

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

כי יחטא ואשם – That he will sin and become guilty

It is told regarding HaRav HaKadosh of Rozhin that when he escaped from Russia to Austria-Hungary, to the city of Sadigura. On the way, he became very weak and could not continue, and a man carried him several miles on his back. Afterwards, the man asked the Rebbe, "What will be my reward?" The Rebbe replied, "You are destined for life in the World to Come." When the man became ill with his life-ending illness, he instructed his sons that when he leaves this world one of them should travel to Sadigura and let the Rebbe of Rhozin know that he passed away. So it was. The son came to the Rebbe and informed him of the passing of his father, and to the amazement of those standing there, the Rebbe enumerating the sins of the deceased, and pointed out all the sins he had transgressed from the day of his birth until his death. The Chassidim did not understand the meaning of the Rebbe's actions approached his son Rebbe Shalom, perhaps he could explain the actions of his great father. Rebbe Shalom told them that this man had sinned a lot, and he had not had time to confess them, so the Rebbe did him a favor and confessed the sins for him.

In our parsha we learn a basic principle in doing Teshuva. The Torah says (5:23) 'והיה כי יחטא ואשם' – 'so it shall be that he will sin and become guilty', and Rashi explains, 'When he will develop the self-awareness to repent, to know and to confess, that he has sinned and become guilty.' Meaning that the first step in the Teshuva process is to recognize the sin, and after the person knows and recognizes his sin, he must then confess. This is what the Midrash says, they asked the Torah, 'What is the punishment of the sinner?' The Torah told them, 'Bring a guilt offering and atone with it'. They asked HaKadosh Baruch Hu, 'What is the punishment of the sinner?' He told them, 'Do Teshuva and it will atone for him. This is why it says (Tehillim 25:8) 'טוב וישר ה' על כן יורה חטאים בדרכך' – 'Good and upright is Hashem, therefore He guides sinners on the way'.

We are now standing on the Shabbos before the days of Purim of which Chazal said are greater than Yom Hakippurim. This is a propitious time for many things, and even Teshuva. But how can one repent and do Teshuva if they do not know that they have to? The advice for this is that a person should set aside a set time every day for soul searching, and he should speak with his Maker and itemize all his actions. Then he will know for sure which things he must do Teshuva for. Hashem Yisbarach should help us that all our days are in Teshuva, and especially during these holy days of (Ki)Purim.

- Tiv HaTorah - Vayikra

טיב ההשגחה

'נוצר חסד לאלפים' – 'Preserver of thousands'

Who has the strength and the time to invest in another person who needs help when you are busy with so many things on your head?! One of the things pressing down on me is the rent for the apartment. I rent an apartment in one city, and I rent out my apartment in another city, this is how I cover my rent. A year ago, my tenant entered into hard times and he could not pay me rent for a month. The next month the same thing happened, and this went on for ten months. Every month he apologized and very much wanted to pay but he did not have the money. This meant that I had to pay rent without the help of the rent of the apartment that I was renting out.

My personal redemption came about by the following story: I have a close relative who is a depressed young man and sits at home with nothing to do. Not that he wants to be idle, he simply needs help. One day I decided that I was going to close this chapter of the young man who is sitting without medical treatment, and I got involved! I made an appointment with a psychiatrist to get a diagnosis, and to also get him his benefits for treatment. This was not easy to arrange with my daily schedule, but I felt someone has to do this for him. Of course, I did not take one penny for this or for the loss of income from missing a day of work.

That evening I got home exhausted but feeling good from the kindness I did for the young man and the whole family who benefited from this.

I sat down to rest for a while when my cellphone went off. On the other end of the line was a man who refused to identify himself, but he asked me my name and if I was the one renting the apartment to my tenant, and he mentioned his name. I told him that I was, and I asked him what he wanted. He wanted my bank account number so he could deposit funds, and a list of his debts. That day he deposited to my account the complete amount owed to me and added that I should keep his number, and if there was ever a problem I should call him. Also, that the tenant should not know about the payment and I was not to give him this phone number. I called the tenant and told him someone paid off all his debts. He cried out for joy and was relieved...

As for me, as pressed as I was, I saw that if you take one step for another you save one thousand steps for yourself...

.י.ב.

התועלת להתבונן בין פרשה לפרשה
The benefit of examining one parsha to another

ויקרא אל משה וידבר ה' אליו מאהל מועד לאמר: (א:א)

He called to Moshe, and Hashem spoke to him from the Tent of Meeting, saying. (1:1)

Rashi explains: He called to Moshe – The voice of G-d would go and reach Moshe's ears, and all of Israel would not hear it. One might think that there was 'calling' at breaks as well, the posuk says 'and Hashem spoke', for speaking there was 'calling' but not for breaks. What purpose did the breaks serve? To give Moshe time to contemplate between one section of the Torah and another, and between one topic and another. All the more so for an ordinary person who learns from an ordinary person.

