

טוב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

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טיב המערכת

אז ישיר משה ובני ישראל

Then Moshe and Bnei Yisrael sang

A little boy came to his parents with a request: He wanted them to buy him a present, a doll set like they have in *gan* [kindergarten]. Since he was a good boy, his parents accepted his request and bought him a doll set exactly like in *gan*. When the boy received the dolls, he complained that they were not like the ones he had in *gan*, since the dolls in *gan* knew how to speak and tell lots of stories and can also hear laughter, but these dolls did not know how to move. His parents explained to him that the dolls in the *gan* also do not know how to move, but the doll is different because it is worn on the hand like a glove, and the hand inside the doll is making the sounds, but the doll itself is not able to move and cannot make a sound.

The Torah relates (15:1), אז ישיר משה ובני ישראל את השירה, הזאת – 'Then Moshe and Bnei Yisrael sang this song', and Chazal explain that in fact, it was *Ruach HaKodesh* – The Holy Spirit – that said the Shira since it is not likely that all Bnei Yisrael in a moment's notice would be able to sing those words. Rather, *Ruach HaKodesh* spoke from their throats, yet we see that the Torah attributes the song to Bnei Yisrael as if they said the Shirah. This is a *chesed* – kindness – of the Creator that although the person does everything, it is really HaKadosh Baruch Hu doing it, as Chazal say (Chullin 7b), "A person does not stub his toe below unless they have decreed this upon him from Above", still, we feel as if we are doing the deeds.

With *siyata d'Shmaya* we have merited to produce **Issue 712 which is the numerical value of 'שבת'** – *Shivti* [the Kollel of the Rav that produces the weekly sheet], and the truth is that we must write that this was written by the Creator Yisbarach, like all the other articles and all the weekly sheets that were produced *b'siyata d'Shmaya* until now. But the Creator Yisbarach in His abundance of Kindness gives us permission to write 'produced by Kehilas Shivti Bevais Hashem...' on the condition that we remember that everything is from Yisbarach, and for this we 'Shirah' before Him, and request, "Just as until now Your mercy has helped us and Your kindness has not forsaken us, so too do not abandon us Hashem, our G-d, forever. The organs that You set within us shall thank and bless, praise and glorify Your Name, our King, continuously.

- Tiv HaTorah - Beshalach

טיב ההשגחה

"ויאמינו בה'..."

"And they had faith in Hashem..."

Faith is not acquired except through daily hard work. Just as food sustains the body, so too does faith sustain the soul. Since I did not worry about my spiritual sustenance, slowly questions piled up regarding faith until I was in total denial, and I was convinced that I was right, and no one was able to change my mind.

One day a childhood friend urged me to accompany him to a weekly Torah class and at the end of the class I would be able to ask all my questions. Since I was not able to refuse, I entered and sat in a corner of the room.

In the middle of the class, my ears heard the following sentence: "A person has many questions and frustrations! If a person would only observe what is around him, he would see how Hashem speaks to him about everything! Sometimes by way of an animal or a bird and sometimes a person will throw a word his way... if one would only constantly listen, he would receive directions and answers for everything!"

"Easy for him to say", I said to myself. 'If he is right, why doesn't Hashem speak to me clearly? After all, have I not learned sign language?!'

While I was thinking, the Rav asked three questions one after the other and their answers crushed alongside them. These were the questions that I had wanted to ask. I was left speechless, and I realized that the Creator did not leave me a choice and was speaking in a clear language directly to this. Immediately after the class my friend urged me to present my questions to the Rav, "The Rav has already answered all of my questions", I responded with favor.

On the way home I grappled with a real estate decision that I was in the middle of, and I hoped that I would have the opportunity to meet an expert for advice and blessing. But I did not need to wait, as I entered my building, I spotted a pamphlet with holy writings on a step and I picked it up so it would not be disgraced. On the front page was a list of topics and one of the topics was the exact question that I was grappling with. I excitedly opened the pamphlet to that page, and I found three different answers from the writings of Tzaddikim which explained the topic in great detail until I was left with not even one question. Everything was clearly explained as if the author was writing directly to me.

Then I understood that there are many paths to the Omnipresent. Who will give and all will see the clear language with mercy.

וְחַמְשֵׁים עָלוּ בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם מִזְרָבִים: (יג:יח)

**And the Children of Israel were armed when they went up
from Egypt. (13:18)**

The word 'וְחַמְשֵׁים' – means 'armed', but since there are no punctuation marks in the Torah, we can also punctuate the word as 'וְחַמְשֵׁים' – meaning one-fifth. This is a hint that the weapons of a Jew are the 'חמשה חומשי תורה' – 'The Five Books of the Torah', for they give him life as Chazal have said (Berachos 8b), 'Whoever completes the Torah portion of the week with the congregation merits that his days and years are lengthened.' And when Chazal promise prolonged days, they surely intended that these days would have substance, perforce they took up all the best from Egypt.

The Torah is also 'a weapon of war' against the *yetzer hara*, as Chazal said (Kiddushin 30b), 'I have created the *yetzer hara* and I have created Torah as its antidote', and it also says (there), 'If this repulsive one engages you, draw him into the Bais Medrash. If he is stone, he will dissolve; and if he is iron, he will shatter.' Based on this we can explain 'וְחַמְשֵׁים' – with the power of the 'Chumash' which is the Torah itself 'עלו בני ישראל' – *Bnei Yisrael* in all the generations went up and were rescued 'מֵאֶרֶץ מִצְרַיִם' – from the *yetzer hara* and its army which are categorized as 'מִצְרַיִם', this applies to the present and the future.

