

Onyx then we will know that he is wise and we should kill him, but if he takes the charcoal, then it means that he is not smart and we should not kill him". The king and the other ministers liked his suggestion, and then the angel guided the hand of Moshe to the charcoal, which became stuck to his finger, and he took it into his mouth and it burned his lip and his tongue and made his speech heavy and slow.

In the above passuk, Moshe Rabbenu ע"ה told Hashem that it is not proper to make a person go to a place where there is potential danger for him. Since his speech was slow and heavy, somebody might remember that this was the child who took the crown from the head of Pharaoh and was then tested and took the charcoal and burnt his mouth. This way, Pharaoh will identify him and kill him right away because, by wanting to take the Jews out of Egypt, he would show that he never gave up his original plans, when he took the crown of Egypt. In other words, it would be better if a different person was to go; one who would not remind Pharaoh of that incident, so that Moshe need not go into a place of danger and then would have to rely on a miracle to save him.

Moshe Rabbenu ע"ה said "לֹא אִישׁ דְּבָרִים אֲנִי" (I am not a man of words) to mean that he had a speech impediment and this way, Pharaoh would realize that he was the one to take the crown from his head and would then follow the advice of the evil Bilaam and kill him. Thus, it would be better if his brother Aharon or someone else was to be sent instead of him. Hashem then asked him "מִי שָׂם פֶּה לָאָדָם" ("Who gave man a mouth?") to mean, when Moshe was going to speak to Pharaoh, Hashem would then help his mouth and make him talk normally.

Another explanation is as a remez to the function of the Levite, which was singing, and Moshe told Hashem that it was obvious that He wanted to give him the share of the Levite and the Kehunah to Aharon. In other words, he said that Hashem wanted to make Moshe king over Israel and, since it was not possible to be king and Kohen at the same time; he was going to remain as a Levite. Since he was not a man of words, and hence, could not sing as a Levite, he preferred to be given the Kehunah and Aharon should continue to be a Levite and take the kingship. Hashem then answered "מִי שָׂם פֶּה לָאָדָם" to mean that, when he has to sing as a Levite, Hashem would help his mouth.

The Haphtarah of this parasha is from the book of Yehezkel chapter 16. **בֶּן אָדָם, הוֹדַע אֶת יְרוּשָׁלַם אֵת תּוֹעֲבֹתֶיהָ..** (Son of man, alert Jerusalem to know its abominations; Yehezkel 16:2).

The Meforshim told us the reason Adam Ha Rishon was created from dirt and did not have a spiritual origin like the angels, was because if he was like them, he would then not be able to make tikun (spiritual repair) for his sins and would not be forgiven after making teshuva (repentance). Man would have been like the Nefilim, who were angels and Hashem sent them down to live in this world, (*Ed: as a punishment, when they prosecuted man that he was destined to sin*). After they sinned there was no takana for them and they had to remain on earth. Since the origin of the angels is spiritual, they do not sin easily but, when they do, their teshuva is not accepted, because the mercy of Hashem is the reason any teshuva is accepted.

Since man is made from dirt, he retains a connection to physical matters, and when he sins, Hashem is lenient with him using the argument that the material he was made from caused him to sin and, when he makes teshuva, it is accepted. Hashem knew that man was destined to sin and He, therefore, created him from dirt in order to be lenient with him. Furthermore, the Meforshim said the reason that man is born from the union of a man and a woman and was not formed by the hands of Hashem, like Adam Ha Rishon, was for tikun ha olam (spiritual repair of the world). Hashem knew that men would sin over and over and then He would not have patience with them and would treat them like Adam Ha Rishon, who was banished from the Garden of Eden after he made his first sin. But since they come from a father and a mother, the coarse physical component within them will be further increased, and when they sin, Hashem could be more patient with them. Furthermore, since they come from the union of a man and a woman from a putrid drop, there is more reason to be lenient with them. Hence, even if they sin excessively, they would be allowed to continue to live, and if they were to make true teshuva, everything will be forgiven.

The passuk from Yehezkel stated "בְּן־אָדָם, הוֹדַע אֶת יְרוּשָׁלַם אֲתָ תוֹעֲבֹתֶיהָ" (Son of man, alert Jerusalem to know its abominations) that she had committed. The next passuk added "מִכְרַתֶּיךָ וּמִלְדֹתֶיךָ, מֵאֶרֶץ הַכְּנַעֲנִי" (your origin is from the land of Canaan) and both Rashi zt"l and the Raddack (*Ed: Rav David Kimhi zt"l; 1160 – 1235*) explained the word "מִכְרַתֶּיךָ" to mean your dwelling and origin. The word Canaan alludes to the land and all its physical items, where the Yetzer hara, who is also called Canaan, rules as we saw in Hosea 12:8, "בְּיָדוֹ מֵאֲזִי מְרֻמָּה, לַעֲשֹׂק אֶהָב" (Canaan holds the balance of deceit in his hand, and he loves to oppress). (*Ed: also the gematria of כנען (Canaan) is (20+50+70+50 =) 190 which is equal to the numerical value of קץ (end) as a remez to the Angel of Death who puts an end to everyone*). In other words, the sins were

the reason that the origin of man was from the dirt of the ground, to mean the world of physical items, and not spiritual like the angels. The passuk then added "אָבִיד הָאֱמֹרִי, וְאִמִּךָ חִתִּית" (your father, the Amorite and your mother, a Hittite) to mean that this also was the reason why man is made from the union of a father and a mother and not like Adam Ha Rishon, who had none of them.

Alternatively, the kavanah of the passuk was, since the dwelling of man is in the land of Canaan, which is the place of physical items and where the Yetzer hara (who is the Angel of Death) rules, therefore his father was an Amorite and his mother was a Hittite. This was to assist man with increased leniency, since he was not made directly by the hands of Hashem like Adam Ha Rishon, (with no father and mother) and when he sinned he was banished.

"וּמִלְדוֹתֶיךָ, בְּיוֹם הוּלָדְתָּ אוֹתָךְ..." (and as for your birth, on the day that you were born; Yehezkel 16:4).

