THE WEISS EDITION

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Light points

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION

Lightpoints

לזכרון ולעילוי נשמת

הרה"ח הרה"ת הרה"ג ישעיהו זושא

ב"ר אברהם דוד ע"ה ווילהעלם

נלב"ע ביום ד' שבט התשפ"ב

תנצב"ה

לעילוי נשמת

הרה"ח **אליהו** בן **יעקב יוסף ישראל** ע"ה

באטווויניקאוו

נלב"ע כ"ד טבת תשפ"ג

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נדפס ע"י בני משפחת **ווידרין** שיחיו

לעילוי נשמת

הרב **מרדכי** ב"ר **יחזקאל** ע"ה

בארט

נלב"ע ביום כ"ה טבת ה'תשע"ד

תנצב"ה

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נדפס ע"י בנו הרה"ת **שמחה מאיר**

וזוגתו מרת **סימא** שיחיו **בארט**

שמות
Shemos

2:13 | ב:יג

וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי וְהִנֵּה שְׁנֵי אֲנָשִׁים עִבְרִים
נִצִּים וַיֹּאמֶר לָרָשָׁע לָמָּה תַכֶּה רֵעֶךָ

He went out on the second day, and behold, two Hebrew men were quarreling. He said to the wicked one, "Why will you strike your friend?"

Hands Down

The Torah describes Moshe's encounter with two quarreling men. "He said to the wicked one, 'Why will you strike your friend?'"

Notably, Moshe's plea is in the future tense, indicating that the man he rebuked stood poised to hit his friend, but had not yet done so. Yet the Torah refers to him as "the wicked one," notes the Talmud.[1] Thus the Rambam rules, "It is forbidden to raise one's hand against a colleague. Whoever raises a hand

1. Sanhedrin 58b.

against a colleague, even though he does not hit him, is considered a wicked person."[2]

One understanding of the Rambam's ruling is that raising your hand against a colleague is prohibited not only to prevent you from striking him, but because the negative character traits inherent in the act make it contemptible in and of itself.

Every aspect of human life exists in order to enable man to serve G-d, each limb in the human body contributing in its own unique way.[3] The hand, specifically, is synonymous with *giving*—benefiting others. Therefore, raising your hand in a manner associated with strife is forbidden and regarded as wicked, even if you do not actually hit anyone. For the very motion of raising your hand in strife defies the hand's G-dly ordained purpose: to perform acts of giving and lovingkindness.

—Likkutei Sichos, vol. 31, pp. 1–6

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2. Mishneh Torah, Hil. Chovel U'Mazik 5:2.

3. See Sefer Chareidim in detail.

2:14 | ב:יד

וַיִּירָא מֹשֶׁה וַיֹּאמַר אָכֵן נוֹדַע הַדָּבָר

Moshe became frightened and said, "Indeed, the matter has become known!"

The Scary Truth about Lashon Hara

The redemption from Egypt marked the birth of the Jewish people—when Bnei Yisrael were chosen by G-d to be His nation.

This status was not earned through their virtues or merits. (In fact, due to the many years they spent in Egypt, many of Bnei Yisrael had fallen so low as to be drawn to idolatry.[4]) Rather, they attained their status as G-d's nation simply by His *choice*. In contrast with a *decision*, based on the qualities of the object or person selected, "pure choice" means to select between options that may be of equal merit; the selection of one over the other is unrelated to its qualities. That is why it was possible for Bnei Yisrael in Egypt to be chosen by G-d (and therefore redeemed) despite their lowly spiritual state at the time.

Yet, when Moshe discovered that there were talebearers among Bnei Yisrael, he became alarmed. "Since this is so," worried Moshe, "perhaps they do not deserve to be redeemed."[5] Why did Moshe fear that *lashon hara*, gossip, would render

4. See Mishneh Torah, Hil. Avodah Zarah 1:3.

5. Rashi, Shemos 2:14.

Bnei Yisrael undeserving of being chosen and redeemed, more so than any other sin?

