

## **Rabbi Reisman – Shabbos Pesach 5778**

1 – Topic – An idea regarding Kavod Chitzoni and Kavod Penimi

That is that we all know that on Chol Hamoed we do not take haircuts and the reason for that is, Shelo Yekaneis L'regel K'shehu Minuval. The purpose is to encourage people to take haircuts Erev Yom Tov or the day before Erev Yom Tov. But the idea is Shelo Yekaneis L'regel K'shehu Minuval that a person should go into the Yom Tov with a proper haircut. In other words, Yiddishkeit says a person with a proper haircut that is the beauty of a person, that is the way a person should be. It is interesting that nevertheless when it comes to a Nazir we say as it says in Bamidbar 6:5 קדש יתיה--גידל פֿרע, שְׁעַר ראשו We say that a sign of Kedusha is someone who is not into the growing of his hair. Someone who is Farkert, somebody who is שְׁעַר ראשו גידל פֿרע. Somebody who doesn't grow his hair long and that seems to be a Siman or a sign of a level of Kedusha. It is a general question which needs an explanation. How is it that by Nazir not caring about the growing of the hair is a sign of Kedusha, not caring about Chitzonios and when it comes to Yom Tov we want people to go in with a proper haircut. The truth is that it is not only a Yom Tov Kasha as every Erev Shabbos it is a Mitzvah to take a haircut.

Rav Yaakov says that there are two different things, Kavod Chitzoni and Kavod Penimi. He says that certainly the Kavod Penimi of a person, the greatness of a person is a person who doesn't pay attention to things which are signs of Gaiva, things which are signs of haughtiness, a person being immaculately presentable among people. Avada, Kavod Penimi is that a person should care about spiritual things, not about things which are Megusham, things that are Kavod Gashmi.

Nevertheless, there is an idea of Kavod Chitzoni. Kavod Chitzoni is a Melech or a Kohen Gadol who is obligated to go around with a fresh haircut. The idea of taking a haircut L'kavod Shabbos and L'kavod Yom Tov. There is a Kavod Chitzoni. The idea of going into a Yom Tov or going into a Shabbos, is to show the world how you consider the days that are coming upon us to be very special days. That you go towards it with a proper Kavod Chitzoni. In the Penimios of course, a person should not pay too much attention to the Gashmiodika ideas that are very much the Nekuda of many many people.

Rav Gedalya Schorr brings in the Ohr Gedalyahu somewhere in a footnote, B'sheim one of the Gedolei Chassidus, that Aderes V'emunah L'chai

Olamim. The Pizmon, the poem of Aderes V'emunah L'chai Olamim, Habina V'hab'racha L'chai Olamim are pairs of things that are in essence, opposites. They are things that are not compatible. But L'chai Olamim, by HKB"H these things do become compatible.

Some of them are easy to understand. Hagaiva V'hagedula, to be truly great and giving and at the same time have Gaiva, doesn't make any sense. They are really things that are complete opposites and Mimeila it is something which only L'chai Olamim, HKB"H can put the two of them together and it is not a Stira.

Hahod V'hahadar L'chai Olamim. Hod and Hadar are opposites. Hadar is Kavod Chitzoni, it is something that is beautiful to the eye like for example Pri Eitz Hadar has to do with beauty. Hod on the other hand, has to do with Kavod Penimi.

It says that Moshe Rabbeinu had Karnei Hod. Rashi says in Parshas Ki Sisa calls the Ruchnyasdika rays that were coming from him as Karnei Hod. Where it says in the Posuk (וְנָתַתָּה מִהוֹדֶךָ, עָלָיו.) Put from your beauty on him. It is talking about spiritual beauty. So Hod and Hadar are things that are not compatible. They are opposites. By the Borei Olam Hod and Hadar are L'chai Olamim.

So that we understand that Hod is a Hod Penimi and Hadar is a beauty that shows Chitzonios. For Yom Tov we have to show the Chitzonios as we prepare for Yom Tov. But for ourselves, we have to worry more about the Hod. So it interesting, we go from Erev Pesach where we have to take a haircut straight into the Yimai Hasefira. The Yimai Hasefira are days on which we are not allowed to take a haircut. We go from Hadar, Chitzoni to the Hod Penimi. On the Yemai Hasefira we want to champion the Middah of Hod that we should be able to have the inner Penimios which is great, which doesn't care about how a person looks on the outside. So we have these two competing values that are very important to us.

According to what we just said, the Chitzoniosdika Kavod and a Penimiosdika Kavod going into Yom Tov is Kavod Chitzoni and Aveilus and Sefira are times of Kavod Penimi it is very beautiful that the Issur of taking a haircut in Sefira which is a time to work on the Hod Penimi ends on Lag B'omer which in Middos is Hod Sheb'hod. It is a day of extreme value of Hod, reaching Hod Sheb'hod and after that you can take a haircut,

because the Avoda of Hod lasts until 33 days in the Omer.

## **2 – Topic – A Vort on the Haggadah**

In the Arami Oved Avi section of Maggid there is an idea of the GR”A. אַרְמֵי אָבִי is not mentioned just once in the Haggadah. Of course the words Arami Oved Avi are mentioned only once, but if you notice, the whole Arichus afterwards, the whole Drashos Hap’sukim is all from that Kappital Arami Oved Avi the things that follow (בְּיַד ד’ וְנִצְעַק אֶל־ד’ הַזֶּה) All of the Drashos come from that. Why does Arami Oved Avi have such a prominent place in the Haggadah?

The GR”A in his Tikunei Zohar has an incredible insight how the Yerida of Yaakov to Lavan’s house and his experiences in Lavan’s house are the Maiseh Avos Siman L’banim to Yetzias Mitzrayim. In other words, what I am going to show you is as many as ten similarities, striking similarities between Yaakov’s experience in the house of Lavan and Klal Yisrael’s experience in Mitzrayim and going out of Mitzrayim of course וַיִּרְבוּ וַיַּעֲצְמוּ They were both. Yaakov Avinu was Zoche to 12 sons and a daughter, more than his father and his grandfather combined. This happened in the house of Lavan and it is similar to the experience of Klal Yisrael in Mitzrayim. It is much more than that.

Yaakov went down to the house of Lavan Onus Mai’achiv, he came because he was forced by his brother. Rashi says in Beraishis 29:13 (שָׁלַח) He came Onus because of his brother. Going down to Mitzrayim Yosef also went down Onus Mai’achiv as it says (וַיֵּרֵד מִצְרָיִם אֲנֹכִי) A similarity between the two.

Yaakov left Mitzrayim and he took with him wealth and Lavan said it is my Rechush that you are taking. It says that Klal Yisrael took out the Rechush of Mitzrayim and the Mitzrim said as it says in Shemos 14:5 (מִה־זֹאת עָשִׂינוּ) they took out our Rechush.

Yaakov Avinu used a Matteh, used a stick (Maklos) in order to be able to take the Tzon of Lavan and the same thing as it says (וְזֶה הַמַּטֵּה) וּבְאֵתוֹת.

Yetzias Mitzrayim was done with Moshe Rabbeinu’s stick.

Yaakov Avinu ran away as it says in Beraishis 31:22 (כִּי בְּיוֹם הַשְּׁלִישִׁי) וַיִּנְדֹּף לְלִבָּן, בְּיוֹם הַשְּׁלִישִׁי: It took Lavan 3 days for him to notice that his 2 daughters, his son in law and his grandchildren left and he ran after them. How many days did

it take to reach them? 31:23 וַיֵּרֶדְהוּ אַחֲרֵיהֶם דְּרֹךְ שִׁבְעַת יָמִים He ran after them for 3 days and reached Yaakov on the 7th day. Exactly Yetzias Mitzrayim. By Yetzias Mitzrayim, for the first 3 days Pharaoh didn't chase after them and then he said Oy they are not turning around, and he chased after them and met them as you know on the 7th day.

At the end of the 7 days Lavan and Yaakov make a Bris and they are Abru Bain Habesarim, they walk between two items, two parts of a cut up sacrifice which is seen as a Bris. Just like Yaakov walks between the two, so too Klal Yisrael by Kriyas Yam Suf walks between the walls of water. When Yaakov escaped Lavan, bang, he ran right into Eisav. 32:7 וַגַּם הִלֶּךְ לְקִרְיַתְךָ When Klal Yisrael left Mitzrayim they ran bang right into Amaleik who were the first to attack Klal Yisrael in the Midbar when they left. Yaakov in order to be able to do battle with Lavan was Osek in Ramaos (trickery) as he says Achiv Ani B'ramo'is. I can do crooked things to a crooked person. Klal Yisrael too left Mitzrayim with a crookedness as they said we are going to leave Derech Sheloshes Yamim which was a crookedness, something that they never meant to really keep to. Yaakov worked for Lavan as he was a Ro'yeh (shepherd) Bayom Uvalayla. He describes that through all kinds of weather he suffered and worked for Lavan in 31:40 תִּיִּיתִי בַיּוֹם אֶכְלֶנִי חֶרֶב, וְקָרַח בַּלַּיְלָה; וַתַּדְּד שְׁנֵתִי מֵעֵינַי That is Maiseh Avos Siman L'banim to Klal Yisrael in Mitzrayim. They worked and the Kushai Avoda was by day and by night just like Yaakov said that he worked by day and by night. That brought about the earlier Yetzias Mitzrayim because of the work.

That is the Arami Oved Avi where it belongs in the Haggadah. Now of course the message is Mah Shehaya Hu Sheyiyeh, experiences repeat themselves. People find themselves in difficult experiences, sometimes a Mai'ain of what has happened.

There are people who work who are not happy with their work. Working for bosses who they feel are dishonest to them and at the same time (וַיִּרְבוּ) if they are able to bring up a family so then the Chizuk should be that that is the way it was with our Avos. That is the way it was by Yaakov Avinu.

A lesson of וַיֵּרֶד מִצְרַיִם אֲבִי וַיֵּרֶד מִצְרַיִם That Maiseh Avos Siman L'banim. Just like Yaakov stayed Shtark the same thing we Klal Yisrael leaving

Mitzrayim, we in our Galus have to remain firm in our convictions.

3 – Topic – A question regarding the Makkos

The Kasha is according to most Rishonim all 10 Makkos did not affect the Klal Yisrael. All 10 Makkos, (the Ibn Ezra says the first Makkos did), however, all of the Rishonim disagree. Rashi as you know already says by Makkas Dam that when the Yehudi drank it was water and when the Mitzri drank it was Dam. So Rashi holds that all 10 Makkos did not affect Klal Yisrael.

The Kasha is why is it that when Yaakov Avinu is Metzaveh that he be buried in Eretz Yisrael, not buried in Mitzrayim Rashi gives us 3 reasons. The third reason is that he knew that there would be a Makka of Kinnim, and he didn't want the Makka of Kinnim to affect him if he would be in Mitzrayim, and therefore, he went to Eretz Yisrael. However, if Klal Yisrael was not affected by the Kinnim, so why should Yaakov Avinu be afraid that he would be affected by the Kinnim?

### **Shabbos Hagadol 5778**

1 – Topic – Sippur or L'hagid

Sippur Yetzias Mitzrayim. Rav Moshe Shapiro quoted in the numerous Sefarim that quote him, says that the Lashon of Sippur, Sapeir which means to tell the story of, is actually related to many other words that have the same Shoresh and it means something which is finite, something which is limited. Mispar is a number. When you put a number to something you state exactly what it is. It is limited to the number you give it. The number can be a very large number and it could be a small number, but it makes something finite. Similarly, Sipar is a city on a boundary, a city near the border is called Samech Pei Reish, Sipar. This is because again the word Mispar or Sefer or Sippur indicates boundaries, it indicates certain types of boundaries.

A Sefer is a book. A Sefer by definition is Mugbal, limited. It goes until a certain point. The Gemara in Masechtas Shabbos says that if you write two letters you are Chayuv for writing on Shabbos. But Kasav Os Achas, if you write one letter and you complete a Sefer you are Chayuv. This is because it is the completion of the Sefer. Someone may have many ideas, many thoughts about something, he writes it. When he is finished he stops, he created a Gevul for his idea. So that, Sippur is something that makes something finite. When you tell over the story of what happened, be careful how you tell it. When you have finished telling it you have created a certain

boundary, a certain limitation on what the story may be.

I once remember learning a Rav Tzaddok that if a person is Mekabeil something for himself, if he has a Kabbalah, keep it to yourself. When you tell it to other people it becomes smaller, it becomes less Chashuv. When you keep it to yourself it is not a Sippur, it is something that is as significant as you allow your emotions to make it significant. When you tell it L'sapeir it makes the thing finite. So that, Sippur telling the story is making something finite. What does that have to do with Sippur Yetzias Mitzrayim? As of this moment not much.

There is a second dimension to the idea of Mispar. A number makes something finite. A dozen eggs is 12 eggs and no more. Having 100 people in a room is 100 people and no more. A number makes something very precise. However, numbers themselves are infinite. There is no limit to how many numbers there are. There are only a certain numbers of letters in an alphabet. But numbers, you can always add one and come to a higher number.

Which means that there are two dimensions to the idea of Mispar, numbers. They are finite in that it defines something. The word define is to make something finite, to make something precise. And yet, the Koach of numbers themselves is something infinite.

Similarly, the word Taspores in Hebrew means taking a haircut. Well if Samech Pei Reish is to make something Mugbal, to make it limited, so then I understand that when you cut something you are limiting it. But it is not used for cutting a piece of meat, or some vegetables or a piece of cloth. Taspores is only for hair, because hair just keeps on growing all the time. So the two dimensions of Taspores is that L'sapeir means to limit something but something which inherently would have no limitation it can keep on growing. We find that Lashon. We find in the Torah in Beraishis 15:5 אִם-תִּזְכָּר, לְסֹפֵר אֶת-הַכּוֹכָבִים--אִם-תִּזְכָּר, לְסֹפֵר אֶת-אֵתֶם infinite.

So the idea of Sippur getting back to L'sapeir, to tell a story, has twin dimensions. L'sapeir, when you tell something you are limiting it to the story and on the other hand it means that there is something infinite, there is a dimension of infinity to it.

Why am I mentioning this esoteric idea? For a very simple reason. A number of years ago I Klered a Chakira. The Mitzvah of Sippur Yetzias Mitzrayim is: a) to tell the old story over again or b) to be Mechadeish something, to say something new. What is the Mitzvah of the Haggadah, is it just to say the old or to tell something to the person listening that he does not yet know?

I mentioned then that the Malbim says that there are two words for talking. L'hagid and L'sapeir, for telling. One of them means to tell something new and one of them means to repeat something old and yet both are found in the Torah about the night of Pesach. As it says in Shemos 10:2 (וְלִמְעַן תִּסְפָּר) and in Shemos 13:8 (בְּאֲזְנוֹי בְּנֵה וּבֶן-בְּנֵה) So that there is something unusual here. On the one hand it is to tell the old. The Haggadah is the same Haggadah every year and on the other hand it is to say something new.

The answer is very central to the night of the Seder. On the night of Pesach we tell the old but we have to see and feel something new in the thing that we are doing. In the story that we are telling. There has to be a new sense of devotion and dedication, a new appreciation. Something more than there was before. So that, there is L'hagid and L'sapeir. Tell the old and tell something new at the same time.

Rav Moshe Shapiro's Machshava is very much this idea. L'sapeir, make something finite, limit something. When you tell a story that is the whole story. But really at the same time it is infinite. The Sippur itself is something that is infinite in its depth. It is something that can have an infinite amount of influence on a person.

As we come to the Pesach Seder we need to have both. To tell the old story, to review the old story but look for Hischadshus. A depth, an appreciation. At whatever stage we are at in life we hear the story differently. We have to make it meaningful. L'sapeir.

## 2 – Topic – A thought on the beginning of the Maggid section of the Haggadah

In the beginning of the Haggadah we say (אָמַר רַבִּי אֶלְעָזָר בֶּן-עֲזַרְיָה הָרִי אֲנִי כֶּבֶן) I wasn't Zoche to know about the Mitzvah of Zechiras Yetzias Mitzrayim at night until Ben Zoma said (רַבִּי רְבִי אֶלְעָזָר בֶּן-עֲזַרְיָה) say it obviously (רַבִּי אֶלְעָזָר בֶּן-עֲזַרְיָה) held this way, just it was Lo Zachisi, I wasn't Zoche for it to be accepted until Ben Zoma. Why was it accepted more from Ben Zoma than from (רַבִּי אֶלְעָזָר בֶּן-עֲזַרְיָה)?

The Malbim says no, (רַבִּי אֶלְעָזָר בֶּן-עֲזַרְיָה) is the one who said (רַבִּי אֶלְעָזָר בֶּן-עֲזַרְיָה) but people were not Mekabeil it. (רַבִּי אֶלְעָזָר בֶּן-עֲזַרְיָה) was a young man and he was saying such an extraordinary Chiddush, Darshuning the Torah L'rabos Haleilos and nobody accepted it.

You see, Ben Zoma says in Avos 4:1 (עַד שֶׁדָּרְשָׁה בֶּן זֹמָא).  
Ben Zoma taught his generation that you have to learn from

everybody and when Ben Zoma became a Gadol Hador and was able to influence a generation to be Mekabeil ( then people accepted it from ( ולא זכיתי ) ( וְרַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָהּ ). until Ben Zoma Darshuned then my explanation wasn't accepted. What a Malbim.

On this, Rav Druk said beautifully. As it says in Masechtas Sotah 49a (7 lines from the bottom in the Mishnah), ( משמת בן זומא בטלו הדרשנים ). When Ben Zoma died the last great Darshun, the last great orator passed on. Pashut Pshat, Ben Zoma was the last great Darshun and when he died it passed on.

When Ben Zoma was alive he influenced the generation Min Hashamayim. The generation is influenced by its leader. When the leader has a certain personality in Yiddishkeit it influences the Talmidim and those that get a Hashpa'a by him.

Mimeila, ( משמת בן זומא בטלו הדרשנים ). As long as he was alive, he was Zoche to cause that the members of his generation accepted Darshanim, however, ( משמת בן זומא בטלו הדרשנים ). After he died, people were not Mekabeil as quickly. Therefore, the lesson of ( וְרַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָהּ ) is that the influence of Ben Zoma is to be Mekabeil Mikol Adam and that is how ( וְרַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָהּ ) despite being a young man was able to go and become a Nasi. Despite his youth everyone was Mekabeil him. Why? Because the Gadol Hador had a lesson for his generation, the lesson of Ben Zoma and ( איזה הוא חכם--הלמד מכל אדם ). A beautiful thought on the Haggadah.

And so, two thoughts for the day both related to the Parsha. The Mazal of Parshas Tzav is that it is Zoche to be the Shabbos on which Shabbos Hagadol Drashos are said, Pesach is Darshuned even at the same time that we read about the Korbanos in the Parsha. May everyone be Zoche to have a wonderful Shabbos in preparation for Shabbos Hagadol, and a preparation for Pesach.

### **Parshas Tzav 5777**

1 – Topic – A thought on Parshas Tzav related to the Seder

The beginning of the Parsha begins as is found in 6:2 ( זאת תורת העלה: הוא ) Now the language ( זאת תורת העלה ) we find throughout the Parsha.

זאת תורת החטאת), 1:7 (וזאת תורת, האשם), 11:7 (וזאת תורת, זבח השלמים). 6:18 Every Parsha is introduced with that expression. It is only by the Olah that it is ( זאת תורת העלה: הוא העלה ). It needs an explanation. I would like to share with you a Yesodosdika thought regarding the Korbanos.

Non-Jews are allowed to bring Korbanos in the Bais Hamikdash but only a Korban Olah. The Gemara says in Menachos 73b (starting at the top of the Amud) that a Goy can donate a Korban Olah but not a Korban Shelamim. As a matter of fact, the Halacha is that even if they said they would bring Shelamim we bring it as an Olah. The non-Jew is entitled to bring Korbanos but they have to be an Olah, totally burnt.

We find in this week's Parsha of course that a Yid can bring other Korbanos as well. In Shir Hashirim we say as is found in 4:16 (עוֹרֵי צֶפּוֹן וּבּוֹאֵי תִּמְנָן). The GRA who says that all of Shir Hashirim is about the Bais Hamikdash, fits well with Chazal who Teitch that (עוֹרֵי צֶפּוֹן וּבּוֹאֵי תִּמְנָן). (צֶפּוֹן), those are the nations of the world that can bring only a Korban Olah. An Olah, is Shechted only on the northern side of the Bais Hamikdash. (עוֹרֵי צֶפּוֹן וּבּוֹאֵי תִּמְנָן) and come Klal Yisrael who can bring Korbanos L'chol Makom B'azarah, even (עוֹרֵי תִּמְנָן) in the south side. So it is something important, Yesodosdik that it is the Jews who are allowed to bring this additional Korban.

The Baalei Machshava say that there are two levels in serving HKB"H. The lower level is to understand that a person separates himself from the desires of Olam Hazeih, from the Taivos of Olam Hazeih and becomes totally Holy, can create a different reality for himself and can now become a Holy person. That is a level of holiness that is understood to the Umos Ha'olam. The nations of the world understand the ides of celibacy, of somebody being holy, if he goes to the top of the mountain and separates from this world and then there is holiness.

There is a higher level of Kedusha. The higher level of Kedusha is to be a person of this world and despite being a person of this world, being able to serve HKB"H from within the Gashmios of this world, a person is able to serve HKB"H. That is a different level of serving Hashem. The job of a Yid is within the Kedusha, within Olan Hazeih to be Makdish Olam Hazeih with Kedushah for the things that we want in this world and that level of Kedusha, that idea of reaching another level, that is a Shelamim. A Shelamim is eaten and is holy. A Yid makes himself Kadosh by eating a Korban Shelamim. It is a different level of Avodah to be Makdish the Gashmios, whatever a person does to give it Kedusha.

The Meshech Chochmah (Yisro) wants to answer the question what Moshe Rabbeinu exactly gained in Madreiga at Mattan Torah. Of course, all of Klal Yisrael became Shelaimim at Mattan Torah, but Moshe Rabbeinu who was an Ish Sholeim before, what exactly changed.

When Moshe Rabbeinu was at the Sneh the first time he had Nevuah, he was told as is found in Shemos 3:5 (שָׁלֵךְ-נְעָלֶיךָ, מֵעַל רַגְלֶיךָ) take off your shoes because this is place of holiness. The shoes which represent the world, the earth, on which it steps, should be removed.

When Moshe Rabbeinu went up to Har Sinai he didn't take off his shoes. Moshe Rabbeinu went up with his complete Gashmios to Shamayim. It became something else, it became an Avodah of serving HKB"H with the Guf, with the body.

That is why Moshe Rabbeinu got as it says in Shemos 34:29 (קָרַן עוֹר פְּנִיָּו). When he went up to Shamayim and came back down he shone. Why did he shine? Because his Guf had been elevated to Kedushah. And so, we say Hash'lamim, Hachatas, Ha'asham. These are new things that Klal Yisrael has. (The Olah זאת תורת העֶלָה: הוא העֶלָה). That is the Olah that we already learned about. But now (Hash'lamim, Hachatas, Ha'asham. It is a whole different level in serving HKB"H. And as of course you know, the Korban Pesach is the ultimate Shelamim. It says that if one did not bring the Korban Pesach on Pesach it becomes a Shelamim. You can't bring it next year. A Korban Pesach can't be more than a year old. So the Pesach becomes a Shelamim, but it is the ultimate Shelamim. No part at all goes to the Kohen. It is totally for the Yisraelim. It is the only such Korban. The ultimate bringing of Kedusha into the world of Gashmios is when we sit at the Seder night and we give Kedusha to everything that we have, the Emunah Shelaima that everything we have is from HKB"H. That is the night of the Pesach Seder.

## 2 – Topic – A thought for Pesach

The Maharal at the beginning of Gevuras Hashem asks a great Kasha. Kol Hamarbe Lesapeir Harei Zeh Meshubach. If you are Marbe to talk at the Seder about HKB"H's kindness to us you are praiseworthy. The Maharal asks that it is a contradiction to the Gemara in Berachos 33b (12 lines from the bottom) where the Gemara says that someone went over to Daven for the Amud Shemoneh Esrei and he added praise. We say (הקל הגדול הגבור והנורא) He kept on going (הקל הגדול והנורא) four expressions. When he was finally finished, he was asked (סיימתיהו לכולהו שבחי דמרך). If you are adding, when do you stop the praise of Hashem?

The message of the Gemara is saying praises (הקל הגדול הגבור והנורא) which

come from Chumash in Parshas Eikev or don't be Marbe praises on your own. That contradicts the Seder night where we say Kol Hamarbe Lesapeir Harei Zeh Meshubach?

The Maharal answers (חייב אדם לראות את עצמו כאלו הוא יצא ממצרים...וכל המרבה) When it comes to Hakaras Hatov, when it comes to recognizing the kindness that HKB"H did to us, by Hakaras Hatov there is no quieting a person. By Hakaras Hatov a person has to let go, a person has to not have Cheshbonos, a person has to express his appreciation. Hakaras Hatov.

The Maharal says that the feeling of the Leil Seder is the Hakaras Hatov, is the feeling, the sense that we are thankful to HKB"H for having chosen us as a people. Not just taken us out of bondage, given us the Torah and revealed himself to us.

In this, the Maharal is picking up on a theme which he writes in Parshas Beraishis rather famously where the Maharal writes in Perek 2 that Hakaras Hatov is a payment for a Chesed a person has. Someone gives something to you, there is nothing free in this world. In Olam Hazei there is absolutely nothing that comes free, a person has to deserve.

And so, Zagt the Maharal, don't do kindness to someone who is not Makir Tov, to someone who is not appreciative of the kindness. You are obligated to pay for everything that you get. And since what you get is from HKB"H for free, it needs to be paid for and you pay with Hakaras Hatov. Hakaras Hatov is an obligation. Chazal have an expression that a Ganaf, someone who steals, the language is he is Matriach Hashem and G-d evens it out. There is nothing free in this world. You pay for everything. What an inexpensive payment for HKB"H's kindness. Isn't that beautiful. HKB"H's kindness is the Hakaras Hatov, thanking appreciating the Leil Haseder. And so, one thought regarding Parshas Tzav related to the Seder and one thought regarding the Haggadah.

Let me end by stressing to everyone that as the Seder night comes upon us people should be Zahir in the Kiyum of the Mitzvos Halayla. People become complacent about the Halachos of the eating Matzah in the proper time, the proper amounts, without a Hefsek, without talking. Without speaking from Motzi Matzah until after the Korech which is something we know because the Beracha of Motzi Matzah goes on the Korech. We become complacent. The drinking the Arba Kosos K'din. A healthy person should drink properly, should drink wine K'halacha, should drink the Shiur. Should have the Kiyum of the Mitzvos of the night in the proper way. Don't become complacent and be careful. Zehiros Hamitzvos.

## **Rabbi Reisman – Shabbos Pesach 5775**

1. Rav Avraham Schwartz wants to figure out where Pharaoh is called Melech Mitzrayim in the Chumash and where is he just called Pharaoh. It was strange to him that the Posuk seems to go back and forth between Pharaoh and Pharaoh Melech Mitzrayim. What he discovered indicates once again the Shleimus of Torah and the beauty of Torah.

He discovered that Pharaoh is referred to consistently as the Melech Mitzrayim until the beginning of the 7th Perek of Shemos. There the Posuk says (ויאמר יְהוָה אֶל-מֹשֶׁה, רְאֵה נָתַתִּיךָ אֲלֵרִים לְפָרְעֹה) Hashem said to Moshe I have put you as the boss over Pharaoh. Rashi says (שׁוֹפֵט וְרוּדָה לְרִדּוֹתָיו בַּמְּכוֹת) I have placed you above Pharaoh. At that point Pharaoh is really no longer Melech Mitzrayim. He still has a position of Melech Mitzrayim but he is not the top man of Mitzrayim. Hashem said that Moshe is above him. From there and on Pharaoh is not called Melech Mitzrayim even once. Never, always just Pharaoh. As Moshe is above him. That is true for the rest of Parshas Va'eira & Parshas Bo, not one Melech Mitzrayim. When they leave Mitzrayim at the beginning of Parshas Beshalach we find in 14:5 (וַיִּגְדַּל וַיַּחְזֹק יְהוָה, אֶת-לֵב) In 14:8 it continues (לְמֶלֶךְ מִצְרַיִם, כִּי בָרַח הָעָם; וַיִּקְהַף לִבָּב פְּרָעֹה). Now Moshe who was above him leaves and Pharaoh is again called Melech Mitzrayim.

2. We are told in Shemos 12:13 (HKB"ח רָאִיתִי אֶת-הַדָּם, וּפָסַחְתִּי עֲלֵכֶם.) the blood and that blood is the Zechus in which Klal Yisrael leaves. Yet we say in the Haggadah (וְאָעֵבֶר עָלֶיךָ וְאַרְאֶךָ מִתְבוֹסֶסֶת בְּדַמֶּיךָ, וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי, וְאָמַר) וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי. That the Dam Milah and the Dam Pesach together were the Zechus with which Klal Yisrael left Mitzrayim. Yet it seems that it was only the Dam Pesach that was on the doors.

Targum Yehonasan says that they mixed the Dam Pesach and the Dam Milah and put it on the Mashkof. We know, that Min B'mino is Batul B'rov. The Dam would be called Dam Pesach because of the Bitul of the small amount of Dam Milah with a great amount of Dam Pesach. Nevertheless, it would make fit well (וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי, וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי). This also gives us a little bit of extra meaning to the idea of Hadafas Dam Bris. The requirement of blood being let at the time of the Bris Milah.

Rav Chaim Brisker has an Arichus about Hatafas Dam that it is not incidental to Milah the fact that it bleeds, but essential, it is part of Milah. Being that we are taught that the Dam is that which is part of the Siman, we understand the significance of the Dam Milah.

4. We learn in the Haggadah that they were (שָׁהוּ מְסֻבִּין בְּבְנֵי בְרַק, וְהָיוּ מְסַפְּרִים) That they were sitting B'haseiba in Bnei Brak and Mesaprim B'yetzias Mitzrayim. It sounds very much like Sippur Yetzias Mitzrayim was said B'haseiba. If so, then it needs a little bit of an explanation because the Mishna Brura in Siman Taf Ayin Gimmel: S'if Kattan Ayin Aleph quotes the Shla not to say the Haggadah B'haseiba. It should be said in great fear. Therefore, it needs some sort of explanation as to why we say in the Haggadah something which is not true at least according to the Psak of the Mishna Brura. It is interesting that the Pri Megadim and the B'air Haitiv in Taf Ayin Gimmel S'if Kattan Chaf Zayin say that only the Kriyas Hallel should not be said B'haseiba. But Sippur Yetzias Mitzrayim may be said B'heiseiba.

