

טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

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טיב המערכת

השכן אתם בתוך טמאתם

That dwells with them amid their impurity

We know that many Jews have distanced themselves from the ways of Judaism and left the source of living water [*mayim chaim*] and went and dug empty waterholes. They went to all corners of the world chasing after the light and wealth. However, they did not find it in those places. What sometimes happens is that they find their way back to their source, Judaism. This is what a man told me, he was born in a house distant from keeping Torah and mitzvos. When it came to the stage when many of his friends traveled to all sorts of countries, he too decided to travel to faraway India to seek the truth. India is known to be filled with various idols and strange religions. He went from place to place seeking the truth, and in every place he immediately saw the flaws, until he reached a distant locale where people lived as they had for hundreds of years. There, amidst nature, he sensed that he found 'something', he approached the head of the tribe and began to take interest in their laws and culture. However, when the leader of the tribe heard that he came from Eretz Yisrael and that he was Jewish, he would not teach him anything. Rather, he said to him, "You belong to the Chosen People and you are searching for the light by us?! Go back to your people and your land!" And so, the man returned to Eretz Yisrael and began to study the Torah of Hashem until he did complete Teshuva.

In truth, it is difficult to understand this thing. How is it possible for Jews who have reached distant lands return to Hashem? Even Jews who have reached bottom return with Teshuva. Many times it is specifically amidst all the corruption [*tumah*] that they see the light. Is this not a contradiction, that through being distant they merit to be close? Perhaps we can find the answer in our parsha. 'וכן יעשה לאהל מועד השכן אתם בתוך טמאתם' – 'and so shall he do for the Tent of Meeting that dwells with them amid their impurity' (16:16), Rashi explains, 'Even though they are impure, the Shechina is among them'. This needs a little explanation, we would think that a Jew who falls to impurity should be cut off, but the truth is that HaKadosh Baruch Hu never cuts off any Jew as Chazal said (Sanhedrin 43b) 'Yisrael, even if he sins is still Yisrael', for HaKadosh Baruch Hu is always found with us in every place and every situation. This should encourage us that it is always to do Teshuva for anything large or small, for HaKadosh Baruch Hu is always found with us.

- Tiv HaTorah - Acharei

טיב ההשגחה

'He sits and makes matches' – 'יושב ומזווג זיווגים'

Moreinu HaRav relates: A man from Lakewood came to me broken and shattered seeking advice and salvation for his wife who was suffering from a terrible disease of the nervous system. The man only spoke English and I do not speak English, only Hebrew and Yiddish. I looked for a translator, when just then someone was coming up the stairs and I asked him if he spoke English and he said that he did and he agreed to be the interpreter.

Of course he translated the difficult story for me about the man who was sitting with his stricken wife, who was suffering from the terrible disease, and he was out of advice, in addition to their desperate general condition. At the end, the translator asked to speak, and with tears in his eyes he emotionally said, "I live in Chicago, and I am a specialist in this particular field of the nervous system. There is a treatment for this condition, and I will cover all costs for the treatment, and you will not have to pay anything for it. For Hashem arranged that we should be in the same place, and I should be the interpreter for just this couple, it is a sign from Heaven that I should do this treatment!!!"

They exchanged particulars and made up to continue abroad...

It is scary to think and see how Hashem supervises over all his creatures from the largest to the smallest detail...

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Another similar story happened with a woman who only spoke English, and she needed an interpreter. I looked for someone who could interpret, and just then a woman came who spoke English and interpreted for us.

In mid conversation I asked about honoring parents, as this causes many problems for people who do not honor their parents properly (this is what HaRav Yisrael Yaakov Fisher zt"l told me), perhaps she broke off relations with her parents many years ago and she did not know how to reconnect the bond physically or spiritually... she broke out in tears, and the interpreter explained that this was her field of expertise, she reconciles between many people and she makes peace between them, and even between parents and children...

She took upon herself to accompany her and help her until they all came to a place of peace...

We see how everything is supervised and precise, and we must believe and do His will with joy and a good heart!!!

הוי זהיר במצוה קלה כבחמורה

Be as scrupulous in performing a minor mitzvah as in a major one

הייתה זאת לכם לחקת עולם לכפר על בני ישראל מכל חטאתם אחת בשנה ויעש כאשר צוה ה' את משה: (טז:לד)

This shall be to you an eternal decree to bring atonement upon the Children of Israel for all their sins once a year, and he did as Hashem commanded Moshe. (16:34)

Rashi explains: When Yom Kippur arrived, he performed the service according to this order. This tells the praise of Aharon, that he did not wear the garments for his own greatness, but rather, as one who fulfills the decree of the king.

Rashi was troubled as to what was the Torah teaching new by saying that Aharon did as Hashem commanded him, would it enter his mind to alter anything Hashem said? To this he answers that the Torah is only coming to inform that Aharon did not intend to benefit from this at all *chalilah*, rather he only acted to fulfill the decree of the King.

