

טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

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טיב המערכת

קראן לו ויאכל לחם

Summon him and let him eat bread

It is told about a poor woman who would go around knocking on doors collecting donations. Every time someone gave her a donation, she would not bless him, rather she would say, 'Everything a person does – he does for himself'. One day, the poor woman was invited to the house of a wealthy woman who was also a distinguished noblewoman. When the noblewoman gave her a coin for *tzedakah*, the woman blessed as she usually did. This noblewoman resented this statement, since she thought that the poor woman was disparaging those who gave her *tzedakah*. In her great anger, she ordered the baker to bake bread laced with poison, and the next time the poor woman came asking for *tzedakah* – give her the poisoned bread.

When the poor woman arrived at the house at the edge of the city, she decided not to eat the special bread right away, but rather to keep it for a few days. In the meantime, the noblewoman's son went out to hunt and on his way back he knocked on the door of the poor woman and asked for something to eat because he was hungry from the hunt. The poor woman was happy to give him the bread, the boy ate the bread with an appetite, and in a short time, fell and died. Of course, the poor woman was blamed for killing the son of the noblewoman, but during the investigation, she said that she gave the boy the bread that she received from the noblewoman herself, the mother of the boy. Only then did the noblewoman admit that the woman was right, and so 'everything a person does, he does for himself'.

Moshe Rabeinu arrived in a strange place and when he saw the shepherds driving away the daughters of Yisro, he got involved and rescued them. Although he had a reason to not get involved, you reach a place through difficulty, and already you mix in with what is happening?! Maybe this is how they act here, maybe they have a reason for acting this way and they are correct? But Moshe Rabeinu did not think too much about this, rather, he did what he thought was the right thing to do – to rescue the daughters of Yisro from the shepherds. When they returned home, their father said to them (2:20) 'קראן לו ויאכל לחם' – 'Summon him and let him eat bread', and Rashi explains, 'Perhaps he will marry one of you'. And so it was, Moshe Rabeinu married Tzipora, the daughter of Yisro. We find that in the merit of rescuing them, he found his match Tzipora, for really, 'everything a person does, he does for himself'.

- Tiv HaTorah - Shemos

טיב ההשגחה

'Shabbos delight' – 'עונג שבת'

I have a brief introduction to my story. I have a strong connection to the *kever* of Rebbe Shimon bar Yochai, and whenever my wife can work it out, she sends me to Rashbi by myself. If she can arrange it, she comes with me.

On Thursday of Parashas Vayeishev, I went to daven Mincha by Kever Rachel Imeinu. After davening, I met a pious man who feeds many people every Shabbos at the *kever* of the Rashbi without much fanfare. I asked him if he was already prepared for Shabbos in Meron? He replied that Baruch Hashem, he was prepared for everything except soft drinks which he had not yet found a donor for it, I offered to donate the soft drinks in honor of Shabbos. I asked him, 'Who will bring the drinks from Yerushalayim to Meron?' He replied, 'You have to donate, and the logistics remain with the Tzaddik in whose honor we are involved!!!'

I obligated myself and he went on his way.

I went from Kever Rachel directly to Yerushalayim, and before I reached the traffic light that turns to Gilo, my cell phone rang. The young man on the other end asked if I was available to drive to Meron and back, staying there two hours, and leaving at 7:00 PM. I am a driver... this is how I make my living.

I couldn't believe it! I just accepted on myself to supply the drinks for Rebbe Shimon and I became the messenger to bring it to Meron for the honor of Shabbos.

I immediately went to buy the drinks and I joyously picked up the passengers and with a sense of great *hashgacha*.

When I got to Meron, the man arranging the meals met me and said with a smile, 'Nu, so you were worried how the package would get to Rebbe Shimon?!'

The next day I was hired to again drive to Rebbe Shimon and I stayed there for Shabbos Kodesh by the Rashbi with my Rebbe, my teacher who was also spending Shabbos there.

On *motzaei Shabbos*, I approached the *kever* to take leave, and I had a request, to merit another fare to Rashbi, in particular for next Shabbos, Shabbos Chanukah.

I got in the car and as soon as I started it my cell phone rang. On the other end was my wife who told me that she just received an invitation from her brother to spend Shabbos Chanukah with them in Meron...

וַיֹּאמֶר אֶל בְּנֹתָיו וַאֲיוֹ לָמָּה זֶה עֹזְבֹתֶיךָ אֶת הָאִישׁ קְרָאן לּוֹ וַיֹּאכַל לֶחֶם: (ב:כ)

He said to his daughters, "Then where is he? Why is it that you left the man? Summon him and let him eat bread." (2:20) It says in the Gemara (Sanhedrin 103b-104a), 'R' Yochanan said in the name of R' Yose ben Kisma, "Great is the deed of providing food to travelers and guests, for the failure to do so repulsed two families [nations] from Israel, as it states (Devorim 23:5) 'על דבר אשר לא קדמו' – 'This is because they [Amon and Moav] did not greet you with bread and water.'" And R' Yochanan said in his own name, "The failure to show hospitality repulses those who would otherwise be near, while hospitality draws near those who would otherwise be far away and causes the eyes of Hashem to look away from the wicked [from their sins] and causes the *Shechina* [Divine Spirit] to descend upon the prophets of Baal [genuine prophesies]. Furthermore, one's inadvertent failure to show hospitality is counted by Hashem as willful failure to do so."

