

טיב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

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טיב המערכת

The Joy of the Mitzvah – שמחה של מצוה

Chazal tell us (Sanhedrin 96a) how Nevuchadnetzer, King of Bavel, merited to become so great, he earned this because he took four steps for the honor of HaKadosh Baruch Hu. When King Merodach Baladan was amazed by the great miracle that HaKadosh Baruch Hu did on the day that He cured King Chizkiah, HaKadosh Baruch Hu moved the sun backwards ten hours and Merodach wanted to send a letter asking about the welfare of Chizkiah and Nevuchadnetzer was the scribe for Merodach. But when King Merodach wanted to write the letter Nevuchadnetzer was not in the palace, and the royal officers began writing the letter themselves.

When they finished, Nevuchadnetzer showed up and when he was informed about the letter he asked about the wording of the letter. They told him that the letter began with these words: 'Greetings to King Chizkiah! Greetings to the city of Yerushalayim! Greetings to the great G-d!' When Nevuchadnetzer heard this, he wondered and asked, "You call Him 'the great G-d' and yet you mention Him last? You should have written, 'Greetings to the great G-d! Greetings to the city of Yerushalayim! Greetings to King Chizkiah!'" After he wanted to change the format, he chased after the messengers four steps and in the merit of these steps he earned the monarchy for a long time and the conquest of Yerushalayim.

From here we see the value of a small act. That wicked individual did no other mitzvah than this one, and his intent was perhaps not even for the sake of Heaven, and he only acted out of his own common sense, and still, HaKadosh Baruch Hu gave it great importance. He sat on top of the world. Certainly, a Jew who increases his devotion to Torah and mitzvos for the sake of Heaven which causes great satisfaction to Hashem Yisbarach and he must be joyous for doing the mitzvah even if he cannot complete it.

This is the Simchas Bais Hashoiva during Succos when Klal Yisroel celebrates just a few days after the Days of Repentance, and Jews have made an introspection, and everyone realizes that even their good deeds are flawed and the result is that their hearts are broken within them. Therefore, 'Simchas Bais Hashoiva' was established to stimulate the nation to be happy with their good deeds even if they are not complete, since we have no concept of what our deeds can do even if they are not complete.

Therefore, there was joy with the '*nisuch hamayim*' – pouring of the water, since we show that something with little significance has great value in Heaven. All year the libation is with wine which is significant, but on Succos it seems insignificant since it is only water, still, we increase joy which is described as whoever has not seen this has not seen joy in his lifetime.

– Tiv HaMoadim - Succos

טיב ההשגחה

'ישב רוחו ייזלו מים' – 'He blows His wind, the waters flow'

Thank you for the special sheet that I read every week. The following is a beautiful story of how Hashem is concerned for the happiness and feels the cry of a little girl during a wondrous and unexpected event.

My cousin told me that a number of years ago his family went to a wedding in the Tamir Hall in Yerushalayim, and during the wedding in the middle of the Simcha they gave out helium balloons to the children and even his four-year-old daughter Chanie got one and she kept it safe.

Late that night the family was on a bus going home which was a little far away. As hoped, because of the late hour and exhaustion from the wedding, many children fell asleep, but not little Chanie who held her balloon in her hand. She had one important focus, to guard the treasure in her hand or else it would fly away into the sky. And so, she held on tightly to the string tied to the balloon and the million-dollar question was: How long will the balloon stay at the ceiling above her bed? The bus finally reached the stop near their house. The family supervised his family to make sure they all got off the bus, whether asleep or awake. It happened as soon as she put her foot on the sidewalk because of the steep step from the bus: The string connecting her to the balloon of her dreams snapped and the helium gas did its job well and lifted the balloon slowly and steadily to the dark heavens. Crying and wailing burst from Chanie's mouth when she saw what happened. The disappointment enveloped her whole body and made her cry continuously, she would not sleep with her beloved balloon even one night?! As if that were not enough, just then drops began to fall and within a minute it was raining hard. The father heard, "Just what I needed not?!" Everyone raised their heads to look for the balloon and ask: "How could you be so brazen to cause pain to such a little girl?!" Chanie looked up and said: Where is my lost balloon?" Having no choice, we all went home and Chanie cried and cried.

Amazingly, when we reached the doorway to our building, we all saw the balloon return and rest on the hand of the smiling Chanie and slowly she stopped crying. When the string was held firmly in her fingers, we all looked at the balloon and we realized what had happened: the balloon was wet from rain and it came down and the wind pushed it to the building! It rested right in Chanie's hand at the doorway to our building.

The author retold the story at every event and gathering that he went to, to show the greatness of the Creator who supervises with *hashgacha pratis* all His creations and to have mercy and stop the pain of a little child.

להזהיר גדולים על הקטנים
To warn the adults about the children

טיב הפרשה

תורה צוה לנו משה מורשה קהלת יעקב: (לג:ד)

The Torah that Moshe commanded us is the heritage of the
Congregation of Yaakov. (33:4)

From this *posuk* Rav Yehuda in the name of Rav expounded (Sanhedrin 91b) 'Whoever withholds the law from the mouth of a student, it is as if he has robbed the student of his ancestral heritage as it states: "The Torah that Moshe commanded us is the heritage of the congregation of Yaakov." That is, it is a heritage to all of Israel, since the six days of Creation.' You learn from here that everyone has the ability to bequeath a portion of the Torah to future generations categorized as a debt, and you are obligated to do this. The obligation to preserve the Torah for future generations rests on his shoulders, and it is not right to be one of those who remove their hands from spreading Torah.

