

“I shall bring about redemption between My people and your people” The Complete Redemption Hinges on the Tikun of the “Vav HaChibur”: Connecting with Yisrael and Separating from Non-Jews

In this week's parsha, parshas Vaeira, it states (Shemos 8, 19): “ושמתי פדות בין עמי ובין עמך למחר יהיה האות הזה” — I shall bring redemption between My people and your people — tomorrow this sign will come about. Rashi explains: “ושמתי פדות, שיבדיל בין עמי ובין עמך” — “I shall bring about redemption” that will distinguish between My people and your people. We must endeavor to explain what prompted Rashi to interpret “פדות” in this manner. According to Rashi, the passuk informs us that HKB”H will distinguish between Yisrael and the Egyptians; according to the simple translation, the passuk merely states that He will redeem Yisrael from the midst of the Egyptians.

We shall begin our enlightening journey by presenting the commentary of Rabeinu Bachayei. He notes that the word “פדות” appears here in the Torah without the letter “vav”; this spelling indicates that the geulah from Mitzrayim was not the final, complete geulah. Here is what he writes: “ותמצא מלת פדות חסר וא”ו, מפני שגאולה מצרים גאולה שאחריה שיעבוד, אבל גאולה העתידה אין שיעבוד אחריה, כי אם תשועת עולמים, ועל כן תמצא בגאולה העתידה פדות מלא בוא”ו.” After the geulah from Mitzrayim, there would be other periods of servitude necessitating future geulahs; whereas the future geulah will be everlasting. Hence, in the passuk (Tehillim 111, 9) describing the future geulah, the word “פדות” appears in its complete form — including the letter “vav.”

The Shela hakadosh (Bo) utilizes this idea to interpret the conclusion of the passuk: “למחר יהיה האות הזה” - - tomorrow this sign will come about. He explains that the passuk is referring to the letter “vav” that is absent in the word “פדות” — indicating that that geulah was incomplete. Thus, the passuk informs us that tomorrow, in the future, at the time of the future geulah, HKB”H will restore the missing “vav” — indicating that He will provide us with an everlasting geulah free of any future exiles.

The Shela also applies this idea to interpret the passuk (Vayikra 26, 42): “וזכרתי את בריתי יעקוב” — and I will remember My covenant with Yaakov. Rashi provides the following clarification: “בחמשה מקומות נכתב [יעקוב] מלא ואליהו חסר, בחמשה מקומות יעקב נטל אות משמו

של אליהו ערבון, שיבוא ויבשר גאולת בניו” — the Hebrew name Yaakov [יעקוב] appears in Scriptures five times in its full form, including the letter “vav”; whereas the name Eliyahu appears five times with the letter “vav” missing; Yaakov took these missing “vav”s from Eliyahu’s name as an assurance that Eliyahu will come and herald the geulah to his descendants. In other words, Yaakov seized from Eliyahu’s name the missing “vav” from the word “פדות” as a form of security deposit until Eliyahu comes to announce the arrival of the final and complete geulah; at that time, the letter “vav” will be returned, indicating that the redemption - - “פדות” — is finally complete.

The Letter “Vav” from Eisav’s Name

Thus, it is appropriate for us to examine the significance of the letter “vav” that is absent from the word “פדות”. Furthermore, what must we do to restore the letter “vav” to the word “פדות” — that will merit us a complete redemption in the future geulah? It appears that we can explain the matter based on what the Megaleh Amukos writes (Toldos) in the name of Sefer HaPliah. He writes that in Future to Come, Eliyahu will extract the letter “vav” from Eisav’s name, leaving him only with the two letters “עש”. This will mark the elimination of Eisav as hinted to by the passuk (Yeshayah 50, 9): “הן כולם כבגד יבלו עש יאכלם” — they will all wear out like a garment; a moth will consume them. The “vav” that Eliyahu extracts from Eisav, he will deliver to Yaakov — so that his name will be “יעקוב” — complete with a “vav.”

