

פרשת שמות

חלק ד' – גליון 14

כ' טבת תשפ"ג

מאת ר' ש. קאפלן שליט"א

Story up his sleeve

I would like to share the following story which happened in 1977. In ארץ ישראל there was a movement to legalise abortion, to allow legally the killing of an unborn child, in many countries around the world it had been become legal, and in ארץ ישראל too there were many who wanted to legalise it. The person who was pushing for this new law was called

*“We must go and be **בוחר בטוב** to think about the real future.”*

Shmuel Tamir, a secular person, he was the one canvassing to establish this law, he was the minister of justice who had power.

The frum אידן were very worried about this law coming into effect, and they therefore decided to appoint a delegation of רבנים to meet with Shmuel Tamir.

When they appointed the רבנים they thought it would be כדאי to call ר' רפאל ל' to come with them, because even the secular Israelis respected ר' אריה לוי זצ"ל.

They managed to arrange an appointment with Shmuel Tamir.

The days before the appointment, ר' רפאל לוי told all the רבנים, “We must daven! We must say תהלים! We must fast! We have to work hard during these days now to be מעורר רחמי שמים!”

They listened to him, they made יום תהלים, they said תפילות and they did many other ענינים to bring about רחמי שמים.

it came the day of the meeting, they came into the office, and they had decided that ר' רפאל לוי will be the one to speak, to address the minister.

The first thing he said was, “My name is ר' אריה לוי זצ"ל, the son of ר' רפאל לוי.”

Shmuel Tamir gave a smile, he had heard about the great ר' אריה לוי זצ"ל and he was very honoured and happy to meet his son.

He then said to the minister, “I would like to share with you the following story.

Many years ago, when I was a young boy, I remember very clearly a young couple who came to see my father who were having a big argument together.

What was the big argument?

The husband wasn't happy that his wife was pregnant, and he said, "I've just started studying for a law degree, we're still young, newly married, we don't have the finances to start supporting a family, I'm not ready to bring up a family yet, I want an abortion."

The wife wouldn't hear of it, she wanted so much to have the child."

Said ר' אריה לוי, "My father, ר' רפאל, spent an hour convincing the father to change his mind and he was מצליח."

A few months later a child was born to this young couple and they called the baby Shmuel."

ר' רפאל turned to the minister of justice and said, "And you are that baby!"

He was shocked to hear such a thing, straight away exclaiming, "I don't believe it! You made up this story!"

ר' רפאל said, "Call your mother, call her now in front of us..."

He dialled through to his mother, and she answered the phone, he said, "Mummy, is it true that my father before I was born

wanted to..." Before he even managed to finish his sentence, she straight away went defensive and told him, "You have to understand, times were different, it was difficult for him, he couldn't cope with the baby..." and he slammed down the phone.

He was in shock, his mother just verified the story, and then he spoke up and said, "You know, this bill will never become law as long as I am minister, I will fight against it."

They went out of the minister of justice's office with a *gevaldiga* שמחה, they had accomplished what they wanted.

But the story doesn't finish here.

the Rov of Ezras Torah said to ר' רפאל, "I don't understand! A few days ago, you were terribly worried, you told us to say תהלים, to daven and to fast! But you had the right card up your sleeve! You knew exactly what to say! What was the whole worry?! Why did you make us so worried?"

ר' רפאל לוי told them, "You're making a טעות! I could have said over the story and he could have thrown us out of his office. He could have phoned his mother and not been able to get through

to her. Even if he would have gotten through to her, she could have easily denied the story, 'What are you talking about! There was no such thing!' she could have said. And even had she admitted that the story was true, he could have still said, "So what! I don't care! I hold it's up to the right of the parent to kill a child! Very nice, I'm alive, they didn't decide to kill me, but what difference does that make now?!"

But what happened?

She answered the phone, she agreed to it, he was impacted by the story, this was all from the כח of תהלים and the כח of the *davening*, this was how the הצלחה came about, not because I had a story up my sleeve, that is not what did the trick.

We see a moridicker נקודה in this story. We often get carried away from a specific השתדלות with the results we would like to get from the השתדלות, but we must always remember that our הצלחה has nothing to do with the השתדלות.

הפרו ברית מילה

The מדרש teaches that when יוסף died, "הפרו ברית מילה ואמרו נהיה כמצרים, כיון שעשו כך הפך הקב"ה אהבת המצריים לשנאה, שנאמר הפך לבם לשנא עמו" *they stopped*

doing ברית מילה, and this is what caused the hearts of the מצריים to start hating כלל ישראל.

If the מדרש is telling us why כלל ישראל were punished with being enslaved, why then does תורה tell us what happened in פרעה's palace, in his cabinet meeting with the reasoning of פרעה which made them turn against and start hating כלל ישראל, as it says, "וויאמר אל עמו הנה עם בני ישראל רב ועצום ממנו, הבה נתחכמה לו פן ישראל רב ועצום ממנו, הבה נתחכמה לו פן (א', י) *He said to his people, "Behold! The people are more numerous and stronger than we, come, let us act wisely to it lest it becomes numerous.*

He started telling his people, as רש"י writes, "הבה" is a הכנה לשון of לשון, to prepare, "Maybe this will happen!" he says, "maybe that will happen!" he says. Who is interested to know all this information why פרעה justified his evil actions?! This is not the real reason why he started hating כלל ישראל! If חז"ל tell us that the reason he started hating them was because הפרו ברית מילה, why does the תורה then tell us the discussions of פרעה? As ר' רפאל לוי זצ"ל taught us, it's all in שמים, nothing is in our hands, so what is the purpose in telling us what פרעה said?

דמיונות of the future

Explains תורה is teaching us not to be מתלמידיו של פרעה, not to make החשבונות of the future to determine what we do today, that is what פרעה did, he made הכנות for the future, maybe this and maybe that, דמיונות and imaginations, and because of that he made and justified his actions.

The תורה is telling us, we don't work like this, איד doesn't work like this, our החשבונות for the future are דמיונות, nobody knows what's going to lie in the future, nobody knows what's going to happen in the future, we must look at what's right to be done now in the present *matzev*, not to make decisions now because of החשבונות of the future.

The מדרש tells us, "למה נסמכה פרשת אשת פוטיפר למעשה תמר" *Why does the תורה put the פרשה of תמר next to the פרשה of אשת פוטיפר* "לומר לך, מה זו לשם שמים אף זו לשם שמים?" *to teach us that both were done* לשם שמים, just like תמר had intentions לשם שמים, so too אשת פוטיפר meant לשם שמים.

What is the פשט?

Explains the מדרש, שראתה באצטגנינותה, שעתידה להעמיד ממנו בנים" she saw through the star gazers that she was going to

share the same descendants as יוסף, and therefore she understood that she has to marry him.

תמר saw ברוח הקודש that the שלשל of מלך המשיח is going to come through herself and יהודה and therefore she felt she had to trick יהודה to try and get him to marry her, מה זו לשם שמים אף זו לשם שמים.

I once heard from ר' מוטיל דרוק זצ"ל who asked: With אשת פוטיפר the מדרש describes her as a "מרשעת, רשענתה", the מדרש tells us terrible things about her, however, when it comes to תמר there we find how משבח הז"ל are tremendously her. But they both meant it לשם שמים?

