

Bo

"לְמַעַן שְׂתִי אֶתֵּי אֱלֹהִי בְּקִרְבוֹ" (so that I shall place My signs in his midst; Shemot 10:1).

Hashem could have brought one major plague on the Egyptians and kept it until they allowed Benei Israel to leave even it was against their will. Instead, Hashem brought a plague upon them and then He made the hearts of Pharaoh and his servants more stubborn, which resulted in additional plagues. The reason this was done is because the departure from Egypt was to be an example for the future geulah (redemption), as we were told in Micah 7:15, "כִּי־יָמִי צִאתְךָ מֵאֶרֶץ מִצְרַיִם, אֲרָאֶנּוּ נִפְלְאוֹת" (as in the days of your exodus from the land of Egypt, I shall show him wonders). In other words, we shall witness all the miracles that Hashem brought upon the Egyptians and that was the reason Hashem increased them. The redemption from Egypt was from "פְּרַעֲה" (Pharaoh) and his people, whereas the future geulah will be from "עֵשָׂו" (Esav) which is Edom.

The word "בְּקִרְבוֹ" (in his midst) is a remez to the letters which are used to write the name "פְּרַעֲה" (Pharaoh) in full. The filler letters are underlined and their numerical value is shown after them as follows: פ"ה (5) for the letter peh פ; and רי"ש (310) for the letter resh ר; and עי"ץ (60) for the letter ayin ע; and ה"א (1) for the letter heh ה for a total of 376, which is equal to the numerical value of "עֵשָׂו" (Esav; 70+300+6 = 376). Now, we can explain the above passuk "בֹּא אֵל פְּרַעֲה, כִּי אֲנִי הִכְבַּדְתִּי אֶת לִבּוֹ" (come to Pharaoh, for I have hardened his heart) and this way, Hashem could bring additional plagues "בְּקִרְבוֹ" (in his midst), to mean on Esav, and the remez to this is from the letters which are the fillers of his name when written in full as shown above. In other words, Hashem was saying that whatever He was doing in Egypt, He will do in the future redemption from the hands of Esav as stated in Micah.

"אֵת אֲשֶׁר הִתְעַלְלֹתִי בְּמִצְרַיִם, וְאֵת אֲתֵי אֲשֶׁר שְׂמַתִּי בָם.." (how I made a mockery of the Egyptians and [that you tell your sons] My signs that I placed in them; Shemot 10:2).

The above passuk repeated itself because the plagues of Egypt had two types of miracles; first was each plague, which was substantial and the likes of which they have not seen and will never see, and the second miracle was related to the way each plague affected only the Egyptians and not Israel. The latter type was supernatural such as the plague of the blood; when Israel would drink water and the Egyptians would drink blood even if they were using the same utensil. Similarly, in the plague of the wild beasts, which affected only the homes of the Egyptians and not Israel, as stated in Shemot 8:18 "וְהִפְלִיתִי בַיּוֹם הַהוּא אֶת אֶרֶץ" גֹּשֶׁן, אֲשֶׁר עִמִּי עַמֵּד עָלֶיהָ, לְבִלְתִּי הִיּוֹת שָׁם עִרְב, לְמַעַן תֵּדַע כִּי אֲנִי ה' בְּקִרְבֵּי הָאָרֶץ" (and on that day, I shall separate the land of Goshen, upon which My people dwell, that there shall be no mixture of wild beasts; so that you will know that I am Hashem in the midst of the land). This was supernatural in that the wild beasts were all over the land and the homes of the Egyptians without any animal approaching the homes of Israel. The same was also seen in the plague of hail as we saw in Shemot 9:4 "וְהִפְלָה ה' בֵּין מִקְנֵה יִשְׂרָאֵל וּבֵין מִקְנֵה מִצְרַיִם, וְלֹא יָמוּת" מִכָּל לִבְנֵי יִשְׂרָאֵל דְּבָר" (and Hashem shall distinguish between the livestock of Israel and the livestock of Egypt; and nothing that belongs to Israel shall die) and later on, in passuk 7 "וַיִּשְׁלַח פָּרְעֹה וְהִנֵּה לֹא מֵת מִמִּקְנֵה יִשְׂרָאֵל עַד אֶחָד" (and Pharaoh sent and behold, not even one of the livestock of Israel died).

Thus, we can explain the passuk "אֶת אֲשֶׁר הִתְעַלְלֵתִי בְּמִצְרַיִם" to refer to the actual plagues themselves, which were substantial and terrifying since there was nothing like them before. The second part of the passuk "וְאֶת אֲתֹנֵי אֲשֶׁר שָׂמֵתִי" (and My signs which I placed on *them*) and it means that they affected the Egyptians and not Israel; which is supernatural since it should have affected everyone.

Another explanation for "אֶת אֲשֶׁר הִתְעַלְלֵתִי בְּמִצְרַיִם" is that the first plague of changing the water of the river Nile to blood was to mock the Egyptians because they considered the river as their god and they worshipped it, and in the end, the river stunk and had a foul smell. Moreover, Benei Israel mocked the Egyptians since, even if they drank from the same utensil, Israel would drink water whereas the Egyptian would get blood. This forced them to buy water from Israel, and we were told in Midrash Shemot Rabbah 9:10, that this plague enriched Benei Israel. Moreover, the word "מִצְרַיִם" has the same letters as "מַיִם צָר" (water of distress) and this explains "אֶת אֲשֶׁר הִתְעַלְלֵתִי בְּמִצְרַיִם" as a remez to the plague of the

blood which changed the water to "מים צר" for the Egyptians. Hence, this plague made a mockery of their god (the river) which began to stink and developed a foul smell and it disgraced the Egyptians and forced them to buy water from Israel. The continuation of the passuk "וְאֵת אֶתְנִי אֲשֶׁר שְׁמֹתַי בָּם" is referring to the rest of the plagues.