Perhaps it changes according to each society. In one society Haseiba is Hefkeirus and in one society Haseiba is something which is not a contradiction of Aima and Yir'a. Perhaps in a society such as the Tanaim lived where it was very normal to do Haseiba there was no Chisaron. Only by us where it is not the normal way of doing Haseiba where it is different. Perhaps, this Prat in Halacha changed. After all, it is hard to believe that we eat the Matzah not B'aima Uvi'yir'a? How could the Shla say don't do Heseiba at the Haggadah it is a lack of Aima and Yir'as Hashem? What about eating the Matzah?

It must be that originally it was not a Chisaron of Aima and Yir'as Hashem and therefore, it is suitable to be part of the Mitzvah. By the Matzah were the Takana is to do it that way we can't change the Takana but by the Haggadah perhaps that is where it changes. Maybe that is an explanation. With this I want to wish everyone an absolutely wonderful and meaningful Chag Hamatzos – Zman Cheirusainu. I am looking forward IY"H on Thursday Chol Hamoed coming up to talk to you again at 2:15.

### **Parshas Tzav 5775**

1. Of course Shabbos Parshas Tzav has in it something to do with Pesach. Where do you have anything to do with Chometz U'matzah in the Parsha? The answer is the Korban Todah. The Korban Todah is the only Korban Yachid that has Chometz U'matzah and it is mentioned in this week's Parsha. Why does the Korban Todah have Chometz and Matzah if every Mincha of a Yachid is only Matzah, why should uniquely among the Korbanos the Korban Todah have Chometz?

I have seen it recently in the Torah V'moadim of Rav Zevin and that is the

following. We know and certainly with Pesach coming we are reminded that Chometz is symbolic of negative forces in the world. Matzah is a Siman of purity, simplicity, of things that are good. Of course, a Korban should be Matzah 6:10 (לא תאפה חמץ, הלוקם). If something is not commanded to be Chometz then the Mincha may not be Chometz. In the case of a Korban Todah, what is a Korban Todah?

It is a Korban that you bring in thanksgiving, in appreciation for the Chesed that Hashem has done in saving you from a difficulty. When we make the Beracha of (שגמלני כל טוב) that Beracha is in place of what would have been a Korban Todah in the time of the Bais Hamikdash. So that, the Korban Todah is a form of Hagomel L'chayavim Tovos. The Chometz represents the Chayavim. Hagomel L'chayavim Tovos. Part of the Korban Todah is the fact that we are not fully deserving and we consider ourselves to be Chayavim, who are recipients of Gomel Chasadim, of Chesed from Hashem. Since the Korban Todah is Chayavim Tovos it has in it the symbol of Chayavim which is Chometz.

With this we understand why Ketanim don't Bentch Gomel. It is interesting because we are Mechaneich Ketanim in every single Beracha. Is there any other Beracha in which we are not Mechaneich children? Hagomel L'chayavim Tovos. I have yet to see a Koton get up and Bentch Gomel. The answer would be because the Kotton is not Chayavim Tovos. I believe that there is a Teshuva in the Har Tzvi that says this, that it is missing the Chayavim aspect and when there is no Chayavim Tovos there is no Bentching of Gomel.

There is one other time the Todah is brought. IY"H it will be brought soon when Moshiach comes. And that is that the Gemara says in Maseches Shevuos 14a (5 lines from the bottom) that (מוסיפין על העיר) if there is a walled city in Eretz Yisrael and there is a desire to make it larger, to encompass in the walled city a larger part of the land around it. In Yerushalayim for example, if one wants to give Kedushas Yerushalayim to areas around it there is a ceremony that has to be done. The Gemara mentions in Shevuos 14a that and it includes (ונביא ואורים) and (שתי תודות) There is a procession that takes place and that includes a Korban Todah.

As you know, every morning we say Mitzmor L'sodah, we say a Kappital Tehillim in place of the Todah. In that Mizmor we say (הצרתיו) באו שערי בתודה. That is because the Korban Todah is brought for (באו שערי בתודה) to make the gates of HKB"H's city larger you will bring a Korban Todah. The Gemara in Maseches Pesachim 50a (18 lines from the top) says that

(L'asid Lavo, when Moshiach will come, Yerushalayim will be made larger, so that at that time the Korban Todah will be brought Bim'haira B'yameinu.

So that a Korban Todah is Chayavim Tovos. And also Mosifin Al Ha'ir when we add on a city or add to a city we bring not one but two Korban Todos. Well, we have an explanation why there is Chometz in the case of the first type of Korban Todah. The Todah that we give for thanksgiving after being saved from a Tzarah. What about the second one, what about adding to a city? Why is there Chometz in a Korban when you add to a city?

The answer is that anytime you add to Gashmios, anything you add to your possessions, it is what you make of it. Even if you add Kedusha it is what you make of it. If you add to it in a way that is going to increase Avodas Hashem, then it is Kodosh, but you should know that it is a danger. If a person is wealthy, having wealth is something with which you can make into the greatest achievement of your life, doing great things with your money. Or Chayavim Tovos, or it can be negative. Therefore, when we add to a city we take on ourselves to add to Yerushalayim or to any walled city which has a special status of Kedusha. When we add to that city we say to ourselves it is a Korban Todah, it is what we will make of it. And so, that is an idea regarding the Korban Todah.

2. The Korban Pesach is unique among all the Korbanos in that it is a Korban that has no Raiach Nichoach. We find Raiach Nichoach mentioned in every single Korban with the exception of the Korban Pesach. Why is that? I would think just the opposite. The Korban Pesach is the greatest sign of love from Klal Yisrael to HKB"H. I would think that there certainly it should be called a Raiach Nichoach?

The answer is that the Korban Pesach on the contrary is a Korban which is successful even if it is not brought perfectly. Even if it is brought with great imperfection with tremendous levels of imperfection. Even if it is not a Raiach Nichoach a Korban as it should be. Why so? In Mitzrayim they brought a Korban Pesach, they were Tamei as there was no Parah Adumah yet. Everyone was Tamei and yet the Korban was brought. Do you ever find a Korban that was brought with everyone there actually Tamei?

The Korban Pesach has a Din and status of a Korban Tzibbur in regards to the Halachos of Tumah Hutra B'tzibbur. Meaning to say, that even in the times of the Bais Hamikdash if most Jews were Tamei at any time, that the Korban could be brought. It is unique among all the Korbanos Yachid. No individual Korbanos can be brought with Tumah Hutra B'tzibbur. Plus

Tumah Hutra B'tzibbur is good for a Korban Tzibbur. It permits sacrificing the animal but not actually eating B'tumah. Korban Pesach is unique in that it could be eaten as well when a person is Tamei. So you get the idea here, the Korban Pesach is very unique. It is a Korban that doesn't require perfection. It is the Korban of the birth of Klal Yisrael and Klal Yisrael's special status with the Ribbono Shel Olam. It is imperfect.

3. In the Seder we begin Kadeish Ur'chatz. The only time that there is a Vav between two Simanim. All the other Simanim like Motzi Matzah for example which doesn't say Motzi U'matzah. Kadeish Ur'chatz goes together. The Chassidishe Seforim write that there is a message in that. Typically to serve Hashem you first have to clean yourself from Tumah and then become Tahor. That is, let us say that you have a rusty utensil, first you have to scrape off the rust and then paint it. You don't paint over the rust. Sur Mai'ra V'asei Tov, that is the normal order. Stop doing Aveiros and then do Mitzvos. On the night of Pesach it is unique, Kadeish Ur'chatz the reverse order. First accept Kedusha and then cleanse yourself. Because Pesach which is the time of the year that HKB"H renews the entire Briya, renews the Briya with a spring like feeling (although maybe not this year in New York but generally), with a spring like feeling the trees begin to bud (maybe not this year in New York as I think that we will say Birchos Ilonos next month), but typically it is a time of renewal. The Korban Pesach symbolizes that. Kadeish Ur'chatz, you are not perfect you are not good, it doesn't matter. Jump into Kedusha. Naturally, the idea is that after preparing for the Yom Tov of Pesach you should at least attend one Mishmar. The Mishmar tonight is the last Thursday night as next Thursday night is the night of Bedikas Chometz there won't be much of a Mishmar except for Yechidim who want to, it is going to be a very busy night. Tonight is a final opportunity. Some of you have boys who came from out of town and some from Eretz Yisrael who came back. Tell them you want to show them the way things should be in a pre-Pesach preparation. Kadeish, do Kedusha, Ur'chatz and that will influence you to cleanse yourself from things that you have to get rid of. That is the idea of Pesach, the idea of renewal. So it is not a Korban of perfection of Rai'ach Nichoach. There is one more thing. The Netziv in Parshas Bechukosai on the Posuk that is found in 26:31 (וְלֹא אָרִיחַ בְּרִיחַ נִיחֹחַ). It says in the time of the Churban Hashem will no longer enjoy the Rai'ach Nichoach of the Korban. Says the Netziv, even when the Bais Hamikdash was Chareiv one can bring the Korban Pesach on the Har Habayis. It is unique among the Korbanos. Again, the same idea it doesn't need perfection. At any time, even in the time of Churban, or in the time of Tumah a person can draw

close to HKB”H with the Korban Pesach. And so, that is an appropriate message as we get ready for Parshas Tzav and at the same time getting ready for Pesach.

4. Why did HKB”H cause Moshe Rabbeinu to grow up in the king’s palace? He spent the first 12 years of his life being raised as a prince. How does that fit into Moshe Rabbeinu’s job?

HKB”H knew that when Klal Yisrael leaves Mitzrayim Moshe Rabbeinu would be told as it says in Beraishis 15:14 (וַיֹּצֵאֵם בְּרֶכֶשׁ גָּדוֹל). Make sure that they go out with a tremendous wealth. Imagine for example the Chofetz Chaim. You tell him it is time for you to have tremendous wealth. What is the Chofetz Chaim’s Hasagot of tremendous wealth? He would say wow let’s get chairs in the house, or maybe a table in the house. His picture of wealth would be quite minimal. HKB”H caused Moshe Rabbeinu to be raised in a palace, he knows what a king’s wealth is like. (וַיֹּצֵאֵם בְּרֶכֶשׁ גָּדוֹל) They went out with gold, silver, and fur coats as it says in the Posuk.

### **Shabbos Chol Hamoed Pesach 5777**

1 – Topic – A Lomdushe Thought from Rav Pam Regarding Pesach

We begin with an Ohr Sameach and as a matter of fact, the whole Vort comes from the Ohr Sameach in Hilchos Chometz Umatzah, Perek 1 Halacha 3 which is the third piece in the Ohr Sameach in Hilchos Chometz Umatzah and he deals with a very technical question.

The Rambam says that if someone violates the Issur of Baal Yei’ra’eh U’baal Yai’matz’ai, the Issur of owning Chometz on Pesach, naturally you normally do not get Malkus because it is a Lav Sh’ain Bo Maaseh, it is an Aveira that a person does without an action. Pesach comes and he owns Chometz. But if he buys Chometz on Pesach, then he gets Malkus because he violated the Issur of Baal Yei’ra’eh U’baal Yai’matz’ai, of owning Chometz by doing an action. So one who buys Chometz on Pesach, says the Rambam he gets Malkus.

Says the Ohr Sameach, Hikshu L’michabrim, many have asked, how could that be? We have a basic idea in Halacha that something that is Assur B’hana’a, something that one may not derive pleasure from, is considered worthless and is considered as if it has no value. After all, you can derive no pleasure from it. Something that has no value cannot change ownership, cannot take on ownership. A person can’t be Koneh something of no value. Therefore, the Rambam says that if you buy Chometz on Pesach you are Over Baal Yei’ra’eh U’baal Yai’matz’ai, but it doesn’t become your Chometz because it has no value. This is the Kasha that

Hikshu Hamichabrim.

The Ohr Sameach to answer this brings a Ran in Avodah Zorah who asks the identical question in another example of Issurei Hana'a. The discussion there is about a golden or a silver Avodah Zorah that has value. The Halacha is that when it belongs to a non-Jew, it is Assur B'hana'a, it has no value but the non-Jew can be Mevateil it by saying I no longer believe in it and do something to the Avodah Zora to show that, then it becomes permissible. However, if a Yid acquires this Avodah Zorah, a Jew's Avodah Zora has no Bittul and therefore, it remains worthless forever. The identical question is asked there by the Ran that when a person acquires an Avodah Zora it has no value. If it has no value you can't acquire it, you can't own it. The Ohr Sameach says the same question that we are asking on the Rambam and the same Teretz will answer both.

He explains the Ran's Teretz as follows. Let's think about it. Let's take the example of Chometz. When the non-Jew owns the Chometz it has value. The Torah doesn't forbid the non-Jew from having benefit or even income. When the Yid acquires it, it becomes valueless. So the minute the Jew acquires it it becomes valueless. If it becomes valueless it means that he could not acquire it. If he could not acquire it then it remains the Chometz of the non-Jew. If it remained the Chometz of a non-Jew then it does have value and it definitively does have a value. If it has a value then the Jew can be Koneh it. What is happening here is that we are creating a cycle which is an impossible cycle. In other words, we are saying that if it has value the Jew can be Koneh it, but if a Jew can be Koneh it then it has no value. If it has no value then a Jew can't be Koneh it and it reverts back to being a non-Jews in which case it once again has value.

Let me give you another example of this type of cycle which is easier to understand. The following example which comes from the Minchas Chinuch Mitzvah Daled. Let us say that two witnesses walk into Beis Din on the 30th day of the month of Adar. They say that we saw the new moon last night. Bais Din says that if that is the case then today is not the 30th day of Adar because the Jewish month does not necessarily have 30 days. If the new moon was visible then it is not the 30th day. So Bais Din says Mekudash Mekudash, today is the first day of Nissan. The month of Adar has only 29 days because the new moon was seen, today is Rosh Chodesh Nissan.

After that, in walks a young man (a boy) together with a second witness and the two of them say those witnesses are liars as they were with us in a different place at the time that they are saying that they saw the moon. Two witnesses come to contradict the first witnesses.

Well Bais Din says to this young boy who is a witness, how old are you? He says well today is my Bar Mitzvah. When were you born? Rosh Chodesh Nissan 13 years ago. Your Bar Mitzvah today, if the first Aidim are telling the truth that today is Rosh Chodesh Nissan then you are a 13 year old and we accept your testimony together with the other witness and we invalidate the first witnesses.

One second, as soon as we invalidate the first witnesses then today reverts back to being the 30th day of Adar. The consequence of that is that this young boy is no longer Bar Mitzvah as he is a day shy of his Bar Mitzvah. If that is the case, then the Hazamah doesn't stand and he can't say testimony and if he can't say testimony then the first witnesses are reinstated. Of course if the first witnesses are reinstated it once again becomes Rosh Chodesh Nissan and then this boy becomes once again a Bar Mitzvah. If he becomes Bar Mitzvah then we have to accept his testimony. In which case, the first witnesses are considered Aidim Zomemim and their testimony is thrown out. In which case, it reverts back to being the 29th of Adar. You see what happens here is that we create a cycle which cannot end. When we say that the boy is a Bar Mitzvah we invalidate the witnesses in which case he reverts back to being a Kotton. Once he reverts back to being a Kotton we accept the first witnesses in which case he becomes a Gadol. This is a cycle that just keeps on going. What do we do?

Another example. A person has a Sukkah that is exactly 7 Tefachim by 7 Tefachim in size which is perfectly Kosher. Then he puts a picture on the wall, it is a big picture with a frame. Having put the picture on a wall he has now made the Sukkah less than 7 by 7 which invalidates it. Does the picture invalidate the Sukkah? He can just take it off. One second, if the picture is Noy Sukkah, something which beautifies the Sukkah then you are not allowed to take it off of the wall because it is Muktzah. Therefore, if you have a Sukkah that is a 7 x 7 and you put up a picture with a decoration, it invalidates the Sukkah because now the useable area of the Sukkah is no longer the required size.

But hold on a minute. If it is no longer the required size then the Sukkah is not a Sukkah. If that is the case, then the picture is not Muktzeh and it can be removed. If you are allowed to remove it the room reverts back to being a 7 x 7 and useable space. In which case again it becomes a Kosher Sukkah. In which case the picture is Muktzah. In which case the Sukkah is less than 7 by 7 and it becomes Posul. You see, it is a cycle. You can't stop. Every time you tell me it is a Kosher Sukkah the picture becomes Muktzeh and the size of the Sukkah becomes too small and the result is

that the Sukkah is Posul. Every time you say that the Sukkah is Posul, the picture becomes non-Muktzeh and the size reverts back to 7 by 7. So you see that there are cases in Din where a cycle is created.

The same thing here with a Jew who buys Chometz on Pesach. Before he buys it it has value to non-Jews. The moment he buys it it becomes valueless. If it is valueless, he can't own it. If he doesn't own it, then it once again has value. If it once again has value then he could acquire it. The cycle continues.

So Rav Pam would say adopting the language of the Ohr Sameach that we have a rule. Ain Hamisoveiv Yachol Levateil Es Hasibah. A result cannot invalidate its cause. You go with a logical sequence of events. When you get to a result that invalidates its cause then you have to stop. Everything that took place until then stands.

This is sort of like the science fiction question of a person who goes back in time and kills his own mother before he was born. If a person goes back in time and kills his mother before he was born then he was never born, a contradiction. That is what this cycle creates, that type of contradiction. We say in Halacha, Ain Hamisoveiv Yachol Levateil Es Hasibah. We start with Chometz that has value. The Jew acquires it, the result of his acquisition is that it becomes valueless. Once it becomes valueless you want to say that now he can't acquire it. The result is destroying the cause and the result can't destroy the cause. That is what the Rambam is saying that he gets Malkus.

From there we learn it to all such cycles that you go in order until you have a contradiction at which point you stop. A Shtickel Lomdus in honor of Pesach. I hope you followed. You can apply it to more cases and have a really Geshmake Oneg Yom Tov.

## 2 – Topic – A Story about the Apter Rav on Erev Pesach

I saw a beautiful story about the Ohev Yisroel, the Apter Rav (1748 – 1825). In his home on Erev Pesach some collectors came and they were collecting Matzahs for Jews who had no Matzahs. One of the maids opened the door and saw them collecting and knew that the Apter Rav would want to give them Matzah. She saw three Matzahs on the table wrapped in a cloth and she gave them to the collectors. The Rebbetzin walked in and said what happened to the Matzahs on the table?

The maid said I just gave them to Tzedaka. Those Matzahs were the Erev Pesach Matzahs, the Matzahs Mitzvah. As you know, the custom in many communities and especially Chassidic communities is to bake Erev Pesach Matzahs, Matzahs Mitzvah so to speak. The Rebbetzin knew that the

Apter Rav would be very distraught at having lost these Matzahs. So she quickly went and took 3 regular Matzahs out of the box, put them where the Matzahs Mitzvah had been in order not to cause Agmas Nefesh to the Apter Rav. And so, the Apter Rav came out had the Sedarim, he used the so called Matzahs Mitzvah and life went on.

One day of Chol Hamoed a couple came to the Apter Rav in a bitter dispute. The man said I want a Get. What happened? The man said my Minhag is not to eat Gebrokt and I told that to my wife. She went and deliberately Gebrokt and fed me Gebrokt on Pesach, terrible! He was angry.

To which the Apter Rav said, let me tell you something. My Matzahs Mitzvah disappeared on me. I pretended that I didn't notice. I said nothing and the Seder went on. Over Gebrokt you are making a Tumult.

There is a tremendous lesson. The lesson is in knowing to say nothing. Pretend not to notice. Sometimes we Takeh don't Chap, we don't understand things and it causes us Agmas Nefesh. Something that we want to understand but we don't understand causes a person pain. Use that Middah for the good and don't notice everything. Sometimes it makes life so much better.

### **Pesach (first days) 5776**

1. In our preparation for Pesach, we don't put much thought into Sefiras Ha'omer until it comes upon us the second night of Pesach. This thought comes from the Sefer Iyun Tefillah from the author of the Hak'sav V'hakabalah (Rav Yaakov Tzvi Mecklenburg 1785 – 1865).

There by Sefiras Ha'omer he says the following. The Posuk says in Vayikra 23:15 (וּסְפַרְתֶּם לָכֶם, מִמָּחֳרַת) when you count Sefiras Ha'omer, (לְכֶם) Count (לְכֶם) מִיּוֹם הַבֵּיאָכֶם, אֶת-עֹמֶר הַתְּנוּפָה: שִׁבְעַת שָׁבֹתוֹת, תְּמִימֹת תִּהְיֶינָה). Pashtus, the simple idea is, that this is just the language that the Torah used. The expression (וּסְפַרְתֶּם לָכֶם) is count for yourselves, although literally would have no meaning. He says that in fact (וּסְפַרְתֶּם לָכֶם) does have a much deeper meaning.

A person counts typically to get to a total, to come to an amount, to come to a number, to come to an end. You might think that Sefiras Ha'omer is the same thing. You are counting because you want to get to day # 49 and then Shavuos. It is not so. This type of counting is a counting of growth. A person counts as he comes closer to Mattan Torah. A person counts

accomplishment, grows potential, a quality of days.

This is similar to לך-לך go for yourself. In Parshas Lech Lecha, Beraishis 12:1 HKB”H tells Avram לך-לך go for yourself. Rashi there says (לך-לך go for yourself. Says the Hak’sav V’hakabalah, most of the time when it says Lecha or Lachem it means that there is some benefit in it for you, there is some growth in it for you. So that, (לכם means count in a way that you will benefit from, that you will gain from. As it says in Iyov 14:16 (צעדי תספור count my footsteps. We are not counting how many footsteps a person makes. The idea of counting footsteps is giving meaning to a person’s footsteps. Making them meaningful. (לכם count for yourselves. It is yours, it is what you make of it. Count these days of Sefira and make them meaningful days. So this is how he explains the word Lachem. (לכם

A few pages later, he goes on to explain (שבע שבועות, תמימות תהיינה). That Sefira is seven weeks which are Temimos, which are complete. In Hebrew the word for complete should be Sh’leimos. Something that is Shaleim is complete. As it says in Parshas Ki Setzei at the end of the Parsha in Devarim 25:15 (אבן שלמה or אבן שלמה) You have to have honest measures. Your measures should be Shaleim, should be complete. Or as it says in Devarim 27:6 in the building of the Mizbaiach (אבנים שלמות תבנה). It has to be built with complete stones. When there is nothing missing and it is complete, the word is Shaleim. It should say Sheva Shabosos Shleimos Tihyena and it doesn’t. It says Temimos.

What is Tamim? We find by Noach 6:9 (צדיק תמים תהי, בדרתיו). Or we find the command in Devarim 18:13 (תמים תהיה, עם ירור אלריד). Or Vayikra 22:21 (תמים) here is a different type of being complete. It is being entire, being sincere, being total, being meaningful. (שבע שבועות, תמימות) make them 7 complete weeks, not Sh’leimos which means that you shouldn’t miss a single day. But (שבע שבועות, תמימות) make the most of it. (עם ירור אלריד) be complete with G-d. It’s a qualitative completeness rather than just the quantity being complete. So that, (שבע שבועות, תמימות) and (לכם) have the same message. That the seven weeks which begin this coming Motzoei Shabbos and culminates with Chag Hashovuos, these are weeks of accomplishment, weeks that that you should measure, weeks that you should take upon yourself to do,

to accomplish.

I have one Yedid I know, who over the last 10 years has always undertaken to learn Maseches Sotah, it is 49 Blatt, there are 49 days. To learn a blatt a night, he and a Chavrusa. They did it for 5 – 6 years in a row and never finished it. One year they finished 15 Blatt, one year they finished 25 Blatt, one year they finished 30. They never finished. Normal people would give up. They didn't give up. After 10 years of trying it, last year they made a Siyum. What a Chashuva Siyum. They started from Daf Bais and made it all the way to Daf Mem Tes. How beautiful. What a thing to undertake, something meaningful for this very special time of the year, the preparation from Pesach to Shavuos.

If you read the Medrash on (שבע שבִּתּוֹת, תְּמִימוֹת.) Aimasai Heyei Temimos? Bizman Sheyisrael Osoh Retzono Shel Makom. If you read the Medrash without everything that we have spoken about, it just seems to be a Mussar. When are they Tamim? When you do the will of Hashem. It doesn't seem to have any Raya from the Posuk. But based on the Hak'sav V'hakabalah we see that it has great meaning. Aimasai Heyei Temimos? When are they Temimos as opposed to Sh'leimos? What a beautiful thought.

And so, we begin with this thought which is the challenge of the seven weeks which begins on (מִמָּחֳרַת הַשַּׁבָּת.) Does it mean the day after Shabbos? It means the day after we are Mekayeim the Mitzvah of being Shoveis from Chometz and then we start the Sefira.

2. In the Haggadah we refer to (אָרָמִי אֹבֵד אָבִי) Arami Oved Avi, to the description of Yetzias Mitzrayim which is described in the Pesukim of (אָרָמִי אֹבֵד אָבִי, וַיֵּרֶד מִצְרָיִם.) It is really much more than that. It is not just that we mention (אָרָמִי אֹבֵד אָבִי, וַיֵּרֶד מִצְרָיִם.) it is that the Pesukim in the Haggadah from there on take the four Pesukim which are in the Parsha of (אָרָמִי אֹבֵד אָבִי) and it says a Drasha on each one. So that it begins as follows. After we have the Arba'a Banim and after we pick up the Kos for V'hi She'amda we say (בְּקֶשׁ לְעִקּוֹר אֵת הַכֹּל, שֶׁנֶּאֱמַר: אָרָמִי אֹבֵד אָבִי, וַיֵּרֶד מִצְרָיִם וַיִּגְרַשׁ שָׁם בְּמַתִּי מִעֵט, וַיְהִי שֵׁם לְגוֹי אָרָמִי אֹבֵד אָבִי, וַיֵּרֶד מִצְרָיִם.) (וַיִּגְרַשׁ שָׁם.) Those are four Pesukim. (עֲצוּם וְרַב.) We mention four Pesukim in this Parsha and then the Haggadah goes on to break apart each Posuk. (וַיִּגְרַשׁ שָׁם - מִלְמַד.) (בְּמַתִּי מִעֵט - כְּמַה שֶׁנֶּאֱמַר: בְּשִׁבְעִים



catches up to them. The same thing when Yaakov leaves the house of Lavan, Lavan realizes, runs after him and catches up to him seven days later as it says in Beraishis 31:23 (וַיִּקַּח אֹתוֹ-אֶחָיו, עִמּוֹ, וַיִּרְדֹּף אַחֲרָיו, דֶּרֶךְ שִׁבְעַת יָמִים). Another similarity, when Yaakov leaves Lavan's house he runs into Eisav, as in danger. The same thing, when Klal Yisrael leaves Mitzrayim, they run away from Pharoh, they run away from Mitzrayim, they bang into Amaleik who is Eisav's descendant. So many similarities between the story of Lavan and the story of Yetzias Mitzrayim. Never realized it!

Then there is the biggest one. Yaakov deals with Lavan (with ברמאות) trickery. He says as Rashi brings down in 29:12 (I am his brother in trickery). Klal Yisrael leaves Mitzrayim also with trickery. Both in the borrowing of utensils and in saying as it says in Shemos 5:3 (נִלְכָּה נָא) That we will go for three days. They leave B'ramaus just as Yaakov leaves B'ramaus. Incredible similarities between the story of Yaakov Avinu at Lavan and Klal Yisrael in Mitzrayim. Really incredible similarities. Maybe you can build on it and add more. The lesson is the Maaseh Avos Siman L'banim. It is really the idea of Klal Yisrael doing what was really set as our path by Avraham, Yitzchok, and Yaakov, and therefore, a great similarity between the two of them.

Go and learn about it. We are not marking what Lavan did, we are marking what Pharoh wanted to do. (The Parsha begins. (צא ולמד) ) If you learn the Parsha (with Lomdus, with the explanation of the GRA you will appreciate it so much more. (צא ולמד) )

I always wondered why Yaakov Avinu worked day and night. It says in the Posuk 31:40 (וַתִּרְחַב בְּלִילָהּ; וַתִּדְדַּד שָׁנָתִי מֵעֵינָי) that the heat and the cold bit at him. He offered tremendous Mesiras Nefesh for Lavan. Maiseh Avos Siman L'banim for the Avdus which Klal Yisrael had when they were in Mitzrayim. So as you see, (צא ולמד) there is a lot to learn. Maybe around the table you can come up with other additional similarities.

3. The idea that Klal Yisrael left with Ramaos, with trickery is very difficult to understand. In the beginning, when they were in a weak position they said let's go for 3 days. When they finally left after Makkas Bechoros why did they have to say that (נָא דֶּרֶךְ שִׁלְשֵׁת יָמִים) in the Midbar. At that point they were chased out why did they have to still go on with the trickery of the 3 days?

Rav Hutner in the Mamarei Pachad Yitzchok 90 makes a statement which

certainly needs explanation. He says don't think of that request to go for three days the way childish people think about it, that it had to be with trickery in order to get out. No. It had to be with trickery. My understanding of what Rav Hutner means, perhaps this is what he means is that the Milchama against evil, the Milchama against Ra, the Milchama against our oppressors, the Milchama in Galus, even the Milchama against the Yeitzer Hora, always needs to be fought with trickery. Straight up you would never win. You always have to find a way to get around the Yeitzer Hora. The Yeitzer Hora doesn't want you to learn. Say to yourself, they have good black and whites at the Mishmar, I am going to go there. Say something that will use the method of Ramaos, it has to be that way in Olam Hazeih where Ra has such a tremendous strength. So that, Klal Yisrael went out with Ramaos because that is the example for how Klal Yisrael has to fight against the Yeitzer Hora, against the Kochos of Ra in this world all the time.

As Yishayahu Hanavi says in Galus when we have trouble, which can be found in 26:20 (חָבֵי כְּמַעַט-רְגַעַי, עַד-יַעֲבֹר זְעַמִּי). Hide yourself just for a few moments until the storm passes. That is the idea of Klal Yisrael in Galus. That is the message of this Ramaos.

As Pesach comes, you will tell yourself that you are tired, you are exhausted and you can't learn Pesach by day. Of course you can learn Pesach by day. Go out and bring yourself to the Bais Medrash. Use some Ramaos, find some trickery to be able to get yourself do that and IY"H you will be successful.

