



קהילת שבתי בבית ד'

בנשיאות מורנו ורבנו הרה"צ

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רבינוביץ שליט"א

טיב הקהילה

English edition

באנגלית

טיב הפרשה

טיב המערכת

He shall bring it according to his will

יקריב אותו לרצונו

Something strange happens every year on the Erev Pesach. Everyone reminds themselves that dust is not chametz and that children are not the Karban Pesach, and yet, everyone cleans far beyond what halacha requires. Surely, this is not just an annual cleaning, because that could be done at any other time, not specifically before Pesach. And certainly, we wouldn't spend so many days cleaning the house from every possible crumb of chametz. So what is really going on here? Do we want to clean, or are we cleaning against our will?

The Torah states: 'אם עולה קרבנו... אל פתח אוהל מועד יקריב אותו לרצונו' - 'If his offering is a burnt offering... he shall bring it to the entrance of the Tent of Meeting, willingly' (Vayikra 1:3). Rashi HaKadosh explains: "He shall bring it"—this teaches that he is compelled. One might think this means against his will, but the posuk states 'willingly.' How so? He is coerced until he says, 'I want to.' This is perplexing—how can we consider his statement "I want to" significant after he has been coerced? Could it be that he is saying it just so we will leave him alone, rather than because he truly wants it?

A similar halacha appears in Mesechta Gittin (88b): If a man is required to divorce his wife and refuses, "he is coerced until he says, 'I want to,'" and the divorce is valid. The explanation is that a Jew, at his core, is good and truly desires to fulfill the will of his Creator. It is only the yetzer hara that holds him back. Therefore, we compel his yetzer to obey Hashem's will, and when he ultimately says "I want to," he is expressing his true inner desire.

Chazal teach (Kiddushin 40a): "A good thought, HaKadosh Baruch Hu joins it to an action." But this principle applies only to Israel. For the nations of the world, the opposite is true: "A bad thought, HaKadosh Baruch Hu joins it to an action." The reason is that for Israel, their true desire is goodness, and only the yetzer hara leads them to bad thoughts—therefore, bad thoughts are not counted against them. But among the nations, bad thoughts reflect their true essence, so they are counted as actions.

Thus, even if a Jew, chas v'shalom, has difficult or negative thoughts, he must remember that these thoughts are not truly his, but rather those of the yetzer hara. And even when we clean for Pesach beyond what is strictly required by halacha, it is because we genuinely want to enhance the mitzvah. Perhaps the yetzer hara sometimes intervenes and convinces us that we do not really want to do it—but in truth, this is our deepest desire. And ultimately, we will be rewarded for every crumb and every speck of dust that we have cleaned.

Tiv HaTorah – Vayikra

דברי חיבה כדרך להצלחה בתורה

Words of affection as a path to success in Torah

ויקרא אל משה וידבר יהוה אליו מאהל מועד לאמר: א

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

Rashi explains: He called to Moshe – 'Calling' preceded every statement, and every saying, and every command. It is a language of affection, the language that the ministering angels use, as it says (Yeshayah 6:3) 'וקרא זה אל זה ואמר קדוש' – 'One called to the other and said, "Holy...". But prophets of the nations of the world, He revealed Himself to them in language of transitoriness and impurity, as it says (Bamidbar 23:4) 'ויקר אלקים את בלעם', – 'G-d happened upon Balaam.'

This speech is the first recorded in the Torah after the erection of the Mishkan. Therefore, the Torah specifically mentions the calling of Moshe before speaking to him, to establish that all subsequent commandments and statements were also preceded by a calling.

Rashi seeks to understand what practical difference it makes whether the calling preceded the speech or not, and why we need to know this detail. He answers that the calling is a sign of affection. The Torah wished to reveal that every command given to Moshe was spoken with a display of love and endearment.

