



Rabbi Reisman – Parshas Tzav 5783

1 – Topic – A Kasha that I have on Korban Chagiga and Korban Pesach

Shalom Alechem, welcome everyone as we prepare for Shabbos Hagadol, we prepare for Pesach and Parshas Tzav. I'd like to share with you one thought that takes some time to give over and one thought that is just a Kasha so it goes quicker. So let's do the quick one first and the longer one second. The quick Nekudah is the following. I was studying the topic of אין מפטירין אין מפטירין, אחר הפסח אפיקומין, I was studying the topic of נאכל על השבע. נאכל על השבע means that the קרבן פסח is eaten at the end of the meal when the person is satisfied. What is the source for that?

So here's my difficulty. Rashi in Parshas Re'ai 16:2, on the Pasuk “ וְזָבַחְתָּ פֶסַח לַיהוָה אֱלֹהֶיךָ צֹאן ” the Pasuk says you bring a קרבן פסח to Hashem, sheep and cattle. Rashi of course is bothered, the קרבן פסח is not cattle, the קרבן פסח is sheep, what's going on?

So Rashi says from Chazal of course, צאן לפסח, the sheep is a חגיגה ובקר פסח, and the cattle is for קרבן חגיגה. Rashi adds “ כִּדְבַר שִׁיחָא נֹאכְל עַל הַשֶּׁבַע ” it teaches us a קרבן פסח has to come with a חגיגה, why? Because you eat the first and then when you're already holding by being satisfied then you eat the קרבן פסח. Wonderful, no problem with the Rashi, very clear he gives us a source for this concept, for this idea.

Let's go to Rashi in Pesachim 86a, “ אין מפטירין אחר הפסח אפיקומין ” Rashi brings of course that קרבן פסח is נאכל על השבע, and then Rashi adds the following words “ שכן חובת כל הקרבנות ” all Korbanos are eaten על למשחה לגדולה כדרך שהמלכים אוכלין השבע כדקיימא לן. It's a Pasuk in Parshas Korach, so the same thing over here, all Korbanos are eaten על השבע.

I don't get it. Rashi in Re'ai says that you eat the חגיגה and the פסח. The חגיגה first and the פסח second, why not the פסח first? If you eat it first it's not נאכל על השבע. So therefore, you eat it second. But I don't understand. Rashi in Pesachim says the קרבן חגיגה is also נאכל על השבע. Rashi there says that is the Derech of all Korbanos. If so, you should eat Chulin meat first and then the קרבן פסח? There's no Chiyuv to eat the Chagiga meat. The Chagiga is eaten so that the פסח will be eaten על השבע.

It seems to be a contradiction between the two Rashis. Actually it's a double contradiction. Rashi in Parshas Re'ai says how do you know its נאכל על השבע because the Pasuk says צאן ובקר. It says “ וְזָבַחְתָּ פֶסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבֶקֶר ”. Obviously the בקר is related to the פסח and its נאכל על השבע. But Rashi in Pesachim 86 brings a different source, he says the reason its eaten על השבע is because that's a Pasuk in Parshas Korach 18:8 “ לֶךָ נִתְּתִים לְמִשְׁחָה וּלְבִנְיָה לְחֻק־עוֹלָם ” so it seems to be a double Stirah.

Unless we'll answer something the Sifsei Chachomim says often. Maybe it's a Machlokes in Chazal, a dispute among the Tanaim. The Sifsei Chachomim says that Rashi on the Torah goes with the thing that's Karov Lip'shat, that's very easy to explain in the Pasuk, and not necessarily that which is LiHalacha. So we will make a new Machlokes out of it. Anyway this is the first point, the Kasha that I had.

2 – Topic – Adding to a Remez, is it allowed and what are the parameters.

Let me move on to a second totally different topic. Arba Kosos, we have four Kosos. We have a rule Ein Moseifen Al HaKosos, we don't add. Now during the meal you're allowed to add, you're allowed to have another cup of wine, but for example in Shulchan Aruch Taf Ayin Beis, Os Zayin, it says between the third and fourth Kos, you're not Mosef Al Hakosos. During the meal it doesn't count, it's part of the meal, but Ein Moseifen Al HaKosos. The Biur Halacha there says “עיקר סברא דמוסיף על הכוס אינו ברור.” The Mishna Berurah says I'm not sure the Sevara of the Issur of Ein Moseifen Al HaKosos. The Yerushalmi is Mashma we just don't want you to drink too much wine, you're might become drunk. The Biur Halacha expresses some doubt.

Now the Biur Halacha did not see this. The Chidushei HaRan on Pesachim which was publicized later, after the Mishna Berurah, brings that there's a reason he says at the end of Mesechtas Pesachim that because there are four Leshonos of Geulah that the four Kosos represent, the four expressions of Geulah. If you add, you're ruining the Siman, the Siman is not Miskayem. The Ran says Im Mosef Ein Haremez Miskayem, you have to have four, if you have five then the Remez is gone. You have to have four. Azoi Shteit in the Ran. Now we understand, when you have a Remez, a certain number, the number has to be precise.

We find a similar thing by the Neiros of Chanukah. Each night you light the number of Neiros that fit the night that it is. And there also, there's a Hakpada Lo Yoisef, not to add. As a matter of fact, Sefardim have the custom that only one person lights in each location, because if two light it looks like more. And since it's supposed to be Meramez the Minyan, Ein Lohosef, very good. If you're Mosef Ein Haremez Miskayem. So we have here two places that there's a Remez, a number, and it's not Miskayem.

I have a Kasha, what about Neiros Shabbos. Neiros Shabbos we light two Neiros a Remez to Zachor VeShamor, and yet we don't seem to mind being Mosef Al Haneiros. Why don't we say Im Mosef Ein Haremez Miskayem, why don't we say the same thing?

I was thinking of a possible Teretz. I remember years ago when Rav Moshe's Teshuvah came out, not to use Shabbos clocks. I got a hold of the Teshuva before it was published. After it had been written, I happened to be in Tiferes Yerushalayim and someone gave me a copy of the Teshuva. I showed it to Rav Pam. Rav Moshe had a difficult handwriting and Rav Pam had me read the Teshuva to him. Subsequently I asked Rav Pam if he uses a Shabbos clock for the lights in his house. He said no, he never uses the Shabbos clocks for the lights in the house. Not for Rav Moshe's Cheshbon, he said he wasn't aware of Rav Moshe's Teshuva. He said because Chazal said to add light to the house, why should I go through a mechanism to have less light in the house. So therefore, he said I don't use it. In other words the Neiros Shabbos is an idea, a benefit to add light.

So it could be that that is the answer. When you have a Remez you don't add to it; don't add Kosos, don't add Neiros Chanukah, unless there's a good reason to add. If having more is a benefit, so then we're not so worried about the Remez, and you add. It's not a problem, why? Because why are you adding, everyone can understand, because you're supposed to have light. Ma Sheain Kein, if you're going to add to the Kosos, or add to the Neiros; there's no Halachik benefit, so therefore you stick to the exact Remez.

This would answer a fourth Remez. So far we had Daled Kosos, Neiros Chanuka, and Neiros Shabbos. Let's move to Rosh Hashana. On Rosh Hashana we have ten Pesukim of Malchiyos, ten of Shofros, and ten of Zichronos. Why ten? The Gemara in Rosh Hashana 32a says “כנגד עשרה מאמרות שבהן נברא העולם” Rosh Hashana commemorates the creation and since there were Asara Mamaros we do ten Pesukim of each Malchiyos, Shofros, and Zichronos. However, there we may and we do add extra Pesukim. As a matter of fact, the Rosh in the Last Perek of Rosh Hashana Siman Gimel says, the Lashon HaGemara is “אין פוחתין מעשרה” not less than ten, but more than ten is ok. A Kasha, why don't we say the same Yisod of the Ran, Im Mosef Ein HaRemez Miskayem, how can you add? Here would be the same Teretz as Neiros Shabbos. Saying more Pesukim is always beneficial, it's always good to say more Malchiyos, to mention Malchiyos Hashem more, or Zichronos and Shofros.

So the Teretz is very Geshmak. In the two places where adding has an inherent value, Neiros Shabbos and Pesukim, we don't worry about the Remez. And the two places where adding doesn't have a Halachik value, Arba Kosos and Neiros Chanuka, there we say our rule that Im Mosef Ein HaRemez Miskayem, that this matters. Nafka Mina in this, when we have a Lulav, our Minhag, the way the Rema brings is to tie it in three spots. The Rema in Taf Resh Nun Aleph Sif Aleph says even though we Pasken the Lulav itself doesn't need to be tied, we put an Igud around the Lulav itself in three places Kineged Avrohom, Yitzchok, and Yaakov, the three Avos. What happens if you want to put a fourth Igud? Here it would apply the Ran's rule that Im Mosef Ein HaRemez Miskayem, if you add you're going to ruin the Remez. So therefore, you should not add. Very Miduyik, it's like the first two.

Another thing. Krias Shema has 248 words Kineged the 248 Eivarim. But it's missing, there's only 245 words? So the Chazzan repeats Hashem Elokechem Emes. Here's a tricky one, so the Chazzan says in his personal Krias Shema Ani Hashem Elokechem Emes and then he repeats out loud Hashem Elokechem Emes. Now he said Emes twice, so now he has 249 words, what do we do now? Should he say Emes twice?

The truth is it's a Machlokes Haposkim. Magen Avrohom says Ein HaRemez Miskayem, the Chazzan should not say Emes twice. There are others who disagree, and they say what do you mean, every person in the audience also says Emes himself and then hears the Chazzan. The first Emes is not part of Krias Shema. So we see here again the idea in the Magen Avrohom that Im Mosef Ein HaRemez Miskayem. Very Geshmak all around, it fits in so beautifully. So we have two places where we add to the Remez, Neiros Shabbos and Pesukim on Rosh Hashana because there is an inherent value in what we add. Ma Sheain Kein, the four other places we don't add, because there is no inherent value to adding.

One more, this is a difficult one because it is a Halacha. We give Maaser Kesafim, we give a tenth of Kesef. Now that's not really Maaser; real Maaser is in the Torah. The Avos gave Maaser from what they made. Avrohom Avinu gave Maaser from what he won in battle. But the Din Maaser from the Torah is a tenth of your produce. Maaser Sheini, Maaser Rishon, Maaser Ani; it's a tenth of your produce.

What happens if you give 11% are you Mekayem the Remez? The Chofetz Chaim in Ahavas Chesed in Perek Yud Tes Os Gimmel says a person should calculate exactly 10% for Maaser, if he gives Chomesh he should calculate 10% twice. And the Chofetz Chaim in Ahavas Chesed seems to obligate a person to keep it to 10%. That doesn't fit because it's true Im Mosef Ein HaRemez Miskayem, but here it's good to add, it's always good to add more Tzedaka. In general the Ahavas Chesed needs some sort of Biur, we understand by Terumah of wheat and Maaser of wheat it has to be precise, but when it comes to money it's not so simple. So I don't know what to say, it's a challenge, the whole Yesod of the Ahavas Chesed, I don't believe that anybody in the world heard of such a thing. You have to Cheshbon it and give exactly 10%, if you want to give you give separately, give more tzedaka.

In the Sefer Tzedaka Umishpat from Rav Blau he says in Perek Hei Os Vav, he makes some sort of Pshara, he says it's enough if in your personal calculations you calculate the Maaser you have to give. You can give more than Maaser, people do give more than Maaser. They give ahead of Maaser. What they're giving is not exactly calculated. However, as long as they have a calculation on their own it's adequate. So, this is a seventh Remez which needs a Hesber. I am certain that if you're talking about this at the Shabbos table you'll come up with additional things that are Remazim, and the question of whether you are allowed or not allowed to add to it.

I haven't said a word about Parshas Tzav so let me say a word. Parshas Tzav, everyone knows has 96 Pesukim; Tzav is Gematria 96. But the problem is that Tzav has 97 Pesukim, seems to be a problem. So what people say seems to be incorrect. Maybe its Mosef Al HaRemez the Remez of Tzav is 96, maybe an extra Pasuk is not a Chisaron to be Mosef Al HaRemez.

With that I want to wish everyone an absolutely wonderful Shabbos, hope the Hachanos for Pesach are meaningful to you. A connection to the Ribono Shel Olem, a connection to the Jewish people, Klal Yisroel. A connection to the Geulah of Klal Yisroel. We have to worry about Klal Yisroel, there's a lot to worry about, very difficult world. May Hakadosh Baruch Hu help us with the Geulah Sheleima, until the Geulah Sheleima with the Geulah from the different Tzaros that Klal Yisroel faces. May it be a Chodesh of Geulah all around! A Guten Shabbos!

Rabbi Reisman - Parshas Tzav - Pesach 5781

(לעילוי נשמת ישראל בן ישעי-הו הלוי ואלישבע בתי' בת יחיא-ל אפרים) whose 3rd Yahrzeit is on Chol Hamoed.

1 – Topic – A thought on Parshas Tzav.

As we prepare for a very unique and special Shabbos Hagadol Parshas Tzav which is of course Erev Pesach. A very special Shabbos because the ladies in the house will be able to rest on Erev Pesach in the afternoon and it will be easier for them to be alert and awake at the Seder. The same thing for most of us B'ezras Hashem. Looking forward to a very special Pesach.

Let me begin with a thought on Parshas Tzav. People are forgetting to say Good Shabbos and they are just saying Chag Kosher V'sameach. Don't forget a Gutten Shabbos as well. At any rate, the Parsha begins as is found in 6:3 with (וּמְכַנְסֵי-בֶד יִלְבָּשׁ עַל-בְּשָׂרוֹ) with the Mitzvah which relates to Bigdei Kehuna and from (עַל-בְּשָׂרוֹ) we understand (שְׁלֵא יְהֵא דְבַר חוּצָן בְּנִתִיּוֹת). That the Kohen is not allowed to have any Chatzitza between his skin and the Bigdei Kehuna that he wears.

The Rambam in the Hilchos Klei Hamikdash 10:6 says it as follows (נֹאמַר בְּבִגְדֵי כְהוֹנָה עַל בְּשָׂרוֹ) (ולבשם. מלמד שלא יהיה דבר חוצץ בין בשרו לבגדים). There is not allowed to be any Chatzitza. Now listen to this. (אפילו נימא אחת). Even a single thread, (או עפר) or dirt (או כינה מתה) or a dead louse. (אם היתה בין בשר לבגד הרי זו חציצה ועבודתו פסולה). A Chatzitza Mashe'u between the Bigdei Kehuna and the Kohen is a Chatzitza. It really goes even more, there is not even supposed to be air being Chotzet. The Bigdei Kehuna were actually very tight on his skin. Something like the cool dressing of many people today who wear tight pants and tight shirts L'havdil Elef Havdalos. In the Beis Hamikdash the Kohanim wore Bigdei Kehunah that were tight against their skin.

The Ohr Sameach in Hilchos Issurei Bi'ah 4:10 is Matmia, he wonders why is any tiny Chatzitza something that is M'akeiv on Bigdei Kehunah. Whereas we know a well-known rule that when a person is Tovel in a Mikvah that a Chatzitza on a Mi'ut of the skin is not M'akeiv. Which means to say that even if 49% of his body is covered with something it is not M'akeiv. Only if it is Rubo. However, M'd'rabbanan we are Makpid even on Mi'uto. But the Din of the Torah is that the Chatzitza doesn't Pasul, and there it says V'rachatz Ba'mayim Kol B'saro. It says there also a Lashon here it says Al B'saro and there it says Kol B'saro. Why over there are we more Maikil then here? This is the Kasha that the Ohr Sameach asks and the Avi Ezri over there as well. B'vadai it needs a Bi'ur Al Pi Derech Hap'shat.

Ulai, maybe, there is a difference between Al B'saro and Kol B'saro as follows. There is a Taz in Hilchos Rosh Hashana and the Taz there talks about the Nusach, the language of the special Tachnunim that we say on Yomim Noraim. There we use a language of Meloch Al Kol Ha'olam Kulo Bich'vodecha. A couple of times we use the Lashon of Kol and Kulo. Meloch Al Kol Ha'olam, what is the language of Meloch Al Kol Ha'olam Kulo Bich'vodecha?

The Taz says that Kol does not mean all literally without exception. Kol, something Kulo means without exception, but Kol by itself does not mean all, does not mean total all. So that Kol

without Kulo means just about all and maybe that is why by Tevila in a Mikva where it says V'rachatz Kol Besaro and we understand that it doesn't mean literally everything. It is not literally all of Kol Besaro. Mashe'ainkein where it says by Begadim Al Besaro. Al Besaro means totally. So this may be a technical explanation and it may even be a better technical explanation.

The Gemara says that Chatzitza is a Halacha L'moshe MiSinai. The Gemara says at the beginning of Sukkah and Eiruvim that the rule is Halacha L'Moshe Mi'Sinai so it may be that that is the basis for the difference. Aich She'yi'yeh.

I would like to add B'derech Hamachshava. By Mikva you don't need a totality and by Bigdei Kehuna you do. By Mikva we are talking about being Tahor. Tahara B'olam Hazeh is never total. It is never total where human beings who are a mixture of Tumah and Tahara, of Yeitzer Hora and Yeitzer Tov, of Taiva and Ratzon as well as Teshuva. Tahara is Rubo Ke'kulo. What about the Bigdei Kehuna?

