

# טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

English Edition

Eikev

5784

No.

743.643

## טיב המערכת

והסיר ה' ממך כל חולי

Hashem will remove all illness from you

The Zohar HaKadosh reveals a secret to us: that if a decree is issued against a person, and before the decree takes effect the person does Teshuva, then HaKadosh Baruch Hu no longer wants to punish him, and that decree remains suspended, for on the one hand it cannot be fulfilled by the person since he already did Teshuva and he is now a different person, categorized as 'אני היום ילידתיך' 'I gave birth to you today' (Tehillim 2:7), and the decree is not relevant to the new person. But on the other hand, since the decree was already issued, it cannot be nullified. What does HaKadosh Baruch hu do? He takes the decree and gives it to a *goy* as it is written (Yeshayah 43:4) 'ואתן אדם תחתיו' 'I put people in your place'. The Zohar expounds this *posuk*, 'Do not read it as *adam* [people], rather as *edom*', that Hashem Yisbarach should put the decree on Edom.

We can apply the same exposition to the *posuk* in our parsha: 'והסיר ה' ממך כל חולי וכל מדוי מצרים הרעים אשר ידעת לא ישימם בך' (7:15). When you do Teshuva, then 'Hashem will remove all illness from you, and all the bad maladies of Egypt', and since you did Teshuva, then 'He will not put them upon you', but what will He do with the decrees already issued? 'He will put them upon all your enemies', He will pass them on to all your enemies among the nations. In the *sefer* 'Tzeror Hamor' it is explained that this is a great kindness from Hashem, for aside from HaKadosh Baruch Hu no longer fulfills the decree because one did Teshuva, it is not nullified since the Satan – the accuser, does not like decrees to be nullified, and if he sees the decree is nullified, he will find something else to accuse the person of, and so, HaKadosh Baruch Hu does not nullify the decree, rather it passes to the sinners of the enemies of Israel, so the Satan will not accuse this person.

The month of Teshuva is almost upon us, and automatically we approach the days of Teshuva, Selichos, and Rachamim. How much do we want all the decrees issued against *Am Yisrael* to pass on to our enemies?! Perhaps if we remember that through Teshuva not only do we receive forgiveness, but also the 'passing' of all the decrees, distresses, and illnesses to our enemies, perhaps this time our Teshuva will be different!

- Tiv HaTorah - Eikev

## טיב ההשגחה

'Thoughts in a man's heart'- 'מחשבות בלב איש'

I went to the Ramot neighborhood in Yerushalayim to do a mitzvah and I had to return for an important meeting in Beitar Illit, on time.

The mitzvah took longer than expected, and when I got to the bus stop, I knew I would be late for the meeting. There was no chance of making it on time, even if the bus came right now, I would be late!!!

I tried to think that everything is for the best, and that no one who listens to Me loses and all other sayings of Chazal that are pure truth, but really, in times of challenge it is not easy to accept with love and to be in a state of 'peace of mind'.

I asked of Hashem that He come up with a good idea, maybe those in Beitar they would call to let me know that the meeting was delayed, or any other idea, mainly that the delay was not my fault.

Just then a car with some young men stopped at the bus stop and turned to me with a question: "Can you give us a *dvar Torah*? I looked at them puzzled, not understanding why they stopped by me with this request. But I politely answered them, "Gladly." "And where do you need to go?" they asked. "To Beitar Illit." I replied. "Then get in the car!!!" I got in the car. The driver stepped on the gas to Beitar, and the entire way they were thirsty to hear the word of Hashem. I told them the words of the Gemara, they were fascinated and were happy to hear more and more.

When I finished and we were almost there, I asked them why they were going to Beitar Illit? Which yeshiva do they learn? Here came my surprise. They burst out laughing a little out of embarrassment, they had decided to give a ride to an observant man on condition he was prepared to tell them words of Torah in exchange, and they would take him wherever he had to go. It could be north or south, to the center, wherever he wanted to go, they were from the center of the country. Thanks to the idea HaKadosh Baruch Hu put into their minds, they dropped me off at the meeting a few minutes early against all odds in the world!!! I asked them why they stopped specifically by me? They replied that I was holding a Gemara of Daf Yomi in my hand, so they figured that I could tell them words of Torah...

י.כ.ר.

וְלֹא תָבִיא תּוֹעֵבָה אֶל בֵּיתְךָ וְהָיִיתָ חָרָם כְּמֹהוּ שֶׁקָּץ תִּשְׁקָצוּ וְתֵעָב  
תִּתְעַבְּבוּ כִּי חָרָם הוּא: (ז:כו)

**And you shall not bring an abomination into your home and become banned like it, you shall surely loathe it and surely abominate it, for it is banned. (7:26)**

This *posuk* arouses an apparent question, the *posuk* before it warns that 'פסילי אליהם תשרפון באש' – 'the carved images of their gods you shall burn in the fire', the Torah even warns us not to benefit from even the secondary objects as it states 'לא תחמוד כסף וזהב' – 'you shall not covet the silver and gold that is on them'. Even though the silver and gold themselves are not worshipped and are only decorative, still, the Torah is concerned that one might stumble because of them, and after an extra warning such as this, we are warned to not bring an idol into our home.

