

# 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

### ראה פניך לא פיללתי – I did not imagine seeing your face

Tzaddikim are always satisfied, happy, and grateful for what is given to them. In contrast, the wicked are never happy and always have complaints. They are always lacking, even when they are given what they ask for, they are still not satisfied, and they want more. This is what we see by Yaakov and Eisav. When they met Yaakov said, "I have everything" – meaning 'I do not need anything else', but Eisav said, "I have much" – meaning 'I have a lot, but this is not enough for me'.

Yaakov Avinu teaches us an additional level of gratitude to Hashem Yisbarach. Before he dies, he says to Yosef (48:11), 'ראה – I did not imagine seeing your face, and here G-d has shown me even your offspring'. He is now grateful not only for being able to see Yosef himself, since it has been seventeen years since he last saw him, and surely all those years he was happy, and he thanked HaKadosh Baruch Hu at every opportunity that He will return his lost son to him. Still, even now he remembers to thank HaKadosh Baruch Hu for this, for the *chesed* [kindness] that He did for him seventeen years ago.

Every person who has a little common sense understands that this is basic to thank one who gives him something or acts kindly to him, and Who acts kindlier to you than the Creator of the World, HaKadosh Baruch Hu Himself? Every day, at all times, and every hour He performs miracles for us, and this is why we say in 'Nishmas' אילו פינו מלא שירה כים, ולשונו רינה כהמון גליו, ושפתותינו שבה כמרחבי רקיע, ועינינו מאירות כשמש וכירח, וידינו פרושות כנשרי שמים, ורגלינו קלות כאילות, אין אנחנו מספיקים להודות לך על אחת מאלף אלף אלפי אלפים ורבי רבבות פעמים הטובות ניסים ונפלאות 'Were our mouth as full of song as the sea, and our tongue as full of joyous song as its multitude of waves, and our lips as full of praise as the breadth of the heavens, and our eyes as brilliant as the sun and the moon, and our hands as outspread as eagles of the sky and our feet as swift as hinds, we still could not thank You sufficiently for even one of the thousand thousand, thousands of thousands and myriad myriads of favors, miracles and wonders that You performed for our ancestors and for us'. All this is not rhetoric but the truth! We must learn from the righteous Yaakov Avinu and thank HaKadosh Baruch Hu at every opportunity even for the miracles that He performed for us a long time ago, and even if we have already thanked Him, we must always thank again and again, and it is appropriate.

- Tiv HaTorah - Vavechi

## טיב ההשגחה

### לכל אשר יקראוהו באמת – To all who call upon Him sincerely

My niece had been suffering from a serious illness for a while already. Recently, her condition deteriorated to a point which was a matter of life or death. After consulting with various specialists, it was decided that she needed a complex medical procedure. The doctors wanted us to sign documents when they themselves were not confident if this was the right way to go. A decision like this needed broad shoulders.

Our entire family relied on a Tzaddik who everyone says is holy, and I took it on myself to ask him. I pushed my work to the side and I tried to reach him by cell phone, at home and through *gabbaim*, but to no avail. This took 15 minutes while everyone was asking, "What happened? They are waiting for an answer!!!"

I stopped the car on the side of the road, I raised my hand and I asked Hashem to have mercy as I could not reach *das Torah*, and the time was very pressing. I was still praying from the depth of my heart when I saw the Tzaddik walk out of an alley right in front of me. I ran to him and asked for advise with the family on the phone in the hospital.

I write and tremble how Hashem hears the Tefillah of the person that comes from the depth of the heart. **ב.ש.**

### חסדי ה' כי לא תמנו – Hashem's kindness has not ended

I pledged to arrange for a large Melave Malka right after Shabbos in the holy city of Yerushalayim. I spent Shabbos in Beit Shemesh and right after Shabbos I drove to Yerushalayim to properly arrange the *seudah*. On the way, a group of yeshiva boys tried to hitch a ride, but since I was rushing, I did not stop. But then I thought, although I was on the way to a mitzvah, I should stop from doing another mitzvah?

I backed up to pick them up. They were very happy and they began talking *divrei Torah*. Suddenly we smelled a burning tire. I pulled to the side and a tire had burst. Three of the boys quickly changed the tire and would not let me touch anything.

I ask you, who profited from the mitzvah? If I had continued and not pick them up, it would have taken me a half hour to change the tire since I am not a pro. When a friend heard the story, he told me that there was a double miracle. Had the tire blown at 120 kph it could have caused major damage to the car, but the weight of the boys kept the car from crashing. Who did kindness with whom?! **ו.י.**

**תכלית כל ימי האדם להתמודד עם בחינות  
ה'קטנות'**

**A person's purpose through life is to  
assume the category of 'smallness'**



**יוחי יעקב בארץ מצרים שבע עשרה שנה ויהי ימי יעקב שני חייו שבע  
שנים וארבעים ומאת שנה: ויקרבו ימי ישראל למות (מז:כח-כט)  
Yaakov lived in the land of Egypt seventeen years; and the days  
of Yaakov – the years of his life – were one hundred and forty-  
seven years. The time approached for Yisrael to die (47:28-29)**

When the Torah counts the number of years of Yaakov's life, it calls him by the name of 'Yaakov'. But when it discusses his death, then it calls him by the name 'Yisrael'. We have already explained in several places that the name 'Yaakov' hints to smallness and the name 'Yisrael' hints at greatness (see Ohr HaChaim on our parsha). Perhaps this comes to hint to us that a person through his lifetime is categorized as 'Yaakov', his whole life on earth is categorized as 'smallness'. The 'greatness' he is given from time to time is only by happenstance, and it is only given to him to strengthen him so he can endure the 'smallness' that comes upon him. All this is pre-arranged for him to guide him in his constant battle with his *yetzer*, then logically he will be rewarded in the Eternal World.

