



Rabbi Reisman – Parshas Shemos 5786

Topic – A Possible Teretz to an Old Kasha that I have always had

As we prepare for Shabbos Parshas Shemos, the beginning of the Sefer HaGeulah, as we daven for an emes'e geulah bim'heira b'yameinu. I'd like to return to an old kasha I have on the parsha and suggest a possible mahalach of dealing with it. The kasha I have is worth repeating on its own. Moshe Rabbeinu at the Sneh says to the Ribbono Shel Olam in 4:1 (וְהָיוּ לֹא-יִאֱמִינוּ לִי). He says that Klal Yisrael, they're not going to believe me. Hakadosh Baruch Hu, kavayachol, is very unhappy with this. HKB"Y says to Moshe Rabbeinu, what? You're speaking against Klal Yisrael? Bang! He gets tzara'as. You're saying loшон hora against Klal Yisrael.

The kasha we always had is that Moshe Rabbeinu was right, it seems. Hakadosh Baruch Hu says, (וְהָיוּ לֹא-יִאֱמִינוּ לִי)? They are ma'aminim bnei ma'aminim Rashi brings. Of course they'll believe. But then what happens? He goes to Klal Yisrael, of course they believe. And then he goes to Paroh. Rashi tells us in 5:1 that when he comes to Paroh's palace, it's only Moshe and Aharon. Where was everybody else? Everyone else, they broke away. They didn't stick with it. So what's going on? What in the world is happening? Hakadosh Baruch Hu says something to Moshe and says Moshe, you're wrong. And it seems that Moshe Rabbeinu was correct? This is a kasha that is troubling already for a very long time.

Today, I'd like to share with you the words of the Gra as brought by his son and a big, major yesod in Hakadosh Baruch Hu's hanhaga, and with that perhaps use it to answer the question. So let's put this question on the shelf and learn part of the perush ha-Gra on Shemoneh Esrei.

What they call the perush ha-Gra on Shemoneh Esrei, is from Rabbeinu Avraham the son of the Gra. It was originally published separately and lately it's been published with the Siddur ha-Gra in various prints. Today, I'm dealing with the bracha of Al HaTzadikim. (מִשְׁעָן וּמִבְטָח לְצַדִּיקִים). We say Hakadosh Baruch Hu is two things: (מִשְׁעָן), mishan sounds like a stick that you lean on, (וּמִבְטָח), and someone who you have bitachon, (לְצַדִּיקִים). The Gra k'darko explains what the two things are, what's a (מִשְׁעָן) and what is the (מִבְטָח).

He says the following. This is quoting the Siddur ha-Gra: (גַּם כִּשְׁהוּא מִבְטָח לְצַדִּיקִים הַבוֹטְחִים בּוֹ), even as Hakadosh Baruch Hu is a source of faith for the tzadikim who have faith in Him, (וְנוֹתֵן שְׂאֵלָתָם), but sometimes Hakadosh Baruch Hu gives their request only after a time period passes. Kodem sheyavo she'eilasam, before Hashem is ready to give them what they requested, that means before the yeshua comes, (הוּא מִשְׁעָן לָהֶם שְׁלֵא יֵאָבְדוּ בְטַחֲוֹנָם). Hashem gives them something to lean on. He gives them a small piece of yeshua. He gives them an idea, a siman, a techilas yeshua, what

the Gra calls a nitzotz, a spark of yeshua, in order that they should feel the confidence that the yeshua is coming.

As an example, the Gra brings the following example. In Megillas Esther, Klal Yisrael is waiting for a yeshua. The yeshua had not yet come and as it says in 6:1 (בלילה ההוא נדדה שנת המלך). The king couldn't fall asleep. And Haman ended up parading Mordechai through town with the phrase kacha yei'aseh l'ish. At that point, the yeshua had not come. The gezeirah against the Jews still stood. What did Hakadosh Baruch Hu do? He gave them a mishan. He gave them something to say, oh, Hakadosh Baruch Hu, Ribbono Shel Olam is watching! There's someone in charge here. We don't see the yeshua yet, but Hakadosh Baruch Hu gives a nitzotz, He gives a spark of yeshua, so that Yidden should have bitachon, they should believe that Hakadosh Baruch Hu is looking after them. That's the spark that comes from beforehand.

And the Gra says v'chein b'Mitzrayim, he doesn't explain exactly what his kavana is. And he says (ככה יהיה לעתיד לבוא). It will be this way that before the geulah sheleimah, within the tzara, we'll see niflaos. That's the purpose of being a mishan, something to lean on that HaKadosh Baruch Hu is watching. So the Gra tells us about Hashem's hanhaga, there are times that HaKadosh Baruch Hu is not ready, kaveyachol, to bring the full yeshuah, but he brings us little sparks of yeshuah, little nekudos to be able to see. And from that we should see and understand. It could be that's the double lashon in Tehillim 27:17 (אל-יְרֹנֶר; קוֹנֵה, אֶל-יְרֹנֶר) (קוֹנֵה, אֶל-יְרֹנֶר: חֲזַק, וַיִּצְמַח לְבָבִי; וְקוֹנֵה, אֶל-יְרֹנֶר). Kavei el Hashem, have faith in Hashem. When you see a spark of yeshuah, strengthen yourself, chazak v'yaametz libecha. And then kavei el Hashem until the geulah, the final geulah, the true yeshuah comes this way.

In the sefer Mishpetai Zav on Nach, on Melachim II Perek Gimmel, he brings this in an episode there with Elisha and the two kings Yehoram and Yehoshaphat. Yehoram and Yehoshaphat were kings of the ten shevatim and the two shevatim, and they got together to do battle. Before they went to battle, Elisha did a miracle. He said in 3:17, (וְהַנֶּחֱלַי, לֹא-תֵרָאוּ מִיָּדוֹ, וְלֹא-תֵרָאוּ מִיָּדוֹ, וְהַנֶּחֱלַי, לֹא-תֵרָאוּ מִיָּדוֹ), there will be no storm and no rain, and there'll be water, there'll be drink. And then (וְנָתַן אֶת מוֹאָב בְּיָדְכֶם), meaning to say, the yeshuah will be the battle in which they're going to defeat Moav, that's the yeshuah. But before that, HaKadosh Baruch Hu created for them a smaller miracle, a miracle of the abundance of water, that they should have what to drink, and from that first miracle they should strengthen themselves to be zoicheh to the neis that follows afterwards.

Once you know about this, you'll see that it happens many times. There are those who use this Gra to explain that Yosef had his dreams. Why did he have his dreams? He could have gone down to Mitzrayim, the whole thing could have happened. He had the dreams to give him a chizuk that the yeshuah will come with all the tzaros, the dreams are the (מִשְׁעָן), the thing to lean on to be a (יִמְכָּרְתָּ) later.

I remember seeing in the lashon of Reb Shlomo Kluger, he said a lashon that (גַּם כְּשֶׁהָיָה יוֹסֵף בְּבֵית) (הָאֲסוּרִים הָיָה מֵאֲמִין בְּאֲמוּנָה שְׁלֵמָה שִׁיתְקִיֵּמוּ חֲלוֹמוֹתָיו). It was the (מִשְׁעָן), the thing he leaned on to have bitachon when he was tested with the bitachon test that followed. So this is the yesod of the Gra, we were learning Mishlei, (פֶּרֶק י"א פְסוּק י'), there's a similar idea the Gra brings there in Mishlei.

I'd like to add, this idea of mishon u'mivtach that before HaKadosh Baruch Hu brings the full yeshuah, Hashem gives a little hint of yeshuah. There are really two messages. One of course is HaKadosh Baruch Hu's hanhaga, the way the Ribono Shel Olam deals with the world. But more importantly, there's our hanhaga, that we have a chiyuv to be misbonen into the small yeshuos, into the opportunities that HaKadosh Baruch Hu gives us to recognize His hand. And sometimes you see a small yeshuah and it should give you chizuk for a stronger yeshuah.

Could be that's the pshat in Tehillim chof gimmel, (שבטך ומשענתך המה ינחמני). (שבטך) is midas hadin, the shevet, the stick of Hashem, (ומשענתך) with your (משען), with what to lean on. A stick is used to hit, it's also used to give support. (המה ינחמני). That means (גם כי אלך בגיא צלמות), even when the yeshuah is not here yet, that mishon, (משען ומקטח לצדיקים), that is a siman of what's coming.

That can also be what Zeresh meant. Zeresh said to her husband Haman, (אם מזרע היהודים מרדכי), (אשר החילות לנפל לפניו לא תוכל לו). If Mordechai is from the Jews (אשר החילות לנפל לפניו), the mishon, the spark, the nitzotz of yeshuah was there. As the Gra said earlier, and I mentioned earlier, that the episode with Mordechai and Haman was that (משען). He said, uh-oh, if there's a (משען), then you're going to be in big trouble.

As a matter of fact, that may be, I don't know if you could say so, but I'm thinking out loud, Esther made a mishteh. She invited Haman and Achashverosh to a mishteh. But what happened? When Achashverosh said, tell me what you want, (עד חצי המלכות ותעש), I'll do it. What did Esther do? Esther said, let's push it off until tomorrow, 5:8 (מחר אעשה כדבר המלך). We'll do it afterwards. Why did she push it off for a day? Why didn't she do it right away? Well, according to the Gra, it could be she was waiting for that (משען). She was waiting for that hint of yeshuah. She was waiting, it tak'e happened that night. That night was the night of (נודדה שנת המלך). She was waiting for that.

Actually, the Ibn Ezra says it, he's saying the Gra's yesod. The Ibn Ezra there in the Posuk says (בעבור שלא ראתה שום אות שחדש השם בעבור), (ולפי דעתי שאחריה אסתר הדבר), why did she push it off? (ולפי דעתי שאחריה אסתר הדבר). She didn't see Hashem did anything at all yet in response to the fasting of Klal Yisrael. Ah, the yom sheini she already saw it. So that's a different story. (בכאשר עשה ביום שני), the next day a big thing happened, says the Ibn Ezra, d'var gadlus Mordechai, chizuk libo. So we have another source for this nekudah, for this idea, and it's an important message, important nekudah to hold on to. So this is the Gra's yesod, it's the yesod in our lives.

Coming back to Parshas Shemos. Parshas Shemos, (וְהָן לֹא-יֵאֱמִינוּ לִי). Moshe Rabbeinu does some osos and they'll believe. But they didn't believe. They chickened out. The teretz is this was never meant to be the yeshuah. This was meant to be (משען), meant to be a hint at a yeshuah. Klal Yisrael, they weren't yet mivtach, they weren't... but the (משען) they saw something's coming. Aye, they chickened out of going to Paroh? Okay, this wasn't the full message. But the haschalah, ah, that was (פקד יפקד השם אתכם). The haschalah, so that there was.

So, a wonderful message of the Gaon for our own lives, and a pshat in a handful full of places in Tanach that are explained according to the Gaon. (תן לחכם ויחכם עוד), you'll find more places. You learn about Gideon, you'll see Gideon also, small neis, big neis. And with that I want to wish everybody an absolutely wonderful Shabbos Kodesh as we start the sefer hageulah and daven for geulas Yisrael. A gutten Shabbos.

Rabbi Reisman - Parshas Shemos 5785

1 – Topic – A Thought on Jewish Names

As we prepare for Shabbas Parshas Shemos, we begin the Sefer HaGeulah with a Tefillah for Geulah, both from our Tzaros within the Galus, and for the entire Galus, B'meheira B'yameinu. And I would like to start with a concept that has two connections to the Parsha. Number one, we know that in Parshas Shemos, Klal Yisrael, in Mitzrayim, had a Zechus Shelo Shinu Es Shemam. Lo Shinu Es Malbushim, Lo Shinu Es Leshonam. They didn't change Leshonam, they didn't change their language. They kept their Jewish names. They didn't take on Egyptian names.

I have a Kasha. What does it mean, the Jewish names? Nowadays, I know what Jewish names mean. There are names, Avraham, Yitzchak, Yaakov, and Yosef, the Shvatim, these are Jewish names. These are names that repeat themselves in Klal Yisrael. However, in Mitzrayim, we don't find anybody, of all the names listed, being named after someone before.

There's no Avraham, Yitzchak, and Yaakov. There is no Reuven, Shimon, Levi, Yehuda. There's nobody who has a so-called Jewish name. What does it mean, a Jewish name? If they made up new names all the time, and there are almost no names that repeat themselves, it's a Davar Pele. It's a very, very difficult thing to be able to understand. Lo Shinu Es Shemam, what does that mean, exactly?

The truth is even more difficult. We know, at least the name Reuel. That's the name of the father of one of the Nesi'im, Reuel, and Reuel was the name of the Sarei Eisav. It's not even a Jewish name at all. We find at least one name. Actually, the name Korach also we find already earlier, in the Sarim of either Yishmael or Eisav. But what does it mean? Lo Shinu Es Shemam, it needs a Biur.

Question number two. Moshe Rabbeinu was named Moshe because, not named Moshe by the parents, they named him maybe Tov or Tovia, whatever the name was. Moshe Rabbeinu was named Moshe because the daughter of Paroh gave him a name as it says in 2:10 (כִּי מֶן-הַמַּיִם מָשִׁיתָהוּ). She said, I drew him out of the water, so she gave him a name, Moshe. Hold on a second. Bas Paroh spoke Lashon Kodesh? She spoke (כִּי מֶן-הַמַּיִם מָשִׁיתָהוּ)? Where did she speak Lashon Kodesh? Well, maybe she learned it at home. Well, her father, Paroh, knew 69 languages, however, he didn't know Lashon Kodesh. He didn't know the language. Okay, this is as is found in 1:8 (וַיִּקְרָא מֶלֶךְ-הַמִּצְרַיִם). This is Paroh number two. But even if he did know Lashon Kodesh, you think he raised his children with Lashon Kodesh? If the Egyptians spoke Lashon Kodesh, so what's the Chidush Shelo Shinu Es Leshonam? It's very, very Shver. What does it mean? Moshe (כִּי מֶן-הַמַּיִם מָשִׁיתָהוּ)? And what do you know (כִּי מֶן-הַמַּיִם מָשִׁיתָהוּ), and the name Moshe, Klal Yisrael kept the name of Bas Paroh, but she really gave a name after the Hebrew word (כִּי מֶן-הַמַּיִם מָשִׁיתָהוּ). Tzorech Iyun Gadol Me'od.

So I'd like to share with you an important idea. The concept that Jews name after their ancestors did not exist in Klal Yisrael. It's something relatively new to the Galus, after the Churban. As a matter of fact, it's not only in the Chumash. It's in Navi as well, in Kesuvim, in Divrei HaYamim, they have a list of names. In Ezra and Nechemia, they have a list of names. And these names are,

for the most part, brand new names. You don't find Avraham, Yitzchak, and Yaakov, not even one. Or the Shvatim, that there's somebody with that name. You Kim'at don't find. So, it's Tzorech Iyun Gadol?

The answer is, a Yesod Gadol. What does it mean a Jewish name? It's a Braissa. And in that Braissa, it says that naming after ancestors is something new. Previously, they named based on things that took place. Names were given based on the experience that they had. For example, Reuven was called Reuven, because as is found in Beraishis 29:32 (כִּי-רָאָה יְרוֹרָבְעָנִי). Shimon was called Shimon. Levi was called Levi. Yehuda called Yehuda. Why? Each one, because of some explanation of meaning. Yosef as is found in Beraishis 30:23 (אֶסְךָ אֱלֵרִים אֶת-הָרֶפֶתִּי), and 30:24 (יִסְךָ יְרוֹרָבְעָנִי לִי, בֶּן אֶחָד). They're all given names based on things that took place. The significance of Jewish names in the generation of Mitzrayim was not the way people talk about it today in the 21st century. Garnisht Tzu Tan, it has nothing at all to do. It's that they gave names after things that happened. Things that happened that were Yiddishishe Zachen that happened. Things that happened that had significance to the Ruchnios of a person, that had significance to the growth of people.

So, for example, I doubt that Basya Bas Paroh actually gave the name Moshe, Mem Shin Hey, after all, she spoke Egyptian. She didn't speak Lashon Kodesh. However, she gave a name based on something that took place. And that something that took place was significant. So, Klal Yisrael didn't use her Egyptian name. We changed it to Lashon Kodesh. Moshe (כִּי מֶן-הַמַּיִם מָשִׁיתָהוּ). But it was her giving the name because giving a name meant giving a name after something that occurs, after things that take place. Im Kein, it is very Geshmak. All the names that were given were Yiddishishe names, they were given to something that K'fi Toraseinu HaKedosh, has a significance, has a meaning. And Mimeila they are called Yiddishishe names.

What about Reuel? I want to tell you, there's a Chida. The Chida asks, why do Jews, at least in the time of the Gemara, give names like Eliezer and Yishmael? Yishmael is not a Yiddish name. Eliezer is an Eved. Why are we giving a name after Eliezer? Eliezer didn't leave any descendants that are part of Klal Yisrael, certainly not Yishmael.

The Chida says, remember, the Ikar of a name is the meaning. So, if a word has a Chashuve meaning, even if it is true that that name was used by somebody who Lav Davka that we consider important or significant, but it has a good meaning, then Klal Yisrael will use that name. And Mameila, Klal Yisrael used the name Yishmael, because Yishma-Kel, it's a Chashuva name, it's a significant name.

The same thing, the name Eliezer as is found in Parshas Yisro 18:4 (כִּי-אֱלֵרִי אָבִי בְעֶזְרִי), it's a significant name. So, Mameila has a Chashivus in the name, so that could be as Reuel, the Chaver of the Hakadosh Baruch Hu. Beautiful. Maybe that's why Reuel was also called Deuel, because as the Ramban says, Reuel and Deuel is the same thing. It goes Basar the meaning of the name. Reuel means a friend, a Lashon Re'a, and Deuel means somebody who's known, because names were given based on that meaning. So, this is a whole different understanding of Shelo Shinu Es Shemam.

2 – Topic – A Chiddush in Kesef

For my second offering of Parshas Shemos, I'd like to talk about something that has nothing to do with Parshas Shemos, just a Chidush that I said today that may even be true. How do you like that? So, I'd like to share it. Every year I go to Mechiras Chametz, and we in Flatbush as I think most people do, when we do a Kinyan Kesef with the Akum to whom we're selling the Chametz, we don't use paper money. We use metal money. We usually get dollar coins, and we use them. Now, you need enough, a Pruta for each person. Someone who is sent by 200 Shluchim, needs 200 Prutos, so we have a lot of coins, and we do the Kinyan with the coins.

Why don't we do the Kinyan with the bills? Well, bills don't really have any inherent money. So, I have a Kasha all the years. What's the difference, paper bills or metal coins? Just think, the paper bill only represents the faith of the U.S. government. It doesn't have any inherent value. The same thing, the dollar coin. The metal of the dollar coin might be worth a couple of cents. It's not worth a dollar. So, if someone is using a dollar coin for whatever Shita he holds is a Pruta. A Pruta is a nickel. I'm not saying it is, but let's say. So, then he's using the dollar coin for 20 people. There's no 20 Prutos. The metal of the coin might be worth two Prutos. So, it's very, very hard. You know, you want to be Frum and not use bills, so don't use our coins either. Pre-1960s, the coins had value. They were made out of silver. Today, they're not. Tzorech Iyun Gadol, this bothered me all the years?

We are learning Maseches Kiddushin 8a and the Gemara says (דרב כהנא שקיל סודרא מבי פדיון הבן). Rav Kahana took for Pidyon Haben, a Sudar, a garment. Pidyon Haben doesn't have to be with coins. It could be Shaveh Kesef. It could be worth money. So, he accepted a Sudar, a significant garment. The Gemara says the market value of it was not five Shekalim. Rav Kahana said, (לדידי אמר רב אשי לא אמן אלא כגון). To me, it's worth five Shekalim. The Gemara says, (רב כהנא דגברא רבה הוא). If Stam a person says, it's worth it to me, you don't really trust him that it's worth it, but somebody who is believable, he's a Gavra Rabba. So, then, you could say it's worth five Shekalim.

From here we learn, the Ritva says it in the Sugya, the Ritva is quoted by all the Poskim, including the Ketzos, in the beginning of Siman Resh Chaf Zayin. We learned that the real value of something could change based on the person. That to Rav Kahana, it was really worth five Shekalim. And Halacha looks at it as a five Shekel item when it's sold to him. As a matter of fact, there is a Teshuva in the Beis Yitzchak, Orach Chayim, Teshuva Kuf Ches, that refers to people selling Esrogim Yom Tov time. And when a Frum fellow walks in, he looks him in the face, and he charges them more for the Esrog. That's not fair. If ordinary folk would walk in, he'd charge them less. He sees somebody who obviously knows Esrogim, he says, well, this is a Chashuve Esrog, I'm going to charge you more. Is that right? Isn't that Ona'ah? He says, no. Just like Rav Kahana, Gavra Rabba, the real value is a higher value. The same thing is true about the Gavra Rabba who buys an Esrog. And he quotes this Ritva. The Ritva's Yesod is that the real value depends on (לדידי חזי לי). And some say it's worth it to me, even if it's not inherently worth it, but if it's worth it to you, it's good. L'fi Zeh it is wonderful. You could take a coin that has three Prutos worth of metal and say, (לדידי חזי לי), to me it's worth a dollar. As a matter of fact, everywhere in America it is worth a dollar. So therefore, you could use it as a dollar of value, because (לדידי חזי לי) works.

And certainly when the whole country says (לדידי חזי לי), then you're going to tell me, so use a paper dollar, also (לדידי חזי לי). That it is worth it to me. Oh, I forgot to finish the Sugya in Kiddushin Daf Ches. On that Gemara, which says a person could say it's worth it to me, the Ran says Bekol Makom Nistapakti. Despite the Sugya, I'm not sure. Maybe the Gemara is only true if something's worth at least a Pruta. Then a person could say to me it's worth more. And if it's believable, it's worth more.

You could say (לדידי חזי לי), if it's at least worth a Pruta, meaning it has a value of Kesef, so you can say the value is higher to me. But Zagt the Ran, something that is worth less than a Pruta. Somebody wants to go and say (לדידי חזי לי). A person needs a tissue, and he says (לדידי חזי לי), the tissue is worth more, but the tissue is B'etzem worth less than a Pruta. Zagt the Ran, then it shouldn't work. To take something that's not Kesef and turn it into Kesef that's a different story. To take something that's not money and turn it into money, the Ran says that's a different story.

The Steipler in Kehillas Yaakov on Kedushin, in Simon Beis, Dibbur Hamaschil, V'nira L'aniyas Daiti explains the Ran as I've explained. Im Kein Veiter, very Geshmak. Paper money, if it wouldn't be money, a piece of paper would not be worth a single Pruta. It's not good for anything. It's not even good for notepaper. It's all full of green ink. Not worth anything. What could you use it for? There is nothing you could use it for. You can't blow your nose in it. It's not usable for that. So the dollar bill, which inherently is less than a Pruta, you can't say (לדידי חזי לי). I mean, you could say it, but it doesn't change it. If it's not Shava Pruta, you can't make it worth a Pruta. So even though (לדידי חזי לי), it's worth it to me, but it doesn't change anything. Masha'ainkein, a metal coin, which has an inherent metallic value of at least a Pruta, I would hope, has that, then, Shalom Al Yisrael. This answers the Minhag Ha'olam. This is my Chiddush for today. Wishing one and all an absolutely wonderful, delightful Shabbos Kodesh!

Rabbi Reisman - Parshas Shemos 5784

1 – Topic – Gaguim - speak to Jews with an Ahava

As we prepare for Shabbos Parshas Shemos. We begin the Sefer Hageulah, the book of Shemos which we hope is going to herald a Geulah very soon. The first thing I would like to share with you is in 3:18. HKB"Y assures Moshe Rabbeinu (וְשָׁמְעוּ, לְקוֹלְךָ), they will listen to your voice. Zagt Rashi, that the Ribbono Shel Olam told Moshe Rabbeinu that (שֶׁבְּלִשׁוֹן) (פָּקוֹד). What is (פָּקוֹד)? (פָּקוֹד) is like we find in Beraishis 21:1 (וַיִּרְוֹר פָּקוֹד אֶת-שָׂרָה) (אֶתְכֶם). Hashem will remember you. He will remember you and redeem you. That Lashon, when it is used, is a sign that this is the true Go'el. Of course everybody asks that if you know that the secret word is Pakod and everyone knows that, then what use is it using the Lashon of (פָּקוֹד).

The Kotzker says an absolutely wonderful thought which I would like to try to explain as best I understand it. The Kotzker has a Sefer Ohel Torah which is the Kotzker's Divrei Torah on Chumash. He says (פָּקוֹד) is indeed a Lashon of remembering. What is the difference between Zachor and Pakod?

The Kotzker says that the Lashon of Pakod is a heartfelt remembering. He brings a Mashal as is found in Shoftim 15:1 (וַיִּפְקֹד שְׁמִשּׁוֹן אֶת-אֲשֵׁתוֹ). (וַיִּפְקֹד) is a Lashon of Zechira B'gaguim. Which means a remembering, it is not just remembering like you remember your grocery list, you got to go to the grocery. No! It is something else. It is a language of remembering in a way that connects to the person. It is an emotional connection. It is a connection that has feeling to it. (וַיִּרְוֹר פָּקֵד אֶת-). (שָׁרָה). HKB"Y remembered Sara and he gave her children. It is more than just I forgot and I remembered. No. It is much more than that.

