

טיב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

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טיב המערכת

And Yosef was in Egypt – במצרים

Likutei Hamoharan [Rebbe Nachman of Breslev] mentions a parable: A great dignitary once sent a messenger to one of his distant cities, but the messenger decided to take all the honor for himself. The residents did not know that he was a servant of the dignitary, they thought he was the dignitary himself. When they needed him, they bowed down to his feet, and they gave him all due respect, and they called him by every name of honor as appropriate for a dignitary. Once, the dignitary himself came to there and the messenger came before him. He questioned the messenger regarding the country and why they were not doing their work. He called a town official and asked him about the city. The official did not know the dignitary, only the messenger, and immediately bowed to the feet of the messenger and bestowed upon him all the honor deserving of a dignitary. He replied to the messenger regarding the city. The face of the messenger darkened like the bottom of a pot out of shame, for there is no greater embarrassment than this than to honor the messenger in front of the dignitary. The moral is: 'He who wants glory is a fool.'

The parsha counts those who came to Egypt and includes Yosef in the total: 'and Yosef was in Egypt' (1:5). Rashi HaKadosh explains, 'Were he and his sons not among the seventy people mentioned earlier in the posuk? What does the Torah teach us by mentioning Yosef? Did we not know that he was in Egypt? Rather, this is to inform you of the righteousness of Yosef. He was Yosef who tended the flocks of his father, he was the same Yosef who was in Egypt and became a king yet stood firm in his righteousness.' We must understand which righteousness Yosef was referring to. Are we speaking of his sanctity, this is nothing new as we see in the previous *parshiyos* where the Torah describes Yosef's holiness in great detail? Perhaps Rashi's intent was to inform us of Yosef's humility, that is why he says 'He was Yosef who tended the flocks of his father, he was the same Yosef who was in Egypt and became king yet stood firm in his righteousness'. That is, just as he was low and humble when he tended the flocks of his father, so he conducted himself after he became king. This is a very important point, and the Torah emphasizes it, 'and Yosef was in Egypt'. Similarly, we find by Dovid HaMelech who said about himself (Tehillim 131:1) 'לא גבה לבי ולא רמו עיני ולא הלכתי בגדולות – 'My heart was not proud, and my eyes were not haughty, nor did I pursue matters too great and too wondrous for me', for he who chases after glory, glory runs from him, he who runs from glory, glory chases him. – Tiv HaTorah - Shemos

טיב ההשגחה

'פותח שערים' – 'Opens gates'

In honor of a family simcha my wife and I stayed in a hotel for Shabbos. We *davened* Kabbalas Shabbos in a large shul near the hotel where a famous Chazzan led the Tefillah.

Upon leaving the hotel for shul, the manager asked us to take the Shabbos key for our room. This was a regular door key as opposed to the smart key used the rest of the week. I asked if I could get the key later after the seudah, but he insisted that we take the key now on the way to shul. We took the key and went to *daven*. When we got to shul we saw many people waiting to get in having to show their *tav hayarok* [green COVID card] and there were two guards sitting at the entrance and it was not possible to enter without the *tav hayarok*. Many people were forced to turn around since they did not bring their cards with them thinking they would not need them for shul. I told the guards that we were guests in the hotel, and we did not think to bring them. When they heard that I was staying in the hotel they asked to see my room key to prove that I was a guest in the hotel since they relied on the hotel not to accept guests without a *tav yarok*. I showed them the room key that was still in my hand, and it was the permission slip to enter the large shul. כ.ה.

שמאל דוחה וימין מקרבת

The left pushes away and the right draws near

I am a boy who is getting stronger [in *Yiddishkeit*] and this past year I became more observant, particularly with the mourning of my father who passed away and I took on myself to *daven* Mincha and Maariv with a *minyan* to say Kaddish for his *neshama*.

One day on my way home, I was stuck in heavy traffic which caused me to miss Mincha. I was very troubled by this and I felt that HaKadosh Baruch Hu did not want my Tefillos. I asked HaKadosh Baruch Hu in my heart, "Why did You do this to me to miss Mincha? I try so hard, had You wanted my Tefillos, You would have eased up the traffic!!!" A few seconds had not passed from this thought and the phone woke me from these thoughts. On the other end of the line was Rav Yossy asking me if perhaps I was in the neighborhood and I could be the tenth for a *minyan* just up the block.

Generally, they *daven* early, and just today they did not have ten for a *minyan*. I flew like an arrow from a bow to *daven* with a *minyan* and to say Kaddish.

Suddenly I felt loved, and I received my answer that Hashem loves me and wants my Tefillos...

א.ב.ח.

מי הוא הראוי להימנות כמנהיג
Who is fit to be appointed a leader?

ויהי בימים ההם ויגדל משה טיצא אל אחיו וירא בסבלתם וירא איש מצרי מכה איש עברי מאחיו: (ב:יא)

It happened in those days that Moshe grew up and went out to his brethren and saw their burdens, and he saw an Egyptian man striking a Hebrew man, of his brethren. (2:11)

Rashi explains: And he saw their burdens – he focused his eyes and heart to be distressed over them.

