

טוב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

English Edition

Pinchas

5784

No.

739.639

טיב המערכת

Bnei Yisrael with an upraised hand – בני ישראל ביד רמה
Chazal have many teachings condemning the trait of arrogance [*gayvah*], even the first trait that Israel is called, *baishanim* [shy], is the opposite of arrogance. And so, this is the basis of every Jew to live with humility and distance from arrogance. However, there are times when we must specifically take hold of the trait of arrogance, as it states (Divrei Hayamim II 17:6), "ויגבה לבו בדרכי ה'" – 'His heart was elevated in the ways of Hashem', and this matter needs to be studied especially since the entire life of a Jew we tell him to distance from arrogance, and suddenly we tell him to adopt the opposite *midah*. We also have to study how to do this, and most importantly, when to do it.

In the beginning of the journeys of *Bnei Yisrael*, the parsha tells us (33:3-4), 'ממחרת הפסח יצאו בני ישראל ביד רמה לעיני כל מצרים ומצרים, ומהם' – 'On the day after the *karban Pesach*, *Bnei Yisrael* went forth with an upraised hand, before the eyes of all the Egyptians. And the Egyptians were burying those among whom Hashem had struck'. Let us leave the plain meaning of the *posukim* and dig a little deeper, and perhaps we will merit to learn the way in *avodas Hashem*.

The *yetzer hara* of the impurity of Egypt also exists in our day, and this is the *yetzer* that tries to show us the beauty one may enjoy from the desires of this world and sins, and the Torah teaches us how a *ben Yisrael* can escape from the trap of the *yetzer* and overpower it. '*Bnei Yisrael* went forth with an upraised hand, before the eyes of all the Egyptians', against a *yetzer hara* like this one must use an 'upright hand', the person must arouse within him the commitment to Torah and *avodas Hashem Yisbarach*, with the understanding that this world is a transient world and has no value when compared with the eternal world. Then he will notice that 'the Egyptians were burying', that is, the desires of this world distance the person not only from *Olam Habah*, but also this world until there is no point to his life, and then they bury him, for the wicked while alive are called dead.

But this is not the end, for the *yetzer hara* does not easily give up its grip, and it reminds him of his earlier sins by saying, 'How can you want to elevate to high levels after you have done what you did?!' Here, we must stand up against it with strength and holy arrogance and say to it, 'You are not my guide to teach me the way in *avodas Hashem Yisbarach*!' Chazal already said (Kiddushin 40b), 'A person should always see himself as though he were half-guilty and half-meritorious. If he performed one mitzvah, he is fortunate for he has tipped the balance for himself and the world toward merit.' This is what I must think that the whole world is dependent on what I do now!

- Tiv HaTorah - Masei

טיב ההשגחה

'בדרך שאדם רוצה לילך בו מוליכין אותו'
'In the way a person wants to go, that is how they lead him'

I few years ago, based on the advice of Rav Gamliel, I accepted upon myself to *daven* three times a day and with a *minyan*. I accepted this upon myself no matter what!!! My daily routine changed. Everything revolved around the Tefillos and *minyanim*.

But one day I found myself laying in bed at 3:00 AM and I thought to myself and I was not sure if I had *davened* Maariv or not? I wanted to believe that I did. I reviewed the evening until then and I realized that I had not *davened* Maariv. I decided not to give up and forcibly pulled myself out of bed despite the great fatigue, went to Shtibelach of the Ramah in Beit Shemesh with the hope that there would be a *minyan*, but aside from two homeless men sleeping on benches, I found no one. I waited about half an hour, hoping for a *minyan*, but to no avail. I said to myself, if I am already up and made an effort to stand up to the challenge of *davening* with a minyan, I would see it to the end, and I decided as a last resort I would travel to Yerushalayim to the Kosel Hamaaravi to try to find a *minyan*, thinking that by doing this I had tried every possible effort, and if I had to *daven* by myself, at least it would be at the place of the Mikdash. I went to the car, and suddenly before I even started it, a group of boys got off a bus shouting, "Maariv Maariv!!!" I was shocked by the sight, not sure if it was true or if I was dreaming while awake.

It turned out that the young men were returning from a trip on behalf of the yeshiva, and the Rebbe told them to strictly adhere to the halacha and not *daven* on the minibus, or at a stop on the road, but rather, only in a shul. Therefore, they came to Shtibelach to daven in shul. The amazing thing is that there were many shuls along the way, and they could have stopped at any one of them, but HaKadosh Baruch Hu heard my Tefillah and sent them in a special way so that I could *daven* with a *minyan*!!!

ב.ש.

חומרת החטא גם כשנכשלו בה בשוגג
The severity of a sin even if one stumbles
with it unintentionally



וְהִקְרִיתֶם לָכֶם עָרִים עָרֵי מְקֻלָּט תִּהְיֶינָה לָכֶם וְכִסּוּ שְׂמֵהּ רֵיחַ מִכָּה
נִפְשׁ בְּשָׁגָה: (לה:יא)

**You shall arrange cities for yourselves, cities of refuge
shall they be for you, and a killer shall flee there, one
who takes a life unintentionally. (35:11)**

The description 'killer' that we usually apply to someone who committed murder, in general, 'a premeditated murderer'. However, in the Torah we see that even someone who killed unintentionally is categorized as a 'killer'. This tells us that even one who stumbles unintentionally has acted improperly, true, he is not guilty, but in the end, his actions are severe and need atonement, and for this reason he must flee to a city of refuge.

