

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

אם אשכחך ירושלים תשכח ימיני
If I forget you Yerushalayim, let my right hand
forget its skill

Rav Simcha Rosenfeld, the Rosh Kollel, would tell the story during The Three Weeks of a boy who stayed in the ICU with his father who was very sick, and near death. One day, the chief doctor called him into his office and told him that his father's time was very short. Fear gripped the boy and he asked the doctor, "How much time does he have left?" The doctor squirmed a little and replied, "I am sorry, but it seems like these are his last hours in the world." The son rushed from the doctor's office, ran down the steps of the hospital, stopped a taxi and told the driver to hurry and take him to... the barber for a haircut... He then rushed home to bathe and change his clothes, and when he finished he returned to the hospital and asked, "What happened?"

Chazal tell the story of a man who after the *churban* said *Birchas Hamazon*, and when he reached the *bracha* of '*Uvnei Yerushalayim*' he remembered that the *Bais HaMikdash* was destroyed, and because of the immense distress, he stabbed himself. This is one of the reasons they decreed to remove the knife from the table before *Birchas Hamazon*. Similarly, they decreed some laws of mourning during The Three Weeks, especially in the days leading up to *Tisha B'Av*, in order to help us feel the pain of the *churban*.

Dovid HaMelech says in *Tehillim* (137:5) אם אשכחך ירושלים - תשכח ימיני - 'If I forget you Yerushalayim, let my right hand forget its skill', and this has to be our mindset, just as we cannot forget how to use our right hands, we cannot forget Yerushalayim for a moment. We say in *Selichos* אהבת ציון אל - תשכח לנצח - 'Never forget the love of Zion'. With these words we ask of Hashem Yisbarach that He not forget His love for Zion. But the truth is that when we say these words, we are not focusing on what we are saying. We are like the man who is standing in *Shemona Esrei* and he forgets where he is... when suddenly he feels a hard blow to the chest. He looks right and left to see who hit him, until he realizes he pounded on his heart in '*Slach lanu*'... Therefore, come and wake up to place the pain of the *Shechina* upon our hearts, and if we concentrate on the meaning of the words when we say '*Im eshkoach Yerushalayim*', HaKadosh Baruch Hu will also listen when we say '*ahavas zion al tishkach*', and may it be His will that we merit the building of *Bais HaMikdash* and the complete redemption very soon.

- Tiv HaNechama

טיב ההשגחה

'Be careful not to be strict' – להקפיד לא להקפיד'

How many tears have people shed to be saved with all sorts of salvations that tarry but do not come, and they do not dream that their salvation is actually close by?

I was shocked to see how much harm can be caused by the father being strict.

My married daughter stayed with me one Shabbos, and on Friday night when it came time for me to bless the children, my married daughter came to me with tears in her eyes and asked, "Abba!!! Please bless me from the depth of the heart that I be remembered to have children!!!" I opened my mouth to give her the *bracha*, but nothing came out!

It has been a long time that my daughter has been waiting for children, and now I was not able to bless her. Tears flooded my eyes when I saw that I was unable to bless my daughter. The reason that I was not able to bless her was this; at the time of the *shidduch*, the *chassan's* side demanded a sum of money that was above my means until with great difficulty, I stood by my word and gave them what I had committed to give. True, my daughter did not ask for the money, but ultimately, because of them I was sunk deep in debt. My whole life I never wasted money or borrowed from our family, and now life was hard because of the money owed.

I was left standing with eyes closed as tears streamed from my eyes since I could not believe that I thought myself to be a lover of mankind, yet I was unable to bless my daughter. Even though I would not admit it, I was hurt and in pain because of this...

In the end, I overcame my feelings, cleansed my heart, and blessed my daughter. After I blessed her, I told her that very soon she would see children. And so, Hashem accepted my *Tefillah* and my daughter merited to hug a son which changed me into a grandfather!!!

I am writing and publicizing this so people will notice that sometimes your children suffer because of our strictness towards them. Parents who want the best for their children must think about all types of harm they might cause and must always say we forgive with all our hearts!!!

If this story benefits even one person, it will be enough.

I told a friend the story and he told me, "You have no idea how true this is!!! One day my mother told me that I am lazy since we have a large family and I have two storerooms and by breaking the wall to the apartment, we could have a large apartment. I told her that if she would forgive me for all the sorrow she had in purchasing the warehouses, then the wall would fall by itself. Mother forgave me with all her heart, and the following day, the wall fell down by itself!!!"

This is not a joke! It really happened. My wife arranged for a contractor without my knowledge or her awareness of the conversation and the strictness of my mother, and the house expanded... ר.י.

חנוך לנער על פי דרכו
Train the youth according to his way

ובמדבר אשר ראית אשר נשאך ה' אלקיך כאשר ישא איש את בנו בכל הדרך אשר הלכתם עד באכם עד המקום הזה: (א:לא)

And in the wilderness, as you have seen, that Hashem, your G-d, carried you, as a man carries his son, on the entire way that you traveled, until you have arrived at this place. (1:31)

Rashi explains: As a man carries his son – as I explained (Shemos 14:19) at “the angel of G-d who had been going in front of the camp of Israel”. This can be compared to one who is going along the road and his son is in front of him. When bandits came to take the son captive, etc.