The Bigdei Kehuna that the Kohanim wear according to the Chinuch is meant to convey an image to the person wearing it, a She'e'fa, a desire. Adam Nif'al K'fi P'uloso says the Chinuch. Meaning to say that when a person dresses a certain part and thinks of himself in a certain way then he tends to live up to it.

We have a rule that even though the world of Halacha L'mayseh, the world where we do things is a world of imperfection, still the world of She'e'fa, of desire, can be perfect, can be really perfect. When you dream of building a house in your mind, your She'e'fa, you can picture the house as a perfect building. Once you get to build it in the Olam L'mayseh it will not be that perfect.

The same thing is true in general. The L'mayseh of something is not perfect. The She'e'fa, the desire, the dream, the Machshava, that can have perfection. Mimeila, the Kohen Gadol and the Bigdei Kehuna which represent his She'e'fa, his desire, is total. That which is the Taharah of Halacha L'mayseh who can be perfect, who can be total, who can do it. And so, this is a thought regarding the Bigdei Kehuna. The underlying question definitely is strong. When do we say a little bit doesn't matter and when don't we. It is confusing in the Halachos of holding a Lulav. The Beis Yosef and Rama talk about the Chatzitza of even wearing a ring when you are holding a Lulav which is definitely a Mi'u'to. Definitely a confusing topic. When do we say Rubo K'kulo and when do we say Kulo. Tzorech Bi'ur.

2 – Topic – The Korban Pesach

It is fascinating. We are learning the Parshios of Korbanos and by every Korban we find (אֶשֶׁה (רֵיחַ-נִיחֹהֶת לַיהוָה)). We find that a Korban is a (רֵיחַ-נִיחֹהֶת) to HKB"Y. Yet by the Korban Pesach we find nowhere an expression of (רֵיחַ-נִיחֹהֶת). Could it be that the Korban Pesach which of all the Korbanos that an individual can bring, the Korban Pesach I would think is the most special, the most unique, the most connecting to HKB"Y and yet it doesn't say (רֵיחַ-נִיחֹהֶת).

As a matter of fact in Parshas Bechukosai the Posuk says in the Tochacha as is found in 26:31 (וְהָשַׁמְתִּי אֶת-מִקְדָּשֵׁיכֶם), I will destroy the Beis Hamikdash (בְּרֵיחַ נִיחֹהֶתְכֶם) and I will no

longer smell the (רִיחַ-גִּיחוּחַ). There the Netziv in his Ha'ameik Davar says that it is a reference to all the Korbanos except the Korban Pesach. The Netziv says a Nafka Mina L'halacha. That when there is no Beis Hamikdash and we want to invoke the rule of Makrivin Af Al Pi She'ain Bayis, that if you go to a place and want to bring a Korban even though there is no Bais Hamikdash that does not apply to anything which it says (רִיחַ-גִּיחוּחַ) because when the Bais Hamikdash is Chorev HKB"Y says (וְהִשְׁמוּתִי אֶת-מִקְדְּשֵׁיכֶם; וְלֹא אָרִיחַ, בְּרִיחַ גִּיחוּחְכֶם) I am not interested in your (רִיחַ-גִּיחוּחַ). Which means to say that only a Korban Pesach could be brought. Al Kol Panim it needs an explanation.

The answer seems to be an old Yesod of the Korban Pesach. The Yesod of the Korban Pesach is that it is a Korban that is meant to show a closeness to HKB"Y even in times of challenge, even in times of weakness, even when Klal Yisrael are in the Mem Tes Shaarei Tumah, they go out and they bring a Korban Pesach to show their closeness to the Ribbono Shel Olam.

That is why we find in Navi numerous times that in the time of drawing close to HKB"Y a Korban is brought. Gideon brought a Korban in Sefer Shoftim, Chizkiyahu brought a Korban. Yoshiyahu Hamelech brought a Korban. All of them were Korban Pesach. When they wanted to be Mekareiv Klal Yisrael they did it with a Korban Pesach. A Korban Pesach is a Korban of Hiskarvus to the Ribbono Shel Olam. So you will say then why didn't it say (רִיחַ-גִּיחוּחַ)?

The answer is that is why it doesn't say (רִיחַ-גִּיחוּחַ). Because there are some friends who are fair weather friends. When it is (רִיחַ-גִּיחוּחַ), when everything is fine and dandy so then you are good friends, you are a pal. When there is a bump in the road, when something goes wrong, good bye Charlie, no more friend. Each one goes his own way. It is a relationship of only (רִיחַ-גִּיחוּחַ) V'zeh Hu. No no no. Klal Yisrael with the Ribbono Shel Olam bringing a Korban Pesach even without a (רִיחַ-גִּיחוּחַ), even at a time when things are not as perhaps they should be, Klal Yisrael is not behaving as they should. There is a distance, there is no Geshmak of (רִיחַ-גִּיחוּחַ) that HKB"Y would express towards Klal Yisrael. Even in such a time we bring a Korban Pesach. Because a Korban Pesach shows a real Hiskarvus. You want to be close to somebody, enhance your relationship, which when there is no (רִיחַ-גִּיחוּחַ) you still have and are interested in a meaningful relationship, even when things are not really perfect. What a beautiful thought going into Pesach, a beautiful thought regarding the Korban Pesach.

One request as we go into a very special Pesach, a Pesach coming off a Corona year which we hope is winding down. Nobody knows what tomorrow will bring, we still need to be careful. We should be talking at the Pesach Seder about the extraordinary events of the last 6 – 8 months. When I say extraordinary events I mean the following. The entire world, Kol Ha'olam Kulo, the entire world pretty much outside of the Yeshiva'leit have been in a lockdown with students out of Yeshiva for the most part, many places totally out of school. Here in NY, the schools are talking now about opening up with a 20 – 25% students coming to school.

Klal Yisrael, the Rabbeim in Klal Yisrael where the Mechanchim of Klal Yisrael show how they shine while teachers unions all over the country are suing to be closed, Rabbeim pushed to be open, pushed to teach, pushed to give an understanding that the Chinuch of our children is of extreme importance and while we have to take certain precautions we can't just close down. Rabbeim came to Yeshiva and we need to talk about the Siyata Dish'maya the Yeshivas have

had. The Siyata Dish'maya. Boruch Hashem of avoiding hospitalizations or Chalila V'chas anything worse in the Rabbeim who were Moser Nefesh to come to the Yeshiva. A tremendous Siyata Dish'maya. We Daven that it continue. We can't just let it go and not mention it and not talk about it. It is a Shvach of Klal Yisrael, it is a praise of Klal Yisrael.

Gideon was a Shoifet. On the night of Pesach at the Pesach Seder he said to his father if HKB"H took us out of Mitzrayim why doesn't he help us today? If he took us out of Mitzrayim Biz'chus Avos we still have Zechus Avos. Chazal say that since he was Melamed Zechus on Klal Yisrael, he spoke well of Klal Yisrael, he became the person who helped Klal Yisrael. We need to be Melamed Zechus on Klal Yisrael especially on this upcoming night of Pesach. The Mesiras Nefesh, the devotion. Talk about it to your grandchildren. Many of whom have experienced this incredible devotion, this incredible Mesiras Nefesh. Ask them why are your Rabbeim willing to put themselves on the line where the whole world is on lockdown? What is going on?

Let them make the point that a Rebbi gives up Olam Hazei for Olam Habo. A Rebbi lives with an inadequate income. A Rebbi lives working very hard in today's day and age trying to keep students interested, it is not easy. What does a Rebbi do? A Rebbi does it because he believes that HKB"H has an Olam Habo prepared for us. We all, Yidden sacrifice Olam Hazei for the future. Therefore, it is a very appropriate topic that we should be talking about with our children and to our grandchildren. We should not make light of the dangers of the Virus but we should appreciate the Mesiras Nefesh of our Rabbeim. May it be a Pesach Mai'a'peila L'ora. A Pesach that lights up our lives, lights up our homes. May HKB"H grant us that we be heading in a direction of Geulah from our current Tzara and the Geulah Ho'asida B'karov B'yameinu. Wishing one and all first a Good Shabbos and then a Chag Kosher V'sameach. A meaningful Sidrei Shel Pesach!

Rabbi Reisman - Parshas Tzav - Shabbos Hagadol 5780

1 - Topic - A thought from Rav Schwab on the beginning of the Parsha

As we prepare for Shabbos Parshas Tzav, Shabbos Hagadol, the Shabbos of great challenge and Tzar to a lot of Klal Yisroel, really to the whole world. May Hakadosh Baruch Hu grant us the Shemira of Shabbos Hi Mi'Lizok U'lerifuah K'rova Lavo, it should be a Shabbos of Yeshuos.

I'd like to start with a thought on the Parsha. The first Rashi says (אין צו אלא לשון זרוז מיד) (אמר ר' שמעון ביותר צריך הכתוב לזרוז במקום שיש בו חסרון כיס). It's a Lashon of Ziruz and (ולדורות). Many thoughts have been said about this Rashi. I would like to share with you Rav Schwab's explanation of Ledoros. What does it mean Ledoros and what does it have to do with teaching generations?

So Rav Schwab says (in Mayan Beis Hashoeva page 245) something really beautiful. He says the Yisod of Korbanos requires that a person should not forget the main thing and focus on the Tafful. Meaning, when you bring a Korban the Ikar of the Korban is not the animal, G-d doesn't need your animal. The main part of the Korban is the heart that's behind it, the devotion that's

associated with it. Beraishis 4:5 (ואל-תגון ואל-מנחתו, לא שעה). Hakadosh Baruch Hu didn't pay attention to Kayin's Mincha, why?

Because Kayin thought the idea of a Korban is to give the Ribono Shel Oilam the animal, the meat. However, he didn't do it properly. He didn't do it by devoting himself to the Ribono Shel Oilam. So Hashem said to him 4:7 (הלווא אם-תיטיב, שאאת, ואם לא תיטיב, לפתח תטאת רבין). The Ikar is Taitiv, the idea of a Korban has to be accompanied by desire to satisfy, to give Nachas to the Ribono Shel Oilam.

K'ain Zeh, he brings from Shaul. Shaul had Rachmanus on the animals that remained and Shmuel gives him Mussar. Shmuel I 15:22 (החפץ לירור בעלות וזבחים, פשמע, בקול ירור). Does G-d want meat of animals? He wants you to listen to Him. (הנה שמע מזבח טוב, להקשיב מחלב אילים). So that, the Ikar is that when people think the idea is the giving of the Korban, no. The Ikar is the heart that has to go with it.

Now that idea is well known, but Rav Schwab makes the following point. He says this was all true in the time of the Bayis Rishon. Yeshaya Hanavi says the same thing, does G-d need your Korbanos (in 1:11 (למה-לי רב-זבחיםם יאמר ירור)? He needs you.

Zagt Rav Schwab, in the days of the Bayis Sheini the world changed. After the Yeitzer Hara of Avodah Zara passed and Greek philosophy took hold, the world took on a much more philosophical approach. And suddenly what happened was the reverse. People said the Ikar of course of a Korban is the Teshuva, the feelings that go with it.

What's the difference if the animal is an old animal, a damaged animal, or if it's a blind animal that's not the main thing anyway? So that suddenly there was a turnaround. Whereas in the earlier generations the Yeitzer Hara was to focus on the physical gift of the Korban and ignore the feelings, the heart that has to go with it. The world became philosophical and started to ignore the parts of the Korban that required certain things to be done.

By Malachi we already find in the first Perek 1:7 (מגיישים על-מזבחי להם מגאל). The people bring junkie Korbanos and they say (ואמרתי במה גאלנוה) what do you care. Does G-d care if it's an old animal, or a young animal, a Baal Mum or not a Baal Mum? On the contrary it's Baal Tashchis. Why should we bring a good animal, we should bring an old junkie animal?

Zagt Rav Schwab, our trap is to know that Hakadosh Baruch Hu wants Dikduk Hamaysa. That Hakadosh Baruch Hu wants you to do it right. Rachmana Liba Bo. Its true G-d wants the heart, that is the Ikar, but it has to be accompanied by a proper Kiyum Hamitzvos. (אין צו אלא לשון זרוז). Hakadosh Baruch Hu looking to future generations said be careful, you have to be Mezareiz and do the Mitzva right. (ביותר צריך הכתוב לזרוז במקום שיש בו חסרון כיס). Especially where it costs money. A person will say what's the difference, does G-d care if I have a beautiful Esrog or a Bedieved Esrog. Does G-d really care? The answer is yes, Hakadosh Baruch Hu does care, He does care how you do Mitzvos. It does matter if you do the Mitzvos properly or not properly.

This is an important message this year for the Seder. By our Sedarim we are accustomed to having many people, we do the Mitzvos Behiduram. B'rov Am Hadras Melech. Many people

will be alone and they need the Ziruz to know that Dikduk Hamaiseh, doing it right matters. Rachmana Liba Bo. G-d wants your heart. But doing the Mitzvos of the night, perhaps even when it's a little difficult, it does matter.

When you're sitting at a Seder and you don't have people with you, at least you have to understand and know that the Shechina is there. The Shechina is Kenegdo and it does matter, it does matter how you do the Mitzva. This is a thought on Parshas Tzav.

2 - Topic - A Message that was given over in the name of Rav Uren Reich of Lakewood.

I want to share with you a message Rav Uren Reich from Lakewood asked me to share with the Oilam. It's a very important message about the current situation. In Lakewood the message went out that people should not travel to New York, or really anywhere to be with parents for this Pesach, stay put.

Unfortunately, people always think that they understand, they know better, people make exceptions. Besides the Lo Plug that is really necessary there's something else. The doctors are assuming now that especially among young people, one in six or one in five is carrying this virus without any symptoms at all.

That means that if young people are going to come to parents, Rachmana Litzlon one in five or one in six will introduce the virus to the home of parents, who usually are older and are more susceptible. We have to be careful, we've been too complacent, we've not been careful enough throughout this crisis and we can't allow that to continue. We have to wake up. We can't say (Tehillim 121:8) (יִרְוֹר, יִשְׁמַר-צִאֲתָהּ וּבֹאֶהָ -- מֵעַתָּה, וְעַד-עוֹלָם) (-). If we ignore the Shemira of (צִאֲתָהּ וּבֹאֶהָ -). (מֵעַתָּה, וְעַד-עוֹלָם).

We have to understand that the advice that's being given, is being given with a seriousness, and unless somebody has a doctor or a physician who says that his circumstances are somehow unique or different, a person has to pay attention.

There's a Pachad, there's a fear that what will happen is, G-d forbid there will be a new wave because of Pesach of people traveling creating a new wave, Rachmana Litzlon, of people who need hospitals in Frum circles. There's no room, the hospitals don't have room. We need it now to calm down, not Chas Veshalom there should be a new wave of this problem.

So you will have a Seder yourself, we have a Seder because it's Ratzon Hashem. It doesn't have to go to midnight, have a short Seder. Do the Mitzvos the way their supposed to be done and do it B'ratzon Hashem. Don't, for the fleeting pleasure of time with family, time with children, don't put people in Sakana, Klal Yisroel in Sakana.

Ignoring the rules has not done well for us over this period of time. Everybody is smart, we are smart, Klal Yisroel is smart, but right now we have to be smart and follow the rules. I beg you all, change your plans, stay home for Pesach. Stay home because it's Ratzon Hashem. It's not likely that this is the advice of the Manhigim there. Please we want Shemira, do what you need to have this Shemira.

I'll add one more Nekuda from Shulchan Aruch. In Hilchos Mezuzah, right in the beginning in Siman Reish Pei Hei S'if Bais, the Ramah brings a Minhag B'nei Ashkenaz, that's us, we don't have this Minhag, we have a Minhag to go out and kiss the Mezuzah which is beautiful. Listen to what the Ramah says.

The Ramah says that when you go out, you touch the Mezuzah and you say Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam. You adapt a Pasuk which is (וַיִּרְרָ, יִשְׁמְרֶ-צִאתָּהּ וּבִוְאָהָ) and you say Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam. We have to try to remember to say that especially now. Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam.

We should have the Shemira, we should appreciate the Shemira. It's a wonderful Minhag to take Bli Neder, (we forget), but to try to undertake every time you go out to say Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam. To appreciate what we have.

When you say Modim to say to Hakadosh Baruch Hu (נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ). Hashem should guard our lives. (וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ) and our Neshamos, all of us. We, the Cholim, and everybody around us.

Let's hope that we will come through this Tekufa looking back and feeling that we did what we had to do. For those who have to have a Seder alone, just think that this is a moment of potential Aliya. Yafe Echad B'tzar Mei'elef B'lo Tzar. One in Tzar is worth a thousand without Tzar. You're not going to have a thousand Sedarim in your life, this is the Seder, the Seder we are lonely, the Seder where you're challenged to sense there's a Ribono Shel Oilam, the Shechina Kenegdo. This is the Yafe, this is the opportunity, a wonderful opportunity.

Let's make the most of it, let's be Mehader in the Mitzva of Shemiras Neshmaseinu of a Shemira and may Hakadosh Baruch Hu grant us to go out with the Afeila L'ora. To go out from the Shibud L'or Gadol. With the Yeshua Kerova Bimiheira Beyameinu, all of us together. Refuos, Yeshuos, and Shemira to one and all.

