



RABBI SHALOM

ROSNER

RAV KEHILLA, NOFEI HASHEMESH

MAGGID SHIUR, DAF YOMI, OU.ORG

ROSH BAIS MEDRASH ENGLISH SPEAKING PROGRAM MACHON LEV

לעילוי נשמת

משה מכלוף חנניה בן מאיר ניסים וחנה ז"ל

In Memory of my dear brother

Moshe z"l on his 9th yahrzeit.

I carry you in my heart

and miss you every day

- Chava Kadoche

Recalling Our Faith While in Egypt

The Torah dictates in no less than four distinct locations, using the same exact phrase, that we are to recall that we were slaves in Egypt. Two of these pesukim appear in this week's parsha. Why is it so important to repeat this statement and is there any connection between the different iterations?

In Parshat Ki Teitzei (Devarim 24:17-18) with respect to the manner in which to behave to a

In Loving Memory of

Rabbi Pinchas Shebson זצ"ל

on his 40th yahrzeit

14th Elul - Sunday 7th September

Missed every day by his children,
grandchildren and great-grandchildren
together with his wider family
and his many friends
whose lives he touched

widow and orphan the Torah states:

לֹא תִטֶּה מִשְׁפַּט גֵּר יְתוֹם וְלֹא תִחַבֵּל בְּגֵד אִלְמָנָה.
וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם.....

Later in the Parsha (Devarim 24: 21-22), with respect to charity to be given to widows and orphans the Torah states:

כִּי תִבְצֹר כְּרֶמֶךְ לֹא תַעֲלֹל אַחֲרָיִךְ לְגֵר לִיתוֹם
וְלִאִלְמָנָה יְהִיָּה. וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם...

In Parshat Ve'etchanan (Devarim 5: 14-15) in connection with Shabbat the Torah dictates:
יּוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹקֶיךָ לֹא-תַעֲשֶׂה כָל-
מְלָאכָה אֹתָהּ וּבִנְךָ וּבִתְךָ וְעַבְדְּךָ וְאִמָּתְךָ.....לִמְעַן
יָנוּחַ עַבְדְּךָ וְאִמָּתְךָ כָּמוֹךָ. וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ
מִצְרַיִם....

Lastly, in Parshat Re'eh (Devarim 15-14-15), in connection with setting a servant free, we are instructed not to let him go empty-handed (הענקת):

הַעֲנִיֵּק תַעֲנִיֵּק לוֹ מִצֶּאֱנָה וּמִגֶּרֶךְ וּמִיִּקְבָּה אֲשֶׁר
בִּרְכָּה ה' אֱלֹקֶיךָ תִתֵּן-לוֹ. וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ
מִצְרַיִם.

Rabbi Schwab (Maayan Bet Hashoeva) offers an insightful explanation as to the connection between these four statements. When we recall what transpired in Egypt, the intention is not just to remember the bitterness and back-breaking labor that we experienced. The midrashim shed light on the fact that we never gave up hope. Women would encourage their husbands to continue to procreate irrespective of Pharaoh's decree to throw all male babies into the Nile. We were able to get one day off - on Shabbat (Shemot Raba 1:24) pursuant to Moshe's request. When we recall the enslavement in Egypt, we are also to recall

the **positive attitude** that many had and the ability to **accept the challenges** with love and faith (יסורים מאהבה).

The four pesukim highlighted above deal with widows and orphans, a newly freed servant and Shabbat. It is specifically in these areas that we need to offer our encouragement. Having experienced poverty and helplessness in Mitzrayim, we ought to reach out to those in need. Just as we had faith that Hashem would redeem us in Mitzrayim, so too we must assist and strengthen the underprivileged. They too should enjoy some rest and peacefulness, as we experienced on Shabbat in Mitzrayim.

Perhaps that is why when we eat the *maror* at the Seder we mix it with the *haroset*. To recall that all was not strictly bitter in Egypt- but rather it was bittersweet! Through faith and belief in Hashem, we were able to persevere, lift ourselves up and merit the redemption. **When we recall our experience in Egypt we should recollect not just the enslavement, but the faith and courage that facilitated survival.**

As we experience challenges on a personal and national level, may we be able to recognize the hand of God in the many miracles that we are witnessing, strengthen our *emunah* and *bitachon* and merit a *geula shelema bemihera b'yamenu!* ■



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