In this manner, the Sefer HaPliah explains our blessed sages’ statement introduced by Rashi above: “בחמשה מקומות נכתב מלא ואליהו חסר, בחמשה מקומות יעקב נטל אות משמו של אליהו ערבון שיבוא ויבשר גאולת בניו” — Yaakov seized the letter “vav” from Eliyahu as a security measure, in the hope of hastening the geulah and the removal of the “vav” from Eisav’s name. He wished to eliminate Eisav once and for all, fulfilling the words of the passuk: “כבגד יבלו עש יאכלם” — they will wear out like a garment; a moth will consume them.

In the sefer Zera Berech HaShelishi (Vayishlach), he applies this idea to elucidate the passuk (Bereishis 25, 26): “ואחרי כן יצא אחיו וידו אוחות

בעקב עשו — afterwards, his brother emerged with his hand grabbing hold of Eisav's heel. This passuk teaches us that from the moment Yaakov Avinu was born, he held onto Eisav's heel — alluding to the final letter of the name **"עשו"**; his aim was to extract the letter "vav" and return it to the realm of kedushah — completing the name **יעקוב**.

Thus, we can surmise that Yaakov took the letter "vav" from Eliyahu's name as a guarantee; he was alluding to the fact that it is up to Eliyahu, the herald of the geulah, to perform this holy task. Eliyahu will extract the letter "vav" from Eisav's name and restore the name **יעקוב** to its complete form — including the "vav." Therefore, Yaakov preempted him by taking the letter "vav" from his name in anticipation of the completion of the task at the time of the future geulah.

The Letter "Vav" Sustains the Name Eisav

Let us address the significance of the letter "vav" in Eisav's name. It is well-known that the elements of the klipah cannot survive in this world without some source of kedushah to draw upon. For, nothing in this world can continue to exist without being sustained by a source of kedushah. This notion is emphasized by the passuk (Nechemiah 9, 6): **"ואתה מחיה את כולם"** — and You sustain them all. So, when the appropriate time arrives, and it is His will to abolish the forces of the klipah, HKB"H will remove the holy sparks that sustain them; the klipah will cease to exist.

Now, the Zohar hakadosh states (Vayechi 241b): **"סימנא דחיי לא שרייא אלא באות אמת, ומאי איהו אות אמת דא אתו בגין דביה שריין חייך"** — the sign of life only resides within the "letter of truth"; the "letter of truth" is the letter "vav."

This then is the significance of the letter "vav" in Eisav's name. Without the letter "vav" sustaining it, the lie that is the klipah of Eisav could not endure. In the Future to Come, however, the klipah of Eisav will indeed cease to exist. Eliyahu will extract the letter "vav" from **עשו** and he will be left with only the letters **"עש"**. As explained, this symbolizes the end of his existence: **"כנגד יבלו עש יאכלם"** — like a garment consumed by a moth.

Based on this understanding, we can explain very nicely why Eliyahu is destined to restore the letter "vav" to Yaakov, completing his name - **"יעקוב"**. For, the passuk states explicitly (Michah 7, 20): **"תתן אמת ליעקב"** — grant truth to Yaakov. This informs us that Yaakov Avinu who represents truth is associated with the letter "vav" — the "letter of truth." Thus, the letter "vav" in the name **"עשו"** is in truth a holy spark from Yaakov — whose attribute is truth — that sustains Eisav. Consequently, when the appropriate time arrives to extract the morsel of kedushah from his impure mouth, Eliyahu will extract the "vav" from Eisav's name and return it to its rightful owner

— Yaakov Avinu, the epitome of truth, "emet." Thereafter, Yaakov will appear in its complete form with the letter "vav" — **"יעקוב"**.

