



THE HARRY H. BEREN TORAH WEEKLY

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Because Torah Is for Every Jew

Haazinu 5772

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A Taste of Torah Love-Hate Relationship

By Rabbi Mordechai Fleisher

Do you like your rabbi? You do? Then we have a problem. Because the Talmud (Kesubos 105b) states that if a rabbi is well-liked by his congregants, it's not due to the fact that he's a good rabbi, but, rather, because he doesn't properly rebuke his flock.

On the other hand, the Mishna (Avos 3:10) states, "If the spirit of one's fellows is pleased with him, the spirit of Hashem is pleased with him; but if the spirit of one's fellows is not pleased with him, the spirit of Hashem is not pleased with him." The impression one gets from this is that a rabbi who is despised is *not* of the highest caliber.

The paradox comes to a head in this week's parsha. Moshe is commanded by Hashem to ascend Har Ha'avarim, where, he is told, he will depart from this world. But the Jewish People have a "never say die" attitude on the matter. "If we sense he is about to ascend," they declared, "we will prevent him from doing so. The man who took us out of Egypt, split the sea... and gave us the Torah - we will not allow him!" (see Rashi Devarim 32:48)

Aha... so suddenly the Jewish Nation simply cannot bear to part with their

beloved leader. And what of all the strife, criticism, and arguments that occurred for forty years? What about the numerous times they expressed their desire to return to Egypt? How are we to understand the relationship of the Jewish People and Moshe Rabbeinu?

The Chasam Sofer (Rabbi Moshe Sofer, 1762-1839) says that there are two categories of dislike toward others. The first is brought on by a genuine problem one has with the individual in question. The other is spurred by the Evil Inclination, who has his own reasons for wanting his victim to bear enmity to another; namely, the Evil Inclination is wary of allowing a relationship with someone who will have a positive influence on another. How can we discern between these two very different causes of loathing? By observing the attitude of others upon the individual's death. If the dislike was well-deserved, it will remain after his departure from this world. If, however, the dislike was driven by the Evil Inclination, in an attempt to prevent a potentially positive relationship from forming, then upon the death of the despised person - when he no longer poses a threat to the continued negative

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Ask the Rabbi Raindrops Keep Falling on Your Succah

Eliyahu Shear wrote:

time it is NOT yet the rainy season!

Dear Rabbi,

The Talmud says rain during Succos is considered a curse. I am aware of the analogy of the servant and his master asking for a jug of water etc. My question is this: The fact that it rains on Succos - is this considered a curse no matter which country one lives in, or does it only apply in Israel, being that at that

Dear Eliyahu,

Yes, rain during the Succos is not a good 'omen.' The Sages compare it to a servant who comes to pour a drink for his master, but instead of accepting the cup, the master splashes water in the servant's face. Likewise, we desire to perform the mitzva of sitting in the succah, but instead, Hashem pours

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Stories For The Soul

Behind the Scenes

Two thousand years ago, the great Rebbi Akiva was traveling. He needed to stop for the night at a certain town as it was getting too dark to continue traveling.

There was no room at the inn. He went from door to door looking for a host but nobody would take him. Having no other choice, he went to the nearby forest to camp out for the night. He brought a rooster to wake him up in the morning, but a fox came and ate the rooster. Then a wild animal came and killed his donkey. All he had left was a candle so he could study Torah late into the night, but the wind kept blowing out the candle. Finally, having no other option, he went to sleep for the night.

The next morning, Rebbi Akiva returned to the town to obtain supplies. He discovered that during the night, a vicious band of armed robbers had killed everyone in the town. If he had been given a place to sleep there, he would have been killed too. And if he hadn't lost his donkey, rooster and candle, he would have been seen or heard by the robbers.

"For all of His ways are just" (Deut 32:4). All of G-d's ways and all of G-d's actions in the world are righteous and perfect even if we don't understand them at the time.

We see things in the world that don't make sense and we become perplexed or even outraged. We must remember that we are only seeing the surface. There is always a story hidden behind the scenes.

Adapted with permission from ShulWeek by Rabbi Boruch Lederman.

Kollel Happenings

DERECH HASHEM

Join Rabbi Mordechai Fleisher for a philosophical series on "Derech Hashem", a sefer by Rabbi Moshe Chaim Luzzatto. Discover and delve into the vital understanding of Hashem's world. The women's class will resume after Sukkos at EDOS. For info, email info@denverkollel.org or call 303-820-2855.



WOMEN'S WELLNESS WORKSHOP

A DEEPER LOOK AT THE PARSHA

Join Rabbi Shachne Sommers as he discusses a number of difficulties encountered in the weekly Torah portion, and develops a comprehensive approach to resolve the issues, simultaneously conveying a deeper understanding of the material being discussed. The class will resume after Sukkos on Tuesdays at 8 pm at Aish Denver.

Interpersonal Issues Safeguarding a Lost Object

If the finder is unable to contact the owner, he must return the item in a responsible fashion. He may not leave the item in a place where there is risk of damage or loss of the item. For example, the item should not be left on the owner's doorstep. If the finder left it for

the owner in an irresponsible manner, and the item was damaged, stolen, or lost, he would be responsible to pay for it.

Adapted with permission from "The Halachos of Other People's Money" by Rabbi Pinchas Bodner (Feldheim Publishers)

A Taste of Torah

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behavior of the living - the enmity will cease, and the well-deserved admiration will bubble forth. Such an individual is not subject to the aforementioned rule that one who is not pleasing to others is not pleasing to G-d.

It is the second type of dislike that is reserved for an effective rabbi, says the Chasam Sofer. When he chastises his congregants, the Evil Inclination has ample opportunity to cause them to dislike the rabbi for his rebuke. When the time comes for the rabbi to move on, the congregants suddenly realize just how special the rabbi is - but it's too late.

This explains the attitude of the Jewish People toward Moshe. Deep down, they admired him and loved him, but the Evil Inclination often got in the way and led them toward strife

and enmity. When the time came for Moshe to leave this world, they suddenly became aware of that love, but, alas, the decree had been sealed - G-d had declared Moshe had to die.

This phenomenon has repeated itself often throughout our history, as great leaders have often been ignored, disregarded, and maligned by the masses because they have spoken out against wrongs committed by the populace. It is only after their passing that their true worth - and the magnitude of the opportunity wasted - has been appreciated. It is important for us to appreciate, revere, and learn from the Torah leaders of our generation, even if what they have to tell us is difficult to swallow.

Ask the Rabbi

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water on our heads.

So if it rains in Cleveland or Miami, is that a bad omen during Succos? It normally rains in those places during Succos. Or is it a bad omen only in Israel, where rain is highly unusual at that time of year? (I've lived in Israel seven years and remember only once feeling a few drops of rain on Succos.)

Logically, the bad omen should apply only in a land where it's not yet the rainy season. This would include not only Israel, but the whole Middle East and anywhere that isn't yet the rainy season.

However Rabbi Yechiel Michel Epstein writes that the 'bad omen'

applies only in Israel. This can be explained as follows:

The mitzvos were chiefly intended for the Land of Israel. Even mitzvos having no obvious connection to the land - mitzvos such as Shabbos and Kashrus - were intended mainly for performance in Israel. Although mitzvos certainly apply wherever you are; nevertheless, the mitzvos are "laws of the G-d of the Land" and are performed ideally in 'The Land.'

Hence, the analogy of the servant and the master can be seen as applying specifically to Israel.

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