The depth of what he is saying is this. That when a Go'el comes and says I am the Go'el, I am Moshiach, that is not enough. (סִימָן זֶה מְסוּר בְּיָדָם מִיַּעֲקֹב וּמִיֹּסֵף). The Siman that Yaakov and Yosef gave over. When the Go'el comes, you are going to feel the Ahava, you are going to feel the sweetness, you are going to feel the caring of the person who is the Go'el. You will know in your heart that he is not lying. Because you will be able to see the connection to the person.

Very often someone talks to you and you suspect that he is lying just by the way he says it. Very often the words are Pareve and you can't tell. On rare occasion there is somebody who comes across with such a connecting way that you are certain that he is sincere. You are certain he is real. That is the Siman of the Geulah. (סִימָן זֶה מְסוּר בְּיָדָם). If someone will talk to you in a way that you can feel in your bones the Gaguim, the feeling that he has for Klal Yisrael, then you will know that he is the Go'el. This is how the Kotzker explains it.

Moreinu Rav Pam used to explain that the whole Mesorah of giving over of Torah from Rebbe to Talmid has to be with Gaguim of Ahava, has to be with feelings of Ahava. The Gemara says that Pilpula, the Pilpul of Torah HKB"Y gave to Moshe Rabbeinu and Moshe Rabbeinu was No'heg Tovos Ayin, Moshe Rabbeinu was Noheg a generosity and he gave it over to Klal Yisrael. Why didn't HKB"Y give it straight to Klal Yisrael?

Zagt Rav Pam, because that is the way Mesorah has to be. Especially the Pilpula D'oraissa, that which takes a lot of hard work and Ameilus has to be given from a Rebbe to a Talmid with Gaguim, with feelings of Ahava. Where the Talmid knows where it is coming from. Those feelings of Ahava are the feelings that really connect to a person.

It comes to mind because Rav Mattisyahu Solomon Zatzal the Mashgiach in Lakewood Yeshiva, who many of you did not know because for the last 10 years he was out of circulation. He was a tremendous Midabeir B'ahava, with Gaguim of Ahava. I had the Zechus to speak with him, to have a Shaychus with him. Many people had the Zechus. But it was his Ahava that counted the most.

There was once a Rosh Yeshiva who had a disagreement over a public policy for Klal Yisrael and went to speak to him. He said, I didn't convince him and he didn't convince me. He said, I can't win against his smile. Klal Yisrael would listen to him because he had such an Ahava for Klal Yisrael. This is the idea of (פָּקֵד יִפְקֹד אֶלְרִים אֶתְכֶם).

2 – Topic – Serving HKB"Y with Yir'a even under challenging circumstances

1:17 (וּתִירְאֵן הַמְּלָדֹת, אֶת-הָאֲלָרִים, וְלֹא עָשׂוּ, כְּאֲשֶׁר דִּבֶּר אֱלֹהִים מִלֶּךְ מִצְרַיִם; וַתִּסְיֶינָה אֶת-הַיְלָדִים). This comes from Rav Elya Ber Wachtfogel which he said yesterday. A beautiful Vort! The Medrash says that the (מְלָדֹת) feared G-d and they didn't kill the children. The Medrash says from where did they learn this Yir'a? From the Akeida. As it says in Beraishis 22:12 (כִּי-עָתָה יָדַעְתִּי, כִּי-יִרְאֶה אֲלֵרִים אֹתָהּ). They learned it from the Akeida.

So Rav Wachtfogel asked a question, he said I don't understand. The Akeida required tremendous Mesiras Nefesh to sacrifice and give up an only child. However, what happened in Mitzrayim doesn't require so much sacrifice. In Mitzrayim Pharaoh says kill out all of the Jewish boys. So they don't kill all of the Jewish boys. Who would listen to Pharaoh and murder thousands of Jewish children. A Goy with morality wouldn't do it certainly not a Yid. So the midwives learned this from the Akeida? Did they have to learn from anywhere? If they had to learn they had to learn from the Akeida their Yir'a? Gevaldige Kasha!

He answered that the Pshat is that (וַתִּסְיֶינָה אֶת-הַיְלָדִים). They didn't just refrain from killing. (וַתִּסְיֶינָה אֶת-הַיְלָדִים), like Rashi says. They bathed the child, they took care of the child. When the child was not well and died on his own they nursed him back to health. They did in a way that showed a Yir'a. They could have said look they are planning to kill us so we are not going to kill them, but hands off. No! In Pharaoh's face they did just the opposite.

What is the Yir'a of Avraham Avinu? Avraham Avinu is willing to sacrifice his son. That is Ahavas Hashem. How is it Yir'a? The answer is Avraham Avinu could have said to himself this Akeida is going to mess up my whole life's work. I went and I was Mekarev so many people, my wife was Mekareiv, there is not going to be a Klal Yisrael. Maybe the right thing is for me to do this Aveira, to not listen to HKB"H. From Ahavas Hashem, because I love Hashem so much, I can't mess up this whole Binyan that I built. But he had Yir'a. At the end of the day, this is what Hashem said and this is what I have to do. Even though I don't understand it, even though in my view it is going to decrease Ahavas Hashem in the world. Hashem said and this is what I have to do. Those were his marching orders.

The same thing. Shifra and Pu'ah, what Pharaoh said had no beginning of a bearing on them. It had no Shaychus to them. They didn't make any Cheshbonos. To say words to kill the children that are born. It had no connection. It was meaningless to them. It was as if he hadn't said it. They did exactly everything that they would have done anyway.

The Koach that when a Yid knows that this is what he has to do, although it is difficult and challenging, it is going to cause a problem because Pharaoh is going to come after me. Nevertheless, if it what you got to do you go out and you do it. Challenges A'heen and challenges A'hair. That is the idea of (וּתִירְאֵן הַמְּלָדֹת, אֶת-הָאֲלָרִים, וַתִּסְיֶינָה אֶת-הַיְלָדִים). They didn't just let it go. (וַתִּסְיֶינָה אֶת-הַיְלָדִים). They gave life to the Yelodim, they gave them a Chiyus. They did it as if Pharaoh had said nothing. That certainly is a lesson.

It is so hard to have Kavana by Shemoneh Esrei. We start Shemoneh Esrei and we are thinking let me ask the Ribbono Shel Olam for some good stuff. Then we get distracted, we are all distracted. If you think that HKB"H is Metzaveh me to have Kavana by Shemoneh Esrei and you talk about Yir'as Hashem at the beginning of Shemoneh Esrei, maybe it will work. If not for you then maybe

it will work for me. If not always then maybe it will work for my next Shemoneh Esrei. With that I want to wish everybody an absolutely wonderful Shabbos Kodesh Parshas Shemos, Shabbos Mevorchim. It should Tak'e be a Gebenched Shabbos! Kol Tuv!

Rabbi Reisman – Pashas Shemos 5783

1 – Topic – Using your time and Shabbos properly

As we prepare for Shabbos Parshas Shemos. We begin the Sefer Hageulah which is the name the Ramban gives to Sefer Shemos. May it be a time of Geulah for all of us individually and as a member of Klal Yisrael. One of striking Pesukim in this week's Parsha which is underreported and not spoken about too much, is that when Moshe Rabbeinu leaves the Sneh and heads to Mitzrayim together with Aharon, he is accompanied at least initially on his trip to Pharoh by Ziknei Yisrael. Who are Ziknei Yisrael as the Jews are Avadim in Mitzrayim? What does it mean the elders of Yisrael?

Chazal don't miss this one. They say that it comes to teach us that even during the time that the Jews were all in slavery, it didn't stop that there should be Yeshiva. I don't know if it means a Yeshiva in the contemporary sense, but that there were people actually sitting and learning. Klal Yisrael is constant.

This week I flew for the Yeshiva to Los Angeles and I was on an airplane. I was there with another Frum Yid from the Yeshiva who accompanied me and a plane full of people that had no connection. What were we doing on the plane? We were learning, we were concentrating, we had Seforim, we had Photostats of Divrei Torah. Everybody else was vegging out, everybody else was pretty much a blank mind, some of them were watching a movie on a screen, some of them just imagining things. Look at the difference between a Yid, forgetting for a minute the religious significance which you shouldn't forget, but even just the practical significance. The idea, the way a Yid, a person who is connected to Torah, the way he is focused, the way his brain is being used, his brain is being sharpened, his brain is being challenged. That is a Yid. Wherever you go, you are waiting in the airport.

I have a friend who works for the OU. He is from a Spanish background and his skin is dark. He is able to go to countries where Jews are not welcomed, places like Indonesia. He told me once he was in an airport and a couple of teenagers came over to him. They said to him if not for the fact that your skin is dark we would be sure you are a Jew. He said why?

Jews in the airport they sit on the side and they read books. That is what they said to him. A Yid is always focused. Even in middle of the Shibbud Mitzrayim they were sitting and learning. Wherever a Yid goes the Yid is busy focusing, using his time to focus on Yidios Hatorah. Dos Iz a Yid. That is what a Yid is.

Unfortunately there are some Jews who go with Yarmulkes onto airplanes, even with Payos and beards onto airplanes and they forget that they are Yidden. They forget that their time is important time. Airplane time is wonderful time. It is great. My flight was delayed for an hour. It was wonderful. I sat for an hour there with a Sefer in the airport, an uninterrupted hour. I got there an

hour later. It worked out anyway. A Yid has to sharpen his mind. Amazing. There are Ziknei Yisroel. Doesn't it strike you that there are Ziknei Yisrael.

Let me add a point to this and let's step back a minute. We are told that when Klal Yisrael were in Eretz Mitzrayim during the time of the Shibbud, as it says in Rashi in Beraishis 47:28 (נסתמו עיניהם) (ולבם של ישראל). That the eyes and hearts of Klal Yisrael (נסתמו) they were closed up, they found it very difficult. What does it mean their eyes and their hearts?

Rav Gedalia Schorr in Parshas Vayechi page 144 brings a Chasam Sofer who says Ayin and Leiv is always symbolic. Ayin of the mind, of the head, and Einai Hashem, of Hashgacha of Hashem. HKB"H is paying attention Kavayochel to HKB"H. Whatever a Yid does there is Hashgacha. Leiv of course is Ahava. For us Ahavas Hashem and to the Ribbono Shel Olam, for HKB"H to show us our Ahava.

Rav Schorr brings as an example from the Meshech Chochma that the Tefillin Shel Rosh is K'negged the Ayin or the minds of Yidden, and Tefillin Shel Yad is K'negged the heart of Klal Yisrael. The Tefillin Shel Rosh is divided into 4 compartments because the mind of Kavayochel, when we talk about HKB"H's mind, we are talking about HKB"H's Hashgacha on us, His paying attention to us. Hashgacha is not the same to everybody. There are four groups of Yidden. Just like when we shake the four Minnim, the Lulav, Esrog, Haddasim and Aravos we say that each represents one group of Yidden. So too, the Tefillin Shel Rosh, the Daled Batim represent the four groups of Yidden that have a stronger or weaker connection to Hashem. Rav Schorr brings from the Ramban that the level of Hashgacha depends on that. On the other hand, Hashem's Ahava to Klal Yisrael, there is no divisions. Therefore, the Shel Yad is one. The point of this though is to bring the underlying idea that HKB"H connects to us B'ayin Ub'leiv, with the Hashgacha of Hashem and the Ahava of Hashem.

In Mitzrayim, then and today when a person Rachmana Litzlon goes through a difficult time, (נסתמו עיניהם ולבם). It causes you pain. You don't see the Einei Hashem, you don't see Hashem's Hashgacha. You say HKB"H what are You doing to me? You don't see Hashem's Ahava, you say Hashem what are You doing to me? Bish'as Tzara it is (נסתמו עיניהם ולבם).

Zagt Rav Schorr the following. He says we find by the Beis Hamikdash, it says in Melachim I 9:3 (הַקִּדְשֹׁתַי אֶת-הַבַּיִת הַזֶּה אֲשֶׁר אֶנֶּה, לְשׁוֹם-שָׁמַי שָׁם עַד-עוֹלָם; וְהָיוּ עֵינַי וְלִבִּי שָׁם, כָּל-הַיָּמִים). HKB"H says to Shlomo Hamelech about the Bais Hamikdash, that my eye and my heart will be there all the days. My eye meaning Hashgachas Hashem and Libi meaning Ahavas Hashem. What does that mean? It means that when someone is in the Beis Hamikdash he feels Hashgachas Hashem, he has a Hergish. He has a closeness to G-d that he feels that HKB"H is watching him. He feels the love of HKB"H. The Ahavas Hashem. That is when the Beis Hamikdash stood.

Today there is no Beis Hamikdash. We have of course the Beis Hamildash M'at, the Batei Medrashim. People who Shteig in learning and feel Hashgachas Hashem and Ahavas Hashem even Bish'as Tzara, and Rav Schorr adds, the house of a Tzaddik, Yaakov Avinu (ה' ביתו בבחינת בית) (המקדש) it says when Yaakov Avinu died (נסתמו עיניהם ולבם של ישראל). Because when a person is in a house of a righteous person, when you visit the house of a good person, and you have a Hergish, a feeling of closeness to HKB"H, then the Ayin and Leiv of the soul feel HKB"H. So that, the

Avodah of someone who is facing a challenge is to go to the Beis Medrash, to go to the homes of Tzaddikim. Chazal say that if someone has a Tzarah go to a righteous person to Daven for you. Connect to him, and in that way you will be connected.

And so, in Mitzrayim Klal Yisrael felt distant. Afilu Bish'as Shibbudei M'Mitzrayim Lo Pasku Yeshiva Mai'avosainu. They still had people who went to the Beis Medrash. Ai if they went to the Beis Medrash they had to be Avadim? No! Once they got to the Beis Medrash they felt the Ahavas Hashem, the Hashgacha of Hashem. HKB"H took care of them and they were well taken care of. How, what when? I don't know, I wasn't there. But somehow.

So too, it is today, those who feel a closeness to Hashem (וְלֹא רָאִיתִי צַדִּיק נֶעְזָב). He doesn't feel abandoned. He might have challenges. People do have challenges in this world Lo Aleinu. May Hashem protect us. Even if he has challenges, he is able to do what he has to do.

And so, we have an idea from this week's Parsha regarding the challenges of Galus. Pull yourself to the Beis Medrash and for a brief period of time you will be outside of the Galus. You won't be a part of the Galus.

Klal Yisrael in Mitzrayim were able to keep Shabbos. Tehillim 92 (מְזֻמֹּר שִׁיר, לַיּוֹם הַשַּׁבָּת). Chazal say that Moshe Rabbeinu wrote (מְזֻמֹּר שִׁיר, לַיּוֹם הַשַּׁבָּת) in the time of Galus Mitzrayim. But the whole paragraph doesn't even talk about Shabbos, so how is that a Shiur L'yom HaShabbos?

The answer is and I believe that Rav Yaakov in the Emes L'yaakov, that Klal Yisrael because of their closeness to Shabbos never worked on Shabbos. Shabbos was so to speak their day off, their day to think. Moshe Rabbeinu taught them that sometimes righteous people struggle, sometimes righteous people suffer. That is really what (מְזֻמֹּר שִׁיר, לַיּוֹם הַשַּׁבָּת) is about. That Klal Yisrael's connection to Shabbos is a time to think of Hashgachas Hashem and Ahavas Hashem in a time of Tzarah.

We too, we are not in Shibbud Mitzrayim, but we have our moments, our thoughts, our issues, our challenges. Just like going to the Beis Medrash is a place of refuge, the same thing, Shabbos is a time of refuge.

Chazal say that every day of the week has its Zug, has its spouse, and Shabbos does not have a spouse. Hashem said Shabbos let Klal Yisrael be your spouse. It is a Davar Pele. Spouse? How does a day of the week have a spouse? They don't have offspring!

I once heard I think B'sheim the GR"A and certainly it was from Rav Shimshon Pincus' Sefer on Shabbos Kodesh. He said the following incredible insight and I am sure that I mentioned it in one of the years (Ed. Note – I find this Vort from Rav Shimshon Pincus in Re'eh 5781). He said that Sunday, Monday, Tuesday have a spouse in Wednesday, Thursday, Friday. In other words, it is not just one and one, there is something much more to it. The fact that on Sunday the heaven and earth were created and on Wednesday the heavens were used for the stars, the stars, sun and moon were created. So that the first of those days potential was created and then something made use of that potential.

So Yom Rishon is K'negged Yom Revii, Yom Sheini is K'negged Yom Chamishi and Yom Shlishi is K'negged Yom Shishi as you will see by looking at the Pesukim. Shabbos said I have no Ben Zug. I created a lot of potential on Shabbos, who is going to use my potential? So HKB"H said I have your Bas Zug. Klal Yisrael is going to use Shabbos. Klal Yisrael is going to make use of Shabbos that they should grow themselves.

Unfortunately it is a tremendous Nisayon. It does not go easily. The Yeitzer Hora knows this Vort, the Yeitzer Hora knows that Shabbos is the Ben Zug of Klal Yisrael and the Yeitzer Hora also wants to make Shalom Bayis problems. It doesn't like when you get along with your spouse. Therefore, there is a big Yeitzer Hora to waste the Shabbos Rachman Litzlon. This is exactly the right moment. This week Shabbos Parshas Shemos to do the following innovative connection to your spouse Shabbos Kodesh.

Starting now, Shkiya is getting later. Everyone makes it to Mincha. Mincha in most Shuls is as late as 4:15 or 4:20. Everyone is in Shul by 4:15 or 4:20 because you have to Daven Mincha. Do this, keep on getting to Shul by 4:15 or 4:20. Don't stop. Every Shabbos do what you do this week and get to Shul 4:15, 4:20. Eventually, Shkiya is going to be 8:00 – 8:30. You can reconnect to your spouse but a minute at a time. 5 minutes at a time. Every week that it gets 5 minutes later, you go to Shul and pretend that Mincha is in Shul at 4:15 or 4:20. You know what will happen? You will be in Shul, you will open Seforim, you will learn and you will become a Talmid Chochom. You will grow. When you get together with a spouse it creates something, it creates something new. It will create tremendous Kochos, tremendous learning, tremendous Yedios Hatorah. But do it right away.

Note the time and take a little post it and put the time in your house on the refrigerator and every week be in Shul by that time. It is a no pain all gain way of becoming a Talmid Chochom and using your Shabbos properly. Someone out there is going to do it. Not everyone is going to do what I just said. Someone is going to do it. Let it be you. To one and all, a wonderful, fantastic extraordinary Shabbos Kodesh!

Rabbi Reisman – Parshas Shemos 5782

1 – Topic – A Thought Regarding Gedolim who are Osek B'tzorcei Tzibbur

As we prepare for Shabbos Parshas Shemos. I would like to share with you a thought or two regarding Moshe Rabbeinu who appears here for the first time and from here for the rest of the Chamishah Chumshai Torah Klal Yisrael's history is guided by Moshe Rabbeinu.

It seems to be a Davar Pele. Moshe Rabbeinu goes the first 80 years of his life from about the time of his Bar Mitzvah until his 80th birthday without any contact with Klal Yisrael. He is not a leader of Klal Yisrael, he has no interaction with Klal Yisrael. Klal Yisrael are all in Mitzrayim and he is in Midyan. Isn't it a Pele that that would be the preparation for someone to be the Manhig Yisrael. It seems to be a Davar Pele.

I would like to share with you something that I have seen from Rav Yaakov in the Emes L'yaakov on Tanach in the 2nd Cheilek which has Sefer Ezra, and there in Sefer Ezra (page 433, on 2:64) Rav Yaakov says something and you can almost hear him talking about his own life experience. Let me explain.

Rav Yaakov begins there with the historical fact, a Yesod that after the first Churban when Klal Yisrael went to Bavel, the main center of Torah learning remained Bavel. Even though Jews returned to Eretz Yisrael in the Bayis Sheini, and the Bayis Sheini lasted 420 years, despite that the main Torah remained in Bavel.

As a matter of fact, the Gemara in Sukkah 20a (6 lines from the bottom) says that when the Torah was forgotten in Eretz Yisrael (שבתחלה כשנשתכחה תורה מישראל עלה עזרא מבבל) Ezra came up from Bavel to Eretz Yisrael (ויסדה) and he set up a foundation for Torah in Eretz Yisrael. (חזרה ונשתכחה) Torah in Eretz Yisrael was again forgotten (עלה הלל הבבלי ויסדה) then Hillel came generations later. (חזרה ונשתכחה) it was again forgotten in Eretz Yisrael (עלו רבי חייא ובניו ויסדה). Rav Yaakov's point is that even though many Jews ended up in Eretz Yisrael during the Bayis Sheini the center of Torah remained in Bavel. Except for the brief period from Hillel and his descendants. Why?

Zagt Rav Yaakov (כי בארץ ישראל היו גדולי הדור תמיד עסוקים עם הממשלה). The Jews in Eretz Yisrael were constantly in a state of interaction, defending themselves before the Roman government and before that before the Greek government. In Bavel they were at peace with the government, there was no interaction. However, in Eretz Yisrael where there were (גדולי הדור תמיד עסוקים עם הממשלה). They are busy. We find them on boats traveling to Rome. (וזה כבר מבלבל את השכל). Rav Yaakov says this is something which confuses a person.

In other words, it is not just the time that they have to spend, the fact that they were busy in the Tzorchei Tzibbur of Klal Yisrael (מבלבל את השכל). It doesn't allow a person to think quietly and at peace. So that, even though the Gedolei Eretz Yisrael in Eretz Yisrael did the right thing, they were supposed to do what was necessary for the Tzorchei Tzibbur of Klal Yisrael, nevertheless it lowered their Madreiga.

I remember once at a Melave Malka for Mesivta Tiferes Yerushalayim which took place in Boro Park in the 14th Avenue Bais Yaakov. Rav Pinchas Teitz spoke and introduced Rav Moshe. Rav Teitz said it is really a Busha that we have to have Rav Moshe come out and spend his evening traveling to Brooklyn raising money. We should really go to Rav Moshe and let him sit and learn and we should go to him and bring him our donations.

Later Rav Moshe got up to speak and the first thing that he said was that what Rav Teitz said is incorrect. It is a Kavod to go out and raise money for Mosdos Hatorah. We who were sitting at the table and talking and we said look a Machlokes Rav Teitz and Rav Moshe usually the Halacha is like Rav Moshe. But in this particular disagreement we thought that Rav Teitz was right. In other words, Rav Moshe had to be Asuk in Tzorchei Tzibbur and it definitely had to affect a person. Zagt Rav Yaakov, it affects a person.

We find this later when Yehoshua says to Moshe Rabbeinu when Eldad and Meidad are saying Nevua in Bamidbar 11:28 (אֲדֹנָי מִשָּׁה, קִלְעָם), silence them. Zagt Rashi (והם כלים מאליהם). Make them be involved in Tzorchei Tzibbur and then (והם כלים מאליהם) and they will lose a Madreiga on their own. It is a Davar Pele. Gedolei Yisrael out of necessity are Osek B'tzorchei Tzibbur and it costs, it affects their ability to grow in their learning. This is the Yesod that Rav Yaakov writes. The author there of the Emes L'yaakov indicates that Rav Yaakov mentioned this idea at a Hespel for Rav Aharon Kotler and we can understand why.

Once we hear this we can understand. Moshe Rabbeinu had to reach the highest level in Avodas Hashem, in Havana, in understanding the Ribbono Shel Olam, in recognizing. He had to reach the highest level. For the first 80 years of his life he couldn't be Osek B'tzorchei Tzibbur. As an Eved Hashem he would be doing the right thing but as somebody who in absolutely objective terms reached the highest level, so Moshe Rabbeinu was on his own. Gedolei Yisrael are the Gedolim who spent their younger years sitting and Hur'ving and when they get older ah! That is what happened to Rav Pam. Until he was older he wasn't known to Klal Yisrael except within the Yeshiva and with his Talmidim, and he was able to have those years of tremendous growth. So this is a Mussar and an understanding from the life of Moshe Rabbeinu until he is 80 away from Klal Yisrael. Yes!

2 – Topic – A Thought Regarding Chashivus and formality in serving Hashem

Let us move a little further into the Parsha and the story of Moshe Rabbeinu. Moshe Rabbeinu comes to the Sneh and there the Ribbono Shel Olam tells him as is found in 3:5 (שֶׁל-נֶעְלִיד, מַעַל רִגְלֶיךָ). Take your shoes off. The Ribbono Shel Olam explains why take off your shoes? Because (אֶדְמַת-קֹדֶשׁ הִיא). The place you are standing is a Makom of Kedusha. Moshe Rabbeinu took off his shoes. Of course this is like we find about someone who goes onto the Har Habayis as it says in the Mishna in Berachos 54a (ולא יכנס להר הבית במקלו ובמנעלו ובפונדתו ובאבק שעל). A person who goes up to the Har Habayis is not permitted to go carrying his walking stick, his shoes or his money belt. So Moshe Rabbeinu take off your shoes. Nu, you like what I just said? Do you think it is correct? You should be jumping out of your seats with an obvious Kasha. What did I say? Why did Moshe Rabbeinu take off his shoes? It is a Kiyum of the Mishna (ולא יכנס להר הבית במקלו ובמנעלו ובפונדתו). You are not supposed to go to the Har Habayis with your walking stick, your shoes or your money belt.

