כז טבת תשעו January 8, 2016

פרשת וארא

There are those that are on a level where they can actually get quenched and satiated from spirituality. Without it they can bein pain. R’ Moshe LeibSassover was once fasting when he passed a meat store that had an incredible smell. This created a tremendous craving in him. Thinking to himself what he should do now, he decided to satiate this desire with saying the Tefila ofנשמת.

R’ Alexander Ziskind (lived in the 1700’s), author of יסוד ושורש העבודה, would daven a long ShemonaEsreicausing him to miss Kedusha, and יהא שמה רבאאמןby Maariv and the like. This caused him tremendous pain. When he was able to answerKedushaor יהא שמה רבאאמן with the Tzibur.heimmediately thanked Hashem that he merited to do so.[[1]](#footnote-2)

On Purim 5702, (March 3, 1942) during the holocaust, the Jews were given a few moments to eat toward nightfall and wanted to fulfill the Mitzva of eating the Purim meal. However, the only food was black horse-bone soup, without any bread. R’ Ephraim Oshry ruled that they can fulfill the Mitzvah of the Purim Seuda with this soup since even according to those who say one should have bread at the Purim Seuda- that is only where bread is available. When the Jews present there heard this, their eyes lit up at this opportunity.[[2]](#footnote-3)

In regard to the enslavement in Mitzrayim it says[[3]](#footnote-4)ויאנחו בני ישראל מן העבודה ויזעקו; they groaned because of the work and they cried out. R’ Shmelki of Nikolsburginterprets this that they groaned and cried out because of their inability to serve Hashem! That is, despite the crushing labor they went through!

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The ChasamSoferwonders why it says in the Haggadaאת פתח לוin לשון נקבה when we are speaking of one of the four sons?

Although Mitzrayim is known for promiscuity as it is called ערות הארץ, the Zohar says that in Mitzrayim, their דבור was in גלות.[[4]](#footnote-5) Actually, these two- the ברית מילה and ברית הלשון- are interrelated as it says[[5]](#footnote-6)שמרו אמרתך ובריתך ינצרו. Indeed, מילה means a ברית and word. Furthermore, מילה yields the same sum as פה– 85. So ערות הארץ also alludes to that the דבור of מצרים was derogatory.[[6]](#footnote-7)Thisexplains why Moshe was a[[7]](#footnote-8)כבד פה in Mitzrayim[[8]](#footnote-9) in contrast to after מתן תורהwhen he could speak normally, as it says אלה הדברים.[[9]](#footnote-10)

When the enslavement began there was a place called פתםwhich after the enslavement was calledפי החירות.[[10]](#footnote-11)פתם is a contraction of פה סתום; a closed mouth.פי החירותmeans a free mouth as it was after the enslavement.[[11]](#footnote-12)

We are taught לא יחרץ כלב לשנו.[[12]](#footnote-13)The dog represents לשון הרע as we are taught ראוי להשליכו לכלבים; it is fitting to throw one who speaks or accepts לשון הרעto the dogs.[[13]](#footnote-14)It is because of negative speech we were tyrannized with crushing labor.[[14]](#footnote-15)R’ Morechai Bennet therefore explains thatלא יחרץ כלב..., which is stated after the enslavement,is a symbol that we had no damage in דיבור anymore.

The Pasuk in our Parsha expresses five terms of גאולה.[[15]](#footnote-16)These correspond to the five parts of the mouth- tongue, teeth, palate, lips, and larynx- that create all sounds that we use for expression. To illustrate: the ה sound comes from the larynx, פ from the lips,יfrom the palate, ד from the tongue and ז from the teeth. With this we can comprehend דרשו ה' **בהמצאו**[[16]](#footnote-17) as the word בהמצאו is a contraction of בה' הוצאת הפה; with the 5 expressions of the mouth, since with this we should seek out Hashem.

The Gemarateaches on ודברת בם- speak in Torah and notother matters.[[17]](#footnote-18)תורה שבכתב starts with a ב- בראשיתwhereas תורה שבעל פהbegins with a מ– מאימתי. The Gra[[18]](#footnote-19)points out thatבםare the first letters of**ב**ראשית and **מ**אימתי. A fascinating insight is shown to us in the way we pronounce the מ. Our lips are closed at the start, followed by it opening, and concludes with closing again aswe finish saying the מ. There are two types of this letter-מ(open) and ם (closed). ש"סbegins with a מand ends with a ם (בשלו**ם**) since our speech should begin and end with Torah.[[19]](#footnote-20) When דברים בטלים get mixed in- that is גלות מצרים.Thus, the wordמצרים starts with a מand ends with ם. However, the middle three letters spell יצר since that is when the יצר הרעinfiltrates. In fact, פרעה is composed of the letters פה רע.