Regarding the repetition in this passuk "אֵת אֲשֶׁר הִתְעַלְלֹתִי בְּמִצְרַיִם, וְאֵת אֶתְנִי" Rav Moshe Al Sheikh zt"l explained that Hashem spared some of the livestock of the Egyptians from the wild beasts and the pestilence so that there would be some left behind for the hail to destroy. Regarding the latter plague, we have to wonder why Hashem had pity on them and told them in Shemot 9:19 "שְׁלַח הֵעֵז אֶת מִקְנֶךָ" (send forth and gather in your livestock) and did not have the hail destroy all of them. Hashem also did the same with regards to the wheat; and would it not have better if nothing was left for them after the hail? Rav Al Sheikh zt"l explained that Hashem plays with wicked people and shows them as if He is having pity on them only to add more punishments over them and, in His infinite wisdom He saw fit to bring ten plagues upon them in Egypt. If the wild beasts were to consume all their livestock, what would then be the role of the pestilence or of the hail? If Hashem had not told them "שְׁלַח הֵעֵז אֶת מִקְנֶךָ" how would the plague by the sea have been fulfilled when "מִרְכַּבֹּת פְּרָעָה וַחֲילוֹ יָרָה" (the chariots of Pharaoh and his army, Hashem cast them in the sea; Shemot 15:4).

Our Rabbis of blessed memory told us in Mechilta (Shemot 14:7) that, when Hashem was showing pity towards them and stopping a plague, it was not for their good but was a way to harden their hearts so as to add more punishment. Thus, "אֲשֶׁר הִתְעַלְלֹתִי" meant when He made fun of them by limiting the extent of the initial plagues not out of weakness or pity, as they may have thought, but in order that "וְאֵת אֶתְנִי אֲשֶׁר שְׁמֹתַי בָּם" to put My signs within them. The Egyptians did not understand "הֲרַחֲמִים הוּא דִין לְפַעֲמִים" (that mercy is sometimes a form of judgment) to mean, when they were given a reprieve, they did not despair completely from the enormity of the calamity and they hardened their hearts further only to receive additional punishments. This also applies the other way around, in that punishment and apparent bad things may contain goodness within them. Therefore, the passuk continues "וַיִּדְעוּתֶם כִּי אֲנִי ה'" (that you may know that I am G-d) to mean that, when things get bad, they should not

despair because Hashem is merciful towards them and, when things are good and plentiful, they should not kick, since both attributes of mercy and judgment are the same.

Thus, the way Hashem dealt with them of bringing a plague upon them to be followed by a rest period, caused two things; first their hearts became hardened and they refused to send Israel and thus, deserved receiving more punishment until they received ten plagues. The second thing was that it allowed all the plagues to occur, such as the wild beasts, the pestilence and the hail since each one did not finish the whole job. The meforashim tell us that the ten plagues were "מִדָּה כְּנֶגֶד מִדָּה" (measure for measure) to pay back the Egyptians for what they did to Benei Israel, and accordingly, all ten had to be brought upon them to punish them in full measure.

It was explained in the book "ערבי נחל" that the Zohar told us, when Hashem punishes a person, such a punishment is not destructive but rather constructive, for it is done as a warning so that he can make teshuva and change his ways before his lot becomes full of sins, G-d forbid. Once that happens, a person would not be able to make teshuva and save himself. However, if a person sinned like Doeg, the Edomite and Ahitofel who would harm a person by saying nice things about him (Shmuel A22:9), their punishment would come in kind, destruction cloaked within apparent goodness. This was mentioned by King David ע"ה in Tehilim 109:5 "וַיִּשְׂמוּ עָלָי רָעָה, תַּחַת טוֹבָה" (and they have rewarded evil for good). (*Ed: Doeg, the Edomite told King Shaul ע"ה that Ahimelech helped David and gave him bread and a sword. Shaul then ruled that Ahimelech should be killed but, when the guard refused to do it, Doeg killed him and 85 other Kohanim. Ahitofel was an advisor to King David and then switched sides and joined the revolt of his son, Absalom*). Thus, the main part of the action was good but the end result was bad and, since Hashem pays back measure for measure, the punishment would come to the person first as a good thing but later would lead to bad consequences, with no chance of repentance.

We gather from the combined teachings of Rav Moshe Al Sheikh zt"l mentioned above and the book "ערבי נחל" that it was good that Hashem had fun with the Egyptians and gave them rest periods, which made them feel good, only to bring later additional plagues upon them. Every relief that Hashem gave them caused severe consequences and, was a form of measure for measure, since that was how the Egyptians started to enslave Israel "וַיַּעַבְדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפִרְיוֹ" (the Egyptians enslaved Benei Israel through soft speech; Shemot 1:13). Our Rabbis

of blessed memory told us in Masekhet Sotah 11B that, in the beginning they started with a "בְּכַף רַךְ" (speaking softly) and later on, it became "בְּכַף קָרָד" (crushing labor). We were told in the Midrash that on the first day Pharaoh told them "come let us make bricks" and as they worked very hard alongside Pharaoh, the Egyptians kept a record of how much they made and later, they decreed that they should deliver the same amount each day. Thus, they used soft language at the beginning to get them to work as hard as possible, and later they required the same amount each day and, in a similar manner, Hashem showed them some mercy only to add to their suffering.

Now, we can explain what King David ע"ה said in Tehilim 28:3 – 5 "דְּבַרֵי שְׁלוֹם" "עִם רְעֵיהֶם, וְרָעָה בְּלִבָּבָם" (those who speak peace with their neighbors though evil is in their hearts) to mean, just like the Egyptians, who initially spoke softly, but had "וְרָעָה בְּלִבָּבָם" because they wanted to find out the maximum production capability of each person so they could require him to do it every day. The next passuk from Tehilim stated "תֵּן לָהֶם כְּפַעְלָם וּכְרָע מֵעַלְלֵיהֶם: כְּמַעֲשֵׂה יְדֵיהֶם תֵּן" "לָהֶם, הַשֵּׁב גְּמוּלָם לָהֶם" (give them according to their deeds and the wickedness of their actions; give them according to the work of their hands and render to them their due) to mean that Hashem should pay them back a measure for measure. In other words, just like their actions at first appeared to be benign but were done in order to draw evil things, so should be the actions of Hashem. "תֵּן לָהֶם כְּפַעְלָם" "וּכְרָע מֵעַלְלֵיהֶם" to be a measure for measure; to give them a slight relief in order that they can harden their hearts so He can bring additional punishments upon them. This is how they ended up getting ten plagues and that was how "הַשֵּׁב" "לָהֶם גְּמוּלָם Hashem (gave them their due). The Meforshim told us that each plague was for a specific reason, such as the plague of the blood was for niddah, the frogs were for "פְּרִיָה וְרִבְיָה" (reproduction) and so on with rest of the ten plagues. This should be "כְּרָע מֵעַלְלֵיהֶם" (according to the wickedness of their actions) to have it first appear as a good thing only to add punishment to them.

