



Divrei Torah



Parshat Bo

6 Shevat 5780 / February 1, 2020

Daf Yomi: Brachos 29 ; Nach Yomi: Yehoshua 24

Weekly Dvar Torah

A project of the

NATIONAL COUNCIL OF YOUNG ISRAEL

SPONSORED BY THE HENRY, BERTHA AND EDWARD ROTHMAN FOUNDATION
ROCHESTER, NY, CLEVELAND, OHIO, CIRCLEVILLE, OHIO

Manipulation Principle

Rabbi Chaim Albert

Associate Member, Young Israel Council of Rabbis

One of Charles Dickens' most suspenseful works was "The Mystery of Edwin Drood." The novel tells the story of a classic struggle between the engineer Edwin Drood and the orphaned Neville Landless to win the heart of the lovely Rosa Bud. As the story proceeds, Drood mysteriously vanishes and is believed to have been murdered. Subsequently, at least three suspects are implicated. As the mystery unfolds, hints are dropped that incriminate various characters. In the midst of writing the book, Dickens died without having finished the ending. When the quintessential puzzle doesn't get solved, it hinders a reader's appreciation and enjoyment of the entire book.

Parshiot Bo and *V'aeira* both appear to present this kind of challenge. G-d sends Moshe to Pharaoh to plead for the release of the Jewish people, but is foretold that Pharaoh will not consent. Moreover, Moshe's own people do not listen to him, so *Kal V'Chomer* (certainly) Pharaoh won't heed his warning. Parshat Bo begins with "Come to Pharaoh... and I will harden his heart." Even Moshe himself becomes frustrated with this process and asks HaShem: "Why have you harmed this people" [Shemot 5:22]. Why was Moshe being sent on such an impossible mission... where is Pharaoh's free-will... what is the purpose of this sequence of events...?

We might get a grasp of the answer from looking at the Rambam's approach to jealousy. In *Hilchos Gezeila Veaveida* [1:9] the Rambam writes that if a person desires the object of his friend and pesters him until the friend gives in and agrees to sell it, that would be a violation of the negative commandment *Lo sachmod* (do not feel jealous). The Rambam reasons there should not be punishment in such a case because, technically, feeling jealous is not an action. Thus, it is a *lav shen bo maasesh* (a sin without an action). The Raavad, however, retorts that

the acquisition of the item is an action, so why shouldn't there be punishment? HaRav Yochanon Zweig offers a rational approach. The problem is not just the desire, nor is it the acquisition. Rather, the actual problem is the pestering of the friend, thus manipulating him into selling his object. The thing that's worse than stealing is manipulating a fellow human being and causing him to feel as though he was being violated.

Let's use as an example the common American experience of buying a new car. First, there's the phone-call in which the initial terms are discussed. Then, the salesperson lures you into the dealership where terms of the transaction can change faster than the weather. After having spent several hours and feel worn out, you may finalize the purchase. The end process might leave you with the feeling of having been pressured into buying something. Which brings us back to the case of the manipulation used to acquire your friend's object. That is what the Rambam calls *Lo Sachmod* and, thus, there is no *maaseh* (action).

Pharaoh was a great offender of the "manipulation principle." Slavery and domination were the norm of his day, but for that he cannot be blamed. But Pharaoh forced Jews to build structures in quicksand and then witness their collapse. He mandated that Jewish women do the heavy lifting and backbreaking labor, and rendered skilled architects and engineers to perform mindless work of picking wheat and grinding it into mortar. Pharaoh wasn't out for mastery – he just wanted to break the Jewish spirit. He wanted the Jews to feel manipulated, beaten, and lifeless. In this vein, he ordered the B'nei Yisrael to perform purposeless work, humiliating tasks, and chores that didn't allow for the experience of feeling fulfilled from using our talents and skill-sets. In response, HaShem wanted to raise the Jewish spirit through a demonstration of His *Yad Chazakah* (outstretched hand). He restored honor to the Jewish people through ten very public plagues which helped to destroy the slave mentality. Each morning we bless G-d as *Zokef Kefufim, Matir Assurim – one who straightens the bent and frees the restricted*. HaShem was helping Pharaoh restore the Jewish Spirit that had become broken. This is the ultimate kindness.

The life lesson this captivating story teaches is that manipulation is the highest form of evil. Often, we laugh at our triumphs in the business world, or at the changes of heart we might cause in our social and family lives. There is a fine line between being an influential person and being a manipulator. May it be HaShem's will that we clearly define this line and partake in building the spirit of a friend – instead of breaking it. Shabbat Shalom.

