

# 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

### ואל המזבח לא יגש

#### And he shall not approach the Mizbeach

One day, some people came to Rabban of Israel, the Baal Shem Tov, and requested a bracha for their whole village. They had many problems and they needed salvation. The holy Baal Shem Tov sent them to a certain town, there they were to seek out the Tzaddik R' Moshe and he will bring them salvation. The messengers went to the town and searched for the Tzaddik R' Moshe, but everyone told them there was no such tzaddik there. After much investigation, they were told that there is a certain drunk living at the edge of the town called 'Moshke'. Having no choice they made their way to Moshke's house and from the distance they could smell the alcohol in the air. When they got to his house, they found him rolling in his vomit and there was no way they could talk to him. His wife told them that every morning he starts to daven Shacharis and after saying *karbanos*, he takes 'a small break' to drink. This break lasts the whole day in drunkenness.

The messengers waited until morning and when the man wanted to drink, they took the bottle and would not give it to him until he gave them a bracha for the salvation they needed. He quickly blessed them, immediately grabbed the bottle, and drank until he was drunk. When they arrived back at their village, they heard that salvation had already come. The messengers went back to the Baal Shem Tov and asked for an explanation. The Baal Shem Tov told them, "You should know that that drunk is a reincarnation of a previous Tzaddik, but he was lacking one thing, he skipped saying *karbanos*. Therefore, it was decreed that he return in this incarnation, and so that he not sin, they decreed that he would be a drunk all his life, and so his berachos help."

Chazal teach us that Tefillah was established in place of *karbanos*, and when we say *karbanos* it is as if we are offering a *karban*. However, those blemished are prohibited from offering a *karban* as it says in our parsha 21:23 'ואל המזבח לא יקרב כי' – 'מום בו' – 'and he shall not approach the Mizbeach, for he has a blemish', and since 248 positive mitzvot correspond to the 248 limbs of a person, and the 365 negative mitzvot correspond to the 365 sinews, and when a person is missing a mitzvah he loses the vitality of a limb that is sustained by that mitzvah. Therefore, before we approach Tefillah, we must do Teshuva, perhaps we have transgressed a mitzvah, and we should not be blemished.

- Tiv HaTorah - Emor

## טיב ההשגחה

### 'גלגל החוזר' – 'What goes around'

I have a steady *chavrusa* every day before we leave for work. We made a rule between us that we do not talk at all when we are learning and when we are in the Bais Medrash, but after learning we go outside and talk about various things...

As summer break approaches, he was very happy, and he told me a *hashgacha pratis* story that happened to him. He found an 8-seat vehicle, well maintained by the original owner, low mileage, and used only by a small group. This was perfect for his family so he could take them on trips. My *chavrusa* knows cars quite well. He works as a used car dealer to make his living.

Summer passed and the month of holidays was approaching and he was tight for cash. The Rabbanit suggested that he sell the car they had over the summer since it was a second car that was only used for vacations... He did not want to sell it since he knew what a bargain it was, only several thousand shekel, and he would not find a deal like this again. But since the time was pressing and he needed money to support his family, he posted the vehicle for a high price, three times what he had paid for it, and said that if someone knows this car he will buy it, and if not, then it would be better to stay with him. And so, a man came to him who recognized the value of the car, and he bought the vehicle despite the exorbitant price since the car was truly worth it. However, with a slightly heavy heart, but with pleasure he sold the car for a nice price.

As Pesach was approaching, he started looking for a similar car, but he could not find one. But then he found the very same car up for sale. He called to make sure it was the same car he had sold. It was explained that there was a small problem with the vehicle, and the mechanic could not solve the problem, and in the meantime, he took to it many places and they could not solve the issue. The owner was disgusted with the vehicle, and he bought a new car and put this one up for sale. The *chavrusa* took the car to his mechanic, who found the problem right away, and for a few hundred shekel, the car was in good condition!!!

For the sake of honesty, my friend told the owner to keep the car, but he refused since he had already bought a new car, and he would be happy if he would buy this one for himself. Now he bought the car again in a new situation and he enjoyed it with his family...

He bought it cheap, and to his joy and the joy of his wife who knew how hard it was for him to sell it, and now it came back to him.

מ.ק.

קיום התורה כראוי בזכות הלימוד

Keeping the Torah properly in the merit of learning

ושמרתם מצותי ועשיתם אתם אני ה': (כב:לא)

You shall guard My commandments and do them, I am Hashem.

(22:31)

**Rashi explains: You shall guard – this is the study of the commandments. And do – this is the performance of the commandments.**

Rashi's words are based on Chazal in 'Toras Kohanim' (Sifra Emor 8). From the piece Rashi quoted we can say that Chazal's intent in their exposition was to encourage learning the Mishnah, for logically this will bring the person to act. By learning about the mitzvot, one gets to know the essence of the mitzvot. But their intent was not to belittle those who keep the mitzvot even if they have not learned, however, if we analyze the 'Toras Kohanim' we see the words form a double condition: 'You shall guard' – this is study, 'and do' – this is performance, and anyone who does not study, does not perform. That is, the person cannot come to perform unless he has studied, and even the mitzvot he was trained to do from his youth he cannot keep properly so long he has not learned them fluently.

