

THE CHEVRA

3'02



Young Israel of Fair Lawn
The Morris J. Kraut z'l Torah Center
www.yifl.org

Rabbi Eli Belizon
Avi Zanjirian
President

Shabbos Parshas Bo
שבת פרשת בא

January 11, 2019

ה שבט תשע"ט

Shacharis 7:00 AM
Candle Lighting 4:30 PM
Mincha 4:35 PM

Shaila of the Week

Tzeis 5:11 PM

January 12, 2019

ו שבט תשע"ט

Chevra Mishnayos 8:00 AM
Shacharis 8:45 AM
Sof Zman K"SS 9:42 AM

Kiddush following davening

(Everyone is reminded to help out and clean up after your children.)

Mincha 4:20 PM

Seudah Shelishis

Maariv following the Rabbi's shiur

Shabbos Ends 5:40 PM

Avos Ubanim 6:20 PM

Rabbi Reisman 7:30 PM

Sunday

Shacharis I 7:30 AM
Shacharis II 8:30 AM
Mincha 12:40 PM
Maariv 8:15 PM

Monday-Friday

Shacharis 7:00 AM
Night Seder 8:45 PM
Sanhedrin Chabura (W) 9:15 PM
Maariv (T-Th) 10:00 PM

Women's Shiur

The women's shiur, "The Pressure is On", will continue this Tuesday night at 8:15 PM, discussing the halachos of *Dosh* on Shabbos.

Rav Shlomo Zalman Shabbos

On Shabbos parshas Teruma, Feb 8-9, we will be hosting Rav Zelig Prag, a neighbor, talmid, and close chaver of Rav Shlomo Zalman Auerbach. To sponsor (\$100), please contact blumenthaljoseph@gmail.com.

Parshas Ha'Shavua

Parashat Bo – Earning Redemption Through Empathy

Rabbi Eli Mansour

Parashat Bo tells of the Exodus from Egypt, the great moment when our ancestors left Egypt after 210 years of bondage and oppression.

Many Rabbis addressed the question of why G-d brought Beneh Yisrael from Egypt after 210 years, despite his having decreed that they would suffer exile and bondage for 400 years. Back in the Book of Bereshit (15:13), G-d informed Abraham Abinu that his descendants would be oppressed by a foreign nation for 400 years. Why, then, were Beneh Yisrael taken out of Egypt after just 210 years?

Among the more famous answers given to this question is one suggested by the Gaon of Vilna (1720-1797), who explained that the slave labor Beneh Yisrael performed was so grueling and

intense, that their 210 years of bondage was practically equivalent to 400 years of bondage. They left 190 years early because they experienced in 210 years the amount of suffering that would have taken 400 years under normal slave conditions. Others suggest that since Beneh Yisrael's population grew so rapidly, the nation as a whole endured 400 years' worth of slavery and oppression in 210 years.

However, there is also an additional answer to this question.

When G-d first appeared to Moshe at the burning bush to announce that He would soon be bringing Beneh Yisrael from Egypt, He told Moshe that before the people leave, "each woman should request from her neighbor...silver and gold utensils, and clothing..." (Shemot 3:22). As G-d wanted Beneh Yisrael to bring Egypt's riches with them when they left the country, He instructed that the people should ask their Egyptian neighbors for their belongings in preparation for their departure. In Parashat Bo, however, when G-d spoke to Moshe just before bringing the final plague upon the Egyptians, He told Moshe to instruct Beneh Yisrael that "each person shall request from his fellow, and each woman from her friend, silver and gold utensils" (11:2). Whereas initially G-d spoke of the people requesting utensils from their neighbors, here, He speaks of the people requesting from their friends. How do we reconcile this contradiction?

The answer might be that these were, in fact, two different commands, relevant to two different stages. First, Beneh Yisrael were to take the belongings of their Egyptian neighbors. As a result, those among the nation with wealthy Egyptian neighbors ended up with far more than those with neighbors who did not have wealth. This created a

significant gap between different members of the nation, with some having become fabulously wealthy, and others having received very little. Therefore, as part of the preparations for the Exodus, G-d instructed the people to request utensils and clothing from their friends – meaning, their friends among Beneh Yisrael. The “have nots” were to ask the “haves” to share their wealth with them.

Once this happened, and those who were blessed with great wealth shared it with the others, Beneh Yisrael were worthy of redemption. Beneh Yisrael earned their miraculous freedom through the great merit of empathy, of looking out for one another and caring for those who are less fortunate.

