

# טיב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

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טיב המערכת

## ענה תראה' – Now you will see

HaKadosh Baruch Hu sends Moshe Rabeinu to Pharaoh to tell him that he is taking *Bnei Yisrael* out of Egypt. Pharaoh does not want to listen, Not only that, but he increases the workload and makes the subjugation more difficult, 'תכבד העבודה על האנשים' – 'make the work weigh heavier on the men' (5:9), and then 'ויזנו שוטרי בני ישראל' – 'the guards of *Bnei Yisrael* were beaten' (5:14), and when Moshe and Aharon left Pharaoh they said to them, 'ירא ה' עליכם וישפוט את ריחונן בעיני' – 'May Hashem look upon you and judge, for you have made our very scent abhorrent in the eyes of Pharaoh' (5:21). After hearing these words, Moshe Rabeinu said to HaKadosh Baruch Hu, 'למה הרעתה לעם הזה, למה שלחתני, ומאז באתי אל פרעה הרע לעם הזה והצל לא הצלת את עמך' – 'Why have You harmed this people, why have You sent me? From the time I came to Pharaoh he harmed this people, but You did not rescue Your people' (5:22-23).

Before we continue, we want to describe the situation where Moshe Rabeinu found himself. He wanted to help his brethren, and what happened? It seems as if he only made it harder for them, and all this was done through the message of HaKadosh Baruch Hu. In light of these things we can understand the comment he made when he pleaded before Hashem Yisbarach, 'Why did You send me?', and what was the response of HaKadosh Baruch Hu? 'ענה תראה אשר אעשה לפרעה' – 'Now you will see what I shall do to Pharaoh' (6:1). Rashi explains, 'You questioned My practices, unlike Avraham to whom I said, 'For through Yitzchak will your seed be called' (Bereishis 21:12), and afterwards I said to him, 'Offer him as a burnt offering' (Bereishis 22:2), yet he did not question My practices. Therefore, 'Now you will see [as opposed to something you would see in the future]. That which is being done to Pharaoh you will see, but not that which is to be done to the kings of the seven nations when I will bring Israel into the land.' Here, Moshe Rabeinu was already punished that he will not enter *Eretz Yisrael*, since he questioned the practices of HaKadosh Baruch Hu,

We have no understanding whatsoever of the greatness of Moshe Rabeinu, and we can only speak about him what is written in the Torah, but we can learn for ourselves. This is the teaching we have from these *posukim*, we must accustom ourselves to accept everything that HaKadosh Baruch Hu does, even if it seems as if *chas v'shalom* there is a mistake. We must believe and know with clear understanding that there are no mistakes by HaKadosh Baruch Hu, and all the judgments of Hashem are true. Everyone must repeat this to himself every day even when things are good for him and he has no questions, so that when there is a challenge, he will remember the words and believe everything is correct and proper, but the main thing is not to ask questions.

- Tiv HaTorah - Shemos

טיב ההשגחה

## 'מגלגלים זכות' – 'Rolling merit'

"Do you have any idea where to get a wheelchair for a few hours? I am not looking for a *Gemach* because it is literally for a few hours tonight for my father..."

This is how a close friend turned to me after Shabbos in shul at the end of Maariv as we were leaving shul for Kiddush Levana under the dome of heaven.

I began to think of several responses, and I even offered several suggestions, and I told him I would try to check with acquaintances. He was delighted with my willingness to help and we continued to Kiddush Levana.

Right after Kiddush Levana, I saw a young man from shul rolling out a folding wheelchair from the Bais Midrash. I remembered that the wheelchair belonged to his grandfather, and he used it for the honor of Shabbos when they brought him to *davening* with this wheelchair. I went over to tell him that there was someone who needed to borrow the wheelchair and here he was already talking with him.

"Tiv HaHashgacha!!!" we simultaneously said to one another. And indeed he borrowed the wheelchair in order to honor his father for a few hours.

The grandson *davened* at the earlier Maariv minyan and we *davened* at the later minyan after Shabbos. Just now the grandson returned to shul to get the wheelchair, just a few seconds here or there would have missed the opportunity...

ח.ק.

## Moreinu HaRav shlita relates:

On Chanukah, I arrived at a large yeshiva with distinguished boys to give a *sicha*. At the end of the *sicha*, the boys wanted the sheets of *kabbalah* that I usually bring with me, since they wanted to accept something good on themselves as I had just spoken about to them. Unfortunately, I forgot the sheets at home and I was upset by the great loss, since every boy that accepts something, I take the sheets with me to the holy places all year and I *daven* for them and I felt a heavy spiritual loss. While I was thinking about what I could do, I put my hand in my pocket and I found a receipt with reverse side empty, only one side had writing on it.

I immediately took this to the yeshiva office and made more than 100 copies, and in this way I left the holy yeshiva with a large packet to my delight and the delight of the dear boys.

קץ הגלות בזכות הקדושה והאמונה  
The end of the exile in the merit of  
sanctity and faith

טיב הפרשה

וַיִּקָּם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף: (א, ח) וַיֹּאמֶר פְּרַעֲהַ מִי ה' אֲשֶׁר אֲשַׁמְעֵ בְקוֹלוֹ לְשַׁלַּח אֶת יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת ה' וְגַם אֶת יִשְׂרָאֵל לֹא אֲשַׁלַּח: (ה, יב)

**A new king arose over Egypt, who did not know of Yosef. (1:8)  
Pharaoh replied, "Who is Hashem that I should heed His voice? I do not know Hashem, nor will I send out Israel." (5:2)**

The Egyptian exile was the first exile that the Jewish Nation endured, and since the Torah knew that *Bnei Yisrael* were destined to be again enslaved in other exiles, therefore it saw fit to write and relate the events of the first exile, for Israel survived, and from them they learned and understood what causes the suffering of exile, and they will pay attention to correct them, and then they will come to redemption and welfare when in a personal exile or a communal exile. And so we have to fulfill the will of the Torah and analyze the *posukim* in order to understand what caused all the hardships that our forefathers found in Egypt.

