

## INSIGHTS INTO THE PARSHA

ויאמר ה' אל משה בא אל פרעה

*The Lord said to Moses: "Come to Pharaoh"*

The Gimatria of the words **גאולה קרובה** is 358. The Gimatria of Pharaoh (or **פרעה**) is 355. Hashem tell Moshe **בא אל פרעה** – go to Pharaoh. The Gimatria of **בא** is three. Essentially this could be read, add 3 to 355, and you will get **גאולה קרובה**. G-d is telling Moshe that this time the redemption is extremely close, he must approach Pharaoh to bring it to the end.

## SWITCHABLE LETTERS

בא אל פרעה כי אני הכבדתי את לבו ואת לב עבדיו למען שתי אתתי אלה בקרבו

*"Come to Pharaoh, for I have hardened his heart and the heart of his servants, in order that I may place these signs of Mine in his midst"*

In this passuk we see a premonition of the upcoming plague that was about to his Egypt, In the words **בא אל פרעה**. We could interpret these words to mean, "Fuze the word **בא** with **פרעה**," where we replace the **פ** with a **ב**, and the **ע** with a **א**, as per the rules **בומ"פ** and **אחע"ה** that apply to gimatriot. We will be left with the letts **בראה** – or **ארבה**, the plague of the locust, which was indeed the following plague.

## JOY AND PROPHECY

מי ומי ההלכים

*"Who and who are going?"*

The dialogue actually taking place between Moshe and Pharaoh in this passuk is entirely hidden in the Gimatria. Pharaoh is insisting that only half of the people leave, as per Moshe's request. This is alluded to in **מי ומי**, where **מי** is 50, so 50 % can go but 50% should stay. Moshe responds **בנערנו וזקננו נלך** – We will go with young and old. Indeed, what Moshe is actually responding is, "100% of us will go," and this is alluded to in the word **נלך** which equals 100 in gimatria. But it's not over. Pharaoh continued taunting Moshe, telling him that there is no point because no one will make it into the land of Israel alive, except for Yehoshua Bin Nun and Kalev. Pharaoh seems to have known this. This is alluded to in the Gimatria of **מי ומי ההלכים**, which equals 216, the same as **נון וכלב**. But Moshe's response is **בנערנו ובזקננו נלך** – this is only true of men aged 20-60 at the time of the Meraglim. All people younger and older will enter the land.

## PREPARING FOR PESSACH 30 DAYS EARLY

ואמרתם זבח פסח הוא לה'

*"You shall say, It is a Passover sacrifice to the Lord"*

The Sefer Lechem Oni on Pessach writes the following thing. The Halakha says that 30 days before Pessach begins we should start learning the halakhot of Pessach. This is alluded to in the above passuk. How so? If you should take the letters of the word Pessach and divide them in half, so **פ** or 80, would result in **מ**, and **ס** – sixty, would result in **ל**, and **ח**, or 8, would result in **ד**, you are left with **למד**. The word **למד** means two things: first of all it spells the letter **ל**, or 30, for 30 days before the beginning of the holiday, but it also means **למד** – to learn, or teach. Therefore the instruction is to prepare ourselves for Pessach by learning the halakhot of the holiday starting 30 days beforehand.

## WAVES OF HOLLINESS

והיה לך לאות על ידך ולזכרון בין עיניך

*And it shall be to you as a sign upon your hand and as a remembrance between your eyes*

There is a story told of Rav Eliyahu Lopian Zt"l, that one day he passed by a man carrying a radio, which was a new invention, just having arrived in Israel in those days, and asked the man to explain how it works. The man went on to say that the radio has little transistors that detect radio waves in the air, and can establish a connection and play the content of those waves. But it is so fragile that if even one screw went loose it would not function properly. Rav Lopian was impressed. He responded as follows:

If only the Jewish people knew that we too have our own transistors that pick up radio waves. They are our Tefillin, and they establish a connection between us and God. But they are also fragile. In fact if even one letter is missing from the text of the Tefillin, that connection will not be established.

## An Unexpected Segulah – Good Humor

Chaim came to visit his cousin in Brooklyn, and noticed that his uncle was meeting with a neighbor, who was noticeably a Goy. He listened in and the goy was saying, "For months already people have been stealing merchandise off my lot and I can't afford it anymore. Howcome no one is stealing from your store?" To which Chaim's uncle responded, "My store has a

Mezuzah. It protects me." So the Goyish neighbor decided to install a Mezuzah. Months went by and in fact thefts were completely eliminated. Still, one morning Chaim noticed that the man was dismantling the Mezuzah. "What happened?" he asked.

