

Theme:

The answer to Moshe's concerns for הצל לא הצלת is that true הצלה is dependent on דן אנוכי, i.e. on Justice, not force. Thus, the underlying difference between ישראל והאומות needs to be so clear as to elicit צידוק הדין on the part of Pharaoh. This difference is defined through a level of בחירה that is so definitive that it precludes Teshuva, and this is why פרעה לב הכבדת is central. Though the segment of process covered in the parasha seems arbitrary, it is actually clearly delineated: it begins with the stated need for דין and ends the moment Pharaoh makes his declaration of אני ועמי הרשעים. The specific impact of the מכות mentioned here leads to Pharaoh's recognition and to his transformation from a נמרוד-כבשן figure to the leader of Nimrod's opposition in his new position as King of Nineveh.

Structure:

Analysis of the parasha's theme and opening statement
 The implications of דן אנוכי in relation to גאולה
 Progression of מכות and the special relationship of שחין to ברד
 Pharaoh and שמעי בן גרא
 פרעה and the Rambam's interpretation
 Definitive choice and the nature of evil
 Nimrod and the כבשן
 פרעה, king of Nineveh
 The underlying meaning of וארא as (in Rashi's words) implying אל האבות

- OUTLINE -**QUESTIONING THE THEME OF THE PARASHA**

Beginning in the middle of a conversation, changing to מדת הדין: אלוקים
 Opening according to סנהדרין קיא
 Not לפי פשט (Rashi)
 But what is the theme? Neither the גאולה nor the failed גאולה
 Leaves us in the middle of the מכות
 Why cut off the parasha arbitrarily at the seventh מכה
 Serious answer to Moshe: כי אם לקיים דברי

ANALYSIS OF THE פתיחה

The Midrash explained Moshe's problem as מה איכפת לך
 According to ר"ע he said also: יודע אני שאתה עתיד להצילם: so why reiterate?
 How does this לא לחינם שלחתיך address the issue of הצלה?
 Why does God not simply take them out?
 This is addressed by the וגם אני שמעתי את נאקת בני ישראל אשר מצרים מעבידים אותם
 But there seem to be two unrelated issues here: ברית ארץ ישראל והצלת ישראל
 Which also must be explained in the context of the ברית והבטחה לאבות somehow
 Yet Rashi sees this all as part of a long declaration of "Whereas"
 Even the פשט demands this because (ו:ה) ואזכור את בריתי (ו:ה) which means נאקת בני" is directly connected to the ברית
 But how does אשר יעבודו have anything to do directly with the suffering of Yisrael?

JUSTICE

Rashi and the הבטחה: גם את הגוי אשר יעבודו
 That too could be accomplished instantly
 But דין does not mean punishment--it means establishing justice
 Punishment was later--at the sea
 But that would not have established the ואחרי כן יצאו ברכוש גדול
 There is no way to rush the יציאה because that would not constitute a יציאה בדין
 I.e. it actually defines the nature of the יציאה per se
 This implies that the דין אנוכי is part of the reality of the הצלה
 הצלה is the חירות of the חפצא – there can be no other true הצלה
 The end of the parasha

THE THEME

This must be the theme of the parasha: it defines what the גאולה must be
 Therefore it includes the מדברים and where they come from and what they must do
 But therefore we must understand that the מכות mentioned herein are specifically associated with this theme
 Whereas the later מכות are actually what *accomplish* the גאולה

THE SPECIAL מכות

We see indeed that באח"ב is the last piece of the action
 And it is called כל מגפותי (assuming that Rashi means בכורות not בכורות as per חזקוני)
 As the ספורנו explains: these will leave a mark that cannot be easily erased
 Mass bombing is the real beginning of warfare
 חושך he understands as nuclear winter
 Why it says אל לבך
 The structure of באח"ב as being unique
 But then why are they split up this way between ובא ואז?
 The answer lies in the hint of the placement of the אזהרה separated from ברד proper, and more closely related to שחין.
 Here we have first a פתוחה with the events of שחין followed by a סתומה with the warning of ברד followed by a סתומה that includes the אזהרת ברד and then the events themselves in a separate פתוחה
 There is a special relationship between these two attacks

PROGRESSION OF THE מכות

מופת – שיש צורך במי ששלחו
 At first no שמיעה, שת לבו no – no response
 Then, שילוח
 Then the need for חיזוק
 To non-שמיעה again
 שחין is unique in the damage not arising from the item that "causes" it for פיה כבשן is not a real source of שחין
 It shows uniqueness everyone is involved
 After שחין, Pharaoh requires hardening for the first time
 Should not שחין should be the end?
 But in fact שחין is the beginning of דין and דין אנוכי

שחין AS THE END OF THE BEGINNING

פרעה for the first time: חיזוק to enable him not to bend
 פרעה no longer *wants* to hear: regression, just as ה' said
 פרעה never really heard; he was penetrated by the pain
 Now comes the *commitment* no to hear
 This is the relationship to ברד
 The test of שחין is ברד

ברד MEANS REBEL WITHOUT A CAUSE

Refusal to *listen*
 The failure of Egyptian society to respond to reality: I didn't hear any warning
 Rebel without a cause
 Followed by ברד
 הטרם תדע כי אבדה מצרים
 The essential exodus is prepared at this moment: צידוק הדין!

