

# 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

### להקריב לחם אלוקיו – To offer the bread of his G-d

It is told of a family man who one day began to feel unwell until he was ill. He went to doctors who told him he had a serious disease. In order to be cured from this disease, he had to undergo a difficult and dangerous operation, and of course, very expensive. He went to a *tzaddik* and asked for a bracha, the *tzaddik* asked him if in his house at the Shabbos table, did he 'operate' on people (meaning do you judge and speak about them)? The man admitted that this was their custom, when they sit around the Shabbos table, they bring people to the operating table and literally cut them up crosswise and lengthwise... the *tzaddik* told him, "Stop cutting people up at the Shabbos table and you will not need an operation."

The man returned home, gathered all his children and told them the instruction of the *tzaddik*. Of course, they all accepted upon themselves to stop this bad custom, the main thing was that their father should be well, and so, after a short time the man was completely cured and did not need any treatment or surgery.

Our parsha says (21:17), 'איש אשר יהיה בו מום לא יקרב להקריב, לחם אלוקיו' – 'Any man in whom there will be a blemish shall not come near to offer the bread of his G-d', and Rashi explains, 'any meal is referred to as "bread"', and we must understand what is 'the bread of his G-d'? Does HaKadosh Baruch Hu have to eat? Does He need bread? Dovid HaMelech has said (Tehillim 50:9) 'לא אקח מביתך פר' – 'I will not take from your household a bull, nor from your pens any goats', the *karbanos* that we offer before Him are only for our benefit, but He Himself does need this, then what is 'the bread of his G-d'?

The truth is that HaKadosh Baruch Hu does need bread nor our *karbanos*, but He does want the *karbanos* so that we merit that it should be good with us, and we should be forgiven for all our sins. Nowadays, when we do not have *karbanos*, 'the table of a person atones for him' (Menachos 97a), therefore, it is quite appropriate that our table where we eat should really be like a *Mizbeach*, and we must pay attention to how we conduct ourselves when we eat. Of course, we should not forget to speak words of Torah, then the words will go up before Hashem literally like the *karbanos*, and He will bestow for us atonement and good influences without end.

- Tiv HaTorah - Emor

## טיב ההשגחה

### 'Transaction confirmed' – 'אישור עסקה'

The day before Pesach, I was outside with the whole family for errands and final shopping for the holiday. My wife and kids were hungry and the less expensive store selling food had a very long line which we estimated we had to wait at least two hours until we placed our order. My wife asked us to buy food elsewhere as it was not worth waiting that long. I made a quick calculation that Shalom Bayit also has to be paid for, and that is part of the holiday expenses. I saw a restaurant with an excellent *hechsher*. I went inside and ordered everyone a satisfying meal that cost three hundred shekels. Everyone came out full and happy. I finished paying and pondered in my heart whether I had acted correctly or had I overspent?! At that moment, the cell phone rang. In the background is an automatic message from an organization to which I subscribe on behalf of work and hold a card for various benefits, announcing: "Your card has been loaded with three hundred shekels!!"

א.מ.

### 'Safe investment' – 'השקעה בטוחה'

An orphaned young man *davens* in Shtieblach and frequently walks around the kitchen area named after Rabbi Yeshayeleh, which is located in the same compound. He not only visits but always contributes beyond his ability when he always says that: "Giving food to the Jews and more in the kitchen of Rabbi Yeshay'eleh of Kerestir is the safest investment there is!!"

Recently the guy got engaged *b'shaa tova*. I inquired about the dowry he received. He said he had taken on a large sum. As he spoke, he donated a handsome sum to the kitchen. That same day, I received a call from a close friend who was the driver of one of the *tzaddikim*. The *tzaddik* received a phone call from a wealthy man interested in paying for the wedding of an orphaned chassan. They did not have an orphaned groom available for the date the wealthy man wanted. The friend called me to ask if I knew an orphaned chassan who needed assistance for the wedding... I immediately acted as the go-between and the chassan received a huge sum!!

The chassan arrived the next day and said: "I always told you that this kitchen of Rabbi Yeshayeleh is a safe investment, now you are a witness to it and you can publish my story!!"

ה.פ.

ונקדשתי בתוך בני ישראל  
And I shall be sanctified among the  
Children of Israel



ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:  
המוציא אתכם מארץ מצרים להיות לכם לאלקים אני ה': (כב:לב-לג)  
You shall not defile My holy Name, and I shall be sanctified  
among the Children of Israel, I am Hashem Who sanctifies you,  
Who takes you out of the land of Egypt to be a G-d to you, I am  
Hashem. (22:32-33)

Rashi explains: 'It is implied from that which was said "you shall not defile". Then why does the *posuk* say "and I shall be sanctified"? It means surrender yourself and sanctify My Name.' The obligation of this mitzvah is incumbent on every Jew, even though the actual keeping of it can only be done in certain situations. Still, it is incumbent on every person to implant this obligation in his heart, and he must know the situations when he is obligated to keep it. This is for two reasons, **1.** So that if the opportunity arises, he will be prepared and ready to fulfill it. **2.** Even if one does not actually keep this mitzvah, he can fulfill it with thought. This is included in what Chazal said (Shabbos 63a) 'if one thought about keeping a mitzvah but was not able to, the Torah counts it as if he did it.'

