

טיב 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

פרד"ס התורה – Pardes of the Torah

[Pardes has a dual meaning: an orchard and the 4 ways of learning Torah]

Chazal tell us about Rebbe Akiva who would sit and expound heaps of *halachos* from every crown of the letters in the Torah. We have to understand, why did Rebbe Akiva expound those heaps of *halachos*? Chazal told us this as a sign for the great significance of those expositions, even though they did not transmit those very expositions. We must also understand what this teaches us, what must we and can we take from this method for our *avodah*?

The Gemara relates regarding Rabbah bar Bar Chana who hired porters to carry barrels of wine. They were negligent and broke the barrel. Rabbah bar Bar Chana took their clothes as payment for the damages they caused him. The porters went to Rav to complain. Rav told Rabbah to return the clothing. Rabbah asked: "Is that the law?" "Yes, since it states 'למען תלך בדרך טובים' – 'in order that you go on the right way'" Rabbah returned their clothing. The porters then said to Rav, "We are poor, and we worked all day and now we have nothing with which to buy food." Rav said to Rabbah, "Go give them their wages." Rabbah bar Bar Chana asked, "Is that the law?" Rav replied, "Yes, that is the law as the *posuk* continues 'וארחות' and you shall guard the ways of the righteous".

We have merited to complete ten years of printing the unique sheet of 'Tiv Hakehila' and ten *seforim*! We are now at the beginning of the eleventh year and we are doing some soul searching. What is our goal? Why do we sit and expound heaps of *drashos*? As is our way, we try to learn from the ways of our fathers. Just as we see by the earlier Tzaddikim, that all the Torah that we learned was to teach us how to conduct ourselves in their ways, daily living. From the *posukim* of the Torah we derive '*halacha l'maaseh*' – practical law. This then is our goal, to learn '*halacha l'maaseh*' from the parsha and the *posukim*, and so we are not busy with cute pieces and novelties, rather, we are always searching for things that we can put into practice. May it be His will that there should be no stumbling because of us, and we should merit to continue to spread the Torah of Hashem Yisbarach 'ללמוד' – 'to learn, teach, safeguard and perform'.

- Introduction to Tiv HaTorah – Bereishis – New Edition

טיב ההשגחה

'מראה מקום' – 'Reference'

My nine-year-old son excitedly told me a story that happened to him in the middle of the Haftorah on the first day of Rosh Hashanah: "I lost the place during Maftir, I looked for the place and I could not find it. Suddenly, a fly landed on my machzor and I went to wave it away when I realized that it was standing on the exact place where the Baal Koreh was reading. I was then able to follow along with the reading!!!"

I was touched by two points in the story. The first point was to hear the story from my son in that he was able to see in the entire story the *hashgacha* of Hashem which this column always impresses on the hearts of young and old, the *hashgacha* of Hashem on the world.

The second point is that he patiently waited until between the Haftorah and Mussaf, and only then he told me the story despite being excited and wanting to tell me the minute it happened. But this is the make-up of most of *Am Yisrael*, not to speak during Tefillah and Kriyas HaTorah.

נ.ס.

'שאו עיניכם וראו...' – 'Lift your eyes and see...'

I still can't get over the *hashgacha* story from a few weeks ago about the parrot that flew into the living room after a little boy prayed and beseeched for a pet. The story awakened me to look and see the *hashgacha pratis* that we do not always pay attention to and a story happened that I wanted to publicize.

Our table is made of a wide board. It is possible to extend it on two sides. The pegs that insert on one side of the table broke which made it possible to extend it on only one side of the table. This did not work for us, so I innocently turned to the Creator of the World like that little boy and I asked for a good idea for a solution.

Just a few days went by when I passed a *makolet* [small grocery store] and I saw that someone had thrown out an exact table and the pegs of the inserts were intact and fine. I gladly took the extension and thanked Hashem, and I see how easy it is to ask and only pay attention that you receive and thank.

א.א.

הצלחת האדם מתוך הכרה בשגיאות
A person's success by recognizing
mistakes

טיב הפרשה

ינחם ה' כי עשה את האדם בארץ ויתעצב אל לבו: (ו:ו)

And Hashem reconsidered having made Man on earth, and He was pained in His heart. (6:6)

This posuk is sealed and no one can explain the depths of the intent in it, how is it possible to attribute regret to Heaven? Would it not be the person who needs comforting? Obviously, the intent is not simple. The Torah did not use a word to simply teach about regret, the intent of the Torah was to teach us a way of life. Regret applies to even great and wise men, sometimes they too can make a mistake, and this is not a flaw in their character if they made a mistake in a matter. If so, then they need not be ashamed to admit the truth when they are informed that they made a mistake in something.

