

# טיב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

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

English Edition

Nitzavim-Vayeilach

5784

No.

748.648

## טיב המערכת

### זמני תשובה – Times of Teshuva

HaRav Rebbe Elazar Brazil, when he was in the ninetieth year of his life, once attended the *Bris Milah* of one of his grandsons, he approached the *baal simcha* and asked that if is given any *kibud* [honor], they should not any important description to his name. But his son-in-law replied that it is brought down in the *sefer* 'Agudah', that everyone must hold his father as a *tzaddik*, and so it is permissible and fit to call up his father-in-law as 'HaRav HaTzaddik...'

When Rebbe Elazar heard the response, he said, "I knew that you would not listen to me, and I also know that the descriptions that they will hear will not be right because לב' 'יודע מרת נפשו' – 'the heart knows its own bitterness' (Mishlei 14:10), But I can at least try that from now on it should be true, and I can accept upon myself to be a *tzaddik*, as I have never been late." He then began to speak about himself, "Come, and let us be strengthened in the love of Hashem. Come, let us be strengthened in *yiras Shamayim* [Fear of Heaven]. I have never been late, and from now on I will be better." He repeated this to himself many times for several minutes.

HaKadosh Baruch Hu, in His abundance of mercy, gave us days of mercy and *selichos*, which start from Rosh Chodesh Elul. He wants us to return with Teshuva and correct our deeds. Now, we find ourselves towards the end of the month, even Ashkenaz begin to say *selichos*, and it is at this time it is possible 'to sneak' a strange thought in our hearts that most of the days of mercy have already passed, and perhaps we have lost the opportunity, perhaps by the time we wake ourselves up, the gates Above have already closed? The 'invitation' to return with Teshuva is offered to everyone equally, small and great, young and old, but the *yetzer hara* as is its way, tries to confuse us with all sorts of lies, and even here it does what it can to confuse us. It tells the young that they do not have to rush now to do Teshuva, when you get older you will have plenty of time for that. It tells the elderly, "Now you remember? It is already too late!" But the truth is that it is 'never too late', but you definitely must hurry! It is in regard to this the Tanna said (Avos 2:10), 'Repent one day before you die', and this refers to every day, how much more so to days designated for Teshuva! Come and spend these days well, so that we merit a *kesivah v'chasima tova*.

- Tiv HaMoadim – Yamim Noraim

## טיב ההשגחה

### 'עילת העילות מסבב הסיבות'

#### 'Whatever the cause, whatever the reason'

My son was entering *yeshiva gedolah* this year, and in the last *bein hazmanim* he wanted to travel to Meron and *daven* by the *kever* of Rebbe Shimon bar Yochai to pray for his new direction and for other matters. For all sorts of reasons, it did not work out for him and for us to go. On the last day of *bein hazmanim*, his mother could not bear his great disappointment which broke his heart. She suggested that she would travel with him on a special line that leaves late at night and arrives in Meron at sunrise. "We will *daven* at sunrise and come back." I called to book two tickets on the overnight ride, we were very happy that we found a viable solution for the son who so desperately wanted to *daven*.

But as great as the joy, so was the disappointment. At 11:00 at night they called apologizing that the trip was canceled because there were not enough booked for the trip. Since it is a private company, the trip is conditional on a minimum number of passengers, we had no one to complain to...

I went to sleep with a slightly heavy heart, and thought to myself, what more could we do? As usual, I got up to *daven* at sunrise and continued my regular learning... I finished learning, and I got a call from my Rosh Kollel who I learned with about eight years ago, who asked me, "Perhaps you would like to join with the Kollel on a trip to Meron early this afternoon?!" I was shocked by the question and replied that if there was another place for my son, then I would be happy to join them. The Rav said he would check. After a minute he called me back and the answer was yes.

When I asked how the Rav remembered me after eight years? He replied, "This morning, in the middle of *davening*, I remembered you, and I was overwhelmed by the good feelings we had together. I thought to myself how nice it would be if you could join us for the trip. I said, 'Let's try.' And Baruch Hashem we succeeded."