Rabbi Reisman - Parshas Tzav - Shabbos Hagadol 5778

1 - Topic - Sippur or L'hagid

As we prepare for Pesach and Shabbos Parshas Tzav, Shabbos Hagadol certainly our thoughts, our minds are on the upcoming Pesach and the Avir, the whole atmosphere of the Yiddishe Velt is on the preparation for Zman Cheirusainu. Let me share with you a Mussardika thought and a Haggadadika thought. Let's see how it goes and you will figure out which is the Mussar and which is the Haggada.

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 (וַסְפֹר הַכּוֹכָבִים--אֶם-תּוּכַל, לְסַפֵּר אֹתָם) , count the stars, finite. (אֶם-תּוּכַל, לְסַפֵּר אֹתָם) 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 (וְהַגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר) and in Shemos 13:8 (וְלִמְעַן תִּסְפָּר בְּאָזְנֵי בִנְךָ וּבֶן-בִּנְךָ) 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 אֱלֶעָזָר בְּוַעֲזָרְיָה הָרִי אֲנִי כִּכֹּן שְׁבַעִים שָׁנָה וְלֹא זָכִיתִי) (שְׁתַּאֲמַר יֵצִיאַת מִצְרַיִם בְּלֵילוֹת עַד שְׁדַרְשָׁה בֶן זֹמָא (יְמֵי חֲיָיָה הַיָּמִים. כֹּל יְמֵי חֲיָיָה הַלֵּילוֹת) Ben Zoma said (רַבִּי אֱלֶעָזָר בְּוַעֲזָרְיָה) (רַבִּי אֱלֶעָזָר בְּוַעֲזָרְיָה) 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 אֱלֶעָזָר בְּוַעֲזָרְיָה)?

The Malbim in the Malbim Haggadah says something extraordinary. He says no, (רַבִּי אֱלֶעָזָר) (בְּוַעֲזָרְיָה) is the one who said (יְמֵי חֲיָיָה הַיָּמִים. כֹּל יְמֵי חֲיָיָה הַלֵּילוֹת) but people were not Mekabeil it. (רַבִּי אֱלֶעָזָר בְּוַעֲזָרְיָה) was a young man and he was saying such an extraordinary Chiddush, Darshuning the Torah L'rabos Haleilos and nobody accepted it.

(עַד שְׁדַרְשָׁה בֶן זֹמָא). You see, Ben Zoma says in Avos 4:1 (אִיזָה הוּא חֲכָם--הַלְמַד מִכָּל אָדָם) 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 (אִיזָה הוּא חֲכָם--הַלְמַד מִכָּל) (רַבִּי אֱלֶעָזָר בְּוַעֲזָרְיָה) (וְלֹא זָכִיתִי) I didn't have the Zechus (עַד שְׁדַרְשָׁה בֶן זֹמָא) 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.

Zagt Rav Mordechai Druk, quoted by his son Rav Yisrael Meir in his recently printed Haggadah, 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 (רבי אלעזר בן-עזריה) is that the influence of Ben Zoma is to be Mekabeil Mikol Adam and that is how (רבי אלעזר בן-עזריה) 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. A Gut Gebenched Yar to one and all!

Rabbi Reisman - Parshas Tzav 5777

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

As we prepare for Pesach and Shabbos Parshas Tzav. Let me begin with a thought on Parshas Tzav and it has a Shaichus to Korban Pesach as well. The beginning of the Parsha begins as is found in 6:2 (זאת תורת העֹלָה : הוא העֹלָה). Now the language (זאת תורת העֹלָה) we find throughout the Parsha. 6:18 (זאת תורת, וְזֶה), 7:11 (זאת תורת, הָאֵשֶׁת), 7:1 (זאת תורת, הַחֵטְאֹת), (זאת תורת, הַשְּׂלָמִים). Every Parsha is introduced with that expression. It is only by the Olah that it is (זאת תורת, הַשְּׂלָמִים). 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 (עורי צפון ובואי תימן). The GRA who says that all of Shir Hashirim is about the Bais Hamikdash, fits well with Chazal who Teitch that (עורי צפון ובואי)

(עֲפֹנִים), 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. (עֲפֹנִים וּבֹאֵי תִימָן) and come Klal Yisrael who can bring Korbanos L'chol Makom B'azarah, even (תִּימָן) 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 Hazeh, from the Taivos of Olam Hazeh 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 ideas 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 Olam Hazeh to be Makdish Olam Hazeh 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.

There is an incredible Meshech Chochmah I think in Parshas Yisro. The Meshech Chochmah 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.

The Meshech Chochmah says the following. He says when Moshe Rabbeinu was at the Sneh the first time he had Nevuah, he was told as is found in Shemos 3:5 (שָׁל - נָעֲלִיךָ , מַעַל רַגְלֶיךָ) take off your shoes (כִּי הַמָּקוֹם אֲשֶׁר אֲתָה עֹמֵד עָלָיו , אֲדַמָּת - קִדְשׁ הוּא) 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 פָּנָיו). 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 (זֹאת תֹּרַת) Hash'lamim, Hachatas, Ha'asham. These are new things that Klal Yisrael has. (זֹאת תֹּרַת הָעֹלָה : הוּא הָעֹלָה). The Olah (הוּא הָעֹלָה), that is the Olah that we already learned about. But now (זֹאת תֹּרַת) 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.

And so, that is one thought regarding Parshas Tzav.

2 - Topic - A thought for Pesach

Let me move on to a Maharal about the Seder. 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) four expressions (הקל הגדול הגבור והנורא). He kept on going (הקל הגדול הגבור והנורא והאדיר והעוז והיראוי החזק והאמיץ והודאי והנכבד). When he was finally finished, he was asked (סיימתינהו 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 לספר ביציאת מצרים) (הרי זה משבח 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 Hazeh 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.

Let us hope that the Mechla Dim'hai'minus, food of our faith, which is the food of the Seder should go into our bones, should give us the Emunah the faith, the strength to serve HKB"H the way we should, to sit in the Bais Hashem Kol Yemai Chayeinu. Wishing everybody a Chag Kosher V'sameach!

Rabbi Reisman – 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?

There is an answer that is given by many. 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 (לֹא תֵאָכֵל חֶמֶץ, (הַלֶּקֶחַ). 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 (שְׂגַמְלֵנוּ כָּל) (הַגּוֹמֵל לְחַיִּימָם טוֹבוֹת.) 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 Koton 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 (שתי תודות) and (מלך ונביא ואורים) (ותומים וסנהדרין של שבעים ואחד). 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 (באו שְׁעָרֵינוּ בְּתוֹדָה. הִצַּרְתָּנוּ בְּתִהְיֶה). That is because the Korban Todah is brought for (באו שְׁעָרֵינוּ בְּתוֹדָה) 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 (עתיד הקב"ה להוסיף על) (ירושלים) 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. With Pesach coming and being in Sefer Vayikra let’s talk about another Korban. How about the Korban Pesach, let’s try that. 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 Chassidische 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 (ולא אָרִיחַ, בְּרִיחַ נִיחֹחַקִם). 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. I would like to end with a short Geshmake thought I saw, however, I don't remember the Mar Makom. Why did HKB"Y 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"Y knew that when Klal Yisrael leaves Mitzrayim Moshe Rabbeinu would be told as it says in Beraishis 15:14 (וְאֶת־יְכוֹנָן יִצְאוּ, 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 Hasagos 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"Y caused Moshe Rabbeinu to be raised in a palace, he knows what a kings wealth is like. (וְאֶת־יְכוֹנָן יִצְאוּ, בְּרֶכֶשׁ גָּדוֹל) They went out with gold, silver, and fur coats as it says in the Posuk. A Geshmake thought. With that I wish everyone an absolutely wonderful Shabbos and a lot of Hatzlacha in preparing for the coming Yom Tov of Pesach. Preparing the house and getting rid of Chometz and preparing your Penimios as well. A Gutten Shabbos!

Rabbi Reisman - Parshas Tzav 5774

1. Let us talk first about Parshas Tzav. We find in Parshas Tzav in Perek 8 that Moshe Rabbeinu is commanded to dress and to bathe the Kohanim as they prepare to assume their role as the Kohanim of the Bais Hamikdash. There is a mystery here and one may call it the mystery of the missing pants. Because we know that the Begadim of the Kohanim included pants (Michnasayim) and yet when you read the Parsha it says the following. In the beginning of Perek 8 in Posuk 6 it says (וַיִּקְרַב מֹשֶׁה, אֶת־אַהֲרֹן וְאֶת־בָּנָיו) Moshe brings Aharon and his children (וַיִּרְחֹץ וַיְתַן עֲלֵיהֶם אֶת־הַכֹּהֲנֹת, וַיַּהַגֵּר אֹתוֹ בְּאַבְנֹת, וַיִּלְבַּשׁ אֹתוֹ אֶת־) and he bathes them. Posuk 7 continues (וַיִּתֵּן עֲלָיו, וַיְתַן עֲלָיו אֶת־הָאֵפֶד; וַיַּהַגֵּר אֹתוֹ, בְּחֹשֶׁב הָאֵפֶד, וַיִּצְאֵד לוֹ, בּוֹ וַיִּשֶׂם עָלָיו, אֶת־הַחֹשֶׁן;) Posuk 8 continues (וַיִּתֵּן, אֶל־הַחֹשֶׁן, אֶת־הָאוּרִים, וְאֶת־הַתְּמִימִים וַיִּשֶׂם אֶת־הַמִּצְנֶפֶת, עַל־רֹאשׁוֹ; וַיִּשֶׂם עַל־הַמִּצְנֶפֶת (אֶל־מוֹל פְּנָיו, אֶת צִיץ הַזָּהָב גִּזְרֵי הַקֹּדֶשׁ). This is three Pesukim which painstakingly goes through the different Begadim which Aharon Hakohen wore as Kohen Gadol and it is missing the Michnasayim, the pants. Later when Moshe Rabbeinu is commanded to prepare Kohen Hedyot his nephews, the Kohanim that were not Kohanim Gedolim as it says in Posuk 13 (וַיִּקְרַב מֹשֶׁה אֶת־) they wore shirts (וַיַּהַגֵּר אֹתָם אַבְנֹת) and their belt (the Gartel) (וַיַּחְבֵּשׁ לָהֶם,) and hats. Again it doesn't mention pants.

Rav Yaakov in the Emes L'yaakov back on Parshas Tetzaveh (page # 333 on 28:41) makes the point of taking notice of the fact that consistently in the Torah there is a Lashon Nekeya, a Lashon of Tzniyus. The Torah doesn't mention dressing people in pants because it is not a fine Lashon (language). Although it is not a Davar Ha'assur, there is no prohibition in talking about these things, nevertheless the Torah is teaching us that from the fineness of the language of the way a person talks, a person would understand on his own to avoid this type of discussion.

Rav Yaakov sends us to Parshas Acharei Mos in 16:4 (on page # 373) and there it talks about Aharon Hakohen coming to do the Avoda on Yom Hakippurim and it says the following (כְּתוּת־בֵּד) and pants of linen should be on his flesh (וַיִּבְרָאבְנֹת בֵּד יַהַגֵּר) he should dress himself with a Gartel (וַיִּבְרָאבְנֶפֶת בֵּד) and with a proper hat. The hat, gartel, and shirt are mentioned in the language of (וַיִּלְבַּשׁ)

dress it conjures up the image of him dressing. The pants however, it doesn't say Umichnisai Bad Yilbush as it says by the other three, it says (וימכנסו-בד יקויו על-בשורו), the pants should already be on his body. As if to say don't conjure up an image of a person any other way. And so, this is one of the lessons in the Darcei Hatzniyus.

Rav Yaakov mentions that he is not sure if Moshe Rabbeinu actually dressed the Kohanim in pants and it is just not mentioned in the Posuk or if they dressed themselves in Michnasayim. Others discuss this as well. The point is, that for fineness of language, to speak in a way that is appropriate the Torah doesn't clarify this point.

The Maharal writes regarding Elisha who was known by his host as a holy man and the Gemara asks in Maseches Berachos 10b (23 lines from the bottom) (ותאמר אל אישה הנה נא ידעתי כי איש) אלקים קדוש הוא א"ר יוסי בר' חנינא מכאן שהאשה מכרת באורחין יותר מן האיש קדוש הוא מנא ידעה רב ושמואל (חד אמר שלא ראתה זבוב עובר על שולחנו) how could they tell? The Gemara answers that there were a number of things that they noticed about him. One of them was that a fly would not disturb him. The Maharal says what is the significance of a fly not disturbing him? Because a person with a pure Neshama, with a Neshama that has a fineness of spirituality is disgusted by insects. It is something that is hard to explain in absolute terms. Nevertheless, there are things in this world that are Tzoya (not clean). Not not clean because Halachically they are not clean, just not clean in the Holech Yeilech of the fineness of the spirit of a human being. That is something that we take notice of and certainly something that we try to take notice of when we talk. And so, that is the first lesson of this Parsha.

2. In the beginning of the Parsha we have (צו אֶת-אַהֲרֹן וְאֶת-בְּנָיו). Many Meforshim take note of the fact that throughout the Chumash Vayikra it only says Bnei Aharon not Aharon by name, consistently it says Bnei Aharon. I believe the Ramban says that because Aharon sinned at the Eigel he is not mentioned directly, just as Bnei Aharon. The Ramban takes notice of the fact that here it is different.

I would like to share with you the Pshat of Rav Yonason Eibeshutz in the Divrei Yonason and there he says a technical answer as to why it never mentions Aharon directly only the family directly and here it says (צו אֶת-אַהֲרֹן). He says the following. There is a Posuk in Amos 5:25 (הֲזָבַחַם וּמִנְחָהּ הִגִּישְׁתָּם-לִי בַּמִּדְבָּר), did you bring a Korban or a Mincha to me in the Midbar? The Mizrachi in Shemos 30:16 explains that during the time Klal Yisrael was in the Midbar they brought only Korban Olos. There was never a need for a Chatas or Asham. Those sins were not committed. They brought straight the Korban Olos Hatamid, that was their Korban and of course the Mussafin, the appropriate Korbanos based on the time of the year. But as far as regular Korbanos it was just Olos. Says Rav Yonason Eibeshutz this is Mirumaz here. It always says Bnei Aharon when we are talking about Shelamim, Chatas, and Asham. It is talking about Bnei Aharon because Aharon himself only lived in the Midbar, he never brought those Korbanos. However, in this week's Parsha where it talks about (זאת תורת העֹלָה) the Korban Olah that Aharon himself had a hand in physically. Therefore, it says (צו אֶת-אַהֲרֹן וְאֶת-בְּנָיו). Very nice Vort, a technical answer to a Shinui Hakra, a change in the language in the Pesukim.

3. Let me move on and share with you a Purim thought or two. We have the expression which comes from a Posuk that we have in the Megillah 8:16 (לִיהוּדִים, הָיְתָה אוֹרְהָ וְשִׁמְחָהּ, וְשִׁשְׁן, וְיִקָּר). Jews

celebrated. For some reason which is hard to explain this is part of Havdalah. What does it have to do with the weekly Motzoei Shabbos Havdalah (לְיְהוּדִים, הַיְתָה אֹרְחָה וְשִׁמְחָה, וְשִׁשְׁוֹן, וְיִקָּר). It is a nice thing, however, it seems to be totally unrelated to Havdalah. Rav Zelig Epstein said the following Pshat. Rav Zelig explained that the Yevonim wanted Klal Yisrael to assimilate with them (לְיְהוּדִים הַיְתָה אֹרְחָה) Zu Torah (אֹרְחָה זוֹ תוֹרָה). The Gemara in Maseches Megillah 16b (24 lines from the bottom) says that Ora represents the light of Torah. (שִׂמְחָה זֶה יוֹם טוֹב) Simcha Zu Yom Tov, (שִׁשְׁוֹן זוֹ מִילָה) Sason Zu Milah, (וְיִקָּר אֵלּוּ תְפִלִּין) Yikar Eilu Hatefillin. These are a reference to four Mitzvos, the Mitzvos being Torah, Yom Tov, Milah, and Tefillin. These are all things which separate Klal Yisrael from the Umos Haolam, from the nations of the world. The Gemara in Maseches Sanhedrin 59a (2nd line from the top) says (וְאָמַר ר' יוֹהַנָּן עוֹבֵד כּוֹכָבִים שְׁעוֹסֵק בְּתוֹרָה חַיִּיב) (מִיְתָה שְׁנֹאמַר תּוֹרָה צוּה לִנּוּ מִשֶּׁה מוֹרְשָׁה לִנּוּ מוֹרְשָׁה וְלֹא לֵהֶם וְאִר"ל עוֹבֵד כּוֹכָבִים) (Sanhedrin 58b 3 lines from the bottom) (שִׁשְׁבַת חַיִּיב מִיְתָה) Nachri Sheshavas is also Chayuv Misah although this refers to Yom Tov rather than Shabbos, Yomim Tovim are more specific to Klal Yisrael. The Yomim Tovim are a Zeicher to Yetzias Mitzrayim. Milah is the Os Hab'ris that is Madchin between a Yid and not a Yid. And of course Tefillin, Chazal say (וְיִקָּר אֵלּוּ תְפִלִּין וְכֵן הוּא אֹמֵר וְרֹאוּ כָל עַמֵּי הָאָרֶץ כִּי שֵׁם ד' נִקְרָא עֲלֵיךְ וְיִרְאוּ) (מִמֶּךָ) that it is something that differentiates between Klal Yisrael and the Umos Haolam. So, (לְיְהוּדִים, הַיְתָה אֹרְחָה וְשִׁמְחָה, וְשִׁשְׁוֹן, וְיִקָּר) is Shayich to Purim because these four Mitzvos specifically were Mitzvos that the Yevonim sought to rid Klal Yisrael of. They are Mitzvos that are Boruch Hamavdil Bain Yisrael La'amim. They are a Havdalah between Klal Yisrael and the nations. Now of course it is simple that this belongs in Havdalah.

