

OHRNET

SHABBAT PARSHAT SHEMOT • 21 TEVET 5780 JANUARY 18, 2020 • VOL. 27 NO. 11

PARSHA INSIGHTS

by Rabbi Yaakov Asher Sinclair

The Music and the Machine

“So they appointed taskmasters...” (1:11)

There’s a fine line between a hobby and an obsession. I saw an interesting article about this fine line. The story was about two enthusiasts, one of them being a keen amateur photographer. He was technically proficient but he had neither the time nor the application to be a great photographer. Whenever a new lens appeared on the market, he had to rush out and buy it because “this lens is going to change everything.” His kit bag was already heavy enough to threaten an early onset of sciatica, but nevertheless the new lens took its pride-of-place alongside his other largely unused glassware.

The other subject of this article was a keen amateur guitarist. He wasn’t a bad player, but again, he neither had the time nor probably the talent to be really great. This didn’t stop him from buying guitar after guitar. He knew full well that “the guitar maketh not the man.” But in the absence of “the chops” – he’d settle for “the chopping board” – so to speak.

Needless to say, this is how camera and guitar companies make their billions, by the not-too-subtle insinuation that all you need is to buy your photographer/guitar hero’s camera/guitar and you will produce work indistinguishable from the master. I think it was Henri Cartier-Bresson who said, “The worst camera is better than the best photographer.” The same, I’m sure, is true of guitars.

It’s all too easy in life to mistake the nonsense for the essence. The desire to express ourselves through art or music is the song of the soul, but it can easily be sidetracked and hijacked by the material word and

we can end up polishing our cameras and our guitars rather than our talents.

We live in a materialistic world that usurps our innate spirituality.

The matrix of all the exiles of the Jewish People is Egypt. Egypt is the epitome of the physical world, the “faithless wife” described by King Solomon in *Mishlei* (Proverbs). She is as inconstant and shiftless as the waters of the Nile, and those who are bewitched by her will know no rest. Last week’s Torah portion, *Vayechi*, is unique in the whole Torah that it has no extra space between it and the preceding *parsha*. Rashi, therefore, describes *Vayechi* as being “closed.” With the death of Yaakov, the enslavement of the Egyptian exile commenced.

Yaakov’s sons’ eyes were “closed” to their enslavement. It grew like a subtle, pernicious but tenacious power. The Midrash says that Pharaoh deceived the Jews into showing their patriotism by building great cities to guard the wealth of the country. Pharaoh himself set an example by joining the labor force to symbolize that everyone must help Egypt in her time of need. Once the Jews had committed themselves psychologically – figuratively donning their own chains – it was an easy step to enslave them physically.

There are always two powers pulling at our souls, the “music” and the “machine.” Happy is he whose eyes are open to the materialism that grasps at even our most spiritual aspirations!

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TALMUD TIPS

by Rabbi Moshe Newman

Shemot: Berachot 9-15

Outreach by Prayer

“Why do you think it’s good to pray like that, that they should die?”

This poignant question was posed by the righteous and scholarly Beruria, wife of Rabbi Meir, to her husband. Certain local people were causing considerable distress to him, and he prayed to Hashem for mercy that they should meet their death. Beruria expressed her disagreement with his course of action, and she offered two supporting textual reasons for her view, based on the same verse that she knew to be the basis for Rabbi Meir’s view. In Tehillim 104:35 it is written: “*Chata’im* will be destroyed from the earth, and *rasha’im* (evildoers) will be no more.” The word *chet* means transgression, and Rabbi Meir seemed to interpret the word *chata’im* to mean “transgressors” (as Rashi in Tehillim likewise explains this verse). These transgressors, he reasoned, should be removed from the world, and he therefore prayed that Hashem would take them.

Beruria, however, contended that the word *chata’im* in the verse actually refers to “transgressions,” but not to the transgressors. Accordingly, the correct path to take would be to pray for the transgressors to repent, thereby removing their transgressions from the world. Instead of praying that the transgressors die, she argued, one should pray that the transgressors repent and “delete” their transgressions. Upon hearing Beruria’s words, Rabbi Meir retracted his former view and instead prayed to Hashem that the transgressors would repent – as Beruria taught. The *gemara* concludes that Rabbi Meir prayed for their repentance and, indeed, they did *teshuva*.