"I shall take you out from under the burdens of Mitzrayim"

I would like to propose an explanation regarding what the obligation to extract the letter "vav" from Eisav's name entails. My explanation is founded on a wonderful elucidation the Sefas Emet (5631) brings in the name of his elder, the great author of the Chidushei HaRim, explaining HKB"H's declaration in this week's parsha (Shemos 6, 6): **שמעתי - והוצאתי אתכם מתחת סבלות מצרים - מאדוני אבי זקיני מורי ורבי זצלה"ה פירוש סבלות, שלא יוכלו לסבול על כל פנים טומאת מצרים, ומזה בא הגאולה אחר כך**. The passuk states: **"I shall take you out from under the burdens (סבלות) of Mitzrayim."** He focuses on the word **סבלות** and states that it indicates that they could no longer tolerate the tumah of Mitzrayim; this inability led to the subsequent geulah. [The word **סבלות** is related to the Hebrew infinitive **לסבול** which means to tolerate.] Embellishing this thought, the Sefas Emet adds: **והוא עצה היעוצה לכל איש מישראל, על ידי שמרגיל עצמו להיות שונא הרע בתכלית השנאה, כענין שאמרו ז"ל (ברכות ה.) ירגיז אדם יצר טוב על יצר הרע, וזה התחלת הגאולה** — it is advisable for every Jew to accustom himself to truly despise that which is evil; this practice constitutes the beginning of the geulah.

We should note that in Siach Sarfei Kodesh (Part 3, 481), he presents a similar explanation in the name of the great Rabbi Bunim of Peshischa, zy"a, with a unique twist. He writes that at the beginning of the exile in Mitzrayim, it was extremely difficult for Yisrael, because they could not tolerate the tumah of Mitzrayim; however, little by little they grew accustomed to the hardship, and were able to tolerate the Egyptians. Hence, when HKB"H saw that Bnei Yisrael were starting to tolerate the Egyptians, which constituted a tremendous danger — lest they intermingle with them and learn to adopt their ways — He proclaimed: **והוצאתי אתכם מתחת סבלות מצרים - אם אתם כבר יכולים לסבול את המצרים, המצב הוא לא טוב, ואני מוכרח לגאול אתכם מיד** — if you are already able to tolerate the Egyptians, the situation is desperate; I must redeem you immediately.

Here we learn a vital principle. The source of galut is related to the fact that Bnei Yisrael tolerate and become accustomed to the laws of the goyim which stand in opposition to the laws of the Torah. Therefore, when it was His divine will to take Yisrael out of the galut in Mitzrayim, he began with the declaration: **"I shall take you out from under the burdens (סבלות) of Mitzrayim."** HKB"H insinuated that they would no longer be able to tolerate the Egyptians; and in the words of the Sefas Emet: **"this constituted the beginning of the subsequent geulah."**

ש"ם ל'שון ל'בוש Is an Abbreviation for ש"ם ל'בוש
— Name Language Attire

This notion seems to be substantiated by the passuk (Shemos 1, 7): "ובני ישראל פרו וישרצו וירבו ויעצמו במאד מאד ותמלא הארץ: (1, 7) "אותם — and Bnei Yisrael were fruitful, teemed, increased, and grew strong — extremely so — and the land became filled with them. The Midrash expounds on the ending of the passuk (Yalkut Shimoni ibid.): "ותמלא הארץ אותם. אמר רבי יוחנן מלאו את מצרים. דבר אחר שנתמלאו בתי טרטיאות ובתי קרקטיאות מהם, מיד גזרו עליהם [המצרים] שיפרשו מהן". It is clear from the Midrash that as soon as the public and social gathering places became filled with the Bnei Yisrael, the Egyptians issued decrees that would keep them apart.