This should not be a wonder to you, for the very mitzvah attests to this. Take for example the mitzvah of *tzedakah* [charity]. From the viewpoint of the father, every child who has been trained in keeping Torah and mitzvot, only sees giving from one hand to another, and anyone who knows how to extend a coin is an expert in fulfilling the mitzvah. It is true, every child sees how his parents do the mitzvah. However, in order to do it properly, it is incumbent on the person to know who to give to. There are many halachos in Shulchan Aruch as to who should receive charity first. This knowledge is not based on 'chinuch' but rather on 'learning'. Similarly, there are halachos on how to give nobly so that the poor person is not embarrassed. So long as the person has not learned all the details in the halachos of *tzedakah*, then even if he performs the mitzvah in fear and love, it should be clear to him how much better he could have performed the mitzvah. Negligence of study causes him to not make a proper impression for it. This is what Dovid said in Tehillim (112:5) 'טוב איש' 'Good is the man who is compassionate and lends, he conducts his affairs with justice', that even the mitzvah of *tzedakah* requires that one conducts it as to the laws of the Torah.

We must know that it is not possible for us to earn the purpose of the mitzvot if we do not keep them with all details and particulars. Apparently, this is the answer to our wonder why Ben Yishai did not come yesterday or today. Are we not giving much *tzedakah*? Have we not fulfilled that which is written (Yeshayahu 1:27) 'ציון במשפט' 'Zion will be redeemed through justice, and those who return to her through charity'? True, since most of that charity was fulfilled through unawareness, and the emotions of the donors, and they were not careful to fulfill it according to the particulars of the halacha. Therefore, the charities do not make the necessary impression, and I have seen our words in the *sefer* 'Nehura D'Uraysa'.

These words apply to the other mitzvot in the Torah as well. It states in the holy Zohar (Cheilek 2 82:2), 'All the mitzvot are 613 pieces of advice on how to attain 'אנכי ה' אלקיך' – 'I am Hashem your G-d', which is clear *emunah* in the Creator of the worlds. However, to our dismay, we are very far from this ideal *emunah*, and the reality attests to this for we still have many challenges in keeping the mitzvot. If we had merited clear *emunah*, we would no longer need to be confronted by these challenges, so why have we not earned this? We can say that we do not keep the mitzvot according to the particulars of halacha.'

In light of these words we can now understand quite clearly the end of the *posuk* "אני ה' אלקיך" – 'You shall guard My mitzvot... I am Hashem'. Once Chazal expounded that 'you shall guard' is referring to the study of them, through which one comes to 'doing them', the *posuk* concludes with 'I am Hashem', for by studying the mitzvot, we will merit to keep them with all their details and particulars, in a way that we will know through them that 'I am Hashem, your G-d'.

It emerges from our words that studying halacha is an obligation on every Jew, and the *Yiddishkeit* of everyone is dependent on his knowledge of 'Shulchan Aruch'. We have already mentioned several times the words of the 'Chazon Ish' in his letters, that his Rabbeim taught him, that for every matter we must seek counsel in the four sections of the 'Shulchan Aruch'.

And so, whenever we learn we must intend to understand the benefit and purpose of this learning. As we *daven* every day (in Ahava Rabbah) 'ללמוד וללמד לשמור ולעשות ולקיים' – 'to learn, teach, safeguard, perform, and fulfill'. The entire study must be to achieve actual performance, which is the actual keeping of the mitzvot. Perhaps this is why Chazal explained the word '*ushemartem*' as referring to the 'study', since the purpose of 'study' is only to guard, and not *chas v'shalom* to glorify the Torah.

This is the perfect place to quote to the reader the words of the 'Nefesh HaChaim' (Shaar 4 Perek 7) which teaches the person the way to properly learn Torah: 'This is proper for the person, to prepare himself before he starts learning, to consider a little regarding his Maker Yisbarach Shemo, with purity of heart in fear of Hashem, and purify his mind with thoughts of Teshuva, so that he will be able to connect and cling when he is involved in the holy Torah, to the words and will of Yisbarach Shemo.'

He should also accept upon himself to perform and fulfill all that is written in the Torah, whether written or oral, and that he sees and understands his way and conduct based on the holy Torah. Also when he wants to study a matter of halacha, it is fitting to pray that Yisbarach allow him to merit to learn according to halacha, to comprehend the truth of Torah.'

The holy Arizal explains the advantage of learning halacha (Pri Eitz Chaim Shaar HaZemirots Perek 4 Page 35b), that the word '*halacha*' is made up of the same letters as '*hakallah*' [the bride], to hint that learning Torah is like beautifying the bride, and the bride is the holy Shechina.

It is told about the holy Arizal (Shaar HaMitzvos Parashas Va'eschanan) that he exerted himself to learn according to halacha, and this exertion caused him to perspire from his pure body, and it was obvious that he worked hard at this. When his student R' Chaim Viygal asked him why he exerted himself so much in studying halacha, he said theta when he learns Torah he finds many difficulties, and the reason for this is because of the encrustations that surround the rose. Therefore, he has to work hard to find the answers, for only through exertion in Torah is he able to correct them. This is why the Arizal toiled so hard in his learning.