This is meant to teach us to follow Hashem's ways and apply this principle to teaching Torah to students—that it must be done with expressions of love. The words of Torah will only settle in the hearts of students if they feel cherished by their teacher. When students recognize that their teacher is instructing them out of a genuine desire to benefit them, they become willing to listen and absorb his teachings.

This affection requires daily reinforcement. A teacher must constantly show that his love for his students remains strong, just as HaKadosh Baruch Hu did with Moshe—always preceding His commandments and statements with a loving call.

Additionally, we must recognize that this affection must be given to every student. It is not merely a tool to

encourage weaker or average students, but even outstanding students with sharp intellects also need expressions of love to motivate them in their Torah learning.

For who is greater than Moshe, the faithful shepherd, about whom it is said (Bamidbar 12:7-8): 'בכל ביתי נאמן הוא' - 'In all My house, he is faithful. I speak with him mouth to mouth, in a clear vision and not in riddles...' and similarly, (Devorim 34:10): 'ולא קם עוד בישראל' - 'No prophet has arisen in Israel like Moshe, whom Hashem knew face to face.' Yet despite his greatness, Hashem still saw fit to precede every command with an affectionate calling.

This concept also serves as a reason for the Jewish custom of beginning young children's Torah learning with Parashas Vayikra, as it contains the theme of calling with affection, which they so greatly need.

This point must serve as a fundamental principle for every parent and educator. They must understand that the very essence of their children's and students' success depends on the measure of affection they receive. When children and students see that their parents and teachers value and cherish them, they are encouraged to persist in their studies and ascend the heights of Torah and service of Hashem. However, when affection is not shown, they see no reason to exert themselves or utilize their talents. This is especially true for weaker students who are already aware of their limitations—they may become broken by their situation, believing that they are rightly undeserving of recognition, and thus feeling that they have no place in the House of Hashem. Tragically, this can sometimes lead to situations where young men, both students and scholars, prefer to spend their days engaged in business rather than seeking refuge in the study of Torah. In more extreme cases, some may even drift away entirely from the path passed down through generations. Yet, had they received even a small measure of affection, it

could have uplifted them. And even if it did not lead them to extraordinary success, at the very least, it would have kept them connected to the Bais Medrash. Simply being within its walls would leave an impression on them, enabling them to remain steadfast in the ways of Torah and tradition.

The Rambam elaborates on this idea in his commentary on the Mishnah (Sanhedrin, Chapter 10) regarding the Mishnah "All of Israel has a share in the World to Come." He explains that young children must be given treats and sweets to draw them toward Torah and mitzvos. Here are some of his beautiful words:

"Consider a young child who is brought to a teacher to learn Torah. This is the greatest good for him in terms of the perfection he will attain. However, due to his young age and weak intellect, he does not yet understand the value of this good or the perfection it will bring him. Therefore, it is necessary for the teacher—who possesses greater wisdom—to encourage him to learn through things that he finds desirable at his young age. The teacher says to him: 'Study, and I will give you nuts or figs; I will give you a little honey...'" [The Rambam continues at length, explaining that this method is the foundation of learning Torah shelo lishma (not for its own sake), but the ultimate goal is to encourage and motivate the child to study Torah.]

For young children, this encouragement is done through sweets and treats, but for older students, it is achieved through sweet words and expressions of love.

This idea may also explain what the Gemara (Shabbos 30b) teaches about Rava, who used to begin each lesson with a humorous remark before teaching Torah. He did this to show his students that he loved and cherished them, thereby drawing their hearts toward him. As a result, they were able to receive his Torah teachings in the most meaningful way.

Top of Form

Based on what has been stated, we

can understand the intent behind the words of the Ba'al HaTurim, who writes: "Vayikra el Moshe"—this phrase is an acronym for 'Emo' (his mother), as in 'בשטרה שעטרה לו אמו' - 'with the crown with which his mother crowned him' (Shir HaShirim 3:11)."

At first glance, his words appear obscure and difficult to comprehend. What is the connection between the calling of Moshe and the concept of a mother?

