

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

You are children to Hashem – בנים אתם לה'

Many years ago, there was a king who had an only son. To train him, he sent him specifically to a regular school where all other boys his age went, even the commoners. But when it came time for recess – when his friends were playing their games and wasting their time, the king appointed private teacher who taught him additional things that the other boys his age did not have to learn. This is how all his time was spent, not leaving him free time for child's play, and he certainly had no time to waste. One day the boy turned to his father the king with a complaint – why can't he play with his friends and their games, and take walks with them after the studies?

His father answered him, "I have two answers for you: First, you have to learn wisdom and crafts that your friends do not have to, and even in the future they will not need this knowledge and awareness. Therefore, you must spend your time studying so that when the day comes you will be able to rule the country with wisdom. Another reason, it is not appropriate that the son of the king associate with the commonfolk, even if right now they are your friends, you must always remember that you are more important than they are!"

The Torah says (14:1) 'בנים אתם לה' אלוקים, לא תתגודדו ולא תשימו – You are children to Hashem, your G-d, you shall not cut yourselves and you shall not make a bald spot between your eyes', and this is what the Tanna says in Avos (3:14), 'Beloved are the people of Israel, for they are described as children of the Omnipresent, a greater love is that it was made known to them that they are described as children of the Omnipresent'. That is, before the Torah prohibits things to us, it explains the reason, 'you are children to Hashem, your G-d', you cannot conduct yourselves like the *goyim*, because you are not like them, you are much more important, you are children of HaKadosh Baruch Hu.

Chazal coined an expression, 'The Torah descends to the thinking of man' (see Rashi to 21:21 and related Gemara in Sanhedrin 72b), and here it is possible to see this. True, much more is demanded of us than from the other nations, but together with this we are considered more important than the other nations. We say in the name of HaRav R' Shlomo of Karlin that the greatest sin is that the person forgets he is the son of a king. Therefore, if we always remember that we are the children of HaKadosh Baruch Hu, then it will be easier for us to keep all 613 mitzvos, for we are not like all the other nations, we are the children of Hashem, our G-d!

- Tiv HaTorah – Re'eh

טיב ההשגחה

'הבוטח בה' חסד יסובבנו' (תהילים ל"ב:)

'One who trusts in Hashem, kindness surrounds him'

My parents came to my city to spend Shabbos. Together with my wife, we decided to have the Shabbos night *seudah* with my parents and then we would walk the 45-minute walk from Beit Shemesh Aleph back home.

We had the *seudah* with an elevated spirit and we returned with our small children at 2:00 in the morning. As we approached the house, our eyes darkened, the whole house was dark!!! I remembered that I did not set the Shabbos clocks and tall the lights stayed on which overloaded the Shabbos generator and the electricity failed.

Aside from the oppressive heat, we had the problem that the small children were afraid to go up to the dark house. We were at a loss since at that late hour we would not find a Shabbos *goy* in our neighborhood and now there was no way of going back to where my parents were staying what with the little children, the heat and the dark.

Then my eight-year-old daughter began to tell the younger ones, "We will say a chapter of Tehillim together, and Hashem will do a miracle, and in the middle of Tehillim, the electricity will go back on."

Really, this was ridiculous, but because of her innocence, I could not stop her. With amazing *bitachon* in Hashem she began saying Tehillim, and with much hope that she would not lose her faith when the electricity would not go back on. I prayed for a miracle despite there being no chance of a miracle at a time like this.

In the middle of saying Tehillim, I noticed two people who did not look Jewish across the street from my house. I went to them and asked if they were not Jewish and they said that they weren't. [Of course, this was done according to halacha.] They went up to the house and turned on the electricity and the generator worked to our joy.

The next day I asked the Rav if I truly acted appropriately with the *goy* on Shabbos? The Rav replied: "You acted appropriately, even from the outset. But explain to me, how did you find a *goy* at 2:00 in the morning? This is amazing!!!"

I told him that I had no idea, except for the innocence and *bitachon* of my little daughter the Shabbos *goyim* came. More so, had we been a minute earlier or later we would not have run into them, and we saw the exactness of Yisbarach!!!

מעלת וחובת לימוד התורה בשבת
The virtue and obligation to learn Torah
on Shabbos

טיב הפרשה

כִּי אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן לְבֹא לְרִשֵּׁת אֶת הָאָרֶץ אֲשֶׁר ה' אֱלֹהֵיכֶם זֹתוֹן לְכֶם
וּרְשָׁתְּם אֶתָּה וְיִשְׁבְּתֶם בָּהּ: (יא:לא)

For you are crossing the Yarden to come and take possession of the land that Hashem, your G-d, gives you; you shall possess it and you shall settle in it. (11:31)

The Tur (Orach Chaim 290) quotes the Midrash: 'The Torah said before HaKadosh Baruch Hu, "Ribono shel Olam, when Israel enters the Land, this one will run to his vineyard, this one will run to his field, and what will become of me?" He told her, "I have a match for you and Shabbos is its name, on which they stop working and are able to learn you."' The Tur concludes, 'Therefore, we must set time on Shabbos to learn, to know the laws of Hashem and His Torah, and we are not allowed to set a meal at the time of Bais HaMedrash.'