Said ר' מוטיל דרוק: Of course, she also meant it לשם שמים, but she looked into the future and because of that she made decisions which were wrong now, to be מצער and to be יוסף, even when you see into the future, you don't make החשבונות today which are wrong and evil. Whereas תמר, where there she saw ברוח קדשו, not through the star gazers, and she knew very clearly that משיח is supposed to come from her and יהודה, and yet that still didn't justify embarrassing יהודה, she was prepared to let herself get killed, as נוח לו לאדם שיפיל, learn from there, הז"ל

עצמו לכבשן האש ואל ילבין פני חבירו ברבים.
She was a צדקות, she didn't take the רוח
of the future to decide to do
something now which is not right.

Even if there are good חשבונות with רוח
הקודש, the end doesn't justify the means,
the means must be done within the
boundaries of what the תורה allows us to
do now.

I'll just give you a משל, a lot of people
think, "I must go to this ישיבה because I
will get a better שידוך... I must go and
learn there..." besides for this being I
believe ממש כפירה, a person often
disregards what his real needs are and
what is good for him, this is not what
הקב"ה wants a person to do, not to make
חשבונות if it's not the right thing for me
to do now.

We don't take future חשבונות into
account when it stops us from doing the
right things now.

צדיק יסוד עולם

The truth is a person is born with a
natural מידה always to think about the
future, and because of these thoughts we
try to map out our future at a much
earlier stage even though it's not really
relevant, this is the normal human
tendency, which can be used לרע ולטובה.

We see by חזקיהו מלך ישראל the father of
מנשה who saw that he was going to have
bad children and therefore he did not
want to have children. Yet the נביא told
him off, "What you messing around
with? You do what you are supposed to
do, leave your own חשבונות aside, don't
make חשבונות."

This is the natural way the brain works,
it thinks constantly about the future,
which determines the behaviour and
decisions he makes now, always looking
into the future and preparing for the
future.

I would like to bring this out from the
מדרש we quoted earlier. What is the פשט
in this מדרש? After יוסף died הפרו ברית
מילה, what has יוסף's death got to do with
ברית מילה? What's the שייכות?

The core essence of יוסף in many aspects
was preparation, יוסף prepared כלל ישראל
to come to מצרים, יוסף is called the צדיק
יסוד עולם, it's not just a nice name which
הז"ל give him, this was his essence, יסוד
is one of the ספירות, the sixth אושפיזן
according to the ל"א אריז"ל which is
the יסוד of ספירה.

The שער אורה – ראשון, writes that the
"והמדה הזאת נקראת יסוד, is יסוד of ענין
is יוסף, כלומר כמו שהבית נשען על היסודות"

"יסוד", and the מידה of יסוד is to be מכין, to prepare, the foundations, you build on top of the foundations, the foundations are there to prepare the building.

The six days of the week are called the המעשה, ששת ימי המעשה, that is עולם הזה, the seventh day is שבת which is already מעין, the eighth day, a higher דרגה, the eight day, the number eight symbolises למעלה מדרך הטבע, the שפת אמת speaks about this in many places, eight is when we break through the טבע, that's עולם הבא which is beyond the physical world.

The ספרים write: ברית מילה is on the eighth day, because with ברית מילה הקב"ה makes an אות on the person to remind him that the עיקר הכנה in life is for the next world, to constantly prepare for the future of the next world.

This is a constant reminder a person has the whole time, as we find with דוד המלך who went into the בית המרחץ and he only had the ברית מילה with him, it was then when he made the "למנצה על השמינית", he called it the "eighth," because the ברית מילה is there to remind a person about the שמינית, this is what our הכנה in this world must be for.

Of course, sometimes we must also be מכין for גשמיות as well, יוסף himself

prepared in the good years for the bad years, even in the physical world we must sometimes be מכין for the future. But we're discussing today, when we think with our דמיונות of the future which determines our decisions how to live our life now.

Everybody has this מידה, הקב"ה implanted this nature into every single person, just think for a moment, "How many times a day do I think of the future?! How much of the day do I think of the future? What's going to be? What am I going to do? Where am I going to live? Who am I going to marry? What am I going to do one day?"

This is part of normal human thought, which is implanted in us to think of the real future, the important future, this is the reminder of the ברית מילה, to think about what we really are supposed to be preparing for.

This was יוסף's essence, he prepared for the future, he built foundations, as he said to the שבטים, "טבוח טבח והכין", which the ספרים write has the same letters as "חנוכה", חנוכה is also for eight days symbolising למעלה מדרך הטבע. The תורה is full of where we see יוסף's מידה being the הכנה of מידה.

מיוסף's השפעה to כלל ישראל was the מידה of the הכנה, he taught כלל ישראל to remember the future and to think about עולם הבא, and therefore when we died, כלל ישראל lost this השפעה, מילה ברית, they stopped doing מילה ברית because this is what מילה ברית symbolised.

They began to become מושפע from the מצריים, because the מצריים and the גוים, their ideology in life is the complete opposite to ours, it's all about עולם הזה, "game over" when a person dies, and this מידה of being מכין and thinking about the future is only used for גשמיות.

This is an important part of our עבודה which we must work on, to try and train our brains properly, it's the טבע האדם to always think about the future, we think about the future so much and this determines so many decisions in our life, we must try and train our mind to move away from these thoughts, we must ask ourselves.

"How many times do I act based on the future?! How many times do we do things which we shouldn't be doing because of these thoughts? How much time is wasted with these thoughts? How much lack of effort is a result in our

עבודה because of thoughts of the future?"

The עבודה of a איד is to take this מידה which we all have, we all know how well we have it, to take this מידה and start thinking about the real future, that's what really counts.

This is really a very simple message, but it's a message which the יצר הרע does all he can to stop us thinking about, as the פרעה מסילת ישראל in length speaks about פרעה the יצר הרע who said על "תכבד העבודה על" האנשים, he keeps us busy, he does all he can to stop us thinking about the real future.

This is what we must learn from יוסף. I heard from a Reb Shmuel Zucker: ספר "ויישם" finishes with the words, בארון במצרים, *they placed יוסף in a box in מצרים*. These are the last words of ספר בראשית? Is that the way to end ספר בראשית? Is this such an important and final message?

ארון is a box, a closet or cupboard where you put things in it for the future, you keep things there, things you need and which you are using now you don't put in the ארון, things for the future you put in the cupboard.

This was the מידה of יוסף, thinking about the future, preparing about the future, "ויישם בארון במצרים" – even with the השפעות of the מצריים he was still able to prepare – he was still able to put things away for the future in the ארון, even in מצריים he could think about the real future.

This is the final closing message of ספר prepare for the future, this stopped once יוסף was נפטר, כלל ישראל, נפטר, stopped thinking about the future and therefore they were מילה ברית מילה.

This is something we must work on and think about, we spend so much time thinking about the future, this and that, we must think about the present, and then we want to start thinking about the

important future, use those thoughts for our real future, the most important future, the eternal future, this is the עבודה of איד, it's the טבע which הקב"ה planted in us which is misused by בחירה, we must go and be בוחר בטוב to think about the real future.

And then when we train ourselves to think about the real future, like this we will be doing the right things now.