We were told in Masekhet Eruvin 54A that, if the original tablets were not broken, the Torah would not have been forgotten from Israel and no nation would have been able to rule over them. The Meforshim also told us, since the Torah was given to Israel during the day and not during the night, the evil eye was able to have an influence over them, G-d forbid, and became another reason why the original tablets were broken. The father of Rav Yosef Hayim zt"l explained what was brought in Masekhet Pessahim 68B that Rav Yosef used to rejoice on Shavuot (the day of Matan Torah) because "לולי ההוא יומא דקא גרים כמה יוסף" (if not for that day, he would have been like any another Yosef one could encounter in the market place). We were also told in Masekhet Berakhot 64A that Rav Yosef was known as Sinai because of his great memory of the various briatot in the Gemarah. Thus, Rav Yosef was saying if it was not for the fact that the Torah was given during the daytime, which indirectly caused people to forget what they learned, he would have been like any ordinary person and not distinguished by his exceptional memory. The same thing was also explained in the book "דברים חיים".

Hence, we saw that the Torah was given during the day, and this led to the breaking of the original tablets and for Benei Israel to forget parts of the Torah and for other nations to rule over them. But it is also known that, when Israel received the Torah, they were considered as new creation as we saw in Tehilim

2:7 "אֶסְפְּרָה אֶל חֶק, ה' אָמַר אֵלַי בְּנִי אַתָּה, אֲנִי הַיּוֹם יִלְדֶנִיךָ" (I will tell of the decree: The L-rd said to me "You are My son, I have this day begotten you).

Now, we can explain the passuk "וּמִלְדוֹתֶיךָ, בַּיּוֹם הַיּוֹלֶדֶת אוֹתְךָ" to mean that your birth, referring to the acceptance of the Torah was "בַּיּוֹם" (during the day; with a patah nikud under the bet ב) and not at night, and the passuk added "לֹא" "כָּרַת שְׂרָדְךָ" (your navel cord was not cut) which could be defined from lashon "שְׂרָרָה" (authority or rule). This means that the guardian angels of the nations, who ruled over you before the Torah was given, were not completely removed from you, but continued to rule over Israel during the galut (exile), since the tablets were broken.

The passuk from Yehezkel added "וּבָמִים לֹא רַחֲצֶתָ, לְמַשְׁעִי" (neither were you washed with water for cleansing) and "לְמַשְׁעִי" is lashon "הַחֲלָקָה" (skidding or slipping) to mean that, as a result of forgetting, the learning of halachot will become difficult and likened to a knife with multiple serrations and is being checked on a nail; it will stop at each one. If the knife was smooth and had no serrations, then the nail would travel through it without stopping. Thus, a halachah, which is clear and similar to one given at Mount Sinai, was likened to a smooth knife to mean that it is remembered with no questions. When a person begins to forget, then this creates difficulty in learning and retaining the subject matter and that is how new and foreign ideas get started.

In the above passuk, "וּבָמִים" means the Torah, which purifies the nefesh of a person from any dirt "לֹא רַחֲצֶתָ, לְמַשְׁעִי" to mean that it does not wash until it becomes smooth, with no questions and controversies, because, the passuk added "וְהַמֶּלַּח לֹא הִמְלַחְתָּ" (you were not salted at all). This means that, just as salt preserves meat, memory is what preserves the Torah, and since it was not salted, the Torah learning will not be smooth but rather fragmented with multiple questions and misunderstandings. This means that the aforementioned forgetfulness caused the rabbis to forbid that which was permitted and allow that which was forbidden and vice versa. This is similar to what we say in the prayers of Yom Kippur "מִה שֶׁהִתְרַתִּי אֶסְרֶתִּי, וּמִה שֶׁאֶסְרֶתִּי הִתְרַתִּי" (what You allowed I forbade, and what You forbade I allowed). All this was the result of forgetting the basic laws of the Torah.

"לֹא חָסָה עָלֶיךָ עֵינִי, לַעֲשׂוֹת לָךְ אַחַת מֵאֵלֶּה לְחַמְּלָה עָלֶיךָ.." (no eye pitied you to do any of these, to have mercy on you; Yehezkel 16:5).

It is known that the word "לַעֲשׂוֹת" is lashon "תִּקּוּן" (repair) as we saw its use in Bereshit 18:8 "וַיְבֹן הַבָּקָר אֲשֶׁר עָשָׂה" (and the calf that he [Avraham] had fixed). "לֹא חָסָה עָלֶיךָ עֵינִי" (no eye pitied you) means the eye of your senses in order to repair even one of the aberrations that affect a person as a result of forgetting. The wholesome actions that a person does should help him overcome forgetfulness and give him an open heart to have the proper kavanot, as we were told about such individuals in Masekhet Sanhedrin 93B. Thus, "לֹא חָסָה עָלֶיךָ עֵינִי" means if a person was to look, through the eyes of his senses, on "אַחַת מֵאֵלֶּה" (one of these items) he could make tikun (repair) for them because all this is "לְחַמְּלָה" "עָלֶיךָ" (to have mercy on you). The kavanah of this passuk is that Hashem was not requesting this for His own good, G-d forbid, because what negative effect will a person have on Hashem if he was to sin and what benefit will inure to Hashem if he did not? This is similar to what we saw in Mishli 9:12, "אִם חֲכָמָתְךָ, חֲכָמָתְךָ לָךְ, וְלִצְרָתְךָ, לְבַדֶּךָ תִּשָּׂא" (if you are wise, you are wise for yourself, and if you scorn, then you alone shall bear it) and it means that Hashem was telling us to do this for our own benefit, out of His mercy on us.

Another explanation for this passuk is that there are many compassionate men who get moved and cannot bear hearing a young lad crying. If this person happens to be an evil person, then he is a big fool, since he is not concerned about his own suffering in Gehinam from the angels and the pain of several gilgulim (reincarnations), yet he is moved when he hears a child crying. Hence, our Rabbis of blessed memory told us in Masekhet Sotah 3A that a person does not sin unless "נִכְנָס בּוֹ רוּחַ שְׁטוּת" (a rouh (spirit) of stupidity gets inside him) to mean stupidity with regards to what he did.

