



פרשת וארא תשע"ב

"לכן אמור לבני ישראל אני השם והוצאתי אתכם מתחת סבלות מצרים והצילתי אתכם מעבודתם ונאלתי אתכם בזרוע נטויה ובשפטים גדולים. ולקחתני אתכם לי לעם והייתי לכם לאלוקים וידעתם כי אני השם אלוקיכם המוציא אתכם מתחת סבלות מצרים. והבאתי אתכם אל הארץ וכי" (פרק ו' פסוק ו-ה)

Rashi in the beginning of Arvei Pesachim tells us that the reason we drink four cups of wine by the seder is to commemorate the four terms of redemptions mentioned here in our parsha. The fifth term of "V'heviasi" corresponds to the Cup of Eliyahu, referring to when Moshiach will come.

The Sedei Chemed asks, that there is another Rashi in Pesachim that states that the reason for the four cups is to correspond to the three times the word "Kos" appears in while retelling the dream of the Sar Hamashkim, and the fourth cup is one we always use for Birchas Hamazon. How do we understand this contradiction?

The Sedei Chemed answers that since the women were not subject to the slavery in Mitzrayim the four terms of redemption don't apply to them and therefore since the second Gemora refers to ladies also being required to drink the four cups, Rashi found it necessary to bring another source that could apply to ladies as well. (Many Rishonim seem to indicate that the women were also subject to slavery in Mitzrayim, as is brought down that Pharaoh made the men do the work of the women and the women that of the men)

The Klei Chemed is bothered by this answer of the Sedei Chemed and therefore suggests another solution. The Gemorah that uses the source of four leshonos of geula is considered a *din diorasa* and since it is a mitzvah with a set time ladies would not be obligated to keep that mitzvah. Therefore Rashi searches for a drasha that would be considered a *derabanan*, therefore the ladies would be obligated (even if only *midirabanan*) to drink the four cups of wine by the pesach seder.

Rav Shlomo Zalman Aurabach answers the contradiction in Rashi that we learn different things from each drasha. The four leshonos of geulah tell us that we need four cups but how do we know that they need to be of wine? This we learn from Yosef that the cups need to be filled with wine.

Why wine? Rav Shlomo Zalman explains that wine is unique from other worldly pleasures. Most other pleasures in the world, for example chocolate, there is a limit to how much a person can eat before becoming sick of it. Perhaps for some more than others. Wine on the other hand, the more a person drinks the more they want; just look at any alcoholic, there is no end to what they would drink.

This is how a person treats *chairus*, freedom, the more he tastes freedom the more he wants. So to with learning and growing close to Hashem: the more a person learns the more he wants to learn and get even closer to Hashem.



וידבר משה כן אל בני ישראל ולא שמעו אל משה מקוצר רוח ומעבודה קשה". (פרק ו' פסוק ט')

וידבר משה לפני השם הן בני ישראל לא שמעו אלי ואיך ישמעני פרעה" (פרק ו' פסוק י"ב)

Rashi tells us that Moshe made a *Kal Vechomer*, if the Bnei Yisroel won't listen to me for sure Pharaoh won't listen to me. However the logic in this *Kal Vechomer* seems flawed, Moshe himself said the answer a posuk earlier, the Bnei Yisroel won't listen as a result of all the hard work. Pharaoh wasn't overworking himself, why wouldn't he listen?

Rav Yonasan Eibeshitz answers that Pharaoh knew from his astrologers that the redeemer was destined to come out of Shevet Levi. In order to prevent this redeemer from being worthy of redeeming the Bnei Yisroel, Pharaoh came up with an ingenious idea; only one who is subject to slavery can merit the redemption. As we say by the churban, only one who mourns Yerushalayim will merit seeing it rebuilt. Therefore if Shevet Levi doesn't work they won't merit being included in the Geula, and as a result, neither would Moshe. This is what Moshe meant when he said they won't listen to me from all the hard work; since I didn't work it's not possible that I am the Redeemer. And now we can say *Kal Vechomer* to Pharaoh who schemed up the idea not to enslave Shevet Levi won't listen to me.

This also explains the sequence of pesukim, "and they enslaved and oppressed them" which is followed by "and after they will leave with great wealth". Because they were enslaved and oppressed did they merit going out with great wealth.

