

טיב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

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

English Edition

Tzav

5782

No.

612.512

טיב המערכת

צו – לשון זירוז – an expression of urging on – Command

Many years ago there was a Tzaddik who would go around the cities and villages and check which things needed strengthening or correction. When he arrived in a certain city, he heard from the businessmen that there was an urgent need for a mikveh. The Tzaddik asked them, "Are there people in your city who can donate money for the building of the mikveh?" They told him, "All the people of the city are poor, except for one wealthy man. However, as great as his wealth is, so is his stinginess." The Tzaddik requested that they arrange a *'kabbalas kahal'* – a town hall meeting, where he would bless the people. And so it was, the Tzaddik sat and blessed the people of the city. Among them was the wealthy miser who came to be blessed. When he entered, the wealthy man requested, "Please Rebbe, please pray that my wife should die." The Rebbe was stunned, "Why should I pray for this?" The wealthy man replied, "From the day I married her, I have not had one good in my life." The Tzaddik told him, "I cannot pray for this, but I can give you good advice. It is written in the Gemara (Shabbos 32b) 'If one pledges and does not pay, his wife will die'. So my advice to you is that you should pledge to build the mikveh, then you will be obligated for all the expenses and of course you will not pay and then your wish will be fulfilled..." The day to donate arrived and to everyone's surprise, the wealthy man raised his hand and informed everyone that he must pay for all the expenses of the building of the mikveh.

Days passed, and the wealthy man shirked his responsibility, and in the meantime thought to himself, 'My wife is going to die anyway, why shouldn't I show her a little respect?' He began to respect her, and she returned the favor and respected him. This went on for a bit and within a short time, their lives completely changed. One day his wife became ill, and the doctors informed him that her days were numbered. He suddenly 'remembered' the *'segulah'* the Tzaddik gave him. He ran to him and begged for the life of his wife. The Tzaddik told him, "If you want your wife to live, you must pay your pledge." And so, having no choice, the miser paid for the entire building of the mikveh.

Our parsha begins with the word *'tzav'*, and Rashi explains 'Command can only mean to express urging on', and he quotes the Gemara (Kiddushin 29a) 'R' Shimon said, "The Torah must especially urge in a situation where there is a loss of money.' When one comes to a mitzvah, the *yetzer hara* puts all its weight so we will not spend for the mitzvah. Therefore, we must be urged on. There are many ways to urge on, we must be smart enough to understand urging on without *'segulos'* to do mitzvos.

– Tiv HaTorah - Tzav

טיב ההשגחה

'בוזן כליות ולב'

'Who examines innermost thoughts and feelings'

I learn in Kollel by Kever Rachel, and an interesting thing happened to me that I must share with the readers of Tiv Hakehila to spread the Name of HaKadosh Baruch Hu in all the land.

There is an upstanding man who collects money for those who need it came to pray at Kever Rachel. Because of the great need to help fellow Jews he approached a famous wealthy man and asked him to take part in the important mitzvah of *tzedakah* [charity] for a person who had to pay off a debt in the amount of 2,000 shekels. The man reacted indifferently and tried to ignore the merit of helping the public, and he deflected by saying he was not looking for any new merits.

But the man did not leave the wealthy man alone, he tried his luck again, and he made various excuses why he should donate. What caused the wealthy man to resent was what he said, "I have my mitzvos that I usually give to *tzedakah*, and you cannot decide for me who I should give to! I already told you I am not interested in giving a large sum for this mitzvah that you are collecting for, although it is an important mitzvah. But I have charities that I feel the need to help them, but this is not the case. Why don't you leave me alone, and you keep trying to get me to give to you?!" Eventually they went their own ways peacefully. But now the story begins:

After Tefillah, the wealthy man went to a young man sitting in a corner and asked him if he was marrying children? The young man replied that his child had just gotten engaged. The wealthy man took out his checkbook and wrote a check for \$500. The young man was very excited, and at the break showed his friends in the Kollel the check and told them the *hashgacha pratis*.

"You know that I accepted on myself not to ask anyone for money and to live without loans. I sat and spoke with Hashem that I need money to rent an apartment for my son who just got engaged, and I asked Him to send me the money since that night I had to pay the rent, and suddenly this man who I did not know comes to me and gives me this check."

The young man showed the check to publicly sanctify the Name of Heaven, and I witnessed it, but I did not know the innermost thoughts of the young man who was praying at that moment for the money, and Hashem was concerned, and placed in the heart of the wealthy man to turn specifically to that young man who was sitting there among tens of Jews.

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המניעות ותכליתן
Obstacles and their purpose

קח את אהרן ואת בניו ואת הבגדים ואת השמן המשחה ואת פר החטאת ואת שני האילים ואת סל המצות: (ח:ב)

Take Aharon and his sons with him, and the garments and the oil of anointment, and the bull of the sin-offering, and the two rams, and the basket of matzos. (8:2)

Rashi explains: Take him with words and persuade him.

Rashi's words imply that Aharon was not pleased with being chosen for the Kehunah, therefore, they had to appease him with words. Chazal said that this was a result of his humility.

