

טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בני ד'

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

English Edition

Naso

5783

No.

679.579

טיב המערכת

עבודת בני הגרשוני – The service of the sons of Gershon

Every Jew wants to dwell in the tent of Torah and diligently study the Torah and *avodah*, but to our great dismay, not everyone can do this. There are some who are G-d-fearing and wholehearted, and for various reasons they are forced to leave the framework of learning and are busy working at various jobs in order to support their families. Despite this, they are still upstanding Jews, complete who are meticulous with the light as they are with the severe, and so it is possible to see Jews who although they are not sitting in the tent of Torah, they are G-d-fearing and conduct themselves in all ways as *Bnei Torah*.

Parshas Naso begins with the roles of the sons of Gershon, על' – פי אהרן ובניו תהיה כל עבודת בני הגרשוני לכל משאם ולכל עבודתם' 'According to the word of Aharon and his sons shall be all the work of the sons of Gershon, their entire burden and their entire work' (4:27). Their roles are hinted at in their name: *Hagershuni* – *shegorshu* [they were expelled], for unlike the sons of Kehas, who were appointed over the transporting of the important utensils of the Mishkan, the family of the sons of Gershon were appointed over the carrying of the beams and the cover of the Mishkan. If we consider for a moment that they were less dignified or their role was considered less, absolutely not, since the Torah tells us that this role was so important for every question had to be ruled on 'according to the word of Aharon and his sons', and not only this, but the Torah points out that 'זאת עבודת משפחות בני הגרשוני' – 'This is the work of the sons of the Gershon family in *Ohel Moed*' (4:28), that is, their role was in '*Ohel Moed*' despite they were involved with beams and wood.

Sometimes we mistakenly divide the world into 'black and white', either I am the greatest *tzaddik* who sits in the yeshiva and learns Torah diligently day and night, and if not, then *chas v'shalom* we think that the string has come untied and I can do whatever I want, this a great mistake! Even if you feel you are a son of Gershon – expelled from the Bais Medrash because you have to go to work, still, the matter must be done 'according to the word of Aharon and his sons', that is, according to the *Gedolei Yisrael* in our generation who teach and advise everyone according to his knowledge of Torah. One who received the instruction to work for a livelihood, it is not to say that he has no relevance to *Klal Yisrael*, rather at this moment this is the will of Hashem Yisbarach, and so even while earning a living he must discern that everything is done according to halacha, and when he has doubts, he must consult a Rav and act according to what he says, for even the work of the sons of Gershon was in *Ohel Moed*!

- Tiv HaTorah - Naso

טיב ההשגחה

'ומכל טוב לעולם אל יחסרנו'

'And of all good things may He never deprive us'

Every morning we have a *minyan* of *avreichim* [young married men] where we *daven* word for word in a moderate pace, and from there we go directly to the Kollel to study Torah.

A member of the *minyan* took it upon himself to make sure that there would be bread for after Shacharis, so that everyone could go to the Kollal calm and satisfied for a day of learning in Kollal.

The *avreich* who was responsible for the bread in the morning was flying abroad for a few weeks, and would not be able to provide breakfast, and I took it upon myself to continue this beautiful practice until he returned. Already before Tefillah, I went into the neighborhood grocery store and picked up some groceries to serve.

While standing at the cash register, I suggested to the one before me if he wanted the *zechus* [merit] of providing breakfast to the *avreichim*? He heard the suggestion, and he was interested to know if they were Torah learners, etc. When he heard that it was, he asked, "What is all this that you are buying for breakfast?" He took me with my shopping cart, and filled the whole wagon with everything good, and paid the inflated bill while thanking me for the privilege.

It turned out that he had *yahrzeit* for his grandmother, and he was preoccupied with how he could make a *tikkun* for the elevation of her *neshama*. While he was preoccupied, I offered an immediate solution.

He gave me the name of his grandmother and after the meal we learned Mishnayos and said Kaddish for the elevation of her *neshama*, and there were still groceries left for days to come.