Now, we can explain the above passuk "לֹא חָסָה עָלֶיךָ עֵינִי" meaning the eye of the person, which pities others such as a crying baby, but does not pity itself. Hence, since the intellectual eye does not have pity on the person and show him the proper way to worship Hashem Yitbarakh, the passuk added "וַיִּתְּשְׁלֶכְךָ אֵל פְּנֵי" "הַשָּׂדֶה" (you were cast upon the open field) to mean in this world, which is all physical in nature. Just like a field has fresh water, flowers, spices, trees, shade, a cool breeze and nice places where a person can sit, relax and enjoy himself, so is

this world full of human pleasures that a person can enjoy and satisfy his physical needs, even if they are disgusting to his soul. All of this begins "בְּיוֹם הֵלָדָת אֲתָדָּ" (on the day you were born), as we were told by our Rabbis of blessed memory in Masekhet Sanhedrin 91B, that the Yetzer hara enters a person at the time he is born as we saw in Bereshit 4:7 "לִפְתָּח חֲטָאת רִבְצָ" (at the entrance, the sin crouches). Thus, if the person had the proper intellectual eye, he would have been able to subdue the Yetzer hara and made it help him in the service of Hashem.

"וְאָעֵבֶר עָלֶיךָ וְאָרְאָה מִתְבּוֹסֶסֶת בְּדַמֶּיךָ, וְאָמַר לָךְ: בְּדַמֶּיךָ חַיִּי, וְאָמַר לָךְ: "בְּדַמֶּיךָ חַיִּי" (and when I passed by you and I saw you wallowing in your blood, and I said to you: "In your blood you live" and I said to you "In your blood you live"; Yehezkel 16:6).

When the prophet Yehezkel ע"ה saw that the Yetzer hara was successful and enticing Benei Israel with several sins, he chose to give them a remedy for some particular sins that tempt more than others, such as robbery, larceny and violence. Many forbidden acts, such as lying, slander and false oaths among others, get started from these basic sins particularly when they include monetary loss. Hence, our Rabbis of blessed memory told us in Masekhet Eruvin 65B that a person can be identified from three items "בְּכֹסֶסוֹ, בְּכִסּוֹ, בְּכַעְסוֹ" (after he drinks, through his pocket and when he gets angry) and in our times, the most important one is related to the pocket. We can find individuals who are very careful regarding the mitzvot but, if the person gets a chance to get some funds from another person, he would not hesitate to take it without leaving a small part for others. They also told us in Masekhet Baba Batra 165A that most people have committed sins involving robbery while only a few of them committed sins related to immorality. If that was said about the generations of the Gemarah, imagine what would be said about our present generations.

Since Hashem knew that we will fail regarding robbery or suspicion of it, He commanded and warned us regarding the mitzvah of tzedaka (charity), and our Rabbis also expounded about its virtues, as we saw in Masekhet Baba Batra 10A, for tzedaka can be a remedy for this problem. If a person steals something, he has to return it to its owner but if he does not know who the owner was, he should give it back to a fund that supports public needs. Therefore, a person especially one involved in commerce and trade, who invariably is guilty of the suspicion of theft or outright robbery without realizing it, should utilize the mitzvah of tzedaka

to atone for his wrongdoings. In his book "כף אחת" the Hidda (*Rav Hayim Yosef David Azoulay zt"l*) said that, when a person gives tzedaka, he should have the kavanah that it should be considered as payment for any debt he might owe to a person in this life or in any previous gilgulim. Hence, we saw that the Torah warned us several times regarding this mitzvah, and our Rabbis of blessed memory said (Shulhan Aruch (Code of Jewish Law 248:1) even a poor person, who begs for money, is obligated to give tzedaka.

In the Gemarah, money is called "דָּמִים" (blood) and hence, "וְאָעֲבַר עָלֶיךָ וְאָרָאךָ" "מִתְבּוֹסֶסֶת בְּדָמֶיךָ" (when I passed by you and saw you wallowing in your blood) means in the tumah (defilement) of "דָּמִים" (funds), which very few are saved from. Then Hashem commanded us "בְּדָמֶיךָ חַיִּי" to mean that, by giving tzedaka, a person will live and make tikun for his perversions which involve money. The phrase "בְּדָמֶיךָ חַיִּי" was said twice to mean that the person should give tzedaka and then go back and give again. In other words, if a poor person was to approach a rich person a second time, the person should give him over and over again with a joyous heart similar to the first time he gave him. This requires special help to overcome the Yetzer hara and hence, it was repeated.

Another explanation is that the gematria of "דָּמֶיךָ חַיִּי" is $(4+40+10+20 =) 74$ for דָּמֶיךָ and $(8+10+10 =) 28$ for חַיִּי for a total of 102 (ק"ב). This is equal to the numerical value of the **letters used as fillers** for the name of Hashem of הו"ה, when it is written in full, to give the values: ע"ב (72); ס"ג (63); and מ"ה (45) for a total of 102 (*Ed: the sum of these three values is 180 and we should then deduct from it three times the numerical value of the simple way of writing the name of הו"ה ($26 \times 3 = 78$) for a value of 102*). This is a remez to the ק"ב חרובין (102) carob which require tikun and sweetening (*Ed: in a spiritual manner*) through the mitzvah of tzedaka. (*Ed: in Masekhet Taanit, we were told that Rav Hanina ben Dosa needed קב (unit of measure which is approximately the size of 24 eggs) of carob every week to survive*). The phrase "ב' דָּמֶיךָ חַיִּי" also means twice (*Ed: from the letter bet ב*) the above (102) which is 204 and is equal to numerical value of דר (200+4), as a remez to what the Meforshim wrote about Bereshit 3:18 "וְקוֹץ וְחַרְדֵּר, תַּצְמִיחַ לָךְ" (thorns and thistles it shall put forth for you). When a person practices idol worshipping he causes a blemish in the letters dalet ד and resh ר in two pessukim:

- a. Devarim 6:4 "שְׁמַע יִשְׂרָאֵל, ה' אֱלֹהֵינוּ, ה' אֶחָד" (Hear, O Israel, Hashem is our G-d, Hashem is One) where the dalet ד of "אֶחָד" gets changed to a resh ר, G-d forbid; and
- b. Shemot 34:14 "כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אֲחֵר" (You shall bow to no other god) where the resh ר of "אֲחֵר" gets changed to a dalet ד, G-d forbid.

