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PARSHAS BO EDITION – VOLUME 15, ISSUE 3 – SHEVAT 2, 5785/FEBRUARY 1ST, 2025

TORAH QUESTION OF THE WEEK BY RAV MOSHE KLEIN: BO – THE REQUIREMENTS NEEDED TO MERIT THE REDEMPTION

Last week's question: *How is it that 4/5th of the Jews perished during the Plague of Darkness due to their lack of faith, while the eiruv rav, a group not originally part of Bnei Yisrael were allowed to leave Egypt?*

Answer: To appreciate this more, let's remember exactly who the eiruv rav (the mixed multitude) were. The **Vilna Gaon** (*Sefer Kol Hatorah*, Perek Beis) adds that these were the people who caused the Jews many problems in the Midbar and throughout history. On a Kabalistic level, they separate Mashiach Ben David and Mashiach Ben Yosef. He adds (in *Aderes Eliyahu*) that the negative qualities of the eiruv rav are that they speak Lashon Harah, facilitate Machlokes (disputes), indulge in *ta'avos* and *kavod* (lustful pursuits and honor), swindle, pretend to be important, build big shuls to make a name for themselves, and run after money. They introduced all these qualities into the Jewish people, and it had a negative impact on the Jews for many generations. How did they merit to leave Egypt, but 80 percent of Jews didn't merit to go out?

The **Rosh** (Shemos 10:10) asks a similar question about Dasan and Aviram, the two evildoers who went out of Egypt and didn't die with the rest of the Jews who died in the plague of darkness. Furthermore, the Midrash (Shemos Rabbah 14:3) explains that Hashem saw that there were sinners/rebels among the Israelites who had Egyptian patrons, had wealth and honor, and did not want to leave. As such, Hashem said, *"If I bring a plague upon them publicly and they die, the Egyptians will say: Just as it befell us, so it befell them. Therefore, Hashem brought darkness upon the Egyptians for three days so the Jews dying would not be seen."* The idea is simple: if one doesn't want to leave Egypt, he doesn't get to leave Egypt.

Also, the Midrash comments (Bamidar Rabbah 15:12): When (some) Jews were in Egypt, they rejected the Torah and bris, as Yechezkel rebukes them (Yechezkel 20:8) *"They defied Me and did not want to heed Me...and I said to pour My fury upon them"*. This is a bit different than the incrimination above, and the Midrash concludes that "Hashem brought darkness upon the Egyptians for three days, during which he killed all the wicked of the Jews."



This doesn't mean that the Jews who went out were perfect. The Midrash tells us that the Jews worshipped idols in Egypt. The Torah states (Shemos 2:25): Hashem saw the Bnei Yisrael and Hashem knew." The **Beis Halevi** explains that even though they sinned in such a way, they were brought up that way, pressured to conform to the evil Egyptian society (as such, they were an *oines*, one who sinned involuntarily).

There is another idea we need to mention. The Rosh adds that even though Dasan and Aviram were wicked, they did not lose hope in the promised redemption, and that gave them the merit to leave. This also explains why the eiruv rav left: they were not good people, but they wanted to go out. A Jew who didn't want to leave – either because he was too busy with his money, rejected the Torah, or did not think it was possible – died in Egypt, while bad people (Dasan, Aviram, and the eiruv rav) who believed in the redemption left! This teaches us a very powerful lesson.

We must believe in the geulah (Redemption) and Mashiach. Even if we are as sinful as the eiruv rav, as long as we want to go free, do not give up hope in the Redemption, and are not disgusted with Mitzvos, we will merit to leave the Final exile that we are in, with Hashem's help very soon!

This week's question: *What is the purpose of a song like "Az Yashir"? Why was it necessary for Bnei Yisrael to sing at this point, considering that we do not find a similar expression of song earlier in the Torah?*

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In this week's Parsha, **Rashi** (quoting the Tanna Rav Yoshiyah) gives us some amazing advice. When Hashem commands us to celebrate Pesach, it says (Shemos 12:17) *"You should guard the Matzos, for on this very day I will have taken your legions out of the land of Egypt; you should guard this day as an eternal chok."* Rashi asks the question: what does it mean to guard the Matzos? He answers that one should guard the Matzos so that they shouldn't become *chametz*.

From here, the sages learn that if the dough was about to swell, one should smooth it over with cold water to prevent the leavening process. Rashi goes on to tell us, the Tanna R'Yoshiyah says, *"Don't read the word only as Matzos; rather, also as Mitzvos."* Just as people do not allow Matzos to become chametz so should they not allow Mitzvos to become "chametz". If the opportunity to fulfill a Mitzvah comes to your hand, do it immediately.

