

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

וינחם ה' – ונח מצא חן

And Hashem reconsidered – but Noach found favor

A few Jews were sitting inside a house while outside there were sounds of gunfire and powerful explosions. Suddenly, a shell fell on the house they were in. The first room was destroyed, and the people moved into a more interior room. Then, another shell fell, and another room was destroyed. The people moved to yet another room. This continued until room after room was ruined, and only one room remained standing. The people in the house were divided into two groups. Some said that as long as there was one intact room, they would stay in the house. However, others said it was impossible to remain in a house where most of it was destroyed, and they left the ruined house to search for shelter elsewhere. What happened to those who left, we do not know. But those who stayed reported that after some time, the hostile attackers came and went from house to house, searching for survivors to kill. When they came to the ruined house where the people were hiding, they said that surely no one could still be alive in this house, and they skipped over it and moved on.

When hearing this true story, one could certainly marvel at the miracle that occurred for those who stayed. But one could also reflect on the difference in thinking between a Jew and a non-Jew. A believing Jew looks at what exists, not at what is lacking. Yes, the whole house is destroyed, but there is one room left, so there is still somewhere to be. In contrast, the non-Jew looks and sees a ruined house. From his perspective, the entire house is no longer worth anything.

At the end of Parashas Bereishis, we meet the Generation of the Flood, and the Torah says (6:6), 'וינחם ה' כי עשה את האדם' - "And Hashem regretted having made man." Immediately afterward, it says (6:8), "ונח מצא חן בעיני ה'" - "But Noah found favor in the eyes of Hashem." HaKadosh Baruch Hu teaches us how to see things. He, as it were, regretted creating humanity, and it would have been appropriate to destroy the entire human race. But there was one man - Noach - who found favor in His eyes, and for him, it was worth preserving the world.

The way of the *yetzer hara* is to deceive a person and say they are worthless because they have sinned and made mistakes. But the Torah teaches us that anyone who still has some good point within them is good. Our task is to search for and find our good points and be encouraged that we are worthy and good. From this, the good points will multiply, and our strength will grow to overcome the *yetzer hara*, the adversarv.

- Tiv HaTorah - Bereishis

טיב ההשגחה

'אפילו ההשגחה בתוך ההשגחה'

'Even the hashgacha within the hashgacha'

The person involved in the *hashgacha* story in the Ki Savo sheet (where he lost his hat) continues his story of how he replaced it.

Summary of the 'Ki Tavo' sheet: A yeshiva student needed a new hat and asked the Creator for a replacement for his worn-out hat. On the same day, in a short period of time, the hat flew under the wheels of a bus and the hat, gone... The student realized that he had asked in an inappropriate and demanding manner. When he later wanted a new suit, he first gave thanks for what he had until that day and humbly requested to receive from the treasury of free gifts. That same day, in a miraculous way, he received a new suit.

Now we return to the hat. On Sunday after the story was published, since I have the privilege of editing the 'Tiv Hahashgacha' section, a man from the morning Kollel where I study approached me and gave me 100 shekels to give to the man from the story in the sheet, as a contribution toward a new hat. I told him that I did not know whether he had already bought a new one or not. He said that in any case, I should pass the money on to that man. I do not know the man who told the story, but I do know his *chavrusa*, who shared the story with me. I called the *chavrusa* and asked if the student had already bought a hat because I had 100 shekels to go towards it. He laughed and said that he still had not bought one because he did not have the means.

That same day, I received a message from someone I did not know who reads the sheet and asked to transfer money to that student for his hat. I was very happy because I knew that his situation was tight, and he had no way to buy one without external help. After a brief inquiry, it turned out that the generous man lived abroad and referred me to someone in Yerushalayim. I went to him to collect the donation, which was enough to buy several hats... The warm-hearted man from abroad understood that if there was no money for a hat, then there was no money for other things, and he opened his heart to this man.

Now, let me address the *hashgacha* within. I send stories to the editorial team of 'Tiv HaKehila,' and they arrange the stories to fit the *parsha*, usually based on the order in which I send them. This story, which was published in the 'Ki Savo' of 5784, was originally supposed to appear in 'Bereshis' 5785, but the hand of *hashgacha* intervened in the stories, and this last story slipped in first for 'Ki Savo'. When I saw that the story appeared in 'Ki Savo', I raised an eyebrow and wondered how it could be that I had just sent it to the editorial team, and it had already been published. But when I saw the result, I understood that everything was precise, and HaKadosh Baruch Hu wanted to send the support immediately, even before the holiday!!!

Even which story enters which week is managed from the heavens with wondrous *hashgacha*!!!

הלוֹא אִם תִּיטִיב שְׂאֵת וְאִם לֹא תִיטִיב לְפֶתַח חַטָּאת רַבֵּץ וְאֵלֶיךָ
תִּשְׁקָתָהּ וְאֵתָהּ תִּמְשָׁל בּוֹ: (ד:ז)

Is it not true that if you do good, you will be forgiven? But if you do not do good, at the entrance, sin crouches, its longing is towards you, yet you will rule over it. (4:7)

Rashi explains: Its longing is towards you – that of sin. This is the drive toward evil. It constantly longs and desires to trip you up.

These words should greatly stir the hearts, for there are people who are unaware of how much the *yetzer hara* lies in wait, seeking to undermine their actions. Because of their many concerns, their thoughts are not free to reflect on all their ways, whether they are proper or not. However, when they reflect on the holy words of Rashi, who explains that the *yetzer hara* constantly desires to trip them up, they will understand how much they should contemplate their conduct, and then they will recognize that indeed the words are true.