The Weekly Sidra **"The Scourge Of Envy"**

Rabbi Moshe Greebel Z"L

The Navi (prophet) tells us:

"And HaShem will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a Chupah (canopy)." (Y'shaya 4:5)

What is the meaning of this Passuk (verse)? The Gemarah in *Bava Basra 75a* tells us the following:

"Rabbah in the name of Rabbi Yochanon further stated, 'HaKadosh Baruch Hu will make seven

Chupos (canopies) for every righteous man. For it is said, "And HaShem will create upon every dwelling place....." This teaches that HaKadosh Baruch Hu will make for everyone a Chupah corresponding to his rank.' Why is smoke required in a Chupah? Rav Chanina said, 'Because whosoever is stingy towards the scholars in this world will have his eyes filled with smoke in the world to come.' Why is fire required in a Chupah? Rav Chanina said, 'This teaches that each one will be burned by reason of (his envy of the superior) Chupah of his friend. Alas, for such shame! Alas, for such reproach!'"

Unquestionably, envy is one of the most reprehensible attributes that any person may possess. And, much of the trouble and catastrophe that take place in this world can certainly be attributed to the envy one man has for the other.

Why HaKadosh Baruch Hu makes one more successful, or wealthier, or more fortunate than another ought to be perceived as an enigma, for only He administers to this world, and only He is completely equitable and fair in His judgements, while we as human beings have not the competence to comprehend such decisions. Of course, problems begin to ensue for us when we pompously assume that we could do a better job of meting out justice. Without doubt, it is not within the domain of mankind to second guess HaKadosh Baruch Hu, but rather, to accept His judgements without casting any aspersions. Nonetheless, because we are mere flesh and blood, at times this can be inordinately difficult.

In this week's Sidra, we are given the best possible advice to escape from the ever present snare of envy. Simply put, that is to mind one's own business, and not to constantly perceive the success of others. Concerning the ninth Makka (plague), Choshech (darkness) with which the Egyptians were punished, the Torah tells us:

"They (Egyptians) saw not one another, nor any rose from his place for three days; but all the B'nai Yisroel had light in their dwellings." (Sh'mos 10:23)

The text *Luach Erez* (Rav Chayim Palagi 1788- 1869 of blessed memory) informs us that there is no greater evil in this world than envy. And, the only antidote against envy is not to be constantly aware of how well another might be doing, which is inferred to in the above Passuk.

That is, when people 'see not one another,' surely envy cannot ensue. And, as a result of not involving oneself in another's business, there will be 'light in their dwellings.' And, continues the *Luach Erez*, this most probably is thought in the advising of Yisro to Moshe not to judge the B'nai Yisroel by himself, but rather, to appoint other judges to judge between man and his neighbor:

"If you shall do this thing, and G-d command you so, then you shall be able to endure, and all this people shall also go to their place in peace." (Sh'mos 18:23)

And, Dovid HaMelech wrote:

"For yet a little while, and the wicked shall not be; though you look well at his place, he will not be there." (T'hillim 37:10)

That is, taught the *Luach Erez*, those who look only upon their own place 'shall also go to their place in peace,' while those who look at their neighbor's station in this existence, and burn with the fire of envy of why another's place is greater than their own, 'He will not be there' very

long. So conclude the words of the *Luach Erez*.

In conclusion, some of the best advice to humanity is taught in *Pirkei Avos* 4-21, where we find:

"Rabbi Elazer of Kapar stated, 'Envy, lust, and (the desire for) honor put a man out of the world!'"

Every one of the undesirable characteristics mentioned above is very injurious, since each negates the moral teachings of the Torah, and render one unreceptive to mental and moral excellences.

While one must at all times strive to better himself, it is still incumbent upon him to accept what in the end HaKadosh Baruch Hu has relegated to him, without jealously viewing others who may be more fortunate or more successful. For ultimately, the fire of envy will put him out of this world.

May we soon see the G'ulah Sh'laimah in its complete resplendence- speedily, and in our times. Good Shabbos.

Appreciation For Details

Rabbi Dov Shapiro

Associate Member, Young Israel Council of Rabbis

Since 9/11, we have all grown accustomed to the additional security measures that have been instituted at airports and other public venues. Although they can be somewhat of a nuisance, especially when we are late, most of us recognize that they are there to protect us and that the TSA employees are actually there to keep us safe. Most of us are too busy or preoccupied to express our appreciation to those security officers, but hearing this story might change that. Rabbi Pesach Krohn related that he was once waiting to board a flight in La Guardia Airport when two serious looking airport security guards approached him. Nervously wondering what was about to happen, he was shocked to see one of them holding out a cell phone.

"Is this your phone?" asked the TSA agent.

Indeed it was. "Where did you find it?" Rabbi Krohn asked the agent.

