



## ”וְשִׁמְתִי פְדֹתַי בֵּין עַמִּי וּבֵין עַמְךָ”

# The Geulah from Mitzrayim Was Not Complete because Moshe Was Not Able to Articulate the Letter “Vav” of the Name Havaya

This week, we read parshas Va'eira. It is fitting that we consider the difference between the geulah from Mitzrayim and the future geulah. The former was not a complete redemption, whereas the latter will be complete in every aspect. We will focus on a passuk in the parsha that is pertinent to this subject (Shemos 8, 19): **”וְשִׁמְתִי פְדֹתַי בֵּין עַמִּי וּבֵין עַמְךָ”**—**I will bring about redemption between My people and your people; tomorrow this sign (letter) will come about.**

Rabeinu Bachayeï notes that the word **פְדֹתַי** appears here without a “vav.” He asserts that this indicates that the geulah from Mitzrayim would not be the final, complete geulah; there would be future galuyos and periods of subjugation and servitude to follow, which would necessitate future geulahs. The future geulah, however, will be an everlasting salvation without subsequent periods of subjugation. Hence, in the passuk (Tehillim 111, 9) related to the future geulah, the word **”פְדוּתֵי”** appears in its complete form—with the letter “vav.”

Based on this understanding, the Shela hakadosh (Bo 4) interprets the conclusion of the passuk: **“Tomorrow this ‘אוֹת’ (letter) will come about.”** According to this interpretation, the passuk is referring to the letter “vav” that is missing here from the word **”פְדֹתַי”**. So, whereas the geulah from Mitzrayim was not complete, there will be a **“tomorrow”** in the future associated with the final geulah, at which time, HKB”H will restore the missing “vav.” This will signify that He has redeemed us from galus once and for all!

Thus, it behooves us to explain the significance of the letter **“vav”** that is absent from the word **”פְדֹתַי”** in our passuk. Why did it cause the geulah from Mitzrayim to be incomplete? How will restoring the **“vav”** facilitate the complete, everlasting future geulah in keeping with the passuk (Tehillim 111, 9): **”פְדוּתֵי שְׁלַח לַעֲמוֹ”**—**He sent redemption to His people**—as alluded to by our passuk: **“Tomorrow this letter will come about”?**

### Who Should I Say Sent Me

We will begin to shed some light on the subject by introducing a precious insight brought down by the Chasam Sofer (Shemos) in the name of the sacred sefarim. They address the heavenly, esoteric dialogue the Torah records between Moshe Rabeinu and HKB”H (Shemos 3, 13):

**”וַיֹּאמֶר מֹשֶׁה אֶל הָאֱלֹקִים הֲנֵה אֲנֹכִי בָא אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹקֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם, וְאָמְרוּ לִי מַה שְּׁמוֹ מַה אֹמֵר אֵלֵיהֶם, וַיֹּאמֶר אֱלֹקִים אֶל מֹשֶׁה אֱהִיָּה אֲשֶׁר אֱהִיָּה, וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֱהִיָּה שְׁלַחְנִי אֵלֵיכֶם.”**

**Moshe said to G-d, “Behold, when I come to Bnei Yisrael and say to them, ‘The G-d of your forefathers has sent me to you,’ and they say to me, ‘What is His name?’—what shall I say to them?” G-d answered Moshe, “אֱהִיָּה אֲשֶׁר אֱהִיָּה.” And He said, “So shall you say to Bnei Yisrael, ‘אֱהִיָּה has sent me to you.’”** Why doesn’t HKB”H mention the blessed name **Havaya** in His response to Moshe? After all, it is the source of all the sacred names.

To explain the matter, the Chasam Sofer refers to that which is written in this week’s parsha. Moshe Rabeinu asks

HKB”H: If my own people won’t listen to me, (ibid. 6, 12) how can I expect Pharaoh to listen to me? Furthermore, I have a speech impediment (related to my lips)—“ואיך ישמעני” —ברעה ואני ערל שפתים. Now, we now that the letters of the Hebrew alphabet are articulated by five distinct locations in the human mouth. We can deduce from this passuk that he was unable to pronounce the letters originating from the lips (“שפתים”)—namely the four letters בּוּמֵף—**beit, vav, mem, and pei**. Hence, he was unable to articulate the letter “**vav**” of the name **Havaya**.