This obligation applies to everybody regardless of station, some have the ability to spread Torah properly, to publicize his obligation in his world and do what he must do. There are some who do not have the ability to spread the wellsprings of Torah to the public, but they can guide others when they see them veering off the spiritual path of Israel since they have a way with words and their words are beloved to those around them. It is incumbent on them to consider those around them and to see if Hashem caused this to happen around them so that they can influence those around them in fulfilling the Torah.

We see that on the very day that we read this passage we make a sign for this very thing. On this day we complete the reading of the Torah and we immediately begin it again. This is so the children should know that to understand the Torah they have to start learning it immediately. As we said, the obligation is on us to pass the heritage on to them immediately to train them and encourage them for mitzvos.

Sometimes we see people who do have the ability to influence others and correct the views and ways of the masses, but they hold themselves back from setting aside time for these things. They are only thinking about themselves. They do not want to waste their time and deprive themselves of their own elevation. But the reality is that we see that Chazal were not pleased with this argument. They expounded and revealed to us that the will of the Torah is a person should take responsibility for his fellow Jew. R' Tarfon spoke about a person's own elevation (Avos 2:21) 'You are not required to complete the task', that is, the purpose of the service is that which can be done in the present, and the purpose is not to what can be finished in the future. Therefore, a person cannot have these thoughts and whatever he can do is what Hashem Yisbarach expects of him right now. If he sees that right now he can influence someone else, and to do this he needs to set aside some of his time, then he is prohibited from avoiding this. Perhaps this is the meaning of R' Tarfon's conclusion, 'yet you are not free to withdraw from it', that is, once you are not pressed to be concerned about your own personal elevation, therefore, you are forbidden to exempt yourself from your obligation to be responsible for those around you.

These words were said in the introduction of the Maharitz to the *sefer* 'Nefesh HaChaim'. It is written there in the name of the author Rebbe Chaim of Volozhin: This was his words to me always, that the person was not created for himself, rather, it was just to help others, whatever he has the ability to do.

The truth of the matter is that those who devote themselves and set aside time to help others do not lose anything. See 'Sefer Halkarim (ma'amer 3,5) where it states at length: None of them will reach their personal goal if they do not join together with others.

That is, they should wholeheartedly influence others. It is written (Yirmiyah 9:22): אל יתהלל חכם בחכמתו ואל יתהלל גבור בגבורתו אל – יתהלל עשיר בעשרו – 'Let not the wise man glorify himself with his wisdom and let not the strong man glorify himself with his strength, let not the rich man glorify himself with his wealth.' That is, one should not glorify himself if he is imbued with wisdom and the same with wealth and strength, unless he uses it to influence others.

We find the Chasam Sofer wrote similarly (Sha'alos v'Teshuvos Yorah Deah): If the Hebrew servant will say, 'My soul craves Hashem and I want to be close to Him, but how can I diminish my learning which will affect me when I have to help my friend?' The answer by Chazal (Ta'anis 7a): I have learned much from my teachers and even more from my friends, but from my students I learned more than from all of them! Is anything lacking from Hashem that he can complete your soul that which you gave up for the sake of His name?! You did what you were commanded to do – to teach knowledge to the nation, and Hashem will do His part. Make His will your will, and He will make your will His will, to fill your soul with complete knowledge, and He will make up the small amount of lost time to attain many achievements and to reach even loftier heights than you can even imagine. Chazal stated regarding this: Even though prophecy was removed from the prophets, wisdom was not removed. They mean that the secret of Hashem is to those who fear Him to reveal to them from the hidden things in His Torah as they desire and crave – to Hashem, and elevated and lofty things will be revealed to us, and even that which we cannot comprehend. I am to my beloved and my beloved is to me, at all times and in every place by those desiring Hashem, but we have to lift our hearts to Him with the enlightenment of His Torah He will enlighten our eyes. We will see wonders from it, and we will merit to establish many students. Even in the evening it will not leave our hands. Do not cast us away in old age, when our strength gives out do not forsake us. We want to see our King speedily in our days, *amein*.

The Chasam Sofer expounded beautifully, and it would be nice to fulfill as this was his way in sanctity. As his grandson wrote (Acharis Davar, end of drashos of the Chasam Sofer): From the outset of this holy attachment until the last thing, the reader will see the sparks fly from the *drashos*, by diminishing his soul and stunting his personal growth in order to increase the glory of Hashem by helping others.

In light of these words, let us consider. To our dismay, today we see many observant families whose children turn off the way and the main reason for this situation is that these young people did not see blessing from their hard work, and they floundered in the dark. Since they gave up hope of seeing spiritual light, they left the yeshivas and they went into the streets to broaden their souls with nonsense. The result is constant rejection. Even after realizing that they are broken, they still follow their desires and to our dismay they do not have the strength to stop the destroying Satan *Rachmana litzlan*.

Those trying to help these youths know that this is happening in increasing numbers, and who knows if we do not have a hand in this. Everyone is looking out for themselves and they do not want to help others. If we feared the word of Hashem we would know what was put on us at Mount Sinai, and we would have recognized the problem while they were still in yeshiva. With just a few words of encouragement we would have put them back on the path of the King. But since no one took the time to guide them in Torah and service and they wasted their time with nonsense. Now it is hard to bring them back. Who knows if those people who only looked out for themselves will be held accountable.

Therefore, our calling is to bring the youth closer to the word of Hashem, whether by spreading Torah or by encouraging them to Torah, and we should merit to grow in Torah and service and earn all the blessings promised us by Chazal for helping the masses.