If this is so, then it is appropriate to point out what is written at length in *seforim* on this topic. First, let us quote the words of the Shelah HaKadosh (Shaar HaOsiyos os 1 *emes v'emunah*) where he speaks about the devotion [*mesiros nefesh*] when one actually comes to this challenge. 'The positive mitzvah of Kiddush Hashem is generally relevant to *emunah*, since the person gives his soul, his body, and his wealth to sanctify His Name Yisbarach, as it says, (our *posuk*) – 'and I shall be sanctified among the Children of Israel'. The Kiddush Hashem is that when a *goy* intends to make a Jew go against his religion, and it is done in public, in public means before ten Jews – he should rather be killed and not transgress [*yehareg v'al ya'avur*]. This applies to every sin when the *goy* intends to make the Jew go against his religion, even if it is a custom in Israel, and the *goy* wants him to transgress – he should be killed and not transgress. And if it is a time of religious persecution, he should be killed and not transgressed even in private. These laws are well explained in Talmud and *poskim*.'

We truly see in the holy *seforim* that this mitzvah is even relevant in our lifetimes through our yearning for this as the Ari wrote in 'Shaar Hakavanos' (*Chazaras HaAmidah Drush 3*): 'We will explain a little the necessary things, which are, at the outset intend to keep one positive mitzvah that we are commanded in the *posuk* 'and I shall be sanctified among the Children of Israel' and it is explained in the Zohar on Parashas Emor, that we are obligated to sanctify His Name Yisbarach in the same sanctity as '*Nakdishach v'Naaritzcha*' [*Kedusha Nusach Sefard*] – 'We will sanctify You and revere You'. This is also brought down in the siddur of the Reshash on the meaning of '*Nakdishach*', that it is a matter of sanctifying the Creator in public, and this is a mitzvah in everything said publicly, like 'Kedusha'.

In another place in 'Shaar Hakavanos' (*Kriyas Shema Drush 6*) he brings down that there is great benefit in the merit of thinking of *mesiros nefesh*: 'Through this, even though we have no good deeds, and we have been intolerably wicked, through devotion and willing to be killed, all are sins are atoned for, and we have the ability to elevate to awesome heights as Chazal say (Yoma 86a) 'Teshuva is great because it reaches the Throne of Glory' as it says (Hoshea 14:2), 'שובה ישראל עד ה' אלקיך' – 'Return, Israel, unto Hashem, your G-d.'

We find things like this written in many places, that one should intend to give up his life, and through this the person will be forgiven for all his sins, and through this he will do superior Teshuva. This is the *kavanah* that we must focus on with every bracha when we say 'melech haolam' – 'King of the World', that we are prepared to give up our lives for the sake of the Creator. This matter is also brought down in the *sefer* 'Yesod v'Shoresh HaAvodah' (in the beginning of the *sefer*) where he writes at length about the significance of the *avodah* of *mesiros nefesh*, and it is the main *avodah* the person should always accept upon himself – *mesiros nefesh* – and this is the *avodah* of all the *tzaddikim* in the world.

Even Rebbe Elimelech wrote at length on this and established with these guidelines how the person can fulfill the mitzvah of '*V'Nikdashiti*', and his words are divided into three categories:

1. At every time and every moment when the person is free of Torah, and especially when he is sitting idly alone in a room, or lying in bed unable to sleep, he should think about this positive mitzvah of 'and I shall be sanctified among the Children of Israel'. He should embed it in his soul and etch it in his thoughts, as if a large, terrible fire burns before him unto the heart of the heavens, and he, because of the sanctity of Hashem Yisbarach, - breaks his nature and throws himself into the fire for Kiddush Hashem Yisbarach. HaKadosh Baruch Hu will convert this good thought into a deed, and we find that he is not lying down or sitting idly, rather, he is fulfilling a positive mitzvah of the Torah.

2. In the first *posuk* of 'Kriyas Shema', and the first bracha of 'Shemona Esrei' he should think as above. He should also intend that if all the nations of the world are tormenting him with harsh torture, and they are flaying the skin from his flesh to turn away from the Oneness of Hashem, he should suffer with all these afflictions and not give in to them. He should etch in his intellect and thought, as if they are doing this and with this, he will keep the obligation of Kriyas Shema and Tefillah properly.

3. Even while eating or cohabiting he should think like this. When he starts to feel mundane pleasure, he should etch in his thoughts like this, and should immediately say by mouth and heart that he would rather have pleasure and joy from the mitzvah of '*V'Nikdashiti*'. Even if murderers grab him in the middle of eating or cohabiting and torture him, he will rejoice with the Kiddush Hashem Yisbarach more than this mundane pleasure. But be careful that this is true in his heart, then it will be stuck on his heart, the true inner heart, and not fool himself. See Rashi on the *posuk* (Vayikra 26:42) 'וזכרתי את בריתי יעקב ואף' – 'I will remember My covenant with Yaakov and also My covenant with Yitzchak, and also my covenant with Avraham, and I will remember the land' – 'Why were the Avos written in reverse order? To say that Yaakov, the youngest is sufficient for this, and if he is not sufficient, see Yitzchak is with him, and if he is not sufficient, Avraham is with him, for he is sufficient. Why was remember not mentioned by Yitzchak? Because the ashes of Yitzchak appear before Me, gathered, placed on the Mizbeach.' We see from here the significance of '*mesiros nefesh*' even in thought. For although Yitzchak Avinu was prepared to die at the 'Akeidah', no act was done, but HaKadosh Baruch Hu considered the thought as a deed to arouse mercy on his offspring forever.