

טוב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

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

English Edition

Balak

5783

No.

683.583

טיב המערכת

Whomever you bless is blessed – את אשר תברך מבורך –

A man came to one of the *Gedolei Yisrael* and asked him, he had a lot of money and he wanted to buy a nice new car, but he was very concerned about *'ayin hara'* [evil eye]. The Rav asked him, "Have you already completed *shas*?" The man replied, "No". The Rav continued to ask, "Have you completed half of *shas*?" "Also not" replied the man. The Rav then asked, "Do you at least know one *mesechta* by heart?" "This also not" replied the man. "If so" the Rav wondered, "What is there to be jealous of you?!"

The reality is that this man is not the only one of his generation. Many people are afraid and concerned regarding *'ayin hara'*, and based on their fear they are careful not to buy a new car, they do not bring guests into their homes, they are concerned that perhaps the guest will see that they have a nice home. They also do not lend money to others because of *'ayin hara'*, and this is how they lose mitzvos in the Torah, and so they make the main thing secondary and the secondary the main thing. They forget that it is only Hashem Yisbarach Who did, does, and will do all actions.

Even Balak thought this in the beginning, and so he called the expert in *'ayin hara'* – Balaam, to come curse and cast *'ayin hara'*, thinking that he can control destiny with his mouth. כי' ידעתי את אשר תברך מבורך ואשר תאור יואר, - 'For I know that whomever you bless is blessed and whomever you curse is cursed' (22:6). But as the narrative continues he came to know that even Balaam's power is limited, and even Balaam was forced to admit לא אוכל לעבור את פי ה' לעשות טובה או - רעה מלבי' - 'I am not able to transgress the word of Hashem to do good or bad on my own' (24:13).

We are not saying that something like this is *'ayin hara'*, the Gemara has already written about this, and certainly when a person has kind of distress he should go to *tzadikim* to pray for him, as the Gemara states (Bava Basra 116a) 'Whoever has someone sick in his house, he should go to a *Chacham* and ask for mercy from him.'

But we must know that everything is only dependent on the will of Hashem. Therefore, when Moshe Rabeinu hit the rock and water emerged, *Bnei Yisrael* said *shirah* to Hashem but not to Moshe, since they knew that everything is from Hashem. We must also always remember that everything that happens is only from Hashem Yisbarach, and anyone who thinks differently is considered a renegade.

- Tiv HaTorah - Balak

טיב ההשגחה

'Corrective action' – 'תיקון למעשה'

On Friday, I stay after *davening* to listen to a *shiur* on Nach given by Rav Spitzer who connects the *navi* to the parsha of the week and the situation of the nation. This time, Rav Spitzer concluded with a story that happened to his father when he served R' Chaim Zietchik, when millions of dollars of donated money went to *goyim* instead of places of Torah. He heard the story and all its details directly from the source. A man sitting in the *shiur* told the Rav that this exact story was just published in that week's Tiv Hakehila. I listened intently to hear the story from the source to compare the story from Rav Spitzer to the story printed in Tiv Hakehila.

I know that Rav Gamliel Rabinovich tries to tell the stories as they happened. Many times he tells a story in public and with *hashgacha pratit* about a son or grandson or about a person that the story happened to, and ultimately, the story is published for generations, therefore he is meticulous about its accuracy.

I heard the story and compared the details and I saw that a few important details were missing. I saw how much *hashgacha* was involved in this story, that just today I brought the sheets with me to this shul and someone had read it and mentioned that the story was in the sheet so I could update Moreinu HaRav shlita.

I called to update the Rav and from his perspective, he was very happy for the update of the particulars. I then called the editor of Tiv HaMasiyos so he could reprint the story with the missing details in both Tiv HaMasiyos and Tiv HaHashgacha to benefit the public.

כה.

אל תדון את חברך עד שתגיע למקומו
Do not judge your fellow until you are
standing in his place

טיב הפרשה

**וַיֹּאמֶר אֵלָיו בְּלֶק לֶךְ נָא אִתִּי אֶל מְקוֹם אַחֵר אֲשֶׁר תֵּרְאֶנּוּ מִשָּׁם
אָפֶס קִצְהוּ תִרְאֶה וְכִלּוֹ לֹא תִרְאֶה וְקִבְנּוּ לִי מִשָּׁם: (כג, יג)
Balak said to him, "Go now with me to a different place
from where you will see them, however you will see its
edge but you will not see all of it and imprecate it for
me from there. (23:13)**

The Torah tells us that when Balak saw Balaam blessing Israel instead of cursing them, he did not make the matter dependent on the will of the Creator Baruch Hu and His decree, but rather the view of Balaam and the impression that was made from the power of that look. Therefore, he wanted to bring him to another place where he would not see the nation in its entirety, perhaps the view from there would change his impression to bad, then he would curse them.