[Transcribed by Avrohom Dov Kohn – אברהם דוב הכהן כהן](#)



פרשת שמות

חלק ג' – גליון 17

כ"א טבת תשפ"ב

מאת ר' ש. קאפלן שליט"א

Keeping quiet

פרעה tell us that at the time when פרעה made his גזירות against כלל ישראל "שלשה, כלל ישראל" – he had three advisors with him, יתרו and בלעם, איוב. The מדרש continues, "בלעם שיעץ להרגם נהרג", *who advised פרעה to kill the Jewish people – to throw the baby boys into the river, was later punished with the punishment of being killed, יתרו שברח מבני בניו ישבו* זוכה *who ran away was זוכה that his grandchildren sat in the לשכת הגזיז, and lastly "איוב ששתק נידון ביסורים", איוב who kept quite experienced terrible יסורים, he suffered tremendously.*

Asks the Brisker Rov זצ"ל: בלעם who advised פרעה to kill, מדה כנגד מדה he also gets killed. יתרו was sitting של עולם being one of the three advisors of פרעה מלך מצרים, the most powerful king at that time, he gives it all up for the sake of כלל ישראל, he runs away and leaves it all

behind him, we understand very well why he was זוכה to have his offspring sit in the לשכת הגזיז, that is a fitting reward, he ran away from כבוד – he was מוותר on his כבוד, therefore מדה כנגד מדה he received כבוד, מבני בניו ישבו בלשכת הגזיז, כבוד. But what's with איוב? Why did איוב who kept quiet receive יסורים? What has

"When it hurts – you have to scream, and if you're not screaming it obviously doesn't hurt you."

יסורים got to do with keeping quiet?

It hurts me

Explains the Brisker Rov: When a person has יסורים – when a person has pain, he cries and screams, does the crying and screaming help? Most certainly not! The crying and screaming won't make you feel better, but nevertheless, a person screams when it hurts.

איוב was telling הקב"ה, "When you sat by פרעה you kept quiet, you didn't voice your objection, you might have thought to yourself, 'What will it help if I

*protest?! Will my opinion do anything?
It's not going to help what I say!*

But, if it would have hurt you what's about to happen to כלל ישראל, you would have shouted – you would have screamed."

If something hurts, a person shouts and screams even if there is no תועלת which would come out of it. איוב obviously didn't feel the pain of כלל ישראל, and therefore הקב"ה had a תביעה on him for not feeling the pain, the fact כלל ישראל were going to suffer obviously didn't hurt him, and the punishment was to show him, "When something hurts you scream, I'm going to give you יסורים and you're going to scream and shout; that's the message I'm giving you: just like these יסורים make you scream and shout, so too the pain of כלל ישראל should have made you scream and shout."

Scream and shout

In ירושלים they would make big protests against שבת חילול. ר' שלום שבדרן זצ"ל. חילול שבת spoke at a protest and he spoke with the *gantza shtark-kite* and *sharf-kite*. After he spoke, two people said to him in shul that evening, "ר' שלום! What's going on?! Why were you so *sharf*? Why are you making such a massive fuss? What's

the need for such a fiery speech?! Nu nu!!"

A week later they raised the council taxes in ירושלים, ר' שלום זצ"ל, and the עולם were busy discussing the new rise in the taxes, ר' שלום asked them, "What's this? What happened?!" "They raised the taxes!" the same two people told him.

"Okay! What's it your problem?" ר' שלום asked them, "so they raised the taxes! What's it your business?!"

"Does ר' שלום not understand?!" they scream, "They've raised the taxes! This is our money! They are taking away our money! Of course, this is my business – it's my money!"

ר' שלום told them over the following story: When I was a *yungerman* my Rebbetzin came running in to the apartment one day in a panic, two children were playing outside and one had bashed his head badly and his head was now gushing with blood.

I ran outside with a towel, lifted up the child and I ran to the entrance of the courtyard to go and get some medical help.

As I was running there was a lady coming in the opposite direction. When

she saw me running with a child dripping with blood, she screamed, "It's not a problem! Don't worry it will be ok! The רבש"ע will help!"

ר' שלום knew that this child was her grandchild, however, she thought it was ר' שלום's grandchild.

He was waiting to see what would happen when he passes her and she notices and recognises who the child really is, Meir, her own grandchild.

As ר' שלום passed the lady she took a look at the child and she screamed, "Meir'ke! My Meir'ke! Quickly quickly! Hurry get some medical help!!" ר' שלום would say, "*The neighbours upstairs were watching and they said, "It's not a problem! Don't worry it will be ok! The רבש"ע will help."*

ר' שלום said to these אידן in shul, "As long as it wasn't her grandson, everything is fine, it will be alright, but the moment it's her own grandchild, she lets lose, there's צעקות גדולות.

You're making צעקות גדולות when they are trying to take your money away from you! Why? Because you feel it's our money we earned it. By me, I feel , it's my שבת is mine I feel connected! The gelt is your Meir'ke and

שבת is my Meir'ke, therefore I screamed צעקות גדולות."

As he concluded to them, "אלא מאי you have no proper feel for שבת – you don't feel a connection to שבת and therefore you had טענות why I spoke such a fiery דרשה."

This is what the Brisker Rov is teaching us: איוב should have screamed, even if nothing will happen– if you feel pain, you scream, that's the way you express your feelings, you show it means something to you.

When you see something not right, you scream. This is the famous גמרא in גיטין (נ"ו.) – "מדשתקי רבנן שמע מינה דניחא להו" (נ"ו.) – when רבנן saw that the קמצא were quiet – they didn't protest, obviously they were happy with what was going on, it didn't bother them, they didn't say anything – they didn't scream, it didn't bother them. A תלמיד of the חפץ חיים once came to the חפץ חיים and told him he had moved to a faraway town. The חפץ חיים asked him about the town – what the town was like, how they kept שבת, how they kept the מצוות, how they were לימוד תורה מחשיב לימוד תורה, etc.

The responses weren't too good, the town weren't too מצליח in their עבודת

השם, and he explained that he couldn't really do anything about it.

When the הפץ היים finished speaking to him, he exclaimed, "Okay! You can't do anything about it! But you can cry! You can scream! It doesn't seem like it bothers you at all."

When it hurts – you have to scream, and if you're not screaming it obviously doesn't hurt you.

Gaining acceptance

I want to share with you another reason why it is when something is going wrong or something isn't right, we don't scream – we just carry on.

There is a human tendency to focus strongly on making a good impression on everybody around us, we want to gain acceptance by all the people who are surrounding our lives.

The truth is, we are wasting our time, it's impossible to get everyone's acceptance.

This atmosphere of working hard to gain acceptance with others often comes from bad מקורות.

The danger of trying to be accepted by everybody around us, is that our opinions and behaviour is always going to be dependent on what people are thinking of us, therefore not allowing

ourselves to form a true opinion in many matters.

Sometimes people do this, to get high approval ratings, because they believe if they will need help one day they will have so many people coming to help them.

The מציאות is – speak to anybody whose been around for a while, and they will tell you these positive returns you hope to receive – this safety net you hope to have will not happen, it's not the case, when a person is in trouble and he needs help, it's usually the people he least expects to come and help him who actually helps him.

But למעשה we're living in a society where the norm is that we want everyone to accept us, to like us, and this can often stunt our growth in עבודת השם which we are trying to achieve.

The חובת הלבבות (שער הביטחון שער ט') writes: One of the main factors of having true ביטחון in life is when a person believes that the רבש"ע only will decide what will happen to us, and nobody else.

This is the first מאמין, telling us to let go of fictitious safety nets which we think we get when we try to find acceptance from everyone around us.

But the point I want to bring out is that it's this mind set which generally takes a person off course.