In order to receive the עשרת ה**דבר**ות (דבור; speech),we had to leave מצרים.Where did we receive the עשרת הדברות?מדבר סיני, since through סיניwe learned how to be a מדבר (speaker), the same word as מדבר (desert).[[20]](#footnote-21) Now we can appreciate another explanation in חד גדיא which we say in the end of the Haggada. It refers to theעשרת הדברות which was said in one utterance(גדיאas in the term הגדה).[[21]](#footnote-22) This alludes to the idea that we should have one speech- חד גדיא- Torah. In fact, we find thatדבור refers to סיני.[[22]](#footnote-23)

In this light the TolnaRebbeexplains the order of the Haggada.כרפס, he says forms an acronym of**כ**לל **ר**אשון **פ**ה **ס**תום;the first rule is that we should have a closed mouth.[[23]](#footnote-24) Then יחץ מגיד- we should cut our speech in half as we should only speak properly and when necessary.[[24]](#footnote-25)How does the Mesachta on Pesach- פסחים– begin? It deals with speech- speaking in[[25]](#footnote-26)לשון נקי; refined languageandדרך קצרה; concise.[[26]](#footnote-27)

We have two בריתות on our body- ברית מילה and the ברית הלשון.[[27]](#footnote-28) Just as the ברית מילה gives life, so too we need to give life through our mouth. Thus, the words[[28]](#footnote-29)**חי חי** הוא יודך refer to the two life forces- the ברית and the mouth. This is done by giving encouragement to others and the like. Therefore, the word סח; speech, has the same sum asחיים, 68. This is the meaning in[[29]](#footnote-30)ויהי האדם לנפש חיה- we have the power to give life to the world through our speech as Targum Unkolos there says רוח ממללא; a speaking spirit. Now we can appreciate on a deeper level הקל קול יעקב והידים ידי עשו- we can make our words like קול יעקב (Torah, giving encouragement and so on) or like ידי עשו- where it can hurt other people.[[30]](#footnote-31)

This Pasuk of [[31]](#footnote-32)הקל קול יעקב- speech- was said on פסח.In fact, מצהhas the same sum asהקל, 135,since מצה is called לחם עניbecauseלחם שעונן עליו דבריםהרבה;bread upon which we declare many things.[[32]](#footnote-33)With this we can grasp another meaning in חד גדיא:we should have one speech. This means we should use our speech only for good- no לשון הרע, insults, foul language or the like.[[33]](#footnote-34)Is it any coincidence thatגדיאhas the same equivalent to חי(18) since one’s speech should be used to give life.

Pesach is about rectifying speech and as we know that פסח is a contraction of פה סח; a mouth that speaks.[[34]](#footnote-35) The rest of the year we need to practiceסיג לחכמה שתיקה and אמר מעט ועשה הרבה-[[35]](#footnote-36)to limit our speech. However, on the night of פסח it is כל המרבה לספר... הרי זה משובח.[[36]](#footnote-37) In light of the above we can grasp whyאת פתח לוis in לשון נקבהsince on the night of Pesach, a man should speak like a woman in regard to יציאת מצרים as 9/10 of speech was given to women.[[37]](#footnote-38)

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Among the many reasons for the first מכה- דם, are the following. The Peer Ahron says דם is rooted in דמים; money, since we became wealthy from it as the Midrash teaches that the Egyptians would purchase water from the Jews to drink.[[38]](#footnote-39) This was also measure for measure as they appointed tax collectors.[[39]](#footnote-40)

The Egyptians didn’t let the Jewish women doטבילה,in order to prevent procreation.[[40]](#footnote-41)Therefore, the water was turned into blood.[[41]](#footnote-42) How long was this מכהfor? 7 days,[[42]](#footnote-43) corresponding to the 7 days of ז' נקיים.