Rashi is elucidating to us that it is a good idea to equate Mitzvos and Matzos. This is a novel piece of advice. Matzos are the bread of Emunah (faith); eating Matzah on Pesach connects us to Hashem and strengthens our Emunah. Mitzvos take the physical world we live in and elevate our physical existence into a conduit to connect to Hashem. If we have the right *kavanah* (intention) we can transform even the most physical act of sleeping into a Mitzvah. It is a fact of life that every night we need to recharge our battery by sleeping.

If we would think before we go to sleep "I am going to sleep so I can serve Hashem with energy tomorrow", every moment we were sleeping would be a Mitzvah. Now let's put this together with what Rashi is telling us. Whenever we have a thought to do a Mitzvah, let's think of that specific Mitzvah like it's Matzah, that could be ruined if we procrastinate. As soon as the thought comes to us, or the opportunity presents itself, let's jump on it with alacrity.

Shalom Bayis is precious, and anytime we have an opportunity to step out of our comfort zone and do something to make our spouse's life a little sweeter, we should grab the opportunity. If a husband sees his wife is overwhelmed, he can offer to help. If a wife sees her husband misplaced his keys, she can stop whatever she is doing and make his issue her priority.

Our homes are the perfect place to internalize the message of this Rashi and look for the *"V'ahavta l'rayecha kamocha – love your fellow as yourself"* Mitzvos we can do for our spouses. Let us make a supreme effort to be on the lookout for opportunities to provide each other with more caring and more connection through *veahavta l'rayecha kamocha*. The dividends are worth the effort. May Hashem fill our homes with the light of Shalom Bayis.

Rabbi Yitz Greenfield, MS, MFT is a renowned speaker and a Torah-based marriage counselor. For questions/feedback, contact Rabbi Greenfield at RabbiGreenfield@gmail.com, visit TorahMarriage.com, or find his classes at TorahAnytime.com

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DELICIOUS DVAR ON THE PARSHA BY RABBI DOVID ORLOFSKY

BO – ONE TRUE PICTURE

The *gematria* (numerical value) of Bo is three because there are three Makkos (plagues) in the Parsha. It could have been Av, which would also be three. Why Bo? Because Bo is Beis that becomes Alef – two becomes one (as opposed to Av, a father, which is 1 that becomes two). The concept of the Parsha is that we are coming out of Mitzrayim and going to Hashem, as Pharaoh is saying that he is transferring us from his *reshus* (property) into Hashem's *reshus*.

This is why the Parsha ends with the Mitzvah of Tefillin, which may appear strange at first glance. It says you put *Totafos Bein Einecha* - frontlets between your eyes. The Karaites put it between their eyes (around their nose bridge). Why do we put the Tefillin above, on our forehead, anyway?

If you have ever made a science project about the eye, you must have discovered that one does not see with their eyes on their face but on the optic nerve which can be found at the back of one's head. What you see from your front (the actual eyes) are reversed and upside-down images that go back to one's head through the ganglia, to the back of the head where the optic nerve is. This is why when someone gets hit in the back of the head, they cannot see. The two eyes must join together to form one true picture.



The two images travel to the back of the head where the optic nerve is, but they don't simply travel there directly – they crisscross at the top of the forehead, exactly where men put on their head Tefillin every day (except Shabbos, of course). The knot of the Tefillin is placed on top of the optic nerve because that's where one really sees from. The Tefillin captures the fact that this world is really a Beis that becomes an Alef. What does that mean, though?

Hashem told Moshe Rabbeinu in Parshas Shemos, "I am taking you out of Egypt for a purpose – to bring you to Har Sinai and give you the Torah (the fourth lashon of Geulah/Redemption). We know that the *Aseres Hadibros* begin with the *Alef* of *Anochi* (I am Hashem your G-d) and the story of Creation begins with a Beis of the word Bereishis. This is because the whole Beis, which is two, has the purpose of becoming one – to recognize that Hashem is Our G-d and Hashem is One. This is the whole message of Yetzias Mitzrayim, and this is the Parsha of Yetzias Mitzrayim.

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BO – CHANGE YOUR STORY (PART ONE)

BO - HASHEM IS WITH US, RUNNING THE SHOW!

This is part three in our series looking at the Parshios of Shovavim.