Here we find two points that the Torah hints to us that were the main causes for this. The first is said at the beginning of the subjugation, when Pharaoh wanted to enslave Israel, then the Torah testifies (1:8) 'מלך חדש' – 'a new king' who assumed the task of 'לא ידע את יוסף' – 'who did not know of Yosef', and according to the one who says in the Gemara (Eruvin 53a) he made himself as if he did not know Yosef, that is, he knew quite well that *Bnei Yisrael* had stature and were worthy enough to be counted as a nation unto themselves by the virtue of the *Tannaim* who came down to Egypt with their grandfather Yaakov. At that time his descendants were living in Goshen, and they had no contact with the Egyptians who were steeped in immorality. The result of this was they were able to remain pure through the trait of 'Yosef', and their entire character was dependent on this.

However, since he {Pharaoh} wanted advice how to break the character of Israel, he was forced to make himself as if he did not know Yosef. He did not know that this is the success of the Jewish people, for it was only through this hidden power that they were able to survive the immorality and remain in their sanctity. The true of the king is to be concerned for the benefit of the people, and were it not for their removal from harm, he would not have been able to break their character.

And so, once he had this advice, he was able to force them out of their isolation and go out into the streets of Egypt, knowing that once they come into contact with the Egyptians, they would not be able to withstand it *Rachmana litzlan*. He was able to do this by appointing 'שרי מסים' tax collectors over them (1:11), the result of this was that they went out to the cities of Pisom and Ramses, and there they were drawn after the impurity of Egypt against their will, until with time Israel was steeped in impurity to the 49<sup>th</sup> gate of impurity *Rachmana litzlan*. Israel was subjugated to the impurity of Egypt to this extent, until most of them did not even want to leave there as Rashi explains (to 13:18), 'וחמשים עלו בני ישראל מארץ מצרים' – 'And the Children of Israel were armed when they went up from Egypt', 'that only one out of five departed Egypt, and the other four-fifths died during the three days of darkness.' This was because they did not want to leave there. However, that wicked man was not satisfied with this conspiracy, he already understood from the outset that even if the action of the *satan* and *Bnei Yisrael* had begun to be steeped in the impurity of Egypt, they would immediately want to return to their Creator, and they would isolate themselves back in Goshen, since at the end of the day they were instilled with *emunah* and pure *yirah*, and they would not go out to the center of Egypt to be contaminated *Rachmana litzlan*.

When they would be shown that this is the fruit of the streets of Egypt, they would be wise and they would return to their initial residences. Therefore, he wisely thought to cool the trait of *emunah* and *yirah* which was implanted in their hearts. He knew by doing so that there would not be anything that would hold them back from the impurities of Egypt *Rachmana litzlan*.

The Torah hints to this as it continues the narrative when Moshe and Aharon came to give the word of Hashem to Pharaoh to take out *Bnei Yisrael* from the land of Egypt. Then Pharaoh said, 'מי ה' אשר אשמע בקולו לא ידעתי את ה' וגם את ישראל לא אשלח' – 'Who is Hashem that I should heed His voice? I do not know Hashem, nor will I send out Israel!' (5:2) Apparently, Pharaoh repeated his response three times for after he said, 'Who is Hashem that I should heed His voice?' it is obvious that 'I do not know Hashem', and since he did not know Him, it is like someone who will not speak with him at all, and automatically we know that 'nor will I send out Israel', why did he speak so long and repeat his words three times?

But with our approach we can say that the Torah goes to lengths to explain the intent of Pharaoh when he said, 'Who is Hashem that I should heed His voice?' You should not say that he did not know Who Hashem is, he knew Hashem was quite well. From the outset he knew that *Bnei Yisrael* were instilled with *emunah*, and through his conspiracy he wanted to cool them and negate their *emunah*. This was his nature, make himself a simpleton as if he did not know just as he did when he first enslaved Israel. Even then he hid and said, 'לא ידעתי את יוסף' – 'I did not know Yosef' and he used this trait now when he said, 'לא ידעתי את ה' – 'I did not know Hashem, that is, I know but I am making myself as if I do not know, and for that reason 'nor will I send out Israel', for I instilled rebellion within them, and now they do not see for themselves a reason to leave and it is better in Egypt. As we have previously mentioned, most of the Jewish nation was steeped in all the impurities of Egypt to the point that they had no reason to leave.

And so we see that as long as Israel did not merit to correct these two traits of '*emunah*' and '*kedusha*' they were not fit to go out to freedom. Therefore, HaKadosh Baruch Hu was not in a hurry to take them out so long as Pharaoh was not smitten with ten plagues, for the same plagues that inflicted the Egyptians also cured Israel, as Ramban explains in his commentary on the Torah. With these plagues the true nature of Hashem Yisbarach was revealed, and He ruled over the world. With these plagues He demonstrated His dominion over every detail in the world, whether in the sea or on dry land, whether the earth below or to the sky. These things returned the *emunah* to Israel, and the result of this was they were able to return to the rock of their foundation, and they emerged from the encrustations of the impurity from the power of Above, as brought down in the holy *seforim*.

Sin light of all that was said, it is incumbent on us even today in our exile to strengthen these two traits '*kedusha*' and '*emunah*', and we must be very careful with guarding our eyes and speech for the trait of *kedusha* is dependent on these two things. Additionally, we must arouse *emunah* in our hearts by repeating The Thirteen Principles, and to make sure that we do not stop thinking of *emunah* at all times. In the merit of these words we should merit that we too will be removed from our exile in general and in particular.