

Parashas
Behar-Bechukosai

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כ"ו אייר תשפ"ה

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י"ז ע"י

קהילת שבתי בבית ד'

בנשיאות מורנו ורבנו הרה"צ

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רבינוביץ שליט"א

טיב הקהילה

English edition

באנגלית

טיב הפרשה

דרכי תוכחה

The ways of rebuke

טיב המערכת

לא מאסתי ולא געלתי

I will not abhor them nor will I reject them

A man went into business and, with the help of Heaven, succeeded and rose higher and higher. His wealth increased, and together with it, his prestige rose in the eyes of his friends. As the saying goes: if one has money, one has friends. Many people came to consult with him and to hear from him advice for success. Most of all, everyone wanted to hear from him the path he took, how he succeeded, what was the secret of his success. And he, in his great kindness, did not keep his success to himself, but helped and advised, with his great wisdom, all who sought it.

Then came difficult days. He began to suffer loss after loss, and his possessions declined lower and lower. Each time, he was certain that the next blow would be the great one from which he would no longer be able to recover, *chas v'shalom*. But to his great surprise, each time this occurred, he felt that an invisible hand protected him from falling completely. At that moment, he lifted his eyes to Heaven and said: "Master of the Universe, I thought that it was my great wisdom that brought about my success, but now I understand that it was only You who helped me succeed, and You are also the One who protects me from falling completely."

In our parsha it is written: 'ואף גם זאת בארץ אויביהם לא מאסתי ולא געלתי לכולתם... כי אני ה' אלוקיהם' - 'Yet even so, when they are in the land of their enemies, I will not abhor them, nor will I reject them to destroy them... for I am Hashem their G-d.' Rashi explains: 'Even though I do to them this punishment that I spoke of while they are in the land of their enemies, I will not reject them to destroy them and annul My covenant with them.' That is to say, HaKadosh Baruch Hu promises us that even when the Nation of Israel is in the lands of their enemies and surrounded by distress and suffering, *Rachmana litzlan*, He will continue to be our shield and will not allow us to be destroyed, *chas v'shalom*.

However, we must know that this promise has a condition — that they know and recognize "that I am Hashem their G-d," that every Jew always knows that HaKadosh Baruch Hu is with him at all times, in every situation, and only He is the One who has done, does, and will do all things. It is explained in the *Sefer HaBris* that cleaving to HaKadosh Baruch Hu is what protects a person from all harm. As long as a person is cleaving to Him, no harm can have power over him. But, *chas v'shalom*, when he is not cleaving, there is nothing to stop evil from ruling over the person. And who knows how many misfortunes we can prevent through cleaving to Yisbarach!

Tiv HaTorah - Bechukosai

וְהִתְלַכְתִּי בְּתוֹכְכֶם וְהִיְתִי לְכֶם לְאֱלֹהִים וְאַתֶּם תִּהְיוּ לִי לְעָם: אֲנִי ה' וְאֶלְקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מִהוּיֹת לָהֶם עֲבָדִים וְאֲשַׁבֵּר מִטַּט עַלְכֶם וְאוֹלַךְ אֶתְכֶם קוֹמְמִיזִת: (כו:יב-ג)
eb lliw uoy dna uoy ot d-G a eb lliw I ,uoy gnoma klaw lliw I tuo uoy koot ohW ,d-G ruoy ,mehsaH ma I .eM ot elpoeP a sgep eht ekorb I ,sevals rieht gnieb morf tpygE fo dnal eht fo (31-21:62) .tcere uoy del I dna ekoy ruoy fo

The Torah teaches us in its ways how we are to behave when we wish to rebuke another.

Behold, these *posukim* are stated as a preface to a very harsh rebuke, which is directed toward those who do not uphold the Torah. In these *posukim*, the Torah first precedes with a declaration of the closeness of Israel to their Creator and how beloved they are before Him. For although He is exalted above all that is exalted, He comes to cause His *Shechina* to dwell among them. In the past, when they were oppressed under the hand of Egypt, He altered nature on their behalf, exalted them above those who had humiliated them, and humbled before them those who had oppressed them with faithful plagues. With upright stature and great honor, He brought them out from there — from slavery to freedom.

Only after HaKadosh Baruch Hu made known His affection for Israel, did He then deem it proper to also inform them of the severe punishments that would, *chalilah*, come upon them if they sinned. For after revealing His affection for them, they understood that even the evil which He brings upon them stems from His great compassion — in order to straighten their paths and to remove their sins through punishments in this world.