True, it is not possible to say that the Torah only wanted to inform us of Aharon's humility, for as we already mentioned many times, it is not the intent of the Torah to tell us things that do not have a teaching. As Rashbi testified in Zohar HaKadosh (Cheilek 3 149b), 'He who says that a story in the Torah is just to tell a story is mistaken.' The Torah is not a storybook *chas v'shalom*, and everything written in it is to teach the word of Hashem.

Since this is so, we were given permission to expound the Torah in ways so we will be able to learn the ways of *avodah*. I admit that Aharon did not want his Kehunah out of his great humility. However, the Torah wanted to reveal to us that there is no *avodah* to Hashem Yisbarach without obstacles, and one who wants to serve his Creator must know that there will always be various obstacles that he will encounter. Therefore, he must prepare to do battle with them and overpower them, for if he is not prepared for this, he will not be able to attain his purpose.

And so, we have to think about which situation the Torah is discussing, how, who, and what are we talking about? We are speaking about Aharon, the holy one of Hashem, who was chosen by Hashem to stand and serve Him with the elevated *avodah* which has no comparison. Also, we have to take into account that this was in front of all of Israel.

Logic dictates that every one of these conditions will serve as reasons that even there are obstacles, they will not make an impression. The Tzaddik who merits to be close to G-d has the strong will to fulfill the will of his Creator. And if this is so, then there is room to think he will consider all obstacles standing in his way are like nothing, and he will easily push them away. However, we do not see that here. Before our eyes we see a sight of Aharon HaKohen, in his righteousness chose Israel over their Creator, facing a challenge! HaKadosh Baruch Hu wants to bring him closer with the service of the day, and he feels he cannot do it! He needs *chizuk* [encouragement]!

Even the *avodah* that Aharon was commanded to do now, is an elevated *avodah* without comparison, and everyone will shout out as one 'praised is the one who does this'. Come and see how the great ones of that generation longed to do that exalted *avodah*, the result of which was that the brazen wanted the greatness for themselves. This was the assembly of Korach who were the leaders of the Sanhedrin and wanted to share the Kehunah. All of them said, 'This *avodah* is right for me', and of course, this was not the will of Hashem, and this was a great sin in the eyes of Hashem. They were burned by that ember and they died. Still, even after this *avodah* was so desirable to them, it had to be done by the right person, that is when the challenges and obstacles popped up and holy Aharon needed *chizuk*.

Even the situation that surrounded the doing of the *avodah* was reason enough to cancel the challenge, for this *avodah* was done before the entire assembly. As the Torah testifies (8:4) 'ותקהל העדה' – 'and the assembly was gathered to the entrance of the Tent of Meeting', it is difficult to refuse the will of Hashem in front of the entire assembly. Still, Aharon needed *chizuk*.

We have three reasons, each of which should serve as a reason to nullify the obstacles, and certainly if all three reasons are taken together. If we see that even so Aharon needed *chizuk*, it is a sign that the will of Hashem must be involved in obstacles, and this truly is its advantage and purpose. That the person submit himself and nullify all obstacles standing in his way to serve his Creator.

Additionally, we learn from here how the *yetzer* comes and entices the righteous person. It is not that brazen to entice him with words that expressly state to rebel against the word of Hashem, since it knows that the Tzaddik will not listen to it. Therefore, it converts itself and makes itself like a Tzaddik, and entices him to be more righteous when he is told to be less righteous, as we see in our case. It is not coming to entice Aharon except by enhancing his trait of humility which was always Aharon's habit. It was only in this way that it found an opening to sway the righteous.

The Baal Shem Tov explains the Gemara (Shabbos 75a), 'Why is the slaughterer [shochet] liable? Rav said because of dyeing.' The slaughterer is the *yetzer hara*, and it is called the slaughterer because it incites the person to sin. Afterwards, it goes up and incites the Court against him to get permission to kill him. It is brought down in the Gemara (Succah 52a) that in the future HaKadosh Baruch Hu will bring the *yetzer hara* and slaughter it before the righteous and the wicked. This is what the Gemara in Shabbos is referring to when it asks, 'Why is the slaughterer liable?' What is the sin of the *yetzer hara* who is called the slaughterer, that it should be liable itself to be slaughtered in the future? Because it incited people to sin is not a valid reason to punish it. This is what it was made for, and HaKadosh Baruch Hu Himself appointed it with this task?

The Gemara responds to this, 'because of dyeing'! They do not punish it for the actual incitement, but rather for the way it incited. HaKadosh Baruch Hu only commanded it to entice the person to sin, that is, it should entice the person 'to rebel against the Kingdom of Heaven' in exchange for a little bit of profit. But the *yetzer* knows that if things are clear, the person will not want to go against the ordinance of his King even if he is promised a large fortune. Therefore, it is smart and it tells the person that there is no sin or guilt by doing what it says, in this way it blinds the eyes of the creatures from seeing the truth. This is the 'dyeing', it colors the sin so it is not recognizable with the intent that they stumble over it. For this it is liable to be slaughtered, for this is not its task.

Nevertheless, it is incumbent on us to accept strong *chizuk* from here for every *avodah* when we see there are many obstacles surrounding it. We should be smart to be able to understand the ways of the *yetzer* and its tricks, and to overpower them. In this merit, we should be able to arouse great satisfaction to our Father in Heaven.