What is going on? A few Pesukim later Hashem says to Moshe Rabbeinu as is found in 4:2 (מִה-נָּה בְּנִדְךָ)? Moshe says (מַסָּה). My walking stick. What is going on? If Moshe Rabbeinu had to take off his shoes why did he still carry his walking stick? The Mishna says (במקלו ובמנעלו ובפונדתו). You are not allowed to go onto Har Habayis with a walking stick or with shoes. So why is Moshe carrying a walking stick?

I have to tell you a second difficulty which I have in general. Why is Moshe Rabbeinu walking around with a walking stick? Moshe Rabbeinu did not have surgery on his leg. Moshe Rabbeinu until the day he died at 120 years old is full of energy and full of strength as it says in Devarim 34:7 (וְלֹא-נָס לְחַה). Why is Moshe Rabbeinu walking around with a walking stick?

By Yaakov Avinu it says in 32:11 (כִּי בְמַקְלִי, עָבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה). Why is Yaakov Avinu walking around with a walking stick, this is before he got injured and was limping? It is a Davar Pele.

Actually this question is discussed believe it or not in the Poskim. In Shailos Ut'shuvos Shvus Yaakov Cheilek Gimmel Teshuva Aleph he talks about the idea of not going on the Har Habayis with a walking stick and he says that there are two types of walking sticks. There is one which a person uses to help him walk. A person who is limping, a person who needs a stick to help him walk because he is older, he is aged. Such a person his walking stick tends to be dirty, he sticks it into the mud when he needs to steady himself. To go with such a stick is Assur.

However, there is another walking stick. A walking stick that is for Kavod, that is for honor, that a person has as a sign of honor. We see some Rebbes go with a silver handled walking stick. Not because they need it to walk, just because it is a sign of honor. On that type of stick says the Shvus Yaakov you can go on the Har Habayis.

What is the proof? He says it is from Moshe Rabbeinu. He took off his shoes and he still had a stick. So it is a Raya that that type of stick is permitted. Now, in the Teshuvos Yosef Ometz, Teshuva Tes Zayin he brings the Shvus Yaakov and he disagrees. It is not a Raya from Moshe because Moshe Rabbeinu is different and that particular stick was the holy Match which was created Bein Hash'mashos which had on it inscribed the Yud Beis Shivtei Ka and Moshe Rabbeinu understood and it is no Raya from here.

But Al Kol Panim, the Shvus Yaakov makes the point that there is a type of walking stick which is just L'kavod. Even though today in our day we don't understand it, we don't understand the idea of taking a stick that you don't need to walk and carry it for Kavod, but for a long time that was the Hanhaga in the world.

Rav Pam once told me that in Slabodka, Chashuve boys were given walking sticks not because they need the walking sticks to walk but it was a sign of honor and Kavod. This is only 100 years ago. Not that long ago. Apparently there is a certain level of honor or Kavod Hab'rios which we are not familiar. In general, the ideas of Kavod Hab'rios are less today in society. People don't wear hats and even Jews often don't understand that wearing a hat is necessarily a sign of Kavod, because we live in a very informal society. But humanity for most of its existence has understood that there are things that people wear even that people carry that are signs of significance, of Kavod. The walking stick was such a sign of Kavod.

Do we Pasken this way, do we Pasken like the Shvus Yaakov? I guess we will have to wait and see. Moshiach will come and we will see if the Admorei Hakodesh, if the Rebbe will go up on the Har Habayis with their walking sticks of Kavod or not. Hopefully we will see it Bim'haira B'yamainu. But certainly without a doubt when Moshiach will come we will understand the necessity for formal dress to be a sign of Kavod. People wearing flip flops, shorts and tank tops are not going to be allowed up on the Har Habayis. People will go dressed in a formal respectful way which is befitting for a Tzelem Elokim.

And so, two ideas for the Parsha. One is Noheig to Gedolim who are Osek B'tzorcei Tzibbur and the other one is Noheig to everybody, an idea of the Chashivus and formality in serving Hashem. Moshe Rabbeinu all alone with the Tzon, with a Makal.

It says about Shlomo Hamelech that when he lost his Malchus to Ashmedoi it says (לבסוף מלך במקלו), he was still king over his stick. What does it mean that he was a king over his stick? It means that he kept his pride, his Kavod Hab'rios which is signified in the formality and the dignity of a person behaving that way.

With that I want to wish everyone an absolutely wonderful Shabbos Kodesh and IY"H it should be a time of protection for Klal Yisrael in all the places that we Daven and we learn. We have to Daven that the Covid situation remain at least as stable as it is today and not get worse. Chas V'shalom, Chas V'chalila it shouldn't affect our Mekomos Hakedoshim. May HKB"H give us all extraordinary protection. An absolutely wonderful Shabbos Kodesh to one and all!

Rabbi Reisman - Parshas Shemos 5781

1 – Topic – The Gadlus of Moshe Rabbeinu

As we prepare for Shabbos Parshas Shemos. We start the second Sefer of Chamisha Chumshei Torah and of course we are introduced to Moshe Rabbeinu the greatest of the Yidden that ever lived, and somebody who leads Klal Yisrael out of Mitzrayim to Mattan Torah.

The most significant Limud of Parshas Shemos is not from what it says but from what it doesn't say and it is often missed. The Gadlus of Moshe Rabbeinu, the incredible level Moshe Rabbeinu reached to be at the edge of the 50th level in Torah, Avodah and Yir'as Shamayim, was accomplished when and where? The Torah doesn't tell us.

We find Moshe Rabbeinu shortly after his Bar Mitzvah fleeing Eretz Mitzrayim and we find him at the age of 80 standing at the Sneh. What happened for the majority of the years of his life as we are missing 67 years of Moshe Rabbeinu's life and we know nothing about it?

The answer is that was the Gadlus of Moshe Rabbeinu. The years in which he worked on himself and he worked on himself where? Far away from Klal Yisrael, away from everyone who was around him. The crucial Limud here in the Gadlus of Moshe Rabbeinu, he was unique among those who followed the Avos. He was unique in that he was raised and lived for most of his teenage and adult years away from other Yidden and he still was an Eved Hashem.

The Rambam in the beginning of the 6th Perek of Hilchos Dai'os tells us about human nature (דרך ברייתו של אדם). It is the nature of a human being (להיות נמשך בדעותיו ובמעשיו) to be pulled in his thinking and his actions (אחר ריעיו וחביריו ונוהג כמנהג אנשי מדינתו). A person has a natural nature to follow the people around him and to be Noheig in the custom of the people in the country in

which he lives. Therefore, Moshe Rabbeinu who grows up far away from all of Klal Yisrael reaches the ultimate Madreiga because he resists the pull, the temptations of the people around him.

Rav Moshe used to say about this topic that we find later in Sefer Devarim that HKB”H says and Moshe Rabbeinu repeats B’sheim Hashem as is found in 18:9 (כִּי אָתָּה בָּא אֶל-הָאֶרֶץ, אֲשֶׁר-יִרְוּ אֱלֹדֶיךָ) (וְנָתַן לָךְ--לֹא-תִלְמַד לַעֲשׂוֹת, כְּתוּעַבַת הַגּוֹיִם הָהֵם). That Moshe Rabbeinu says you are going into Eretz Canaan. Don’t serve the Avodah Zorah like the people around you, you are going to want to do like the people around you. It is a Pele because Klal Yisrael comes in and defeats the nations that are in Canaan. The Anshei Canaan, the Avodah Zorah of Canaan is put to shame. What does it mean that Yidden are going to be attracted to do (כְּתוּעַבַת הַגּוֹיִם הָהֵם) like the people around them?

The answer is that that is human nature. Human nature is to be pulled to the people around you, to be influenced by the society around you. The Gadlus, the highest Madreiga that a human being reached was that of Moshe Rabbeinu when he was alone.

I once read that Rav Yaakov Emden writes in the Tzava’a of his father the Chacham Tzvi, that he writes your Avodas Hashem should be so great that if you are the only Jew remaining in the world G-d forbid you wouldn’t waiver in your Emunah. It is a high Madreiga and we are not holding there, but it is an important thing to stop and think about because we live in a country in which Jews are welcome despite some of our disappointments in the policies of the government here, but Jews are as free as we have ever been to serve HKB”H, accepted as we ever where among the other nations of the world.

The Chizuk we need to know that when we are out in the workplace, we are out in the business world and we are among people who are not Yidden, we are among people to whom our way of life is strange, and it is hard. There is a tendency to compromise if not in action at least in expression. You have to know that that is where a person achieves Gadlus. When you resist the temptation to be like the people around him. If we can’t do it all of the time at least when there are fleeting moments and we are in a place with people who have secular lives and don’t understand our lives that we should have the strength and realize that he is a true Madreiga of Gadlus.

2 – Topic – A Technical/Mussar Limud from the Parsha

Let me share with you a technical Limud from the expressions of the Parsha and although it is technical I would like to end up with a Mussar Limud from it as well. You will forgive me as I start with something rather technical. The expressions of a verb when you say do something can come in two forms. What I mean to say is Leich means go. Lecha (Lamed Chaf Hei) means go.

Kum means stand up. Kuma also means stand up. Shalach means send. Shilcha means send. Sometimes there is a Hei at the end of the word and sometimes there is no Hei at the end of the word. It doesn’t seem to change the meaning at all. Neilech and Nelcha means exactly the same thing. What is the difference between words that have a Hei at the end? In this week’s Parsha it says (שְׁלַח אֶת-עַמִּי, וַיַּעֲבֹדוּ). Send.

We had in Parshas Mikeitz that Yehuda says as is found in 43:8 (שְׁלַחְהָה הַנֶּעֶר אִתִּי) send Binyamin with me. (שְׁלַחְהָה הַנֶּעֶר אִתִּי). Moshe Rabbeinu says (שְׁלַח אֶת-עַמִּי). What is the difference between (שְׁלַחְהָה) and (שְׁלַח). Between Avo and Avayo. What is the difference between the different words?

The Sefer Haksav V'hakabala mentions numerous times in his Sefer the following rule and those who want to look at it it can be found in Parshas Vayeira 19:5, Parshas Vayigash 45:19 and Parshas Behaloscha 11:16. There are many places where this is mentioned. He says (יש עתיד החלטי ויש עתיד) (רצוני). Sometimes you tell somebody please do it. It is your choice but please do it. Sometimes you tell somebody do it, a command. That is called Asid Hech'laiti, you must do it. Sometimes it is Retzoni. Hech'laiti, you must do it is without the Hei at the end. It is a strong Lashon. (לך-לך) go. Avraham I command you to go. (שְׁלַח אֶת-עַמִּי, וְיַעֲבֹדְנִי). Send, it is a command.

Asid Retzoni, a command where I am saying you may do it has a Hei. Yehuda says to his father as is found in 43:8 (שְׁלַחְהָה הַנֶּעֶר אִתִּי). He doesn't talk to his father as a command, he begs him. Choose to send the Nar, the child with me. We find in 27:19 (קוּם-נָא וְשָׁבָה, וְאֶכְלָה מִצִּידִי). The expression get up my father Yitzchok and eat from the food that I am bringing you. We say to Hashem (when we put back the Sefer Torah), (שׁוּבָה ד) and (קוּמָה ד). To G-d we don't say a command. We say HKB"H please. (שׁוּבָה ד' רַבּוּת אֵלֵּי יִשְׂרָאֵל).

On the other hand we say, in Pirkei Avos 2:10 (ושוב יום אחד לפני מיתתך) (שוב) do Teshuva. A command. (שׁוּבָה ד) please Hashem. When there is a Hei at the end it is a request and when there is no Hei at the end it is a command.

The Haksav V'hakabalah uses this to answer a question. We know that Yaakov Avinu saw the wagons that Yosef sent and he realized it was a sign, a Remez to the Eglah Arufa. The Kasha is that Pharoh is the one who said as is found in 45:19 (קַחוּ-לָכֶם מֵאֶרֶץ מִצְרַיִם עֲגֻלוֹת). It wasn't Yosef who sent them, it was Pharoh who sent them. Yosef didn't mean a message it was Yaakov who misunderstood that it was Pharoh who sent the Agalos.

Enfert the Haksav V'hakabalah no. Pharoh said (וְאַתָּה צִוִּיתָהּ, זֹאת עָשׂוּ). He didn't say I command you. He said (צִוִּיתָהּ), it is your choice. Send what you want. If you want to send Agalos send Agalos. It is a choice. So here we have a simple translation. Shalach is send, Shilcha is please send. Shilcha Na please send. Two different words.

I had once been asked about the difference between Shalach and Shilcha or Kum and Kuma and I had seen in one of the Sifrei Hamachshava I don't remember where that a Hei is added to a word when it denotes a higher level of Ruchnios, a higher level of spirituality. It is a general rule that when letters are added to names in TaNach that it is a higher level.

Yonason gets changed to Yehonason. A Hei is added to his name after he tells Dovid I give you the Malchus. We find that Avrom becomes Avrohom when a Hei is added. One of the letters of Hashem. Hoshea becomes Yehoshua. One of the letters of Hashem's name is added to show a raise in Madreiga.

Dovid is referred to in Divrei Hayamim as Dovid (Daled, Vav, Yud and Daled). A Yud is added. King Chizkiyahu is referred to in Divrei Hayamim as YiChizkiyahu. A Yud is added. A letter of

Hashem added means a higher level of Ruchnios. So therefore, Shuva, Lecha is a higher level of Ruchnios.

Now, when you are commanded to do something you do it, it is good, it is wonderful. However, when you are told to please do it and you make a choice to do it, that is the extra Hei. The extra Hei denotes a higher level of Ratzon, a higher level of desire, a higher level of Haskama. Therefore, there is the extra Hei. The extra Hei denotes a Madreiga, a level, because that is the way it is. A person who has to do something and does it that is a good level. You are a serious Ehrliche Yid. However, if it is something that you choose to do and you do on your own, that is even a higher level. Therefore, I have been able to share with you a thought which is technical and at the same time a Machshava. I think if you take this rule of the extra Hei and apply it throughout Tanach you will have a lot of Geshmak.

3 – Topic – A More Traditional Dvar Torah

3:1 (וינַהֲג אֶת-הַצֹּאן אֲחֵר הַמִּדְבָּר) Moshe was a shepherd (וּמִשְׁהָ, הָיָה רֹעֶה אֶת-צֹאן יִתְרוֹ). he took the sheep to the desert. Rashi says (להתרחק מן הגזל). He wanted to ensure that the sheep wouldn't steal. Even if he took them to Hefker grass he was afraid that the sheep would stray into people's fields. Misracheik, he had a Chumra, he wanted to be far from Gezel so he went to the field. Zagt Rashi, why did he go to the Midbar? (להתרחק מן הגזל). V'unkelos Tirgeim is (וְדָבַר יְתָ עָנָא לְבִמְרָ שְׁפָר רִעְיָא) (למקבְּרָא). He took him to the Midbar. Why? Because there was excellent grazing grass here at the edge of the desert.

Rashi says them both as if they fit together but they seem to be opposites. The first Pshat if he took them there not because it was better, he took them there (להתרחק מן הגזל). The second Pshat is you know why he took them there? Because it was excellent grazing. A totally different message. Rashi seems to bring them together.

Rav Moshe in Kol Rom applies one of the rules of Mesillas Yesharim. The Mesillas Yesharim says when you have a Chumra be very careful that that Chumra shouldn't be at other people's expense. In the biography of Rav Yisrael Salanter it says if you want to wash Neigel Vasser by your bed make sure there are no roommates who are still sleeping. Your Chumra of washing Neigel Vasser by your bed is going to wake up your roommate. That is something wrong. The Mesillas Yesharim calls it Mishkal Hachasiddus. When you have a Frumkeit, weigh it.

Zagt Rashi, Moshe Rabbeinu went to the Midbar (להתרחק מן הגזל). There was Hefker grass here in the fields, but it was a Chumra (להתרחק) to be far away, the animal shouldn't stray into people's fields. It is a Chumra not to use the Hefker grass in town and to have to go out to the Midbar. So Rashi says Unkelos Targum. You would think the Midbar is inferior, usually deserts are inferior. No says the Targum. Moshe Rabbeinu was Machmir but his Chumra would not be at the expense of Yisro, at the expense of the sheep, the quality of the sheep, the growth of the sheep. Therefore he says, (להתרחק מן הגזל) and Unkelos tells us there was excellent grazing area at that location. A Mussar Vort and a beautiful UpTeitch in a Rashi.

With all of this I want to wish everybody an absolutely wonderful Shabbos. Be careful. The disease that has been ravaging our world is spreading in our community. Be extra careful this Shabbos.

Hashem Yishmor. Shabbos Hi Miliz'ok U'refuah K'rova Lavo. Let's keep on Davening for Refuos for those who are ill and Shemira for those who need it. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Shemos 5780

1 - Topic - A Technical Thought on the Parshas that is Applicable to the whole Chumash.

As we prepare for Shabbos Parshas Shemos. For many people the first Nisayon to keep up with Daf Yomi as we finish the first Perek. Do it! Two thoughts regarding Parshas Shemos. One is a technical one and one is a Machshava. Let's start with the technical one. On numerous occasions I have told you that there is something called Binyan Kal and Binyan Kaveid. That means that Hebrew words sometimes come in two forms. A strong form and a soft form.

I mentioned, that when the Torah says Shelach or Vayishlach that when it is Binyan Kaveid, it is a one way trip. You are sending someone strongly. When it is Binyan Kal you are sending someone to come back. At that time I indicated that you can tell Binyan Kaveid with a Dageish, a dot in the Lamed of Shelach, Vayishlach or Bishalach. If there is a dot there it indicates Binyan Kaveid, it is a one way trip as is found in Devarim 22:7 (שְׁלַח תִּשְׁלַח אֶת-הָעָם) and when there is no dot there like in Beraishis 32:4 (וַיִּשְׁלַח יַעֲקֹב מַלְאָכָיו) that is called Binyan Kal which is a softer sound and when it is a softer sound the person is coming back. That is old stuff for those of you who have been listening to these Shiurim.

This week I would like to learn with you a Rashi which believe it or not talks about this idea and you probably have generally skipped it. So I would like to take the opportunity to learn a Rashi on the Parsha. The Rashi is at the beginning of the Parsha in the first Aliyah when it talks about the Mi'yaldos. I am going to read it to you and then explain it. 1:15 (הוּא לִשׁוֹן מוֹלִידוֹת). It is a Lashon of causing someone to give birth. (אֵלֶּא שִׁישׁ לִשׁוֹן קָל וְיֵשׁ לִשׁוֹן כָּבֵד). That needs an explanation. Rashi gives an example. (שׁוֹבֵר). (כְּמוֹ שׁוֹבֵר וּמִשְׁבֵּר). has no Dageish in the Vais, which is Lashon Kal. (מִשְׁבֵּר) does have a Dageish in the Bais which is Lashon Kaveid. (דּוֹבֵר). (דּוֹבֵר וּמְדַבֵּר). No dot in the Vais is Lashon Kal. (מְדַבֵּר) is Lashon Kaveid. (כֵּךְ מוֹלִיד וּמִלִּיד). What in the world does Rashi mean? It needs an explanation.

I invite you to look in the Sharei Aharon or don't look in the Sharei Aharon because I can tell you what he says. The rule that I have told you many times is that the same verb when it has a Dageish in the middle letter of the root like in Shelach in the Lamed is Lashon Kaveid which is the same meaning but in a strong way. So let's take Rashi's example. (שׁוֹבֵר) is to break. (מִשְׁבֵּר) is to shatter and totally break apart. It is the same word but it means to really break something. (שׁוֹבֵר) and (מִשְׁבֵּר). What in the world does it have to do with this Posuk?

Explains the Sharei Aharon that the Posuk says that Shifra and Pu'ah were midwives. 1:15 (וַיֹּאמֶר). There is a Dageish in the Lamed. (מוֹלִידוֹת) is the same word to cause someone to give birth and has no Dageish in the Lamed. (מִיִּלְדוֹת) does. What is the difference? Why here is there a dot in the Lamed? So Rashi tells that (מוֹלִידוֹת) is Lashon Kal. A normal midwife helps a normal woman give birth, a natural birth (מוֹלִידוֹת) she helps. It is not easy but it is the easier form. (לְמִיִּלְדוֹת). There is a Dageish in the Lamed which makes it a Shva Na. (לְמִיִּלְדוֹת) means that she helped give birth when it was a difficult birth. Why does Rashi say that Shifra and Pu'ah helped

by a difficult birth? Perhaps the reason is because in Mitzrayim they gave birth to sextuplets. It is not easy being a midwife to sextuplets. It is not easy being a mother giving birth to sextuplets. (לְמִילָדָה) they had to help the women of Klal Yisrael give birth in a way that is difficult. (לְמִילָדָה). So we have our old rule. There is Binyan Kal and Binyan Kaveid. This does not require a complicated list of Dikduk rules. This is a basic rule. Like (לִלְמַד) is to learn. (לְלַמֵּד) with a Dageish in the Mem is to teach. Same Shoresch. Teaching is harder than learning.

Or as is found in Devarim 25:9 (וְחָלְצָה נְעֻלּוֹ) is Lashon Kaveid. You will take off the shoe and put it back. Or Vayikra 14:40 (וְחָלְצוּ אֶת-הָאֲבָנִים) by Tza'ras in a building you have to rip out the stones and it is a big job to rip it out so it is Binyan Kaveid. It is a permanent ripping out. This is a basic idea in Torah and here we have a Rashi that says it.

I would add that it is not possible that Shifrah and Pu'ah helped hundreds of thousands of women give birth. There must have been a whole crew of midwives. I am guessing that they were the specialists, they were the best ones. So even without sticking in the idea of Shisha B'keres Echad, (לְמִילָדָה הַעֲבָרִית) they were the biggest experts. They took on the high risk pregnancies, and the most difficult pregnancies. (לְמִילָדָה). They were Mi'yaldos.

So here is a Yidia in Torah which for some strange reason people are missing. I have mentioned it a few times in Chumash. I have mentioned it in the past by Parshas Noach where Rashi brings it. So we can Chazer this rule.

It is Geshmak. You can tell this to a 10 year old boy. Shelach with a dot in the Lamed is a one way trip, without is not. Virtually every Parsha in the Torah has the word Shin Lamed Ches, Shelach and you will see the rule. That is our technical Vort.

2 - Topic - A Machshava Dvar Torah from Rav Pam.

Let me now go to a beautiful thought from my Rebbi Rabbeinu HaRav Pam. Rav Pam was coming to explain a Halacha. We all know that Kavana in the first Beracha of Shemoneh Esrei is M'akeiv. If you are still in the middle of the first Beracha and you didn't have Kavana, you go back to the beginning. The Chayei Adam says that you go back to (אֱלֹהֵי אֲבֹתֵינוּ. וְאֵלֵינוּ יִצְחָק. וְאֵלֵינוּ יַעֲקֹב). It is funny, why don't you go back to the beginning of the Beracha. You are repeating (אֱלֹהֵי) G-d's name? So Rav Pam came to explain that. To explain that he spoke out a Chasam Sofer Al Hatorah on this week's Parsha. This is found in Atara L'melech page Nun Vav - Nun Ches.

Moshe Rabbein asked the Ribbono Shel Olam at the Sneh, if Klal Yisrael asks what is your name as is found in 3:13 (וְאָמְרוּ-לִי מִה-שְּׁמוֹ, מָה אָמַר אֱלֹהִים) what should I tell them? HKB"H answered if you look carefully three things. 1. (אֱלֹהֵי אֲשֶׁר אֱקִיָּה) Aleph Hei, Yud Hei is pronounced E'ke which is Hashem's name. 2. (כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל, אֱקִיָּה, שְׁלַחְנִי אֲלֵיכֶם) as Rashi explains he mentions only one. Then he said as is found in 3:15 (וַיֹּאמֶר עוֹד אֲלֹהִים אֶל-מֹשֶׁה, כֹּה-תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל, יְרֹךְ אֲלֵי אֲבוֹתֵיכֶם) (אֱלֹהֵי אֲבֹתֵינוּ אֱלֹהֵי יִצְחָק וְאֵלֵינוּ יַעֲקֹב, שְׁלַחְנִי אֲלֵיכֶם; וְזֶה זְכָרִי לְדֹר דָּר). Afterwards he said you know what? They want to know my name? Tell them that I am the G-d of their forefathers Avraham, Yitzchok and Yaakov. So there are three steps. 1. (אֱלֹהֵי אֲשֶׁר אֱקִיָּה) and 2. (אֱקִיָּה). Those names are barely used L'doros and then 3. (אֱלֹהֵי אֲבֹתֵינוּ אֱלֹהֵי יִצְחָק וְאֵלֵינוּ יַעֲקֹב) which we all use.