The next passuk from Tehilim stated "כִּי לֹא יָבִינוּ אֶל פְּעֻלַת ה' : וְאֵל מַעֲשֵׂה יָדָיו, יִהְרָסוּ וְלֹא יִבְנֶם" (because they do not understand the deeds of Hashem, nor the work of His hands; [therefore] He shall destroy them and not build them up). This means that they assumed the slight relief after a punishment was for their own good and "כִּי לֹא יָבִינוּ אֶל פְּעֻלַת ה'" to mean that Hashem dispenses punishment and mercy. When their hearts became hardened after the temporary relief, they

would then be fit for an additional plague. As a result, "יִהְרָס וְלֹא יִבְנֶה" because "כִּי לֹא יִבְנִינוּ אֶל פְּעֻלַּת ה'" and, as Rav Moshe Al Sheikh zt"l stated, an important and basic part of emunah is that a person has to realize that Hashem is the One who dispenses judgment and mercy.

"וַיֹּאמְרוּ עֲבָדֵי פַרְעֹה אֵלָיו: עַד מַתִּי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ, שְׁלַח אֶת הָאֲנָשִׁים, וַיַּעֲבְדוּ אֶת ה' אֱלֹהֵיהֶם, הַטָּרֵם תִּדְרַע כִּי אֲבָדָה מִצְרַיִם" (and Pharaoh's servants said to him: "How long shall this be an obstacle for us? Let the men go so that they may serve Hashem, their G-d. Do you not yet know that Egypt is lost? Shemot 10:7).

The kavanah of the servants of Pharaoh was to tell him that Moshe Rabbenu ע"ה has the ability to bring one harsh plague on Pharaoh that would make him release them against his will. Moshe wants to take vengeance on him because, whenever he is asked to remove a plague he complies, and even though Pharaoh has not kept his word, he still does what he is being asked to do. His kavanah is not for the good of Pharaoh, but rather because he wants him to have breathing room so that additional plagues could be brought upon him until a final and severe punishment is delivered that will force him to release Israel. They continued that Moshe wants to put his stamp on the rest of the world so that, when they approach another kingdom, he would not have to fight and would say to them "see what I did to Pharaoh and Egypt". Thus, Pharaoh's stubbornness and the hardening of his heart are hurting from two sides; first they are getting hit with more plagues and second he is becoming an example and an object of mockery before other kings.

Thus, the servants said "עַד מַתִּי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ" (how long will this be a snare for us?) and the word "לְמוֹקֵשׁ" is from lashon "הִקְשׁ" (analogy) to mean "מִשְׁלַח דְּמִיּוּן" (example and similarity). In other words, the kavanah of Moshe Rabbenu ע"ה was to make an example of Pharaoh to other kings in the world, and they added "שְׁלַח אֶת הָאֲנָשִׁים" (let the men go) meaning now so they can "וַיַּעֲבְדוּ אֶת ה' אֱלֹהֵיהֶם" (serve Hashem, their G-d).

Another explanation is that the word "לָנוּ" (for us) appears to be redundant but the kavanah of the servants of Pharaoh was to say that the suffering was more among the ordinary people than for Pharaoh, since he had many servants and many homes and did not have to go out while the rest of the people had to go to

various places looking for food or drink. For example, in the plague of lice, even though all of them had it, it was not as bad with Pharaoh since he had many garments and could change frequently, and had many helpers who could clean him. Also his homes were built within towers without any proximity of dirt from the ground, unlike the homes of his servants which were built on dirt, and which changed to lice. The same was with the plague of the frogs because Pharaoh had many helpers to chase them away but the average person, who had a small home and, once it got filled with frogs, there was not much that he could do. The same was with the plague of wild beasts since the home of Pharaoh was elevated and had many doors that could keep the beasts away and, if one was to enter his home, he had many soldiers who could chase it away. The same was with the plague of hail since his home was well built and, if it turned to be too cold, he could warm his body with various means at his disposal. Thus, the word "לָנוּ" meant that they suffered more than Pharaoh from each plague.

Another explanation for the phrase "הֵטָרָם תִּדְעַ כִּי אֲבָדָה מִצְרַיִם" is to note that the passuk did not state "הֲלֵא תִדְעַ" but specifically used the word "הֵטָרָם" which means before. This can be understood as outlined in Midrash Yalkut Shimoni (parashat Shemot A164) that, in the 130th year of the exile of Israel in Egypt, Pharaoh had a dream and saw that he was sitting on the throne when an old man approached him holding a scale. He took all the elders and nobles and ministers of Egypt and put them on one side of the scale and placed a lamb on the other side, and the lamb tipped the scales. Pharaoh was surprised to see this and told his servants about the dream the next day and they got scared. Then one eunuch said that it meant, in the end of days, there will be a great tragedy for Egypt because a redeemer of Israel would be borne and he would destroy all Egypt, and he advised the king to kill all newborn Jewish males and the king followed his advice.

Pharaoh realized that Egypt was going to be destroyed because he saw that the lamb tipped the scale against all the ministers, elders and his servants. Using the dream as an argument, the servants wanted to save Egypt by forcing him to let Israel go and not to follow his own desire of holding them. If he was to send them, there would be no further damage to Egypt and they said "עַד מָתַי יִהְיֶה זֶה" "לָנוּ לְמוֹקֵשׁ, שְׁלַח אֶת הָאֲנָשִׁי". If Pharaoh was to question how he could release so many slaves, they said to him "הֵטָרָם" (before) to mean, several years ago your dream revealed that "תִּדְעַ כִּי אֲבָדָה מִצְרַיִם" (you should know that Egypt is

lost). This means that Egypt has already been lost and, if Pharaoh was to let them go, he might be rewarded that it would not be totally destroyed.

"לָכוּ עִבְדוּ אֶת ה' אֱלֹהֵיכֶם, מִי וּמִי הַהֲלֹכִים" (go and serve Hashem, your G-d; which ones are going?; Shemot 10:8).

We saw in the book "ילקוט ראובני" (Ed: by Rav Avraham Reuben Ha Cohen zt"l from Prague and published in 1712) who was quoting from the book "עמק המלך" that the letters "אלה" from the name of Hashem "אלה-ים" are related to the neshamot of Benei Israel and the "ים" are related to their bodies. Among the other nations of the world, the name "ים" is engraved on their bodies and souls but in the opposite direction as "מי" (Ed: since they read from left to right).