Even the righteous who merited being close to Hashem were very afraid that some sin would cling to them, as it is told about one of the righteous students of the holy Baal Shem Tov, who would cry and pray all his life before the Creator, that if HaKadosh Baruch Hu knows that he will sin on a particular day, He should first take his life *Rachmana litzlan*. For the righteous knew that this world exists only through the merit of the category of 'smallness', for this is the profit HaKadosh Baruch Hu has in His world, that *Bnei Yisrael* find themselves in smallness and even so, are led in battle against their *yetzer*. Since 'smallness' is a weapon against the *yetzer*, there is concern that perhaps the enemy can overpower his weapon in order to defeat the person.

Once the person passes the periods of 'smallness', he begins to understand in hindsight that the 'smallness' was only there to help him do battle with his *yetzer*. This clarity is categorized as 'greatness' because this understanding allows him to serve Hashem without thinking of the difficulties that come over time.

This is why it states 'ויקרבו ימי ישראל למות' – 'the time approached for Yisrael to die', for every period that passes for a person brings him closer to the day of his death. The closer a person gets to the day he dies he merits more and more to be categorized as 'Yisrael' which signifies greatness, as every passing time that he battles the *yetzer* which tries to make the person stumble to smallness.

The Torah hints that the person should not relax in his *avodas Hashem* when he measures his smallness because the truth of the matter is that this is not enough to hold him back from the *avodas hakodesh*, as he proves as time goes on and he outduels the *yetzer*. But if *chas v'shalom* he admires his victories then he has accomplished nothing. If he does reach a point like this, he must strengthen himself that at least from now on he will not gloat about his victories.

In light of what was said, we can say that this is the reason the Torah first preceded and counted the last seventeen years of Yaakov's life before mentioning the rest of his years, to inform the person that there is no day in his life that is not categorized as 'smallness'.

Yaakov's entire life until he came to Egypt was one long volume of challenges. From age thirteen until sixty-three, for fifty years he lived with Eisav in his father's house in one cage [in Parashas Toldos we discussed at length the difficult times he had]. After that Eisav began to chase him and he was forced to flee his father's house, and for the next thirty-four years he had to hide from Eisav. The first fourteen of those years were spent in the house of Shem and Eiver constantly looking over his shoulder to check if he was being chased. Then he had to spend the next twenty years in the house of Lavan, the highest level of impurity, and in his house he endured both physical and spiritual difficulties. This difficult period lasted in fear until his meeting with Eisav. He was then hit with the distress of Dina and being chased by the nations surrounding Shechem. All he wanted was to live calmly when he was faced with the aggravation of Yosef who was then separated from him for twenty-two years. All this took place in the first hundred and thirty years of his life.

All these days were counted in the general rule that as long as a person is categorized as '*vayechi*' – 'alive' – he has to categorize himself as smallness. Therefore, Heaven worked it out that his entire life had to be to cope with the various strange distresses. In hindsight, all these hardships were just an illusion from the destroying Satan, for over time it was proven that the encrustations of 'Eisav', 'Lavan', and 'Shechem' did not last, and even the matter of Yosef was a false worry, and all this was the work of the *yetzer* to stop Yaakov from serving Hashem.

But when we come to the last seventeen years of Yaakov, when all his hardships were behind him, and more so, now he was being sustained from the table of the king, and Yosef was the provider for anything he lacked. Now it seems to us that these years were no longer in 'smallness', and then we would find a situation where a person can be on earth without being categorized as smallness. Therefore, the Torah informs us that even these years were categorized as 'smallness'. This is why it states 'ויחי יעקב שבע עשרה שנה בארץ מצרים' – 'Yaakov lived seventeen years in the land of Egypt', that even his last seventeen years were categorized as 'Yaakov' – 'smallness'.

True, during these years he did not have to endure hardships, but he did have to cope with battles. Just as the hardships were battles with the *yetzer*, so too the good times were also his battles. Now that all the worldly delicacies were on Yaakov's table, he had to cope with the *yetzer* who wanted him to taste the fine things of this world. Particularly while in Egypt which was called the 'despicable land', and its inhabitants are taken captive after enjoying nonsensical pleasures. The entire atmosphere of Egypt was to seek out new pleasures and it was incumbent on Yaakov and his sons to guard that they are not drawn after the impure atmosphere of Egypt that surrounded them. This was a difficult task to overcome.

The outcome of all that has been said is that the person must understand what Hashem wants from him. He should not wonder about the various hardships he had to endure throughout his life as they are only a distraction to stop him from serving Hashem. He came to where he is through *hashgacha* and he must be careful not to relax from serving Hashem, even if these life events want him to relax *chas v'shalom*.