



## Rabbi Reisman – Parshas Metzora – Shabbos Hagadol 5784

### 1 – Topic – A Thought on the Beginning of the Parsha from Rav Moshe in Kol Rom

As we prepare for Shabbos Parshas Metzora, almost forgotten in our preparation for the coming Zman Cheirusainu for the Yom Tov of Pesach which is almost upon us. Let's not ignore Parshas Metzora so we will start with a Vort on Parshas Metzora.

The Parsha begins by telling us as is found in 14:2 (זאת תהיה תורת המצרע, ביום טהרתו). Rav Moshe quoted in the Kol Rom on Pesach, Maimar Yud, Os Chof, (Page 191) makes the following amazing observation. He says the word (מצרע) does not appear in the whole Parshas Tazria. In Tazria when it talks about a Nega Tzaras, it never refers to the person who has the Nega Tzaras as a Metzora. The word Metzora appears for the first time here (ביום טהרתו) when he is already at the end of the Metzora process and comes to become Tahor. Halo Davar Hu! How could it be that in all the Halachos of the Metzora, he has to come to the Kohen, he has to stay locked up, he has to be checked again. The whole time it never refers to him by his name, Metzora, and over here in the beginning of the Parsha it refers to him as a Metzora?

Rav Moshe quotes the Vayikra Rabbah. The Medrash Rabbah says, the word Metzora comes from (מוציא רע). That if a person has Tzaras he should know that it comes from some misbehavior, some Ra, something he did wrong. It comes from Lashon Hora or a certain other Aveira. That is Rav Moshe. An incredible statement.

0He says, the Derech of getting someone to do Teshuva, of motivating someone to do Teshuva, does not come from putting him down. Does not come from embarrassing him, or calling him names, or calling him out in front of other people. This which we usually call the old school of discipline, which is the tough knocking someone, Zagat Rav Moshe, (ולא ראינו מי שנעשה בעל תשובה) (מזה). We don't find that people do Teshuva because they are humiliated in front of their friends. Maybe at the moment they will change what they do.

If a parent raises his voice and hollers, the child wants the hollering to stop so he will stop just like if there was a thunderstorm he would put up an umbrella. He is not going to walk around with an umbrella the rest of his life just because he is in a thunderstorm, he just wants to stop the rain from hitting him on the head. The same thing when a person is hitting him on the head, he will do something different to prevent that from happening.

He says, it doesn't work that way. When someone is struggling, you have to tell him, you have to talk to him, you have to tell him the Halacha, you have to tell him what the right thing is to do. You can be critical of his action, but you don't call him names, you don't humiliate him, it does

not work. Hopefully when the time comes and it is (בְּיוֹם טְהָרָתוֹ), he has already gotten passed the things he has done wrong and the consequences of what he has done wrong. Then when it comes a day that he is already going to be Tahor, the Metzora is already going to mix with all his friends and go back to being a regular Frum Yid without the consequences of his actions, at that point we call him a Metzora, we point out to him. Rav Moshe says (ועד שיתרפא אין מזכירין לו הטאיו) we tell him what the right thing is to do, but we don't call him names, we don't knock him. (זאת (תהייה תורת המצורע, ביום טהרתו). He is coming (ביום טהרתו) he feels good, he is overcoming his difficulties, he is overcoming his problems, (ביום טהרתו), that is the day to be able to say you know you are called a Metzora. What you did previously is wrong, he comes from a bad source.

There is an old rule that Rav Pam said that you don't label the person. You talk to him about his actions, but you don't give him a label. Later on when he overcomes it, you tell him wow look at what you overcame, it is a wonderful thing. But not earlier. What an observations from the fact that the word Metzora is not mentioned until the beginning of this Parsha.

## **2 – Topic – A Thought on the Arba'a Banim section of Maggid**

Once I am telling you a thought about being lenient with someone who did Aveiros, let me tell you a tough thought. It is a thought that is said regarding the Haggadah (הקקה את שניו). It talks about the Rasha and it says (הקקה את שניו), to blunt his teeth. The story is told that a Rasha, a Maskil who said to his Rebbe, I am a Frum fellow. Do you know why I shave? I don't want to be different than the way G-d created me. G-d created me without hair on my face, so don't you think we should stay that way, that is the way to be without facial hair? Zagt the Rebbe to him, now I understand (ואף אפה הקקה את שניו). Somebody comes and complains like you, comes with Chochmas like you, we tell him okay wonderful. Well when you were born you didn't have teeth, you got to pull out all of your teeth. (ואף אפה הקקה את שניו). What a Vertel!

## **3 – Topic – A Mussar Thought**

I would like to share with you a Mussar that I heard in the form of a story, an incident between two great Chassidic Rabbanim and the tremendous insight and Mussar in it can be easily lost. The Bais Aaron a previous Stoliner Rebbe did a Shidduch with the Rhizin Rebbe and their children got married. At the Sheva Berachos, the Chassidim of Rhizin Davened together with the Chassidim of Stolin. As you may know, the Stoliner Chassidim Daven in a loud voice and it is a very unique Davening. When you look at the Gaon's objection to Chassidus that the Chassidim jump somersaults when they are Davening. You don't know what he means as it doesn't exist anymore. It once existed. You can see it a little bit in Stolin. Stolin is still that way especially in Eretz Yisrael.

The Rhizine was Davening in his manner with his Chassidim and the Stoliner Chassidim were doing it their way. After Davening was over, somebody asked the Rhizine what do you say about the Stoliner Davening? He said to them in Yiddish, Az Mir Halt By Dem Iz Dach Gut. If somebody is holding by that, that he is Davening and he is so moved that he jumps and he screams, Iz Dach Gut, it is wonderful. Meaning to say, look we are not holding there. 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. That was his line.

It is not our Mesorah to Daven in that type of way, but the underlying theme of the words of the Bais Aharon are very important. It is an idea that very often people think to be Mehadeir Mitzvos, to do things in a better way, Ich Halt Nisht By Dem. We are not holding there. We are not there. A person has to be willing to jump in.

The Chinuch says in a number of places, Adam Nif'al K'fi P'ulosav. A person is influenced by what he does. It is not that you will feel it and then do it. It is that you do it and then you feel it. Now of course if you say you will do it it means that you have a Cheishek for it, you have a desire to be a better person. Oib Mir Halt Nisht By Dem, Darf Mir Dem. If you are not holding there yet, jump in. Do the Mitzvos in a Mehudardika way. You are not on that Madreiga. What does that mean you are not holding there, just jump in a do it.

There is a Litvishe version of this. 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 the Middah of Sheker. Let us work on the Middah of falsehood to further our Avidas Hashem. How does lying work? We will say we are Oivdai Hashem, we will say that we are eating L'sheim Shamayim, we will say that we are Davening L'sheim Shamayim, we will say we are going to learn late. We will put food in our mouths and say Hareini Ochel L'shaim Shamayim. It is not true, it is Sheker. We will keep on saying things that may or may not actually be so. By repeating it all the time, we ourselves will hear it and it will be ingrained in us and ultimately we will reach that level. Rabbi Miller used this as a tool in Avidas Hashem and he encouraged people to use this Middah.

Tell people I never miss Minyan, whatever it takes. If it is late at night and I am in pajamas and I have to get dressed I don't miss Minyan. Tell it to people. It is Sheker. It may be not true. But tell it to enough people and soon you will be doing it.

Tell people I never miss a day without any learning. No matter how busy I am. Tax season, whatever it might be I never miss a day. Tell it to a lot of people eventually you will get there. Oib Mir Halt Nisht By Dem, Darf Mir Dem. This is a Nekuda of a person trying to raise his level, raise his Madreiga.

It is very appropriate for the Yom Tov of Pesach where there is a sense of renewal in the Briya, a sense of renewal in people. On the first day of Pesach we are going to jump into saying Tal. Tal is that Beracha which is hidden, the quiet hidden Beracha. If you notice it you can praise Hashem for it. If you don't notice it you can miss it. But it is Pesach. Pesach is the quiet hidden Berachos of life that we try to acquire. If you will jump into it and you will see it, you will be good. Oib Mir Halt Nisht By Dem, Darf Mir Dem. What a lesson.

And so, we get ready for the Yom Tov of Pesach. If you want to do some wonderful Tzedaka and Hakaras Hatov as well, most people say if you want to do wonderful Tzedaka and the

sentence usually ends give me money. If you want to do a great thing give me money. No! I am not asking for anything. If you want to do a wonderful Chesed, a wonderful Tzedaka, give money to the Rabbeim and Moros of your children.

Rabbeim and Moros they get paid such a minimal wage. They get paid wages that are minimal. How can a person make Pesach on a wage where they get \$5,000, \$6,000 or if they are lucky \$7,000 a month in a good Yeshiva. How are you supposed to make Pesach? They have children and grandchildren coming. It could cost \$7,000 just to have the food for the 8 days of Yom Tov. The Matzah itself can run easily to a thousand dollars for a large family with children and grandchildren coming.

Rabbosai, don't ignore the Rabbeim. Don't ignore those Moros who are in Chinuch. Help them out. Be Makir Tov, especially if you have a particular Rebbi who went out of his way for your child and you want to show Hakaras Hatov, you send him \$18 for Chanukah! What is he going to do with \$18 for Chanukah? He will pay for the little paper and stamps that he uses to give the boys for rewards all year. Do something meaningful.

It's a double, the main places Maiser money should go are Hachzakas Hatorah and helping Aniyim. Azoi Shteit in Netziv. The Netziv says there are two Maisers. One Maiser is Aniyim, poor people, and Maiser Sheini which is Hachzakas Hatorah. It is good to give to other Chasadim, however, the Ikkur Maiser money should go to Hachzakas Hatorah and helping Aniyim. Here you could do both at one shot. You help Aniyim, you help Melamdin be Machzik Torah. We should be Zoche to be able to do the right things with our investment money, meaning our Maiser money. When you give Tzedakah give it to the most meaningful places.

As Pesach comes, Hashem should help us all, we should have a true Zman Cheirusainu. A Zman of Cheirus for all of Klal Yisrael. We need Yeshuos, (כִּי הָיִינוּ לְעַג וְקָלָס בְּגוֹיִם). The Goyim rear their ugly heads of hatred towards us. With that we have to be Mechazeik our Emunah in HKB"H. May it be a wonderful Zman Cheirusainu and a wonderful Yom Tov coming up. Gut Shabbos and Gut Yom Tov to all!

### **Rabbi Reisman - Shabbos Hagadol - Parshas Metzora 5782**

As we prepare for Pesach, Shabbos Parshas Metzora and Shabbos Hagadol the wonderful Shabbos that is now upon us.

#### **1 – Topic – A Riddle (the question was mentioned last week).**

We all know that Shabbos is holier than Yom Tov and Yom Tov is holier than Chol Hamoed. What is it that is Assur on Chol Hamoed but Muttar on Shabbos and Yom Tov and what is it that is Assur on Yom Tov and Muttar on Shabbos. As you know this year the first night of Pesach which is the first Seder is also Shabbos Kodesh. Here is a riddle. What is it that this year at the Pesach Seder you are able to do but you are not permitted to do it when the Pesach Seder is not Shabbos. In other words, Chumros for Shabbos okay, they will be publicized, however, Kulos for Shabbos, is there ever such a thing? That there could be something that is Assur on every

other night of the week by the Seder except for Leil Shabbos Kodesh? Not only is there such a thing but someone sent me an email with the Shaila which reminded me of it.

The answers to what is permitted on next Friday night (Shabbos Yom Tov) but not permitted when it is just Yom Tov? The answer is we are forbidden from inviting an Akum to our Yom Tov meal. Since we don't cook for an Akum on Yom Tov, therefore, we don't invite an Akum to our Yom Tov Seuda because you might come to cook for him.

When Yom Tov is Shabbos you are permitted to invite an Akum to the Seder or to the Seuda. Why? What is the reason why it is Assur because you might come to cook for him, on Shabbos you are not allowed to cook anyway. On Yom Tov when you are going to cook for a Yehudi we are afraid that you might come to cook for an Akum. But when Yom Tov comes out on Shabbos there is no such fear. Therefore, L'mayseh inviting an Akum on Yom Tov is prohibited, however, a Yom Tov Shabbos it is permitted.

## **2 – Topic - A Second Riddle**

Something that is Assur on Chol Hamoed that is Muttar on Shabbos and Yom Tov and somebody actually asked me the Shaila and I answered him. I have a gentleman who is building a house someplace up in the mountains. He has a contractor who is paid by the job not by the hour. Technically the contractor is allowed to work on Shabbos and Yom Tov. This is because he is not being told to work on Shabbos or Yom Tov, he chooses when he wants to work. However, Chazal forbade such work in a house of a Jew because people will think when they see an Akum working in the house that the Yid told him to work there, and therefore, the contractor is not allowed to work, not on Shabbos, not on Yom Tov and not on Chol Hamoed.

However, if you have a situation where you are building a home or a business in a place where there is no Yid within the Techum Shabbos (2,000 Amos) of the city in which you are building in, in such a case there is no fear that on Shabbos and Yom Tov a Yid will observe that someone is working in your house. In that type of a case where someone is building something upstate, or a different state or he is building a commercial building, somewhere outside of a Jewish community, in that case the Halacha is that contractor is permitted to work on the Jews home on Shabbos and Yom Tov because we are not afraid of Maris Ayin since there are no Jews within the Techum that might come and see it. However, on Chol Hamoed it is Assur because on Chol Hamoed there is no Techum restriction, and therefore, the Gizaira of Maris Ayin says the Shulchan Aruch, applies on Chol Hamoed even if there is no Yid in the Techum.

