

# טוב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

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

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## טיב המערכת

### Torah that I learned with a 'but' – באף – תורה שלמדתי

When the Gaon Rebbe Yisroel Yitzchak Reizman was a young boy of about 11 or 12 years old, he sat in one of the Batei HaMidrash in the old city of Yerushalayim and worked on his studies with much diligence. He came to a difficult *Tosfos* that he found difficult to understand. While he was immersed in his studies HaGaon, author of *Toras Chesed* of Lublin entered the shul and he saw this young boy sitting and struggling to understand the true meaning of the words of the *Tosfos*. When the Gaon saw this, he called the boy over to him and he said to him: "My dear son, I envy your efforts. When I was a young boy about your age I did not have to struggle so much to understand the *Tosfos*, and you merit because of your exertion, and Torah through exertion is incomparable to Torah without exertion."

An exalted Tzaddik whose name precedes him as one of the great ones in the Land of Israel is envious of a young boy who is not yet aware of his famous destiny, and all this, not because of some extra advantage, but rather, because of the straining for the honor of Hashem Yisbarach. Just by seeing the young boy struggle to grasp the Torah, the Gaon was able to perceive that the young boy before him would exert himself for Hashem Yisbarach more than he would.

All of us have set aside time to learn Torah, however, sometimes the Inclination presents us with specific difficulties, and entices us to miss a set shiur (class) in order to benefit us with something else that does seem to us to be a detraction of Torah study. But, we have to know that this is an opportunity to display our faith in the King of the World, and to strengthen ourselves against all difficulties in order that we attend that shiur, and to fulfill the saying of Chaza"l 'better one time with pain than one hundred times without pain'.

Korbonos Nedava (donative offerings) are among the korbonos that are discussed in our parsha, one of them is the Korban Mincha (meal-offering). The Torah begins the narrative with the words (2:1) 'When a soul will bring a meal-offering' and Rashi explains: When a soul will bring – "soul" was not used with reference to any voluntary offerings except for the meal-offering. Whose practice is it to dedicate a meal-offering? A poor person. The Holy One, Blessed is He, said: "I consider it on his behalf as if he offered his soul."

The korban of a poor person, though it is meager, nevertheless his korban is more distinctive, and all this because he brings it with devotion. The little that he has acquired with much toil more so than a wealthy man who brings a fat offering and this is what is important in the eyes of Hashem Yisbarach.

-Tiv HaTorah - Vayikra

## טיב ההשגחה

### 'Smart after the fact' – 'חכם לאחר מעשה'

My little daughter needed non-life threatening surgery overseas. The cost of the operation and travel expenses was about half-a-million shekel. Of course we did not have this amount of money at hand and we could only rely on our Father in heaven to supply us with the needs for the surgery, and surely He would give us the funds for this. My wife works outside the city for a relatively low salary and all our efforts to find decent work in the city for a respectable salary were to no avail. Despite all the connections that I worked on for various reasons it always fell through. Afterwards it became clear why my wife could not find work in the city. Her work offered all employees a special benefit each employee would be able to insure their family members with comprehensive insurance without a physical exam, which is customary, for the monthly fee of 2.30 shekel for each family member. Insurance was offered without any limit to coverage and included airfare, lodging and surgery overseas if *chailah* it was needed. Now we understood quite well all the delays and how Hashem had saved us the money for surgery so easily. With thanks to the Creator of the World and the amazing guidance.

.ח.ש.

### 'The Shabbos Queen' – 'שבת המלכה'

I shopped for Shabbos as usual and whatever I put in the cart was for Shabbos. When I finished totaling my purchases I realized that I did not have enough money to pay the bill. I began to search deep in my purse perhaps I would find more money, while at the same time I was flushed with embarrassment and I thought I would have to put back some of the items. Before I could say a word, a friend of the family approached and wanted to repay some money to my husband. I stood in shock at the providence and I immediately paid for my items with joy. With thanks to Hashem for His amazing kindness I want to publicize this amazing story.

.א.ר.

### 'Authorized Business' – 'עסק מורשה'

I wanted to open a small store in a certain place which was perfect for the items I wanted to sell. Every store I found in the area either rented before I could close the deal or the owners decided not to rent. My heart broke from all the disappointments. I decided that heaven was signaling me not to open the store. Two weeks later two stores opened in the area competing with exactly the same product. I thanked Hashem that He saved me from signing a contract and I would have been the third store and there would be no room for profit. A week later I was offered an ongoing business in a totally different area at half the cost of what I would have paid to open a new store. With thanks to Hashem for all His kindness.

.פ.פ.

חובת ההכרה בהשגחת השם יתברך  
The Obligation to Recognize the Supervision of Hashem  
Yisbarach

ויקרא אל משה וידבר ה' אליו מאהל מועד לאמר: (א:א)

He called to Moshe, and Hashem spoke to him from the Tent of Meeting, saying: (1:1)

The language of the posuk is a little puzzling as it should have stated:  
ויקרא ה' אל משה מאהל מועד לאמר

And Hashem called to Moshe from the Tent of Meeting, saying Why does He first say sublimely 'He called to Moshe' and then repeats the words 'and Hashem spoke to him' thus revealing who is calling him? Perhaps we can say that the intent of the posuk is to reveal how Moshe Rabeinu understood every vision that he saw the supervision of the Creator. This is 'He called to Moshe' for the word 'Vayikra' is an expression of happenstance and the Torah wants to say that every chance encounter revealed to Moshe, he understood that 'and Hashem spoke to him' that the Holy One, Blessed is He, was speaking to him. Even though this is not expressly stated, still, this is hinted at.