Now, we can explain what Pharaoh said to Moshe and Aharon "לָכוּ עִבְדוּ אֶת ה'" "מִי וּמִי הַהֲלֹכִים" but you have to let me know "מִי וּמִי הַהֲלֹכִים" as a remez to the letters "מי" mentioned above. He said it twice as "מִי וּמִי"; one for the body and one for the neshama. He was afraid when Benei Israel leave Egypt, they would draw from him and his people the letters "מי" and leave them as dead carcasses because the Egyptians obtain their sustenance (Ed: in a spiritual manner) from these letters of the name of Hashem. In other words, his question, which was asked in a surprised manner, was if these letters would leave their bodies and souls or not.

Regarding the letters "אלה", which are related to the neshamot of the Jews, we can now, understand the remez in Tehilim 107:43 "מִי חָכֵם וַיִּשְׁמַר אֱלֹהֵי" (who is wise and will note these things) to mean that a person should guard the letters "אלה" and never lose them, G-d forbid.

Now, we can also understand when Esav asked Yaakov Avinu ע"ה in Bereshit 33:5 "מִי אֵלֶּה לָּךְ" (who are these with you?) it was a remez for what was mentioned above that we find the letters "מי" and "אלה" with Jews and only "מי" with other nations like Esav. Hence, he asked Yaakov in the manner shown above and, in a way, he prophesized and did not realize what he did.

Another remez is found in Bereshit 3:8 "אֱלֹקִים מְתֵהִלְדָּ בְּגַן" (G-d walking in the garden) and here the word "גן" represents the first letters of "נֶשְׁמָה, גּוּף" (body

(beware) to mean that he should protect them for himself and not give them to Israel. The passuk added "אַל תִּסֹּף רְאוֹת פְּנֵי" and means not to draw from his "פְּנֵימִי" (internal powers) and Pharaoh specifically said "רְאוֹת פְּנֵי" because he knew that the withdrawal of these forces is through seeing (*Ed. as described above in Masekhet Berakhot 58A*). This was "כִּי בַיּוֹם רְאוֹתָ פְּנֵי" and means if you were to draw away the internal sources of power, then "תָּמוּת" meaning the soul of Pharaoh would die because its external as well as internal sources have been taken out. This, Pharaoh argued, could not happen since Hashem had already said in Shemot 9:15 "כִּי עַתָּה שָׁלַחְתִּי אֶת יָדִי וְאֵד אֲוֹתָךְ וְאֶת עַמְּךָ בַדֶּבֶר, וַתִּכָּחַד מִן הָאָרֶץ" (for now if I had stretched My hand and stricken you and your people with pestilence, you would have been wiped out of the earth) and the next passuk added "וְאִלָּם," "בְּעִבּוֹר זֹאת הֶעֱמַדְתִּיךָ" (on account of this, I have left you standing) and added "בְּעִבּוֹר, הִרְאוֹתָ אֶת כְּחִי, וּלְמַעַן סַפֵּר שְׁמִי בְּכָל הָאָרֶץ" (in order to show you My power and so that My name may be declared throughout the world). Thus, we see that Hashem did not really want Pharaoh to die, but to witness His power and might and He told Moshe "הִשְׁמַר לְךָ" (watch out not to do this) meaning not to draw his internal sources of power that were keeping Pharaoh alive.

Another explanation is we should try to understand what prompted Pharaoh to make such a foolish statement to Moshe Rabbenu ע"ה? Did he think that this would protect him from future plagues and if so, why did he not do this earlier, when he was angry with him, and this way, he could have spared himself nine plagues? Since he knew that he had no control on the plagues that came on them, why did he say the above things to Moshe Rabbenu ע"ה rather than flatter him because, in the past, whenever a plague became too hard to bear, he would cry out to him and ask him to lift it and Moshe would do that. Thus, by saying the above, Pharaoh had a lot to lose because we can assume that, if a future plague was too hard to bear, Moshe Rabbenu ע"ה would not agree to pray and stop it.

After the plague of the locusts, Pharaoh told Moshe Rabbenu ע"ה in Shemot 10:17 "וְיֹסֵר מֵעָלַי רַק אֶת הַמָּוֶת הַזֶּה" (He should remove from me only this death) and the word "רַק" (only) is difficult to understand. From this, it sounds like Pharaoh knew that there was to be another plague and we saw that in the passuk before he said "חָטָאתִי לָהּ אֱלֹהֵיכֶם וְלָכֶם" (I have sinned to Hashem, your G-d and to you). After he acknowledged that he sinned, we could deduce that he was getting ready to send them and the question is, when he said "רַק", how he knew

that there was going to be another form of death brought upon them? The Meforshim had difficulty understanding how Pharaoh received ten plagues since that number cannot be "להשתלש" (divided by three), and we were told in Masekhet Makot 22A that we decide the number of flogging with numbers that could be divided by three. The Torah prescribed 39 lashes and this number is not divisible by 2 or 4; only by three and each part would be 13 lashes. Hence, when we decide the number of lashes to be given to a person, we take a number that is divisible by three, as we were told in Devarim 25:2 "כְּדֵי רִשְׁעוֹ בְּמִסְפָּר" (according to his wickedness, by numbers); to mean one third to his front side and two thirds to his back. Hence, the question is how Pharaoh got ten plagues since it is a number that cannot be divided by three? The Meforshim explained that Moshe and Aharon delivered nine strikes against him, and the tenth was brought about by Hashem Yitbarakh and was thus not included in the final count. The nine plagues brought by Moshe and Aharon could be divided by three.

It is possible that Pharaoh was told, either by his astrologers or through his guardian angel, that he will not receive more than ten strikes, since that number could be explained in one of many ways such as the ten trials (*Ed: Avraham Avinu ע"ה underwent ten trials*) or as a tikun for the yud י (10) of the name "קַיִן" (Cain). Pharaoh might have assumed, since the number ten could not be divided by three, he would only get nine, because the number next to it is considered as ten, as we were told in Devarim 25:3 "אַרְבָּעִים יִכּוּנוּ, לֹא יִסִּיף" (he shall receive forty strikes and not more) to mean 39 which is the number next to it.