So far, in Sefer Shemos we have seen the toll that the *Shibud* took on Klal Yisrael, affecting their physical, mental, emotional, and spiritual reality. This left them unable to listen to Moshe as they were suffering from *Kotzer Ruach* - a literal shortness of breath, as well as a broken spirit. Last week, we explored techniques to create space when we are overwhelmed by the challenging situations that we face. This helps us see the challenge from a different standpoint, one a bit more removed from us. This allows us to start to see possibilities and options that were previously obscured.

In Parshas Bo, we see the next step. Hashem afflicted the *Mitzrim* (Egyptians) with Makkos for multiple months which created a reprieve for the Bnei Yisrael. It is unclear to what extent the Bnei Yisrael were aware of the suffering of the Mitzrim but even if they were quite aware, they were still affected in other ways. Chazal comment that most of the Jewish people did not even want to leave.

The easiest way to understand this is that they still were very culturally attached to the Egyptian lifestyle and would have been happy to stay but with a new social power that came from an end to their slavery. Yet, this would not do. Hashem had other plans. The purpose of the Makkos was not merely to punish the Mitzrim and end the slavery. It was to create a new national identity for these people. An identity of the highest purpose - to be His nation.

In Parshas Bo, the Bnei Yisrael are introduced to the concept of Mitzvos. Hashem was outlining to His nation, through Moshe and Aharon, the elements that are part of the new story that they will forge into their consciousness. All together there are 20 Mitzvos in the Parsha, each one part of this story. Recognize that you follow the constantly renewing moon and not the sun. You are to take the deity of the Mitzrim and exercise dominion over it, where they had dominated you. You will prepare it and eat it in a fashion that displays your regal nature. This is only for those who are part of the covenant of the Jewish People.

The Matzah that you eat and the Chametz you eschew will be transformed from representing your affliction to taking on the meaning of how quickly you obtained your freedom. You will call to mind the miraculous death of the firstborn and express gratitude for the sparing of your own. You will retell this story to your children, searing it into the intergenerational memory forever and ever.

Hashem did not wait for Har Sinai to give them these Mitzvos. The new story was necessary for the remnants of the Bnei Yisrael, to give them the vision of a new reality. Now they had the ability to have a different perspective on the experience of their previous suffering.

When we are dealing with the overwhelming challenges that we face, we often get stuck in the story that we tell ourselves about ourselves and about the challenge. In that story, we are damaged, broken, and hopeless - there is a lot of judgment, and usually it is a moral judgment. Yet, we can change the story. In fact, it is imperative that we change the story in order to unlock the possibilities and actually achieve lasting change. We will see more of this in next week's Parsha.



The Parsha opens with Hashem commanding Moshe, "Bo - come to Pharaoh." The classic question asked by many commentators is, "Doesn't it make more sense to say, "Lech" - go to Pharaoh? There is a powerful answer offered in that Hashem was telling Moshe, *Bo Iti* - Come with Me - I am with you every step on the way of this journey of taking the Jewish people out of Egypt. Many times, people feel like they are all alone in their struggles. The truth is that Hashem is always with us, no matter the situation.

There is a powerful story to bring this point home. A seven-year-old child was once on a flight alone, and when there was turbulence during the flight, the child was unfazed. The people were astounded - some people were nervous and scared, but this child was sitting very relaxed. After the flight landed, "The plane was shaking so much, and you were all alone; how is it that you were not afraid even a little bit?" The child replied, "There was nothing to be scared of. I am in good hands - my father is the pilot."

So too, Hashem is Our Father and the "Pilot of the World." Sometimes, there are difficulties and turbulence, and we may not always understand that what's happening is for our best. Perhaps, the tough moment is a Tikkun (rectification) for an earlier transgression, or Hashem is testing us - but there is always a good reason, and the end is ultimately going to be good. Let us remember that Hashem is always with us and guiding us through life. We must have a positive mindset and attitude that comes with *Emunah* and *Bitachon* (trust) in G-d.

May one stick a rubber suction hook onto a wall on Shabbos?

The initial reaction is to sanction it as it is not attached to a wall with screws or nails. However, it is not so simple. For two reasons it is forbidden to knock a nail into a wall: firstly, the nail will become part of the wall; secondly, it becomes permanent. It is for this reason the **Magen Avraham** permits us to hang curtains on a rod on Shabbos, as the curtain does not appear to be part of the wall and is not placed permanently.

But does the Chazon Ish not argue with this Magen Avraham?

