

# טיב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

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## טיב המערכת

### And you will know that I am Hashem – ידעתם כי אני ה'

A wealthy miser was once arrested and thrown into jail. As he sat in his cell, he tried to think of a way to get out of his terrible situation. He began to speak to himself aloud, 'If someone helps me get out of here, I will give him a large sum of money.' Just then, a guard was passing by and heard the words of the wealthy man. He was very happy to take advantage of the opportunity. He came late at night and opened all the gates until he reached the cell of the wealthy man, and he opened the door of his cell. When the wealthy man saw the open door – he ran for his life and escaped from there. After a while the guard came to him and asked for the sum that he promised to give to anyone who got him out of jail. To his utter amazement, the wealthy man told him, "You did not let me out. I simply escaped when they were distracted, and I ran while the door was open." The guard replied, "You fool! Do you think all the gates were left open just then 'by accident'? Do you not understand that I am the one who came and opened all the doors for you?!"

HaKadosh Baruch Hu informed Moshe Rabeinu that He was going to take *Bnei Yisrael* out of Egypt, but He wanted them to remember afterwards Who took them out. אמור לבני ישראל אני ה' והוצאתי אתכם מתחת סבלות מצרים... וגאלתי אתכם בזרוע נטויה ובשפטים גדולים ולקחתי אתכם לי לעם... וידעתם כי אני ה' המוצא אתכם מתחת 'אמור לבני ישראל, "I am Hashem, and I shall take you out from under the burdens of Egypt... I shall redeem you with an outstretched arm and with great judgments, I shall take you to Me for a people... and you shall know that I am Hashem Who takes you out from under the burdens of Egypt (6:6-7). After the salvation, He did not want them to forget Who sent them the salvation. The nature of a person is that when he needs a salvation, he goes to the Tzaddikim, alive or dead, and makes himself known, and when the Creator helps him and sends the salvation that he needs, he attributes his salvation to natural causes, and he says, 'What *mazel* that I went to that doctor' or to the donor who gave him the money he needed, and he completely forgets that HaKadosh Baruch Hu sent him the salvation.

Everyone is sent salvations similar to this or different ones, and we must always remember Who sent us the salvation. We should not deny and attribute the salvation to a natural cause, for HaKadosh Baruch Hu Who sent the salvation waits for us to recognize this and thank Him for the salvations and miracles that He did for us.

- Tiv HaTorah – Va'eira

## טיב ההשגחה

### 'They had faith in Hashem' – "ויאמינו בה"

A group of friends went from the yeshiva to a friend's party, and as is the way of many boys, they did not pay attention to the time until it was too late to go back by public transportation.

Having no choice, we stood at an intersection trying to hitch a ride back to the yeshiva. A lot of time passed, and no one stopped for us. Two boys decided to walk back to yeshiva, a two-hour walk. I tried to stop them from doing this since tomorrow they would simply be exhausted from the walk. They would be tired and would not be able to concentrate on their learning as they should.

"Then what do you suggest we do", asked one of the boys. I asked each of them to say a chapter of Tehillim and give me another ten minutes to ask of Hashem that He help us get back to yeshiva. Just have faith in Hashem Who can help us in a moment.

The friends mocked him but gave him the ten minutes to ask Hashem. I asked from the depths of my heart that He sanctify His Name publicly and bring us salvation. While I was still requesting, a large car stopped and asked us where we were going. When he heard our destination, he apologized that this was not on his way at all, but in the same breath, he put a 50-shekel bill in my hand and told me to call a taxi.

We stood in total amazement, especially the two who mocked me, who were forced to thank Hashem for He is good. As for me, I thanked Hashem for the salvation He brought us in a way that never entered our minds, and we were able to get a ride back to the yeshiva.

.ל.י

### 'Change the times and arranges' – "מחליף את הזמנים ומסדר"

I own a pizza store. Every Thursday evening, I have a steady, pre-arranged order that I prepare and send by messenger. As the *yahrzeit* of one of the workers was approaching, all the workers informed me that they were all going to the memorial *seudah*. I was left with a situation of not having workers that evening except for one. We could handle things together, but not for a large order.

Two days before the *yahrzeit*, the party called me and asked if I could change the time for this one time to 1:30 in the afternoon instead of 6:30 in the evening. The workers wanted to leave at 2:00. It worked out with this amazing *hashgacha* that they prepared the order and sent it out and then left for the *seudah*.

If we would just consider things, we would see how Hashem supervises every detail which brings me to thank Hashem.

.ו.ש

**יסורים סייג לאמונה**  
**Challenges are a protective fence for faith**

**כה טמר ה' בזאת תדע כי אני ה' הנה אנכי מכה במטה אשר בידי על המים אשר ביאר ונהפכו לדם: (ז:יז)**

**So says Hashem, "Through this shall you know that I am Hashem, behold, with the staff that is in my hand I shall strike the waters that are in the river, and they shall change to blood. (7:17)**

If one takes a casual look at the ten plagues that HaKadosh Baruch Hu brought on Pharaoh and Egypt, only sees them as 'revenge' for their despicable actions. However, if one looks closer at the events in the Torah, he will see there is no revenge here, but only the realization of Hashem Yisbarach. As we see in the *posuk* before us that Moshe tells Pharaoh in the name of Hashem (7:17) 'through this you shall know that I am Hashem', that is, what you have not heard until now was the result of you were not yet aware that there is a G-d in the world. Therefore, I must bring upon you the plagues so you will know Hashem Yisbarach from now on, and you will straighten your ways as His will. These words are intertwined in the words of Hashem to Moshe and in the words of Moshe to Pharaoh. See above 7:5) 'וידעו מצרים כי אני ה' בנטתי את ידי על מצרים' – 'And Egypt will now that I am Hashem, when I stretch out My hand over Egypt' and further on (8:6) 'למען תדע כי אין כה' אלקינו' – 'So that you will know that there is none like Hashem, our G-d', and (8:18) 'למען תדע כי אני ה' בקרב הארץ' – 'So that you will know that I am Hashem in the midst of the land', and so on. This is to say that these plagues did not come as revenge for the past, rather as a benefit for the future.