Therefore, the response to the email that said I am building something in such and such a place and there are no Jews within the Techum, am I allowed to build on Shabbos, Yom Tov and Chol Hamoed? Answer Shabbos and Yom Tov you are allowed to, Chol Hamoed you are not allowed to and the last days Yom Tov and Shabbos you are allowed to. This is provided of course that you are not telling him to work on Shabbos and Yom Tov. He is a contractor who chooses when to work. And so, these are two interesting riddles.

### 3 – Another Riddle or Two

Who do you find that is a name of a Jew, someone else who is a non-Jew and a third person who is a Ger? All three are in the Chamisha Chumshei Torah. This is a good riddle for the Pesach Seder.

The answer is the name (רעואל). (רעואל) is mentioned as one of Yisro's names in Shemos 2:18. He is a Ger. In Bamidbar 2:14 (אליסף בן-רעואל). One of the Nesiim's father was (רעואל) who was a Jew. If you look back at the Nesiim of Eisav you will find a (רעואל) there too in Beraishis 36:4. So this is a name that you find for a Jew, a non-Jew and a Ger.

One more riddle for which you have to know a S'if in Shulchan Aruch. How is it possible to eat one Kezayis of Kosher food and eating that Kezayis obligates you in 20 Berachos because you ate that Kezayis? The answer will be told IY"YH next week.

### 4 - Topic – A Thought for the upcoming Chag Hamatzos which is an explanation of Sheishes Yemai Beraishis and Shivas Yemai Beraishis (A second approach).

(Ed. Note: Rebbi mentioned this Dvar Torah today which was said by Parshas Beraishis 5782 so I pasted it here).

At Kiddush, Jews the world over say (יום הששי ויכלו השמים והארץ, וכל-צבאם). That expression is a corruption of the Pesukim. As you all know, (יום הששי) is the end of 1:31 which states (ויהי-ערב ויהי-בקר, יום הששי ויכלו השמים והארץ) and it is the end of the Parsha. The next Parsha starts 2:1 (ויכלו השמים והארץ), that begins to tell the story of the 7<sup>th</sup> day. When we stand up in front of our families and proclaim (יום הששי ויכלו השמים והארץ) that is not correct. Imagine, if someone would get up and say in front of his Talmidim, he would be teaching them and he would get up and say Yom Hash'lishi Vayomer Elokim (והיו למאורת ברקיע השמים). It was the third day and Hashem said let there be heavenly bodies, he would be teaching them incorrectly. It was the 4<sup>th</sup> day on which Hashem created the sun, the moon and the stars. It says in 1:13 (ויהי-ערב ויהי-בקר, יום שלישי) and then in 1:14 (יום שלישי והי מארת ברקיע) (ויאמר אלקים, והי מארת ברקיע השמים). For someone to get up and say (יום הששי ויכלו השמים והארץ) would be terrible, it would be Megaleh Panim L'torah Shelo K'halacha. It would be teaching Torah incorrectly. So why do we get up and say (יום הששי ויכלו השמים והארץ, וכל-צבאם) as if it is one Posuk. It is a Davar Pele!

It is an even bigger Davar Pele because we are told by those who Darshun Simanim, that (יום) is (ו), (ה) is (ו), (י) is (ה), (הששי) is (י), (יום) is (ו). So we are saying a Remez to Yud, Kei, Vav, Kei, Vav, Kei, the Yud & Kei is part of one Parsha of the Torah (יום הששי) and (ויהי-ערב ויהי-בקר, יום הששי) and (ויכלו השמים והארץ) is a new Parsha. What is the inherent connection between them as that doesn't fill a Pshat at all?

While we are at it I would like to add a second point that needs explanation which I hope will be explained. I mentioned I believe in a past year (Ed. Note: see Parshas Yisro 5777 where Rebbi spoke out the Bais Halevi in the second piece in Beraishis starting with Vayichal) that sometimes we find that Chazal talk about Shiv'as Yemai Beraishis, the seven days of creation and

sometimes Sheishes Yemai Beraishis, the six days of creation. Well is it six days or is it seven days. I understand the six days of the physical creation and Hashem created rest on the 7<sup>th</sup> day, however, it is interesting that Chazal use both expressions. Sheishes Yemai Beraishis and Shiv'as Yemai Beraishis. I would like to share with you a Yesod which I would hope would explain this.

Over the Yomim Tovim someone sent me a Sefer Chesed L'avraham which collects Divrei Torah from Gedolei Yisrael and in there on Parshas Beraishis on (יום הששי) these questions are not asked but there is a quote from the Amshinover Rebbe. The Amshinover Rebbe says on (יום) (הששי וְנִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ) that the Tachlis of a person in this world is L'hosif Min Hachol Al Hakodesh. The Tachlis of a person in the world, Hashem created a physical world for six days and then He created a day that has Kedusha, Kedushas Shabbos. We know that we have a Mitzvah of Tosafos Shabbos of adding some minutes or hours of Friday and making them be part of Shabbos. L'hosif Min Hachol Al Hakodesh. He says that is not just an incidental part of the Mitzvos of the Torah it is the Tachlis Habriya, the purpose of the Briya is that a person should come to this world and be Mosif M'chol Al Hakodesh, a person should add from time that is not set aside for Kedusha, time that is Yemai Chol for ordinary things and take some of that time and set it aside for Kedusha, for Davening, for learning and for making it part of Shabbos.

The same thing with the physical things like money. Money is a mundane thing, it is a Davar Chol. When you use it for Kedusha, like Tzedaka, or use it to teach Torah, you use it for Chesed that is Mosif Hachol Al Hakodesh, you take from Chol and you pull it into Kodesh. When you are gifted, Hashem gave you a talent, you have an ability, you are a capable person. You can use it for manufacturing elevators or pocketbooks and that is fine, that is Chol. However, when you use your talents to help a Mosad, to help a Yeshiva, to help people who need help, individuals who need help, so then you are taking your Chol talents and you are using it for Kedusha, you are using it for a Davar Kadosh. Tachlis Ha'adam of the Briya is L'hosif Hachol Al Hakodesh.

We understand (יום הששי) (יום הששי וְנִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ). is inherently Chol, but when it becomes Shabbos we say that we connect (יום הששי וְנִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ). We connect the 6<sup>th</sup> day, the day of Chol and attach it to Shabbos to make it part of Kedushas Shabbos.

Chazal say that G-d's name is Yud, Kei, Vav, Kei – 4 letters. Shemos 17:16 (כִּי-יָד עַל-כֶּס קה, ) (מִלְחָמָה לִיקַנֶק, בְּעַמְלֵק--מִדֶּר, דֶּר יום הששי וְנִכְלוּ הַשָּׁמַיִם ) (יום הששי) is an ordinary day. (יום הששי וְנִכְלוּ הַשָּׁמַיִם ) We connect the Yud, Kei to the Vav, Kei so then we take it and we are Mosif the Chol Al HaKodesh and make a whole thing. Yud, Kei always has Kedusha but now it has an extra level of Kedusha. Someone who is Mosif Mai'chol Al Hakodesh.

In the 5<sup>th</sup> Perek of Pirkei Avos we are taught (עשרה דברים נבראו בין השמשות). Halo Davar Hu, it is amazing. I once heard and I don't know if it is a Milsa D'biduchusa or a true Vort that every Erev Shabbos everybody is rushing. Why is everyone rushing? Because on the original Erev Shabbos Hashem went Bein Hash'moshos and told His Malachim hurry up we have 10 more things to create and it is only a few minutes until Shabbos and they created these last 10 things. (עשרה דברים נבראו בין השמשות) and these are some of the greatest things of Kedusha. The (פי) (הארץ), the (פי האתון), a Giluy of HKB"H's presence in this world and many other things were

created (בין השמשות). Not Kavayochel that G-d was in a rush, but HKB”H made that the ( בין השמשות), the connecting minutes of the 6<sup>th</sup> day to the 7<sup>th</sup> day are days of intense power of Briya, intense energy of creation. A person takes those minutes that connect Shabbos to Chol and he goes to Shul early and he is there ahead of time, and he is Mavir Sedra or he is learning, or he is helping set up the Shul for Shabbos. He is taking moments of Chol and making them Kodesh, that is the (בין השמשות) when a person can connect. So it is a beautiful idea (יום הששי וְיָכֵלֵוּ הַשָּׁמַיִם), we declare that there are Sheishes Yemai Beraishis and Shiv’as Yemai Beraishis. We declare that we see Shiv’as Yemai Beraishis, we see the day of Kedusha as being part of the first six days of creation and we look to pull from Kedusha to Chol. We get caught up too much in our Chol.

(Ed. Note: Back to this week’s Shiur). We now live in the time of the year where Shkiya is quite late 7:30’ish around here. There are times of the year that we are Mekabeil Shabbos at 4:30. Yet we rush until Shabbos. Why? There are some Shuls that have an early Shabbos and a Zman Shabbos. Why do Shuls have two Zemanim? I will tell you the top secret reason. The reason why Shuls do it is so that an Ehrliche Yid could take one Shabbos and say I want to do something special. I will go to Shul for the early Minyan and I am going to Daven Mincha and be Mekabeil Shabbos nice and early. After Kabbalas Shabbos I will go take a Sefer and I will go and learn and get ready for Shabbos for the hour and a quarter between Plag and Shkiya. Then I will join for Maariv. Therefore, I will be doing Kabbalas Shabbos early which is an ideal. I will be Davening Maariv after Shkiya which is an ideal and I will be able to Chap a’ Rein some learning time in between. It is a wonderful idea and a great thing to try. Try it, you will like it and it will be fine. Don’t worry. Tell your wife that I will be home at 8:15. I will Daven with a later Maariv but I will go to Shul for the early Mincha. Gevaldig! What an opportunity. It is an opportunity that presents itself when Shabbos is at this time of the year.

## **5 – Topic – Shabbos Hagadol**

What is Shabbos Hagadol? The Michtav M’elياهو says Hagadol is a time of generosity. Gadol is Chessed. Shabbos Hagadol – it is the Shabbos before Pesach it is the Shabbos of kindness, of generosity. (לך ר' הגדולה). (גדולה). We know the first Simanim of the Sefira are Chessed, Gevurah and Tiferes. So Chessed is Gedulah.

Rashi in Vaeschanan 3:24 on (אֶת-גְּדֻלָּתְךָ) says (זו מדת טובך). Gadol is generous. But that is the way it is by Klal Yisrael. Comes Shabbos Hagadol the generosity of Klal Yisrael in helping other Jews being able to afford a proper Pesach. Things are so expensive today. To be able to come up with a financial help for people, to help them make a Bakavadika Yom Tov. Yidden are so kind and so generous, I am sure that you are one of them. Make sure that you are one of them. Let it truly be a Shabbos Hagadol. Wishing one and all an absolutely constructive lead up to Pesach. Hope you are able to rid your homes of all types of Chometz. Chometz She’babayis, Chometz She’baleiv. We should elevate ourselves this Chodesh Nissan to become bigger, better and IY”H closer to HKB”H. A Gutten Shabbos to all!

## **Rabbi Reisman – Parshas Metzora 5779**

As we prepare for Shabbos Hagadol, Shabbos Parshas Metzora a very special Shabbos. A Shabbos of preparation and excitement for the coming Chag HaPesach. A few thoughts on the Parsha and on Shabbos Hagadol.

### **1 – Topic – A beautiful Meshech Chochmo on the beginning of the Parsha.**

A Gevaldige extraordinary Vort on an unusual word. I got the Levi weekday Aliyah for the Parsha, and the Baal Koreh was careful to say as is found in 14: 7 (עַל הַמְטָהָר) as opposed to (הַמְטָהָר) because we have two words. (הַמְטָהָר) is the Kohen who makes others pure. (מְטָהָר) is the one who becomes purified. So the Torah says (וְהִזָּה, עַל הַמְטָהָר) and of course every Baal Koreh is careful to pronounce it as a Chirik. The question is why does the Torah use such an unusual word?

Usually the one who becomes pure would be called the Hanit'har not (הַמְטָהָר). It is a Binyan Hispa'hel, an unusual expression, and the question is why it uses such an unusual Lashon.

The Meshech Chochmo in a very short piece, says the following. His Yesod is that it is not enough for someone else to make you Tahor. If you became Tamei, even though you have to come on to the Kohen to be Metaheir you, but you have to help along. You also have to be Mesayei'ya someone who contributes to the Tahara. So even though it is the Kohen that is being Metaheir you, (הַמְטָהָר), you have to help along in becoming Tahor, not just to be a Nit'har.

That is a lesson in general in life, that when a person comes upon a situation where he has outside factors helping him grow in his Avodas Hashem, he has got to help along, he has got to make sure that he is a Misayei'ya, he is somebody who makes it happen and then it will have a Kiyum.

I saw brought the following story regarding Rav Akiva Eiger. Rav Akiva Eiger was once interrupted in middle of the night with an urgent request for Pidyon Shevu'im money. It was in middle of the night and he wasn't sure where to go. He knew that there was a gambling house in town. He went there and found some Yidden gambling in middle of the night and he told them that he has an urgent Pidyon Shevu'im request and they gave him money. They gave him money in order to be able to help and did Pidyon Shevu'im. They took together the money and presented it to Rav Akiva Eiger.

Rav Akiva Eiger put the money in his pocket and then he proceeded to give them Mussar, what are you doing in a gambling house in the middle of the night?

One of them was offended, he said Rav, I understand the Mussar. You knew we were here. You can give Mussar anytime. It is somehow not nice that Punkd the moment that we give you money that now you are giving us Mussar? So Rav Akiva Eiger explained. He explained the following beautiful idea.

