

Yetzias Mitzrayim - Doubts & Failure  
Posted by Calculator - 30 Dec 2018 07:47

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My learning I have been m'kabel on myself this year along with dealing with my GYE struggle is to learn Shnayim Mikra with Rashi (with English translation of course, not read every note or get stuck, just get thru). I got thru Sefer Bereshis without any markings where I need to make up later for that magical time before Simchas Torah when I'd learn half of all the sefer Torah to anyways quit midway (or less) thru Sefer Shemos. I do not believe I have ever done it straight thru Bereshis. Needless to say, I rested on my laurels this week and had a nice amount of Shemos to do on Shabbos.

I wanted to share two thoughts though I had today, and I apologize as I haven't thru all the Rashis and thought about the whole parsha so much - so pardon my being new to the game :-)

I don't seem to remember that Moshe took a week to decide in front of the bush - the basic reading seemed like one experience. Doubting himself, trying to come up with every excuse. And he decided ok, he went with the signs, Aharon his brother was on board, and he went to speak to Pharaoh. Thus the beginning of Yetzias Mitzrayim.

I, of course, knew that the originally there was a seeming failure, but I didn't seem to remember in the past the length the Torah describes it. Not only is Pharaoh not impressed, increasing the labor of the Yidden, but the Torah details it. The selflessness of the Jewish guards who get beat up, the complaints. The going back to Pharaoh, to Moshe - and that's how the parsha ends. A tremendous failure, not only as bad but even worse than before.

This to me just hit home. Like with Bereshis where Maaseh Avos Siman L'Banim (the actions of the Forefathers are a sign for his children). Shemos's Yetzias Mitzrayim is the quintessential example of getting out of one's own mitzrayim. For example, used on Tisha B'av in the kina where the exile to Bavel is sadly compared to Yetzias Mitzrayim until at the end to the Redemption. The Torah is stating a huge yesod in what happens before the makkos, before the splitting sea, and before the acceptance of the Torah. There is a lot of doubt, there is a lot of uncertainty, followed by an affirming that this time is the right time. And then, the situation gets worse, and for a while, and the normal response is to even curse the help that it's just making things worse. Rashi says the Jewish guards who due to their taking the beating by taking the blame for the Yidden not reaching their brick quota, were awarded the positions of the 70 zekanim by Moshe. They also complain to Moshe, and while Rashi says Moshe was punished for then forwarding the complaint to Hashem, no punishment seemed to face the guards. This seemingly shows that this was an expected response. That's normal.

Often when we are recovering, we see the great results of others, and when we, at last, decide to take a plunge - we not only get no results, we feel even more despair.

This is what is called a great sign!

That means we are on way to getting out of our bounds.

I personally note that when I decide to do something of the sort of minimal value, often the beginning is somewhat ok - some good, then ok, then peters out. This is because I am going after something that isn't emesdik - a diet that I don't really believe in for example - great for a week or so, then ehhhh.

But if something is really important, really substantial. The beginning is hard. The beginning is depressing. The beginning is impossible. The beginning is revealing the nobility of the goal. So if you start trying to fix your problems and all you get is failure and anger.

It's time to mach a l'chaim!

[I remember in a yeshiva that someone told a group passingly that Mishpatim is the time when most people give up shnayim mikra, as the stories end. I tried to not blurt out - whoever gets that far! I hope he's still wrong :-) ]

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Re: Yetzias Mitzrayim - Doubts & Failure  
Posted by Calculator - 08 Jan 2019 08:15

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On Vayera:

The first posuk uses the strong term ?????????? then name of Elokim (also middos hadin) then uses the middos harachamim with ?????????? and the name Hashem.

Why so harsh? Says Rashi

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- Hashem is showing displeasure that Moshe questioned the evil that had befell the Yidden after he (Moshe) was sent to help.

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- nonetheless, Hashem pays back to those who fulfill his word and he is not sending Moshe for naught but to fulfill his task.

The Midrash Rabbah on the Parsha brings a pasuk from Koheles

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*For what will the man be like who will succeed the one who is ruling over what was built up long ago? My thoughts also turned to appraising wisdom and madness and folly.*

It mentions the reference to "outthinking" Hashem applies to Moshe here (questioning the reason why Hashem wasn't helping the Yidden per Moshe's reasoned way) and Shlomo Hamelech who thought the mitzvah for a King to limit his wives was only due straying away from Hashem. Reasoned Shlomo, I can have many wives and not stray thus maintaining the point of the mitzva.

Both are huge failures - Moshe (see Rashi 6:1) is now not able to see the conquering of Eretz Yisrael. And Shlomo, forgetting where in the Gemara, says that when he married Bas Pharaoh that the foundation of Rome was founded. Nonetheless, Hashem sees the tzaar of Klal Yisrael and reacts with Rachamim.

I'd like to say the following. When we do averios and things that are wrong, we feel bad. And when we get chizuk that's it all going to be ok or get dragged into thinking all will be bad - either way we ask - but we did so many bad things what now?

Moshe Rabbeinu hadn't even got to Makkah Numero Uno, and he already knew his leadership would be lacking at the end. Shlomo started in part the force that would provide the most problems for Klal Yisrael. And they were big tzaddikim and davened, and Moshe went up to Shmayim to deliver the Torah, and from Shlomo (thru his line of Dovid) will come Mashiach. Yet Hashem didn't later go "BTW Moshe you can go to Eretz Yisrael, let's forget about that thing before - no biggy!" Nor did Hashem place a wanted ad for a new Manhig Yisrael.

Nope, Moshe on his level made an error, was told in no uncertain terms, and the consequences he lived with. Still serving and was MOSHE RABBEINU.

When we do something bad, we cause bad. No two ways about it. We have now created negativity in the world that must be rectified. However, Hashem leaves it at that and gives us a hug - any feeling of din at that point is now the Yetzer Hara. Now is the time for mercy. We keep on trucking not obliviously, but we face the reality of what we have done and then know with love from Hashem we can continue and still do great things.

Unless you want to say that you want to be better than Moshe or Shlomo (please ask the admins

for a quality therapist, G-dspeed), the lesson is clear. The Jewish response is recognizing our misdeed not with depression and grieving not denying or sugarcoating, but accepting, then we move on with mercy right away. Yetzias Mitzrayim is just getting started.

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