

57:37.

וַיִּדְרֹךְ יַעֲקֹב נֶדֶר לֵאמֹר אִם יִהְיֶה אֱלֹקִים עִמָּדִי וְגו' וְנָתַן לִי לֶחֶם לֵאכֹל (בראשית כח, כ). כְּתִיב (תהלים סו, יד): אֲשֶׁר פָּצוּ שִׁפְתָי וְדִבַּר פִּי בַצָּר לִי, אָמַר רַבִּי יִצְחָק הַבְּבֵלִי וְדִבַּר פִּי בַצָּר לִי, שְׁנֵי נֶדֶר מִצְוָה בְּעֵת צָרָתוֹ, מִזֶּה לֵאמֹר, לֵאמֹר לְדוֹרוֹת בְּרִי שִׁיחֵיו נִזְדָּרִים בְּעֵת צָרָתוֹ

“Yaakov took a vow, saying: If G-d will be with me, and He will keep me on this way that I go, and will give me bread to eat, and a garment to wear” (Bereishis 28:20).

“Yaakov took a vow, saying: If G-d will be with me...and will give me bread to eat.” It is written: “Those uttered by my lips and spoken by my mouth when I was in distress” (Psalms 66:14) – Rabbi Yitzhak HaBavli said: “And spoken by my mouth when I was in distress” – as he vowed to perform a mitzva in his time of distress. What is “saying”? It is: Saying to the generations, so they would take vows in their time of distress.¹⁰

So Moshe Rabbeinu gave Bnei Yisroel this parsha after forty years of teaching them Torah in the Midbar so that they could be zocheh to Koach HaPeh b’shelaimus. And this is the tachlis, the life mission of Man, to be m’takein Koach HaPeh. As it says

in Koheles, “כָּל-עֵמֶל הָאָדָם לִפְיָהוּ”¹¹ We can now understand that we have in our hands *Koach HaCheirus* which can save us in *Eis Tzarah*.

Now tying this to Shabbos – Shabbos is called “נִחְלָה בְּלִי מִצָּרִים”¹² connecting it to what we discussed above about Yaakov Avinu. The question is, why does Shabbos represent this, represent freedom from any limitations? Because Shabbos opens up our *Koach HaPeh*. As it says in Yeshaya, “אִם-יָשִׁיב מוֹשֶׁבֶת וְגִלְדָּה עֲשׂוֹת חֶפְצָךְ, בְּיוֹם קִדְשִׁי וְקִרְאָתָהּ לְשַׁבָּת עֲנֵג לְקָדוֹשׁ ה’ מִכְבֵּד וְכִבְדֻּתוֹ מַעֲשׂוֹת דְּרָכֶיךָ מִמִּצְוֹת חֶפְצְךָ וְדִבְרֵי שְׁלֹא יִהְיֶה”¹³ on which the Gemara in Shabbos extrapolates, “רַבּוּרֵךְ בְּשַׁבָּת כְּשֶׁבֶרֶךְ בַּחֹל”¹⁴ The question on this is why can’t our *dibbur* be the same on Shabbos as during the week? The answer is because on Shabbos we have a *Neshama Yeseira*. The *Neshama Yeseira* strengthens (perhaps doubles) our *Koach HaPeh*. As it says in Parshas Bereishis, “וַיִּפַּח בְּאַפִּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה”¹⁵ and the Targum *teiches* this as “לְרוּחַ מַמְלֵלָא” – a speaking spirit. We see that through the *kedusha* of the *neshama*, our *Koach HaPeh* is opened.

10 Bereishis Rabbah 70:1.

11 6:7.

12 Gemara Shabbos 118.

13 58:13.

14 113b.

15 2:7.