He said look you are into gambling I am going to come and give you Mussar, what are the odds that you are going to stop. But tonight you did something extraordinary. You gave to the highest form of Tzedaka, to Pidyon Shevu'im. You did something good. When you help along in doing something that purifies you, now I can give you Mussar. Now you are going to become a (מַטְהָר). Now you are open to be Mekabeil.

We see this all the time. We see that when a person has something that happens to him which is an opportunity for his own growth, if he seizes the moment he will grow more, he will grow in a greater way.

Rav Pam used to tell the story, I think that it was from the Kehillas Yitzchok. This story was about a Yid who gave money to donate to the Even HaPinah of I believe the Maharsha's Yeshiva. He gave it anonymously. The Maharasha wanted to find out who he was. Afterwards he said to him, I thank you for giving the money for the Even HaPinah as the person was not really on the financial level to do it and he stretched himself to do it.

The Maharasha asked him I am curious what Mitzvah did you do beforehand that enabled you to have the courage, the desire, the Yeitzer Tov to do this?

So it is a lesson. When in life we stumble upon, we come upon an opportunity for growth, it is not only a moment of growth in the Ho've, the present, but it is a stepping stone. It is an opportunity for continued growth. Mitzvah Goreres Mitzvah. A good thing drives a person to do more good things. That is the lesson of (הַמְטָהָר) of this Meshech Chochmo.

## **2 – Topic - The meaning of the Dageish in the Lamed of (וְחִלְצוּ).**

We have in the Parsha in 14:40 (וְחִלְצוּ אֶת-הָאֲבָנִים). There are stones that became Tzora'as and they have to be pulled out. Actually, the word is pronounced V'chi'li'tzu as there is a Dageish in the Lamed which means that it is a Shva Na. (וְחִלְצוּ).

I have mentioned here many many times, that the word (שְׁלַח) sent, appears sometimes with a Dageish in the Lamed and sometimes not. The difference which you should know if you listen (to this Shiur) all of the time, when there is a Dageish in the Lamed it is (in Dikduk called) Binyan Kaveid. This means sending on a one way trip. Devarim 22:7 (שְׁלַח תְּשַׁלַּח אֶת-הָאֵם, וְאֶת-). The Lamed has a Dageish which is Binyan Kaveid.

On the other hand, when you send somebody who is going to come back, that is called Binyan Kal, you are sending him away momentarily, then there is no Dageish in the Lamed. When the Meraglim were sent the Posuk says in Bamidbar 13:2 (שְׁלַח-לְךָ) with no Dageish. If you look in this week's Parsha when they send away the Tzipor Hachai you will see if the word (וְשַׁלַּח אֶת-) (הַצִּפּוֹר הַחַיָּה) is with a Dageish or not.

This week I am telling you that it is the same thing with the word (וְחִלְצוּ). We find this word in so many places, in what seems to be many different meanings. Devarim 25:9 by Yibum (וְחִלְצָה נְעֻלּוֹ) (מַעַל רַגְלוֹ). She takes the shoe off his foot. There it is Binyan Kal. When you take a shoe off later you can put it back on. In our Parsha (וְחִלְצוּ) is Binyan Kaveid, you pull it out and you don't put

it back. So in all I told you about (שלה) is true about (חלצ) as well. The same exact idea. The same exact thought.

What I would like to add to you is that we have many times this word (חלצ) as an expression of a person's spiritual state. Tehillim 81:8 (בְּצַרָה קְרִאתָ, וְאֶחְלָצְךָ). Or Tehillim 116:8 (כִּי חִלַּצְתָּ נַפְשִׁי, מִמָּוֶת) in Hallel. You have pulled my soul from Ma'ves. Mishlei 11:8 (מִצָּרָה נִחְלָץ). The word (חלצ) is a Lashon of pulling out. When we say Nefillas Apayim in Tehillim 6:5 (שׁוּבָה יְרוּר, חִלְצָה נַפְשִׁי).

It is important to understand that when HKB"Y redeems a person, (בְּצַרָה קְרִאתָ, וְאֶחְלָצְךָ). It could be Binyan Kaveid, it could be Binyan Kal. When Hashem pulls you out of a Ruchniyos'dika Tzarah, (חִלַּצְתָּ נַפְשִׁי, מִמָּוֶת), it is up to you. The Pesukim are Binyan Kaveid, there is a Dageish in all of these Lameds. (שׁוּבָה יְרוּר, חִלְצָה נַפְשִׁי). You have to make sure that it is a permanent pulling.

It fits beautifully with the first Vort that I told you today from the Meshech Chochmo. The idea that when something is a Tahara you have to make it good, you have to make it help.

It is interesting that in Ivrit a Mach'latza is an outer garment. I always wondered where it comes from. In Zecharya 3:4 there is a Posuk (וְהִלְבַּשׁ אֹתָךְ, מַתְּחִיצוֹת). We find in one place such an expression which sounds like a strange expression. We are used to M'il, words we have all of the time. I am not sure where it comes from. It sounds like it is a Lashon of a garment that you take off. The way it is used in modern Hebrew I don't understand what does it have to do with (וְחִלְצוּ) or the expression (וְחִלְצָה נַעֲלֹ מֵעַל רַגְלֹ) (אֶת-הָאֲבָנִים) I just wonder if it refers to a certain special type of Begeid. Anyway, that is an aside. The Ikkur is the Vort that I shared with you.

### 3 – Topic – Shabbos Hagadol

Shabbos Hagadol – Rav Druk in Darash Mordechai explains (on page 74 in the Vayikra volume) and everyone who talks about Shabbos Hagadol asks, why is it called Shabbos Hagadol? It was the 10<sup>th</sup> day of Nissan. We don't usually celebrate the day of the week. Every Drasha of Shabbos Hagadol starts with that.

He has the following thought. He makes the point that the mention of Hashem's Kisai Hakavod which is something mysterious. I don't know that we understand it. It appears in Yechezkel and it appears in Tehillim. The idea of the Kisai Hakavod is mentioned often in regards to Shabbos. There are numerous places in the Davening of Shabbos where the Kisai Hakavod is mentioned. I believe that I mentioned this in a previous Drasha as well (Ed. Note: Parshas Bo 5779 Ayin Sham in Darash Mordechai in the Shemos volume page 109).

What does it mean that HKB"Y goes and sits on his Kisai Hakavod? Rav Druk explains that Shabbos is a day of Hashgacha Protis. When G-d sits on his throne it means that He is someone who should be evident to everyone. The idea of sitting on a throne is an idea of showing Hashgacha Protis. That is Shabbos.

Shabbos is a day of Hashgacha. Frum Yidden don't work for 1/7<sup>th</sup> of the week. They don't work no matter what opportunity comes their way. You would think that they would be poorer than everybody else. But as you know, Frum Yidden are not any worse off financially as a group,

maybe they are better off than everyone else. It is Hashgacha Protis. It shows HKB”H’s control over the world.

Shabbos Hagadol is called Shabbos Hagadol. It happened on Shabbos. It wasn’t the 10<sup>th</sup> of Nissan. It was Shabbos. It was a day that Klal Yisrael went and as it says in Shemos 12:21 ( מִשְׁכֹּחַ, וַיִּקְהוּ לְכֶם ) regarding the Korban Pesach. They took the Avodah Zorah of Mitzrayim in front of them and the Mitzrim did nothing. You would think that they would stone them. No! It is a Shabbos of appreciating and understanding the Hashgacha Protis that HKB”H has for us all of the time.

Therefore, we mention the Kisai Hakavod when we take out the Sefer Torah on Shabbos. We mention the Kisai Hakavod after Keil Adon on Shabbos. The Kisai Hakavod is mentioned in the Erev Shabbos Yom in the preparation for Shabbos.

The idea of the Kisai Hakavod is appreciating that there is a throne room where HKB”H sits and he is a Melech over all of us. (בַּיּוֹם הַשְּׂבִיעִי הִתְעַלָּה וַיָּשֶׁב עַל כִּסֵּא כְבוֹדוֹ). On this day ( הִתְעַלָּה וַיָּשֶׁב עַל כִּסֵּא ) (כְּבוֹדוֹ) we should appreciate.

Zagt Rav Druk, that is why it is called Shabbos Hagadol. This experience is a Shabbos experience specifically.

With that thought I wish one and all a Gevaldige Shabbos Hagadol and a meaningful preparation for a Chag Kosher V’sameach!

### **Rabbi Reisman – Parshas Metzora – Shabbos Hagadol 5776**

1. An absolutely wonderful Vort from Rav Druk in his Sefer Darash Mordechai on this week’s Parsha (page # 161 – 163). I would like to share it with you not only for the Vort but for the Mussar Shebo which is always Rav Druk’s deeper Kavana. Let me start with the Vort itself and then we will get to the connection to the Parsha. Rav Druk quotes Rav Simcha Wasserman as having made the following extraordinary insight into Limud Hatorah, the Mitzvah of Talmud Torah K’negged Kulam.

He said, that when you eat food, there are actually two things that take place. When a person eats he chews, he has the food in his mouth and he derives pleasure from that. G-d gave us taste buds that are Baruch Hashem able to enjoy the food or the drink that we eat. That all takes place in the person’s mouth. A person is in control of that. You can chew the food, you can quickly swallow the food, he can do whatever he wants to minimize or maximize the amount of pleasure he has. Once he swallows the food however, the pleasure is gone. The second aspect of eating which is the nutrition, the fact that a person’s body lives from the food that he eats, that takes place.

Nutrition is different than pleasure. Nutrition is something that you don’t control. It is a fact of the nature of the human body that when you swallow food the body pulls out the nutrients and expels the waste product and in that way allows your healthy body to derive its health and its continued sustenance from the food. The food is a) the pleasure which you do control and b) the nutrition which you don’t control.

Says Rav Simcha Wasserman, the same thing is true about Limud Hatorah. Limud Hatorah contains two aspects. One is the pleasurable aspect of Limud Hatorah. The part that connects to our Seichel, that connects to our soul, that connects to our understanding. There is a certain Geshmak in understanding learning. There is a Geshmak in a Chakira in learning. There is a real big Geshmak when you actually remember something in learning. You hear a Kasha and you remember that a while ago you heard a good answer. There is a Geshmak. It is an intellectual but a spiritual intellectual Geshmak. It is a Geshmak in the Shakla V'tarya of learning. A person can control that. He can control how much of a Geshmak he gets, how much Geshmak he doesn't get. Depending on how much Ameilus (effort) he is willing to put into it, how much time he is willing to put into it, how much Mesiras Nefesh. But beyond that, beyond the Mesikus of Torah, the pleasure of Torah, there is the nutrition of Torah. The Torah is what gives sustenance to us individually and to the whole Briya. Beraishis, Bishvil Haolam Shenikra Raishis. So that there are two parts to the food, the Mesikus of the food, and the nutrition. There are two parts to Limud Torah, the Mesikus of Limud and the Chiyus that it gives us individually as well as the entire Briya.

When a person is not well, when a person is lacking certain basic nutrients, the doctor tells him to take vitamins. Vitamins contain nutrients that he needs. The pleasure is not there. No one chews a vitamin tablet looking for pleasure. There is no pleasure. But there are times where a person's sacrifices the pleasure aspect of eating in order to get the primary aspect which is the nutritional aspect that he needs from his eating. This too has a parallel in Limud Hatorah.

Limud Hatorah, the Geshmak, the Mesikus is very much a part of the Torah. Just as Mesikus is a part L'havdil in the Mashul an inherent part of the whole food industry. Yet there are areas in Torah which we don't understand, where we don't get the Geshmak. We have a Kabbalah that that is an area which gives nutrients to the Neshama, which gives life to the world around us.

Rav Druk used this thought to refer specifically to the saying of Tehillim. The Gemara says that Dovid was Mispaleil that the saying of Tehillim should count in heaven as much as the study of Negaim and Taharos. As much as the study of Parshas Metzora, the laws of Tzoras. What is the connection between the two?

Says Rav Druk, the saying of Tehillim doesn't have that Mesikus, that Geshmak of a Shakla V'tarya, of an understanding, a Havana in learning. For that reason, for the most part, the saying of Tehillim has fallen to those who don't know how to learn B'iyun. Has fallen to individuals who don't have the Mesikus of Ameilus B'torah. They say Tehillim which they should. Those who are Ameilim in Torah, who know the Mesikus of Torah, don't see the importance of saying Tehillim.

Says Rav Druk, our Kabbalah is that the saying of Tehillim is a vitamin. It lacks the Mesikus, the Geshmak of an intellectual pursuit of spirituality. It lacks the Geshmak of the Kedusha Shebi'ameilus B'torah. That is certainly an important thing that is missing. Nevertheless, it's a vitamin. It is something which brings about an answer from heaven to answer a person's request. That is the Chashivus of saying tehillim.

The Mashul to Negaim says Rav Druk, quoting from the Chasam Sofer, he said that when it comes to Negaim, a Kohen must pronounce the Nega as Tamei. Even if it is a Nega which is worthy of being called Tamei it is not Tamei until the Kohen announces it. Sometimes you have a Kohen who is a Kotton, or is an Am Ha'aretz, who doesn't know. You show him a Nega and he has no idea what to say. Call in a Gadol B'yisrael, call in Rav Chaim Kanievsky and Rav Chaim will look at it and he knows the Halacha and he will say that this is a Tamei Nega. It is not Tamei until the Kohen pronounces it Tamei. That is the law of Tzoras, of Negaim. The Kohen has to say Tamei for it to be Tamei.