It repulses those who would otherwise be near – from what happened to Amon and Moav. It draws near those who would otherwise be far away – from what happened to Yisro. As a reward for Yisro saying, "Summon him and let him eat bread", his descendants merited to sit in the Chamber of Hewn Stone [*Lishkas Hagazis*] as it says (Divrei Hayamim I 2:55), 'ומשפחות סופרים ישבי יעבץ' – 'The families of scribes, dwellers of Yabetz, the Tirasim, the Shimasim, and the Suchatim, they are Kinim who are descended for Chamas, father of Bais Rechav', and it says elsewhere (Shoftim 1:16) 'ובני קיני חתן' – 'The children of the Keini, Moshe's father-in-law, went up out of the city of palm trees with the children of Yehuda into the wilderness of Yehuda, which is south of Arad, they went and dwelt with the people.'"

We know that the trait of HaKadosh Baruch Hu is to conduct Himself with the person *midah kineged midah* – measure for measure, and this is seen in every matter, particularly in the mitzvah of *tzedakah* when the person earns broadened reward, as it states (Mishlei 18:16) 'מתן' – 'A man's gift broadens for him'.

This attribute applies in all matters of *tzedakah* for the needs of the poor, whether given for his food or whether given for any of his other needs, every gift broadens the mind of the poor, however, it is best to give to sustain someone with food and drink, as this strengthens his life. Just as the poor person himself is sustained, so too the good traits instilled in him are sustained. Therefore, it is fitting that the donor will cling to those elevations and good points that are instilled in the essence of the poor man.

We see this in the above-mentioned teaching of Chazal. Amon and Moav refused to supply Israel with bread and water, and they did not merit reviving a large portion of Israel. Therefore, they were not worthy to cling to the traits of Israel themselves. It is not possible for one of their descendants to be proper to enter under the wing of the Shechina. But Yisro who sustained Moshe Rabeinu, who received the Torah from HaKadosh Baruch Hu Himself, and was the father to teach Israel, merited to cling to Moshe's viewpoint, although based on his essence, could not serve to teach like Moshe, he merited that his descendants would have this trait and would merit to be counted with the judges in the Chamber of Hewn Stone.

I will tell you a story that illustrates our words. This happened about 100 years ago in Yerushalayim. At that time, those in charge of *tzedakah* saw fit to establish a 'food pantry' where they would distribute food quietly to the poor who were good people. This is why some businessmen arose and wandered from Yerushalayim abroad to gather funds and explain to donors about the poor and suffering

residents of Yerushalayim, and to donate in order to build a 'food pantry' and share in the expenses.

While abroad, they were told of two wealthy brothers names 'Strauss', who were not Torah observant, and although they donated to various organizations, in general they refrained from donating to those who keep Torah and mitzvos.

Though the businessmen knew this about the brothers beforehand, they still wanted to try their luck, thinking they had nothing to lose. And so, they went to their office and presented their case about the awful situation in the holy city, and they asked them to donate and support the many people in Yerushalayim.

To their surprise, one of the brothers, Nathan, was moved and decided to break their rule and donate a respectable sum for this mitzvah, but his brother remained in his wickedness and refused to give to those who keep Torah and mitzvos.

When Nathan gave his donation he had one condition, that once the food pantry was set up, he wanted to be invited to Yerushalayim to see with his own eyes the pantry he was donating to, see it in operation, and they gave him their word.

Nathan Strauss' donation was quite sizeable and covered the lion's share of the expenses, and they began construction as soon as they got back.

When construction was finished, they immediately began giving out food, and they did not forget their promise to Nathan Strauss, they invited him to Yerushalayim to see the realization of their dream.

Nathan and his brother were already preparing for a trip to Israel, and when the invitation came, Nathan set aside a day for both of them to go to Yerushalayim to see the food pantry and how it ran. When they came to Yerushalayim they toured the levels of the building to see the results of their investment, and also to observe the distribution process.

While they were standing and observing everything going on, a heavy stone suddenly fell on Nathan's leg and broke it in several places. The doctors determined that Nathan would not leave the hospital so soon, and he would have to remain hospitalized for several weeks until his leg healed.

The wicked brother found an opening to show his brother that he was suffering because he donated his money to those who keep the Torah, to him, this was a punishment from Heaven... after a few days, the wicked one let his brother know that he would not wait for the leg to heal, and he was going home alone, he does not need to suffer because of his brother's sin...

With a triumphant cheer, he boarded the ship that would take him home. However, the ship left port, the waves suddenly started to increase, and within hours the ship capsized from the force of the waves, and all the passengers were thrown into the sea.

While Nathan Strauss was still in the hospital, he received the news of the strange death of his haughty brother. Then it was clear that in the merit of the mitzvah judgment was sweetened for him from Above, and HaKadosh Baruch Hu arranged that he would miss that ship with his brother and instead of drowning, he just suffered.

The incident aroused Nathan to do Teshuva and return to the quarry that formed him, and from then on, he observed the word of Hashem and kept the light as well as the difficult.

This story is an obvious illustration of what we have said, since Nathan Strauss revived the elevated people of Yerushalayim, he merited to cling to their good traits, and he himself merited to be counted with the keepers of Torah and mitzvos. But his brother who refused, did not have the merit to revive, and certainly did not live the rest of his life as an observant Jew to the word of Hashem.