### **Chol Hamoed Pesach 5774**

וְאַף אֶתְנֶה תִּקְהָה אֶת שִׁנָּיו וְאַמְזֹר לוֹ

Most people understand תִּקְהָה as knock out his teeth. This is not what it means as it is written with a Kuf and not a Kaf. It means to blunt his teeth, blunt his sharpness, and blunt his anger. What is the idea of blunting his anger?

Rav Aharon Kotler used to say over the following incident. He often went with the Kapishnitzer Rebbe collecting for Chinuch Atzmai. The two of them were known figures really carrying the burden of Chinuch Atzmai in the early years of the Yishuv in Eretz Yisrael. Once the two of them came to a wealthy man's office and the secretary said that he was not in. They understood that the man was really there so they said that they would wait for him to arrive. It became a waiting game and the man tired and came out

angrily. He derided Rav Kotler and the Kapishnitzer Rebbe. He said people always come to me for money without appointments and they come to me at home and in the office. He berated them very harshly. Rav Kotler winked to the Kapishnitzer Rebbe that he thinks it is time to leave. The Kapishnitzer Rebbe motioned that they should stay. The man carried on and eventually became quiet. The Kapishnitzer Rebbe turned to the wealthy man and said, you have given us what we deserve now please give Chulich Atzmai what it deserves. The man mellowed and made a donation.

וַאֲף אֶתָּה תִּקְהָה אֶת שְׁנֵי blunt his teeth. Blunt his anger, let his anger wear out. You will find that underneath he is not such a big Rasha. Don't Pasul the whole person because there is a good person underneath.

This reminds me of an incident that I once witnessed. Rav Moshe was coming into the Yeshiva to give a Shiur and he was in the Bais Medrash. He walked halfway down the Bais Medrash from the entrance towards his seat when a man sprang up and blocked his way and started screaming. The man was screaming the following words believe it or not. He said Rav Moshe, your son in law Paskened that I am a Shoteh, Pasken that I am not a Shoteh. He proceeded to holler and repeat that over and over again really demonstrating to everyone there that he indeed was a Shoteh. Someone tried to move him away and he hit the person. He said to him when the Rosh Yeshiva wants me to stop talking I will stop talking. I remember that everyone in the Bais Medrash was holding his breath and watching. Rav Moshe just looked the man in the face and as the man kept on going Rav Moshe didn't nod yes and he didn't nod no he just waited and eventually the man ran out of steam like a siren at the end of its calling. He quieted down and his frustration ran out. I learned a lesson then. There is sometimes when a person carries on it is best just to be quiet. Let him spend his energy and eventually common sense will prevail. What a lesson. It is so hard for us to hold our tongues and hold our energy. וַאֲף אֶתָּה – blunt his teeth. When someone speaks harshly take it easy, be calm about it, and you will do well.

2) The 7th day of Pesach is coming upon us and of course the 7th day of Pesach is the day of Kriyas Yam Suf. After 3 days Paroh decided to pursue Klal Yisrael reaching them on the 7th day and that was the day of Kriyas

## Yam Suf.

In the Rabbi Yosei Haglili section of Maggid we find the most neglected piece of the Hagaddah. If you take any Hagaddah there are many different Divrei Torah on Ha Lachma Anya, Mah Nishtana, Avadim Hayinu, The Gedolim sitting in Bnei Brak, the Arba'a Banim and then Boruch Hashem there is a place in middle after the Makkos where it goes quickly or else we wouldn't make it before Chatzos. We have the 3 Braisos (רבי יוסי הגלילי אומר):

מנין אתה אומר שלקו המצרים במצרים עשר מכות ועל תים לקו חמשים מכות? במצרים מה הוא אומר? ויאמרו החרטמים אל פרעה: אצבע אלרים הוא, ועל תים מה הוא אומר? וירא ישראל את תיד הגדלה אשר עשה ר' במצרים, ויראו העם את ר', ויאמינו ב' ר' ובמשה עבדו. כמה לקו באצבע? עשר מכות. אמור מעתה: במצרים לקו עשר מכות ועל תים לקו חמשים מכות). (רבי אליעזר אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של ארבע מכות? שנאמר: ישלח כם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. עברה - אחת, וזעם - שתיים, וצרה - שלש, משלחת מלאכי רעים - ארבע. אמור מעתה: רבי עקיבא אומר: מנין שכל מכה) and במצרים לקו ארבעים מכות ועל תים לקו מאתיים מכות). ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של חמש מכות? שנאמר: ישלח כם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. חרון אפו - אחת, עברה - שתיים, וזעם - שלש, וצרה - ארבע, משלחת מלאכי רעים - חמש. אמור מעתה: במצרים לקו חמשים מכות They tell us the following. These Braisos tell us that the Makkos that the Mitzrim were afflicted with in Mitzrayim were Nimshal to an Etzba and Al Hayam is Nimshal to a Yad. So since a Yad is 5 times an Etzba so therefore if in Mitzrayim there were 10 Makkos then on the Yam there were 50 Makkos. If in Mitzrayim there were 40 Makkos then on the Yam there were 200 Makkos. If in Mitzrayim there were 50 Makkos then on the Yam there were 250 Makkos. This is what we say in the Haggadah (as is quoted above). Then we go onto Dayeinu.

The first problem is what is it doing here in the Haggadah? Leil Pesach we are Misapeir Yetzias Mitzrayim the things that took place on the 15th day of Nissan. Kriyas Yam Suf happened a week later, it is not inherently a part of Leil Yetzias Mitzrayim. A lot of things happened. There was Man, there was the B'air, the Ananei Hakavod, which are things that are not mentioned on the night of Pesach. For some reason we go and talk about Kriyas Yam Suf. That Kasha may not bother you as after all it was part of Yetzias Mitzrayim but it begs an explanation of what it is doing here.

More importantly, there is a second problem. That is that it doesn't seem proper that on the night of Sippur Yetzias Mitzrayim we should talk about the fact that Sippur Yetzias Mitzrayim is nothing compared to Kriyas Yam

Suf. Tonight we are trying to build up what took place on the 15th day of Nissan. Then we come and say the 15th day of Nissan that was 10 Makkos but later much more happened. It doesn't seem to be in the proper Hanhaggah.

Imagine you go to the Vort and you get up to speak about the Chosson and he says the Chosson is wonderful he is a 10, but you should see his Chavrusa he is a 50! If the Chosson is a 40 then his Chavrusa is a 200! Nobody would get up at a Vort and talk about a Chosson that way and praise somebody else who is 5 times as great. Here we are on Leil Yetzias Mitzrayim and we are talking about the fact that you think Yetzias Mitzrayim was something, Kriyas Yam Suf was 5 times as great. We then go on to explain it in such detail (עֲבָרָה, וְנֹעַם, וְצָרָה, מִשְׁלַחַת מִלְּאֲכֵי רָעִים) of how much more Kriyas Yam Suf was then the 10 Makkos by Mitzrayim. It does not seem to be K'fi the Hanhaga of the evening to talk about Yetzias Mitzrayim in such a way.

A third problem is why Takka was it that way. Why was it that by Yetzias Mitzrayim which after all was what was promised to Avraham Avinu in Beraishis 15:14 (וְאַחֲרֵי-כֵן יֵצֵא בְרַבֵּשׁ גְּדוּלָּה) Yetzias Mitzrayim was wonderful and that what happened afterwards Takka why was it that way. Why was it that Kriyas Yam Suf was so much more?

Chazal Darshun that Torai Zav was the Bizai of the Yam Suf and Nikudas Hakesef is the Biza of Mitzrayim. That the Bizas Hayam, the wealth they took after Kriyas Yam Suf was so much more than the Biza they took out of Mitzrayim. So the miracles were more by Kriyas Yam Suf, the loot that they took was more by Kriyas Yam Suf. So it begs explanation, why should it be (וְאַחֲרֵי-כֵן יֵצֵא בְרַבֵּשׁ גְּדוּלָּה) was Yetzias Mitzrayim. The promise to Avraham Avinu was Mikuyam then so that Avraham Avinu should not be able to say that regarding (וְעָבְדוּם, וְעָנּוּ אֹתָם) was Mikuyam and (וְאַחֲרֵי-כֵן יֵצֵא בְרַבֵּשׁ גְּדוּלָּה) was not Mikuyam. So they borrowed so to speak and they went out with money. Yet we say that Kriyas Yam Suf was so much more. This needs explanation. For all these reasons, first of all 1) why are we talking about it this night Bichlal, it is not a Mayseh that took place on the 15th day of Nissan, 2) it seems inappropriate to belittle Yetzias Mitzrayim by comparing it to something greater, and 3) the question of Ain Hachi Nami why is it so that Hashem did so much more by Kriyas Yam Suf than by Yetzias Mitzrayim.

To answer this I would like to share with you a Yesod in Hanhagas Ha'odom in general and in Hakadosh Baruch Hu's Hanhaga. There is a

Yesod that if a person wants to show Ahavah to someone else, he wants to show a Keshet, a Chibah, if you want to show that you care about someone you have to do something extra, something more than what you are obligated to do. It is a very basic idea. If you borrow money from someone and it comes the time to pay so you pay him back it doesn't show that you love him, it doesn't show it at all. It shows that you do what you are obligated to do. If you promise something to someone and it comes the time to pay or to deliver on your promise and you do it, it doesn't show that you care for the person. Once you made the promise you have to do it, you are obligated to do it. If a person wants to show Ahavah and a person wants to show Chibah, a person has to do something extra, something that he is not otherwise obligated to do. Because when you do something that you are obligated to do it doesn't show any Ahavah or Chibah.

There is a nice little story that illustrates this very well. There was a young man in the Yeshiva who got married and one morning over breakfast they got into their first disagreement. She said something and he said you are wrong and she said how could you say I am wrong I can prove it with this and that. He said this is not a proof and that is not a proof. They had some disagreement. They finish breakfast and it was time for him to go to Yeshiva so he came to Yeshiva and he was sitting and learning and he was very distracted. (The first argument you get distracted, after that you get accustomed to it). He was very distracted and it bothered him so he excused himself to his Chavrusa and went into the Mashgiach and tells the Mashgiach my wife and I had our first real argument today she said such and such and I said it is not true and she proved it with this and that and I said that this is not a proof and that is not a proof. Who is right? So the Mashgiach smiled at him and said over such a silly thing you have an argument? I want you to go home lunch time, buy your wife some flowers and make up with her. He is a good boy and did as he was told and at lunch time he heads home stops in at the florist and picks up some flowers comes home to his wife and presents the flowers with here, the Mashgiach said I have to give these to you. So everyone understands that once the husband said the words the Mashgiach says I have to give this to you it is meaningless.

It was a very nice thing when they started this Minhag of giving a gift in the Yichud room, giving pearls or a necklace, it was a very nice thing. For the first person who did it it meant a lot because the person decided to do this on his own. Nowadays, once it is expected it doesn't mean all that much. If it is not good enough it is a problem.

When I got married it wasn't the Minhag to give anything in the Yichud

room, although my wife claims otherwise. If someone does it it is meaningful. But if you have to do it, it just shows that you are a straight person, it doesn't show Ahavah or Chibah. It doesn't show a Keshet at all. So Klal Yisrael went out of Mitzrayim. Klal Yisrael for whatever it means was in the 49th Shaar Hatumah, does that show an Ahavah and a Chibah from the Ribbono Shel Olam? No. It may well be that HKB"H just had to keep his word. He told Avraham Avinu that they are going to out of Mitzrayim as it says in Shemos 2:24 (וַיִּשְׁמַע אֱלֹהִים, אֶת-נַאֲקָתָם; וַיִּזְכֹּר אֱלֹהִים) the Ribbono Shel Olam said they have to go out as it says in the next Posuk (וַיִּדַע, אֱלֹהִים). That if they would stay they would never get out. So from Yetzias Mitzrayim itself there was no way to know if this comes from Ahavas Hashem Osanu, does it come from a Keshet with us or it is a Kiyum of the promise. The Ribbono Shel Olam promised and He keeps his word. So he took Klal Yisrael out of Mitzrayim. We find a concept in the Gemara that Hamocher B'ayin Yafa Hu Mocheir or B'ayin Ra Hu Mocheir. The Sugya in Maseches Bava Basra which discusses whether a person who sells something sells it generously or not. In other words, let's say someone sells for example a car and in the car he has some tools and an ice scraper and a battery charger. Does he mean to sell the car with those items or not. It is a discussion in the Gemara if someone who sells, sells generously. Certainly someone who gives a gift he means to give it generously and whatever is included in the car is included in the gift.

So they came to the Yam Suf. The Yam Suf it appears that Klal Yisrael was afraid. Why are they afraid. The Ribbono Shel Olam did all these miracles why are they afraid? They had this Safeik, the Ribbono Shel Olam did all these things to take them out of Mitzrayim but M'haichi Taisi, the Ribbono Shel Olam promised Avraham that he would take them out so now he took Klal Yisrael out so now they are out. So now what? We know later in the Midbar the Ribbono Shel Olam threatens to destroy Klal Yisrael and start again. So at Kriyas Yam Suf there was this Safeik. At Kriyas Yam Suf the Ribbono Shel Olam was Migalei his Ahavah to Klal Yisrael, he was Migalei that everything that happened was with an Ayin Tov, happened with an Ahavas Hashem Osanu. It happened because Hashem wants a Keshet with Klal Yisrael. How did he show it? By Kriyas Yam Suf there was no promise that there would be a Biza, there was no promise that there would be miracles, it wasn't said to Avraham Avinu, there is no Remez to Kriyas Yam Suf. Imagine, it is a Kasha itself. The Ribbono Shel Olam did so many more miracles by Kriyas Yam Suf why didn't he promise Avraham, Yitzchok, and Yaakov all these Nissim? It was B'dafkah. These Nissim of

Kriyas Yam Suf are Migale on Yetzias Mitzrayim the tremendous Ahavah that Yetzias Mitzrayim had. Because from Yetzias Mitzrayim itself you wouldn't know, it wouldn't be clear. Kriyas Yam Suf is the Migale on the rest of the Haggadah. It is Migale that Yetzias Mitzrayim was done with a Chibah, and an Ahavah and Farkert the fact that it was more that shows the Ayin Tov of the Ribbono Shel Olam.

When we mention Yetzias Mitzraim by Shacharis and Arvis we are Mikayeim that which is written in Bamidbar 15:41 (אֲנִי יְרוּר אֶלְרִיכֶם, אֲשֶׁר הוֹצֵאתִי) We mention Yetzias Mitzrayim and we are Mikayeim the Mitzva D'oraissa of Zechiras Yetzias Mitzrayim and both by Shacharis and Arvis we follow by mentioning Kriyas Yam Suf. We say (וְיָמֵינוּ מִבְּעֵת. וְיָמֵינוּ מִבְּעֵת. וְיָמֵינוּ מִבְּעֵת.) We say more words in (עֲזַרְתָּ אֲבוֹתֵינוּ) talking about Kriyas Yam Suf than about Yetzias Mitzrayim. There is no Mitzvah of Zeicher Kriyas Yam Suf! It is Farkert. Kriyas Yam Suf is the Migale of the Ahavah that the Ribbono Shel Olam showed Klal Yisrael, it is Migale on the whole thing that it was done with a tremendous Ahavah. We Takeh end with (מִי כַמֶּכֶה בְּאֵלִים ר') that comes from the Shirah at the Yam Suf and (וְיִמְלֹךְ לְעוֹלָם וָעֶד) which is again from the Shiras Yam Suf. That is the Shirah that came then. By Yetzias Mitzrayim there was no Shirah yet because there was no Gilui of Ahavas Hashem. After Kriyas Yam Suf the Shirah was real because at that time there was a Gilui of K'vod Shamayaim.

This is a Yesod for this piece of the Haggadah. This Yesod is an important Yesod for Ahavas Adom L'chaveiro, Ahavas Ish L'ishto, and in everything. The things you need to do, that you must do because you promised those things don't show Ahavah. If you want to tip a counselor because you are especially thankful to him if you give the recommended tip it doesn't show anything. If you add a small amount to it, it shows that you appreciate. If you give what you feel you have to give, that is something that you have to give and it doesn't show anything. When you give something more that is Migale.

When a Chosson gives his Kallah an engagement ring it is very nice but it doesn't show anything more than the fact that he wants to marry her, it shows something. But very often a small trinket or something inexpensive that is given that doesn't have to be given, that shows the Ahavah more. That is this idea, this Yesod in Avodas Hashem.

The Shulchan Aruch has a list of things you have to do. It has a list of

things that you are not allowed to do. In Shulchan Aruch there is a gigantic list of things that you don't have to do but Hamachmir Tovei Alav Beracha, or Yirei Shamayim Yachmir Al Atzmo, or Hiddur Mitzvah. There is no law book in the world that has such a thing. You have the NYC traffic laws, there are things that you get a ticket for and things that you don't get a ticket for. There is nothing in between that Hamachmir Tovei Alav Beracha. If the law is you must be 4 feet away from a fire hydrant there is no Hamachmir Tovei Alav Beracha if you go 6 feet away. There is no such thing. No law book in the world has three sets of rules, the rules for Muttar, Assur, and Tov L'hachmir. But in Avodas Hashem the Tov L'hachmir, the Hiddur Mitzvah the Yirai Shamayaim Yachmir Al Atzmo that is the method by which a person shows Ahavas Hashem. In Shulchan Aruch there are things that a person could show an Ahavas Hashem that show a dedication. That is a Yesod Hachayim. Klal Yisrael responded to Kriyas Yam Suf with (זֶה קְלִי וְאֶנְהוּהוּ) with the idea of Hiddur Mitzvah. This is one Yesod which comes from the middle of the Haggadah.

There is a Kasha here and there seems to be something of a difficulty and inconsistency. In Ezras in the morning we say the following. (וְיָדִים מְבַעֲתוּ) you drowned the Mitzrim, (וְיָדִים הֶעֱבַרְתָּ) and your beloved you took through the Yam Suf. The problem is that it seems to be out of order. First Bnei Yisrael went into the Yam and then the Mitzrim were drowned. So the order (וְיָדִים מְבַעֲתוּ) and then (וְיָדִים הֶעֱבַרְתָּ) seems to be out of order. You may answer, whatever answer it might be on this order and I have heard different Teirutzim, however, if someone tells you a Teretz ask him to reconcile that with the language that we say at Maariv. At Maariv we say (הַמַּעְבִּיר בְּנֵינוּ בֵּין הַדְּרֹתָיו) There we say first that Klal Yisrael passed (בֵּין הַדְּרֹתָיו) between the roads that were cut into the sea (וְיָדִים מְבַעֲתוּ) and then we talk about the drowning of our enemies. So there the order is reversed. The language is the same. At Shacharis we say (וְיָדִים מְבַעֲתוּ) we talk about drowning them and in Maariv we say (וְיָדִים מְבַעֲתוּ) drowning. At Shacharis we say (וְיָדִים מְבַעֲתוּ) about passing through and at Maariv we say (הַמַּעְבִּיר בְּנֵינוּ) about passing through. Yet the order is reversed. Certainly this needs an explanation.

Klal Yisrael left Mitzrayim, why? Moshe Rabbeinu said in what Zechus are they going out? Because they will serve HKB"Y at Har Sinai. That is what we are all shooting for, that is our goal to have meaningful weeks of Sefiras Haomer and a preparation for Mattan Torah then Yetzias Mitzrayim will

have been all the more meaningful.

### **Chol Hamoed Pesach 5773**

As you know the 7th day of Pesach was the day of Kriyas Yam Suf. Obviously the concept of Kriyas Yam Suf is connected to Yetzias Mitzrayim. I would like to begin with a question. We know that when Klal Yisrael turned around in Shemos 14:10 (וַהֲנִיחַ מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם) and they see the Egyptians pursuing them, that Klal Yisrael became very frightened.

That is if you look at the beginning of Parshas Beshalach when Klal Yisrael leaves Mitzrayim HKB"Y says that Pharaoh will pursue you and will run after you. HKB"Y says in 14:4 (וַחֲזַקְתִּי אֶת-לֵב-פַּרְעֹה, וְרָדַף אַחֲרֵיהֶם, וְאֶכְבְּדָה בַּפַּרְעֹה) כְּשֶׁהִקְב"ה מֵתְנַקֵּם בְּרָשָׁעִים שֶׁמֹּו מֵתְגַדֵּל וּמֵתְכַבֵּד. ( Rashi says this means ) וְכֵן הוּא אוֹמֵר (יִחְזַקְאֵל לֹחַ כַּב) וְנִשְׁפָּטְתִּי אֹתוֹ וְגו', וְאַחֲרַי כֵּן (שֵׁם כַּג) וְהִתְגַּדַּלְתִּי וְהִתְקַדַּשְׁתִּי וְנִוְדַעְתִּי וְגו', וְאוֹמֵר (תִּהְיֶה עוֹד) שֶׁמָּה שֶׁבֵּר רָשָׁעֵי קִשְׁתּוֹ, וְאַחֲרַי כֵּן (שֵׁם פֶּסוּק ב) נוֹדַע בִּיהוּדָה (שֵׁם ט יז) נוֹדַע ה' מִשְׁפָּט עֲשֵׂה) that I will take revenge from Pharaoh and in that way it will be a K'vod Shamayim. Why was Klal Yisrael so frightened, why were they trembling? They were foretold that Pharaoh would run after them?

The Ohr Hachaim Hakadosh on 14:10 asks this Kasha and he answers that Rashi is coming to explain this. On the Posuk of (וַהֲנִיחַ מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם) Rashi brings from the Tanchuma (רָאוּ שֶׁר שֶׁל מִצְרַיִם נֹסֵעַ מִן הַשָּׁמַיִם לַעֲזוֹר לַמִּצְרַיִם) that this refers to Sar Shel Mitzrayim. The heavenly angel of the nation of Mitzrayim. That was why Klal Yisrael was afraid. They saw that it was not just the human beings the Mitzrim pursuing them but it was the angel of this nation. The question is still why were Klal Yisrael afraid. The angel of Mitzrayim was the angel in the land of Mitzrayim as well and HKB"Y took care of him. So why was there a fear here?

The Sheim Mishmuel on Parshas Bishalach explains as follows. He quotes in the name of his father that when we talk about a nation having an angel over it. That angel is the Yeitzer Hora of that nation. Every nation has it's Aveira, it's type, it's Teva, it's nature which causes that nation to have weaknesses. When they saw the Sar of Mitzrayim chasing them they were afraid. They weren't afraid because they thought the Sar of the nation could defeat them but because in the language of the Sheim Mishmuel they felt and realized that the Yeitzer Hora that they had developed influenced them, influenced Klal Yisrael in Mitzrayim. It was still pursuing them they still had the Hashpa'a of the 210 years they were in Mitzrayim. That is why they became frightened. They realized that even though they left Mitzrayim

but still the Hashpa'a, the influence the bad influences of Mitzrayim were still within them. It was now that they were afraid, they realized that that influence had not left them. Now we understand why it was here that the Sar Shel Yam said Halalu Ovdei Avodah Zarah V'halalu Ovdei Avodah Zarah. They said that Klal Yisrael still has the influence of Mitzrayim. They left Mitzrayim but the influence is still upon them. Kriyas Yam Suf was an occasion of Sus V'rochvo Ramah Vayam. Rochvo refers to the Sar Shel Mitzrayim. At Kriyas Yam Suf the influence of Mitzrayim on Klal Yisrael was destroyed forever. That was because there Klal Yisrael saw that everything Mitzrayim stood for was meaningless and was destroyed in the Yam Suf. To put it simply on the first day of Pesach the Bnei Yisrael were taken out of Mitzrayim. On the last day of Pesach Mitzrayim was taken out of Bnei Yisrael. The Hashpa'a of Mitzrayim was taken out of Klal Yisrael. Now I understand it is called Acharon Shel Pesach. There is no other Yom Tov that has an Acharon a last day. We have Shavuot we have Sukkos, the last days of Sukkos are a separate Yom Tov, Shemini Atzeres. The Yom Tov Acharon Shel Pesach as if to say the last part of Pesach. They finished off the Mitzrim. The influence Mitzrayim had on Klal Yisrael was destroyed. That is the Hashpa'a of Shevi'i Shel Pesach. As we come to the end of Pesach we have along with our joy of being Bnei Chorin along with our joy of being physically freed from slavery in Mitzrayim, we also have the knowledge that Klal Yisrael has the ability to overcome the influences, the bad Hashpaos that come from the nations of the world. That is the joy of Kriyas Yam Suf of destroying of the Sar of Mitzrayim. A Sar which is something Klal Yisrael feared very very much.

2) We read in the Haggadah מִלְמַד שְׁהָיוּ יִשְׂרָאֵל מְצֻיָּנִים שָׁם, this teaches us that Klal Yisrael in Mitzrayim were Mitzuyanim. What is Mitzuyan? Mitzuyan in modern Hebrew means excellent. Actually, Mitzuyan means that they stood out, they were noticeable, and they were distinctive. מִלְמַד שְׁהָיוּ יִשְׂרָאֵל מְצֻיָּנִים שָׁם, Bnei Yisroel were distinctive in Mitzrayim. That needs an explanation. If we understand that Klal Yisrael were on the 49th level of Tumah, what distinctiveness would be praiseworthy of Klal Yisrael?

Here we really learn a tremendous lesson. There are times that a person does Aveiros, a person has a Yeitzer Hora. There are two types of reactions to a person who realizes that he has a Yeitzer Hora and that he is doing an Aveira. There are some people who do Aveiros and because of that they rationalize and they say oh you don't really have to keep the Torah, it is not so important. There are other people who do Aveiros and

they realize that they have a Taiva they have a desire and what they are doing is wrong. There is a very very big difference. Those people who were in Mitzrayim who did Aveiros and fell into the 49th Shar of Tumah, had they become like the Egyptians had they started to dress and talk like the Mitzrim they would have pulled themselves away from Klal Yisrael forever, like later happened with the Greeks. The Misyavanim became like the Greeks and disappeared from Klal Yisrael forever. מְלַמֵּד שְׁהוּ יִשְׂרָאֵל מְצִינִים שָׁם. Even when Klal Yisrael did Aveiros Lo Shino Es Malbusham, Lo Shino Es Shemam, Lo Shino Es Lishonam. They stayed Mitzuyanim. It is important, even when a person has a weakness in Avodas Hashem that the way he dresses and the way he talks his mannerisms should stay as mannerisms of Bnei Torah. Many Bnei Torah who go through difficult times and they throw away the Levush, the dress of a Ben Torah because they don't see themselves as Bnei Torah. They rationalize and say that it doesn't matter. True, if a person is an absolutely successful Oveid Hashem then it doesn't matter. However, when a person is struggling it is very important that a person affirm that he is very much connected to the Bnei Torah of the world.

Rav Moshe in a Teshuva writes an amazing thing. He writes that if you have a Shul which is a conservative or reform shul and it has a Mechitzah, the men and women are separate, it does everything Al Pi Din but it is labeled a conservative shul, that is not a Shul it is a temple. It is a place of Apikursos. On the other hand if you have a place that is labeled as an orthodox Shul, a frum shul and there is no Mechitzah, they are sitting in ways they shouldn't be, they are doing Aveiros, the building is still a Shul. Why? שְׁהוּ יִשְׂרָאֵל מְצִינִים שָׁם, the Shul is labeled orthodox. People have Taivos people have desires and that does not make it not be a Shul. If it labeled reform, conservative, catholic, Muslim then it is not a Shul. The label matters. מְלַמֵּד שְׁהוּ יִשְׂרָאֵל מְצִינִים שָׁם. The lesson of our difficulties in Mitzrayim is to stay מְצִינִים Remember that you are a Ben Torah, Remember that you are a Talmid Chochom, remember that you have aspirations. Don't let go of it. That is very much the lesson of Lo Shino Es Shemam, Lo Shino Es Malbusham. To stay with the Levush the Malbish the attitude the label of a Ben Torah no matter where in the world you may be found at the moment.

3. At the end of the Seder at Nirtzah we say חָסַל סְדוּר פְּסַח כְּהִלְכְּתוֹ Chasal is usually translated as we have concluded the Seder of Pesach. It is an

unusual word. It is not usually used this way. We find in Devarim 28:38 כִּי יִהְיֶה אֲכָלְךָ אֶת-מִנְחֹתֶיךָ וְאֶת-שְׂמֵנֶיךָ וְאֶת-כָּל-עֲשֵׂיֶיךָ וְאֶת-כָּל-עֲמָלֶיךָ וְאֶת-כָּל-עֲשֵׂיֶיךָ וְאֶת-כָּל-עֲמָלֶיךָ וְאֶת-כָּל-עֲשֵׂיֶיךָ וְאֶת-כָּל-עֲמָלֶיךָ As the locust eat something, destroy something, finish something off. So that Chasal though it means to end or complete, it is usually used to destroy. In modern Hebrew Chasal is to assassinate to kill somebody. חָסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ What does that mean? We are destroying the Seder of Pesach? The answer is that there is a Remez here. Of course the simple meaning is we have completed the Seder of Pesach. But there is a hidden prayer here. חָסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ we say HKB”H destroy the Seder Pesach we have today. Bring Moshiach, let Moshiach come and let us have the Seder Pesach that we used to have in the Bais Hamikdash with the Korban Pesach. So חָסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ is we have completed and we hope we have completed for our last time the Seder Pesach K’hilchaso, the Seder Pesach of Galus.

With that we hope and are Mispaleil the Seder Pesach that we all dream of, the Seder Pesach of the Korban Pesach. Imagine, we have a hard time to complete by Chatzos we will have a Korban Pesach to complete and we will have to it K’hilchaso, there are Halachos with having the Korban Pesach. How much we desire that that day comes soon. We certainly hope חָסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ the coming year will have a proper Pesach with the Korban Pesach. IY”H let us hope that we should be worthy.

### **Parshas Tzav 5773**

3. There is a Mitzva of Sippur Yetizas Mitzrayim which is discussing Yetzias Mitzrayim on the night of Pesach at the Seder. The question with which we begin is a question of whether that Sippur that telling of the story requires a certain amount of Chiddush, requires that the person has a certain amount of new insight or new Chiddush regarding Yetzias Mitzrayim or no maybe the word Sippur is just to relate the story.

The Malbim who is the authority of this type of definition of words, writes in Tehillim 19 the following. He says in Lashon Kadosh we find the Lashon of לְהַגִּיד as in Tehillim 92:3 בְּבֹקֶר תִּסְדָּרֶה לְהַגִּיד is to tell something new. L’sapeir is to relate something old. So that in Hebrew there are words similar to synonyms but not quite synonyms which refer to two ideas. (לְהַגִּיד is something new and L’sapeir as in Tehillim 19:2 תִּשְׁמְעוּ, מִסִּפְרִים כְּבוֹד-קַל) refers to things that are already known.

