B”H

**HOW DO YOU SAY ‘ANOCHI’ IN EGYPTIAN?**

“I am the Lord your G-d” (Our parsha, 2:2) “Anochi” – Egyptian language.

*Yalkut Shimoni* 247 286

At first glance it is hard to understand; the Ten Commandments are the central theme of the whole Torah, and the opening word of the Ten Commandments is the peak of this central theme. In that case, how can we say that “Anochi”, such a holy word, is taken from the language of a lowly and despicable nation like Egypt, which we remember in a negative context? How can we not be amazed when we contemplate the greatness and holiness of the Torah in contrast with the lowliness and inferiority of Egypt?

The purpose of the Torah is to influence the world. The Torah did not remain high in the heavens, rather it was brought down, way below to this physical world, and was given to flesh and blood human beings. The true strength of the Torah is specifically the fact that it came down to the most lowly places. The purpose the Torah is not to rise to ever higher heights, rather, its whole essence is “to go down to Egypt, “and transfer the darkness to light.

Through the power of Torah the world becomes rectified and the ultimate purpose of creation becomes realized. Thus, situations where the spiritual level is similar to that distant and lowly Egypt, become a suitable place for the Holy One Blessed be He to reside. This is why the opening word of the entire Torah, the peak of its heights, is a word in the Egyptian language, in order to prove and clarify to us that the main message and principle of the Torah is to raise up and rectify even the Egyptian language. (*Likutei Sichos,* Vol 3, p. 592)

Story: The Blessing of the Rebbetzin

Once Nshei Chabad sent a beautiful bouquet of flowers to the Rebbetzin’s house in honor of her birthday, along with an envelope containing a list of names of people who needed blessing. One of the household staff members gave the bouquet to the Rebbetzin, and the envelope to the Rebbe.

The Rebbe looked at the envelope and saw that was addressed to the Rebbetzin, “Why did you give me the envelope and not the Rebbetzin?” asked the Rebbe…

The staff member apologized and explained himself – “ the envelope contains a list of names for blessing and salvation.” “Nu, so what?” said the Rebbe with complete seriousness “she can also bless them!”

(*Mipi haShmua*)

REMEMBERING ZEIDE

Tzedoka Giver

Everyday Zeide o.b.m. would davven Mincha in the small shul under his house. When he would enter the shul he would distribute one shekel for each child there to give to Tzedoka.