However, based on our discussion, we can explain that the Ba'al HaTurim is teaching that the calling that was directed toward Moshe should also become a habitual practice in the speech of Jewish mothers. Children are deeply connected to their mothers, and the affection that mothers show them has the greatest influence on their spiritual growth. Therefore, it is the mother's duty to express abundant love and encouragement when urging her children to devote themselves to Torah. The more warmth and love she expresses, the more her children will cling to the Tree of Life.

This is why the Torah of children is attributed to their mothers, as it says (Mishlei 1:8): 'שמע בני מוסר אביך ואל' - 'Hear, my son, the instruction of your father, and do not forsake the Torah of your mother.' It is specifically through the mother's loving encouragement that a child merits success in Torah.

Indeed, we see in the words of Chazal that this is the primary merit of women. The Gemara (Berachoss 17a) asks: "In what merit do women earn a share in the World to Come?" The answer given is: "By bringing their children to study Torah in the Beit HaKnesses."

It is therefore fitting that parents and educators pray for divine wisdom to understand how to encourage and strengthen their children in a way that will only uplift and inspire them. May we all merit to raise children and students who grow into great Torah scholars.

'The world was created for me'

– 'בשבילי נברא העולם'

I always strive to fulfill the halacha by putting on tefillin at home and walking from home to shul for Shacharis, adorned with my tefillin. One morning, I walked from my home to Zichron Moshe to daven Shacharis, wrapped in my tallis and tefillin.

As I left the shul to return home, heavy rain was pouring outside. If my hat or clothes got wet, it wouldn't be a big deal since I could simply change into dry ones—but tefillin cannot be allowed to get wet.

Just as I glanced outside at the street, a man from the city of Beitar approached me, holding a large and sturdy umbrella. He asked to accompany me home, as he had an urgent matter to discuss along the way. He opened the umbrella, sheltering both of us as we walked and talked.

I said to him excitedly, "Look how Hashem sent you all the way from Beitar with an umbrella just to help me!" But he was quick to respond, "Look how Hashem sent the Rav without an umbrella just to help me!"

Moreinu HaRav shlita

חייט בתחפושת – The tailor in disguise

On the Erev Purim, I passed by the tailor's shop to pick up a garment that had been sent for repair in advance. When I arrived, I saw that the shop had closed earlier than expected. I turned to head home, but out of the corner of my eye, I saw someone walking in the opposite direction who looked like the tailor. Knowing how important the garment was to the Rebbetzin, I quickened my pace to catch up with him.

As I got closer and was about to call out to him, I realized that it wasn't the tailor at all—my mind had simply imagined the resemblance. I thanked Hashem and turned back toward home.

On my way back, I once again passed by the tailor's shop, and to my surprise, I saw the tailor returning and unlocking the door. I was overjoyed and thanked Hashem.

I said to the tailor, "I thought you had closed early and wouldn't be coming back, but now I see that Baruch Hashem you only stepped out for a few minutes."

The tailor replied, "I really had closed and hadn't planned on returning, but I forgot my phone in the shop, so I had no choice but to come back and get it—I'm in a hurry!"

At that moment, I understood the depth of hashgacha pratit at play. HaKadosh Baruch Hu had performed a great kindness for me—by mistakenly chasing after the wrong person, I delayed my return home and ended up passing by the shop just as the real tailor came back for his phone. And surely, this too was prepared by Hashem in advance, as a remedy before the challenge, so that I would be able to retrieve the garment and spare the Rebbetzin any distress.

Moreinu HaRav shlita

It is beyond our ability to grasp the enormity of spiritual levels and achievements Avraham Avinu achieved: his triumphs in the ten trials, his defiance in Ur Kasdim, and the binding of Yitzchak, as it says (Nechemiah 9:8), וַתִּצְאָתָּךְ אֶת לִבְבוֹ נֶאֱמָן לְפָנֶיךָ – And You found his heart faithful before You.