How does that explain the night of the Seder? In a confusing way. On the night of the Seder we are commanded as it says in Shemos 13:8 וְהַגַּדְתָּ לְבְנֶיךָ, לְהַגִּיד, so you are supposed to say something new. But the

Torah also says in Shemos 10:2 וְלִמְעַן תִּסְפֹּר בְּאָזְנֵי בְנֵי יִשְׂרָאֵל וְכֵן בְּנֵי יִשְׂרָאֵל ל' sapeir to say the old. Which one is it, is it to say the old or is it to say the new? The Avoda on the night of the Seder is to say the old and to have a new appreciation. To say that which we already know which is Yetzias Mitzrayim but to understand it with a greater Chashivus and a greater depth.

I once heard from Rav Hutner who said that the difference between a Talmid listening to his Rebbe and just an ordinary person listening to a Shiur is when a Rebbe says something which the listener has already heard and he already knows, if the listener is just an ordinary person he will tune it out. He will listen halfheartedly. He will not listen with any specific interest. On the other hand if it is a Talmid and he knows that this is an idea which his Rebbe is fond of teaching, often teaches, and is important to him, then the Talmid will hear something new each and every time. A new appreciation, a new depth, a new insight and look at his Rebbe saying something which he knows is coming but with a new appreciation. That idea, that appreciation, is something unique from a Talmid to a Rebbe and something which we need to work on in our serving HKB"Y in our learning. I remember seeing Rav Moshe Feinstein on a Shabbos afternoon sitting with a Mikraos Gedolos Chumash learning Rashi & learning the Ramban and I couldn't help but wonder here is Rav Moshe who knows Shas Baal Peh literally. He knows the Shulchan Aruch. What is he doing, looking again at the Chumash again with the Rashi and Ramban that he has seen and studied so many times? I appreciate the idea now. The idea that when Rav Moshe learned it again, it was a Talmid listening to his Rebbe, his Rebbe Rashi, his Rebbe the Ramban. Hearing the same words, looking at the same words, and with some deeper appreciation.

This idea is the idea of the Avoda that we have to do. Similar to what Rav Moshe said about the Chavtin. About the Korban that the Kohen brings on his inaugural day and which the Kohen Gadol brings every day. Every day to have a new appreciation of that which he has. That is quite similar and identical to the idea that we are talking about now. The idea of something old coming to you with a freshness, a deeper appreciation, and a deeper meaning.

4. The Gerrer Rebbe asked a Kasha. Why is it that we say the Hagadda on Shabbos Hagadol. When it comes to the eating of Matza we abstain from eating a Matza from Rosh Chodesh Nissan and some people even from

earlier. So that we should eat it B'tai'avon. The question then is if there is an idea of abstaining from something because of B'tai'avon why shouldn't we do the same thing with Sippur Yetzias Mitzrayim, with the Hagadda. After all the Hagadda knowledge is certainly something which is fresher if you have not seen it recently.

The way we are explaining we know the answer. The answer is that that is the Avoda. The Avoda is to look at the old and to have some new appreciation for that which is old for something that has been there for a while. That is our Avoda for the Seder night. To have a new appreciation of a Klal Yisrael that is born on this night, the night of Zman Chairusainu. As we prepare for this very special Yom Tov we prepare Vertlach and we prepare ideas. Let's try to prepare ourselves to come to the Yom Tov free at least of the Daigas, of the day to day things that trouble us on a regular basis. Let's try on this Yom Tov to be on a little bit of a higher level of appreciation of our Avodas Hashem. Let's come to the Davening with a new freshness, a bit early maybe even the day after the Seder. With a Hischadshus of our appreciation of the Borei Olam. With that I wish you all a Chag Kasher V'sameach and I look forward to speaking to you again on the first day of Chol Hamoed this coming Thursday B'ezras Hashem. A Gut Shabbos to one and all.

### **Rabbi Reisman – Pesach 5772 (First Days)**

As you know, we do not make a Beracha on Sippur Yetzias Mitzrayim. The Rishonim already ask a Kasha and they give various technical reasons for not making a Beracha on Sippur Yetzias Mitzrayim.

The Sfas Emes has an explanation B'derech Hamachshavah. Something that doesn't contradict the Rishonim but goes well with what the Rishonim say. The Sfas Emes says that in general we do not make a Beracha on any Mitzvah that is Bain Adom L'chaveiro. A Mitzvah which has to do with benefitting another human being. A Mitzvah like Tzedakaka has no Beracha and even a Mitzvah like Kibbud Av V'aim (respecting ones parents) has no Beracha. The reason for that is because the Rambam has taught us that any Mitzvah which is a Mitzvah Sichli which is a logical Mitzvah is something regarding which a person should say I would do this Mitzvah even if the Torah did not obligate me to do so. That is the attitude that a person should have for Mitzvos Sichlios. The idea that even though the Torah did not obligate me to give charity even if the Torah did not obligate me to have respect for my parents I would do so anyway. When you have a Mitzvah which a person would do even if he was not obligated to do it is not appropriate to say a Beracha Asher Kidishanu B'mitzvosav

V'tzivanu, blessing HKB"H for having commanded us to do this Mitzvah as if we are only doing it because we were commanded.

Says the Sfas Emes that is the reason that on a Mitzvah Bain Adam L'chaveiro such as giving Tzedakah we do not make a Beracha, because on a Mitzvas Sichli it is inappropriate to say that had Hashem given us holiness by commanding us to do this Mitzvah as if that is the reason, the motivation for doing the Mitzvah. That is true for all Mitzvos Bain Adom L'chaveiro. We talk about Sippur Yetzias Mitzrayim which is not a Mitzvah that is Bain Adam L'chaveiro. It is something that is a Mitzvah Bain Adam L'makom. Nevertheless, the Yesod the main idea of Sippur Yetzias Mitzrayim is feeling Hakaras Hatov, a thanks to HKB"H for having taking us out of Mitzrayim. Here too it makes no sense to say Asher Kidishanu B'mitzvosav V'tzivanu. This is a Mitzvas Sichli. It is a logical Mitzvah that we would have done even had we not been commanded. For that reason we make no Beracha. It is as if we are telling HKB"H this is a Mitzvah that we should understand to do even had we not been commanded. It is a beautiful thought.

The following is a Vort that it says in the new Pachad Yitzchok, the Ma'amarai Pachad Yitzchok on Pesach which was recently released. This is the very first Maimar there, a very beautiful Yesod and as you shall see it is a Yesod which I found in the Sefer Ohr Zarua Latzadik from Rav Tzodok Hakohen on page 13.

The Yesod is the following. We find that when Moshe Rabbeinu realized that people were going to reveal to Paroh that he had killed a Mitzri and that it would be Jews who would be revealing that news to Paroh that he had killed a Mitzri, he said as it says in Shemos 2:14 (אֲכֵן נֹדַע הַדְּבָר). Which by its simple meaning means the fact that I killed a Mitzri is known. But in a deeper sense as the Medrash says and Rashi alludes to briefly (אֲכֵן נֹדַע הַדְּבָר: כּמִשְׁמַעוּ. וּמִדְרָשׁוֹ נֹדַע לִי הַדְּבָר שֶׁהֵייתִי תִמָּה עָלַי, מִה חָטְאוּ יִשְׂרָאֵל מִכֹּל שִׁבְעִים אֻמוֹת Moshe Rabbeinu was saying להיות נרדים בעבודת פרך, אבל רואה אני שהם ראויים לכך). (אֲכֵן נֹדַע הַדְּבָר). Now I understand what is happening. The fact that the Galus (exile) in Mitzrayim is not coming to an early end is because (נֹדַע הַדְּבָר) now I know the reason. It is because that there are Jews among us who say Lashon Hora. There are Jews among us who speak ill regarding other Jews. So that the Aveira of Lashon Hora was an Aveira in Mitzrayim for which we were not redeemed.

With this says Rav Hutner we understand why the Mitzvah of Sippur Yetzias Mitzrayim is a Mitzvah that is done with the mouth. It is a Mitzvah on the night of Pesach which involves speaking a lot. Usually we say S'yag

L'chochmo Sh'tika that a wise man knows how to be silent. On this night we say (יְכַל הַמְרֻבָּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּה). Somebody who speaks much is praiseworthy. Because this night, the Mitzvah is to be Mikadeish the Dibbur to give holiness to one's speech as if to redeem the failure in Mitzrayim where Jews were not pure in speech. This is Rav Hutner's beautiful thought which of course explains why in the Haggadah we say (וְאִפְּלוּ כָּלְנוּ חֲכָמִים) even if we were all wise men it is a Mitzvah to speak about Yetizas Mitzrayim. I would think the reverse that even Am Horatzim (certainly Chachamim) have to speak about Yetizas Mitzrayim. What does it mean even Talmidai Chachamim?

The answer would seem to be because normally S'yag L'chochmo Sh'tika a sign of a wise man is silence. On this night (וְאִפְּלוּ כָּלְנוּ חֲכָמִים) even if we are all wise men (מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם).

On Rav Hutner's Yesod we can add that Klal Yisrael in the Midbar failed in a number of Nisyonos, but even after their failure they were still heading to Eretz Yisrael about to enter the land of Eretz Yisrael. When did it come to pass that HKB"H said stop I am not letting you into Eretz Yisrael?

That happened by the Cheit Hamiraglim, which is a sin that was associated with Lashon Hora. Whereas it says in Bamidbar 13:32 (וַיֵּצִיאוּ דִבַּת הָאֲרֶזִי) the Meraglim spread a bad report on the land of Eretz Yisrael. Where the sin of Lashon Hora reared its ugly head once again. Here HKB"H said Ad Kan, you came out of Mitzrayim because you sanctified your speech and here you are failing again. This was the Aveira for which they could not enter Eretz Yisrael.

Similarly, during the sojourn in the Midbar when Miriam spoke Lashon Hora she was punished immediately. The entire camp of Klal Yisrael had to wait seven days and they had to cease their travel towards Eretz Yisrael. This was again because of the Aveira of Lashon Hora.

Rav Tzaddok in the Sefer Ohr Zarua Latzadik adds another totally different point but based on the same idea. We know that Maseches Pesachim starts with the words (אור לארבעה עשר בודקין את החמין לאור הנר) Ohr L'arbaa Asar. It begins with the words the night of the 14th day of Nissan we do Bedikah. It uses the word (אור) light in place of Laylah which means night.

The Gemara explains that the Mishna is coming to hint to us Shelo Yidabeir B'lashon Miguna, that a person should be careful to speak in a fine way. Even the word night which has negative connotations is replaced by the word Ohr or light as if to hint that a person should speak properly. Why is this the first word of this Masechta? The hint of how to speak could have been in any Masechta or in any part of any Masechta. Says Rav

Tzaddok, Zehu Haschallas Hamasechta L'horos Inyan Hamichunim Masechta Zu She'hu Inyan Hapesach. It is at the beginning of the Masechta to introduce us to the concept which this Masechta talks about and that concept is the Taharas Hadibbur fixing the Aveira of Dibbur Miguna of speaking improperly, of a lack of pureness of one's speech. Very beautiful.

Rav Tzaddok adds that one of the virtues that Klal Yisrael had was a purity of Yichus when they left Mitzrayim they were praised with having a pure Yichus. The Yetizas Mitzrayim with a pure Yichus the Gemara says in Perek Asara Yuchsin is related to Taharas Hadibbur. Those who went out they came out with a Yichus and it became part of the Jewish mentality. Yichusa D'kula Shtikasa. That the best Yichus is not a Yichus of a grandfather who is a Tzaddik, Talmid Chochom, or a Rebbe. Yichusa D'kula Shtikasa, the best Yichus is a family that is quiet at a moment that they can cause disputes or fights and a person who is quiet and backs off, that the Gemara says is Yichusa D'kula.

### **Rabbi Reisman – Parshas Tzav \***

In Parshas Tzav we do have something that is slightly connected to the coming week and that is the Mitzvah of the Korban Todah. As you know, on Erev Pesach this coming Friday (a week from tomorrow) we will not say Mizmor L'soda. The reason for that is that a Korban Todah was not offered on Erev Pesach because a normal Todah is eaten for a day and a night. Since the Korban Todah has Chometz, a person could not be Makriv it because it would be M'ma'ate the Zman Achilason because he would not allow the full time for it to be eaten. For that reason, on Erev Pesach by Shacharis we skip Mizmor L'soda which is the Parsha K'neged the Todah. I have a question that I would like to share with you. This idea that we do not say the Parsha of the Todah on Erev Pesach, is it a non-event. Meaning normally we can bring the Todah and now we can't bring a Todah so it's in a sense just a time that an event cannot take place and that is the whole story. Or maybe no, maybe it is a Kiyum of Zeicher L'mikdash. We know we have a Mitzvah which we learn from a Posuk in Yirmiya, which the Gemara says that it is a Mitzvah to do things Zeicher L'mikdash and therefore, my question is when we skip Mizmor L'soda is it just a non-event, there is no Kiyum of anything by skipping it, it is just that there is no Mitzvah to say it or perhaps it is a Kiyum of Zeicher L'mikdash. We are doing something to remember what took place at the time of the Bais Hamikdash.

Of course it would be a Nafka Mina if someone comes late to Shul and only

says Baruch She'amar, Ashrei, and Yishtabach then he not Mikayeim skipping Mizmor L'soda (on Erev Pesach) because he skipped everything. Well if Mizmor L'soda is simply a non-event, we are just not doing something so then there is no Chisaron Mitzad this part of the day. However, if you understand that Mizmor L'soda is an opportunity to be Mekayeim Zeicher L'mikdash, then you get an added Mitzvah. You might ask do we ever find a Zeicher L'mikdash which is done by not doing something. In other words we find Zeicher L'mikdash by certain activities that we do like shaking the Lulav on the second through seventh day (besides for Shabbos) of Sukkos which is only a Mitzvah to do in the Mikdash we do it Zeicher L'mikdash. That is something we do. Do you ever find that not doing something should be a Zeicher L'mikdash? The answer is yes, we find it for example during the time of the Duchaning when the Kohanim are saying the Bichas Kohanim to the people, we have a custom not to look at the hands of the Kohanim, and we don't even glance at the hands of the Kohanim. What is the reason for that? The Mishna Brura in Siman 128:89 brings really there is no Issur to glance at the hands of the Kohanim, it is just that since in the Mikdash it was not done Noagim Gam Achshav Zeicher L'mikdash Shelo L'habit Bo Klal. We have a custom not to look at the hands of the Kohanim as a Zeicher L'mikdash. So here we are refraining from doing something as a Zeicher L'mikdash. So we do see that there is such a concept and Mimeila the Chakira stands. On Erev Pesach when we don't say Mizmor L'soda should we be thinking that the time that we skip it we are being Mekayeim Zeicher L'mikdash? Is that the Inyan or not? This Chakira is being allowed to stay unanswered for this year. The Korban Todah has Chometz in it. We have in this week's Parsha a general rule as it says in 6:10 (לֹא תֹאכְלֶה חֶמֶץ, הַלֶּקֶם) that not only can Menachos not be Chometz but even the Cheilek (portion) that goes to the Kohen may not be Chometz. Why is it that the Korban Todah alone among all Korbanim that are brought by a Yachid is the only Korban that has Chometz in it?

Rav Zevin in his L'torah Ul'moadim explains beautifully. He says that Chometz as we know is a Remez (is a hint, is a sign) of something that is negative, something Ra. Matza is a sign of something pure and good. It is not a surprise that the Menachos in the Beis Hamikdash would need Matza because they should not be allowed to have Chometz, the Gaavah, the Ra. When it comes to the Korban Todah though, what is a Korban Todah? There a person is saying I was deserving of something happening to me which could have caused me harm and I was saved. Because the Korban Todah is only brought at a time that a person was saved from a Tzarah.

This is similar to Birchas Hagomel today. Therefore, when the Korban Todah is brought a person has to remember that there is a Tzad that he is a Chayav, there is a Tzad that he deserved punishment and at the same time give thanks to HKB"Y. That is why one of the 4 types of bread offerings that is brought is Chometz. This is to show that there is a Tzad of Ra in what took place. That is the reason we say in the language of the Beracha, Hagomel L'Chayavim Tovos Sheg'malanu Kol Tov. That HKB"Y does good to people, L'Chayavim, who don't deserve the good. Why do we mention Chayavim? Because that is the Chometz, that is the inherent part of the Korban Todah.

With this, Rav Zevin goes on to explain why the custom is that a woman who gives birth does not say Birchas Hagomel. That is certainly the prevalent custom. Why should that be, she went through a dangerous time. We are even Michaleil Shabbos for a woman in labor.

Rav Zevin answers because we only say Birchas Hagomel or offer a Korban Todah by Gomel L'chayavim Tovos, by something that has a Tzad Chometz, a Tzad Ra involved. If a person becomes ill and requires surgery he Bentes Gomel because there was a punishment involved, the illness itself. However, when a woman gives birth that is not Gomel L'chayavim Tovos, she wasn't a Chayav when she came to it. Therefore, there is no reason to bring a Korban Todah. Indeed a Yoledes brought a Korban Yoledes not a Korban Todah. Therefore, we do not have a custom to say Birchas Hagomel. So much for the Korban Todah. These were two thoughts, one regarding the Erev Pesach and one regarding the Chometz Shebo.

6:2 In the beginning of the Parsha in Posuk Bais it says (הוא העלה על מוקדה) We know that the Aivarim, the parts of the Korbanos that had to be burned were left on the Mizbaiach all night. Rashi says (בא ללמד) על הקטר הלבנים ואיברים שיהא כשר כל הלילה. That one can offer the burnt parts of the Korban on the Mizbaiach the entire night. Rashi says (שיהא כשר כל) Really you can burn them by day, the night is a just in case period. If one wants and one has enough time all the parts of the Korban that had to be burned can be burned by day. If necessary the Aivarim were burned at night.

This explains why Tefillas Arvis is a Reshus. The Gemara says that in its original form, Shacharis and Mincha (the first and second Tefillos of the day) are obligations. Maariv, the night Tefilla is a Reshus. Although today Klal Yisrael has accepted Maariv as an obligation but we still treat it as a Reshus in the sense that we don't have Chazoras Hashatz (we don't

repeat the Shemone Esrei) and that is because Tefillas Arvis is Reshus. Why should Maariv of all three Tefillos be the one that is Reshus? The answer is that the three Tefillos are K'negged Temidim Tiknu. The Shacharis Tefilla is K'negged the Tamid that is brought in the morning which is an absolute obligation. The Mincha Tefilla is K'negged the Tamid Shel Bain Ho'arbayim which is an absolute obligation. However, Maariv as the Gemara says in Perek Tefillas Hashachar is K'negged the Haktaras Aimurim Al Gabai Mizbaiach. The burning of the parts of the animal during the night. Therefore that is a Reshus, because there is no absolute obligation to do that and Mimeila it remains a Reshus which is something that I believe we can readily understand.

A Kasha, that explains why Maariv is a Reshus if the three Prayers are K'negged Temidim Tiknu. That is only one of two opinions of the Gemara. The other Man D'omar says that we Daven three times a day because Avos Tiknu. Avraham Avinu was Misakein Shacharis, Yitzchok Avinu was Misakein Mincha, and Yaakov Avinu was Misakein Maariv. If it is Avraham, Yitzchok, and Yaakov why should the Tefilla of Yaakov be a Reshus of all the Tefillos. Yaakov was B'chir Shel Avos, he was the highest level of the Avos. Why should his Tefilla be a Reshus?

Here I would suggest an answer. When did Yaakov Avinu Daven Maariv, at the beginning of Parshas Vayeitzei 28:11. There, he stopped at Har Hamoriah, he didn't know that it was Har Hamoriah and he Davened Maariv there. However, we know from Rashi (כי בא השמש: היה לו לכתוב ויבא) כי בא השמש. משמע ששקעה לו חמה פתאום שלא בעונתה כדי שילין שם) that when Yaakov arrived at Har Hamoriah it was indeed day and it was not night. There was a setting of the sun early so that Yaakov Avinu should sleep at Har Hamoriah. So one can argue that it really was day because it was the time that would have been day just HKB"H set the sun early.

If we understand that it is day and the sun is only a Siman if it day or night and when the sun is set early it is still considered Halachically day, then we answer our question. Then we would say that Yaakov Avinu Davened Maariv, however, he thought it was night when in fact it was day. For that reason Maariv is not an absolute obligation it is a quasi obligation. We do like Yaakov Avinu, however, Yaakov Avinu didn't really do it. The fact that he meant to do it (create a Tefilla for night) is enough. But still it is a Reshus.

This would also explain why one is allowed to Daven Maariv early when it is still day. A person is allowed to Daven Maariv from Plag Hamincha. Why? Well if the original Maariv happened when it was technically day then we can understand the Halacha that it would remain that way. These are 3

thoughts on the Parsha, 2 regarding the Todah and one regarding the Hekter Aimurim.

### **Chol Hamoed Pesach – 5771**

I would like to take time to explain certain parts of the Davening that come up on Yom Tov. Specifically, I would like to start with Kabbalas Shabbos. On this Friday night, Leil Shabbos, tomorrow evening, we are going to say Kabbalas Shabbos and the Minhag of most of the Shuls, is to skip the first 5 paragraphs so that we will start with Tehillim 29 (תְּהִלִּים לַיהוָה, בְּנֵי) מזמור, לְיְהוָה: תְּהִי לַיהוָה, בְּנֵי) That is, we skip the 5 paragraphs from before that and we start from the 6th.

When we get to (דוּדֵי לְכָה) we say the next 2 stanzas (שְׁמוֹר) and then we skip to the last 2 stanzas of (וּשְׂמֹאל יָמִי) and (בְּשָׁלוֹם בּוֹאִי). We skip the 5 middle stanzas. I think most people think that we skip it because it is Yom Tov and we want to do things that make people happy, so if we skip a little bit it will make everybody happy. Actually, there is a much deeper reason for skipping it and that reason has to do with a good understanding of (דוּדֵי לְכָה) in general.

(דוּדֵי לְכָה) is not a song about Shabbos alone. As a matter of fact, only the first 2 stanzas and the last stanza talk about Shabbos. Those we do say tomorrow night. The stanza of (וּזְכוּר שְׁמוֹר) talks about Shabbos. (וְנִלְכָה לְבוֹ שַׁבָּת לְקִרְאָתָהּ) talks about Shabbos, so we say them. The next stanzas talk about the Churban Beis Hamikdash and a desire for Mashiach to come.

For example (עִיר מְלֻכָּה עִיר מְלֻכָּה מְקֻדָּשׁ) speaks about, you dwelled long enough in the valley of weeping. In other words we are talking about the fact that we want Mashiach to come.

(קוּמִי מֵעָפָר יִהְיֶה נִעְרָה) Arise get up from your dust which is also talking about the desire of Klal Yisrael to come to its redemption (הֲלֹחֵמִי) and (תְּבוֹשִׁי לֹא) and (וְהִתְעוֹרְרִי הִתְעוֹרְרִי) So too (בֵּית יִשְׂרָאֵל בְּיַד עַל).

(דְּשֹׁאֵכִי מִשְׁסָהֶל וְהִיוּ) All of these talk about the Churban. Since they talk about a desire for the Geulah to come after the Churban so then when it is Yom Tov, a day of great Simcha we skip them. We say (וּשְׂמֹאל יָמִי) because that stanza envisions Mashiach coming and it doesn't talk about the Tzaros of the Shibbud. However, the 5 that we do skip talk about the difficulties and therefore it is appropriate that we skip them on Yom Tov and that is the reason that we skip them tomorrow night.

You may ask, indeed what is it doing here in (דוּדֵי לְכָה) in the first place?

What are stanzas that talk about Churban and Geulah doing in (דוּדֵי לְקָה)?  
 The answer to that is (דוּדֵי לְקָה) was written by the Mikubalim in Tzfas who came to Tzfas after the expulsion in Spain and they focused a lot on the hope and prayer that the expulsion from Spain would lead to Mashiach coming. When they sang (דוּדֵי לְקָה), you have all heard of the idea that they used to go out into the fields and greet Shabbos, greet the setting sun in the mountain tops which heralded the arrival of Shabbos. That greeting of Shabbos Malkisa was a M'ain of Mashiach's times called the true Geulah. The real time of Yom Shekulo Shabbos was a day of a complete Shabbos. Therefore as they sang a song wishing and hoping for Mashiach to come, they mixed that with the song in which they mentioned their desire for the Kallah of Shabbos to arrive and the Tefilla that Mashiach would come. So besides learning the reason to the skipping of certain stanzas of (דוּדֵי לְקָה) tomorrow night, today we have also learned a better understanding of (דוּדֵי לְקָה) in the first place.

Now we will turn to the Shemoneh Esrei of the Sholosh Regalim. One of the mysteries of the Shemoneh Esrei of the Sholosh Regalim is that we skip the word B'ahava when it is not on Shabbos. It is an interesting thing that we say Vatitein Lanu Hashem Eloikeinu B'ahavah Shabasois Lim'nuchah U'moiadim L'simchah Chagim Uz'manim L'sasois, Es Yoim Hashabbos Hazeh V'es Yoim Chag Hamatzos Hazeh, Zman Chairusainu B'ahavah Mikra Koidesh Zeicher Litzias Mitzrayim on a Shabbos. Why is the word B'ahavah mentioned on Shabbos and not a weekday Yom Tov. Does Hashem not love us on Yom Tov if it is not a Shabbos as well? To answer this we will explain something that we say by Shabbos Kiddush. On Friday night by Kiddush we say, Asher Kidishanu B'mitzvoisav V'rat'za Vanu. Why don't we say V'tzivanu?

B'mitzvoisav means B'marah. Klal Yisrael got Mitzvois the first time before Har Sinai, in Marah. V'tzivanu means we got that Mitzvah at Har Sinai, for example V'tzivanu Al Nitilas Lulav. Shabbos was given at Marah so we don't need more than B'mitzvoisav.

Getting back to B'ahavah, the Levush says a Pshat that I said over at a Navi Shiur a few years ago. Every Mitzvah given at Har Sinai was given Kofin Aleihem Har Ki'gigis, meaning every Mitzvah was given not only with Ahavah but with Yir'ah as well. Shabbos that was given in Marah, it was given purely with Ahavah. This is why the language of Ahavah is very special to Shabbos. This is why it makes sense to skip the word B'ahavah when it is not a Shabbos.

Recently, someone heard the tape of that Navi Shiur and he called me to

tell me that in Rabbi Meyer Birnbaum's Sefer The Power of Prayer there is a second Pshat brought and it is in the name of Rav Pam. This is something that I never heard from Rav Pam. He asked Rav Pam the question. Rav Pam told him a Teretz that is more Al Pi Pshat. If you look at that paragraph it says, Vatitein Lanu Hashem Eloikeinu B'ahavah Moiadim L'simchah, it does say B'ahavah in the beginning. Then it says Es Yoim Chag Hamatzos Hazeh, Zman Chairusainu B'ahavah Mikra Koidesh Zeicher Litzias Mitzrayim. The second B'ahavah is only added on Shabbos. Rav Pam said that we say one B'ahavah for the Yomim Tovim. When it is Shabbos we add a second B'ahavah so that B'ahavah applies to both. Just that when it is Shabbos we say B'ahavah a second time. This is an explanation of one part of the Shemoneh Esrei of the Sholosh Regalim. A thought regarding the Mussaf Shemoneh Esrei of the Sholosh Regalim. In the Mussaf Shemoneh Esrei after the Korban we have a Tefilla for Mashiach to come. Bnei Vaischa K'vatchila V'chonen Mikdashcha Al Michono. We ask that the Beis Hamikdash be rebuilt. We say V'hasheiv Kohanim L'avodosom, Leviim L'shiram Ul'zimrom, V'hashiv Yisrael Lin'vaihem. That Hakadosh Baruch Hu should bring the Kohanim back so that they can do the Avodah in the Beis Hamikdash, the Leviim can play their song and music, and the Yisraelim should come back to their homes in Eretz Yisrael, and then we will be Oleh Regel once again. The Kasha is I understand V'hasheiv Kohanim L'avodosom, Leviim L'shiram Ul'zimrom, the Kohanim to come back to the service of the Beis Hamikdash and the Leviim to come back to their song and music is part of the necessities of the bringing of the Korban. However, V'hashiv Yisrael Lin'vaihem, we want Klal Yisrael to go back to their homes in Eretz Yisrael, but what does that have to do with the Korban Mussaf, the bringing of the Korban?

The Brisker Rav said a Pshat based on a Tosafos in Maseches Pesachim 3b. I am sure you have all heard the story that is brought in Pesachim on 3b (21 lines from the bottom) (ההוא ארמאה דהוה סליק ואכיל פסחים בירושלים אמר) כתיב (שמות יב) כל בן נכר לא יאכל בו (שמות יב) כל ערל לא יאכל בו ואנא הא קאכילנא משופרי שופרי אמר ליה רבי יהודה בן בתירא מי קא ספו לך מאליה אמר ליה לא כי סלקת להתם אימא להו ספו לי מאליה כי סליק אמר להו מאליה ספו לי אמרו ליה אליה לגבוה סלקא אמרו ליה מאן אמר לך הכי אמר להו רבי יהודה בן בתירא אמרו מאי האי דקמן בדקו בתריה ואשכחוהו דארמאה הוא וקטלוהו שלחו ליה לרבי יהודה בן בתירא שלם לך ר' יהודה בן בתירא. This is the story of a Goy who brought a Korban Pesach and he pretended to be a Jew, he traveled to Eretz Yisrael and brought a Korban Pesach. When Rav Yehuda Ben Besaira heard

about this he was in a quandary. He lived far from Yerushalayim so how could let them know that this man was a Goy? So he came up with a great plan. He told the Goy to ask for a piece of the tail from the Korban Pesach. The tail is Nikrav and is not a part of the Korban that is eaten. So when he went to the Beis Hamikdash and asked for a piece of the tail, people asked him who told you to ask for a piece of the tail? When he told them that it was Rav Yehuda Ben Besaira, they were able to investigate the matter because their suspicion was aroused and they realized that he wasn't Jewish and he had no business bringing a Korban.

They sent Rav Yehuda Ben Besaira a message, Sholom Lecha Rav Yehuda Ben Besaira. You are far away from Yerushalayim in Netzivin, however, your net is spread all the way to Yerushalayim.

