



A VORT FROM THE ROSH YESHIVA

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פרשת וארא

וַיְדַבֵּר אֱלֹקִים אֶל מֹשֶׁה, וַיֹּאמֶר אֵלָיו אֲנִי ה'. וְאָרָא אֶל אַבְרָהָם וכו'. וְגַם הִקְמַתִי אֶת בְּרִיתִי אִתְּם לָתֵת לָהֶם אֶת אֶרֶץ כְּנָעַן וכו'. וְגַם אֲנִי שָׁמַעְתִּי אֶת נַאֲקַת בְּנֵי יִשְׂרָאֵל וכו'. לָכֵן אָמַר לְבְנֵי יִשְׂרָאֵל אֲנִי ה', וְהוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם מִצְרַיִם, וְהִצַּלְתִּי אֶתְכֶם מֵעַבְדֵיכֶם, וְגֵאלְתִּי אֶתְכֶם בְּזְרוּעַ נְטוּיָהּ וּבִשְׁפָטִים גְּדֹלִים. וְלִקְחֹתִי אֶתְכֶם לִי לְעָם וכו'. וְהִבֵּאתִי אֶתְכֶם אֶל הָאָרֶץ וכו'. (שמות ו, ב-ח)

Hashem spoke to Moshe and said to him, "I am Hashem. I appeared to Avrohom ... Moreover, I established my covenant with them to give them the land of Canaan ... Moreover, I have heard the groan of the Bnei Yisroel ... Therefore, say to the Bnei Yisroel: 'I am Hashem, and I shall take you out from under the burdens of Mitzrayim; I shall rescue you from their slavery; I shall redeem you with an outstretched arm and with great judgements. I shall take you to Me for a people... I shall bring you to the land ...'" (Shemos 6:2-8)

At the end of the previous *Sidrah*, Moshe Rabbeinu expressed his frustration, claiming that Hashem had sent him to Pharaoh in vain. Instead of alleviating the suffering of the people, it seemed that his efforts only made their situation worse. In response, Hashem rebuked Moshe for this complaint and reassured him that he would fulfil His promise to the Avos. Rashi explains that when Hashem reveals Himself as ה' – אֲנִי ה', "I am Hashem," it signifies that He is the One Who fulfils His promises. Now, after witnessing the anguish of the Bnei Yisroel, Hashem is ready to honour His pledge to free Klal Yisroel and lead them to the promised Land.

The *possuk* contains four distinct expressions of redemption, and the Meforshim elaborate on the progressive stages of the *geulah*:

- 1) וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבִלַת מִצְרַיִם – *I shall take you out from under the burdens of Mitzrayim.* Hashem removed the burdens of slavery from the beginning of the *makkos*, even before Klal Yisroel were permitted to leave the country.
- 2) וְהִצַּלְתִּי אֶתְכֶם מֵעַבְדֵיכֶם – *I shall rescue you from their slavery.* Hashem would take Klal Yisroel out of Mitzrayim, formally ending their subjugation.
- 3) וְגֵאלְתִּי אֶתְכֶם – *I shall redeem you.* Hashem promised the drowning of Mitzrayim in the Yam Suf, which would crush their power for good. Until that moment, the Yidden feared that they would be pursued by their former masters and returned to slavery.
- 4) וְלִקְחֹתִי אֶתְכֶם – *I shall take you.* Hashem took Klal Yisroel as His people when He gave them the Torah at Sinai.

Rashi explains that Hashem's assurance of redemption was to fulfil His promise, during the Bris Bein HaBesarim, of וַיֹּאמֶר אֱלֹהִים לְיִצְחָק בְּרַכְשׁ גְּדוֹל – *And afterwards they will go forth with great wealth (Bereishis 15:14)*. The Rosh Yeshiva *shlita* observes that although this promise assures the nation of receiving wealth when they leave Mitzrayim, it doesn't encompass all the various stages of their liberation. What is the connection between this promise and the multiple stages of *geulah* such as the cessation of slavery with the onset of the *makkos*, the splitting of the Yam Suf, and the giving of the Torah.?

