



RECOGNIZING G-D THROUGH THE SHLUCHIM

Farbrenge – 10 Shevat, 5732-1972

The song at the crossing of the Red Sea begins: "This is my G-d and I will glorify Him." The Midrash, Talmud, and Rashi state, that those who recognized G-d first – saying "This is my G-d," were the children who were born and raised in Egypt, with miracles and wonders.

As it says in Sifri: Out of fear of the Egyptians they were hidden in the fields and were fed honey and oil from Heaven. Since G-d sustained them in the field, they recognized Him at the Red Sea.

As discussed on many occasions, everything in Torah is a lesson for our times: There are Jews who we meet that were born 'in the field' – in a place far from Jewish schools, far from the lands that had great Yeshivos, or the great Chassidic Rebbes, etc.

Nevertheless, "G-d does not abandon His people nor does He forsake His heritage;" He sent individuals who dedicated themselves to teach them about Moshe, Torah and Mitzvot.

They taught them self-sacrifice for Torah & Mitzvot while they were still in 'Egypt.' Subsequently, upon the Exodus, "The Children of Israel departed proudly" – when the sea split, those children were the first to enter.

Even though they were not raised in a Yeshiva, etc., not only did they recognize G-d, but they recognized Him First! As mentioned many times recently, regarding the Jews who have recently emigrated from Georgia and Bukhara, etc. – not countries with Yeshivos for hundreds of years, as in Lithuania; nor did they have Chassidic Rebbes there for hundreds of years – at least not in recent history.

So, G-d, "through his servants – his prophets," sent emissaries to set them on the path of Torah and Mitzvot, on the path of "the King, Ruler of the world." They taught them to live as G-d commands and to educate their children and grandchildren, and to do so with self-sacrifice, if necessary.

Likewise, G-d will give them the merit, that after leaving 'Egypt,' and arriving in the "the good and spacious Land," they will merit to "see You as in the past" – similar to their devotion when they were "in a dry, parched land" – to remain steadfast and strong committed to living with Torah as "their life, the length of their days." And to educate their sons and daughters on the foundations of Torah and Mitzvot in all matters, beginning with the laws of modesty, fear of Heaven, love of G-d, etc.



פרשת חיי-שרה

And the self-sacrifice that protected them in the “dry and parched land” will surely protect them in “the good and spacious land.” Blessed is everyone who will help them, and assist them in any way possible.

And this will also benefit the activists themselves since “the poor man does more for the contributor than the contributor does for the poor man.” G-d will repay those who help these immigrants, by increasing their own fear of Heaven, and their own children – that they should enjoy true nachas from them.

In their current places now in the Holy Land and in the US may they not require actual self-sacrifice.

And go from strength to strength in Torah study and Mitzvot; certainly to educate their children, constantly growing, and with light – “the light of Torah and candle of Mitzvot.” Since time is of the essence I hope these words are being heard, or they will be repeated, in the Holy Land – and there are smaller numbers, but the same challenges exist in the United States, Europe, and Australia and everywhere the new immigrants have arrived: Besides for the necessity of G-d-fearing activists who will jump into action to help them with their material needs and help them with their spiritual needs that they should be able to grow more and more.

In addition, to begin a personal connection an individual connection between one family and another – also, in order to help them materially and spiritually.

This close bond will not only bring new life to their Torah study and fulfillment of Mitzvos – but will also create unity.

And then, when we are “all as one,” G-d blesses us “... with the light of His countenance” – with the “light of the living King.” And “when He gives life, He gives sustenance,” all will be blessed with family, health, and sustenance, from His full, open, holy, and broad hand – and all of it proudly and happily.

L'Chaim!

