





very well be that all of the *Simanim* of *Ikvesa D'Meshicha* have already been *Mekuyam*. But if something is holding Mashiach back from coming, it is the fact that we aren't being *Mispallel* to Hakadosh Baruch Hu enough to bring the *Ge'ulah*.

וַיֹּאמֶר לְרִשָּׁע לָמָּה תִּכְּהוּ רֹעֵד, וַיֹּאמֶר... הֲלִהְרַגְנִי אַתָּה אֲמַר כְּאֲשֶׁר הִרְגִיתָ אֶת־הַמִּצְרִי וַיִּירָא מֹשֶׁה וַיֹּאמֶר אֲכֵן נֹדַע הַדָּבָר.

And (Moshe) said to the wicked one: "Why do you strike your fellow?" And he said: "...Are you saying that I should be killed, just as you killed the Mitzri?" And Moshe was afraid, and he said: "Alas, the matter is known." (*Shemos* 2:13,14)

### *Achein Noda Ha'davar*

There is another important factor in this regard that emerges from the *Parshah*. Shortly after Moshe had killed the Mitzri, he came across Dasan and Aviram fighting and tried to intervene. But they reacted with antagonism, saying: "הֲלִהְרַגְנִי אַתָּה אֲמַר כְּאֲשֶׁר הִרְגַת אֶת־הַמִּצְרִי". Moshe responded to their hostility by declaring: "*Achein Noda Ha'davar* - Behold, the matter is known." What 'matter' was Moshe referring to? The *Pashut Pshat*, it would seem, is that he was speaking of the Mitzri's death, fearing that his deed had been discovered. And indeed, Rashi brings this down as his first *Pshat*. But in his second *Pshat*, Rashi offers a different interpretation based on the Midrash. The "matter", he explains, refers to the very fact of Yisroel's *Shibud* in Mitzrayim. Moshe had always wondered what Klal Yisroel had done to deserve such a harsh and severe punishment. After the encounter with Dasan and Aviram, however, the "matter" became clear: "*Achein Noda Ha'davar*." He realized that their suffering in *Galus* was a result of such conduct, part of the sinister effects of *Lashon Ha'ra*.

We learned above of the remarkable *Ko'ach Ha'tefillah* which is instrumental in bringing *Ge'ulos* and *Yeshu'os*.

However, writes the Alshich Hakadosh, *Lashon Ha'ra* has the power to sabotage *Tefillah*; for by speaking *Lashon Ha'ra*, a person pollutes his mouth to the extent that his *Tefillos* will no longer be accepted. And so, the Chafetz Chayim understands that this was the very point Moshe was making with his statement of "*Achein Noda Ha'davar*." Moshe now understood why it seemed that Yisroel was mired in such a terrible *Galus*. Being that they were involved with *Lashon Ha'ra*, they had sullied their mouths and thus defiled their *Tefillos*. As such, even if they would be *Mispallel* to Hakadosh Baruch Hu, their *Tefillos* would not ascend before Him. Their *Ge'ulah* could not be effected unless and until they rectified this defect.

These are some of the vital lessons the *Parshah* imparts to us regarding our state in *Galus* and the manner through which to bring the *Ge'ulah*. A great *Ikkar* is to be *Mispallel*; ultimately, that is how Yisroel were able to come out of *Galus Mitzrayim*, and that is what will bring our *Ge'ulah*, as well. But what is also imperative to bear in mind is that our *Tefillos* must remain pristine. If they are sullied by *Lashon Ha'ra*, *Chas V'shalom*, their effectiveness is greatly compromised. Hashem so strongly desires to hear our voice - "*Hashmi'ini Es Koleich*"; but the voice must come from a mouth that is pure and free of *Lashon Ha'ra*.

R' Yehonosan Eibshitz writes in *Ya'aros Dvash* that Hashem will never turn down a truly clean *Tefillah*. A person may not always get exactly what he asks for in the way he imagines it. But at the very least, Hashem will listen to that *Tefillah*, and store it away for some time in the future when it may be most needed.

May we all be Zocheh.

Among those that are מצפים לישועה

אמני דאנפיה  
חיים טובים ושלום

