

טוב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

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

English Edition

Va'eschanan

5784

No.

742.642

טיב המערכת

It will be a merit for us (6:25) – (ו:כה) – וצדקה תהיה לנו

The Gemara (Kiddushin 7a) says that it is possible for a woman to give a man a gift, and by doing so she is betrothed (*mekudeshes*) to him to be his wife, if he is a prominent man. Then, by agreeing to accept a gift from her she gives herself to him, and with that benefit that she received, she is betrothed to him. Similarly, anyone who takes on to be a teacher or *mechanech* to children knows that sometimes we give the child something to do in order to give the child a good feeling, although we do the same thing ourselves faster and better. However, we are prepared to forego our ease to give someone smaller than us the good feeling that he is benefitting us.

The Torah Tells us (6:20-25) מה העדות והחוקים כי ישאלך בנך: ואתם הוציא משם.. ויצונו לעשות את כל החוקים.. לטוב במצרים וכו' וכו' ואתם הוציא משם.. ויצונו לעשות את כל החוקים.. לטוב – לנו כל הימים.. וצדקה תהיה לנו כי נשמור לעשות את כל המצוה הזאת 'When your son will ask you: "What are the testimonies and the statutes and the ordinances that Hashem, our G-d, commanded you?" You shall say to your son, "We were slaves to Pharaoh in Egypt... and He took us out of there... Hashem commanded us to perform all these statutes... for our good, all the days... and it will be a merit for us if we are careful to perform this entire commandment." We have to understand what the *posuk* means by saying 'and it will be a merit for us if we are careful to perform all the statutes'? We are familiar with the simple concept of *tzedakah* when we give of what is ours to others, but here the Torah brings a different concept of *tzedakah*.

When a person does a mitzvah, he feels like he is doing a favor for HaKadosh Baruch Hu, even if it is not really a favor, but he is doing His will. But here, the Torah reveals something new to us, HaKadosh Baruch Hu is doing *tzedakah* by allowing us 'to perform all the statutes', as the Tanna said (Makkos 23b, Avos 6:12), 'HaKadosh Baruch Hu wanted to confer merit upon Israel, therefore He gave them Torah and mitzvos in abundance'. So is it brought down in the Zohar HaKadosh, that when HaKadosh Baruch Hu loves the person, He sends him gifts, and what are these gifts? A poor man who presents himself, and immediately the mitzvah registers before him a thread of kindness [*chut shel chesed*]. This must be our observation, with every one of our mitzvos and good deeds we must remember that we are not doing a favor to HaKadosh Baruch Hu, rather just the opposite, He is doing good and kindness to us, as the Chofetz Chaim was heard saying to HaKadosh Baruch Hu, "Ribono she olam, You gave me the Mishnah Berurah, Shmiras HaLashom, Ahavas Yisrael, and what do I give You?!"

- Tiv HaEmorim – The Three Weeks

טיב ההשגחה

'His mercies are on all His works'- מעשיו

On Tuesday I shopped for Shabbos so that we could get ready early with the cooking and all the preparations involved, I waited until Thursday to buy chicken so that it would be fresh for Shabbos. Thursday evening, I went into the store to buy chickens, and I went to the butcher to order. He apologized and said the shipment was supposed to arrive, but for some reason was delayed, and it was possible that at any moment the driver would show up with the chickens. I was disappointed and waited for a few minutes to see if they would actually arrive.

While waiting for the chickens, I noticed a *charedi* woman returning groceries to the shelf. I at first thought she worked there, but then I saw her twelve-year-old son helping her put things back. This was a red signal to me. I could not stand the sight and immediately turned to her and asked quietly, "Why are you putting things back on the shelf? Do you not have money?!" "Yes" she replied in a quiet pained tone.

It turns out that after ringing everything up, she had reached the limit on her credit card, so she had to put things back... Then HaKadosh Baruch Hu gave me a good thought, I told her, "I don't believe the *hashgacha pratis*!!! Just today someone gave me 500 shekels to give to someone who needs the money, and from Heaven I am giving you the money!!!" She was very happy and told her son to help her get the groceries and put them back in the cart (no luxuries, just basic needs), and I gave her the money. There was no limit to her delight!!!

I already understood that I did not come to buy fresh chickens, but to be a messenger from Heaven to a needy family who would have food for Shabbos Kodesh...

Before I send the story, I will mention another brief *hashgacha* story. I sent a message to the person in charge of a large charity organization asking for help in getting expensive medication to a seriously ill patient, but for some reason, he did not respond to me. A week later I decided to pick up the phone and ask what was going on... He nervously replied, "I don't have time to talk and I don't know why I answered the phone, there are two shipments of food that are supposed to arrive and there are no volunteers available!! Maybe you are in the neighborhood?!"

I was just in the area and on the way to the delivery. I went to pick up the shipment and distributed it and as an aside, I asked about the message I sent about the medicine. He replied that he had responded right away and sent me to the right person...

Now I understood why I missed his message, so that I should call, and these families would get what they needed! Everything is accurate from the Creator Yisbarach!!!

ל.כ.

מתוך שלא לשמה בא לשמה
By doing something not for the right sake,
one will come to do it for the right sake

טיב הפרשה

וּשְׁמַרְתֶּם וַעֲשִׂיתֶם כִּי הוּא חֻמַּתְכֶם וּבִינְתְּכֶם לְעֵינֵי הָעַמִּים אֲשֶׁר יִשְׁמְעוּ
אֵת כָּל הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עִם חָכְם וְנָבוֹן הַגּוֹי הַגְּדוֹל הַזֶּה: (ד:ו)
You shall safeguard and perform them, for it is your wisdom
and understanding in the eyes of the peoples, who will hear all
these statutes and who will say, "Surely a wise and
understanding people is this great nation!" (4:6)

Rashi explains: Through this you will be considered wise and
understanding in the eyes of the nations.

