

Let each man request of his fellow and each woman from her fellow silver vessels and gold vessels. (11:2)

Hashem asked Moshe *Rabbeinu* to make a special effort to impress upon the Jews the significance of requesting silver and gold vessels from the Egyptians, because, if they did not leave Egypt with a sizable financial portfolio, Avraham *Avinu's neshamah*, soul, would have a "complaint" against Hashem. *She'lo yomar oso tzaddik V'avadum v'inu osam – kayeim ba'hem – v'acharei chein yeitzu b'r'chush gadol – lo kayeim ba'hem*; "So that the righteous person (Avraham) should not say, 'G-d carried out in full measure the prophecy that his offspring will be oppressed, but not the companion promise that they will leave their captivity with great wealth.'" The question is obvious: If Hashem made a promise, it should be kept regardless of "if" or "what" the *tzaddik* would say. A promise of wealth is a promise to which He must adhere. Second, what is the meaning of *kayeim ba'hem*, "He fulfilled them/carried out in full measure"? *Ba'hem* means in or with them; rather, it should have said *la'hem*, for them.

The *Klausenberger Rebbe, zl*, explains this practically. The criteria for defining who is a Jew should have parameters that extend beyond strict religious observance. A Jew who has yet to observe *Shabbos, kashrus*, etc. is still a Jew. The *Rebbe* was speaking following the European Holocaust, when the Nazis, *yms"h*, murdered us even if our Jewish pedigree had skipped a few generations. (In other words, even if a person was not *Halachically* biologically a Jew, the Nazis considered him/her as Jewish as long as his/her Jewish blood hailed back three generations. The *Rebbe* is not talking about such circumstances, because the person was not Jewish, according to *Halachah*.)

The *Rebbe* interpreted the statement in the following manner. In terms of being a slave, they were Jewish – they were enslaved, persecuted, afflicted and murdered. *Kayeim bahem*; they were *kayeim*, considered Jews. If so, then the second half of the promise must also be fulfilled in them. Let them have their rightful portion of the wealth. They have a right to it, because *kayeim ba'hem*. The wicked ones characterized them as Jews. The persecutors confirmed their Jewishness. They should, likewise, share in the reward.

The *Rebbe* employed this interpretation to explain David *Hamelech's* statement in *Tehillim* 87:6. *Hashem yispor b'ch'sov amim*, "Hashem will count when He records nations." The Almighty will count/consider Jews in accordance to the records of the gentiles. Hashem will count Jews based upon the criteria set by the gentiles, who do not concern themselves with the religious affiliation of Jews. As long as something connects individuals to our People, they view them as Jews. While Hashem will certainly not include those who are *Halachically* not Jewish, He will not exclude them, however, due to their lack of observance.