Based on what we have just learned, we can begin to understand a troubling statement in the Zohar hakadosh (Shemos 3a). It states that Yisrael were exiled to Mitzrayim, because they enjoyed the Egyptians' bread. Here is a Hebrew translation of the passage in the Zohar:

"ואלה שמות בני ישראל. רבי חייא פתח, (משלי כג - ו) אל תלחם את לחם רע עין ואל תתאו למטעמותיו, אל תלחם את לחם רע עין, משום שהלחם או הנאה של אותו בן אדם שהוא רע עין, אין הוא כדאי לאכול וליהנות ממנו, כי אם כשירדו ישראל למצרים לא היו טועמים מלחמם של המצרים, לא היו נשארים בגלות ולא היו מעיקים להם המצרים. אמר לו רבי יצחק, והלא גזירה נגזרה [שיהיו ישראל בגלות], אמר לו [רבי חייא] הכל הוא כראוי, שהרי לא נגזר עליהם להיות דוקא במצרים, שהרי לא כתוב (בראשית טו - יג) כי גר יהיה זרעך בארץ מצרים, אלא בארץ לא להם, ואפילו בארץ אחרת".

The passuk in Mishlei (23, 6) states: "Do not eat the bread of the miserly and do not lust for his delicacies." It is not proper derive pleasure from such a person or his food. Had Yisrael not tasted or eaten the Egyptians' food, they would not have remained in exile and suffered at the hands of the Egyptians.

At first glance, this seems hard to believe. Yet, we find in the Gemara (Shabbas 17b) that our blessed sages decreed that we not partake of a non - Jew's bread or wine, lest we begin to socialize with them and marry their daughters. By partaking of the Egyptians' bread, Yisrael began to associate with the Egyptians and to be influenced by their deeds. This allowed the Egyptians to gain the upper hand over Yisrael and to cause them harm.

We can now appreciate Rashi's comment: "ושמתי פדות - שיבדיל בין עמי ובין עמך". Rashi is alluding to the fact that the root of the redemption from the Egyptian exile was the separation and distinction that HKB"H created between Yisrael and the Egyptians — both physically and spiritually. This is reflected by HKB"H's declaration: "והוצאתי אתכם מתחת סבלות מצרים" — I will take them out so that they do not become accustomed to and do not learn to tolerate the Egyptian ways. This separation and distinction is part and parcel of the redemption.

At this point, an obvious question might be raised. We have learned in the Midrash Rabbah (Shir HaShirim 4, 25): "בזכות ארבעה" דברים נגאלו ישראל ממצרים, שלא שינו את שמם, ולא שינו את לשונם, ולא אמרו לשון הרע, ולא נמצא בהן אחד פרוץ בערוה" — Yisrael were redeemed from Mitzrayim in the merit of four things: they did not change their names, they did not change their language, they did not speak "lashon hara," and not one of them was promiscuous. Thus, it clearly states that they were redeemed, because they did not associate with the Egyptians. This does not seem to coincide with what we have just learned — that the galut in Mitzrayim came as a result of the association with the Egyptians, necessitating HKB"H's intervention.

Yet, on closer examination, we find that there is no contradiction. On the one hand, they did break bread with them and they attended their social events — causing them to sink to the forty - ninth level of tumah. Nonetheless, they did not change their names, language or attire; for they understood that doing so would cause them to sink to the fiftieth level of tumah — deeming them beyond salvation.

This point is discussed by the Imrei Pinchas (Vaeira) in the name of the great Rabbi Pinchas of Koritz, zy"a; it is also addressed in the Siach Sarfei Kodesh (203) in the name of the great Rabbi Menachem Mendel of Lubavitch, zy"a, the author of the Tzemach Tzedek. They write that changing one's name, language and attire leads one to sink down into the fiftieth level of tumah. Therefore, in the merit of their remaining steadfast with regard to these four things — in order to avoid sinking to the fiftieth level of tumah — HKB"H took them out of the exile in Mitzrayim completely by inculcating in them a hatred that did not allow them to tolerate the tumah of Mitzrayim.

