

# 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

## השמר לך – Beware!

About 250 years ago when the Jews were dispersed all over the world, and every place they lived they suffered bullying, and hard decrees that their enemies issued against them. At that time, the light of the general Napoleon began to shine, he conquered many countries, and he changed the world. Among other things, he revoked the decrees against the Jews and made it known that the Jews were equal to all other nations. *Gedolei Yisrael* of that time period were divided in their views of him. Some said that he was benefiting the Jews and that they should pray for his success. However, there were some who argued the opposite, that as long as the *goyim* hate us and remind us of our Jewishness, we always remember who we are and what our purpose is. But the revocation of the decrees against the Jews would cause many Jews to forget their Judaism, and they would *chas v'shalom*, intermingle among the *goyim*.

HaKadosh Baruch Hu warns us to not get close to the nations of the world and to be careful to distance from them (34:12) 'השמר לך פן תכרות ברית ליושב הארץ... פן יהיה למוקש בקרבך' – 'Beware lest you enter a covenant with the inhabitant of the land... lest it be a snare in your midst'. That is, the prohibition to enter into a covenant with the nations of the world is so that you do not live together with them and eat and drink together. Rashi (to 34:15) explains to us what this prohibition is: 'You are under the impression that there is no punishment for its consumption, but when you eat of that which has been offered to idols, I count it against you as if you endorse their worship, for as a result of this eating you will come and take his daughters as wives for your sons.' And so, the next *posuk* (34:16) states, ... ולקחת מבנותיו לבניך' – 'And you will take from their daughters for your sons... and entice your sons to stray after their gods'.

The holy days of Purim have now passed, and Chazal have taught us that the decree was enacted against us because we enjoyed the meal of Achashverosh. We innocently think that before we sit down to eat it is enough to just check the *hechsher* and then all is fine, we can eat. But the Gemara (Sanhedrin 23a) states, 'The pure minded of Yerushalayim would not enter to dine at a banquet unless they knew who would be dining with them.' They also said (Sanhedrin 103b), 'Great is the providing of food for it draws near the hearts.' That is, by sitting together, even if it is 'just' to drink, it is enough to bring the hearts closer, and if you sit with *talmidei chachamim*, the heart will be drawn to good things, but if you sit with people who are not kosher, it is possible to *chas v'shalom* deteriorate to very severe sins. We have heard from Moreinu HaRav shlita that we should not sit with people who we are not willing to make a *shidduch* with them...

- Tiv HaTorah – Ki Sisa

טיב ההשגחה

## 'Revelation of the Shechina' – גילוי שכינה'

My good friend called me and informed me that he found a car for me in Haifa that met all my specifications. The excitement was great for the car that was finally found.

I called the owner of the car and agreed that I would come to Haifa to buy the car and transfer ownership. On the agreed upon day I traveled from Beitar to the train station in Beit Shemesh, from Beit Shemesh I planned to board the train to Haifa for the hour-and-a-half trip.

I arrived at the platform and the ticket agent was a little slow, and as I was finished checking in when I saw the train doors closing which took away a fast and easy ride from me...

The inspector felt sorry for me and said, "Oy, I am sorry!!! You missed the train by twenty seconds!!!"

I turned to him and responded naturally, "I did not miss anything, everything is for the best, and everything is exactly from Heaven. If I did not board the train, then this is how it should be."

He looked at me in astonishment and did not understand where I was coming from with this calm response. He told me that every day people miss the train and in general it is accompanied by cursing and sadness to the heart of Heaven, and this is the first time that he saw such a faithful reaction.

I did not have time to explain to him that someone who learns every day for 15 minutes in a *shiur* of Shaar Habitachon in Chovas Halevavos, reacts to events differently and understands life in a different way.

I went to the bench and called the owner of the car and told him I missed the train and the next train was in an hour. He cut me off and said, "No, no, no, don't come!!! I am sorry but there is a problem, and it is not possible to transfer ownership today!!!"

I breathed a sigh of relief and thanked Hashem. Had I boarded the train, I would have wasted several precious hours. He explained that exactly a second before I called him the seller found out there was a problem with the transfer of ownership.

I went back through the security check and told the security guard why Hashem delayed me from getting on the train. He was very moved and happy to hear and see all of Hashem's ways that it is really for the best. Now I expanded a little on the topic of *emunah* and perhaps my coming there was to strengthen the security guard, perhaps!!!

We do not always get to see *hashgacha pratit* on the spot, but we must know completely and truthfully that everything that Hashem does is for the best and for blessing.

A few days passed and the problem with the transfer of ownership was resolved. I bought the car at a good and proper time, but this time the seller wanted to pay me back for the delay, and lowered the price of the car considerably which helped me a lot...

ב.ש.

האמונה והשבת התלויים זה בזה  
Emunah and Shabbos are dependent on  
one another

טיב הפרשה

שֵׁשֶׁת יָמִים יַעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת שְׁבָתוֹן קֹדֶשׁ לַיהוָה כֹּל  
הָעֹשֶׂה מְלָאכָה בְּיוֹם הַשְּׁבָת מוֹת יוּמָת: (לא, טו) שֵׁשֶׁת יָמִים תַּעֲבֹד  
וּבַיּוֹם הַשְּׁבִיעִי תִשָּׁבֵת בְּחָרִישׁ וּבְקִצִיר תִּשָּׁבֵת: (לד, כא)

**For six days work may be done and on the seventh day it is a Shabbos of cessation, holy unto Hashem, whoever does work on Shabbos shall be put to death. (31:15) For a six-day period you may work, and on the seventh day you shall desist; you shall desist from plowing and from harvesting. (34:21)**

There are two directives in our parsha regarding keeping Shabbos, and with a cursory look we do not see a difference between the two. Both say that for six days work is permitted on them, and the seventh day is holy for us and we must desist from work.