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1. יסוד ושרש העבודה, volume 2,צוואה הקדושה, pg787 [↑](#footnote-ref-2)
2. Responsa from the holocaust pgs 60-61.See ים של שלמה 7:37, Baba Kamma. [↑](#footnote-ref-3)
3. Shemos 2:23 [↑](#footnote-ref-4)
4. ח"ב, 25b.מאור ושמש, רמזי פסח. See Sichos Haran 88. This is hinted to in המעלך מארץ מצרים הרחב פיך ואמלאהו (Tehillim 81:11). The reason for this is because we were sent to Mitzrayim because of the evil reports Yosef would relate to his father (Breishis 37:3, see R’ Yitzchak Isaac Chaver, Shemos, בענין גלות מצרים). Thus, we were sent to פרעה- the same letters as פה רע.In this way we can comprehendאנוס על פי הדבור (Haggada). [↑](#footnote-ref-5)
5. Devarim 33:9. We also know that Yosef, the one who corresponds to יסוד(Bris), knew all languages.Additionally, the Yerushalmi(Terumos 1:4, see Shabbos 150a)renders ערות דבר; shameful thing as ערות דיבור; shameful speech. [↑](#footnote-ref-6)
6. In this light we can explain ...פי החירותthat Mitzrayim had a free mouth meaning they said whatever they felt like as they didn’t guard their mouth (see ZeraKodesh, Beshalach, s.v. וישובו). [↑](#footnote-ref-7)
7. Shemos4:10. Moshe had ערל שפתים; uncircumcised lips (6:12, 30)- this is the same term used by one who doesn’t have a Bris- ערלה. Again we see a connection of the Bris and speech. [↑](#footnote-ref-8)
8. It is there that Moshe spoke לשון הרע on the Jews (Shemos 4:3, Rashi. See also ChidushaiHarim 8:5,8 in Mayana Shel Torah). [↑](#footnote-ref-9)
9. Devarim 1:1. The Egyptians made us do עבודת פרך (1:14). פרך can be broken up into פה רך; soft mouth,another aspect of the speechused negatively. [↑](#footnote-ref-10)
10. Shemos 1:11,14:2-Rashiויחנו [↑](#footnote-ref-11)
11. See Gur Aryeh, Beshalach, 14:2 [↑](#footnote-ref-12)
12. 11:7 [↑](#footnote-ref-13)
13. Pesachim 118a [↑](#footnote-ref-14)
14. Shemos 2:14, Rashi [↑](#footnote-ref-15)
15. Shemos 6:6-8 [↑](#footnote-ref-16)
16. Yeshaya 55:6,see PeninimMishulchanHagra, Emor, 23:42. Brachos begin ברוך אתה ה'. The את of אתה means all-encompassing as it is from the first letter to the last. The הrefers to the 5 expressions of the mouth as ה is Gematria 5. So אתה isא-ת connected to ה , meaning saying all the praises of Hashem. [↑](#footnote-ref-17)
17. Yoma 19b.Devarim 6:7 [↑](#footnote-ref-18)
18. PeninimMishulchanHagra, Vaeschanan [↑](#footnote-ref-19)
19. עוקצים 3:12 [↑](#footnote-ref-20)
20. In this way we can interpret וירא ישראל...על שפת (Shemos 14:30)– the Jews saw that the גלות דבורhad gone away when they left מצרים, as the word שפתcan mean lips. Now they were able to use their speech properly and get the עשרת הדברות.מת,in the Pasuk, are the initials מתן תורה. [↑](#footnote-ref-21)
21. Shemos 20:1 [↑](#footnote-ref-22)
22. Chullin 136b.See also YeushalmiBrachos 1:2 [↑](#footnote-ref-23)
23. It is better to have a תענית from speech more than one from eating (Mishna Brura 571:2)and we can fulfill ידי שמתי למו פי (Iyov 40:4). [↑](#footnote-ref-24)
24. It is said on רבינו הקדוש that in his entire life, he never spoke שיחה בטילה (Rambam, HilchosDaos 2:4). [↑](#footnote-ref-25)
25. Pesachim 3a.One explanation in this is that words bring pictures into our minds. An example is that when we say elephant, that is what we think of. Thus, we need to speak in a clean way. [↑](#footnote-ref-26)
26. 3b. From studying Torah, we can learn how to talk, since Torah is written concise and exact as there is not even an extra letter. Furthermore, the Torah teaches us how to talk in different situations. An example of this is in כה תאמר לבית יעקב (Shemos 19:3) to which Rashitells us to speak softly to the women and harsher to the men. [↑](#footnote-ref-27)
27. The words **מ**עם **ל**ועז**ה**יתה**י**עקב (Tehillim 114) contain the initials מילהas we left Mitzrayim because of מילה(ShemosRabba 19:5) and like בדמיך חיי (Yechezkal16:6). [↑](#footnote-ref-28)
28. Yeshaya 38:19 [↑](#footnote-ref-29)
29. Breishis 2:7 [↑](#footnote-ref-30)
30. Breishis 27:22. This is how we can explain על פי ה' יחנו ועל פי ה' יסעו(Bamidbar 9:23) as through our speech we can cause Hashem to encamp with us or the opposite ח"ו. [↑](#footnote-ref-31)
31. The two קולs in הקל קול יעקב refer to the קול of Torah and Tefilla. The ה of הקלwhich has a Gematria of 5 refers to חמשה חומשי תורה. [↑](#footnote-ref-32)
32. Devarim 16:3. Pesachim 115b [↑](#footnote-ref-33)
33. The TiferesShlomo explains מצות תאכל במקום קדש (Vayikra 6:9) as put Matzos in a holy mouth-מקום קדש. [↑](#footnote-ref-34)
34. ShaarHakavanos 82a. In this light we can interpret זבח פסח (Shemos 12:27)as to shecht; slaughterthe mouth that speaks (as פסח is a contraction of פה סח) and use our speech positively. [↑](#footnote-ref-35)
35. Avos 3:17, 1:15. [↑](#footnote-ref-36)
36. seeRambam, הלכות חמץ ומצה 7:1. **סיפור** יציאת מצרים is also from the term ספיר, since it purifies one’s speech (שיחות בעבודת ה',pg 145). [↑](#footnote-ref-37)
37. Kidushin 49b.it was given to them in order to deal with their children and appease their husbands. [↑](#footnote-ref-38)
38. Hagaddah,s.v.דם.ShemosRabba 9:10 [↑](#footnote-ref-39)
39. 1:11 [↑](#footnote-ref-40)
40. ShemosRabba 9:10. נדה is associated with the word נידוי as this is when the husband and wife are separated. Similarly, it says נע ונד (Breishis 4:12). [↑](#footnote-ref-41)
41. The word נדה is related to נע ונד since it flows through her. [↑](#footnote-ref-42)
42. Shemos 7:25 [↑](#footnote-ref-43)