

# 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

### התהלך עמו בתמימות! - Walk with Him with wholeheartedness!

When Russia decreed that the Volozhin Yeshiva must teach secular studies, it was accompanied by a threat – if the order was not followed, the yeshiva would be shut down. This was a harsh decree for Israel as this was the only yeshiva which took in boys from all the cities in Lita and its environs.

A large meeting was arranged where all the Gedolei Yisrael of that generation joined in to discuss what they would do. Among the Rabbanim who came were some who wanted to accede to the government and as a compromise would study some secular studies, or else the tsar would close the yeshiva, there would be no learning at all.

However, as soon as this suggestion was raised, the Brisker Rav, Rebbe Chaim, immediately protested and argued that *chalila* that a yeshiva whose purpose is sacred should be used as a source of negativity and inappropriate teachings, and even if the Tzar would close the yeshiva it was still not permitted.

The view of the Brisker Rav was accepted, and when the Roshei Yeshiva would not comply, the tzar closed down the yeshiva. The day the yeshiva was closed was a difficult day for Israel in general, and particularly for the students. However, in time, it was shown that this elevated the glory of Torah. The result was that many yeshivas opened in other places, and even in Lita itself and the net of Torah was spread even to the boys who were not able to go to Volozhin because it was so far away. Had they listened to the advice of the compromisers, aside from the boys who lived far from Volozhin would not have benefited, they would have lost many boys in Volozhin. The enlightened would have cause devastation in the youth of Israel and would have burned like a fire the young souls of Israel.

Then the words in the Torah would be clear (Devorim 18:13) 'תמים תהיה עם' – 'You shall be wholehearted with Hashem, your G-d', and Rashi explains, 'Walk with Him with wholeheartedness, trust in what He has in store for you, and do not delve into the future. But rather, whatever comes upon you accept with wholeheartedness, and then you will be with Him and of His portion.'

Even in our parsha we see that this is the way of Torah! The Torah states regarding the intentional killer (21:14) 'מעם מזבח' תקחנו למות' – 'from My altar shall you take him to die'. Rashi explains that even if the killer was a Kohen and he wants to do the *avodah*, you shall take him to his death. The question arises, what is this that he wants to do the *avodah*? Is this a reason to exempt him from punishment? The Gemara explains that even if he is the only Kohen, and if he is killed there would be no *avodah*. In a case like this, we might err and let him serve until a Kohen can serve. But the Torah directs, do not be concerned for HaKadosh Baruch Hu, we must negate our will for His, even if it seems to us that we are destroying. Hashem has already proven his power to save us.

– Tiv HaTorah - Mishpatim

## טיב ההשגחה

### 'שישה עשר מי יודע?' – 'Who knows sixteen?'

After years of study I took the test to be licensed in my field. This was not the first test or even the second, as it is a very difficult test, and many people fail it. This time I accepted upon myself good things to do, and I prayed to pass the test. True, most of the test was straightforward and I clearly knew it. I thought based on the number of answers that I knew were right I would pass the test. There were 16 questions left and I had no idea how to answer them. This was an American test, multiple choice and I had to choose the right answer, and I really did not know the right answers. I *davened* to Hashem and asked with all my heart that He help answer the questions correctly, since I did not have the strength to keep taking the test, which was only given a few times a year. I *davened* and chose an answer, and again I *davened* and chose an answer. This is how I answered the questions and I finished the test. I received the results and Baruch Hashem I passed, I jumped for joy. I checked my answers and was surprised to see that the answers I was sure were right were actually wrong, but every answer that I did not know and I prayed to Hashem to help me, were all answered correctly. All of them, not one mistake! I was stunned to see how much power we have. We just have to thank and praise Hashem for His great kindnesses with us.

ב.ש.

### 'ומכין מזון לכל בריותיו'

#### 'He prepares food for all his creatures'

I was invited to be the Kohen at a *Pidyon Peter Chamor* [redemption of a firstborn donkey] and in exchange for the donkey, I received a lamb. I brought the lamb home so the family could see the mitzvah with their own eyes. When I got home, I realized there was a problem – I did not know what to feed the lamb or how to take care of it. The problem was that I could not eat before I fed the animal in my domain, and I was very hungry, but I could not eat a thing. Suddenly, two people showed up in my house who wanted a bracha. One of them told me that his friend raises sheep in his house in Lakewood and he knows how to take care of them.

I was so happy that just then HaKadosh Baruch Hu sent this person who fed and watered the lamb with what I had in the house.

- Moreinu HaRav shlita

עניני בין אדם לחבירו הם מעיקרי התורה  
Matters between one person and another are  
the tenets of the Torah



ואלה המשפטים אשר תשים לפניהם: (כא:א)

And these are the judgments that you shall place before them.

(21:1)

These judgments were told to Moshe with the rest of the laws of the Torah when he went up the mountain for forty days. However, the Torah taught them before finishing the narrative of 'Kabbalas HaTorah' – receiving the Torah, as we see at the end of the parsha (Chapter 24), that after the Torah lists Monetary Laws between one person and another, it returns to the original topic and continues to describe the exalted stand of the giving of the Torah, and all the events that occurred after Moshe went up the mountain.

The Chasam Sofer asks on this, why did the Torah see fit to do this? It is mixing the *parshios* here! It would have been more appropriate to finish the description of the exalted stand, and also Moshe's going up the mountain, and only then teach the laws that were told to him up in heaven?!