Similarly, it is incumbent upon a person who seeks to rebuke his fellow to first show him affection, so that the recipient will recognize that the one rebuking him does not desire to point out his faults and deficiencies, but rather, only then shall he rebuke him, and the recipient will understand that his welfare is being sought.

These words correspond with the words of the holy Alshich, who interpreted in this manner the verse (Mishlei 9:8): 'אל תוכח לץ' - 'Do not rebuke a scorner, lest he hate you; rebuke a wise man, and he will love you.' The *posuk* is speaking to the one giving the rebuke, and tells him: when you come to rebuke another, "do not rebuke a scorner" — do not give him the impression that you are labeling him as a scorner, and therefore you are rebuking him. "Lest he hate you" — perhaps as a result of this, you will arouse hatred against yourself, and consequently, he will not accept the rebuke. Rather, "rebuke a wise man" — give him the feeling that you are rebuking a wise

man, that he is important in your eyes as a wise and G-d-fearing person. Then, "and he will love you" — he will further love you, and then indeed his ears will be open to hear words of ethics and rebuke from you.

Even the rebuke itself ought to be delivered in as soft a language as possible. One should not derive proof from the rebuke in our parsha, which is entirely words as hard as sinews, for the rebuke stated here is different — it is a form of "warning" before the sin. In such a case, it suffices to preface the rebuke with only a few words of affection, for then the words of rebuke will be accepted even if they are themselves harsh. But this is not a lesson for rebuke delivered after a person has already stumbled in sin. In such a case, it is appropriate to first attempt in pleasant ways, for those who have already fallen into a snare are, most often, broken and crushed over their bitter fate. Sometimes, the brokenness even causes a sort of despair, and at times they err in their foolishness only out of despair. If one rebukes them with harsh words, it will be as if one places salt upon their wounds, and it will cause their anger to be greatly intensified — even though they themselves do not know that their wrath stems from the fact that, in secret, their soul weeps over their disgraceful condition. It was not enough that they could not withstand their *yetzer*, and now this one comes to attack them...Top of Form

To what can this be compared? To a mischievous youth who would climb the rooftops of houses to show off his strength before his peers of similar age. When this became known to his father, he scolded him and warned him that he was endangering himself. The boy promised his father that he would not repeat his foolishness. However, when he was again in the company of his friends, they urged him to once more show off his feats of strength and demonstrate to them a sign and wonder. The youth could not resist their persistence and defied his father's will, once again climbing one of the tallest

rooftops in the city. But this time, success did not shine upon him, and while crawling, he fell to the ground and broke his leg. When the father was informed that his son had defied his will and now lay sprawled in the street, he went out to that place — but only to once again rebuke his son and scold him for not keeping his word. And so, while he was writhing in pain, bloodied and screaming bitterly from his injuries, the father stood and poured salt into his wounds with his rebukes for not fulfilling his promise... Such is the likeness of one who rebukes a person who is wallowing in the blood of his soul, whose soul mourns over the fact that he could not withstand the temptations of the *yetzer*.

In such situations, it is incumbent upon the one giving rebuke to preface his words with encouragement in a gentle tone, thereby, so to speak, making peace between the Creator Yisbarach and the sinner — to appease him, to strengthen him, and to entice him to once again join the ranks of those who wage war against their *yetzer*. He should not be disheartened by his falls, for such is the nature of battle: at times one rises and another falls, and sometimes the reverse. If he strengthens himself in his struggle, Hashem will be at his aid, and he will

be the one to deliver the final blow. Only after all such conciliations should the rebuker inform him — in a soft reply — how grave it was that he did not withstand his trial. Only in this manner will the sinner be consoled over his past, and the rebuke will leave an impression upon him.

Even when it is clear to the rebuker that he is dealing with someone whose heart is not so broken, and in such a case, harsh words would not be like salt on open wounds, he must nonetheless be cautious not to speak in a way that contains scorn or offense. A similar idea is found with HaKadosh Baruch Hu: After Moshe first appeared before Pharaoh on behalf of his Creator to command him regarding the exodus of Israel from Egypt, Pharaoh increased his wickedness and cruelty and made the burden upon Israel even heavier. Moshe then, so to speak, complained to Hashem, questioning why He had sent him and caused, *chas v'shalom*, harm through his mission (see Shemos 5:22–23). HaKadosh Baruch Hu saw it fitting to rebuke Moshe with harsh words, as stated at the beginning of His response (Shemos 6:2): 'וידבר' - 'אלקים אל משה ויאמר אליו' - 'And G-d spoke to Moses and said to him,' and as Rashi explains, the word "spoke" denotes harsh speech, and these

are his words: "He judged him harshly for having questioned and said, 'Why have You done evil to this people?'" Thus, at that moment, Moshe was deserving of being addressed with harsh language. Yet even so, we also find that the *posuk* concludes with the expression "and said to him," which denotes a soft tone, for although HaKadosh Baruch Hu intended to speak harshly, He saw it fitting that it also contain a gentle element of 'speech', so that the words would not result in harm or insult.