Rav Schorr in the Ohr Gedalyahu (in the Moadim volume on page # 98 Os 4) brings (לְיְהוּדִים,) why doesn't it say Layehudim Osah Torah, V'yom Tov, Umilah, and Tefillin. Why does it hide these Mitzvos with words that only hint at them? Rav Schorr answers in the name of Sfas Emes. He says that Klal Yisrael always had Torah and Milah, Tefillin, and Yom Tov. However, we find that Haman said regarding the Jews (יִשְׁנֹנוּ עִם-אֱחָד) that Mitzvos they do it by route. They do it out of habit. They no longer have the Zechus of doing Mitzvos with a Cheishek, and with a Bren. After the Neis of Purim, Klal Yisrael fixed that. (לְיְהוּדִים הַיְתָה אֹרְחָה) Orah Zu Torah. They didn't just learn Torah they saw Torah as their light. The same thing with Yomim Tovim. Many people when it comes to Yom Tov do what they have to do and they try to go to sleep and run away after Havdalah. That didn't happen. After the Neis of Purim it became (שִׂמְחָה זֶה יוֹם טוֹב). The same thing, Klal Yisrael had an enthusiasm for Bris Milah. (וְיִקָּר אֵלּוּ תְפִלִּין) People put on Tefillin every day out of habit. Do we see Tefillin as Yakar, something of great value? We should. Therefore, the Yom Tov of Purim is a time of great Cheishek. Whereas all other Yomim Tovim are Yomim Tovim that Jews unfortunately run away from. After Pesach they are running to get their pizza. After Shabbos it is a Bizayon in the Shuls how people are running to get away from the Shabbos as early as possible. There is friction over having an early enough Minyan. Chazal said Tosafos Shabbos, well we say how much Tosafos Shabbos do we need.

When it comes to Purim it is not that way. If you noticed, when Purim goes out it is developing its warmth, its frenzy, and its delight. People who run around all day giving Mishloach Manos and being Osek in the Mitzvah come evening time to their Rabbeim, to their parents, to their grandparents, they get together and have a Cheishek. The Mishna Berura has to caution people stick to a Seuda which has its main foods by day because people push it into the night. But Kach

Heim Hadevorim. Purim is different than the other Yomim Tovim. The other Yomim Tovim unfortunately are not with the right Bren. Purim is with a Bren, with a drive, with a desire. Don't let yourself fall to the Yeitzer Hora on Purim to let it be with a coldness, without the warmth that Purim deserves. Attach yourself to Purim, connect yourself to Purim. Show up at your Rabbeim's Purim Seuda whether you are invited or not. Just knock on the door, or don't knock on the door, just go in and be part of the Purim. If they look at you as if it is inappropriate just pretend to be drunk. When a person is drunk he can do whatever he wants. Make sure that there is a warmth to Purim, a Cheishek to a Purim, a drive to a Purim. It is all about Chamimus and Kiyum Hamitzvos, a warmth in doing Mitzvos properly. That is the idea regarding Purim which unfortunately we sometimes overlook.

And so, as we prepare for Parshas Zachor and for Purim, I want to wish one and all a meaningful Purim, a Purim with Cheishek and with drive. The best way to get ready for Purim of course is that right after Taanis Esther going straight to the Bais Hamedrash for a Mishmar. Of course that is the way to do it.

I would like to announce that a Mishmar is being started in Monsey. Some of our Chaveirim are going to look to be part of it, to be a driven part of it, to be part of it with a great Cheishek. We certainly hope that you will join as well. It will be in the Shaarei Tefillah Shul between 10 and 11. Please be part of the Mishmar if you reside in Monsey (this is in addition to the branches in Brooklyn). A very Freilichin Purim to one and all.

Rabbi Reisman - Parshas Tzav 5773

1. Right at the beginning of the Parsha we have the Mitzvah of Terumas Hadeshen. The Mitzvah of Terumas Hadeshen is for the Kohen to remove from the ash of the Korban that had burned overnight and deposit it next to the Mizbaiach in a designated spot. The Torah uses the expression as is found in 6:3 (וְשָׂמוּ, אֶצְלֵ הַמִּזְבֵּחַ). He shall place it next to the Mizbaiach. Chazal understand (וְשָׂמוּ, אֶצְלֵ הַמִּזְבֵּחַ) to mean that it has to be placed precisely. The Toras Kohanim says that it should be put down gently and carefully. In analyzing this Toras Kohanim the Sefer Haksav V'hakabala in the second volume on page # 22 explains the following. In Hebrew we have two expressions for the verb of placing things. That is the word Sima as we have here (וְשָׂמוּ, אֶצְלֵ הַמִּזְבֵּחַ) and the word Nesina. It could have said Unisano Eitzel Hamizbaiach. Either way it means to place. As we know, in Hebrew there is a difference between words that seem to be synonymous and here the difference is the following. The word Nesina is used when things are put down without any precision without any precise requirement in the way that it is put. You just put something somewhere and sometimes just forget it there, and sometimes put it there just to get it out of the way.

The word Sima is a more precise language of placing. And typically when the Torah uses the word Sima it implies a certain amount of precision in what is placed. For example, we find by the Aron in Shemos 40:20 (וַיִּתֵּן אֶת-הַעֲדָת, אֶל-הָאָרוֹן), the Luchos were placed into the Aron. There is no requirement that the Luchos be placed in any specific spot in the Aron. It can be placed wherever it fits in the Aron. Therefore, the word is (וַיִּתֵּן אֶת-הַעֲדָת, אֶל-הָאָרוֹן). Nesina. On the other hand it says further in the same Posuk (וַיִּשָּׂם אֶת-הַבַּדִּים, עַל-הָאָרוֹן) when the poles, the staffs with

which the Aron was carried were placed into the rings adjacent to the Aron it says (וַיִּשֶׂם אֶת-הַבַּדִּים, (עַל-הָאָרֶן) that there is a requirement to be in a precise position, that it protrude on both sides equally. Therefore, the language is Vayasem.

Another example, in the building of the Mishkan is as it says in Shemos 40:18 (וַיִּתֵּן אֶת-בְּרִיחָיו), the poles that held the walls together were placed any way that they served their function. However, it says (וַיִּשֶׂם אֶת-קַרְשָׁיו). The boards were put with a plan. The Gemara in Maseches Shabbos says that they wrote on the boards to know which board goes precisely next to the other one. So (וַיִּשֶׂם אֶת-קַרְשָׁיו) the boards were put precisely. (וַיִּתֵּן אֶת-בְּרִיחָיו) they held them together and were just put any way that works. So that Sima is precise.

Thinking about Pesach, as it says in Shemos 15:26 (כָּל-הַמַּחֲלָה אֲשֶׁר-שָׁמְתִי בְּמִצְרַיִם, לֹא-אֲשִׁים עֲלֶיךָ). Machalah (disease) Lo Aleinu is not given from heaven haphazardly. There is a Sima, there is a precise Cheshbon. (כָּל-הַמַּחֲלָה אֲשֶׁר-שָׁמְתִי בְּמִצְרַיִם, לֹא-אֲשִׁים עֲלֶיךָ).

Returning to our Parsha in Vayikra 6:3 (וַשְׂמוּ, אֶצֶל הַמִּזְבֵּחַ) the lesson here is an important one. A person would think that cleaning the ash off of the Mizbaiach is an insignificant type of Avoda. It is the cleaning ladies job. It is something that is needed to clear off the top of the Mizbaiach. Therefore, the Terumas Hadeshen, the removing of some of the ash would seem to be a less important Avoda. The Torah makes the point that (וַשְׂמוּ, אֶצֶל הַמִּזְבֵּחַ) it is an Avoda in the Bais Hamikdash which requires precision, it is a Mitzvah like other Mitzvos which has its precise Halachos.

It is a true thing to talk about on Erev Pesach where we to are busy cleaning the home which is something which seems to be a mundane activity a necessary evil to get rid of what is there. But we should be Machshiv it (וַשְׂמוּ, אֶצֶל הַמִּזְבֵּחַ). We should be Machshiv although we throw out the Chometz without precision we just get it out of the house. Nevertheless that Avoda requires a certain amount of appreciation.

2. In the Terumas Hadeshen we read still in Perek Vav in 6:15 (וַיַּעֲשֶׂה אֹתָהּ;) (חֶק-עוֹלָם) we read about the Mitzvah of Chavitin. Chavitin is a Mitzvah for the Kohen Gadol to bring each and every day certain wafers which were offered half in the morning and half in the evening as a Korban. This is something which a Kohen Hedyot (an ordinary Kohen) has to bring on the inaugural day that he begins to do Avoda every Kohen brings this Korban. The Kohen Gadol brings it each day.

Rav Moshe in the Darash Moshe 1st Cheilek page # 78 explains that the idea here is to tell the Kohen Gadol he should appreciate the wonderful gift he has of being the Kohen Gadol every single day as if it was the first day. Every day he should appreciate that he still has it. The Kohen Gadol if he becomes Tamei, or if he has a Mum, or if he dies is no longer Kohen Gadol and each and every day the Kohen Gadol that is a Baal Madreiga is expected to have an appreciation of that which he has and therefore, each and every day he brings this inaugural type of a Korban.

Rav Moshe points out that Bnei Torah too have to appreciate every day the Zechus they have to be Lomdei Torah to be able to learn Torah and being Mikayeim Mitzvos.

3. I would like to share with you an idea regarding the Leil HaSeder. This is an idea that came to me this year as a thought and I think that it is significant. There is a Mitzva of Sippur Yetzias 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 (להגיד) as in Tehillim 92:3 (להגיד) (להגיד) (להגיד). (להגיד) 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. (להגיד) is something new and L'sapeir as in Tehillim 19:2 (השמים, מספרים כבוד-קל) 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 (והגדת לבנך, ביום ההוא) L'hagid, so you are supposed to say something new. But the Torah also says in Shemos 10:2 (ולמען תספר באזני בנך וכן-בנך) 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.

I once heard from Rav Hutner who said that the difference between a Talmid listening to his Rabbi and just an ordinary person listening to a Shiur is when a Rabbi 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 Rabbi 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 Rabbi saying something which he knows is coming but with a new appreciation. That idea, that appreciation, is something unique from a Talmid to a Rabbi and something which we need to work on in our serving HKB"H 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 Rabbi, his Rabbi Rashi, his Rabbi 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 Chavitin. 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 - Parshas Tzav 5772

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 תֵאָכְלֶנּוּ חֶמֶץ, הַלֶּקֶחַ) 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"H. 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"H 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 Bentshes 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 על-המזבח כָּל-הַלֵּילָה). 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 חלבים 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 הלילה). 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 Aimurim 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 Rishus?

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 השמש. 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.

I would like to point out regarding this coming week that this Motzoei Shabbos Shuls will wonder if we should say Vihi Noam on Motzei Shabbos. There are some popular Siddurim which instruct that we do not say Vihi Noam when the coming Friday is Erev Pesach. In fact this is a Machlokes in Hilchos Shabbos. The Shaarei Teshuvah brings two opinions as to whether we say Vihi Noam on Motzoei Shabbos, however, the Mishna Brura brings only one opinion. The Mishna Brura says that we should say Vihi Noam and therefore, that is really the proper custom. A person should make sure to look it up earlier but that is the Psak of the Mishna Brura.

The question of the week is: we have in 6:20 (פֶּלֶאֱשֶׁר-יִגַע בַּבִּשְׂרָה, יִקְדָּשׁ; וְאֶשֶׁר יִזָּה מִדָּמָה, עַל-הַבְּגָד--אֶשֶׁר) (יִזָּה עָלֶיהָ, תִּכַּבֵּס בְּמַקְוֹם קֹדֶשׁ). If blood of a Korban comes on a Begeg it must be washed in the Bais Hamikdash. We know that blood is not allowed to leave the Bais Hamikdash. The Ramban says (ההמיר הכתוב בדם הנבלע בבגד לעשותו כאשר היה קודם הזיה שלא יצא חוץ לקלעים) that this Posuk is teaching us that if blood is absorbed into a garment the person has to wash it off of the garment before he leaves the Bais Hamikdash. He should not be taking the blood out.

It is hard to understand the Ramban's explanation. What happens when he washes the blood out of the Begeg, where does the blood go? All the blood of the Mikdash went into the Amah which was a narrow stream of water that went through the center of the Bais Hamikdash and it went out into Nachal Kidron the valley that is alongside the Bais Hamikdash. So it is difficult to understand that the washing of the Begegim is because the blood should not go out. But all the blood does go out, the blood didn't stay in the Bais Hamikdash. The blood ran out into the Amah that went into Nachal Kidron.

If you would explain that it has to do with the Kedusha of the Begeg maybe I could understand it, however, the Ramban's explanation certainly needs Hesber.

One last item of thought regarding the Parsha. We are all familiar with the Lo Sasei, the Lav, the prohibition against Nossar, which means leaving a Korban which has to be eaten or has to be burned past its time. So that we have for example a Korban Todah which is eaten for a day and a night, Lo Sasiru Mimenu Ad Haboker, you are not allowed to leave it until the morning.

The Shelamim which is eaten for two days and a night one would not be allowed to leave after the following night. However, what is very strange and the Meshech Chochmo points this out, is that every time the Torah mentions a prohibition an Issur against the Nossar (leaving something over) it is always a language of Lo Yaniach Mimenu Ad Haboker or Lo Sasiru Mimenu Ad Haboker, Lo Yalin Cheilev Chagi Ad Boker. It is always a language of not leaving it until the morning. Which means that it is talking about a Korban that is eaten for a day and a night. Regarding a Korban such as a Shelamim which is eaten for two days there is really no clear prohibition in the Torah. That could use a good explanation as to why that should be. Why does the Torah only mention Nossar in regard to not leaving things until the morning and never in regards to not leaving things at night. This is a Tzorech Iyun.

Rabbi Reisman – Parshas Tzav (Parshas Zachar) 5771

6:3 (וְלִבְשׁ הַפָּהָן מְדוּ בַד, וּמִכְנָסֵי-בַד יִלְבָּשׁ עַל-בְּשָׂרוֹ, וְהָרִים אֶת-הַדֶּשֶׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת-הַעֹלָה, עַל-הַמִּזְבֵּחַ; וְשָׂמוּ,) (אֲצֵל הַמִּזְבֵּחַ) Let me begin with a Vort from Parshas Tzav. At the beginning of the Parsha we have the Mitzvah of Terumas Hadeshen the removal of the ashes from the Mizbaich.

The Kohen puts on certain Bigdei Kehuna and Rashi explains (**מדו בד**) היא הכתונת. ומה תלמוד לומר (**מדו בד**). The clothing which the Kohen wears in the Bais Hamikdash have to fit him well. The question is, if there is such a requirement that the Begodim that the Kohen wears in the Bais Hamikdash has to fit him well why is it that here in Parshas Tzav which is the story of the Terumas Hadeshen do we find this, shouldn't it be in Parshas Tetzaveh when Klal Yisrael is commanded to make the Bigdei Kehunah? Isn't that where it belongs?

There is a beautiful Teretz in the name of the Binyan Shlomo who was the Dayan of Vilna. The Gemara in Maseches Yoma **23b** (22 lines from the bottom) says (אמר ריש לקיש כמחלוקת בהוצאה כך) מחלוקת בהרמה ורבי יוחנן אמר מחלוקת בהוצאה אבל בהרמה דברי הכל עבודה היא מאי טעמא דריש לקיש אמר לך (אי ס"ד עבודה היא יש לך עבודה שכשירה בשני כלים) that when the Kohen takes out the Terumas Hadeshen he doesn't have all the 4 Bigdei Kehuna. The Kohen wears his shirt and pants he doesn't wear the hat or the Gartel.

Says the Binyan Shlomo, when a person is wearing a belt (a Gartel) his clothing doesn't have to fit him perfectly. Even if it doesn't fit perfectly you just tighten the belt a little bit and it looks fine on a person. Only here when he only wore the shirt and pants, so here he was commanded that they fit him well. Here if his clothing did not fit him well, he would not look attired properly. A beautiful Vort on this concept of (**מדו בד**).

8:3 (וְאֵת כָּל-הָעֵדָה, הִקְהֵל, אֶל-פֶּתַח, אֹהֶל מוֹעֵד) We have at the end of the Parsha the story of the Yimei Hamiluim, of the Kohanim being installed during the seven days of Miluim. We have Kohanim in the Mishkan. There at the beginning of that Parsha the Ribbono Shel Olam tells Moshe gather all the people to the entranceway of the Ohel Moed. Rashi says (**הקהל אל פתח אהל מועד**) זה אחד מן (המקומות שהחזיק מועט את המרובה) that this is miraculous that the opening of the Ohel Moed could hold all of the people. This is an incredible miracle.

The question though is why was it important that the people be gathered at the entranceway to the Ohel Moed. That is something that certainly needs explanation. I would like to take a Vort elsewhere and connect it here. Before I explain this I want to mention that we find this in a number of places in the Torah an idea of people gathering or people standing Dafka at Pesach Ohel Moed.

