

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

בצאנו ובבקרנו נלך

With our flock and our cattle shall we go

When Pharoah began to be convinced to send a portion of *Bnei Yisrael* from Egypt, he asked (10:8), 'מי ומי ההולכים' – 'Which ones are going?' Moshe Rabeinu responded to him (10:9), 'בנערינו ובזקנינו נלך בבנינו ובבנותי בצאנו ובבקרנו נלך' – 'With our youngsters and our elders we shall go, with our sons and our daughters, with our flock and our cattle shall we go', and we must understand the question and the answer. Pharoah already knew that part of *Bnei Yisrael* had to go serve Hashem, but he did not know which part of *Bnei Yisrael* was chosen to go serve Hashem. At the moment, it did not enter his mind that all of *Bnei Yisrael* were going to serve Hashem and certainly that they would not have to take the flock and cattle, for how was this connected to the service of Hashem Yisbarach? This is what he thought, but Moshe Rabeinu answered him that 'all of us are going, adults, children, the elders and even the flock and cattle, since by a Jew the mundane [physical – *gashmiyos*] is part of the spiritual [*ruchniyos*], since we will take from them to serve Hashem', and to this Pharoah did not agree, for a *goy* cannot understand what the connection is between a lamb or cow to *avodas Hashem*, and also what is the difference between a lamb or cow and a donkey or other non-kosher animal.

There was a time when it was flock and cattle, today it is 'tech devices', and even today as then the *goy* does not separate between the spiritual and mundane. They come to their houses of prayer while their heads are in filthy places, and all the filth in the world is found in their heads and pockets... and in their minds one does not hinder the other, and even if they sense that something is not right – they go along with it. But this is not so with a Jew, a Jew cannot eat a food that was under the bed and he slept above it because of a spirit of impurity that rests on the food, and he can certainly not walk around with impurity in his pocket, since the Jew is pure, and impurity and purity [*tumah* and *tahara*] simply do not go together!

This Shabbos – in the middle of the holy days of Shovavim – was chosen for 'Shabbos Tahara' – 'Shabbos of Purity', we are accepting on it to conduct ourselves as Jews and not *chalilah* as *goyim*. Since all *Gedolei Yisrael* without exception have ruled that impure devices are forbidden by the Torah, everyone must make an inspection that he not have in his possession any 'electroni device' that is not approved by the view of the *Chachamim*, and may it be His will that in the merit of this purity, we should soon merit to be redeemed with the eternal redemption.

- Tiv HaTorah - Bo

טיב ההשגחה

מלב אל לב – Heart to Heart

"Why do you set the alarm clock if you have no intention of getting up?" This is how I woke to the voice of my devoted wife in addition to the insistent noise of the alarm clock which in the last few days has not been successful in waking me from my sleep. I got up more tired than when I went to bed. The day started slowly accompanied by a general weakness all over my body. When I got to work, I realized that I would be better off going back home to rest. I waited for my replacement who could not come for two hours. I waited until the phone brought me bad news. "We took Father to the hospital. There is something with his heart!" said my sister. As soon as I got this message I got into my car and drove to the hospital. Now I knew why I did not feel well, "My heart predicted this." From afar I saw my mother standing by the drinks machine and she was buying everyone drinks. My mother gave me an update and we were waiting for the specialist to decide on the best treatment for my father. The moment I entered the room to visit my father, the specialist walked in. The doctor suddenly told me to take off my shirt. I smiled and explained that I might look old because of gray hair I only came here for my father. The doctor turned serious and said emphatically: "Please sit down on the chair and let me examine you, you do not look good at all!" With a look from my mother that left me no choice, I sat down. After a brief examination the doctor confirmed: "You are in the middle of having a heart attack!" Three minutes later I was confined to a bed surrounded by many staff members and rushed to the operating room where they immediately began open-heart surgery that saved my life. Father also underwent surgery, and we recovered together side by side.

.א.ש.ח

וַיִּקְדוּ הָעָם וַיִּשְׁתַּחֲוּוּ: (יב:כז)

And the people bowed and prostrated themselves. (12:27)

Rashi explains: And the people bowed – upon the tidings of the impending redemption, and coming into the Land of Israel, and the tidings of the sons which they would have.

