

טיב הקהילה

בס"ד

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טיב המערכת

לימוד ההלכות – Learning the Halachos (Laws)

A man comes to the night of the Seder and begins to arrange the Seder, what must be done? Come, let us see what is written, how much is a *kezayis*? How much is a *revi'is*? What comes first and what comes next? He starts to look into the Halachos and the customs, and he tries to do what he understands... when things are conducted in this way we know one thing for sure, there is no chance that with a Seder arranged like this is it possible to learn all the halachos well, and to know what must be done.

In our parsha HaKadosh Baruch Hu tells Moshe Rabeinu (8:1) – 'קח את אהרן ואת בניו ואת שמן המשחה' – 'Take Aharon and his sons with him, and the oil of anointment', and Rashi points out an important question, 'These are the offerings mentioned in the topic of the command concerning the inauguration', that is, everything mentioned here has already been mentioned in Parashas Tetzaveh that HaKadosh Baruch Hu commanded Moshe Rabeinu regarding all the work of the Mishkan, then why is everything repeated here? Rashi continues, 'Now, on the first day of the inauguration, Hashem repeated these commands to spur Moshe on at the time of the act', meaning: True, everything was commanded in Parashas Tetzaveh, but now on the first day of the inauguration, HaKadosh Baruch Hu repeats the command to spur him on. If Moshe Rabeinu needed two commands, how much more so each one of us, as we find in the Gemara (Megillah 32a) 'Moshe decreed for Israel that they should inquire and expound the laws of Pesach on Pesach, the laws of Shavuot on Shavuot, the laws of Succos on Succos.' In another place the Gemara (Pesachim 6a) says 'Thirty days before the holiday we inquire and expound the laws of the holiday', and there is no contradiction.

Moreinu HaRav shlita often says, "The women think about Pesach for a long time, long before the holiday they toil to clean and prepare the house (removing all chometz), they cook and prepare all the food for the holiday.

"What does the husband do? He calls out in a loud voice 'Kadeish!' and continues as he was taught in yeshiva, 'when Father comes home from shul, we immediately make Kiddush'... surely, this is not the correct approach, rather, every Jew must prepare and learn all the laws and customs thirty days before the holiday, and when the holiday arrives, a brief review is enough so that he really knows what to do, so one who has not yet begun – now is the time!

- Tiv HaTorah -Tzav

טיב ההשגחה

'מה ה' רוצה ממני' – 'What does Hashem want from me?'

Whenever I travel to Meron for Shabbos, I take the Tiv Hakehila sheet with me for the people. Most of the time I call a man who lives in Tzefas. He comes to Meron, takes the sheets from me, and distributes them in Tzefas. I called him and he was surprised that I was in Meron and said that had he known he would have asked me to be the *sandek* for his son on Sunday. "I did not dream that the Rebbe would be in Meron during Shovavim!!!" He asked if I would be the *sandek* on Sunday. I told him that since Rosh Chodesh was Friday, there was no Shovavim so I could go to Meron instead of being the *chazan*.

I agreed to be the *sandek*, but I asked that the Bris must be on time. I had *yahrzeit* for my father on Sunday and I had to be at Har HaMenuchos where I had already arranged to have a *minyan*. He assured me it would be on time; I changed my plans to leave on Sunday instead of after Shabbos.

Sunday, the time of the Bris arrived, but no baby. It was already Mincha, so I *davened* by Rashbi for my father; the Bris still did not start. Inside, I was torn. On the one hand, it was my father's *yahrzeit* and I had honored my father my whole life, and there was nothing more important to me. On the other hand, the Bris was late.

I was ready to leave to say Kaddish for my father, but I asked myself, "What does HaKadosh Baruch Hu want me to do in this situation? What would my father do in this situation? He was always considerate..."

The answer was clear, I stayed. The *Baal Simcha* arrived in 90 minutes. I assured the father that everything was all right and calm. I asked him to assure his wife... the Bris ended, and I got into the ride waiting for me, and we went to Yerushalayim. On the way, I called my brother and informed him that I will not make the *minyan*.

As we entered Yerushalayim near sunset, I asked the driver to go directly to the grave of my father, to say Tehillim and Mishnayos. The driver pulled up and as I got out of the car, a group of twenty men were just leaving to catch a ride.

I asked if they could answer to Kaddish, and they were happy to. I said Kaddish, their ride arrived, and they got in.

What *hashgacha pratit* because I did not get angry! A minute early or late and they would not have been there... HaKadosh Baruch Hu sent them specifically for me. I asked them if they were there for a *yahrzeit*, and they said they were just passing by...

Of course, since the *Baal Simcha* rushed things so I would not miss Kaddish for my father, I called him to tell him I was able to say Kaddish with a *minyan* by my father's grave. (He explained that the Bris was delayed, and it was entirely not their fault.)

- Moreinu HaRav shlita

זאת התורה לעלה למנחה ולחטאת ולאשם ולמלואים ולזבח
השלמים: (ז:לז)

This is the law of the *olah* [burnt-offering], the meal-offering [*mincha*], the sin-offering [*chatas*], and the guilt-offering [*asham*], and the inauguration-offering [*milluim*], and the sacrifice of the peace offering [*zevach hashelamim*]. (7:37)

Chazal expound this *posuk* (Menachos 110a) 'Reish Lakish said, "Why is it written 'This is the law of the *olah*, of the *mincha*, of the *chatas*, and of the *asham*? Whoever engages in the study of Torah is considered as if he offered an *olah*, a *mincha*, a *chatas* and an *asham*." Rava said, "'of the *olah*, of the *mincha*, etc.' should simply say '*olah*, *mincha*, etc.'". Rather, Rava said, "Whoever engages in Torah study needs neither an *olah* nor a *mincha* nor a *chatas* nor an *asham*." (As if it said 'This is the Torah – no *olah*, no *mincha*'). R' Yitzchak said, "Why is it written 'This is the law of the *chatas*; this is the law of the *asham*? Whoever engages in the study of the Torah of the *asham* is regarded as if he offered an *asham*.'"

