

Parashas

Re'eh

• 747 •

כ"ה אב תשפ"ו

5786

י"ל ע"י

קהילת שבתי בבית ד'

בנשיאות מורנו ורבנו הרה"צ

רבי גמליאל הכהן

רבינוביץ שליט"א

# טיב הקהילה

English edition

באנגלית

## טיב הפרשה

השפעת המצוות והחטאים על מקומם

*The influence of the mitzvos and sins on their surroundings*

הִכָּה תִּכָּה אֶת יֹשְׁבֵי הָעִיר הַהוּא לְפִי חֶרֶב הַחֲרֹם אֹתָהּ

וְאֶת כָּל אֲשֶׁר בָּהּ וְאֶת בְּהֶמְתָּהּ לְפִי חֶרֶב: (יג, טז)

**You shall surely smite the inhabitants of that city by the sword, destroy it and everything that is in it, and its animals, by the sword. (13:16)**

The laws of an ir hanidachas – a subversive city – teach us how far-reaching the influence of sin is.

For aside from the fact that the people of that city are liable for death by Heaven, we are required to kill even their animals, and we must burn the entire city with all its possessions in fire. Furthermore, we are commanded that the place remain a “perpetual mound,” and it may never be rebuilt.

You may ask: if people sinned, what did the animals sin? Why must their animals also be killed? Likewise, what is the reasoning behind destroying their inanimate property, or the place itself? Why should other Jews, who did not sin at all, not benefit from all of these?

The answer is: a “spirit of impurity”! Sin is the result of a spirit of impurity, as our Chazal taught (Sotah 3a): “A person does not sin unless a spirit of folly enters him”—this is the “spirit of impurity.” It is called “folly” because there is no logic or understanding to that force that draws a person to sin. Once a person is drawn after that spirit, he draws that same spirit onto the place where he sinned, and onto everything found there, including even the movable objects within it. From that point on, if someone passes through that place, that defiled spirit clings to him as well. Likewise, if the objects from there are moved to another place, that spirit travels with them, and those who benefit from them are also drawn after evil.

However, not every sin leaves such a strong impression. There are sins whose influence is not so great, and they can easily be overcome. But the sin of idolatry draws down a powerful and severe impurity. Any place over which this impurity hovers strongly draws one who steps there toward that sin. Likewise, any object upon which that spirit rests leaves its impression upon anyone who handles it. Therefore, there is no choice but to destroy that entire impure place with all its possessions and to consume them by fire, so that no one will become attached to this impurity.

We also find something similar in the generation of the Flood. They too were exceedingly wicked and sinful to Hashem, and the corruption they drew through their sins left an impression even upon the animals. Although by their nature they had no yetzer hara, they too stumbled in the same sins as the people of that generation (see Rashi on Bereishis 6:12). That impurity even penetrated the depths of the earth itself. There was no choice but to destroy all

## טיב המערכת

'ושמחתם לפני ה'

*And you shall rejoice before Hashem*

HaGaon Rav Moshe Feinstein zt”l said that he noticed something interesting: it is known that at the beginning of Jewish settlement in America there was a very difficult period. Livelihood was extremely hard, and there was almost no work suitable for those who observed Shabbos. There were people who sacrificed themselves for the observance of Shabbos, and every week, when they announced that they would not work on Shabbos, they were fired from their jobs and were forced to look for other work.

And behold, a wondrous thing occurred. When these Jews grew older and established families, something interesting happened: with some of them, the children clung to the path of their fathers and continued in the observance of the Torah, while with others, the exact opposite occurred—none of their children continued in their path, and they all abandoned the way of the Torah, Rachmana litzlan.

HaGaon Rav Moshe continued and said: this matter greatly intrigued me, and I searched for an answer as to why these differed from those. I searched and investigated until I found the source of the difference. When the father came home and reported that he had lost his livelihood, there were those who broke and were depressed over their “sacrifice” for the sake of observing Shabbos. The children of these people abandoned the path of the Torah. But there were others who returned home and announced with joy that they had withstood the test, and what a great merit it is to lose work and livelihood for the honor of the Shabbos Queen. The children of these people continued in their path with strength and with joy.