Zagt the Chasam Sofer, what is the Kavana of the three steps? Answers the Chasam Sofer, the Hasaga, the understanding of G-d is very difficult. The Musag, the philosophical idea of understanding G-d who is L'maila Mi'zman is above time, is above existence, is immutable, the understanding of what G-d is is really beyond our capacity.

What we do is we say G-d's name is (אֱלֹהִים) but I don't understand that. For me it is enough that G-d is (אֱלֹהֵינוּ אֲבֹתֵינוּ). That we come from Avos who understood what the Ribono Shel Olam is, who recognized G-d and we follow in their footsteps (אֲבֹתֵינוּ אֲבֹתֵינוּ). That is our Hasaga of G-dliness. So that we step back, those of us or perhaps today all of us, who are Anashim Peshutim, who can't understand a definition of G-d, so we say that we understand G-d as the G-d of our forefathers.

That is why we start Shemoneh Esrei (אֱלֹהֵינוּ אֲבֹתֵינוּ. אֱלֹהֵינוּ אֲבֹתֵינוּ). Why? Because we are following Hashem's command. (וְיָרֶךְ אֱלֹהֵינוּ אֲבֹתֵינוּ). So that is the reason that we start Shemoneh Esrei that way and the Mechilta in Parshas Bo quoted by Rav Pam in his Sefer says this. How do you know how to start Shemoneh Esrei? From the Posuk in this week's Parsha.

Zagt the Chasam Sofer that is what is going on in the Parsha. Moshe Rabbeinu says (מִה-שָׁמוֹ). So HKB"H says you are capable of understanding the truth that I am (אֱלֹהִים אֲשֶׁר אֶקְרָא). Moshe Rabbeinu says I don't want to mention both (אֱלֹהִים אֲשֶׁר אֶקְרָא). So G-d says (אֱלֹהִים אֲשֶׁר אֶקְרָא) you should mention one. But you should know, not everybody is capable of understanding this. Therefore, just tell them that I am the G-d of Avraham, Yitzchok and Yaakov. Hang your hat on the Avos and you won't go wrong.

Zagt Rav Pam that is Pshat in the Chayei Adam. We start Shemoneh Esrei (אֱלֹהֵינוּ אֲבֹתֵינוּ) so in mentioning G-d's name, the crucial piece of mentioning G-d's name is (אֱלֹהֵינוּ אֲבֹתֵינוּ). Our understanding of G-d. Sheim Havaya, the names of Hashem. We try to understand and we look at Derashos.

In the front of the Ribbono Shel Olam, we stand in front of G-d and say you are (אֱלֹהֵינוּ אֲבֹתֵינוּ). We hang our hats on the Avos. That is the Emunah of Klal Yisrael. It is not just a blind Emunah, it is a sensible Emunah. Avraham, Yitzchok and Yaakov were many thousands of years ago. They recognize G-d and nothing has changed. In their world there were other religions. There were people who believed in all kinds of silly Avoda Zora. People who served the sun and the moon. That disappeared.

In the Churban Bayis Sheini the Yeitzer Hora for Avoda Zora disappeared from the world. The world was left with just Yiddishkeit. Any new religion you see today for the most part, are religions that were created after the Yeitzer Hora for Avoda Zora disappeared. Well over a thousand years after Avraham, Yitzchok and Yaakov, so that Yiddishkeit is here from the very beginning and the newfangled ones, at least the main religions of western society are spinoffs of Yiddishkeit. They all have Avraham, Yitzchok and Yaakov. Abraham, Isaac and Jacob, the same ones.

So we hang our hats on Avraham, Yitzchok and Yaakov. It is a non-changing Ribbono Shel Olam. That is how we talk about the Ribbono Shel Olam and the Chumash says (וְיָרֶךְ אֱלֹהֵינוּ). This is my

name forever. Moshe Rabbeinu was standing by the Sneh. When was he standing by the Sneh? He was standing at the Sneh in the year 2448, (זֶה-שְׁמִי לְעֹלָם). All the way later in the year 5780 which is more than double 2448 Jews will still be saying (אֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ יִצְחָק וְאַלְרִי יַעֲקֹב). We will still be talking about the Ribbono Shel Olam the same way and that is the way that it will remain until Moshiach Tzidkeinu comes Bimihaira B'ya'mainu Amen. A Gutten Shabbos to one and all!

Rabbi Eli Reisman - Parshas Shemos 5779

(Rebbi was traveling, and therefore his son, Rabbi Eli Reisman, gave this week's Alumni Parsha Shiur. The Divrei Torah were written bzechus אברהם עקיבא בן יחזקאל יעקב - R' Yechezkel Kaminsky whose Levaya was that week.)

1 - Topic - A reminder about being Mavir Sedra.

It is well known that the word Shemos is considered by some The Roshei Taivos to Shnayim Mikra V'echad Targum. What people call Mavir Sedra. The Mitzvah which is mentioned in the Shulchan Aruch that every Yid should read the Parsha every week, two times the Chumash and one time the Targum. It is well known that you can also use a different translation like Rashi as well. An obvious Ha'ara is why is this found in the beginning of Sefer Shemos, it should be right at the beginning by Beraishis that we find a reminder to this? After Simchas Torah is when you should get going.

I guess the obvious answer that would seem to be a gut reaction would be that in Sefer Beraishis everyone tries to be Mischazeik there L'havdil new year's resolution and when you get to Beriashtis you try to make it through Shnayim Mikra V'echad Targum for the whole Chamisha Chumshai Torah. You try and sometimes you end up falling behind and when you get to Shemos there is a danger of dropping out. So we have a reminder that there is a Mitzvah to be Mavir Sedra.

Chazal say that Kol Hamashlim Parshios Min Hatzibbur Ma'arichon Lo Yomim Ush'nasov. That it is a Segula for Arichos Yamim. Certainly if there is anybody who has made it this far they should be Mischazeik and make sure to make it through the rest of the stretch and if you are a little behind you can always catch up.

2 - Topic - A short discussion of (אֶהְיֶה אֲשֶׁר אֶהְיֶה).

Let's start with a short Ha'ara. We have in this week's Parsha an unusual name for the Ribbono Shel Olam when Moshe Rabbeinu asks in 3:13 that I am going to go to Klal Yisrael and say that the Ribbono Shel Olam sent me to you. (וְאָמַרְוּ-לִי מֶה-שְׁמֹו) and they are going to say to me what is his name? (מֶה אָמַר אֱלֹהִים) what should I tell them?

3:14 (וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה) Hashem says to Moshe (אֶהְיֶה אֲשֶׁר אֶהְיֶה). The Minhag is not to pronounce the word as it is written because it is the Sheim Hashem and it has Kedusha. That name we can Kler a little bit of a Yeshivisha Chakira.

Is that word Aleph, Hei, Yud, Hei a Sheim Hashem which appears in the Posuk three times or is it one long word of Hashem's name? The way to determine the answer to this Safeik is to look in the

translation of the Targum. The word Asher in Kol Hatorah Kulah is translated by the Targum as Bi which is the Aramaic word for Asher. If (אֲשֶׁר אֱהְיֶה) is all a Sheim Hashem, so the Targum should not translate the word Asher and he should just say V'amar Hashem L'moshe (אֲשֶׁר אֱהְיֶה). (אֲשֶׁר אֱהְיֶה).

But if (אֱהְיֶה) is Hashem's name and (אֲשֶׁר) is just a word that is in between the two Sheimos, then the Targum should say V'amar Hashem L'moshe (אֲשֶׁר אֱהְיֶה) Bi (אֲשֶׁר אֱהְיֶה) or some similar expression.

I'm not going to tell you what it says in the Chumash. I will leave you in suspense. You can look this up for homework. What I will tell you is that you have to look in two places. One is the Targum Unkelos that we have on the side of most Chumashim and the other thing that you should look at is the Ramban on this Posuk, the way he brings down the Targum. It seems to me that the two versions are arguing about this question of whether Asher is part of Hashem's name.

3 - Topic - Galus today.

What I would like to talk about a little more at length is that since Sefer Shemos talks about the first Galus that Klal Yisrael as a nation as opposed to Galios that took place in Sefer Beraishis and individuals and families. This is the first official Galus so to speak. We have to see what kind of lessons we can take for our Galus today.

Whoever said that "it is Shver Tzu Zein A Yid" should visit Yankee stadium for a home game and count the Yarmulkas. Yidden aren't only welcomed there but they are catered to and when I say catered to I mean literally. There are stands throughout the stadium selling Glatt kosher food. You can get hotdogs, knishes, wraps and some kind of Heimishe Maichal called Buffalo wings. I don't know what that is. All of the Buffalo that I have ever seen in pictures don't have wings. I guess the butcher got to them before the photographer.

There is also something called an "Action Station" in the "Legend Section." I don't know what the Legend Section is, however, the Legend Section must be the Mizrach Vant of the stadium with a different menu available each night during the pregame. So you are not going to starve there. The Yidden have what to eat at Yankee Stadium. So what does a Yid wonder? Where am I going to Daven? No problem. There is a sign that Maariv is after the third out of the top of the 7th inning. Why am I mentioning this Dafka in this week's Parsha?

Sefer Shemos starts with the Galus of Mitzrayim showing its true colors. After a relatively benign period during Yosef's lifetime, you get a new Pharoh who starts to subjugate Bnei Yisroel. The Medrashim tell us that Sheivet Levi was not enslaved the way the other Shevatim were. They were free to pursue Ruchnios just as they had been able to since they came to Mitzrayim.

Now that seems to violate the Nevua that the Ribbono Shel Olam told Avraham that his descendants would be Avadim and be in Galus. Hashem didn't say there would be exceptions. Beraishis 15:13 (וְעָנָה אֵת--אֲרָבֶעַ מְאוֹת, שָׁנָה) (וַיֹּאמֶר לְאַבְרָם, יָדַעְתָּ כִּי-גֵר יִהְיֶה יִרְעֶךָ בְּאֶרֶץ לֹא לָהֶם, וְעַבְדֻם, וְעָנָה אֵת--אֲרָבֶעַ מְאוֹת, שָׁנָה). Avadum V'inu Osam B'erez Lo Lahem. How is this Nevua fulfilled for the Leviim?

This struck me one year when we were preparing for the Seder. This is because my family comes from Sheivet Levi, so how can I say (עֲבָדִים הָיינוּ לַפְּרֶעָה בְּמִצְרַיִם) if my family and forefathers weren't Avadim in Mitzrayim.

One of my father's favorite Sefarim is Darash Mordechai from Rav Mordechai Druk and he explains like this. He explains that Mitzrayim was a land of low morals, it was a spiritually repugnant place. For a Yid with a properly set moral compass, just being in such a place was oppressive. For such people, the Galus didn't have to take on the form of physical slavery. The Galus began as soon as the Bnei Yisrael were out of their element, out of their so called natural habitat. But the allergic reaction so to speak didn't last.

After the first generation came to Mitzrayim passed on, there was a new generation that had been born in Galus, in Mitzrayim. For them, Mitzrayim was home and the Yidden began to become comfortable there.

The Netziv at the beginning of the Parsha writes that while Yosef was alive all the Yidden lived in Goshen which was the Jewish enclave so to speak that was set aside for them by Pharoh. But after his death, they began to spread out as it says in 1:7 (וַתִּמְלֵא הָאָרֶץ, אֹתָם). They started to live all over Mitzrayim. One thing led to another and as the Yidden integrated geographically with the Mitzrim, the loyalty to Torah and Mitzvos that had set them apart began to waver. Before long, they started to assimilate.

So at that point, Plan A for the Galus wasn't effective anymore. Klal Yisrael didn't feel like they were in Galus, they were at home. The fact that this was such a low place in terms of Ruchnios didn't bother them at all. So the Galus now in order to be Mekayeim the Nevuah that Klal Yisrael would be oppressed in began to take on a lower and more brutal form of physical slavery. Once that started in earnest, the Yidden remembered again and knew that they didn't belong here. So that was Plan B so to speak, a lower level.

Except for Sheivet Levi. Sheivet Levi remained faithful to their spiritual roots and they resisted the pressure to assimilate. For them, just staying in Mitzrayim was intolerable. So there was no need to switch to Plan B. The Galus stayed in its original form. So Sheivet Levi wasn't exempt from the Nevuah that they would be in Galus, but by keeping their eyes on the ball and maintaining their focus on Ruchnios, the Galus didn't have to be downgraded for them. For them, Plan A stayed in place. That was the Shibud of the forefathers of Sheivet Levi in Mitzrayim.

This should serve as food for thought for our generation. This era is one of the most comfortable relatively speaking in our millennia of wandering. Where else in the last thousands of years did the Yidden get Kosher Buffalo wings in a stadium?

We have to remind ourselves that despite the Kosher food and the 7th inning Maariv, we don't belong here. This isn't our home. It is a Yesod of Jewish thought that we are where our thoughts are as Rav Tzaddok points out many times.

If our hearts yearn for our true home, then just like the Leviim of ancient Egypt, we rise above our surroundings. In a sense, we begin to be freed from our physical shackles of our time and place. If

we keep that in mind, B'ezras Hashem we should be Zoche to round third and if you will forgive me for one more baseball metaphor, finally head for home plate. Good Shabbos everybody!

Rabbi Reisman - Parshas Shemos 5778

1 - Topic - A thought from Rav Chaim Kanievsky on the depth of Rashi.

The first Nekuda that I would like to share with you is on the Posuk that is found in 2:13 (לְמַה תִּכָּה, רַעֲדָה) Moshe Rabbeinu finds Dasan and Avirom in a fight and one is hitting the other and he says Rasha (לְמַה תִּכָּה, רַעֲדָה). Why is one hitting the other? On that Rashi says (רַעֲדָה, רַעֲדָה) that (רַעֲדָה, רַעֲדָה) (רַעֲדָה, רַעֲדָה). You are hitting your friend (רַעֲדָה, רַעֲדָה). It bothers Rashi why are you calling him a friend so Rashi says that he is a Rasha like you.

The Torah Temimah says what does that have to do with the story? What does it matter for the story if he is a Rasha like you or if he is not a Rasha like you. What does one thing have to do with the other?

I saw a beautiful Pshat in the Sefer Derech Sicha which has Divrei Torah from Rav Chaim Kanievsky Zal Zein Gezunt when he goes on his walks. This Dvar Torah is brought to explain the depth of Rashi's Kavana. Rashi says (רַעֲדָה, רַעֲדָה). Why does he say it?

Rav Chaim Kanievsky first discusses the Halacha that although you are not allowed to speak Lashon Hora, but it is Muttar to say Lashon Hora about a Rasha. If somebody is a Rasha and you want to talk about him, you are allowed to say Lashon Hora about a Rasha. That is a clear Halacha.

The Chiddush that Rav Chaim says is that somebody who is not a Rasha is allowed to speak Lashon Hora about someone who is a Rasha. Let's say that someone is a Rasha himself, so then he has no excuse to say Lashon Hora about the other person. After all, if somebody wants to have an excuse and he spoke about him because he is a bad person and you do the same things that he does, then it is not a good excuse. We all understand that. This is the Din. The Din is by Hilchos Lashon Hora that you are allowed to say Lashon Hora about a Rasha but someone who is himself a Rasha is not allowed to say Lashon Hora about another Rasha. This we learn out of Nach.

We learn it out of the story of Yeihu. Yeihu who killed the family of Achav. There is a mistake in the printing of Derech Sicha as it says that Yeihu killed Achav. Anybody who learned Navi knows that Yeihu did not kill Achav. Achav died well before. He killed the family of Achav because they were a family of Ovdei Avodah Zora. However, because Yeihu himself became an Oved Avodah Zora he was punished for killing Achav (even though it was a Mitzvah) who was an Oved Avodah Zora. Once he himself became an Oved Avodah Zora he was punished for killing the family of Achav who were Oved Avodah Zora.

The Chofetz Chaim brings this in Shemiras Halashon in Shar Tevunos Perek 17. Zagt Rav Chaim Kanievsky there is no Heter to say Lashon Hora about a Rasha if the person is speaking is himself a Rasha. That is a Halacha.

Coming back here, in the Kavana of this Rashi, (רָשָׁע, לִמָּה תִּכָּה, רָעָה). The man he was hitting either it was Dasan or Aviram who were both Reshaim. So although you are not allowed to hit anybody, but the seriousness of the Aveira doesn't apply if someone hits a Rasha. So it bothered Rashi why was Moshe Rabbeinu so disturbed that Dasan is getting hit if he is a Rasha. Zagt Rashi, the one hitting him (רָשָׁע כְּמוֹתָךְ) was himself a Rasha and a person who is himself a Rasha has no Heter to hit someone else who is a Rasha. Rashi says (רָשָׁע כְּמוֹתָךְ). (רָשָׁע, לִמָּה תִּכָּה, רָעָה) He is a Rasha like you are and Mimeila you don't have a Heter.

The main Nekuda of this Vort is the depth of the Kavana of Rashi. We know that even when Rashi says just a few words that he has a very Teaffe Kavana. He has deep meaning in everything he says and here we have a little bit of a peak into the Kavana of Rashi.

2 - Topic - The message of the Sneh

Let's move on to something else. By the Sneh, we know that Moshe Rabbeinu was a shepherd for the sheep of his father in law and walking in the Midbar he comes upon a burning bush but the bush doesn't get destroyed. Moshe Rabbeinu goes to see and then he discovers that HKB"H came to talk to him through the Siman of the burning bush.

I would like to give an explanation. Why a burning bush and what is the special uniqueness of the miracle of the burning bush. As you know, HKB"H created the world and HKB"H can do miracles then it is not a Chiddush, it is nothing extraordinary. Yet when we learn this Parsha it sounds like Hashem showed like a magic trick. I can make a Sneh burn but it doesn't get burned up. It is like HKB"H's trick but who is Nispa'el from HKB"H's trick as HKB"H can create a world then it is not a big deal that he can make a bush burn but not get burned up. There must be some message in the burning bush.

There is. Fire is the closest thing in the physical world to something that is spiritual. Fire is not hard, it is not something that you can grab, it is not something that you can hold. Fire is the most spiritual thing. That is why we say Ner Elokim or Ner Hashem Nishmas Adam. We light a candle to remember on a Yahrtzeit of someone who died because the candle the flame is a Mashal to the Neshama. Now, for a flame to burn it has to consume fuel. It has to have something that it is consuming in order to burn. The same thing a Neshama. For a Neshama to stay attached to a human being's body, the person has to eat and has to consume things. He has to eat and drink and when he eats and drinks he consumes things and that allows the Neshama to stay attached to the body. Just like a fire consumes in order to stay attached to its wick, the same thing a human being consumes in order to stay attached to the Neshama and to the body.

However, we know that a Neshama can exist even without a body. A Neshama can exist in the Olam Ha'emes in the world of Neshamos in Shamayim even without a body. The Remez of a Sneh, a fire that doesn't consume, is that HKB"H's fire can burn and not burn up anything. It is a Remez to the Neshama. That the Neshama exists even when it doesn't consume anything. It has to consume in order to stay attached to the body.

Why this fire that burns and doesn't consume is a Remez to the Neshama. Why is it here by the Sneh? The answer is very simple. We know that Moshe asked HKB"H for a Siman that he would

be Mekabeil the Torah on this mountain. He said as is found in 3:12 (מַעֲבִידוֹן אֶת-הָאֱלֹרִים, עַל הַהָר הַזֶּה) Moshe you will accept the Luchos on this mountain. When Moshe went up the mountain he stayed for 40 days as it says in Parshas Eikev 9:9, 9:18 (לֶחֶם לֹא אָכַלְתִּי, וּמַיִם לֹא שָׁתִיתִי). He didn't eat or drink. Moshe Rabbeinu's Neshama on Har Sinai was like the burning Sneh, it was like a fire that burns but doesn't consume. The Neshama lived without having to eat or drink anything.

This explains why it was important for Moshe Rabbeinu to tell the people I didn't eat and I didn't drink and I was able to stay alive. He taught them that the Neshama lives forever even when it is not attached to the body. That is why by Matan Torah it says in Parshas Va'eschanan in 4:11 & 5:19 (וַיִּהְיֶה בְעֵר כָּאֵשׁ) the mountain was burning in a fire. Now the stone burned because that was Hashem's fire, a spiritual fire that doesn't consume anything and it burned. So now we see the depth of the meaning of the burning Sneh. Moshe Rabbeinu was told by Hashem look a fire can exist without consuming, a Neshama can exist without consuming. You will come up to the Sneh and you will live without consuming anything because you will be Mekabeil the Torah on this mountain. This is an idea that is printed in the name of Rav Moshe Shapiro.

He adds one more one point. Moshe Rabbeinu went to see Ha'Sneh Hei Samech Nun Hei. The Gematriya of Ha'Sneh is 120. Moshe Rabbeinu went up Har Sinai three times for 40 days each. 120 days he lived without eating or drinking anything and that is Mirumaz in the Remez of the Sneh. Therefore, we have here a beautiful insight into the burning bush. It wasn't just a magic trick that Hashem showed Moshe look at this. There was a very deep and important profound message, the message of the Neshama which could exist even without the Guf. So two wonderful messages, one from a Rashi and one a message of the Sneh (בְּעֵר כָּאֵשׁ).

Of course a very important Nekudaof today's message. We have here a snow storm and it is very hard to go out, it is hard to travel. Your socks are going to get wet and your feet will get cold. You should know that Yafa Echad B'tzar Mai'elef She'lo B'tzaar. When a person goes to Shul or when he goes to Yeshiva on a day when it is hard and it is a pain, by Hashem it is Yafa Echad B'tzar (one time in pain) even Mai'elef She'lo B'tzaar (than a thousand times without Tzaar). This is because it shows how important it is to you. Even though most days you go when it is easy to go, but if you go when it is difficult for you it shows that it is Choshuv to you. Of course the message is how a person even in this weather tries to make it to Minyan, tries to keep a Seder, tries to keep the Mishmar. To whatever it is that he is going, tries to make it even in this weather.

Having said that, I would like to share with you that tonight we know that many people will not be able to make it to the Mishmar. At the Mishmar tonight there is the beginning of Sefer Micha which we will be learning a Perek a week for seven weeks. If you want to join us we have a very special opportunity tonight. The Shiur at midnight will be available at a conference call number. You can call from wherever you are. 605.475.6777 access code 2122#. You will be able to access the Mishmar where we will be learning IY"H Perek Aleph of Sefer Micha.

If you never heard of Micha it is in the Sefer called Trei Asar. If you never heard of Trei Asar go to your set of Nach and find the volume Trei Asar and turn to Sefer Micha. Micha is a Navi who you will learn about tonight at midnight until about 12:20. Join us and have a Geshmak. A wonderful day to everyone, be careful and when you go out go out bundled up and drive very very carefully. A wonderful warm Shabbos to one and all!

Rabbi Reisman - Parshas Shemos 5777

1 - Topic - Why Nevuos are Vague - Rav Avigdor Nebenzahl

In preparing for Parshas Shemos I would like to share with you a Zohar, maybe the first time in 10 years that one of the Divrei Torah is based on a Zohar. As you know, it is difficult to understand the Zohar unless you have a Chochom who interprets it for you and this week I would like to present to you an idea that comes from the Sichos of Sefer Shemos from Rav Avigdor Nebenzahl and he has a very Yesodosdika beautiful idea based on this Zohar in Parshas Shemos.

The Zohar which is quoted often says the following. 1:14 (וַיִּמְרְרוּ אֶת-חַיֵּיהֶם). The Mitzrim made the lives of the Jews bitter (בְּעֵבְרָה קָשָׁה). Says the Zohar Zu Kushya. (בְּעֵבְרָה קָשָׁה) means a good question. (בְּחֻמָּר) says the Zohar, Da Kal V'chomer. That means that they presented a hard Kal V'chomer. (וּבְלִבְנִים). This is working things out L'halacha. (בְּשָׂדָה, וּבְכָל-עֵבְרָה). All the work in the field, Da Braissa. This is the introduction of the Braissa. A Braissa is outside of the Mishnah like a (שָׂדָה) is outside the city. The learning of Braissos. (אֲשֶׁר-עָבְדוּ בָהֶם, בְּפִרְדָּה). Da Taiku. Very hard work is when the Gemara ends with a Taiku, without a conclusion.

What the Zohar seems to be saying is that in Mitzrayim the Egyptians made the Jews work by asking them great Kashas, giving them difficult Kal V'chomers and the difficulties of Taiku's and the like. It doesn't seem that this is what happened in Mitzrayim and therefore, the Zohar certainly needs an explanation.

Rav Nebenzahl shares a Yesod which he quotes in the name of his father in law and this Yesod Rav Nebenzahl himself writes about in a number of other places as he points out. The Yesod is that very often HKB"H makes a Gizaira, gives over to a Navi a prediction of something that will happen in the future. However, that prediction for a future occurrence is deliberately left vague, it is left open to interpretation. Because circumstances may change. After all, people have Bechira.