In Shemot 10:7, after the plague of hail (*Ed: the seventh plague*), the servants of Pharaoh told him "הֲטָרָם יָדַע, כִּי אֲבָדָה מִצְרָיִם" (do you not yet know that Egypt is lost?) and it meant, now that they were afflicted with another plague and the number seven is not divisible by three, they were bound to get two more plagues in order to bring the total to nine as it is divisible by three. They told Pharaoh that Egypt is lost because it would not be able to absorb two more plagues, and they advised him to let them go right away so they could be saved. Then, after the next plague of the locusts, Pharaoh said in Shemot 10:17 "וְעַתָּה, שָׂא נָא חַטָּאתִי... וְיִסַּר מֵעָלַי רַק" (But now, forgive my sin ... He should only remove from me this death) to mean that he knew that there will be one more plague to make it nine (*Ed: and divisible by three*). But after the ninth plague of darkness, Pharaoh thought he was saved from all the plagues and had no reason to fear Moshe Rabbenu ע"ה anymore because they could not bring more than ten plagues. Thus, he started

talking in a grandiose way, such as **כִּי לֵדָּא מְעַלֵּי, הַשְּׁמַר לְךָ אֶל תִּסָּף רְאוֹת פָּנַי, כִּי בְּיוֹם רְאוֹתָד פְּנֵי תָמוּת** "Go away from me, beware, do not see my face any more, for on the day that you see my face you shall die). But Pharaoh proved to be a great fool, who did not realize he was to receive ten plagues, and the last one was to be carried out by Hashem Yitbarakh and would not get added to the number already brought by Moshe and Aharon, and which had to be divisible by three. And as Moshe Rabbenu ע"ה was standing before Pharaoh, Hashem told him in Shemot 11:1 **"עוֹד נִגַע אֶחָד אָבִיא עַל פְּרַעֲה וְעַל מִצְרַיִם"** (I shall bring one more plague upon Pharaoh and upon Egypt) and the word **"אָבִיא"** meant that Hashem was to bring it and not Moshe.

"וַיֹּאמֶר ה' אֶל מֹשֶׁה: עוֹד נִגַע אֶחָד אָבִיא עַל פְּרַעֲה.." (Hashem said to Moshe: "I shall bring one more plague upon Pharaoh") **"וַיִּדְבֹר נָא בְּאָזְנֵי הָעָם, וַיִּשְׁאַלּוּ אִישׁ מֵאֵת רֵעֵהוּ.."** (please, speak into the ears of the people, and let them borrow, each man from his neighbor): **"וַיִּתְּנוּ ה' אֶת חֹן הָעַם בְּעֵינֵי מִצְרַיִם: גַּם הָאִישׁ מֹשֶׁה גָּדוֹל מְאֹד בְּאֶרֶץ מִצְרַיִם, בְּעֵינֵי עַבְדֵי פְרַעֲה, וּבְעֵינֵי הָעָם"** (Hashem gave the people favor in the eyes of the Egyptians. In addition, the man Moshe was highly esteemed in the land of Egypt and in the eyes of the servants of Pharaoh and in the eyes of the people; Shemot 11:1, 2 and 3).

We want to explain how the above three pessukim are related to each other. In the book **"עֲרֵבֵי נַחַל"** (Ed. by Rav Shlomo David zt"l published in 1783) we were told in Masekhet Sanhedrin 32A, that, if everybody on the Sanhedrin voted to convict a person, he is allowed to go free. This applies only to an earthly court and not to the heavenly tribunal. He also quoted from the book **"פֶּרֶשֶׁת דְּרָכִים"** regarding Tehilim 19:10 **"מִשְׁפָּטֵי ה' אֱמֶת, צְדָקוֹ יַחְדָּו"** (the judgments of Hashem are true, they are righteous in unison) to mean, there are times where the heavenly court is more lenient than human courts and vice versa. But, when Hashem judges, He assumes the leniency of both courts as was stated in the above passuk from Tehilim **"צְדָקוֹ יַחְדָּו"**.

The nine plagues that were brought upon the Egyptians were primarily directed against their assets and might have included the death of some of them, but that would have been a side issue and not the main objective. Some of the plagues, like the lice, were directed against their bodies in order to make them suffer but not to kill them. The last plague, to kill all the firstborn of Egypt, was the only

one that was a death sentence and the Meforshim had difficulty explaining how they received a death sentence as well as monetary loss because we were told in Masekhet Makot 13B, when a person receives both decrees, the monetary one (*Ed: since it is the lesser one*) is deleted. This question is outside the scope of the present drasha, and will be set aside.

Since the Egyptians had no mitzvot that could testify on their behalf, we want to investigate how a death sentence could have been passed against them, since they were destined to receive a unanimous verdict of conviction in court and, as stated in Masekhet Sanhedrin, they should have been set free. We were told in the Zohar Ha Kadosh (Bereshit page 117A) regarding Shemot 11:4 **אֲנִי יוֹצֵא, כְּחֻצַת הַלַּיְלָה, בְּתוֹךְ מִצְרַיִם** (around midnight I shall go out in the midst of Egypt) it meant that it was Hashem Yitbarakh who carried it out and it was not an angel or an emissary because they were afraid to enter Egypt since it was full of tumah (defilement) (*Ed: they were scared to get pulled behind them and become defiled*). Accordingly, Pharaoh should not have been concerned about this because the judgment was to have been made by Hashem Yitbarakh and, in this case, He assumes the leniency of the human court of setting him free in the event of a unanimous verdict.

Hence, Hashem told Benei Israel to ask the Egyptians for silver and gold. Even though they were suffering from the plagues and should have hated them, yet Hashem caused Israel to have favor in their eyes in order to give the Egyptians a mitzvah that would testify on their behalf. This way, the verdict against them would not be unanimous (*Ed: and hence they cannot go free*). In addition, even though Moshe Rabbenu **ע"ה** was bringing down plagues almost every day against them, yet the servants of Pharaoh respected him, and the rest of the people did not hate him, thus adding to the above mitzvah.

Now, we can explain the above pessukim from this parasha. **וַיֹּאמֶר ה' אֶל מֹשֶׁה:** **"אָבִיא** and the passuk stated **עוֹד נֹגַע אֶחָד אָבִיא עַל פְּרֻעָה.."** (I shall bring) to mean it was to be by Hashem and not by an angel or an emissary. Had this been carried out through an angel this would not be a matter of concern. But since it was to be carried out by Hashem, He had to follow the rules established by Sanhedrin that if everyone found a person guilty, he should be set free. Since Pharaoh and his people had no merits at all, this would have applied to them and they would have had to be set free.