Indeed, those who rebuke with pure intentions for the sake of Heaven — their words, when spoken from the heart — even if they are uttered with a fiery passion, that very flame also reveals a burning love for those receiving the rebuke. Therefore, their words are heard.

שיפורים ושידרוגים בקו הזמנות של ספרי 'מכון טיב'

מהגדה"צ
רבי גמליאל הכהן רבינוביץ
שליט"א

📞 מתקשרים

📞 מזמינים

📞 מקבלים ללא עלות דמי משלוח!



0733-22-76-09

‘עשה לך רב’

‘Make for yourself a Rav’

At the end of *davening*, a man approached me who was looking for a halachic authority [Rav Poseik] to ask a complex question. I looked around and saw a prominent Rav Poseik affiliated with the Badatz of the Edah HaChareidis who was *davening* in that very same minyan. I was very pleased and directed the man to him. I was very moved, because I had never seen that Rav *daven* in Zichron Moshe, and on that very day, he *davened* in this minyan.

Moreinu HaRav continued and said: “Another story that I experienced regarding ‘Make for yourself a Rav’: An avrech (young Torah scholar) came to me and asked: ‘I have moved to live near my aging parents. Since I moved there, I feel a significant spiritual decline. I want to move back to my city, where I was growing spiritually, and not continue, *chalilah*, to deteriorate. However, my parents request that I remain to support them in their old age.” The avrech sought a ruling on this difficult question. After considering all sides, I ruled and said: “Your life takes precedence, as is explained in halacha.”

He went on his way, and then my heart struck me — this is a question that requires a halachic *Poseik*, since it involves honoring one’s parents versus the weight of his spiritual life. But now that he has left and I do not know him, what shall I do?! While I was still troubled by the thought, the avrech appeared at the door. He thought he had forgotten something in my house and returned to search for the lost item. I instructed him to consult with a Rav and act according to his ruling.

I rejoiced that HaKadosh Baruch Hu watches over me, that a mishap should not come through me.

I will add and say: I constantly cry out that it is necessary to study halacha, and that everyone should learn at least the *Kitzur Shulchan Aruch* or any other *kitzur* according to the customs of his father’s house. And at the same time, each person should have an accessible and trustworthy Rav to ask questions. There is no contradiction between these two things, because a Rav has a broad perspective on the halacha, and when questions are asked, one sees clearly that learning alone is not enough — one also needs the practical guidance of Talmidei Chachamim.

One of my students told me that his eldest daughter found, under the baby carriage, a package of pretzels during Chol HaMoed Pesach (it turned out that after *bedikas chametz*, the younger child had placed the package in the clean carriage). He studies halacha and knows that chametz must be burned, but still, he called a Rav to clarify precisely what should be done and how — perhaps it would be better to pour a strong substance on it and discard it in the trash? To his surprise, the Rav instructed him that the best course of action would be to place the sealed package in the chametz cabinet that had been sold to a non-Jew (each person should consult his own Rav). That had not occurred to him... Therefore, one must study halacha, but at the same time ask a Rav. Many times, there are surprises that we did not anticipate.

The Holy Rav Shlomke of Zvhil, zy”a

In honor of the upcoming *Yom Hilula* of the holy Rav Shlomo of Zvhil, *zy”a* (Iyar 26, 5706), we present a selection of inspiring stories about this tzaddik, taken from the vast treasures of our teacher and Rav, the esteemed *gaon* and tzaddik, *shlita*.

Rav Shlomo of Zvhil *zy”a*, was renowned as a wonder-working tzaddik whose blessings and deeds brought salvation and inspiration to many, particularly among the residents of Yerushalayim. Despite his efforts to conceal his greatness, certain miracles he performed became widely known, causing great awe and admiration.

On one occasion, news of a remarkable miracle he performed spread throughout Yerushalayim. Despite his attempts to avoid publicizing his spiritual power, the extraordinary event could not be hidden.

One of his close *talmidim*, Rav Eliyahu Roth *zt”l*, seized the opportunity to discuss the miracle with his Rav. During their conversation, he asked the Rav, “How does one attain the ability to perform such great wonders?”

Rav Shlomo’s response was shockingly simple:

“It’s very simple,” he explained. “When you become accustomed to asking Hashem for help with every breath you take and thanking Him afterward, He grants you the power to accomplish such things.”