The Kasha on that Gemara that Tosafos asks is why wasn't Rav Yehuda Ben Besaira also Oleh Regel? Why didn't Rav Yehuda Ben Besaira go up to Yerushalayim to bring a Korban Pesach? מאליה מי קספו לך. אע"ג דגדי אין) אלותו קריבה רוב פסחיהם היה מלה או שמא הגיד לו ורבי יהודה בן בתירא שלא עלה לרגל י"ל שלא היה לו קרקע או זקן היה שאינו יכול להלך ברגליו דפטור מפסח כמו מראה א"ג נציבין חו"ל היא כדמוכח בסיפרי בפ' ראה ועוד בתרגום ירושלמי (בראשית י) וארך ואכד וכלנה בארץ Tosafos first Teretz is that Rav Yehuda Ben Besaira didn't own land in Eretz Yisrael. Only someone who owns land in Eretz Yisrael has to be Oleh Regel. Since Rav Yehuda Ben Besaira was elderly and since he was not obligated to be Oleh Regel, he didn't endanger his health and go to Yerushalayim.

So from this Tosafos we learn that you have to own land in Eretz Yisrael in order to be Michuyav to be Oleh Regel. Says the Brisker Rav so it is Geshmak. V'hasheiv Kohanim L'avodosom, Leviim L'shiram Ul'zimrom, V'hashiv Yisrael Lin'vaihem. You need Yisraeilim who own homes in Eretz Yisrael then V'sham Naaleh V'nai'ra'eh V'nishtachave L'fanecha Sholosh Pamei Rigaleinu. Then one can be Oleh Regel. Very Geshmake Pshat from an Adom Gadol B'yisrael. When you learn and know the Tosafos, the Nussach of the Siddur is quite simple.

The first question of the week is (Rebbi mentioned this thought in Parshas Beshalach 5770 and I have pasted it here): In Parshas Beshalach 14:28 וישבו המים, ויכסו את-הָרֶכֶב וְאֶת-הַפָּרָשִׁים, לְכָל חַיַּל פְּרָעָה, תִּבְּאִים אֲחֲרֵיהֶם בַּיּוֹם: לא-נִשְׁאָר Rashi explains that Paroh was the one who remained alive in order to say over the story of Galus Mitzrayim and Kriyas Yam Suf. In the Siddur we seem to contradict this in Ezras Avoiseinu where we say Echad Mai'hem Loi Noisar meaning that no one remained alive. Actually this comes not only from the Siddur but also from Tehillim 106:11 ויכסו-מַיִם



a purpose that the Ribboinoi Shel Oilam left them over for. Many Jews saw themselves as Noissar, that after the Holocaust Yiddishkeit was finished. The Shearis are the ones that took it upon themselves to rebuild. The second question of the week is: we say in the paragraph of (יְכָרוּת עִמּוֹ) (תְּבָרִית) that (וְאֵת וְעַקְתֶּם שְׁמֵעַתָּה עַל יַם סוּף). This is when we are describing what took place by the Yam Suf, that Hakadosh Baruch Hu heard the screams of Klal Yisrael. The question again is that this doesn't fit with the version of the Chumash.

Za'akasom Shamata Al Yam Suf makes it sound like the Yam Suf split because of the cries of Klal Yisrael. However, in the Chumash we read 14:15 (וַיֹּאמֶר יְרֹד אֵל-מִשָּׁה, מַה-תִּצְעַק אֵלַי.) That why are you screaming to me? Rashi says (דבר אחר מה תצעק אלי עלי הדבר תלוי ולא עליך) that Hakadosh Barush Hu was saying I am splitting the Yam Suf and it has nothing to do with your (Moshe's) prayers. Therefore, it seems to be a contradiction between (וְאֵת וְעַקְתֶּם שְׁמֵעַתָּה עַל יַם סוּף) which sounds like the screaming made the splitting of the Yam Suf happen and the (מַה-תִּצְעַק אֵלַי) that we find in the Chumash?

It is interesting that when we Daven Slichos we say Mi She'ana La'avosainu Al Hayam Suf Hu Ya'aneinu. We go with the version from Nechemiah and not from the Chumash. The one who answered the prayers on the Yam Suf he should answer us. That seems to follow the other version and not this version. So here we have 2 Gevaldige Kashas with which to keep everybody at your Shabbos and Yom Tov table busy. May Hakadosh Baruch Hu give you all a Chag Kosher V'sameach, a wonderful Chol Hamoed, Shabbos Chol Hamoed, and the upcoming Yom Tov.

### **Chol Hamoed Pesach 5770**

There is a Mashul brought in the name of the Bnei Yissaschar (Rav Tzvi Elimelech Shapiro of Dinov – 1783 -1841) regarding Matzah U'maror Munachin L'fanecha. The symbolization of the Matzah and Maror on Pesach. The Bnei Yissaschar told a story of a wealthy man who had a daughter as an only child. When it came time for a Shidduch he went to look for a Talmid Chacham for his daughter. He traveled to a Yeshiva where the Rosh Yeshiva informed him of an extraordinary Talmid of the Yeshiva who was very Matzliach in his learning. This man came from a very poor family and the wealthy man said that it didn't matter as he was prepared to support the young man. He met him and spoke to him in

learning and was very impressed. He took the young man back home to meet the future Machatanim. The wealthy man met his future Machatanim and said he is prepared to make the Tena'im. The poor man said I am sorry that I have nothing to make a Lechaim with; I have only some old bread. The wealthy man said ok let us each make a Beracha on the old bread and we will make a Lechaim to celebrate the Shidduch.

Subsequently, the wealthy man asked his new Eidim for one of his old shirts so that he could take it to a tailor to make him new shirts. The Chosson got married and moved into the town of the wealthy father in law. There came a point in time some years later that there was friction between the father in law and son in law. The father in law had prepared for just such a moment and took out the old ripped shirt that he had taken to the tailor to make new ones with and said to his son in law; don't forget from where you come. You are dependent on me and listen to what I tell you. Not to be outdone, the son in law pulls out of his pocket some old dried out bread. The son in law said, remember how much you wanted me for a son in law that you even made a Tena'im with this? They looked at each other and remembered how much each side wanted the other so much and embraced lovingly.

That Mashal is the Matzah U'maror Munachin L'fanecha. The Ribboinoi Shel Oilam said look at the Maror, look what I redeemed you from, such a difficult time. Klal Yisrael shows the Matzah and says, Ribboinoi Shel Oilam, you wanted us to rush out of Mitzrayim and we couldn't even prepare bread and instead we took out this dry piece of Matzah which was the symbol of how much Hakadoish Baruch Hu desired us so much. This is the perfect Mashul for the Marror and the Matzah and the love between Klal Yisrael and the Ribboinoi Shel Oilam. That is the Matzah U'maror Munachin L'fanecha.

In the Tzei Ulmad section of Maggid where we bring and expound on the Posuk Arami Oived Avi – we Darshun on the word V'rov that V'at Airoim V'erya. When the Yidden left Mitzrayim they were bare of the proper Mitzvos and Zechusim needed to leave Mitzrayim. Hakadoish Baruch Hu gave Klal Yisrael two Mitzvois involving blood and in that Zechus they were able to leave Mitzrayim. The two Mitzvois were Dam Milah and Dam Korban Pesach. Hashem said because of the blood you will live.

The Sanzer Rav (Divrei Chaim – 1793 - 1876) had a son who was an extraordinary Kana'i. Kanaim are wont to use an expression about people they see as evil (Resha'im), that it is a Mitzvah to bury them. At the Seder, the Sanzer Rav said, we are told that Klal Yisrael on the night of Makas Bechoirois had no Zechusim with which to leave Mitzrayim which is the

reason they were commanded with Dam Milah and Dam Pesach. The Sanzer Rav asked, the Makkah of Choishech preceded Makkas Bechoirois, and during Makkas Choishech the Reshaim of Klal Yisrael died (80% of the Yidden died). So what does it mean that they didn't have a Mitzvah or Zechus with which to leave Mitzrayim with, didn't those Reshaim need a proper burial, so they certainly had a Mitzvah with which to be busy as there were a 4 to 1 ratio of people that died?

From here we see said the Sanzer Rav that it is not such a great Mitzvah to bury a Rasha. This idea that it is a Mitzvah to bury evildoers is not a great Mitzvah. The Sanzer Rebbe's son responded that this is only a proof that it is not a Mitzvah to bury dead Reshaim, however, Reshaim who are alive, it may be a Mitzvah to bury them.

In the Nirtzah section of the Haggadah we say (sing) – Ki Loi Na'e Ki Loi Ya'e, we say Poid'e K'halacha, that Hashem redeems according to Halacha. A Vort on this is printed B'sheim the Imrei Emes (the third Gerer Rebbe – 1866 – 1948). What does it mean that Hakadoish Baruch Hu redeems Klal Yisrael K'halacha? Which Halacha?

There is a Gemara in Maseches Kiddushin 22: that discusses an Eved of a Ger who had no relatives. When he dies, whatever he owns becomes Hefker. So if he owned an Eved and died then the Eved would take possession of himself at that time.

Mar Zutra wanted to own the Eved and realized that when the owner dies the Eved will be Hefker. The moment he becomes Hefker the Eved will own himself and become a free man. He asked the Eved to carry something for him into his house. So at the moment that the Ger (owner of the Eved died) the Eved was working for Mar Zutra. The Halacha is that he becomes the Eved of Mar Zutra.

Poid'e K'halacha, at the time of Yetziyas Mitzrayim, Hashem told Klal Yisrael to carry the Matzah out. Avadai Heim Asher Hoitzaisi Oisam Mai'erezt Mitzrayim. At the moment that the Mitzrim were dying from Makkas Bechoirim and being Mafker the Yidden as slaves, the Yidden were working for Hakadoish Baruch Hu by carrying the Matzah. Poid'e K'halacha, at the moment that we would have taken possession of ourselves we were working for Hakadoish Baruch Hu.

As you know, we drink 4 Koisois at the Seder as Remazim for 4 expressions of redemption. V'hoitzaisi, V'hitzalty, V'ga'alti, V'lakachti. During the first 3 cups you can drink extra cups of wine; however, between the 3rd and 4th cups of wine you may not drink an extra cup of wine. The Imrei Emes explains, that the first 3 L'shoinois are expressions of being removed from the possession of the Mitzri'im. The 4th expression is

an expression of becoming a possession of Hakadoish Baruch Hu. There can't be a Hefsek between working for the Mitzrim and being the Eved of Hashem.

It is a Mussar that a person should never remain without a responsibility and an Achrayois. A person must go straight from the Yeshiva Chavrusois to the Bein Hazmanim Chavrusois. There should be no time in between as Hefkeirus. As a time when a person is Meshubad to nothing is a time of danger.

Maybe that is the Kavana of the Posuk in Beraishis 2:24 כָּד עַל-בְּנוֹ, יַעֲזֹב-אִישׁ, אֶת-אָבִיו, וְאֶת-אִמּוֹ; וְדָבַק בְּאִשְׁתּוֹ, וְהָיוּ לְבֶשֶׁר אֶחָד. The healthiest thing is for a man to have a responsibility to parents and to go straight from that into marriage. To go from one responsibility to another without moments of Hefkeirus of no Achrayois. Sometimes it happens that there is a time of living on your own before marriage. It is very hard then to go into a marriage with responsibilities. It is very difficult and not healthy.

There was a question that Rebbi had asked by Parshas Pinchus and didn't know a Teretz for at that time. Now Rebbi found a Teretz in Parshas Shelach. On Yom Tov by Mussaf we say the Korban. Every Korban has 3 parts: 1) the animal, 2) the Menachois, which is the flour, and 3) the Nesachim, which is the wine that is poured onto the Mizbaiach. Isn't it strange that we say Uminchasam Kimdubar and the Menachois we have a whole Arichois where we spell it out? By the wine, we didn't spell out how much wine it actually is?

We do it because that is the way the Torah says it in Parshas Pinchus. For an example, look in Perek Chaf Ches Posuk Yud Zayin to Posuk Chaf Hei where the discussion revolves around the Yom Tov of Pesach, the Menachois are spelled out and it says Viniskoi without spelling out the wine libation. Our Davening just mirrors the Torah. Why the Torah says it this way is a Kasha that needs a Teretz. Rosh Choidesh is the only place where the Torah spells out the Nesachim. In Parshas Shelach 15:10 Rashi explains in D"H Ishai Rai'ach says, it refers to nothing but the meal-offering and the oil, but the wine is not a fire-offering for it is not put on the fire of the altar. According to this Rashi, it is Geshmak. The Mincha like the Korban is the Ikkur of the Mussaf, so it gets spelled out. The Nesachim are Chashuv, however, it is not an Ishei Raiach Nichoiach Lashem. Perhaps that is why the Nesachim are not spelled out.

### **Parshas Tzav 5770**

The Korban Todah is the only Korban a Yachid can bring that has Chomeitz in it. There is actually a Lav in the beginning of this week's

Parsha against bringing a Korban that has Chomeitz in it. What is the significance of the Chomeitz in the Korban Todah and why is it the only Korban that has Chomeitz in it?

As we approach Pesach we know that Chomeitz is a sign of the Yeitzer Horah. A sign of things that are not good and are not spiritual. Chomeitz is Matzah with hot air in it, a lot of nothing. Therefore, it is a sign of something negative. A Korban Todah is brought after a person was saved from a difficulty as thanksgiving to the Ribbainoi Shel Oilam. A person does not bring a Korban Todah after something good happens to him. If you win the lottery you do not bring this Korban. It is only when you have a Sakanah and are saved from it that you bring the Korban Todah. Therefore, Rav Zevin explains the idea of the Chomeitz in the Korban Todah is precisely this, every time a difficulty falls on a person, and a person is faced with a danger and is ultimately saved, you bring a Korban Todah that has Chomeitz and Matzah. You are recognizing that there was Chomeitz, or Aveiros that brought the something negative, and that you were saved. The Korban Todah is the recognition of the Chomeitz and the Matzah of the experience. As a matter of fact today instead of the Korban Todah we say the Brocha of Hagoimel which says Hagoimel L'chayavim Toivois. We recognize that there was something lacking in us that brought about this Sakanah. The Har Tzvi, Rav Tzvi Pesach Frank says this is the reason that the custom is that after a woman gives birth she does not say Birchas Hagoimel. It would seem that she should say Birchas Hagoimel as childbirth is deemed a Sakanah?

The Har Tzvi explains, a Korban Todah is brought only for Chayavim Toivois, that a person came into a Sakanah only because of an Aveira, however, a woman who gave birth it is a Mitzvah and not an Aveira that brought her into Sakanah. It is a Mitzvah to have children. So a woman can't say Hagoimel L'chayavim Toivois because they are not Chayavim. With this a second question is answered. The Minhag is that Ketanim don't Bentch Goimel. Every other Beracha we are Mechaneich children to say so why is Birchas Hagoimel different? The simple answer is that our custom is to Bentch Goimel after an Aliyah which a Kattan does not have. However, the Halacha is that you don't need an Aliyah according to everyone in order to Bentch Goimel. Rav Tzvi Pesach Frank explains that Hagoimel L'chayavim Toivois, and since a Kattan can never be considered Chayav he doesn't get punishment for those things that he did. If he came into a Sakanah it wasn't because of Chayavim Toivois and therefore the language of the Beracha is totally inappropriate for a Kattan so he wouldn't Bentch Goimel.

So the explanation of this unique Korban the Korban Todah that has Chomeitz fits well with the concept of Chag HaPesach, the idea that Chomeitz represents negativity or a failing in Avidas Hashem.

### **Parshas Tzav 5769**

There is a beautiful Chasam Soifer on the beginning of the Parshah that discusses the Terumas Hadeshen. Rashi says Tzav means a Zirus. The Chasam Soifer who was a Poisek, looks at it like a Halacha and says in the Bais Hamikdash there was a Goirel for who would do the Avidah.

Terumas Hadeshen was different in that whoever ran up would get the Z'chus. He goes on to explain why an Avidah that seems to be the least significant like taking ash off the Mizbaiach and the fact that not the whole Avidah was done in Bigdei Kehuna is the one that has a Zirus that is a part of it.

He is Makdim by explaining that Avraham Avinu introduced Shacharis, Yitzchak Avinu introduced Minchah and Yaakov Avinu introduced Maariv. Yaakov is also considered the chosen of the Avos. Yet we find that Maariv is a Rishus.

The Chovos Halevavois brings from Maseches Yevamos Daf Kuf Tes, The Gemara says someone who is only going to keep the Torah, meaning only what he is obligated to do, is missing the whole message of being someone who does Ratzoin Hashem. The Nikuda is that there has to be something more. From this the Chasam Soifer explains, that the burning of the Aivarim overnight in the Bais Hamikdash was not an Avidah, no one had to do anything. However, the Kohanim who weren't even required to be there as they could have gone to sleep, would make sure that the meat was turned over with pitchforks, in order that it would be burned thru and thru. The whole night was an opportunity to do something that they were not obligated to do. That has a special Chavivus because they went beyond their obligation. So in the morning the Deshen (ash) is taken away, that the Torah is saying, should be done B'derech Z'rizus.

Maariv is a rishus, as it is K'neged the Aivarim that were burned overnight. It is a Klal Gadol, that you can never show love by doing something you must do. You have to do something that is above what you must or have to do.

This is the Vort of V'chol Hamarbeh L'sapeir Harei Zeh Meshubach. If you go beyond what you are obligated to do than you get praise.

With this we can explain something else. It says that when the Terumas Hadeshen was taken to the side of the Mizbaiach and dropped down that it miraculously disappeared into the floor of the Mishkan or the Bais

Hamikdash. This is a Nais that seems to be purposeless. Yet we see that it occurred in the Bayis Sheini when a lot of the other miracles had stopped. If Terumas Hadeshen is performed to show Ahava, to show a love, Hakadoish Baruch Hu reciprocated. Those ashes that came with this Avoida of love, became part of the floor of the Mishkan and part of the floor of the Bais Hamikdash and became Koidesh. That miracle was also something that was not needed Mitzad the Ribboinoi Shel Oilam to Klal Yisrael, but nevertheless this accepting of the Ashes shows the love that Hakadoish Baruch Hu was Mekabeil this small offering of Terumas Hadeshen and that is where the Chashivus comes from.

Pesach is a time of Hiskarvus to Hakadoish Baruch Hu. All the different so called Chumras that we take on are all a sign of us wanting to do more than one is obligated to do and showing Ahavah. That is really what Pesach is all about.

### **Rabbi Reisman – Thoughts on the Haggadah**

Kadeish - I would like to share with you a Shaila that came to my Seder table. It is common that in middle of the Shabbos Seuda someone comes with a Shaila, however, it is rare that this happens during the Seder. A couple of years ago someone knocked on my door with an interesting Shaila. He was sitting and drinking the 4 Kosos from his Becher and he noticed that the Becher lost some of its wine onto the plate. He refilled it for Kiddush and for the second Kos, however, by the time he got to the third Kos he realized that the Becher had a hole in it and that the wine was leaking out. Now he wondered if he was Yotzei the 4 Kosos because after all it has to be drunk from a Kos. So he wanted to know if he was Yotzei or not?

What I did was to measure the cup. Under the hole there was enough place for a Reviis of wine and therefore I told him that it was ok. However, it is an interesting Halacha to know as it is brought in the Mishna Berura in the Shar Tzion in 183 where it discusses Kos Shel Beracha, that the Din of a Kos is M'akeiv, it has to be a Kos. Therefore if the hole had been lower in the cup it would have been M'akeiv. An interesting Shaila and something that most people don't think about and therefore something I mention.

On the Arba Kosos section of the Haggadah. Regarding the Arba Kosos as many of you know, it is the opinion of many Poskim, Rav Moshe is one of the most prominent and recent Gedolei Haposkim who held this way that the Ikur Mitzvah is Mikuyam (is accomplished) specifically with the drinking of wine. Wine which is alcoholic. Many people find that difficult because after all if grape juice is good enough for Kiddush and Havdalah what about

for the Seder. Well many Poskim hold that for the Seder you need Chairus and a symbol of Chairus is an alcoholic drink. The Eitza I would like to share with you is that when it comes to the Arba Kosos we are supposed to be drinking Rov of the specific cup in front of us. Many people have large cups in front of them and end up drinking a lot of whatever the Mashka is and therefore, if it is alcohol it is disturbing to them. The Eitza is to take a cup which is the Shiur. Rav Moshe's Shiur was about 3.3 ounces for a Reviis and you can go into a Seforim store and they have 3.5 ounce Bechers. You can put in half wine (of almost any type of wine that we have today) and half grape juice and drink Rov of that. Which means that the cup would have about 1.7 ounces of wine and you drink half of that so for each Kos you are drinking under an ounce of wine. For most people that is manageable. If that is not manageable and someone finds that extremely difficult then perhaps you can be Yotzei with grape juice.

It is accepted that the wine has to have at least 3.5% to 4% alcohol. Where does that come from? Chazal didn't measure percentages of alcohol? The answer is as follows. The Gemara says in Maseches Shabbos 77a (3 lines from the top) (דאמר רבא כל חמרא דלא דרי על חד תלת מיא לאו חמרא הוא) that they used to be Mozeig they used to mix their wine with water, 3 parts water to one part wine. Now we don't know how strong their wine was, we don't know the % of alcohol. However, we do know that as the sugar in the wine turns into alcohol there are enzymes that live in bacteria that cause that change. Once the wine hits 14% alcohol the bacteria die. So that it is not possible for grape wine to naturally turn into a drink that is more than 14% alcohol. So the maximum it could have been is 14%. 14% and Rava mixed three parts water to one part wine so that means that he drank wine that was maximum 3.5% alcohol. This is the way that we get our idea that the Yayin Kal (the lightest that would qualify as wine) is roughly 3.5% and we say 4% just to play it safe. Therefore, if you are using an 8% wine you can mix it 50/50 with grape juice. Naturally, a lighter wine with less alcohol would have to be mixed proportionately. And so, my tip is do the Mitzvah the right way, do it with wine but with wine that Halacha recognizes as wine as I have just described.

Karpas – How can you Patur the Bracha of Borei Pri Hoadama of Maror with the Bracha of Borei Pri Hoadama of Karpas if there is at least an hour in between the two eating's? A Hefsek wouldn't make a difference. If that is true, then why do we make another Brachah of Borei Pri Hagafen on the second Kos of wine, the Haggadah is the only Hefsek and that wouldn't create a Chiyuv of an additional Beracha? In reality the GRA holds that the Bracha of Borei Pri Hoadama of Karpas doesn't Patur the Maror of a

Beracha, however, it is after Moitzi Matzah and therefore is part of the meal. The Magein Avraham holds that really you wouldn't need another Brachah of Borei Pri Hagafen on the second Kois, however, you have in mind strictly not to be Yoitzei from the Bracha that was made on the first Kois.

On the theme of Maggid. There is a well known Arizal that before Klal Yisrael left Mitzrayim they were in the 49th Shaar Tumah and had they waited one more minute they would have fell into the 50th Shaar Tumah. It is a well known idea and I am often asked the following very good Kasha on this Chazal. On that night of Makas Bichoros, it is not logical to think that any Jews were tempted to bow down to an Avodah Zorah that night. It was a holy night, they had brought the Korban Pesach and sprayed the blood on the doorposts and Egyptians were dying as we know there wasn't a house without a Meis. There was a Tzeaka Gedola in Mitzrayim and they were sitting comfortably in their homes. How can the Arizal say that if they had stayed in Mitzrayim in such surroundings for an extra minute they would have fallen into deeper Shaarei Tumah? It is very hard to understand.

In addition, Chazal Darshun Mishchu Yidaichem Mai'avoda Zorah U'kchu Lachem. That the whole Korban Pesach was leaving Avoda Zorah, separating Klal Yisrael from Avoda Zorah. What do you mean that they were falling into the 49th Shaar of Tumah? It is a very problematic Arizal and difficult to understand.

I would suggest the following Teretz. When they were leaving Mitzrayim of course they were at that moment involved in adapting to a new life of Kedusha. They had a choice, they could have run out of Mitzrayim as if it was the worst thing that ever happened to their spiritual existence falling into the lowest Sharei Tumah. Or they could have been like many people. They could have been calm people. It is time to leave so they get ready to leave, gather their things together and do it in a way that it doesn't show urgency. Had they failed to show urgency in their leaving of Mitzrayim, that itself would have been such an Avla, such a problem that it would have meant that they lack an appreciation of what they were doing, of what they were going through. Such a lack of appreciation would have thrown them back to the 49th Sharei Tumah. They could have never gotten up again. Klal Yisrael in leaving Mitzrayim had to have that appreciation that they are running like someone who is running from a plague, like someone who runs from something terrible. Eager to go towards Har Sinai. That is why they had to rush.

In the Shulchan Aruch it says that every morning when you come to Shul

you should sprint up the steps into Shul. You should go in quickly. This applies even to Shabbos which is a time that we don't run, to Shul you can run. A person is supposed to show eagerness in Avodas Hashem. A desire to go quickly.

Come to Yeshiva. Look at the boys going into Yeshiva. Night Seder, look at the people walking in. You have people who walk in eagerly and quickly to their Gemaras. Then you have the people who saunter in and stop for a coffee first. It is not just the few minutes, it is the attitude. The attitude of going Bichipazon, with a rush and that is what really keeps a person at the Madreiga he seeks to achieve.

On the theme of Maggid. Of course, the main purpose of the evening is L'hagid (וְהַגִּדְתָּ לְבְנֶיךָ). There is an old Chakira that I had for many many years. What is the Mitzvah of Maggid. Is the Mitzvah of Maggid to tell someone something that he never heard before or is the Mitzvah of Maggid to tell somebody something that he already knows? In other words what is the Mitzvah of Sippur Yetzias Mitzrayim, do you have to say Chiddushim to the person who is listening or is it enough to recite what was? We have a bit of a Kasha and that is that we know that the Haggadah has to be said B'derech Shaila U'teshuva (question and answer) and that sounds like you are going to hear a Chiddush. However, there is a difficulty. That is because the question and answer is prewritten. If it is prewritten how is that a question and answer? So this needs a Hesber.

The Malbim explains the difference between the word L'hagid and L'sapeir. Both of which mean to tell. The Malbim's Yesod is that in the Hebrew language there are separate words for telling someone something which he knows already and telling someone something new. Now when it comes to the Haggadah it says both Shemos 13:8 (וְהַגִּדְתָּ לְבְנֶיךָ בַּיּוֹם הַהוּא) and Shemos 10:2 (וְלִמְעַן) which is a Lashon of L'hagid and it also says in Shemos 10:2 (וְלִמְעַן) which is a Lashon of Sippur. Therefore, it would seem to turn out that you would need both, to tell the old and to tell the new. Well which one is the Mitzvah, how do you do both? (Please look in the Avadim Hayinu section at what Rav Hutner says regarding the difference between a Talmid and an outsider).

The Malbim who is the authority of this type of definition of words, writes in Tehillim 19:2 something that we say every Shabbos (מְסַפְּרִים כְּבוֹד-אֱלֹהִים); the following. He says in Lashon Kadosh we find the Lashon of (לְהַגִּיד) as in Tehillim 92:3 (לְהַגִּיד) is to tell something new. L'sapeir is to relate something old. So that in Hebrew there are words similar to synonyms but not quite synonyms which refer to two

ideas. (השמים) is something new and L'sapeir as in Tehillim 19:2 (מִסְפָּרִים כְּבוֹד-קָל) refers to things that are already known.

How does that explain the night of the Seder? In a confusing way. On the night of the Seder we are commanded as it says in Shemos 13:8 (וְהַגִּידְתָּ) L'hagid, so you are supposed to say something new. But the Torah also says in Shemos 10:2 (וְכֹן-בְּנֶדֶד) L'sapeir to say the old. Which one is it, is it to say the old or is it to say the new?

The Avoda on the night of the Seder is to say the old and to have a new appreciation. To say that which we already know which is Yetzias Mitzrayim but to understand it with a greater Chashivus and a greater depth.

In the Mah Nishtanah section of Maggid, it is brought B'sheim the GRA that Halaila Hazeh seems improper, as we know that any word that ends in a Komeitz Hei is Lashoin Nekaiva. So it should be Halaila Hazois to make it that both words are Lashoin Nekaiva?

The GRA explains that by the night of Pesach it was Yoim and it only appeared to be night. Night symbolizes Tzarois and difficulty. The night of Pesach is like day because it is a wonderful and bright period. So we say Halaila Hazeh in the Lashon Zachor which is a Lashoin of Yom.

The Torah Temimah brings this Vort and he is tremendously upset over it, he says it is not Emes and the Kasha does not begin. The word Laila is an exception to the rule, it is always Lashoin Zachor. We just had in the Megillah, Balaila Hahu Nadida Shnas Hamelech. We have Laila Hahu Yotzah Mimitzrayim. Hahu is Lashon Zachor not Lashoin Nekaivah.

Obviously, Laila is Lashon Zachor. Ai, it says Mikol "Haleilois" in the Mah Nishtaneh which is a Lashoin Nekaivah? We find the word B'chor which is Lashon Zachor, and we call it Makos "B'choirois". So there are exceptions to the rule. The Torah Temimah still maintains that the Kasha does not begin and that Laila is Lashon Zachor and there is no Shaila on the Mah Nishtaneh.

The same exact Vort is brought B'sheim the Shla Hakadoish. He says that 2 mistakes should come up is a very strange thing. 1) Laila Hazeh instead of Laila Hazois and 2) Laila K'Yoim Yair. Rebbi suggested an answer, that Laila symbolizes Tzarois. Really it should be Lashoin Nekaivah, however, when darkness is secretly very good then it is Lashoin Zachor. Then it is Laila K'yoim Yair.

The truth is, every Laila is that way. Laila in Tanach typically doesn't mean nighttime it means a period of difficulty, a time of Tzarah. In Tehillim it is certainly that way. All Lailois appear B'Lashoin Zachor. Balaila Hahu

Nadida Shnas Hamelech, it looks like a difficult time for Klal Yisroel, however, the Yeshua was beginning. Any difficult time a person goes through, the secret is Laila Kayoim Yair. It is not a difficult time it is a wonderful time, it's just that we don't see it. Therefore, the GRA and Shla who's Vort is primarily aimed at the Megillah is applicable everywhere. ימ פטו כבט ליףטפבמוט הודפינמ זו כבהחיה קו רבש ׀ (שככל הלילות אין אנו מטבילין אפילו There is a Kasha that can be asked here, as most of us dip 3 times. 1) Karpas in salt water, 2) Maror in Charoises, and 3) Koirech in Charoises.

