

# 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

**וירא כי לא יכל לו – He saw that he could not overcome him**

Challenges, we would forego them, who needs them? They are difficult, and in general not at all pleasant. A challenge causes you to see your weakness. Sometimes when a challenge besets you or even before it confronts you, we already give up hope and we decide, "I can't do this", and we are broken. On the other hand, everyone knows quite well that challenges make us stronger, and with every challenge we overcome, we have more faith in ourselves, and we can succeed. After the fact, when the challenge is over, we are filled with a feeling of success, is this good or not good?

'And Yaakov was left alone and a man wrestled with him' (32:25). Chazal tell us that this was the guardian angel of Eisav. We have no concept what this means, how does one stand up against an angel, and furthermore, an evil angel like this... of Eisav?! We surely understand that this is a battle between good and evil, and what does Yaakov do? He wrestles! Who are you wrestling with, an angel?! You do not stand a chance; would it not be better to surrender from the outset? We know what happens as the story continues, 'ויאמר שלחני' - 'And he saw that he could not overcome him... and he said, "Let me go", (32:26-27). Who gave up? The angel! He pleaded 'to let me go', I have an appointment, I must go... but even then, Yaakov did not give up so easily, 'לא אשלחך כי אם ברכתני' - 'I will not let you go unless you have blessed me', amazing, how do we do something like this? How do we go out to battle against such great powers without fear? How do we beat them?

The deeds of the fathers are a sign for the sons. Yaakov Avinu teaches us hear an important teaching. When a person is faced with a challenge, the first thing that a person must realize is that it is a challenge, meaning that HaKadosh Baruch Hu is testing him. Because of this, they send a man or an angel to test him. We must also realize that HaKadosh Baruch Hu does not send the person a challenge he cannot withstand. Therefore, at the time of the challenge, do not think about how you will eat that which confronts you, since no one told you to beat it. You just have to outlast the challenge, and even if at the time of the challenge it seems to you that this will never end, you should know that the challenge is just 'עד עלות השחר' - 'until dawn has broken'. The moment HaKadosh Baruch Hu decides it is enough, suddenly the morning will grow light, and you will be left pleased that you withstood the challenge.

- Tiv HaTorah - Vayishlach

## טיב ההשגחה

**'כי לא אעזבך' – 'For I will not forsake you'**

I flew to the United States to visit my father who was unable to fly because of a serious medical treatment. His situation kept deteriorating and I knew that it was a matter of time for my father, and if I did not go, the disappointment would finish him.

At that time I was engaged, but all my father's money went to his medical expenses. I was left in a situation where I had no one to help me support myself when I had to take care of my father. It is not possible to describe a situation like this of a young Chassan who had no financial support and no promising future. In my distress, I called my Rebbe, Moreinu HaRav shlit"a to ask for a beracha and advice as to what I should do about my situation and where would I get help !?

To my surprise and joy, the Rav took my call. He heard my bitter lot, and he was sorry to hear about my situation. I told him that I did not have any free time to go around to our people with an outstretched hand and collecting some donations, since I had to stay with my father who needed me.

The Rav said with full *bitachon* that HaKadosh Baruch Hu would not forsake a Chassan and would not leave a Chassan to be alone. He repeated this several times and he instilled in my heart the faith that Hashem loves me and was concerned for me like a true prince. Two days later on the way to the hospital, my friend who was driving us said, "Do you see this man? He is wealthy and a great donor. Try your luck, go talk to him! Do your part." I really did not want to do it, but we must try. I got out and briefly told him my story. He listened and said that my story sounds true, and he wanted to clarify a few details, and he asked for a reference.

I asked him, "Who do you want to ask?"

He said, "A Rav in Yerushalayim."

"Which Rav are you referring to?" I asked with a trembling heart since who knew me in Yerushalayim?

He smiled and said, "Rav Gamliel Rabinovich."

A deep sigh left my throat, and we agreed to meet in a couple of days after he spoke and clarified a few things.

Two days later he truly gave me a large sum, and also gave me money for my father, and saved me in an extraordinary way.

There were other great salvations, but my space is limited. I will try to send updates...

ג.מ.

**להתרצות עם הנהגת השם יתברך**  
**To be reconciled with the leadership of Hashem**  
**Yisbarach**

**ויאמר למה זה תשאל לשמי (לב:ל)**

**Why is it that you ask my name? (32:30)**

Rashi explains: Why is it that you ask – We have no fixed name. Our names change according to the command of the task of the mission upon which we are sent.

From these words of Rashi we learn the essence of an angel. An angel is totally subservient to the will of his Creator and only waits for that which emits from the mouth of Hashem. He is always prepared and ready to fulfill his mission, to the extent that he does not even have a personal name since he does not see in itself as being an entity. Rather, he negates himself entirely to his mission which his Creator has assigned him.

Once we understand the essence of an angel, we can understand how the world is accustomed to calling an exceptionally righteous man as 'an angel', for one who has reached this level of righteousness falls in the category of negated himself to that of Hashem Yisbarach and His will. He wants nothing besides this. Thus, he is prepared and ready for any situation his Maker puts him in. Whether it is something obvious or whether it is something sublime, he is always ready for any situation. He knows that since HaKadosh Baruch Hu has put him in this situation, it is a sign that this is also his correction, therefore he is happy with his portion in any situation.

