



# THE CHEVRA

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

Joe Smith - President

## This Shabbat:

**Parashat Bo**  
**8 Shevat, 5767**  
**January 26, 27 - 2007**

The Haftorah is read from Jeremiah  
46:13-28.

Friday  
Candle Lighting 4:47 PM  
**Mincha** 4:50 PM

Shabbat  
Chevra Mishnayos Shiur 8:00 AM  
Shacharit 9:00 AM  
Sof Zman Keriat Shema: 9:40 AM (Gra" h)

Mincha 4:40 PM  
Maariv and Havdala 5:51 PM

Sunday Shacharit 8:00 AM  
Monday-Friday Shacharit 7:00 AM

## Next Shabbat:

**Parashat Beshalach**  
**15 Shevat (TU B'Shvat), 5767**  
**Feb 2, 3 - 2007**

The Haftorah is read from Judges  
4:4-5:31. (no El Malle, no Av  
Harachamim)

Friday  
Candle Lighting 4:56 PM  
**Mincha** 5:00 PM

Shabbat  
Chevra Mishnayos Shiur 8:00 AM  
Shacharit 9:00 AM  
Sof Zman Keriat Shema: 9:37 AM (Gra" h)

Mincha 4:50 PM  
Maariv and Havdala 5:59 PM

Sunday Shacharit 8:00 AM  
Monday-Friday Shacharit 7:00 AM

## **Mazel Tov !**

Mazel Tov to Evelyn and Larry  
Kraut on the birth of a  
Granddaughter to Terri and Yitzi  
Karasick. A special Mazel Tov to  
the Great Grandparents Mrs. Elaine  
Kraut and Dr. and Mrs. Walter  
Silver as well as to the extended  
family. May they see much Nachas  
from "Aliza Tova" in the future and  
may we celebrate IY"H many  
Smachot together in the future for  
many years to come.

## **Daily Minyan**

The Young Israel of Fair Lawn is  
starting to have a daily Minyan at  
7:00 AM. If your schedule allows,  
please help us with the Minyan. Any  
day(s) you could come to help  
would be greatly appreciated  
Sunday (and Legal Holiday) Minyan  
will continue to be scheduled for  
8:00 AM.

## **New Moon**

The final time for the sanctification  
of the New Moon of Shevat is the  
entire night following Thursday Feb.  
1 (14 Shevat).

## **Torah Insights – Harav Shlomo Riskin**

**Shabbat Shalom: Parshat Bo**  
**Exodus 10:1-13:16**

**By Shlomo Riskin**

Efrat, Israel – In this week's Biblical  
portion, we come to the end of the  
plagues against Egypt and the final  
preparations towards the exodus of  
the Israelites into freedom. After  
having read in great detail an  
anatomy of the heinous cruelty of  
the Egyptian despot as he  
delegitimized, enslaved, tortured  
and slaughtered countless Israelites,  
the "good guys" are now poised for  
triumph.

But how good are these "good  
guys"? Can we honestly say that the  
Israelites conducted themselves  
properly, with true honesty and  
integrity? Were they too not guilty  
of acts of duplicity,  
disingenuousness and exploitation?  
Did not the Israelites request, "each  
from his/her friend, gold and silver  
articles" to borrow in advance of  
their journey? (Exodus 11: 2, 3).  
Does not our Biblical portion close  
by reiterating the fact that the  
Israelites "borrowed from and took  
advantage of "the Egyptians,  
draining the Egyptians of their  
resources? (Ex. 12: 35, 36).

And would the Egyptians have even considered giving their silver and gold as a loan to the departing Israelites had they not believed the Israelites were only going on a “three-day-long U.J.A. mission” and would soon be returning to Egypt?! This had been the operative request which Moses and Aaron had initially made to Pharaoh: “The G-d of the Hebrews has revealed Himself to us,” said (Moses and Aaron).” Please allow us to take a three day journey into the desert, and let us sacrifice to Y-H-V-H our G-d. Otherwise He may strike us down with the plague or the sword.” (Exodus 5:3). And indeed all of the negotiations with Pharaoh were predicated on the temporary nature of their requested exit leave. For example, at the end of the seventh plague of hail, Pharaoh asks, “Exactly who will be leaving?,” to which Moses ringingly responds, “we will go with our sons and our daughters, with our sheep and our cattle. It is (merely) a Festival to G-d for us;” but Pharaoh would only allow the males to leave for the three day period. (Exodus 10:8-11).

And what seems to add insult to injury is that the source of this three day “sleight of tongue” deception is none other than the G-d of Israel, the Compassionate Lord of Truth: “Your (Moses) and the elders of Israel shall come to the King of Egypt and say to him, ‘the Lord G-d of the Hebrews has chanced upon us, and now allow us to go for three days into the desert so that we may offer a sacrifice to the Lord our G-d’” (Ex 5:18). And it was similarly G-d’s idea to have the Israelites borrow gold and silver from their neighbors (Ex 11:1, 2). How can we justify not only a duplicitous nation but also a

duplicitous G-d?

Interpretations which attempt to justify the Israelites and their G-d abound. The Ibn Ezra (his long – version interpretation to Ex. 10:10) suggests that Moses was only requesting that the Israelites would make their sacrifice at a place in the desert distanced from Egypt only by a three day journey, but not that they would actually return in three days. Even he (Ibn Ezra) admits, however, that Moses couched his words in such a way that Pharaoh would think they would be back in three days! The Abarbanel maintains that the three days was not a lie; it was merely an initial gambit to see if Pharaoh would at least allow the Israelites a temporary worship visa. Perhaps it was even a way to demonstrate to the Israelites precisely how cruelly possessive Pharaoh was. However, it is difficult to blind our eyes to the fact that the ability of the Israelites to “borrow” gold and silver from the Egyptians was based upon the assumption that they would soon be returning back to Egypt!

Rav Elhanan Samet, in his masterful Studies of the Weekly Portions, cites the Eleventh Sermon of the Rav, in which Rabbenu Nissim explains the necessity for the three-day request and the connected borrowing of the gold and silver: “The Almighty wished to effectuate a situation whereby the Egyptians themselves, by their own free will, would run after the Israelites into the Reed Sea drown therein.” The goal of the Bible is to teach the Egyptians, and through the Egyptians the entire world for all future generations, that the enslavement of a people and the destruction of their children in the Nile River, were abominations

which the one true G-d of Israel and the world would not tolerate. The only way in which the Egyptians would be seen as being punished for their genocidal crimes would be their drowning in waters similar to those Nile waters which had executed innocent Israeli babies. And only if Pharaoh felt he had been duped by the Israelites, only if the Egyptians had reason to run after them in order to reclaim their gold and silver, was there the good possibility that Egypt would not merely cry good riddance after the Israelites but would actually follow them to their encampment into the Reed Sea.

Rav Samet adds to this picture the words of an unknown commentary to Exodus 3:18 in the Rav Pininim Bible editions, who maintains that it is legitimate in warfare to utilize deceptive means to vanquish an enemy. If indeed freedom and justice are to triumph over evil genocidal tyranny, the victory must be total and obvious to all. Let no one think one can vanquish evil by methodology of sensitivity and complete disclosure. Fire must be fought with fire, or else the enemy fire will win the day and destroy the world. This is what President Harry Truman taught the world when Nazism was vanquished at end of the Second World War.

### **Shabbat Shalom**

Shlomo Riskin  
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