He explains the posuk in Parashas Korach the same way (Bamidbar 16:11) 'ואהרן מה הוא כי תלינו עליו' – 'And as for Aharon, what is he that you cause protest against him?' Aharon categorized himself as 'what is he?', and he was like nothing in his own eyes, and he did not take greatness for himself willingly, and he did not think that he earned this greatness to be Kohen Gadol to serve before Hashem, rather, he did everything as a decree from the King.

The intent of the Torah of this was to teach Bnei Yisrael the way they should go, that they too should not fulfill the mitzvos for their benefit and pleasure, but rather, to fulfill the command of the King.

There are two points in this teaching. One, from the point of view of the mitzvos that the person wants to follow, like the mitzvos of the Kehunah mentioned here, and the intent of the Torah is to teach one to restrain the benefit and glory by doing mitzvos. The second point is for the mitzvos that the person does not like to do, since it seems to him that he will not benefit much from them, therefore he would rather fulfill other mitzvos instead. However, if the person grasps the principle that the mitzvos are just a decree from the Creator, and he must do what the Creator commands, then he will not cut down any mitzvah, since he does not do it for his own glory and stature.

This was the intent of the Ramban in his famous letter that he sent to his son, among other things, 'Take care to always study Torah diligently so that you will be able to fulfill its commands. When you rise from study, ponder carefully what you have learned, see what there is in it which you can put into practice.'

The Ramban was teaching his son with these words not to follow in the ways of these people, who try to fulfill only those mitzvos that are strict and famous, or mitzvos that give the person a good name. Rather, he should after anything small or big, to see if there is something there to fulfill. From the point of view of the Creator Yisbarach Shemo there is no difference between a minor mitzvah and a major one. Just the opposite, we learn in the Mishnah (Avos 2:1) 'Be as scrupulous in performing a minor mitzvah as in a major one', since you do not know the reward of mitzvos!

Even if the intent of the person is for the sake of Heaven when he neglects a certain mitzvah for the benefit of another, he has not acted properly, since the person cannot determine which mitzvah is preferable due to his limited understanding. He must act innocently and fulfill all the mitzvos like a servant to the command of his Master.

Even if the person does not prefer one mitzvah to another, sometimes the person will err and conclude that he must endeavor to do the service of his Creator more than his ability, for by doing so he will realize a large profit, this is sometimes the advice of the *yetzer*. It knows that the large profit he will earn will ultimately be lost, for by over-exerting, he will become weak and the result will be that he will not be able to do the *avodah* at all.

What is this compared to? It is comparable to the manager of a large warehouse of merchandise who wants to spread the word about his merchandise and their fine quality throughout the country. He has to hire many workers and tell them to go to all the marketplaces of the cities to display his merchandise to the passersby and convince them that the quality is better from him than from other manufacturers who are distributing in the marketplace. He arranges with them that they return to him at the end of the day and give him the money they received from the buyers and then he will pay them their set wages.

Some of the workers traveled to the big cities with large populations, and the result will be they will be guaranteed success there. Some of them traveled to small cities with few people and the success will also be smaller. One of these workers made a calculation, 'My salary is set beforehand like the ones who went to the big cities, and they should earn a big profit. However, I will not be as successful, and if so, then why did the manager set our salaries the same? This is only a result of his not being aware, most likely the manager is not experienced, and he does not know the benefit of selling in the cities. So that my name is not besmudged in the eyes of the manager, I will also go to one of the big cities.'

From thought to deed, and success shown on him, and he sold much merchandise. At the end of the day he went to the manager's house, and it became known that the manager knew quite well where he was sending him when he saw that the manager was surprised at his success even though he was sent to a small city. He had seen fit to openly go against the instructions of the manager, to please him. Then the manager showed him a sour face and he explained: "I know full well that I will not be so successful there. However, it was worth it to me to send merchandise there. I wanted the people of that city to know the quality of my merchandise so they would be accustomed to buy only my merchandise. In time, when the population grows, the new residents will take the advice of their neighbors and will only buy my merchandise. Now that you have done as you wanted, because of you I earned a nice profit today, but you caused me a great loss for the future a thousand-fold."

Like that worker is the one who bases his success in *avodas Hashem Yisbarach* on his feeble mind. To his mind he need not be naïve with his Creator, and even though his Creator gave him limited strength, it seems to him that he must overcome his weakness, and only through this will he earn a handsome profit. However, he does not know that his profit is not appropriate, for these profits are much less than the profits he would have made in the future. As a result of the profit he earned today, he loses the profits he could have made in the future. If he is wise, he will understand that it is impossible for a mortal man to know what is good for him. It is always incumbent on him to nullify his view to the view of his Creator.