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PARSHAS BO #433

לחיות את הפרשה LIVING THE PARSHA

וַיְהִי חֹשֶׁךְ אֲפָלָה בְּכָל אָרֶץ מִצְרָיִם שֶׁלְּשָׁתּוֹת יְמִים (שמות, י, כב)

"There was a thick darkness throughout the land of Mitzrayim for a three-day period."

חוֹשֶׁךְ וְצִמְצּוּם שֶׁל רָאִיה פְּנִימִית

יש חושך חיצוני ויש חושך פנימי.

חוֹשֶׁךְ חיצוני: הוא החושך המוכר לכל, כאשר נטו צלילי ערב, האור הולך ונחזר.

חוֹשֶׁךְ פְּנִימִית: זה חושך של מוחין, חושך וצמצום של ראייה פנימית, אי יכולת לראותו כיוונים אחרים, עומקים חדשניים, ועוד. כאשר לבני ישראל היה אור במושביהם, נפתחו להם מבטאים חדשים ועומקים נפלאים שקדם לכך.

למַעַשָּׂה

כאשר האדם לומד ונושא מסוים בפרשה, או סוגיא בש"ס וכ"ד אחר שלמדה, עכשו עליו לחפש פרוש שmaps את הדברים מכיוון שונה, או מגלה עומק חדש. כך ירגע האדם את עצמו לא לסייע נושא ולעבור לשלב הבא, אלא אחרי שלב סוף גילה ביאור מכון חדש, או עומק חדש, וכך בע"ה יפתחו לו המוחין עוד ועוד. וכן, בכל עניין ועניין בחים אנו ראים אותו מבטח מסוים, ועלינו להתבונן בכל עניין חשוב בחים לראות מבטח חדש אין להסתכל עליו. בcontra זו האדם פותח צורה חדש ופנימי לכלל חייו.

DARKNESS & LIMITATIONS OF INTERNAL PERCEPTION

There is an external darkness and an internal darkness.

External Darkness: This is the darkness we all know. This is when it turns evening, the light leaves and it becomes dark.

Internal Darkness: This is the "darkness" of the intellect. It is the darkness and limitations of internal perception. This is when one isn't able to see other viewpoints or new depths and the like. When *Bnei Yisrael* had "light in their dwelling places," they attained new perceptions, and they understood wonderful depths, which they didn't recognize previously.

IN PRACTICE

After a person learns a certain section of the *parshah*, or when one studies a *sugyah* in *Shas*, and so on, he must now search for a commentary who explains the topic in another manner, or which reveals a new depth. A person should train himself in this manner. He shouldn't finish one topic and move on to the next one before he discovers another approach or a new depth. With Hashem's help, this will broaden his intellect, more and more.

[EXPANDED BASED ON EDITORS UNDERSTANDING]

DISCOVERING NEW VIEWPOINTS

We are accustomed to looking at the world and its occurrences according to how we perceive them. But let us recognize that other people will see and experience the same matters and interpret them in an entirely different manner.

Furthermore, it is likely that Hashem has an entirely different way of viewing what is happening.

One example is how to view people, and how to judge them. Regarding the same person, some will think he is ordinary, and some will consider him a *tzaddik*, and they are always praising him.

Regarding a life struggle, some will consider it painful and distressing, others will consider it an opportunity for growth, and there will be others who don't find these matters to be a struggle at all.

In Mitzrayim, it was dark for the *Mitzrim*, and light for the *Yidden* (*Shemos* 10: 22-23). It wasn't solely that the *Mitzrim* couldn't see and the *Yidden* could. It was also a difference in how to view life. The *Mitzrim* couldn't see another perspective, and the Jewish nation had light. They were able to understand that there are various ways and depths to view each situation, and they realized that their own perception might be off target.

PRACTICAL APPLICATION

It is important to broaden our vision, and to see the world, with its experiences, from various angles and viewpoints.

A suggestion to develop this skill is to always seek at least two approaches to understanding Torah. When you have one *pshat*, keep searching, study *miforshim*, find another approach. You will discover that the same *Gemara*, or the same *pesukim*, can be seen in entirely different ways.

Do this approach for the essential aspect of our life. Search for new ways to view what is happening to you. Discover new depths and outlooks. This will shine a great "light" in how you should react and experience life.