שבט תשעוה' January 15, 2016

 פרשת בא

A main tactic of the Yetzer Hara is laziness. We are thus taught*איזהו גבור הכובש את יצרו*.[[1]](#footnote-2) For this reason, Shulchan Aruch begins- [[2]](#footnote-3)יתגבר כארי; one should arise in the morning like a lion to serve Hashem*.* Similarly, we are told *זריזי*ן *מקדימי*ן *למצות*; the zealous are early to perform Mitzvos.This is learned from the one who recognized Hashem, Avraham, since this is one of the essential traits we must possess*.*[[3]](#footnote-4)

The importance of this quality is shown to us from the נשיאים as they said by the construction of the Mishkan “let the public contribute and what is lacking we will complete.”What was the outcome? The public completed everything as it says והמלאכה היתה דים.[[4]](#footnote-5)Likewise, we are guidedאם לא עכשיו אימתי andאל תאמר לכשאפנה...תפנה; don’t say when I am free I will study, since maybe you won’t become free.[[5]](#footnote-6)

We therefore see זריזות at our birth as a nation. We left Mitzrayim בחפזון; in a rush.[[6]](#footnote-7)We are commanded ואכלתם אתו בחפזון; to eat the Korbon Pesach in haste.[[7]](#footnote-8) Moreover, it can only be eaten until חצות.This is also seen in Mitzrayim where we picked up the dough before it could become leavened.[[8]](#footnote-9)Lastly, what Mesachta is *זריזי*ן *מקדימי*ן *למצות*found in? Pesachim!

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Analyzing the number 15 we see it is a steady upward progression. In fact, there are 15 שיר המעלות; song of ascents.[[9]](#footnote-10) At the Beis Hamikdash there were 15 steps that led down from the עזרת ישראל to the עזרת נשים.[[10]](#footnote-11)Of the 30 kings and princes that come fromיהודה, the 15th one was Shlomo- the pinnacle. Also, the moon is complete on the 15th of the month.Hashem’s name י-ה has a Gematria of 15.[[11]](#footnote-12) In ישתבח, we recite 15 praises.After Shema at Shacharis we say אמת ויציב in which there are 15 ו’s which start off 15 expressions.[[12]](#footnote-13)In reference to a Talmid Chacham, there are 15 traits mentioned.[[13]](#footnote-14)

We see the number 15 associated with Pesach. Pesach comes out on the 15th of the month. In the Haggada we have 15 דינו’s. At the Pesach Seder, we have 15 steps- from קדש to נרצע. This week’s Parsha which deals with Pesach, is the 15th Parsha from Breishis!

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We see in many places that when we have the number 10, it is broken up into the lower 7 and the higher 3. Here are some examples:

1) The 10 Sefiros are divided from חסד until מלכותfollowed by the higher 3- כתר, חכמה, בינה.

2) The Gemara[[14]](#footnote-15) tells us that the harp of the מקדש was 7 strings whereas the harp of עולם הבא will be 10.

3) We know of the 7 nations. But there are also another 3- אדום, עמון, מואב.[[15]](#footnote-16)

4) This pattern is also followed with the Makkos as last week’s Parsha contained 7 and this week’s- the last 3.[[16]](#footnote-17)

The last 3 Makkos begin withארבה. Rashi[[17]](#footnote-18) informs us that there never**was**and never **will be** an ארבה such asthis one as the one in the time of יואל was of 4 types. This is hinted to inלפנ**יו לא** andואחר**יולא** י-הי-ה which contains the name יואל. It was supernatural as it was unlike a regular grasshopper plague. This a deeper meaning in מין אחד; one species, as אחדcan be translated as מיוחד; unique. Numerically we also see this.י-ה-ו-ה(as this Makka was clearly from Hashem as it was beyond nature) is 26 in Gematria, and 26 multiplied by 8 (8 represents supernatural) is 208, the same as ארבה. What number Makka was ארבה? 8!

The next Makka was חושך. During this Makka, not only could they could they not see each other, but they also couldn’t stand up.[[18]](#footnote-19) This is hinted to in[[19]](#footnote-20)כי בא אורך קומי אורי: בא refers to our Parsha,אורךalludes to that we had light whereas the Egyptians didn’t, קומי- we were able to arise while the Egyptians couldn’t.

The last Makka was מכת בכורות. The Yalkut[[20]](#footnote-21)teaches that 3 types of Bechorim died– the Bechor from the father, the mother and theגדול שבבית; the most important one the household. The Agudas Azov explains this was measure for measure since they enslaved the Jewish people who are descendants of the Avos. Yaakov was the Bechor to his father as he was formed from the first drop.[[21]](#footnote-22) Therefore, the Egyptian Bechor from the father died. Yitzchak was the Bechor to his mother as Avraham already had Yishmael. Thus, the Bechor to the mother died. Lastly, Avraham was the גדול שבביתas the Gemara implies,[[22]](#footnote-23)which is why the גדול שבביתin the house died.