"I could deal with thieves, but I can't deal with beggars coming to my business every day asking for charity for their Yeshivas!"

### FROM WHERE DOES MY HELP COME

Ephraim was a simple Jew living in Eretz Yisrael during the Ottoman period. Among the Chassidim, he became known as a producer of quality wine, and his private small wine production soon became very large. The issue is that Ottoman law required that all wine producers be licensed with the authorities, and Ephraim did not have the license. This was considered a serious legal offense, and offenders were sentenced for tax evasion and jailed. One day, word got out to the local authorities that Ephraim was operating an illegal winery out of his home. If found guilty, even the best of lawyers would not be able to save him of his upcoming sentence. Ephraim realized that he did not have that much to do, other than to reach out to his Father in Heaven in prayer, and be saved by a miracle. He went into the synagogue and began for hours to recite Tehillim and various prayers. When he arrived at the Passuk: **כמה לך צמאה לך נפשי, כמה לך בשרי** – my soul thirsts for You; my flesh yearns for You, he repeated the passuk again and again. It was an emotionally charged moment, and everyone around him joined in with him. Finally Ephraim reached out in prayer toward the Almighty. "Father in Heaven, If I am not deserving of your mercy on my own, please have mercy on my wife and young children!" While he was in the synagogue, the police chief assigned to the case decided to send out inspectors to raid Ephraim's home. Half an hour before their arrival, a man who was traveling in the area with a large wagon full of straw was having a hard time keeping it all together. Every few meters traveled, whole bundles of straw were falling off his wagon, which he could not leave behind, because they were sellable merchandise. He noticed that the strap holding the straw to his wagon was damaged. He would not be able to travel efficiently until he replaced the strap. He knocked on Ephraim's door to ask if he could deposit his straw there for the day, until he could repair his wagon. She, not knowing about the upcoming inspection, agreed to let him, and he parked his wagon

and dumped all the straw right in front of the back cellar, where Ephraim produced his wines. As soon as he left, the police came knocking on the door, together with a prosecutor on the case, who Ephraim's wife recognized as one of the big trouble makers in town. They inspected the house through and through and saw no evidence of wine production in the house. Immediately, the cops became impatient with the third person who came along, feeling like he wasted their time. He insisted that the cellar is in the back, but they ignored him. He kept insisting, but he was just annoying them and getting in the way of their job. Eventually one of the cops shouted, "Shut up for the remainder of this inspection or leave! You have wasted our time by bringing us to this place with no evidence of wine production and now you are interfering with our job!" When they finished with the house, they decided to pay a visit to the back of the house, to see what was going on in the cellar. To their surprise, they found full loads of straw in the back. They tried to move the straw but there was too much of it. Ultimately they didn't. One officer turned to the other and said, "Anyone who knows the first thing about wine production knows that you don't store straw anywhere near wine, because it gives off a stench that ruins the taste of the wine. If this man were indeed guilty of the charge he would certainly not be storing straw here! That would be ridiculous! Its clear that these accusations have been fabricated and there is no illegal activity here at all." The police left the house and authorized the termination of the case. Meanwhile they charged the prosecutor for making false claims and mobilizing the police force in vein. Ephraim came home and his wife told him the whole story. **הודו לה' כי טוב** – Praise Hashem for He is good, for His mercy is eternal. Ephraim raised his hands to the Heavens in praise over his salvation.

The beauty of this story isn't even that Hashem saved Ephraim in a miraculous way. It's that the simple Jews of old knew how to properly address their troubles, by reaching out to G-d and trusting in his salvation.

רציתי לברך אתכם ביום שמה, שפרנסתכם פורח. בריאותינו תתמיד ולא כאורח. חיוך על תצמח כעציץ לא יתאדה כריח שפתינו כאור זורח, וכספנו ונזכה לראות בביאת משיח.

אמן ושבת שלום

Shabat Shalom!!! - Rav David Yaacov

לעילוי נשמת ה"ה יצחק טוויטו בן מרים  
ת'נ'צ'ב'ה'