These two changes resulted in the word "דִּדְרֹר" (thistles) and it is also known that giving tzedaka is a tikun for the sin of idol worshipping. A common argument used by idol worshippers is, since Hashem does not like Avodah zara, why does He not stop it? The answer is that Hashem prefers that man stops it through his own actions. A similar argument is made regarding tzedaka, namely if Hashem likes poor people, why He does not give them sustenance? The answer, as we were told in Masekhet Baba Batra 10A, that Hashem prefers the actions of man to do the tikun and, this way, they can repair the defect of דר in the above two pessukim. Repeating the phrase "בְּדָמִיךָ חַיִּי" is a remez to giving tzedaka and to make tikun for idol worshipping.

"רָבֵבָה, כְּצִמְחַת הַשָּׂדֶה נִתְתִּיךָ.." (I caused you to increase similar to the growth of the field; Yehezkel 16:7).

This passuk is telling us that, if we were to think how much better it would be if we were to receive now all the benefits that were promised to us during the time of the Mashiah, since at that time we would not desire money and we would be devoid of sins and wrongdoings because the Yetzer hara would have no power over us. Thus, the passuk states "רָבֵבָה, כְּצִמְחַת הַשָּׂדֶה נִתְתִּיךָ" to mean just like the plants will not grow unless a person ploughs the field and changes the way it looks, the benefits that were promised to be given during the time of the Mashiah will not grow unless Benei Israel are able to subdue their physical desires and adorn themselves with the worship of Hashem and upholding the Torah. In other words, just as the land must first be disturbed in order to fix it, man has to engage in Torah and mitzvot so that he can become fit to receive these benefits.

The passuk added "וְתִרְבִּי וְתִגְדְּלִי" (to increase and grow) as if to ask "when are these benefits supposed to happen?" and the answer is "וְתִבְאִי בְעָדֵי עֲדִים" (you come to excellent beauty) to mean through the mitzvot and worship of Hashem, which are the jewelry of Benei Israel. For if they were not to wear their jewelry,

then how do they expect to get the benefits promised for the time of the Mashiah? The passuk stated "בְּעֵדֵי עֲדָיִים" since there are mitzvot that are "דִּאֲוִרִיתָא" (ordained by the Torah) and others which are "דִּרְבָּנָן" (ordained by the Rabbis). The latter are fences established by the Rabbis to safeguard the mitzvot. The first type is called "עֲדָיִים" and the ones ordained by the Rabbis are called "בְּעֵדֵי עֲדָיִים" and hence, the phrase "וַתְּבֹאֵי בְּעֵדֵי עֲדָיִים" meant that we should also uphold the rabbinic mitzvot. Hashem promised us two types of benefits; spiritual, which affect our souls, and physical for our bodies. The spiritual benefits will be the spread of the fifty gates of Binah (*wisdom*) and the increase of wisdom among Benei Israel as we were told in Isaiah 11:9 לֵאמֹר כִּי מְלֵאָה הָאָרֶץ דַּעַת אֶת ה' כַּמַּיִם לֵאמֹר לֵאמֹר (the earth shall be full of the knowledge of Hashem as the waters cover the sea). The physical benefits will be riches, honor, rest, quiet, tranquility, peace and longevity as well as kingship. The remez to these benefits was in the continuation of the passuk from Yehezkel צִמַּח וְשָׁעָרְךָ נִכְנָו (your breasts were fashioned and you hair has grown). The "שָׁדִים" is a remez to the brain and heart, which receive the spiritual benefits of wisdom and intellect, and the "שָׁעָרְךָ" is a remez to the physical benefits to the body since hair is not needed to live, and the evidence is that man constantly shaves it.

The passuk stated "וַתִּרְבִּי וַתִּגְדְּלִי" (increase and grow) and it meant to increase in the intellect, as we were told in Midrash Eichā Rabbah 1:4 רַבְּתִי בְּגִימִים רַבְּתִי "בְּדַעוֹת" to refer to the spiritual benefits. The word "וַתִּגְדְּלִי" (grow) refers to the physical benefits of the body. The passuk then added, in a surprised manner, "וְאַתָּה עָרֹם וְעֵרִיָּה" (and you were naked and bare) to mean from the mitzvot and hence, the person must first adorn himself with the appropriate jewelry of Torah and mitzvot so that he will become fit to receive the benefits which were promised at the time of the Mashiah.

"וַאֲנִי עָבַר עָלֶיךָ וְאַרְאֶה, וְהָיָה עִתָּךְ עֵת דְּוִדִּים.." (and I passed by you and I saw you and the time was the time of love; Yehezkel 16:8).

If we were to consider how we were fit to stand before Hashem Yitbarakh at the time of the giving of the Torah, when He gave us a perfect Torah with hidden delights and which the angels desired, and He caused the whole olam to shake on our behalf and talked to us face to face since, at that time, we had not completed our tikun properly. Hence, the passuk told us "וַאֲנִי עָבַר עָלֶיךָ וְאַרְאֶה" (I passed by

you and saw you) to mean that Hashem did not judge us based on our past or future actions, rather based on our status as we stood there because then, we were fit to receive every honor in the world as our Rabbis of blessed memory told us in Masekhet Shabbat 146A that at the time of Matan Torah **פְּסָקָה זָהָמָתָן** (their contamination had stopped) (*Ed: this is the contamination from the nahash (snake) that all humans received after the sin of Adam and Hava*).