This teaching contains three expositions. As an introduction to their explanation, we must remember that our Torah is eternal, and just as in the time of the Bais HaMikdash the sinner was obligated to bring a *karban*, so it is in our time as well. But since the Bais HaMikdash was destroyed and we cannot bring *karbanos*, we need something that serves as a replacement for the *karban*. Therefore, the holy Amoraim explain in the laws of the *karbanos* to understand from them what serves as their substitute.

Rebbe Yitzchak concluded from the *posuk* before us that the laws of the *karbanos* stand in place of the *karban*, since the light and sanctity that are awakened from the power of the *karban* is hidden in the laws of the *karban*, and as brought down in many holy *seforim*, that the light of every mitzvah or *moed* [holiday] is hidden in the laws of the mitzvah or *moed*.

Reish Lakish adds and expounds that it is not specifically the laws of the *karbanos* that serve as a substitute for the *karbanos*, rather, in all sections of the Torah, whatever topic it might be, one can think about extending the holy light of the *karban*. The sanctity of the *karban* is the light that connects the person to his Creator, and the person finds this sanctity in the Torah in general, for whoever thinks about it will find an attachment to the Creator Baruch Hu.

Rava comes and adds that whoever is engaged in Torah does not need any *karban*! This is because the substitution was given generally for something that is similar to it, but the attribute of the Torah is greater than the attribute of the *karban*, and it is not proper to say that it is a substitute for it. True, once one is engaged in it, he surely does not need the *karban* or a substitute for it, since he has already attained this greater attribute.

The person should learn from this and understand how much *kedusha* he can extend by thinking about Torah. Aside from today, because of our many sins our city was destroyed, our Bais HaMikdash has been laid to waste, our dear ones have been exiled, and the glory has been taken from the house of our lives, through the power of engaging in Torah one can merit to arouse satisfaction in the Heights like when the Bais HaMikdash was standing.

However, in order to arouse satisfaction for our Maker with our Torah, we are obligated to also think about *sifrei mussar*, for the main desire of Yisbarach Hu is that the person delve in Torah to purify his heart and character traits [*midos*]. It is not possible for the person to achieve this unless the person knows Who he is serving,

and to Whom he is saying, and what is the intent that is requested of us when we think about the Torah. This is not possible to attain without studying *mussar*.

HaGaon HaTzaddik Rebbe Zundel Kroizer once told me, this was when I asked him to explain the intent of the Rambam (Hilchos Yesodei HaTorah Perek 2 Halacha 2) which speaks about becoming closer to Hashem Yisbarach by thinking about the wisdom of the attribute. First, I will quote the Rambam:

'What is the way to love Him and fear Him? When the person contemplates His actions and great amazing creations, and he sees within them that His wisdom is immeasurable and without limit, he immediately loves, praises, glorifies, and has a great desire to know the Great Hashem, as Dovid said (Tehillim 42:3), 'צמאה נפשי לאלקים לקל חי' – 'My soul thirsts for G-d, the living G-d', and when one thinks about these very things he immediately recoils, is afraid, and knows that he is a small low creature standing with limited understanding before the One with total understanding. As Dovid said (Tehillim 8:4-5) 'כי אראה – when I behold Your heavens, the work of Your fingers... what is a frail man that You should remember him', and based on these words I will explain great general principles from the action of the Master of the Worlds so there will be an opening to understand, to love Hashem, as Chachamim said on the topic of love, that from this you will recognize Who said and the world will be.'

The Rambam continues and explains there that when a person contemplates the wisdom of nature and the orbit of the world, he comes to recognize the Creator and sees that he is but a small low creature, and with this he will come to love the Creator and he will understand His greatness.

The Rambam concludes (Perek 4 Halacha 12), 'When the person contemplates these things and recognizes all the creations from the angel to the person and sees the wisdom of HaKadosh Baruch Hu in all creatures, love will increase for the Omnipresent and his soul and flesh will crave to love the Omnipresent Baruch Hu. From his lowness he will fear and awe that he is one of the holy creations. He will be like a utensil filled with shame, empty.' The words of the Rambam troubled me, for we see many *goyim* study these wisdoms – nature, astronomy – yet they do not recognize the greatness of the Creator, the opposite, they are the biggest deniers of G-d, *Rachmana litzlan*.

I once asked R' Zundel this question and he answered that really everything depends on the intent of the one who studies and his purpose, If one wants to seek the greatness of the Creator through nature, as the Rambam explained, then study will increase *emunah*. But if he only comes to recognize and to know the wisdom of nature, his study will not add *emunah*, this is not his purpose, and he will not attain it because he is not interested. It is similar with learning Torah. If one engages with the desire to get closer to Hashem and fear Him, then he will achieve this, but if for another purpose, it is not possible to achieve. For the person to have the proper intent, he must learn *mussar*.

To our dismay, many disparage *mussar*, this causes to be almost no difference between a yeshiva *man* and a *baal habayis*. Though the yeshiva bot sits and learns Torah, but when he comes to shul to *daven*, there is no difference between them, the yeshiva boy does not value his Tefillah, he *davens* as coldly and quickly as the *baal habayis* standing next to him...