Do we truly fulfill the Torah with joy? And if so, is that sufficient, or is there still room to strive and advance? The answer can be found in a posuk in our parasha (12:12): ‘ושמחתם לפני ה' אלוהיכם:’ - **“And you shall rejoice before Hashem your G-d—you, and your sons and your daughters, and your servants and your maidservants, and the Levi who is within your gates.” The Torah teaches us that according to those around us we can know how much we truly rejoice in the Torah and its mitzvos. One who rejoices a little—this is only “and you shall rejoice, you.” One who rejoices more—this already includes “and your sons and your daughters.” One who rejoices even more—this includes also “and your servants and your maidservants.” And in the end, even “the Levi who is within your gates”—even ordinary people who merely happen to be near you will rejoice because of you.**

**And this is our task: to influence our surroundings with the joy of fulfilling the Torah, for in the course of time, this is what will give them the strength to withstand tests.**

Tiv HaTorah – Re'eh

the animals upon which this impurity had taken hold, and the earth itself required rectification. All of this HaKadosh Baruch Hu accomplished through the waters of the Flood: through them all living beings were destroyed, and even the ground of the world was washed away to a depth of three handbreadths, like the depth of a plow.

Indeed, all of this applies to the most severe sins. Yet even minor sins draw some measure of impurity into the world. Even if a person who chooses good can still fight against that spirit and overcome it, that is no proof that weaker individuals will also choose to battle it; it is possible that they will make peace with that spirit of folly. Therefore, whenever one's yetzer entices him to sin—even if it promises that it is only a single, small sin—he must not consent. For aside from the fact that it is forbidden to transgress even one minor sin, he must understand that it is not merely one isolated act. He must realize that through his sin he brings a negative influence into the world, and it is impossible to know who will encounter that influence. If someone stumbles because of it, that stumbling will also be attributed to him. And even the last one who stumbles will add further impurity upon the initial impurity—and there is no end to it.

Conversely, the measure of good is greater. When a person increases in mitzvos and good deeds, he increases a spirit of holiness in the world. This holiness arouses

others to act likewise, and the merit of those mitzvos will also be credited to the one who first influenced them. Then those individuals will further increase holiness through their own mitzvos, and so it will continue throughout all generations—and everything will be credited to the earlier ones.

This sheds light on the words of Rabbi Yosi ben Kisma in Pirkei Avos (6:9): "Once I was walking along the road, and a certain person met me and greeted me, and I returned his greeting. He said to me: 'Rebbe, from which place are you?' I said to him: 'I am from a great city of sages and scholars.' He said to me: 'Rebbe, would you be willing to dwell with us in our place, and I will give you a thousand thousands of gold dinars and precious stones and pearls?' I said to him: 'My son, even if you were to give me all the silver and gold and precious stones and pearls in the world, I would dwell only in a place of Torah!'"

One who contemplates this incident cannot understand the thinking of that man who wanted Rebbe Yosi ben Kisma to come live with them, especially since he was willing to spend so much money for this purpose. It is also difficult to understand why he thought that such a righteous person would be drawn after wealth. However, from Rebbe Yosi's response it becomes clear that it was a place whose inhabitants were of low spiritual level and had little regard for the laws of the Torah. It is therefore

understandable why that man wanted Rebbe Yosi to come there—they needed a Rav and teacher to establish matters of religion properly. Knowing that this required a great deal of money, and that the simple townspeople would not agree to spend their wealth for such needs, he took the financial responsibility upon himself so that nothing would prevent Rebbe Yosi ben Kisma from restoring the religion.

However, Rebbe Yosi replied that he could not fulfill his request, because since it was not a "place of Torah," the inhabitants had increased sin in their environment and thereby drew upon their place a terrible spirit of impurity. This strongly pulled them toward wrongdoing, and he feared that if he were to come there, he too would be drawn after them and be enticed to sin. And once he would become a sinner, he would no longer merit to establish the religion—even if he possessed all the wealth in the world. He would lose on both sides: he would not merit to establish the religion, nor would he merit to remain righteous.