"When you passed through security, you left it in one of the bins" answered the guard. Then he continued: "Truthfully, people leave things in those bins all the time, and it is virtually impossible for us to recall what belongs to whom and to be able to return personal items. But you were different, and we remembered you because of something you said as you passed us. You said to us 'Thank you for being here. I feel safer that you fellows are here'. Thousands of people pass our security station every day. No one ever thanks us for the work that we do."

Of the four parshiyos contained in our *Tefillin*, two of them are found in Parshas Bo. In the first of these parshiyos, we find what appears to be an unnecessary statement. The posuk (13:4) says "*Hayom atem yotzim, b'chodesh ha'aviv* - The day you are leaving Egypt is during season of spring". Why is it important for us to know in which season the Jews left *Mitzrayim*? Furthermore, we all know that Pesach is in the spring, so obviously the Jews left *Mitzrayim* in the spring. Why does the Torah need to point that out to us, and to the Jews as they were actually leaving?

Rashi explains that by telling us in which season Hashem took us out of Mitzrayim, the Torah is pointing out an extra dimension of kindness that Hashem did for us. Hashem knew that after leaving Mitzrayim the Jews would spend a great deal of time travelling through the desert, first to Har Sinai to receive the Torah, and then on to Eretz Yisroel. So He took us out at a time that it is comfortable and convenient to travel. Travelling in the cold, rainy winter when the roads are muddy and slippery is not so pleasant, and traveling through the dessert under the scorching summer sun can be torturous. So Hashem chose the spring, a season that is not too hot, and not too cold, but perfect weather to travel. The Torah wants us to appreciate that chesed and therefore points it out to us.

We all understand the importance of *hakaras hatov* – being thankful - but appreciating the weather conditions under which we left Mitzrayim is not something most people would have focused on. If someone had asked the Jews who were suffering in Egypt what season they would like to be released, they would probably have responded: "We don't care when we leave, just get us out of here!" The significance of being freed from slavery overshadows the importance of the weather as they were leaving. The unfortunate prisoners who were freed from concentration camps were not worried about whether it was raining or snowing or hot or cold on the day that they were liberated. They were so happy to finally be free that they probably didn't even notice the weather. Yet the Torah expects not only our forefathers who experienced the Exodus, but all Jews, throughout the millennia, to remember that extra chesed that Hashem did for us, and to thank Him for taking our ancestors out during a time of year that travelling would be pleasant.

We learn from here one's responsibility to be *makir tov* – to show appreciation. Being thankful requires noticing all the components of the chesed that is being done for us. A general "Thanks for everything" may not suffice to adequately express the appreciation we should feel.

We see a second lesson as well. We see the proper way to do a chesed for another person. Sometimes when performing an act of kindness, we allow ourselves to be satisfied by fulfilling the basic needs of the other person. We don't bother to fulfill every detail that can enhance the experience of the beneficiary. We have a mitzvah of *v'halachta b'drachav*, to emulate the ways of Hashem. Hashem didn't just say "It's enough that I am freeing the Jews from slavery and torture! I need not be concerned with the weather at the time. After all they will be so happy to go free!" But He made sure that the trip out of *Mitzrayim* would be in the most pleasant, comfortable conditions possible. Just as Hashem does *chesed* in a way that addresses every detail of the recipient's comfort, so should we. Good Shabbos.

Pesach: Redemption in Word and in Deed

Rabbi Dovid Sochet

Associate Member, Young Israel Council of Rabbis

The pasuk in this week's parsha [1] reads **וּשְׁמַרְתֶּם אֶת הַדָּבָר הַזֶּה לְךָ וּלְבִנְיֶיךָ עַד עוֹלָם** – you shall observe this matter (these words) as a decree for yourself and for your progeny forever. The next pasuk [2] states **וְהָיָה כִּי תֵבְאוּ אֶל הָאָרֶץ אֲשֶׁר יִתֶּן ה' לָכֶם כְּאֲשֶׁר דִּבֶּר וּשְׁמַרְתֶּם אֶת הַעֲבוּדָה הַזֹּאת** – it will be that when you will come to the land that Hashem will give you, as He has spoken, you shall observe this service.

Apparently there seem to be a few discrepancies between these pesukim. The first pasuk 'you

shall observe these words', whereas the second pasuk says 'when you will come to the land etc. you shall observe etc.' Also, the pesukim use different terminologies to describe the mitzvahs, first using 'observe these words', and then 'observe this service'. This is even though both verses refer to the same mitzvah, that of the korban Pesach (Pesach sacrifice).