Even if it was written in this order, and the interpersonal laws were taught after the description of 'Kabbalas HaTorah', it would still be difficult, the stand at the mountain was a 'stand of attachment', a stand that binds man to his Creator. If so, then it would have been appropriate to command the erection of the Mishkan and its utensils, the purpose of which was for the Shechina to reside in Israel, so why are the matters of 'Choshen Mishpat' taught here when they do not teach attachment to Hashem at all.

See there how the Chasam Sofer answers as is his way. I would humbly like to answer a different way. 'Kabbalas HaTorah' was a merging of "HaKadosh Baruch Hu and Israel", and had the Torah not written the interpersonal laws there, it would have given an opening to error that the main tenets of the Torah are only in matters between man and HaKadosh Baruch Hu for this arouses the attachment to Hashem Yisbarach. One might then *chas v'shalom* denigrate interpersonal matters. Therefore, the Torah saw fit to teach the stern warnings in these matters and gave these laws precedence even to the erection of the Mishkan, and it saw fit to teach all these details when they stood at 'Kabbalas HaTorah'.

To our dismay, we see that even after HaKadosh Baruch revealed the severity of these interpersonal matters, there are many people who are very careful with all the mitzvos between man and the Omnipresent, and they see fit to add stringencies and enhancements but when it comes to monetary matters, they suddenly change their skin. We do not see them being careful, nor are there stringencies or enhancements, and they become like blind men feeling their way in the dark, stumbling on the obstacles of theft in their hands *Rachmana litzlan*.

HaGaon Rebbe Moshe Feinstein zt"l complained about this, Shulchan Orach Choshen Mishpat is larger than all other sections of Shulchan Orach, and amazingly, very few people asked him monetary questions, on these matters everyone rules for himself...

I once heard from HaGaon HaTzaddik Rebbe Zundel Kroizer, there are many people who will not eat by someone else's house, perhaps they are not so careful with their kashrus. But when the same host offers him money, there is no hesitation and he gladly accepts it, giving no thought that perhaps the money is not kosher. But I was accustomed to do the opposite. If I was invited to someone's house and he assured me that all food in his house has a reliable hechsher, I believe him. However, if he offers me money, I do not agree to take it so long as I do know how he conducts himself in business. Maybe he is profiting from his money inappropriately *chas v'shalom*, and this is not kosher money.

More appropriately are the words I once heard someone say, that it is very important and necessary for every businessman to learn Shulchan Orach Choshen Mishpat, more than the rabbis who are never involved in business. For if one does not pay attention to the slightest detail, it is possible he might stumble over the sin of stealing or interest, or other prohibited things regarding money matters. For example, how many times does it happen that a worker will talk on the phone in the middle of his job? Does this constitute stealing since he is being paid for the time that he is working? He should not excuse himself by saying that most probably the boss does not mind, since he knows that if the boss would walk in while he is in the middle of his conversation, he would immediately hang up...

There was a dignified and righteous man living in Yerushalayim, HaGaon Rebbe Dovid Klein, author of the *sefer 'Bais Arazim'* on Shulchan Orach Orach Chaim. His Rav, author of 'Minchas Eliezer', said about him when he was young that he was fluent in all corridors of the Torah. He once told me that after he was married and he had the burden of earning a living, he got the idea that it is not appropriate to benefit from the Crown of Torah as we learn (Avos 4:5) 'Rebbe Tzadok said, "Do not make the Torah a crown for self-glorification, nor a spade with which to dig".' Therefore, he separated himself from being supported like most yeshiva boys, he set aside time to earn a living and the rest of the time he was involved in Torah which was his love. And so he did this for some time, but then he understood that it is better to sit in the House of Hashem and be supported, rather than go work in the outside world, since there was almost no work that was not involved in the prohibition of theft and stealing.

For this reason, when HaGaon Avi Mori zt"l honored him to be *Mesader Kiddushin*, he only chose yeshiva students to be witnesses to Kiddushin who do not work for a living. He said, "He could only rely on these boys for their kashrus since they do not steal. But those who work for a living, many stumble by stealing, for much of their profit is questionable.

If he was invited to be *Mesader Kiddushin* and there were no yeshiva boys there and he was forced to use workers as witnesses, my father took them to the side and asked them to accept upon themselves that from now on they would not rely on themselves with monetary matter questions, but would ask a Rav to rule for them, and only after they promised to comply with this condition, he allowed them to be witnesses.

It is told about one of the Gedolei Tzaddikim when he was sitting with the Chassidim, he told them, "Now is an opportune time in Heaven, and he wanted to extend salvations by drinking L'Chaim." This is the way of Chassidim to bring salvation by blessing one another from the depths of the heart. But the Rebbe made a condition, that the money used to buy drinks had to be kosher. One of the Chassidim replied that he had money that was earned properly. The Rebbe asked him what he did, and immediately knew to suspect the money. This repeated with everyone sitting there. A smart man there saw that this would not end, told the Rebbe that he had kosher money. When the Rebbe asked him how he got it, he said he borrowed it from a friend, and he intended to return it at the set time. The Rebbe could not find fault with this money, since it was not obtained prohibitively...

Everyone should take these words to heart to be very careful with someone else's money, especially those in business who certainly encounter many questions when it comes to money. Everyone should accept upon himself to not take this lightly, rather, he should ask a *Chacham* any question and follow his directive.