This then is the interpretation of Moshe’s dialogue with HKB”H: “**Behold, when I come to Bnei Yisrael and say to them, ‘The G-d of your forefathers has sent me to you,’ and they say to me, ‘What is His name?’—what shall I say to them?**” Moshe wanted to know which sacred name he should use when delivering this message, since he was unable to properly pronounce the name **Havaya** because of the letter “**vav**.” HKB”H told him not use the name **Havaya**. Instead, tell the people that you were sent by אהי”ה, since this name does not contain any of the letters articulated with the lips. This concludes his sacred remarks.

### “But Yisrael is saved through Hashem, an eternal salvation”

I had a wonderful thought. In truth, Moshe Rabeinu desired wholeheartedly to mention the name **Havaya**. Hence, he lamented to HKB”H that he was unable to do so, due to his speech impediment and his inability to articulate the letter “**vav**.” Let us refer to the prophetic words of the navi (Yeshayah 45, 17): “ישראל נושע בה’ תשועת עולמים”—**Yisrael is saved through Hashem (Havaya) an eternal salvation**. We find the following exposition in the Midrash related to this passuk (Yalkut Shimoni Zechariah 577): “אמר הקב”ה: בעולם הזה הייתם נושעים על ידי בני אדם, במצרים על ידי משה ואהרן, בימי סיסרא על ידי דבורה וברק, ובמדינים על ידי שופטים, ועל ידי שהיו בשר ודם הייתם חוזרים ומשתעבדים, אבל לעתיד לבוא אני בעצמי גואל אתכם, ועוד יותר אין אתם משתעבדים, שנאמר ישראל נושע בה’ תשועת עולמים.” HKB”H said: **In Olam HaZeh, you were saved by human beings. In Mitzrayim, by Moshe and Aharon; in the times of Sisera, by Devorah and Barak; from the Midianites, by the judges. However, since they were human beings (mere mortals), you were subjugated once again** (i.e.,

the salvation did not last). **Le’asid la’vo, however, I will redeem you Myself. Hence, you will not be subjugated any more, as it states: “Yisrael is saved through Havaya an eternal salvation.”**

At first glance, this is difficult to comprehend and puzzling. After all, Moshe and Aharon did not go of their own accord to release Yisrael from Mitzrayim. They were merely the agents sent by HKB”H. So, why, indeed, was that geulah not eternal? We can propose that for a geulah to be everlasting (i.e., not followed by any more galuyos), it must emanate from the blessed name **Havaya**, which expresses the fact that He was, is, and will be—היה הוה ויהיה. In other words, HKB”H and His supervision are constant and eternal. Similarly, the miraculous feats performed with this name are everlasting.

Thus, we can surmise that all of the geulos facilitated by human beings, who were unable to employ the name **Havaya**, because it is ineffable (too sacred to be spoken), were not everlasting. Le’asid la’vo, however, when the geulah will be orchestrated and managed by HKB”H Himself, and the name **Havaya** will be revealed in its full glory, the geulah will be eternal. This then is the reason the Midrash substantiates its point with the passuk: “ישראל נושע בהוי”ה תשועת עולמים”. For, the salvation that emanated from the name **Havaya** is everlasting and eternal. Hence, the navi prophesies with regards to the future geulah (ibid. 52, 8): “כי עין בעין יראו בשוב: הוי”ה ציון”—**with their own eyes, they will see that Havaya returns to Tziyon**.

### I Will Accompany Them in Every Galus

This enlightens us as to why Moshe Rabeinu yearned wholeheartedly to mention the name **Havaya** in association with the geulah of Yisrael from Mitzrayim. This prompted him to complain and object to HKB”H: “**Behold, when I come to Bnei Yisrael and say to them, ‘The G-d of your forefathers has sent me to you,’ and they say to me, ‘What is His name?’**” Moshe anticipated that Bnei Yisrael would ask him with which sacred name was he going to redeem them. So, he inquired: “**What shall I say to them?**” Since I cannot pronounce the letter “**vav**” of **Havaya**, this geulah will not be everlasting, and they will be subjected to further galuyos.