These words are especially relevant in our times, when many travel to vacation destinations. One should not establish his stay in places where people of sin also frequent, even if his own stay is intended only for himself, because even the sins committed there in the past can awaken their influence, Rachmana litzlan. And may Hashem Yisbarach guard the feet of His faithful ones.

### 'A mistake' 'טעות'

In honor of an engagement celebration in the family, we wanted to prepare a cake that is complicated to make.

At one o'clock in the morning, we discovered that we did not have Rich (whipping cream), and we absolutely needed it that night, because in the preparation process the cake must be frozen overnight, and then the process continues, with the engagement taking place the following night.

We went down to a small store that is open twenty-four hours a day and searched for the cream in the refrigerators. In the end, I approached the cashier and asked if by chance they had Rich. The seller replied that it was out of stock, and the disappointment was great.

Half a minute later, a woman approached us and asked, "I see that you are under pressure to get Rich. Are you interested in buying from me? I have some in our car!" My wife found it hard to believe, but she went out with her and indeed purchased from her exactly the amount she needed. She asked her how it could be that she had it and did not need it. The woman replied: "A few days ago, my mother asked my husband to buy something, and instead of buying what she asked for, he made a mistake and understood that she asked for Rich. Tonight I was visiting my mother, and she insisted that I take it out of her refrigerator immediately, because she needs every centimeter of space in the refrigerator..."

פ.ר.

### השגחה נקייה Clear Hashgacha

### טיב ההשגחה

From time to time I merit to drive one of the tzaddikim of the generation. Every time I see that he lives with Hashgacha beyond the natural way, but this time I thought to share it in this important publication.

I was driving with the tzaddik, and he told me about one of the tzaddikim who opened the Aron Kodesh and requested from HaKadosh Baruch Hu that He send a helper for his wife, because if not, he himself would have to help her—and not only is he less effective than a helper, but it also takes him away from many mitzvos.

He finished telling the story, and at that moment our helper called me to say that she had finished working and was leaving.

She never calls me, but this time she could not reach my wife, so she called me.

When the Rav heard this, he said that his wife had not had a helper for a month and a half, because the previous helper had returned to her country.

Immediately I called a relative who deals with foreign workers for large companies, and upon hearing the request of the tzaddik, he mobilized and already that very day arranged a new helper for the Rebbetzin.

מ.פ.

Rav Uri Sheinberger zt"l related the following account about one of the distinguished residents of Yerushalayim, Rav Yehoshua Alexander Yitzchak HaLevi Horowitz zt"l, who descended from a lineage of holy ancestors, a scion of the sacred Lelov dynasty.

On one occasion, he undertook a trip for Shabbos Kodesh to the resting place of the Tanna Eloki, Rabbi Shimon bar Yochai zy"a, in the holy site of Meron—dwelling in the shadow of faith together with his uncle and great teacher, the Rebbe, Reb Dovid Tzvi Shlomo of Lelov zt"l, whose yahrzeit we commemorate.

That particular Shabbos was marked by oppressive heat throughout Eretz Yisrael. In Meron, elevated and exposed to the blazing sun, the conditions were especially severe. In those years, there were no fans or air conditioning, and the discomfort was intense.

During the course of Shabbos, the fire beneath the blech—the metal sheet upon which the large pot of Shabbos cholent rested—was extinguished. The pot, once proudly standing, cooled down, and due to the intense heat, the contents began to spoil. When the time came for the Shabbos day meal, the cholent had totally soured.

This was no light matter. The large pot had been prepared with great effort and toil for the many chassidim and guests present. Yet now it had deteriorated to the point that it was impossible to eat—even a single chickpea (arbis) could not be tasted due to its sharp sourness.

Rav Horowitz himself suffered greatly during that period from a severe intestinal illness. His condition caused him significant pain, and at times he endured intense suffering, chas veshalom. Nevertheless, he would not forgo such a holy journey—to be in the presence of his Rebbe, under the wings of the Shechinah, near the resting place of the holy tanna.