The **Chazon Ish** argues that hanging a curtain permanently is boneh since it becomes one with the building. (The M"A learns that a curtain is usually not permanent because it is removed for laundering/mending). Even the Chazon Ish agrees that a curtain loosely hung is not 'part of the wall' and may be hung on Shabbos. Likewise, it would be assur to permanently affix a vacuum hook to a wall because it is similar to fixing a nail into a wall. The hook is not affixed loosely and ready to be removed; thus, both the Magen Avraham and the Chazon Ish agree that it is forbidden.

What about hanging a set of hooks over the top of the door?

Since the hooks are not affixed or attached to the door, it is not a problem. Even the Chazon Ish would agree, being that the hooks are not fastened. A towel hangs from a tube affixed between wall brackets.

May one remove the tube on Shabbos?

Some shuls and public places have towels hanging from a bar that is secured between brackets (similar to the toilet paper holder). May one remove the bar to change the towel? On one hand, the bar is held between the brackets, which would seem to make it part of the building and its removal is *soser* - demolishing, but on the other hand it is used in this manner. Based on the definitions mentioned above, we would say that since the bar is not *mevutal* (permanently attached) to the brackets, rather its use is to continuously remove and attach it to place and remove towels, it is not boneh or *soser*. The bar is not intended to be part of the building, just like the "*v'sein b'racha*" sign is not part of the wall; rather it's placed on the wall. The Chazon Ish would also agree because by definition it is not part of the wall.

Is it permitted to attach the needle to a syringe on Shabbos?

This action involves the concept of *makeh b'patish* - making a k'li. A brief introduction: The Gemara (Shabbos) says that assembling a traveling bed is assur on account of making a k'li. Even though the bed is not assembled in a permanent manner, as it is taken apart and reassembled in another location, it is still assur.

What is the difference between a traveling bed and a saltshaker?

A saltshaker is opened to refill salt and shut and the Chazon Ish writes that this may be done on Shabbos, so seemingly the same should apply to the traveling bed.



Indeed, the poskim write that the traveling bed was assembled with screws and nails that were driven with force. The *chiddush* is that even though it is assembled and taken apart on a permanent basis since force and craftsmanship is used in this action, it is assur. A saltshaker is made to open and shut easily and its assembly does not involve an *issur*.

The Chazon Ish makes another distinction between the bed and the saltshaker, which carries far-reaching ramifications. One need not take the bed apart to use it, on the contrary, taking it apart is contrary to its use, whereas a saltshaker is made to open and close in order to use. In other words, once the bed is assembled it can be used forever, and taking it apart is for a different reason, to travel etc., but not for its use. A jammed saltshaker that cannot open is useless because it requires refilling, so opening and closing is integral to its use.

What about the syringe?

Seemingly it is assur because it is a one-time assembly that creates the k'li. **Rav Shlomo Zalman Auerbach**, ZT"L, explained that attaching two or more parts to make a k'li for a single use and subsequently discarded or taken apart is not *makeh b'patish*. Only when parts are permanently attached do we say it is *makeh b'patish* (or when force or craftsmanship or screws are used). Consequently, attaching the needle to the syringe for a single use is not making a k'li. One of his proofs is from the Magen Avraham who writes that on Yom Tov one may not thread string into a needle (to sew a chicken before cooking) as one might cut the string to size etc.

Why did he not say that threading the string in a needle is makeh b'patish as now the two can be used as a k'li?

He answers that since it is taken apart immediately after use; they are not seen as a single k'li rather as using each other. This is not an easy subject and before assembling any k'li. A rav must be asked.

“So Moshe and Aharon came to Pharaoh and said to him: So said Hashem, the G-d of the Hebrews: ‘How long will you refuse to humble yourself before Me? Let My people go, and they will worship Me’” (Shemos 10:3)

The primary reason for Pharaoh's stubbornness and continued refusals to allow the Jewish people to leave was his inability to humble himself before Hashem. Despite witnessing one outright miracle after another and suffering terrible plagues, he could not bring himself to admit that he was not the greatest and most powerful being in the world. When Moshe addressed Pharaoh at this point, after seven plagues had come and gone, he cut straight to the heart of the issue: “How long will you refuse to humble yourself?”

The **Ramban** famously called humility the most important of all character traits. A person must be able to act with humility if he wants to grow closer to Hashem. Humility and the willingness to listen to the lessons being taught by others makes a person a better servant of Hashem and a better spouse.