We can say by way of *musar*, that this is what the Torah wanted to reveal to us, that the *yetzer* for idolatry is very determined. Even after the Torah warns about burning the carved images, there were still those who not only did not burn them properly, but they even wanted to keep them around. However, initially, they did not intend to worship them, since it is not possible for the *yetzer* to tempt the person who believes in Hashem to rebel against his G-d. It knows that a Jewish person will not listen to it to do this. Therefore, it tempts the person to keep the carved images for some other purpose, not idolatry, which is not prohibited, and this nullifies it from being idolatry.

The Torah warns against this '**you shall not bring an abomination into your home**', for even if it seems to you now that it will cause no harm, be strong in your *emunah* that HaKadosh Baruch Hu runs His world, and all idols are but wood and stone, and you mock those who worship them. You should know that your view will not prevail if you keep idols in your house since the *yetzer* for idolatry is very determined, and just when you are distant from it you do not comprehend how you will be attracted to it. But if you are near them or more so if you bring them home, then the *yetzer* will challenge you, and without understanding why they worship them, you will stumble *Rachmana litzlan*, and you will literally come to a point of '**and become banned like it**', and just as they are obligated to remove the carved image, they are obligated to remove you as well for worshipping their gods. Therefore, you must know from the outset that you stand to lose much from their use, and '**you shall surely loathe it**', completely, '**for it is banned**'.

These words are incomprehensible in our times, for nowadays we have clear thought and we cannot understand how they are able to bow down to wood and stone. We clearly see that they are inanimate and cannot do anything. However, we must understand that times of challenge are different, and in earlier years when the *yetzer* for idolatry was in force, many were drawn after it. Even the kings of Israel were not able to control themselves, and they also stumbled in this severe sin. That is, the urge was so strong from the other side [*sitra achra*], the *yetzer* had the power to draw after it, even the young of the nation, even without them knowing how or why they were drawn after it.

All this was and will no longer be, for Chazal tell us (Yoma 69b) that ultimately, when the *Anshei Keneses Hagedolah* saw that that *yetzer hara* was too difficult to bear, they asked for mercy [*rachamim*] and also sat fasting until it was given over to them and they killed it, that is, from then on they could not understand why there was such an

urge for something so abominable as this. Since we have a general principle that the Torah is eternal, people of our times must understand what the Torah wants to teach us. We do not have to be warned against the pitfall of carved images, for there is no one who loves them either directly or indirectly.

However, if we investigate what Chazal tell us (there) in the matter of killing the *yetzer hara* of idolatry, we see that even the *yetzer hara* for illicit relationships is on the same level as the *yetzer hara* of idolatry, as the Gemara relates there. Once the *Anshei Keneses Hagedolah* succeeded in losing the *yetzer* for idolatry, they also requested the ability to kill the *yetzer* for illicit relations, and why specifically for that *yetzer hara*? Because even this *yetzer* challenges the person and tries to make him sin without the person knowing how or why he wants this. You must understand that the *yetzer* has the ability to tempt something that has no explanation, it is incumbent on it to challenge him with this temptation. The *Anshei Keneses Hagedolah* saw that this challenge was also too difficult to bear, for at times it is really similar to the *yetzer* of idolatry that the person cannot withstand. Therefore, they wanted to nullify this as well, but it became clear to them when they imprisoned it for three days. Then they saw that without this *yetzer*, no one had any urge for this, since this is something that has no understanding or rationality, and it was only because they were concerned for the existence of the world that they were forced to leave it be, and they just weakened its strength by blinding it.

In light of what was said, we can say that nowadays the intent of the Torah with this *posuk* is to arouse within us that the *yetzer* for illicit relations is in the same category as the *yetzer* for idolatry. Nowadays we see that the *yetzer* has found a new way to challenge the person to stumble in a pitfall, the contaminated [*tamei*] 'internet', and every upright person hears that we are referring to something that wants to consume his soul, understands that he must distance himself from this contamination and not touch it or be harmed. Therefore, the *yetzer* is wise and tempts the person to use the internet for other things, and it mainly tempts him by telling him how much he can benefit from it, and it tells the person to only look at the good things and guard his eyes from seeing bad things, and he steels himself to only use it for his livelihood. This is how many innocent people are enticed, and they bring the abomination into their homes. Many people literally hold this *tumah* in their arms. Ultimately, the challenge shows that everyone who use the internet cannot control themselves and are drawn after the abominable part of it. Even though initially, he had good intentions, and he would not be drawn to see what he should not. In the end he sees that the spirit of nonsense draws him to the bad and he literally '**become banned like it**' without understanding how or why.

Therefore, we must listen to the warning of the Torah: '**you shall surely loathe it and surely abominate it**', entirely, '**for it is banned**' from any angle.

Hashem Yisbarach should spread over us a spirit of purity [*ruach taharah*] and free us from this urge and fulfill with us the *posuk* (Yoel 2:20), 'וְאֵת הַצְּפוּנִי אֲרַחֵק מֵעֵינַי' – 'I will distance the northern one [the locust swarm (Radak)] from you, speedily in our time, *amein*.