Rashi's words arouse a wonder. The reason we keep the laws of the Torah is because it is the will of our Creator and our obligation to fulfill His will, no other purpose, and if this is so, is the Torah teasing us to guard its commands for benefit and glory? We see another wonder in Rashi's explanation, that the Torah considers the nations, and based on this view, the Jew is 'honored' that the nations admire him. This needs examination, for once Yisrael accepted the Torah, they received the promise from our Creator (Shemos 19:5) 'והייתם לי סגולה מכל העמים' – 'you will be a treasure to Me from among all the peoples', and the nations in respect to Israel are like animals in respect to a person. If so, then what honor is this to Israel that the nations admire them, the main honor is relevant to how much the other party is cherished, and not to those who are not fit to be described as 'people' (see Yevamos 61a), and they are compared to horses, as it says (Yechezkel 23:20), 'וזרמת סוסים זרמתם' – 'whose issue is the issue of horses'.

By way of *musar* we can say that the Torah refers to people of Israel whose intellect is very poor, and due to abundance of foolishness, they do not understand the quality of their stature, until it seems to them that the nations who have of all the goodness in this world are happy and respected, and because of the fervor of their appreciation for the affairs of this world, they dislike the keeping of the Torah and studying it, until it is impossible to get through to them and bring them to the true understanding that this is the true happiness. The Torah reveals that in a situation like this, it is better to entice them and draw them close to Torah even if it is not for the right sake, for if not then they will deteriorate very much, and the Torah saw fit to teach how they can continue in Torah and reveals that even the smallest means should not be ruled out for this. We are permitted to tell him that he will earn to be honored but those who he respects, even though it seems like we agree with them that the *goy* is praised. We must make ourselves as if we say to them that the Torah needs to be learned not for its sake, everything is permitted and even necessary when it is not possible to enrich their intellect, so long as they begin to learn Torah. Once they have begun to learn Torah, then their intellect will broaden and over time they will fulfill the *posuk* (Tehillim 19:8) 'תורת ה' תמימה משיבת נפש עדות ה' נאמנה' – 'The Torah of Hashem is perfect, it restores the soul, the testimony of Hashem is trustworthy, making the simple one wise.' Even if they do not quickly earn Torah for its sake, their inquiries will already be less, and the more time they spend, their souls will be refined more and more, until they merit that the light of the Torah will bring them closer to Hashem Yisbarach, and they will also merit Torah for its sake.

It is appropriate to quote the Rambam (Hilchos Teshuva 10:1) where we find our words that those lacking intellect are different from those who do have it, and it is not possible to urge them to Torah except by doing so not for its sake. 'A person should not say, "I will fulfill the mitzvos of the Torah and occupy myself in its wisdom in

order to receive all the blessings which are contained within it or in order to merit the life of the world to come." "I will separate myself from all the sins which the Torah warned against so that I will be saved from all the curses contained in the Torah or so that [my soul] will not be cut off from the life of the world to come." It is not fitting to serve Hashem in this manner. A person whose service is motivated by these factors is considered one who serves out of fear. He is not on the level of the prophets or of the wise. **The only ones who serve Hashem in this manner are common people, women, and minors. They are trained to serve Hashem out of fear until their knowledge increases and they serve out of love.** You have from his words that even the broken hearted know that the *avodah* must be done for the sake of Heaven, we must not deny the temptation of the *avodah* not for its sake to those who are still smallminded, and it is difficult for them to accept the yoke of the kingdom of Heaven upon them and to serve Hashem just for the sake of Heaven.

I once used this stratagem to turn the heart of a young boy to Torah. This was a boy removed from Torah, and he asked me to warm his heart to Torah once again. I did not go to older boys than him, and I did not open *sifrei yirah v'musar* which talk about the punishment for wasting time instead of Torah, for I got that the boy already knew of this obligation, yet he still was removed. It was a sign that he was not in control of his heart, and all the rebukes would not help. Therefore, I started a conversation, and I asked him not to be ashamed to tell me the truth of what he wanted in life, and how he thought he would be able to attain them. Hashem helped me and the boy willingly told me that he wanted 'honor' [*kavod*]! That was life request! I asked him, "Who do you think earns *kavod*?" He replied, "A rich man!" He then went on to describe his plan for becoming rich. He would begin by working several years amassing a certain amount of money, and then invest this money until he was rich, and he would be known throughout the land because he would donate much to *tzedakah*, and the heads of every institution would invite him to visit their institution and praise him to the students for his good work.

Listening to him I understood that I must exchange *kavod* for *kavod*, that is, instead of craving the *kavod* of wealth he should crave the *kavod* of Torah, though it struck me why he did not choose the *kavod* of Torah to begin with, for all those around him valued *talmidei chachamim* more than wealth. When I asked the boy this, he replied, that he saw that wealthy are valued more as he personally saw that all rabbanim in yeshiva honored the wealthy who visited the yeshiva more than those who learn. Now, I could only refute his argument, though at first, I thought that I could not as it is not possible to refute reality, and the boy said this is what he saw. But then Hashem Yisbarach planted an idea in my head, and I told him that even if it was true that they honored the wealthy more than learners, I promise you that in their hearts you and the others are dearer to them than the wealthy. All the honor they give them is because of the good they do for the boys who learn Torah. That is, that the boy who learns is the main thing to them, and since this so, they worry about the boys' needs, and the rich are only secondary to them. Now, please tell me, what do you chose, the main or secondary? My words made an impression on the boy, he changed and returned to be in the death of Torah.