Among the things that caused the people to bow and prostrate themselves, Rashi counts 'the tidings of the sons'. Do we not already know that Israel increased out of the norm while in Egypt? We must understand from his expression that even the news of sons was similar to the other things to be grateful for that were counted together, and just as 'the tidings of the impending redemption' and 'the tidings of coming into the Land of Israel' came after hundreds of years of subjugation and anticipation of redemption, so it is with 'the tidings of the sons', after years of anticipating sons, therefore he saw fit to thank for this as well.

However, once we know that the reality was, in Egypt Israel merited giving birth to six babies at a time, it is not possible to explain that is the intent of his words, and also since we do not find any tidings like this in Moshe's words.

Thus, we must say that the news of sons is not like the tidings of the other things that are counted with it. These tidings were for things that they did not merit before then, and the tidings of sons was only an 'instruction' of what to say to their sons when they think about the *avodah* of Pesach, and they will ask (12:26), מה' 'העבודה הזאת – 'What is this service?' In response, they will also remember the kindnesses that were done for them when they were redeemed, and they will see fit to thank for them as well.

This teaches us how to look at the kindnesses that the Creator Yisbarach has bestowed upon us, for in general, every person earns many kindnesses from heaven, but on the other hand, he is not complete in every way, everyone finds a hole within himself, that is, specific details that he is missing, and since these lapses bother him, sadness grips him, and he forgets the many kindnesses which are regularly bestowed upon him, and does not pay attention to thank for them. Even if ultimately the Creator Baruch Hu bestows upon the requests of his heart, he only thanks for the latest kindness that Hashem Yisbarach benefited him and filled in what he is missing. However, even then he does not pay attention to the many kindnesses that Hashem Yisbarach has benefited him until then, and even if he does thank it is only lip service, since he takes everything for granted and he does not pay attention to the abundance of good and how much he has to thank for.

However, if we pay attention to the ways of the 'Generation of Knowledge' we will learn from them how we must thank for those kindnesses that we take for granted. They were blessed with many children, but on the other hand they were oppressed by the terrible burden of slavery, and they very much yearned to be redeemed and live a life of freedom like every other nation and have a homeland. It is self-understood that once they were informed of this, they thanked from the depth of their hearts. However, then they remembered all the kindnesses that were bestowed on them until then and from this they also thanked for the children. They realized that this too was a great kindness and even greater than redemption for without children there would be no one left to remember.

These words are precisely in the language of Rashi, that he said, 'upon the tidings of the impending redemption, and coming into

the Land of Israel, and the tidings of the sons which they would have'. The words 'which they would have' describe the redemption and the land, for these have not yet been earned and were only promised them in the future. However, for the tidings of the sons it would have been more appropriate to say 'that they had', unless we say that they are thanking for the sons just as they are thanking for the redemption and the land that they will have. Since for these they must thank from the depth of the heart, since they yearned for this very much, similarly they are thanking for the sons yet to come, even if they had already taken this kindness for granted, they would not skip over the gratitude, and certainly thank for the sons they already had.

Among the 'Aggadic teachings' we find a story that arouses amazement, and this is what our Chazal told us: A man was walking on the way and the walking was very difficult for him, and in his discomfort, he asked of Hashem Yisbarach to supply him with a donkey. And so, he was answered by heaven and a donkey appeared by him, but instead of serving its purpose of him riding on the donkey, he had to carry the donkey. Our Chazal teach from this that a person must be very specific with his request, for this man was not specific with his request that he wanted a donkey to ride on, he only mentioned that he wanted a donkey, therefore, although his Tefillah was answered, it did not serve his purpose.

When we think about this story, the question arises, since this man who did not get his purpose fulfilled, we can understand it was because he did not pray properly and did not phrase his request well enough. But in addition to this we see in this story that not only did he not get what he wanted he even suffered more because of this Tefillah. It added to his predicament for until now he could hardly carry himself and now he was forced to carry the donkey, and this is a great wonder, for what was the sin of this man that he did not beseech G-d with intellect to know how to request before his Creator, so why was he punished?

But if we consider it, we will see the answer from the punishment. Once this man was forced to carry the donkey, it shows that he was able to do it. That is, when he asked Hashem Yisbarach for a donkey to ride on, it was not because he had no hope of walking, for he was still able to exert himself. He only asked for a favor on top of a favor he already had, and he had no need to trouble himself. A Tefillah like this needs gratitude by itself! After all, by turning to Him, you are declaring that your goodness depends on the will of HaKadosh Baruch Hu, and why then would you ignore the goodness He has already given you in the past? When you ask for something that does not need much effort in order to get what you need, why do you hide from the very strength that your Creator already gave you? This is a sign that you are ungrateful! If so, then not only do you not get additional favor, rather it is fitting that you lose some of the good that you already had, and now you will have to carry the burden upon you.