Rashi points out here what he explained in Parashas Beshalach. There he brings the complete parable (14:20): ‘This can be compared to one who is going along the road and his son is going before him. When bandits come to take the son captive, the father took his son from in front of him and placed his son behind him. When a wolf came from behind, he put the son in front of him. When bandits came in front of him and wolves behind him, the father put the son on his arms and fought against them. Similarly (Hoshea 11:3), 'ואנכי תרגלתי לאפרים, 'I led Ephraim along, He took them on His arms'. This is how Rashi explains the passage: When I took Israel out of Egypt, I took them calmly as one leads the child, and when necessary, I even took them on My arms.

Look in the Midrash (Devorim Rabbah, Ki Savo, Parsha 7:12) that through this we recognize the goodness and humility of HaKadosh Baruch Hu, and all this happened even after Israel angered Him. ‘R’ Yehuda said, “Come and see the humility (tolerance) of HaKadosh Baruch Hu. According to the accepted practice of the world, when a person has a son and is carrying him, if the son aggrieves him, he immediately casts him down. But HaKadosh Baruch Hu is not so, as it were, rather, Israel was in the wilderness for forty years, and they angered Him, and yet He still carried them.”

If this is the character trait of HaKadosh Baruch Hu, then it is also incumbent on us to cling to His traits, and we should be prepared to bear the difficult yoke regarding the training [*chinuch*] of our children. And even if at first it is difficult for our children and for us to train them and have them do what we ask of them, it is still incumbent on us to treat them with mercy, and not to resent them and punish them harshly. We must understand the inner turmoil of their tender souls, since we know that 'כי יצר לב האדם רע מנעוריו' – ‘since the nature of a man’s heart is evil from his youth’ (Bereishis 8:21), and it is very hard for them to overcome their natures and nullify their will to that of their parents and teachers. We have to train them slowly, slowly to overcome their natures. Therefore, even if at first they refuse to listen to their parents and teachers, we are not allowed to rebuke them harshly. At first we have to persuade them with words again and again as per the teaching of the wisest of all men (Mishlei 22:6) 'חנוך לנער' – ‘Train the youth according to his way, even when he grows old he will not swerve from it’. The Malbim explains that ‘*chinuch*’ [training] is an expression of ‘*hergel*’ [accustom], and the intent of the *posuk* is that we must accustom the souls to the ways of the Torah ‘little by little’. That is, we must train the youth according to his way, according to what we assess he is able to accept. Since we know that it is hard for the youth to digest the very fact that he is being forced to behave against his will, therefore we must conduct ourselves with him with patience, and accustom him little by little.

Our intent is not to say that the person should not discipline his son at all, as this is not possible to say. The same wise man who said (Mishlei 22:6) 'חנוך לנער על פי דרכו' – ‘Train the youth according to his way’, also said (Mishlei 13:24) 'חושך שבתו שונא בנו' – ‘One who spares his rod hates his child’. Even though it is incumbent on the father to discipline his son, one must do this with a settled mind, he must carefully think about how to punish him in a way that the punishment is too much to bear. On the other hand, the punishment must make an impression on him and steer him on the correct and acceptable path.

As it is said in the name of the Chazon Ish, who compared *chinuch* to a bird hovering over its nest to warm her eggs, for it is not possible for her to apply her full weight on the eggs, for then she will break them, and she will not be able to raise chicks. On the other hand, it is not possible to hover over them without bearing down on them a little, for then they will not be warmed at all. Again, then too she will not be able to attain her desire to raise chicks. This demonstrates that HaKadosh Baruch Hu gave her wisdom to know the exact amount of pressure she can apply by sitting on her nest, so she will be able to bring her desire to fruition. Similarly, this is the task of every father and teacher, he must be wise enough to know for himself the exact amount of ‘pushing away with the left hand’ needed for the training of the son or student. Therefore, we must be careful not to punish more than the youth can bear, for if the punishment is too hard to bear, the *chinuch* will be like a broken egg which will cause him to look negatively at the entire topic of *chinuch*. Even if he is forced to accept the bitterness from his parents and teachers, this will be only until he reaches the age when he can remove the burden of *chinuch* from upon him, and then he will do whatever he wants *chas v’shalom*. However, on the other hand, there is a need to punish him a little in a way to show him how to correct his ways and walk in the path that goes up to the House of Hashem.

If we choose to train our children and students in this fashion, then Israel will have an opening that HaKadosh Baruch Hu should treat them with the trait of mercy. Even though we stumble over many sins, and it would be proper that HaKadosh Baruch Hu should conduct Himself with us with the trait of judgment, however, if we are patient with our children even when they refuse their parents, that HaKadosh Baruch Hu will be patient with us as well.

As it is famously known about the ‘Be’er Mayim Chaim’ who had one son who went off the correct *derech, lo aleinu* [eventually he returned with complete Teshuva], and even after his father was informed of all the bad things he was doing, he did not stop loving him. He even showed this outwardly, and this was a wonder in the eyes of all who saw him, how was he able to show him signs of great love?

They once heard how the holy Rav presented his prayer before his Maker, “Please have mercy on Your beloved children, and if there is a complaint that they are not careful to do Your will, this is not a reason to turn Your love away from them. Please see how I too bestow love on my son even though he rebels against my will and angers my spirit. If so, then You should also conduct yourself as I do from a *kal v’chomer*. You must suppress your anger from upon Your children, and arouse Your mercy and Your love towards them...”