We find in Parshas Vayeira **18:1** (והוא יושב פתח-האהל) that Avrohom Avinu is sitting Pesach Oholo when Hakadosh Baruch Hu comes to visit him. The Poshut Pshat is that he was sitting there at the door looking for wayfarers that were walking by. It is still interesting that when the Ribbono Shel Olam came to visit him that he would be sitting at the entranceway of his home.

The place however where the strangest expression is found numerous times is in Megillas Esther. We find in the Megillah many times that Mordechai Yosheiv Bish'ar Hamelech. We find it in places that have nothing to do with the story. We find for example when Mordechai overhears Bigsan and Seresh. Mordechai is standing by the Shar of the King and Bigsan and Seresh get angry. This is found in **2:21** (בימים ההם, ומרדכי יושב בשער-המלך; קצף בגתו ותרוש שני-סריסי המלך,) (משמרי הסף, ויבקשו לשלח יד, במלך אחשורוש).

Or we have after Mordechai is led through the city on the King's horse in **6:12** (וישב מרדכי, אל-) (שער המלך; והמן נדחף אל-ביתו, אכל ותפוי ראש ויאמר המלך להמן, מהר קח את-הלבוש ואת-הסוס פאשר דברת, ונעשה-כו למרדכי היהודי, היושב בשער) **6:10** (מלך-זה, איננו שנה לי:בכל-עת, אשר) **5:13** (המלך:אל-תפל דבר, מכל אשר דברת (מרדכי היהודי--יושב, בשער המלך)). Why is the fact that (אני ראה את-מרדכי היהודי--יושב, בשער המלך) mentioned so many times in the Megillah?

I would like to take a different Miforaish and attach it to these places and explain the significance. There is a Vort I have seen Bish'eim the Kedushas Levi in the Likutim in the back on Tehillim. We say in Hallel a Posuk of course from Tehillim **118:19 – 20** (פתחו-לי שערי-) (שערי-צדק) (צדק;אבא-בם, אודה קה ונעשה-השער לירון;צדיקים, יבאו בו). We talk about Hakadosh Baruch Hu opening for us the (שער-צדק) and we will enter there and praise G-d. We talk about a Shar to Hashem, again about an entranceway. He explains that an entranceway symbolizes a place where a person is not worthy and can't enter, like for example a Shar to Tzadikim or a place where a King is. You have a person who feels unworthy of entering and nevertheless has a Teshuka (a desire) so he would stand at the entranceway at the gate.

A good Mashul to this would be in Hilchos Mezuzah. We know that a room that is 49 square feet (Daled Al Daled Amos) is Patur from Mezuzah. Yet if you have a vestibule that is entering into your home, if that vestibule is small it should be Patur from a Mezuzah. However, because it is an entranceway to significant rooms, to the house, that room is Chayuv in Mezuzah. So to speak, a Shar could be small but because it is Meshameish (services) that which is beyond it, it takes on significance, a great significance.

The idea of sitting (בשער המלך) is always a reference to the Ribbono Shel Olam. The idea of always being a person who is (יושב, בשער המלך) or (שערי-צדק) is an idea that a person who feels unworthy of being by the King, unworthy of being counted among the Tzaddikim, nevertheless strives to sit by the gateway to the Tzaddikim. In the entranceway to the room where the King is.

In that way, in humility a person can have a connection with the Ribbono Shel Olam. That is what we find here with Mordechai constantly (יִשָּׁב, בְּשַׁעַר הַמְּלָךְ). Even though that generation was not worthy, Mordechai sat (בְּשַׁעַר הַמְּלָךְ) so that he should have a connection to the Borei Olam. Of course he represented Klal Yisrael that Klal Yisrael should have that sort of a connection.

That is very much the story of the Megillah. A day in which it is not a Yom Tov. We don't treat it fully as a Yom Tov. Purim is a day in which we are (בְּשַׁעַר הַמְּלָךְ). We are sort of outside the Yom Tov. It is not a day of holiness similar to the Sholosh Regalim. It is a day that we stand right before the King. We celebrate K'ilu it is a Yom Tov from a slight distance even though we feel unworthy.

The following is an answer to the question that was posed last week. The question of the week last week was: We Lain Parshas Zachar once a year and it has nothing to do with the month of Adar. As the Chasam Sofer explains, Parshas Zachar would not have to be Lained Dafka this week. The Mitzvah is once a year to remind one's self of what Amaleik did. Because we know that Shicha (forgetting) is after a year. Therefore, once a year we read the Parsha of Amaleik. We remember what Amaleik did and the Mitzvah of Mechiyas Amaleik and before it is forgotten the next year we read it again.

The question is the following. What about a Bar Mitzvah boy that was Bar Mitzvah during the summer. Now he is missing Parshas Zachor. The Chasam Sofer is saying and I think we all agree that Parshas Zachor is not inherently a Mitzvah of the month of Adar. For those of us who were Bar Mitzvah long ago it is fine, we can wait another week to do Parshas Zachor because we still remember the Parshas Zachor of 11 months ago. However, for the Bar Mitzva boy who now becomes Michuyav in Mitzvos, why is he not obligated to read Parshas Zachor now. Parshas Zachor according to the Terumas Hadeshen has to be read from a Sefer Torah. Every Bar Mitzvah boy at the time of his Bar Mitzvah should Lechora have to read Parshas Zachor from a Sefer Torah or listen to it be read in order to be Mekayaim the Mitzvah. He is missing the Mitzvah from the day of his Bar Mitzvah until the first Parshas Zachor.

Many people answered that Parshas Zachor is a once a year Mitzvah. However, that is not really true, it is not a once a year Mitzvah. It is a Mitzvah that we do once a year but we do it once a year as the Chasam Sofer explains in order that we are in a constant state of awareness.

The Ragechove (Tzofnas Paneiach) was asked a Shaila. It was Erev Pesach. The Bechorim in town needed a Siyum to be absolved from fasting on Erev Pesach, however, the person who was making the Siyum was not Bar Mitzvah and people were saying that it can't count as a Siyum as after all the Limud HaTorah of a boy under 13 is not a Mitzvah D'oraissa. The Ragechove was asked if that Siyum is adequate.

The Ragechove responded and said that depends if when a child learns Torah if it is a Mitzvah D'oraissa or not. If it is not a Mitzvah D'oraissa the Siyum is not sufficient to allow breaking a fast. The Ragechove said it is and he bases it on a Yerushalmi.

The Yerushalmi says that if someone fathers a child when he is a Koton and then he becomes Bar Mitzvah and the child survived and is born that he is Mekayaim Pru U'rvu. The reason for

that is, while most Mitzvas Asei are Mitzvos that we do with an action, a few Mitzvas Asei are Mitzvos where the result is the Mitzvah. Pru U'rvu having the child is the result. It needs the action but the Mitzva is the result. So fathering a child as a person under Bar Mitzvah counts as a Mitzvah.

The same thing. Limud Hatorah has two parts, the Masei Hamitzvah to learn and the Totza'a, to know what you learned. To have knowledge of Torah. When a Koton learns, the act is not a Mitzvah D'oraissa. The Masei Hamitzvah it is not. Because that learning could remain as a Gadol, that action of learning as a Koton counts as a Mitzvah D'oraissa and a Siyum is good. That is what the Ramechov said.

Those are two Mitzvos, Pru U'rvu and Limud HaTorah where the result is the Mitzvah. Parshas Zachor should be the same. The Mitzvah of Laining Parshas Zachor is the result that one have the knowledge, the Yidi'a, memory of Parshas Zachor. For that reason, even if you heard Parshas Zachor as a Koton the Maise that a Koton does is not a Mitzvah D'oraissa. However, Kol Zman the resultant Mitzvah is there, the Mitzvah D'oraissa is Mikuyaim.

I would add that later I saw that R'Yaakov Kamenetzky has the same Vort on Limud HaTorah. The Rambam in the beginning of Perek Aleph of Hilchos Talmud Torah says that if a child is not taught by his father he has to learn Torah from when he is able to understand. R'Yaakov Kamenetzky asks how can a Koton be Michuyav in a Mitzvah D'oraissa and he answered that because the Yedios will remain with him later, the Mitzvah is to learn as a Koton and cause the Mitzvah D'oraissa of Yedios of the learning that is remaining later. A Geshmake Yesod which explains Parshas Zachor quite well.

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The question though is why was it important that the people be gathered at the entranceway to the Ohel Moed. That is something that certainly needs explanation. I would like to take a Vort elsewhere and connect it here. Before I explain this I want to mention that we find this in a number of places in the Torah an idea of people gathering or people standing Dafka at Pesach Ohel Moed.

We find in Parshas Vayeira **18:1** (וְהוּא יֹשֵׁב פֶּתַח-הָאֹהֶל) that Avrohom Avinu is sitting Pesach Oholo when Hakadosh Baruch Hu comes to visit him. The Poshut Pshat is that he was sitting there at the door looking for wayfarers that were walking by. It is still interesting that when the Ribbono Shel Olam came to visit him that he would be sitting at the entranceway of his home.

The place however where the strangest expression is found numerous times is in Megillas Esther. We find in the Megillah many times that Mordechai Yosheiv Bish'ar Hamelech. We find it in places that have nothing to do with the story. We find for example when Mordechai overhears Bigsan and Seresh. Mordechai is standing by the Shar of the King and Bigsan and Seresh get angry. This is found in **2:21** (מִשְׁמַרְי הַסֵּף, וַיִּבְקְשׁוּ לְשַׁלֵּחַ יָד, בַּמֶּלֶךְ אֶחָשׁוּרְשׁ בְּיָמֵי הָהֵם, וּמֶרְדֵּכַי יוֹשֵׁב בְּשַׁעַר-הַמֶּלֶךְ; קִצָּף בִּגְתָן וְתָרַשׁ שְׁנֵי-סָרִיסֵי הַמֶּלֶךְ,) (משמרֵי הַסֵּף, וַיִּבְקְשׁוּ לְשַׁלֵּחַ יָד, בַּמֶּלֶךְ אֶחָשׁוּרְשׁ).

Or we have after Mordechai is led through the city on the King's horse in **6:12** (וַיֹּשֶׁב מֶרְדֵּכַי, אֶל-) (שַׁעַר הַמֶּלֶךְ; וְהָמֵן נִדְחָף אֶל-בֵּיתוֹ, אֲבָל וַתְּפוּי רֹאשׁ וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן, מָה־רָח אֶת-הַלְבוּשׁ וְאֶת-הַסּוּס פֶּאֶשֶׁר דְּבַרְתָּ, וַעֲשֵׂה-כֵן לְמֶרְדֵּכַי הַיְהוּדִי, הַיּוֹשֵׁב בְּשַׁעַר) **6:10** (וְכָל-זֶה, אֵינְנוּ שׂוֹהֵ לִי-בְכָל-עֵת, אֲשֶׁר) **5:13** (הַמֶּלֶךְ: אֵל-תִּפְּל דְּבָר, מִכָּל אֲשֶׁר דְּבַרְתָּ (מֶרְדֵּכַי הַיְהוּדִי--יּוֹשֵׁב, בְּשַׁעַר הַמֶּלֶךְ). Why is the fact that (מֶרְדֵּכַי הַיְהוּדִי--יּוֹשֵׁב, בְּשַׁעַר הַמֶּלֶךְ) mentioned so many times in the Megillah?

I would like to take a different Miforaish and attach it to these places and explain the significance. There is a Vort I have seen Bish'eim the Kedushas Levi in the Likutim in the back on Tehillim. We say in Hallel a Posuk of course from Tehillim **118:19 – 20** (פְּתַחוּ-לִי שַׁעְרֵי-) (צֹדֵק; אֶבְאֶ-בָּם, אֹדָה קָה (שַׁעְרֵי-צֹדֵק) and we will enter there and praise G-d. (וְזֶה-הַשַּׁעַר לִירוּר; צְדִיקִים, יָבֵאוּ בּוֹ). We talk about a Shar to Hashem, again about an entranceway. He explains that an entranceway symbolizes a place where a person is not worthy and can't enter, like for example a Shar to Tzadikim or a place where a King is. You have a person who feels unworthy of entering and nevertheless has a Teshuka (a desire) so he would stand at the entranceway at the gate.

A good Mashul to this would be in Hilchos Mezuzah. We know that a room that is 49 square feet (Daled Al Daled Amos) is Patur from Mezuzah. Yet if you have a vestibule that is entering into your home, if that vestibule is small it should be Patur from a Mezuzah. However, because it is an entranceway to significant rooms, to the house, that room is Chayuv in Mezuzah. So to speak, a Shar could be small but because it is Meshameish (services) that which is beyond it, it takes on significance, a great significance.

The idea of sitting (בְּשַׁעַר הַמְּלָכָה) is always a reference to the Ribbono Shel Olam. The idea of always being a person who is (בְּשַׁעַר הַמְּלָכָה, יוֹשֵׁב, שְׂעָרֵי-צִדְקָה) is an idea that a person who feels unworthy of being by the King, unworthy of being counted among the Tzaddikim, nevertheless strives to sit by the gateway to the Tzaddikim. In the entranceway to the room where the King is. In that way, in humility a person can have a connection with the Ribbono Shel Olam. That is what we find here with Mordechai constantly (בְּשַׁעַר הַמְּלָכָה, יוֹשֵׁב). Even though that generation was not worthy, Mordechai sat (בְּשַׁעַר הַמְּלָכָה) so that he should have a connection to the Borei Olam. Of course he represented Klal Yisrael that Klal Yisrael should have that sort of a connection.

That is very much the story of the Megillah. A day in which it is not a Yom Tov. We don't treat it fully as a Yom Tov. Purim is a day in which we are (בְּשַׁעַר הַמְּלָכָה). We are sort of outside the Yom Tov. It is not a day of holiness similar to the Sholosh Regalim. It is a day that we stand right before the King. We celebrate K'ilu it is a Yom Tov from a slight distance even though we feel unworthy.

The following is an answer to the question that was posed last week. The question of the week last week was: We Lain Parshas Zachar once a year and it has nothing to do with the month of Adar. As the Chasam Sofer explains, Parshas Zachar would not have to be Lained Dafka this week. The Mitzvah is once a year to remind one's self of what Amaleik did. Because we know that Shicha (forgetting) is after a year. Therefore, once a year we read the Parsha of Amaleik. We remember what Amaleik did and the Mitzvah of Mechiyas Amaleik and before it is forgotten the next year we read it again.

The question is the following. What about a Bar Mitzvah boy that was Bar Mitzvah during the summer. Now he is missing Parshas Zachor. The Chasam Sofer is saying and I think we all agree that Parshas Zachor is not inherently a Mitzvah of the month of Adar. For those of us who were Bar Mitzvah long ago it is fine, we can wait another week to do Parshas Zachor because we still remember the Parshas Zachor of 11 months ago. However, for the Bar Mitzva boy who now becomes Michuyav in Mitzvos, why is he not obligated to read Parshas Zachor now. Parshas Zachor according to the Terumas Hadeshen has to be read from a Sefer Torah. Every Bar Mitzvah boy at the time of his Bar Mitzvah should Lechora have to read Parshas Zachor from a Sefer Torah or listen to it be read in order to be Mekayeim the Mitzvah. He is missing the Mitzvah from the day of his Bar Mitzvah until the first Parshas Zachor.

Many people answered that Parshas Zachor is a once a year Mitzvah. However, that is not really true, it is not a once a year Mitzvah. It is a Mitzvah that we do once a year but we do it once a year as the Chasam Sofer explains in order that we are in a constant state of awareness.

The Ragechove (Tzofnas Paneiach) was asked a Shaila. It was Erev Pesach. The Bechorim in town needed a Siyum to be absolved from fasting on Erev Pesach, however, the person who was making the Siyum was not Bar Mitzvah and people were saying that it can't count as a Siyum as after all the Limud HaTorah of a boy under 13 is not a Mitzvah D'oraissa. The Ragechove was asked if that Siyum is adequate.

The Ragechove responded and said that depends if when a child learns Torah if it is a Mitzvah D'oraissa or not. If it is not a Mitzvah D'oraissa the Siyum is not sufficient to allow breaking a fast. The Ragechove said it is and he bases it on a Yerushalmi.

The Yerushalmi says that if someone fathers a child when he is a Koton and then he becomes Bar Mitzvah and the child survived and is born that he is Mekayaim Pru U'rvu. The reason for that is, while most Mitzvas Asei are Mitzvos that we do with an action, a few Mitzvas Asei are Mitzvos where the result is the Mitzvah. Pru U'rvu having the child is the result. It needs the action but the Mitzva is the result. So fathering a child as a person under Bar Mitzvah counts as a Mitzvah.

The same thing. Limud Hatorah has two parts, the Masei Hamitzvah to learn and the Totza'a, to know what you learned. To have knowledge of Torah. When a Koton learns, the act is not a Mitzvah D'oraissa. The Masei Hamitzvah it is not. Because that learning could remain as a Gadol, that action of learning as a Koton counts as a Mitzvah D'oraissa and a Siyum is good. That is what the Ragechove said.