Yet, despite all of this unparalleled devotion, Hashem's primary affection for Avraham was not due to his incredible self-sacrifice but rather because he commands his children and his household after him (see Bereishis 18:19).

This teaches us a vital lesson as the descendants of Avraham, Yitzchak, and Yaakov: the supreme importance of the mitzvah of *chinuch*. When raising and teaching our children, we must not focus on ourselves—not on our spiritual losses, such as time away from Torah study, and certainly not on material concerns or financial loss. Nothing is more beloved or cherished by the Creator than educating children, for it is through this work that a person establishes future generations of righteousness.

Even Avraham, with all his extraordinary service and deeds—of which the Midrash (*Yalkut Shimoni* 42, *remez* 244) says that the *Avos* "ran like horses before Me"—still, the primary reason for Hashem's love for him was because he educated his children and household to follow the righteous path, to keep *the way of Hashem, to do righteousness and justice.*"

The way Avraham achieved this in his home was not through excessive rebuke, discipline, or coercion. Instead, it was through the often repeated phrase in Pirkei Avos: "He used to say..." This can be understood as meaning that "he," the essence of the tanna taught the lesson through his being and example. Avraham also did not need to rebuke or coerce excessively, as his example sufficed. More than a father says or rebukes, his essence and actions teach and guide his household. What "he is" "says" everything. Reflect deeply on this.

A *talmid* once approached the great Chazon Ish, *zt"l*, and asked him with great sincerity, "From what age should one begin investing in the *chinuch* of children?"

The Chazon Ish, replied:

Tsen yohr far di chasene! ("Ten years before the wedding!")

He explained: "To educate others, one must first be educated himself. The foundation of education is self-education. If you want your child to avoid a particular behavior, you must avoid it yourself. After all, you are tasked with establishing a faithful home in Yisrael! You must educate your household and children in Torah, good *midos*, and fear of Heaven. Great things are expected of you!

This requires careful thought: Are you prepared for this? Have you worked to refine your own middos? Have you taught yourself humility, self-restraint, integrity, modesty, and simchas chaim?"

A Time for Studying – Not for Napping

One of the great *rabbanim* of the past was known for a specific practice in his home. On Shabbos afternoons, while his young children played energetically and enthusiastically throughout the house, the rav would sit down immediately after the Shabbos morning *seudah* and study with his regular *chavrusos* until the time for the *Minchah* prayer.

On one occasion, he explained his reasoning for this custom, which stemmed from his deep commitment to educating his children, as the *pasuk* says: *...because he will command his children and his household after him.* He said, "If I were to follow the common custom of the world—resting for long periods in bed after eating the Shabbos *cholent*—the children would naturally continue playing as they please, without supervision. They might even disturb my rest. In that case, I would

lose out on both counts: I wouldn't have proper rest, and my children's behavior would lack guidance."

"Rather," he continued, "when my children see me sitting and learning Torah with joy and serenity, they are more likely to act respectfully and pursue the path of Torah, observing proper manners and *derech erez* toward their father's sacred Torah study. Additionally, these hours are an ideal opportunity to learn pleasantly with each child individually, reviewing and reinforcing their studies." (Nowadays, *baruch Hashem*, there is even the widespread custom of *Avos Ubanim* programs, where fathers and sons learn together in every community.)

The rav had no need to say a word of instruction or rebuke to his children. By doing what he had to do in his relationship with Hashem, the children observed and learned automatically. This was the essence of "He would say..." What he taught through action outperformed anything he could have said.

Over the years, he merited tremendous siyatta di'Shmaya in educating his sons and daughters. They grew and thrived, becoming rabbanim and talmidei chachamim, a source of pride and glory to Beis Yisrael!