We see that the Creator gave Moshe a break and time to contemplate between each section, to absorb everything. Surely, this is how every teacher has to act with his students, and as Rashi states 'all the more so for an ordinary person who learns from an ordinary person', one must give time to contemplate. If the Creator acted this way with Moshe Rabeinu, even though he was the father of the prophets who came before him and after him, and we have no concept to his levels. All the more so every teacher has to act this way with his students, to give them time to contemplate.

We have to know that learning Torah without these breaks is not considered learning at all, since this is not the proper way to learn Torah. It is not possible for the student to properly grasp without time to contemplate and review. If one waste these breaks and he thinks he is saving every minute for learning Torah, he is considered as if he wasted all his time.

The Torah itself testifies to this by making breaks and leaving space between one section and another in the Torah, and a *sefer Torah* that does not have spaces between one section and the next is *psulah* – invalid, since it is considered like the Torah as it was given.

We must also teach the students how to use the breaks. First of all, they must be involved in knowing the Torah, that is, they must think about what their ears have heard, and to see the things as they understand them. If we see that the things are understood, then all fine and good. But if they do not grasp the teachings, then they must ask their Rabbeim to clarify it for them. Sometimes they have to expand on their words so they will understand the topic. After he is satisfied that they know it, it is incumbent on them to review the topic so that it will be firm in their memories. This is all 'knowing the Torah'. **'yedias haTorah'**

After he attains knowing the Torah, it is incumbent on the teacher to teach 'keeping the Torah' as well. As the Ramban wrote in his famous letter to his son, 'When you get up from the *sefer*, look at what you have learned, to see if there is something that you can keep'. That is, the person should contemplate if he has to review his studies to make sure he knows it. Sometimes, even after the person has learned many things, we obligate him to review his learning, since he does not think about his studies, he might not remember his learning. Therefore, we make him set aside time to contemplate and really know his learning. **'kiyum haTorah'**

Even if one learns topics and laws that are not relevant to him, it is still incumbent on the person to contemplate the rationale of the topics, the reasons of the Torah are classified as **'hashkafa'** – outlook, through which the person's thinking is clarified and helps him know the Torah. From this he will be able to understand what he must do if a relevant situation arises.

When a person thinks about what the Torah intends to teach him, he might come upon lofty topics that were not meant to be put in writing, this is classified as 'the secret of the Torah'. The Torah reveals to every person secrets on how to deal with certain situations, and the ways he can elevate and merit to acquire them. The Arizal said (see Shaar Ma'amrei Rashbi), that the spaces in the Torah between one section and another are holier than the lines containing letters and words. The spaces are related to the hearts which is greater than the hairs [the letters in the Torah are like hair]. As we have said, these spaces teach the breaks between one section and another in order to contemplate. The person is able to earn through them to reach lofty levels and attain hidden secrets which have a greater advantage than the revealed things in the Torah, and only through them can the person rise in levels of attachment and holiness. **'Toras haSod'**

It emerges from our words that the obligation to leave space between one section and another is not separated from the holy Torah. This is how HaKadosh Baruch Hu gave the Torah to Moshe, and Moshe gave it to Yehoshua, and Yehoshua to the elders, and the elders to the men of the great assembly [*anshei kneses hagedolah*] (see Avos Chapter 1). This is the tradition passed down in all the generations from the past to the present, and *b'ezras Hashem* also in the future.

It is for this reason that the later generations have weakened, for they have not followed this path. They do not give time to contemplate between one section and another. Therefore, the students do not absorb the sweetness of the Torah properly, and they also do not understand the deep topics of the Torah. They choose paths for themselves which the Creator does not want.

We must know that this is one of the conspiracies of the *yetzer hara*. It knows that if it entices the person to not study Torah at all, the person will not listen to it. Therefore, it entices the person to study in a way that will not sprout into a benefit for the person. It tells him by way of praise that these breaks are considered 'a waste of Torah time' [*bitul Torah*] *chas v'shalom*. True, it is specifically when the person is enticed which causes 'bitul Torah'.

As we see from the words of the Ball Shem Tov, that this is the way of the *yetzer* to hold the person back from learning Torah which brings him to fulfill his purpose and his correction. These are his words (in the will of the Rivash), 'דברי פיו און ומרמה חדל להשכיל להיטיב', 'The words of his mouth are iniquity and deceit, he has ceased contemplating to do good'. 'The words of his mouth' – of the *yetzer hara* – 'he has ceased contemplating to do good' – meaning that certainly, the *yetzer hara* does not entice the person that he should not learn at all, for it knows that the person will not listen to this. If he will not learn at all, he will not be considered important in the eyes of creations [people], and he will not be called a *lamdan* – learned individual. But the *yetzer hara* entices him to not learn something that will bring him *yiras shamayim* – fear of Heaven, such as books of Mussar, or Shuchan Aruch, to know the *halachos* fluently. Rather, it entices him to constantly be involved only in Gemara with all the commentaries. This is, 'he has ceased' – the *yetzer hara* in relation to the person – 'contemplating to do good', meaning that it holds him back from being involved in learning that benefits the person from his learning, which is *yiras shamayim*. This concludes the words of the Baal Shem Tov.

In light of these words, it is incumbent on the person to be very careful regarding the spaces between the sections, and to know that it is only these spaces that give the Torah its value.