

טיב 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

בני ישראל הבאים מצרימה – Bnei Yisrael who came to Egypt

On the Seder night, when all *Bnei Yisrael* are sitting and relating the miracles that at the exile from Egypt, one family also sat and they too tried to enhance the mitzvos of the night and mainly to be among those who 'all who increase the telling of the leaving of Egypt is praiseworthy'. But when they came to the words in the Haggadah '*B'chol dor v'dor chayiv adam liros es atzmo ke'ilu hu yatza mimiztrayim*' – 'In every generation it is one's duty to regard himself as though he personally had gone out of Egypt'. The family had a problem. How can we regard ourselves as if we had gone out of Egypt when we are sitting here around the tale likes royal family members?!

The Tzaddikim have already revealed to us, and at the forefront Rabeinu, the Arizal, that these days of the *parshiyos* from Shemos to Mishpatim are great and propitious times, particularly to arouse us to do Teshuva. The Torah reading stimulates the times, and during these weeks when we read about the slavery in Egypt and afterwards about the redemption and the exodus from Egypt, it is during this time it is possible to be victorious over the personal Pharaoh of each and every one of us, and to go out of Egypt, a place of the fifty gates of impurity. But we must know this: A person cannot leave a place if he does not know that he is there. Therefore, these days were given to us as a gift in order to appreciate our situation and to correct the flaws of the soul that we have impaired, and by doing this, we can add sanctity to sanctity.

It is written in the holy *seforim* that these *parshiyos* of the holy days of *Shovavim* (an acronym for the *parshiyos* Shemos, Va'eira, Bo, Beshalach, Yisro, and Mishpatim) everyone should examine himself in the *parshiyos* of the Torah. When we read about Pharaoh and his decrees, the individual must realize that this is renewed by him every year – the new Pharaoh within him – אשר 'לא ידע את יוסף' – 'who did not know Yosef' (1:8) and every year his decrees renew. It is incumbent on us to find ways to be victorious against it when we remember that the encrustation of Pharaoh is not removed without first being smitten. One with understanding will overcome his *yetzer* with the first smite, and he will not need ten *makkos* every time... Just as we learn about the decrees of Pharaoh, so too we learn about the strength of Moshe and Aharon, by following in their ways and learning from their deeds we can be victorious against our Pharaoh and leave Egypt in truth.

- Introduction to Tiv HaTorah – Shemos

טיב ההשגחה

חותך חיים לכל חי – Who doles out life to all the living

I spent a long time looking for work until I found a job. This job was tailored for me, at a candy store in my neighborhood. True, I do not have a job every day, but Baruch Hashem I work most of the week which is enough to sustain me.

There is an Arab there by the name of Achmed, who does not like me so much that I am in the store as he feels threatened by me and that there is a competition as to who is more experienced. Due to his secretive competition, he tries to get the attention of the boss to show he is more experienced which is fine by me. What bothers me are the challenges he presents when he talks bad about me to the boss and he cannot prove anything as it is all a lie and a ruse, and I cannot defend myself because he does this behind my back and I am not aware.

When I saw that the boss was tending to believe him (especially since he has been there many years), I asked the Creator to step in to help me.

The next day we had a large event that we had prepared for to meet the high expectations and standards of the customer. That day, the man raised a knife to cut a petit four, and he accidentally cut his palm with the sharp knife, a very deep cut. He quickly ran to the clinic for treatment, and I was left alone to prepare and arrange the large order.

The story is not over. After a week of not coming to work because of the cut and the stitches, he called the boss to tell him he was not feeling well, and I worked extra hours in a pleasant environment. Two days later we found out he had corona which gave me another ten days of quiet and the boss was able to see how I worked and not how the other worker was bad-mouthing me without my knowing. Now that the boss saw that he had a reliable, dedicated worker, he gave me more responsibility and a raise. He also gave me more hours which made it easier for me to support my family.

It is important to point out that this worker had never cut himself all the years he was working, he never took vacation so as not to lose his seniority. But a short Tefillah from the depth of the heart caused the Creator to arrange the cut and corona and enough time for the boss to see what was really happening.

With thanks to the Creator of the World for all His kindnesses.

מתוך ענותם של ישראל אתה מוצא את
מעלתם
From the suffering of Israel you learn
their excellence

טיב הפרשה

ותרד בת פרעה לרחץ על היאר ונערתיה הלכת על יד היאר ותרא את
התבה בתוך הסוף ותשלח את אמתה ותקחה: (ב:ה)

**Pharaoh's daughter went down to bathe by the river and her
maidens walked along the river. She saw the basket among the
reeds and she sent her maidservant and she took it. (2:5)**

The Baal HaTurim writes: Pharaoh's daughter went down – the final letters of these three words spell the word דתה, her faith. This teaches that Pharaoh's daughter went to the river to convert to the faith of the Israelites.

This is also explained in the Gemara (Sotah 12b): 'Pharaoh's daughter went down to wash herself by the river. R' Yochanan said in the name of R' Shimon ben Yochai, "This teaches that she went down to the river in order to wash herself from her father's idols (she went to convert), as it says Yeshaya 4:4 'אם רחץ ה' את צאת בנות ציון' – 'When my L-rd will have cleansed the filth of the daughters of Zion'.'