Here is one example out of a thousand of the *yetzer hara's* schemes: when a man awakens from his sleep in the morning, he first goes to *daven* before his Creator. There is no one among the Jewish people who knows his Creator who would dare to begin his day without dedicating the start of his day to his Creator. Even the least of the least will prioritize the will of his Creator over his own desires and appear at that time in shul to *daven*. The meaning of this is that, although a person knows the value of his time, he still sees fit to dedicate at least some of his time to the service of his Creator. If it were not for his faith, he would be able to use that time for his own matters and needs, but his belief in his Creator prevents him from starting his day without Tefillah.

In some way, this can be considered a form of self-sacrifice [*mesiras nefesh*]. And so, who is the fool who would not make proper use of that time after having devoted himself to it? Therefore, he should pray with enthusiasm and moderation and strive to be among the first ten. But unfortunately, we see the strangest picture: indeed, the person rises early to shul, yet for some reason, he always arrives five minutes after *davening* has already started. And if that is not enough, he even engages in conversation with so-and-so before starting his Tefillah. Naturally, it is clear how his *davening* will look afterward, for he needs to catch up with the *shliach tzibbur* and thus *davens* in a hurry. Sometimes, he even prefers to *daven* without a minyan. Even in the middle of *davening*, his mind is occupied with conversations with his friend, who could not find a more opportune moment to speak than now, and as a result, he sometimes misses answering *Amein* or *Barchu*. Thus, the person who wanted to bring satisfaction to his Creator, without realizing it, is misled by the *yetzer hara*, which turns the situation on its head.

A person will be struck with awe when he contemplates and realizes that this is indeed the situation in all his affairs. The *yetzer hara* accompanies him at all times and seeks to deform all his conduct. If he reflects further, he will realize that the main reason the *yetzer hara* succeeds is the lack of contemplation. The *yetzer hara* distracts him with many worries, and usually with worries that are meaningless, all in order to prevent him from having the mental space to reflect on his actions. When a person's thoughts do not lead him, his heart and his inclination lead him. And when a person realizes that this is the case, he will understand that he must force his mind to make room to "reflect" on his conduct. Then, everything will change. This is why Rashi concludes, "If you will, you will

overcome him," because changing one's will depends on thought. About this, the Chazal said (Bereishis Rabbah 67:8): "The wicked are at the mercy of their hearts, but the righteous have their hearts at their mercy," because the wicked do not allow the power of reason to guide their paths, and all their conduct depends on the desires of their hearts. But the righteous do not go according to the whims of their hearts. They strengthen their minds over their desires, and with this, they decide whether their desires are worthy of being fulfilled or not. Therefore, all the requests we make to be saved from sin and from the *yetzer hara* [in the bracha "HaMe'aveir Sheinah" and other occasions] are not intended to ask HaKadosh Baruch Hu to give us the strength to overcome it, for this strength is already in the hands of the person from the beginning. HaKadosh Baruch Hu does not bring a person to a test without giving him the strength to deal with it. Rather, the purpose of these prayers is that He should guide our hearts toward goodness, by granting us the merit to be among those who reflect on their actions—whether they are good or not. For then, a person will easily turn his heart toward goodness. For it is not suspected of a Jewish person that, with a spirit of defiance, he will rebel against his G-d. This is what the *posuk* says (Devorim 10:12), 'מִה' ה' אֵלֶיךָ, 'שׂוֹאֵל מֵעַמְךָ כִּי אִם לִירָאָה' - "And now, Israel, what does Hashem, your G-d ask of you, but to fear Him?" For when there is fear, there is reflection, and when there is reflection, a person walks in the straight and good path.

The matter of reflection before action is not only in relation to desires that may be influenced by the *yetzer hara*, but also in relation to desires that seem pure and heavenly. As is told about the holy Rebbe Chaim of Volozhin. When the thought first came to him to open his famous yeshiva in Volozhin, he went to consult his Rav, the Vilna Gaon, about the idea. Although it was a wonderful idea for spreading Torah, the Gaon was not overly enthusiastic and told Rebbe Chaim that, for now, he could not respond, as he still wanted to deliberate on the matter. When Rabbi Chaim saw that his Rav was not excited about the idea, he understood that perhaps the Gaon saw some negative consequence and therefore refrained from discussing the matter further.

In time, Rebbe Chaim reflected again on the idea, came to the conclusion that there was no flaw in it, and decided to consult his Rav once more, perhaps this time the Gaon would like the idea. This time, the Gaon indeed approved the idea and encouraged his student to bring it into action.

When Rebbe Chaim saw that, unlike the first time, his Rav agreed without any hesitation, he was aroused to understand why things had changed. Why was his Rav not satisfied with the idea then, and why was he satisfied now? Rebbe Chaim understood that even this change had something to teach him. When he expressed his wonder to his Rav, the Gaon taught him a lesson about the *yetzer hara* and its tricks, saying: "When you first came to ask me about this idea, I saw that you were very excited about it, and this did not seem right to me. Since when does the *yetzer hara* give a person a strong desire for a mitzvah? Therefore, I rejected it. But when you saw my rejection, you reconsidered and wondered whether there might be a flaw in the matter. Now that you came again and I saw that you had already reflected on it and found no flaw, I too agree with the idea."