This is the obligation of a person, to see the supervision of Hashem Yisbarach in everything, and everything that occurs in front of him, he must understand that it is not for nothing that this is happening to him and it is the intent of Hashem Yisbarach to signal to him as to what his obligation is in the world. As mentioned in the *sefer* Degel Machaneh Ephrayim on our parsha in the name of Maran the Ba'al Shem Tov on the statement of Chaza"l (Avos 6:2): 'Every day a heavenly voice emanates from Har Chorev...' for a heavenly voice is the stirrings of repentance that come to a person every day and someone with wisdom, as soon as this stimulation to repent reaches him, he then understands that this is an announcement 'to repent O repentant sons' and immediately he inspects his deeds and he repents with a complete repentance. But someone without wisdom does not feel the stimulation of repentance that comes to him at all and he does not pay attention to it at all, thus his holy words. These stimulations of repentance come about through the chance events that a person sees with his own eyes. It is with these occurrences that Hashem Yisbarach wants to hint to him regarding his obligation to repent and it is incumbent upon the person to direct these things inwardly into his heart and to arouse through them to fulfill the will of his Creator. An example of this we find in the words of Chaza"l (Arachin 16b) various forms of small bothers that happen to a person which he considers as torment, for example: 'even if he put his shirt on backwards' [and he needs to take it off and reverse it] or 'if he put his hand in his purse to remove three coins and he only removed two'. And since this happened to him then he is no longer in the category of that which was taught by the Bais Medrash of Rebbe Yishmael: Whoever goes for forty days without suffering has received his world, that is, his eternal reward. For whoever believes in Divine Providence (Hashgacha Pratis) knows that anything that happens to a person whether large or small comes from Yisbarach because of a sin that was committed and therefore, he immediately regrets his sin and he is filled with trembling and fear of Hashem and then he is forgiven for his iniquities. This occurs after he believes and repents and attaches his thought to Yisbarach, therefore even one who puts his hand in his purse, which is quite trivial, and the other similar examples have such impact because he believes that this happened because of sin and he regrets, this is considered for him as atonement for sin. All this is explained at length in the books of Chasidus to the students of Maran HaBa'al Shem Tov and the Great Maggid, zy"va and these things are explained well in the seforim of Mussar and Yirah (rebuke and fear).

This faith even helps a person in mundane matters, when he realizes that the Holy One, Blessed is He, supervises over every minute detail in the world each and every moment, he will no longer worry about what he will eat tomorrow, and he will no longer worry about those things that steal his peace of mind, and he will be able to adapt his thinking to fulfill the will of his Creator,

in Torah and Tefillah (prayer, davening) and everything similar for he knows that Hashem Yisbarach supervises over him and He will help him find his sustenance.

Even when the Holy One, Blessed is He, wants to bring calamity upon his creations because of their sins, it comes with complete supervision. We see this at the crossing of the Red Sea (Yam Suf) in which the Holy One, Blessed is He, killed the Egyptians by drowning them, that even though all of them died by drowning in the Red Sea, still, their deaths were not alike, rather each person received the death that was appropriate for him and as Rashi explains on the statement of the posuk (Shemos 15:5):  
תהומות יכסימו ירדו במצולת כמו אבן

Deep waters cover them; they descend in the depths like stone Rashi asks, elsewhere it says that the Egyptians "sank in the sea like lead" and yet elsewhere it says that "it would consume them like straw". He answers, the most wicked were as straw, in that they were progressively stirred about, rising and descending; the average ones were as stone; and the relatively decent among them were as lead for they came to rest immediately. Everything was according to Divine Providence as to how much suffering each one would receive, no one suffered more than he was supposed to and when one implants this faith in his heart then this will help him not move from his obligation in his world when he knows that there is a Leader in the Palace and He leads and guides him and our only obligation is to fulfill His will.

Sometimes, after some time has passed we are able to see that the pain and aggravation that happen to a person occurred so that he can merit some specific thing. Similarly, I know a young man who had many difficulties with the service to Hashem when he was young and this caused him much aggravation. He came to a certain Talmid Chacham for encouragement and to lift his spirits which were down. With Hashem's help this Talmid Chacham found a way into his heart and he said this to him: "Behold, the matter is clear that this situation that you find yourself in came to you from the loving hand of the Holy One, Blessed is He, and even the slightest detail was done by Hashem Yisbarach with Divine Inspiration and we cannot hang this matter on happenstance, *chaililah*, we just don't know the reasons for the ways of the Creator. But we must know that the Holy One, Blessed is He, is the source of good and all His deeds are for the benefit of His creations and therefore you have to believe that everything is for the best."

This Talmid Chacham continued to speak to the young man that even though right now we do not know the reason for things, still, even now we can consider and make an analogy for ourselves that these things are for our benefit. Probably, everything that is happening to you is because the Holy One, Blessed is He, has a very important purpose for you, and that is to establish a yeshiva whose goal is to bring close those boys who are having difficulties with the service to the Creator, therefore, the Creator has prepared you with Divine Providence that you should experience these difficulties in Torah and service to the Creator in different aspects so that you will be able to empathize with your students in the future and the great struggles and difficulties these young men will face.

And so, after several years this young man started a yeshiva for students with difficulties and he was successful in helping many of them as he understood what they were going through and he knew what was happening to them.

The Holy One, Blessed is He, should help us implant in our hearts the faith in Hashem Yisbarach and the faith in Divine Inspiration (Hashgacha Pratis).

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