The easiest example I can give you is the Nevua that we find in Sefer Yonah. Yonah is given a Nevua to go to the city of Ninveh and to tell them as it says in 3:4 (וְנִינְוָה נִהְפָּכֶת) 40 days from now the city of Ninveh will be turned upside down, meaning it will be destroyed. We understand that that is not what happened. In 40 days they did Teshuva. HKB"H phrased the Nevua (וְנִינְוָה נִהְפָּכֶת). To say that Ninveh will be turned upside down, it is your choice. If you turn it upside down from being Reshaim to turning to Tzaddikim that is fine. That will be a Kiyum of this Nevua. If not, and you keep on going in the path of Reshaim then the Nevua will be Niskayeim physically. (וְנִינְוָה נִהְפָּכֶת) it will be turned upside down. This is the idea that a Nevua is given over in a way in which it is left open, the Bechira, the free will of the people to see how it works out.

In our particular case, the Yesod here is this. Avraham Avinu at the Bris Bein Hab'sarim was told as is found in Berashis 15:13 (וַיֹּאמֶר לְאַבְרָם, יָדָעַתָּה כִּי-גֵר יִהְיֶה וְרָעָה בְּאֶרֶץ לֹא לְהֶם, וַעֲבָדוּם, וַעֲנֻוּ אֹתָם--) They will be in a strange land and they will work and be given pain for 400 years. The Nevua didn't say where it will happen, it didn't exactly say how they would be in pain or for how many years the actual pain would be. It did say 400 years but not when. We do find that at the end (וַעֲנֻוּ אֹתָם) was only for 86 years. Being in a strange land was only for 210 years. The Nevua

was somehow changed or developed with different reasoning when it came L'mayseh. That is because every Nevua is that way. Every Nevua will happen, is the 400 years being in a strange land, is it on the hard work, is it on the pain? It depends what you do with it.

Therefore, the Zohar says had Klal Yisrael been worthy, had they suffered pain in understanding Torah, in understanding Kal V'chomers, good Kushyos, and working on Taikus, that would have been a Kiyum Hanevua. That would have satisfied their obligation of hard work by doing that. It didn't happen that way, and therefore, they did have to work hard in Mitzrayim.

Actually says Rav Nebenzahl it did happen this way because the Leviim didn't work and Chazal say that the Leviim didn't work because they were sitting and learning and as is found in Pirkei Avos Perek Gimmel (כל המקבל עליו עול תורה, מעבירין ממנו עול מלכות ועול דרך ארץ) whoever is Osek in Ol Torah the Ol of Derech Eretz is taken away. The simple understanding is that since they sat and learned they were exempted from this Takana. Rav Nebenzahl says no. this that they sat and learned the Takana happened to them too but it happened to them with Kushya, Kal V'chomer, Halacha, Braissa, Taiku. It happened to them that way.

It is a beautiful insight that answers a Kasha in Parshas Beshalach. It says as is found in Shemos 15:16 (עַד-יַעְבֹּר עִמָּךְ יְרֵךְ עַד-יַעְבֹּר עִם-זֶה קְנִיָּה). Chazal Darshun that there are two (עַד-יַעְבֹּר) expressions of leaving Mitzrayim and the Gemara says that Klal Yisrael was worthy for a second (עַד-יַעְבֹּר) in the days of Ezra. Had they been worthy in the days of Ezra, miracles would have taken place on the scale of the miracles in Yetzias Mitzrayim. Klal Yisrael was not worthy and it did not happen. The Kasha asked on this is that we have a rule that a Nevua for something good happening will not change. So here there was a Nevua L'tov that in the days of Ezra good things would happen. How could that be changed? The answer is (עַד-יַעְבֹּר עִם-זֶה קְנִיָּה) doesn't say anything about Ezra. It says that there will be an ultimate redemption which will be similar in scope to Yetzias Mitzrayim. Had Klal Yisrael been worthy, that Nevua would have happened in the days of Ezra. Since they were not worthy we await still for that Nevua to take place. This is an incredible thought, the idea that Talmidei Chachamim Marbim Sholom B'olam comes from this idea. There have to be certain wars in the world and when the Talmidai Chachamim are involved in Milchamto Shel Torah it takes away from it.

There is another explanation and application of greater value that Rav Nebenzahl has in his Sefer on Beraishis on page 46. We know that the Nevuos regarding Moshiach's coming are presented in Daniel, Zecharya, Malachi in rather hidden terms, not explicit terms. There are hints but not a precise explanation. What is the reason for this?

Zagt Rav Nebenzahl in line with everything that we are saying. Because the Nevua of Yemos Hamoshiach certainly will happen in a way that depends on the Bechira, freewill of people, and therefore, there is a general guideline for what will happen when Moshiach comes. How it will take place depends on how we do things. Zagt Rav Nebenzahl that is the Rambam in Sefer Shoftim, Hilchos Melachim 12:2. The Rambam says regarding Nevuos and predicting of Moshiach's coming (אִךְ) (לֹא יָדַע אָדָם) all of these things (וְכָל אֱלֹהֵי הַדְּבָרִים וְכִיּוּצָא בֵּהֶן) a human being will not know (יֵהִיוּ) how they will happen (עַד שֶׁיִּהְיוּ) until they happen. Because Ninveh Nehepeches can be two ways and many of the Nevuos regarding Yemos Hamoshiach are that way.

The war of Gog Umagog could be a physical war, a terrible war or it could be that it will be a spiritual war. That the Jewish people will reject the Pritzus of the world around us. Will reject the accepting of vulgar and inappropriate lifestyles. That Yidden will fight it. Milchemes Gog Umagog will be in heaven between the Sar of Yisrael and Sar of Eisav. How will the Milchama be? (לֹא יָדַע) (אדם איך יהיו עד שיהיו) A human being will not know when they will happen until they happen. It is a Mussar that even if G-d forbid there is a Gezaira against us it could be Mekuyaim by Tzar of Torah, by being Metzair oneself to go out to Minyan on a freezing night where maybe there is no obligation. Maybe you have to travel far, but take that Tzar in the place of other Tzar. What a beautiful thought to take with us from this week's Parsha.

2 - Topic - Story of Rav Aharon Bakst and how it relates to the Parsha - Rav Druk

Let's move on to a second topic. We find incredibly that Moshe Rabbeinu doesn't want to go to Mitzrayim because of the fact that Aharon Hakohen would feel bad. He doesn't go until HKB"H promises him as it says in 4:14 (וְרָאָה וְשָׁמָּה בְּלִבּוֹ) that there will be no hard feelings.

Rav Druk in bringing this here in Parshas Shemos said over a certain incident that is printed in Darash Mordechai (Ed. Note: I couldn't find this in the Sefer due to time constraints, however, if someone finds it please let me know and I will update) but I remember him telling over with a little more detail. He told over a story of a Talmid Chochom named Rav Aharon Bakst. Rav Aharon Bakst was engaged to the daughter of the wealthiest man in the Yeshiva world. There was a Yid by the name of (Shraga Feivel) Frank who had a production facility and manufactured things and was the wealthiest Jew of his generation at a time where there weren't many wealthy Jews. When he died at a young age, he told his wife to use his wealth to get for himself the 3 finest Talmidei Chachamim as sons in law for the 3 daughters that he left behind. Indeed his first daughter married Rav Isser Zalman Meltzer the Rav of Slutsk and Kletzk, eventually of Yerushalayim. His second daughter was engaged to Rav Aharon Bakst. Rav Aharon Bakst had a creative mind and he was curious to see the manufacturing plant of the Frank family. When the Almanah Frank heard this she was disturbed because her husband told her to find the best Talmidai Chachamim and here we have a Talmid Chochom who spends time looking at Devarim Shel Chol? When Rav Aharon Bakst heard of this he agreed that if her heart was not in it he would allow them to break the Shidduch and the engagement was broken. Eventually this second daughter married Rav Moshe Mordechai Epstein the Rosh Yeshiva of Slabodka a Talmid Chochom Gadol.

Many years later, the Alter of Slabodka approached Rav Aharon Bakst and offered him to be the Rosh Yeshiva of Slabodka. Rav Aharon declined. The Alter couldn't understand and he offered it to him again and he declined. Finally, the Alter pressed Rav Aharon Bakst to explain and he explained as follows. And Rav Druk explained that to be Rosh Yeshiva in Slabodka in those days was good for Olam Hazeh and good for Olam Habo. Kollel Yungerleit had no income and they struggled in poverty and a Rosh Yeshiva had an income so it was good for Olam Hazeh. For Olam Habo, to set up so many Talmidim, the best and brightest minds in all of Lithuania would be in Slabodka, and he declined. Why? Rav Bakst said the following incredible thing. He said the Almanah Frank had me as a potential son in law and then she felt that I wasn't worthy and dropped it. Imagine if I become Rosh Yeshiva in Slabodka how much Agmas Nefesh it will cause, how much regret she will feel that she made a mistake. I can't do it and cause her pain. Take Rav Moshe Mordechai instead to be Rosh Yeshiva. It is an incredible story of selflessness which mirrors

Moshe Rabbeinu and Aaron Hakohen, just absolutely incredible. This is a story which matches and teaches the Parsha. Absolutely beautiful!

3 - Topic - Why Moshe Rabbeinu took the sheep up a mountain

As I was coming to give this Shiur Rav Dickstein Shlita told me a beautiful Vort. At Revii 3:1 (ומשה, הָיָה רֹעֵה אֶת-צֹאן יִתְרוֹ הַתֵּנִי--כֹּהֵן מִדִּין; וַיִּגְדֵּג אֶת-הַצֹּאן אַחֵר הַמִּדְבָּר, וַיָּבֵא אֶל-הַר הָאֱלֹדִים הַרְבֵּה) Moshe Rabbeinu takes the sheep to the Har Elokim, up the mountain where he finds the Sneh. The Targum Unkelos says the following (ומשה הוה רעי ית ענא דיתרו חמוהי רבא דמדין) Moshe was a shepherd for the sheep of Yisro (ודבר ית ענא לאתר שפר רעיא למדברא) and he took his sheep after the most excellent pasture out into the desert, (ואתא לטורא) coming to the mountain.

The question is where in the Posuk does it say he took them to (שפר רעיא) excellent grazing area? He probably did but why does that have to be part of the translation of the Posuk?

The Teretz that Rav Dickstein told me that he heard many years ago is beautiful. The Gemara says in Maseches Bava Metzia (Daf Yomi passed it not long ago), that a shepherd is not allowed to take his sheep up a mountain because the air in the mountain is thin and some sheep will struggle and maybe even die from being exposed to that air. Except the Gemara says that if up the mountain there is an especially good area to graze, that is an exception. Then you are allowed to go up the mountain because the risk is outweighed by the benefit. There Moshe Rabbeinu took the sheep up a Har, up a mountain, so the Targum says that you are going to have a Kasha why is he taking them up a mountain? The answer is (לאתר שפר רעיא) to a place where there is an excellent grazing area.

Rav Dickstein told me it is not a Mussar Vort it is a Halacha Vort but it is a beautiful Vort anyway. I say that it is a Mussar Vort too. It is a Mussar Vort how every word of Torah is Miduyak, how every word of Targum has a lesson in it, a tremendous lesson that all of Torah is interconnected. How beautiful.

With this I wish one and all an absolutely wonderful, delightful Shabbos Parshas Shemos, a Shabbos of Aliyah in Avodas Hashem. May we all have a wonderful Shabbos Bentching Rosh Chodesh for the Chodesh Shvat. Kol Tuv!

Rabbi Reisman - Parshas Shemos 5776

1. I would like to share with you a few thoughts on the Parsha and then an overall thought. In the Parsha we find in the very first Rashi when it talks about the names of Klal Yisrael that Rashi says that Klal Yisrael is compared to the stars. Why does that come to mind here? Because by the stars HKB"Y Kavayochel (לְכֹלֵם, שְׁמוֹת יִקְרָא) gives names to the stars as is seen in Tehillim 147:4. The same thing here Klal Yisrael is compared to the stars and are counted on a constant basis. That is what it says here in the first Rashi on the Parsha.

In the (new volume of the) Ayeles Hashachar from Rav Aharon Leib Shteinman, he asks what is so great about being compared to stars. Being numerous like the stars is one thing but what is the big deal to be compared to stars, what is the message of being like a star and what does it matter

that stars do have names or don't have names. It is a bit of a strange thing to compare Klal Yisrael to stars because they have names? What is the Inyan of that?

He explains very beautifully a Yesod. We don't give names to things unless they are unique. When things are identical we don't give names. Names differentiate between things. If you have 20 cans of coke in front of you they all have the same name. There is no difference between one can of coke and the other can of coke. If there are 20 different flavors of soda in front of you, you might call one a coke, one sprite, one orange etc. that is because names differentiate between things. Things that are identical are never given names. That is a basic idea of the importance of names. Therefore, when we learn that (לְכֶלֶם, שְׁמוֹת יִקְרָא) and Dovid Hamelech tells us that HKB"H gives names to the stars (לְכֶלֶם, שְׁמוֹת יִקְרָא; מוֹנֶה מִסְפָּר, לְכוֹכְבִּים). We have here a revelation that every star has its own purpose, its own Tefkid. Every star is different from every other star. That is a Chiddush.

The Gemara says in Maseches Berachos 59a (top line) (שבשעה שהקב"ה בקש להביא מבול לעולם נטל) (שני כוכבים מכימה והביא מבול לעולם) and again in Maseches Rosh Hashana (on the bottom of 11b and top of 12a) (רבי יהושע אומר אותו היום י"ז באייר היה יום שמזל כימה שוקע ביום ומעינות מתמעטין ומתוך ששינו מעשיהן שינה הקב"ה עליהם מעשה בראשית והעלה מזל כימה ביום ונטל שני כוכבים מכימה והביא מבול לעולם ר' אליעזר אומר אותו היום י"ז במרחשון היה יום שמזל כימה עולה ביום ומעינות מתגברים ומתוך ששינו מעשיהם שינה הקב"ה עליהם מעשה בראשית והעלה מזל כימה ביום ונטל שני כוכבים והביא מבול לעולם) that when HKB"H brought the Mabul to the world he did so Kavayochel by taking out the Mazal Kima and removing two stars from the tail of Kima and that caused the Mabul to happen. In other words, the stars of Mazal Kima somehow influenced the world and could bring a destructive Mabul to the world. Every star has its own unique position, has its own unique purpose. We didn't create the world so we don't understand what each one has as a purpose. So this is an interesting thing. You look under the stars of the sky and you see them all as many of the same thing and then Dovid Hamelech tells us (לְכֶלֶם, שְׁמוֹת יִקְרָא). Each one has its own unique purpose. So too with Klal Yisrael, you see many people so it is easy to think it is many of the same. Many individuals. People might have different likes and dislikes but as far as our role in the world there are 600,000 Jews and all of them have this and this job. It is not that way.

By people also, every individual has its unique (Tefkid) purpose. Since every individual has his unique purpose, we shouldn't compare ourselves to others we should see what we have to do as individuals what each of us has to do as individuals and that is the love that HKB"H has. He looks at us each individually.

In my Vertlach on Parshas Vayechi I don't remember if I said it last week, however, someone asked why it was that when Yaakov gave the Beracha to Menashe and Ephraim he crossed his hands to bless Menashe and Ephraim each with the appropriate hand. Why not just switch positions, put Menashe on the other side and put Ephraim on the other side and then Yaakov wouldn't have had to cross his hands.

The answer is that it is an important lesson in Chinuch. You don't change the child to fit what you need. You change the way you deal with the child to fit the child. Every child, every person, has unique talents, unique purpose in the world, and a unique set of expectations that the Ribbono Shel

Olam has for him. The Mechaneich, father, or even the grandfather has to adjust his hands according to the child. That is the idea of (לְכֶלֶם, שְׁמוֹת יִקְרָא).

In the Tzidkos Hatzaddik he has a beautiful idea regarding Emunah. We all know that there is a Mitzvah to have Emunah (belief) in Hashem. Rav Tzaddok Hakohen writes that after you have Emunah in Hashem, a person has a second aspect of his obligations to Emunah. That is, a person has to believe in himself. A person has to believe that he has unique Shaychus to HKB"H. If you are in a crowd and a person looks at the crown a person doesn't see an individual. Not so with the Ribbono Shel Olam.

Like a parent who goes to graduation and there are maybe 100 graduates. His eyes and his mind focus on his child. If he has twins, his eyes, his mind focus on the pair of twins. HKB"H focuses on every single one of us. It is a pretty important lesson.

Many of us think for example regarding learning that we are gone because we don't learn enough. At the Yom Hadin we will be embarrassed. The Yom Hadin will come and Hashem will say why didn't you learn five more minutes a day? We will say five more minutes a day, I thought that you were going to have a complaint that I should have learned a few more hours a day. I wasted a lot of time. He will learn that Hashem expected from him to learn another five minutes a day. All that was expected from him was one night a week, maybe just Shabbos afternoon. He is going to cry. He will say Ribbono Shel Olam If I knew that all you needed was five more minutes I would have done it.

It is a Gemara. The Gemara in Maseches Sukkah 52a (15 lines from the top) says (כְּדֹרֶשׁ רַבִּי יְהוּדָה) לעתיד לבא מביאו הקב"ה ליצר הרע ושוחטו בפני הצדיקים ובפני הרשעים צדיקים נדמה להם כהר גבוה ורשעים נדמה להם כחוט השערה הללו בוכין והללו בוכין צדיקים בוכין ואומרים היאך יכולנו לכבוש הר גבוה כזה ורשעים בוכין (ואומרים היאך לא יכולנו לכבוש את חוט השערה הזה) that Rishoim (someone who fails in his Din), L'asid Lavo will look at his Yeitzer Hora and see that it was only like a string, only like a thread, and he will cry and say had I known that it was a thread I would have been Misgabair. Had I known that the Ribbono Shel Olam wants another five minutes from me, that the Ribbono Shel Olam wants just a Shabbos afternoon from me I would have done it. That is the idea of (לְכֶלֶם, שְׁמוֹת יִקְרָא). And so, a very important message from the very first Rashi in Shemos.

2. I would like to move much later in the Parsha to the story of Yisro. I would like to share with you a Kasha that I had in Nach for a very long time and a Vort in the Parsha that may well answer it. It is very strange that when the descendants of Yisro come to Eretz Yisrael and join Klal Yisrael you would think a Ger over generations he melts into Klal Yisroel, he melts into the people. It is true in Eretz Yisrael where each Sheivet had its own land that a Ger would find it difficult because he has to rent, but Yisro did get some land as we learned in Sefer Yehoshua for the first 400 years in Eretz Yisrael. Still it is very strange that we find throughout Nach that Yisro stayed separate. Very separate.

For example, if you turn to the Haftorah of Parshas Beshalach which is the story of Devora in Shoftim, we meet there a Jewish woman who by all accounts is not only a Jewish woman but a great Jewish woman. (יַעֲלֵ, אִשְׁתֵּי חֶבֶר הַקִּינִי). Yoel who came from the family of Keini, the family of Yisro. The Posuk tells us that she lived separately from Klal Yisrael. Not only she, but the Posuk

says in 4:17 (ויסירו, גם ברגליו, אל-אהל יעל, אשת חבר הקניי: כי שלום, בין יבין מלך-הצור, ובין, בית חבר הקניי) 4:17). The descendants of Yisro stayed totally separate. Incredible!

We find this again when Shaul goes to do battle against Amaleik in Shmuel 1 15:6 (ויאמר שאול אל-) הקניי לכו סרו רדו מתוך עמלקי, פן-אספד עמו, ואתה עשיתה חסד עם-כל-בני ישראל, בעלותם ממצרים; ויסר קניי, (מתוך עמלק). We find here again that the Bnei Yisro lived separately. Why did they live separate? It is a mystery in Nach.

Let's get to our Parsha. In this week's Parsha we learn that Moshe Rabbeinu made some sort of promise to his father in law Yisro. The Posuk doesn't say what the promise was but it refers somewhat mysteriously to a promise as it says in 2:21 (ויאמר משה). Rashi brings as an incredible thing that Moshe promised Yisro that his first son would go to Avodah Zorah. Incredible! Of course the Pshat seems to make zero sense.

The same thing we find from a Gemara in Masseches Bava Basra 109b (16 lines from the bottom) (ויהונתן בן גרשם בן מנשה) mentioned in Shoftim 18:30 is actually a descendant of Moshe Rabbeinu, a grandson of Moshe Rabbeinu. He fell to be the priest of Pesel Micha for an idol because of this (ויאמר משה). What is going on? The whole thing is very mysterious.

Rav Chaim Shmuelevetz in Sichos Mussar (תשל"א מאמר כ"ה) explains and I will share with you his explanation in our language. We know that there is a concept of Emunah Peshutah, believing in HKB"H because we trust our parents and grandparents and all who teach us what they saw at Sinai and at Yam Suf. That is called Emunah Peshutah. Then there is Emunah Derech Chakira. There is Emunah which comes from investigation. From one who thinks into the world and thinks into those who say that the world came about on its own and realizes that it cannot be. He thinks into those who don't see a purpose in creation and says it can't be. Emunah Derech Chakira is certainly a higher level.

Says Rav Chaim Shmuelevetz, Yisro wanted to raise his children on a higher level as he had done. He had explored all the Avodah Zoras and came to a conclusion. He told Moshe Rabbeinu I want to raise my grandchildren with Emunah Derech Chakira and Moshe Rabbeinu conceded to raise his oldest child in that fashion. To give him to an Avodah Zora so to speak, to teach the child Avodah Zorah and have the child come to an understanding to stay away from it.

In Eretz Yisrael every Sheivet had its own unique characteristics. Yisro's descendants had their own characteristics. They raised their children with Emunah Derech Chakira. Klal Yisrael doesn't do that. We raise our children with Emunah Peshuta. When they will reach the level they will come to Emunah Derech Chakira. When they reach the level of learning the Seforim that are on a much higher level and they will come to Shaar Hayichud then they will come to Emunah Derech Chakira. We don't send our children to Yeshivos unless that Yeshiva teaches Emunah Peshuta.

Therefore, Yisro and his descendants and his Yeshivos were separate. Klal Yisrael never bought into it. It may be true that (יעל, אשת חבר הקניי) was a great product of the Yeshivos of Yisro. That would explain why Yisro and his descendants stayed separate from Klal Yisrael. And so, we have a thought from the beginning of the Parsha and a thought from the end of the Parsha.

3. Before ending I would like to share with you my concern and the concern for many in Klal Yisrael for the well-being of our Rosh Yeshiva, Harav Yisroel Belsky, Chaim Yisrael Ben Chana Tzirel and I would like to beg you all to take it seriously. HKB"H listens to the Tefillos of a Rabbim. We are having a gathering for Tefilla at midday here at Yeshiva Torah Vodaas to say Tehillim from 12:15 to 12:45 preceded by Sedorim and Divrei Chizuk. At 12:45 there will be Mincha B'rov Am. I ask all of you who are nearby to come and join. Those who are far away, to put Rav Belsky's name into your Tefillos. The Tefillos Harabim have a tremendous Zechus.

We need Rav Belsky. There aren't too many that you can go to in our area who you can ask a Shaila in Halacha in any Miktzoa and have a meaningful discussion and a Psak, certainly with a strong opinion. We hope that HKB"H will bring Rav Belsky back to the Yeshiva very quickly with a Refuah Sh'leimah B'karov.

I hope all of Klal Yisrael which is always Klal Yisrael turning to the Ribbono Shel Olam. HKB"H is M'orer us to Tefilla, let's take the Hisorerus and make it happen. Wishing everybody an absolutely wonderful Shabbos Kodesh Parshas Shemos.

Rabbi Reisman - Parshas Shemos 5775

1. The first thought of today has to do with Geula and specifically two questions. Question # 1 is when we Daven Maariv every night after the Beracha of (גָּאֹל יִשְׂרָאֵל) we say another Beracha called (הַשְּׂפִיכֵנוּ) that ends (בְּרוּךְ אַתָּה ד' שׁוֹמֵר עִמּוֹ יִשְׂרָאֵל לְעַד). The Gemara in Masseches Berachos asks that there is not supposed to be any Hefsek between (גָּאֹל יִשְׂרָאֵל) and Tefilla and the Gemara answers that (שׁוֹמֵר עִמּוֹ יִשְׂרָאֵל לְעַד) is a Geula Arichta. It is an extension of the Beracha of (גָּאֹל יִשְׂרָאֵל). The question is twofold. First of all, why do we need a Geula Arichta, why don't we just say (בְּרוּךְ אַתָּה ד' גָּאֹל יִשְׂרָאֵל) and go straight into Shemoneh Esrei? Why add another Beracha? Secondly, why is Arvis different then Shacharis where we say (גָּאֹל יִשְׂרָאֵל) and go into Shemoneh Esrei without (הַשְּׂפִיכֵנוּ). Why is it that in Maariv (הַשְּׂפִיכֵנוּ) was added as a Geula Arichta?

I would like to explain this idea by turning to Klal Yisrael in Mitzrayim. We learn in Sefer Shemos about Klal Yisrael going out of Mitzrayim not after 400 years of slavery but after 210 years. (שְׁהִקְדוּשׁ בְּרוּךְ הוּא חֲשֵׁב אֶת הַקֶּץ) and deducted 190 years and we went out after 210 years. We find two explanations which seem to be separate explanations. 1) (וְלֹא יָבִיאוּ לְהַתְמַהֵּמֶה). Chazal tell us that Klal Yisrael were at the edge of falling into the 49th Shaarei Tumah and had that happen and they fell into the 50th of the Shaarei Tumah they would never have been able to be redeemed again. So according to this Pshat they left early because they had to, they were in trouble. 2) Klal Yisrael went out early because of Kishui Hashibud - the Gemara says that because they worked so hard (the 210 years weren't actually 210 years of work) but it was 86 years of work was so cruel and difficult that they counted to compensate for the missing 190 years. These are two different reasons. So Halo Davar Hu! Which reason is correct?

