

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

את והב בסופה – That which was given at the Yam Suf

The way of the world is that when two people have a difference of opinion, then their difference of opinion also affects their relationship until sometimes it causes them to separate from one another, even if initially they loved one another. Their difference of opinion caused their separation, and they can no longer stand to be in the same vicinity with one another. But the way of the Torah is not like this. Aside from what our holy Torah teaches us to stay away from argument as we see in the previous parsha of Korach, the Torah teaches us the way of life, how we must conduct ourselves even if there is a difference of opinion.

We learn in Avos (5:17) 'Any dispute that is for the sake of Heaven will endure, but one that is not for the sake of Heaven will not endure. What is a dispute that is for the sake of Heaven? The dispute between Hillel and Shamai. And what is a dispute that is not for the sake of Heaven? The dispute of Korach and his entire company.' The Tanna teaches us that there is such a thing as a dispute for the sake of Heaven, but we must know how we must conduct ourselves in a dispute for the sake of Heaven.

The Gemara (Kiddushin 30b) expounds on the *posuk* (Tehillim 127:5), 'אשרי הגבר אשר מלא את אשפתו מהם לא יבושו בני ידברו את' – 'praiseworthy is the man who fills his quiver with them, they shall not be shamed, when they speak with enemies in the gate'. 'What is the meaning of *enemies in the gate*? R' Chiya bar Abba said, "Even a father and his son or a teacher and his student, who are studying Torah in one gate, at first become enemies with one another, but they do not move from there until they become devoted friends of one another, as it states (Bamidbar 21:14) 'את והב בסופה' – 'that which was given at Yam Suf'. Do not read it 'on the Red Sea', but rather, 'in the end'.' Rashi there explains, 'Become enemies – Neither one can accept the words of the other, and each tries to disprove the other.'

True, there are differences of opinions, and 'one does not accept the words of the other', and many times the dispute causes tension between them. But we must remember the words of the Gemara, 'but they do not move from there until they become devoted friends of one another'. And if the Gemara says this about a dispute in learning Torah when we are allowed to disagree with one another, and still, at the end of the argument we are obligated to be devoted friends with one another. How much more so when we are not talking about a Torah dispute, and there is a difference of opinion, for 'just as their appearances are different, so are their opinions different' (Berachos 58a), but we must always remember the principle in the Gemara 'they do not move from there until they become devoted friends of one another'.

- Tiv HaTorah - Chukas

טיב ההשגחה

'רגלי חסידיו ישמור'

'He guards the feet of his followers'

A cloud of thick smoke billowed behind me. I noticed it in my car rearview mirror as I was driving, I realized very quickly that the smoke was emitting from my car and the smell of the smoke and soot was already reaching my nose. I immediately drove straight to the mechanic for advice. The mechanic diagnosed the problem and explained what needed to be done. Hashem graced me with good technical skills, so I continued home and prepared to repair the car.

After I arranged the necessary tools, I laid on my back under the car to fix the problem. During the repair, I heard a piercing scream coming from the throat of a child, before I had a chance to look someone firmly grabbed my leg. With my free leg I pushed myself out from under the car and I rolled towards the sidewalk and I saw my ten-year-old son standing over me looking upset: It turned out that when I parked the car to work on it I parked it in a spot on the side under the house and I did not take into account that there was another car there close to mine and so when my leg was sticking out from under the car the neighbor was looking for a parking spot. Because of sun glare he did not notice my leg extended into the drive as he slowly approached, and his wheels were directly opposite my leg. At that exact moment my ten-year-old son had a desire for me to buy him something and like any child he ran from the house to where I was parked to ask his father to buy him what he wanted, but to his eyes he discovered a startling sight, in another moment the car would park on his father's legs and out of fear, he let out a chilling scream and at the same time he waved his arms and legs to signal the driver to pay attention. The driver heard his scream and, in a panic, slammed on the brakes to see what the terrified boy wanted. He had already stopped the car with the wheel just touching my leg, but fortunately it did not crush it and so my leg was saved from being crushed and who knows how much rehabilitation and years of suffering and distress I was spared through this amazing providence.

פ.פ.

זאת חקת התורה אשר צוה ה' לאמר דבר אל בני ישראל ויקחו אליך
פרה אדמה תמימה אשר אין בה מום אשר לא עלה עליה על: (וטב)

This is the statute of the Torah, which Hashem has
commanded, saying, “Speak to the Children of Israel, and
they shall take to you a perfectly red cow, which has no
blemish, upon which a yoke has not come. (19:2)

Rashi explains: ‘Because the accuser and the nations of the
world complain against Israel by saying, ‘What is this mitzvah?’
and ‘What is the reason for it?’ therefore, the Torah wrote ‘it is
a statute’ – It is a decree from before Me, you do not have the
right to question it.

Rashi’s explanation raises an astounding question. The description
that emerges from the beginning of his words, that the mitzvah of
‘Parah Adumah’ [Red Cow] is a statute without reason, and so the
nations and the *yetzer* saw fit to ask for a reason knowing that we
cannot give one, and this would give them an opening to make fun
of the entire Torah. Following this, we get to the end, and having no
choice, it is incumbent on us to give them a ‘forced’ answer, that
there are mitzvos that are ‘statutes’ and we have no part in their
mysteries. That is, there is no answer that will satisfy their question,
and we are only left to ‘avoid them’ with an answer that has no
purpose. And as any rational person knows, this answer is not
enough to dissuade the nations and the *yetzer* from their plan to
disparage the Torah.