It would be appropriate at this time to include a wonderful "remez" from the honorable Rabbi Yehoshua of Belz, zy"a, regarding the passuk in Shiras HaYam (Shemos 15, 9): "אמר אויב ארדוף אשיג אחלק שלל" — the enemy said, "I will pursue, I will overtake, I will divide spoils (שלל)." The wicked Pharaoh correctly perceived that Yisrael were redeemed from Mitzrayim in the merit of not changing their names, language or attire. Therefore, he intended maliciously to thwart them by means of these specific issues. This malicious plan is alluded to in this passuk: "the enemy said, "I will pursue, I will overtake." Then the enemy explains that he will overtake them by dividing up של"ל — which is an abbreviation for ש"ם ל'שון ל'בוש — name, language, attire. By getting Yisrael to adopt the ways of the Egyptians in these three regards, he aimed to overtake them and bring them down. This is the gist of the "remez."

This ties in very nicely with our discussion. Pharaoh planned to foil Yisrael's redemption by focusing on these three crucial areas: name, language and attire. In this manner, he intended to cause their decline to the fiftieth level of tumah, from which there would be no salvation for them, chas v'shalom. Yet, the people of Yisrael stood firm as a rock; they refused to abandon the customs of their fathers regarding name, language and attire. In this merit, HKB"H extricated them from the tumah of Mitzrayim completely — even with regards to the areas that they did not remain separate and distinct. Thus HKB"H proclaims: **“והוצאתי אתכם מתחת סבלות מצרים”** — I will take you out and you will no longer tolerate their tumah.

Eisav Is Sustained by Yisrael's “Vav HaChibur”

Continuing along this exalted path, let us now discuss the letter “vav” in Eisav's name which is the source of sustenance for Eisav and his descendants — that is until Eliyahu comes and confiscates it, leaving him with only the letters **עש**, totally devoid of life. As we know from the laws of grammar (“dikduk”), when the letter “vav” appears at the beginning of a word it acts as a conjunction, connecting two distinct items. An example of this can be found in the first passuk in the Torah (Bereishis 1, 1): **“בראשית ברא אלקים את השמים ואת הארץ.”** In the phrase **“את השמים ואת הארץ”** — the heavens and the earth — we find the letter “vav” in the word **ואת** functioning as a conjunction, conveying the fact that HKB"H created both the heavens and the earth. This type of “vav” is referred to as “vav hachibur” — the connecting “vav” — and is translated as the conjunction “and.”

Thus, when a Jew fulfills the mitzvah of (Vayikra 19, 18): **“ואהבת לרעך כמוך”** — you shall love your neighbor as yourself — connecting with his fellow Jews through love and friendship, he is connecting through kedushah. This form of connection acts as a tikun for the “vav hachibur.” On the other hand, when he associates with wicked members among the goyim, who hate the Torah, he is causing damage to the “vav hachibur”; for, he is forming an improper connection.

With this understanding, it is clear that the source of life and sustenance provided by the letter “vav” in the name Eisav, stems from Yisrael's association with the descendants of Eisav. This association damages the “vav hachibur.” Furthermore, Eisav is sustained by the damage caused to this “vav hachibur.” Thus, we can conclude that only by separating ourselves from the goyim and their laws will we succeed in extracting the letter “vav” from Eisav.

We can now appreciate why Yaakov seized the letter “vav” from Eliyahu's name as a pledge — assuring that he would eventually come and extract the letter “vav” from Eisav. After all, it is Eliyahu HaNavi's mission to prepare Yisrael for the future geulah. He will do so by increasing peace and solidarity (shalom and achdus) among Yisrael and distancing

them from the laws and behaviors of the goyim. This is expressed by the passuk as follows (Malachi 3, 23): **“הנה אנכי שולח לכם את אליהו הנביא לפני בוא יום ה' הגדול והנורא, והשיב לב אבות על בנים ולב בנים על אבותם”** - Behold, I send you Eliyahu HaNavi before the coming of the great and awesome day of Hashem. And he will turn back the hearts of fathers with their sons and the hearts of sons with their fathers.