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The Makkos lasted 64 days as each Makka was the duration of one week except Makkas Bechoros which was one day. 64 is the numerical value of דין as they were being judged now and as it says דן אנכי.[[23]](#footnote-24)In fact, the Gemara upon expounding a Pasuk says והגבורה (דין) refers to יציאת מצרים.[[24]](#footnote-25)The word מטה; stick, has the same equivalent as דן(54) since through the מטה, the promise of דן אנכי was fulfilled.

The פאר אהרןpoints out that the phrase ביד חזקה ובזרע נטויה has the same equivalent as דצ"ך עד"ש באח"ב(acronym for the 10 Makkos) ,501. Who did the Makkos?Moshe and Ahron. יד חזקהrefers to Moshe as it saysולכל היד החזקה...עשה משה.[[25]](#footnote-26)זרוע נטויהrefers to Ahron as he has an outstretched arm by Birchas Kohanim. We say in the Haggada that Hashem sent us outלא ע"י מלאך.מלאך forms an acronym of **מ**שה **ל**וי **א**הרן **כ**הן.[[26]](#footnote-27)

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We are taught that the Brachos of Yitzchak were given on Pesach. This is why we take theאפיקומןon Pesach since Yaakov took the Brachos from Esav then.An allusion is found in בא אחיך במרמה[[27]](#footnote-28) as במרמה shares the same Gematria as אפיקומן- 287.

The אפיקומן is the middle Matza- the one that corresponds to Yitzchak, who is the one that gave the Brachos.One last hint, is that the two חד גדיאs allude to the two גדיי עזים that Yaakov gave Yitzchak for the Brachos as this took place on Pesach.[[28]](#footnote-29)

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We are commanded on פסח, מצה, מרור. One can fulfill the Korbon Pesach with a כבש or עז. Matzacan be fulfilled with one of these five- wheat, barley, spelt, rye or oats.[[29]](#footnote-30) Similarly, Maror can be fulfilled in one of five ways: חזרת, תמכא, חרחבינא, עולשין, מרור.[[30]](#footnote-31)The פאר אהרן shows us a hint to the above in בעבור זהas זה has a Gemtria of 12 alluding to these 12.[[31]](#footnote-32)

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On Pesach we havethe 3 Matzos and 4 cups of wine. The Gemara teaches that an infant doesn’t know how to say אבאor אמא until it has tasted grain[[32]](#footnote-33)-thereby symbolizing חכמה. Thus, the 3 Matzos correspond to the 3 Avos since Matza is made fromדגן (חכמה).[[33]](#footnote-34)

This is different than wine which symbolizes emotion as in נכנס יין יצא סוד.[[34]](#footnote-35) This is the dominant feature in women. Therefore, the 4 כוסותcorrelate to the4אמהות.

Another reason forthe 4 cups is that it corresponds to the 4 groups at the ים סוףas enumerated by theTargum Yonasan.[[35]](#footnote-36)Hashem saved usas it saysויושע ה'...מיד מצרים.[[36]](#footnote-37) Since a כוסrepresents salvation as inכוס ישועות [[37]](#footnote-38), we have 4 cups.

One final reason is that Chazal teach 4/5 of the Jews died in Mitzrayim.[[38]](#footnote-39)So each cup is a כוס תנחומיןfor each of the 4/5 and as it says ויין למרי נפש.[[39]](#footnote-40)

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There are 365 days in a year. נחש has a Gematria of 358. Subtracting 358 from 365, we come to a total of 7 as it is during the 7 days of Pesach that we get the ability to fight the זוהמא(filth) of the snake-. This is the meaning in ביעור חמץwhich refers to the Yetzer Hara.

There is a Machlokes if the sin of Adam was with wheat or wine.[[40]](#footnote-41) For this reason, we have Matza (wheat) and wine (4 cups) as it is to rectify the first sin of man. Through this we may merit משיח. In fact, משיח has the equivalent of 358.

We are taught that משיח(בן דוד) will come in a generation that is כולו זכאיor כולו חייב; entirely virtuous or entirely guilty.[[41]](#footnote-42)How are we to understand that משיח can come in a generation that is כולו חייב? R’ Elchonon Wassermancompares this to Mitzrayim where we were at the point of no return and thus needed to be redeemed. Similarly, in the future if it is a generation that is כולו חייב.