However, after explaining all the *posukim* and details of the laws
relevant to the Parah, he brings a nice reason for this reason from
the treatise of Rebbe Moshe HaDarshan (*Posuk* 22), who explains it
by way of a parable [*mashal*], this can be compared to the son of a
maidservant who soiled the palace of a king (see there). We ask the
question, if there is a valid answer to their question, then why did
we try to avoid them? Why did we not silence them with this valid
answer that there is a reason for this mitzvah?

By way of *mussar*, we can answer that the Torah is teaching us
derech erez, common courtesy, for someone who is not yet
broadminded, and he is not able to answer a fool with his foolishness
and how is he supposed to deal with those who threw off the yoke
and the Torah haters who mistreat him and ask all kinds of questions
about Judaism, in a situation such as this where they say they want
to know but generally do not want to understand... their whole
purpose is to cause embarrassment so they will have an opening to
glorify their ‘emptiness’, saying they are right in their view that the
person should be free of mitzvos *Rachmana litzlan*. To prove their
words, they say that they even asked one steeped in mitzvos what
the reason for their various laws is, and he does not know how to
respond, and this is a sign that everything is futile.

And so, even if it happens that he has an answer to what his ears
have heard, if he is not trained in how to bring those who are distant
closer, he should not answer, he should dismiss them with brief
answers. We do everything the Torah says with *emunah* and what
we received as tradition [*mesorah*] from our fathers. There should
be no fear in his heart for this, since as mentioned, they are looking
for a way to glorify themselves, and this is for two reasons:

1 – Generally, when one wants to begin a conversation with people,
they begin by asking questions that everyone can answer as this is a
strategy to see if they are broadminded, and one is prepared to
answer them and win them over, knowing that this will arouse the

desire to lengthen the conversation in order to respond well
according to his understanding... and if so, if one hesitates from
responding at first, it will not bring them to boast, for in their
inner hearts they know that he still has the answer for them.

2 - Even if there is a party whose refusal to answer them will
already serve as a victory for them, this is no reason to answer
them, perhaps they will eventually come to ask a question that
he will not be able to answer. Then aside of it being a victory for
them, perhaps it can cause doubt and confusion, and it would
have been better if he had given up an hour ago...

For this reason, Rashi did not reveal the reason of Rebbe Moshe
HaDarshan until he finished explaining all the laws of the Parah,
as this is the completion of the brief answer that is appropriate
to give to mistaken souls: Just as the Torah teaches its mitzvos
without explaining its statutes, so must we keep them even if we
have no concept of their reasons! Only after this did Rashi reveal
the reason of Rebbe Moshe HaDarshan to further teach the
appropriate answer to give them: ‘If you really want to learn
‘Judaism’ and your intent is not to provoke, turn to Rebbe Moshe
HaDarshan, that is to the *tzaddik* of the generation called
‘Moshe’ – for every righteous man is called Moshe as brought
down in the holy Zohar (Tikkunim 114a Tikkun 69) ‘There is a
Moshe in every generation’ – and with his broadmindedness he
will expound topics of Judaism without being harmed by this...

These things are said regarding the *yetzer* as well. Sometimes it
also demands that the person knows the reasons of the mitzvos,
and it also strives for the same goal, to present a case to the
person and show him that ultimately, from the reasons of the
mitzvos themselves in certain situations one can transgress the
mitzvos *Rachmana litzlan*. Therefore, we are obligated to avoid
responding to it, and through accepting the yoke of the kingdom
of Heaven, the person should repeat to himself that HaKadosh
Baruch Hu said, “I decreed a decree, I made a statute, you have
no right to complain about it.” This will save him from the trap
that the *yetzer* has set for him...

For this reason, there are several mitzvos that in the eyes of the
person they are like statutes without reason. This is because
Heaven felt that if the reasons were explained it would give the
yetzer the opening to tell the person to transgress them, and the
person will not have the wherewithal to stand against it... and
from this the person can learn the principle of the mitzvos, that
this is the way of the *yetzer*, and the way to be saved from its
scheme is to not speak to it at all, rather just do the mitzvos with
the original intent before the *yetzer* started with him...

Only after keeping the mitzvah properly can a person look for a
reason, and only then can he attain the correct reason. As Rashi
teaches us, at first say, “I decreed a decree, I made a statute”
and teaches the person all the laws of the Parah without reasons,
and only after this does he reveal the reason from the treatise of
Rebbe Moshe HaDarshan. This teaches him that if the *yetzer* tries
to argue with him to keep the mitzvah or not, he should not
search for the reason for the mitzvah before he has actually kept
it. For only then will he merit the true reason for it and the inner
meaning.

Similarly, it is brought down in the holy *sefer* ‘Sefas Emes’, that
after the person keeps a mitzvah with complete faith, without
thinking about it, he merits to receive the reason for it.