According to the Zohar hakadosh (Tzav 27b), however, this will not be the case. The Raiya Mehemna, the neshamah of Moshe Rabeinu, revealed to Rashbi and his disciples that just as he had a speech impediment at the time of the geulah from Mitzrayim (necessitating that his brother Aharon be his mouthpiece), he will also have a speech impediment when he is resurrected le'asid la'vo. Otherwise, naysayers and skeptics who do not recognize him may doubt that it is really him. Hence, just as Aharon served as Moshe's mouthpiece in the past, le'asid la'vo, Eliyahu HaNavi—who is **“Pinchas the son of Elazar the son of Aharon HaKohen,”** Aharon's grandson—will serve as Moshe Rabeinu's mouthpiece. He will teach Torah to Yisrael and correct and reconcile all disputes and unresolved issues. Here is the pertinent, excerpt:

”כמו שנאמר באהרן הוא יהיה לך לפה, כך גם בנו יהיה לי לפה שהיא התורה שבעל פה. משום שכמו שהייתי בראשונה ככד פה וכבד לשון, וכך יקים אותי הקב"ה ככד פה בתורה שבעל פה וככד לשון בתורה שבכתב, שלא יאמרו אלו שלא מכירים אותי, זהו מישהו אחר, ואליהו הוא יהיה לי לפה, יבוא לתקן את כל הספקות הללו ולישב אותם.”

According to this passage in the Zohar, Moshe Rabeinu will still be unable to pronounce the **“vav”** of **Havaya** le'asid la'vo, since he will still have a speech impediment. If that is so, then how are we to interpret the passuk: **“Tomorrow this letter will come about** (will be operative)”? How will the complete, everlasting geulah become a reality, if Moshe Rabeinu is still unable to pronounce the name **Havaya**?

### The Name Havaya Will Be Elevated to the Name יהי"ה

Thanks to Hashem's good grace and favor, I have found a solution for this difficulty that I would now like to present to my esteemed readership. Let us begin with a well-known chiddush taught to us by our master, the Arizal, in Likutei Torah (Zechariah 14, 9): **“והיה ה' למלך על כל הארץ ביום ההוא יהיה: ה' אחד ושמו אחד—then Hashem will be King over all the world; on that day, Hashem (Havaya) will be (יהי"ה) one and His name will be one.** Le'asid la'vo, the letters וי"ה of the name **Havaya** will be elevated to the letters יהי"ה. Thus, the name יהוי"ה will become יהי"ה. Understood in this way, the passuk is announcing that **“on that day,”** the name **Havaya** will be transformed to the name יהי"ה.

Based on this premise, the Degel Machaneh Ephraim (Tetzaveh) interprets the passuk (Shemos 28, 16): **“רבוץ יהיה: כפול—it shall be folded (doubled) square.** The term **“רבוץ”** in this passuk is interpreted as an allusion to the four letters of the name Havaya. Thus, the passuk informs us that the name Havaya will be transformed into the name יהי"ה, which doubles the letters יהי"ה (i.e., they are repeated). Applying this idea, the esteemed Mahari of Zidichov, zy"א, interprets the formula of Keser (in the Kedushah of Shabbas Musaf): **“הן גאלתי אתכם אחרית כראשית”—behold, I have redeemed you from this final exile as from the first.** In other words, when will Yisrael be privileged to experience the complete geulah? **“אחרית כראשית”**—when the **final** letters of the name Havaya will be the same as the **first**—i.e., when the **“vav-hei”** will be elevated to **“yud-hei.”**

We can now comprehend how Moshe Rabeinu, the first redeemer, will qualify to be the redeemer of the future geulah le'asid la'vo, despite his speech impediment. It will no longer be necessary for him to articulate the **“vav”** of **Havaya**. Instead, he will herald in the complete geulah by uttering the transformed name **Havaya**, which will be elevated to יהי"ה.