ל once said, "If you want to get along with everybody and you want everybody to accept you, you cannot grow."

When a person wants to grow, when a person wants to move forward in life and those around him are not interested in doing the same, he must understand that he has to redefine who he associates himself with, he must find himself a new circle of friends, and should know that he will be getting a much deeper friendship with different people as he grows in his עבודה.

This is an important challenge which we are faced with if we want to become greater in our עבודת השם, whether it's with our התמדה or whether it's with our מידות, whatever we want to become stronger in, we have a certain element of challenge, "What will my friends think of me? Will they still be my friends? Will they make fun of me?"

This in a way is a מסירת נפש for עבודת השם and for reaching the goals of life, but the reward is real growth and the reward is that one is going to be ultimately getting

a better circle of friends and not lose out at all.

This often stops a person from raising himself, and becoming different from the people around him.

Of course, don't get me wrong, there are those people who we must always value and whose opinions we must consider and must listen to, those who are guiding us, our parents, our רביהם, our מנייהגים, our mentors and whoever we are looking up to and who have our best interests at heart. I'm not speaking about that; I'm speaking a circle of friends which stops us from moving forward.

The Brisker Rov זצ"ל was teaching us: When things are not going good around us, it should bother us, and we should scream, and if we're not screaming, it obviously means it doesn't bother us and we have to work on this.

I'm bring out an extra point now that even when it does bother us, we don't scream and we don't do anything about it because we are scared what the people around us will think of us, we want to still have acceptance amongst the people surrounding us, we don't want to let go of that acceptance, and this can stop our growth.

We must start being honest with ourselves – very honest with ourselves. Do I want to move forward? Do I want to grow in life?

We're not put into this world to become popular and gain acceptance from everybody else, it doesn't matter what those around us are thinking of us, we have to do what's right in this world.

So much time and effort is put into this by so many people, but it's just taking us away from our real task in life, we get so distracted from our real task and mission in life, because it's so important to us what our friends are thinking and how much popularity ratings we have.

When we move forward from this mindset, we must start to voice our opinion when we see something not right, because otherwise we won't grow, we'll just be מושפע from everything we see around us.

I'll just give you a משל, somebody בידים was מזיק something, it can be in a shop, in the street, in a ישיבה for absolutely no reason, no reason at all just for the fun of it.

Firstly, the lesson of ר' שלום שבדרן. If somebody will come to be מזיק my goods I will scream – how dare you smash it for no reason! So why is there any difference if you're damaging ממון הקדש or ממון צדקה? Every time somebody makes a damage to a building of a ישיבה or to anything in a מוסד, it's מעות צדקה, its very serious just like damaging someone else's property, why isn't it bothering me.

Secondly if it is bothering me, why am I not making a fuss, is it because I am focused on gaining acceptance by everyone at the expense of growing and fulfilling my purpose in life!!!



פרשת שמות

גליון 14

כ"ה טבת תשפ"א

מאת ר' ש. קאפלין שליט"א

It only happened once

tell us that when כלל ישראל were in זנות for 210 years there was no זנות between the מצריים and the אידן. Even though, amongst the מצריים themselves זנות was very common, this never spilled over to כלל ישראל, except for one incident,

regarding שלומית
בת דבורי, which
mentions in
פרשה
at (ב, י"א)

"When we don't do something we want, or we have a to do something and we control ourselves— we bring down a gevaldiga טובה השפעה טובה, we uplift ourselves together with uplifting the world!"

an everlasting
קדושה which
helped כלל
ישראל during
difficult times,

as רש"י פרשת אמור (כ"ד, י"א) at the end of there writes, "שהיא לבדה היתה זונה", *she alone – out of the entire כלל ישראל, she was the only זונה.*

What's *taka* the פשט in such a thing? מצרים – the ערות הארץ full of טומאה and זימה, and yet nevertheless כלל ישראל were not affected – they remained separate?

יוסף's phenomenal power

The פרשת אמור at the end of ילקוט שמעוני (סימן תרנ"ז) writes: When יוסף went to מצרים he was careful – he guarded himself from being עובר on זנות, and with this merit, his descendants in מצרים remained

intact, they too had the power and strength to stay away from זנות.

In the זכות of יוסף הצדיק they were safe, they remained with קדושה – they remained separate. Because יוסף was כובש his יצר even in th most trying of times, he brought down a tremendous everlasting השפעה –

letting כלל ישראל connect to this קדושה, enabling them to fight against the יצר הרע. And as the ספרים הקדושים teach, סוף מעשה, במחשבה תחלה, this is the reason יוסף had this ניסיון – this challenge, so that when they can be protected with his זכותים of being שומר his קדושה, to be העריות מן.

It came from the mother too

We find the similar regarding the נשים, as "שרה ירד למצרים וגדרה, ונגדרו כל הנשים בזכותה." עצמה מן הערוה, *Sarah went down to מצרים and guarded herself from זנות (when she was taken before פרעה), so too, her descendants who*

went down to מצרים, *in her merit were able to guard themselves from זנות.*

Both the men and the woman were able to remain safe without any השפעות רעות, because of their ancestors who were careful in the very same thing.

Even the 'not doing'

We learn from this a very powerful message. Often, we believe that when we do an עבירה we receive a patch – we get a red cross, and when we do a מצוה we get a tick, and we receive reward.

In fact, it's much more than that. הז"ל are teaching us over here, even when we are neutral – we aren't doing a מצוה and we're not doing an עבירה, this alone can bring down to the world tremendous השפעות, השפעות which can affect the entire כלל ישראל! When we don't do something we want, or we have a תאוה to do something and we control ourselves– we bring down a *gevaldiga* טובה השפעה, we uplift ourselves together with uplifting the world.

This was part of the plan

At the end of פרשת ויחי, the שבטים thought that after the death of יעקב אבינו it would now be יוסף's opportunity to take revenge. יוסף told them, "No... don't worry, אתם רעה, *although you intended for me harm*, אלוקים חשבה לטובה, *Hashem*

intended it for the good; למען עשה כיום הזה, להחיות עם רב, in order to accomplish – it is as clear as this day – that a vast people be kept alive." (נ', כ')

The מפרשים question regarding this expression of יוסף, "למען עשה כיום הזה" – it is as clear as this day? What is יוסף trying to imply and emphasize?

The באר משה explains: This "כיום הזה" refers to another "כיום הזה" mentioned in the תורה which we find at the beginning of אשת מצרים experience in מצרים, when אשת פוטיפר began causing trouble, as it is stated in "ויהי כהיום הזה ויבא, פרשת וישב (ל"ט, י"א) " *And it was on that day that he entered the house to do his work.*

יוסף was being מרמז to ישראל, כלל ישראל, "I came before you to מצרים for a purpose – for a purpose of "כיום הזה"! I had to come to מצרים – to a מקום of טומאה and זימה so that I will choose to withstand the ניסיון of "כהיום הזה" in order that כלל ישראל will survive and live in a place of זימה without being harmed or affected."

יוסף understood that the reason he came down to מצרים and had the ניסיון of כיום הזה was in order to bring קדושה of השפעות into מצרים which will later help כלל ישראל be מרמז to them, גודר מן העריות, he was therefore מרמז to them, "למען עשה כיום הזה" – there is a

מצרים special reason why I came down to מצרים.
 (In פרשת ויגש when יוסף told his brothers,
 "ועתה אל תעצבו, ואל יחר בעיניכם כי מכרתי אתי
 הנה, כי למחיה שלחני ה' לפניכם..." (מ"ה, ה)
*And now, be not distressed, do not
 reproach yourselves for having sold me,
 for it was a supporter of life that God sent
 me ahead of you,* there he was referring to
 גשמיית – for food to sustain themselves
 during the years of famine, however, in
 פרשת ויחי, יוסף was telling his brothers
 about how even the רוחניות of כלל ישראל
 were part of the חשבון why he went down
 to מצרים.)