A promising young yeshiva student once sought advice from Rav Shlomo about whether he should transfer to a prestigious yeshiva in Tel Aviv. At the time, Tel Aviv was home to many prominent yeshivos and Torah leaders. The *talmid* wanted to know if it was appropriate for him to move there. Rav Shlomo, as was his custom, deferred the matter, stating he needed to reflect upon it after immersing in the *mikveh*.

The following day, the *talmid* returned and inquired about the Rav’s decision. Rav Eliyahu Roth, the Rav’s close attendant, relayed the response: Rav Shlomo said the question was “too difficult” for him to answer.

Perplexed, the student wondered why this decision was so challenging for the Rav, who regularly resolved complex and weighty matters. Ultimately, after consulting other *rabbanim*, the student decided to transfer to the Tel Aviv yeshiva. Two years later, Rav Shlomo suddenly asked Rav Eliyahu to find out what had become of the young man.

After several days, Rav Eliyahu returned with an update: the young man had indeed enrolled in the prestigious yeshiva in the Tel Aviv area, where he was excelling in his studies, growing in Torah, and elevating himself in *yiras Shamayim*. Rav Shlomke thoughtfully responded: “This outcome I foresaw during my immersion in the mikveh when contemplating the matter.

“However, I still could not take responsibility for safeguarding the young man’s purity in his *shemiras einayim* during his travels and within Tel Aviv, a place known for its challenging atmosphere and rife immodesty, *Rachmana litzlan*.” Only then was it clear why this question was deemed a “difficult matter.”

My teacher, Rav Neta Freund *zt”l*, once shared the following about Rav Shlomke’s renowned hospitality. His home was open to everyone, serving as a haven for the poor and downtrodden, many of whom lived in destitution in Yerushalayim at the time. Rav Shlomke personally tended to their needs, offering food, comfort, and dignity.

The Rebbe’s humility was so profound that he refused to claim any special honors for himself. When dining with guests, he would never sit at the head of the table as most heads of households would. Instead, he would take the first available seat, showing no concern for appearances.

His boundless compassion extended even to animals. Stray animals instinctively sensed his gentle nature and would gather at his doorstep, where he personally fed and watered them, fulfilling the *pasuk* (*Tehillim* 145:9), טוב יְהוָה לְכָל יְרֻמָּיו, על כָּל מַעֲשָׂיו - *His mercies are upon all His works*, as the Gemara teaches (*Bava*

Metzia 85a).

On one occasion, a distinguished *talmid chacham* in Yerushalayim questioned Rav Shlomke's unusual behavior. He asked, "Why do you behave in such an unusual manner, lowering yourself to the point of seeming disgrace? Wouldn't it be more appropriate to conduct yourself with the dignity expected of a great Rav or Rebbe? After all, the Gemara (*Bava Metzia* 30b) permits someone like an elderly or wise person to refrain from certain mitzvos if they do not align with his honor!"

The holy Rebbe responded to the inquiry with great wisdom:

"Know that there are two types of tzaddikim. There are leaders meant to guide Israel with lofty and exalted leadership, as we find with Rabbi Yehudah HaNasi (*Kesuvos* 103b) when his son Rabban Gamliel came to him before his passing. He entrusted him with the leadership and said: 'My son, lead your position with lofty authority; instill bitterness (awe) among the *talmidim*.'

However, there is another type of tzaddik, one described by the *pasuk* (*Mishlei* 10:25), וְיִצְדִּיק יִסֹּד עוֹלָם - *The righteous man is the foundation of the world. This tzaddik serves as the foundation and cornerstone upon which the entire world stands. To establish a foundation for such a great structure, one must dig deeply into the earth, into the depths of humility.*

"Thus, this tzaddik who is *the foundation of the world* must embody the utmost humility, allowing himself to be trampled upon by all, for only in this way can he serve as a fitting foundation to sustain the world."

Rav Shlomke once approached the illustrious Rav Shmuel Alexander Polansky, the Rav of Teplik, requesting to learn a complex area of halachah from the Tur and Shulchan Aruch (*Choshen Mishpat*) together. The two Torah giants studied together diligently, delving deeply into intricate subject in the main *shul* of the Beis Yisrael neighborhood in Yerushalayim.

One day, during their study, they clarified a particularly challenging halachah after extensive deliberation. They arrived at a clear and definitive conclusion, shining light on the issue like the clarity of their giving at Sinai.

Suddenly, Rav Polansky became pale as a sheet, trembling with visible fear. Seeing his state, Rav Shlomke asked him: "What happened? Why have you been overcome with such dread?"