How to Befriend a Wayward Child

When my father and teacher, the righteous Rav Levi HaKohen *zt"l*, author of *Ma'adanei HaShulchan*, was teaching the children of *Klal Yisrael* as *rosh mesivta* at the Torah VeYirah Yeshivah in Yerushalayim, a difficulty issue arose with one of the children. This child struggled with class participation and his overall behavior was appalling. His teacher could not find a solution for managing this troubled student.

The main challenge for the teacher was his inability to uncover the root cause of the child's instability. The boy appeared confused, wandering as though in a daze, and it was evident that he was distressed. The teacher was unsuccessful despite repeated attempts to understand the source of the child's inner turmoil.

During a break, while the teacher was sitting in the teachers' room with my father, he discussed the boy's situation, as teachers often do when seeking

advice on challenging cases.

Upon hearing the details, my father's heart filled with sorrow and compassion for the young boy—bright, talented, and full of potential for greatness—yet seemingly entangled in deep inner confusion.

One day, during recess, while the boy was playing happily in the schoolyard, my father approached him with extraordinary warmth. He befriended the child and began speaking with him lovingly and in a friendly manner on various topics. The boy enjoyed the interaction immensely, sensing my father's genuine affection. As they talked, my father gently patted him several times, expressing pure, heartfelt love for this holy and pure child, one of the young lambs upon whom the world stands.

The boy's heart opened to this kindness and closeness. With great wisdom, my father steered the conversation toward the subject of children who sometimes feel confused and troubled, lamenting how unfortunate it is for them to suffer unnecessarily when solutions to their problems are often easily found.

Feeling safe and comfortable in the conversation, the boy began to share his thoughts:

"I often feel confused and troubled too," the boy admitted innocently.

"Why is that?" my father asked with concern. "What's bothering you?" With a slight smile on his holy lips, my father added: "You're so bright and intelligent! Surely, with Hashem's help, we can figure out a solution to your confusion!" Encouraged by the thoughtful suggestion, the boy began to talk about himself and his home. Among other things, he revealed that his father often pressured him to excel in Torah study. His father would frequently urge him, saying that with his strong talents and abilities, he could easily become the top student in his class and grow into a great *talmid chacham*.

To that end, the father regularly rebuked him for every small mistake or mischievous act, reprimanding him severely each time.

"And what is the source of your confusion?" my father gently inquired.

The child opened his mouth with wisdom and explained:

"The problem is that I rarely see my father himself learning or engaging in the Torah that he constantly demands of me. During most of his free time—like the long Shabbos nights after the meal or on Shabbos afternoons—he eagerly reads various newspapers and the special Shabbos supplements. He rarely opens a *sefer*!

"He is always lecturing me about the sin of *bittul Torah* (wasting time from Torah study), teaching me that every word of Torah is a new mitzvah, yet he spends his time on frivolous newspapers! Why does he demand that I always study and study?!" The child cried in anguish, "I want to read those interesting newspapers too! Why does he burden me and pressure me constantly to excel in Torah? He himself sees how hard this work of Torah study is."

"I could perhaps understand," the child continued, "that after the hard work of his six weekdays, he might need to relax Shabbos. But what does he want from me? I also need some relaxing time to play and have fun like my friends!" the child grumbled bitterly.

This painful situation deeply moved my father. He took the matter seriously and spoke gently with the boy's father. He advised him to establish regular Torah study sessions within the home so the children would see a father who studies Torah in their house—not just one who reads newspapers. At the same time, my father continued to strengthen his genuine and loving bond with the child. Ultimately, this young boy was guided back onto the right path. Within a short time, he abandoned his troubling behaviors, and as the years passed, he grew and ascended in Torah and *yiras Shamayim*. He built a faithful home in Yisrael, one rooted in holiness and purity, and merited to establish upright and blessed generations.

Let us take to heart the moral lesson from this stirring story: how careful we must be in educating our children and how essential it is to serve as a personal example for everything we want from them.

This concept is especially relevant to Shabbos at home with our children. Let us strive to be a positive role model before their eyes, utilizing Shabbos for Torah and serving Hashem with love.