It's the wrong order?

In this weeks פרשה, משה is shepherding the
 sheep of his father-in-law יתרו, and he
 suddenly sees, בלבת אש מתוך הסנה, *a blaze
 of fire amidst the bush.* "וירא ה' כי סר
 "וירא ה' כי סר *And Hashem saw that he turned
 aside to see...* "ויאמר אל תקרב ה' של נעליך
 מעל רגליך כי המקום אשר עומד עליו אדמת קודש
 (ג', ה) *Do not come closer to here,
 remove your shoes from your feet, for the
 place which you stand – it is holy ground.*
 The אור החיים הקדוש asks: "למה לא הקדים
 "לומר לו הסרת מכשול שכבר הוא נתון בו?"
*Why did Hashem not first tell him to remove his
 shoes – the problematic situation he
 already found himself in,* עומד
 "שהוא עומד *for he was already*
 במנעלו על אדמת קודש"

*standing on holy ground with his shoes,
 "ואחר כך יצו עליו לבל יקרב ה' אליו", and only
 then command him not to increase the
 problem and come closer to the burning
 bush?* Since he was doing the wrong by
 standing on that ground with his shoes, the
 immediate concern should have been to
 remove his shoes?

He uplifted the place

I once heard from ר' מתתיהו שליט"א a
 beautiful *vort*: The reason why he
 couldn't come closer – אל תקרב ה' אליו, was
 because he wasn't allowed to come close
 to the שכינה. However, once כי סר
 "וירא ה' כי סר *the ספרים explain that* מרע"ה
 lifted himself up by turning aside to see the
 שכינה, and therefore because of this the
 מקום where מרע"ה was standing became
 קדוש!

Because מרע"ה did the עבודה of "סר לראות"
 he was מקדש the מקום, until the extent, that
 now he was commanded, "של נעליך" –
 'remove your shoes because the place has
 become uplifted – it's become holy.'

We see here this same נקודה which can be
 a *moridicker* חזוק for all of us. We often
 think to ourselves about the things we do
 wrong. However, we must remember to
 also focus on appreciating the times when
 we don't do what's wrong! Every time we
 have an urge to do an עבירה and we control

ourselves, we bring down a tremendous שפע of קדושה onto ourselves and a *gevaldiga* קדושה on the מקום.

As the Steipler זצ"ל writes in one of his letters, "הספרים הקדושים מתוך כוונה לעצור בעד חטא כתבו בביאור עצום איך שעל ידי חטא זה *The*, וכו'" (קריינא דאגרתא חלק א' סימן י"ב) *write in length the severity of this sin*, "וקיצרו לבאר צד השני", *however, they wrote is short regarding the other side of the coin*, "דהיינו, אע"פ שכמה פעמים נכשל ר"ל, מ"מ אם לעומת זה הרבה פעמים מנצח ומתגבר על התאוות, אז באותו פעם שמתגבר על התאוה הבוערת בו באופן נורא, הרי הוא ממשיך אור הקדושה על עצמו ועל העולמות באופן קדוש *even though a person has sinned many times* ר"ל, *however, if in contrast to this a person controls himself, then when the person is מנצח – when he victories on his desires, he brings upon himself a light of קדושה which affects himself and the עולמות in a very holy way.*

When we control ourselves from עבירות we bring down a *gevaldiga* קדושה for ourselves and the entire world.

It continues down

I would like to share another נקודה regarding our behaviour, how it can affect our children and our future generations.

The דרשות הר"ן teaches: The מידות a person has are genetically passed on to a person's

children. Even if a person is able to be מתגבר on a bad מידה, however, if the person does not work on completely eradicating the bad מידה from within himself, the מידה will continue into the genetics of the persons children.

(This is one of the important reasons we must learn מוסר, because the בעלי מוסר teach us exactly how to eradicate these bad מידות from within us.)

We therefore must constantly work on ourselves – working on our מידות, and if we don't, we are disadvantaged – the מידות will continue into the next generation.

What's the difference?

and שמעון פרשה in last weeks יעקב אבינו "בסדם אל תבוא נפשי בקהלם אל תחד כבדי, לוי, כי באפם הרגו איש וברצונם עקרו שור" (מ"ט, ו') *Into their design may my soul not enter! With their congregation, do not unite, O my honour! For in their rage they killed a man, and, in their wish, they hamstrung an ox.*

שמעון יעקב was telling teach us that חז"ל and "לוי, 'בסדם אל תבוא נפשי' – I don't want to be mentioned in the incident of זמרי בן 'בקהלם אל תחד כבדי' – and neither do I want to be mentioned in the story of קרח who came from the שבט of כשהקהיל קרח את כל העדה על משה ועל אהרן, לוי,

when קרח gathered כלל ישראל to go against משה and אהרן."

Firstly, what's the difference? Why does he care? What's the big deal? What's the difference if you do mention his name or you don't mention his name?! What's יעקב so worried about? At the end of the day we know who the father of שמעון was and we know who the father of לוי was?

Secondly, what's the continuation of the פסוק, "כי באפם הרגו איש", which חז"ל say refers to חמור and the אנשי שכם who they killed, "וברצונם עקרו שור", יוסף refers to הצדיק who they wished to destroy and eliminate? How do the two subjects join together in the same פסוק?

It affects them up there

The רשב"א writes, "ברא מזכה אבא" – *A child can do a good deed, and his father in גן עדן can receive a tremendous נחת רוח together with being עולה many מדריגות.* ח"ו the opposite, when a child does an עבירה, this can affect his parents and ancestors who are already in גן עדן.

But how can ה'קב"ה punish parents because of the sins of their children? The תורה tells us, "לא יומתו אבות על בנים" – *parents will not perish because of their children?*

And how many generations does this go on for? Does it go back ten generations? Twenty generations? Fifty generations?

Where's the border line – until when will parents suffer from the sins of their descendants?

The answer is: A person is born with מידות he must work on, and when giving into these מידות, they become stronger and stronger, making it more difficult to remove.

When these מידות become stronger and stronger, these מידות remain in a person and go over to the children, it's genetically part of him; as ר' דסלר זצ"ל writes: A child is born with the same מידות as the parents have – wherever the parents are holding, the child will be on the same level. The מידות continue into the next generation. (As ר' מתתיהו שליט"א once said over, "חינוך starts long before you get married, by the time you have kids it's נגמר ונשלם – the child is already set, he's going to receive the same מידות which the parents have. We therefore have to work on our מידות already before we have children so that the children will be able to start their lives with טובות מידות.")

לוי and שמעון יעקב אבינו was telling מעשה of זמרי and מעשה of קרח have no שייכות to me – they're not coming from me those bad מידות, don't mention me, they started from you – not from me."

He was complete

and שלם מן החטא – איש שלם was an יעקב and everything else, these מידות didn't come from him. The תורה of the ענין mentioning ancestors is to clarify the source of such behaviour, however, here, יעקב אבינו had to make it clear, "it's not coming from me... בסדם אל תבוא נפשי בקהלם אל תחד כבדי."