In the Avadim Hayinu section of Maggid we discuss the idea of (וְכָל הַמְרֻבָּה) It is really a question why we say the same thing again and again every year, and the fact that we say it every year B'lashon Kasha and Teretz. A person has to ask and that is part of the Guf Hamitzvah to ask and for someone to answer. Not only that, even if a person is all alone he asks questions to himself and answers them. Isn't that strange that you have to ask yourself questions and give yourself answers to them, especially pre-scripted questions such as the Mah Nishtanah?

I think that I had a certain feeling of Havana in the Haggada last year, a certain sensitivity which afterwards I saw in the Satmar Rebbe's Haggadah the Mari Tav. There is a concept that I once heard from Rav Hutner who said that the difference between a Talmid and someone who is not a Talmid is someone who learns from someone who is a student and an outsider who is just listening is that when a Talmid hears something from his Rebbe the second time or the third time, he already knows it but when he hears the Rebbe repeat it he has a greater interest and a deeper understanding, he is a Talmid.

An outsider though who hears something which he already heard, doesn't feel interested at all. It is something he knows. Getting information, he knows that information. It has no interest to him.

The difference between the Talmid is someone who learns and someone who doesn't, is someone who connects to something which he already knows and has a personal connection to it in a way that gives him an understanding of Amkus, a depth in the thing that he is looking at, the thing that he understands.

I remember that I had the special Zechus of being in Rav Moshe's home on Shabbos on a number of occasions. I remember him learning Chumash. He had a regular set of Mikraos Gedolos Chumash which he was learning from. It struck me as so strange. Here is Rav Moshe who knew the whole Shas by heart and he is looking again at the Chumash, he is looking at the

Rashi once more? It struck me as strange, why is Rav Moshe going through the motions of learning things that he already knows perfectly well? However, when I heard Rav Hutner's idea, I understood. A person who has a real connection, hearing it again and again no matter how many times he hears it, it has a new Cheishek to him. It depends how you sit down to the Haggada. You have to sit down to the Haggada with a connection, with an interest, always looking for something new.

I heard in the name of the Pnei Menachem, the Gerrer Rebbe, he asked that we know that we don't eat Matzah before the night of Pesach so that we should eat it B'taivon, with desire. So we stay away from it on Erev Pesach and many of us stay from eating Matzah from Rosh Chodesh Nissan, and yet other people don't eat Matzah from 30 days prior to Pesach. This is all done so that we should eat the Matzah on the Seder night with a Cheishek.

The Pnei Menachem asks why then on Shabbos Hagadol do we read the Haggada? Shouldn't we stay away from the Haggada on Shabbos Hagadol in order that when we come to the Seder we should do the Mitzvah of Sippur Yetzias Mitzrayim with a Cheishek?

The Pnei Menachem answers that when you eat, the more you eat the more you get full and therefore the less you have desire to eat more. Divrei Torah is not that way because the more you look at it and the more you see in it, the more depth you have and the more appreciation you have. Each time there is more Cheishek. You are a real Talmid.

We say (וְכֹל הַמְרַבֵּה לְסֵפֶר בִּיְצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח). In the Haggada we say that the more one adds to Sipur Yetzias Mitzrayim he is praised. I have a Kasha. The Shulchan Aruch says that a person is obligated to be Misapeir Yetzias Mitzrayim until he falls asleep. So you have 2 people each who are keeping the Shulchan Aruch. One falls asleep and one stays up an hour later. So we say (וְכֹל הַמְרַבֵּה לְסֵפֶר בִּיְצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח) he is praiseworthy because he said more Sipur Yetzias Mitzrayim. Why? Each one kept his obligation. It is just that one was more tired and one was less tired. However, each one kept his obligation to say Sipur Yetzias Mitzrayim until he falls asleep?

According to what we are saying now it is not Shver. Somebody who is not a Talmid gets tired, walks into Shiur, with the attitude of it is a Raya it is not a Raya, who cares. Ta Shma or not Ta Shma, no difference. He falls asleep quickly.

Someone who is a Talmid has an interest, a Cheishek, a Bren, a desire and he stays awake. Kol Hamarbe L'sapeir the person who is a Talmid stays connected, and therefore, Harei Zeh Mishubach. He is Takeh

praiseworthy.

Here you have 3 Nikudos with the same idea. The question and understanding of why we repeat the same thing year after year. We try to be like a Talmid who is connected. The Pnei Menachem's Kasha of why we say the Haggada on Shabbos Hagadol with the same Teretz. The Kasha of (וְכָל הַמִּרְבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח) which also comes with the same idea that a person has to see himself connected to that which he is saying and then it carries meaning.

This thought is also regarding (וְכָל הַמִּרְבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח) Kol Hamarbe L'sapeir Bitziyas Mitzrayim Harei Zeh Mishubach. We are told as it says in Parshas Bo 12:11 (וְאָכַלְתֶּם אֹתוֹ בְּהֶפְזוֹן) that the eating of the Matzah was done in a rush in Mitzrayim. Actually, it is a little hard to understand. We usually picture Yetzias Mitzrayim as a rush out of Mitzrayim, they weren't ready. However, the Posuk says (וְאָכַלְתֶּם אֹתוֹ בְּהֶפְזוֹן) that they were commanded beforehand to eat the Matzah in a rush. How do you command someone to eat the Matzah in a rush? This is a very difficult thing to understand.

There is an interesting Chasam Sofer on (וְאָכַלְתֶּם) He says that the commandment was to be Misapeir Bitziyas Mitzrayim in Mitzrayim on that night, the night of Pesach. It was 13:8 (וְהִגִּדְתָּ לְבְנֶךָ בַּיּוֹם הַהוּא לֵאמֹר) they were speaking about what was taking place. The Chasam Sofer says that the Mitzvah was to be Misapeir Bitziyas Mitzrayim as much as you could to the degree that in the end when it comes time to eat the Matzah it will be the last minute and you will have to rush to eat the Matzah and get the eating of the Matzah in on time.

The Chasam Sofer writes that we see that it stayed that way for generations, we are Misapeir Yetzias Mitzrayim and then we look at the clock and it is late and we have to hurry with the eating of our Matzah. Therefore, (וְאָכַלְתֶּם אֹתוֹ בְּהֶפְזוֹן) was a commandment to put their priorities in the right place. To put their priorities in the Sippur Yetzias Mitzrayim even though it means you will have to do Matzah, Marror, Korech, Shulchan Aruch, and Tzafon in a rush, but that is the way it was in Mitzrayim and that is the way it is Rayui to be L'doros.

Just bear in mind that throughout the generations that lived in the times when the Bais Hamikdash stood, they did everything that we do during the Seder plus they ate the Korban Chagigah and the Korban Pesach. Imagine how rushed that Seuda was. If we find that is it tight imagine how tight it was then. They really had to choose between enjoying all the eating and enjoying the Sippur Yetzias Mitzrayim. That (וְאָכַלְתֶּם אֹתוֹ בְּהֶפְזוֹן) you might

think that the eating is also a Mitzvah so we should do that one slowly. (וְאָכַלְתֶּם אֹתוֹ בְּחֶפְזוֹן) is a command, choose what you do slowly, the Sippur Yetzias Mitzrayim or Mashe'aikain all of the eating.

In the Ma'aseh Rabbi Eliezer section of Maggid we say – the Talmidim came in to inform the Rabbanim that (Was it the beginning of the Zman or the end of the Zman? Why would the Talmidim bother them at the beginning of the Zman?)

Rav Chaim Volozhiner was against singing Tzur Misheloi on Friday night because perhaps you are Yoitzeh Benthching with that song and Chazal established benthching in a special format for us to be Yoitzeh. The same with Zichiras Yitziyas Mitzrayim, that Chazal said that the Kriyas Shema encompasses both Oil Malchus Shamayim and Zichiras Yitziyas Mitzrayim. So it is very good to say that the Talmidim came in at the beginning of the Zman so that the Rabbanim wouldn't continue being Sipar Yitziyas Mitzrayim and fulfill the Diyaraisa obligation of Zaicheir Yitziyas Mitzrayim not the way Chazal set up the Mitzvah. The correct way is by Kriyas Shema when you say Ani Hashem Elokaichem Asher Hoitzaisi Eschem Maieretz Mitzrayim.

ימ פטו בסבע פכנגי ולבתבע גומו בתבעשב פודפיזמ וז כבחהיה קו רבש ׀ (כל ימי תייד - להביא The GRA at his Seder would say at this point, Ein Tikvah L'nachash. To explain this to his talmidim the GRA would say that it says in Parshas Beraishis regarding the K'lalah of the Nachash that Afar Toicel Kol Yemei Chayecha. Since it says Kol Yemei Chayecha, if you hold that it means L'hovi Limois Hamashiach then the Nachash has no hope of ever getting its legs back. However, it says Kol Yimeit Chayecha by Adam as well regarding the earth that will have to be toiled to obtain food. Rabbi Chaim Kanievsky asks this Kasha in his Haggadah.

In the Amar Rabbi Elazar Ben Azarya section of Maggid we say (אמר רבי אלעזר בן-עזריה תרי אני כבן שבאים שנה ולא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא). I wasn't Zoche to know about the Mitzvah of Zechiras Yetzias Mitzrayim at night until Ben Zoma said (כל ימי תייד) ימי תייד תימים. The question is why didn't (רבי אלעזר בן-עזריה) say it obviously (רבי אלעזר בן-עזריה) held this way, just it was Lo Zachisi, I wasn't Zoche for it to be accepted until Ben Zoma. Why was it accepted more from Ben Zoma than from (רבי אלעזר בן-עזריה)?

The Malbim in the Malbim Haggadah says something extraordinary. He says no, (כל ימי תייד) ימי תייד תימים. (רבי אלעזר בן-עזריה) is the one who said (רבי אלעזר בן-עזריה) was a young but people were not Mekabeil it. (רבי אלעזר בן-עזריה)



and came out angrily. He derided Rav Kotler and the Kapishnitzer Rebbe. He said people always come to me for money without appointments and they come to me at home and in the office. He berated them very harshly. Rav Kotler winked to the Kapishnitzer Rebbe that he thinks it is time to leave. The Kapishnitzer Rebbe motioned that they should stay. The man carried on and eventually became quiet. The Kapishnitzer Rebbe turned to the wealthy man and said, you have given us what we deserve now please give Chunch Atzmai what it deserves. The man mellowed and made a donation.

(וְאַף אֶתְּהָהּ תִּקְהָהּ אֶת שְׁנֵיוֹ). blunt his teeth. Blunt his anger, let his anger wear out. You will find that underneath he is not such a big Rasha. Don't Pasul the whole person because there is a good person underneath.

This gives new meaning to the often mentioned Gematriya that the Gematriya of Rasha (200+300+70 = 570) less the Gematriya of Shinav (300+50+10+6 = 366) = the Gematriya of Tzaddik (90+4+10+100=204). It is more than just a trick. It is Pshat that if you take the Rasha and you blunt his anger you will end up with Tzaddik.

(בְּעֵבוֹר זֶה עָשָׂה ד' לִי בְּצֵאתִי מִמִּצְרַיִם). a person must see himself as if he was redeemed from Mitzrayim. Rav Schwab in Shemos 13:8 where this Posuk appears explains the idea of ( וְהִיב אָדָם לְרֵאוֹת אֶת עֲצָמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם ) in a new way. We usually say that you should pretend that you left Mitzrayim even though you did not leave Mitzrayim.

Rav Schwab says the obligation is to feel like you are part of K'neses Yisrael, part of the group Klal Yisrael. Klal Yisrael went out so we went out. I didn't have this experience and I don't know what it looked like, however, I am part of Klal Yisrael. If I see myself as part of the Klal then I am going to be Zoche.

We see by Eisav that his family had Nafshois a plural word when there were 6 members of his family and by Yaakov it says Kol Nefesh (one soul) in the singular form even though there were 70 members of Yaakov's family.

With this Mussar we understand when we complain about the Rasha, (וְלִפִּי) וְהוֹצִיא אֶת עֲצָמוֹ מִן הַכֶּלֶל כְּפֶר בְּעֵקֶר). the whole Avoida of Pesach night is that whatever level you are on; see yourself as part of the Klal of Klal Yisrael.

Since the Rasha took himself out of the Klal we say (תִּקְהָהּ אֶת שְׁנֵיוֹ).

In the Arba'a Banim section of Maggid we say about the (ešyü'ipeÿ ieÿc© |yšü`eÿI) – (Shemos 13:8) (וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר). (the word (is extra. (לֵאמֹר) means to say over to your child, to repeat something. (already means tell him so what does (לֵאמֹר) come to teach us?

The Bais Aaron a previous Stoliner Rebbe did a Shidduch with another Chassidik Rebbe (maybe the Rishina Rebbe). When they came together for the Simcha they Davened together. As you may know, the Stoliner Chassidim Daven in a loud voice and it is a very unique Davening. The other Rebbe's Chassidim saw the way the Stoliner Chassidim were Davening and asked if they should copy them. The Rishina Rebbe responded if you are that level then you can copy them and if not then do not copy them. The Stoliner Rebbe responded it is just the opposite. If you are on that level you don't need to Daven in that method, however, if you are not on that level and your Davening is not that significant, then Daven in a loud voice and do things in order that you should be on that level. Rav Avigdor Miller when he went to Slabodka was much younger than his peers. He was part of a Mussar Vaad that met once a month to work on one Middah. One month someone suggested that they work with the Middah of Emes. Rav Miller said that an old Baal Mussar got up and said Emes we work on all the time, this month let us work on Sheker. Let us work on lies to further our Avidas Hashem. How does lying work? We will say we are Oivdai Hashem, we will say that we are eating L'sheim Shamayim, we will say that we are Davening L'sheim Shamayim, we will say we are going to learn late. We will keep on saying things that may or may not actually be so. By repeating it all the time, we ourselves will hear it and it will be ingrained in us and ultimately we will reach that level. Rabbi Miller used this as a tool in Avidas Hashem and he encouraged people to use this Middah.

Whichever story you like better, this is an explanation in (וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא) (לְאָמֹר), say to the son, you just say it. You might not be holding on the Madreiga, you might not be holding on the level, ok. It doesn't matter.

(לְאָמֹר), just be a person who constantly says it. If you constantly say you are going to do it then eventually you are going to get to the Madreiga.

In the Arba'a Banim section of Maggid, Rav Schwab's in his Mayan Beis Hashoeva on Chumash (on page # 460) has one piece on Chag HaPesach. I would like to share it with you. Rav Schwab there says on the section of the Hagaddah (בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנֵתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ) Baruch Hamakom. The expression Makom is used in a number of places.

Rav Schwab points out the similarity between all of the places that it is used. Hamakom is Tziduk Hadin. Being satisfied with something that is not the way that you want it. Tziduk Hadin, in disappointments we refer to the Ribbono Shel Olam as Makom. Hashem is everywhere. When we have

disappointments in life that is also a tool in serving Hashem.

We find most famously that we say Hamokom Yenacheim Es'chem B'soch Aveilei Tzion. Disappointments, is also a Makom to serve Hashem. We have in the Gemara in Berachos 16b (29 lines from the top) the expression (HKB"ח should give you back what you lost. When someone has a financial loss we say to him (The Makom Yemlaa Lach Hachronah). The same thing if you have a disappointment, Hamakom, there is a place here also for serving Hashem.

The Gemara in Shabbos 12b (top line) has the expression (המקום ירחם) Hashem should have mercy. When there is a Tzarah. (Again, המקום ירחם). Here also there is a Makom for the Ribbono Shel Olam. When you have disappointments and you feel that Hashem is far away. As it says in Beraishis 22:4 (When G-d seems distant, but the connection should be there. That explains Hamakom.

What does this have to do with (ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו) Zagt Rav Schwab, when we say (ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו) we hope to have the Chochom or numerous Chachamim sitting at our table, however, that is not everyone's lot in this world. HKB"ח in this world gives people different challenges. There are some people who don't have a Ben Chochom at their table. They have a Ben who is a Tam or Sh'aino Yodai'a Lishol or even Lo Aleinu a Ben Rasha. How does someone like that serve HKB"ח? Or someone who doesn't have a Ben at all.

(ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו ישראל, ברוך הוא, ברוך שנתן תורה לעמו) HKB"ח gave the Torah to Klal Yisrael with instructions (ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו) Whatever Torah brings your way, whatever life brings your way, Torah is there. Your disappointments in life are not outside of the Ribbono Shel Olam. Your disappointments in life are also tools in serving Hashem. If someone has a disappointment he should be able to look back at the end of his life and say I dealt with it the way the Torah wants me to deal with it. HKB"ח is Makom, is at every Seder table no matter if there are disappointments, if there is excitement, if there are things which you rather be different. Whatever your table is like, make it a tool in serving Ribbono Shel Olam.

In the Tzei Ulmad section of Maggid where we bring and expound on the Posuk Arami Oived Avi – we Darshun on the word V'rov that (ואת ערם ועריה) V'at Airoim V'erya. When the Yidden left Mitzrayim they were bare of the proper Mitzvos and Zechusim needed to leave Mitzrayim. Hakadoish

Baruch Hu gave Klal Yisrael two Mitzvois involving blood and in that Zechus they were able to leave Mitzrayim. The two Mitzvois were Dam Milah and Dam Korban Pesach. Hashem said because of the blood you will live.

The Sanzer Rav had a son who was an extraordinary Kana'i. Kanaim are wont to use an expression about people they see as evil (Resha'im), that it is a Mitzvah to bury them. At the Seder, the Sanzer Rav said, we are told that Klal Yisrael on the night of Makas Bechoirois had no Zechusim with which to leave Mitzrayim which is the reason they were commanded with Dam Milah and Dam Pesach.

The Sanzer Rav asked, the Makkah of Choishech preceded Makkas Bechoirois, and during Makkas Choishech the Reshaim of Klal Yisrael died (80% of the Yidden died). So what does it mean that they didn't have a Mitzvah or Zechus with which to leave Mitzrayim with, didn't those Reshaim need a proper burial, so they certainly had a Mitzvah with which to be busy as there were a 4 to 1 ratio of people that died?

From here we see said the Sanzer Rav that it is not such a great Mitzvah to bury a Rasha. This idea that it is a Mitzvah to bury evildoers is not a great Mitzvah. The Sanzer Rebbe's son responded that this is only a proof that it is not a Mitzvah to bury dead Reshaim, however, Reshaim who are alive, it may be a Mitzvah to bury them.

On the same section of Maggid as the previous Vort - Rav Shteinman asks, the Yidden had to go out of Mitzrayim as Hashem had promised the Avos that he would take them out of Mitzrayim. Therefore, it had to happen Biz'chus the Avos. It says in the Posuk (Shemos 2:25) (וַיִּדַע, אֱלֹהִים) that Hashem remembered his promise to the Avos. So what was (וַאֲתָ עָרַם וְעָרְיָה) that they were missing Zechusim and Mitzvois with which to go out?

Rav Shteinman answers that even if a person has Zechusim from previous generations, if he doesn't relate to them than he doesn't have the Zechus. He has to connect to his ancestor's Zechusim in order from them to work for him.

As an example he brings Loit when he left Sedoim, he only left because of the Zechus that he took in Oirchim. He took in the Malachim who he thought were people as guests. The Gemara in Maseches Soitah asks why was Loit saved and it gives several reasons. Either Bizchus Avraham or in the Zechus that he guarded the secret that Sarah was Avraham's wife when Avraham said that Sarah was his sister in order to save himself from being executed. So Loit already had Zechusim, why did he need the Zechus that he took in guests?

Rav Shteinman answers if you hold Loit went out in the Zechus of

Avraham, that is fine except Loit has to connect to it. By connecting to Avraham Avinu, Loit can go out. When Loit took Oirchim into his home, he certainly did so because he was trained by Avraham Avinu and he was connecting to Avraham Avinu and therefore, the Zechus of Avraham Avinu was helpful to Loit.

The same thing here. When Klal Yisrael had to be saved the night of Makkas Bechoirois, they still had to be connected to their Avos in order to benefit from the Zechusim of their Avos. This is the reason why they were given the Mitzvah of Milah and Pesach which we find both of them by Avraham Avinu that he performed them. Milah is B'feirush in the Posuk and Korban Pesach as Rashi alludes to in Parshas Vayeira. So Klal Yisrael was connecting back to Avraham Avinu and by connecting back they had the Zechus with which to go out.

Of course this is a tremendous Mechayeiv, as many of us in addition to Zechus Avos remember times in our own life the Yeshiva days when we had tremendous Zechusim from the Hasmada and the time spent in learning. All these things are wonderful if you still connect to them. That is the message of Rav Shteinman, that you still have to connect to your own prior Zechusim and the Zechusai Avos in order for those Zechusim to stand for you.

Another example is when Klal Yisrael came to Yam Suf and Nachshon had to jump in for Klal Yisrael to be saved. Would we imply that Hakadoish Baruch Hu took us out of Mitzrayim just to have us decimated at the Yam Suf, of course we were going to be saved? They had to do something to merit the Zechus of being saved and that Mesiras Nefesh of Nachshon was the Zechus.

Rebbi posed a question in the Arami Oved Avi section of Maggid where we explain the word V'rov. It says in Yechezkel 16:7 (וְאֵת עָרָם וְעָרִיהָ,) that Klal Yisrael did not have any Mitzvos and thus were not deserving of coming out of Mitzrayim. So Hakadosh Baruch Hu gave us as it says in Yechezkel 16:6 (וְאָעֲבֹר עָלֶיךָ וְאֶרְאֶה, מִתְבוֹסֶסֶת בְּדַמֶּיךָ; וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי, וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי.) We got the Mitzvah of Dam Milah and the Mitzvah of Dam Pesach.

This idea is brought in Rashi on the Posuk in Shemos 12:6 (וְהָיָה לָכֶם) לְמִשְׁמֶרֶת, עַד אַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה; וְשָׁחַטוּ אֹתוֹ, כֹּל קָהָל עַדְת־יִשְׂרָאֵל--בֵּין הָעַרְבִים) that Klal Yisrael had no Zechusim with which to go out were it not for the Dam Pesach and Dam Milah (וְהָיָה לָכֶם לְמִשְׁמֶרֶת: זֶה לְשׁוֹן בְּקוֹר שְׁמֵעוֹן בְּקוֹר מִמוֹם) אַרְבַּעַת יָמִים קוֹדֵם שְׁחִיטָה, וּמִפְּנֵי מַה הַקֳּדִים לְקִיחָתוֹ לְשְׁחִיטָתוֹ אַרְבַּעַת יָמִים מַה שְּׁלֹא צוּה בֶּן בְּפֶסַח דּוֹרוֹת, הִיָּה ר' מֵתִיא בֶּן חֹרֶשׁ אֹמֵר הֵרִי הוּא אֹמֵר (יְחֻזְקָאֵל מִזֵּה) וְאֶעֱבֹר עָלֶיךָ וְאֶרְאֶה וְהִנֵּה עֵתְךָ עֵת דּוּדִים, הַגִּיעָה שְׁבוּעָה שְׁנִשְׁבַּעְתִּי לְאַבְרָהָם שְׁאֵגְאֵל אֶת בְּנָיו וְלֹא הָיוּ בִידֵם מִצּוֹת

להתעסק בהם כדי שיגאלו, שנאמר (שם ז) ואת ערום ועריה, ונתן להם שתי מצות דם פסח ודם מילה, שמלו באותו הלילה, שנאמר (שם ו) מתבוססת בדמיו, בשני דמים, ואומר (זכרי' ט יא). גם את בדם בריתך שלחתי אסיריך מבור אין מים בו, ולפי שהיו שטופים בעבודה זרה אמר להם (פסוק כא) משכו וקחו לכם, משכו ידיכם מעבודה זרה וקחו לכם צאן של מצוה).

My question is on this Rashi in 12:6 which contradicts something that Rashi said earlier on the Posuk in Shemos 3:12 ( וַיֹּאמֶר, כִּי-אֶהְיֶה עִמָּךְ, וְזוּה-לְךָ הָאוֹת, כִּי ) ( וַיֹּאמֶר ) that אֲנֹכִי שְׁלַחְתִּיךָ: בְּהוֹצִיאֲךָ אֶת-הָעָם, מִמִּצְרַיִם, תַּעֲבֹדוּן אֶת-הָאֱלֹהִים, עַל הָהָר הַזֶּה ) כי אהיה עמך: השיבו על ראשון ראשון ועל אחרון אחרון, שאמרת מי אנכי כי אלך אל פרעה, לא שלך היא, כי אם משלי, כי אהיה עמך, וזה המראה אשר ראית בסנה לך האות כי אנכי שלחתיך, וכדאי אני להציל כאשר ראית הסנה עושה שליחותי ואיננו אוכל, כך תלך בשליחותי ואינך ניזוק, וששאלת מה זכות יש לישראל שיצאו ממצרים, דבר גדול יש לי על הוצאה זו, שהרי עתידים לקבל התורה על ההר הזה לסוף שלושה חדשים שיצאו ממצרים. דבר אחר כי אהיה עמך וזה שתצליח בשליחותך לך האות על הבטחה אחרת שאני מבטיחך, שכשתוציאם ממצרים תעבדון אותי על ההר הזה, שתקבלו התורה עליו והיא הזכות העומדת לישראל. ודוגמת לשון זה מצינו (ישעיהו לו ל) וזה לך האות אכול השנה ספיה וגוי, מפלת סנחריב תהיה ודוגמת לשון זה מצינו (ישעיהו לו ל) וזה לך האות אכול השנה ספיה וגוי, מפלת סנחריב תהיה Moshe had asked by the סנה as to what Zechus does Klal Yisrael have to go out of Mitzrayim. There Rashi said that the Ribbono Shel Olam answered you asked with what Zechus will Klal Yisrael go out of Mitzrayim? They are going out because of the Zechus that they will accept the Torah here in 3 months. So it turns out the way Rashi says that they didn't need a present Zechus and that it was enough that they were going to accept the Torah. It appears to contradict (Tzorech Iyun וְאֵת עָרֶם וְעָרְיָה).

In the Arami Oved Avi section of Maggid there is an idea of the GR"A. (אָרָמִי) אָרָמִי אֹוֶד אִיבִי is not mentioned just once in the Haggadah. Of course the words Arami Oved Avi are mentioned only once, but if you notice, the whole Arichus afterwards, the whole Drashos Hap'sukim is all from that Kappital Arami Oved Avi the things that follow (וַנִּצְעַק אֵלֶי ד'). All of the Drashos come from that. Why does Arami Oved Avi have such a prominent place in the Haggadah?

The GR"A in his Tikunei Zohar has an incredible insight how the Yerida of Yaakov to Lavan's house and his experiences in Lavan's house are the Maiseh Avos Siman L'banim to Yetzias Mitzrayim. In other words, what I am going to show you is as many as ten similarities, striking similarities between Yaakov's experience in the house of Lavan and Klal Yisrael's experience in Mitzrayim and going out of Mitzrayim of course (וַיִּרְבוּ וַיַּעֲצְמוּ) They were both. Yaakov Avinu was Zoche to 12 sons and a daughter, more than his father and his grandfather combined. This

happened in the house of Lavan and it is similar to the experience of Klal Yisrael in Mitzrayim. It is much more than that.

Yaakov went down to the house of Lavan Onus Mai'achiv, he came because he was forced by his brother. Rashi says in Beraishis 29:13 (שלא יורד מצרימה) He came Onus because of his brother. Going down to Mitzrayim Yosef also went down Onus Mai'achiv as it says (אָנוּם עַל פִּי הַדְּבָר). A similarity between the two.

Yaakov left Mitzrayim and he took with him wealth and Lavan said it is my Rechush that you are taking. It says that Klal Yisrael took out the Rechush of Mitzrayim and the Mitzrim said as it says in Shemos 14:5 (מֵה-זֹאת עֲשִׂינוּ) they took out our Rechush.

Yaakov Avinu used a Matteh, used a stick (Maklos) in order to be able to take the Tzon of Lavan and the same thing as it says (וְזֶה הַמַּטֵּה). Yetzias Mitzrayim was done with Moshe Rabbeinu's stick.

Yaakov Avinu ran away as it says in Beraishis 31:22 (וַיֵּגַד לְלָבָן בַּיּוֹם הַשְּׁלִישִׁי) It took Lavan 3 days for him to notice that his 2 daughters, his son in law and his grandchildren left and he ran after them. How many days did it take to reach them? 31:23 (וַיֵּרֶדְהָ אַחֲרָיו דֶּרֶךְ שִׁבְעַת יָמִים) He ran after them for 3 days and reached Yaakov on the 7th day. Exactly Yetzias Mitzrayim. By Yetzias Mitzrayim, for the first 3 days Pharaoh didn't chase after them and then he said Oy they are not turning around, and he chased after them and met them as you know on the 7th day.

At the end of the 7 days Lavan and Yaakov make a Bris and they are Abru Bain Habesarim, they walk between two items, two parts of a cut up sacrifice which is seen as a Bris. Just like Yaakov walks between the two, so too Klal Yisrael by Kriyas Yam Suf walks between the walls of water.

When Yaakov escaped Lavan, bang, he ran right into Eisav. 32:7 (וְגַם הִלָּךְ) When Klal Yisrael left Mitzrayim they ran bang right into Amaleik who were the first to attack Klal Yisrael in the Midbar when they left.

Yaakov in order to be able to do battle with Lavan was Osek in Ramaos (trickery) as he says Achiv Ani B'ramo'is. I can do crooked things to a crooked person. Klal Yisrael too left Mitzrayim with a crookedness as they said we are going to leave Derech Sheloshes Yamim which was a crookedness, something that they never meant to really keep to.

Yaakov worked for Lavan as he was a Ro'yeh (shepherd) Bayom Uvalayla. He describes that through all kinds of weather he suffered and worked for Lavan in 31:40 (חַיִּיתִי בַיּוֹם אֶכְלָנִי הָרֶב, וְקָרַח בְּלֵילָה; וַתֵּדַד שְׁנֵתִי מֵעֵינָי). Maiseh Avos Siman L'banim to Klal Yisrael in Mitzrayim. They worked and the Kushai Avoda was by day and by night just like Yaakov said that he

worked by day and by night. That brought about the earlier Yetzias Mitzrayim because of the work.

Here I have told you a handful of ideas, of thoughts, of similarities between Yaakov's experience with Lavan and Klal Yisrael's experience with Mitzrayim.