A simple solution to this is that there are actually two ways one can fulfill the requirement of sacrificial offerings: One way is the actual bringing of the sacrifice, the second way is through the study and recital of the laws pertaining to the specific sacrifice which will pertain when the Bais Hamikdash will no longer be standing. By learning the laws of the sacrifice it is considered as if we physically offered the sacrifice. Chazal [3] relate that we derive this from the pasuk [4] וְנִשְׁלַמְתֶּם פְּרִים שְׁפִתֵינוּ - so will we render for **bulllocks** the offering of our lips, implying that through our prayers and our Torah study which are "offerings of our lips"- we actually fulfill our sacrificial requirements.

This leads us to suggest that the first pasuk is speaking about fulfilling the mitzvah of offering the Pascal sacrifice through prayer and study. It therefore says that 'you shall observe these words as a decree for yourself and for your progeny forever'. Through our words, our prayers and study, we and our offspring can merit to fulfill this Mitzvah throughout all times even in generations when there is no Temple. However, the second pasuk refers to the period of time when the Beis Hamikdash stood; it therefore says 'when you will come to the land that Hashem will give you etc. you shall observe this service'. It explicitly states that it is when we are in our land Israel implying to the period that the Temple stands, and then we can actually observe this service.

The Zohar Hakadosh [5] teaches that in Mitzrayim "dibbur" -speech- was in galus - exile. Exile is not purely physical and political; exile is also a spiritual reality. The faculty of speech, according to the Zohar, was in exile.

The great Chasidic Rebbes explained what the galus of speech entailed. Dibbur in exile actually meant that the Jewish people in Mitzrayim could not even pray or study the Torah because their ability to communicate with Hashem was absent. This is what is meant when we say that their "speech" was in galus.

Reb Asher of Stoliner [6] explains the pasuk [7] דֹּאגָה בְּלֵב אִישׁ יִשְׁחַנָּה - If there is concern in a man's heart, let him cast it down, using the Hebrew word ya-sche-na. 'Siach' is one of the Hebrew words used to denote prayer. The root of the word yashchena written in Hebrew has the same letters as siach. Thus he explains the pasuk as meaning that the capability of unburdening ourselves through tefilah -prayer- relieves us from our worries. The absence of the relief provided by prayer is an element of our galus that generates a crushing solitude.

The Zohar's idea is supplemented with a teaching from the Arizal [8] [9] who says that the word 'pesach' itself contains a mystical message within it. Pesach is formed with three letters: Peh, Samech, and Ches. He says that pesach can be read as two words, Peh and Sach, literally "the mouth speaks." This indicates that Pesach is also a celebration of the regained ability to connect with Hashem through prayer.

In Tefilas Maariv (Evening prayers) we recite וְיוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרֶת עוֹלָם - and He removed His nation from their midst (the Egyptians) to eternal freedom. The Sfard Emes [10] asks, "how can we say that Hashem removed us from Mitzrayim to eternal freedom when we are still in galus"? He answers that Chazal [11] say אֵין לָךְ בֶּן חוֹרֵין אֲלֵא מִי שְׁעוֹסֵק - only one who studies Torah is truly free. Hashem took us out of Egypt in order to give us

the Torah. As it the pasuk states, [\[12\]](#) בהוציאך את העם ממצרים תעבדון את האלקים על ההר – "when you will take the people out of Mitzrayim you will worship Hashem on the mountain". Rashi explains that this refers to the giving of the Torah on Mount Sinai. Hashem was relating to Moshe that this merit is what enabled them to be eligible to be redeemed from Egypt. Our exodus from Egypt is considered to be an eternal freedom since this was only on the condition that we would accept the Torah. Hence our exodus from Mitzrayim enabled us to be truly and eternally free.

We now can understand the reason for these two distinct ways to commemorate our being delivered from Egypt as a twofold salvation: our physical liberation, and the liberation of our being able to gain spiritually by being able to study Torah and pray to Hashem. This is why when we commemorate our physical salvation we have only a mitzvah of offering the Paschal Sacrifice. This relates to our physical salvation when we are still actually free- when we are in our land and the Temple is standing. However, when we commemorate our spiritual salvation, the salvation of our "dibbur", that we can now speak to Hashem through our tefilos (prayers) and through our Torah study, this was an eternal salvation which we are therefore required to commemorate in all times, even when we are still physically in Exile. Good Shabbos.

[\[1\]](#) Shemos / Exodus [12:24](#)

[\[2\]](#) Shemos / Exodus [12:25](#)

[\[3\]](#) See Tractae Menachos [110A](#), B

[\[4\]](#) Hoshea 14:3

[\[5\]](#) Zohar Shemos 25:b

[\[6\]](#) Reb Asher of Stolin (the 1st), 1760-1828, he was the son of Reb Aharon HaGadol of Karlin, he was the third Rebbe of the Karlin-Stolin dynasty, and the first to have his residence in Stolin.