The Rosh Yeshiva answers that the covenant regarding וַיֹּאמֶר אֱלֹהִים לְיִצְחָק בְּרַכְשׁ גְּדוֹל does not refer to the material wealth that Klal Yisroel attained when leaving Mitzrayim and by the Yam Suf. Instead, it pertains to the spiritual treasure that Hashem bequeathed to Klal Yisroel through their experiences of slavery in Mitzrayim and until they reached and settled in Eretz Yisroel.

Firstly, the harsh and cruel years of exile in Mitzrayim were not without purpose. Just as a **כּוּר הַבְּרִזָּל**, *iron crucible* (*Devarim* 4:20), is used to purify gold by removing foreign elements, the exile served to refine Klal Yisroel, removing their base characteristics and cultivating the traits necessary to uphold the Torah (*HaK'sav V'HaKabbalah*). Furthermore, the miraculous events that occurred during the *makkos*, when leaving Mitzrayim, by the splitting of the Yam Suf, and during the forty years in the *midbar*, infused Klal Yisroel with a profound spiritual wealth, allowing them to recognise Hashem's power and greatness. This was also evident when Klal Yisroel received the Torah at Har Sinai and settled in the holy and sacred Land of Eretz Yisroel.

As a result, the four terms of *geulah*, which symbolise the stages of redemption, were all a fulfilment and illustration of **רְכֶשׁ גְּדוּל** – an incredible spiritual wealth promised to Avrohom.

This explanation, however, does not seem to align with Hashem's command to Moshe just before they depart from Mitzrayim: **דַּבֵּר נָא בְּאָזְנֵי הָעָם וַיִּשְׁאַלוּ אִישׁ מֵאֵת רֵעֵהוּ וְאִשָּׁה מֵאֵת רֵעוּתָהּ כָּל־כֶּסֶף וְכֶלִי בָרָזָב, *Please speak in the ears of the people: Let each man request of his fellow and each woman from her fellow silver vessels and gold vessels* (*Shemos* 11:2). Furthermore, Rashi cites the Gemara (*Berachos* 9a) which states that Hashem instructed Moshe to urge the nation to ask for valuables from their Mitzri neighbours. This was important because if they did not do so, Avrohom might have a grievance against Hashem. He could argue that while Hashem fulfilled, in full measure, the prophecy that his descendants would be oppressed, He did not uphold the companion promise that the Yidden would leave their captivity with great wealth. This implies that the promise of **רְכֶשׁ גְּדוּל** refers to material wealth - gold and silver – in contrast to the explanation that it pertains to spiritual wealth.**

The Rosh Yeshiva resolves that upon further analysis, Rashi's comment supports his explanation. If Hashem had promised the nation incredible wealth when leaving Mitzrayim, why did He have to encourage the people to take valuables only to prevent Avrohom from having a claim against Him? Should He not have fulfilled his promise even without any potential grievances from Avrohom?

The answer lies in understanding that the true promise of **רְכֶשׁ גְּדוּל** was spiritual – the acquisition of *middos*, Emunah and Torah - and Hashem fulfilled this promise most completely. However, Avrohom might have reason to claim that since some simple people could misunderstand this and expect great treasure as a financial windfall, they should also receive material treasures to prevent a *chilul Hashem*. Therefore, Hashem's commandment for each man to take valuables was solely to address Avrohom's potential future claim. In truth, the promise was being realised most profoundly through the spiritual experiences that Klal Yisroel were undergoing!

We must appreciate that the greatest affluence we can receive from Hashem is spiritual. As we express in davening: **אֲשֶׁרֵינוּ, מֵה טוֹב חֻלְקֵנוּ, וּמָה נְעִים גּוֹרְלֵנוּ, וּמָה יָפָה יְרֻשָׁתֵנוּ, אֲשֶׁרֵינוּ, שְׂאֲנַחֲנוּ מִשְׂכִּימִים**, *We are fortunate – how good is our portion, how pleasant our lot, and how beautiful our heritage! We are fortunate for we come early and stay late, evening and morning, and proclaim twice each day: Shema etc...* May we acquire true goodness by learning Torah, observing *mitzvos*, strengthening our Emunah and improving our *middos*, which will provide us with a life full of meaning and satisfaction!

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