

## קשר בין פרשיות מזוזה ליציאת מצרים הרב חיים קסמן

At the end of *Parshas Bo*, the Ramban says the mitzvah of *mezuzah* reminds a person of the chessed which Hashem showed Klal Yisroel when we left Mitzrayim. The question is, there is no mention of *Yetziyas Mitzrayim* in the *parshiyos mezuzah*—namely, שמע and שמוע, והיה אם שמוע. This question was asked to the Brisker Rov, and he said two things. First, the *parshiyos mezuzah* are contained in *tefilin* as well, and in the *tefilin* there is mention of *Yetziyas Mitzrayim*. Therefore, *mezuzah* reminds us of *tefilin* which reminds us of *Yetziyas Mitzrayim*. [This is a tremendous insight into the kind of *בר רגש* and *בר שכל* we are supposed to be.]

Then, the Brisker Rov cited a Ramban in *Parshas Va'es'chanan* that explains why Moshe Rabbeinu included himself in the *posuk* of, (דברים ו, ד) "שמע ישראל ה' א-לקינו ה' אחד". This was to allude to the *nissim venifla'os* of Mitzrayim which Moshe Rabbeinu had a personal role in. Therefore, says the Ramban, the *posuk* of "שמע" is to remind us of *Yetziyas Mitzrayim*. Based on this, the Brisker Rov explained that the *parshiyos* of *mezuzah* directly remind us of *Yetziyas Mitzrayim*.

I would like to suggest the following, based upon the words of the Ramban a little earlier in there. He says that the *posuk* of "שמע" is a reiteration of the mitzvah of (דברים ה, ט) "אנכי ה' א-לקיך אשר הוצאתיך מארץ מצרים..." found earlier in that *parsha* at the beginning of the *Aseres Hadibros*. The *giluy* of אחדותו יתברך brought about through the miracles of *Yetziyas Mitzrayim*, that there is none other like Hashem, brings us to the awareness of "שמע ישראל ה' א-לקינו ה' אחד". Therefore, the *posuk* of "שמע" is in fact a statement of recognition of *Yetziyas Mitzrayim*.

In truth, *Chazal* tell us that Klal Yisroel replied to each of the *Aseres Hadibros*. To the מצות עשה they said, "הן", and to the מצות לא תעשה they said, "לאו". However, what did they respond to the first one- it is both "אנכי ה' א-לקיך" and "לא יהיה לך..."? *Chazal* tell us that Klal Yisroel said, "ה' אחד". This is another direct connection from "אנכי ה' א-לקיך" and therefore, from *parshiyos tefilin* to *Yetziyas Mitzrayim*.

If you think about it, the ספרים הקדושים say that the first of the *Dibros*- "אנכי ה' א-לקיך", is the *shoresh* for the entire set of *Aseres Hadibros*, which itself is the foundation for the entire Torah- תרי"ג מצוות. This means that "אנכי ה' א-לקיך" is our affirmation of accepting the truth and personal responsibility of all the mitzvos and the entirety of the Torah. This is why there was a *minhag* in Klal Yisroel to recite the *Aseres Hadibros* before *Krias Shema Agav*, this is what the words in Shabbos Zemiros, "ופתחו ואנו ה' אחד..."- this is what we answered to אנכי ה' א-לקיך. לא יהיה לך.

According to this, "שמע ישראל" is an expression of what we know and acknowledge about Hashem Yisborach, gleaned through *Yetziyas Mitzrayim*. This explains why the mitzvah of יציאת מצרים appears at the end of קריאת שמע. The Rambam says the three *parshiyos* of שמע, שמוע, והיה אם שמוע, collectively make קריאת שמע. We can explain that the first *posuk* is our הכרה of everything Hashem did and showed us through *Yetziyas Mitzrayim*, which is *mechayev* us in עול מלכות שמים- the first *perek* of ק"ש. It is also *mechayev* us in עול מצות- the second *perek* of ק"ש. Finally, we implant *Yetziyas Mitzrayim* at the end of the third *perek* to come back full circle, ending ק"ש right where it started.

I would like to share a few words on the *Aseres Hadibros*. We know, that if Klal Yisroel would not have accepted the Torah Hashem would have returned the world to *תוהו ובוהו*. We also know that the *Aseres Hadibros* are a further development and presentation of the *Asara Ma'amarim* through which the world was created. *אמרה*, by definition, is a statement which stands alone and is not dependent upon being received by anyone. The development of the *Aseres Hadibros* is that it changes to *דיבור*, which means it needs another party to receive and

accept them. The *peshat* is that, just like the world stands upon the foundation of the *Asara Ma'amarim* and could not be sustained without them, so now, the world could not have continued on without acceptance of the *Aseres Hadibros*, the product of the *Ma'amarim* evolved. We are the second party in this relationship, we must be *mekabel* the *Dibros* in order to be *mekayem* the *Ma'amarim*. Therefore, the perpetuity of the whole world hinges upon our *kabala* of the *Aseres Hadibros*.

The progression of the *birchos krias shema* reflects this evolution of *ma'amarim* into *dibros* as well. The first *bracha* is about the בריאה; the second is about the Torah- our unique relationship to Hakadosh Boruch Hu, which leads us to ק"ש and קבלת עול מלכות שמים; and finally, we are ready to proceed to תיקון הבריאה, represented by גאולת מצרים. This is also the *peshat* why we say the phrase of, "תתברך צורינו מלכנו וגואלנו..." in *birchos krias shema*. These three titles describing Hakadosh Boruch Hu reflect the three focal points of the *brachos*. Hashem as צורינו has its manifestation through the *Asara Ma'amarim* upon which the world was founded. מלכנו is manifest through our קבלת עומ"ש and the *Aseres Hadibros*. And finally, גואלנו is the follow-through of *Yetziyas Mitzrayim*.