

טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

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טיב המערכת

גדרות צאן למקננו וערים לטפנו

Enclosures for the flock and for our livestock, and cities for our children

There were two Jewish patients in the hospital, next two each other, one was observant keeping Torah and mitzvos, the other was far from a life of Torah and mitzvahs, from east to west... By the observant Jew, his sons and daughters were constantly coming in to visit him and encourage him, and were concerned about his wellbeing, and they did not leave him alone for even a moment. But as for his neighbor, he was alone all day, and only sometimes some of his children would come for a few minutes a little concerned for his situation, and would ask about his wellbeing, and would immediately continue on his way.

After a few days the man noticed the difference between the flow of visitors, began to sigh, and his observant neighbor asked him, "Why do you sigh so much?" He replied, "To be honest with you, I don't understand what you gave your children that I did not give mine. I bought them apartments and I took care of all of their needs. Now when I am laying here they hardly come to visit me. When they do come, it is clear they are only coming to fulfill their obligation. But with you, I see the devotion of your family to you and the true concern for your wellbeing. Please tell me what you gave them that they love you so much?!"

To his surprise his neighbor replied that to his great dismay, his financial situation was always difficult, and he could not give his children apartments, and aside from their basic needs he did not give them anything. Now the other man was stunned, "If this is so, then why are your children so devoted to you while my children are not?" This question the neighbor knew the answer, "I gave them value! Good Jewish training, this is what I gave them, and because they received good *chinuch*, they know that they have to honor the parents without any connection to what they were or were not given."

When the children of Gad and Reuven wanted to receive their inheritance in Transjordan, they said to Moshe Rabeinu (32:16) 'גדרות צאן נבנה למקננו וערים לטפנו' – 'enclosures for the flock we shall build for our livestock and cities for our children', and Rashi explains, 'They were more concerned for their property than for their sons and daughters, for they put their livestock ahead of their children. Moshe told them, "This is not right. Make that which is essential essential and that which is secondary secondary. First build cities for your children, and afterwards enclosures for your flock.'

Moshe Rabeinu teaches us priorities, first the children and then the livelihood and all other matters. Every child must know that by the father he is more important than the business or anything else. Just as if a child is sick the parents spare no effort to find a cure, so too spiritually, we must spare no effort to raise them and train them to have *viras shamavim* and good *midos*.

טיב ההשגחה

'ברוך הגבר אשר יבטח בה'

'Blessed is the man who trusts in Hashem'

Friday morning, the family made up to go away for Shabbos, and I went to shul to *daven* Shacharis.

In the shul parking lot, I received a call from home. My daughter said that Mother asked that I bring thawed schnitzel from the supermarket immediately before *davening* since we committed to bring a specific dish to our host and if I would bring it later there would not be enough time to prepare it.

Since *chesed* [kindness] comes before everything and *chesed* begins at home, I left the parking lot and I went to the nearby supermarket close to *shtieblach*, hoping there would be fresh schnitzel and not frozen.

I went into the supermarket, and with a pounding heart, I went directly to the meat section praying that there would be fresh schnitzel, for if not, I would have to try another store.

I reached the section and miracle of miracles, they had what I wanted. I was very pleased and I went to the cashier to pay. My line reached the cashier and he wanted 120 shekel.

I reached into my pocket, and to my surprise, there was no money. I checked the other pockets and came up empty. I must have left my wallet at home since I did not think I would go shopping.

I apologized to the clerk and I told him I would immediately arrange payment. Meanwhile, he canceled my sale and he continued with other customers.

I knew that I had to go home to get the money to pay then go home with the meat and then go *daven*. I definitely would miss *davening*. I raised my hands to heaven and asked for help that someone would lend me the money so I could *daven* properly.

Not a moment went by and I noticed my neighbor paying at another line. I asked him if I could borrow 120 shekel and I would return it soon. He paid my bill, and I was brash enough to ask him if he was going home. He didn't mind taking the schnitzel and the family would pay him back.

He was pleased and I went to *daven* calmly and on time as I wanted.

I was very happy that I did not have to go back and forth. The Creator of the World sent a messenger to go home as the neighbor told me that this was the first time that he shopped in that store.

וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל אַנְשֵׁי הַצָּבָא הַבָּאִים לְמִלְחָמָה זֹאת חֻקָּת
הַתּוֹרָה אֲשֶׁר צִוָּה ה' אֶת מֹשֶׁה: (לא:כא)

Elazar the Kohen said to the men of the army who came to battle, "This is the decree of the Torah, which Hashem commanded Moshe. (31:21)

Rashi explains: 'Elazar the Kohen said – Because Moshe came into the category of anger, he came into the category of error for the laws of purging utensils of non-Jews were concealed from him. Similarly you find on the eighth day of the dedication of Aharon and his sons, as it says (Vayikra 10:16) 'יֹקֶצֶץ עַל אֲלֵעָזָר וְאִיתָמָר' – 'and he was wrathful with Elazar and Isamar'. Once he came into the category of anger, he came into the category of error. Similarly, (20:10-11) 'שָׁמְעוּ נָא הַמּוֹרִים' - 'Listen now rebels' in anger and 'Moshe struck the rock', he erred because of anger.'