אדם looked like יעקב teach us that חז"ל before the הראשון. חטא before the הראשון was a perfect human being. A person's facial features reflect his spiritual state, what we look like reflects our spiritual standing.

The אור גדליה teaches: יעקב reached a מדריגה where he reached the מדריגה of אדם before the חטא, and therefore he looked like אדם before the חטא, and therefore his face was on the הכבוד because on the הכבוד the רבש"ע puts an image of the face of the perfect human being.

Therefore, says יעקב, "Don't mention me, I have no שייכות to such behaviour, it's not from me."

The jealousy and גאווה

With this we can now understand the continuation of the פסוק?

What caused the מעשה of קרח? חז"ל tell us, "נתקנא באליצפן בן עוזיאל" – *he was jealous*

regarding the appointment of the נשיא אליצפן בן עוזיאל. It was jealousy.

What caused מכירת יוסף? The תורה tells us, "ויקנאו בו אחיו..." (ל"ז, י"א), *His brothers were jealous of him.*

What caused the מעשה of זמרי? The מדרש teaches, "ללמדך שלא חלק כבוד לא לשמים ולא לבריות, אמר הרי אני גדול כמשה רבינו." *He gave no honour to שמים and no honour to people, he exclaimed, 'I am as great as משה רבינו...'* He had the מידה of גאווה – he felt more superior over everyone and everything else.

What caused the מעשה of שכם? The תורה tells us, "ויהי ביום השלישי... ויקחו שני בני יעקב שמעון ולוי..." (ל"ד, כ"ה) *And it was on the third day... בניו היו,* there writes, "ואעפ"כ נהגו עצמן שמעון ולוי כשאר אנשים שאינם בניו, *They were his sons, yet nonetheless they conducted themselves as "שמעון ולוי" like other men who are not his sons, for they did not seek advice from him.*

That's' – גאווה – they don't go to ask advice from their father יעקב, they didn't behave like children.

The טוב שברופאים teaches: "גייהנם – לגייהנם" – The best doctors go to גייהנם. The מהרש"א there explains: The best doctors have too much גאווה and they would never go ask advice from a different doctor even

though they themselves don't know what to do, leaving the ill man to die. When they don't know they don't ask a second opinion; it's the מידת הגאווה.

Therefore, says יעקב אבינו, "בסדם אל תבוא, יעקב אבינו" – "I don't have any שייכות with the "ובקהלם אל תחד כבודי", זמרי of מידת הגאווה, and neither do I have any שייכות with the קרה וכל עדתו of מידת הקנאה. It's not coming from me, it's you who created and nurtured these bad מידות to pass onto to your children, "כי באפם הרגו איש" – **you** had the מידת הגאווה with the מעשה of שכם, and **you** had the מידת הקנאה with the מכירת יוסף, "וברצונם עקרו שור".

Let us remember these two important נקודות: Firstly, a powerful חיזוק for us all,

every time we are מתגבר on a תאוה we bring down a *gevaldiga* רב שפע of קדושה of שפע רב, באופן קדוש מאד מאד, on ourselves and the מקום – it can help people around us also be מתגבר – they too can tap into this קדושה, like we find by יוסף and שרה.

Secondly, we must remember that our מידות will directly affect our future generations, if we don't eradicate them completely, they will continue to the next generation, it's not just about us – eradicating the badness within us and reaching שלימות, it's much more: we must be rest assured that our children אי"ה will only have good מידות, without any trace of מידות רעות.



Transcribed by Avrohom Dov Kohn – אברהם דוב הכהן כהן

All mistakes, omissions and errors are mine.

פרשת שמות

גליון 17

כ"א טבת תש"פ

מאת ר' ש. קאפלן שליט"א

The תורה teaches, "ותשלח את אמתה ותקחה", *she sent her maidservant and she took it*. בתיה בתי פרעה went to bath in the river and she saw the basket. רש"י in his second explanation teaches, "ורבותינו דרשו, את 'אמתה'", *that "אמתה" means her arm*, "ושתרבבה אמתה אמות הרבה", *and according to their interpretation her arm became lengthened by many אמות to enable it to reach the basket and draw it from the river*.

The דעת זקנים teaches: Her arm stretched to 60 אמות (120 feet), and like this she was able to save מרע"ה.

The אור החיים הקדוש explains: Her intentions was to save the basket, i.e. to save מרע"ה. She knew exactly what was inside the basket.

Immediately, we ask a very simple question. If she saw that the distance between her arm and the basket was 60 אמות, why did she stretch out her arm in the first place? How does she expect to retrieve it in such a manner?

The בעלי מוסר say a person must always **“Helping others and thinking about their feelings.”** *vort*: In life, a person tries the רבש"ע helps. Certainly, concerning רוחניות when we try our best, we receive *gevaldiga* ס"ד. However, here, regarding בת פרעה, when she stretched out her hand it did not involve any רוחניות. For something physical it doesn't work to try like we find by רוחניות.

When I was a בחור I came up with the following explanation: Often, when one is in the middle of the countryside, one hears and sees a military plane flying past. Everyone receives an immediate shock and ducks to the floor. Later, once the plane passes, one feels how stupid he was. Firstly, the plane was a good distance away. Secondly, if the plane would be coming very close it wouldn't help to duck down those few centimetres. Similarly, you see someone across the road from you about to fall. Immediately, you run and pull out your arms in motion ready to save him, even though you are standing 30 feet away! You're not going to get there in time! Why do you stretch your hands out?

Likewise, when someone is doing הגבה too fast and he loses balance. You see a guy from the other side of the המדרש בית stretching out his arms! What's he doing this for? How does he think he will reach the ספר תורה in time?

The פשט is: The הרגש – the feeling of a person, works quicker than the שכל. If a person works with שכל, he will understand that the plane is obviously not flying three feet off the ground. No pilot will fly his plane three feet off the ground. Nevertheless, the הרגש works quicker than the שכל, accordingly you duck immediately. You stretch out your hand when you see the ספר תורה falling even though such an act is pointless.

If a person is truly a בעל חסד or a בעלת חסד; if it's intrinsically part of him, his הרגש works quicker than the שכל. The חסד inside him produces a מעשה חסד even though it may not be rational according to one's שכל.

Therefore, immediately, "ותשלח את אמתה", whether this action was sensible or according to logic did not come in, but rather her הרגש for חסד erupted first. Of course, later she would have felt very stupid if not for the נס that transpired. בתיה בת פרעה was a great lady, as the מגילה י"ג. in רש"י teaches that she was at the גרות לשם גרות. יאור לשם גרות בתיה בת פרעה was a tremendous בעלת חסד and this מדת החסד was intrinsically part of her. חסד was her immediate reaction.

However, it all goes much further than this.

When I was a בחור I once walked אברהם שליט"א home after שיעור and I told him over this *vort*. Followingly, he related to me a different *vort*. Only many years later did I chap the connection between the two.

He told me the following: At the end of the סדרה it is stated, "תכבד העבודה על האנשים", *Let the work weigh heavier upon the men*. When פרעה asked for the אידן to leave, פרעה enforced the inverse, "לא תאספון לתת תבן", *no longer will the מצריים continue to give straw*. What did פרעה gain with this? Until now the מצריים were supplying straw and now the אידן will be supplying the straw. How exactly did this effect פרעה? Why didn't פרעה just double the quota of bricks?