So, Hashem said "דְּבַר נָא בְּאֲזְנֵי הָעָם, וְיִשְׁאַלּוּ אִישׁ מֵאֵת רַעְהוּ.." to ask them to lend Israel gold and silver and this way, they will get an advocate to speak on behalf of the Egyptians (*Ed: since every mitzvah creates an angel who speaks on behalf of the person or group*). Since they did not do it from the kindness of their hearts, "וַיִּתְּנוּ ה' אֶת חָן" (Hashem gave favor for the people in the eyes of the Egyptians) and means it was not going to give them enough merit to be set free. They also had one more merit, which was, "וְגַם הָאִישׁ מֹשֶׁה גָּדוֹל מְאֹד בְּאֶרֶץ מִצְרַיִם," and means Moshe Rabbenu ע"ה, who was bringing down plagues upon them, and yet they harbored no hostility toward him and had great respect for him. The word "וְגַם" (also) did not apply to Moshe Rabbenu ע"ה but to the merit they had, and meant there was another side to it (*Ed: the merit of giving assets to Israel*) which was that the man Moshe was esteemed in their eyes.

"לְמַעַן, תִּדְעוּן אֲשֶׁר יַפְלֶה ה' בֵּין מִצְרַיִם וּבֵין יִשְׂרָאֵל." (so that you will know that Hashem will differentiate between Egypt and Israel; Shemot 11:7).

It is known that the reason Pharaoh said in Shemot 5:2 "מִי ה' אֲשֶׁר אֶשְׁמַע בְּקוֹלוֹ" (who is Hashem that I should heed His voice to send out Israel? I do not know Hashem) was because, during the exile of Egypt, the name of Hashem הוי"ה was concealed and the name of אהי-ה was apparent. It was pointed out in the previous parasha that the numerical difference between "יִשְׂרָאֵל" (10+300+200+1+30 = 541) and "מִצְרַיִם" (40+90+200+10+40 = 380) is 161, which is equal to the numerical value of אהי-ה, when written in full with yud י filling, as follows: אל"ף (111); ה"י (15); יו"ד (20); and ה"י (15).

In the above passuk "לְמַעַן תִּדְעוּן" (so that you will know) means retrospectively that "אֲשֶׁר יַפְלֶה ה' בֵּין מִצְרַיִם וּבֵין יִשְׂרָאֵל" and the word "יַפְלֶה" is from lashon "בְּמִכְלָא מְמֹד" (hidden) to mean, what the Egyptians thought that the disappearance of the name הוי"ה was related to the loss of Hashem, G-d forbid, is not true but was its concealment within the name אהי-ה and the remez is the numerical difference between "יִשְׂרָאֵל" and "מִצְרַיִם".

"וְה' נָתַן אֶת חַן הָעַם בְּעֵינֵי מִצְרַיִם, וַיִּשְׁאַלֹּם וַיִּנְצְלוּ אֶת מִצְרַיִם" (and Hashem gave the people favor in the eyes of the Egyptians and they let them have what they wanted; and they emptied Egypt; Shemot 12:36).

We have to question how is it that the passuk stated "וַיִּנְצְלוּ אֶת מִצְרַיִם" (they emptied Egypt) if the looting, which took place later at the sea was greater than that in Egypt? Our Rabbis of blessed memory told us that "what was in their homes, they took in Egypt; and what was in their gift storage they took at the sea". Had it not been that Hashem gave them favor in the eyes of the Egyptians and let them take whatever they asked for that was in their homes, then when the Egyptians came to the sea, they would not have removed all their riches from their gift storage and brought them along. When they drowned at the sea, Benei Israel took all those riches and in any case, they emptied Egypt completely leaving it bare. In other words, had it not been that Hashem gave them this favor, the Egyptians would not have brought what was in their gift stores as well. Hence, because "וְה' נָתַן אֶת חַן הָעַם בְּעֵינֵי מִצְרַיִם, וַיִּשְׁאַלֹּם" they were able to "וַיִּנְצְלוּ אֶת מִצְרַיִם" (empty Egypt) and the kavanah was that this did not happen when they asked them (*Ed: when they were still in Egypt*) but through the favor that they had, Benei Israel were finally able to empty Egypt completely.

"וְהָיָה לָךְ לְאוֹת עַל יָדְךָ, וּלְזָכְרוֹן בֵּין עֵינֶיךָ, לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ.." (and it shall be to you as a sign upon your hand, and for a remembrance between your eyes, so that the Torah of Hashem shall be in your mouth; Shemot 13:9).

The Hidda (*Rav Hayim Yosef David Azoulay zt"l*) wrote in his book "מדבר קדמות" that the tefilin of the arm saves a person from murder and the tefilin of the head saves him from pride or being conceited. In Masekhet Pessahim 66B, our Rabbis of blessed memory told us that conceited individuals lose their wisdom. Now, we can understand why the tefilin of the head, which is "וּלְזָכְרוֹן בֵּין עֵינֶיךָ" was placed next to "לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ". This meant, when a person wears the tefilin of the head, it will save him from becoming conceited, and he will not lose his wisdom and the Torah will always remain in his mouth. In addition, it stated "תּוֹרַת ה'" as a remez, that a person should merit reaching the proper conclusions for halachot and the true interpretations of the Torah, since a modest person merits receiving the truth. Hence, the passuk stated specifically "לְמַעַן תִּהְיֶה תּוֹרַת ה'" " to mean the true Torah that Hashem gave, should be "בְּפִיךָ" (in your mouth).

"וְשָׁמַרְתָּ אֶת הַחֻקָּה הַזֹּאת לְמוֹעֲדָהּ, מִיָּמִים יְמִימָה" (you shall observe this statute at its appointed time from day to day; Shemot 13:10).

This can be explained as explained in the book "עיר דוד" that the Shabbat is the seventh day of the six days of creation. The day consists of 24 hours and, if we were to take out the three "שְׁבִיעִיּוֹת" (seventh hours) in it (Ed: these are the 7th, the 14th and the 21st hours), we would be left with 3 regular hours (Ed: these are the 22nd, 23rd and 24th). Every hour consists of 1,080 "חֻלְקִים" (parts) (Ed: each hour is divided into 60 minutes and each minute into 18 חֻלְקִים) and hence, these 3 hours will have (1,080 x 3 =) 3,240 "חֻלְקִים" and, when we divide them by seven, we will get 462 חֻלְקִים which are kadosh (holy).