Those are two Mitzvos, Pru U'rvu and Limud HaTorah where the result is the Mitzvah. Parshas Zachor should be the same. The Mitzvah of Laining Parshas Zachor is the result that one have the knowledge, the Yidi'a, memory of Parshas Zachor. For that reason, even if you heard Parshas Zachor as a Koton the Maise that a Koton does is not a Mitzvah D'oraissa. However, Kol Zman the resultant Mitzvah is there, the Mitzvah D'oraissa is Mikuyaim.

I would add that later I saw that R'Yaakov Kamenetzky has the same Vort on Limud HaTorah. The Rambam in the beginning of Perek Aleph of Hilchos Talmud Torah says that if a child is not taught by his father he has to learn Torah from when he is able to understand. R'Yaakov Kamenetzky asks how can a Koton be Michuyav in a Mitzvah D'oraissa and he answered that because the Yedios will remain with him later, the Mitzvah is to learn as a Koton and cause the Mitzvah D'oraissa of Yedios of the learning that is remaining later. A Geshmake Yesod which explains Parshas Zachor quite well.

Rabbi Reisman – 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 Ribboinoi 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 Sakana 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 Sakana 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 Avoidas Hashem.

Rabbi Reisman – 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 AVOIDAH. Terumas Hadeshen was different in that whoever ran up would get the Z'chus. He goes on to explain why an AVOIDAH that seems to be the least significant like taking ash off the Mizbaiach and the fact that not the whole AVOIDAH 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 AVOIDAH, 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 Doshen (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 AVOIDAH 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 Ribbainoi 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 Kois 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 (וְהִגַּדְתָּ לְבִנְךָ). 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 it 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'haggid 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 (וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לְאָמַר) which is a Lashon of L'haggid and it also says in Shemos 10:2 (וְלִמְעַן תִּסְפַּר בְּאָזְנֵי בְנֶיךָ וְבְנֵי-בְנֶיךָ, אֵת אֲשֶׁר הִתְעַלְלִיתִי) 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 (הַשָּׁמַיִם, מְסֻפְּרִים כְּבוֹד-אֵל; וּמַעֲשֵׂה יְדָיו, מִגִּיד הַרְקִיעַ) the following. He says in Lashon Kadosh we find the Lashon of (לְהַגִּיד) as in Tehillim 92:3 (לְהַגִּיד) (לְהַגִּיד) (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 (הַשָּׁמַיִם, מְסֻפְּרִים 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 (וְהַגִּידְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא). L'hagid, so you are supposed to say something new. But the Torah also says in Shemos 10:2 (וְלִמְעַן תִּסְפֹּר בְּאָזְנֵי בְנֶךָ וּבֶן-בְּנֶךָ). 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 Lashon 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. Rabbi 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.

In the **Mah Nishtaneh** section of Maggid we say – (שְׂבָכָל הַלֵּילוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּיֵלוּ פְּעַם אֶחָת, - (הַלֵּילָה הַזֶּה שְׁתֵּי פְּעָמִים 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 לְסִפּוּר בִּיצִיאַת מִצְרַיִם הָרִי (וְהַמְשֻׁבָּה). 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 (וְכָל הַמְרָבָה לְסֵפֶר בִּיצִיאַת 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 (וְכָל הַמְרָבָה לְסֵפֶר בִּיצִיאַת 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 הַמְרָבָה לְסֵפֶר 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 הַמְרָבָה לְסֵפֶר 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** (וְהִגְדַּתְם (לְבִנְיָהּ, 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 בְּחֶפְזוֹן) 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'ainkain all of the eating.

In the **Ma'aseh Rabbi Eliezer** section of Maggid we say – the Talmidim came in to inform the Rabbanim that (הַגִּיעַ זְמַן קְרִיאַת שְׁמַע שְׁלֹשׁ שְׁהֲרִית). 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 Bentching with that song and Chazal established bentching 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.

In the **Amar Rabbi Elazar Ben Azarya** section of Maggid we say – (כָּל יָמֵי חַיֵּיךָ - לְהִבְיֵא לִימֹת) (הַמְשִׁיחַ). 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 (אָמַר רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה הָרִי אֲנִי) (כִּכְּוֹן שְׁבָעִים שָׁנָה וְלֹא זָכִיתִי שְׁתַּאֲמַר יְצִיאַת מִצְרַיִם בְּלֵילוֹת עַד שֶׁדָּרָשָׁה בֶּן זֹמָא). I wasn't Zoche to know about the Mitzvah of Zechiras Yetzias Mitzrayim at night until Ben Zoma said (כָּל יָמֵי חַיֵּיךָ הַיָּמִים. כָּל יָמֵי חַיֵּיךָ) (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 in the Malbim Haggadah says something extraordinary. He says no, (רַבִּי אֶלְעָזָר) (רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה) is the one who said (כָּל יָמֵי חַיֵּיךָ הַיָּמִים. כָּל יָמֵי חַיֵּיךָ הַלֵּילוֹת) 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.

(עד שְׁדַרְשָׁה בֶּן זֹמָא). You see, Ben Zoma says in Avos 4:1 (איזה הוא חכם--הלמד מכל אדם). 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 (איזה הוא חכם--הלמד מכל אדם) then people accepted it from (רבי אֶלְעָזָר בֶּן־עֲזַרְיָה). (ולא זְכִיתִי) I didn't have the Zechus (עד שְׁדַרְשָׁה בֶּן זֹמָא) 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.

Zagt Rav Mordechai Druk, quoted by his son Rav Yisrael Meir in his recently printed Haggadah, 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 (רבי אֶלְעָזָר בֶּן־עֲזַרְיָה) is that the influence of Ben Zoma is to be Mekabeil Mikol Adam and that is how (רבי אֶלְעָזָר בֶּן־עֲזַרְיָה) 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.

In the **Arba'a Banim** section of Maggid we say about the Rasha – (וְאֵף אֶתָּה הִקְהָה אֶת שָׁנָיו). Most people understand (הִקְהָה) 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. 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.

The idea is by the Rasha – (וְאֵף אֶתָּה הִקְהָה אֶת שָׁנָיו), 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.

Still in the **Rasha** section of Maggid it says – (בְּעֵבוֹר זֶה עָשָׂה ד' לִי בְּצִאתִי 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 (חִיב אָדָם לְרֵאוֹת אֶת עֲצָמוֹ כְּאִלוֹ 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, (וּלְפִי נִשְׁהוּצִיא אֶת עֲצָמוֹ מִן הַכֹּלֶל), (כְּפָר 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 (הִקְהָה אֶת (שָׁנִי)).

In the **Arba'a Banim** section of Maggid we say about the (וְשָׂאִינוּ יוֹדֵעַ לְשִׂאוֹל) – (Shemos **13:8**) (וְהִגַּדְתָּ לְבִנְךָ, בְּיוֹם הַהוּא לֵאמֹר), the word (לֵאמֹר) is extra. (לֵאמֹר) means to say over to your child, to repeat something. (וְהִגַּדְתָּ) 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 Avoidas 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 *Avoidas Hashem* and he encouraged people to use this Middah.

Whichever story you like better, this is an explanation in (לאמר). (והגדת לבנך ביום ההוא לאמר). 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. (לאמר), 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 (שְׁנַת תּוֹרָה לְעַמּוֹ) בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַת תּוֹרָה לְעַמּוֹ (יִשְׂרָאֵל, בְּרוּךְ הוּא. כְּנֶגֶד אַרְבָּעָה בָּנִים דְּבִרְתָּה תּוֹרָה 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 (המקום ימלא לך חסרונך). HKB"H should give you back what you lost. When someone has a financial loss we say to him (המקום ימלא לך חסרונך). 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. (המקום ירחם). Again, 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 (וַיֵּרָא אֶת-הַמָּקוֹם--מֵרְחֹק). When G-d seems distant, but the connection should be there. That explains Hamakom.

What does this have to do with (כְּנֶגֶד אַרְבָּעָה בָּנִים דְּבִרְתָּה תּוֹרָה) בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַת תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כְּנֶגֶד אַרְבָּעָה בָּנִים דְּבִרְתָּה תּוֹרָה (אֶרְבָּעָה בָּנִים דְּבִרְתָּה תּוֹרָה)? Zagt Rav Schwab, when we say (כְּנֶגֶד אַרְבָּעָה בָּנִים דְּבִרְתָּה תּוֹרָה) we hope to have the Chochom or numerous Chachamim sitting at our table, however, that is not everyone's lot in this world. HKB"H 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"H? Or someone who doesn't have a Ben at all.

(בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַת תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כְּנֶגֶד אַרְבָּעָה בָּנִים דְּבִרְתָּה תּוֹרָה). HKB"H gave the Torah to Klal Yisrael with instructions (כְּנֶגֶד אַרְבָּעָה בָּנִים). 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.

(בְּרוּךְ הַמְּקוֹם, בְּרוּךְ הַזֵּן). HKB”H 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’rav that (וְאֵת עָרָם וְעָרְיָה) **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, אֶל קַיִם) that Hashem remembered his promise to the Avos. So what was (וְאֵת עָרָם 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'rav**. It says in Yechezkel **16:7** (וְאֵת עַרְם וְעָרְיָהּ), 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** (וְאָעֵבֶר עָלֶיךָ וְאָרְאָהּ, מִתְבוֹסֶסֶת בְּדַמְיֹךָ חַיִּי, נֹאמֵר לָךְ בְּדַמְיֹךָ 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 לְמִשְׁמַרְתָּ, עַד אַרְבַּעַת עָשָׂר יוֹם) that Klal Yisrael had no Zechusim with which to go out were it not for the Dam Pesach and Dam Milah (וְהָיָה לָכֶם לְמִשְׁמַרְתָּ) בקור ממום ארבעה ימים קודם שחיטה, ומפני מה הקדים לקיחתו לשחיטתו ארבעה ימים מה שלא צוה כן בפסח דורות, היה ר' מתיא בן חרש אומר הרי הוא אומר (יחזקאל טז ח) ואעבור עליך ואראך והנה עתך עת דודים, הגיעה שבועה שנשבעתי לאברהם שאגאל את בניו ולא היו בידם מצות 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 בדמך, 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, וְזָה-לָךְ הָאוֹת, כִּי אֲנִי שְׁלַחְתִּיךָ: בְּהוֹצִיאֶךָ אֶת-הָעָם, מִמִּצְרַיִם,) that (מַעֲבֹדִין אֶת-הָאֱלֹהִים, עַל הַהָר הַזֶּה מִי אֲנִי כִי אֵלךְ אֶל פְּרַעֲהַ, לֹא שֶׁלְךָ הִיא, כִּי אִם מִשְׁלִי, כִּי אֶהְיֶה עִמָּךְ, וְזֶה הַמְרָאָה אֲשֶׁר רָאִיתָ בְּסִנְיָ לְךָ הָאוֹת כִּי אֲנִי שֶׁלַחְתִּיךָ, וְכֹדָאֵי אֲנִי לְהַצִּיל כְּאֲשֶׁר רָאִיתָ הַסְנֵה עוֹשֶׂה שְׁלִיחוֹתַי וְאִינְנוּ אוֹכְלִי, כִּךְ תֵּלֵךְ בְּשִׁלְחוֹתַי וְאִינְךָ נִיזוֹק. וְשִׁשְׁאֲלַת מֵה זְכוּת יִשְׂרָאֵל שִׁיִּצְאוּ מִמִּצְרַיִם, דְּבַר גְּדוֹל יֵשׁ לִי עַל הוֹצָאָה זוּ, שֶׁהֵרִי עֵתִידִים לְקַבֵּל הַתּוֹרָה עַל הָהָר הַזֶּה לְסוּף

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 וגו', מפלת סנחריב תהיה לך אות על הבטחה אחרת (שארצכם חרבה מפירות ואני אברך הספיהים). 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 (ואת ערם ועריה). Tzorech Iyun.

In the **Arami Oved Avi** section of Maggid there is an idea of the GR"A. (אָרָמִי אֹבֵד אַבִי) 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 (וַיִּרְעוּ אֶת־בְּנֵי יִשְׂרָאֵל וַיִּעֲנֹנוּ). ('ונצעק אל' ד). (בְּיָד). (הַזְקָה). 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 בְּמֵאד מְאֹד). 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 בא אלא מתוך אונס אחיו). He came Onus because of his brother. Going down to Mitzrayim Yosef also went down Onus Mai'achiv as it says (וַיֵּרֵד) (מִצְרָיִם) – אָנוּס 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 (וּבְאִתּוֹ. זֶה הַמִּטָּה). Yetzias Mitzrayim was done with Moshe Rabbeinu's stick.

Yaakov Avinu ran away as it says in Beraishis 31:22 (וַיִּגַּד לְלָבָן, בַּיּוֹם הַשְּׁלִישִׁי: כִּי בָרַח, יַעֲקֹב). 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 (וַיִּרְדֹּף אַחֲרָיו, דְּרָדֹף שְׂבָעַת 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 Pharoh 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 הִלֵּךְ לִקְרַאתָּךְ). 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 (הַיְיִתִּי בַיּוֹם אֶכְלֶנִי חֶרֶב, וְקָרָה) (בְּלַיְלָה; וַתֵּדַד שְׁנֵתִי, מֵעֵינֵי מְעֵינֵי). 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.

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 (וְיִרְבוּ וַיַּעֲצֵמוּ) 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 אָבִי, 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.

In the (וַיִּוְצְאוּנוּ 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 (אָנִי וְלֹא מִלְאָכִי), (אָנִי וְלֹא שְׂרָפִי), (אָנִי וְלֹא הַשְּׂלִיחַ). 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 (אָנִי יְרוּר אֲלֵרִיכֶם, אֲשֶׁר הוּצַאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לַהֲיִיט לְכֶם, לְאֵלֵרִים: אָנִי, יְרוּר אֲלֵרִיכֶם).

The last (אָנִי, 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 (אָנִי, יְרוּר אֱלֹהֵיכֶם). Why?

I think many people think that it is (אָנִי ר' אֱלֹהֵיכֶם. אָמַת) 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 (אָנִי יְרוּר אֱלֹהֵי יִשְׂרָאֵל, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים). 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 (לָכֵן אָמַר לְבְנֵי-יִשְׂרָאֵל,) (אָנִי יְרוּר אֱלֹהֵי יִשְׂרָאֵל). Then it says (וְהוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם, וְהִצַּלְתִּי אֶתְכֶם מֵעַבְדֹתֵם; וְגִאֲלֵתִי אֶתְכֶם בְּזֵרוּעַ) (אָנִי יְרוּר אֱלֹהֵי יִשְׂרָאֵל). 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 (אָנִי יְרוּר אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם,) (אָנִי יְרוּר אֱלֹהֵיכֶם). 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 (אָנִי יְרוּר אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם). 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 (וְכָרוּת עִמּוֹ הִבְרִיתָ) that (וְתָרָא אֶת עֲנֵי אַבּוֹתֵינוּ בְּמִצְרַיִם.) :נֶאֱמַר וְעַתָּה שְׂמַעְתָּ עַל יַם סוּף:

(וְתָתַן אֶתְּךָ וּמִפְתֵּיךָ בְּפִרְעָה וּבְכָל עַבְדֵּיךָ וּבְכָל עַם אֲרָצוֹ). 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 (ותרא את עני אבותינו במצרים. ואת זעקתם שמעת על ים סוף):

יוסי הגלילי אומר: מנין אתה אומר שלקו המצרים (רבי יוסי הגלילי אומר: מנין אתה אומר שלקו המצרים)? 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 (לכן אמר לבני-ישראל, אני ירוך). The idea of a Hergish a feeling of Kavayochel the Ribbono Shel Olam there. (אני ולא מלאך). (אני ולא השליח). 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 Haggadah. If you take any Haggadah 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 הים לקו חמשים מכות? ויאמרו הסרטמים אל פרעה: אצבע אלרים הוא, ועל הים מה הוא אומר? וירא ישראל את הים 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 הים לקו חמשים מכות), (רבי אליעזר אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של ארבע מכות? שנגאמר: ישלח בם חרון אפו, עברה נזעם וצרה, משלחת מלאכי רבי עקיבא אומר: מנין שכל (and , רעים - ארבע. אמור מעתה: במצרים לקו ארבעים מכות ועל הים לקו מאתיים מכות) מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של חמש מכות? שנגאמר: ישלח בם חרון אפו, עברה נזעם וצרה, משלחת מלאכי רעים. חרון אפו- אסת, עברה - שתיים, נזעם - שלש, וצרה - ארבע, משלחת מלאכי רעים - (חמש). They tell us the following. These Braisos tell us that the Makkos that the Mitzrim were afflicted with in Mitzrayim were Nimshal to an Eitzba and Al Hayam is Nimshal to a Yad. So since a Yad is 5 times an Eitzba 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 (עֲבָרָה, נֹעַם, וְצָרָה, מִשְׁלַחַת מִלְאֲכֵי 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 יֵצְאוּ, בְּרַכְשׁ גְּדוּל) . 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 יֵצְאוּ, בְּרַכְשׁ גְּדוּל) was Yetzias Mitzrayim. The promise to Avraham Avinu was Mikuyam then so that Avraham Avinu should not be able to say that regarding (וְעִבְדוּם, וְעָנּוּ אֹתָם) was Mikuyam and (וְאַחֲרֵי-כֵן יֵצְאוּ, בְּרַכְשׁ גְּדוּל) 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 אֶת-בְּרִיתוֹ, אֶת-אַבְרָהָם אֶת-) (וַיִּצְדָּק וְאֶת-יַעֲקֹב וַיִּדַּע,) the Ribbono Shel Olam said they have to go out as it says in the next Posuk (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.