The amazing thing is that he lives in another remote neighborhood, and today was the first time he entered this grocery store, far from his neighborhood because he was in the area for some errands.

This miraculous *hashgacha*, that he was summoned to that grocery store, and I do not know where I got the courage to turn to him and ask for a donation. This is completely against my nature...

.א.א

מצות וידוי – ענינה וכוחה
The mitzvah of confession – its meaning
and power

טיב הפרשה

דָּבַר אֶל בְּנֵי יִשְׂרָאֵל אִישׁ אוֹ אִשָּׁה כִּי יַעֲשֶׂה מִכָּל חַטָּאת הָאֵדָם
לְמַעַל מֵעַל בִּיהוָה וְאִשְׁמָה הִנָּפֵשׁ הוּא: וְהִתְוַדּוּ אֶת חַטָּאתֵם אֲשֶׁר
עָשׂוּ וְהִשִּׁיב אֶת אֲשָׁמוֹ בְּרֹאשׁוֹ וְחִמִּישְׁתּוֹ יוֹסֵף עָלָיו וְנָתַן לְאִשֶּׁר אָשָׁם
לוֹ: (ה, ז)

Speak to the Children of Israel: A man or woman who commits any of man's sins, by committing a trespass against Hashem, and that person shall become guilty.; and they shall confess their sin that they committed, he shall make restitution for his guilt in its principal amount and add its fifth to it and give it to the one to whom he is guilty. (5:6-7)

We learn a great general principle from these *posukim*, that a person who sins, it is not possible for him to have correction until he recognizes the severity of his sin, and he realizes and admits that he did something improper, and he should not have done what he did. Only then do the corrections help to remove the sin from upon him. But if the sinner justifies himself that he is not guilty of his sin, he will find several reasons explaining why he could not avoid the sin, then Hashem Yisbarach is not willing to accept even if he made the required corrections.

This is what the Torah is saying, 'A man or woman who commits any of man's sin...' and he wants to repent for his sin, first of all it is incumbent on him to know that 'that person shall become guilty', that is, he must align his view with that of his Creator, and if in the view of HaKadosh Baruch Hu it is considered a sin, that according to the 'Shulchan Aruch' one is prohibited from doing this, he must also recognize and agree that according to the view of his Creator what he did was repulsive, and first of all he keeps 'and they shall confess their sin' – and admit verbally that what he did was not acceptable, and only after that can he be accepted through the corrections as mentioned further on.

As long as the person is inclined to think that there is an option of being right in his repulsive ways, it is as if he separates from HaKadosh Baruch Hu, and HaKadosh Baruch Hu is in pain for his bad act, and he thinks that he has done the right thing, *Rachmana litzlan*. This man also does not stop himself from continuing to sin when the challenge presents itself like the first time, since from his point of view there is no flaw in acting like this, therefore, HaKadosh Baruch Hu does not forgive him for his sin, since in reality he does not regret his action.

We find a hint for this in the holy Torah with the first sin of Adam HaRishon, as brought down in the Midrash (Bereishis Rabbah 19:12) in the description of the conversation between HaKadosh Baruch Hu and Adam HaRishon (Bereishis 3:11-12), when HaKadosh Baruch Hu asked Adam, 'המֵן העֵץ אֲשֶׁר צִוִּיתִי לִבְלֹתִי אֶכֶל מִמֶּנּוּ אֲכַלְתָּ' - 'Have you eaten of the tree from which I commanded you not to eat?' and Adam replied, 'הָאִשָּׁה אֲשֶׁר נָתַת עִמָּדִי הִיא נָתַתָּ לִי וְאָכַלְתִּי' - 'The woman whom You gave to be with me, she gave me of the tree and I ate.' And on this the Midrash asks, 'R' Abba bar Kahana said, "Ve'achalti [and I ate]" is not written here, rather, "ve'ocheil" [which denotes both past and future]'. This is already after the sin, and if so, then Adam HaRishon should have responded to everything in the past tense, 'she gave me and I ate', what is the intent of using the present tense? The answer is that "I ate, and I will continue to eat". From the answer of Adam HaRishon you can understand that he did not repent with all his heart, and it is as if he replied, 'that not only did I eat, rather, I am eating even now'. Had he regretted his sin and admitted that his *yetzer* jumped him and he did not have the wherewithal to overcome it, then HaKadosh Baruch Hu would have accepted his Teshuva, since ultimately he realized he had sinned and did not act properly. But instead of saying 'I sinned', he wanted to justify his action and said

