

Theme:

Understanding פקידה and the nature of the process of גאולה. A three-way analysis of the parasha in which the development of Ge'ula, Moshe, and Pharaoh all reflect the same mistaken preconceptions. The parasha describes a failure that comes as a result of Moshe's vision of the גאולה. But Moshe is actually the גאולה in microcosm, and the psychological passages he masters are similar to the steps that the nation as a whole must pass through in their own psychological journey to גאולה, ending with commitment to the original ברית אברהם with Life itself as expressed by נשים צדקניות.

Structure:

- The importance of this background to גאולה
- פקוד יפקוד and its apparent failure—what kind of background is that?
- How to explain the background story which is *personal*?
  - Torah seems to go out of its way to belittle the importance, stressing the names of the first generations with the masses.
  - Indeed, what is the explanation of the failure?
  - Moshe's definitions
  - But what is so important about Moshe?
  - What is important about נביא in general?
  - Geulah is not something that God does—it must be done together, even conceptually
- Moshe the גואל as a reflection of the גאולה
  - Discovery of *personal* identity is central to גאולה
  - True personal identity must become a function of context
- The historical pattern of פקידה and failure
  - A give-and-take in the development of relationship with weak personalities stealing significance
- Mistaken preconceptions and the miscarriage of גאולה
- Women and the fundamental ברית
- The end of nationalism
- Indispensable פקידה

**– OUTLINE –**

## POWERFUL CONNECTIONS

The repetition of the שמות בני ישראל

Stressing the שמות וא"ו ואלה שמות

Elements put into place at the end of בראשית hidden under the surface of the Nile come into play now

Yosef into water and Moshe out

**פקוד יפקוד**

The historical planning with the closing words: פקוד יפקוד

The actual planning with the closing words: פ"ף: פקוד יפקוד

And that פ"א פ"א of אותיות כפולות in נרמז say is חז"ל

From יעקב ליוסף לשבטים לסרח לזקני ישראל למשה

פרקי דרבי אליעזר: the סימנים were given over by Avraham and date from the בתרים בין

Keeps alive the awareness: That is why ה' says that they will be מאמין (Rashi 3:16-18)

## VITAL ELEMENTS OF גאולה

Why not dispense with this parasha – the real action begins only next week?  
Apparently it is essential to know the *background* of גאולה  
They are all vital elements

**SEEDS**

Small events here become historical elements later  
כהונה ולויה ויעש להם בתים  
באר ומרים במדבר אחותו  
במן בקורח דתן ואבירם  
סנהדרין שוטרים  
בהר הזה סנה והר סיני  
איש דברי"ם משה

## A FAILED GEULAH

But then it is a very odd הגאולה יסוד to remember with this parasha  
For it is an unmitigated failure  
World Encyclopedia of Gods  
לכו לסבלותיכם—mind your own business!  
Later the attempt of "The Old Snake Trick" and Pharaoh's wife is not any better!  
למה זה שלחתי (רמב"ן)?  
Why after keeping the גאולה alive through a מסורה of אמונה over generations, was it  
shattered so badly here?  
In fact, they *were* מאמינים originally, but they were reduced here to קשה רוח ומעבודה קשה

## PERSONAL STORIES

And what is the point of giving us endless personal stories  
Moshe's birth, education, change of identity, first act, escape, wife, father-in-law, sheep  
tending, transport, hotel, whether his wife and kids should come  
Fine for midrashim, but not to the vital elements of geulah  
Miriam's history, the relationship to kids  
Depriving all these people of the significance of names  
In שמות of all places!!  
פרו ורבו וישרצו

## WHY INDEED FAILURE?

Why did it fail?  
There is no real answer to Moshe's demand that הצל לא הצלת!  
Why did השי"ת send them on a Mission Impossible?  
To end in laughter of מצרים and despair of בני ישראל?  
He didn't – the entire plan was Moshe's!

## BEATING AROUND "THE BUSH"

For seven days – what was going on?