As a matter of fact, we derive from the Posuk, that if a person is in middle of his Sheva Berachos week, the Kohen doesn't say Tamei, he waits. That means that this person who has a Nega can go to the Bais Hamikdash. He can eat Kodashim. He has the same Nega that if the Kohen would say Tamei would make it an Issur D'oraissa and now that the Kohen has not said it, it takes it away. The Amira is Po'el in Heaven. Dovid Hamelech was Mispalel that the same thing should be true here. Let the Amira be Po'el. Just the saying of Tehillim be Po'el in heaven.

Although it is not printed in the Sefer, Rav Druk would add that in the Chida's Yehi Ratzon for the saying of Tehillim he would say the Chida says Yehi Ratzon She'amiras Tehillim L'fanecha K'ilu Amru Dovid Hamelech. Hashem, let our saying be as if Dovid Hamelech said it. From where did he get such a strange request?

The answer is just like Tzoras. Just like Tzoras there is a saying which if a Kohen says it it makes it Tamei and the saying of a Talmid Chochom that this is a Nega Tamei. We, like the Kohen, if we say Tamei by a Nega or we say Tehillim we say let it be as if the Chochom said it. The one who understands the Amkus and Ameilus as if he said it. What a Gevaldige insight. What a Gevaldige appreciation of the Chashivus of the saying of Tehillim. What a tremendous insight into all Limud Hatorah. There are times when the Cheishek wanes but the vitamins and nutrients are still there. What a Geshmak. The Ameilus, the Geshmak is central to Torah. But without it, the Limud should still be there. A beautiful thought!

2. As Shabbos Hagadol approaches, I will mention a couple of Shabbos Hagadol topics since people are asking. Everyone is asking about Quinoa. Why they are asking about Quinoa I have no idea. I don't see what you get from Quinoa, but apparently people want it. What is the Tumult regarding Quinoa?

I would like to explain the background. Some 30 or 35 years ago, there was an idea that Planters (the peanut company) would make peanut oil. After all, the types of oil that we can use is very limited. Most oils, corn oil, canola oil is made from Kitniyos. Therefore, there was an idea to make peanut oil. The Shaila was asked to Rav Moshe whether peanuts are Kitniyos or not. Rav Moshe responded to the OK which then gave the Hechsher on Planters, that is a Teshuva in the Igros Moshe in which he said that any Kitniyos that didn't exist in the time of the original Minhag are not Kitniyos. Unless a family knows that they have developed over the years a Minhag not to eat peanuts. But Stama, any new type of bean or grain, a peanut is really a bean which didn't exist in Europe before 1492, it was brought back from America. Therefore, Rav Moshe says that peanuts are not Kitniyos unless you know that your family has a custom not to

eat it. Those who allow the use of Quinoa, say that Quinoa is exactly the same. Quinoa didn't exist and therefore, Quinoa is not Kitniyos and they are right.

Those who prohibit the use of Quinoa say the following. They say that it is not so. That peanuts and Quinoa may be the same in Halacha but the Velt (the world) Hechsher organizations did not accept the use of peanuts. Peanut oil was not made, is not used, Klal Yisrael didn't take it. The analogy from peanuts to Quinoa should bring a different result. It should bring a result of not using it then a result of using it. This is where the Tumult stands.

Rav Belsky in previous years was against its use and I believe that the OU did not allow it although I believe now they changed because they are going Basar the Ikkur Hadin. They are going by the main Ikkur Hadin and that is that it is Muttar, just as peanuts are Muttar as well. That is the story behind the story regarding Quinoa.

3. Once I am talking about products, let me share with you an insight into a different product and a Halacha. I think that it was last year that a lady called me, she had pre-cooked or pre-baked things for Pesach and discovered that she accidentally used a non-Kosher for Pesach salt, iodized salt. The question was what to do with her food. Iodized salt has dextrose. Dextrose as I found out from Rav Belsky can be made either from corn or from wheat. It may be Chometz. Nevertheless, this Kugel made with this salt is Muttar. The reason is because the Halacha is that Chometz before Pesach is Bateil B'shishim. When a Chometz product is placed into a kugel, it is Bateil B'shishim and that is Muttar. On Pesach it is Assur B'mashehu. Before Pesach in a mixture of Lach B'lach Chometz is Bateil and it remains Muttar. Therefore, L'mayseh, this is a permissible item.

In fact, why don't the Hechsher organizations give Hechsheim to things that have Chometz less than Shishim? Because Rav Moshe told them it's M'chuar Hadavar. Even though it is Bateil, it is not proper to give such a Hechsher. L'mayseh, the Hechsher organizations are Machmir on such a thing. Nevertheless, here it is Muttar.

You may ask a question. How could salt be Bateil B'shishim? There is a Nesinas Taam in the salt and you can taste it? The answer is an old rule. That Aino Ne'esar Yachal L'esar B'makom Sheaino Issur Atzmo Yachal Leilo Sham. The Shulchan Aruch actually has a case with salt that had B'liyos from Issur. Although you can taste the salt when it is Bateil B'shishim that doesn't matter because the salt is not the Issur, it is the Bliya, in this case the dextrose which is Assur. The dextrose is certainly Bateil B'shishim. And so, we learned two things regarding products for Pesach, regarding Quinoa, regarding salt.

L'mayseh, we get ready for Shabbos Hagadol where I am sure we will all hear more on these topics. Wishing everyone an absolutely wonderful, delightful, Shabbos Hagadol. Hope the preparation in the house is going B'kedusha V'tahara with a calmness. Wishing everyone a wonderful Shabbos and a Gevaldige Shabbos Hagadol! Kol Tuv!

## **Rabbi Reisman – Parshas Metzora 5774**

1. In Yeshiva when we learned Maseches Yevamos we spent about two months learning the Sugya of Asei Doche Lo Sasei. Some Yeshivos spend eight months learning Asei Doche Lo Sasei, it is one of the famous Sugyos in Shas. Tzoras figures prominently in Asei Doche Lo Sasei. There are four cases of Asei Doche Lo Sasei in Shas which are related to Tzoras. The Asei of Tzoras and that is the Mitzvas Asei in this week's Parsha of the Metzora at the appropriate time shaving the hair of his body and that Mitzvas Asei is Doche 1) the shaving the Lo Sasei of shaving the Payos of the head, 2) the Lo Sasei of shaving the Payos Hazokon, 3) the Lo Sasei of a Nazir being Migaleiach. So three cases of Asei Doche Lo Sasei involves a Tzoras that Mitzvos Asei being Doche one or all of these three Lavin. A fourth example is a Lo Sasei in Tzoras. There is a Lo Sasei against cutting off affected skin, which is affected by the Tzoras and the Gemara says that Mitzvas Milah which is a Mitzvas Asei is Doche the Lo Sasei of Tzoras. So we have four Asei Doche Lo Sasei related to Tzoras.

What is fascinating is that when we finish the Sugya of Asei Doche Lo Sasei in Yeshiva and we counted how many Asei Doche Lo Sasei do we have in all the Sugyos of Shas to which we came in contact and even the Rishonim, we came up with those four and five others. The others are 1) the Mitzvos Asei of Tzitzis Doche the Lo Sasei of Shatnez, 2) the Mitzvas Asei of Bigdei Kehunah is Doche the Lo Sasei of Shatnez, 3) the Mitzvos Asei of Yibum is Doche Chayvei Lavin (people you are not allowed to marry because of an Issur Lav), and 4) the Yerushalmi says the Mitzvas Asei of Matzah is Doche the Lo Sasei of eating Chodosh. So that is four more. So there are four by Tzoras and four more, two related to Shatnez, one for Yibum, and one for Matza. There was a ninth which at the moment I don't remember so there are really nine cases of Asei Doche Lo Sasei and that is it. There was not another case in Shas or Rishonim that we could find, maybe you will find more of Asei Doche Lo Sasei. Four of the eight or four of the nine are related to Tzoras and the question is what to make of this as there must be some lesson here.

Let me share with you a Ramban in Parshas Yisro. The Ramban does not talk about Tzoras but he does talk about Asei Doche Lo Sasei. The Ramban explains why is a Mitzvas Asei Doche a Lo Sasei, is it a bigger Mitzvah so to speak? The Ramban explains as follows. He says every Mitzvas Asei shows Ahava to HKB"Y. When you do something actively for someone else or a Mitzvah, it shows Ahavas Hatorah and Ahavas Hashem. On the other hand, a Lo Sasei, refraining from doing something shows Yir'as Hashem. Someone who refrains from eating something that is not Kosher, someone who refrains from doing something to offend another Yid that shows Yir'as Hashem. A Mitzvah that is done that shows Ahava is a greater service of Hashem than a Mitzvah that is done to show Yir'a. Asei Doche Lo Sasei is because the Mitzvas Asei shows Ahava and Gadol Ha'oved Mai'ahava Yoser Mai'oved M'yir'a. It is greater to serve Hashem from love than to serve Hashem from fear. Therefore, Asei Doche Lo Sasei. This is what the Ramban says.

Taking that to the Parsha of Metzora and the three cases in this week's Parsha where the Mitzvas Asei of the Metzora shaving his body is Doche one or all of three Lo Sasei. Here we say that the Giluach of the Metzora is an expression of Ahavas Hashem and as an expression of Ahava it is Doche these Lo Sasei's.

There is a tremendous lesson here because it is one thing about talking about doing a Bris Milah or wearing Bigdei Kehunah or eating Matza and saying that that is Ahavas Hashem. Of course it is. A person shows his love to the Ribbono Shel Olam by doing these Mitzvos. However, when it comes to a Metzora, a Metzora was afflicted. A Metzora was punished. Now the Metzora comes to get his Kappara and his forgiveness is achieved by going through the procedure in this week's Parsha which includes shaving the hair off of his body. We wouldn't think of that as Ahava, as developing an Ahavas Hashem it is more like being chastised, being punished and sort of slipping away and saying my punishment is over. Someone who gets out of jail, that is an expression of Ahavas Hashem? No! So we have here a Chiddush that when Hashem punishes it is what you make of it. When Hashem gives Yissurin Lo Aleinu or if there is any type of punishment or any type of tragedy or difficulty, even Tzoras, and a person is done with it and walks away from it, it is an opportunity to develop an Ahavas Hashem. It is not just getting rid of the punishment but something purposeful and positive. Asei Doche Lo Sasei the Asei showing Ahava is here in Vayisgalach.

2. Let me share with you a second short Vort on the Parsha. In the Parsha (14:4) we have that part of the process of the Metzora is using a (ישפיל תולעת ואזוב) grass and a red thread. Rashi brings from the Gemara that the lesson of this is that if one wants a Refuah, someone wants to be healed (ישפיל עצמו מגאותו, כתולעת וכאזוב) he should lower himself like a blade of grass that is a small miniscule piece of a gigantic world, so too a person should look at himself like (ישפיל עצמו מגאותו, כתולעת וכאזוב).

In the Sefer Lekutai Yehuda he brings from his Zeide the Gerrer Rebbe who asked a Kashe on this Rashi. He said what do you mean that this is a lesson on how to get a Refuah? This week's Parsha is talking about someone who already is healed from the Tzoras. He comes to do the procedure we describe here after the Tzoras is gone. The (ישפיל תולעת ואזוב) should have been part of the lesson of a person who is locked up for a week waiting to see if the Tzoras is healed. Then he needs the lesson of (ישפיל תולעת ואזוב). Why is the lesson here after the Refuah? The Gerrer Rebbe answered, on the contrary the most important lesson of all is to keep your lessons with you. When the Metzora is locked up for the week waiting for the Tzoras to go away it is very easy to be humbled, it is very easy to shed your Gaiva. Once the Refuah has come, once the tragedy has passed, once the difficulty is not in front of you and all is back to normal, then we bring you a (ישפיל תולעת ואזוב) and tell you take the lesson with you. That is the lesson of the Refuah of the Metzora.

### **Rabbi Reisman – Parshas Metzora 5771**

We find in the Parsha about Nig'ai Batim. The Posuk is found in **לה 14:35** וּבָא אֶשֶׁר-לוֹ הַבַּיִת, וְהִגִּיד אֵלַי הַבַּיִת, וְהִגִּיד לָהֶן לֵאמֹר: כְּנֶגַע, נִרְאָה לִי בַבַּיִת כִּיצַד רֵאִיִּת הַבַּיִת: "ובא אשר לו הבית, והגיד להם לאמר: כנגע, נראה לי בבית אפילו תלמיד חכמים ויודע שהוא נגע ודאי--לא יגזור ויאמר, נגע. (נִרְאָה לִי הַבַּיִת) "לכוהן לאמר: כנגע, נראה לי בבית אפילו חבילי עצים, אפילו--(נִרְאָה לִי הַבַּיִת) "נראה לי בבית; אלא "כנגע, נראה לי בבית". "וציווה הכוהן ופינו את הבית The Toisafos Yom Tov explains that the Kavanas Hamishnah is that K'nega Nir'a Li Babayis is that Al Yiftach Peh L'soton, a person

should never say something bad happened. He doesn't know yet if it is a Nega. So he says K'nega so that he shouldn't speak out a bad thing that could happen to him.

Really it is a Pliya. The idea of Al Yiftach Peh L'soton is a Gemara in Maseches Berachos 19a 7 lines from the bottom ( אמר אביי לא מבעי ליה לאינש למימר הכי דארשב"ל וכן תנא משמיה דרבי יוסי לעולם אל ) כמעט כסדום היינו מאי אהדר להו נביא שמעו דבר (שעבוד) יפתח אדם פיו לשטן ואמר רב יוסף מאי קראה שנאמר (ד' קציני סדום לולי ) ( 1:9 Sefer Yeshayahu ) where the Gemara learns it out right at the beginning of Sefer Yeshayahu 1:9 ( וְרַךְ צְבָקוֹת, הוֹתִיר לָנוּ שָׂרִיד כְּמַעַט--כְּסֹדֶם הַיְיִנוּ, לְעִמְרָה דְּמִינוּ ) we are almost like Sedom. The Gemara says Al Yiftach Peh L'soton. We find that they did indeed fall to the level Chalila of Sedom. We see from there that even when someone says "K" and he doesn't say the terrible thing outright that it is also considered Al Yiftach Peh L'soton. If so, when the person says K'nega why is it avoiding Al Yiftach Peh L'soton. It is a Pela the Dimyon between the two.