Hashem Yisbarach should help us to be smart enough to recognize His kindnesses and then Him for them, and in this merit may they increase upon us even more.

טיב הפרשה

In conjunction with 'שבת טהרינו' – 'The Shabbos of our purity' in our 'Shivti' community, we are bringing you excerpts of a *sichah* given by Rabeinu to the members of our *kahal* on Shabbos night Parashas Shemos.

שובו בנים שובבים – Return O wayward sons

עיקר התשובה על העוון החמור ע"י קבלה על להבא The main Teshuva for severe sin is accepting for the future

We are now standing in the days of *Shovavim* about which the Ari HaKodesh spoke (Shaar Ruach HaKodesh Tikun 27) that are propitious for the correction of flaws in *Kedusha*. He said that a hint to the matter can be found in Tanach (Yirmiyahu 3:14, 3:22) 'שובו בנים שובבי"ם' – which stands for 'ארא בא' – 'ב'שלח י'תרו מ'שפטים

Every Jew, according to his status, has heartache from these flaws, and during these propitious weeks everyone is involved in Teshuva and corrections, and since the main part of Teshuva is 'the acceptance' not to stumble over it again, therefore it is incumbent on the person to know what the source is that causes this sin, and to accept upon himself to avoid them from hereon in, for without this, one is missing the essence of the Teshuva.

שמירת הקדושה היא יסוד לכל התורה Guarding the kedusha is the basis for the entire Torah

Holy Chazal (Berachos 12b) expound on the *posuk* (Bamidbar 15:39) 'ולא תתורו אחרי לבבכם ואחרי עיניכם' – 'Do not stray after your heart and after your eyes'. 'After your heart' – this is heresy, and 'after your eyes' – this is sinful thoughts'. The Torah concludes 'למען תזכרו ועשייתם את כל מצוותי והייתם קדושים' – 'So that you may remember and perform all My commandments, and be holy to your G-d', with these words the Torah testifies that it is not possible to merit keeping all the mitzvos properly and be categorized as 'קדוש לה' – 'holy to Hashem', unless he sanctifies his eyes and does let them feast on sights that stimulate licentiousness *Rachmana litzlan*. As we see, this mitzvah is a 'basis' to keep the entire Torah, and any lapse in the principles of the religion are caused by not adhering to this basic principle. First of all, the flaw resulting from the eyes extends to the sin in *Kedusha*, *Rachmana litzlan*, [as Rashi explains that Gemara: The eye sees, the heart desires, and the body sins], and after stumbling with this sin, he is very distant from Hashem Yisbarach, resulting in a lapse of all the mitzvos, and denigrating all principles of the religion *Rachmana litzlan*.

הכלי משחית הם כלי זיינה של הסטרא אחרא בעקבתא דמשיחא The destroying vessel is the vessel of war of the other side in the footsteps of Moshiach

To our dismay, it is obvious from these things that they have impure vessels. In the past, the *yetzer hara* would roam the streets of the city, and it was incumbent on everyone to supervise himself only when he went out into the public. But today, in the footsteps of Moshiach, the army of the other side has become strengthened, and they try to tread in the private domain as well. They created a new weapon, technology. Today, this terrible weapon can be passed hand to hand and burns souls without even choosing good from bad *Rachmana litzlan*, and so, the obligation of anyone who wants to do Teshuva is to remove all types of this evil weapon from his domain, and the adults should warn the children that these utensils are forbidden to see or find [בל יראה ובל ימצא]. Only through this will one be considered 'a *baal Teshuva*'.

חמורים דברי סופרים מדברי תורה ובכלל זה גם דעת תורה שבימינו The words of the Rabbis are stricter than the words of the Torah and included in this is the Torah view of today

It is brought down in the Gemara (Berachos 4b), 'Whoever transgresses the words of the *Chachamim* is liable to death', and this raises a question, there are many laws in the Torah that if one transgresses them they are not liable to death, why are the words of the Rabbis stricter than the words of the Torah? Some answer that the written Torah is categorized as 'מלך' – 'King' since the commands written in it are decrees of HaKadosh Baruch Hu, and the words of *Chachamim* are just fences and boundaries that distance a person from sin, and they are categorized as 'שומרי המלך' – 'the King's guards', who protect the king from harm.