The verses here and further on reveal to us why Moshe Rabeinu was specifically chosen to serve as a 'redeemer' and a 'leader' for Israel. **'It happened in those days'**, several events happened with the result **'that Moshe grew up'**, which proved that he was the man fit to be appointed as leader of Israel. The thread that bound these events together were the two words [in Hebrew] **'and saw their burdens'**. Rashi had a difficulty, was it only Moshe who saw and no one else saw? At that time Israel was beaten and persecuted, it was obvious to all, so why was this sighting attributed specifically to Moshe? The answer is as the *posuk* continues, **'and he saw an Egyptian man striking a Hebrew man'**, true everyone saw, but they only saw that 'an Egyptian man was striking a Hebrew man', Moshe also saw that this Hebrew man was **'of his brethren'**.

These are the words that Rashi wanted to express when he said, **'he focused his eyes and heart to be distressed over them'**, that is, they all saw what they saw, however, to them it was just a random sighting, since this was so commonplace to them it hardly had any effect on their hearts since this was an everyday occurrence. But when Moshe saw these things, he stood still and **'focused his eyes'**, this was not a random sighting to him, rather it was a sighting that aroused **'his heart to be distressed over them'**, he could not stand to see the distress of one of his brothers.

It was not only that he saw a gentile causing the Jew to suffer. This is nothing new, this goes back ages that gentiles want to cause the Jew to suffer, the plight of the Jew does not touch the heart of the gentile, the gentile strikes the Jew simply because he is a Jew. The only reason a gentile might step in would be to humiliate the Jewish people in general, but not because his distress has touched their heart.

But this was not so with Moshe as the Torah testifies as it continues (2:13) that the same incident repeated the next day, but this time they were both Hebrews, the one striking and the one being stricken. Also then the distress of the one being beaten touched the heart of Moshe, but this time he did not want to kill the one striking since he too was a Hebrew. Nevertheless he did not remain silent, and he turned to the one striking to rebuke him, perhaps he would repent. We find even more than this as the narrative continues (2:15-17) that he even felt the pain of the gentiles in his heart. At the well when he realized that the shepherds were chasing away the daughters of Yisro for no reason, their distress touched his heart, and he began to approach the shepherds to rescue them and water their flock.

The Torah tells us all this before the incident of the [burning] bush to let us know the reason HaKadosh Baruch Hu chose him to be the leader of His flock. The leader has the responsibility to be concerned for each and every member of the flock, and to find a way to help them whether spiritually or physically, Sometimes, it is incumbent on him to give up his life in order to benefit one of the nation. Who is the man who can lower himself to the depths of their hearts to guide the person on the proper path for him and also be prepared to give up his life for him? This would only be the person who focuses his eyes and heart on the soul of another, and he truly wants to benefit him. This was indicative of the actions of Moshe, who could not stand to see the suffering of another whoever he might be.

We see a proof to this in the Midrash (Shemos Rabbah 2:2), 'And Moshe too, HaKadosh Baruch Hu examined him only with sheep. Our Rabbis related: Once, when Moshe Rabeinu a"h was shepherding the sheep of Yisro in the wilderness, a goat-kid ran away from him, and he chased after it until it reached a thicket. When it reached a thicket it found a pool of water, and the goat-kid stopped to drink. When Moshe reached the goat-kid and saw that it stopped to drink, he said, "I did not know that you were running because of thirst, you must be exhausted!" He carried it on his shoulder and walked back. HaKadosh Baruch Hu said, "Just as you have the compassion to lead the sheep belonging to a flesh and blood person, so too, by your life! You will tend My sheep, the people of Israel. This is why the *posuk* states, 'And Moshe was shepherding...'"

This is an obligation on every person, as it states (Bamidbar 15:39), 'ולא תתורו אחרי לבבכם ואחרי עיניכם' – 'and you shall not stray after your heart and after your eyes', all this while the person has not been as careful as he should be, and if he strays after them then he will come to sin *chas v'shalom*. However, it was not for nothing that HaKadosh Baruch Hu created the person with the nature to stray after his eyes and heart. HaKadosh Baruch Hu wanted the person to negate his will and purify his heart and continue with sanctity [*Kedusha*], then he will be able to continue after 'his eyes and his heart' in holy matters. When he knows that one of his brothers are in trouble, he focuses his eyes and heart to see if he can do anything to make it easier for him.

The person should not be enticed by the advice of the *yetzer* to hide from the troubles of another *chas v'shalom*, then he will have the opportunity to elevate in the Torah of Hashem. One who fulfills the Torah does not lose out from his portion of Torah. Just the opposite, this will help him complete himself in Torah, as we see by Moshe that in the merit of focusing his eyes and heart to help another, and even put his life at risk by killing the Egyptian, he ultimately was chosen by HaKadosh Baruch Hu that the Torah would be given through him.

I once received *chizuk* in these matters since many people come to me seeking advice and salvation. The result of this is that my learning time is decreased. This troubles me very much. I asked my teacher, my Rebbe, HaGaon HaTzaddik Rebbe Binyamin Rabinovich about this, what is better, to set aside time to respond to those knocking on my door and I would guide them properly, or perhaps it was better to refuse to respond to them, and set aside more time for Torah?

The decision of Rebbe Binyamin was to continue to receive those coming seeking advice and salvation. He continued and said to me, "I truly guarantee you that you will not lose out on your 'knowledge of Torah', since one of the forty-eight ways to acquire Torah is 'to carry the yoke with one's fellow' (Avos 6:6). We see from here that this helps Torah and does not hold back Torah..."