[\[7\]](#) Mishlei / Proverbs [12:25](#)

[\[8\]](#). Rabbi Yitzchok Luria (1534 - 1572) He was perhaps the greatest Kabbalist. The vast majority of the Arizal's doctrines were recorded posthumously by his pupil (Rabbi Chaim Vital) which had a great influence on later Jewish mysticism and on Chasidism.

[\[9\]](#) See Shaar Hakavonos Mitzvahs Pesach chapter 4

[\[10\]](#) The Sfas Emes, Reb Yehudah Leib Alter (1847-1905) was the second Rebbe of the Gerer Chassidim and the grandson of the Chiddushei HaRim.

[\[11\]](#) Tractate Avos 6:2

[\[12\]](#) Shemos / Exodus [3:12](#)

Matzo: The Bread of Revelation and Redemption

Мошиаха Бо: Маца: Хлеб Откровения и Спасения

Rabbi Yisroel Yitzchok Silberberg

Associate Member, Young Israel Council of Rabbis

Раввин Шваб попросил своих студентов: какие продукты питания составляют стремление человека быть свободным человеком, хлеб или маца? Казалось бы, что хлеб, который богат и полон, как это было разрешено бродить, должны представлять свободу и богатство. Хотя, плоским трудно просто маца, что не было разрешено бродить должны представлять и полностью реализовать свой потенциал должен представлять собой рабство. Почему мы это мацу на Песах, если она представляет плен и рабство?

Агада учит нас, что мы едим мацу на Песах в память и восстанавливают пищу, которую еврейский народ ел, как они вышли из Египта. Тора дальше говорит нам, что еврейский народ ел мацу, потому что они были изгнаны из Египта и не было никакого времени для хлеба расти. Рав Шваб спрашивает, евреи готовились выйти из Египта в 15 Ниссон, они, безусловно, могли приготовить хлеб всю ночь, прежде чем они покинули Египет в первой половине дня.

Мехилта объясняет, что, когда еврейский народ вышел из Египта тесто не бродит из-за чудесного откровения Аль-могучий и не из-за отсутствия времени. Тесто, казалось, потеряло свою способность сбраживать, но как? И почему?

Есть три составляющие, необходимые для производства дрожжевого теста: мука, вода и течение времени. Еврейский народ был муку и воду, и они, казалось, было достаточно времени, а также. Тем не менее, поскольку Аль-могучий вне ограничений времени, когда Он явил Себя в ту ночь, время было приостановлено. Когда Аль-могучий искупил еврейский народ, земля Египетская испытала откровение славы Аль-могучей годов. В результате, брожение не могло произойти, поскольку не хватало третьего ингредиента течением времени. Неспособность теста на брожение прямым следствием откровения Аль-могучий. Поэтому, когда мы смотрим на кусок мацы, мы являемся свидетелями на проявление откровения Аль-могучий, что произошло в Египте.

Рав Шваб объясняет, что маца имеет двойную окраску, связанную с ним. С одной стороны это "символ искупления", а с другой стороны, он считал это "хлеб бедности". Как маца были одновременно представлены такие противоположные значения?

Маца представляет оба качества. С одной стороны, когда мы рассматриваем и потреблять мацу мы отмечаем откровение славы Аль-могучей годов. А с другой стороны, маца представляет хлеб бедняка в практическом смысле, как раб не имеет времени, чтобы позволить тесто бродить.

В ночь Песаха мы рассматриваем и потребления мацы, а не буханку хлеба. Мы так, а не просто запомнить трудные времена и нашу борьбу в Египте в качестве рабов. Скорее всего, в восстанавливают и помните, откровение славы Аль-могучий, что мы пережили в ту ночь, как была приостановлена время и характер. Тора учит нас, что истинное понятие свободы, не физически быть свободным человеком, и когда он может контролировать свои инстинкты и желания, как он хочет. Истинный смысл свободы, когда мы испытываем откровение Аль-могучий и приостановить наши инстинкты и желания к желанию Аль-могучий.

Давайте включить сообщение мацы в течение всего года. Правда и смысл свободы приходит от контроля наши желания и пожелания к воле нашего создателя. Как с землей и ограниченного мацы мы должны сдерживать свои желания стремиться к откровению славы Аль-могучей в нашей жизни и отказаться от заманчивой богатый и раздутый хлеб, который представляет нашу опухшие желания и необузданные порывы. Хорошие Шаббат! Good Shabbos!

Meafar Kumi

Rabbi Ronen Shaharabany

Graduate, NCYI Rabbinic Training Program

ה נגלה אל משה רבינו בסנה ואמר לו לגאול את בני ישראל ממצרים. משה רבינו סירב, "בפרשת שמות, הקב סקוליע, ועי' בילקוט שמות "צמח דוד" ל (הובא בספר "שמות ד, יג). איתא בחזו) "שלח נא ביד תשלח" ואמר רמז קעג), שכוונתו הייתה שה' ישלח את רבי עקיבא לגאול את בני ישראל ממצרים. מדוע משה רבינו רצה שדווקא רבי עקיבא יגאל את בני ישראל ממצרים?