To explain this lets step back. We actually find two promises which HKB"H makes to Klal Yisrael during our Galus. There are two Geulas which HKB"H promised us. one is the Havtacha that we find at the end of the Tochacha. Vayikra 26:44 (אֲתָם, לְהַפֵּר בְּרִיתִי, אֲתָם). It says that even when Klal Yisrael sins in the Galus HKB"H doesn't allow it Kavayochel to get so bad that Klal Yisrael would be destroyed during the Galus. In the Galus HKB"H protects us. We

have a Kabbalah that even a single Sheivet won't be destroyed during the Tzar of our Galus. So that is one Havtacha, a Havtacha of protection during the period of our difficult Galus.

There is a second Havtacha of (גאול ישראל), the best Havtacha we find in Parshas Nitzavim is where HKB"H promises us in Parshas Nitzavim 30:3 (וְשָׁב יְדֹדְךָ אֶלְדִּיךָ אֶת-נְשִׁבוֹתֶיךָ, וְרַחֲמֶיךָ; וְשָׁב, וְקִבְּצֶיךָ מִכָּל-) (הַעַמִּים, אֲשֶׁר הִפִּיצְךָ יְדֹדְךָ אֶלְדִּיךָ, שָׁמָּה). Here we are promised the Geulah Ho'asida. So we have two Brissim, two understandings with the Ribbono Shel Olam. There is a Goel for Klal Yisrael during the Galus of Klal Yisrael not being destroyed and the Geulah Ho'asida which will come ultimately. These are two distinct promises of Geulah.

In Shemoneh Esrei we say a Beracha (בְּרוּךְ אַתָּה ד', גּוֹאֵל יִשְׂרָאֵל). Rashi in Maseches Berachos says that that Beracha (בְּרוּךְ אַתָּה ד', גּוֹאֵל יִשְׂרָאֵל) is going on the first Havtacha. That during the period of Galus Hashem will protect us. This is because the 12 middle Berachos of Shemoneh Esrei are six for help during Olam Hazeh and six starting from (תִּקַּע בְּשׁוּפָר) that there is a promise of a better tomorrow. (גּוֹאֵל יִשְׂרָאֵל) is in the first six so it is a Beracha of Geulah during Galus. Then we have the Beracha (צוּר יִשְׂרָאֵל. קוֹמֶה בְּעֶזְרַת יִשְׂרָאֵל. וּפְדֶה כְּנָאֲמָה יְהוּדָה וְיִשְׂרָאֵל. גִּאֲלֵנוּ ד' צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל) :

(בְּרוּךְ אַתָּה ד', גּוֹאֵל יִשְׂרָאֵל). This refers to the second Geulah, the Geulah Ho'asida. We have two aspects of Geulah.

We turn back now to Mitzrayim. In Mitzrayim, the Maasei Avos Siman L'bonim. The first Galus, the Galus that Yaakov led us into which was Galus Mitzrayim has two promises of Geulah which are both Mikuyam, they both take place at the same moment. At the moment that the 210 years end (וְלֹא יָכֻלוּ לְהִתְמַהֵמֶה). Klal Yisrael in the Galus was about to fall into a pit from which they couldn't escape. That is the first type of Geulah. A (גּוֹאֵל יִשְׂרָאֵל) Geulah. A Geulah from the difficulties during Galus.

Then there is a second type. What was the Geulah Sheleima for Klal Yisrael in Mitzrayim? They had to go to Eretz Yisrael. The Kishui Hashibud allowed that time, that moment to come. So although they had to be saved because of (וְלֹא יָכֻלוּ לְהִתְמַהֵמֶה) but being saved then would not necessarily have brought them to leaving Mitzrayim and going to Eretz Yisrael. That came because of the Kishui Hashibud. Two aspects of Maasei Avos Siman L'banim, Two types of Geulah. Now we understand that Klal Yisrael the Dor Midbar said let's go back to Mitzrayim, why did they want to go back to Mitzrayim? They said let's have the first Geulah, the (וְלֹא יָכֻלוּ לְהִתְמַהֵמֶה) in Mitzrayim. Klal Yisrael should be as Klal Yisrael is in its Galus in a period of time where they were free to serve Hashem. But no, the desire was to bring the Geulah Ho'asida. The Kishui Hashibud took care of that.

Now we turn to Arvis, we turn to Maariv. Night is a period of darkness and of course the Geulah during darkness is the Geulah during the Tzaros Hashibud. At night when we say (בְּרוּךְ אַתָּה ד', גּוֹאֵל יִשְׂרָאֵל). It is not enough to talk about the Geulah Ho'asida. At night we add a Beracha of (שׁוֹמֵר עָמוֹ) (יִשְׂרָאֵל לְעַד). Night which represents the darkness of Galus has a Geula Arichta not just the one Geula that we mention in Shacharis but Geula Arichta, a long Geula. A Geula during the Tzaros of Shibud. The Geula of (שׁוֹמֵר עָמוֹ יִשְׂרָאֵל לְעַד). You see, it is two different Geulos. There is the Geula which will come suddenly with Moshiach and there is the Geula Arichta. Since night as

opposed to day is a period of remembering the difficulties of Galus. By day we say (וַיִּצִיב וְנִכְוֶן) and at night we say (וְנֶאֱמָוְנָה כָּל זֹאת). A time that we need to have faith during the Galus.

2. Let's move on to a second topic. Rav Shamshon Refael Hirsch in 3:22 has a beautiful Pshat in (וַיִּשְׁאַלְהָ אִשָּׁה מִשְׁכָּנָתָהּ) which is typically Teitched a woman will borrow from her neighbor the (כָּלִי-) (כֶּסֶף וְכָלִי זָהָב) and take them out of Mitzrayim. Rav Shamshon Refael Hirsch talks about the word Shoel. Shoel has two meanings. It means to borrow as in Shemos 22:13 (וְכִי-יִשְׁאַל אִישׁ מֵעַם רֵעֵהוּ) which is the laws of a Shoel in Parshas Mishpatim and it also means to request as in Tehillim 2:8 (וְשִׁאֲנוּ יוֹדָע) or as in Shemos 13:14 (וְהָיָה כִּי-יִשְׁאַלְךָ בְּנֶךָ, מָחָר) or as in (שֶׁאֵל מִמֶּנִּי--וְאֶתְּנָהּ גּוֹיִם, נִחְלָמָהּ) (לִשְׁאוֹל). It is a request, a question, to ask. So Shoel could mean to ask and request and it could mean to borrow. How can we tell which one a Posuk is referring to? Says Rav Shamshon Refael Hirsch, when you are borrowing, the Posuk says (וְכִי-יִשְׁאַל אִישׁ מֵעַם רֵעֵהוּ) where (עִם) means with. You are asking (מֵעַם רֵעֵהוּ). To use something which is with your friend, it is going to stay with your friend. You want to borrow his shovel, you are (יִשְׁאַל אִישׁ מֵעַם רֵעֵהוּ). You say can I have this? It is yours but I want to use it. If you are asking for a gift you would say (וְכִי-יִשְׁאַל אִישׁ מֵרֵעֵהוּ). A person requests it from his friend. So Rav Shamshon Refael Hirsch has a rule. When it says (יִשְׁאַל מֵעַם) it is borrowing, however, when it says Yish'al Min then it is requesting. Of course with this he explains the Posuk in 3:22 (וַיִּשְׁאַלְהָ אִשָּׁה מִשְׁכָּנָתָהּ וּמִגֵּרַת בֵּיתָהּ, כָּלִי-כֶּסֶף וְכָלִי זָהָב) does not mean to borrow. It means that Klal Yisrael before leaving Mitzrayim will request, they will ask their neighbors for different items and the neighbors will give it to them just to get Klal Yisrael to leave. A beautiful Pshat Al Pi Pshat. They weren't borrowing they were requesting. This is Rav Shamshon Refael Hirsch's Yesod here in this week's Parsha.

Rav Schwab in Parshas Eikev 10:12 (page # 408 in Mayan Bais Hashoeva) brings Rav Shamshon Refael Hirsch and asks a Kasha. It says there (וְשֶׁאֵל מֵעַמְּךָ: כִּי אִם-לִירְאָה אֵת-) (וְיִרְוֹר אֶלְרִיד, שֶׁאֵל מֵעַמְּךָ: כִּי אִם-לִירְאָה אֵת-וְיִרְוֹר אֶלְרִיד לְלֶכֶת בְּכָל-דֶּרֶכֶיךָ). Hashem asks us to have Yir'as Shamayim. It is a request. It is not borrowing. There it says (וְיִרְוֹר אֶלְרִיד, שֶׁאֵל מֵעַמְּךָ: כִּי אִם-לִירְאָה אֵת-וְיִרְוֹר אֶלְרִיד). It sounds like a language that means borrowing which is a tremendous Kasha on Rav Shamshon Refael Hirsch's Yesod.

He answers so beautifully. The Posuk is a request from Hashem that we have Yir'as Shamayim. Yir'as Shamayim is difficult. On the one hand as the Gemara says in Maseches Niddah 16b (12 lines from the bottom) and Berachos 33b (8 lines from the bottom) (הַכֹּל בִּידֵי שְׁמַיִם חוּץ מִירְאַת שְׁמַיִם). On the one hand Yir'as Shamayim is up to us. Asks Rav Schwab, when we say (וְיִשֵּׁם בְּלִבְנוּ אֶהְבְּתוּ) (וִירְאָתוֹ) we talk about HKB"H influencing us to have Yir'as Shamayim. Which one is it? Answers Rav Schwab, Yir'as Shamayim has to start from you. You have to begin with some Yir'as Shamayim. It may seem like a daunting challenge to be a Yir'ai Hashem but just start it. HKB"H tells us if you start Pischu Li Pesach K'Chudo Shel Machat, V'aani Eftach Lachem Pesach K'Pischo Shel Ulam. Start with something and I will finish it, I will make it happen. So (הַכֹּל בִּידֵי שְׁמַיִם חוּץ) (וְיִשֵּׁם בְּלִבְנוּ אֶהְבְּתוּ וִירְאָתוֹ) HKB"H will make it happen. From where does this idea come?

It is beautiful. (וְיִרְוֹר אֶלְרִיד, שֶׁאֵל מֵעַמְּךָ) what does Hashem want from you? (כִּי אִם-לִירְאָה), Yir'as Shamayim. (מֵעַמְּךָ). It is something that you take to give back. Hashem says what do I want something from you, I am like a borrower. Give me a little Yir'as Shamayim and I will give you back lots of Yir'as Shamayim. I will give you the ability to be a Yir'ai Shamayim. It is Botuk

Uminusa. It is a tested, tried, and true fact. When a person puts his mind to it and sets his mind on working on Yir'as Shamayim he gets tremendous Siyata Dishmaya. How beautiful. Rav Shamshon Refael Hirsch's code for the word Shoel, Shoel Min is to request while Shoel Mai'im is to borrow and give back. (מִהָיָה יִרְיָרְ אֶלְרִידָה, שְׂאֵל מְעֻמָּה). HKB"H says give me a little Yir'as Shamayim I will give you back plenty. I will help you along. How beautiful. So two thoughts, one on the two Geulos and one on Shoel for Yir'as Shamayim.

3. Let me end with a Vort from the man in the grocery store. You see this morning I was in the grocery and the man behind the counter was a Frum Jew and I asked him a question on the Parsha as I often do. I said I don't understand Moshe Rabbeinu at the Sneh says to HKB"H as is found in 4:1 (וְהָיוּ לֹא-בְאֵמִינוּ לִי) the Jewish people will not believe me and HKB"H says back what? The Jewish people are Maminim Bnei Maminim so of course they will believe you. This once bothered me because at the end of the Parsha when Moshe Rabbeinu goes to Pharoh, the Yidden who agreed to accompany Moshe and Aaron fall away and they don't have that Emuna, M'kotzer Ruach. But Moshe Rabbeinu was right, they didn't have the Emuna. It sounds like Moshe was right, could Hashem have been wrong? I asked this question. He on the spot said the following. He said they would have believed him, however, they didn't believe him because Moshe Rabbeinu said so. You see to inspire confidence you have to be confident. To inspire Siyata Dish'maya you have to talk Siyata Dish'maya. If you talk about Yir'as Shamayim, about Siyata Dish'maya, about Emunah and Bitachon and you feel they won't be interested then they won't be. Moshe Rabbeinu, they were Maminim Bnei Maminim but you have to approach them that way. What a beautiful thought to a Kasha that I had for so many years. With that I wish you all an absolutely wonderful Shabbos this Shabbos that is the first Parsha from the Sefer Hageulah a Sefer which gives us hope in our faith that the Geula will come at last. A Gutten Shabbos to all!

Rabbi Reisman - Parshas Shemos 5774

1. The first Vort today is regarding the episode at the Sneh. As you know, Moshe Rabbeinu at the Sneh mysteriously tries to refuse HKB"H's Shelichos. What is even more mysterious is that first Moshe Rabbeinu asks questions and asks for details of the mission and only then does he refuse to go. Tzorech Iyun! Why does Moshe Rabbeinu behave this way?

Rav Yisroel Salanter (1810 - 1883) had three primary Talmidim. 1) The Alter of Slabodka (Rav Nosson Zvi Finkel 1849 - 1927), 2) Rav Naftali Amsterdam (1832 - 1916), and today I am quoting Rav Itzelle Peterburger (Rav Yitzchak Blazer 1837 - 1907). He said the following Yesod Gadol. It has to do with a Perek in Nach. As you know, Eliyahu at Har Hacarmel makes a test. He brings two Paros (oxen), one is offered as a Korban to Hashem and one is offered as a Korban to Bal and they are to see from where the Aish from Shamayim comes. Does it come onto the Korban to Hashem or to the Korban for the Bal. In preparing the two animals there is a Remez in the Posuk to something mentioned in the Medrash. That is that the second ox which was supposed to be taken to the Bal refused to budge and had a complaint to Eliyahu. The ox said look I and the other ox were raised in the same farm and ate from the same trowel, why should he be a Korban to Hashem and I be a Korban to an Avodah Zorah. To which Eliyahu responded, but through you Hashem's name will be glorified, there will be a Kiddush Sheim Shamayim through you. Because you will be offered on the Mizbaiach to the Bal and no fire will come down. The other Par on the Mizbaiach to Hashem, the fire will come down. Through both of you equally the Sheim Shamayim will be

Miskadeish. The Medrash says that nevertheless the second ox refused to budge and Eliyahu had to take it against its will. The question is why didn't this ox trust the Navi Hashem, Eliyahu? If the ox had the brains to complain about being offered as a Korban to the Bal it should have had the same understanding to appreciate Eliyahu's response.

To that Rav Itzelle said the following Yesod. He said that sometimes there are occasions where we do something because we know that it is Ratzon Hashem, we know Hashem wants us to do it. Nevertheless we understand that it is to be done with reluctance, with hesitation. The Par understood what Eliyahu said. It was its job to be a Korban to the Bal, nevertheless such a mission should be undertaken with hesitation and reluctance. While it went, it went hesitatingly.

This reminds of an episode that occurred some 25 years ago in 1988. The Charedi political party was the Aguda and Rav Shach for reasons known to him decided to break off and create the Degel Hatorah faction. There was a meeting in Binyanei Hauma (The Jerusalem International Convention Center), a great meeting to announce the break off of Degel Hatorah. Rav Shach got up to speak. Rav Shach was overcome with emotion, wept, and couldn't say a word. He sat down and someone else spoke. He tried to get up a second time and again overcome with emotion he wept. He was sad that things had come to pass that he saw the necessity to make a Pirud (a division) among the Frum Yidden in Eretz Yisrael. Rav Shach in his behavior embodies this. Rav Shach understood that it was Ratzon Hashem to do it and he went about doing it. But he understood that it should be done with hesitation, reluctance, and he showed that to thousands of people assembled there that something like that should be done with hesitation.

In the Pachad Yitzchok in the Mamarei Pesach Maimar 56 he brings that Rav Itzelle said this in regards to Moshe Rabbeinu at the Snegoritz as well. Moshe Rabbeinu understood that he had to go on his mission, nevertheless he was being sent when he had an older brother Aharon that was not being sent. Aharon was a great man. So Moshe Rabbeinu understood that he had to go and therefore, asked for directions and instructions. Once he is ready to go he protested and he showed that he was going hesitantly and he has honor for the Kavod for Aharon Hakohen. Perhaps he protested too much but his behavior was this behavior. There are times we do something because we feel that it is Ratzon Hashem but we need to do it reluctantly.

Rav Itzelle would cry when he would see how people leave the Yeshiva to go to work. He said ok it is Ratzon Hashem for them to go for Parnassa and they are leaving the Yeshiva to do so. But why don't I see a greater reluctance, a greater hesitation. It is a B'dieved, let them show it. I may add that there are times that we need to punish a child perhaps even to hit a child, but it has to be done with reluctance, the child has to see it is a B'dieved it is something that we don't want to do.

This incredible thought from Rav Itzelle Peterburger goes back to an old Yesod we have discussed. That when you have a Mitzvah B'tzuras Aveira, when you have a Mitzvah to do such as Yibum but it is Tzuras Aveira because it involves marrying a sister in law something that would otherwise be a sin, a Mitzvah B'tzuras Aveira must be done with a clear Kavana L'sheim Shamayim. It is a different Darga, a different level of responsibility in the way that a person behaves. So this is the first thought for this week.

2. I would like to move on to a second thought but this begins with a story. The Ponovitcher Rav (Rabbi Yosef Shlomo Kahaneman 1886 - 1969) was traveling in the United States making appeals for Ponovitch. He came to a town and was set to speak. Before he got up to speak the Rabbi told him that in this town we have a policy that all the Tzedaka in the town goes to local Mosdos and therefore, we are not going to give Tzedaka to Ponovitch because that is our policy. However, since you are a good speaker and an inspiring speaker please speak anyway. The Ponovitcher Rav got up and it was Parshas Shemos and said the following amazing Vort. When Moshe Rabbeinu was put out in the Yam Suf we know that Miriam stood to watch. Why did Miriam stand to watch more than Amram or Yocheved, they should have stayed to watch. The answer is that they were fearful, they were hoping that with Siyata Dishmaya he would be saved and fearful of what might happen. Perhaps they couldn't bear to watch. But Miriam had a Nevua that Moshe Rabbeinu's birth would bring in a time of Geulah for Klal Yisrael. She knew that he would be saved. She knew that Hashem would do a miracle to help him. Why did she stay? Because she knew it would happen the only question was how? She wanted to see the miracle. When Bas Pharoh stuck out her arm and it stretched like elastic Miriam was able to see the amazing miracle. Where is this Mirumez in the Torah says the Ponovitcher Rav beautifully? In 2:4 (וַתֵּצֵא מִרְיָם לִדְעָה, מֶה-יַּעֲשֶׂה לוֹ). The Torah uses a language that Miriam stood to see what was happening to him. We find a similar language by the Mekosheish who was put into jail until they would ask as it says in Bamidbar 15:34 (וַיִּנְיחוּ אֹתוֹ, בְּמִשְׁמֶר: כִּי לֹא פָרַשׁ, מֶה-יַּעֲשֶׂה לוֹ) what should be done with him. There Rashi says לֹא הָיוּ יוֹדְעִים בְּאִיזוֹ מִיתָה יָמוּת, אֲבָל יוֹדְעִים הָיוּ שֶׁהִמְחִיל שַׁבַּת בְּמִיתָהּ לֹא הָיוּ יוֹדְעִים בְּאִיזוֹ מִיתָה יָמוּת, אֲבָל יוֹדְעִים (הָיוּ שֶׁהִמְחִיל שַׁבַּת בְּמִיתָהּ). They knew that he would be Chayuv in Misah, however, they didn't know which type of Misah. (מֶה-יַּעֲשֶׂה לוֹ) they knew what would happen but they didn't know how it would happen. The same thing with Miriam (לִדְעָה, מֶה-יַּעֲשֶׂה לוֹ) she knew what would happen but she wanted to see how it would happen. So the Ponovitcher Rav finished off his Drasha saying the Ponovitcher Yeshiva will survive, it will outlive all of us, the only question is how. Who will have the Zechus to do it? Who will have the Siyata Dishmaya to be part of it. That is something that I travel around waiting to see. I thank Rav Nissen Kaplan who told me this beautiful Vort last night.

3. Our third Vort takes us to the same part in the Parsha when as we see in 2:5 (וַתֵּרֶד בַּת-פַּרְעֹה לָרְחֹץ) that Bas Pharoh came down to bathe in the river. The Gemara in Maseches Megillah 13a (12 lines from the top) (דְּכַתִּיב וַתֵּרֶד בַּת פַּרְעֹה לָרְחֹץ עַל הַיָּאֹר וְאָמַר רַבִּי יוֹחָנָן שִׁירְדָּה לָרְחֹץ מִגִּילּוּלֵי בֵּית אֲבִיהָ). Rashi says (לְרַחֹץ. לְטָבֹל (לְשׁוֹן) גִּירוֹת) that she went to be Migayair. The question is where do we see in this Parsha any hint that she went to be Migayair?

For that I share with you a thought from Rav Druk in his Sefer Darash Mordechai (on pg # 48). The Posuk in 2:6 says (וַתִּחַמַּל עָלָיו) a Lashon of Chemlah of having feelings of caring for this baby. The word Rachmanus is a word which is an appropriate word for everyone. Everyone, Jew or non-Jew, Frum or non-Frum, sensitive or non-sensitive sometimes feels Rachmanus. Rachmanus is a feeling which is partly for oneself. One feels bad for someone else. (וַתִּחַמַּל) is a higher level, it is a Lashon of Chemlah, of caring for the other person. We say in the morning (אֲנִי לִפְנֵיךְ מֵלֶךְ הֵי) (וְקָיָם). We thank Hashem who behaves with Chemlah. Hashem doesn't feel bad Kavayochel, he behaves with Chemlah which is a language of caring with purity for the other person.

Says Rav Druk, that higher level of caring which is a part of the nature of the Jew and if the Torah can say (וַתִּחַמַּל עָלָיו) it must be that she was Megayair. What is special about this level? When you

have Rachmanus on someone you try to help the person in a way it makes sense to you. Chemlah is to try to think what is good for the other person. Put yourself in his shoes, it is a much higher level. Here the baby needed to nurse. The baby refused to nurse from the wet nurses that were given because they were non-Jews. A normal person would say let the baby get hungry and eventually the baby will eat. But she said look he is a Jewish child maybe he needs a Jewish (מִינָקָה). This woman Bas Pharoh put herself in the place of the baby and said what does the baby need. That extra additional nature is a nature of Chemlah of caring for someone else, putting yourself in that person's shoes. You see a hungry person don't give him what you like try to figure out what he likes. It is an extra level of sensitivity which Yidden have to feel and it doesn't come naturally. It requires extra behavior.

Bas Pharoh had a name (בתיה). I have mentioned this in the past that the name Basya used today is similar to her name. It is interesting that if you look in her name which is mentioned in Divrei Hayamim I 4:18 (וְאַלְהָ, בְּנֵי בְתֻלָּה בַת-פְּרָעָה). There is a Chirik under the Bais. I am not urging anyone to change their name but it is a piece of Tanach that is not very well known.

And so, we have three parts of the Parsha each of them an important lesson. A lesson in Chemlah on how to have mercy on others, the Ponovitcher Rav's attitude towards Tzedaka that it is going to happen, try to have the Zechus to be part of it, and of course the most beautiful Vort from Rav Itzelle Peterburger, the idea that there are certain Mitzvos that we do that are Ratzon Hashem but if they involve hurting someone else's feelings they must be done with hesitation and there should be reluctance on your face.

This reminds me of a story that Rav Schwab told. Rav Schwab when he was learning in Slabodka had to go home and he had no money. He borrowed money from the Mashgiach and travelled home to Germany. When he came back after Bain Hazmanim he returned the money and said thank you. To that the Mashgiach told him you are not supposed to say thank you for a loan because that is Ribbis Devarim. The next Bain Hazmanim again Rav Schwab who then was a boy without money had to borrow money again to make his way home. Of course when he returned after Bain Hazmanim he did NOT say thank you. The Alter of Slabodka, the Mashgiach there asked him, why didn't you say thank you? To this Rav Schwab replied I am confused. First I was told that I am not allowed to say thank you and now I am being told to say thank you? To which the Alter responded, yes, you are not allowed to say thank you, but I should see it on your face that you want to say thank you and it is with reluctance that you are paying me back and not saying thank you. That is Rav Itzelle Peterburger's Vort, a beautiful Vort to take with us. Wishing everyone an absolutely wonderful Parshas Shemos.