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 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 אֶלְרִיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לְכֶם, לְאֵלֵרִים: אָנִי, (יְרוּר אֶלְרִיכֶם)). 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 (כָּל בְּכוֹרֵיהֶם הִרְגָתָּ. וּבְכוֹרֶיךָ גָּאֵלְתָּ. וַיָּם סוּף בְּמַעֲוָתָּהּ. וַיִּזְדֵּים טַבְעָתָּהּ. וַיִּדְרִידִים הִעֲבַרְתָּ. וַיִּכְסּוּ מַיִם) (אֶחָד מֵהֶם לֹא נוֹתֵר). 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 רַחֵם) that comes from the Shirah at the Yam Suf and (רַחֵם 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 וְאֶנְהוּהוּ) 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 (אֵלֹהֵי הַכְּנִיסְנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ אֶת בֵּית הַבְּחִירָה, דַּיִינוּ). If HKB"Y 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 הַבְּחִירָה)?

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 (וְנָתַן לָנוּ אֶת הַתּוֹרָה), (וְקָרַע לָנוּ אֶת הַיָּם), etc. All of them are mentioned exactly as they are in the Dayeinu except for one. When it mentions (וּבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה) it adds you can have a Kasha what is the extraordinary event of (וּבָנָה 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 (וְעֵלָה הָאִישׁ הַהוּא מְעִירוֹ 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 (בְּמָקוֹם אֲשֶׁר יִבְחָר) 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 (וּבָנָה 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-נדמיתי) 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"Y in Yerushalayim. Is it enough to get to Shul before (ברוך שְׁאָמַר), 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. (יבנה לנו את בית הבחירה לכפר על). (כל עונותינו). 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 היה קיים, על שום מה), (מצה זו שאנו אוכלים, על שום מה) (מרור זה שאנו אוכלים, על שום מה), and (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. (פסח שהיו אבותינו אוכלים בזמן שבית המקדש היה קיים, על שום מה? על שום שפסח הקדוש ברוך הוא). (על בתי אבותינו במצרים) 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 Hakadosh Baruch Hu had not yet at this time jumped over the homes? Regarding Matzah on which it says, (על שום שלא הספיק בצקם של אבותינו להתמיץ עד שנגלה עליהם מלך מלכי המלכים), (הקדוש ברוך הוא). That 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** (ואת-פסח הוא לירון, אשר פסח על-בתי בני-ישראל במצרים, בנגפו את-מצרים, ואת-). Before it happened they were commanded to eat the Korban Pesach. They also had to say Pesach (על שום מה) in this case Hakadosh Baruch Hu will be jumping over the homes of the Yidden in Mitzrayim.

As a matter of fact the Sforno on the Posuk says then they had to already say regarding that which was still going to happen. Pesach (על שום מה) that is why it is a night of Emunah, of faith. They ate with a perfect faith that what was foretold was going to happen. Pesach & Matza (על שום מה) the way we say it they said it exactly the same way, when they were in Mitzrayim ready to go out.

In the **Raban Gamliel** section of Maggid we say – (על שום שלא הקפיק בצקם של אבותינו להקמיץ עד) – (שנגלה עליהם מלך מלכי המלכים, הקדוש ברוך הוא, ונגאלם) – Meaning the reason why we have Matza is because the dough did not have time to rise. It seems to be a little difficult to understand. Paroh told Klal Yisrael to leave Mitzrayim shortly after midnight, Hashem said no, we do not leave in middle of the night like thieves, we will leave B'etzem Hayoim when it is already light. Klal Yisrael had six hours from midnight until the morning to bake and prepare for their departure. So it is very hard to understand why Klal Yisrael waited until the very last moments to prepare the food for their journey in the morning?

Rav Yaakov in Parshas Bo writes regarding something else, that before Matan Torah day was first and night was second. Unlike after Matan Torah when night is first and day is second like we are accustomed to. This is the reason that Avraham was Mesakein Shacharis instead of Maariv, because day came first. If so, then the Pesach of Mitzrayim could have been the day of Yud Daled and the following night. They brought the Korban by day and ate it at night. So the Yom Tov day was Yud Daled. The Yerushalmi that Toisafos brings in the beginning of Perek Makoim Shenahagu, that the day you bring a Korban is a Yom Tov for you. It was one complete day of Yom Tov. Maybe that is the reason that they didn't bake Matzos during that night, because on Yom Tov you can't bake for the next day. That would be a reason why it was a rush once it became daylight outside, because that is when Melachah became Muttar for them.

Agav, the Chasam Soifer points out that there is a Chazal that the Matzah baked on their shoulders in the sun, they didn't even bake it. If they were baking for that day and it was Yom Tov then it is no problem, even if it was Yom Tom and it is being baked for the next day it is fine because Bishul B'chamah is Muttar on Yom Tov. Although he asks a Gevaldige Kasha, why is it that in Maseches Pesachim on Daf Lamed Zayin it says that you are not Yoitzeh the Mitzvah with Matza baked in the sun. If that is the way the original Matzah was baked why aren't you Yoitzeh. This needs a 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 שעוניני עליו דברים הרבה). 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 עֲשֵׂה ר' לִי בְּצִאתִי) (מִמְצָרִים) 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 Marror 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 נשתיר וכו'. ואם תאמר מה היה יכול לומר בשעת רגע. יש לומר כלם. אי נמי מאחר שהיה) 7a

(מתחיל קללתו באותה שעה היה מזיק אפילו לאחר כן) 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?

In the **Beracha of Go'al Yisrael** section of Maggid (before Rachtzah) we say – (אֲשֶׁר גָּאֲלָנוּ וְגָאֵל (אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם), 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 (הַיָּבֵב אֲדָם לְרֵאוֹת אֶת עַצְמוֹ כְּאֵלֵינוּ (הוּא יֵצֵא מִמִּצְרַיִם).

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 (להם עוני), as the Gemara says in Maseches Pesachim 115b (2 lines from the bottom) (להם שעונין עליו דברים הרבה). The Mitzvah 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 (להם עוני). (להם 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 (להם שעונין עליו דברים הרבה). Our custom seems to need an explanation. V'tzorech Iyun!

In the song **Keil B'nei** in the Nirtzah section of the Haggadah we say – (בְּנֵה בֵּיתְךָ בְּקֶרֶב). There is a Haggadah that explains (בְּמִהְרָה, בְּיָמֵינוּ), the expression that 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 (בְּמִהְרָה, בְּיָמֵינוּ), that it should be what we consider Bimhaira, in our days. Therefore, we say Keil B'nei, B'nei Vaischa B'karov. 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. (בְּחֹר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא) (אֲדִיר הוּא) and every one of those titles comes from a Posuk in Tanach except for the letter Lamed. By Lamed we say (לְמוֹד הוּא) 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 (לְמוֹד הוּא). 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 (יְרֹר, אִישׁ מִלְחָמָה) and therefore the fact that HKB"H is a Locheim, one who does battle would fit better than (לְמוֹד הוּא).

I saw in one of the Haggadahs a Teretz to answer the Chasam Sofer's complaint that (לְמוֹד הוּא), 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 Shamayim it is (בפסח על התבואה). So (לְמוֹד הוּא) means that HKB"H Kavayochel in his Anvisanuso (in his humility) follows the Psak from down here, (לְמוֹד הוּא) 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 Yetziyas Mitzrayim.

I recently saw printed in the name of a Talmid Chochom who says that you have to talk about Sipur Yetziyas Mitzrayim period in order to be Mikayeim Sippur Yetziyas Mitzrayim. My question to that person is how are you Mekayeim by saying Echad Mi Yodea? This section doesn't mention Yetziyas 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 Nivoim, 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 Avoda. 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 Hoitza 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 Yetzias Mitzrayim by night? There are very few Mitzvois at night. Most Mitzvois of the Torah are performed by day. So Zechiras Yetzias 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 Yetzias 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 Hazez 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 Rebbi 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 4/5^{ths}? 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 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, Shavuuous.. 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.

Rabbi Reisman – Pesach (first days) 5776

1. I would like to start with a thought about Sefiras Ha'omer. 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). This is not a common Sefer, but is his Sefer on the Siddur.

There by Sefiras Ha'omer he says the following. The Posuk says in Vayikra 23:15 (וּסְפַרְתֶּם לָכֶם) when you count Sefiras Ha'omer, (אֶת-עֹמֶר הַתְּנוּפָה: שָׁבַע) (שְׁבַע שָׁבוּת, תְּמִימַת תְּהִינָה). Count (לָכֶם) for yourselves. 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 Shavuot. 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 (לָךְ-לֵךְ מֵאֲרָצְךָ) go for yourself. In Parshas Lech Lecha, Beraishis 12:1 HKB"Y tells Avram (לָךְ-לֵךְ) go for yourself. Rashi there says (להנאתך ולטובתך), for your own benefit. (ושם) (אעשהך לגוי גדול), there you will become great. (לָךְ-לֵךְ) go for you. 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, (וּסְפַרְתֶּם לָכֶם) means count in a way that you will benefit from, that you will gain from.

As it says in Iyov 14:16 (צַעְדֵי תִסְפּוֹר) 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. (וּסְפַרְתֶּם לָכֶם) 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. (וּסְפַרְתֶּם לָכֶם).

A few pages later, he goes on to explain (שָׁבַע שְׁבַתוֹת, תְּמִימַת תְּהִינָה). 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 (אֲבֹן שְׁלֵמָה) or (אִיפֹה שְׁלֵמָה). 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 (אֲבָנִים שְׁלֵמוֹת תִּבְנֶה). 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 Tihiyena and it doesn't. It says Temimos.

What is Tamim? We find by Noach 6:9 (צַדִּיק תָּמִים הָיָה, בְּדֹרֹתָיו) Or we find the command in Devarim 18:13 (תָּמִים יִהְיֶה לְרִצּוֹן). (תָּמִים) Or Vayikra 22:21 (עִם יְרֵךְ אֱלֹהֶיךָ) here is a different type of being complete. It is being entire, being sincere, being total, being meaningful. (שָׁבַע שְׁבַתוֹת, תְּמִימַת) make them 7 complete weeks, not Sh'leimos which means that you shouldn't miss a single day. But (שָׁבַע שְׁבַתוֹת, תְּמִימַת) make the most of it. (עִם יְרֵךְ אֱלֹהֶיךָ) be complete with G-d. It's a qualitative completeness rather than just the quantity being complete.

So that, (וּסְפַרְתֶּם לָכֶם) and (שָׁבַע שְׁבַתוֹת, תְּמִימַת) 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 שבתות, תמימת). 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 (מקרת השבת). 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. I would like to share with you something regarding the Haggadah Shel Pesach and it is a reference to a part of the Hagaddah which is maybe inadequately appreciated, certainly until I saw this Vort, this thought, this idea, I didn't appreciate it myself. That is that in the Haggadah we refer to (ארמי אבד אבי) Arami Oved Avi, to the description of Yetzias Mitzrayim which is described in the Pesukim of (ארמי אבד אבי, ויגד מצרימה). It is really much more than that. It is not just that we mention (ארמי אבד אבי, ויגד מצרימה), it is that the Pesukim in the Haggadah from there on take the four Pesukim which are in the Parsha of (ארמי אבד אבי) 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 (שפרעה לא גזר אלא על הזכרים) (ולבן בקש לעקור את הכל, שנגמר: ארמי אבד אבי, ויגד מצרימה ויגד שם במתי מעט, ויהי שם לגוי גדול, עצום ורב). Those are four Pesukim. (ארמי אבד אבי, ויגד מצרימה), (ויגד שם), (במתי מעט), (ויהי שם לגוי גדול, עצום). We mention four Pesukim in this Parsha and then the Haggadah goes on to break apart each Posuk. (מלמד שלא יגד יעקב אבינו להשתקע במצרים אלא לגור שם), (במתי מעט - כמה שנגמר: בשבעים נפש ירדו אבותיה מצרימה), (ויהי שם לגוי - מלמד שהיו ישראל מציינים שם), (גדול, עצום - כמה שנגמר: ובני ישראל פרו וישרצו וירבו ויעצמו במאד מאד). We don't realize it but there is a long stretch of the Haggadah built on Lavan and (ארמי אבד אבי, ויגד מצרימה).

I saw a beautiful Pshat which comes from the GRA in Tikunei Zohar. The GRA there writes that the Maiseh Avos Siman L'banim. We know that Sefer Beraishis is Maiseh Avos is a Siman to what will happen to their descendants. The Maiseh Avos Siman L'banim of Yetzias Mitzrayim is the story of Lavan. Yaakov Avinu's experiences in the house of Lavan. There are numerous similarities which the GRA mentions. (ויגד מצרימה - אנוס על פי הדבור). We say that Yaakov Avinu went down to Mitzrayim (אנוס על פי הדבור). Says the same thing about Yaakov going to the house of Lavan. Rashi says that Onus Mipnei Echav. He was sort of forced to leave.

There is another similarity. When Yosef went to Mitzrayim, he went because of his brothers who wanted to kill him. When Yaakov went down to Lavan's house he went because of his brother who wanted to kill him. We mention in the Haggadah that they went down (בְּמַתִּי מֵעֵט) with few in number. (וַיְהִי שָׁם לְגוֹי גָּדוֹל). The same thing happened with Yaakov. He goes down (בְּמַתִּי מֵעֵט) all alone. (וַיְהִי שָׁם לְגוֹי גָּדוֹל) When he leaves he has Shevatim, he has a large family, and numerous wives.

We find that when Klal Yisrael went down to Mitzrayim they left with wealth (בְּרִכְשׁ גָּדוֹל). They took the (רִכְשׁ) the wealth of Mitzrayim with them. The same thing with Yaakov. When Yaakov left, he took the wealth of Lavan with him in the different animals that he took. With this we understand a little better why as great a person as Yaakov Avinu was, he would be busy making sure that he had plenty of sheep to take with him. This is because he knew that this was a Maiseh Avos Siman L'banim for what would happen to his children later.

The GRA says that (וּבְאֵתוֹת - זֶה הַמָּטָה), that just like Mitzrayim was afflicted through Moshe Rabbeinu using a special stick, the same thing, Yaakov Avinu came to Lavan as it says in Beraishis 32:11 (כִּי בְמַקְלִי, עָבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה) just with a stick. Then he used sticks as it says in 30:38 (וַיִּצְגַּ, אֶת-הַמַּקְלוֹת אֲשֶׁר פָּצַל, בְּרִהְטִים, בְּשִׁקְתוֹת הַמַּיִם) to cause the sheep to be born in a way that would go to him.

When Klal Yisrael leaves Mitzrayim, seven days later Pharoh runs and 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 (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 (ברמאות) with trickery. He says as Rashi brings down in 29:12 (אני אחיו ברמאות) 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 (גֹּלְכָהּ) (נָא דֶּרֶךְ שְׁלֹשֶׁת יָמִים). 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.

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

I always wondered why Yaakov Avinu worked day and night. It says in the Posuk 31:40 (הָיִיתִי (בַּיּוֹם אֶכְלְנִי חֶרֶב, וְקָרָח בְּלַיְלָה; וַתִּדְדוּ שְׁנֵתִי, מֵעֵינַי 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, (צֶא וְלָמַד) 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 (וְלֵכָה נָא דֶרֶךְ שְׁלֵשֶׁת 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 Hazeh 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 (כִּמְעֹט-רִגְעָה, עַד- יַעֲבֹר זָעַם). 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"YH you will be successful. A Gut Yom Tov and a Gut Shabbos and a wonderful, meaningful time to all.

Rabbi Reisman - Shabbos Pesach 5775

1. As we prepare for Shabbos which is also the beginning of Pesach. I would like to share with you some thoughts regarding Yetzias Mitzrayim and the Haggadah. The first is a Gevaldige thought which was presented to me by Rav Avraham Schwartz, a good friend here in Flatbush. He set out to figure out where Pharoh is called Melech Mitzrayim in the Chumash and where is he just called Pharoh. It was strange to him that the Posuk seems to go back and forth between Pharoh and Pharoh Melech Mitzrayim. What he discovered indicates once again the Shleimus of Torah and the beauty of Torah.

He discovered that Pharoh is referred to consistently as the Melech Mitzrayim until the beginning of the 7th Perek of Shemos. There the Posuk says (וַיֹּאמֶר יְרוּרְ אֶל-מִשְׁהָ, רָאָה נִתְתִּידָה אֱלֹדִים)

left, he took the wealth of Lavan with him in the different animals that he took. With this we understand a little better why as great a person as Yaakov Avinu was, he would be busy making sure that he had plenty of sheep to take with him. This is because he knew that this was a Maiseh Avos Siman L'banim for what would happen to his children later.

The GRA says that (ובאבות - זה המטה), that just like Mitzrayim was afflicted through Moshe Rabbeinu using a special stick, the same thing, Yaakov Avinu came to Lavan as it says in Beraishis 32:11 (כי במקלי, עברתי את-הירדן הזה) just with a stick. Then he used sticks as it says in 30:38 (ויצג, את-המקלות אשר פצל, בקהטים, בשקות המים) to cause the sheep to be born in a way that would go to him.

When Klal Yisrael leaves Mitzrayim, seven days later Pharoh runs and 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 (וירדף אחריו, דרדף שבעת (ימים)).