The passuk added "**וְהָיָה עֵת דְּדִים**" (the time was a time of love) to mean, at the time of Matan Torah, even though Hashem knew that they were destined to sin several times, He did not judge them according to what they will become at the end, but rather "**עֵתָךְ**" (your time) in the present, was "**עֵת דְּדִים**" (a time of love). The passuk added "**וְאֶפְרֹשׁ כְּנָפִי עָלֶיךָ, וְאֶכְסֶה עֲרוֹתָךְ**" (I spread My wing over you and covered your nakedness) to mean that Hashem covered their evil deeds of the future and did not judge them based on those deeds. Hashem then did us a double favor, as the passuk added **נִי אֶדְבָּר אֵלֶיךָ, וְאַתָּה אֶדְבָּר אֵלַי** (I will speak to you and you shall be Mine). The reason Hashem swore was because He knew they were going to stray in the future, and He did not want the attribute of strict justice to prosecute them and argue that they were not fit to receive any benefits, G-d forbid. By swearing, His promise would then become guaranteed and could not be changed or cancelled, and also it is known that, whenever we see the word "**לִי**" (to Me), it means that the item will be present forever.

"וְאֶרְחֹצֶךָ בַּמַּיִם, וְאֶשְׁטֶף דָּמֶיךָ מֵעַלְיָהּ, וְאֶסְכֶּךָ בְּשֶׁמֶן" (then I washed you with water, and I cleaned your blood from you and I anointed you with oil; Yehezkel 16:9).

In this passuk, Hashem began to tell them the good deeds that He did for them at Mount Sinai, that He initially gave them the written Torah and then the oral Law, which is the explanation of the written law. The Torah is also called "**מַיִם**" (water) as we saw in Isaiah 55:1 **"הוֹי כָּל צָמָא לֵכוּ לַמַּיִם"** (for everyone who is thirsty, go to the water). It was also called "**שֶׁמֶן**" (oil), as our Rabbis of blessed memory told us in Midrash Yalkut Shimoni regarding Shir Ha Shirim 1:3 **"לִרְיָח"** (your ointments have a good fragrance).

Thus, the written Torah is called "**מַיִם**" (water) and, just as everybody needs water every day and cannot live without it, so must everybody study the written

Torah. However, there are many who do not study the oral law and hence, it could be called "שמן" (oil) because some people anoint themselves with oil and other do not, and some use it for food while others abstain from it.

Now, we can explain the above passuk that initially, Hashem "וְאַרְחִצֵּךְ בַּמַּיִם" meaning the written Torah, which is called "מַיִם" because it washes and cleans the nefesh of a person. The phrase "וְאַשְׁטַף דָּמֶיךָ מֵעַלְיֶךָ" (I cleaned your blood from you) meant, what our Rabbis of blessed memory told us in Masekhet Shabbat 146A, that at the time of Matan Torah, the contamination they received from the serpent had stopped from them. The part of "וְאַסַּכְךָ בְּשָׁמֶן" (I anointed you with oil) means that He then gave us the oral Law.

"וְאַלְבִּישְׁךָ רִקְמָה.." (I dressed you with richly woven clothes; Yehezkel 16:10).

This is a remez to humility, for we were told by our Rabbis of blessed memory in Masekhet Hullin 89A, that Israel was chosen from among all the other nations of the world because they were humble and meek. The word "רִקְמָה" could be split to "רִק" (empty what) and "מָה" is lashon "מַעוּט" (diminution) as a remez to humility and the same is for "מָה" (what) as we saw in Shemot 16:7 "וְנַחֲנוּ מָה" (and what are we). Hence, "וְאַלְבִּישְׁךָ רִקְמָה" is a reference to humility and this was placed right after water and oil, which mean the Torah, as a remez that through it, a person will be humble, as we were told by the Tana (Ed: Rabbi Meir) in Perke Abot 6:1 that the Torah "וּמַלְבִּישׁתוּ עֲנוּה וִירָאָה" (will dress him in humility and fear of Hashem). The part "רִק" was mentioned first in the word "רִקְמָה" as a remez that only, when a person considers himself as "רִק" (empty), similar to the lashon encountered in Bereshit 37:24 "וְהַבּוֹר רֵק" (the pit was empty) to mean he is devoid of wisdom and riches, that he will attain the attribute of humility and reach the level of "מָה". On the other hand, if a person considers himself to be wise, knowledgeable and rich then he will not be able to become humble, as the Yetzer hara will entice himself to act in a haughty manner and tell him that he has reached a much higher level than the others. Rather, if a person happens to be rich, he should consider the money as only being deposited with him and he should not rely on it since nobody knows the future. If a person was wise, he should consider it as a gift from Hashem Yitbarakh because, if He was to abandon him for a second, the person would be left with nothing. There was nobody wiser than King Shlomo and we were told in Kings A5:11 "וַיַּחֲכֶם מִכָּל הָאָדָם" (he was

wiser than all men) yet in Kings A11:4 we saw that "נָשְׂיוֹ הָטוּ אֶת לִבָּבוֹ" (his wives turned his heart away) and we know what Ashmadai did to him. After that, Shlomo was left wandering with his staff and bag while screaming that he was Kohelet, the son of David and nobody paid attention to him until Hashem had pity on him and returned him to his throne. (Ed: we were told in *Masekhet Gittin* 68B that, when King Shlomo was building the first Bet Ha Mikdash he needed the worm Shamir in order to cut through the stones which were used in the building since they were not allowed to use hammers and chisels there. He was told that Ashmadai, who was the king of the שָׁדִים (Shadim) had it. These were half angels and half men and Ashmadai made a pit for himself and filled it with water and had a special cover made for it. Ben Yehoyada, who was the chief of the army for King Shlomo, then dug a tunnel a short distance away from the pit and which was directed obliquely in the ground until it reached the water in the pit. He then drew out the water and replaced it with wine and when Ashmadai returned, he drank the wine and got drunk and Ben Yehoyada was able to handcuff him and forced him to tell him where they could find the Shamir. Later on, Ashmadai pulled out the ring of King Shlomo, which was a source of his strength and wisdom, and threw it away. He also threw Shlomo away and the person who was left to be in the place of Shlomo began doing bad things such as going after married women and Avodah zara while the real Shlomo was left walking around and calling for people to believe that he was the king. Finally, Hashem had mercy on him and returned him to his throne). Regardless, we learn from here that only if a person views himself as empty and devoid of all accomplishments and properly attributes his possessions and wisdom to the grace of Hashem will he truly attain humility.