שמעי בן גרא

See what an incredibly powerful הכרה this is from the story of שמעי בן גרא
 מדוע לא שמעת שבועת ה'
 והממלכה נכונה ביד שלמה
 The last remaining שורש of מלכות שאול, the one who said צא צא איש הדמים
 The source of the מרידה cannot be defeated by force, you must delegitimize the מרידה
 שמעי sees שלמה as being in the same situation here in Egypt as שלמה was with שמעי!
 מורד לשם מרידה: הטרם תדע כי אבדה מצרים
 ה' הצדיק! In fighting Me you destroy yourself!
 I am ready to protect you – and he *must* go out! The opposite of the name שמעי, unable to listen
 The change in Moshe himself: צידוק הדין at the same moment of ידעתי שטרם תירא vs. אל יוסף פרעה להתל:

ואני אכבד

But what kind of הכרה is it when there is an את לב פרעה?

THERE ARE A NUMBER OF תירוצים ON THE ESSENTIAL QUESTION OF WHY IT WAS OK TO DO IT:

Rashi (ז:ג ד"ה ואני אקשה) that they really do not want to do teshuva
 The Seforno (שם) and the ספר העיקרים ד:כח: If פרעה would have done תשובה then it certainly would have worked; the interest here was to prevent collapse and שילוח מתוך המכות, not to prevent תשובה.

RAMBAM

Explains that the question is much deeper: not how to justify it, but rather how is it *possible*
 That is because he understands that בחירה defines the *nature* of אדם
 But surely there does not have to be free will in everything!?
 But the Rambam distinguishes between רשות and בחירה
 The license to kill is completely new
 And there was no way to prevent it, which is פן ישלח ידו
 Therefore he has to answer a completely different question: If Pharaoh can be stopped from his choice, why could אדם not be stopped from the פן ישלח ידו?
 The Ramban and הרבה בקשו חשבונות הרבה
 שלשה אמרו אמת!
 That is the והיית כאלוקים – to build worlds of imagination!

דין האמת ופורענות

ראוי שיפרע – this is a חידוש!!?

Cannot happen if there is תשובה

Not עונש, but פרעון, payoff: a natural פרעון which takes time

The right to בחירה is the right to create

Is it really just to learn the Rambam's lesson that we needed a year of מכות?

There needs to be absolute אמת לפני דין האמת in order to have a דן אנוכי

פרק ה' הלכות תשובה from דיוק

פרעה-פרעון

GOOD AND EVIL

Why רשעים, why not just plain stupidity: אני ועמי השוטים

לבו חסר – סכלות

Evil is in its essence artificiality and distance from responding to מציאות

EVIL AS NON-REALITY

Meaning that there is such a thing as Creation of non-reality

This is the essence of Evil: ידיעת טוב ורע

בקשו חשבונות הרבה

This explains something very important: the deeper צידוק הדין

פרעה needed to know that he was evil, not stupid

THE TRUE LAST מכה

So שחין is really the essential achievement of the first מכות

ברד is the transition between the הכרה and actually carrying the war אל לבך

This explains the nature of the מכה

What does it prove?

Why does it use an agent that is not itself the יסורין? The דם צפרדע ערוב דבר were directly involved in the pain

מרידה AS THE ESSENCE OF כבשן

נמרוד הרש"ע

פסח על שם אברהם: צלי אש

רשע of אב ח

אמר פל=נמרוד

Hitler and כבשן

Domination, כיבו"ש=כבש"ן,

AND ARTIFICIALITY נמרוד

מכיר את רבונו ומכון למרוד בו

need to be punished in exactly the same way

What are the only things that the Torah really tells us בפירוש about נמרוד?

Living in artificiality /s the מרידה

לבינה

דברים אחדים

אור כשדים על שם האור

OTHERS WITH THE FURNACE

מצרים takes over נבוכדנצר בן בנו של נמרוד הרשע נבוכדנצר
 לכן כה אמר ה' אלוקים הנני נותן לנ' מלך בבל את ארץ מצרים ונשא המונה...
 חנניה משאל ועזריה
 ניצלו ע"י יהודה שהודה
 ולא נתן לתוך כבשן האש
 Hitler and the furnace

THE PARADIGM OF A SOCIETY FAILING THROUGH מרידה

לי יאורי ואני עשיתיני
 ...הלא דא בבל...
 This is the deepest מרידה: the results of commitment to
 The relationship of Pharaoh to Nimrod (תרגום יונתן בראשית טז:ה)
 ה' הצדיק ואני ועמי הרשעים

KING OF NINEVEH

ננוה goes to פרעה
 נמרוד in order to escape from מהארץ הוא יצא אשור
 He becomes king of Nineveh, and teaches everyone to *listen!*
 בעבור זה העמדתיך למען ספר שמי בכל הארץ
 And the place where we learn that it is easy to do Teshuva!

THE CREATION OF אבות

וארא אל האבות (רש"י)
 Creative choice is made only by אבות, the choice of ultimate unchangeable realities: Definitive
 בחירה
 The answer to the במה אדע is the new level of choice
 אברהם vs. Nimrod is the basic split
 And that will never change
 Not though מצרים is destroyed and not through Yisrael being in טומאה מ"ט שיערי טומאה they still consciously
 maintain their commitment to the חסד of אבינו
 מילדות תפסו את אברהם

REALITY OF גאולה

This is the real answer to why it is just that there should be a גאולה
 For ישראל are the ones who are the essence of האמת to be free
 This is the העם that חן העם discover: the nation who live in reality
 They are the non-מורדים in their very מציאות
 מבקשי האמת

וארא אל האבות

בנים לאברהם יצחק ויעקב and to משה is to discover what is meant by גלוי וידוע לפני שאין נחת רוח באומות עכו"ם לחזור בתשובה
 So too is it גלוי וידוע the underlying nature of the accomplishment of the אבות in the definition of ישראל