Rav Itzeleh offers another possible answer, from Moshe's own words we don't see a reason why they didn't listen. Moshe assumed that they didn't listen to him because of his speech impediment. And if a simple person wouldn't take the time to listen to him certainly the King would not take heed to what he had to say.

For example if a person is locked away in a dungeon and someone comes and tells him how to escape, no matter how hard it is to understand his speech he will hang on to every word. Yet if this same person was not in this situation he would never pay attention. This is the *Kal Vechomer* that Moshe made.

Rav Chaim Shmuelvitz teaches us an important lesson here. There is a Gemorah in Gittin that tells of Rav Illush who was being held captive. One day a raven came to the window and began chirping. There was a gentile who was being held captive along with Rav Illush who understood the language of the birds. Rav Illush asked him "what is the Raven saying?" The gentile translated the birds chirping to be saying "run away Illush, run away!" Rav Illush however disregarded the bird's advice saying that the raven is known to be a liar. Soon a dove appeared and began chirping. Again the gentile translated it to be saying "run away Illush, run away!" This time Rav Illush said that the dove represents *Kneses Yisroel* and can be relied on that Hashem will perform a miracle and help him escape.

Rav Akiva Eiger asks, it is brought down in the Aruch that Rav Illush himself understood the language of the birds, why did he need the gentile to translate for him?

Rav Chaim Shmuelvitz explains, there is another question that the Maharsha asks, if Rav Illush doubted the raven was telling the truth did he really trust the gentile more? And why did he believe what the gentile told him from the dove?

It must be, concludes Rav Chaim, that Rav Illush himself understood the language of the birds. If so why did he ask the gentile? This says Rav Chaim was the lesson Rav Illush was teaching us. When in a difficult situation one often hears what he wants to hear, and understands what he wants to understand. When Rav Illush heard the raven telling him to run away he was concerned that he was misinterpreting it because that's what he wanted to hear. Therefore he asked the gentile to confirm what the bird was saying.

This was Moshe's *Kal Vachomer*, if a person in a difficult situation is offered a solution and doesn't accept it, even though it's human nature to run after such offers even if they don't really exist, like a mirage in the desert, how is it possible that Pharaoh who clearly would like his slaves to remain his, will listen to him?



יהוה אהרן ומשה אשר אמר השם להם להוציא את בני ישראל מארץ מצרים על צבאותם. (פרק ו
ו פסוק כ"ו)

יהם המדברים אל פרעה מלך מצרים להוציא את בני ישראל ממצרים הוא משה ואהרן" (פרק ו
פסוק כ"ז)

Rashi tells us that in some places Aharon's name comes before Moshe's and in some cases Moshe comes first. From here we see that both were equal. Rav Chaim Brisker adds that we know that Moshe was considered the leader of Klal Yisroel and Aharon was the spokesman. It's interesting to note that in the posuk that says "when they spoke before Pharaoh" Moshe comes before Aharon even though Aharon was the focus of the posuk as he was the one who spoke to Pharaoh. Yet in the posuk that says "they took the Bnei Yisroel out of Mitzrayim," Aharon comes before Moshe even though Moshe was the one who led the people out. All this is to stress that they were indeed equally important.

There is another *diyuk* in these pesukim, in posuk chaf vav it says "according to their legions" and in posuk chaf zayin it says simply to take the Bnei Yisroel out of Mitzrayim. Why does it sometimes say according to their legions and sometimes not?

The Galus of Mitzrayim can be broken into two parts. There were two parts of the prophecy that Avrohom received from Hashem. One was that your children will sojourn in a foreign land. The second part was that they will be enslaved for four hundred years.

Shevet Levi as we know were not forced to work in Mitzrayim therefore when the posuk refers to leaving the slavery of Egypt, it refers to the rest of the Shevatim not Shevet Levi. However when the posuk talks about leaving Galus Mitzrayim, all the Shevatim were in galus therefore it says according to their legions, including Shevet Levi.



We will now discuss some of the ten plagues:

Blood

The Torah tells us that there was blood all over Mitzrayim, even in the wood and stone, anywhere where water was found it turned to blood. However the Torah continues and tells us that all the fish in the Nile died. This implies that only the fish in the Nile dies but nowhere else. How do we understand this?