This *sugya* raises a number of questions. What was the nature of the halachic dispute between Rabbi Meir and Beruria? In addition, how can the prayer of one person for the repentance of another person be effective? We are taught, “Everything is determined by Hashem except for a person’s fear of Hashem.” The fear of Heaven and *teshuva* need to emanate from the person himself, and not from an outside source.

Rav Shimshon Raphael Hirsch writes a beautiful explanation of the nature of the halachic dispute between Rabbi Meir and Beruria. Beruria taught that there is a halachic distinction between *chet’im* and

chata’im. The former are people who transgress on occasion, but are not intrinsically evil. *Chata’im*, on the other hand, are people who are mired and constantly steeped in wrongdoings. The verse that mentions that transgressors should die refers to *chata’im* but not to *chet’im*. If the people causing distress to Rabbi Meir were in fact *chata’im* (according to this definition), then Rabbi Meir would be justified in praying for Hashem to take their lives. However, Beruria correctly asserted that only Hashem can determine if one is actually in the category of *chata’im*. Therefore, we should consider them as mere *chet’im* and Rabbi Meir should pray that they repent – which he did upon hearing Beruria’s wise words. (Writings of Rav Shimshon Raphael Hirsch, vol. 7, p. 423, “Regarding Education”)

A fascinating reason for not praying for the demise of transgressors is found in the Zohar Hakadosh (Vayera) and cited by Rabbi Akiva Eiger. There we find Rebbi saying, “It’s forbidden for a person to pray for transgressors to be removed from the world, because if Hashem had removed Terach from the world as an idol worshipper, Avraham *Avinu* would never have been born; the Tribes of Israel, King David and Mashiach would never come to be; the Torah would never be given; and all the *tzaddikim*, *chassidim* and prophets would never have come into the world.”

Now we turn to the second question we posed above, regarding how one person can effectively pray that Hashem will return another person in *teshuva*. *Teshuva*, by definition, needs to be the result of a person with free will choosing to do *teshuva*. The Maharsha asks this question in our *sugya*, without providing an answer. A possible approach to answer this question is found in the responsa of Rabbi Moshe Feinstein. He suggests that Rabbi Meir’s prayer to Hashem was to remove all trials, tribulations and enticements that were present in the transgressors’ lives and leading them on a very bad path. Furthermore, he prayed that Hashem should send a righteous agent to make contact with the transgressors and help lead them to choose to follow the path of truth, the path of the Torah. (Igrot Moshe, Orach Chaim, 4:40:13)

- Berachot 10a

Q & A

Questions

1. Why does the verse say "And Yosef was in Egypt?"
2. "...And they will go up out of the land." Who said this and what did he mean?
3. Why did Pharaoh specifically choose water as the means of killing the Jewish boys? (Two reasons.)
4. "She saw that he was good." What did she see "good" about Moshe that was unique?
5. Which Hebrew men were fighting each other?
6. Moshe was afraid that the Jewish People were not fit to be redeemed, because some among them committed a certain sin. What sin?
7. Why did the Midianites drive Yitro's daughters away from the well?
8. How did Yitro know that Moshe was Yaakov's descendant?
9. What lesson was Moshe to learn from the fact that the burning bush was not consumed?
10. What merit did the Jewish People have that warranted G-d's promise to redeem them?
11. Which expression of redemption would assure the people that Moshe was the true redeemer?
12. What did the staff turning into a snake symbolize?
13. Why didn't Moshe want to be the leader?
14. "And Hashem was angry with Moshe..." What did Moshe lose as a result of this anger?
15. What was special about Moshe's donkey?
16. About which plague was Pharaoh warned first?
17. Why didn't the elders accompany Moshe and Aharon to Pharaoh? How were they punished?
18. Which tribe did not work as slaves?
19. Who were the: a) *nogsim* b) *shotrim*?
20. How were the *shotrim* rewarded for accepting the beatings on behalf of their fellow Jews?

All references are to the verses and Rashi's commentary, unless otherwise stated.