In the Likutai Yehuda the previous Gerer Rebbe says a Teretz based on Sevara. When Yeshayahu Hanavi mentioned (כְּסֹדֶם הַיְיִנוּ) we are like Sedom he didn't have to mention Sedom at all. Any mention of Sedom is Al Yiftach Peh L'soton. It is not the same in our Parsha. The Yisrael who comes to summon the Kohen to look at his home has to say something about a Nega. He is obligated to tell the Kohen to come to his home and he would obviously have to tell him why. So he must say Nega. When a person has to say something it is not a Chisaron of Al Yiftach Peh L'soton. So changing it from Nega to K'nega is a Hiddur. It shows that you don't want to say the terrible thing outright so you say K'nega. But the words that have to be said, in those words there is no Chisaron of Al Yiftach Peh L'soton. So too when things come up in a person's life and a person has to mention things that may not be wonderful that is no Chisaron of Al Yiftach Peh L'soton.

Let's move on to another idea in this week's Parsha. In 14:57 it says in ending the story of the Metzora (לְהוֹרֹת, בְּיוֹם הַטָּמֵא וּבְיוֹם הַטְּהָרָה; זֹאת תּוֹרַת, הַצָּרְעָת) It ends by saying to teach about the days that are Tamei and the days that are Tahor, these are the rules of Tzoras. The Netziv brings a fascinating idea on the word (לְהוֹרֹת). He brings and apparently this comes from a Yerushalmi, that (לְהוֹרֹת) means to Pasken or to rule. A person is not allowed to Pasken regarding Negaim unless he had Shimush first. He saw his Rebbi Paskening Negaim and he learned how to do it, then he subsequently can do the same. (לְהוֹרֹת) that he should be able to teach, a person has to have the experience of seeing it first. This the Netziv brings from the Yerushalmi.

The Netziv adds (לְהוֹרֹת, בְּיוֹם הַטָּמֵא וּבְיוֹם הַטְּהָרָה; זֹאת תּוֹרַת, הַצָּרְעָת) this is the Torah of the Metzora. Meaning to say that if not for the idea that a person has to have Shimush in order to Pasken the rules of the Metzora, I would have said that when a Kohen looks at a Nega it is Assur for him to bring someone else there to view it. This is because when you bring someone else there to see the Nega as well, it is embarrassing to the Metzora. Says the Netziv, ( לְהוֹרֹת, בְּיוֹם הַטָּמֵא וּבְיוֹם הַטְּהָרָה; ) (זֹאת תּוֹרַת, הַצָּרְעָת). You are allowed to bring someone else to see because this is the rule by Tzoras. Were it not a rule that in order to Pasken you have to see, we would be prohibited from bringing someone along to view someone in his moments of weakness. This is what the Netziv says.

In a fascinating Teshuva in the Tzitz Eliezer, Cheilek 13 Teshuva 81, He talks about the custom in teaching hospitals that when a doctor comes to see a patient he brings along the students to see the patient as well. The Tzitz Eliezer warns that a doctor should not do that unless the doctor is in

a situation where he knows that the patient is not Makpid. However, if the patient does mind then he should not bring anybody along. The reason is based on this Posuk, because were it not that this is Toras Hatzoras we would be prohibited from showing anybody at a moment that he is embarrassed due to the Nega.

Rav Zilberstein in bringing this adds that certainly a person who is giving Mussar to someone else has to do it privately and not in front of others. The Rambam in Hilchos Daios Perek 6 Halacha 7 says, someone who gives Tochacha (Mussar) to someone has to do it privately. If you have to correct somebody do it privately. This is all the same idea. That if not for it being a Tzorech it would be Assur to show the Tzoras in front of other people.

There is another nice idea on this week's Parsha which is in Derech Sicha the first volume. Rav Chaim Kanievsky was asked regarding Lashon Hora. The Gemara in Maseches Avoda Zorah 39a 11 lines from the bottom says ( ואתאי לקמיה דרב מתנא לא הוה בידיה אתאי לקמיה דרב יהודה מהגרוניא אמר ) (לי נפלת ליד הכי אמר שמואל אשת חבר הרי היא כחבר a response. When they came to Rav Yehuda Mai'hagrunia, a second Amora, he knew the answer.

Rav Chaim Kanievsky says that someone in a previous generation asked a question, isn't that Lashon Hora? Why did the Gemara have to say that they asked Rav Masna and he didn't know? Then they asked Rav Yehuda and he knew. Why mention that Rav Masna didn't know, that is saying something bad about Rav Masna? This doesn't add anything to the Gemara?

Rav Chaim Kanievsky answered beautifully. When you hear that an Adom Gadol was asked a question and we see that he did not know the answer, you are teaching me something. You are teaching me that this Kasha is an extraordinary Kasha. Imagine if I told you that I had a Shaila about Yaale V'yavo and that I asked the Chazon Ish and he didn't know, that teaches you that the question is a Safeik Gamur and is a solid question. Therefore, the Gemara mentions that Rav Masna didn't have an answer to the question.

I would add to this that Rav Yaakov in the Emes L'yaakov in Parshas Vayeishev has an interesting Klal. There are many Gemaras and even Pesukim that appear to say Lashon Hora about people. Rav Yaakov mentions that there is no Issur of Lashon Haro about someone who is not alive. There is an Issur of Motzi Shem Ra, however, no Issur of Lashon Hora regarding people who are no longer alive. It is interesting that Rav Chaim Kanievsky in this piece appears not to agree with that Yesod.

In the Parsha we find the idea that is brought in the Chinuch in Mitzvah 173, that immersing in a Mikva is Metaheir. The Chinuch gives a reason. Why is water the source of Tahara? The Chinuch says I will tell you something that is close to Pshat. A person should imagine as if it is like he has a rebirth when he goes into the Mikva. That when a person goes into the Mikva you sort of start again. Mayim is a symbol of the very beginning. The very moment of creation, the very moment of rebirth.

In the Sefer Maalos Hatorah he expands on this idea of the Parsha. About the idea of water in general. We all know that it is a mysterious thing that when people stand at a waterfall or a lake

it affects the Neshama and it affects the Nefesh. There is a certain serenity that is unusual which a person achieves when he stands by water. We don't really know why it is so.

The Meshech Chochmo in Parshas Yisro on the Posuk in 20:10 ( כִּי שָׁשֶׁת-יָמִים עָשָׂה יְרוּרָה אֶת-הַשָּׁמַיִם ) ( וְאֶת-הָאָרֶץ, אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם, וַיִּנְחָה, בַּיּוֹם הַשְּׁבִיעִי; עַל-כֵּן, בָּרַךְ יְרוּרָה אֶת-יּוֹם הַשַּׁבָּת--וַיְקַדְּשׁוּהוּ ), he brings that the Yam is Shakul Kol Maasei Beraishis. The water in nature is somehow as Choshuv as everything else. It is the beginning of everything else. That is why the Meshech Chochmo says that we find in Chazal that those who are Oved Avodah Zorah agree that the Avoda Zorah had no power over the ocean. This is because the ocean is something that is eternally the same way it was by the 6 days of creation. The way it was created it remains. Land changes, it is paved or dug, however, the ocean and seas stay the same way that it was during Maasei Beraishis. The Mazalos have no affect on it because there is no change. Therefore, Avodah Zorah have no Shlita. The Gemara says that someone who is affected by Kishuf should run to the water. The Gemara says that fish have no Ayin Hora that affects them. We also know that the creatures in the water are the most Ruchiniyasdik. Fish don't require Shechita to be considered Kosher. Fish were in fact the first Baalei Chaim that were created originally. In the Mabul they didn't die.

So we find this idea that is mentioned here in the Chinuch that water is a symbol of going back to Maasei Beraishis, going back to the beginning of time, going back to a person's original source. That may well explain the idea that when somebody's Neshama gazes upon a body of water, certainly a waterfall has a certain serenity and a certain peace that comes upon it. It is interesting the waterfalls in Trump Towers and the like don't do it, it has to be nature's waterfalls or lakes. That gives a person a certain serenity and peace. That is the symbol of the Mikva. The serenity and peace that a person can go back to Maasei Beraishis.

The question of the week is: 14:8 – 9 ( וַיִּגְלַח אֶת-כָּל-שְׂעָרוֹ ) a Metzora is commanded to shave off all the hair of his body. The Gemara in Masseches Yevomos 5a (this is a discussion that goes on for a few Blatt so I am not pasting the Gemara here) says that this is one of the sources of Asei Doche Lo Sasei. The Mitzvas Asei of a Metzora removing the hair of his body is Doche the Lo Sasei of not cutting the Payos of the head.

The question that I would like to ask is, we know that Asei Doche Lo Sasei only works if at the time of the Asei the person is Over the Lo Sasei. If someone is Over a Lo Sasei tomorrow in order to enable him to do an Asei the day after, then we don't say Asei Doche Lo Sasei unless both the Asei and the Lo Sasei are done simultaneously. The Kasha then is, we know that there are Payos on both sides of the head. ( וַיִּגְלַח אֶת-כָּל-שְׂעָרוֹ ). He is allowed to cut off the Payos to be Mekayeim the Mitzva. When he cuts off the first Payo he is being Over the Lav, however, he has not yet been Mikayeim the Asei because if you were to shave off only half of his head then he would not be Mekayeim ( וַיִּגְלַח אֶת-כָּל-שְׂעָרוֹ ). He has to shave everything. If Asei Doche Lo Sasei has a source in cutting off the Payos we should learn from here that Asei is Doche Lo Sasei even in a case where it is not done simultaneously. After all here it is not simultaneous.

## 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 49<sup>th</sup> Shaar Tumah and had they waited one more minute they would have fell into the 50<sup>th</sup> 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 49<sup>th</sup> 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 49<sup>th</sup> 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 is the Mitzvah of Maggid to tell somebody something that he already knows? In other words what is the Mitzvah of Sippur Yetzias Mitzrayim, do you have to say Chiddushim to the person who is listening or is it enough to recite what was? We have a bit of a Kasha and that is that we know that the Haggadah has to be said B'derech Shaila U'teshuva (question and answer) and that sounds like you are going to hear a Chiddush. However, there is a difficulty. That is because the question and answer is prewritten. If it is prewritten how is that a question and answer? So this needs a Hesber.

The Malbim explains the difference between the word L'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 תִּסְפָּר בְּאָזְנֵי בְנֶךָ וּבֶן-בְּנֶךָ, אֵת אֲשֶׁר הִתְעַלְלֹתִי) 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) 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-קֵל) 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 (וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא) L'hagid, so you are supposed to say something new. But the Torah also says in Shemos 10:2 (וְלִמְעַן תִּסְפָּר 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 – (שְׁבֹכֵל הַלֵּילוֹת אֵין אֲנוּ מְטְבִילִין אֶפְּלוּ פַעַם אֶחָת, - (הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים 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 לְסֹפֵר בִּיצִיאַת מִצְרַיִם הָרִי) (זֶה מְשֻׁבָּח). 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 הַמְרִבָּה לְסַפֵּר בִּיציאת מצרים הרי זה משובח). 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 הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשַׁבַּח), 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 הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשַׁבַּח) 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 הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשַׁבַּח) **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** (וְהִגְדַּתְּ (לְבִנְךָ, 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 (ואֲכַלְתֶּם אֹתוֹ בְּהַפְזוּן) you might think that the eating is also a Mitzvah so we should do that one slowly. (ואֲכַלְתֶּם אֹתוֹ בְּהַפְזוּן) 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 Benthching with that song and Chazal established benthching in a special format for us to be Yoitzeh. The same with Zichiras Yitziyas Mitzrayim, that Chazal said that the Kriyas Shema encompasses both Oil Malchus Shamayim and Zichiras Yitziyas Mitzrayim. So it is very good to say that the Talmidim came in at the beginning of the Zman so that the Rabbanim wouldn't continue being Sipar Yitziyas Mitzrayim and fulfill the Diyaraisa obligation of Zaicheir Yitziyas Mitzrayim not the way Chazal set up the Mitzvah. The correct way is by Kriyas Shema when you say Ani Hashem Elokaichem Asher Hoitzaisi Eschem Maieretz Mitzrayim.

In the **Amar Rabbi Elazar Ben Azarya** section of Maggid we say – (פֶּלַי יָמֵי חַיֵּיהֶּ - לְהֵבִיא לִימוֹת) (הַמְּשִׁיחַ). 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 שְׂבָעִים שָׁנָה וְלֹא זָכִיתִי שְׁתַּאֲמַר יְצִיאַת מִצְרַיִם בְּלֵילוֹת עַד שֶׁדָּרָשָׁה בֶּן זֹמָא יָמֵי חַיֵּיהֶּ הַיָּמִים. פֶּלַי יָמֵי חַיֵּיהֶּ) Ben Zoma said (הַלֵּילוֹת) (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) (בֶּן־עֲזַרְיָה) is the one who said (פֶּלַי יָמֵי חַיֵּיהֶּ הַיָּמִים) 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.

(עַד שֶׁדָּרָשָׁה בֶּן 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 אָדָם) then people accepted it from (רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה) (וְלֹא זָכִיתִי) I didn't have the Zechus (עַד שֶׁדָּרָשָׁה 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), (מִשְׁמַת בֶּן זֹמָא בְּטָלוּ הַדְּרָשָׁנִים). 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.