Sometimes a person will go a certain way for a specific purpose and with time he realizes that he went the wrong way. However, for various reasons it is hard for him to admit his mistake, so he continues to err, and he tries to attain his original goal through his mistake. But, because of his shame it is hard for him to admit his mistake and he remains in his folly as if nothing is wrong, although he knows that he will not reach his goal. He is ready to forego his goal, so he does not lose respect. The person must know how much bad he is causing himself. First, he keeps making the mistake, and second, he does not diminish the terrible trait of arrogance.

If while going on the wrong path the person would only consider that it is the will of Above that he is mistaken, the person himself does not want to be mistaken, and it must be that when he planned out his route he considered his steps quite well and he thought he was doing the right thing. Then when he realizes what happened he sees that he was mistaken, it is a sign from HaKadosh Baruch Hu Who intended to go this way and He removed his wisdom so that he would err. All this so that he would admit his mistake. By doing that he merits to reduce his arrogance and he learns humility. HaKadosh Baruch Hu knows that the wisdom that he has at that time brings him to arrogance, which removes the resting of the Shechina from upon him as Chazal taught (Sotah 5a), 'Any person who possesses haughtiness, it is as if he pushes away the legs of the Shechina, and in order for him to merit the Shechina rest on his handiwork, HaKadosh Baruch Hu puts him in a situation where he will admit that his wisdom did not stand up for him. Then he will negate his arrogance and merit that the Shechina will rest on him again and his handiwork will be successful.'

Who was greater than Dovid, King of Israel, who after authoring 119 chapters of Tehillim he wrote (Tehillim 119:176) 'תעיתי כשה' 'I have strayed like a lost sheep'? He too understood that he erred in his ways, and he must admit it, even though he was king of Israel he was not ashamed to admit this and to inscribe the words in his *sefer* Tehillim for eternity. If Dovid did not see with this admission any flaw in his character, then certainly everybody else, it is incumbent on them to admit their mistakes and correct the things from now on.

But if he does not take this heart and he stubbornly stays on his wrong way, not only does he ruin his way, but he also loses the opportunity to reduce his haughtiness. Aside from the loss this incurs, he will have to answer for this trait many other times.

We see this further on (49:8) that the fine attribute of a Jew is that he can admit his mistake. The moniker of 'Yehudi' teaches this. This is what Yaakov was saying to Yehuda, 'אתה יודוך אחיך' – 'you, your brothers should acknowledge', and as mentioned in Targum Yehonasan there, 'Yehuda admitted to the incident of Tamar.

Because of this your brothers will acknowledge you and they will be called Yehudim in your name'. Yehuda opened the door to admit mistakes, and the result was that this trait is called by his name, 'Yehuda'. Not only is this trait called by his name, but every Jew is called a Yehudi which teaches that it is a fine trait for the Nation of Israel, and this is their nature.

These words have particular meaning when it comes to *chinuch* – training children – since *chinuch* is one of the hardest things. Shlomo HaMelech taught us all the laws of *chinuch* on one leg when he said (Mishlei 22:6) 'חנוך לנער על פי דרכו' – 'train the youth according to his way', but in order to keep his advice we must be very smart, and much help from Heaven [*siyata d'Shmaya*]. From the start, every *mechanech* [teacher] is obligated to understand the tender souls standing before him, the result from this understanding will be that he will know which strings will draw their hearts to learn Torah and do good deeds. It is up to them to lead them on the way and implant in them the love for Hashem Yisbarach and His Torah and His *avodah*.

Sometimes the mindset of the child shows on his face or how he goes about, and sometimes he can see the reception of the child when he opens his heart to him. But sometimes the teacher can be mistaken in his perception and he can send him on a path that is not proper, and by doing so he destroys the very soul of the child. But, as long as he does not see his mistake, he can have no claim against the child since he is trying to do what is expected of him in his limited mental capacity. But, if even after the teacher sees his mistake and he does not change course, then he causes great harm to himself and to the soul of the child.

This is the law of the *mechanech*. He must understand the soul of every child who all have different characteristics. For this reason, it is hard to go down to the depths of his soul. He must know that he can easily be mistaken. It is always incumbent on him to admit his mistake. He should not be ashamed to admit it, even in front of the child. Then he will truly be able to succeed over time to steer his tender soul to Torah and *avodas Hashem* and he will merit great success in the realm of *chinuch*. But, if he hardens his heart and says, "I am not mistaken", then aside from impairing his role as a *mechanech*, he also ruins his success in teaching from that point onwards. It is almost impossible not to make mistakes in the beginning of training the young, but the one who can admit his mistakes can then broaden his understanding in the attributes of the souls, and other ways to draw their young hearts in the ways of Torah and *yirah*.