א) אמרו רבותינו, הטעם שישראל יצאו ממצרים מוקדם, משום שאם היו שוהים עוד רגע "פירש החיד ו לא היה להם תקומה לצאת משם לעולם. והטעם שלא יוכלו לצאת "היו נכנסים בשער הנ' של הטומאה, וח ט שערי קדושה, ולעומתם כוחו להעלות את "משער הנ', כי משה רבינו גואל ישראל, השגתו הייתה במ ו יפלו לשער הנ', לא יהיה להם תקומה, כי משה רבינו אין ידו משגת "ט שערי טומאה. אבל אם ח"ישראל ממ ל, שרבי "י ז"ל לשער הנ' של הקדושה כדי שיהיה בכוחו להציל משער הנ' של הטומאה. וכתבו גורי האר א (בשם אביו) מדוע משה ביקש שלח נא ביד "עקיבא השיג את שער הנ' של הקדושה. ועל פי זה מפרש החיד ה שלא הגיע זמן הגאולה, וכאשר ראה כי לפי מצבם לא היו יכולים לשהות כי "רבי עקיבא. משה טען להקב יפלו לשער הנ' ולא יהיה יכולת בידו להוציאם משם, על זה נתחכם משה רבינו לומר שלח נא ביד רבי עקיבא, כי הוא השיג את שער הנ', וממילא ישראל יוכלו להשאיר בצמרים כדי להשלים את ה-400 שנה, ואף שיפלו בשער הנ', רבי עקיבא יוכל לגאולם. [כלומר, סמוך קצת לזמן הקץ יולד רבי עקיבא ובמספר שנים יעלה הם "שלח נא ביד תשלח"א: הראשי תיבות של "וישיג שער הנ' ויכול להוציאם]. ורמז לזה כתב החיד שנה, ורבי (400) 'כלומר שישארו בני ישראל במצרים ת, "שערי בינה ת' ו"והוא ראשי תיבות, "נשבת" שערי בינה יגאלם 'עקיבא שהשיג נ

ה? לא הסכים עם משה רבינו שרבי עקיבא יגאל את בני ישראל. ומדוע"למעשה, הקב

א"כתב עוד החיד

כי לי כל בכור "וכתיב, "ויהי בחצי הלילה וה' הכה כל בכור בארץ מצרים" (ל ריש מסכת שמחות"אמרו חז אמר רבי יוחנן, אף על פי שהכה אותם מכות מוות בחצי הלילה, הייתה. "ביום הכותי כל בכור בארץ מצרים ה אמר, אודיע "נפשם מפרפרת בהם עד הבוקר. משל הדיוט אומר, נתת פת לנער, הודיע את אמו. אף הקב כ"לבני המיתה המשתקת הזאת ששונאיהם מתים בה, ע

ופרשו המפרשים, שעל ידי כך נודע שה' בעצמו הכם. שאמרו בגמרא (סנהדרין לט). מין אחד שאל את רבי ורק כהן מקבל תרומה. לאחר שקבר את משה רבינו, "ויקחו לי תרומה"אבהו, אלקיכם כהן הוא, דכתיב ה) לא הוקשה למין איך נטמא מלכתילה "ש. וכתבו התוספות (ד"ו ונטמא טומאת מת, במה טבל כדי להיטהר, ע לקבול את משה, שהרי כהן אסור להטמא למת, משום שישראל קרואים בנים למקום, וכהן מותר לטמאות כ"לבנו ע

לפיכך פרשו שה'. "בניו"ה טמא את עצמו, שהרי המצרים אינם "אבל לענין מכת בכורות יקשה, איך הקב (.עשאן גוססים, והגוסס הרי הוא כחי לכל דבריו (יומא כג

"ועבר ה' לנגוף את מצרים"דהיינו על מה שנאמר. "ועברתי בארץ מצרים, אני ולא מלאך"וזהו שדרשו כאן אני ולא ", בהכאה בעלמא "והכיתי כל בכור בארץ מצרים". כנגיפה בעלמא, ולא להורגם, אלא עשאן גוססים