The Daas Zekanim says that the whole Plague of Blood was just an illusion; the water looked like blood but really was water. The Nile River was different as it became "ba'ash" it became foul. This is a bit hard to understand because if so why did the fish die?

We have to say that while the Torah forbids us to drink blood, the gentiles would still drink it, and while it didn't kill it's drinker it was still harmful to one's health. The Nile was unique as not only was it blood but it was "foul" blood and killed all the fish inside. Therefore all water that was independent from the Nile while it indeed turned to blood but it wasn't foul. For this reason the Egyptians dug around the Nile searching for water from a fresh source that even though it may be blood but it wouldn't be foul and could still be drunk under pressing circumstances.

However in Targum Yonason it clearly says they dug hoping to find water and not "non-fouled blood".

Frogs

Rashi tells us that only one frog came out of the Nile and every time it was hit more frogs came out of it.

Everyone asks the obvious question; didn't the Egyptians realize what they were doing? Clearly violence was not solving their problem; as a matter of fact it was making things worse.

From here the Steipler teaches us a lesson in Ka'as. When a person is angry they can lose control and do things that are clearly detrimental to their health. The Egyptians were so frustrated with this giant frog that they lost all logic and

just tried to hit it as much as possible. How careful we must be to avoid such situations where one loses all control due to his anger.

Lice

The Charumin said that the lice were clearly from Hashem as Magic has no power in such small creatures. With this we can understand another unique factor of the lice. By all the other plagues the Torah emphasizes that the Makah was not in Goshen just in the rest of Mitzryaim. By Kinim there is no such differentiation.

However now we can understand this as well. All the other Plagues could have been seen as a quirk of nature, or maybe magic, but not necessarily a punishment from Hashem. Therefore Hashem made it that none of the plagues would enter Goshen to show that if indeed this was nature at its worst, it should affect everyone everywhere. By not allowing the Makah to enter Goshen it was clear that this was from Hashem.

By the Plague of lice there was no need for additional proof as the fact that such a plague came to Mitzrayim could not have been an act of Magic but clearly a direct sign from Hashem.

Wild Beasts

When it came time for Moshe to daven to remove the animals the posuk says and he davened. Yet by frogs the word used for tefillah is Vayitzak, and he called out. Why the difference?

There is a Halacha in Tefillah that a person must hear what is mouth is saying. By the Plague of frogs there was so much noise that Moshe had to yell to hear himself. By the wild beasts evidently Moshe was able to hear himself talk and there was no need to yell.

Pestilence

By the *Makah of Barad*, the posuk says "Whoever fears Hashem will bring his animals into the house". Why is it necessary to involve a fear of Hashem here? All the Egyptians already saw by the *makah of dever* that only the animals in the fields died. It was a matter of common sense to bring them in. Where do we see that it demonstrated a fear of Hashem.

Rav Shimon Moshe Diskin brings down in the name of the Brisker Rav that presumably the Egyptians did not have room in their homes for all their flocks and cattle. So instead they built structures outside to shelter their animals. Now the Torah told them to bring the animals into their "Bayis". A *bayis* says the Brisker Rav by definition is not something able to withstand the *barad* and protect its inhabitants. The Torah tells us the laws of *lavud, gud asik, dofen akuma*, different laws that give a structure a halachic title of a *bayit*. But by no means will such a *bayit* protect the animals from the elements. Such an Egyptian who relies on Hashem's promise and put their animals into such a *bayis* was indeed "heeding Hashem's word" because logically such a structure would not protect the animals from the *Barad*.

With this in mind we can answer another question. By *makas barad* when Pharaoh asks Moshe to daven to Hashem end the plague, Moshe tells Pharaoh when I leave the city I will daven. This was the first time that Moshe speaks of leaving the city to daven what changed by this makah?

The answer could be up until now the fields were filled with Avodah Zarah; the sheep of the Egyptians. Now however any sheep that remained alive were no longer in the fields but in the "houses", if anything the city was filled with these idols. Therefore the fields outside the city were indeed an ideal place to daven.

(Adapted from Rav Nissan Kaplan's Keshet Shel Kayama)