In the **Arba'a Banim** section of Maggid we say about the Rasha – (וְאִם אֶתְּהָהּ הַקֶּהָה אֶת שְׁנָיו). Most people understand (הַקֶּהָה) 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 – (וְאִם אֶתְּהָהּ הַקֶּהָה אֶת שְׁנָיו), 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 – (בְּעִבּוּר זֶה עָשָׂה ד' לִי בְּצֵאתִי מִמִּצְרַיִם), a person must see himself as if he was redeemed from Mitzrayim. Rav Schwab in Shemos **13:8** where this Posuk appears explains the idea of (חָיַב אָדָם לְרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם) in a new way. We usually say that you should pretend that you left Mitzrayim even though you did not leave Mitzrayim.

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

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

With this Mussar we understand when we complain about the Rasha, (ולפי נְשֹׁאֵי אֵת עֲצָמוֹ מִן הַכָּלֵל) (כִּפְּרֵי בְּעֵקֶר הַקְּהָה אֵת) (שְׂנִי). Since the Rasha took himself out of the Klal we say (ולפי נְשֹׁאֵי אֵת עֲצָמוֹ מִן הַכָּלֵל) (כִּפְּרֵי בְּעֵקֶר הַקְּהָה אֵת) (שְׂנִי).

In the **Arba'a Banim** section of Maggid we say about the (וְשָׂאֵינוּ יוֹדְעֵי לְשֹׂאֵל) – (Shemos 13:8) (וְהַגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר) (לֵאמֹר), the word (לֵאמֹר) is extra. (לֵאמֹר) means to say over to your child, to repeat something. (וְהַגִּדְתָּ) already means tell him so what does (לֵאמֹר) come to teach us?

The Bais Aaron a previous Stoliner Rebbe did a Shidduch with another Chassidik Rebbe (maybe the Rishina Rebbe). When they came together for the Simcha they Davened together. As you may know, the Stoliner Chassidim Daven in a loud voice and it is a very unique Davening. The other Rebbe's Chassidim saw the way the Stoliner Chassidim were Davening and asked if they should copy them. The Rishina Rebbe responded if you are that level then you can copy them and if not then do not copy them. The Stoliner Rebbe responded it is just the opposite. If you are on that level you don't need to Daven in that method, however, if you are not on that level and your Davening is not that significant, then Daven in a loud voice and do things in order that you should be on that level.

Rav Avigdor Miller when he went to Slabodka was much younger than his peers. He was part of a Mussar Vaad that met once a month to work on one Middah. One month someone suggested that they work with the Middah of Emes. Rav Miller said that an old Baal Mussar got up and said Emes we work on all the time, this month let us work on Sheker. Let us work on lies to further our Avidas Hashem. How does lying work? We will say we are Oivdai Hashem, we will say that we are eating L'sheim Shamayim, we will say that we are Davening L'sheim Shamayim, we will say we are going to learn late. We will keep on saying things that may or may not actually be so. By repeating it all the time, we ourselves will hear it and it will be ingrained in us and ultimately we will reach that level. Rabbi Miller used this as a tool in Avidas Hashem and he encouraged people to use this Middah.

Whichever story you like better, this is an explanation in (וְהַגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר) (לֵאמֹר), 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. (לֵאמֹר), just be a person who constantly says it. If you constantly say you are going to do it then eventually you are going to get to the Madreiga.

In the **Arba'a Banim** section of Maggid, Rav Schwab's in his Mayan Beis Hashoeva on Chumash (on page # 460) has one piece on Chag HaPesach. I would like to share it with you. Rav Schwab there says on the section of the Hagaddah ( בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַתן תּוֹרָה לְעַמּוֹ ) ( בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַתן תּוֹרָה לְעַמּוֹ ). 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 (הַמָּקוֹם יִמְלֵא לְךָ חֶסְרוֹנְךָ). HKB"H should give you back what you lost. When someone has a financial loss we say to him (הַמָּקוֹם יִמְלֵא לְךָ חֶסְרוֹנְךָ). 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 (הַמָּקוֹם יִרְחַם) Hashem should have mercy. When there is a Tzarah. (הַמָּקוֹם יִרְחַם). 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--מֵרְחוֹק). When G-d seems distant, but the connection should be there. That explains Hamakom.

What does this have to do with ( בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַתן תּוֹרָה לְעַמּוֹ, בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַתן תּוֹרָה לְעַמּוֹ )? Zagt Rav Schwab, when we say (בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַתן תּוֹרָה לְעַמּוֹ) 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 שְׁנַתן תּוֹרָה לְעַמּוֹ, בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַתן תּוֹרָה לְעַמּוֹ). HKB"H gave the Torah to Klal Yisrael with instructions (בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַתן תּוֹרָה לְעַמּוֹ). 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 הַמָּקוֹם, בְּרוּךְ הוּא). 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'rov that (וְאֵת עַרְם וְעָרִיבָה) **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) (וַיִּזְכֹּר אֱלֹהִים, וַיִּזְכֹּר אֱלֹהִים) that Hashem remembered his promise to the Avos. So what was (וַיִּזְכֹּר אֱלֹהִים) 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 עַרְמָה וְעָרִיבָה), 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** (וְאָמַר לָךְ בְּדַמְיֶךָ חַיִּי, וְאָמַר לָךְ בְּדַמְיֶךָ) (וְאָמַר לָךְ בְּדַמְיֶךָ חַיִּי). We got the Mitzvah of Dam Milah and the Mitzvah of Dam Pesach.

This idea is brought in Rashi on the Posuk in Shemos **12:6** (וְהָיָה לָכֶם לְמִשְׁמֶרֶת, עַד אַרְבַּעַת עָשָׂר יוֹם) that Klal Yisrael had no Zechusim with which to go out were it not for the Dam Pesach and Dam Milah (וְהָיָה לָכֶם לְמִשְׁמֶרֶת) בקור ממום ארבעה ימים קודם שחיתה, 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, וְנָה-לְךָ הָאוֹת, כִּי אֲנֹכִי שְׁלַחְתִּיךָ: בְּהוֹצִיאֲךָ אֶת-הָעָם, מִמִּצְרַיִם, מִיֵּשִׁיבוּ עַל רֵאשֹׁן רֵאשֹׁן וְעַל אַחֲרוֹן אַחֲרוֹן, שְׁאִמֶּרֶת: **וַיֹּאמֶר כִּי אֶהְיֶה עִמָּךְ**) that (תעבדון את-הָאֱלֹהִים, עַל הָהָר הַזֶּה מִי אֲנֹכִי כִי אֵלֶךְ אֶל פְּרַעֲה, לֹא שֶׁלֶךְ הָיָא, כִּי אִם מִשְׁלִי, כִּי אֶהְיֶה עִמָּךְ, וְזוֹ הַמְרָאָה אֲשֶׁר רָאִיתָ בְּסִנְיָה לֶךְ הָאוֹת כִּי אֲנֹכִי שֶׁלַחְתִּיךְ, וְכַדָּאִי אֲנִי לְהַצִּיל כְּאֲשֶׁר רָאִיתָ הַסְנֵה עוֹשֶׂה שְׁלִיחוֹתִי וְאִינְנוּ אוֹכְלִי, כִּךְ תֵּלֶךְ בְּשִׁלְחֹתִי וְאִינְךָ נִיזוּק. וְשִׁשְׁאֵלַת מִה זְכוּת יִשְׂרָאֵל שֶׁיֵּצֵאוּ מִמִּצְרַיִם, דְּבַר גְּדוֹל יֵשׁ לִי עַל הוֹצָאָה זוֹ, שֶׁהָיָה עֵתִידִים לְקַבֵּל הַתּוֹרָה עַל הָהָר הַזֶּה לְסוּף שְׁלוֹשָׁה חֳדָשִׁים שֶׁיֵּצֵאוּ מִמִּצְרַיִם. דְּבַר אַחֵר כִּי אֶהְיֶה עִמָּךְ וְזוֹ שֶׁתְּצַלִּיחַ בְּשִׁלְחֹתֶךָ לֶךְ הָאוֹת עַל הַבְּטָחָה אַחֲרַת שְׁאִנִּי מִבְּטִיחֶךָ, שֶׁכְּשֶׁתּוֹצִיאֵם מִמִּצְרַיִם תֵּעַבְדוּן אוֹתִי עַל הָהָר הַזֶּה, שֶׁתְּקַבְּלוּ הַתּוֹרָה עֲלֵי וְהִיא הַזְכוּת הַעוֹמֶדֶת לְיִשְׂרָאֵל. וְדוּגְמַת לְשׁוֹן זֶה מְצִינֵנוּ (יִשְׁעִיהוּ לֹז ל) וְזוֹ לֶךְ הָאוֹת אֲכֹל הַשְּׁנֵה סְפִיחַ וְגו', מִפְּלֵת סְנַחְרִיב תִּהְיֶה לֶךְ אוֹת עַל הַבְּטָחָה אַחֲרַת (שֶׁאַרְצֶכֶם חֲרָבָה מִפִּירוֹת וְאִנִּי אֲבָרֶךְ הַסְּפִיחִים). 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 (וְאֵת עַרְמָה וְעָרִיבָה). Tzorech Iyun.

In the **Arami Oved Avi** section of Maggid there is an idea of the GR”A. (אַרְמֵי אֹבֵד אָבִי) is not mentioned just once in the Haggadah. Of course the words Arami Oved Avi are mentioned only once, but if you notice, the whole Arichus afterwards, the whole Drashos Hap’sukim is all from that Kappital Arami Oved Avi the things that follow (וַיִּרְעוּ אֶת־נֹוֹי הַמִּצְרַיִם וַיַּעֲנוּנוּ) (בְּדָר). (וַיִּנְצַעֵק אֶל־ד). (וַיִּקְרָא). 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 וַיַּעֲצִמוּ בְמֵאד 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 (וַיִּרְדּוּ) (מִצְרַיִם – 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 עָשִׂינוּ) they took out our Rechush.

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

Yaakov Avinu ran away as it says in Beraishis 31:22 (וַיִּגְדּוּ לְלֶכֶן, בַּיּוֹם הַשְּׁלִישִׁי: פִּי 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 שְׁבַעֶת יָמִים). He ran after them for 3 days and reached Yaakov on the 7<sup>th</sup> day. Exactly Yetzias Mitzrayim. By Yetzias Mitzrayim, for the first 3 days Pharaoh didn’t chase after them and then he said Oy they are not turning around, and he chased after them and met them as you know on the 7<sup>th</sup> 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 (וַיִּגַּם הַלֶּדֶד לְקִרְאָתָהּ). 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 (הַיְתִי בַיּוֹם אֶכְלֵנִי חֶרֶב, וְקָרָה ) (בְּלֵילָהּ; וַתֵּדֵד שְׁנֵתִי, מֵעֵינַי מֵעֵינַי). That is Maiseh Avos Siman L'banim to Klal Yisrael in Mitzrayim. They worked and the Kushai Avoda was by day and by night just like Yaakov said that he worked by day and by night. That brought about the earlier Yetzias Mitzrayim because of the work.

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

Rav Schwab has an explanation on the last Posuk of Kriyas Shema. The last Posuk in the daily Kriyas Shema which is the Posuk of Zeicher Yetzias Mitzrayim. We say that which is written in Bamidbar 15:41 (אֲנִי יְרוּר אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם, לְאֵלֹהִים: אֲנִי, יְרוּר אֱלֹהֵיכֶם). The last (אֲנִי, יְרוּר אֱלֹהֵיכֶם) really doesn't make so much sense in the translation of the Posuk. I am the Hashem your Hashem who took you out of Egypt to be your Hashem and then the repetition of the words (אֲנִי, יְרוּר אֱלֹהֵיכֶם). Why?

I think many people think that it is (אֲנִי ר' אֱלֹהֵיכֶם. אֶמֶת) but that is not the Posuk. In the Posuk what exactly does it mean?





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 יִצְאֹוּ, בְּרַכְשׁ גְּדוֹל). 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 יִצְאֹוּ, בְּרַכְשׁ גְּדוֹל) was Yetzias Mitzrayim. The promise to Avraham Avinu was Mikuyam then so that Avraham Avinu should not be able to say that regarding (וְעַבְדֵיכֶם, וְעַנְוֵי אֲתֶם) was Mikuyam and (וְאַחֲרֵי-כֵן יִצְאֹוּ, בְּרַכְשׁ גְּדוֹל) 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 Kesher, 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 (וַיִּזְכֹּר אֱלֹהִים אֶת-בְּרִיתוֹ, אֶת-אַבְרָהָם אֶת-) (וַיִּצְחָק וְאֶת-יַעֲקֹב וַיִּדַע, אֶת-נְאֻמָּתָם; וַיִּזְכֹּר אֱלֹהִים אֶת-בְּרִיתוֹ, אֶת-אַבְרָהָם אֶת-) (וַיִּצְחָק וְאֶת-יַעֲקֹב וַיִּדַע, אֶת-נְאֻמָּתָם). 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 יָרוּר אֶלְרִיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם, לְאֵלֵרִים: אָנִי, ) (יָרוּר 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. וּבְכוֹרֶךָ גָּאֵלְתָּ. וַיָּם סוּף בְּקַעֲתָ. וַיִּזְדִּים טַבַּעֲתָ. וַיִּדְיִדִים הִעֲבַרְתָּ. וַיִּכְסּוּ מַיִם ) (צִרִיָּהֶם. אֶהָד מֵהֶם לֹא נוֹתֵר). We say more words in (עֲנִת אַבְוֵינּוּ) 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 ר' יִמְלֹךְ לְעוֹלָם וָעֶד) that comes from the Shirah at the Yam Suf and (ר' יִמְלֹךְ לְעוֹלָם וָעֶד) that comes 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 (אֱלוֹ הַכְּנִיסֵנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ אֶת בֵּית הַבְּחִירָה, דַּיִינוּ). If HKB”H had brought us to Eretz Yisrael and not built the Bais Hamikdash, Dayeinu it would be enough for us to give expression of gratitude. This needs an explanation. What is the big thing about the building of the Bais Hamikdash? Remember, the building of the Bais Hamikdash did not make Korbanos possible, Klal Yisrael had a Mishkan in the Midbar then in Shiloh and later in Nov and Givon. All the Avodos were done the Kohanim did their Avodah, the Menorah was lit, the Shulchan was full of its 12 Lechem Hapanim. What is the special thanks for (בָּנָה לָנוּ אֶת (בֵּית)?