As he sat at the Shabbos morning meal together with the chassidim, while the Rebbe himself presided in elevated spiritual focus, the chassidim began quietly discussing the ruined cholent. They wondered whether it might still be possible to taste even a small amount—after all [as it states in, "to'ameha chayim zachu — those who partake of it merit life." Rav Horowitz, however, fully aware of his fragile condition, did not consider tasting it at all. To do so would be to risk his health.

Suddenly, the holy tzaddik, Reb Dovid'l, rose from his place at the head of the table. Perceiving their whispered concerns, he stood up and spoke with fiery conviction, as if defending the honor of the Shabbos cholent.

He proclaimed aloud: "Whoever eats from this cholent is guaranteed health—I pledge this with full sincerity—and will have no need for doctors whatsoever! For we have received from our holy ancestors and teachers that the foods of Shabbos never cause harm. On the contrary,

## טיב והמעשיות

### Rav Dovid Tzvi Shlomo of Lelov zt"l

May it be the will of our Father in Heaven that his great merit protect us, and that the abundance of his righteousness—what he accomplished and brought into the world—shine upon us, reviving heart, soul, and spirit. As we pray in the supplication of Berich Shemei at the auspicious moment when the Aron is opened:

וְלַחֲיוֹ אֲנִי פָקִידָא בְּנֵי צְדִיקָא, לְמַרְתָּם עָלַי, וּלְמַנְטֵר יְתֵי וְיֵת כָּל דִּי לִי, וְדִי לְעַמְּךָ יִשְׂרָאֵל בּוֹ, וְתִשְׁלִים מִשְׁאָלִין דְּלִבָּאֵי וּלְבָאֵי רַבְּכֵי עַמְּךָ יִשְׂרָאֵל. לְטֵב וְלַחֲיוֹן וְלְשָׁלָם – אָמֵן

"May I be counted among the righteous, that they may have compassion upon me and guard me and all that is mine, and all that belongs to Your people Yisrael... and may You fulfill the desires of my heart and the heart of all Your people Yisrael—for good, for life, and for peace; Amen."

they bring life, healing, and peace into the world."

This teaching aligns with what is written in the holy sefer Tiferes Shlomo (Parashas Mishpatim) on the pasuk (Shemos 21:19) יֵתֵן רַק שְׂבִיתוֹ יִרְפָּא – He shall pay for his lost worktime and for his complete recovery, based on the Mishnah (Shabbos 14:3), "All foods eaten on Shabbos (שְׂבִיתוֹ) possess healing power," meaning that all foods one eats on Shabbos have the power to heal, for the root of healing is drawn down through the sanctity of Shabbos and the spiritual unifications accomplished through mindful eating. Therefore, "Shabbos is not a time to cry out, and healing is sure to come soon" (Shabbos 12b). And this is likewise alluded to in the pasuk, יֵתֵן רַק שְׂבִיתוֹ יִרְפָּא—through the sanctity of Shabbos eating—יִרְפָּא—he shall surely be healed.

No sooner had the Rebbe concluded his declaration than the chassidim rose at once and began eagerly partaking of the cholent. Each one seized his portion of this "remedy," accepting it with faith—food for body, soul, and spirit—and experienced a profound spiritual delight befitting Shabbos Kodesh.

Rav Uri related that after the chassidim had finished, not a single morsel remained in the pot—not even a small remnant—so great was their love, devotion, and faith in their Rebbe's blessing.

Rav Horowitz, who had been sitting aside the entire time, filled with simple and complete faith in the tzaddikim, suddenly rose with great

emotion. Despite the real danger to his health, he took a generous portion of the cholent with firm trust and ate it fully as an oneg Shabbos.

There is no need to elaborate on the outcome. The Rebbe's promise was fulfilled in its entirety—not a single word fell unfulfilled. Already during that very Shabbos, a remarkable transformation took place within him. By the time he returned home to Yerushalayim, he was like a new person—completely healthy and whole.