Rav Polansky explained that he had just remembered presiding over a difficult *din*

Torah, in Teplik many years ago, which involved the exact halachic issue they had just resolved. However, in that case, he had ruled contrary to the conclusion they had just reached! Consequently, he feared that he had inadvertently wronged the parties involved, ruling unjustly and failing to deliver a true and righteous judgment.

The Rav began to weep and lament over his mistake, and his grief was so overwhelming that he fainted on the spot. Even after being revived from his fainting spell, he found no solace and immediately sought to clarify the details of the *din Torah*. He endeavored to locate the litigants so he could return the money to its rightful owner per the halachah.

After exhaustive efforts and inquiries, his associates uncovered the name of the individual and the specifics of the case. However, when they investigated further in Teplik, they learned that the man had left years earlier and moved to another country. No one knew his current whereabouts. The Rav was deeply distressed by this, and in his anguish, he turned to the holy Rebbe, Rav Shlomke of Zvhil, seeking his guidance on how to proceed.

Rav Shlomke responded with a remarkable reassurance: "Do not worry. He will show up here!"

Astonished by this wonderful reply, the Teplik Rav prepared the exact amount owed in the *din Torah*. He placed the sum in a neatly sealed envelope and carried it in the pocket of his coat, ready for any eventuality.

Indeed, just a few weeks later, as the Rav left the *shul* after *Minchah*, he unexpectedly encountered the very man in question, who had also come to *daven* at the *shul*. The man was delighted to see his former Rav from Teplik and explained that he now lived in a distant country in the United States and was visiting the Holy Land briefly. The Rav expressed his joy at the meeting and took the man aside for a private conversation.

The Rav gently reminded the man of the *din Torah* they had previously been involved in. Though the man had long forgotten, the Rav recounted the case in detail, explaining that he had recently reviewed the relevant halachic issue and concluded that the original ruling had been incorrect. He reached into his coat pocket, retrieved the prepared envelope, and handed it to the man. The recipient was astounded and deeply moved by the Rav's righteousness and unparalleled integrity.

Shortly after this event, Rav Shlomke ended his learning sessions with the Teplik Rav,

explaining that they had already clarified the halachic matter that needed resolution. The wise Rav of Teplik understood that the true purpose of their *chavrusah* had been to arrive at the corrected halachic conclusion, allowing him to rectify the prior mistake.

I will not deny that more than I am impressed by the open miracle and the holy Rebbe's foresight, what stands out most is the extraordinary *yiras Shamayim* demonstrated by the Teplik Rav. Upon realizing that he had erred in a halachic matter, his distress was so profound that it led to fainting! How often do we err on halachic issues, *Rachmana litzlan*, yet fail to feel such anguish?

May the merit of Rav Shlomke of Zvhil protect us and all of *Klal Yisrael*, Amen.

אם יש מקום, הנה עוד כמה (אבל הסיפורים הראשונים יותר טובים...)

Two Minutes Was Enough

One year, on the night of the *yahrzeit* of the holy Ari (Av 5), Rav Shimon Rubin *zt"l*, a close associate of Rav Shlomo, sought his blessing to travel to Tzefas to *daven* at the Ari's gravesite. Rav Shlomo did not immediately grant his blessing, stating that he needed *yishuv* (reflection) to consider the matter.

As was his custom, Rav Shlomo immersed himself in the mikveh to purify himself before providing an answer. Upon emerging, he told Rav Shimon, "It is indeed appropriate to go and *daven* at the holy Ari's gravesite on his *yahrzeit*. I also wish to join you on this holy journey."

The following morning, after *Shacharis*, they embarked on the long and challenging trip to Tzefas. The roads in those days were poorly developed, and the journey required many hours. They finally arrived at the gravesite just twenty minutes before sunset.

Upon arrival, Rav Shlomo immediately threw himself in longing and yearning on the *kever*. He rested his holy head on the gravestone for only a minute or two before standing up and declaring, "We need to pray *Minchah*!"

Despite the physical toll of the journey and the steep ascent through the ancient cemetery, Rav Shlomo insisted on finding a *shul* to *daven Minchah* with a *minyán*.

After ascending the mountain and finishing *Minchah* with a *minyán*, Rav Shimon expected they would return to the *kever* as they had only been there for a few minutes. But when he asked, Rav Shlomo appeared surprised by the question and said, "But we've already been there!" And they immediately returned to Yerushalayim.

Thus, they traveled for hours to spend no more than two minutes at the *kever*.

Who can penetrate the profound *kavanos* of such saintly tzaddikim?