We were told in the book "שני לוחות הברית" (Ed: by Rav Yeshaya Ha Levi Horowitz zt"l also known as של"ה after the first letters of the title of his book, He was born in Prague 1558 and died in Zefat in 1630) that every day has four hours that are kadosh or holy (Ed: the three full hours and the additional 462 חֻלְקִים since part of an hour is considered as a full hour) and for the six regular days of the week, we have 24 hours as kadosh, which correspond to the hours of the Shabbat. Thus, we see that the hours of Shabbat come "מִתּוֹךְ שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה" (from within the six work days of the week). Furthermore, we were told in the book "גלייא רזייא" since four hours of each day of the week have the kedusha of the Shabbat, and in order to prevent the klipot (evil forces) from prosecuting Israel that they are keeping the Shabbat at the expense of the regular days of the week, Hashem commanded us to wear the tefilin. The parashiot of the tefilin contain the mention of Hashem Yitbarakh 21 times, which is the gematria value of the name of Hashem "א-היה" and hence, (21 x 21) is 441 or "אַמֶּת" (truth) to protect Benei Israel, who are also called "אַמֶּת". (Ed: the word "אַמֶּת" has the first letter of the alphabet א, the middle letter מ and the last letter ת as a remez to the Torah and it is also one of the names of Hashem). Therefore, we were told in the book "עיר דוד" the essence of wearing tefilin is to stop those who are prosecuting Israel from envying them.

Accordingly, we can explain the passuk "וְשָׁמַרְתָּ אֶת הַחֻקָּה הַזֹּאת" (you shall observe this statute) meaning the mitzvah of tefilin "לְמוֹעֲדָהּ, מִיָּמִים יְמִימָה" (at its appointed time, from day to day) because Israel designates and adorns these hours of the regular days of the week. The passuk used the word "לְמוֹעֲדָהּ" which can be from the lashon of "עֲדֵי וְקִשּׁוּט" (ornament and decoration). Since Israel removed hours of kedusha from the regular days of the week as decoration for

those times, and also that it is an ornament for Israel, who adorn themselves with the kedusha of Shabbat (*Ed: from the four-hour period of each of the six regular days of the week*), they therefore, need the protection of the tefilin from the prosecution of the klipot.

Another explanation for "לְמוֹעֵדָה" is from the use of the expression "בֵּית הַוְּעֵד" which is lashon "אֶסְפָּה וְקִבּוּץ" (meeting and gathering) and the passuk stated 'לְמוֹעֵדָה, מֵיָמִים יְמִימָה' to mean, since a person is gathering hours from the regular days of the week for the Shabbat, and in order to prevent those who are prosecuting from envying him, hence he should observe this statute, which is wearing the tefilin.

We were told in "מדרש פליאה", that "אֵין מְנִיחִין תְּפִלִּין אֶלָּא בְּשַׁבָּת" (we do not wear tefilin except on Shabbat) which is perplexing, since we do not wear tefilin on Shabbat. We can understand this through what is explained above, that the essence of wearing tefilin is for protection from the evil forces prosecuting Israel's observance of the Shabbat. The Gaon Rav Akiva Eger zt"l explained the above Midrash that "בְּשַׁבָּת" represents the first letter of "בְּמָקוֹם שֶׁעַר בֶּשֶׂר תַּפּוּחַ" since the halacha for the tefilin of the head is to be placed "בְּמָקוֹם שֶׁעַר" where the hair grows, and the place for the arm tefilin is "בֶּשֶׂר תַּפּוּחַ" (bulging flesh) meaning over the biceps muscle bulge in the arm.

The Haphtarah for this parasha is from Isaiah chapter 19. **בַּיּוֹם הַהוּא, יְהִיָּה** "יִשְׂרָאֵל שְׁלִישִׁיָּה לְמִצְרַיִם וְלֵאשׁוּר, בְּרִכָּה בְּקֶרֶב הָאָרָץ" (on that day, Israel shall be the third with Egypt and Assyria, a blessing in the midst of the earth; Isaiah 19:24).

The Meforshim told us that, when Israel are upholding the mitzvot of Hashem, they become like the nikud segol (*Ed: shown here under the letter yud* י) and hence, we were told in Shemot 19:5 "וְהֵייתֶם לִי סִגְלָה מִכָּל הָעַמִּים" (you will be to Me a treasure out of all the peoples). The nikud segol has three dots to indicate that they are complete with regards to their thoughts, speech and actions. When they are not upholding the mitzvot, they become like the nikud tsere, which has two dots as shown under the letter י. Regarding this, we were told in Tehilim 91:15 **עִמּוֹ אֲנֹכִי** "בְּצָרָה" (I will be with him in trouble) and, here, we should not read it as "בְּצָרָה" but **בְּצָרִי** (with tsere).

Now, we can explain the passuk from Isaiah "בַּיּוֹם הַהוּא" (on that day), when Israel have made teshuva and completed their tikun, then "יִהְיֶה יִשְׂרָאֵל שְׁלִישִׁיָּה" (Israel shall be third) to mean with three dots like the shape of the nikud segol and not like the tsere with two dots. Then, they will be wholesome with regards to their thoughts, speech and actions and this way, "לְמִצְרַיִם וּלְאַשׁוּר, בְּרָכָה בְּקֶרֶב, הָאָרֶץ" (with Egypt and Assyria, a blessing in the midst of the earth). This means that, when Israel are upholding the mitzvot, the guardian angel of any of the other nations would not be able to draw spiritual sustenance from above, and will have to feed from what Israel leaves behind as refuse, and the remez to this is "לְמִצְרַיִם" "וּלְאַשׁוּר, בְּרָכָה בְּקֶרֶב הָאָרֶץ". On the other hand, when they are not upholding the mitzvot, G-d forbid, the angel of any of these nations will be able to draw sustenance from the main parts and would leave the refuse to Israel.