However, if we consider the change in expression between the two *posukim*, we can find a significant foundation regarding *emunah* and Shabbos. In the first directive, when it talks about working during the week it says, 'For six days work may be done', and we can explain it as the work is being done by itself, as if the person was directed not to involve himself in work, but rather, the work will be done. In the second directive it says, 'For a six-day period you may work', and it is not possible to explain it any other way but the plain meaning that the person has to work like the way of the world. It is fitting to understand what the intent of the Torah was to teach these two directives which appear to contradict each other. Mainly, we must understand the intent of the first directive, for would it enter anyone's mind to think that the person would be directed that his work would be done by itself?

In order to explain the intent, we have to understand the view of the Torah regarding work during the week, and to do this we will quote the Ramchal in his *sefer* 'Mesilas Yesharim' (Perek 21), 'A person could already sit and be idle and the decree (the fixed amount allotted to him on Rosh Hashanah) would have been fulfilled, were it not for the penalty imposed on all people (Bereishis 3:19) 'בזעת אפריך תאכל לחם' – 'by the sweat of your brow shall you eat bread', therefore a person is obligated to exert effort for his livelihood, as this is what the King Above decreed, and this is like a tax that every person must pay and there is no way around it.

Therefore (since this is what the King decreed), they said (Sifri), 'I would think even to sit idle (he will see a sign of blessing), the Torah states (Devorim 28:20) 'in your every undertaking that you will do' (that you must put in the effort and do), but not that the effort will help, rather the effort is necessary, and since he tried he has fulfilled his obligation, and now there is room for the blessing of Heaven to rest on him and he does not have to spend his days with diligence and exertion. This is what Dovid HaMelech wrote (Tehillim 75:7-8) 'כי לא ממוצא וממערב ולא... כי אלקים שופט...' – 'For neither from sunrise nor from sunset, nor... for G-d is the Judge...' And Shlomo HaMelech said (Mishlei 23:4), 'אל תיגע להעשיר מבינתך חדל' – 'Do not weary yourself to become rich, forebear from your own understanding'. Rather, the true way is the ways of the earlier *Chassidim* who made their Torah the main thing and their work subsidiary, and they were able to accomplish both, for once the person does a little work, from then on he only has to rely on his Maker and not be bothered with any worldly matter. Then his mind will be free and his heart will be ready for the true *chassidus* and complete *avodah*.' This concludes the quote from Mesilas Yesharim.

What emerges from the essence of his words is that the need to work is just for the effort, and once the person has put in the effort he should trust that Hashem Yisbarach will take care of his needs. Even if he does see blessing in that work, he can still free himself for Torah

and *avodah*. However, from the continuation of his words we see that in actuality there are many people who stumble with this. And when they see they are not successful at their first job, they spend their days doing other things until they find a livelihood. The ways of the early *chassidim* was that they made their Torah the main thing and they cut short their work, and they relied on Hashem to supply their needs once they had already fulfilled their obligation with the effort.

Based on his words we can explain the intent of the Torah with the two directives as referring to two types of people. First, it speaks about those who are on the level of the early *chassidim*, those who have complete trust in Hashem Yisbarach. To them, they are directed, '**for six days work may be done**', you do not have to keep working until it takes over your life. Rather, you have done what is incumbent on you and now you are free for the service of Hashem Yisbarach and your work will already be taken care of by others, for the Omnipresent has many messengers to supply the needs of His righteous servants.

The *chassidim* and *anshei maaseh* [men of deeds] like these are thickly bound in the trait of *emunah*, and when Shabbos comes, it is a 'sign of *emunah*', they merit on their own to sense the sanctity of Shabbos without much effort or purification. Therefore, the *posuk* concludes well '**and on the seventh day it is a Shabbos of cessation, holy unto Hashem**', that is, the Shabbos is actually felt without needing much effort.

However, the second directive is directed to those whose *bitachon* [trust] is not complete, and so long as they do not see blessing from their efforts, they set aside more of their time to worldly pursuits. To them the Torah states, '**for a six-day period you may work**' in the future tense, that is, though you conduct yourselves in the way of the world and you do not see blessing in your efforts, in the future you will work even more. You have all six days designated for work, therefore, you are directed for Shabbos according to your level and to teach you '**and on the seventh day you shall desist**' – Shabbos is not a day that is possible to designate for work and you are obligated to rest on it. This resting is not like the first resting mentioned in the first directive. Here, the main resting is dependent on the change of your daily habit, that is, by stopping work, and the expression is correct 'you shall desist', that is, you have to stop working.

Also, we can explain that since these people are not so steeped in *emunah* and *bitachon*, therefore, when the day of *emunah* arrives, they do not feel the sanctity so long as they do nothing to prepare for it. This is the intent of 'you shall desist', they must do something to prepare for the Shabbos.

Even at the beginning of Parashas Vayakhel (35:2) we again find a third warning regarding Shabbos, and the language is a warning to *chassidim* and *anshei maaseh* who make their work secondary. '**ששת ימים תעשה מלאכה**' – '**for six days work may be done**', done by itself to those with *bitachon*, and the very directive for Shabbos implies that it will be done on its own and they will not have to do anything, 'וביום השביעי יהיה לכם קודש שבת שבתון לה' – '**but the seventh day shall be holy for you, a day of complete rest for Hashem**', that is, the day will pop up by itself, and as we have said, this is relevant to those who have *bitachon*, who feel the sanctity of Shabbos without having to do much preparation.

It would be fitting that all *Bnei Yisrael* should conduct themselves like the early *chassidim*, even those who make their work a priority. It would be fitting that they overcome their *yetzer* and make their work secondary and their *avodah* primary, and by doing this they reveal the true point in their hearts and also implant *bitachon* within them.