ה עבר והכה בכבודו ובעצמו, ולכך לא הרגם, כדי "שהשרף היה הורגם מיד. וזה עצמו מוכיח שהקב "שרף שלא להטמא. ואם כן יקשה איך נכנס למצרים, והרי הייתה טמאה ומלאה גילולים. ואמרו (שמות רבה טו, ה) ה במקום עבודת כוכבים ובמקום טנופת ובמקום טומאה בשביל "גדולה חיבתן של ישראל, שנגלה הקב לגאלן. וכתבנו שהיה להורות שיש להם דין בנים, וכהן מטמא לבנו. ונודעה יד ה' אל עבדיו, דידעו ישראל שהן מפרפרים ולא מתו, להיותו כהן. ובו בפרק נכנס למקום שנכנס – להיות ישראל בנים, וכיון שכך הדין נותן שקושי השעבוד ישלים ויגאלו קודם זמנם

נמצא, כל עיקר מכת בכורות הייתה להורות לישראל שהם בנים למקום

וזהו בעצם להורות שבין אם עושים רצונו של מקום בים אינם עושים רצונו של מקום, קרואים בנים, שהרי ט. שערי טומאה" במצרים היו במ

נתיבות שלום פב-ג

ובמורא גדול זו גילוי שכינה ואני ה' בכבודי "ל (ליקוטי תורה) שהענין שמכת בכורות "י ז"כתב האר כי במצרים הייתה טומאה נוראה ביותר, ולא היה אפשר להורוד לשם מלאך או שרף פן תאלז בהם, "ובעצמי כ היה מורכח להיות "הטומאה, ומטעם זה גם על ידי משה ואהרן לא היה יכול זה להיות לגודל הטומאה, וע "אני ה' בכבודי ובעצמי"

משמעות המדריגה של גילוי שכינה שהייתה במכת בכורות, שלא מצינו לשון זה בקום מקום מלבד ביציאת מצרים. לא בקריעת ים סוף שנאמר שם ראתה שפחה על הים מה שלא ראה יחזקאל הנביא. ולא במעמד הר סיני שנפתחו כל ז' הרקיעים וראו הכל שאין עוד מלבדו. רק כאן במכת בכורות ביציאת מצרים הייתה בחינת ה לישראל אפילו כאשר הם בתכלית השפלות, "גילוי שכינה. כי ענין גילוי שכינה הוא גילוי גודל אהבת הקב שגילוי נשגב זה היה ביציאת מצרים

עתה ניתן נבאר את המשא ומתן בין משה רבינו לה'. אחת הסיבות שמשה רבינו רצה שרבי עקיבא יגאל את ה ירצה "בני ישראל, הוא כדי שה' יראה גודל אהבתו לישראל, שאף אם ישקעו לשער הנ', בכל זאת הקב אותם ויקח אותם לעם ויתן להם תורה. אבל עתה רואים שה' חפץ בנו רק כי נפלנו לשער מט אך יש מקום 'לחשוב שלא ירצנו בשער הנ

ה לא הסכים, שהרי אם רבי עקיבא היה הגואל, הרי כוחו להציל משער הנ', וממילא הוא יכל "אך הקב לעשות מכת בכורות, ולא היינו צריכים לגילוי שכינה ושה' יעשה זאת בעצמו. ואם כן, אזלה ההוראה שאנו בנים למקום אף בשיא הטומאה. שהרי מזה שה' נטמא להצילנו, רואים שאנו בנים, כי רק לבן מותר לו להטמא

ויש לומר שזו ביטוי יותר גדולה של חיבה מצד ה'. שהוא בעצמו מוכן להטמא בשביל ישראל, כי בזה נרגיש בפועל שאנו בנים למקום. ולכן לא רצה לשלוח את רבי עקיבא

ואפשר שזה שאמר ה' למשה, לאחר הסנה: ויאמר ה' אל משה בְּלִקְתָּהּ לְשׁוֹב מִצְרַיִם רְאֵה כָּל הַמִּפְתִּיחַ אֲשֶׁר שְׁמִתִּי בְיָדְךָ וְעֲשִׂיתָם לְפָנַי פְּרִיעָה וְאֲנִי אֶחֱזַק אֶת לְבָבוֹ וְלֹא יִשְׁלַח אֶת הָעָם. וְאָמַרְתָּ אֵל פְּרִיעָה כֹּה אָמַר ה' בְּנֵי כְּכָרִי (יִשְׂרָאֵל. וְאָמַר אֱלֹהֶיךָ שְׁלַח אֶת בְּנֵי וְעֲבָדָנִי וְתִמְאָן לְשַׁלְּחוֹ הִנֵּה אֲנִכִּי הֲרַג אֶת בְּנֵךְ בְּכָרְךָ (שמות ד, כא-כג