**THE ARGUMENT**

'ה tells him to go to פרעה. He is the one who insists he must speak with בני ישראל!  
Then 'ה gives in to that, but משה doesn't like the name!  
So 'ה says, take the name you like!  
כי העושק יהולל חכם – בא להתחכם על גזירותיו של הקב"ה  
Then 'ה suddenly tells him to call the זקנים which is what he has wanted, and say יפקוד יפקוד

So he says, no, they still won't believe me!

So ה' gives him signs. And the מדרש says that this was only לשיטתיה!

So he says, "I'm not a good speaker to lead a movement!"

Then ה' gives him a promise to help him speak.

Then he claims he needs אהרון who has always been the man to do things from *within* מצרים!

Then he says that this is the wrong approach overall! לא איש דברים!

Just as the מדרש says that he insists on the ability to be רודה (cf. לא איש דברים in

midrash: איני רואה כאן דברים כי האדם שאני הולך אצלו אינו מקבל מוסר אם אני הולך:

(לרדותו אני הולך! שמ"ר ג-יד

It was only משה who assumed that the גאולה must come from within, and it is on this basis that ה' sends him to מצרים finally from מדין

Note that משה asked to ואשובה; only then did he get a ציווי to be לך שוב מצרים

Why he would take his wife and children – He seems to feel that it must be an inside job

This is entirely different than the original ציווי

There he was told to come as an outsider: לכה ואשלחך אל פרעה והוצא את עמי בני ישראל (ממצרים ג.)

There is even a דאמר מאן that this must have happened months after he returned from מצרים

Indeed, אהרון is shocked: על הראשונים אנו מצטערים ואתה בא להוסיף עליהם

He must have the מטא and אהרון and זקנים

All things that only *he* requires and were never part of the ציווי

בא להתחכם על גזירתו של הקב"ה כי העושק יהולל חכם- משה in this issue as חז"ל

על שנתעסק בדברים שלא היה לו צורך בהן (עי' תנחומא וארא ה'; שמ"ר ו-א)

And this is the source of failure: מתחכם על הקב"ה--מי האדם אשר יבוא אחרי המלך:

ופניתי אני לראות חכמה והוללות וסכלות שמות רבה ו:

#### FAILURE

Yet ה' cautions him that (ד-כא) (ראה כל המופתים וכו') it cannot work this way.

It fails, and ה' tells him: NOW DO IT MY WAY-- ויא! פרעה!

And indeed at the end, the nation has nothing to do with it, only after everything is finished do we find their involvement through מצות

It was בעיני העם that was important, only then is it בעיני מצרים

#### WHAT IS SO IMPORTANT ABOUT MOSHE ANYWAY

Moshe characterized the גאולה, was מתוקן בריאתו

This is the לכה ואשלחך – it is either you or no one; משה הי"ה

The issue is simply: What defines גאולה

If he does not get permission from Yitro—end history!

כל מי שכתוב "היה" מתוקן לכך מתחלת ברייתם: משה לגאולה (שמו"ר ב:ד)

is Torah itself! וזה לך האות

#### WHY ARGUE?

יונה- אליהו- ירמיהו

and lips נביא

פיו ולבו שוין

כי לא יעשה ה' א' דבר כי אם גלה סודו

and donkeys? נביאים

Why better than קוסמים

Why worry about the future

חולדה ירמיהו

part of הנהגה נביא

Relationship defines the plan  
Responsiveness of world to the lips

DISCOVERY OF PERSONAL IDENTITY IS CENTRAL TO **גאולה**

True personal identity must become a function of context  
שׁ משה האי"ש means that we must understand him as an איש to understand the גאולה  
This is why ידע אלוקים  
Moshe is so much a part of the Geulah process that it is not his *mistake* as much as a real model for the process of גאולה  
This is why פקידה is always part of גאולה in this way

THE LOSS OF BELIEF AT THE END OF ALL **גלויות**

Throughout the generations this is the essence of פקידה  
כורש אחשורוש ודניאל  
The party on the final end of בית המקדש, despair of the גאולה  
Even דניאל could not see any hope  
פקידה בעלמא: פקוד יפקוד  
What kind of פקידה is that?! To create the same ייאוש as here?