Another explanation follows what our Rabbis of blessed memory told us in Masekhet Yebamot 61A regarding Yehezkel 34:31 "אָדָם אַתֶּם" (you are men) that only Benei Israel are called "אָדָם" and not any of the other nations. One reason for this was explained in the book "ווילקט יוסף", who was quoting from the book "אספלקריא המאירה" that the name "אָדָם" (gematria 1+4+40 = 45) can be divided into three "יה" (name of Hashem; and its gematria is 15) and hence, it is not appropriate to use this name for other nations. We also know when Adam Ha Rishon sinned, he caused a blemish which caused the letter alef א to separate from "אָדָם" leaving it as "דָם" (blood) but in the end, when the tikun is complete, the name will again become complete (as אָדָם) and equal to three times the value of "יה". Thus, "בַּיּוֹם הַהוּא" which means when the tikun is complete, "יִשְׂרָאֵל שְׁלִישִׁיָּה" and here, "שְׁלִישִׁיָּה" could be read as "שְׁלֹשׁ יָה" (three יָה).

Another explanation for "יִהְיֶה יִשְׂרָאֵל שְׁלִישִׁיָּה" follows the explanation of the Ari zt"l regarding Isaiah 54:12 "וְשִׁמְתִי כִדְכֹד שְׁמֵשֶׁתִּינִיד" (I will make your windows of rubies) that "חֶסֶד" (kindness; gematria 72) will be divided into three parts of 24 (כ"ד) each (Ed: and the remez is the word "כִּדְכֹד" since the gematria of כד is 24). A similar rule could be applied regarding the last letter heh ה and the letter vav ו of the name of Hashem הו"ה. We know that each of the letters of the name of Hashem is related to one of the various values of writing the name of הו"ה in full using various fillings. The value ע"ב (72) is for the letter yud י of His name (Ed: when it is written

with yud י filling as יוד (20); הי (15); ויו (22); and הי (15) for a total of 72 or ע"ב"; the value ט"ג (63) is for the first letter heh ה (Ed: when written as יוד (20); הי (15); ואו (13); and הי (15) it will have a total of 63 or ט"ג); the value מ"ה (45) is for the letter vav ו (Ed: when written with alef א filling as יוד (20); הא (6); ואו (13); and הא (6) it will have a total of 45 or מ"ה); and the value ב"ן (52) is for the last letter heh ה (Ed: when written with heh ה filling as יוד (20); הה (10); וו (12); and הה (10) it will have a total of 52 or ב"ן). Thus, the letter vav ו is "בְּנִגְד" (juxtaposed) to the name of Hashem of מ"ה (45) and also "בְּנִגְד" the sefira Tiferet (Ed: and which includes 6 other sefirot: Hesed, Gevurah, Tiferet, Netzah, Hod and Yesod) and is also known as "יִשְׂרָאֵל". The gematria of "אדם" is 45 and, we were told, when a person is conceived, Hashem becomes a partner with the father and mother; thus each will have 15 [יה] share) and that leaves the other two-thirds with the last letter heh ה of Hashem. Now, we can understand the above passuk "יְהִי־יִשְׂרָאֵל־שְׁלִישִׁיה" to mean Israel, as referenced by the letter vav ו of the name of Hashem (or the sefira Tiferet) will have only one-third share.

Another explanation follows the teaching of the Ari zt"l that, in the future, the name of Hashem הו"י will become "יהיה" from the sod of Zechariah 14:9 "בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וְשִׁמּוֹ אֶחָד" (on that day, Hashem shall be One and His name One). This means that the vav ו of the name of Hashem will change to a yud י. When we write the name "יה" in full with heh ה filling, we get the numerical value 30 as follows: יו"ד (20) and ה"ה (10), and when we divide 30 into three parts we get 10 or י. Now, we can explain "בַּיּוֹם הַהוּא, יְהִי־יִשְׂרָאֵל" to mean the letter vav ו of the name הו"י, which is also known as Israel, will become "שְׁלֹשׁ יְה" to mean one-third of יה (30), which is ten or the letter yud י.

Another explanation is based on the explanation of the Ari zt"l regarding Tehilim 68:5 "סִלּוֹ לְרִכְבּ בְּעֲרֹבוֹת בְּיַהּ שְׁמוֹ" (extol Him who rides over the heavens; His name is Yah). He questioned why the passuk says "בְּיַהּ שְׁמוֹ" (in יַהּ is His name) and not just "יַהּ שְׁמוֹ"? He explained that the whole name of Hashem is included in the name "יַהּ" because, when "יַהּ" is written in full with alef א filling, it has a gematria value of 26 as follows: יו"ד (20); and ה"א (6) which is the numerical value of the name הו"י. This was also used to explain Isaiah 26:4 "כִּי בְיַהּ ה' צוּר עוֹלָמִים" (for the L-rd is G-d, an everlasting Rock) and again "בְּיַהּ" was explained to be the name הו"י. In the future, when the name הו"י becomes "יהיה" (gematria 30) then it would not be possible to refer to it as "יַהּ" when written in

full with alef א filling (since it has a value of 26), but with heh ה filling as shown earlier; יו"ד (20) and ה"ה (10) with the value 30 which is equal to "יהיה".

We thus find that the two letters ו'ה of the name of Hashem are included in יה name, when written in full as יו"ד (20); and ה"א (6) for a total of 26, which is the numerical value of the name of הוי"ה. This explains the remez in Masekhet Shabbat 2A "יציאות השבת שתיים שהן ארבע בחוץ, ושתיים שהן ארבע בפנים" (the prohibition of carrying on Shabbat is two which are four outside, and two which are four inside). It is known that the last letter heh ה of the name הוי"ה is also called "Shabbat" and, the kavanah of the above statement, is the heh ה has to be elevated from its level (of "וה"; gematria 11) to a higher level of "יה" (gematria 15). It is also known that every item of kedusha, such as these letters, have two sides; an external and an internal one and thus, the letters יה (Ed: with alef א filling shown above for a value of 26) also includes וה within them.

Thus, the remez in Masekhet Shabbat that the two, which are the letters יה are in fact four letters for the full name of הוי"ה since the letters וה are also included within it. The "יציאות השבת" is the last letter heh ה, which has to come out to the level of יה, and which are two letters but are really four, and this applies to those on the "בפנים" (inside) and on the "בחוץ" (outside). Another explanation for "יציאות" is that it is similar to "הוצאה" (Ed: which can also mean outlay such as for expenditure) as a remez to "שפע וספוק" (abundance and satisfaction) of the last letter heh ה from יה.