Answers

1. 1:5 - This verse adds that despite being in Egypt as a ruler, Yosef maintained his righteousness.
2. 1:10 - Pharaoh said it, meaning that the Egyptians would be forced to leave Egypt.
3. 1:10, 22 - He hoped to escape Divine retribution, as G-d promised never to flood the entire world. Also, his astrologers saw that the Jewish redeemer's downfall would be through water.
4. 2:2 - When he was born, the house was filled with light.
5. 2:13 - Datan and Aviram.
6. 2:14 - *Lashon hara* (evil speech).
7. 2:17 - Because a ban had been placed on Yitro for abandoning idol worship.
8. 2:20 - The well water rose towards Moshe.
9. 3:12 - Just as the bush was not consumed, so too Moshe would be protected by G-d.
10. 3:12 - That they were destined to receive the Torah.
11. 3:16, 18 - "I surely remembered (*pakod pakadeti*)."
12. 4:3 - It symbolized that Moshe spoke ill of the Jews by saying that they wouldn't listen to him, just as the original snake sinned through speech.
13. 4:10 - He didn't want to take a position above that of his older brother, Aharon.
14. 4:14 - Moshe lost the privilege of being a *kohen*.
15. 4:20 - It was used by Avraham for *akeidat Yitzchak* and will be used in the future by *mashiach*.
16. 4:23 - Death of the firstborn.
17. 5:1 - The elders were accompanying Moshe and Aharon, but they were afraid and one by one they slipped away. Hence, at the giving of the Torah, the elders weren't allowed to ascend with Moshe.
18. 5:5 - The tribe of Levi.
19. 5:6 - a) Egyptian taskmasters; b) Jewish officers.
20. 5:14 - They were chosen to be on the Sanhedrin.

WHAT'S IN A WORD?

Synonyms in the Hebrew Language
by Rabbi Reuven Chaim Klein

My Dear Deer

In the *Haftarah* for the Torah portion of Shemot, the prophet Yeshayahu decries the Kingdom of Israel's moral decline by saying that its *tzvi tiferet* ("splendor of its glory") had withered away (Isa. 28:1, 28:4). He predicted that, nonetheless, G-d will remain an *ateret tzvi* ("crown of splendor") for the remaining righteous people (Isa. 28:5). In this article we will explore *tzvi*'s various meanings and its Hebrew and Aramaic cognates.

Earlier in his prophecies, Yeshayahu also foretold that after G-d eliminates the wicked, the remnants of the Jewish People will be "for *tzvi* and for honor" (Isa. 4:2). Rashi explains that *tzvi* means "beauty," while Radak explains that it refers to "desire/glory." Similarly, Radak writes that the Babylonian Kingdom was the "*tzvi* of all kingdoms" (Isa. 13:19) because it was the most desired place, and was the pride and joy of the Chaldeans. In both of these cases we see that the term *tzvi* is related to "beauty" and "desire."

The Holy Land is described as the most *tzvi* of all other lands (Ezek. 20:6). Rabbi Yom Tov of Seville (1260-1330), also known as the Ritva, writes that this means that the Land of Israel is the most "beautiful" land. Radak, on the other hand, explains that this means that the Land of Israel is the most "splendid" and "desirable" of all lands, because it has the most perfect, balanced climate.

Various appellations of the Land of Israel refer to it as the Desired Land: *eretz chefetz* (Mal. 3:12), *eretz chemdah* (Jer. 3:19, Zech. 7:14, and Ps. 106:24), and *eretz ha-tzvi* (Dan. 11:16, 11:41). Just as *chefetz* and *chemdah* are different forms of "desire," so too is *tzvi*. In one instance, the Holy Land is simply known as "the *tzevi*" (Dan. 8:9), because it is the most desirable of all lands (Ibn Ezra there), and is desired by *all* people (Gersonides there). Indeed, Midrash *Shocheh Tov* (to Ps. 5) asserts that the Holy Land is called *eretz ha-tzvi* because all the nations of the world "desire" it and "want" it. Rasag (to Dan. 11:16) adds that the Holy Land is called *eretz ha-tzvi* because G-d "wants" (i.e. chooses) that land to dwell His presence there.

The prophet Yechezkel criticizes the Jewish People for taking the "*tzvi* of G-d's ornament" (i.e. the Holy Temple) and turning it into an abominable place of idolatry (Ezek. 7:20). In that context, *tzvi* is translated by Targum into *chedvah* ("delight"), and by Radak into *pe'er/yofi* ("glory, beauty"). The Promised Land is also called a "heritage of *tzvi*" (Jer. 3:19), in which case Targum again translates *tzvi* as "delight," while Radak explains it as an expression of "desire".

The Talmud (*Rosh Hashana* 11a, *Chullin* 60a) relates that when G-d created each element of nature, He did so according to their *tzivyon*, which Rashi and Rabbeinu Gershom explain means that G-d created all parts of nature "according to their will" (i.e. He asked them and they consented). Alternatively, the Ritva follows Rabbi Nossan of Rome's *Sefer HaAruch* in explaining that *tzvi* is an expression of "beauty," such that He fashioned each element of creation according to its most "beautiful" form. [In Modern Hebrew, *tzivyon* refers to something's "nature" or "character."]