Lashon hara is unique among all other sins in its divisiveness. In addition to causing tension between people, gossiping about another person's deficiencies demonstrates that you lack empathy toward that person, even if you have no intention of causing that person actual harm, G-d forbid.

Accordingly, we can understand the cause for Moshe's concern upon discovering talebearers among Bnei Yisrael. Although G-d's selection of Bnei Yisrael as His nation was not contingent on their virtues, in order to be the Chosen Nation it was necessary for them to be a unit, and not a group of isolated individuals. Moshe therefore feared that the divisiveness of *lashon hara* could ruin their cohesiveness and their identity as a unit, thereby preventing them from becoming the Chosen *Nation*. Though they might not have required any other virtue or merit to qualify as G-d's choice, only through unity could Bnei Yisrael constitute a "nation" that G-d could choose as His own.

—Likkutei Sichos, vol. 31, pp. 8–12

2:14–15 | ב:יד-טו

וַיִּירָא מֹשֶׁה וַיֹּאמַר אָכֵן נוֹדַע הַדָּבָר:
וַיִּשְׁמַע פַּרְעֹה אֶת הַדָּבָר הַזֶּה וַיְבַקֵּשׁ לַהֲרֹג
אֶת מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פַּרְעֹה

Moshe became frightened and said, "Indeed, the matter has become known." Pharaoh heard of this incident, and he sought to slay Moshe; and Moshe fled from before Pharaoh.

The Power of Positive Thinking

When Moshe discovered that people knew he had killed an Egyptian taskmaster, he became fearful for his future. Indeed, Pharaoh learned of the episode shortly thereafter, and sought to have him killed.

With this episode, the Torah hints at the extraordinary power of *bitachon*—complete trust in G-d's goodness and grace.

Having *bitachon* requires more than mere belief that since G-d orchestrates every detail of existence at every moment, whatever happens to you will certainly be for the very best. Rather, to have *bitachon* means to *be at ease* and trust that G d will grant you goodness in the most obvious sense of the word.

How can you be confident that G-d will indeed bless you with revealed good? Does the Torah not promise that G-d will reward those who are worthy and punish those who are not?

Based on the verse "He who trusts in G-d, kindness will

encompass him,"[6] the Sefer HaIkkarim explains: "Even if one is not worthy on his own accord, *bitachon* draws down gratuitous kindness [from Above] upon he who trusts in G-d."[7] In other words, fervent *bitachon* alone makes a person worthy of G-d's blessings. Thus, if a person genuinely trusts that he is in G-d's good hands (and therefore not subject to any natural limitations), then he can be certain that G-d will guard him and provide for him in a revealed way—even if he is not necessarily worthy of this for any other reason. To paraphrase the Tzemach Tzedek's famous advice, "If you think positively, the future *will be* positive."

The Torah alludes to this principle of *bitachon* by telling us about Moshe's worries, which preceded the actual threat to his life. Considering the Torah's usual conciseness, the fact that it makes special note of Moshe's unease even before Pharaoh sought to execute him suggests that Moshe's fear actually contributed to the outcome. Had Moshe not been afraid, the threat to his life would never have materialized.

—Likkutei Sichos, vol. 36, pp. 1-6

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6. Tehillim 32:10.

7. Sefer HaIkkarim 4:46.

4:20 | ד:כ

וַיִּקַּח מֹשֶׁה אֶת אִשְׁתּוֹ וְאֶת בָּנָיו וַיַּרְכִּבֵם עַל הַחֲמֹר

Moshe took his wife and sons,
and mounted them on the donkey.

A Donkey with a History

The donkey that Moshe's family rode on to Egypt was not your average donkey; it was what the Torah calls "The Donkey." Rashi explains, "This was the donkey that Avraham saddled to travel to the Akeidah of Yitzchak, and it is the one upon which Moshiach is destined to appear."