See also the Medrash (Tanchuma Parashas Vayakhel), 'HaKadosh Baruch Hu said to Moshe, "Go down and make large groups about Shabbos, so that all the generations that come after you will gather in groups on every Shabbos, and they will enter shuls and Batei Midrash to learn Torah publicly in them,'

You learn from their words that the obligation to rest on Shabbos, aside from our testifying our *emunah* in our Creator Who rested on the first Shabbos, we also testify regarding the connection of *Bnei Yisrael* to the Torah and to its Giver. The rest of the week most people are busy earning a living, and barely have time to learn Torah, therefore, HaKadosh Baruch Hu wanted Israel to have one day when they abandon their worries, and their minds and hearts are free to study Torah, and they will understand from their learning what their obligation is in their world.

This topic is hinted at in the *posuk* before us. It is found in the writings of the Arizal (see Shaar HaKavanos Birchas Baruch Atah Hashem), that the word 'אתה' – 'you' hints to the Torah, since the letters 'ת א' hint to the 22 letters which begin with 'א' and end with 'ת', and the 'ה' teaches the five end letters "חמצפ"ך, and all these letter form the words and *posukim* in the Torah.

Based on this introduction, we can say that this matter is hinted at in the *posuk* before us. '**For you are crossing the Yarden to come and take possession of the land**', you should know that '**you shall possess it**' – the merit to possess the land is '**you**' – the Torah is prepared for you, that is, you should learn Torah, for through this you will merit to cling to Hashem Yisbarach and you will be a treasured nation [*am segulah*] to Him, and when are you obligated to learn Torah? '**when you settle in it**' - when you consecrate the Shabbosos by observing them, for then you will be free from your weekday activities.

I found another hint to this topic in a *posuk* in Tehillim (39:13), 'כִּי גֵר – 'for I am a visitor with you, a traveler like all my forefathers'. The Jew says before his Creator, 'Even with all my worries in matters of this world and I am far from serving You as I should, '**for I am a visitor with You**' – I am like a stranger to You, still '**a traveler**' when Shabbos comes [שבת has the same letters as שבת] I come close to You and serve You '**like all my forefathers**' from past generations, for then I can set aside much time to study Torah, and through it become closer to You, Hashem.

From here we have an open rebuke to homeowners who are busy earning a living six days a week, and they do not have time to learn properly, and they are satisfied by just fulfilling setting aside time for Torah, and sometimes even this is not enough. When the day of rest arrives and he rejoices on the holy Shabbos, do not waste time on

nonsense, and reading about current events, and other empty things. Rather, fulfill by yourself what is said in Tanna Dvei Elyahu (Perek 1), 'Even though the person works six days a week, Shabbos should be made entirely for Torah.'

But from our words there is room for error. One might say that this applies just to people who work all week and they do not have enough time to learn Torah properly, they must at least sanctify Shabbos with learning Torah, for it was people like these that the Torah complained to HaKadosh Baruch Hu: '**This one will run to his vineyard, this one will run to his field,**' and because of this '**and what will become of me?**' But those who spend their entire week involved in Torah, perhaps they do not have the obligation to set aside this day for Torah?

I say to you, look at what the Shelah HaKadosh wrote (Shabbos Perek Ner Mitzvah) that this is not the way the person should choose for himself, 'Although it is brought in the Yerushalmi (Shabbos 15:3), Rebbe Chagi bar Shmuel bar Nachman said, "Shabbosos and Yamim Tovim were only given for eating and drinking..." and Rebbe Brechya in the name of Rebbe Chiya bar Abba said, "Shabbosos and Yamim Tovim were only given to learn Torah." Tanchuma explains that they are not arguing. What Rebbe Brechya said about learning Torah, these are the workers who are busy all week and Shabbos is set aside to learn Torah. What Rebbe Chagi said about enjoying the *chag*, these are the *talmidei chachamim* who learn Torah all week and they enjoy Shabbos. *Chas v'chalilah!* It does not mean that they should spend the whole day enjoying, rather they should enjoy more than the other days, but *chalilah* to leave the Torah, everyone agrees that the Torah was given on Shabbos (Shabbos 86b), and just the opposite, a person is obligated to find a novel aspect of the Torah on every Shabbos, as written in the Zohar (Cheilek 3 173b), that on *motzaei* Shabbos when the *neshama yeseira* goes back to its place, HaKadosh Baruch Hu asks it, "What novel thought was found in the Torah?"

Rebbe Isser Zalman Meltzer once expressed that he is always amazed that there are many yeshiva boys in the tents of Torah, yet only some of them elevate to be *Gedolei HaTorah*. Only after he established his yeshiva in Yerushalayim did it become clear. Then he was able to observe how the boys conducted themselves during the breaks in the yeshivas. He saw how the boys prevented their growth. Every day there are two breaks, one in the morning and one in the afternoon. Every week there is a longer break on Friday and Shabbos. Another long break every half year, in the months of Nissan and Tishrei. All these breaks can cause a person to lose his enthusiasm.

Perhaps this is hinted at by the Navi Yirmiyahu (Eichah 1:4), 'דְּרָכַי – 'The roads of Tzion are in mourning for lack of holiday pilgrims', for the word 'mourning' hints at stagnating, without elevating in Torah and *Avodas Hashem*, for mourning is for the dead, and the dead are 'idle' since they can no longer keep the Torah and mitzvos. This *posuk* hints that the reason is considered idle, and does not elevate in Torah and *avodah*, is because they do not utilize their time properly during the holidays, Shabbosos and Yamim Tovim which were given to Israel to learn Torah. But one who utilizes his time even on Shabbos for Torah will truly merit to elevate in levels of torah and *yirah*.