

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

Spangles of silver – נקודות הכסף

The Satmar Rebbe once said that a Bris we take a *goy* [gentile] and turn him into a Jew, and at a wedding sometimes we take two Jews and turn them into *goyim Rachmana litzlan...* why?

Sometimes, after his wedding, a young man will start to cope with the problems of earning a living, and he will also have to cope with other things that he never thought about when he was young. In the confusion he will forget his principles, and so, it happens that this diligent boy who did not take his eyes out of the pages of the Gemara, goes out to work to bring food to his house. He goes to places that are not at all appropriate for a Jew and especially a *ben Torah*. This is how the *yetzer* 'kidnaps' another elevated youth and changes him into another Jew who devotes himself to his family very much, and he does not notice that even his *yiras Shamayim* is deficient and forsaken, as it were, just to earn a living.

Pharaoh wanted to bring the *Bnei Yisrael* back to Egypt. What did he do? He emptied all his storehouses and adorned his horses, and chased after the *Bnei Yisrael* with these horses saying, "If you come back – all this will be yours, and if not, then these horses will do battle with you." But the *Bnei Yisrael* did not want to listen so they cried out to Hashem to save them (14:10). What happened in the end? The Egyptians drowned and *Bnei Yisrael* took all the booty.

This is what Rashi writes (15:22) 'ויסע משה את העם' – 'Moshe caused Israel to Journey – he moved them against their will, for the Egyptians had adorned their horses with ornaments of gold and silver and precious stones, and the Israelites were finding them at the sea. The spoils taken at the sea were greater than the spoils taken from Egypt, as it says (Shir HaShirim 1:11) 'תורי זהב נעשה לך עם נקודות הכסף' – 'Necklaces of gold we will make for you, along with spangles of silver'. Therefore, Moshe had to move them against their will.'

This is the way of the *yetzer*, it entices the person to sin, and it tricks him into thinking that he will profit from this. The truth is it is not so. For example, a person is very thirsty. He sees a bottle of something to drink. The *yetzer* entices him to take it and drink it even though it is not his. But the truth is that if HaKadosh Baruch Hu set it that he could have this drink, then he would have drunk it permissively, but if not, then even if he took it prohibitively, he would not benefit from it. Maybe it will spill, etc. It is the same regarding one's livelihood. What is set for you in Heaven will be your livelihood, and the *yetzer hara* will entice you to try get it in a prohibitive way, and if you withstand the test, then it will prove that the livelihood will be yours permissively and with dignity.

- Based on a *sichah* in Kollel Shviti and Tiv HaTorah - Beshalach

טיב ההשגחה

'כוחה של תפילה' – 'The power of prayer'

I bought a frozen salmon from the supermarket for Shabbos. As the Shabbos queen approached, I defrosted the fish to clean and cook it, however, a foul smell came from the fish. Since I was not sure if my sense of smell returned after I contracted corona and I lost my sense of smell, I knocked on my neighbor's door, an elderly righteous woman, to do me a favor and see if the fish smelled. Before I could ask her, she told me that she had just thrown two fish in the garbage because of the foul smell. I called the manager of the supermarket and I waited twenty minutes for someone to pick up. He said he was issuing a credit for the fish. I asked him to hold on since my neighbor threw out two spoiled fish. I passed the phone to the neighbor and she confirmed the fish were spoiled.

When she finished she thanked me since she knows what it is to wait for twenty minutes for someone to pick up the phone, and she did not have the strength to wait on the phone, so she *davened* and asked Hashem that they should call her, and now she spoke to them without having to wait...

True, the whole story sounds a little made up, but anyone who knows the neighbor, a righteous *rabbanit*, would know that this is her level of *emunah*. Now I knew why I knocked on her door when I really had no doubt that the fish smelled...

מ.ק.

'גלוי וידוע לפני כסא כבודך'

'It is obvious and known before Your Throne of Glory'

We anticipated having children for a long time, and in the right time we had twins, a boy and a girl. The boy weighed 3 ½ pounds and needed complicated stomach surgery. We sought expert advice and everyone advised us to go to an expert surgeon in this type of operation. But because of his weight we were not given permission to take the baby out of the hospital because it was too dangerous. We were left broken and stressed. Years of hope, and now we were not able to give our son the best possible treatment. We were only left with prayer and the hope that the surgery would be successful. A little before the surgery, we were told that the surgeon would be the expert surgeon who had just become the head of surgery in this hospital, and this would be his first surgery in this hospital. The baby endured a six-hour operation, which was extraordinarily successful!!!

ג.י.

בנתיבות העבודה
In the paths of the *avodah* [service]

וירא ישראל את מצרים מת על שפת הים: וירא ישראל את היד הגדולה אשר עשה ה' במצרים וייראו העם את ה' ויאמינו בה' ובמשה עבדו: (יד:ל-לא)

And Israel saw the Egyptians dead on the seashore. Israel saw the great hand that Hashem inflicted upon Egypt, and the people revered Hashem, and they had faith in Hashem and in Moshe, his servant. (14:30-31)

Seemingly, the Torah repeats itself in describing the realization by *Bnei Yisrael* of the downfall of Egypt. First it says, 'And Israel saw the Egyptians dead on the seashore' and then it repeats in a slightly different way 'Israel saw the great hand that Hashem inflicted on Egypt', and we have to understand the intent of the Torah with this addition.