The truth is the one who authored the Hagadah knew you would have this question. Do you know why? Because after the Dayeinu the Hagadah reads that certainly now that Hashem has done this and this and this for us and it goes through all of the points of the Dayeinu, it repeats them (וְקָרַע לָנוּ אֶת הַיָּם), (וְנָתַן לָנוּ אֶת הַתּוֹרָה) 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 (וְיָרָאָה כָּל-זָכוֹרֶךָ), where? (בְּמָקוֹם אֲשֶׁר יִבְחַר) 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 (אֹי-לִי כִי-נִדְמִיתִי) paraphrasing Yeshaya (6:5), woe to me I live in a dream world, there is so much more that people could do. The Aliyah L’regel was a time of raising expectations, of seeing how Jews learn in Yerushalayim. How Jews serve HKB”H in Yerushalayim. Is it enough to get to Shul before (בְּרוּךְ שְׁאֵמַר), 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. ( וּבְנֵה לָנוּ אֶת בֵּית הַבְּחִירָה לְכַפֵּר עָלַי ). 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 (פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוֹם מָה), (מִצֵּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוֹם מָה) (מְרוֹר זֶה שֶׁאָנוּ אוֹכְלִים, עַל שׁוֹם מָה) and (מָה). 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. (פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוֹם מָה? עַל שׁוֹם מָה שֶׁפֶּסַח הַקָּדוֹשׁ בְּרוּךְ הוּא ) 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, (עַל שׁוֹם שֶׁלֹּא הִסְפִּיק בְּצַקָּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מְלַךְ מַלְכֵי הַמְּלָכִים, ) (הַקָּדוֹשׁ בְּרוּךְ הוּא). 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** (וְאָמַרְתֶּם זִבְחַת-פֶּסַח הוּא לִירֹר, אֲשֶׁר פֶּסַח עַל-בְּתֵי בְנֵי-יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת-מִצְרַיִם, וְאֶת-) Before it happened they were commanded to eat the Korban Pesach. They also had to say Pesach (עַל שׁוֹם מָה) 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 (עַל שׁוֹם מָה) 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 (עַל שׁוֹם מָה) 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 – (עַל שׁוֹם שֶׁלֹּא הִסְפִּיק בְּצַקָּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד ) – (שֶׁנִּגְלָה עֲלֵיהֶם מְלַךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא, וְנִגְאָלָם) – 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 Yoitzei the Mitzvah with Matza baked in the sun. If that is the way the original Matzah was baked why aren't you Yoitzei. 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 שעונין 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 עֲשֶׂה ר' לִי בְּצִאתִי ) (מְצַרְרִים) Baavur Zeh Asa Hashem Li B'tzaisi Mimitzrayim and you need to have Matzah U'maror Munachin L'fanecha. That it is the second Posuk that teaches us that the Hagada and the Mitzvah of matzah and Maror should be simultaneous. Matzah should be on the table when you do the Mitzvah.

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

The answer would seem to be the following. There is a Yesod of Tosafos in Maseches Berachos 7a (שאלמלי כעסתי לא נשתייר וכו'. ואם תאמר מה היה יכול לומר בשעת רגע. יש לומר כלם. אי נמי מאחר שהיה כן (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 גָּאֵלְנוּ 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 (סִיב אָדָם 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 Chometz. 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 – (בְּנֵי בֵּיתָהּ בְּקֶרֶב). There is a Haggadah that explains (בְּמַהְרָה, 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 Aveiros. 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 (בְּמַהְרָה, בְּיָמֵינוּ), that it should be what we

consider Bimhaira, in our days. Therefore, we say Keil B'nei, B'nei Vaischa B'karoiv. If the Bais Hamikdash would be built during the week, we can build it, however, we are asking for it to be built immediately which is now by the Seder night, when Melachah is not allowed, so we are asking that Hashem should build it.

(The following Vort was said for Parshas Shoftim 5772 Ayin Sham). In the Nirtza section of the Haggada Shel Pesach we sing a song of **Keil B'nei** that attributes 22 titles to HKB"H. (בְּחֹרֵר הָיָא, גְּדוּלָה הָיָא, דְּגוּלָה הָיָא, (אֲדִיר הָיָא) (אֲדִיר הָיָא) In the order of the Aleph Bais we attribute titles to Hashem and every one of those titles comes from a Posuk in Tanach except for the letter Lamed. By Lamed we say (לְמוּד הָיָא) 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 (לְמוּד הָיָא). 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 (יְרוּר, אִישׁ מִלְחָמָה) and therefore the fact that HKB"H is a Locheim, one who does battle would fit better than (לְמוּד הָיָא).

I saw in one of the Haggadahs a Teretz to answer the Chasam Sofer's complaint that (לְמוּד הָיָא), 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 (לְמוּד הָיָא) means that HKB"H Kavayochel in his Anvisanuso (in his humility) follows the Psak from down here, (לְמוּד הָיָא) 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 49<sup>th</sup> Shar Hatuma. For the rest of us it is easy because we are not Chachamim or Nivoinim, 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 50<sup>th</sup> Shar Hatuma with no chance of ever coming back. We have to be thankful that we were in the Mem Tes Shar Hatumah and were brought back. So now it makes sense, Afilu Kulanu Chachamim, even wise men, Zekainim, and Yoidim Es Hatorah, Chayuv Adam Lir'ois Es Atzmoi K'ilu Yatza Mimitzrayim. That is an Avoida. It is night and it is the Mem Tes Sharei Tumah, and with all that, Kadeish. We try to see ourselves jumping into Kedusha.

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

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

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

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

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

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

Why Dafka on Pesach night did Yitzchok Avinu want to give a Beracha to Eisav? Do you know what Yitzchok was thinking? Pesach the night of Kadeish Urchatz, Yitzchok knew that Eisav was no Tzaddik, however, he was hoping to give him Kedusha. Which night of the year? The Seder night. Pesach night. This is the night of jumping into Kedusha. This is why right after talking about the Chacham we talk about the Rasha. There most probably is not any other place in the Torah in which we discuss B'feirush that a Rasha participates in a Mitzvah. Sometimes it says that a Mumar is Posul from a Mitzvah. Sometimes it says nothing. But to just sit there and say that the Rasha is part of the Seder, why? The reason is, because it is Pesach by night and on this night we let the Rasha jump in and we tell him that this night we are not afraid of night, we are not afraid of nuts, and we are not afraid of you. We are not afraid of Resha'im, because Pesach night is a night that a Rasha can jump into Kedusha and Kiyumai Mitzvos, as that was Kavanas Yitzchok with wanting to give Eisav the Berachos on Seder night.

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

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

A Nikuda that Rebbi added to the Yismach Moshe is that we know that 4/5<sup>th</sup> of Klal Yisrael died in Mitzrayim during Makkas Choishech and that 1/5<sup>th</sup> survived. If the 1/5<sup>th</sup> that survived were in the 49<sup>th</sup> Shar Hatumah, what were the 4/5<sup>ths</sup>? The Tzaddikim were the 1/5<sup>th</sup> who were in the Mem Tes Sharei Tumah, what were the 4/5<sup>th</sup>? Rashi says that the only difference between them was that the 4/5<sup>th</sup> did not want to go out of Mitzrayim. They weren't interested. The 1/5<sup>th</sup> were interested. They were in the Mem Tes Sharei Tumah however, they were interested and they survived. That 1/5<sup>th</sup> 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 Egozim, we are not afraid of all these things. This is Leil Shimurim.

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

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

### **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: שִׁבְעַ ) מִיּוֹם הַבִּיאָאָה, מִמִּתְחַלֵּת הַשָּׁבֹת, מִסְפַּרְתֶּם לָכֶם, תְּמִימַת תְּהֵינָה (שְׁבֻעוֹת, לָכֶם). 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 (לך-לך) go for yourself. In Parshas Lech Lecha, Beraishis 12:1 HKB"Y tells Avram (לך-לך) go for yourself. Rashi there says (להנאתך ולטובתך), for your own benefit. (ושם) (אעשך לגוי גדול), there you will become great. (לך-לך) 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, (וספרתם לכם) means count in a way that you will benefit from, that you will gain from.

As it says in Iyov 14:16 (צעדי תספור) count my footsteps. We are not counting how many footsteps a person makes. The idea of counting footsteps is giving meaning to a person's footsteps. Making them meaningful. (וספרתם לכם) count for yourselves. It is yours, it is what you make of it. Count these days of Sefira and make them meaningful days. So this is how he explains the word Lachem. (וספרתם לכם).

A few pages later, he goes on to explain (שבע שבועות, תמימת תהינה). 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 (אכן שלמה) or (איפה שלמה). You have to have honest measures. Your measures should be Shaleim, should be complete. Or as it says in Devarim 27:6 in the building of the Mizbaiach (אבנים שלמות תבנה). It has to be built with complete stones. When there is nothing missing and it is complete, the word is Shaleim. It should say Sheva Shabosos Shleimos Tihiyena and it doesn't. It says Temimos.

What is Tamim? We find by Noach 6:9 (צדיק תמים הנה, בולתיו). Or we find the command in Devarim 18:13 (תמים יהנה לרצון). (תמים) Or Vayikra 22:21 (תמים תהנה, עם ירנר אלריד). It is being entire, being sincere, being total, being meaningful. (שבע שבועות, תמימת) make them 7 complete weeks, not Sh'leimos which means that you shouldn't miss a single day. But (שבע שבועות, תמימת) make the most of it. (עם ירנר אלריד) be complete with G-d. It's a qualitative completeness rather than just the quantity being complete.

So that, (וספרתם לכם) and (שבע שבועות, תמימת) 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 (ממחרת 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 (ויגד מצרימה, ארמי אבד אבי). 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) (ולכו בקוש לעקור את הכל, שנאמר: 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. (ויגד שם - מלמד שלא יגד יעקב אבינו להשתקע במצרים אלא לגור שם), (במתי מעט - כמה שנאמר: בשבעים נפש ירדו אבותיה מצרימה), (ויהי שם לגוי - מלמד שהיו ישראל מצוינים שם), (גדול, עצום - כמה שנאמר: 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 (במתי מעט) with few in number. (ויהי שם לגוי גדול). The same thing happened with Yaakov. He goes down (במתי מעט) all alone. (ויהי שם לגוי גדול) 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 גְּדוּלָה). 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 Maaseh Avos Siman L'banim for what would happen to his children later.

The GRA says that (וּבְאֵתוֹת - זֶה הַמַּטָּה), 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, בְּרִהְטֵימ, בְּשִׁקְתוֹת הַמְּיָם) 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, דְּרָדֵף שִׁבְעַת 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 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 (גִּלְכָה) (נָא דְרָדֵף 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 לָבָן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ) The Parsha begins. (צא ולמד מה בקש לָבָן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ) We are not marking what Lavan did, we are marking what Pharoh wanted to do. (צא ולמד מה בקש לָבָן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ) If you learn the Parsha (לָבָן 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 (הִיִּיתִי) (בַּיּוֹם אֶכְלֵנִי חֶרֶב, וְקָרָח בְּלַיְלָה; וַתִּדְדֵד שְׁנֵתִי, מֵעֵינַי) that the heat and the cold bit at him. He offered tremendous Mesiras Nefesh for Lavan. Maaseh Avos Siman L'banim for the Avdus which Klal Yisrael had when they were in Mitzrayim. So as you see, (צא ולמד) there is a lot to learn. Maybe around the table you can come up with other additional similarities.