The view of the evil wicked Balak was that the blessing and the curse were dependent on the influence of the prophet towards the nation as he wanted to verbally abuse them, Balak knew that Balaam's view of the Jewish nation was bad from the outset. This is why he invited him to curse them in the first place, and once he saw that the situation turned upside down and he brought blessing on them and not a curse, Balak concluded that when Balaam viewed Israel to curse them, his view changed for the better. The matter reached the point that his desire to curse changed from one end to the other. He understood that the place where he viewed Israel caused him to realize their attributes, and so he brought him to another place where he could only view some of them and he could not see all of them.

In order for us to understand the intent of this conspiracy, we can say that the place where Balaam saw Israel, he only brought him there for the physical view, for if it were also for the spiritual view, that is, just as he saw with human eyes the Jewish nation in general, he also saw the root of their advantage, and because of this his complaints against *Bnei Yisrael* stopped. As long as he did not see their lofty attributes he did not understand their ways, and he had an opening to claim revenge for the nations that were killed by them. However, once he saw their lofty attributes he also understood that by law and justice they did what they did.

Balak also understood what Balaam accomplished, he hung his hope on another place where he would not see the lofty attributes of Israel, for there are some places where the *mazel* of Israel shines more and there are some places which change their *mazel*. The place causes one to not recognize the attribute of Israel that well, as Rashi explains a little further on (23:14) that Balak chose this place through charms, for through them he saw that there would be a rupture in Israel there, but he did not yet understand what the rupture would be [it became clear later that that was where Moshe died], and his hope was the rupture would come from the power of Balaam's curse, for that is where the curse would begin. Though he knew based on their celestial roots that they were not fit to be cursed, he also knew that there are places where the powers of impurity could hide the attributes of Israel and find room to accuse them. This was his intent when he said, 'אָפֶס קִצְהוּ תִרְאֶה' – 'however, you will see its edge', for there you will not see their lofty attributes, and you can accuse them and curse them. The wicked Balaam, even though he attained what he attained knew quite well that his claims were shut down, still, his evil nature would not allow him to hold himself back, and he made

himself 'hidden' from what he attained, perhaps with all this the advice of Balak might yield fruit...

However, as for us, these things need to teach us the obligation of the person to just his fellow favorably [*dan lekaf zchus*], for we see here that it is not possible to establish the nature of the person based on one bad detail that you see in him. We must understand that the ways of a person are very complex, whether based on everything that happened to him in the past or whether based on his characteristics and traits. If we were aware of all this then it is very possible that we would understand the 'correctness' of his ways, as we see here once Balaam recognized the lofty attributes of Israel, he no longer had the response to curse Israel, for then he understood very well their ways and understood the basis for all their actions was correct.

As it is brought down in the name of HaRav HaKadosh Rebbe Baruch of Mezhibuz (Botzina D'Nehora, new edition 159) to explain the *posuk* (Tehillim 37:10), 'ועוד מעט ואין רשע והתבוננת' – 'ועוד מעט ואינו' – 'על מקומו ואינו' – 'Just a little longer and there will be no wicked one, you will contemplate his place and he will not be there', that if you see a wicked person and you think he is completely wicked, and you are amazed how it is possible for someone to be so wicked, the advice is that you investigate a little further and then you will understand that he is not wicked. That is, he has things that are not wicked, 'you will contemplate his place' – and when you investigate even further, you will see his place, where he came from, and you will see his entire situation and how he got to this point, then you will see that he is not wicked at all. This ends his words, and it is self-understood that this is categorized as 'finding merit' [*limud zchus*].

HaGaon HaKadosh the Sefas Emes of Gur suggested advice for this for someone who wants to find merit for another, and he came to the words of Chazal (Avos 2:4), 'Do not judge your fellow until you have reached his place'. He expressed and said, "You will never reach 'his place'...!"

This is what we are discussing that it is not possible to judge the person so long as you do not know the whole situation, and since no one in the world knows the entire situation of another, therefore it is prohibited to judge another for his stumbling. We must know that 'you will see its edge but you will not see all of it'. And if one does get the whole picture then he will understand that 'כֹּלֵךְ יִפֶּה רַעִיטִי וּמוֹם אֵין בָּהּ' – 'where you will be completely fair, my beloved, and no blemish will be in you' (Shir HaShirim 4:7). And there is only one Judge – HaKadosh Baruch Hu Who knows everything that happened to the person, but you who do not know – seek merit for him.

Additionally, we must know that this very matter of finding merit for the person is propitious to return the benefit as mentioned in the holy *sefer* 'Likutei Moharan' (Cheilek 1 282), "Know that one must judge every person favorably, even one who is completely wicked, one must search and find a little good, where in that small amount he is not wicked. Through finding this little bit of good, and judging him favorably, this will truly elevate him for merit, and he will be able to do Teshuva. This is 'just a little longer and there will be no wicked one, you will contemplate his place and he will not be there', the *posuk* warns to judge everyone favorably, even though you see he is completely wicked. Even so, you must seek and find a bit of good.

Hashem Yisbarach should save us from every bad thing, Amein.