Anyone who hears this incident wonders, and the question screams out for itself, what did Basya see to do this? We are talking about the beloved house of the king of Egypt which, aside for the pointed hatred of Israel in the royal palace, the king's house lacked nothing. If so, then why did she see fit to join the Nation of Israel who at that time were deemed very low? The Egyptians treated them with total abandon, they were simply worthless. They worked them like donkeys without paying them. They embittered their lives with hard labor, and they threw their children into the sea. That is when the desire to be a part of the Chosen Nation was aroused within her?!

I received the answer to this from a man who amazed me with his direction. This man was a Holocaust survivor *lo aleinu*, and it was only after this that he became closer to Judaism and he accepted upon himself to be diligent in Torah and mitzvos.

When I was told about his past I was filled with amazement. It is widely known that the terrible Holocaust caused two destructions. The first one was a physical destruction, as they killed a sizeable portion of the Jewish nation. Additionally, it caused a destruction of the Jewish religion as a majority of the survivors discarded the yoke of Torah from upon them *Rachmana litzlan*. But this man who originally removed the yoke, just at that time merited to be in the lap of Judaism, is this not something?!

Once, the right time came and I entered into a conversation with him and among other things, I expressed my amazement, what brought him to where he was?

The man agreed to settle my wonder and he began his words with a parable [*masha!*]: When a boy talks in shul in the middle of *davening*, and his chatter disturbs the congregation from the *davening*. Perhaps the congregants scolded him, but generally even if he did not listen to their scolding, they were not trying to be mean to him. Except for one man who brought the boy closer to him and slapped him across the face that made his head ring. This man was no other than the boy's father, after the father had admonished the boy to stop his chatter, and he could not stop the boy from misbehaving until he hit him.

Of course, the father did not intend to cause the boy pain *chalilah*, and the difference between him and the other men who were scolding him was his desire to look out for the benefit of the child. In general, the scolders were looking out for their benefit more than the benefit of the boy. They wanted their Tefillah to rise properly and the prattle of the boy was stopping this. But the father was only looking out for the benefit of the boy, and he could not condone the way his son was behaving.

"I saw something similar when I was in the jaws of the wicked ones in the valley of death. It was there that I realized that these wicked ones only wanted to do evil to the Jews. They not only wanted to kill the observant Jews who were close to Hashem, but they also wanted to kill the Jews who discarded the yoke of Torah and mitzvos from upon them *Rachmana litzlan*, and even those who had already assimilated among the nations *Rachmana litzlan*, and did not even know that they were Jewish, the Nazis *yemach shemam* ordered that they be killed.

"Since this was so, I set my eyes and my heart on the bitter reality and I realized that this was unexplainable and beyond comprehension. Had they just wanted to kill the G-d-fearing ones then it was understandable that they hated the religion. But once they wanted to kill the assimilated ones, then it was a sign from Heaven that they were not the tormentors, this was only a proof that there is a judge and there is justice, and our merciful Father was keeping that which was in His Torah (Devorim 8:5) 'כי כאשר ייסר איש את בנו ה' אלקיך מייסרך' – 'just as a father will chastise his son, so Hashem, your G-d, chastises you', and who will realize this and not withdraw from his perverted ways?!"

In light of his words we can also explain the actions of Basya. True, she saw with her own eyes the extent of the degradation that was being meted out to the Jewish nation. She was also wise enough to know the basis for the hatred of Israel, but there was one thing that she did not have the answer to, what was the reason for all this? What did the *Bnei Yisrael* do to them that implanted so much hatred within them? When she did not find an answer for her bafflement, she understood that this hatred was irrational and beyond comprehension and it proved that it was the hand of Superior *hashgacha* that was causing all this. It must be that it was for their benefit, for HaKadosh Baruch Hu Who chose their ancestors would not want to cause their descendants pain if it were not to benefit them through it. When the benefit would be revealed it would prove there is an exceptional excellence not found by the other nations. Then, their Creator will exalt them and raise them up to higher and higher levels. Therefore, she too wanted to join the nation of Israel. Perhaps it was in this merit Hashem placed the saving of Moshe in her hand as he was the savior of Israel. This aspect of her was also found in Moshe, for just as Moshe was destined to place his eyes and heart on the pain of Israel (meaning he felt their pain) [as brought in Rashi to 2:11] 'וירא בסבלותם' – 'and he saw their burdens – he focused his eyes and heart to be distressed over them.] She too gave her heart and eyes to the distresses of Israel.

For this reason, she earned an honorable place in the Eternal World above, and she was able to enter twice a day into the hall of Moshe Rabeinu since her trait was like his trait.

Nevertheless we see from all this the proper way to look at all the grief that Israel is suffering in their exile is that this is a proof that (Mishlei 3:12) 'כי את אשר יאהב ה' יוכיח' – 'for Hashem admonishes the one He loves' and we must long for the end of the *posuk* 'וכאב ונאב' – 'and like a father He mollifies the child' speedily in our days Amein.