We have already mentioned the words of holy Zohar many times (Cheilek 3 152a) about the severity of those that say that the stories in the Torah were only written to tell a story, The Zohar HaKadosh curses them *Rachmana litzlan* for having this opinion, for this finds fault in the Torah. It is as if they are saying that the Torah has strayed from its purpose and is now a patchwork, between the teaching there are now stories to fill the space. *Chas v'shalom* to say this. Rather, we must understand that every story comes to teach us the ways and laws that the Jewish person must abide by.

This is what we see here in the words of Rashi. The Torah mentions three incidents where Moshe stumbled with anger, and the very thing the Torah reveals to us with the stumbling of the 'Master of the Prophets' was already revealed to us in an offhanded manner. Rashi enlightens us and quotes the Sifri (Bamidbar 157) that all three instances teach us the result of the sin of 'anger', that even an exalted *tzaddik* like Moshe Rabeinu, who merited to receive the Torah from the mouth of the Almighty can come to forgetting the Torah and by being mistaken can result in anger. The incident and the action caused him to not enter the Land, though without a doubt that he intended that his anger should be for the sake of heaven. And if this can happen to Moshe, the loyal shepherd, how much more so is it incumbent on every Jew to be very careful with anger, for through this one might come to forget the Torah. The holy Chazal have expressly revealed to us in another place (Pesachim 66b) that from here is a proof that this is the loss brought about by anger. 'Resh Lakish said, "Any person who becomes angry: If he is a wise man, his wisdom deserts him; if he is a *navi* [prophet], his prophecy deserts him."

It is also fitting to point out the bad that was caused by the mishap of Moshe when he became angry, for the bitter punishment he received for saying 'שמעו נא המורים' – 'Listen now rebels' which affected generations. It is explained in the holy *seforim* (see Ohr Hachaim HaKadosh Bamidbar 20:8, Devorim 1:37), that had Moshe merited to enter *Eretz Yisrael*, the Bais HaMikdash would not have been destroyed and we would not have been exiled. Therefore, we must always remember and etch it on our souls that anger caused the awful destruction and brought us all the difficult troubles that surround us in our bitter exile. If the anger of this Tzaddik, whose entire being was for the sake of heaven, brought upon us difficult challenges such as these, how much more so if ordinary people get angry can bring on us harsh decrees regarding mundane events.

The Gemara continues (Pesachim 66b), 'R' Mani bar Patish said, "Whoever becomes angry, even if they are conferring greatness upon him from Heaven, they will bring him down." Perhaps this is the source for the quote in the holy *sefer* 'Likutei Moharan' (first edition 59) that anger ruins livelihood [*parnasah*], 'Anger harns wealth. When the *yetzer* riles a person up to be angry, he should know that it is then that they are bestowing a sum of money from Above, and the *yetzer* wants to ruin this influence.'

The Ari HaKadosh has spoken about this at length in many places, especially in 'Shaar Ruach HaKodesh' regarding the severity of the sin of anger, and among the things he mentions that this sin holds a person back from achieving even the smallest amount. The Ari HaKadosh also brings down in his writings that the flaw of this sin is very great, and its correction is twice as difficult of another sin. The other sin requires 84 fasts, but the sin of anger requires 151 fasts, for this sin changes the nature of the person very much. The reason is because he exchanges his soul for the soul of the other side, *Rachmana litzlan*. It is known that the Ari HaKadosh was very particular about this sin, more than all the other sins in the world.

The general advice to rescue from anger is the '*emunah*' that everything that happens in the world is by the decree of the Creator Baruch Hu, and everything that HaKadosh Baruch Hu does is surely for our benefit as brought in the 'Tanya' (Igeres HaKodesh 25), 'The introduction of the Arizal (Zohar Cheilek 1 27b) 'Anyone who gets angry, it is as if he worshipped idols...' The reason as understood by those of intellect is that when one is angry, his *emunah* leaves him, for if he would believe that this is from Hashem, he would not be angry at all. Even though people have free choice to curse, hit, or harm someone and he is liable by the law of man and the law of heaven for his bad choice, still, it was already decreed on the victim by Heaven, and the Omnipresent has many messengers. Not only that, but even when he is being hit or cursed, he is cloaked in the power of Hashem and the spirit of the mouth of Hashem Who keeps him alive and sustains him, as it is written (Shmuel II 16:10) 'כי ה' אמר' – 'Hashem told him to curse'. Where did Hashem tell Shimi to curse Dovid? Rather, this thought that came into the mind of Shimi came down from Hashem, and the spirit of His mouth was in Shimi when he spoke these words to Dovid, for had Hashem removed this spirit from Shimi for a moment, he would not have been able to say anything. We learn from this that the main thing to save from anger is the belief that everything is from Heaven.

How good is it to learn the *sefer* 'Erech Apayim' where he gathers words of Chazal and holy *seforim* about the detriment of anger and advice to be saved from it, that virtue of patience, which will enable the person to instill true lasting *emunah*.

Even *Gedolei Yisrael* would learn this *sefer* to be saved from anger, as my father, my teacher told me that R' Dovid Jungreis – Av Beis Din of Yerushalayim begged R' Raphael Chaim Treitel to publish this *sefer*, and my father wanted to know why he was so insistent and when he asked him, R' Dovid raised his voice and said, "Don't you know I sit on Beis Din? Like one who says this is an easy place to become angry, since we are involved in Torah law and it becomes clear that someone was brazen enough to steal, or someone else was brazen to lie..." The Gaon wanted a copy of this *sefer* to avoid becoming angry...