The Chofetz Chaim[[42]](#footnote-43) says the young will rebel against the old and one will be unable to transmit the fundamentals to the next generation. To prevent the tradition from being lost, the גאולה will come.

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1. Avos 4:1 [↑](#footnote-ref-2)
2. Orach Chaim 1:1.See Magen Dovid (Taz) there. See Bamidbar 23:24, Rashi, s.v.הן. [↑](#footnote-ref-3)
3. We find this specifically in Pesachim (4a) since the idea of Pesach is to get rid of the Chometz,which represents the Yetzer Hara (Brachos 17a, Rashi). [↑](#footnote-ref-4)
4. Shemos, 35:27, Rashi [↑](#footnote-ref-5)
5. Avos 2:5. The Ohaiv Yisrael interprets מי הקדימני ואשלם(Iyov 41:3) as I will pay back the one who has זריזות. [↑](#footnote-ref-6)
6. Devarim 16:3 [↑](#footnote-ref-7)
7. Shemos 12:11 [↑](#footnote-ref-8)
8. Shemos 12:34, :39. R’ Yoshiyah taught on ושמרתם את המצות (Shemos 12:17) that one should also not allow the Mitzvos to become leavened rather if the opportunity for a Mitzva comes do it immediately. [↑](#footnote-ref-9)
9. Tehillim 120-134. One is שיר למעלות (see 121:1, Rashi). [↑](#footnote-ref-10)
10. Succa 51b [↑](#footnote-ref-11)
11. Additionally, if a husband and wife merit, the Shechina is between them as the י from איש and ה from אשה combine to spell י-ה(Sota 17a, Rashi s.v. שכינה). [↑](#footnote-ref-12)
12. See Orach Chaim 61:3 [↑](#footnote-ref-13)
13. Derech Eretz Zuta, 3 [↑](#footnote-ref-14)
14. Eruchin 13b [↑](#footnote-ref-15)
15. Breishis 15:19, Rashi [↑](#footnote-ref-16)
16. The first 2 letters of these Parshiyos allude to this as the ואof **וא**רא equals 7 in Gematria and בא 3,hinting to the number of Makkos in each Parsha (see Baal Haturim 10:1). [↑](#footnote-ref-17)
17. 10:14 [↑](#footnote-ref-18)
18. 10:23 [↑](#footnote-ref-19)
19. inלכה דודי [↑](#footnote-ref-20)
20. 187. See Shemos, 12:30 [↑](#footnote-ref-21)
21. Breishis Rabba 63:11. Haggada, בית אברהם בית אהרן, 75a, תשנד [↑](#footnote-ref-22)
22. Pesachim 119b, see Maharsha. [↑](#footnote-ref-23)
23. Breishis 15:14, see Rashi [↑](#footnote-ref-24)
24. Brachos 58a. Divrei Hayamim 1, 29:11 [↑](#footnote-ref-25)
25. Devarim 34:12 [↑](#footnote-ref-26)
26. פאר אהרן, Hagadda, 67b, 22b, 65a [↑](#footnote-ref-27)
27. Breishis 27:35 [↑](#footnote-ref-28)
28. Breishis 27:9, Rashi [↑](#footnote-ref-29)
29. Pesachim 35a, [↑](#footnote-ref-30)
30. Pesachim 39a [↑](#footnote-ref-31)
31. Haggada, 36a. Shemos 13:8, see Rashi [↑](#footnote-ref-32)
32. Sanhedrin 70b [↑](#footnote-ref-33)
33. חכמה is a male characteristic in contrast to women who are more emotionally dominant (In this sense we can translate אב as in לא תאבה; will [Breishis 24:5, 8], as רצוןis חכמה. We also see אבrefers to חכמה as it is the letters ב-א referring to the Alphabet.). It therefore fits well that the Matza correspond with the Avos, which representsחכמה. [↑](#footnote-ref-34)
34. Eruvin 65a [↑](#footnote-ref-35)
35. Shemos 14:13. פאר אהרן, Haggada, 12a [↑](#footnote-ref-36)
36. Shemos 14:30 [↑](#footnote-ref-37)
37. Tehillim 116:13 [↑](#footnote-ref-38)
38. Shemos 13:18 [↑](#footnote-ref-39)
39. Mishlei 31:6 [↑](#footnote-ref-40)
40. Sanhedrin 70 [↑](#footnote-ref-41)
41. Sanhedrin 98a. The Abarbenel (ישועות משיחו, pg 19) explains this to mean that even in a דור שכולו חייב (see Ohr Hachaim, Vayikra, 25:28). [↑](#footnote-ref-42)
42. ציפית לישועה, 1 [↑](#footnote-ref-43)