In the book of Daniel the Aramaic word *tzva* (spelled TZADI-BET-ALEPH) appears in the sense of "wishes" or "wants." Rabbi Eliyahu HaBachur (1469-1549), also known as Elias Levita, writes in *Meturgaman* that *tzva* means *emet v'yatziv* ("true and well-grounded"). At the same time, the word *tamrukei* (Est. 2:3-12) in the sense of "cosmetics," is translated into Aramaic as *tzavhata*, which HaBachur explains is an expression of "beauty and glory."

Rabbi Shlomo Pappenheim of Breslau (1740-1814) explains that *yatziv* ("well-grounded") and *tzvi* are related because both derive from the two-letter root TZADI-BET, meaning "standing" (see Gen. 24:13, Ex. 2:4, and Deut. 29:9). Something "well-grounded" *stands* on well-established bases, and so it is related to this root. Similarly, *tzvi* in the sense of "want" or "desire" is directly related to this root because something desirable always remains in one's thoughts as though it is constantly "standing" in front of him.

Tzvi is also the name of a kosher wild animal (Deut. 14:5), commonly translated as "deer" or "gazelle." Rabbi Pappenheim explains that the word for "deer" is related to "desire" because, although deer and does are usually quite tame, they are among the most desirous mammals and can become wild and dangerous when in heat during their mating season.

I would suggest that “deer” is related to desire because deer are known for their ability to run swiftly, such that they are generally free to follow their heart’s “desires.” Moreover, as we have seen above, *tzvi* is also related to “beauty,” and we find that calling someone deer-like is a complementary term of endearment in the Bible (see Song of Songs 2:9, 2:17, 8:14). This likely refers to the deer’s sleek physique along with its beautiful antlers (although usually only the males have antlers, except for reindeer). Indeed, Rabbi Aharon Marcus (1843-1916) posits that a deer is called a *tzvi* (from the TZADI-BET root) because of its elegant, stately way of “standing.”

Rabbi Pappenheim writes that other words derived from the biliteral TZADI-BET root include:

- *matzeivah* - a monument “erected” to mark a tomb or cultic place of idolatry.
- *tzava* - a “standing” army, ready to take orders (as opposed to a more haphazard militia which has to be assembled).
- *tzavah* - the act of bloating (Num. 5:21-22), because something swollen and distended is less likely to move from its place but will rather remain “standing” there.
- *tzav* - turtle (Lev. 11:29), whose large shell makes him appear “bloated”.
- *tzav* - covered wagon (Num. 7:3, Isa. 66:20), whose shape resembles a “turtle” (see also *Bamidbar Rabbah* §12:17 about why the wagons are called *tzav*).

Midrashic exegesis understands that *tzvi* as applied to the Holy Land is related to “deer” rather than to “desire” or “beauty.” The Talmud (*Ketuvot* 112a, *Sifrei* to Deut. 11:10) says that just as a deer is bigger than its skin (such that once it is skinned, the skin shrivels and cannot be restretched over the deer’s body), so too are the fruits of the Holy Land more plentiful than the Land itself (i.e. Israel is geographically too small to store all the produce that it yields). Alternatively, just as a deer is light-footed and runs swiftly, so does the produce of the Holy Land ripen extra-quickly (see also *Shemot Rabbah* §32:2).

Although colloquially, *tzava* (with an ALPEH at the end) means “army,” it literally means “legion” (i.e., gatherings/groups of people). Rabbi Chaim Friedlander (1923-1986) and Rabbi Samson Raphael Hirsch (1808-1888) connect *tzava* to “desire/will/wanting” by offering the same idea: The army, or any group of people, can be said to be “joined” together if and only if they share a certain “want” or “desire.” If they unite for one common goal, then they can become one army. If not, they are just a hodge-podge of unrelated individuals.

When switching from Hebrew to Aramaic, the letter TZADI commonly transforms into a TET. This is true of the Hebrew *tzvi* (“deer”) whose TZADI transforms into a TET in Aramaic to become *twi*. The Semitic TET-BET root in Hebrew and Aramaic means “good,” and of course “goodness” is something that is both “desirable” and “beautiful.”