– "לא תעבדו בו עבודת פרך", רמב"ם (הלכות עבדים פרק א' הלכה ו') quoted אברהם שליט"א – Don't make an עבד עברי עבודת פרך. What is עבודת פרך?

עבודת פרך is two types of work: 1) A work which you don't know what it entails. There is no end in sight. 'Go move these bricks until I return,' and you don't know when this person will return, it may be tomorrow, and it may be next week. 2) A work which has no תכלית, *purpose*.

He related to me the following story about a person who was in prison for twenty years. Every person in the prison had a job. His job from morning till evening was to take water from the river which flowed into the prison yard and pour it down a big pipe. Minute after minute, hour after hour, month after month, year after year, decade after decade. For twenty years he spent his entire year drawing water from the river and pouring it down a pipe. In his mind he was certain that during those twenty years he was supplying water for a big city.

After twenty years when they let him go free, he took a walk around the prison wall to see where the water was going to; to see which city he was supplying water.

To his horror he saw that the pipe went around the wall and straight back into the river. He received such a shock, immediately, he collapsed and died.

A person cannot cope with the fact he has done work for nothing (in the physical world). It's a terrible feeling.

פרעה was not interested in productivity, but rather he was interested in cruelty. If he doubles the quota, true, it will be extremely hard. However, there's an end in sight, there is a limit. It's almost impossible, but at least I know what my task is.

However, the cruel established, "תבן לא תתן להם" – Don't give them straw! Like this they won't know how long it will take them to accomplish their quota. This was open ended. It might take the entire day to find straw! It's an עבודה which hasn't got an end to sight.

פרעה instituted עבודת פרך. He didn't give them straw. Likewise, he made them build buildings which will sink and collapse. This was an עבודה which had no purpose.

למדנו that the מצריים used the אידן as lamps, to place the candles on their heads. Why not put it on the floor?! Then again, the מצריים wanted cruelty.

פרעה wanted cruelty, not productivity.

א was telling me the tremendous גדלות of פרעה בת פרעה. She came from a palace – a family of who were completely devoid of any feeling. They didn't care about other people. They were cruel and wicked people. However, she had intrinsically built inside her the מדת החסד, where she stretched out her hand without even thinking!

Certainly, she was זוכה to merit such a miracle.

This is the ענין of feeling for other people.

What triggered the גאולת מצרים? When exactly was the beginning?

It is stated, "וירא ה' כי סר לראות...", *Hashem saw that he turned around to see*. After מרע"ה looked to see why the bush was not divulged by the fire, the רבש"ע spoke to him. It was then when הקב"ה commanded משה to go save the Jewish people. Clearly, only because he went to see did הקב"ה look at him. What was so great about going to see?

The מדרש teaches; "וירא בסבלותם" – At the beginning off the סדרה, מרע"ה saw the burden of his people. He saw כלל ישראל being afflicted. He cried for them, exclaiming, "I would die in order to let you all go free..." Every day, he would leave the palace, take off his בגדי מלכות and join in in with the affliction of his nation.

הקב"ה saw מרע"ה leaving the comfort of the palace to join כלל ישראל, accordingly said הקב"ה, "I will leave the עליונים and go to the תחתונים in order to speak with you."

Therefore, "וירא ה' כי סר לראות", Hashem previously in מצרים saw that מרע"ה was סר" – he left his palace to go see the affliction of כלל ישראל. Such a person deserves to be spoken to.

The reason why הקב"ה spoke to him was because he cared about others. That is the beginning of גאולת מצרים. It starts with thinking about others. Helping others.

Today, we live in the "I" generation where everything is the iPad, iPhone, iPod. Everything is for "I". We must break out of the "I" and begin to also think about others.

How did יוסף get out of prison? The first link to his גאולה was the question he asked the שר המשקים and שר האופים, "מדוע פניכים רעים היום", *Why are your faces upset today*. He cared about the people around him, and because of this later he was the one who interpreted פרעה's dream which brought himself as second to top in מצרים!

You see someone looking down, say a good morning! Cheer him up! Give him some חיזוק! Caring about others is extremely important. A good word, a smile has got a tremendous importance before הקב"ה.

מרע"ה was then told to take out כלל ישראל. He felt for כלל ישראל, he joined in with their affliction. Accordingly, why didn't he run to מצרים after being sent on such a mission? For seven days he reasoned with הקב"ה! The פסוקים tells the many excuses he told הקב"ה. Backwards and forwards! Only once מרע"ה runs out of excuses did he go to מצרים.

Why didn't he want to go to take out כלל ישראל? Why? After all he exclaimed, "*I will even die to let you go free...*"?

Says the מדרש, "סבור אתה שמשה מעכב לילך?" – *Do you really think משה wanted to refrain from going?* Rather, "כמכבד את אהרן" – *he had his brother אהרן in mind.* אהרן הכהן was three years older than מרע"ה and at the time אהרן was the נביא in מצרים. If מרע"ה would come to מצרים now as the leader, he felt he would be upsetting the feelings of אהרן.

He was promised to become the leader of כלל ישראל! Nevertheless, because of his brother אהרן he rejected the offer! He was prepared to give it all up in order not to hurt somebody else. This was enough of a reason to stop מרע"ה from wanting to go take כלל ישראל out of מצרים!

When ר' משה סולובייצ'יק זצ"ל came to Gateshead I asked him if it is worth to do something which will cause a person to *shteig*, but on the other hand it will hurt somebody else's feelings.

He answered me with this מדרש. מרע"ה was prepared to give up becoming the מרע"ה in order not to hurt his brother אהרן הכהן!

We must be מתחשב with other people's feelings. It's vital. It's something continuously we must be aware of. Helping others and thinking about their feelings.

There was a איז called אהרן – ר' אהרן שוחט, who had a funny dream. In his dream, he came out of מקוה dressed שבת לכבוד. As he was about to go into שול an אלמנה comes over to him and asks, "Can you please *shect* this chicken for me?"

שחיטה is usually a rather messy job. It goes all over the place, all over the clothes. He tells the אלמנה, "I'm sorry I can't *shect* it now. I'm already dressed for שבת."

Later, he was נפטר. In שמים they judged him about this incident. In שמים they decided to bring him back to this world as a גלגול to rectify this מעשה.

He woke up the next morning in a sweat. What's פשט in such a dream? He's never done this before.

He goes to speak with his Rov about the dream. The Rov tells him to forget about it, after all it's only a dream.

Twenty years later he's still a שוחט. שבת קודש. שבת מקוה he comes out of dressed for שבת and he's on the way to שול. As he's about to go into שול an אלמנה comes and asks him to *shect* her chicken.

He says to her, "Why are you coming to me now?!"

"I didn't have any money this week," replied the אלמנה, "Last minute ה' בהסדי I gathered together a few pennies. Please do me a favour and *shect* it now?"

"I'm sorry," replied the שוחט, "but it's nearly שבת and I haven't got time to *shect* a chicken."

Later that night, he comes home from שול, "והיה כוס בידו" and suddenly he screams, "Help!" He remembered the dream from twenty years ago! In שמים they had revealed to him in advance a נסיון he will receive.

He got the shock of his life. He dropped the כוס and he says to his wife, "Come and let us take our entire שבת-meal to the אלמנה and her children."

They gave their entire סעודה to the אלמנה and they were left a bit of מצה.

הבדלה he died. Immediately after הבדלה this מוציא שבת makes the *הבדלה*.