The way of the world is that the king cannot punish or sentence to death one who transgresses his decree without first having him stand in judgment and investigating all details of the sin. Then, only if clearly there is no way to exonerate him, does he have the right to sentence him. The matter is quite different when it comes to 'the king's guards', they have the right to harm or kill anyone trying to approach the king without any investigation, as long as they suspect that someone hates the king and wants to do something bad to him. This means that the king's guards though not as empowered as the king, still have the right to kill those rebellious to the king more than the king himself.

טיב הפרשה

Based on our words, *Chachmei Torah* are in the position of 'the king's guards', and they have the right to make one liable to death who transgresses their words, even if the Torah itself – which is like the king – does not make one liable to death for many sins.

Nevertheless, we see from here that 'the words of the *Chachamim* are stricter than the words of the Torah'. We must know that the words of the Rabbis are only fences that holy Chazal established for their time, rather, every Chacham in his generation makes a fence to stop a breach, and his decree is classified as 'the words of the Rabbis', and even on this they said that anyone who transgresses his word is liable to death.

המחזיקים 'כלי משחית' אלו הם עוברים על דברי חכמים לכל הדיעות

Those that strengthen 'destructive utensils' transgress the words of the Chachamim according to all opinions

The truth of the matter is that until recently there was almost no one to be found who could be defined as one who violates the words of the Chachamim among the observant of the word of Hashem, since we are all careful with all fences and boundaries that holy Chazal decreed. We are also careful with all the prohibitions and decrees that the earlier and later Rabbis decreed, and even what the great ones of the later generations enacted into halacha, we accepted as Jews, and we are careful with them. True, there are some things that are taught as *machlokes* [disagreement], and some conduct themselves leniently, but they are not called transgressors, since ultimately there is someone for them to rely on.

However, recently such a reality did arise. Today, there are some 'criminals' who do not give credence to the words of Chachamim, and they are the ones holding onto the impure devices, for there is no *Gadol* in Israel who holds that it is permitted to hold onto these devices. Since it is not possible to be lenient with this as there is no Rav to rely on, this proves that they do not heed the view of *Chachmei Yisrael* at all, and they are literally categorized as 'throwing off the yoke', and it is regarding them Chazal said 'one is liable to death'!

גם לעניני פרנסה החובה להיוועץ ב'דעת תורה' Even if using for work, one must consult 'Daas Torah'

There are those who say they need their devices for work, but when it comes to these matters, it is not possible for the person to rule for himself without consulting with '*Daas Torah*' – a Rav. One must present all the details to the Rav who has experience with this, and he will determine what is appropriate. Sometimes, there is no justification for these devices, and it is only the *yetzer hara* that is talking to him... Even if it is justified, there is still no *heter* to have devices without a strong filter from a reliable company. This way one can be sure that he will not stumble by seeing something prohibited, and even if one has such a device, he should not use it openly, since even one with a filter is only permitted *b'dieved* – not initially – and anything that should not be used initially, should only be used privately.

What is this compared to? To someone who the doctors banned him from fasting on Yom Kippur, and even if he does as instructed and eats, he can only eat out of sight, privately, since he is ashamed to be seen as different from other people. How much more so with these devices, even if needed for work, cannot be called doing a mitzvah, and one should be ashamed to use them in public.

Additionally, there is a matter of indifference and causing the masses to stumble, since there are some who strongly desire these impure devices and knowing that they will be denounced will refrain from getting the devices. But if they see so-and-so walking around with these devices, they might decide to get one too... not realizing that it is a filtered device.

הזכיה לחיים להמתנזרים מכלים אלו One earns life by abstaining from these devices

A good measure is 500 times better than a bad measure [punishment] (see Rashi Shemos 37:7), and if we say that those who have impure devices are classified as being liable to death, then it must be that those who abstain from these devices will have a strong merit for long life, them, their families, and all their descendants. Just as they are worthy of 'life' they are also worthy of having 'children', since HaKadosh Baruch Hu can entrust them with holy *neshamos* knowing that they will remain holy. Similarly, they are worthy of having 'sustenance', as this is what HaKadosh Baruch Hu said, "There is no person who listens to me and loses", and if the person overcomes the *yetzer* that entices him for a living by specifically using the devices, then surely HaKadosh Baruch Hu will support him with a living even without the device.

And so, may all those who abstain from these devices be blessed with a threefold bracha, 'children life, and generous sustenance', and in the merit of sanctification of the eyes, we should merit to see **with our own eyes** Hashem's return of Tzion speedily in our days *amein*.