Rabbi Reisman - Parshas Shemos 5773

This week I would like to begin with actually 2 Vertlach each of which really is a Yesod for the Learning the Sifrei Tanach. The first is a very important understanding of a change of style of the Neviim throughout Tanach. That is that sometimes the Neviim speak to Klal Yisrael and refer to HKB"H as Elokeinu or Elokei Avosainu. The Navi includes himself in the group that is Klal Yisrael. There are other times when the Navi speaks to Klal Yisrael and refers to HKB"H as Elokeichem or Elokei Avosaichem even though he is otherwise speaking to them in a second

person language. Here he doesn't include himself. The question is why is it inconsistent and I will give you an example.

In (לכו, תרננה), the first part of Kabbalas Shabbos which is Tehillim 95 we find that the person writing the Kappital Tehillim is speaking to Klal Yisrael and including himself as he says (לכו, תרננה לירור; תריעה, לצור ישענו). He includes himself in the discussion of whatever it is that he is talking about. He says in 95:6 (באו, נשתחוו ונכרעה; נברכה, לפני-יְרֹךְ עֲשֹׂנו). Let us bow down to HKB"H, he is our G-d. It sounds great. But then suddenly he says in 95:9 (אֲשֶׁר נִסּוּנִי, אֲבוֹתֵיכֶם:) (בְּחֲנוּנִי, גַּם-רָאוּ פִּעְלִי). In the Midbar I was tested by your ancestors. Why doesn't he say Avosainu and include himself. Why does he switch from including himself with the Tzibbur to excluding himself from the Tzibbur. This type of a change certainly needs an explanation.

Rav Schwab in Mayan Bais Hashoeva page # 125 in this week's Parsha brings a (Klal) rule for this concept. He says that when the Navi is talking to Klal Yisrael and he sees an extraordinary difference between his Hasaga of the Ribbono Shel Olam (his idea or relationship of HKB"H) and the peoples Hasaga, and there are tremendous difference in their understanding and appreciation of HKB"H then the Navi excludes himself. He says your G-d, the G-d that you imagined, the G-d that you think about, it is not the same G-d that I think about, we have different Hasagas. It is only when the Navi talks to people and he is discussing a common Hasaga a common understanding of G-d that the Navi includes himself. That is the Klal (the rule) of the idea and Rav Schwab finds a Makar for it in this week's Parsha.

Right after Chamishi when HKB"H tells Moshe Rabbeinu to go to Klal Yisrael he says in 3:16 (וְאָמַרְתָּ אֲלֵהֶם יְרֹךְ אֲבוֹתֵיכֶם נִרְאָה אֵלַי). Say to them, the G-d who is the G-d of your ancestors appeared before me. Here, Klal Yisrael is in the 49th Shar of Tumah and certainly their Hasaga of understanding of G-d is way below that of Moshe Rabbeinu. Therefore, the normal way to speak says HKB"H to Moshe Rabbeinu is to exclude yourself from the general term.

Later after we find that Moshe Rabbeinu comes Klal Yisrael and he speaks to them and they showed their Emunah as it says in 4:31 (וַיֵּאֱמָן, הָעָם), the people trust, from there on Moshe Rabbeinu includes himself with Klal Yisrael. Then he says consistently Elokai Avosainu. This is the Yesod Hadevarim the difference between the two and of course from that we understand from here (לכו, תרננה) that Dovid Hamelech includes himself with Klal Yisrael except when he talks about the Meriva in the Midbar (אֲשֶׁר נִסּוּנִי, אֲבוֹתֵיכֶם: בְּחֲנוּנִי, גַּם-רָאוּ פִּעְלִי). He is referring to a period of the time where the Hasagas were very different.

If I had to give a Mashul for this. Let's say you would have a Rebbi speaking to his elementary school class and he is talking to them about a trip where they are going to visit an Adam Gadol. Naturally, when he talks about the trip he would say that WE are going to see this Adam Gadol. On the other hand let's say he is taking his class out to get ice cream at the ice cream store he would say to the class let me take YOU to go eat ice cream. He wouldn't include himself in the trip. Because the appreciation of an Adam Gadol is something that he includes himself in with the excitement of his class. Whereas the appreciation of ice cream hopefully the Rebbi is at least on a different Darga (a different level) in discussing that. This is Rav Schwab's rule for Tanach, a beautiful rule.

I think I could add that this is something that we have seen in the end of Sefer Beraishis. When Yosef reveals himself to his brothers, he consistently at the end of Parshas Vayigash refers to Yaakov Avinu as Avi (my father). It is very striking his reference because once he reveals that he is a brother just as they are, so why now is he referring to the discussion with his brothers to his father as Avi rather than Avinu? The same thing at the end of Parshas Vayechi it is very striking when the brothers come to ask Mechilah of Yosef, they tell him as it says in 50:16 (אָבִיךָ צִנָּה, לִפְנֵי), your father commanded before his death saying etc. Avicha it is Avinu? It is very striking. The idea would seem to be that the Mussar of Yosef to his brothers was that we have a different Hasaga, a different appreciation of our father. Yosef was (Ben Gilui) the closest to Yaakov Avinu. Therefore, he had a true appreciation of his father. He tells his brothers you don't have that appreciation, you sold me ignoring the pain and the plight of our father, ignoring that the Shechina would leave Yaakov Avinu over his pain. Therefore, he says to them as it says in 45:3 (אֲנִי יוֹסֵף, הַעוֹד אָבִי הִיא). It is my father. I have a different Hasaga, a different appreciation of our father than the appreciation that you have.

Later at the end of Parshas Vayechi when the brothers come to beg Mechilah, then they admit it. They say (אָבִיךָ צִנָּה) the father that you have a Hasaga on. They get the message that which Yosef said repeatedly in Parshas Vayigash in 45:13 (וְהַגַּדְתָּם לְאָבִי, אֶת-כָּל-כְּבוֹדִי בְּמִצְרָיִם), tell my father about all the honor I have in Mitzrayim. He referred to him as (אָבִי) deliberately in a way that he can make this point to the Shevatim which here in the end of Vayechi they expressed their understanding and appreciation and finally their idea that the appreciation of Yaakov is something that was missing. So this is one Yesod in this week's Parsha.

Let's move on to another important Yesod which has a place here. They refer to in the Parshas to the (עָרֵי מִסְכָּנוֹת) in 1:11. The cities that the Yidden were forced to build. What are (עָרֵי מִסְכָּנוֹת)? The Gemara in Masseches Sotah 11a (8 lines from the bottom) says (וַיִּבְנוּ עָרֵי מִסְכָּנוֹת לְפָרְעָה רַב וּשְׁמוֹאֵל הָדָר) (אָמַר שְׁמִסְכָּנוֹת אֵת בְּעִלְיָהֶן) that it is a language of Sakana (danger). However, Rashi in Chumash says (עָרֵי מִסְכָּנוֹת: כְּתִירָגוֹמוֹ. וְכֵן (יִשְׁעֵיהֶן כָּב טו) לֶךְ בָּא אֵל הַסּוֹכֵן הַזֶּה, גִּזְבֵּר הַמְּמוֹנָה עַל הָאוֹצְרוֹת). That they were cities of treasure houses, where things were stored. So he Teitches (עָרֵי מִסְכָּנוֹת) Al Pi Pshat, that it was cities of storage homes. The question of course is how the Lashon of Sakana or Misakein comes to mean storage houses. Where in Hebrew do we find such a relationship?

In the Sefer Davar Tov in his Kuntros, he has a beautiful Pshat. This Kuntros makes a point that in Hebrew very often letters of nouns or verbs even are transposed and carry perhaps a similar meaning but a stronger meaning. For example, what is well known is that the word Kesev is a (כֶּשֶׁב) and a Keves has (כֶּבֶשׂ) with the middle and ending letter changed around both mean sheep. Another one is Simla and Salma from this week's Parsha. They have slightly different meanings. Samla is the significant item of clothing not just the regular Salma. At any rate there is a slight change in meaning but the word essentially is the same. In the Kuntres Hapeich Bo he shows that many words have strange or unknown Shoroshim unknown roots are actually commonly known roots with transposed letters. Here also, (עָרֵי מִסְכָּנוֹת) treasure homes which is the Lashon of K'nos gather in. K'nos if you switch the letters and take the Samach from the end and put it at the beginning it becomes Arei Miskinos storage places. Storage places is for things that are gathered in, where they are taken in. So it is a transposition of those two letters.

The common word Nechasim is a common word in Mishnayos. Nechasim is usually translated as a person's possessions. Nechasim, the things he possesses. The word Nechasim appears in Tanach 5 times. Every time it appears it is related to concepts of wealth. For example in Divrei Hayomim where it talks about Shlomo Hamelech choosing wisdom over wealth as it says in Divrei Hayamim II 1:11 (וְלֹא-נִשְׂאֵלָה עֵשֶׂר נֶכֶסִּים וְכְבוֹד). Or in Koheles 5:18 (עֵשֶׂר וְנֶכֶסִּים) and 6:2 (עֵשֶׂר וְנֶכֶסִּים). So that the word for Nechasim (possessions) is used very consistently as possessions that a person has gathered in. That comes from this Shoresh of Kenos of gathering. The idea of course is there are things that a person can own, possessions that a person has which he has for the purposes of living. A person is spending on things that he needs putting to good use. It is only wealthy people and people who want to be wealthy who earn money and call it Nechasim, things that they just want to have to gather in just for the sake of having. Those are the Nechasim that a person has. So a Lashon of Kenisa of each person who earns in order to spend on with his livelihood we would not call Nechasim. The Nechasim in general is the idea of (עֲרִי מְקַנּוֹת) this type of concept. So we have here two ideas, 1) the rule of Avosainu & Avosaichem of Rav Schwab and 2) this idea of transposed letters. There is a big Arichus in the Sefer Davar Tov and an entire Kuntros of transposed letters which explains Shoresh words.

We find in the Parsha something which is quite puzzling. That is as is found in 1:21 (וַיַּעַשׂ לָהֶם, בָּתִּים). Shifra and Pu'a got in exchange for their Mesiras Nefesh (בָּתִּים) homes. Rashi explains (וַיַּעַשׂ לָהֶם בָּתִּים) - בתי כהונה ולויה ומלכות שקרויין בתים. (ויבן) [הבתים] את בית ה' ואת בית המלך (מלכים א' ט א) (לקוטי ש"יחות חלק כ"א, ע' 2 הערה 29). that these were not physical homes but they were Batei Malchus and Batei Kehuna and Levi'a. They were Zoche to Malchus Bais Dovid and Kehuna and Levi'a would come from them. The question that puzzled me as I was Mavir Sedra is the fact that at this time Kehuna and Levi'a certainly belonged to the Bechorim (first born) in Klal Yisrael. It was only after the Cheit Ha'eigel that Levi'a was taken away and given to Sheivet Levi. This idea was a concept that belonged to the Bechorim so what are we saying here that he gave them Batei Malchus, ok but Kehuna and Levi'a? Kehuna and Levi'a belonged to the Bechorim. This is something in this week's Parsha which I find quite puzzling.

Rabbi Reisman - Parshas Shemos 5772

Let me start with 2 ideas that are Yesodosdik in that they are Hanhagos, ways that people should behave by looking at the way Hashem behaves. Let me begin with the Yesod of the Mishne L'melech in his Sefer Perashos Had'rachim.

We know that Hakadosh Baruch Hu judges a person Ba'asher Hu Sham, according to the way he is at any given time. What happens in the future Hakadosh Baruch Hu does not count in the Cheshbon of a person.

Yet we find in this week's Parsha that Moshe Rabbeinu is standing at the Sneh and he asks the Ribbono Shel Olam in what Zechus will Klal Yisrael leave Mitzrayim. The Zechus is as it says in the Posuk 3:12 (בְּהוֹצִיאֲךָ אֶת-הָעָם, מִמִּצְרַיִם, תַּעֲבֹדוּן אֶת-הָאֱלֹקִים, עַל הָהָר הַזֶּה). In the Zechus of the Torah that Klal Yisrael will accept in the future they are going to go out of Mitzrayim now. Even though in the end they are going to do the Eigel too, they are going to create an Eigel at Har Sinai, the

Mishneh L'melech says a Yesod. That Hakadosh Baruch Hu judges a person Ba'asher Hu Sham and not based on Aveiros that are going to happen later.

When it comes to something good it is not like that because Hashem desires kindness. The Mishneh L'melech says that when it comes to something good Hakadosh Baruch Hu does do things based on things that will happen in the future. If a person has a Zechus in the future he already gets Zechusim now.

We find a similar thing in last week's Parsha, Parshas Vayechi. We find 2 Rashis, one Rashi tells us that when Ephraim and Menashe were brought before Yaakov (וירא ישראל את בני יוסף: בקש לברכם) (That Yaakov saw that in the future Reshayim would come from Ephraim and Menashe. That (ירבעם ואחאב) would come from Ephraim and Yeihiu and his children would come from Menashe. When Yaakov saw that this was going to happen Bikeish Yosef Rachamim Al Hadavar V'nacha Alav Ruach Hakodesh. This influence passed.

Then just a few Pesukim later Yaakov Avinu says 48:19 (וַיֹּאמֶר יַדְעָתִי בְנֵי יִדְעָתִי--גַם-הוּא יְהִי-לָעַם, וגם-) (הוא יגדל) when he is giving the Berachos, there Yaakov says that Yehoshua is going to come from Ephraim and because of that I am giving the Beracha to Ephraim first. In other words, when it came to the future involving Reshayim like Yerovom, Achov, and Yeihiu the feeling passed, it didn't influence the actions of Yaakov Avinu. When it came to somebody good that was going to come from them, Gidon and Yehoshua that were going to come from Menashe and Ephraim, then he was Dan Al Ha'asid then he behaved based on what would happen in the future. When it comes to good things a person gives credit even to something which will happen in the future. This is the Yesod of the Mishneh L'melech.

We know that human beings are supposed to emulate the actions of Hakadosh Baruch Hu. Basically, what we are saying now is, that when you look at a person you should look to see the good even the potential good, the promises of good things that may not have even happened. If it is good you should give credit for promises, you should give credit for a hope that in the future things will go well. When it comes to negative things, negative things should be ignored. This is a lesson from the Mishneh L'melech.

Let me move on to a second point which is a lesson in behavior and it comes from this week's Parsha. This comes from Rav Schwab in his Sefer on the Siddur when he talks about (פְּרִיָּה שְׁאֵמֶר). There we say (הַבּוֹחֵר בְּשִׁירֵי זְמִירָה) that Hakadosh Baruch Hu chooses the songs of praise of the Jewish people. It is very hard to understand why Hashem would choose so to speak songs of human beings, ordinary people of this world who are so distant from any understanding of Hashem. How do you describe Hashem as choosing Shirei Zimra, our songs of praise?

Some people say that Hashem chooses people to do it. It is not something that Hashem needs Kavayochel. However, that is not the language of Chazal. The Gemara says in Maseches Yevamos 64a (5 lines from the bottom) (שֶׁהַקָּב"ה מְתַאוֹה לְתַפְלֵתָן שֶׁל צְדִיקִים) that Hakadosh Baruch Hu has a desire, but that is not understood.

Rav Schwab explains by quoting the Shela. The Shela Hakadosh refers to the name of Hashem that is mentioned in this week's Parsha and only in this week's Parsha. When Moshe Rabbeinu asks with which name to approach the Jewish people, Hakadosh Baruch Hu says 3:14 (אֶקְהָה אֶשְׁרָא אֶקְהָה). That is one of the seven names that can't be pronounced according to the Yoreh Dai'a in the Shulchan Aruch. With this name Hakadosh Baruch Hu appears to Moshe Rabbeinu and instructs him to go and save Klal Yisrael.

The Yesod says the Shela of (אֶקְהָה אֶשְׁרָא אֶקְהָה) is that Hakadosh Baruch Hu has a Hanhaga, has a behavior, Kasher Atah Mis'aveh Imi Kach Ani Hove Imcha. That the way one behaves Kavayachol towards Hashem, Hashem responds. When a person shows a love towards Hakadosh Baruch Hu, and Ahavas Hashem, Hakadosh Baruch Hu responds with a love to that person, with a behavior of love. That is part of the Hanhagas Olam Hazeh.

We say (הוֹד וְהָדָר לְפָנָיו) there is glory in front of Hashem. The word Hadar which is used here for beauty also means Hadra, something that returns. So (הוֹד וְהָדָר לְפָנָיו), Hashem behaves with beauty. Some of that beauty is to mirror back the actions that a person takes towards Hakadosh Baruch Hu.

Rav Schwab writes that once the Tzaddik Rav Hirsch Henoch Mi'bendin, I don't know who he was, however, Rav Schwab refers to him as a Tzaddik, was standing B'hisbodedus, he thought he was standing alone and he was talking to Hashem and he said Ribbono Shel Olam Ich Hab Zich Azoi Lieb. He said it with so much feeling that Rav Schwab said he who was observing it secretly could almost hear Hakadosh Baruch Hu responding and I love you too. That Middah is the Middah of (אֶקְהָה אֶשְׁרָא אֶקְהָה). That the way a person behaves towards the Ribbono Shel Olam the Ribbono Shel Olam behaves back.

With this Rav Schwab explains numerous Gemaras. The Gemara in Maseches Berachos 6a (13 lines from the bottom) says (א"ר אבין בר רב אדא א"ר יצחק מנין שהקב"ה מניח תפילין שנאמר נשבע ר' בימינו) ובזרוע עוזו בימינו זו תורה שנאמר מימינו אש דת למו ובזרוע עוזו אלו תפילין שנאמר ר' עוז לעמו יתן ומנין שהתפילין עוזו הם לישראל דכתי' וראו כל עמי הארץ כי שם ר' נקרא עליך ויראו ממך ותניא ר' אליעזר הגדול אומר אלו תפילין שבראש א"ל רב נחמן בר יצחק לרב חייא בר אבין הני תפילין דמרי עלמא מה כתיב בהו א"ל ומי כעמך ישראל גוי אחד (בארץ) that Hakadosh Baruch Hu puts on Tefillin that say in them praise of Klal Yisrael. What does it mean that Hashem puts on Tefillin with the praise of Klal Yisrael? We don't really understand but we do know that Klal Yisrael puts on Tefillin with the praise of Hashem. Our understanding is that that praise and affection, that solidarity with the Ribbono Shel Olam, Hakadosh Baruch Hu mirrors back and does the same thing in his relationship with us.

In the Gemara in Maseches Berachos 7a (top line) the Gemara asks (מנין שהקב"ה מתפלל). What does that mean that Hakadosh Baruch Hu prays? To whom does he pray and what does he pray. The Gemara says (מאי מצלי אמר רב זוטרא בר טוביה אמר רב יה"ר מלפני שיכבשו רחמי את כעסי). That Hakadosh Baruch Hu prays Kavayochel that Klal Yisrael should have a Yeshua. What does it mean? We don't understand what it means but what we do understand is when a person prays to the Ribbono Shel Olam, Kavayochel the Ribbono Shel Olam behaves that way to us as well. So Hakadosh Baruch Hu is (הבוֹחֵר בְּשִׁירֵי זִמְרָה) Bocher B'shrei Zimra and he is (מתאוה לתפלתן של צדיקים). Because when a person praises the Ribbono Shel Olam, so Kavayochel the Ribbono Shel Olam his able in his Hanhagas Haolam, in his behavior here in the world to be Maitiv to that person as well.

A cow eats grass and in turn it is the waste of the cow that fertilizes the grass. So that the world works in a cycle. Kavayochel, that is the cycle of (אָקײַה אָפּ אָקײַה). Hakadosh Baruch Hu is saying that as you will behave to me I will mirror it back. If you show Ahavah I will show Ahavah.

Naturally this behavior is the behavior of Kamayim Panim El Panim as found in Mishlei 27:19 (פְּמִיּוֹם, הַפָּנִים לְפָנִים -- כֵּן לִב-הָאָדָם, לְאָדָם). This is something that human beings have to have one with the other as well. When someone is Maitiv to you, to show Hatava back. These are 2 Vertlach that have to do with the Hanhagas Ha'odom.

I recall seeing at one time in the writings of the Steipler, he says a Yesod which I understand is a Rashi near the end of Maseches Zevachim that it is not true that the Bechorim would have been Kohanim. The Bechorim would have been Leviim which was then taken over by Sheivet Levi, but in regards to Kehuna Aharon Hakohen was Zoche to Kehuna here.

However, recently I realized that this seems on the one hand to answer a Kasha of the Maharsha. It seems that the Maharsha doesn't agree. The Maharsha in Maseches Pesachim 117 or 118 by the Sugya of Hallel asks how it says in Hallel which was originally said at the splitting of the Yam Suf before the Chait Ha'eigel, so the Maharsha asks how does it say in Hallel a mention of Beis

Aharon 3 times in Hallel regarding Betach Ba'shem? How do we say that, Yomru Na Beis Aharon? How do we say something special about the Bais Aharon? Yivareich Es Beis Aharon, what is special about the Beis Aharon? At the Eigel the Bechorim were still the Kohanim?

We see from the Maharsha's Kasha that he does not agree with this Yesod. However, on the other hand, the Steipler's Yesod would answer the Maharsha's Kasha. So if we would call it Shittas Rashi it would answer the difficulty.

The question of the week is: this Kasha is on a well known Chazal which is often quoted. The Chazal is in Devarim Rabbah. It says that Yosef who was recognized as coming from Eretz Yisrael was buried in Eretz Yisrael. How so? Yosef was seen as 48:12 (נָעַר עֶבְרִי). When he came to Mitzrayim he was recognized as a Jew. So since it was recognized as someone from Eretz Yisrael he was buried in Eretz Yisrael.

When Moshe came to the B'nos Yisro the Posuk says 2:19 (אִישׁ מִצְרִי, הַצִּילָנוּ). So since Moshe Rabbeinu wasn't Mode to his land he is not buried in his land.

The difficulty seems to be that the designation of Artzah (land) to Yosef and Moshe the comparison between them seems to be very unfair. Yosef grew up in Eretz Yisrael. Yosef lived in Eretz Yisrael. When Yosef came to Mitzrayim it was from Eretz Yisrael. So Yosef who was Hode B'artzo is buried in his land.

Moshe did not live in Eretz Yisrael and he wasn't born in Eretz Yisrael. His parents Amram and Yocheved were not born in Eretz Yisrael. He was already a third generation out of Eretz Yisrael. Moshe who was recognized for Eretz Yisrael shouldn't be buried in Eretz Yisrael? How can one compare it?

In fact when people say this Medrash over they usually say Moshe who wasn't recognized as a Jew while Yosef was recognized as a Jew. That would make more sense but that is not what it says in the Medrash. The Medrash says that Moshe Shelo Hode B'artzo. That certainly seems to be something of a difficulty.

Rabbi Reisman - Parshas Shemos 5771

3:5 (וַיֹּאמֶר, אֶל-תִּקְרֹב הֵלֶם; שַׁל-נְעָלֶיךָ, מֵעַל רַגְלֶיךָ--כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד עָלָיו, אֲדָמַת-קֹדֶשׁ הוּא) In this week's Parsha we find that Moshe Rabbeinu arrives at the Sneh and the Ribbono Shel Olam speaks to him and says (שַׁל-נְעָלֶיךָ, מֵעַל רַגְלֶיךָ) remove your shoes from on your feet. Rashi explains (שַׁל: שְׁלוּף) that the word (שַׁל) is similar to the word (וְהוּצָא, כִּמוֹ (דְּבָרִים יט ה) וְנָשַׁל הַבְּרוֹזֶל, (דְּבָרִים כח מ) כִּי יִשַׁל זִיתָךְ (וְנָשַׁל) which is a language of things falling off, so too (שַׁל-נְעָלֶיךָ, מֵעַל רַגְלֶיךָ) means take your shoes off your feet. The question is that we have a very common word for taking shoes off ones foot and that is the word Chalotz or Chalitzah which means to remove ones shoes specifically. Why here does the Posuk use (שַׁל-נְעָלֶיךָ, מֵעַל רַגְלֶיךָ)?

In Derech Sichah volume II on page # 70, Rav Chaim Kanievsky is quoted as answering the question as follows. There is a basic difference between Chalotz and Shal. The word Chalotz is used when a person takes off his shoes with his hands. There the word Chalotz is used as in the Chalitzah of

a Yevamah when the Yevamah is required to remove the shoes off the foot of her brother in law and that is typically done with the hands. Here (שֶׁל-נֶעְעָלִיךָ, מַעַל רַגְלֶיךָ) is used because since we know that a person who touches his shoes is required to wash Netillas Yadaim (to wash his hands afterwards), Moshe Rabbeinu was not going to remove his shoes by touching them as here he was standing talking to the Ribbono Shel Olam, so rather (שֶׁל-נֶעְעָלִיךָ, מַעַל רַגְלֶיךָ) slip the shoes off your feet without touching them. The word Sh'al is used. This is the Vort said B'sheim Rav Chaim Kanievsky and it is a nice Vort for itself.