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 (ברמאות) with trickery. He says as Rashi brings down in 29:12 (אני אחיו ברמאות) 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 (גלגה) (נא דרדף שלישת ימים). 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.

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

I always wondered why Yaakov Avinu worked day and night. It says in the Posuk 31:40 (הייתי) (ביום אכלני חרב, וקרחה בלילה; ותדד שנת, מעיני) 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. We are told in Shemos 12:13 (וראיתי את-הדם, ופסחתי עלכם). HKB"H sees the blood and that blood is the Zechus in which Klal Yisrael leaves. Yet we say in the Haggadah (ואעבר עליך ואראך) (מתבוססת בדמיה, ואמר לה בדמיה חיי, ואמר לה בדמיה חיי). 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.

There is an incredible Targum Yehonasan. 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 (נֹאמֵר לָךְ בְּדַמֵּי הַיַּי, נֹאמֵר (לָךְ בְּדַמֵּי הַיַּי). 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 מְסַבִּין בְּבִנְי בְּרַק, וְהָיוּ מְסַפְּרִים בִּיציאת מצרים כל אותו (הלילה). 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 Gimme: 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 Gimme 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. Until then, be Mekayeim so many Mitzvos, so many Mitzvos that we have for this wonderful Yom Tov. And above all, the Mitzvah of Chizuk in our Emunah in our faith which is really the Yesod of Chag Hapesach. A Good Yom Tov to all!

Rabbi Reisman – Pesach (first days) 5776

1. I would like to start with a thought about Sefiras Ha'omer. 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). This is not a common Sefer, but is his Sefer on the Siddur.

There by Sefiras Ha'omer he says the following. The Posuk says in Vayikra 23:15 (וּסְפַרְתֶּם לָכֶם) when you count Sefiras Ha'omer, (אֶת-עֹמֶר הַתְּנוּפָה: שִׁבְעָה), (שְׁבַע־תְּמִימֹת תִּהְיֶינָה). Count (לָכֶם) for yourselves. 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 (לָךְ-לָךְ מֵאֲרֻצָּךְ) go for yourself. In Parshas Lech Lecha, Beraishis 12:1 HKB"YH tells Avram (לָךְ-לָךְ) go for yourself. Rashi there says (להנאתך ולטובתך), for your own benefit. (וְשֵׁם) (אֶעֱשֶׂךָ לְגוֹי גָּדוֹל), there you will become great. (לָךְ-לָךְ) go for you. 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, (וּסְפַרְתֶּם לָכֶם) means count in a way that you will benefit from, that you will gain from.

As it says in Iyov 14:16 (צַעֲדֵי תִסְפּוּר) 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. (וּסְפַרְתֶּם לָכֶם) 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. (וּסְפַרְתֶּם לָכֶם).

A few pages later, he goes on to explain (שִׁבְעָה שָׁבָתוֹת, תְּמִימֹת תִּהְיֶינָה). 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 (אֲבֹן שְׁלֵמָה) or (אֵיפָה שְׁלֵמָה). 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 (אֲבָנִים שְׁלֵמוֹת תִּבְנֶה). 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 Tihiyena and it doesn't. It says Temimos.

What is Tamim? We find by Noach 6:9 (צַדִּיק תָּמִים הֵינָה, בְּדֹרֹתָיו). Or we find the command in Devarim 18:13 (תָּמִים יִהְיֶה לְרִצּוֹן). (תָּמִים). Or Vayikra 22:21 (עַם יִרְרָ אֱלֹהֶיךָ). Or Vayikra 22:21 (תָּמִים) here is a different type of being complete. It is being entire, being sincere, being total, being meaningful.

(שָׁבַע שַׁבָּתוֹת, תְּמִימָת) make them 7 complete weeks, not Sh'leimos which means that you shouldn't miss a single day. But (שָׁבַע שַׁבָּתוֹת, תְּמִימָת) make the most of it. (עַם יִרְוֶה אֶלְרִיף) be complete with G-d. It's a qualitative completeness rather than just the quantity being complete.

So that, (וּסְפַרְתֶּם לָכֶם) and (שָׁבַע שַׁבָּתוֹת, תְּמִימָת) 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 (שָׁבַע שַׁבָּתוֹת, תְּמִימָת). 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 (מִמְחֶרֶת 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. I would like to share with you something regarding the Haggadah Shel Pesach and it is a reference to a part of the Hagaddah which is maybe inadequately appreciated, certainly until I saw this Vort, this thought, this idea, I didn't appreciate it myself. That is that in the Haggadah we refer to (אָרְמֵי אַבְדָּ אָבִי) Arami Oved Avi, to the description of Yetzias Mitzrayim which is described in the Pesukim of (אָרְמֵי אַבְדָּ אָבִי, וַיֵּרֶד מִצְרָיִם) It is really much more than that. It is not just that we mention (אָרְמֵי אַבְדָּ אָבִי, וַיֵּרֶד מִצְרָיִם), it is that the Pesukim in the Haggadah from there on take the four Pesukim which are in the Parsha of (אָרְמֵי אַבְדָּ 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 (שָׁפַרְעָה לֹא גִזַּר אֱלֹהִים עַל הַזְּכָרִים) צֵא וְלָמַד מֵהַ בְּקֹשׁ לָבוֹן הָאָרְמֵי לַעֲשׂוֹת לַיַּעֲקֹב אֲבִינוּ. שָׁפַרְעָה לֹא גִזַּר אֱלֹהִים עַל הַזְּכָרִים) (וְלָבוֹן בְּקֹשׁ לַעֲקוֹר אֶת הַכֹּל, שְׁנֹאֲמַר: אָרְמֵי אַבְדָּ אָבִי, וַיֵּרֶד מִצְרָיִם וַיִּגַּר שָׁם בְּמַתִּי מְעֻט, וַיְהִי שָׁם לְגוֹי גְדוֹל, עֲצוּם וְרַב) Those are four Pesukim. (אָרְמֵי אַבְדָּ אָבִי, וַיֵּרֶד מִצְרָיִם), (וַיִּגַּר שָׁם), (בְּמַתִּי מְעֻט), (וַיְהִי שָׁם לְגוֹי גְדוֹל, עֲצוּם) We mention four Pesukim in this Parsha and then the Haggadah goes on to break apart each Posuk. (וַיִּגַּר שָׁם - מְלַמֵּד שֶׁלֹּא יֵרֶד יַעֲקֹב אֲבִינוּ לְהַשְׁתַּקֵּעַ בְּמִצְרַיִם אֱלֹהִים לְגוֹר שָׁם), (בְּמַתִּי מְעֻט - כִּמְהָ שְׁנֹאֲמַר: בְּשַׁבְעֵים נֶפֶשׁ יָרְדוּ אֲבוֹתֵינוּ מִצְרָיִם), (וַיְהִי שָׁם לְגוֹי - מְלַמֵּד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם), (גְדוֹל, עֲצוּם - כִּמְהָ שְׁנֹאֲמַר: וַיִּבְנֶי יִשְׂרָאֵל כְּרוֹ וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצֻמוּ בְּמֵאֵד מְאֹד) We don't realize it but there is a long stretch of the Haggadah built on Lavan and (אָרְמֵי אַבְדָּ אָבִי, וַיֵּרֶד מִצְרָיִם).

I saw a beautiful Pshat which comes from the GRA in Tikunai Zohar. The GRA there writes that the Maiseh Avos Siman L'banim. We know that Sefer Beraishis is Maiseh Avos is a Siman to what will happen to their descendants. The Maiseh Avos Siman L'banim of Yetzias Mitzrayim is the story of Lavan. Yaakov Avinu's experiences in the house of Lavan. There are numerous similarities which the GRA mentions. (ויגרד מצרִימָה - אָנוּס עַל פִּי הַדְּבוּר). We say that Yaakov Avinu went down to Mitzrayim (אָנוּס עַל פִּי הַדְּבוּר). Says the same thing about Yaakov going to the house of Lavan. Rashi says that Onus Mipnei Echav. He was sort of forced to leave.

There is another similarity. When Yosef went to Mitzrayim, he went because of his brothers who wanted to kill him. When Yaakov went down to Lavan's house he went because of his brother who wanted to kill him. We mention in the Haggadah that they went down (בְּמַתִּי מְעַט) with few in number. (וַיְהִי שָׁם לְגוֹי גְדוֹל). The same thing happened with Yaakov. He goes down (בְּמַתִּי מְעַט) all alone. (וַיְהִי שָׁם לְגוֹי גְדוֹל) When he leaves he has Shevatim, he has a large family, and numerous wives.

We find that when Klal Yisrael went down to Mitzrayim they left with wealth (בְּרִכְשׁ גְּדוֹל). They took the (רִכְשׁ) the wealth of Mitzrayim with them. The same thing with Yaakov. When Yaakov left, he took the wealth of Lavan with him in the different animals that he took. With this we understand a little better why as great a person as Yaakov Avinu was, he would be busy making sure that he had plenty of sheep to take with him. This is because he knew that this was a Maiseh Avos Siman L'banim for what would happen to his children later.

The GRA says that (וּבְאֵתוֹת - זֶה הַמְטָה), that just like Mitzrayim was afflicted through Moshe Rabbeinu using a special stick, the same thing, Yaakov Avinu came to Lavan as it says in Beraishis 32:11 (כִּי בְמַקְלִי, עָבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה) just with a stick. Then he used sticks as it says in 30:38 (וַיִּצָּג, אֶת-הַמַּקְלוֹת אֲשֶׁר פָּצַל, בְּרִהָטִים, בְּשִׁקְתוֹת הַמַּיִם) to cause the sheep to be born in a way that would go to him.

When Klal Yisrael leaves Mitzrayim, seven days later Pharaoh runs and 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 (וַיִּרְדֹּף אַחֲרָיו, דֶּרֶךְ שְׁבַע יָמִים). (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 Pharaoh, 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 (ברמאות) with trickery. He says as Rashi brings down in 29:12 (אני אחיו ברמאות) 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 (גֹּלְקָה) (נָא דֶרֶךְ שְׁלֹשֶׁת יָמִים). 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

Rabbi Reisman – Shabbos Pesach 5775

1. As we prepare for Shabbos which is also the beginning of Pesach. I would like to share with you some thoughts regarding Yetzias Mitzrayim and the Haggadah. The first is a Gevaldige thought which was presented to me by Rav Avraham Schwartz, a good friend here in Flatbush. He set out 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 (וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, רְאֵה נִתְתִּיךָ אֶלְרִים) Hashem said to Moshe I have put you as the boss over Pharaoh. Rashi says (שופט ורודה) 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 (וַיֵּצֵא לְמִצְרַיִם, כִּי בָרַח הָעָם;) In 14:8 it continues (וַיִּסְרֹךְ יְהוָה, אֶת-לֵב פַּרְעֹה מִלֶּקֶחַ מִצְרַיִם, וַיִּרְדֵּף, אַחֲרָיו בְּנֵי יִשְׂרָאֵל) (וַיִּהְיֶה לֵב פַּרְעֹה). Now Moshe who was above him leaves and Pharaoh is again called Melech Mitzrayim. There is no deep Vort here it is just an explanation of the Dikduk of the Lashon Hatorah. Something we know, how Midukdak it is in how Pharaoh is referred to by the Torah.

2. I would like to share with you something regarding the Haggadah Shel Pesach and it is a reference to a part of the Hagaddah which is maybe inadequately appreciated, certainly until I saw this Vort, this thought, this idea, I didn't appreciate it myself. That is that in the Haggadah we refer to (אַרְמֵי אֲבֹד אָבִי) Arami Oved Avi, to the description of Yetzias Mitzrayim which is described in the Pesukim of (וַיֵּרֵד מִצְרַיִמָּה) (אַרְמֵי אֲבֹד אָבִי). It is really much more than that. It is not just that we mention (אַרְמֵי אֲבֹד אָבִי, וַיֵּרֵד מִצְרַיִמָּה), it is that the Pesukim in the Haggadah from there on take the four Pesukim which are in the Parsha of (אַרְמֵי אֲבֹד 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 (וְלִבְנוֹ בִקְשׁ לַעֲשׂוֹת לַעֲקֹב אֲבִינוּ. שְׁפָרְעָה לֹא גִזַּר אֱלֹהִים עַל הַזְּכָרִים) (וְלִבְנוֹ בִקְשׁ לַעֲקֹר אֶת הַכֹּל, שְׁנַאָמַר: אַרְמֵי אֲבֹד אָבִי, וַיֵּרֵד מִצְרַיִמָּה וַיִּגְדַּל שָׁם בְּמַתִּי מֵעַט, וַיְהִי שָׁם לְגוֹי גָדוֹל, עַצּוֹם וָרֵב). Those are four Pesukim. (אַרְמֵי אֲבֹד אָבִי, וַיֵּרֵד מִצְרַיִמָּה), (וַיִּגְדַּל שָׁם), (בְּמַתִּי מֵעַט), (וַיְהִי שָׁם לְגוֹי גָדוֹל, עַצּוֹם). We mention four Pesukim in this Parsha and then the Haggadah goes on to break apart each Posuk. (וַיִּגְדַּל שָׁם - מִלְמַד שֶׁלֹּא יֵרֵד יַעֲקֹב אֲבִינוּ לְהַשְׁתַּקֵּעַ בְּמִצְרַיִם אֶלֶּא לְגִזַּר שָׁם), (בְּמַתִּי מֵעַט - כִּמְהָ שְׁנַאָמַר:) (וַיְהִי שָׁם לְגוֹי - מִלְמַד שֶׁהָיוּ יִשְׂרָאֵל מִצִּיּוֹנִים שָׁם), (גָּדוֹל, עַצּוֹם - כִּמְהָ שְׁנַאָמַר: , בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֵינוּ מִצְרַיִמָּה) (וַיְהִי שָׁם לְגוֹי - וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצֻמוּ בְּמֵאֵד מְאֹד). We don't realize it but there is a long stretch of the Haggadah built on Lavan and (אַרְמֵי אֲבֹד אָבִי, וַיֵּרֵד מִצְרַיִמָּה).

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went down to Mitzrayim (אָנוס על פי הדבור). Says the same thing about Yaakov going to the house of Lavan. Rashi says that Onus Mipnei Echav. He was sort of forced to leave.

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(צא ולמד) The Parsha begins. (צא ולמד מה בקש לבן הארמי לעשות לנעקב אבינו). Go and learn about it. We are not marking what Lavan did, we are marking what Pharoh wanted to do. (צא ולמד מה בקש)

(לָבוֹן הָאֶרְמִי לְעִשׂוֹת לְיַעֲקֹב אָבִינוּ). If you learn the Parsha (לָבוֹן הָאֶרְמִי) with Lomdus, with the explanation of the GRA you will appreciate it so much more.

I always wondered why Yaakov Avinu worked day and night. It says in the Posuk 31:40 (הֵיִתִּי (בַּיּוֹם אֶכְלָנִי חֹרֵב, וְקָרָח בְּלַיְלָה; וַתִּדְדֵן שְׁנָתִי, מֵעֵינַי מְעֵינַי) 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, (צֶא וְלִמַּד) there is a lot to learn. Maybe around the table you can come up with other additional similarities.

3. We are told in Shemos 12:13 (וְרָאִיתִי אֶת-הַדָּם, וַיִּסְחָתִי עֲלֵכֶם). HKB"YH sees the blood and that blood is the Zechus in which Klal Yisrael leaves. Yet we say in the Haggadah (וְאָעִבֵר עָלֶיךָ וְאָרְאֶה) (מִתְבוֹסְסֵת בְּדַמֶּיךָ, וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי, 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.

There is an incredible Targum Yehonasan. 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 (וְהָיוּ מְסַפְּרִים בִּיְצִיאַת מִצְרַיִם כֹּל אוֹתוֹ) (הִלְיָלָה). 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. Until then, be Mekayeim so many Mitzvos, so many Mitzvos that we have for this wonderful Yom Tov. And above all, the Mitzvah of Chizuk in our Emunah in our faith which is really the Yesod of Chag Hapesach. A Good Yom Tov to all!

Rabbi Reisman - Pesach 5772 (First Days)

As we prepare for Shabbos Pesach for the Kedusha of Pesach and with the hope that we will have the sense of Pesach. Let me share with you a few Vertlach that are related to the Haggadah and of course that are generally Yesodos Hachaim, ideas that we could use for life in general.

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 (אָכֵן 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 (אֲכַן נֹדַע הַדְּבָר: כַּמְשַׁמְעוּ. וּמְדַרְשׁוּ נֹדַע לִי הַדְּבָר שֶׁהֵייתִי) (תמה עליו, מה חטאו ישראל מכל שבעים אומות להיות נרדים בעבודת פרך, אבל רואה אני שהם ראויים לכך). Moshe Rabbeinu was saying (אָכֵן 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 (וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשַׁבַּח). 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 (וְאֶפִּילוּ כִּלְנוּ) (תְּכַמִּים) even if we were all wise men it is a Mitzvah to speak about Yetzias Mitzrayim. I would think the reverse that even Am Horatzim (certainly Chachamim) have to speak about Yetzias 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 (וְאֶפִּילוּ כִּלְנוּ תְּכַמִּים) (מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם) even if we are all wise men (תְּכַמִּים).

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 (וַיִּצְיֵאוּ דְבַר הָאֲרָץ) 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) (החמץ 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 Haschalas 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.