

טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

English Edition

Balak

5781

No.

572.472

טיב המערכת

'אפס קצהו תראה' – 'However you will see its edge'

When Balak wanted to convince Balaam to curse Israel, he told him (23:13), 'לך נא אתי אל מקום אחר אשר תראנו משם אפס' – 'Go now with me to a different place from where you will see them; however, you will see its edge but all of it you will not see and curse it for me from there.' That is, he took him to a place where he could only see part of *Am Yisrael* but not all of it, and there he hoped that he would be able to curse them.

Perhaps by way of a hint we can learn from here that when can a person stoop to such a low level like this of cursing a Jew? When he only sees part of his actions and he does not see the whole thing. He saw that he transgressed a sin, but he does not see what happened before it or after it. But if he thinks about a little more and he sees the whole picture, that is, all of his actions, then he will see that he also does good deeds.

And so it is written in 'Likutei Moharan', 'Know that you must judge everyone favorably, even one who is completely wicked, you must seek and find even the tiniest bit of goodness so that he is not entirely wicked. By finding even the minutest amount of goodness in him and judging him favorably, you are truly elevating him and one is able to bring him back to do Teshuva. This is categorized as (Tehillim 37:10) 'ועוד מעט ואין רשע' – 'Just a little longer and there will be no wicked one; you will contemplate his place and he will not be there'. The *posuk* is warning us to judge everyone favorably, and even though you see that he is completely wicked, even so you must search, seek, and find the least bit of good where there is no wickedness.'

Aside from the obligation to 'judge everyone favorably' (Avos 1:6) the Tanna teaches us to 'not judge your fellow until you have reached his place' (Avos 2:5), and when the Sfas Emes reached this Mishna, he said, "He has not reached his place". Who truly knows everything that happened to a person from the time he was born and is still happening to him today, except for HaKadosh Baruch Hu? Therefore, He is the only One Who can judge everyone. Then if you see a flaw in a fellow and it is hard for you to judge him favorably, you should know that it is only because your vision is limited, 'you will only see its edge', you do not see the whole picture, but if you make an effort and look well, you will find a dot of merit in every Jew.

- Tiv HaTorah - Balak

טיב ההשגחה

'כי עמך הסליחה...' – 'For forgiveness is with You...'

Mazel Tov, we gave birth to our sixth son and our joy was great. Right before we were to be discharged from the hospital, the baby began to spasm. After a thorough examination, it was revealed that the baby had internal convulsions even though there were no external signs. The doctors began to treat with medication that really did not work.

I saw that the doctors were greatly embarrassed, and they did not know how to help the baby. I went to Rabbanim for berachos until I came to one Tzaddik who told me that all the problems were because someone had a grudge against me. I tried to think who I might have harmed as this is not my nature to do something like that. I began to call friends past and present, but no one remembered my doing anything to them.

I was completely broken. On the one hand I was exhausted from running to the hospital and taking care of the rest of the family. On the other hand, I was trying to find the person I had harmed. I went to another Tzaddik to ask for a *yeshua*. As I approached the Tzaddik's home, someone signaled me to lower my window. I opened the window and he asked me how to get to the Tzaddik's house. I started explaining, but he said, "Is this you?! I do not want anything from you!!!" and he left angry.

I recognized him. He used to learn with me many years ago, but I did not remember what I had done to him. I parked the car on the side of the road, ran after him to appease him, but he ran and would not hear a word. I saw there was no reason to chase him since he also wanted to see the Tzaddik. I decided to wait for him in the waiting room to try to appease him.

My wife was in the car and saw all that happened and prayed that I would be able to appease him. In the courtyard, I went to him as he sat calmly. I approached him with tears and beseeching, but he started shouting for me to leave him alone. Despite his screams, I tearfully begged him to have mercy on me and my family, but it was no use. Ultimately, my wife approached crying, and begging him for her sake and the sake of the baby, that it was definitely his grudge that was causing this distress, and it has been many years and what can he gain, when he can save a Jewish baby?

He relented and agreed to forgive. We took his phone number, and it was my turn to go into the Tzaddik and I brought the *petek*. He smiled and said, "I see everything has been settled." Two days later, the man called me to apologize for embarrassing me, and of course we forgave him, and we were glad we found him. On Sunday, the baby was scheduled for surgery. But instead the doctors decided to try to stop all medication. Within two weeks all seizures stopped, and the situation changed. With thanks and prayers for a *refuah shleimah* and a *geulah shleimah*.

.א.ב.ש.