There is something else that I would add that is absolutely beautiful. In Navi, in Shmuel Bais Perek Gimmel we find the story of Yoav and Avner. As many of you know, Yoav killed Avner because Avner had killed Yoav's brother and felt about himself as a Goal Hadam. However, he fooled Avner by speaking with him. In speaking to him he caught Avner not on guard and was able to kill him. The Posuk says 3:27 (וַיִּשְׁתָּהוּ יוֹאָב אֶל-תּוֹךְ הַשָּׁעַר, לְדַבֵּר אִתּוֹ בַּשָּׁלִי). Yoav called Avner to talk to him in the gateway, to speak to him with trickery. (בַּשָּׁלִי) is an unusual word. Chazal Darshun in Masseches Sanhedrin 49a (11 lines before the end of the Perek) (לְדַבֵּר אִתּוֹ בַּשָּׁלִי אָמַר רַב יְהוּדָה אָמַר רַב) (עַל עִיסְקֵי שְׁלוֹ). Yoav pretended that he had a Shaila to ask him and he went to speak to him about Chalitzah. In asking this Shaila he caught Avner by surprise and killed him.

The question is why is Sheli or Shal used there? The reason is that Shal is used to meaning to take off the shoe, Chalitzah. If he wanted to talk about Chalitzah why not use the word Chalitzah? It is actually very beautiful.

The Gemara in Masseches Sanhedrin tells us which Shaila did he ask him when he called Avner to the side. Which question of Hilchos Chalitzah did he ask him to fool him into being able to kill him? Rashi explains (לשון של נעלך (שמות ג) שאל לו בערמה יבמה גדמת היאך חולצת התחיל) על עסקי שלו. שוחה מלפניו ומראהו כך היא חולצת בשיניה והוא שלף חרבו והרגו כדכתיב (מלכים א ב) בחגורתו אשר במתניו ובנעלו (אשר ברגליו) If a woman has no arms Lo Aleinu, how does she do Chalitzah? To which Avner responded, she does Chalitzah with her teeth. He proceeded to bend down to show Yoav how it is done. Of course when Avner bent down, he was especially vulnerable and Yoav was able to kill him.

It is so beautiful because the word Shal means taking off a shoe without using one's hands. So Chazal understood (לְרַבֵּר אֹתוֹ בְּשָׁלִי) that this is what he asked him, about taking off shoes without using one's hands. It is a beautiful TzuShtetl of the Yesod that Rav Chaim Kanievisky says.

ומרד בת-פרעה לרחץ על-הנָּאָר, ונַעֲרָתֶיהָ הִלְכָת עַל-יַד הַנָּאָר; וַתֵּרָא אֶת-הַמֶּלֶכָה בְּתוֹךְ הַסּוּף, וַתְּשַׁלַּח אֶת-אַמְתָּהּ (2:5) We find in the Parsha that when Moshe Rabbeinu as an infant was put in the river Bas Paroh came and as you all know she rescued him. Why was she at the river?

The Posuk says that she went (לְרַחֵץ עַל-הַיָּאָר). The Gemarah in Maseches Sotah 12b (top line) (וּתְרַד (בת פרעה לרחוץ על היאור א"ר יוחנן משום ר' שמעון בן יוחי מלמד שירדה לרחוץ מגלולי אביה and Maseches Megillah 13a (12 lines from the top) (אמאי קרי לה יהודיה על שום שכפרה בע"ז דכתיב ותרד בת פרעה לרחוץ) (על היאור ואמר רבי יוחנן שירדה לרחוץ מגלולי בית אביה לרחוץ. לטבול (לשון)) Rashi says that (גירות) that she was Tovel for Gairus. She wanted to be Migayeir. She wanted to become a Jewess. Therefore, she went there to be Tovel for Gairus.

The Turei Even is Matmia on Rashi and says how can there be Gairus if it is before Matan Torah. How can a person be a Ger before there was a Klal Yisrael? He says that it was from the Tumah of the Avoda Zorah that she went to be Tovel.

To answer the Turei Even's Kasha on Rashi, I would like to remind you that there is a Rav Naftali in Masseches Kesuvos that we learned in Yeshiva. The Chidushei Hagarnat in Masseches Kesuvos 11 in the Sugya of Ger Kattan we had learned a Rav Naftali. Rav Naftali there discusses Geirus in general. He says that to be a Yid there are two components. 1) Kedushas Yisrael and 2) Yichus Yisrael. Yichus Yisrael is when someone is born and their mother is a Yid. Kedushas Yisrael is someone who has the Kedusha of the Jewish people. Every born Yid has both Kedushas Yisrael and Yichus Yisrael. However Rav Naftali says, prior to Kabbalas Hatorah Jews had Yichus Yisrael because they were the children of Avraham, Yitzchok, and Yaakov but did not have Kedushas Yisrael until Har Sinai at Matan Torah.

Rav Naftali compares this to a pregnant woman who converts. Subsequently when she gives birth the child needs Geirus. Yet if there are twins born, they are considered to be related. Even if there is one child born the child is considered to be related to its mother. Why is that so if a Ger is considered like a new individual without relatives (Ger Shenis'gairu K'koton Hanoiled Dami)?

Rav Naftali answers that at the time of birth the mother was Jewish so the child has Yichus Yisrael. Relatives and relationships depends on Yichus Yisrael. The child lacks Kedushas Yisrael because at the time of conception the mother was not a Yid. His Geirus happens against his will because once someone has Yichus Yisrael he is obligated to have Kedushas Yisrael.

With this many things are explained. For example, we know on the one hand that at Matan Torah we became Jews (Geirim), and on the other hand we know that after Matan Torah that people remained prohibited to their sisters or their other relatives with whom they are not allowed to marry. Ai, we have a rule of Ger Shenis'gairu K'koton Hanoiled Dami? If all Jews became Geirim at Matan Torah there should be no Issur of relatives?

The answer is Yichus Yisrael they had because they were the children of Avraham, Yitzchok, and Yaakov. It was the second aspect of Geirus, Kedushas Yisrael that they didn't have until Matan Torah.

This also explains that the fact that Klal Yisrael received Mitzvas Shabbos at Marah. Before Matan Torah they were Mitzuva in Shabbos. However, a Goy who keeps Shabbos is Chayuv Misah. How can it be that they were Michuyav in Shabbos before Mattan Torah?

The Teretz is they were Jews by Yichus Yisrael even before Matan Torah. Therefore they could keep Shabbos. This is an idea of Yichus Yisrael and Kedushas Yisrael which Rav Naftali says.

What we gain from Rav Naftali of course is that it is possible to have Gairus for Yichus Yisrael alone so that even before Matan Torah we can understand that Bas Paroh was Yoredes (לְרַחֵץ עַל-) (מִגֵּיאוֹר) to be Megayair. Ai, you will ask how can she be Migayair if there were no Jews? The Teretz is that Yichus Yisrael already existed and at that point it was Shayich that aspect of being a Yid.

2:6 (ותקפת ותראהו את-הַיֵּלֶד, והנה-נער בכה; ותחמל עליו--ותאמר, מילדי העברים נה) A Vort from Rabbi Meir Shapiro. When Moshe is taken out of the river it says (נער בכה). Rashi explains (קולו והנה נער בכה: כולו). Al Pi Pashtus, it means that he was a baby (Yeled) but his cry was that of a Nar (an older child). What is so important about the strength of Moshe's voice?

There is a difference between the cry of a Yeled and that of a Nar. A baby cries only for his needs. A Nar cries for others in need. Moshe was already crying for the Tzar of Klal Yisroel at the age of 3 months old. That was the praise of Moshe Rabbeinu, the praise that Rashi is referring to that he wept as someone older. He wept as someone who can feel the pain of other people. Of course the lesson is as it says in 2:11, (וַיֵּרָא, בְּסֻכָּתָם) to feel along with Klal Yisrael the pain that Klal Yisrael feels which is something we should be able to understand and identify with.

The first question of the week is: The Medrash in Koheles Rabbah which is often quoted in Parshas Vayeitzei. The Medrash goes on the Posuk in Koheles 10:2 (לֵב חָכָם לִמְיוֹנוֹ, וְלֵב כָּסִיל לְשִׁמְאֹלוֹ) which basically says that a smart man has his heart in the right place and a fool does not. The Medrash Darshens as follows (לֵב חָכָם לִמְיוֹנוֹ) is Yaakov Avinu because it says in Parshas Vayeitzei 31:17 (וַיֵּקֶם, יַעֲקֹב; וַיֵּשֶׂא אֶת-בָּנָיו וְאֶת-נָשָׁיו, עַל-הַגָּמְלִים) it says Yaakov took his sons and his wives, his children came before his wives. His primary focus was on protecting his children and then on his wives.

The Medrash says that (לֵב חָכָם לַיְמִינוּ, וְלֵב כְּסִיל לְשֹׂמְאֵל) that a fool's heart is on his left side in the wrong spot. This refers to Eisav on who it says in Parshas Vayishlach 36:6 (וַיִּקַּח עֵשָׂו אֶת-נָשָׁיו וְאֶת-בְּנָיו, וְאֶת-מִקְנֵהוּ וְאֶת-כָּל-בְּהֶמְתּוֹ וְאֶת-כָּל-קִנְיָנוֹ, אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן; וַיֵּלֶךְ אֶל-אַרְצָם, מִפְּנֵי יַעֲקֹב אָחִיו) Eisav is transporting his family and it says his wives before his children. There is no doubt that he loved his wives, however, he didn't realize that the most important asset a person has is his children. So he put wives before children. Yaakov who was a Chochom put his children before his wives. That is a wonderful Medrash and the reason it is being mentioned here in Parshas Shemos is because here in Parshas Shemos 4:20 we see that (וַיִּקַּח מֹשֶׁה אֶת-אִשְׁתּוֹ וְאֶת-בְּנָיו, וַיֵּרָכְבּוּ עָלָיו -) Moshe Rabbeinu puts his wife before his children and that seems to contradict the Medrash that says that a wise person knows to take his children first? So this is a Stirah that seems to contradict the Medrash on Koheles. Tzorech Iyun Gadol!

The final question of the week is: When Moshe Rabbeinu comes to Midyan, the daughters of Yisro say that we were saved from a Mitzri as it says in 2:19 (וַתֹּאמְרֵן--אִישׁ מִצְרִי, הִצִּילָנוּ מִיַּד הָרָעִים). There is a well known Chazal that Moshe Rabbeinu was faulted for looking like a Mitzri (he was dressed like a Mitzri) and not like a Yid, unlike Yosef when he went down to Mitzrayim was called (הַעֲבָדִי (הָעֶבֶרִי). This is why Yosef was Zoche to be buried in Eretz Yisrael and Moshe Rabbeinu was not.

There is a problem with this whole idea. We are told that Moshe Rabbeinu was only 13 years old when he left Mitzrayim and when he came to Yisro he was already 80. In between the Medrash explains that Moshe Rabbeinu was a Melech in some far away land. However we explain the 67 years in between, Moshe Rabbeinu was not in the land of Mitzrayim. Why in the world would he still be wearing his clothes from Egypt 67 years later? That is difficult to understand.

וַיְהִי כִּי יֵרָאוּ הַמַּלְאָכִים אֶת הָאֱלֹהִים וַיַּעַשׂ לָהֶם בְּתִים 1:21

So Batei Kehuna came from Aharon and Batei Malchus came from Yehuda. However, as the Gemara says in Maseches Sotah 11b (7 lines from the bottom) Miriam married Caleiv Ben Yefuneh who was from Sheivet Yehuda and from there came Malchus Beis Dovid.

So Dovid is traced all the way back to Yehuda, however, Caleiv is not mentioned at all. So it seems that Dovid Hamelech did not come from Caleiv. You can't say that Caleiv was known by a different name because Ram from Posuk 19 is Caleiv's brother and Chetzroin was Caleiv's father. The reason why Caleiv was called Ben Yefuneh even though Chetzroin was his father is as the Gemara explains here in Sotah 11b (2 lines from the bottom) that Caleiv turned aside (fanah) from the plot of the Meraglim. So how can it be that Miriam married Caleiv and that brought about Malchus Bais Dovid if it was Ram?

We know that Caleiv outlived Miriam because Miriam died in the Midbar and Caleiv got a Cheilek in Eretz Yisrael. So it can't be that Caleiv died during the lifetime of Miriam and Ram did Yibum. So it must be that Ram married Miriam, then died, and Caleiv was Miyabeim her. However, the Gemara in Sotah 12a (top line) says Miriam was called Azuvah because she had a disease that made it that no one wanted to marry her except for Caleiv. So it sounds like Caleiv was her first husband. If so, the Teretz would fall apart and the original Kasha comes back of how can Dovid come from Caleiv if it says that he came from Ram?

וַיֹּאמֶר יִרְרֹר־ר אֶל מֹשֶׁה עֲתָה תֵּרָאֶה אֲשֶׁר אֶעֱשֶׂה לַפְּרָעָה כִּי בִיד חֲזָקָה יִשְׁלַח־ם וּבִיד חֲזָקָה יִגְרָשׁם מֵאֶרְצוֹ 6:1

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Rav Schwab in his Sefer on Chumash Mayan Bais Hashoeva page # 130 to answer this question asks, why did Kibush and Chaluka of Eretz Yisrael take 14 years? Klal Yisrael conquered slowly. Why did it have to be slowly? One of the Middos of Hakadoish Baruch Hu in this world is the Middah of Mitinois, which means developing things slowly. Rav Schwab calls it the Middah of Toicheles as in הַתִּיכֵל מִן הַתִּיכָה אֶת הַיּוֹנָה וְיִסְּף שְׁלַח אֶת הַיּוֹנָה מִן הַתִּיכָה which is found in Parshas Noach 8:10. In 8:12 we find again, וְיִיחָל עוֹד שְׁבַעַת יָמִים אֲחֵרִים וְיִשְׁלַח אֶת הַיּוֹנָה וְלֹא יָסְפָה שׁוֹב אֵלָיו עוֹד.

This shows the Middah of building slowly in this world. It says in Maseches Berachos 32b (24 lines from the top) 'והא א"ר חייא בר אבא א"ר יוחנן כל המאריך בתפלתו ומעיין בה סוף בא לידי כאב לב שנא' (משלי יג) תוחלת ממושכה מחלה לב This means, whoever prolongs his Davening and expects that his prayer will be granted due to his having prayed at great length, will eventually suffer heartache because of the Posuk that is quoted from Mishlei, Prolonged prayer makes the heart sick. This is as if to say it is a bad Middah to expect Ruchniyos to come right away when there is a Tefillah for something. A farmer knows when he plants a seed that it takes awhile until something sprouts and grows. A person who has Mitinois is an important Middah in Avoidas Hashem. Moshiach is called Avdi Tzemach. Tzemach as in something that sprouts slowly.

This was Hashem's Tayna on Moshe, you go to Paroh and expect that right away the Yeshua should come. The Ribbainoi Shem Oilam doesn't work that way. The Yeshua doesn't come quickly and suddenly. This was the Chisaroin so to speak of Moshe Rabbeinu K'madrai'gusoi which the Ribbainoi Shel Oilam said it is good that you are not going to lead Klal Yisrael into Eretz Yisrael because there it will take years and your Middah is that you don't have the appropriate amount of patience.

There is a Brisker Rav that discusses the 12th Ani Maamin where it says regarding Moshiach, Af Al Pi Sheyis'ma'mei'ah, Im Kol Zeh Achakeh Loi. It is like a Kasha and a Teretz in the Ani Maamin. I am waiting and have Emunah even though he may delay? The Teretz is, nevertheless I anticipate every day that he will come. We don't have a Kasha and a Teretz in any of the other Ani Maamins, so why here do we? The Brisker Rav answers, that part of the Middah of waiting for Moshiach is Achakeh Loi which is the same Middah of Toicheles that Rav Schwab is talking about. To be patient for good things to happen.

Why do we have a world in which we have to wait patiently for good things to happen? It is based on a Rabbeinu Yona in Pirkei Avos 3:9. He writes that the Taivah for something Ruchniyos is what builds up a person. It is not when you achieve it that you are built up. Moshiach's coming will not build up Klal Yisrael. It is the Achakeh (the anticipation) that builds up Klal Yisrael. The desiring of something is Moisif Ahavah and Chochmoh. Therefore the Ribbainoi Shel Oilam made it that you have to wait patiently for something good to happen.

4:19 There is a Shaila in the Poiskim if a person can put himself in Sakana to save other people who are also in Sakana. The understanding is, that it is a Rishus and not an obligation; however, there is a certain amount of debate. The Ohr Sameiach discusses this both in the Sefer Ohr Sameiach and in the Meshech Chochmoh. He holds that it is Assur. Chayecha Koidmin is an obligation that you have to take care of yourself first. He brings a Raya from the Parsha, וַיֹּאמֶר יְיָ רְדֹרֶךְ אֶל מֹשֶׁה בְּמִדְיָן לֵךְ שָׁב מִצְרָיִם כִּי מָתוּ כָּל הָאֲנָשִׁים הַמְבַקְשִׁים אֶת נַפְשְׁךָ For Moshe, going to Mitzrayim was

a Sakana because he was sentenced to death in Mitzrayim. We can make a Diyuk from that Posuk that were it not for the fact that all the people who wanted to kill Moshe had already died, it would have been Assur for Moshe to go to Mitzrayim because of the Sakana. This Pshat of the Ohr Sameiach is good if you only learn this one Posuk. However, if you look through the narrative, you will see that the Pshat doesn't fit well.

First, the Ribboinoi Shel Oilam asked Moshe Rabbeinu to go to Mitzrayim and he doesn't say that the people who want to kill him are dead already. The 7 days of the S'neh come to an end by Shishi. Then Moshe says to Yisroi that he is going back to Mitzrayim and Yisroi says Leich L'shaloim. Then we have the Posuk that Hashem says that the people died who want to kill Moshe. It seems that this message came for another reason but not that it was the Mattir for him to go.

4:3 וַיֹּאמֶר הַשְּׁלִיכֵהוּ אַרְצָה וַיִּשְׁלִיכֵהוּ אַרְצָה וַיְהִי לְנָחָשׁ וַיִּנָּס מִפְּנֵי מֹשֶׁה מִפְּנֵי 4:3 When Moshe threw the stick to the ground it turned into a snake and Moshe ran away from it. The Mishnah in the first Mishnah of the 5th Perek of Berachos says, (חסידים הראשונים היו שוהין שעה אחת) אין עומדין להתפלל אלא מתוך כבוד ראש. חסידים הראשונים היו שוהין שעה אחת (ומתפללים, כדי שיכוונו את ליבם למקום. אפילו המלך שואל בשלומן, לא ישיבנו; ואפילו נחש כרוך על עקבו, לא יפסיק) when you Daven Shemoneh Esrei you must picture yourself as standing before the Ribboinoi Shel Oilam. The wording of the Mishna is even if a snake wraps itself around your ankle you shouldn't be Mafsik. Moshe Rabbeinu who was standing in front of the Boirei Oilam and he sees a snake so he runs away? There is a technical Halachik Teretz to this Kasha.

Rabbi Reisman - Parshas Shemos 5769

The Gemara in Maseches Nedarim 65a (2 lines from the top) says (אמר רב נחמן דכתיב ויאמר ר' אל) משה במדין לך שוב מצרים כי מתו כל האנשים אמר לו במדין נדרת לך והתר נדרך במדין דכתיב ויואל משה אין אלה משה במדין לך שוב מצרים כי מתו כל האנשים אמר לו במדין נדרת לך והתר נדרך במדין דכתיב ויואל משה אין אלה (אלא שבועה דכתיב ויבא אתו באלה) that Moshe Rabbeinu swore to Yisroi that he would stay in Midyan. Hashem told Moshe to go down to Mitzrayim. Hashem also says B'midyan which the Gemara Darshuns that Moshe was told to go to Midyan to be Matir Neder. The technical Shaylah is, how could Moshe be Matir Neder if he was the only Yid, as we know that you need Yiddin to be Matir the Neder?

A woman called Rebbi on an Erev Shabbos with a shaylah that she was Mafrish Challah, however, it got mixed back into the dough. The Eitza would be to be Matir Neder on the Hafroshas Challah. How do you do that, if Shlichus doesn't work for Hatoras Nedarim. The Eitza is, in Siman Reish Chaf Cheis in Yoreh Daiya it says that a wife can be Matir Neder through her husband. This is one of the places that we see that Ishtoi K'gufoi has a Nafka Mina L'halachah. So Rebbi had her give a piece of Challah to her husband to bring to shul to be Matir Neder and then she was Mafrish Challah anew. This just illustrates the problem that Moshe Rabbeinu faced by not having a Yiddishe Bais Din.

Maybe we can say as follows, there is a Shayla in the P'nei Yehoshua in Maseches Gittin 35b. Can a person be Oiver on his Neder with the knowledge that he will be Matir Neder at a later time. Hatoras Nedarim is Oikar the Neder L'mafrayah. To illustrate this point, let us say that Rebbi would have told this woman, eat the Challah on Shabbos, however, leave over a piece. After Shabbos you will be Matir Neder and that will cause that your eating of the Challah was not being

Oiver a Neder. She would also be Mafrish again after this. The P'nei Yehoshua says this is acceptable.

Rav Yitzchak Elchonon an Achroin, disagrees in his Sefer Ein Yitzchok. His reasoning is Chaishinun L'misah that we don't know how long he will live and maybe he won't be Matir Neder before he dies. Im Kein, Moshe Rabbeinu who knew that he would live, because Hashem sent him to take out Klal Yisrael, then even the Ein Yitchak might be Moideh to the P'nei Yehoshua. So maybe Moshe waited until he got to Mitzraim to be Matir Neder.

Rashi on the Parshah says Moshe swore that he wouldn't leave Midyan unless Yisroi would give him Rishus. So since Yisroi gave Rishus there was no reason for the Hatorah, so it's a Stirah to the Gemara?

It could be that Moshe made a Neder, and anytime a Neder is Al Das someone else you need his Rishus. So it could be that he got Rishus and went back to Mitzrayim and was Matir Neder.

It says in the Posuk that Moshe was 80 years old when he stood before Paroh. This is before the 10 Makkos. The Yidden went out of Mitzrayim in Nissan, about 37 days after Moshe's birthday. No one says the Makkos only took 37 days. There are a number of Makkos that says B'feirush that they took 7 days. That being said, when Moshe stood in front of Paroh, it was before Zayin Adar of that year. If he would have been 80, on his next birthday he would be 81. Then the 40 years in the Midbar would make him 121 which we know is not the case. So it is a Davar Peleh that the Cheshboin doesn't really Shtim?

There is a R' Yaakov Emden that says that the Yidden were in the Midbar for 39 years and that the Torah rounds it off. This is also Shver, because the Gemarah goes through a Cheshbon with the Man showing that it was 40 years.

As we all know, Basya sticks out her arm and it gets longer to reach Moshe. It is a well-known Vort of R' Chaim Shmulevitz, who asks, why did she even bother sticking out her arm if it was so far? He says, you see from here that you have to do Hishtadlus and do the best you could. This Vort is a Stirah to a Vort on Parshas Mikeitz.

In Parshas Mikeitz, Yosef is punished (with an extra 2 years in jail according to Rashi) for asking the Sar Hamashkim to remember him. Ai Yosef did a normal Hishtadlus?

The Chazoin Ish in his Sefer Emunah V'Bitachoin says a big Yesoid. We see that even when the Sar Hamashkim does finally remember Yosef, he calls Yosef Eved Ivri in front of Paroh, thereby putting him down. B'derech Hatevah Yosef's request of the Sar Hamashkim wouldn't have worked. The Chazon Ish says a Yesoid, a person must have Bitachon and do his Hishtadlus. As long as the Hishtadlus is normal, it is not a Stirah to Bitachon. However, when a person does something out of desperation, that is going against Bitachon. Therefore, Yosef's behavior was wrong.

R' Chaim Shmulevitz's Vort seems to be a contradiction to this Vort. There is a difference between Ruchniyos and Gashmiyos. Basya was doing a Mitzvah, a Davar Ruchni, so even if she did something desperately it is not a lack of Bitachon.

This idea might answer a question Rabbi had on Rav Pam. There were many time that people were dating and it wasn't going smoothly, so Rav Pam would say, don't push too hard to make it work. When Rav Pam was ill, and Rabbi spent a lot of time in the hospital with his family, he was told that Rav Pam's Shidduch itself didn't go so smooth, yet he pushed until it worked. So it looks Shver that Rav Pam didn't listen to his own advice.

Rav Pam might have been a different case, because his Cheshbon was a Ruchniyasdika Cheshbon which allows you to push for things until you get it. Human beings normally are just the opposite. They stay overtime at work and go to work in snow storms, however, for Ruchniyos, to go to Minyan or Seder during a snowstorm, they come up with excuses. We have to know what really counts.

A Vort from Rabbi Moshe Shapiro. When Moshe is taken out of the river it says 2:6 (נֶעַר (בְּכָה). Rashi says (והנה נער בכה: קולו כנער) Al Pi Pashtus, it means that he was a baby but his cry was that of a Nar. What is so important about the strength of Moshe's voice?

There is a difference between the cry of a Yeled and that of a Nar. A baby cries only for his needs. A Nar cries for others in need. Moshe was already crying for the Tzar of Klal Yisroel. This has special meaning to us during the current war in Eretz Yisrael, when we should be having Acheinu Bnei Yisrael in our Tefillos.