“But to all the Children of Israel, not one dog will whet its tongue against either man or beast, in order that you shall know that Hashem will separate between the Egyptians and between Yisrael” (ibid. 11:7)

When we consider all of the amazing events that happened during the final plague and the subsequent exodus, why is the absence of barking by the dogs consequential? Doesn't that phenomenon seem to pale in comparison to all the other miracles which happened that night? The truth is that we can see the hand of Hashem in every aspect of life and every small event. Even the details are orchestrated by Hashem, and we can detect His presence in them if we are paying attention.

The following story, which illustrates how we can see the hand of Hashem in small incidents, recently happened to a friend of a friend: Someone was driving through the night from Lakewood to Cleveland when the “check engine” light in the car went. The driver stopped at the nearest gas station to seek assistance from a mechanic, but the shop was closed.

SUGAR RUSH ON THE 613 MITZVOS BY R'ELI REIT
MITZVAH # 148 – SHILUACH HAKA'AN

This Mitzvah is to chase away a mother bird before taking the eggs that it is sitting on. As the Pasuk says (Devarim 22:7), *“Send away the mother, and take the children for yourself”*. The Midrash says that if you do this Mitzvah, then you will have your own children.

The reason for this is because the Mitzvah shows us that Hashem created the living beings and wants their continued existence and the person doing the Mitzvah recognizes that Hashem is overseeing the continued existence of his creations. *Middah K'neged Middah*, his own existence will continue by having children. He will also live a long life (see the **Sefer Hachinuch**).

The second station was also closed, but a Jewish person pulled up just as the driver was about to turn around. This Jew was driving a hearse and needed to use a rest stop. He was happy to discover a fellow Jew who could watch the deceased while he had to step away. (Halacha dictates that a deceased person should not be left unattended at any time before the burial.)

The driver was happy to perform this Mitzvah and stayed with the hearse for a few minutes, after which the fellow Jew returned and they parted ways. As the driver pulled back onto the road, the “check engine” light went off and stayed off for the remainder of the trip.

It seems clear that Hashem caused the light to go on in order to send this driver off the highway where he would meet the driver of the hearse at 3 A.M. and help perform that Mitzvah. The **Ramban** writes at the end of the Parsha that the purpose of all the Mitzvos in the Torah is so that we should believe in Hashem and recognize that He created us.

In addition, the purpose of going to shul and raising our voices in prayer as a community is so that people should have a place to gather and thank Hashem for creating them, to publicize this fact, and to acknowledge to Hashem that we are His creations. Through the means of Mitzvah observance and prayer, we are meant to live life with a constant awareness of Hashem's guidance which we have always experienced in the past and continue to experience daily.

“And it shall be for a sign upon your hand and for ornaments between your eyes, for with a mighty hand did Hashem take us out of Egypt” (ibid. 13:16)

One of our primary tasks in life is to make sure that our intellect always overpowers our physical sides and not the other way around. The reason why young people struggle to do what is right is because their intellects are underdeveloped, but their desires are strong. Following our minds rather than our bodies is the work of a lifetime.

Hashem gave us the Mitzvah of Tefillin to help us overcome this challenge. We put Tefillin on the weaker arm as a symbol of the concept that the ideas of the Torah should weaken the desires. We place it next to our hearts because one can counteract his temptations by using the wisdom of the heart and commit to doing what he knows is right. Additionally, when we look at the Tefillin, we should not just see a box that we place on our arms. We should think about the parchment within it and the message contained within it. The same is true when we see a Mezuzah on a door. The point of the Mitzvah is to raise our awareness of the words written inside them.

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Summary: We're currently discussing the trait of Chassidus. The Ramchal taught us that at this stage, one must be able to contemplate the contrast between the exaltedness of Hashem and the lowliness of man. Now, the Ramchal explains the benefit that will come from this.

The Ramchal writes: ***"When he contemplates all of this, it will be impossible for his heart to not fear and for him to not quiver while he speaks his words before Him, blessed be He, and utters His Name, and strives to find His favor. This is what the Torah says: 'Serve Hashem with fear, and rejoice in trembling' (Tehilim 2:11), and 'Hashem is revered in the great council of the holy ones and feared by all around Him' (ibid. 89:8). For the angels are closer to Him due to lacking physical bodies. Thus, it is easier for them to conceive of His exalted greatness."*** (Mesilas Yesharim, Chapter 19)