I am very pained when I see many distinguished young men whose Torah is their craft, and they toil day in and day out over their study of Gemara and halacha, but they do not see any significance in the study of 'Torah shebiksav' – 'The Written Torah'. For some reason it seems to them that they have fulfilled their obligation with what they learned 'Chumash' in grade school when they were young, before Bar Mitzvah. Like those who say, the understanding they had when they were young children, serves them for today, and they do not want to add to it today. All this with the reality that when they learn Shas, they see many references to *posukim* and the explanations. The matter testifies against them that the truth of the matter is they have still not learned 'The Written Torah' as they must learn it. They must begin again from Bereishis and study in depth the commentaries of the Torah, particularly the explanation of Rashi, in order to understand the *posuk*, whether the simple meaning or whether the deeper meaning. As long as they do not do this, they are classified as 'amei ha'aretz' – ignorant, even though they are fluent in parts of Shas, since there are still *posukim* in the Torah that they do not know their meaning... how great is the shame when the matter stands out from people considered 'ba'alei batim' who will sometimes engage *talmidei chachamim* in conversation thinking there is an expert *talmid Chacham* before him who is not fluent in the *posukim*...

If these 'learners' would only know the great profit they would make if they spent time every week on the parsha of the week with Rashi's explanation and not belittle this, and as we actually see from those who are steadfast in this, for half of Shas is explained and understood well through Rashi's explanation on the Torah...

I will quote the language of the 'Pri Megadim' (the beginning of the section of Orach Chaim) on this teaching: 'The young men who say, it is a waste of time for them to study a parsha of Chumash with Rashi or a chapter of Navi or *kesuvim* – how wise they would be had they learned this first, see the Ra'am (Rav Eliyahu Mizrahi) who enlightened the eyes of all Israel with his commentary on Rashi on the Torah'.

We see from his words that even in his time, learners did not give much significance to the study of Torah and Rashi, and because of this they created a situation where if one set aside time to learn Chumash, they were looked at as being 'a lower level'. But he did not hold this way. Though his knowledge was vast, he considered this learning very important, and he rebuked the learners of Rebbe Eliyahu Mizrahi's group, that the words of Rashi were very deep, and there was no shame at all to study his words, and to understand from his explanation the depth of the meaning of the Torah.

Even based on halacha, it is appropriate to review the parsha of the week with Rashi. So, it is written in Shulchan Aruch (Orach Chaim 285:2), 'One who is Heaven fearing will read Targum **and also Rashi**', and in Mishnah Berurah (seif katan 6), 'Targum has an attribute that was given at Sinai and he explains every word, and Rashi's explanation has an advantage in that he explains the topic based on the expositions of Chazal, more than Targum. **In truth, it is fitting for every person to accustom himself to this, that every week he learns the portion of the week with Rashi** aside from Targum. There are many *parshiyos* in the Torah, in Vayikra in particular, that are not possible to understand at all through Targum alone.

See the *sefer* 'Kaf HaChaim' (Siman 27 seif 7) where he writes, 'I do not know who exempted those who hold onto the Torah since they are not included as *yarei Shamayim*, and why are they not careful to also learn Rashi?' He concludes, 'Surely, it is a *zechus* to learn his holy and pure explanations.'

Even the *Gedolei Chassidim* saw special significance in Rashi and his teaching. Come, see what the *maggid* of Trisk wrote in his *sefer* 'Mogen Avraham' (Parashas Bo) in the name of his father, the *Maggid* of Chernobyl. Just as holy Chazal expounded (Vayikra Rabbah 36:4) from the word 'Bereishis' that the creation of the world was due to the Torah which is called 'Reishis' and for the sake of Israel which is called 'Reishis', so can we expound from this word that the creation of the world was for the sake of Rashi, that is, the Torah becomes complete through Rashi's explanation. Bereishis is an acronym for **בְּשִׁבְלֵי [תְּוִרַת] ר' שְׁלֹמֹה** (for the sake of the Torah of R' Shlomo Yitzchak). See there how he explains that Rashi breathes life into the Torah and his explanation reveals the Torah's intent.

The 'Bnei Yisaschar' extols Rashi's explanation in his *sefer* 'Igra D'Kallah' (Bereshis 30) and hints to attribute of his explanation in the word 'Bereishis', 'All the *chachamim* of the generations agree that Rashi is the head of the commentaries and Heaven agrees with him, and it is not by accident that there is a hint in the acronym **רְבִינֵי שְׁלֹמֹה יִפְרֹשׁ בְּאוֹר תְּוִרַת אִמֵּת**.

See the *sefer* 'Imri Pinchas' (Shaar 5 Os 9) that Rebbe Pinchas of Karitz said, 'When your sons can learn Rashi on Chumash, I guarantee that they will be upright men, and they will have no thought of *avodah zara*, and will be pure in the holy covenant.' In the name of Rebbe Shalom of Belz (Divrei Yitzchak Os 121) 'One who learns and finishes every week Rashi on the Torah, then he is guaranteed that in the Eternal World he will be in the Mesivta of Rashi.

In conclusion, it is fitting to bring the words of the 'Chofetz Chaim' (in his *sefer* 'Zechor Lemorim' Perek 21), 'The best advice that strengthens the *emunah* in the heart of the person, is to learn the parsha of the week with Rashi and study it well.