The Modern Hebrew slang word *sababa* is untranslatable, but is used to express enthusiasm, satisfaction or agreement, along the lines of “awesome” or “cool.” It actually comes from the Arabic *tzababa*, which means “great/excellent” in spoken Arabic, although its technical meaning is “yearning/strong love.” This Arabic word is actually related to the Hebrew/Aramaic words that we have been discussing, and so *sababa* should actually be pronounced *tzababa* like its origins would suggest (similar to Baba Tzali becoming Baba Sali).

In short, the word *tzvi* has a plethora of meanings, including: “desire/wanting,” “deer/gazelle,” “beauty/glory,” “good,” and “delightful/awesome.” In next week’s article we will continue exploring the theme of “desire/wanting” by explaining how *tzvi* differs from the seemingly synonymous words *ratzon* and *chefetz*.

To be continued...

For questions, comments, or to propose ideas for a future article, please contact the author at rclein@ohr.edu

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PARSHA OVERVIEW

With the death of Yosef, the Book of Bereishet (Genesis) comes to an end. The Book of Shemot (Exodus) chronicles the creation of the nation of Israel from the descendants of Yaakov. At the beginning of this week's Torah portion, Pharaoh, fearing the population explosion of Jews, enslaves them. However, when their birthrate increases, he orders the Jewish midwives to kill all newborn males.

Yocheved gives birth to Moshe and hides him in the reeds by the Nile. Pharaoh's daughter finds and adopts him, although she knows he is probably a Hebrew. Miriam, Moshe's sister, offers to find a nursemaid for Moshe and arranges for his mother Yocheved to be his nursemaid.

Years later, Moshe witnesses an Egyptian beating a Hebrew and Moshe kills the Egyptian. Realizing his life is in danger, Moshe flees to Midian where he rescues Tziporah, whose father Yitro approves their

subsequent marriage. On Chorev (Mount Sinai), Moshe witnesses the burning bush where G-d commands him to lead the Jewish People from Egypt to Eretz Yisrael, the Land promised to their ancestors.

Moshe protests that the Jewish People will doubt his being G-d's agent, so G-d enables Moshe to perform three miraculous transformations to validate himself in the people's eyes: transforming his staff into a snake, his healthy hand into a leprous one, and water into blood. When Moshe declares that he is not a good public speaker, G-d tells him that his brother Aharon will be his spokesman. Aharon greets Moshe on his return to Egypt and they petition Pharaoh to release the Jews. Pharaoh responds with even harsher decrees, declaring that the Jews must produce the same quota of bricks as before but without being given supplies. The people become dispirited, but G-d assures Moshe that He will force Pharaoh to let the Jews leave.

LOVE OF THE LAND

The Ramban Report

When this great Torah and Talmud commentator came to Eretz Yisrael in the year 5027 (1267), he found a desolate land and prayed for its restoration. This is what he wrote to his family:

“What can I tell you about the land other than that it is barren and desolate? In general, that which is most sacred is most desolate. *Yerushalayim* is the most desolate of all; there are virtually no Jews in it – only two brothers who are dyers who are joined by other Jews in the vicinity for a *minyan* on Shabbat.”

Despite this gloomy report, Ramban concludes with the prayer that He Who gave me the privilege of seeing *Yerushalayim* in its desolation will give me the privilege of seeing it in its restoration when the Divine Presence returns to it.

OHRNET magazine is published by OHR SOMAYACH Tanenbaum College

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Love of the Land, written by RAV MENDEL WEINBACH, zt"l • General Editor: RABBI MOSHE NEWMAN • Design: RABBI ELIEZER SHAPIRO z"l / DANIEL FREEDMAN

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The Back of My Hand

Ben-Judah wrote:

Dear Rabbi,

Is there a custom of the kissing of the hand? If so, what is it? Is it in the Holy Book, and what does it mean?

Thank you very much. Bless you, Rabbi!

Dear Ben-Judah,

Rabbi Akiva said: "There are three things I really like about the Medeans: When they cut meat, they do so only upon a table; when they kiss, they do so only upon the hand; and when they speak privately, they do so only out in a field."

These three things can be explained as follows: Cutting meat on a table is safe, as opposed to holding the meat in your hand while you cut it. Kissing the hand is more respectable than kissing the lips because of the saliva emitted. Private matters are best discussed in a field because – as Rashi wrote 900 years ago – 'walls have ears.' Or, as a verse teaches: "A little birdie told me."

Kissing on the hand can also be seen as more modest than kissing the lips.