That is the Arami Oved Avi where it belongs in the Haggadah. Now of course the message is Mah Shehaya Hu Sheyiyeh, experiences repeat themselves. People find themselves in difficult experiences, sometimes a Mai'ain of what has happened.

There are people who work who are not happy with their work. Working for bosses who they feel are dishonest to them and at the same time (וְיָרַבּוּ) if they are able to bring up a family so then the Chizuk should be that that is the way it was with our Avos. That is the way it was by Yaakov Avinu.

A lesson of (אֲרָמֵי אֶבֶד אֲבִי וְיָרַד מִצְרָיִם) That Maiseh Avos Siman L'banim.

Just like Yaakov stayed Shtark the same thing we Klal Yisrael leaving Mitzrayim, we in our Galus have to remain firm in our convictions.

In the (וַיִּצְאֵנוּ יְרוּר מִמִּצְרַיִם) section of Maggid there is a Yesod that I would like to share with you. This Yesod is from Rav Schwab in his Pirush on the Siddur. He explains the (אֲנִי וְלֹא מִלְאָךְ), (אֲנִי וְלֹא שָׂרָף), (אֲנִי וְלֹא הַשְּׁלִיחַ). The significance of the fact that Kavayochel the Ribbono Shel Olam did something so to speak himself. How exactly that exhibits itself in Yetzias Mitzrayim I am not sure. By Kriyas Yam Suf they saw some image of the Borei Olam, however, by Yetzias Mitzrayim what exactly Ani Hashem and Ani V'lo Malach has to mean, we understand that it is significant but it can use some explanation.

Rav Schwab has an explanation on the last Posuk of Kriyas Shema. The last Posuk in the daily Kriyas Shema which is the Posuk of Zeicher Yetzias Mitzrayim. We say that which is written in Bamidbar 15:41 (אֲנִי יְרוּר אֱלֹהֵיכֶם) The last (אֲנִי) אשר הוצאתי אתכם מארץ מצרים, להיות לכם, לאלהים: אֲנִי יְרוּר אֱלֹהֵיכֶם. really doesn't make so much sense in the translation of the Posuk. I am the Hashem your Hashem who took you out of Egypt to be your Hashem and then the repetition of the words (אֲנִי יְרוּר אֱלֹהֵיכֶם) Why? I think many people think that it is (אֲנִי ר' אֱלֹהֵיכֶם. אָמֵת) but that is not the Posuk. In the Posuk what exactly does it mean?

Rav Schwab shares with us a Yesod and it is a Yesod for Leil Yetzias Mitzrayim, a Yesod in general. He says we know that the Ribbono Shel Olam is hidden from us. Kol Haolam Hazeh is Hester Panim, is Kavayochel the Ribbono Shel Olam is hidden, we have no Hergish or appreciation of

the Borei Olam. Our Neshamos sometimes feel it but there is no sense of Kavayochel the Ribbono Shel Olam in front of us. There are times in Tanach where the Ribbono Shel Olam speaks to us in first person. It is rare. In most of the Torah the Ribbono Shel Olam speaks to us in third person. In other words Moshe Rabbeinu says Ka'asher Tzivah Hashem, or Ka'asher Tzivah Hashem Es Moshe. It is not that Hashem is talking to us. There are rare occasions, there are a number of them in the Torah where the Ribbono Shel Olam talks in first person. Those moments are moments of Gilui Shechinah. HKB"Y appeared to Klal Yisrael in a way that Klal Yisrael could be Margish, could sense it. The biggest example of this is Matan Torah. Matan Torah there was a Hergish, a feeling of touching the Borei Olam, so the Ribbono Shel Olam said in Shemos 20:2 (אָנֹכִי יְרֵאָה) The Ribbono Shel Olam speaks in first person. In Tanach at moments of Gilui when a person should have the Hergish.

In the beginning of Parshas Va'eira we find that the Ribbono Shel Olam comes to Moshe Rabbeinu and says go to Klal Yisrael and tell them as it says in Shemos 6:6 (וְהוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם, וְהֵצֵאתִי אֶתְכֶם מִמִּצְרַיִם; וְנִשְׂאֵלְתִי אֶתְכֶם בְּזֵרוּעַ נְטוּיָה, וּבְשֹׁפְטִים גְּדֹלִים). However, it starts with the Ani Hashem.

Rav Schwab Teitches that the message the Ribbono Shel Olam is giving is that Yetzias Mitzrayim is for the purpose of Klal Yisrael having a Hergish of Kavayochel the Ribbono Shel Olam being right there. The Ribbono Shel Olam right in front. A Hergish that people should be able to feel that Hakadosh Baruch Hu is taking us out of Mitzrayim. Hakadosh Baruch Hu Bichvodo Uv'atzmo is taking us out. A direct Hergish, a direct feeling of Ani Hashem. That is what we say at the end of Shema (אֲנִי יְרֵאָה, אֲנִי יְרֵאָה) We repeat the Ani Hashem Elokeichem because that is why Hashem took us out of Mitzrayim. This Yesod that a person has to work on it to be able to have a Hergish of Ani Hashem Elokeichem (אֲנִי וְלֹא מִלְאָד), (אֲנִי וְלֹא שְׂרָף), (אֲנִי וְלֹא תְשִׁלִּיחַ). To have some connection in as much as a person can do K'fi Dargaso, to have a sense of the Borei Olam.

The truth is it is something of a Pliya, we have a Mitzvas Asei of Zeicher Yetzias Mitzrayim every single day. We really say words of Zeicher Yetzias Mitzrayim way before here in the third paragraph of Shema. We say in the paragraph of (וְתָרָא אֶת עֵינֵי אֲבוֹתֵינוּ בְּמִצְרַיִם. וְאֵת זַעֲקָתָם שְׁמַעְתָּ) that (וְכָרוֹת עַמּוֹ הַבְּרִית) על ים סוף:

Why aren't we Mikayeim the

Mitzvah of Zeicher Yetzias Mitzrayim there? We all know that the Shulchan Aruch says to be Michavein for the Mitzvah of Zeicher Yetzias Mitzrayim by the Posuk of Ani Hashem Elokeichem in the third paragraph of Shema. I don't think we have any other place where you do the Maiseh Hamitzvah and you have in mind not to be Yotzei the first time and then you do it again and then you have in mind. I don't know if it nice to say this but let me ask you what is a nicer Lashon of Zeicher Yetzias Mitzrayim the Posuk of Ani Hashem Elokeichem Asher Hotzaisi Mai'erezt Mitzrayim or (וַתֵּרָא אֶת): עָנִי אֲבוֹתֵינוּ בְּמִצְרַיִם. וְאֵת וְעַקְתֶּם שְׁמַעְתֶּם עַל יָם סוּף:

This sounds like a pretty nice Lashon to me? It also comes from Tanach. Even more so on Shabbos in Nishmas where we talk about Yetzias Mitzrayim. However, there we are not Yotzei. We are only Yotzei it with the Ani Hashem Elokeichem.

Rav Schwab says that the purpose of Yetzias Mitzrayim is (לְכֵן אָמַר) The idea of a Hergish of Kavayochel the Ribbono Shel Olam there. (אָנִי וְלֹא מִלְאֲדָה), (אָנִי וְלֹא שְׂרָפָה), (אָנִי וְלֹא הַשְּׁלִיחַ). The sense of the Avodah of Leil Pesach is the Hergish of Ani Hashem. The Shulchan Aruch brings a Minhag of people who didn't lock their doors on Leil Shimurim the night of Pesach. The Avodah was to have this Hergish of a Bitachon in Hashem. Nowadays we lock the doors and we just skip saying Kriyas Shema Al Hamita. A little Simchas Yom Tov on the side. But that idea is an idea of a Hergish of Ani Hashem. So the Leil Pesach has this message, the idea of trying to be Margish Kavayochel the Ribbono Shel Olam.

In the Rabbi Yosei Haglili section of Maggid we find the most neglected piece of the Hagaddah. If you take any Hagaddah there are many different Divrei Torah on Ha Lachma Anya, Mah Nishtana, Avadim Hayinu, The Gedolim sitting in Bnei Brak, the Arba'a Banim and then Boruch Hashem there is a place in middle after the Makkos where it goes quickly or else we wouldn't make it before Chatzos. We have the 3 Braisas (רְבִי יוֹסֵי הַגְּלִילִי אוֹמֵר): מְנַיִן אַתָּה אוֹמֵר שֶׁלְקוֹ הַמִּצְרִים בְּמִצְרַיִם עָשָׂר מִכּוֹת וְעַל הַיָּם לָקוּ הַמַּשִּׁים מִכּוֹת? בְּמִצְרַיִם מָה הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרָטְמִים אֵל פְּרַעֲה: אֲצַבֵּעַ אֲלֵהֶם הוּא, וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֵּרָא יִשְׂרָאֵל אֶת תֵּיד הַגְּדֻלָּה אֲשֶׁר עָשָׂה ר' בְּמִצְרַיִם, וַיִּירָאוּ הָעַם אֶת ר', וַיֹּאמְרוּ ב' ר' וּבְמִשְׁחָה עֲבָדוּ. כִּמָּה לָקוּ בְּאֲצַבְעוֹ? עָשָׂר מִכּוֹת. אָמַר מַעֲתָה: בְּמִצְרַיִם לָקוּ עָשָׂר מִכּוֹת וְעַל הַיָּם לָקוּ הַמַּשִּׁים מִכּוֹת), (רְבִי אֱלִיעֶזֶר אוֹמֵר: מְנַיִן שֶׁכָּל מִכָּה וּמִכָּה שֶׁהֵבִיא הַקְּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הִיָּתָה שֶׁל אַרְבַּע מִכּוֹת? שְׁנַאֲמַר: יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מִלְּאֲכֵי רָעִים. עֲבָרָה - אַחַת, וְזַעַם - שְׁתֵּים, וְצָרָה - שְׁלֹשׁ, מִשְׁלַחַת מִלְּאֲכֵי רָעִים - אַרְבַּע. אָמַר מַעֲתָה: רְבִי עֲקִיבָא אוֹמֵר: מְנַיִן שֶׁכָּל מִכָּה) and בְּמִצְרַיִם לָקוּ אַרְבָּעִים מִכּוֹת וְעַל הַיָּם לָקוּ מְאַתִּים מִכּוֹת), וּמִכָּה שֶׁהֵבִיא הַקְּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הִיָּתָה שֶׁל חֲמֵשׁ מִכּוֹת? שְׁנַאֲמַר: יִשְׁלַח בָּם

חרון אפן, עבירה וזעם וצרה, משלחת מלאכי רעים. חרון אפן- אחת, עבירה - שתים, וזעם - שלש, וצרה - ארבע, משלחת מלאכי רעים - חמש. אמור מעתה: במצרים לקו חמשים מכות. They tell us the following. These Braissos tell us that the Makkos that the Mitzrim were afflicted with in Mitzrayim were Nimshal to an Etzba and Al Hayam is Nimshal to a Yad. So since a Yad is 5 times an Etzba so therefore if in Mitzrayim there were 10 Makkos then on the Yam there were 50 Makkos. If in Mitzrayim there were 40 Makkos then on the Yam there were 200 Makkos. If in Mitzrayim there were 50 Makkos then on the Yam there were 250 Makkos. This is what we say in the Haggadah (as is quoted above). Then we go onto Dayeinu.

So I would like to speak up for this piece in the Haggadah and I would like to mention to you a couple of difficulties that have to do with these 3 Braissos. The first problem is what is it doing here in the Haggadah? Leil Pesach we are Misapeir Yetzias Mitzrayim the things that took place on the 15th day of Nissan. Kriyas Yam Suf happened a week later, it is not inherently a part of Leil Yetzias Mitzrayim. A lot of things happened. There was Man, there was the B'air, the Ananei Hakavod, which are things that are not mentioned on the night of Pesach. For some reason we go and talk about Kriyas Yam Suf. That Kasha may not bother you as after all it was part of Yetzias Mitzrayim but it begs an explanation of what it is doing here. More importantly, there is a second problem. That is that it doesn't seem proper that on the night of Sippur Yetzias Mitzrayim we should talk about the fact that Sippur Yetzias Mitzrayim is nothing compared to Kriyas Yam Suf. Tonight we are trying to build up what took place on the 15th day of Nissan. Then we come and say the 15th day of Nissan that was 10 Makkos but later much more happened. It doesn't seem to be in the proper Hanhaggah.

Imagine you go to the Vort and you get up to speak about the Chosson and he says the Chosson is wonderful he is a 10, but you should see his Chavrusa he is a 50! If the Chosson is a 40 then his Chavrusa is a 200! Nobody would get up at a Vort and talk about a Chosson that way and praise somebody else who is 5 times as great. Here we are on Leil Yetzias Mitzrayim and we are talking about the fact that you think Yetzias Mitzrayim was something, Kriyas Yam Suf was 5 times as great. We then go on to explain it in such detail (משלחת מלאכי רעים, וצרה, וזעם, עבירה) of how much more Kriyas Yam Suf was then the 10 Makkos by Mitzrayim. It does not seem to be K'fi the Hanhaga of the evening to talk about Yetzias Mitzrayim in such a way.

A third problem is why Takka was it that way. Why was it that by Yetzias Mitzrayim which after all was what was promised to Avraham Avinu in

Beraishis 15:14 (יֵצִיא בְרַבֵּשׁ גְּדוּלָה) Yetzias Mitzrayim was wonderful and that what happened afterwards Takka why was it that way. Why was it that Kriyas Yam Suf was so much more?

Chazal Darshun that Torai Zav was the Bizai of the Yam Suf and Nikudas Hakesef is the Biza of Mitzrayim. That the Bizas Hayam, the wealth they took after Kriyas Yam Suf was so much more than the Biza they took out of Mitzrayim. So the miracles were more by Kriyas Yam Suf, the loot that they took was more by Kriyas Yam Suf. So it begs explanation, why should it be (יֵצִיא בְרַבֵּשׁ גְּדוּלָה) was Yetzias Mitzrayim. The promise to Avraham Avinu was Mikuyam then so that Avraham Avinu should not be able to say that regarding (וְעַבְדוֹם, וְעָנּוּ אֹתָם) was Mikuyam and (יֵצִיא בְרַבֵּשׁ גְּדוּלָה) was not Mikuyam. So they borrowed so to speak and they went out with money. Yet we say that Kriyas Yam Suf was so much more. This needs explanation. For all these reasons, first of all 1) why are we talking about it this night Bichlal, it is not a Mayseh that took place on the 15th day of Nissan, 2) it seems inappropriate to belittle Yetzias Mitzrayim by comparing it to something greater, and 3) the question of Ain Hachi Nami why is it so that Hashem did so much more by Kriyas Yam Suf than by Yetzias Mitzrayim.

To answer this I would like to share with you a Yesod in Hanhagas Ha'odom in general and in Hakadosh Baruch Hu's Hanhaga. There is a Yesod that if a person wants to show Ahavah to someone else, he wants to show a Keshet, a Chibah, if you want to show that you care about someone you have to do something extra, something more than what you are obligated to do. It is a very basic idea. If you borrow money from someone and it comes the time to pay so you pay him back it doesn't show that you love him, it doesn't show it at all. It shows that you do what you are obligated to do. If you promise something to someone and it comes the time to pay or to deliver on your promise and you do it, it doesn't show that you care for the person. Once you made the promise you have to do it, you are obligated to do it. If a person wants to show Ahavah and a person wants to show Chibah, a person has to do something extra, something that he is not otherwise obligated to do. Because when you do something that you are obligated to do it doesn't show any Ahavah or Chibah.

There is a nice little story that illustrates this very well. There was a young man in the Yeshiva who got married and one morning over breakfast they got into their first disagreement. She said something and he said you are wrong and she said how could you say I am wrong I can prove it with this and that. He said this is not a proof and that is not a proof. They had some disagreement. They finish breakfast and it was time for him to go to

Yeshiva so he came to Yeshiva and he was sitting and learning and he was very distracted. (The first argument you get distracted, after that you get accustomed to it). He was very distracted and it bothered him so he excused himself to his Chavrusa and went into the Mashgiach and tells the Mashgiach my wife and I had our first real argument today she said such and such and I said it is not true and she proved it with this and that and I said that this is not a proof and that is not a proof. Who is right? So the Mashgiach smiled at him and said over such a silly thing you have an argument? I want you to go home lunch time, buy your wife some flowers and make up with her. He is a good boy and did as he was told and at lunch time he heads home stops in at the florist and picks up some flowers comes home to his wife and presents the flowers with here, the Mashgiach said I have to give these to you. So everyone understands that once the husband said the words the Mashgiach says I have to give this to you it is meaningless.

It was a very nice thing when they started this Minhag of giving a gift in the Yichud room, giving pearls or a necklace, it was a very nice thing. For the first person who did it it meant a lot because the person decided to do this on his own. Nowadays, once it is expected it doesn't mean all that much. If it is not good enough it is a problem.

When I got married it wasn't the Minhag to give anything in the Yichud room, although my wife claims otherwise. If someone does it it is meaningful. But if you have to do it, it just shows that you are a straight person, it doesn't show Ahavah or Chibah. It doesn't show a Keshet at all. So Klal Yisrael went out of Mitzrayim. Klal Yisrael for whatever it means was in the 49th Shaar Hatumah, does that show an Ahavah and a Chibah from the Ribono Shel Olam? No. It may well be that HKB"H just had to keep his word. He told Avraham Avinu that they are going to out of Mitzrayim as it says in Shemos 2:24 (וַיִּשְׁמַע אֱלֹהִים, אֶת-נַאֲקָתָם; וַיִּזְכֹּר אֱלֹהִים) the Ribono Shel Olam said they have to go out as it says in the next Posuk (וַיֵּדַע, אֱלֹהִים). That if they would stay they would never get out. So from Yetzias Mitzrayim itself there was no way to know if this comes from Ahavas Hashem Osanu, does it come from a Keshet with us or it is a Kiyum of the promise. The Ribono Shel Olam promised and He keeps his word. So he took Klal Yisrael out of Mitzrayim. So they came to the Yam Suf. The Yam Suf it appears that Klal Yisrael was afraid. Why are they afraid. The Ribono Shel Olam did all these miracles why are they afraid? They had this Safeik, the Ribono Shel Olam did all these things to take them out of Mitzrayim but M'haichi Taisi, the Ribono Shel Olam promised Avraham that he would take them out so now he took

Klal Yisrael out so now they are out. So now what? We know later in the Midbar the Ribbono Shel Olam threatens to destroy Klal Yisrael and start again. So at Kriyas Yam Suf there was this Safeik. At Kriyas Yam Suf the Ribbono Shel Olam was Migalei his Ahavah to Klal Yisrael, he was Migale that everything that happened was with an Ayin Tov, happened with an Ahavas Hashem Osanu. It happened because Hashem wants a Keshet with Klal Yisrael. How did he show it? By Kriyas Yam Suf there was no promise that there would be a Biza, there was no promise that there would be miracles, it wasn't said to Avraham Avinu, there is no Remez to Kriyas Yam Suf. Imagine, it is a Kasha itself. The Ribbono Shel Olam did so many more miracles by Kriyas Yam Suf why didn't he promise Avraham, Yitzchok, and Yaakov all these Nissim? It was B'dafkah. These Nissim of Kriyas Yam Suf are Migale on Yetzias Mitzrayim the tremendous Ahavah that Yetzias Mitzrayim had. Because from Yetzias Mitzrayim itself you wouldn't know, it wouldn't be clear. Kriyas Yam Suf is the Migale on the rest of the Haggadah. It is Migale that Yetzias Mitzrayim was done with a Chibah, and an Ahavah and Farkert the fact that it was more that shows the Ayin Tov of the Ribbono Shel Olam.

When we mention Yetzias Mitzraim by Shacharis and Arvis we are Mikayeim that which is written in Bamidbar 15:41 (אָנִי יְרוּר אֲלֵרִיכֶם, אֲשֶׁר הוֹצֵאתִי) We mention Yetzias Mitzrayim and we are Mikayeim the Mitzva D'oraissa of Zechiras Yetzias Mitzrayim and both by Shacharis and Arvis we follow by mentioning Kriyas Yam Suf. We say (וְיָמֵינוּ בְּקִיעוֹתָיִם וְיָמֵינוּ בְּקִיעוֹתָיִם) כל בְּכוּרֵיהֶם תִּרְגֵּל. וּבְכוּרֵךְ נִגְאֵלָתָּ. וַיִּם סוּף בְּקִיעוֹתָיִם. וְזָדִים טַבְעוֹתָיִם. וַיְדִידִים) We say more words in (עֲזָרָת אֲבוֹתֵינוּ) talking about Kriyas Yam Suf than about Yetzias Mitzrayim. There is no Mitzvah of Zeicher Kriyas Yam Suf! It is Farkert. Kriyas Yam Suf is the Migale of the Ahavah that the Ribbono Shel Olam showed Klal Yisrael, it is Migale on the whole thing that it was done with a tremendous Ahavah. We Takeh end with (מִי כְּמִכָּה בְּאֵלִים רַ"י) that comes from the Shirah at the Yam Suf and (וְיִמְלֹךְ לְעוֹלָם וָעֶד) which is again from the Shiras Yam Suf. That is the Shirah that came then. By Yetzias Mitzrayim there was no Shirah yet because there was no Gilui of Ahavas Hashem. After Kriyas Yam Suf the Shirah was real because at that time there was a Gilui of K'vod Shamayaim.

This is a Yesod for this piece of the Haggadah. This Yesod is an important Yesod for Ahavas Adom L'chaveiro, Ahavas Ish L'ishto, and in everything. The things you need to do, that you must do because you promised those things don't show Ahavah. If you want to tip a counselor because you are

especially thankful to him if you give the recommended tip it doesn't show anything. If you add a small amount to it, it shows that you appreciate. If you give what you feel you have to give, that is something that you have to give and it doesn't show anything. When you give something more that is Migale.

When a Chosson gives his Kallah an engagement ring it is very nice but it doesn't show anything more than the fact that he wants to marry her, it shows something. But very often a small trinket or something inexpensive that is given that doesn't have to be given, that shows the Ahavah more. That is this idea, this Yesod in Avodas Hashem.

The Shulchan Aruch has a list of things you have to do. It has a list of things that you are not allowed to do. In Shulchan Aruch there is a gigantic list of things that you don't have to do but Hamachmir Tovei Alav Beracha, or Yirei Shamayim Yachmir Al Atzmo, or Hiddur Mitzvah. There is no law book in the world that has such a thing. You have the NYC traffic laws, there are things that you get a ticket for and things that you don't get a ticket for. There is nothing in between that Hamachmir Tovei Alav Beracha. If the law is you must be 4 feet away from a fire hydrant there is no Hamachmir Tovei Alav Beracha if you go 6 feet away. There is no such thing. No law book in the world has three sets of rules, the rules for Muttar, Assur, and Tov L'hachmir. But in Avodas Hashem the Tov L'hachmir, the Hiddur Mitzvah the Yirai Shamayaim Yachmir Al Atzmo that is the method by which a person shows Ahavas Hatorah. In Shulchan Aruch there are things that a person could show an Ahavas Hashem that show a dedication. That is a Yesod Hachayim. Klal Yisrael responded to Kriyas Yam Suf with (זֶה קְלִי וְאֶנְיָוָה) with the idea of Hiddur Mitzvah. This is one Yesod which comes from the middle of the Haggadah.

In the Dayeinu section of Maggid we sing (אֵלֵינוּ הַבְּנִיִּסְנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ) If HKB"H had brought us to Eretz Yisrael and not built the Bais Hamikdash, Dayeinu it would be enough for us to give expression of gratitude. This needs an explanation. What is the big thing about the building of the Bais Hamikdash? Remember, the building of the Bais Hamikdash did not make Korbanos possible, Klal Yisrael had a Mishkan in the Midbar then in Shiloh and later in Nov and Givon. All the Avodos were done the Kohanim did their Avodah, the Menorah was lit, the Shulchan was full of its 12 Lechem Hapanim. What is the special thanks for (בָּנָה לָנוּ אֶת בֵּית הַמִּקְדָּשׁ)?

The truth is the one who authored the Hagadah knew you would have this question. Do you know why? Because after the Dayeinu the Hagadah

reads that certainly now that Hashem has done this and this and this for us and it goes through all of the points of the Dayeinu, it repeats them (וְקָרַע לָנוּ) (וְנָתַן לָנוּ אֶת הַתּוֹרָה) etc. All of them are mentioned exactly as they are in the Dayeinu except for one. When it mentions (וּבְנָה לָנוּ אֶת בֵּית הַבְּחִירָה) it adds you can have a Kasha what is the extraordinary event of (וּבְנָה לָנוּ אֶת) (בֵּית הַבְּחִירָה) and it adds the words (לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ). The Bais Hamikdash brings a Kapparah. Now hold on a minute. Why does the Bais Hamikdash bring any more of a Kapparah than Mishkan Shiloh or the Korbanos brought in Nov and Givon? The Baal Hagadah is telling us something but it needs an explanation.

To answer this I recall the very first Navi Shiur (maybe it was the second) back in Shmuel I 1:3. We learned there (almost 30 years ago) that Elkanah who was going to be the father of Shmuel was Olah Regel Miyamim Yamimah (וְעָלָה הָאִשָּׁה הַזֹּאת מֵעִירוֹ מִיָּמִים יָמִימָה). The Radak brings that Miyamim Yamimah means Shana L'shana, that once a year he was Olah Regel. Immediately we asked once a year he was Olah Regel? Every child knows that it is three times a year? At that time I quoted the Ramban in Parshas Re'eh. The Ramban says that the Mitzvah to be Oleh Regel does not apply in the time of Mishkan Shiloh or Nov and Givon, in the time of Elkanah when the Bais Hamikdash was not yet built. The Mitzvah of Olah Regel is as it says in Devarim 16:16 (אֲשֶׁר יִבְחַר) where? (כָּל-זְכוּרָהּ). Hashem, in the place Hashem will chose which is Yerushalayim. Therefore, the Mitzvah of Aliyah L'regel did not apply for over 400 years after Klal Yisrael entered Eretz Yisrael. Elkanah nevertheless went up to the Mishkan once a year. He did that as a form of serving Hashem but not as a Mitzvah of Aliyah L'regel. So (וּבְנָה לָנוּ אֶת בֵּית הַבְּחִירָה) we now know is Aliyah L'regel. Aliyah L'regel L'chapeir Al Avonoseinu. How so? Rav Pam often said that a person lives in his environment. A person is used to serving Hashem according to the level that the expectations around him foster. There is a certain level of Avodas Hashem if you live in Brooklyn and a certain expectation of coming to Minyan at a certain point in Davening, going to the Bais Medrash to learn at night a certain number of minutes or hours a day or a week. The expectations are based on where you live. We here in Brooklyn have certain expectations, people in other cities have other expectations based on their environment. Once a year you have to go up to Yerushalayim. If you go up and you get to meet the Anshei Yerushalayim and you see that (אוי-לי כי-גדמיתיו) paraphrasing Yeshaya (6:5), woe to me I live in a dream world, there is so much more that people could do. The Aliyah L'regel was a time of raising expectations, of seeing how Jews learn

in Yerushalayim. How Jews serve HKB”H in Yerushalayim. Is it enough to get to Shul before (ברוך שאמר.) is it enough to get there for Berachos? There are Jews who are there earlier. Is it enough to learn an hour a night there are Jews who do much better. Go Daven at the Vasikin Minyan on a Friday morning, you will see how many young men stay up Mishmar night and are hunting around at the Kosel for someone to be Motzi them with Birchas Hatorah. The expectations are not staying up until midnight on Mishmar night but staying up much longer. It is a different world. (ובנה לנו את בית). It is the Aliyah L’regel which is a Kapparah for Avonoseinu by the way in which a Jew experiences the Aliyah L’rigalim. I might add, we don’t have Aliyah L’regel today but we learn in Maseches Taanis and the Chasam Sofer in a Teshuvah say that even today one should try if he can to go to Yerushalayim for Yom Tov. When you are there you will wonder why do all the Americans in Yerushalayim stay with other Americans why aren’t they among the Bnei Eretz Yisrael? The answer is because it would give them a guilt trip. They will see the Avodas Hashem of the American tourist of the hotels, the times Minyanim Daven, that is not Yerushalayim. No Shul in Yerushalayim Davens on a Shabbos morning at 9 AM unless it is Americans. By 9 AM most Shuls are finished. It is a different life and a different expectation. If you go to Yerushalayim make the most of it.

In the Raban Gamliel section of Maggid we say that at the Seder Shel Pesach we are supposed to say that (פסח שהיו אבותינו אוכלים בזמן שבית המקדש) and (על שום קום, על הנה קום, על שום מה), (מצה זו שאנו אוכלים, על שום מה). We say we are eating Pesach because of this, Matzah because of this, and Maror because of this. They had the Mitzvah of Sippur Yetzias Mitzrayim in Mitzrayim. (על שום קום, על שום מה) because Hakadosh Baruch Hu jumped over the homes. But wait, they were eating the Korban Pesach before midnight. So when they asked this question of Pesach what did they answer as Hakdosh Baruch Hu had not yet at this time jumped over the homes? Regarding Matzah on which it says, (על שום שלא הספיק), That בצקם של אבותינו להחמיין עד שנגלה עליהם מלך מלכי המלכים, הקדוש ברוך הוא). It happened the next day, when they ate the Matzah what did they answer? It sounds like a great Kasha.

The Teretz is in the Chumash. If you read the Pesukim in Parshas Bo it says that on the night of Pesach in 12:27 (אשר פסח הוא לירור, אשר פסח) Before it happened על-בתי בני-ישראל במצרים, בנגפו את-מצרים, ואת-בתינו הציל). They were commanded to eat the Korban Pesach. They also had to say



Hesber.

In the Rabban Gamliel section of Maggid - We know that the bread of Pesach is the Matzah Lechem Oni which is described as (לחם שעונין עליו) That is the Hagadah is supposed to be said with the Matzah on the table. There are actually two Pesukim. Lechem Oni the Gemara in Maseches Pesachim 115b and also as we say in the Hagadah (בְּעִבּוֹר זֶה) Baavur Zeh Asa Hashem Li B'tzaisi Mimitzrayim and you need to have Matzah U'maror Munachin L'fanecha. That it is the second Posuk that teaches us that the Hagada and the Mitzvah of matzah and Maror should be simultaneous. Matzah should be on the table when you do the Mitzvah.

