

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

ולא יקרא עליך – Let him not call out against you

Once the Ari HaKadosh left with his students as was their way to learn outside the city. They turned to pass by the grave of the Tanna Hoshea ben Bari, there the students sat and drank in his words with a thirst. Suddenly, his face darkened, he saw with his *Ruach HaKodesh* that a large swarm of locusts was approaching the city and will destroy the food, and the entire city of Tzefas will perish from hunger. The students were frightened and asked what happened that this harsh decree was decreed against their city?

The Arizal replied that there is a poor man in their city, his name is R' Yaakov. This poor man sits in hunger and not one of the residents of the city is aware of his difficult situation, and R' Yaakov complained to Heaven about his situation, and so it was decreed the locusts should come upon them. Because of the explanation of the Arizal, the students collected a nice sum of money, and he sent his student R' Yitzchak to bring the money to the poor man.

R' Yitzchak hurried to find the house of R' Yaakov the pauper, and when he arrived, he heard his crying before HaKadosh Baruch Hu, and he said, "*Ribono shel olam*, why was it decreed on me and my family this terrible hunger? Am I worse than all the other residents of the city? Doesn't HaKadosh Baruch H feed and sustain from the *karnei re'eim* [a large creature like a wild ox] to the eggs of lice, what will be of me and my family?" R' Yitzchak rushed in and gave him the money and the face of the poor man lit up. R' Yitzchak explained that because of his crying a terrible famine was almost decreed on the city of Tzefas. He returned to his Rav and his friends outside the city. A short while later, the students saw a heavy cloud of locusts approaching the city of Tzefas, but the Ari HaKadosh told his students not to be concerned for the decree was already nullified. Just then, a strong wind arose and took the locusts with it to the sea, not one locust remained.

The Torah warns us to pay the poor man his wages on that day, – 'כי עני הוא ואליו הוא נושא את נפשו ולא יקרא עליך אל ה' והיה בך חטא' – 'for he is poor, and he risks his life for it; let him not call out against you to Hashem, and there be a sin in you' (24:15), and Rashi explains, 'And there be a sin in you – in any case, even if he does not call out against you, but they take what is due through one who calls out.'

These words arouse us to the great need to be careful when it comes to interpersonal matters, especially in these days when we all want to be written in the Book of Life, we must be doubly careful not to distress another Jew, because 'they take what is due through one who calls out', and Teshuva, Tefillah, and Tzedakah nullify the bad decree. – Tiv HaTorah – Ki Seitzei

טיב ההשגחה

'משגיח מן החלונות' 'Observing from the windows'

My aunt passed away and my brothers and I went to my uncle every day to complete a minyan. One brother took the uncle's car, picked us up every day, and drove us to the uncle's house. We made up the minyan every day since the uncle lived in a neighborhood which did not have that many minyanim. At the end of *shivah*, the uncle gave my brother who drove us 1,000 shekels for his trouble...

Since my situation was very severe, I asked the uncle if there was anything for me for my trouble? But the uncle refused, and we left. (My brothers were a little embarrassed by my request, but when you are in a difficult situation, you do what you can.) I lifted my eyes to heaven and thought to myself, "I know that the uncle cannot give me a penny unless You Yisbarach decrees that he gives it. Therefore, I have no complaint against the uncle. Also, whatever I did, I did for the sake of Heaven, and not for the money, and even so, I would be happy if You sent me some money because my situation is very severe!!!"

I was still thinking about it, when the car stopped at a red light. Suddenly a motorcycle appeared and knocked on my car window and signaled me to open it. It seemed that he wanted to ask for directions. I opened the window, and the driver of the motorcycle handed me an envelope and sped away. I opened the envelope, and it contained exactly 1,000 shekels!!! I was shocked, but I accepted the *hashgacha pratis!!!*

י.ג.

כִּי תִהְיֶינָה לְאִישׁ שְׁתֵּי נָשִׁים הָאֶחָת אָהוּבָה וְהָאֶחָת שְׂנוּאָה וְיִלְדוּ לוֹ
בָּנִים הָאָהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֶּן הַבְּכֹר לְשְׂנוּאָה: (כא:טו)
**If a man will have two wives, one beloved and one hated, and
they bear him sons, the beloved one and the hated one, and
the firstborn son will be born to the hated one. (21:15)**

The holy *sefer* 'Ohr HaChaim' learns from this *posuk* that the person who is shamed inherits a large portion of goodness. 'And the firstborn son will be...' the Torah says with certainty [meaning, this will truly be, since she was hated, Hashem will benefit her first], as it states (Bereishis 29:31) 'וירא ה' כי שנואה לאה – and Hashem saw that Leah was unloved', that Hashem saw the broken heart to support them'.

From his holy words we can understand how hard it is to bear shame, as the famous words of Chazal (Berachos 5b), 'HaKadosh Baruch Hu is not suspected of punishing without justice', and if it should happen that a person finds himself in a situation of shame and disgrace, logically it is because of his various sins, and there is no wiggle room at all. Still, when a person suffers shame and is filled with embarrassment from being degraded, HaKadosh Baruch Hu cannot suffer his pain, and He wants to benefit him.