Today, it is mostly the practice of Sephardic Jews to kiss the hand upon meeting a Rabbi or Torah scholar, and it is considered a sign of great respect. Chassidic Jews sometimes kiss the hand of their Grand Rabbi.

Many years ago, a friend of mine was studying and came across the above-mentioned statement of Rabbi Akiva. My friend asked: "Why does the Talmud have to point out the danger of cutting meat while holding it in your hand? Isn't that pretty obvious?"

Well, someone sent me an article from the Detroit Jewish News. According to the article, hospitals across the country had identified a malady which they call Sunday-Morning Bagelitis. (Seriously, this is not a joke!) Every Sunday morning, emergency rooms in major Jewish population centers report an increase of people with serious hand wounds. To what do they attribute this increase? To Jewish people who cut their hands while slicing bagels – especially frozen bagels, which are hard, slippery and quite a danger!

- Sources: Tractate Berachot 8b; Ibid., Rashi, Maharsha & Chochmat Shlomo; Kohelet (Ecclesiastes) 10:20, Bava Batra 4a

YIDDLE RIDDLE

What blessing can't you say when you're on the moon?

Answer: *Kiddush Levana* – the blessing on seeing the New Moon.

Explanation: The blessing said when sighting the New Moon can be recited only at night, when you can benefit from the moon's light. Even at night, if it's cloudy and you see only a vague image of the moon, you don't say the blessing since you don't benefit from its rays. So too, if you were actually standing on the moon you wouldn't be able to say the blessing of *Kiddush Levana* because you wouldn't be deriving benefit from the moon's rays!

- Sources: Shulchan Aruch Orach Chaim 426:1 Rema; Ibid. Magen Avraham 1

LETTER AND SPIRIT

Insights based on the writings of Rav S.R. Hirsch by Rabbi Yosef Herschman

Foreign but Equal

The first few verses of this week's Torah portion describe the descent of the Jews into Egyptian slavery and torture. The three distinct phases are apparent in the prophecy to Avraham: "*Your offspring will be foreigners in a land not theirs, and they will enslave them and oppress them.*" (Ber. 15:13)

First, the Jews were subjected to a labor tax. As aliens of foreign origin, they were made to pay a high price for the very air they breathed. But when these and similar burdensome laws directed at the foreigners did not achieve their objective, the Jews were declared to be slaves. Stripped of their rights, the entire Egyptian populace had authority over them. This soon morphed into an embittered torture, in which they endured daily, wanton abuse, intended to crush their strength. Thus, all three phases – *foreigners, enslavement, and oppression* – foretold to Avraham, were realized.

The beginning, the root, of the unspeakable abuse was *gerut* – treating a foreigner, a stranger, as if he has no rights. This mistreatment is emblazoned in our national memory and finds unusual emphasis in the Torah's laws. No less than twenty-four times, whenever the Torah establishes rights concerning persons and things, the stranger is placed under the special protection of the law. We are cautioned multiple times to treat the stranger and the convert with equal or greater respect, and, in doing so, to remember our experience as foreigners in Egypt. (E.g. *Vayikra 19:34; Shemot 22:20*)

The degree of justice in a country, writes Rav Hirsch, is measured not by the rights accorded to the native-born, the rich, and the well-connected, but by the justice meted out to the unprotected stranger. This is a basic characteristic of Jewish Law – the homeland does not grant human rights; rather, human rights grant the homeland. There is no distinction between citizens' rights and human rights. Rather, anyone who has accepted upon himself the moral laws of humanity – the seven Noahide laws – could claim the right to live in the Land of Israel.

When setting forth this principle, the Torah reminds us: "*Recall, you were once foreigners in Egypt.*" We are to recall how that first injustice – disparate treatment of foreigners – quickly flowered into full blown slavery and cruel affliction, and to guard ourselves and our society against such dangerous missteps.

In Rav Hirsch's view, this principle of equal treatment of foreigners extended even to situations in which the foreigners were less than exemplary citizens. In the wake of the pogroms in Russia, hundreds of Polish and Russian refugees arrived in Frankfurt, some of whom became involved in questionable activities. The Kehilla board wanted to have them expelled from the city for fear that they would arouse antagonism against the Jewish community as a whole. Rav Hirsch would not hear of it. "First throw the wealthy criminals out of the city. Only afterwards can you do the same to the poor ones."

- Sources: *Commentary, Shemot 1:14*

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