This in fact is what we have learned in the Mishnah (Eduyos 8, 7): **“אמר רבי יהושע, מקובל אני מרבן יוחנן בן זכאי, ששמע מרבו ורבו מרבו, הלכה למשה מסיני, שאין אליהו בא לטמא ולטהר, לרחק ולקרב, אלא לרחק המקרובים בזרוע ולקרוב המרוחקים בזרוע”** In other words, Eliyahu will fulfill his mission by distancing the goyim who have come too close to the Jewish people — to corrupt Yisrael with their laws and customs - - by whatever means necessary. Simultaneously, he will draw near Jews who have drifted apart and afar by imbuing them with a sense of brotherly love, as it states: **“And he will turn back the hearts of fathers with their sons and the hearts of sons with their fathers.”**

By drawing Jews closer together and by separating them from the goyim, Eliyahu will correct the damage caused to the letter “vav” — that has in effect sustained Eisav and his descendants. By means of this tikun, he will successfully extract the “vav” from Eisav's name and return it to the realm of kedushah in Yaakov's name — spelled in its complete form with a “vav,” **יעקוב**. This will complete Yaakov's quest, which he embarked upon from birth: **“ויידו אוחזת בעקב עשו”**. He stretched out his holy hand to grasp onto the end of Eisav's name - **עשו** — in order to extract the letter “vav” from him and return it to its rightful position within the realm of kedushah in the name **יעקוב**.

“And these are the names of the Bnei Yisrael who came to Mitzrayim”

I was struck by a wonderful idea to reconcile the passuk at the beginning of parshas Shemos (1, 1): **“ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו”** — And these are the names of the Bnei Yisrael coming to Egypt; with Yaakov, each man and his household came. The use of the “vav hachibur” at the beginning of the word **“ואלה”** requires some explanation. Why doesn't the sefer and the passuk simply begin with the word **אלה**, without the “vav hachibur”? In fact, Rabeinu Bachayei senses this difficulty and comments: **“הספר הזה היה ראוי שיתחיל אלה שמות בלא וא”** — this sefer should have begun with the words **‘אלה שמות’** without the letter “vav.”

Let us begin our explanation by presenting the holy Admor's, Rabbi Yehoshua of Belz, zy"ta, explanation of this passuk: **“And these are the names of the Bnei Yisrael coming to Egypt; with Yaakov, each man and his household came.”** Note that the passuk employs the words: **“הבאים מצרימה”** — meaning that they were coming in the present tense. This is odd, of course, because the passuk is discussing the

situation that prevailed years after they had come down to Mitzrayim. This peculiar phraseology is noted by our blessed sages in the Midrash (S.R. 1, 4): **“הבאים מצרימה, וכי היום באו והלא ימים רבים באו”** — did they just come today? After all, they came a while ago.

He explains that the Torah is teaching us a very important lesson. It is human nature that a person favors his birthplace and the place he lives. The Gemara states (Sotah 47a): **“חן מקום על יושביו”** — a place appears favorable to its inhabitants. This constitutes a grave danger for Yisrael while living in galut among the goyim. They are apt to grow comfortable living among the goyim. This could result in the situation described in Tehillim (106, 35): **“ויתערבו בגוים וילמדו מעשיהם”** — they mingled with the goyim and learned their ways.

This then is the meaning of the passuk: **“ואלה שמות בני ישראל”** **הבאים מצרימה את יעקב** — And these are the names of the Bnei Yisrael coming to Egypt with Yaakov. Upon realizing by means of his “ruach hakodesh” that the decree called for Yisrael to remain in exile in Mitzrayim, the abomination of the earth, for a prolonged period of time, he became fearful lest the maxim **“חן מקום על יושביו”** — a place appears favorable to its inhabitants — become a reality, chas v’shalom. Therefore, he prayed on their behalf and instilled in them the belief that their current surroundings would not find favor in their eyes. Rather, they would always remain in a state of **“הבאים”** — as if they just now came. In this state of mind, it would be difficult for them to grow accustomed to the local customs and behaviors. Hence, they would long to leave Mitzrayim and return to the place of their destiny, Eretz Yisrael. This is the gist of his explanation.