The way of good is to do good. Revenge has no benefit for the person, and we find that it is not one of the traits of HaKadosh Baruch Hu. However, seeing that there is no escape from the nature of the heart to instill faith, Yisbarach first issued a blow and crushing and then the healing...

This is the trait of HaKadosh Baruch Hu all the time and with every person. Though it is true that the Torah warns in several places about the punishments that will come to those who deny the Torah, however, they do not come *chas v'shalom* out of revenge, rather, to heal the soul and remove the veil between it and the light of *emunah*. Every sin cause a veil to blind the sight of intelligence from recognizing the loftiness of Yisbarach. The soul needs to be purified in order to remove the veil. Therefore, the sinner is punished so that the punishment will purify, and this is for the benefit of the person. In light of these things, we can understand the words of the Rambam (Moreh Nevuchim chailek 3 perek 51), where he explains that punishment does not come to the person except to bring him closer to Yisbarach. 'Behold, an amazing thing was revealed to me which removes all doubt and reveals the secrets of G-d. That is, as we have already explained in chapters of *hashgacha*, and each according to his ability will understand, the complete person who never stops thinking about Hashem, always has His supervision. The complete person who sometimes stops thinking of Hashem, will only have His supervision when he thinks of Hashem, but when he is busy the supervision will leave him. But it will not leave him like one who does not think about Hashem at all, but the supervision will be reduced since that person is not complete in his understanding when he is involved in something else. True, he can muster the power. He is compared to a proficient writer when he is not writing.

'One who does not think about Hashem at all is like one who is in the dark and he does not see the light at all. As we have explained the *posuk* (Shmuel I 2:9) 'ורשעים בחשך ידמו' – 'but the wicked are stilled in darkness'. However, one who always thinks about Hashem is compared to one who is in the clear light of the sun. One who thinks about Hashem but not when he is involved is like one on a cloudy day who does not see the sun because the clouds separate it from him. Because of this it seems to me that if one finds bad from the prophets or from the complete chassidim, only finds bad in times of forgetfulness. Depending on the level of forgetfulness or distraction based on what he is involved in, will be the extent of the bad.' Rambam We learn from his words that the attachment of the person to his Creator is the reason for guarding and supervision from Above on him. A loss of attachment is the reason he is harmed. As we said above, as long as one is attached to Hashem Yisbarach, he is not harmed, for at this time he is not damaged by his sin. Therefore, he is able to think about his Creator. This is not so when he is not thinking about his Creator, then sin will cause a screen to separate him from Hashem Yisbarach. Therefore, it is right that he is punished in order to purify him and return his attention to Hashem.

Another point which testifies to our words is explained in the *sefer* 'Nefesh Chaim' (Shaar 3 Perek 12), 'Refer to Eitz Chaim in the aforementioned Perek. Since the power does not come from them by themselves, for there is none beside Yisbarach, the master of all powers. Everything simply comes from Yisbarach. Beside from Him, there is no power at all, not the power of impurity, no power at all, nothing would have been created at all. There is none beside Him (Devorim 4:35) even magic.'

True, this is a very deep topic and amazing *segulah*. To remove and negate all external influences from him, and they should have no impression on him at all. Like a person who establishes in his heart saying, 'Isn't Hashem the true G-d, and there is none beside Yisbarach, no power in the world, nor in the entire universe. Everything stems simply from the Oneness of Yisbarach Shemo, and he negates everything completely in his heart, and he is not influenced by any power or will in the world at all. He serves and clings with his pure thought only the One Master Baruch Hu. This will be enough for Yisbarach to hold in His hand, since he negates all powers and wills in the world since they cannot do anything.

This topic is also included in the intent of the Zohar (Introduction end of page 12), 'Know that Hashem is the G-d as it states (Devorim 4:39) 'וידעת היום... כי ה' הוא האלקים' – 'and you will know today... that Hashem is the G-d', the Name Elokim is included in Hashem, and this teaches that it is all one, there is no separation, even the Other Side is removed.'

We can also say that he will be able to do things and realize amazing miracles, the power of the natural world will be upside down. Since he serves and clings with pure faith of the heart in unwavering truth, only to Yisbarach, and Yisbarach is there every moment. To do things naturally or supernaturally. As we find by Rebbe Chanina ben Dosa (Taanis 25a) where Hashem decreed and did his will in a supernatural way, as he said, 'He Who told oil to burn can tell vinegar to burn'. To HaKadosh Baruch Hu they are one and the same. This is enough for the Creator.' These are the words of the Nefesh Chaim.

You learn from his advice that the remedy for all damages is attaching to Hashem Yisbarach, as we said from the start, all punishment that comes to a person are a result of the screens between him and his Creator. They only come about to return him to the *emunah* and clinging to Hashem, then the screen will be nullified.