"וְאַנְעִלָךְ תַּחֲשִׁי" (and I gave you shoes of sealskin; Yehezkel 16:10).

It is understood that this promise was to fulfill what was stated in Devarim 33:29 "וְאַתָּה עַל בְּמוֹתֵימוֹ תִדְרֹךְ" (and you shall tread upon their high places) and it means that all the nations would become like dirt for Benei Israel to step on them. These nations would not be able to lift their heads against Israel and will become subservient to them in order to fulfill the above passuk.

"וְאַחֲבִשֶׁךָ בְּשֵׁשׁ, וְאַכְסָךָ מְשִׁי" (I will wrap fine linen around your head and cover you with silk; Yehezkel 16:10).

The phrase "וְאַחֲבִשֶׁךָ בְּשֵׁשׁ" is a remez to the Yesod, which is the sixth sefira and its nikud is "שׁוּרֻק" (shuruk) (Ed: the nikud is shown here under the yud י) and from which "שֶׁפַע" (abundance) is drawn to Israel. The word "שׁוּרֻק" has the same letters of "קוֹשֶׁר" (tie or knot) to mean that it connects everything together. (Ed: the sefirot are sometimes simply called by the name of Hashem הו"ה but each one would have a different nikud under the letters such as, the nikud for Tiferet is holam and for Chokfima is patah). Regarding the word "וְאַחֲבִשֶׁךָ" we were told in the book "מצודת ציון" that it refers to "תְּגוּרַת הָאֵזוֹר" (the tightening

of a belt) as in Bereshit 22:3 (Ed: referring to Avraham Avinu ע"ה) "וַיַּחֲבֹשׂ אֶת חֲמורֹו" (and he saddled his donkey).

The part of "וַיִּאֲכַסְךָ מְשִׁי" (and cover you with silk) is a remez to the name of Hashem, which was called upon Israel as we saw in Devarim 28:10 "וַיִּרְאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם ה' נִקְרָא עָלֶיךָ, וַיִּרְאוּ מִמֶּךָ" (and all the peoples of the earth shall see that the name of Hashem is called upon you and they shall be afraid of you). Thus, "וַיִּאֲכַסְךָ" means to protect Israel from all the nations of the world so that they do not hurt them, and this was to be done through the power of "מְשִׁי" (silk). This word has the same letters as "שְׁמִי" (My name) as a remez to the name of Hashem, which is called upon Israel and protects them as we were told in the above passuk from Devarim.

"וַיִּאֲעֹדֶךָ עֲדִי.." (I adorned you with ornaments; Yehezkel 16:11).

It is known that the qualities of Benei Israel are "גִּמְלֵי חֲסָדִים" (compassionate and doers of kindness) which is similar to the qualities of Hashem. We were told by our Rabbis of blessed memory in Masekhet Shabbat 133B that we should emulate Hashem, and just as He is kind and compassionate, so shall we be. Thus, the passuk stated "וַיִּאֲעֹדֶךָ עֲדִי" to mean that Hashem was saying that He adorned Israel with "עֲדִי" (My adornments) so that they may emulate His ways.

"וַיִּאֲתָנָה צְמִידִים עַל יָדֶיךָ, וְרֶבֶד עַל גְּרוֹנְךָ" (I put bracelets on your hands and a chain on your neck; Yehezkel 16:11).

It is known that the Tefilin is a sign that Benei Israel are His people on earth and hence, the passuk stated "וַיִּאֲתָנָה צְמִידִים עַל יָדֶיךָ" as a remez to the Tefilin of the arm, which is worn first and "וְרֶבֶד עַל גְּרוֹנְךָ", as a remez to the Tefilin of the head, whose straps came down on either side of the neck.

"וַיִּאֲתֶן נָזֶם עַל אַפֶּךָ, וְעִגְלִילִים עַל אָזְנוֹךָ, וְעֹטֶרֶת תְּפָאֶרֶת בְּרֹאשְׁךָ" (and I put a ring on your nose, and earrings on your ears, and a beautiful crown on your head; Yehezkel 16:12).

The gematria of "נָזֶם" is (50+7+40 =) 97 (צ"ז) which is equal to the numerical value of the name of Hashem הו"ה when written in full to have a value of 45

(מ"ה) and 52 (ב"ץ). (Ed: when written in full as י"ד (20); ה"א (6); ו"י (13) and ה"א (6) for a value of 45 and when written as י"ד (20); ה"ה (10); ו"י (12) and ה"ה (10) for a value of 52. The ב"ץ is in charge in Malkhut while מ"ה is in charge of Tiferet and their union is יאהדוהי). These two names protect Israel from "הַאֵף וְהַחֲמָה" (anger and rage) because the angels of destruction who prosecute Israel are called "אף". Thus, "וְאַתָּן נָם" is a remez to the above names of Hashem "עַל אֶפֶד" in order to overcome the prosecutor, which is called "אף". The person will merit this when he places "וְעִגְלִים עַל אָזְנֶיךָ" (earrings on your ears) to mean if he is careful to avoid forbidden speech, which also includes hearing it, and this is the reason that the "אֶלְיָה שֶׁל הָאָז" (the ear tragus) was created. We were told in Masekhet Ketubot 5B that, when there is lashon hara, the ear tragus should be pushed immediately into the ear canal and, if a person is careful about what he hears, he will then not fail and speak lashon hara. When a person does this, he will merit "וְעֵטְרַת תְּפִאֲרַת בְּרֹאשׁוֹ" as a remez to the Shechinah, which would spread over him, as we were told in Isaiah 35:10 "וְשִׂמְחַת עוֹלָם עַל רֹאשָׁם" (and everlasting joy shall be upon their heads).