that he was not guilty of his sin, 'it was the woman whom You gave to be with me is guilty of this. That is, that as long as the woman exists there is a situation of obstacles, since with her enticements she has the power to influence me until I cannot refuse her.' As if he were saying, 'that even if HaKadosh Baruch Hu prohibits something to me, there are situations when I cannot comply.' This response displeased HaKadosh Baruch Hu, and so HaKadosh Baruch Hu did not accept his Teshuva, and banished him from Gan Eden.

In light of what we have said, we can well understand what is brought down in the holy Zohar (Cheilek 3 Daf 231a) that when a person confesses for his sin, he negates the power of the accuser with this, for when an accusing angel comes to relate his sin and demand punishment, HaKadosh Baruch Hu tells it, "Who are you accusing? The person has already confessed his sin!" That is, once he has aligned his view to My view, and his view now is that his actions are prohibited from doing, then there is no opening to punish him, and this applies even if he has not yet done the corrections that are incumbent on him to do.

We find a further proof that even a completely wicked person like Balaam, once he said, 'I sinned', the accusing angel had no right to touch him, as brought down in Bamidbar Rabbah (20:15), 'Balaam said to the angel of Hashem, "I have sinned." Balaam was a cunning evildoer, who knew that the only thing that prevents misfortune is Teshuva, for if anyone sins and says, "I have sinned", no angel has permission to touch him.

We also find two *nevi'im* prophesize in the same style, they write that if the person judges himself and understands that he has not acted properly, confesses and does Teshuva, then Above they do not judge him with the trait of justice, but rather with the trait of kindness and mercy.

The first we find in the holy *sefer* 'Meor V'Shemesh' (Parashas Shoftim), 'Chazal hinted by saying, "When there is judgment below there is no judgment Above". Their intent is that if the person judges himself because he sees with his eyes and heart and understands that he cut off the *avodah* of his Creator, and because of this he will subjugate himself before His G-d, then there is no judgment Above with the trait of justice, the scale is tipped to his merit.'

Similarly, it is written in the holy *sefer* 'Likutei Moharan' (First Edition 154), 'It states (Mishlei 29:4), 'מֶלֶךְ בַּמִּשְׁפָּט יַעֲמִיד אֶרֶץ' - 'Through justice a king establishes a land', that is, when justice is established then fear is elevated, which categorized as land. 'Justice' is when the person judges himself for everything he does before he is judged Above. By judging himself he saves himself from justice from Above, for 'when there is judgment below, there is no judgment Above'. And since there is no judgment there is no need for fear to settle below, and he has no fear of anything, and he only has to fear Above.

How nice is the thing that is hinted by the necessity for confession! In this parsha that we are generally read after Shavuos, as we have said, so long as the person has not confessed his sin, he is held back from being complete with his Creator, and he is categorized as wicked *Rachmana litzlan*. HaKadosh Baruch Hu despises his Torah, as it states (Tehillim 50:16), 'וְלֹרְשָׁע אָמַר אֱלֹקִים מִהַ לֵךְ לִסְפֹּר חֻקַּי' - 'But to the wicked G-d said, "To what purpose do you recount My decrees?', therefore, the Torah saw fit to encourage the person to confession and Teshuva, so that he also merit to appease his Creator by learning Torah that he now merits because of it. It is known from *tzaddikim* that Shavuos is the holiday when the person is judged and merited by his Torah and attachment to Hashem.