We find further on (35:27), that if the killer who killed unintentionally goes outside his city of refuge, and the avenger kills him, there is no retribution, for it is considered as if he had killed a dead man. You see from here that one who kills unintentionally has a partial liability for death, even if this was unintentional.

It is similar with sins in general, we must remember that even one who transgresses a sin unintentionally is still called 'a sinner', and he does not quickly forgive himself for stumbling and receiving this name, and he does not think to himself that unintentional sins are all right with HaKadosh Baruch Hu, and he can save himself by saying "Selichah!" [Sorry]. Rather, even for 'unintentional sins' we must do Teshuva from the depths of the heart, and when the Bais HaMikdash was standing, one would have to bring a 'karban chattas', and he did not quickly attain atonement.

So that we understand the severity of 'unintentional' we will present what HaRav HaKadosh the 'Oheiv Yisrael' from Apt told, that he testified about himself that he remembered his previous incarnations and one of them was when the Bais HaMikdash was standing. In that incarnation, he merited to serve as the 'Kohen Gadol' in the Bais HaMikdash. He told more of what he remembered from that incarnation, an even earlier time when he was one of the 'pirchei kehuna' [young Kohanim].

One of the distinguished Jews in the holy city of Yerushalayim, and Rebbe Gronam was his name. Rebbe Gronam was known as a 'yarei shamayim merabim' – 'exceptionally fearful of Heaven', however, one day he unintentionally stumbled with a sin, and he had to bring a 'karban chattas'.

Rebbe Gronam went to a seller of goats and asked to buy one goat. The seller who had known Rebbe Gronam for many years, did not understand why Rebbe Gronam needed a goat, for no man like Rebbe Gronam were aware of matters of this world at all, and he certainly knew nothing about 'raising goats' or 'milking animals'. The place of Rebbe Gronam was always in Bais Medrash within the four amos of halacha and knew nothing of matters of this world.

The seller did not keep these wonders to himself, and presented them before Rebbe Gronam, "Since when have you, Rebbe Gronam, become involved with goats? Go to your place in the Bais HaMedrash!"

Shamefaced, Rebbe Gronam responded to the seller, he did not need the goat for the milk, nor did he want to sell it at a higher price, rather, to his great distress, he had stumbled with sin!

The seller upon hearing this could not believe what he had heard, a Jew like Rebbe Gronam could stumble like this?! While examining 'the goat' to make sure there was no blemish and it was fit for a

karban, he scolded Rebbe Gronam and asked him, "How were you misguided, and how did you forget your Creator and His mitzvos when you stumbled? Is this the man they say is of the 'pure minds of Yerushalayim'?!"

Rebbe Gronam listened to the rebuke and accepted his disgrace in silence. Who knows how right the seller was with every word. Finally, the seller brought him the goat and taught Rebbe Gronam how to hold it so it would not run away, and Rebbe Gronam paid and left with the goat in his arms.

Rebbe Gronam's soul laid heavy on him, as a result he did not remember what the seller showed him how to hold the goat so it would not run away, and so when the goat exerted some effort, it succeeded in jumping out of his arms and ran away.

Rebbe Gronam began to run after it; however, he was not expert in running like his goat. Therefore, he ended up running in all the streets of the city and all the residents saw this, the righteous Rebbe Gronam chasing after a goat. Everyone understood what this meant, that Rebbe Gronam had stumbled with a sin, and he had to bring a karban, and from Heaven, they also wanted to embarrass him with this in all the streets of the city, that everyone should know that Rebbe Gronam is a 'sinner'!

Eventually, Rebbe Gronam succeeded in grabbing his goat, and walk with it from one end of the city to the other, where the Bais HaMikdash stood, and ask the Kohanim to offer his karban before Hashem.

It is self-understood, that every step he took he was also accompanied by terrible shame, anyone who was outside saw that Rebbe Gronam was obligated to bring a chattas. The children pointed their fingers at the man he had not controlled himself so well not to stumble with sin, and some of the adults teased him about this, and talked about his negligence, and he must bear his insult so that he would not be negligent again...

When Rebbe Gronam appeared in the Bais HaMikdash, the young kohanim immediately surrounded him to ask about this karban, and when Rebbe Gronam responded that he was bringing it for a chattas, they also began to torment him for his error that he sinned, and for not being diligent to not do this.

Only after this did the Kohanim begin to tend to his karban, and immediately slaughtered the goat as a chattas. Rebbe Gronam placed both his hands on its head, and with a shaky voice admitted his sin. The Leviim began to sing which broke Rebbe Gronam's heart to pieces, and while Rebbe Gronam cried, the Kohanim began to offer the fats of the karban on the Mizbeach.

Then, they all faced the fire of the Mizbeach to inform Rebbe Gronam that Hashem accepted his karban, however, their hope was dashed when they noticed the figure of a dog emerging from the fire. Rebbe Gronam was in distress, and burst into tears and cried out, "Ribono shel Olam, if my broken heart has not earned me atonement, then add in my shame that I endured today from when I bought the goat until now, and it should be atonement.

This pure Tefillah rose and was accepted before Hashem, along with his karban, and the figure of the dog changed into a figure of a lion.

From this incident we see that even if HaKadosh Baruch Hu gave us a gift to atone with a karban, it is not enough to just bring it, one must also acknowledge the severity of the sin and regret it.