Then I told him how everything worked out so that my son could travel to Meron to recharge his spiritual batteries for the new *zman*.

I send this story full of excitement and gratitude to Hashem Who cares for His beloved children every step of the way.

לא בשמים הוא לאמר מי יעלה לנו השמימה ויקחה לנו וישמענו  
אתה ונעשנה: (לייב)

It is not in the heavens for you to say, "Who can ascend to the heavens for us and take it for us, and let us hear it, so that we can perform it?" (30:12)

The Gemara (Eruvin 55a) explains this *posuk*: 'Rava said: 'It is not in the heavens' – Torah learning will not be found in one who believes his mind towers over it like the heavens. R' Yochanan said: Torah learning will not be found in those who are haughty.'

Words like these are brought more broadly one *daf* earlier (54a): 'Why is it written (Bamidbar 21:19-20) וממדבר מתנה וממתנה נחליאל – 'And from the wilderness to Matanah, and from Matanah to Nachaliel, and from Nachaliel to Bamos, and from Bamos to the valley?' Rava answered him, "If a person makes himself like this wilderness which everybody treads upon [he is humble], then the Torah is given to him as a gift. And once it is given to him as a gift, the Almighty makes it his inheritance, as it says, 'And from Matanah [gift] to Nachaliel [inheritance by G-d].' And once the Almighty makes it his inheritance, he rises to greatness, as it says, 'and from Nachaliel [inheritance by G-d] to Bamos [heights]. But if he becomes haughty, HaKadosh Baruch Hu brings him low, as it says, 'and from Bamos [heights] to the valley'. And if he repents, HaKadosh Baruch Hu raises him up again, as it says (Yeshaya 40:4), 'כל גיא ינשא' - 'every valley shall be raised'. Rav Huna said: Why is it written (Tehillim 68:11), 'חיתך ישבו בה תכין בטובתך לעני אלקים' – 'Your flock settled there, You did prepare in Your goodness for the poor, O G-d'. If a person makes himself like this wild animal which tramples its prey and eats it. There are those who explain it, if he makes himself like a wild animal which soils its food and eats it, then he will retain his studies, but if not, he will not retain his studies.' (It is similarly brought in Nedarim 55a).

We learn from the Gemara that the main success in Torah is not dependent on talent, but rather, on the trait of humility and lowness, if the person is worthy, he becomes talented in Torah, but if not, then not. If the one who has merited due to his humility, his continued rising is dependent on his continued humility. If he becomes haughty, he loses his elevation. Even then he can return to his elevated level if he is again humble. The general rule is when he is humble, and the worth of his humility, so is his talent in Torah.

We see these things in practice, more than once we see people, *talmidei chachamim*, who instead of elevating from the power of the light of Torah, they fall from their spiritual level. This only happens because the *yetzer* arouses arrogance in them, and this distances them from Hashem Yisbarach, and if Hashem Yisbarach is not with them, they do not have the strength to withstand the temptation of the *yetzer* which overpowers them, there is nothing lower than this. There is hardly any advice for this, except to delve into *sifrei yirah* which awaken the person to this. Similarly, it is incumbent on the person to even consider his deficiencies because the heart knows its own bitterness. From this he will not be haughty, and he will merit the resting of the *Shechina*, and rising to lofty levels.

The Chida brings down in his *sefer* 'Chomas Oncha' (Vayikra 6:2) a fascinating explanation of why the Torah is dependent on humility. 'There is a person whose clear wisdom leaves him, and by way of exposition and mussar perhaps we can explain the reason for this. Through arrogance, his body becomes a battered and misshapen utensil, as in the Aggadah of Eliyahu *zachur latov*. Rebbe Yehoshua ben Levi said, "The haughty person smells worse than a rotting corpse."

