

BOSTONER TORAH INSIGHTS III

BOSTONER 'CHASSIDUS' IN ENGLISH

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The Rebbe zt"l would often quote the words of the Baal Shem Tov, that each individual Jew has a unique purpose in this world, which is why he or she was placed in this world to accomplish. He would strengthen this concept by pointing out that no two people, even identical twins, have the exact same fingerprints. Today, with scientific advancement we can expand that idea by stating that every single human being has a unique DNA structure. Thus, just as everyone is unique, so is their purpose and contribution to this world unique.

The commentaries ask why the names of Yocheved, Amram and Miriam are not mentioned by the birth of Moshe. Even the very common occurrence of the mother or father naming their child is omitted from the Pesukim. "A man went from the House of Levi and he took a daughter of Levi. The woman conceived and gave birth to a son. She saw that he was good and hid him for three months. She could not hide him any longer, so she took for him a papyrus basket, and applied clay and tar, and place the boy into it and placed it among the reeds at the edge of the river. His sister stationed herself at a distance to know what would be done with him" (Shemos 2:1-4)

The Beis Yisroel quoted in the name of his father the Imrei Emes that the righteous demonstrate their belief in Hashem, by trusting that whatever Hashem does is for the ultimate benefit of Klal Yisroel. In Heaven one is able to understand the progression of events, however, here on earth it is difficult and sometimes beyond human understanding how certain events are for the ultimate benefit of the Jewish People.

When Yosef reveals his second dream to his father and his brothers about celestial objects bowing to him, Yaakov Avinu rebuked him by saying, "What is this dream that you have dreamed. Do you really expect myself and your mother and your brothers to come and prostrate on the ground to you" (Beraishis 37:10). However while "his brothers were jealous", the Torah attests that "his father kept the matter in mind" (37:11). Rashi comments that Yaakov waited and anticipated when these events would come about. Even though Yaakov could not fathom what events would cause him or his sons to bow to Yosef, or how his mother would bow to Yosef since she had already passed away. Nevertheless, Yaakov was familiar with prophetic dreams, and eagerly awaited to see how Hashem would bring about the events to fulfill the prophetic dream of Yosef.

Similarly, the First Bostoner Rebbe, HaRav Pinchas Dovid M'Boston zt"l, explained the phrase 'הראנו ה' חסדך' "Show us your Chesed" (Tehillim 85:8) as meaning that although we believe that everything Hashem does is lovingkindness toward us, we are asking Hashem to allow us to clearly see the goodness that he perform for us, rather than manifest that Chesed in a way that is hidden to us and hard for us to perceive.

This is how he explained the statement of Moshe Rabbeinu, "Hashem, why have You done wickedness to this nation? Why have you sent me? From the time I came to Paro to speak in Your name he did evil to this nation, and You did not rescue Your nation" (Shemos 5:22-23). Moshe did not doubt for one second that Hashem could and would redeem the Jewish People just as He had promised to do at Chorev by the Burning Bush. Rather, Moshe was asking that all of Hashem's actions of the redemption process should be visible to all as goodness to Bnei Yisroel and punishment to the Egyptians That all the Jews should clearly perceive Hashem's goodness, and other Jews should not say to Moshe that he "made us have a foul scent before Paro and his servants, and placed a sword in their hands to kill us" (Shemos 5:21).

We see this righteous character trait of belief in Miriam. The Gemara (Megillah 14a) demonstrates how Miriam was prophet. After the splitting of the Yam Suf, the Torah attests, "Miriam the prophet, sister of Aharon, took a drum in her hand..." (Shemos 15:20) and led the women in their praise of Hashem. The Gemara asks why Miriam is called the 'sister of Aharon' as opposed to the 'sister of Moshe'?. The Gemara answers that Miriam was a prophet even before Moshe was born, when only Aharon was born.

She foretold that her mother would give birth to the savior of Yisroel. When Moshe was born, the entire house filled with light. Amram, her father, kissed her on the head and said, 'My daughter, your prophecy has been fulfilled'. After the decision was made to place Moshe in a basket in the river, Amram gave his daughter a *potch* on the head and said, 'My daughter, what has become of your prophecy'. Afterward, the Torah records, "His sister stood from afar to know what would become of him" (Shemos 2:4). The Gemara relates that Miriam did so to see 'how her prophecy would end'. Miriam did not doubt for a moment the truth of Hashem's prophecy, it was only unclear how the actual events would unfold in order to fulfill this prophecy, so she stood from afar with complete faith and watched the exciting conclusion with anticipation.

Perhaps this is why Yocheved, Amram, and Miriam are not mentioned by name in the Torah during this narrative. Often global wars, presidential elections or seemingly tragic events bewilder us as to how they will bring about peace and redemption for Klal Yisroel. However, every single one of us, at the same time both ordinary and unique, has this ability to emulate our righteous ancestors to believe in the many prophecies in Tanach about the coming Final Redemption, even though we don't understand exactly when and what events will lead them to come about. Even though the Geulah Shlayma and rebuilding of the Beis HaMikdash may seem to be stalled at times, we are obligated daily to anticipate its speedy arrival.