3. The idea that Klal Yisrael left with Ramaos, with trickery is very difficult to understand. In the beginning, when they were in a weak position they said let's go for 3 days. When they finally left

after Makkas Bechoros why did they have to say that (גלִּיקָה נָא דִּרְךָ שְׁלֹשֶׁת 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 ( הָבֵי ( כְּמַעֲט-רִגְעוּ, 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"Y 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 יְהוָה אֶל-מֹשֶׁה, רְאֵה נִתְתִּיךָ אֶלְרִים ) Hashem said to Moshe I have put you as the boss over Pharoh. Rashi says ( שׁוֹפֵט וְרוֹדֵה ) (לרדותו במכות ויסוריין) I have placed you above Pharoh. At that point Pharoh 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 Pharoh is not called Melech Mitzrayim even once. Never, always just Pharoh. 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 ( וַיִּגַּד לְמִלְכָּהּ מִצְרַיִם, כִּי בָרַח הָעָם; ) (וַיִּהְיֶה לְבַב פְּרַעֲהוֹ). In 14:8 it continues ( וַיִּרְדֹּף, אַחֲרָיו בְּנֵי יִשְׂרָאֵל ). 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 (אָרַמִי אֲבָד אָבִי) Arami Oved Avi, to the description of Yetzias Mitzrayim which is described in the Pesukim of (וַיֵּרַד מִצְרַיִם) (אָרַמִי אֲבָד אָבִי). It is really much more than that. It is not just that we mention (וַיֵּרַד מִצְרַיִם), it is that the Pesukim in the Haggadah from there on take the four Pesukim which are in the Parsha of (אָרַמִי אֲבָד 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 ( וְלָמַד מֵהַבְּקָשׁ לָבוֹן הָאָרַמִי לַעֲשׂוֹת לְיַעֲקֹב אֲבִינוּ. שֶׁפָּרַעַה לֹא גִזַּר אֱלֹהִים עַל הַזְּכָרִים ) (וְלָבוֹן בִּקְשׁ לַעֲקוֹר אֶת הַכֹּל, שֶׁנֶּאֱמַר: אָרַמִי אֲבָד אָבִי, וַיֵּרַד מִצְרַיִם וַיִּגַּר שָׁם בְּמַתִּי מֵעַט, וַיְהִי שָׁם לְגוֹי גָּדוֹל, עֲצוּם וְרַב (אָרַמִי אֲבָד אָבִי, וַיֵּרַד מִצְרַיִם), (וַיִּגַּר שָׁם), (בְּמַתִּי מֵעַט), (וַיְהִי שָׁם לְגוֹי גָּדוֹל, עֲצוּם). Those are four Pesukim. We mention four Pesukim in this Parsha and then the Haggadah goes on to break apart each Posuk. (וַיִּגַּר שָׁם - מִלְּמַד שֶׁלֹּא יָרַד יַעֲקֹב אֲבִינוּ לְהַשְׁתַּקֵּעַ בְּמִצְרַיִם אֱלֹהִים לְגוֹר שָׁם), (בְּמַתִּי מֵעַט - כִּמְהָ שֶׁנֶּאֱמַר: בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֵינוּ מִצְרַיִם), (וַיְהִי שָׁם לְגוֹי - מִלְּמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם), (גָּדוֹל, עֲצוּם - כִּמְהָ שֶׁנֶּאֱמַר: וַיִּבְנֶי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ בְּמֵאֵד מְאֹד) (אָרַמִי אֲבָד אָבִי, וַיֵּרַד מִצְרַיִם).

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. (וַיֵּרַד מִצְרַיִם - 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 מֵעַט) with few in number. (וַיְהִי שָׁם לְגוֹי גָּדוֹל). The same thing happened with Yaakov. He goes down (בְּמַתִּי מֵעַט) all alone. (וַיְהִי שָׁם לְגוֹי גָּדוֹל) When he leaves he has Shevatim, he has a large family, and numerous wives.

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The GRA says that (וּבְאֵתוֹת - זֶה הַמַּטֵּה), 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 בְּמַקְלִי, עֲבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה) just with a stick. Then he used sticks as it says in

30:38 (וַיִּצְגַּג, אֶת-הַמִּקְלֹת אֲשֶׁר פָּצַל, בְּרִהְטֵימ, בְּשִׁקְתוֹת הַמָּיִם) to cause the sheep to be born in a way that would go to him.

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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 (גִּלְכָה ) (נָא דָרָךְ 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) 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 (הֵייתִי ) (בַּיּוֹם אֲכַלְנִי חֹרֵב, וְקָרָח בַּלַּיְלָה; וַתִּתְדַד שְׁנֵתִי, מֵעֵינָי) that the heat and the cold bit at him. He offered tremendous Mesiras Nefesh for Lavan. Maiseh Avos Siman L'banim for the Avdus which Klal Yisrael had when they were in Mitzrayim. So as you see, (צא ולמד) there is a lot to learn. Maybe around the table you can come up with other additional similarities.

3. We are told in Shemos 12:13 (וַרְאִיתִי אֶת-הַדָּם, וַפְסַחְתִּי עֲלֵכֶם) HKB"H sees the blood and that blood is the Zechus in which Klal Yisrael leaves. Yet we say in the Haggadah (וְאֶעְבֵּר עָלֶיךָ נֶאֱרָאָה ) (מִתְּבוֹסְסֵת בְּדַמֵּיהָ, נֹאמֵר לָךְ בְּדַמֵּיהָ חַיִּי, נֹאמֵר לָךְ בְּדַמֵּיהָ חַיִּי) 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 בְּדַמֵּיהָ חַיִּי, נֹאמֵר ) (לָךְ בְּדַמֵּיהָ 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 (שָׁהָיו מְסֻבִּין בְּבְנֵי בְרַק, וְהָיוּ מְסַפְּרִים בִּיציאת מצרים כל אותו הַלַּיְלָה). 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'haiseiba. 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 (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: שְׁבַע), (שְׁבַע־יָמִים, מִיּוֹם הַבִּיאָכָם, אֶת-עֹמֶר הַתְּנוּפָה: שְׁבַע). 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-לָךְ מֵאֲרֻצֶיךָ) go for yourself. In Parshas Lech Lecha, Beraishis 12:1 HKB"Y tells Avram (לָךְ-לָךְ) go for yourself. Rashi there says (להנאתך ולטובתך), for your own benefit. (ושם) (אעשהך לגוי גדול), 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 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 (שִׁבְעַת 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 הָיָה, בְּדֹרֹתָיו). Or we find the command in Devarim 18:13 (תָּמִים תִּהְיֶה, עִם יְרֹנֵר אֱלֹרִיךָ). Or Vayikra 22:21 (תָּמִים). here is a different type of being complete. It is being entire, being sincere, being total, being meaningful. (שִׁבְעַת שָׁבָתוֹת, תְּמִימֹת) make them 7 complete weeks, not Sh'leimos which means that you shouldn't miss a single day. But (שִׁבְעַת שָׁבָתוֹת, תְּמִימֹת) make the most of it. (עִם יְרֹנֵר אֱלֹרִיךָ) be complete with G-d. It's a qualitative completeness rather than just the quantity being complete.

So that, (וּסְפַרְתֶּם לָכֶם) and (שִׁבְעַת שָׁבָתוֹת, תְּמִימֹת) have the same message. That the seven weeks which begin this coming Motzoei Shabbos and culminates with Chag Hashavuot, 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 שְׁבָתוֹת, 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 הַשְּׁבֵת). 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 אֲבֵד אָבִי) Arami Oved Avi, to the description of Yetzias Mitzrayim which is described in the Pesukim of (אָרְמֵי אֲבֵד אָבִי, וַיֵּרֵד מִצְרָיִמָה) . It is really much more than that. It is not just that we mention (אָרְמֵי אֲבֵד אָבִי, וַיֵּרֵד מִצְרָיִמָה) , it is that the Pesukim in the Haggadah from there on take the four Pesukim which are in the Parsha of (אָרְמֵי אֲבֵד 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 (וְלִבְּנֵי בְּקֹשׁ לְעִקּוֹר אֵת הַכֹּל, שְׁנֹאֲמַר: אָרְמֵי אֲבֵד אָבִי, וַיֵּרֵד מִצְרָיִמָה וַיִּגְרַשׁ שָׁם בְּמַתִּי מֵעֵט, וַיְהִי שָׁם לְגוֹי גְּדוֹל, עֲצוּם וְרַב). Those are four Pesukim. (אָרְמֵי אֲבֵד אָבִי, וַיֵּרֵד מִצְרָיִמָה), (וַיִּגְרַשׁ שָׁם), (בְּמַתִּי מֵעֵט), (וַיְהִי שָׁם לְגוֹי גְּדוֹל, עֲצוּם וְרַב). We mention four Pesukim in this Parsha and then the Haggadah goes on to break apart each Posuk. (וַיִּגְרַשׁ שָׁם - מִלְּמַד שֶׁלֹּא יֵרֵד יַעֲקֹב אֲבִינוּ לְהַשְׁתַּעֲבֵד בְּמִצְרַיִם אֶלֶּא לְגוֹר שָׁם), (בְּמַתִּי מֵעֵט - כְּמָה שְׁנֹאֲמַר: בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֵינוּ מִצְרָיִמָה), (וַיְהִי שָׁם לְגוֹי - מִלְּמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם), (גְּדוֹל, עֲצוּם - כְּמָה שְׁנֹאֲמַר: וַיְהִי שָׁם לְגוֹי גְּדוֹל, עֲצוּם וְרַב וַיִּשְׂרָאֵל פָּרוּ וַיִּשְׂרָצוּ וַיִּרְבּוּ וַיַּעֲצְמוּ בְּמֵאֵד מְאֹד) . We don't realize it but there is a long stretch of the Haggadah built on Lavan and (אָרְמֵי אֲבֵד אָבִי, וַיֵּרֵד מִצְרָיִמָה).

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. (וַיֵּרֵד מִצְרָיִמָה - 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 מֵעֵט) with few in

number. (במתי מעט) (וינהי שם לגוי גדול). The same thing happened with Yaakov. He goes down (במתי מעט) all alone. (וינהי שם לגוי גדול) 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 (ברכש גדול). They took the (רכש) 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 (ויבאתות - 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 (ויקח את-אחיו, עמו, וירדף אחריו, דרך שבועת) (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 (גלכה) (נא דרך שלשת 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 לכן 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) (לכן הארמי לעשות ליעקב אבינו). If you learn the Parsha (לכן 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; ותנד 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. 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 (וּלְכֶה נָא דָרָךְ שְׁלֹשֶׁת 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 (קְבִי זָמַנְךָ לְעַבְדְּךָ וְעַד-יִעָבֶר 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 יְרֹנְךָ אֶל-מִצְרָיִם, רָאֵה נִתְתִּיךָ אֱלֹדִים) Hashem said to Moshe I have put you as the boss over Pharoh. Rashi says (שׁוֹפֵט וְרוֹדֵה) I have placed you above Pharoh. At that point Pharoh 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 (ויגד למלך מצרים, פי ברח העם; 14:8). In 14:8 it continues (ויחזק ירור, את-לב פרעה מלך מצרים, וירדף, אחרי בני ישראל). 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 (ארמי אבד אבי) Arami Oved Avi, to the description of Yetzias Mitzrayim which is described in the Pesukim of (ויגד מצרימה) (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 (צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו. שפרעה לא גזר אלא על הזכרים) (ולבן בקש לעקור את הכל, שנגאמר: 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. (ויגד שם - מלמד שלא ירד יעקב אבינו להשתקע במצרים אלא לגור שם), (במתי מעט - כמה שנגאמר: בשבעים נפש ירדו אבותיך מצרימה), (ויהי שם לגוי - מלמד שהיו ישראל מציינים שם), (גדול, עצום - כמה שנגאמר: 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 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. (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 (במתי מעט) with few in number. (ויהי שם לגוי גדול). The same thing happened with Yaakov. He goes down (במתי מעט) all alone. (ויהי שם לגוי גדול) 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 (ברכש גדול). They took the (רכש) 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 (ויבאתות - 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-הפרדן 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 (ויקח את-אחיו, עמו, וירדף אחריו, דרך 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 (גלכה) 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 לך ה'א'רמי לעשות ליעקב אבינו) The Parsha begins. (צא ולמד מה בקש לך ה'א'רמי לעשות ליעקב אבינו) We are not marking what Lavan did, we are marking what Pharoh wanted to do. (צא ולמד מה בקש לך ה'א'רמי לעשות ליעקב אבינו) If you learn the Parsha (לך ה'א'רמי) 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) 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 (וראייתי את-הדם, ופסחתי עלכם) HKB"YH 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 לך בדמיה חיי, ואמר לך 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 ( וְאָמַר לָךְ בְּדַמֵּיךְ ( וְאָמַר לָךְ בְּדַמֵּיךְ 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 מְסַבֵּי בְּבֵנֵי בְּרַק, וְהָיוּ מְסַפְּרִים בִּיציאת מצרים כל אותו ( הַלַּיְלָה). 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'haiseiba. 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 נִודַע הַדְּבָר). Which by its simple meaning means the fact that I killed a Mitzri is known. But in a deeper sense

אכן נודע הדבר: כמשמעו. ומדרשו נודע לי הדבר שהייתי (as the Medrash says and Rashi alludes to briefly (תמה עליו, מה חטאו ישראל מכל שבעים אומות להיות נרדים בעבודת פרך, אבל רואה אני שהם ראויים לכך (אכן נודע הדבר). Now I understand what is happening. The fact that the Galus (exile) in Mitzrayim is not coming to an early end is because (נודע הדבר) 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 הַמְרִבָּה 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 כְּלָנוּ) 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 כְּלָנוּ חֲכָמִים) even if we are all wise men (מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם).

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

That happened by the Cheit Hamiraglim, which is a sin that was associated with Lashon Hora. Whereas it says in Bamidbar 13:32 (וַיֵּצֵאוּ דַבַּת 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) Ohr L'arbaa Asar. It begins with the words the night of the 14th day of Nissan we do Bedikah. It uses the word (אור) light in place of Laylah which means night. The Gemara explains that the Mishna is coming to hint to us Shelo Yidabeir B'lashon Miguna, that a person should be careful to speak in a fine way. Even the word night which has negative connotations is replaced by the word Ohr or light as if to hint that a person should speak properly.

Why is this the first word of this Masechta? The hint of how to speak could have been in any Masechta or in any part of any Masechta. Says Rav Tzaddok, Zehu Haschallas Hamasechta L'horos Inyan Hamichunim Masechta Zu She'hu Inyan Hapesach. It is at the beginning of the Masechta to introduce us to the concept which this Masechta talks about and that concept is the Taharas Hadibbur fixing the Aveira of Dibbur Miguna of speaking improperly, of a lack of pureness of one's speech. Very beautiful.

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