and determined that although she was not yet entitled to the full amount, he saw that the situation would soon deteriorate, so he prescribed a recommendation for her to entitle the full amount in monthly installments. This was a great surprise, since it is known that the doctors who come on behalf of the insurance company usually try to say that one is not eligible, and to reduce the amount as much as possible, and here he decided to approve the full amount. This is a respectable sum that miraculously worked out for my aunt financially.

But when my aunt called to tell me, I drew her attention to something much more miraculous, that the day the doctor came for a home visit and approved the allowance was exactly the day of the *yahrzeit* of the *tzaddik* Rabbi Yeshaya ben Rabbi Moshe of Kerestir!!

ו.ר.

לקיים המצוות בתיקון  
To keep the mitzvos properly

טיב הפרשה

וְאִם תִּלְכוּ עִמִּי קָרִי וְלֹא תֵאָבוּ לְשִׁמְעַי לִי וְיִסְפַּתִּי עֲלֵיכֶם מִכָּה שֶׁבַע  
כְּחַטֹּאתֵיכֶם: (כו:בא)

**If you behave casually with Me and refuse to listen to Me, then I shall lay a further blow upon you, seven like your sins. (26:21)**

**Rashi explains: If you behave casually with Me – Our Rabbis said that קרי means casually, by chance, a thing that only happens sometimes. So will you behave casually about the mitzvos.**

Based on Rashi's words, the Torah intends to inform us that even Hashem becomes angry with those who keep the mitzvos intermittently, and they only fulfill their obligation sometimes. For even though he is deserving to receive reward for his mitzvos, still, he is also deserving to be punished for the times he was flippant about them and did not keep them.

However, there is also room to explain that wrath does not emerge for the skipping, even though the person is destined to also be punished for it, the punishment mentioned here is because of the lack of appreciation for the Creator and His *avodah*, this is what caused the skipping, and this is also the cause that when he approaches the mitzvos and also leaves them, he keeps the mitzvos in a happenstance manner, by chance, without fear and love.

These words are precisely in the language of the Torah, it does not say 'אם תלכו עמי בדילוג' – 'If you behave by **skipping** with Me', for then it would be obvious that the wrath is coming because of the 'skipping'. Rather, 'אם תלכו עמי קרי' – 'If you behave **casually** with Me', the main anger mentioned here is for a lack of appreciation for the mitzvos and the One Who commanded them, with the result that the mitzvos are kept casually, by chance.

This states that a person can learn and teach, *daven* and do mitzvos, and still, he *chas v'shalom* brings upon himself a curse and not a bracha. Why? Because the learning and mitzvos are in a way that shows a lack of appreciation.

This is the answer for those who suffer from pain and aggravation from Heaven, and they wonder among themselves why there is this great anger against them? Are they careful with the lenient like the stringent? However, they must know that even if they keep all the mitzvos, if it is in a way that is obvious that they are not keeping them with the true worth of the mitzvos, that is, they just keep them as an obligation like one repaying a debt, this is enough of a reason for anger and wrath to happen to them, *Rachmana litzlan*.

As an example of this, we will mention what is ruled as *halacha* in Shulchan Aruch (Orach Chaim 191:3), that 'it is prohibited to do work while saying a bracha'. The reason for this is brought down in the Mishnah Berurah (seif katan 5), 'because it appears like you are making a bracha casually, by chance'. He adds, 'even to do something easy, you are not allowed to do, needless to say, one should not be involved in something that requires attention'. He brings down in the name of the Taz that 'one should be careful to not even look into words of Torah when one recites Bircas HaMazon, because this demonstrates that to him Bircas HaMazon is just casual and happenstance.' He adds, 'Not just Bircas HaMazon, the same applies when one is involved in Tefillah or while reciting another bracha, and this is included in the teaching of our Torah: וְאִם תִּלְכוּ עִמִּי קָרִי – 'If you behave casually with Me' – that is, that the mitzvos should not be casual and happenstance to us.'

If we would think for a moment, perhaps all this is just by the mitzvos of the Torah, the Mishnah Berurah returns and point out in Shaar Tzion (Siman 183 os 41), that even those mitzvos which are just Rabbinical, it is prohibited to be involved in anything else while doing them, for by doing that one loses the entire mitzvah, when one is involved in other things when doing the mitzvah.

Therefore, we must accept upon ourselves to be very careful with all the mitzvos, not to do them casually, by chance, and not to be involved in anything else while doing them, especially during Tefillah and Krias HaTorah when it is prohibited to even learn (see Shulchan Aruch Orach Chaim 146:2). Certainly, one should not talk during Tefillah or Krias HaTorah or during Kaddish, for this interruption (there 124:7) if one talks – he sins, and his sin is too great to bear, and they scold him.

I remember that HaGaon HaTzaddik Rebbe Binyamin Rabinovitch was very careful with this, and he especially saw this when he recited the bracha of 'Asher Yatzar', that he was not involved in anything else, not even drying his hands, rather he stood in a corner, and with awe and fear and holy emotion, he recited the bracha calmly and with much concentration.

Since we are discussing the obligation of doing this *avodah* with '*koved rosh*' [seriousness], it is appropriate to warn how the *yetzer* connives from the other side of the coin, that is, sometimes it sees a boy or a young man who is on a little higher level and does his *avodah* to the Creator seriously, and he knows that he will not be tempted to listen to it to *daven* quickly and without warmth. It changes its skin and presents itself as the '*yetzer tov*' and tempts him to add more *kavanah* and telling him that this is the right way from G-d. because He mainly wants *kavanah*. To do this, he must *daven* even slower, and slower means '*b'yechidus*' [by himself, without a minyan], then without question this will bring more satisfaction to his Maker.

In a case like this, the person has to pick between shades, that is, between the true *yetzer tov* and the *yetzer tov* trying to trap him. The person knows that there is no greater satisfaction to the Creator than keeping the 'Shulchan Aruch', and it is ruled there that it is incumbent on the person to *daven* with the *tzibbur* [a minyan]. We see this in the Gemara (Rosh Hashanah 18a) that Tefillah with a minyan is received more than from an individual. If so, even if to a human it seems that slower Tefillah has more value, we must know that the opposite is correct.

True, there is no doubt that slow Tefillah with *kavanah* has great virtue, but, for this purpose, the one who wants this must come to shul early before the time to *daven* and start *davening* early. So that when the *tzibbur* reaches 'Shemonah Esrei', he will be counted with them, but so long as he has not done this, it is incumbent on him to *daven* with the *tzibbur*, even if this will have a small effect on his *kavanah*.

The same applies to anything the person does with the intent of doing it for the sake of Hashem, it is incumbent on him to first consider if there is scheming of the *yetzer* mixed in with what he wants. If the situation that he wants to do does not bring him to lose an obligatory mitzvah, or if his will and action does not cause distress or pain to another. But if after considering it turns out that what he wants will result in undesirable results, he should know that he must negate his will because of the will of his Maker, and this will be his praise.