We see again, there is no excuses. We must be מתחשב with other people's feelings. Don't make השבונות, because there is no room for השבונות when it comes to other people's feelings.

ראש השנה מיר ישיבה in the עמוד would daven for the ר' אריה פינקול זצ"ל myself. Ten minutes before מוסף when the ישיבה had a break, a בחור went to speak in learning with ר' אריה זצ"ל. The בחור did not know that ר' אריה was about to daven מוסף for the עמוד – taking the responsibility of all the מתפללים. Normally, the חזן for מוסף isn't speaking to a בחור in learning ten minutes before. However, ר' אריה זצ"ל made as if everything was just normal.

Those few holy minutes he gave up speaking in learning to a *בחור*. This is *גדלות*. There is nothing more important than living like a *mench* – caring and feeling about others.

We must continuously be *מחזק* other people.

once came twenty minutes late to *שיעור* because he took somebody to his destination after asking for directions.

His *תלמידים* asked him, “Why wouldn’t you just tell him the directions?”

He explained, “When this person asked me for directions, I realized he had a terrible stutter. These directions were rather complicated. If I would tell him directions, he would still have to ask another three people on the way. Every time he speaks to a stranger, he will undergo tremendous embarrassment. I therefore took him all the way to his destination.”

איד gave up coming on time to *שיעור* because of the feelings of another *איד*. brings down the following story: There was a great *nebech*, a poor fellow, he didn’t have a penny to his name. In the same town there was a tremendous *גביר* – a great *עושר*.

On *ערב* this fellow was so poor that he didn’t even have any food for the *סעודה*. His wife was so annoyed that she threw him out of the house.

He went *nebech* to *שול* with nothing in his stomach. He’s *ממש* starving hungry.

He comes into *שול* and he sees the *גביר* sitting down busy saying *זכה*.

He knows that the *גביר* always has with him some *tabic*. “לכל הפחות,” the *איד* thinks to himself, “I will ask the *גביר* for *a-shmeck-tabic*.”

He goes over to the *גביר* and says, “*a-shmeck-tabic?* אפשר?”

The *גביר* peers up from his *טליה* and gives the poor fellow a look; *it’s a time of זכה and you ask for a-shmeck-tabic?!*

The poor guy walks away feeling very low, ‘*even a-shmeck-tabic I’m not worthy of!*’

After *יום* a cousin of this *עני* came to town and lent him some money. He started making business and very soon, he became one of the wealthiest people of the town.

Meanwhile, the old *גביר* began losing all his money and within a matter of a few weeks he was left with nothing. Penniless. Nobody yet knew he had lost all his money. As he was about to go bankrupt, he ran to his *Rebbe* to seek advice.

The Rebbe told him, "You have obviously done something wrong. Make a *השבון הנפש*." Taking into consideration about the fact the poor fellow became wealthy, he wracked his brain until he remembered *יום כיפור* with the *shmeck-tabic*.

"What should I do?" he asked his Rebbe.

"Go ask him for *a-shmeck-tabic* and see his reaction?" the Rebbe responded.

He waited for the right opportunity.

When the new *גביר* of the town made his daughters *חתונה*, five minutes before the *חופה* the old *גביר* goes over to him and asks, "*a-shmeck-tabic* אפשר?"

The moment of truth... "Of course!..." replied the *גביר*. The old *גביר* collapsed.

He's holding with *תפילת זכה* – about to begin the holiest night of the year. It's a time we want raise our levels of *יראת שמים*. However, in the middle of *תפילת זכה* when a *איד* comes to ask for *a-shmeck-tabic*, go and give it him! *Yena's* feelings come first.

We must get our priorities right in life. Thinking about others and being *מתחשב* with others is what comes first.

The entire *גאולת מצרים* began with this.

once related: Today, there are much more *מחלות*, *diseases*, than the previous generations. There are so many problems in our generation. In truth, we don't deserve the *גאולה*, however, when we preform *חסד* to people who you don't owe anything to, *הקב"ה* does to us *חסד* we do not deserve! *מדה כנגד מדה*. Before *משיח* comes we need *זכותים*. Through helping other people brings the *גאולה*, as the *פסוק* writes, "*ושביה*, *ובצדקה*, *and they will be saved with doing righteousness*."

All these problems in the world are here to create more and more *זכותים*, in order that there is many *גמחים* and *חסדים* in the world. In this way we are cashing with *חסדים* which brings the *גאולה*, even though we are unworthy.

Constantly, we must think about others. Let us be *מתחשב* other people, because this is what the *תורה* is teaching us. *גאולת מצרים* came because of "*וירא בסבלותם*", and hopefully it will become intrinsically part of us just like *בתיה בת פרעה*. It will become our nature.

Our *ס"ד* is dependent with the way we treat others.

מאת ר' י. צאהו שליט"א

"ותתצב אחתו מרחק, לדעה מה יעשב לו. " (ב', ד')

After מרע"ה was born, he was hidden for three months. "...ולא יכלה עוד..." – She was no longer able to hide (since it became too dangerous), so she placed the child into a waterproof basket, and she placed it among the reeds at the bank of the river.

His sister מרים – a five-year-old, stood at the side waiting and watching, "לדעה מה יעשה לו", *to know what will be done to him.*

The תורה doesn't tell us that מרים had any sort of plan. She didn't know בת פרעה was coming to bath in the river. Nevertheless, she stood there, waiting to see what will happen.

The הגר elucidates: There is another place in the תורה where we find a similar scenario. הגר and ישמעאל were thrown out of אברהם אבינו's house. In the desert, quickly, they ran out of water. הגר felt her child was about to pass out, accordingly, "ותשלך את ילד תחת אחד השיחים", *she placed the child under the bush.* Then, "ותלך ותשב" – *She went away and sat herself at a distance,* "כי אמרה אל יראה במות הילד", *for she said, "Let me not see the death of the child."*

She went away. She couldn't look at her child in such a state. It sees that she abandoned her child; the complete opposite to what מרים did.

There was a big difference between the מדות טובות of מרים and the actions of הגר. מרים wanted to be "נושא בעול עם חבירו" – to stay with him. מרים – is to hold with *yena's* situation and not abandon him. She was נושא בעול עם חבירו – she held with, watching and waiting to see what will happen.

On the other hand, הגר was only thinking about her own feelings. She was concerned only about her own pain and צער. הגר wasn't able to be נושא בעול עם חבירו and therefore she had to leave the child, only thinking about herself and not her child. Whereas, מרים specially stood there "לדעה מה יעשה לו" – to be with him, to feel with him.

When בת פרעה opened the box, the תורה writes, "והנה הנער בכה", *and behold the child was crying.* רש"י gives two explanations: 1) משה was crying like a נער. 2) This נער refers to אהרן. Obviously, אהרן – a three-year-old, was too, standing there, feeling with the situation, watching to see what will happen.

We see later in the פרשה that this מדה of נושא בעול עם חבירו, ran through the family. מרע"ה himself throughout the פרשה was constantly there only to help others and to be with his nation. As רש"י teaches, "וירא בסבלותם": "נתן עיניו ולבו להיות מציר עליהם" – *He focused his eyes and heart to be distressed with them.*

This is the lesson of the סדרה, to be with and to feel with the situation of your friend.

Transcribed by אברהם דוב הכהן כהן – Avrohom Dov Kohn.

All mistakes, omissions and errors are mine.