He later testified that from that Shabbos in Meron onward, his malady disappeared entirely. All his pains ceased, and he never again required medical attention for this condition for the rest of his life.

An awe-inspiring incident is told about the holy Rav Dovid Tzvi Shlomo Biederman of Lelov zt"l, who was bound with all his heart and soul to his holy teachers of Karlin zt"l.

Already in his youth, he attached himself to the elder Rebbe, the holy author of Beis Aharon of Karlin zt"l, and merited to travel to him—while his own holy father was still alive—on two journeys from Yerushalayim to the Rebbe's court in Pinsk.

After the Rebbe's passing, he became devotedly attached to the Beis Aharon's son, the young Rebbe, the holy Rav Asher (the second) of Karlin zt"l. Despite being in Yerushalayim a man of great stature—of holy lineage, descended from exalted tzaddikim, with his father continuing the golden chain of Lelov leadership, and he himself recognized as one of the leaders of the community—nevertheless, he nullified himself completely before the holy tzaddikim of Karlin. After his father's passing, he would himself assume the mantle of leadership and become one of the foremost admorim of his generation.

On the fifteenth of Av, 5633, Reb Dovid'l was called to undertake a significant journey to the holy city of Tzefas, where he was to serve as the guest of honor at a grand celebration held by the Karliner chassidim upon the dedication of their newly-built beis midrash.

The event was conducted with great splendor, attended by hundreds of devoted chassidim who had gathered from across Eretz Yisrael—Teveria, Yerushalayim, Tel Aviv, Haifa, Rosh Pinah, and beyond. All assembled to honor the occasion, with Reb Dovid'l seated prominently at the head of the gathering.

In the midst of the celebration, a shocking event suddenly occurred. A heavy beam from the newly completed roof of the beis midrash unexpectedly collapsed. The building had been constructed with great care and proper reinforcement, and there was no visible reason for such a failure.

Remarkably, the rest of the roof remained completely intact—there were n o



cracks, no signs of damage—only a single beam fell, crashing to the ground with a thunderous sound. By great Heavenly mercy, no one was standing beneath it at that moment, and no one was harmed.

Reb Dovid'l, who was seated at the eastern side among the leaders, witnessed the strange occurrence. Immediately, he let out a deep and piercing sigh, which, as Chazal explain, can break half a person's body (Berachos 58b). His face turned pale as lime, and for a moment he appeared like an entirely different person. Yet he quickly composed himself, regaining his strength so as not to disturb the joy of the assembled chassidim.

Those who observed him at that moment understood clearly that something profound had taken place. It was evident that his reaction was not due to fear of the falling beam itself—he was not a man prone to fear—but rather that he perceived a deeper message within the event.

The chassidim sensed that the tzaddik had discerned a heavenly sign in the falling beam, and their hearts filled with unease—not from the incident itself, but from what it might signify.

Within a few days, the devastating news reached Eretz Yisrael: at that very same moment—on the fifteenth of Av, 5633—their holy Rebbe, Rav Asher of Karlin zt"l, had suddenly passed away in the prime of his life.

This was a crushing blow to all of Klal Yisrael, and especially to the Karliner chassidim. Barely more than a year earlier, on the 15th of Sivan, 5632, the elder Rebbe, the Beis Aharon, had passed away. Now, his son too had been taken suddenly, leaving behind a young widow and a small orphaned son—the child who would later become the great Rav Yisrael of Karlin zt"l, known as the “Frankfurter.”

With this news, the earlier event became fully understood. Reb Dovid'l had perceived, through his holy insight, the meaning of the fallen beam: the protective “roof” had been removed—the crown of Yisrael's splendor had fallen.

And according to the depth of his expansive understanding, he certainly grasped far more than the other chassidim how great and devastating this blow was—one not explicitly written in the Torah—namely, the passing of the tzaddikim zt"l.