"וַיַּעֲדֵי זָהָב וְכֶסֶף.." (you adorned yourself with gold and silver; Yehezkel 16:13).

It is known that gold (Ed: since it is red in color) is a remez to Gevurah (judgment) and silver (Ed: since it is white) is a remez to Hesed (mercy). The passuk mentioned both as a remez to the sweetening (Ed: in a spiritual manner) of Gevurah through Hesed which will result in "שִׂפְעַע" (abundance) to us because every "שִׂפְעַע" includes Hesed and Gevurah. (Ed: the olam could not exist on pure Hesed because all the evil people will then not be restricted from harming others and thus, we need the fear of Gevurah to restrain them. Also, the olam could not exist on pure Gevurah because then even the tzadikim would fail and hence, we need a mixture of both).

We also saw in the book "ליקוטי שושנים" by Rav Shimshon Mastropoli zt"l, who was quoting the Ari zt"l, that, when Israel made the golden calf they awakened the klipa (evil force) "בּוֹשֵׁשׁ" as explained from the sod of Shemot 32:1 "וַיִּרְא הָעָם" (and the people saw that Moshe was delayed). They also awakened the klipa "טלבי" because in Egypt they were in galut (exile) בט after the name "ט" of the name of Hashem "הו"י"; and ש of the name "י-ש"; and the ל of "ישראל" who made the calf. Hashem, in His infinite mercy, awakened for them the holy names "כסה בפז" and, had it not been for them, we would never have made it out of there. Rav Mastropoli zt"l added that the union of the

names of the above klipot **בּו שש טל בּו** forms the words **"שְׁבִטֵי כוֹשֵׁל"**, and the union of the two holy names **"כסה בפז"** forms the words **"כֶּסֶף וְזָהָב"** and all this is related, in a deeper meaning, to explain Tehilim 105:37 **"וַיֵּצִיאוּם בְּכֶסֶף וְזָהָב, וְאֵין בְּשִׁבְטֵי כוֹשֵׁל"** (and He brought them out with silver and gold, and none of His tribes stumbled). He also added that we are not at liberty to divulge more of the deeper and secret meaning of the above.

Thus, we note from the above that the salvation was from the awakening of the two holy names **"כסה בפז"** which form the words **"כֶּסֶף וְזָהָב"**. Hence, the above passuk from Yehezkel **"וַתַּעֲדֵי זָהָב וְכֶסֶף"** is a remez to these two holy names and it also explains Mishli 22:1 **"נָבָחַר שֵׁם מַעֲשֶׂה רַב, מִכֶּסֶף וּמִזָּהָב, חֵן טוֹב"** (a good name is a better choice than great riches, and good favor is better than silver and gold). This means that the above two holy names were the **"חן טוב"** which saved Benei Israel.

"וּמִלְבוּשֶׁיךָ שֵׁשׁ וּמִשֵּׁי וְרִקְמָה, סִלְתָּ וּדְבַשׁ וְשֶׁמֶן אֶכְלָתָ, וַתִּיפֵי בְּמֵאֵד מְאֹד, וַתִּצְלַחֲי לְמַלּוּכָה" (and your clothes were of fine linen, silk and richly woven work and you ate fine flour, honey and oil and you became very beautiful and fit for kingship; Yehezkel 16:13).

This passuk mentioned six different items; three of them were clothes **"שֵׁשׁ וּמִשֵּׁי וְרִקְמָה"** and three were food items **"סִלְתָּ וּדְבַשׁ וְשֶׁמֶן"** as a remez to the six sedarim (orders) of the Mishnah. Three of the sedarim of the Mishnah **"אֶרְעִים, קְדָשִׁים, טְהוֹרוֹת"** have no practical application in the galut (exile), since they are related to the time when there was a Bet Mikdash, and we learn them in order to receive merit. The other three sedarim of Mishnah **"נָשִׁים, נְזִיקִין, מוֹעֵד"** apply to our present time and we learn them for their practical value.

Thus, in the above passuk, the three types of clothes **"שֵׁשׁ וּמִשֵּׁי וְרִקְמָה"** provide external joy to the body with nothing penetrating into it and they are a remez to the first three sedarim **"אֶרְעִים, קְדָשִׁים, טְהוֹרוֹת"** since most of their material does not apply to our present times. The three types of food **"סִלְתָּ וּדְבַשׁ וְשֶׁמֶן"** are a remez to second group of sedarim **"נָשִׁים, נְזִיקִין, מוֹעֵד"**, which apply to our present times, and we learn them in order to find out how to observe mitzvot. We also know that the merit of learning the Mishnah will help bring the Mashiah. This is in accordance with what our Rabbis of blessed memory told us in

Masekhet Baba Batra 8A explaining Hosea 8:10 "וְגַם כִּי יִתְּנוּ בְּגוֹיִם עִתָּה אֶקְבְּצֵם" (even though they are among the nations, now I will gather them) and the word "יִתְּנוּ" is from lashon "מִתְּנִיתִין" as a remez to learn the Mishnah which is also called "מִתְּנִיתִין". We also know that by learning Torah, a person can make a spiritual dress for the neshama (Ed: also note that מִשְׁנָה and נִשְׁמָה have the same letters). Thus, we can explain the passuk from Yehezkel סִלַּת וְדִבַּשׁ וּמִלְבוּשֵׁי שֵׁשׁ וּמִשֵּׁי וְרִקְמָה, שִׁלַּת וְדִבַּשׁ וּמִלְבוּשֵׁי שֵׁשׁ וּמִשֵּׁי וְרִקְמָה, "וּמִלְבוּשֵׁי שֵׁשׁ וּמִשֵּׁי וְרִקְמָה, סִלַּת וְדִבַּשׁ" to mean the six sedarim of the Mishnah, and by learning them "וְיָתִיבִי בְּמָאֵד מְאֹד" (and you became very beautiful) before Hashem Yitbarakh, and this way, "וְיִתְּצַלְחִי לְמִלּוּכָה" (you will be fit for kingship) meaning for the final geulah (salvation), may it be His wish to be in our times, Amen. Then, Benei Israel will rule over other nations and fulfill the passuk from Hosea "וְגַם כִּי יִתְּנוּ בְּגוֹיִם עִתָּה אֶקְבְּצֵם" (even though they are among the nations, now I will gather them).