Yaakov Avinu Prepare the Tikun of the “Vav HaChibur”

It is for this reason that the Torah added the letter “vav” at the beginning of the passuk: **“ואלה שמות בני ישראל מצרימה”**. The Torah is informing us that Yaakov Avinu intended to correct the damage caused to the “vav hachibur.” He did not want Bnei Yisrael to associate or intermingle with the Egyptians but instead he wanted them to remain separate from them. This goal was accomplished by means of Yaakov Avinu’s lesson to remain in a state of **“הבאים”** — a foreign transplant not belonging to the Egyptian culture. We might even suggest that this prompted Rashi to comment (Shemos 1, 7): **“שהיו יולדות ששה בכרס אחד”** — that they gave birth to six children at a time. The letter “vav” possesses a numerical value of six. So Rashi’s comment may allude to the fact that Yaakov instilled in them the kedushah of the “vav hachibur” — so that they would avoid associations and relationships with the Egyptians and only associate with Yisrael.

This idea ties in beautifully with what the Chatam Sofer writes in his will: **“היהרו משינוי שם ולשון ומלבוש, וסימן ויבוא יעקב של”ם ראשי תיבות “ש”ם לישון מלבוש”** — take care not to change your names, language or attire. A means of remembering these items is the passuk: **“And Yaakov came to של”ם.”** The name של”ם is an acronym for **ש”ם לישון מלבוש** — name, language, attire. He refers to the passuk that follows Yaakov’s encounter with Eisav (Bereishis 33, 18). There Rashi comments: **“שלם בגופו, שנתרפא מצלעתו, שלם בממונו, שלא חסר כלום מכל אותו דורון, שלם בתורתו, שלא שכח תלמודו בבית לבן”** — he was complete in all regards — physically, financially and with regards to the Torah he had learned. The simple meaning of the word שלם is complete.

In keeping with our discussion, we can suggest that this is related to Yaakov Avinu’s desire to correct and extract the “vav hachibur” that was incorporated into Eisav’s name — by staying far away from the goyim’s culture. This then is the allusion in the passuk: **“ויבוא יעקב שלם”** — and Yaakov arrived complete physically, financially and with regards to his Torah. In other words, he was not harmed in any which way by the fact that Eisav pursued him, intending to kill him. He remained unscathed in all aspects, because he was careful not to change his **ש”ם לישון מלבוש** — name, language, attire — represented by the acronym של”ם.

We can now rejoice at having arrived at our destination. We focused on the passuk: **“ושמתי פדות בין עמי ובין עמך”** - - I shall bring redemption between My people and your people. In other words, the geulah was accomplished by means of HKB”H creating a separation and distinguishing between Yisrael and the Egyptians, as conveyed by the passuk: **“והוצאתי אתכם מתחת סבלות מצרים”**. Therefore, the tradition was handed down to write the word **“פדות”** in the sefer Torah without the letter “vav.” This tradition alludes to the fact that with the geulah from Mitzrayim, the tikun of the “vav hachibur” was not yet complete. Unfortunately, other exiles would follow due to our innumerable sins and the undesirable associations between Yisrael and the other nations.

Nonetheless, the passuk concludes with the promise: **“למחר יהיה האות הזה”** — in preparation for the future geulah, the tikun of the “vav hachibur” will be completed — there will no longer be any association between Yisrael and the other nations. They will only associate with one another - - with love, brotherhood, peace and friendship. In this manner, they will merit **“פדות”** — redemption — in its fullest sense, complete with the letter “vav,” as it is written: **“פדות שלח לעמו”** — He sent redemption to His people, and **“והרבה עמו פדות”** — and with Him redemption is abundant — speedily, in our times. Amen.

Donated by Dr. Ralph and Limor Madeb

For the Refua shelema of Refael Gavriel Simcha Chaim Ben shulamit

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