In a similar vein, the Arugot Ha'bosem offers an explanation for why Beneh Yisrael left Egypt after 210 years, without having to complete the entire 400-year period that had been decreed. During the period of bondage, the people suffered not only because of their own pain, but also because of the pain of their fellow Jews. They empathized with one another's plight, and thus their suffering was compounded, as they grieved and wept for their own misfortune as well as for the misfortune endured by others. Therefore, the 400 years of suffering was completed in just 210 years.

When we empathize with our fellow Jew, when we feel the pain of those who are less privileged and do what we can to assist them, we become worthy of redemption, and of the grace and kindness that Hashem showed to our ancestors at the time of the Exodus. By extending ourselves on behalf of those who need our help, we will hasten the arrival of our final redemption, may it come speedily and in our days, Amen.

Parshas Bo – I Have a Dream

Rabbi Yissocher Frand

The Torah teaches that “G-d placed the favor of the people in the eyes of Egypt” [Shmos 11:3]. Prior to leaving Egypt, the Jews obtained gold and silver utensils and articles of clothing from their Egyptian neighbors. This was a

fulfillment of a promise that G-d had made to Avraham “... and afterwards they will go out with great possessions” [Bereshis 15:14]. The fact that G-d placed the favor of the people in the eyes of the Egyptians to the extent that they were willing to give them their valuables — never to see them again — was indeed miraculous.

Perhaps there could have been a more congruous method of fulfilling G-d's promise to Avraham. Perhaps it would have made more sense if “G-d placed the FEAR of the people in the eyes of Egypt”. After all that had transpired during the Ten Plagues, the Egyptians were now in awe of the Jews. Therefore, the more logical way for this event to occur would have been for the Egyptians to give the Jews their valuables out of mortal fear, rather than out of ‘favor’.

Rabbi Baruch Leff comments that the fact that the wealth was transferred to the Jews in that way teaches us something about the Exodus. The Exodus from Egypt, our Sages tell us, was the paradigm for all future redemption. If we want to know how the future redemption will take place, we must examine the prototype of redemption that occurred in Egypt. In effect, this means that before we leave this last bitter exile, “G-d will place the favor of His nation into the eyes of the nations”.

Before we leave, the nations must admire us. They will have warm feelings towards us. They will love us. That is because the prophet Isaiah said that the role of the Jewish people in the Exile is to be a “light unto the nations” [42:6]. This concept has unfortunately been borrowed and twisted and misconstrued in all different types of wrong ways. But the fact remains that Isaiah the prophet told us that we are supposed to be a “light unto the nations” – a shining example to the nations of what a human being is supposed to look like. The purpose of this world is to fill the world in its entirety with the Glory of G-d. Not only the Jews of the world, but all of humanity should come to the recognition that there is one G-d who created this world and takes an active role in this world. Jews are supposed to be the medium of that message.

The Netziv (1817-1893) writes that had we not sinned and had we remained in the Land of Israel and had we fulfilled our mission by living a proper life style in the Land of Israel, then we would have never had to go into Exile. Unfortunately, we did not do that and G-d had to send us into Exile. Our job in Exile is to be this shining example of what a person is supposed to be.

The pasuk [verse] says “And all the inhabitants of the land will see that the Name of G-d is written upon you, and they will fear you” [Devorim 28:10]. The Talmud teaches [Berochos 6a] that this refers to the Tephillin that are worn on the head. The Vilna Gaon comments that the Talmudic reference is the homiletic (Drush) teaching of the pasuk. But, the Vilna Gaon asks, what is the ‘simple’ (pshuto) interpretation of the pasuk? There is a principle in Biblical interpretation that a pasuk always has a simple interpretation [Shabbos 63a]. So what is the simple interpretation of this pasuk? The Gaon said that the simple interpretation of this pasuk is that when a Gentile sees a Jew, he should immediately recognize that the Name of G-d is written upon him. He should immediately realize, “This is a holy person”.

We have not yet arrived at that point. The paradigm of the Exodus from Egypt is that until we reach the level of “the favor of the nation is in the eyes of Egypt”, signifying that the Gentiles respect and admire and cherish us, unfortunately, we are not holding at the level of redemption. This is the ideal for which we must strive.

Unfortunately, if that indeed will be the standard, one must wonder how close the redemption is today. We look forward to the time when the recognized definition of a “Jew” will be a definition that will make us all proud.

Shabbat Shalom!