This explains fantastically the allusion in our passuk: **“ושמתי פדת בין עמי ובין עמך”**. As noted previously, the word **“פדת”** is spelled aberrantly; the letter **“vav”** is absent. We learned that this was an indication that the geulah from Mitzrayim was incomplete, since Moshe was unable to pronounce the name **Havaya**, since it contains the letter **“vav.”** Nevertheless, the passuk goes on to reassure us: **“למחר יהיה האות הזה”**. In the future, **“tomorrow,”** Moshe will only need to pronounce the name יהי"ה, the exalted transformation of the name **Havaya**. Thus, the future geulah will be complete in every way.

In fact, we can see that this allusion is also inherent in the passuk: **“מה שהיה הוא שיהיה”**. Recall that the Zohar hakadosh deduced from this passuk that Moshe Rabeinu will be the redeemer once again le'asid la'vo. Now, the first letters of the first three words of this passuk spell **מש"ה**. Thus, it states **“שיהיה”**—when the name **Havaya** is transformed to the name יהי"ה, at the time of the future geulah, Moshe will be able to pronounce this exalted name and herald in the complete, everlasting geulah.

## The "Vav" Was Contorted due to the Cheit of Adam HaRishon

My dear brothers and colleagues, let us continue to elaborate on this subject. Why did HKB"H orchestrate matters in such a way that Moshe Rabeinu could not articulate the letter "vav" specifically of the name Havaya? It appears that we can answer this question by referring to the incredible teachings of the Megaleh Amukos on Vaeschanan (162). He explains the teaching in the Tikunei Zohar (Intro. 15b) that the letter "aleph"—א - is formed by the three letters יו"י. It has a "yud" at its top right and another "yud" at its bottom left. A diagonal "vav" in the middle of the "aleph" connects the two "yuds." Additionally, the gematria of these three letters (10+6+10) equals the gematria of the name Havaya (26).

The Megaleh Amukos teaches us that the letter "vav" in the middle of the "aleph" became slanted at an angle only after the cheit of Adam HaRishon. This implies that at the time of creation, prior to the sin of Adam HaRishon, the shape of an "aleph" was יו"י, with all three letters upright, including the "vav." He substantiates this assertion with a teaching from the Zohar hakadosh (Bereishis 26a) related to the passuk (Bereishis 2, 7): "וַיִּצַר ה' אֱלֹקִים אֶת הָאָדָם"—and Hashem Elokim formed man. The word וַיִּצַר—meaning "He formed"—is written with two "yuds," alluding to the fact that יו"י צר—that HKB"H drew the three letters יו"י (with the gematria of the name Havaya) on man's countenance. Man's two eyes resemble two "yuds," and the nose in between them resembles the letter "vav."

The Megaleh Amukos asserts that the human nose remains shaped like a "vav" to remind us that prior to the cheit, the "vav" of the "aleph" was upright, and it is incumbent upon us to fix it. This is the "remez" in the passuk (Tehillim 146, 9): "יְתוֹם וְאַלְמָנָה יְעוּדֶד"—He encourages the orphan and the widow. Note that the first letters of these three words are יו"י. They are upright just like they were at the beginning of creation prior to the sin of Adam HaRishon. Then the passuk continues: "וְדֶרֶךְ רְשָׁעִים יָעוֹת"—but the way of the wicked He contorts—alluding to the fact that as a consequence of the cheit, the letter "vav" became contorted; it became slanted

like the shape of the "aleph" we are familiar with. This concludes his fascinating insight.

Let us embellish his sacred remarks. Why, as a consequence of the cheit of Adam HaRishon, was the letter "vav" (in the middle of the letter "aleph") specifically affected and contorted? In the writings of the Arizal, he asserts that the four forms of capital punishment issued by Beit-Din correspond to the flaws caused to the four letters of the blessed name Havaya. Stoning corresponds to someone who damaged the letter "yud"; burning corresponds to someone who damaged the first "hei"; death by sword corresponds to someone who damaged the letter "vav"; strangling corresponds to someone who damaged the second "hei."