Even if one gets rid of the distractions around him and finds a conducive place to pray, there are still efforts to be made in order to pray with the proper amount of awe and trepidation. The **Tur** writes (Orach Chaim 98:1) *that when preparing to pray, one should visualize that the Shechinah is in front of him ... and should think that if he were speaking before a king of flesh and blood, who is here today and in the grave tomorrow, he would prepare his words and concentrate on them carefully lest he stumble; all the more so when speaking before the King of kings, Hakodosh Baruch Hu, must he coordinate even his thoughts, since thought is no different from speech before Him, as He discerns all thoughts. This is what the pious ones used to do: They would isolate themselves and concentrate on their prayers until they reached the point of being divested of physicality and overcome with spirituality, coming close to the level of prophecy."*

The Ramchal adds: ***"Therefore, His fear weighs upon them more strongly than upon human beings. However, King David would praise G-d saying: 'I shall prostrate myself to the Temple of Your holiness in fear of You' (Tehilim 5:8), and Scripture says: 'and he was humbled before My Name' (Malachi 2:5), and 'my G-d, I am ashamed and blush to lift up my face to You' (Ezra 9:6). (ibid. Ch. 19)***

Ezra was ashamed to approach Hashem and pray to Him due to the sins of the Jewish people. Thus, in King David's words (*"I will prostrate myself"*) and in Malachi (*"he was humbled before My Name"*), we see that *"submissiveness"* is a component of Fear of Hashem; and from Ezra's supplication, we see the *"bashfulness"* component (from the *"Way of the Upright,"* chapter 19, note 59).

The Ramchal continues: ***"However, this fear must first grow strong in one's heart and afterward its effects will also manifest in the limbs of the body, namely, a bowed head and prostration, lowering of the eyes and clasping of the hands, as a lowly slave before a great king. Likewise, they said in the Gemara 'Rava clasped his hands and prayed, saying, 'I am like a slave before his Master' (Shabbos 10a)."*** (ibid. Ch. 19)

One cannot act *"Yiras Hashem"* on the outside; it must start from within and only then, writes **Rav Yechezkel Sarna**, ZT"l, it will externally manifest itself. As such, when Rava clasped his hands, he had already internalized the submissiveness to Hashem that each one of us is required to serve Hashem with, like a servant before his master. Once one achieves this, he can move on to honor Hashem, as we will learn next week, B'eH.



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SHORT STORY OF THE WEEK BY YONI SCHWARTZ

Rav Aharon Leib Shteinman, ZT”L, loved to test middle schoolers on Gemara so they could feel a sense of accomplishment in their learning and love it more. He would generally ask very easy questions. After being tested by the *gadol hador* and doing well - which Rav Shteinman always ensured - they usually left with their little young chests raised an inch higher, feeling happy. Once, a certain class visited him to get tested as usual. After they left, Rav Shteinman called the rebbi of the class back to speak. First, with his sweet voice, he complimented the teacher on how well he was doing with his class. Then, he asked the teacher to do two favors for him. Rav Shteinman mentioned two children and said that he noticed holes in their shoes. Based on their clothing, it didn't appear their parents could afford new ones. Rav Shteinman told him, "Here are 200 shekels; can you please buy them a new pair of shoes?"

Then, Rav Shteinman mentioned another young boy, one with a very noticeable stammer. He asked the teacher, "When asking questions to the class please be very careful not to put this child under the spotlight so that he doesn't get embarrassed. Instead, test this boy privately after class so he can still experience the same level of accomplishment as the other boys." Rav Shteinman continued, "Since it's going to cost you extra time, I want to pay you and be your partner in the Mitzvah." Rav Shteinman wasn't just a person who made Talmudic inferences, reading between the lines of the Gemara. He heard words not said, empathized with others' hidden struggles, and decided to do something about it.

Comment: In this week's parsha, Bo, Hashem's earlier words, "I have heard the Jews' cry... and I will rescue them from Egypt's oppression," materialize as the final plague is executed, and Bnei Yisrael are finally freed. Hashem hears others' pain and calls upon us to do likewise. The difference between a gadol and a genius is that a genius only understands facts and logic, whereas a gadol also understands people.

SPLENDID QUOTE OF THE WEEK BY RABBI MENACHEM LOMNER

"Even though it may be obscure now, one day Hashem will show us how He was keeping his promise the whole time."

Hashem told Moshe Rabbenu to tell the Jews to get a lot of gold and silver for their immediate departure from Mitzrayim. **Rashi** (see Berachos 9a) says that this is so that Avraham Avinu would see that not only did Hashem keep the part of the promise to enslave them, but He also kept his promise to make them very rich afterward.

For years Avraham saw just the hard part of the promise, but there was a point in time when Hashem said it's time to show him the fulfillment of the whole promise. We hope to see the fulfillment of all the promises Hashem made about our redemption and revenge on our enemies, speedily in our days!

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