FINAL **גאולה**

פקד לעת"ל (מלבי"ם זכריה יג כי פקד ה' צבקות את עדרו...)  
is the worse time בעקבתא דמשיחא  
ייתי ולא אחמייתה  
Modern History  
Balfour and Koresh

WRONG CONCEPTS OF **גאולה**

The national movement must die – just as Moshe's own dreams must die  
He cannot be one of them  
He is called an איש מצרי and because of this he cannot enter ארץ ישראל  
He is considered to be the one אשר ילדה בתיה an Egyptian child, his name is forever hers.  
He calls his child נכריה ארץ מצרים as if מצרים weren't!  
For משה is the גואל only because he has grown up in the palace of פרעה, and left as early as 12 years of age according to the מדרש  
גם גואל אחרון גדל שם במדינה This is *part of the very pattern for the future*  
The זקנים who משה thought would lead a nationalistic uprising slip away one by one  
יודע אני שאתה עתיד להצילם אלא מה איכפת לך באותם הנתונים תחת הבנין! (שמ"ר ה-כב)  
Just as ה' says here that only עתה תראה  
דומה דודי לצבי – מה צבי נראה ומתכסה וכו'  
Part of the very חפצא of פקידה and הנהגת ה'

THE **מצריים** MADE THE EXACT SAME MISTAKE!

The entire parasha describes the operation of a single theme on all levels: Moshe, Egypt, Yisrael  
What were they trying to do when they killed the זכרים!?!  
They obviously didn't want to get rid of the Jews  
Therefore Rashi says (1:16) that they only wanted to destroy males who could create a national identity  
They wanted to undo exactly what it was that Moshe thought that he had to do  
They wanted to get rid of the national *identity* of the Jews!  
Then he could do what he want: הבה נתחכמה לו

More kids=more slaves

And he was right--they succeeded in breaking spirit: but only when it came to the men!

עמדו כולם וגרשו נשותיהם (סוטה יב.)

But he could not succeed with the women

#### THE DIFFERENCE IN THE WOMEN

A five year old girl was clearer than the גדול הדור

the woman who shows only the future matters

Creating the ומלכות ומהוננה

סרח בת אשר סוד הגאולה

בזכות נשים צדקניות

and the contrast to modern psychology (זוהר שמות ג:)

בתייה בת פרעה – היכלות ברקיע לנשים שאין זכר נכנס לשם (זוהר) שרח יוכבד בתייה

אשה משכנתה ומגרת ביתה

המתנה למרים

תחת התפוח עוררתיך

#### • MISTAKEN PRECONCEPTIONS AND THE MISCARRIAGE OF גאולה

The women fix this, rediscovering Avraham

#### THE FUNCTION OF פקידה

שיטות שורשים which are not necessary to rediscover the true

In our times, created a nation out of a religion

Focuses attention on ארץ ישראל

But such a פקידה brings out every self-centered and self-righteous אמונה טפילה

בן ישראל and being a "Judaism"

The end of national movements and singing about Mashiach

There must be despair of all movements

Those who attempted to organize movements and to leave early were the ones who *lacked* אמונה

Which must go back to זכרתי את בריתי just as it does here

The commitment to the original ברית with אברהם and what originally was the source of the relationship between הקב"ה ואברהם

Only בריאה וחסד to מסירת נפש is the secret

The entire nation in מצרים acted as those few individuals who had children during the holocaust

The הצלה bursts forth into everything, more than פקידה

ברית מילה אצל משה ואצל יציאת מצרים

even the מילה was through woman

פקידה means an appointment, a sense of destiny

Becomes a *dis*appointment

האני אשביר ולא אוליד (ישעיה כ"ו:י) ברש"י שמא אתחיל ולא אוכל לגמור

Only עתה תראה, only now after the great failure is it possible to see the truth