Similarly, we see in the Gemara (Chullin 60b) that the moon wanted to lessen the light of the sun and complained to HaKadosh Baruch Hu, 'Is it possible for two kings to use the same crown?' and it was required to diminish itself, and it became wretched because it was diminished. Even so, once it accepted its punishment, it was not pleasing before Heaven, and He wanted to comfort it with all sorts of consolation. When it was not appeased, HaKadosh Baruch hu said that as it were, He would ask for atonement, and the offering of the goat every Rosh Chodesh is to ask for atonement, as it were. Still, HaKadosh Baruch Hu was not satisfied, as brought in the Midrash (Bereishis Rabbah 6) that He added many hosts to increase its value and to appease it.

This is a great encouragement [*chizuk*] to those contenders who are brought to shame and disgrace. They must know that their humiliation breaks the skies, and their screams rise up to Heaven. Even if they are wicked, and the ones insulting them are righteous, Hashem wants to bring them close and wants to benefit them, as brought in the Midrash (Vayikra Rabbah, Emor, 27), 'G-d will look after the persecuted – even if a *tzaddik* chases after a *rasha*.'

As we find by the wicked Balaam, that even when he greatly angered HaKadosh Baruch Hu when he went to curse Israel, since he suffered embarrassment, he merited and even saved himself from death. But when HaKadosh Baruch Hu stood an angel in his way to block him and then opened the mouth of his donkey who rebuked him, he endured great shame from this, and he told his donkey (Bamidbar 22:29) 'כי התעללת בי לויש חרב בידי כי עתה הרגתיך' – 'Because you have mocked me, if there were a sword in my hand I would now have killed you!' But then when the angel spoke to him, he said (v. 33) 'כי 'I would now even have killed you and let her live!' That is, by rights it would have been fit to do the opposite of what you wanted, for you are the one deserving of death, and see there in Rashi who brings the concluding words of the angel, 'But now, because she spoke and rebukes you, and you were unable to stand up to her rebuke... therefore, I killed her, so that they should not say, "This is the one that dismissed Balaam with its rebuke and he was not able to respond."' Rashi concludes: 'For the Omnipresent takes pity on people's dignity.'

You learn from this *posuk* that were it not for the shame that Balaam suffered from the words of the donkey, he would have deserved to be put to death immediately for the effort he was exerting to curse Israel. It was the same from his donkey that atoned for his severe sin, and even saved him from death, for the difficult pain of shame can even act as a substitute for death, Therefore, once the sin was forgiven and he was then fit again for life, they had to kill his donkey, for as long as it was alive, it served as a witness to his degradation, and because of his shame his life was not worth living.

You learn from here how nice is the power of shame, that even an impure and uncouth person and whose whole intent was to go to battle with Hashem and bring an end to His merciful children, still, the shame protected him, and allowed him to continue his evil schemes, he would have been put to death.

It is told that the holy Maggid of Mezritch had a student named Dr. Aharon Gordon. In his time, he had the reputation of being the expert in all aspects of healing.

In his youth, that student threw off the yoke of Torah and mitzvos, but one day he happened to be by the holy Maggid – it was known that he suffered all his days from illness and pain – to be examined and find relief from his illness. The Maggid approached him and said, "You heal my body, and I will heal your soul [*neshama*]." From then on he became one of those who came to the Maggid's home who returned him with Teshuva, he elevated in *avodah*, until in time he was included in the group of students of the holy Maggid.

As mentioned, Dr. Gordon was an expert doctor, and he had a hard time understanding Chazal (Kiddushin 82a), 'the best of doctors go to Gehinnom', and he asked his Rav, the Maggid, to explain it to him. The Maggid told him, "Every doctor when presented with a case where he is unsure how to proceed, goes to ask advice of a doctor greater than he is. This is not so with the best doctor since there is no one greater than he, and he is embarrassed to ask someone of lower stature than him. Therefore, he makes decisions based on his own view, and sometimes these are life and death situations, and has he lowered himself and sought advice from another, the outcome might have been better. Therefore, his place is Gehinnom."

But when Dr. Gordon left, the students could be heard asking for the meaning that applied to them. "Rebbe" they asked, "that which you said applies to him, what is the explanation for us?"

The Maggid patiently explained, "Sometimes bodily pain needs various medicine to heal them, the same applies to the pain of the soul. Every sin causes pain to the soul, and it needs a certain remedy to heal it. Some pain requires fasting, and some require other agony, *Rachmana litzlan*. All these remedies do their job, but they affect the body, and the person is weak from them. There is one remedy that heals the soul but does not affect the body. This is 'shame and disgrace'. The lowliness from the shame is excruciating for the soul of the person, but on the other hand, the person is healthy and complete."

The Maggid concluded, "Just as the remedy is the best of remedies, so is the gesture of the best of the doctors, and so, his place is in Gehinnom..."

This must arouse joy in the hearts of the embarrassed ones, for eventually they will come to exceptional atonement.