

הגדה של פסח תשפ"ד

Insights into the Haggadah

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הגדה תשפ"ד רב ברזיל

התכלית של הסדר להאמין שאין באמת טבע

"התכלית של הסדר לקיים דברי הרמב"ן בסוף פ' בא"

What is the *tachlis* of the Seder Night? In short it is to fulfill the words of the Ramban at the end of *Parshas Bo*.

שאיין לך אדם שיש לו חלק בתורת משה עד שנאמין בכל דברינו ומקרינו שכולם נסים אין בהם טבע ומנהגו של עולם בין ברבים בין ביחיד אלא אם יעשה המצוות שכרו ואם יעבור עליהם יכריתנו ענשו הכל בגזירת עליון

What comes out of his words is that by the end of the night we must believe in *Hashgacha Peratis* and *Kelalis* and that even all nature is supernatural by the will of Hashem. Otherwise one has no place in *Toras Moshe Rabbeinu*.

In order to attain this *emunah* we have the mitzvah of יציאת מצרים. סיפור יציאת מצרים. For it is the *passuk* (Tehillim 117 10) *כי אמנתי* I came to believe because I spoke about it, demonstrates *לספר הרי זה משובח* and the more one speaks about Hashem and his miracles like those of *Yetzias Mitzrayim* he will come to believe that everything in the world is truly supernatural created and appointed by the desire of the *Ribbono Shel Olam*.

הסימן של נרצה בגמטריא משה

The last Siman is נרצה we should become desirable through our Seder to Hashem and to Moshe Rabbeinu. For as our *sefarim* tell us נרצה is *gematriah* משה. Even though Moshe is mentioned once throughout the Haggadah "by the way" in the *passuk* *ובמשה עבדו* he is hinted in the *Siman* נרצה. This follows a pattern of Moshe not being mentioned in *Parsha Tetzveh* however he is hinted in the number of 101 *pessukim* with the hidden letters of his name **מם שין הא**. However, here it is much deeper. The *tachlis* of the Seder as we mentioned above is to believe in all the miracles of *Yetzias Mitzrayim* and those in every day life. The Ramban if one fails to do so then he has no portion in the *Toras Moshe*. One must also believe in Moshe as Hashem's prophet which they did at *Kerias Yam Suf* *ובמשה עבדו*. The *Siman Nirtzah* is to beseech

Hashem that we should be desirable to Him and thereby have a portion in *Torah Moshe* which is also part of the *tachlis*.

ברוך המקום ברוך הוא

This is the reason why at the beginning of *Maggid* we say ברוך המקום ברוך הוא שנתן תורה לעמו ישראל. Why is the giving of the Torah mentioned at the beginning of *Maggid*? To let us know that this is the mission goal of tonight to ascertain that one has a portion in Moshe *Rabbeinu's* Torah. This is because Torah is one of the three things that is acquired through the suffering received in the bondage of *Mitzrayim*.

סדר

I want to share with you a true story that happened with me this week. Some lady parked in my spot in front of the Yeshivah. I went over to her and said you are not allowed to park here and I pointed to the sign that said חניה פרטית. She answered OH, **בסדר**! She closed the back door of her car and then walked away down the street without looking back. I thought to myself that in the past I found people pushing through a crowd and saying together with the shove סליחה as if it is ok to push and be impolite as long as you say the magic word סליחה. I don't want to even imagine what their saying סליחות before Rosh Hashanah and *Aseres Yemai Teshuvah* looks like. Here too from this incident I dread to imagine what kind of meaningful Pesach "Seder" is this individual going to have after her remark and lack of *tikkun*!.

Hashem who created the world has a Seder for every one of the gezillion blades of grass and stars in the universe as we say המסדר את הכוכבים. *Chazal* (Medrash Koheles 7 19) tell

בשעה שברא הקב"ה את אדם הראשון נטלו והחזירו על כל אילני גן עדן ואמר לו ראה מעשי כמה נאים ומשובחין הן וכל מה שבראתי בשבילך בראתי תן דעתך שלא תקלקל ותחריב את עולמי שאם קלקלת אין מי שיתקן אחרך

that when Adam was created Hashem gave him a tour of Gan Eden and said look how pleasant and praiseworthy is my creation. I did this all for you. Make sure you don't ruin it because no one will be able to fix the damage you will have done.

If man realizes the perfection of Hashem's creation and how beneficial it was made for him, then he won't abuse it for selfish gains. Hashem told

Adam **תן דעתך** that you must constantly **push** to be conscious of the fact that there exists a divine order, nothing is extra or displaced. If one thinks about something that means it is significant to him and he will cherish the gift of the world that was granted to him. This **תן דעתך** is for every person in every generation for *Chazal* tell us **נברא העולם** **חייב אדם לומר בשבילי** **וכל מה שבראתי** **בשבילך בראתי**. However, we tend to get habituated to the *seder* of nature and it also has its laws and that makes one forget that Hashem is constantly making those laws of *seder*. **ואתה מחיה את כולם**. They don't happen by themselves.