Along these lines, we find that the poskim discuss (Orach Chaim, 288) whether even



one who merely dreams at night, upon his bed, that the beams of his house have fallen, is obligated to observe a taanis chalom—a fast on account of a dream—as per the law; see there. All the more so, and with even greater force, when one actually sees before his very eyes the collapse of a beam of a house—especially in the midst of the celebration of the dedication of a new beis haknessess, and not an old structure where cracks and breaks are commonplace.

From this, the tzaddik understood the profound message being hinted to him from Heaven through the falling of the beam—namely, that which the prophet Yirmeyahu laments (Eichah 8:16): כָּפְלָה עֲטֹרַת רֹאשִׁנוּ, אוֹיֵנוּ לָנוּ כִּי הִטָּאנוּ – The crown of our head has fallen, woe is to us for we have sinned.

This event deeply affected Reb Dovid'l. Witnessing the spiritual darkness that descended upon the world with the passing of his revered teachers, he became greatly weakened. He undertook upon himself various forms of self-affliction, refraining for a long time from lying down to sleep, instead dozing only while seated.

Eventually, his holy father, Rav Elazar Mendel zt"l, intervened and compelled him to cease these practices in order to preserve his health.

This account teaches a penetrating lesson. At times, clear and powerful messages are sent from Heaven—signals that cry out for us to examine our deeds, to open our eyes, and to recognize that significant matters are unfolding

before us. One must not harden his heart or ignore the call of the Merciful Father.

This applies both on a personal level, in the upheavals and trials that befall an individual, and certainly on a communal level, in events that affect Klal Yisrael as a whole.

So too, Mordechai the tzaddik understood the deeper meaning behind the troubling events of his time. When Esther was taken to the king's palace, he recognized that this was not by chance, but part of a greater Divine plan—מִתּוֹךְ צָרָה הַמְצִיאֵם – פְּדוּת וִירוּחָהּ, כִּי אַתָּה רַב סְלִיחוֹת וְגִבֹּעַל פְּדוּת וִירוּחָהּ, כִּי אַתָּה רַב סְלִיחוֹת וְגִבֹּעַל – “and from amid distress take them out to deliverance and relief, for You are abundantly forgiving and the Master of mercies.”

As it is explained in the Midrash Rabbah (Esther 6:6) and Rashi (Esther 2:11), this understanding led him to act vigilantly, seeking to discern what would unfold. Similarly, the pasuk (Yirmeyahu 30:7) declares: הוּי כִּי גָדוֹל הַיּוֹם הַזֶּהוּא מֵאִין כְּמוֹהוּ, וְעַתָּה צָרָה הִיא לְיִעֲקֹב הַיּוֹם הַזֶּהוּא מֵאִין כְּמוֹהוּ, וְעַתָּה צָרָה הִיא לְיִעֲקֹב – a time of distress, from which salvation will ultimately emerge, speedily and with great mercy, Amen.

A trustworthy individual recounted that during one of his journeys, he once lodged at an inn in a room adjacent to that of the holy Rebbe, Reb Dovid'l of Lelov zt"l. It was an ordinary weekday—not during the Yamim Nora'im, the month of Elul, and not even the eve of Rosh Chodesh, known as “Yom Kippur Katan,” but rather it was a regular weekday like any other.

Suddenly, in the dead of night, the man was awakened by heart-rending groans and sighs emanating from the Rebbe's room. Alarmed and shaken, he rose quickly from his bed in great fear and rushed to peer through the cracks of the Rebbe's door, lest something had occurred and the Rebbe required assistance.

But when he opened the door slightly, a startling sight met his eyes. He beheld the holy Rebbe himself lying prostrate upon the ground, with arms and legs outstretched, striking his holy heart forcefully, weeping bitterly and crying out in anguish: “Dovid Tzvi Shlomo ben Matil—what will become of you?”

Such was the manner in which this holy tzaddik lived—constantly engaged in repentance and self-accounting: “What will I answer on the Day of Judgment? What will I respond on the Day of Rebuke?”

He and others like him are referred to in the holy Zohar in several places as “marei de'chushbana”—masters of spiritual accounting.

May his merit protect us and all of Klal Yisrael—Amen.