(כאן ה' מגלה למשה שפרעה לא ישלח את ישראל עד מכת בכורות (בשם אומרו עמ' 68

אפשר שהכוונה, שה' אומר למשה, התכלית של כל המופתים והאותות במצרים הוא להגיע למכת בכורות, שהרי אני בעצמי אכביד את ליבו לא לשלחם. והכל כדי להגיע למכת בכורות, דהיינו שישראל ישקעו כל כך בטומאה, ואז תאמר לפרעה בני בכורי ישראל. דהיינו, שמכת בכורות יראה לישראל ולכל העולם, שבני ישראל קרואים בנים למקום בכל אופן, אף במצרים. והרי אם זו התכלית של כל המכות, שהרי מכת בכורות היא התכלית של כל המכות, וזה תכלית מכת בכורות, רואים שה' סובר שזה העיקר, להודיע לבני ישראל שדינם כבנים למקום. ולכן אין לשלח את רבי עקיבא, שאז הוא יעשה את מכת בכורות, ולא תהיה הגילוי שכינה במקום טומאה להוכיח שבני ישראל בנים.

ש. ונראה "והאור החיים מקשה, מדוע ה' מודע למשה על מכת בכורות בתחילה, הלא הוא המכה האחרונה. ע לפי דברינו מבואר היטב, שהרי שה מודיע לו התכלית והסיבה שבחר בו ולא ברבי עקיבא, שהתכלית הוא להגיע למכת בכורות, המורה שעם ישראל בנים.

Empathizing with Pain of Others

Rabbi Aharon Ziegler

Associate Member, Young Israel Council of Rabbis

Makkat Bechorot, (the plague of death on every first born) the tenth and final Makkah, was too much for Pharaoh to tolerate. Every house in Mitzrayim (Egypt) suffered the death of a first born child. Even the royal palace of Pharaoh could not escape the Malach HaMomet, the Angel of Death. Had GD sent this tenth Makkah at the beginning, as the first Makkah there would have been no need for the next nine Makkot, because Pharaoh would have relented and let our people go. But that was not what GD wanted for Himself, nor for us. GD wanted us to see the wheels of justice unfolding before our very eyes. The first nine Makkot were totally punitive in nature. They served no other purpose than to show our people, then and now, that there is a Dayan HaEmet (a true and Divine Judge) that rules the world.

Our people saw these things and certainly appreciated what HaShem was doing on their behalf; they internalized the events, but made no symbolic reminders to eternally remember them. The Jewish people do not have a Zecher (remembrance) of other people sufferings. Only the last plague, the Makkat Bechorot, which was the Makkah of Geulah- of freedom and redemption (in addition to the death of Egyptians), only that Makkah deserved a Zecher- namely, the Mitzvah of Pidyon HaBen.

That was on a national level. However, individual families did do things to insure that their descendents would forever remember the events of their lives. A family that suffers needs no reminders of their anguish and bitterness; it becomes indelibly inscribed on their bodies and in their memories. But a family that only observes the suffering of others; needs such reminders. One such family was the family of Levi, the third son of Yaakov, whose tribe in Egypt enjoyed special privileges.

Our Sages teach us that the entire tribe of Levi was never enslaved throughout the period of Egyptian bondage. Levi, the third son of Yaakov knowing this prophetically, was concerned that his children might grow up having no sense of the suffering that the rest of Klal Yisrael was experiencing. Levi decided, to do something that will leave an impression upon his descendents- so that despite the fact that they were not physically enslaved, they will at least be able to empathize with their brethren who are unfortunately suffering.

Despite the fact that Moshe was geographically removed from the enslavement, and despite that he was now 40 years removed from it in time, the first association that GD made at the Burning Bush was with the plight of Moshe's brethren in Egypt, and Moshe felt their pain. He felt their pain because Levi did something concrete to make sure that their suffering is not forgotten. We can learn from this that to truly empathize with someone's pain, it is not sufficient to say, "I feel your pain". One must do something tangible as a permanent reminder.

During World War II, the Rebbetzin on Rav Aharon Kotler did not put sugar into her tea. Fortunately, she and her husband escaped the holocaust, but she was fully aware of what was happening in Europe. She wanted to identify with the suffering of her brethren so for the entire period of the war, she did not sweeten her tea. One could well ask, "What good does that do?". It certainly did not mitigate the suffering of the Jews, but at least from her perspective, every time she had a cup of tea, she was forced to think about what was happening with her brethren and sisters in Europe. Similarly, Rav Moshe Feinstein did not allow any music to be heard in his house during the entire period of WWII.

To empathize with others, one must do something physical and make it become part of his everyday life. Otherwise, people usually become momentarily inspired, but then life goes on, and with the passage of time, the tragedy is forgotten. The only way to capture the emotion of and make it last, as long as the other is still suffering, is to put it into concrete form that will provide a constant tangible reminder. Shabbat Shalom.

NCYI Divrei Torah Bulletin - a Project of the Young Israel Council of Rabbis