According to the Zohar hakadosh (Behar 111b), Adam HaRishon was guilty of murder, because his sin brought death to the world. Here is the relevant passuk (Bereishis 2, 17): "וּמַעַץ הַדְּעָת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ, כִּי בַיּוֹם אֲכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת"—but of the Eitz HaDa'as Tov VaRa, you must not eat thereof, for on the day you eat of it, you shall surely die. Now, a person who is guilty of murder is sentenced to death by the sword, which corresponds to the letter "vav." Hence, we can suggest that this is the reason the letter "vav" specifically was contorted as a consequence of the "cheit Eitz HaDa'as." It alludes to the fact that Adam HaRishon damaged the letter "vav" by bringing death to the world and deserved to be put to death by the sword.

## The Galus in Mitzrayim Was a Consequence of Partaking of the Eitz HaDa'as

We will now introduce a teaching that we have presented numerous times in the past. We have learned from the Arizal in Sha'ar HaPesukim (Shemos) that all of the neshamos who suffered in the galus in Mitzrayim were originally part of Adam HaRishon when he sinned by partaking of the Eitz HaDa'as. Therefore, they had to reincarnate several times in order to achieve a tikun—to cleanse them thoroughly of their spiritual disease and decadence. They initially reincarnated into the generation of the mabul; then into the generation of the dispersion and the populace of Sedom; ultimately, they reincarnated into the neshamos of Yisrael who were in the galus in Mitzrayim. By means of the difficult, back-

breaking labor, they were refined, and they became worthy of receiving the Torah.

Based on this scenario, the Arizal explains why HKB”H chose Moshe Rabeinu as his emissary to take Bnei Yisrael out of Mitzrayim. He asserts that Moshe Rabeinu was the good portion of Adam HaRishon that was not involved with the fateful sin. Therefore, just as Adam HaRishon contained all of the neshamos of Yisrael in his being; so, too, Moshe Rabeinu was equivalent to the entirety of Yisrael. In the words of the Midrash (Beshalach): **”משה ובני ישראל, משה שקול כנגד כל ישראל”**. Therefore, after being refined and achieving their tikun in Mitzrayim for the “cheit Eitz HaDa’as,” they were taken out of Mitzrayim by Moshe Rabeinu, the good portion of Adam HaRishon, and he delivered the Torah to them at Har Sinai

We have now shed some light on the subject. We can begin to appreciate the profound methods of the blessed Almighty, Who orchestrates everything that occurs in the world. He arranged for Moshe Rabeinu, His emissary sent to redeem Yisrael from Mitzrayim, to have a speech impediment; Moshe was unable to articulate the **“vav”** of the name **Havaya**. HKB”H wanted to hint to Yisrael that they had not yet completed the tikun for the “cheit Eitz HaDa’as” and the resultant damage they had caused to the letter **“vav.”** Hence, they were not yet worthy of the complete, final geulah that would not be followed by any galuyos. This was evident

from the fact that the death decree imposed on creation had not yet been repealed. Thus, every Jew should realize that he is still obligated to make amends for his involvement in the “cheit Eitz HaDa’as.”

We can now better comprehend Moshe Rabeinu’s profound intent. He yearned to bring to Yisrael the complete geulah that would not be followed by any further galuyos. Therefore, he said to HKB”H: **“Behold, when I come to Bnei Yisrael and say to them, ‘The G-d of your forefathers has sent me to you,’ and they say to me, ‘What is His name?’— what shall I say to them?”** Seeing as I have a speech impediment— **”ערל שפתיים”** – I cannot pronounce the name **Havaya** properly. Therefore, I will be unable to bring about the complete, everlasting geulah.

So, **“G-d answered Moshe, ‘איהיה אשר אהיה.’** Do not mention the name **Havaya** to them which contains the letter **“vav”**; instead, only mention the name **אהיה**, which does not contain any letters articulated by the lips. For, they have not yet completed the necessary tikun for the letter **“vav.”** At the time of the future geulah, however, I assure you that: **“Tomorrow this letter will come about.”** The tikun of the letter **“vav”** will be complete, and the name **Havaya** will be elevated to the name **יהיה**. Thus, Moshe Rabeinu will be able to pronounce that name and bring about the complete geulah—swiftly, in our times! Amen.



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