We must also understand what the intent of the Torah was by adding 'and the people revered Hashem', it was automatically understand that this event would bring them to revere Hashem, who would not be instilled with awe by the sight of the G-d of vengeance appearing and there is justice and a judge? Yet, the Torah saw fit to explain it and take from it *mussar* to serve Hashem, and so we must understand what was the point that HaKadosh Baruch Hu wanted us to know.

In order to explain these things that are the essence of the *avodah* that the Creator Baruch Hu wants, we will quote the Rambam (Hilchos Teshuva 10:1) which enlightens us to the proper intent, 'A person should not say, "I do the mitzvos of the Torah, and I am involved in its wisdom so that I should receive all the blessings written in it, or so that I should earn life in the World to Come, and I avoid the sins that the Torah warns about to save me from the curses written in the Torah, or so that I will not be cut off from life in the World to Come". This is not the proper way to serve Hashem. One who serves this way serves out of fear and it is not the approach of the *Nevi'im* or *Chachamim*. The only ones who serve Hashem this are *amei ha'aretz*, *nashim*, and *ketanim*, who were trained to serve out of fear until they learn more and serve Him out of love.'

With these words, the Rambam wanted to encourage the young, and get them used to serving their Creator properly. The Rambam lowered his mindset to that of the young and reveals to us what caused them to go on the good paths. The concept they can grasp is that they agree to serve their Creator, and they also agree that it is not possible to get used to doing mitzvos except in this way. However, he wants to arouse the young to overpower their view a little and alter their intent in the proper service of Hashem Yisbarach. When we let a little boy know that there is a master in this world Who wants all the people of the world to serve Him, and He guarantees reward to those who follow Him, and He severely punishes those who do not listen to Him. Immediately, the little boy calculates and concludes, 'I still do not know this Master, but I do know one thing, it is not possible to outsmart Him or fool Him. His eyes see everything, and He sees every detail of everything a person does. Therefore, there is no choice but to listen to His words, and from now on I will not transgress even one of His warnings. On the other hand, I will do what I can to please Him by keeping His mitzvos for which He gives reward...'

It appears the boy is correct! Were it not for the words of the Rambam one could continue with this influence and do many things based on this until he is old and gray.

But then the Rambam comes and stops him! The Rambam shakes him up and tells him that HaKadosh Baruch Hu does not want this! The words are correct, if he sins he will be punished and if he does mitzvos he will be rewarded. But this is not the reason to serve Hashem! This rationale works for someone smallminded who is not able to recognize the '*Baal Habayis*', not one who is older and has understanding, this person must seek out and recognize HaKadosh Baruch Hu! To think about His good essence! To recognize His amazing strength and great mercy! Then your worth with increase with Him, and in addition to 'fear of sin' you will also merit 'awe of majesty'! You will also earn '*ahavas Hashem*' – 'love of Hashem'!

Then you will approach *avodah* in a completely different way. Then you will understand that it is a merit for the person to serve Hashem, and logic dictates this, as explained as the Rambam continues (Halacha 2), 'One who serves out of love, delves into Torah and mitzvos, walks in the paths of wisdom, not because it is the thing to do and not because of fear of bad, and not in order to receive good. Rather, he does the truth because it is the truth, and in the end the good comes because of it, and this virtue is the greatest virtue, and not every wise one earns it. It is the virtue of Avraham Avinu who HaKadosh Baruch Hu called His beloved since he only served out of love. It is the virtue that HaKadosh Baruch Hu commanded through Moshe as it says (Devorim 6:4) 'אלקיך' – 'and you shall love Hashem, your G-d', when the person loves Hashem with a proper love, he immediately does all the mitzvos out of love.'

Now we can understand the *posukim*. First, the Torah mentions things as they happened, '**And Israel saw the Egyptians dead on the seashore**', words that arouse 'fear of punishment', once Israel saw how the Egyptians had initially acted wickedly and tortured them with harsh and bitter afflictions, and now they see that there is justice and a judge, and the Egyptians paid with their lives. And as we have said, it is not appropriate to mention this fear in the *posuk*, since it is self-understood.

However, *Bnei Yisrael* understood that HaKadosh Baruch Hu did not just want fear of sin from them, HaKadosh Baruch Hu did not perform the signs and wonders for this! This is what HaKadosh Baruch Hu wanted, to arouse through them to love and fear majesty! And so, *Bnei Yisrael* began to understand the greatness of the miracles that happened to them, and how their esteem was heightened in the eyes of the nations by their crossing in dry land while the water was a wall for them. Even His vengeance against the nations was done with compassion, for in line with their wickedness, they should have been punished much more severely.

And then '**Israel saw**' – the understanding of Israel saw '**the great hand**', the great kindnesses that accompanied the attribute of justice that befell the Egyptians [as brought down in *seforim* that the word '*gado!*' alludes to the attribute of *chesed*], and they realized that everything '**that Hashem did**', that is, the attribute of mercy as indicated by the four-letter Name. The Torah tells us that from this *Bnei Yisrael* earned '**and the people revered Hashem**' which was the 'awe of majesty'. This is a novelty, that even the simple people were able to see the majesty. That is, awe of majesty was not just for the great thinkers, but even the plain people. If they carefully observed, they could recognize and know the might of Hashem Yisbarach, and the abundance of His mercy and kindness. They too came to this exalted awe, and small and big together sang before Hashem Yisbarach the well-known song 'אז ישיר משה ובני ישראל' – 'Then **Moshe and Bnei Yisrael** sang...'