Even when HaKadosh Baruch Hu places the Tzaddik in a situation of small-mindedness, and the result is that he cannot serve Hashem Yisbarach properly, the Tzaddik is not disappointed from it. He believes that his correction at this given moment is to serve specifically from this small level. We see this as well from the Baal Shem Tov. Sometimes, there are factors that prevent a person from learning properly or do things in *avodah* that he should be doing. He must make peace with this out of faith that at this given moment HaKadosh Baruch Hu does not want him to serve like this. Now the will of Above wants him to serve differently.

We also learn from the Baal Shem Tov that if for some reason the person must travel far from his house, he should not be sad about this, since it was Heaven that brought him there for a specific correction, and the trip is beneficial for his *neschama*. The Tzaddik believes these things, and so he is at peace that every detail is with the will of his Creator, and he is pleased with his portion.

I will give you an example from which you will see how these words are embodied in the ways of the righteous. This happened before the death of the Arizal. In one of the lands outside of Israel lived one of the great *mekubalim*, HaGaon HaKadosh author of the *sefer* 'Kesem Paz, who wrote the song 'Bar Yochai'. He was a great exalted Tzaddik who authored two commentaries on the Zohar HaKadosh.

This Tzaddik wanted to settle in the Holy Land, where he wanted to spend his remaining days only in Torah and *avodas Hashem*, like many Tzaddikim in that era and the one after it. After making many preparations to get to the Holy Land, he began his journey. While traveling he ended up in a certain place, and he realized that the Jews in that place were unlearned boors, bereft of anything spiritual. They did not even know how to pray since they did not know how to read or write. Seeing this he realized that it was not the will of Above that he continue his journey and leave an entire community in a low situation, and he decided that he would remain there, in order to teach them the ways of life and raise their spiritual level.

And so, he left his deep and hidden service before his Creator, he went down from the mountain to the people, and he began to teach them simple things, letters and punctuation, and other Torah laws as if he were teaching simple school children. This was his calling from then until he passed away, and that is where he was laid to rest.

This was a great *kiruv* to him since he merited reaching lofty levels in Torah and *avodah*. This did not stop his yearning to go to the Holy Land and rejoice in the glow of the *Shechina*, even though this took a lot of devotion in those days. Only a few people had the fortitude to live in the Land of Living, to behold the sweetness of Hashem by toiling in Torah and *avodah*, they came to add holiness to their own holiness. From the start they were prepared to live a minimalist life, since they attained the loftiness of Hashem Yisbarach and their souls yearned to be united and attached to Him. But since he understood that the will of HaKadosh Baruch Hu was that he become a spiritual father to the people of that congregation, he quelled his great love and great longings, and he served them as a '*malach hamoshia*' – 'an angel of salvation'.

My *mechutan*, the great Gaon Rebbe Zundel Kroizer was accustomed to davening *vasikin* [reaching Shemona Esrei at sunrise] his whole life from the day of his Bar Mitzvah until late in life. He did not forego this custom even the day after his wedding. Later in life when he was already staying by his son, my son-in-law R' Yosef, he would get up early and go out while it was still night as was his custom, to Zichron Moshe to prepare to daven '*vasikin*'. Once, while walking there he tripped in the street, fell, and could not get up by himself. He stayed like that a while until some early risers passed by, and when they saw him lying on the ground, they got him up and sat him down, and immediately sent someone to his son's house to let them know about this. His family hurried over to help him, and after bringing him back home and changing his clothes, Rebbe Zundel asked if there was still enough time to daven '*vasikin*'.

The grandson who was attending him at the time knew that this was the first time in his grandfather's life that he did not daven '*vasikin*', and he understood that this would cause his grandfather much distress. He tried to comfort him and he replied, "Grandfather, by skipping perhaps there is still time to daven Shemona Esrei with sunrise!" But as soon as he said these words, his grandfather replied, "I do not have *protexia* by the Ribono shel Olam." That is, the fact that I was able to daven with sunrise all my life is not a reason for *protexia* to daven today by skipping, since there is still plenty of time to daven, and it is possible to daven without skipping. And so, he went on his way back to shul, and he waited there for the second minyan after *vasikin*.

The Tzaddik Rebbe Zundel showed with this that his distress would not let him go against his Creator, and since HaKadosh Baruch Hu revealed to him that today He did not want his Tefillah at *vasikin*, he accepted it with love, and he would not utilize any leniencies.

Aside from this being the trait of the Tzaddik, this trait also brings any person to the level of a Tzaddik. One does not become a Tzaddik without this trait. Not everyone is capable of forcing himself to accept any challenge that faces him. These people always want revealed goodness and broadmindedness. So long as they do not earn this, they was their hands from the Torah and *avodah*. However, the person who is not concerned with the hidden and smallness, and always serves his Creator, he merits to elevate higher and higher in Torah and *avodah* for many days, and then he reaches the level of Tzaddik.