In view of this donkey's uniqueness, we can understand why the Torah makes mention of Moshe's means of transportation at all. Evidently, this illustrious animal carried particular significance for the mission upon which Moshe was about to embark.

For seven days, G-d implored Moshe to accept the mission of redeeming Bnei Yisrael.[8] Moshe argued that his brother, Aharon, was older and more suitable for the task than he was, and Moshe did not want to offend him. Additionally, Moshe said, "I know that I am not destined to take them into the Land of Israel and to be their Future Redeemer. You have other messengers (i.e., the future Moshiach)—send them!"[9]

Ultimately, G-d insisted, and Moshe accepted the mission. To address Moshe's concerns, G-d arranged that the donkey upon which his family traveled to Egypt was "The Donkey."

The donkey served as a reminder that although our fore-

8. See Rashi, Shemos 4:10.
9. Rashi, Shemos 4:13.

father Avraham had good reason to hesitate when G-d instructed him to offer his son Yitzchak as a sacrifice, he "arose early in the morning, and he saddled his donkey."[10] As Rashi explains there, out of love for G-d and eagerness to obey His command, Avraham hastened to saddle the donkey himself, instead of commanding his servants to do so. Thus, the donkey represents the eagerness with which one must approach G-d's instructions. Accordingly, even if Moshe was legitimately concerned for his brother's honor, the donkey hinted that he should emulate Avraham and not hesitate to carry out G-d's command that *he* redeem Bnei Yisrael.

Moreover, with this donkey's distinction as the one upon which Moshiach is destined to appear, G-d responded to Moshe's second argument as well. The donkey's destiny hinted to Moshe that the redemption of Bnei Yisrael through Moshiach is not a separate, future redemption; it is contingent upon and will be a continuation of the redemption from Egypt that Moshe was about to lead.

—Likkutei Sichos, vol. 31, pp. 15–18

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10. Bereishis 22:3.

לעילוי נשמת

מרת **רחל** בת ר' **אברהם** ע"ה

בערנשטיין

נלב"ע ביום כ"ד טבת ה'תשפ"ב

תנצב"ה

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נדפס ע"י בני משפחתה שיחיו

לע"נ

האישה החשובה והיקרה

ש"ב של כ"ק אדמו"ר

מעמודי התווך
וממיסדי חב"ד באוסטראליא

מרת **חסיא** בת הרה"ח הרה"ת ר' **איסר**

ומרת **חיה שצערא** ע"ה

ניו

נפטרה כ"ה טבת תשפ"ג

תנצב"ה

לעילוי נשמת

הרה"ח **מנחם בן ציון**

ב"ר **חיים דוד** ע"ה

וילהלם

נלב"ע ביום כ"ד טבת
ה'תנש"א

תנצב"ה

•

נדפס ע"י בני משפחתו שיחיו

לעילוי נשמת

הרה"ת **אברהם יצחק**

ב"ר **חיים מאיר** ע"ה

סילווערשטיין

נלב"ע ביום כ"ה טבת
ה'תשע"א

תנצב"ה

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נדפס ע"י בני משפחתו שיחיו

לעילוי נשמת

הרה"ת **אברהם מיכאל**

ב"ר **יעקב שמעון** הלוי
ע"ה

נלב"ע ביום כ"ו טבת
ה'תשפ"א

תנצב"ה

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נדפס ע"י בני משפחתו
שיחיו

לעילוי נשמת

מרת **מרים רייזע שושנה** בת ר' **מנחם מענדל** ע"ה

פעלדמאן

נפטרה כ"ב טבת ה'תשפ"א

•

נדפס ע"י בני משפחתה שיחיו

לעילוי נשמת

הרה"ת **בן ציון** בן הרב **מאיר ישראל איסר** הכהן ע"ה

פרידמאן

נלב"ע כ"ז טבת ה'תשע"ו

תנצב"ה

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נדפס ע"י בני משפחתו שיחיו

אור החסידות

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