Another explanation for "וְיָתִיבִי בְּמָאֵד מְאֹד, וְיִתְּצַלְחִי לְמִלּוּכָה" is according to the teachings of our Rabbis of blessed memory in Masekhet Sanhedrin 98A that, through humility, we will merit the future geulah, may it be His wish to be in our days, Amen. We were told that the Mashiah will not come until "שִׁיכְלוּ גִסֵּי רוּחַ" all the crude or vulgar people have vanished from this world and this was also stated in Tehilim 18:28 "כִּי אַתָּה עִם עֲנִי תוֹשִׁיעַ, וְעֵינַיִם רָמוֹת תִּשְׁפִּיל" (for You save afflicted people, but humble those who are haughty). Thus, it is important that each person should attach himself completely to the attribute of humility and this was what the Tana (Ed: Rabbi Levitas of Yavne) advised in Perke Abot 4:4 "מְאֹד מְאֹד הוּא שֹׁפֵל רוּחַ" (be exceedingly humble in spirit). Usually we are advised to take the "middle of the road" approach to things but, regarding humility, the kavanah of the Tana was to take the last possible corner of it and he said "מְאֹד מְאֹד". The passuk from Yehezkel stated "וְיָתִיבִי בְּמָאֵד מְאֹד" to mean, just as the Tana said to be humble to the point of "מְאֹד מְאֹד הוּא שֹׁפֵל רוּחַ" and this way, a person will be rewarded "וְיִתְּצַלְחִי לְמִלּוּכָה" (become fit for kingship) to mean that he would be rewarded with the final geulah (salvation).

In addition, the word "מְאֹד" represent the first letters of "מֹשֶׁה אַבְרָהָם דָּוִד" (Moshe, Avraham and David) who were very humble individuals. In Bereshit 18:27 Avraham Avinu ע"ה said "וְאֲנִכִּי עָפָר וָאֵפֶר" (I am dust and ashes); and in Shemot 16:7 Moshe Rabbenu ע"ה said "וְנַחֲנוּ מָה" (what are we) and in Tehilim

22:7 King David ע"ה said "וְאֲנֹכִי תוֹלַעַת וְלֹא אִישׁ" (I am a worm and not a man). A person should learn musar (ethics) from them as they exemplified the highest degree of modesty. Hence, "וְתִיפִי בְּמֵאֵד מֵאֵד" means like the above three tzadikim and this way, "וְתִצְלַחֲךָ לְמַלְכוּתָהּ" (you become fit for kingship).

Another explanation is that the gematria of "מֵאֵד" is $(40+1+4 =) 45$ and when it is repeated it becomes 90 plus 1 for im ha kollel for a total of 91 which is the same numerical value of the names of Hashem הו"ה (26) and אד-ני (65). All our purpose of observing mitzvot and upholding the Torah is to cause a union of the above two names of Hashem and, if we do this well, we will merit seeing our geulah. Thus, "וְתִיפִי בְּמֵאֵד מֵאֵד" is a remez to make the tikun and the union of the two names of Hashem and, as a result, "וְתִצְלַחֲךָ לְמַלְכוּתָהּ" which is the kingship of Israel when they shall rule over other nations which descended from Esav and have the third Bet Ha Mikdash built, may it be His wish to be speedily in our times, Amen.

Va'eira

"וַיִּדְבֹּר מֹשֶׁה לִפְנֵי ה' לֵאמֹר: הֲאֵן בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי, וְאִידָּהּ יִשְׁמְעֵנִי
 "וַאֲנִי עָרַל שְׁפָתַיִם" (and Moshe spoke before Hashem saying: "The children of Israel have not listened to me so how will Pharaoh listen to me? And I have closed lips; Shemot 6:12).

The Meforshim told us the reason Moshe Rabbenu ע"ה was "וַאֲנִי עָרַל שְׁפָתַיִם" was because Yosef Ha Tzadik ע"ה told Benei Israel that one of the signs of their geulah will be that the redeemer will tell them "פָּקֹד יִפְקֹד" (will surely remember you; Bereshit 50:24). Moshe told Benei Israel a similar thing as was told to him by Hashem in Shemot 3:16 "פָּקֹד פָּקֹדֵתִי אַתֶּכֶם" (I have surely remembered you) but there was a possibility they might say that Moshe knew what Yosef told Benei Israel and that it was not Hashem who sent him, G-d forbid.

Thus, Hashem made Moshe Rabbenu ע"ה to be "וַאֲנִי עָרַל שְׁפָתַיִם" and this way, he would not be able to pronounce the letter peh פ clearly since the letters בּוּמ"ף are pronounced from the lips. When Moshe Rabbenu ע"ה told Benei Israel that Hashem said "פָּקֹד פָּקֹדֵתִי אַתֶּכֶם" and they saw that he pronounced the letter peh פ in a perfect manner, they knew that he was the true redeemer and that Hashem sent him.

Therefore, we can see that Moshe Rabbenu ע"ה was deliberately made "וַאֲנִי עָרַל שְׁפָתַיִם" so that Benei Israel would believe that he was the true redeemer. However, it pained Moshe Rabbenu ע"ה very much when he saw that Benei Israel did not heed his words later, because he realized that they would only be saved through the merit of emunah (faith) and, since they did not pay attention to him, they might not be fit for redemption. Now, we can explain the passuk from this parasha "הֲאֵן בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי" to mean that they did not have emunah, G-d forbid, to listen to him, and hence, "וְאִידָּהּ יִשְׁמְעֵנִי פָּרְעֹה" (how will Pharaoh listen to me). This means, since Benei Israel had no emunah, then what merit did they have to make Pharaoh listen to Moshe? The proof that they should have had emunah was that Moshe was made "וַאֲנִי עָרַל שְׁפָתַיִם" in order to convince