If this is so, then the Torah requires a clean pure place. We hold that one is prohibited from thinking of Torah in filthy alleyways. Therefore, one who is haughty smells worse than a carcass – his wisdom leaves him, since the Torah needs a clean pure place. This is the hint: 'זאת תורת העולה' – 'This is the law of the *olah*' (Vayikra 6:2), meaning Torah with arrogance, that is, the *chacham* who learns Torah but is haughty, this is the *olah*, the Torah rises and leaves him, and he is left with his arrogance.'

We find a support for his words in the Zohar HaKadosh (Cheilek 3 73a) *Oraysa v'Kudsha Brich Hu chad hu* [The Torah and HaKadosh Baruch Hu are one], and in regard to HaKadosh Baruch Hu we find in Chazal that He cannot be together with arrogance, (Sotah 5a), 'I and he cannot live in the same world'. We also find (Chullin 89a) that HaKadosh Baruch Hu's whole desire for Israel is dependent on their trait of humility, and His separation from the nations is because of their trait of arrogance which is their nature which He cannot stand. 'R' Yochanan said in the name of R' Elazar beribi Shimon, "Wherever you find the words of R' Eliezer son of R' Yosi HaGlili quoted in Aggadah, make your ear like a large funnel and listen intently. 'לא מרבכם מכל העמים חשק ה' בכם' – 'Not because you are greater than all the nations did Hashem desire you' (Devorim 7:7). HaKadosh Baruch Hu told Israel, "I desire you because even at a time when I bestow greatness upon you, you humble yourselves before Me. I gave greatness to Avraham, he said before Me, 'ואנכי עפר ואפר' – 'though I am but earth and ashes' (Bereishis 18:27). Moshe and Aharon, they said, 'ונחנו מה' – 'what are we' (Shemos 16:8). Dovid, he said, 'ואנכי תולעת ולא איש' – 'but I am a worm and not a man' (Tehillim 22:7). But with idolators it is not so. To Nimrod, and he said, 'הבה נבנה לנו עיר' – 'Come, let us build ourselves a city' (Bereishis 11:4). To Pharaoh, and he said, 'מי ה' – 'Who is Hashem?' (Shemos 5:2). Sancheiriv, and he said, 'מי אעלה על במתי עב' – 'which among all the gods of the land' (MalachimII 18:35). Nevuchadnetzar, and he said, 'אעלה על במתי עב' – 'I will ascend over the tops of the clouds' (Yeshaya 14:14). Chiram, King of Tyre, and he said, 'מושב אלקים ישבתי בלב ימים' – 'I occupy the seat of G-d in the heart of the seas' (Yechezkal 28:2).'

Tzaddikim find a support in the Torah (Devorim 5:5) 'אנכי עומד בין' – 'I was standing between Hashem and you', the hint is a person's ego strands like a screen that separates him and Hashem. In light of what was said, success is specifically dependent on the recognition of our lack of power. Every Jew tries to elevate in Torah and *avodah* and become closer to his Creator by turning from bad and doing good. But his heart breaks within him when he thinks about what is demanded of him, that he must be low. Especially since there is an angel in Heaven who testifies against him every step of the way and stops him from rising. He asks himself, should he even try to elevate, who can stand up against an angel who seeks his downfall?

But as we see here, the person earns hope, since the matter is not dependent on the person's power but rather on his humility, and when he clings to the trait of humility, then HaKadosh Baruch Hu gives him unlimited strength, and when HaKadosh Baruch Hu helps the person, nothing can stand against him, and he merits to rise.

Chazal testified about this (Kiddushin 30b), The person's *yetzer* tries to overpower him every day and wants to kill him, as it says (Tehillim 37:32) 'צופה רשע לצדיק ומבקש להמיתו' – 'The wicked one watches for the righteous and seeks to kill him'. Without HaKadosh Baruch Hu's help, he could not as it says (37:33), 'ה' לא יעזבנו בידו' – 'but Hashem will not forsake him'. We see that it is only the help of Heaven that saves a person from the *yetzer*, when he is worthy, then even a bad angel is forced to respond *amein*.