The problem is that we are Mikayeim the Mitzvah of Sippur Yetzias Mitzrayim after we Bentched we keep on talking about Yetzias Mitzrayim. As a matter of fact the Hallel we say so late, we say it after the Matzah and Maror are gone, the Afikoman is eaten there is no B'sha Shematzah Umaror Munachin Lifanecha. Halo Davar Hu! It seems that we should have set it up that we have the Afikoman after Hallel and Nirtzah?

The answer would seem to be the following. There is a Yesod of Tosafos in Maseches Berachos 7a (שאלמלי כעסתי לא נשתייר וכו'. ואם תאמר מה היה יכול לומר) בשעת רגע. יש לומר כלם. אי נמי מאחר שהיה מתחיל קללתו באותה שעה היה מוסיף אפילו (that is if someone starts a Tefillah at a Zman that has a certain special Yachas, special time, everything that he continues to say is a Hemshech, a continuation to that. Tosafos says that when Bilam wanted to curse Klal Yisrael he was going to start at the moment that HKB"Y Kavayochel starts to get angry. How much can you say in a moment? The answer is that he would have started at the moment that Hashem gets angry, however, he would have continued afterward and everything had the Segulah of the beginning. So too here. We start Sippur Yetzias Mitzrayim at the time that Matzah Umaror Munachin Lifanecha and we continue, it is a Hemshech. Even though the Matzah and Maror are no longer there, the Mitzvah of Sippur Yetzias Mitzrayim is there because it is a Hemshech of what we just said.

This would explain a Chiddush in Din. There is a Chiddush in Din that a person says Mitzvas Sippur Yetzias Mitzrayim Ad Shechasenu Shaina, until sleep gets a hold of him which seems to indicate that once a person falls asleep and then he wakes up again there is no more Mitzvah of Sippur Yetzias Mitzrayim. Well that would seem to be accurate based on the Yesod that I am saying now which is that once the Matzah and Maror are gone, the continuing Mitzvah of Sippur Yetzias Mitzrayim is a Hemshech. If

there is a Hefsek that is not a Hemshech then it is not a Mitzvah Sippur Yetzias Mitzrayim. It is not B'shaa Shematzah Umaror Munachin Lifanecha. How do you like that for a Chiddush?

יִמּוּ גּוֹעַבְדֵימָב זֶז זִנְבֵל תִּיִףעֵבּוֹל יְוֹדֵפִיזִמּ זֶז כְּבַחְחִיָּה (גּוֹזֵזְעוּ פְּבַדְמַפְתַּבְמָ) קוּ רַבֵּשׁ ׀ (אֲשֶׁר  
that Hashem redeemed us and our ancestors  
from Mitzrayim. Normally we would not put ourselves before our ancestors,  
we would say our ancestors and then ourselves?

Rav Schwab explains that we are B'davka saying it like this because we see ourselves as if we were taken out of Mitzrayim together with our Avos as we said earlier (תִּיב אָדָם לְרֵאוֹת אֶת עֲצָמוֹ כְּאֵלֹו הוּא יֵצֵא מִמִּצְרָיִם).

On the Motzi Matzah section of the Haggadah we have a question that was posed in the Shiur for Parshas Tazria 5779. People are baking Matzos these days L'sheim Mitzvas Matza. What is the Lishma of the Matza? The Lishma of the Matza is that it should not become Chametz. Matza Shemurah. What is Shemurah? It is Shamor that it should not become Chametz.

Yet the Halacha is that only the Kezaisim we eat at the Seder need to be truly Matza Shemurah. The rest of Pesach you don't need to have Matza Shemurah. It doesn't have to be made special. It of course has to be made carefully with a Hashgacha but it doesn't need to be the Lishma of Matza Shemurah, a Goy could make it as well. If the whole purpose of Shemurah is that it not become Chometz then what is the difference between the Kezaisim of the Seder and the Kezaisim later?

The Meshech Chochma says a Gevaldige answer based on an old Shas rule from Maseches Kesubos Perek Aleph. If someone is an Oneis, he did an Aveira by mistake. The rule is Un'sa K'man D'lo Avid. For example, someone eats meat, we don't check for Treifos in the brain or in the heart of an animal as we are not obligated to check. We rely that they are typically Kosher. If someone did eat meat and in heaven they know that that animal was Treif in the brain or in the heart, Un'sa K'man D'lo Avid. He is an Oneis. He followed Halacha, K'man D'lo Avid and it is like he didn't eat the Treifos. That is in regard to an Aveira. If you are an Oneis you didn't do the Aveira.

When it comes to a Mitzvah however, let's say a person shakes a Lulav and an Esrog and he is an Oneis Gamur, the Esrog is Pasul but he had no way of knowing. He doesn't get punished for missing the Mitzvah but he doesn't get Schar either. Un'sa K'man D'lo Avid Am'rinan, when you do something B'oneis it is like you didn't do it, but Un'sa K'man D'avid Lo Amrinan, it doesn't make that you did a Mitzvah. When it comes to doing a Mitzvah being an Oneis is not a Teretz.

Says the Meshech Chochman very Geshmak. Shemurah Matza, you have to make sure it is not Chomeitz. A normal Shemirah is typically good enough. You make it in a way that normally it won't rise. That is good enough.

What happens if it did rise, you relied on Rov, you relied on something that is normally that way and something unusual happens and G-d forbid you ate Chometz. Well, the rest of Pesach eating Chometz is a Lo Sasei and Un'sa K'man D'lo Avid. If you rely on making it normally, K'man D'lo Avid, you didn't do the Aveira. It is okay. You don't need special Shemurah Matza for all Pesach. But the first night of Pesach eating Matza is a Mitzvas Asei. If you are an Oneis and you are eating Chometz, Un'sa K'man D'avid Lo Am'rinan. You don't get Schar for eating Matza as you didn't eat Matza. There is no Onesh for missing the Asei, but there is no benefit.

Mimeila says the Meshech Chochmo very Geshmak. The Kezaisim that you eat all Pesach you rely on the normal manufacturer in a way that creates the normalcy of a Kosher Matza. Mashe'ainkain the first night where it is a Mitzvas Asei, for a Mitzvas Asei you have to make super sure that you are doing it right and that even B'oneis you are not missing it. A Geshmake Meshech Chochmo.

On the Tzafon section of the Haggadah we have a question. In addition to the K'zayisim that we eat for Motzi Matzah and Korech, we eat the Afikoman. The Afikoman is a Chiyuv too to eat either one or two K'zayisim of Matzah depending on which Shittah you hold of. I have a question about our custom. Our custom is that we do Yachatz and the half a Matzah that will be used for Afikoman is usually "stolen" by some youngster at the table and taken away from the table and then it is brought back at the end of the Seudah before Bentching. I don't understand, the Mitzvah of Matzah is (לחם עוני) as the Gemara says in Maseches Pesachim 115b (2 lines from the bottom) (The Mitvah of Matzah is to eat from the Matzah that is on the table during the Haggadah. That is why everyone is Makpid to get at least a small piece of the Matzah from the K'ara. This is because the Mitzvah of Matzah is (לחם שעונין עליו דברים הרבה).) the Lechem on which the Haggadah was said. If so, why do we take the Afikomen matzah away from the table? As a matter of fact, if you look at the Shulchan Aruch it says after Yachatz to take the piece and to hide it for the Afikomen but the Shulchan Aruch says Michasaihu B'mapa, you leave it on the table and you cover it, you keep it separate. So I understand it is (לחם שעונין עליו דברים הרבה). Our custom seems to need an explanation. V'tzorech Iyun!

ימ פמו פקזמח דויל גמוי ימ פמו ליעפתבט פודפיזמ קז פמו מבחחבהבט קו פבש ׀ (בניה ביתד  
 the expression that (בימינו, ) There is a Haggadah that explains we use regarding the Bais Hamikdash. In the Toirah by the Toichacha, it says Va'avaditem Bimhaira, that Klal Yisrael will be punished quickly when they do Aveirois. The Gemara explains that a day by Hakadoish Baruch is 1,000 years and Bimhaira by Hakadoish Baruch Hu is 850 years. We daven for the Bais Hamikdash to come Bimhaira, we might think that could be according to Hakadoish Baruch Hu's days, which would be 850 years. So we say (בימינו, ) that it should be what we consider Bimhaira, in our days. Therefore, we say Keil B'nei, B'nei Vaischa B'karoiv. If the Bais Hamikdash would be built during the week, we can build it, however, we are asking for it to be built immediately which is now by the Seder night, when Melachah is not allowed, so we are asking that Hashem should build it.

(The following Vort was said for Parshas Shoftim 5772 Ayin Sham). In the Nirtza section of the Haggada Shel Pesach we sing a song of Keil B'nei that attributes 22 titles to HKB"H. (אדיר הוא) גדול הוא, דגול הוא, In the order of the Aleph Bais we attribute titles to Hashem and every one of those titles comes from a Posuk in Tanach except for the letter Lamed. By Lamed we say (למוד הוא) that Hashem is learned. The Chasam Sofer in his Drashos writes that it is an improper title. He calls it Michareif Umigadeif. What do you mean that Hashem learns? That implies a lack of knowledge for Hashem before he learned? The Chasam Sofer says not to say (למוד הוא) In the Haggadah of the Chasam Sofer this is brought.

He says perhaps you should say Locheim Hu as the Posuk says in Shemos 15:3 (איש מלחמה) and therefore the fact that HKB"H is a Locheim, one who does battle would fit better than (למוד הוא).

I saw in one of the Haggadahs a Teretz to answer the Chasam Sofer's complaint that (למוד הוא) HKB"H is learned implies that there was a lack of Yidia originally which is inappropriate. His Teretz was based on the Vort that we are saying now that in Shamayim HKB"H follows the Psak from down here. So that if down here R' Yehuda Paskens that the Tevua was Paskened on Rosh Hashana even though in Shamayim there was never such a Hava Amina because in Shamayaim it is (בפסח על התבואה). So (למוד הוא) means that HKB"H Kavayochel in his Anvisanuso (in his humility) follows the Psak from down here, (למוד הוא) as if he is learning from the Psak down here.

In the Nirtzah section of the Haggadah there is a song Echad Mi Yodea. I

would like to recall something that Rav Pam once told me. He said that by the Seder Shel Pesach even if you say a Shtickel Torah that is something that has to do with the Halachos of Pesach indirectly, you are still Mikayeim Sippur Yetzias Mitzrayim.

I recently saw printed in the name of a Talmid Chochom who says that you have to talk about Sipur Yetzias Mitzrayim period in order to be Mikayeim Sippur Yetzias Mitzrayim. My question to that person is how are you Mekayeim by saying Echad Mi Yodea? This section doesn't mention Yetzias Mitzrayim? Of course indirectly it has a lot to do with it. However, directly it has nothing to do with Pesach. It seems that there are parts of the Haggadah after Hallel that would apply the way Rav Pam had said. Be that as it may, in the section Echad Mi Yodea, we mention 4 Imahos (4 mothers). Actually there were 6 mothers to Klal Yisrael. There were Sara, Rifka, Rochel, Leah, Bilha, and Zilpa. Bilha and Zilpa seem to get shortchanged all the time. Here we skip Bilha and Zilpa and we mention that there are 4 mothers. Were there really 4 mothers? Not really!

There were Sara and Rifka. Some of us have Rachel as an ancestor and some of us have Leah. None of us have both unless we count from 2 parts of our ancestry one from the mother's side and one from the father's side. However, Sara gave birth to Klal Yisrael, Rifka gave birth to Klal Yisrael. Rochel to half and Leah to half. Why do we call it Arba Imahos (4 mothers)?

Rav Pam would say that Leah is the mother of Klal Yisrael B'poel (in fact) and Rachel is the mother of Klal Yisrael B'cheishek, Ratzon, and B'machshava. This is the idea of a mother of Klal Yisrael who is not necessarily the biological mother, however, a mother whose influence is felt throughout the generations. So while Leah is the mother B'poel, because almost all of Klal Yisrael that survived to this day comes from Leah. Nevertheless, B'machshava in the Cheishek, Rachel is the mother who wanted to give birth to Klal Yisrael. When Yaakov got married, he thought that he was getting married to Rachel. So B'machshava he got married to Rachel. Therefore, it is the Cheishek of Rachel that was passed down through the generations that Rachel Mivaka Al Ba'neha the unfulfilled weeping and desire to be the mother of Klal Yisrael. She is the mother B'koach Hamachshava.

### **Rabbi Reisman – Pesach**

Kadeish Ur'chatz - The Haggadah starts with the Simanim, Kadeish, Ur'chatz, Karpas... the 15 Simanim of the Haggadah. It is interesting to note that only between Kadeish and Ur'chatz is there a Vav. Even Moitzi

Matzah which are connected do not have a Vav. In the deeper meaning of Kadeish Ur'chatz it seems to be an inverted expression. If we pride ourself in the Seder of this evening then Kadeish would mean to make yourself holy and Ur'chatz would mean to wash yourself off of the Tumah that you have. If you want to clean something you first get rid of the dirt and then you apply the shine. It should be R'chatz V'Kadeish? We say Kadeish first and Rechitzah second. That is Seder.

People think that to reach levels of Kedusha that they must rid themselves of the Yeitzer Horas and get rid of all the things that drag them down. We say on Pesach, no, just jump into the Kedusha. Even if you feel unworthy and that the Yeitzer Hora is dragging you down, Kadeish just jump into the Kedushah. Why?

That is what happened on Pesach. Klal Yisrael still in the Mem Tes Sharei Tumah just jumped into Kedushah. There was no big Teshuvah movement at the time. We see this from the Yam Suf where it is said Halalu Oivdei Avoida Zorah V'halalu Oivdei Avoida Zorah. We know that a Shifcha at the Yam Suf saw more of a prophecy than Yechezkel Ben Buzi.

By Pesach we tell people do what your forefathers did, just jump into the Kedushah. After you jump into the Kedushah you can worry about Ur'chatz the getting rid of your Yeitzer Horas.

Most Mitzvois of the Torah that are specific are Mitzvois that are done by day. Examples are Lulav, Shoifar, Hallel that are done by day. Some Mitzvois can be done by day or by night and these include Sukkah or Kiddush. Where in the Toirah do we find a Mitzvah that can only be done by night? Leil Seder we have Sippur Yetzias Mitzrayim, Matzah, Marror, Korban Pesach.

The Mashal of Laylah in Tanach always represents a period of darkness a time of difficulty when you need Emunah, a time of imperfection. It is a time of Koichois Hatumah. Day represents Taharah as we know the Beis Hamikdash was only open by day. Most Mitzvois are day Mitzvois as night represents Koichois Hatumah. Except for Pesach where Hakadoish Baruch Hu says night. Within your weaknesses, within your dirt, within your Yeitzer Horas , comes Pesach and we are not afraid of weaknesses and we are not afraid of dirt and we are not afraid of night. On Pesach at night, Kadeish Ur'chatz, be Mekadeish yourself even before the Rechitzah and while it is still dark. That is the message of Kadeish Ur'chatz.

The Korban Pesach is the only Korban Yachid that can be brought even if Roiv Klal Yisrael is Tamei. We give it a Din like a Korban Tzibbur. Every other Korban that you bring while Tamei you cannot eat except for the Korban Pesach. The Korban Pesach is even if one is in the Mem Tes

Sharei Tumah, you jump into the Kedushah of Kadeish Ur'chatz. Even when Roiv of Klal Yisrael is Tahor, those that are Tamei get a second chance on Pesach Sheni. This is also a unique attribute of the Korban Pesach that you don't find by any other Korban.

The Rambam brings different customs of how to keep the children awake and interested at the Seder. The Rambam says 3 things that are done. 1) Taking away the Ka'arah, they used to physically carry away the Ka'arah before the meal began. We just cover it nowadays. 2) Grabbing the Matzahs, which we do nowadays as stealing the Afikoimen, and 3) giving nuts and grain to the children. On the Posuk Ul'man Tesapeir B'aznei Vincha we find an interesting Remez. Ul'man has the Trop of Pazer, giving out (for giving out nuts and grain). Tesapeir has the Trop of Telisha Ketana and Telisha means grabbing like grabbing the Afikoimen. B'aznei Vincha has the Trop of Kadma V'azla meaning you take and go which is a reference to taking the Ka'arah off the table and going. The children then ask questions as to why we are doing these 3 things. It is a very nice Remez.

In the Haggada Yerushalayim Umoi'a'deha a question is brought. Isn't it interesting that during the Seder the Rambam brings down to give out nuts to the children. In Tishrei what does it say about nuts? Egoiz is Gematriya Cheit and we are so concerned not to have anything to do with a Cheit that we don't eat nuts for the whole Aseres Yimei Teshuvah. Here by the Seder the first thing you give out to the children is nuts to keep them up, before the Seuda? He answers that by Rosh Hashana we are afraid of Cheit, even a Remez to Cheit we will stay away from. By the Seder we are serving Hashem Mai'ahava and we are jumping into Kedushah. We are not afraid of Egoiz we are not afraid of Cheit, we jump right into Kedushah despite the Egoizim, despite everything, that's Leil Pesach.

Avadim Hayinu – The language of V'afilu Kulanu Chachamim means even. So an Am Ha'aretz is Pashut that he has to say over the story of Yetzias Mitzrayim, however, we learn that even a wise man must say over the story of Yetzias Mitzrayim. Shouldn't it be just the opposite, a wise man who knows the story can say the story over and the Chidush should be that an ignoramus has to say over the story? If it would say Mitzvah Lishmoia Yetzias Mitzrayim then I hear that a Chacham should hear about it as well, however, Mitzva L'sapeir Afilu Chachamim doesn't make sense?

The answer again seems to be that on Pesach night you have to see yourself as if you went out of Mitzrayim. How did they go out? In the Mem Tes Sharei Tumah. They went out from weakness. They didn't feel like great Oivdai Hashem. Despite that, they went out of Mitzrayim. So Chayuv

Adam Lir'ois Es Atzmoi K'ilu Yatza Mimitzrayim. You have to see yourself despite your inadequacies as someone who went out of Mitzrayim on this night from Mitzrayim. For someone who is a Tzaddik it is difficult to see themselves as if they left Mitzrayim because it is hard to see yourself as inadequate and in the 49th Shar Hatuma. For the rest of us it is easy because we are not Chachamim or Nivoimim, or Kulanu Yoidim Es Hatoirah. We say right away V'ilu Loi Hoitzi Hakadoish Baruch Hu Es Avoisainu Mimitzrayim, if Hashem would not have taken us out from Mitzrayim, we would still be Avodim. Which the Arizal says means, that we would have fallen into the 50th Shar Hatuma with no chance of ever coming back. We have to be thankful that we were in the Mem Tes Shar Hatumah and were brought back. So now it makes sense, Afilu Kulanu Chachamim, even wise men, Zekainim, and Yoidim Es Hatorah, Chayuv Adam Lir'ois Es Atzmoi K'ilu Yatza Mimitzrayim. That is an Avoida. It is night and it is the Mem Tes Sharei Tumah, and with all that, Kadeish. We try to see ourselves jumping into Kedusha.

Maiseh... Bivnei B'rak – V'hau Misaprim Bitzias Mitzrayim Kol Oisoi Halaila, a beautiful story that could have resulted in a best selling Haggadah had there been a recording of that night. Then we say Amar Rabi Elazar Ben Azarya Harai Ani K'ven Shivim Shana V'loi Zachisi Shetai'amar Yitzias Mitzrayim Baleilois Ad Shed'rasha Ben Zomah. What does that mean? Does it mean that Rabi Elazar Ben Azarya didn't have a Seder at night or that he wasn't sure if one was required to have a Seder at night until Ben Zoma's Drasha? What is it talking about?

It is talking about a Mishnah in Maseches Brachos that has nothing to do with Pesach. Rav Elazar Ben Azarya is talking about the Mitzvah of Zechiras Yetzias Mitzrayim all year which we are Yotzei when we say in the third paragraph of Shema, Ani Hashem Eloikeichem Asher Hoitzaisi Mitzrayim... That Mitzvah all year, Rav Elazar Ben Azarya thought should only be done by day and I didn't know what the Mekor is to say it by night, Ad Shed'rasha Ben Zomah, which is when I found out that it should be said by night as well all year. This has nothing to do with the Haggadah so why is it here?

The Rambam says there is one thing that was said over at that Seder in Bnei Brak that we know. This obviously must be the most important part if Rav Akiva, Rav Tarfon, Rav Elazar Ben Azarya and Rav Yehoshua were all sitting together and we only know one thing, it must be the most important thing. So Rav Elazar Ben Azarya starts talking about a totally different Mitzvah.

Why were there Misnagdim who were opposed to having a Mitzvas of

Zechiras Yetziyas Mitzrayim by night? There are very few Mitzvois at night. Most Mitzvois of the Torah are performed by day. So Zechiras Yetziyas Mitzrayim should be a day Mitzvah. Kol Yimei Chayecha, L'havi Limois Hamashiach. Comes Rav Elazar Ben Azarya and sits at the best Seder opportunity of a lifetime with all these Rabbanim. He see Laylah Kayoim Ya'ir, he sees the Kadeish of the night of Pesach and he understands that Yetziyas Mitzrayim is a time of jumping from Tumah into Kedushah. So he says Amar Lahem, night is the time of Zechiras Yetziyas Mitzrayim, this is the primary Sipur Yetziyas Mitzrayim. Just like Halaila Hazeh carries over to the other nights of the whole year with Lashon Zachor, the same thing, Zechiras Yetziyas Mitzrayim carries to all darkness, all nights, and all difficulties. So no matter what night is also a time to remember Yetziyas Mitzrayim. We are not afraid of night or of Koichois Hatumah. We can jump into the Kadeish, into the Kedusha.

Arba'a Banim - The Shela writes that the Seder night was the night that Yaakov stole the Berachos from Eisav. We know that Yitzchok asked for two Izim, one for Korban Pesach and one for a Shelamim. Yaakov Avinu came and gave Yitzchok the Korban Pesach first. How would Yaakov be sure that when he leaves Yitzchok that Yitzchok wouldn't give a Beracha to Eisav? He said Eisav can't get a Beracha unless he gives something to eat to Yitzchok. That had been the explanation of Yitzchok asking for food in the first place. So Yaakov said I will give my father the Afikomon and Ein Maftirin Acher Hapesach Afikoman. So Yaakov gave Yitzchok to eat until Ein Maftirin Afikoman and ran out of the room. Eisav comes in and says come and eat. Yitzchok says I can't eat anymore because I already had the Afikoman. So we say make sure the Chochom knows that Ein Maftirin Acher Hapesach Afikoman.

What does Yitzchok say? (Bereishis 27:35) Ba Achicha B'mirma Vayikach Birchoisecha, your brother came with trickery and took your Berachos. Which trickery? B'mirma ( $2+40+200+40+5 = 287$ ) is equal to the Gematria of Afikomen ( $1+80+10+100+6+40+50 = 287$ ). If Yaakov stole at the Seder can you blame a kid who wants to steal the Afikoman at a Seder?

Why Dafka on Pesach night did Yitzchok Avinu want to give a Beracha to Eisav? Do you know what Yitzchok was thinking? Pesach the night of Kadeish Urchatz, Yitzchok knew that Eisav was no Tzaddik, however, he was hoping to give him Kedusha. Which night of the year? The Seder night. Pesach night. This is the night of jumping into Kedusha. This is why right after talking about the Chacham we talk about the Rasha. There most probably is not any other place in the Torah in which we discuss B'feirush that a Rasha participates in a Mitzvah. Sometimes it says that a Mumar is

Posul from a Mitzvah. Sometimes it says nothing. But to just sit there and say that the Rasha is part of the Seder, why? The reason is, because it is Pesach by night and on this night we let the Rasha jump in and we tell him that this night we are not afraid of night, we are not afraid of nuts, and we are not afraid of you. We are not afraid of Resha'im, because Pesach night is a night that a Rasha can jump into Kedusha and Kiyumai Mitzvos, as that was Kavanas Yitzchok with wanting to give Eisav the Berachos on Seder night.

It is interesting that the Rasha says Ma Ho'avoida Hazois Lachem, Lachem V'loi Loi etc.. If you look in the Chumash there are 4 places that discuss talking to your children. We say one means the Chacham, one means the Rasha, one means the Tam, and one means the She'ainoi Yoidai'a Lishol. By the one that it says (Shemos 12:26) Ma Ho'avoida Hazois Lachem, right after in the next Posuk it says, Vayikoid Ha'am Vayishtachavu, when they heard that they will have a son who will ask Ma Ho'avoida Hazois Lachem and they will answer him, they bowed. Rashi says, they bowed because of the news that they would have children. This is Mamush a Pele because in 4 places the Torah says you will tell your children and by one they bow because of the Besuras Habanim and that is the one that we is the Rasha. Let them bow by the Chacham, Tam, or even the She'ainoi Yoidai'a Lishol, at least they don't answer back, but by the Rasha they bow?

The Yismach Moshe says Pshat, a Yachid doesn't know if he will be Zoiche to have children, however, the Tzibbur knows that there will be children. They knew that some of those children will be Chachamim, Reshaim, Tam, and She'ainoi Yoidai'a Lishol. When Moshe Rabbeinu came and told them that even the Rasha will ask questions to Cheper you, however, he will be at your Seder, then Vayikoid Ha'am Vayishtachavu, they bowed.

A Nikuda that Rebbe added to the Yismach Moshe is that we know that 4/5th of Klal Yisrael died in Mitzrayim during Makkas Choishech and that 1/5th survived. If the 1/5th that survived were in the 49th Shar Hatumah, what were the 4/5ths? The Tzaddikim were the 1/5th who were in the Mem Tes Sharei Tumah, what were the 4/5th? Rashi says that the only difference between them was that the 4/5th did not want to go out of Mitzrayim. They weren't interested. The 1/5th were interested. They were in the Mem Tes Sharei Tumah however, they were interested and they survived. That 1/5th that survived heard that they will have children who will be Reshaim however, they will be interested and they will ask questions. So then Vayikoid Ha'am Vayishtachavu, they bowed. The Rasha on Pesach night comes with questions with Hak'e Es Shinav, however, at least he is at the Seder.

What is true about the Rasha is true about the Rasha in every individual. Many of the Ba'alei Machshava write how all the Arba'a Banim are in each and every one of us. Every person has within them the Chacham, Rasha, Tam, and She'ainoi Yoidai'a Lishol. Everybody has a piece of it. That piece of Rasha in each and every one of us is also invited to the Seder.

We say Mitchilah Oivdai Avoida Zora Hayu Avoisainu – Terach Avi Avraham... What is Terach doing in the Haggadah? Who invited him here? Did you ever hear that Terach is called Avi or Av? Sheloisha Mi Yoidai'a, Sheloisha Ani Yoidai'a. Imagine this year you will say Arba'a Mi Yoidai'a, Arba'a Ani Yoidai'a, Terach, Avraham, Yitzchok, and Yaakov. That wouldn't work! Moshe Rabbeinu and Terach are mentioned once in the whole Haggadah and Eisav is mentioned twice, what is Terach doing here in the Haggadah? We stay away from the Zeidy Terach as we are afraid of him. On Pesach night we are not afraid of him and we are not afraid of Koichois Hatumah. We are not afraid of Laila, we are not afraid of Egoizim, we are not afraid of the Rasha, and we are not afraid of Terach.

Maschilin Big'nus, we talk about the G'nus, because we are not afraid of it. We say Kadeish Ur'chatz, we jump into Kedusha without the Rechitzah. It is the right order. That is the Seder Shel Pesach. The Seder of Pesach by night is to jump. As a matter of fact, if you think about it, the word Pesach means to jump!

Kadeish Ur'chatz, don't be afraid to jump right in to the Kedusha, you can do it.

In the Baruch Shoimer Hav'ta'cha'soi L'yisrael paragraph we say – Hakadoish Baruch Hu Chishav Es Hakeitz. The Arizal says that Hashem figured out that if Klal Yisrael stays in Mitzrayim for one more minute than it would be all over. Where exactly were the Yidden on that night? It was the night of Makkas Bechoirois, it was a lot of fun to be in Mitzrayim on that night if you were a Yid. We all the children's song of Paroh in pajamas B'emtza Halaila. The Yidden weren't opening their doors because the Korban Pesach was eaten B'chabura. If the Yidden would have stayed another minute they would have fallen to the Nun Sharei Tumah? If we were there that night it would be Mechazeik our Emunah, so what is going on?

The Pachad Yitzchok says that they had to leave B'chipazoin, in a big rush. What was the big rush? To jump into Kedusha. If they would have stayed another minute the Tayna on the Yidden would be how are you not rushing to Kedusha and how are you not rushing to Har Sinai. If they wouldn't have rushed out after Moshe Rabbeinu, they would have been no different than the other 4/5ths. They would have never jumped into Kedusha. That is the

Kadeish of Seder night. We see this theme here in a big portion of the beginning of the Haggadah.

Leil Pesach is called Leil Shimurim. The last thing we do in Maggid before Hallel is we open the front door. The Rama says the reason is Leil Shimurim. By day we always open our doors, however, by night people feel that they have to have their doors locked. At night we are afraid. Not on this night. We are not afraid of the night, we are not afraid of the Koichois Hatumah, we are not afraid of the Reshaim, we are not afraid of the Egoizim, we are not afraid of all these things. This is Leil Shimurim.

The Torah uses the word Shamoir many times in conjunction with Pesach.

Ush'martem Es Hamatzois, Chag Hapesach Tishmoir, Ushmartem Es Ha'avoida Hazois... There are many such Pesukim. There is one more, Shmor Es Choidesh Ha'aviv. What is Shmor Es Choidesh Ha'aviv? This has nothing to do with Pesach. It is a Mitzvas Asei as counted by the Chinuch to keep the lunar calendar in sync with the solar calendar. In other words, if we were to never have an Adar Sheini, then Pesach which is in the spring would regress 11 days every year and it would be in the winter. So the Torah says, Shmor Es Choidesh Ha'aviv.

The Torah could have really said this by Sukkos as well, and tell us to keep Sukkos in the fall. It could have said this regarding many times of the year, Rosh Hashonoh, Yom Kippur, Shavuous.. The reason why Pesach was isolated out of all the Yomim Tovim is because Shmor Es Choidesh Ha'aviv. In the spring it gets sunny and beautiful outside and there is a renewal in the air. Pesach is the time of renewal. Pesach is a time of jumping, Kadeish Ur'chatz, jumping into Kedusha. This is the season of jumping into Kedusha. If you think about it, even the English word for this season, spring, means to jump. Jumping into Kedusha is the lesson of Pesach. That is Yetziyas Mitzrayim. That is the birthday of Klal Yisrael. The birthday of Klal Yisrael is the time when you learn that you can jump.