If we examine the letters of **סדר** we will find that they share the same letters as **דרס** to trample and step on. When one loses the **תן דעתך** on creation he loses the daily focus on the creator of the *seder* in creation. Even the **סדר** and laws of nature are hiding a **סוד** a secret which spells the first two letters of **סדר**. The concealed secret of nature is that it has a letter **ר** which means a **ראש** a first cause. When scientists always get stumped and they cannot answer what caused and preceded this earliest link in the chain, the honest ones will reluctantly admit there is no present explanation other than the "G-d Factor" the **עילה כל העילות**..

Chazal use the word **עקב** heel to describe trampling on a mitzvah **והיה עקב תשמעון** (Devarim 7,12) see Rashi. It does not mean one physically steps on it but rather it has lost its significance and one has become desensitized to it. The reason being because he does not invest effort to **תן דעתך** to consciously think about the universe, its *seder*, and how it came into existence through the Supreme Being Hashem.

We suggest that the word **טבע** which means nature also shares the letters of **עבט** which means a collateral and security. When you take a loan you give the lender or pawnbroker something valuable to you which is an incentive to repay the loan. One can say that Hashem gives a Yid a most precious and valuable loan which is his *neshamah* to "spend" a life time on earth and amass Torah and *mitzvos*. The collateral that man must give to Hashem is his body and the nature of the world. As the *sefarim* explain the *passuk* **אדם לבני אדם** **שהמים שמים לה'** **והארץ נתן לבני אדם** that Hashem made the heaven spiritual but the earth He gave man to make it spiritual. The purpose of Man is to elevate and sanctify the physical and give it as collateral to his loan the *neshamah* from Hashem. The motivation to

elevate the security of *teva* is to realize that it possesses a סוד a secret that is not visible to the naked eye, the *Rebono Shel Olam* who constantly sustains it.

The *Aseres Hadibross* has the number of עקב 172 words. The world and its nature and Seder were created through its blueprints the Torah. It is therefore through the study of Torah that one is stirred to fulfill the תן דעתך which is necessary to be conscious of Hashem's constant Seder and intervention in the world. Note that the word עקב is also קבע fixed which denotes *seder* the opposite of chance.

The Seder night is an exercise to realign ourselves to the creator of *Seder* found in nature. As the Maharal explains that even miracles and supernatural events have a *seder* by Hashem. Absolutely nothing is happenstance.

There is a conspiracy theory of a group of the powerful elite who plan to govern and enslave the world populace. It is called the New World Order NWO. This narrative is commonly associated with other anti-Semitic conspiracy theories that claim Jewish culpability, alleging that they are behind the orchestration of the NWO, leading to an increased danger towards Jewish communities.

The Rambam writes that Christianity and Islam which are the belief in a monotheistic G-d, was Hashem's plan in order to prepare the world for the final *geulah* and belief in Hashem. We suggest that the buzz conspiracy talk of the existence of New World Order even if it is untrue, is there to pave the way for Hashem and the *geulah* when there will be a recognition of a New World Order in the universe which is the Kingdom of Hashem. For *Am Yisrael* this world order is not going to be new. The *Avos* and the *Shevatim* lived by it. *Am Yisrael* were made privy to it in their *geulah* from *Mitzrayim*. Every year we transmit to our children at the **Seder** that from the moment of creation there was and there will always be a **Seder** that Hashem sustains. No wonder why they associate *Am Yisrael* with this conspiracy theory because we are the ones who are committed to subjugate our lives as עבדים to Hashem. We alone recognize and accept upon ourselves the **Orders** that Hashem has given us in the Torah that align to the profound Order that is found in creation behind which Hashem is hiding only to be discovered by Man.

סימנים של הסדר

The *Simanim* of the Seder is not just a mere menu of the night's special order of events. Over the centuries explanation have been written about it with all four levels of understanding *pshat, derush, remez, and sod*. We suggest the following interpretation. If one takes the *gematriah* of the acronym of the *Simanim* קדש ורחץ כרפס יחץ מגיד רחצה מוציא מצה מרור they add up to the first word in the Torah הלל **בראשית**. The letter nun which is *gematriah* 50 in the last *Siman* נרצה symbolizes *Mitzrayim* since they had 50 levels of *tumah* and מצרים is mentioned 50 times in the Torah. What comes out of this chiddush is that right from the beginning with the word בראשית we already have hinted the leaving from *Galus Mitzrayim* and the night of the Seder.

Further proof to this concept we found in the sefer נחלת יעקב ע' עט. He brings the Ari who explains the *passuk* שחורות כעורב as follows. She has black curls like a raven. When in *katnus mochin* – non clarity, then the ten *sefiros* of the *middos* are the name אלקים.

Ten times the *gematriah* of אלקים 86 equals תלתל plus its fifty letters equals ים and it is dark like the עורב which hints to **dinim** which caused *galus mitzrayim*, for the name of הויה was not used. This תלתלים is hinted in the *passuk* תל תל 430 ומושב בני ישראל ד' מאות ושלשים שנה since the number 430 is mentioned twice one right after each other (40,41) plus 50 for the ים equals 910 and ראשית and with the two words תל תלים equals **בראשית**. So we see that *Yetzias* and *galus Mitzrayim* is already hinted in the first word of the Torah. The Torah continues והארץ היתה תהו ובהו וחושך על פני תהום שהם ד' גלויות ששורשם במצרים

Chazal (see Rashi on the word בראשית) write that ראשית the first is referring to Yisrael and Torah which were the first intention of Hashem for creating the world. In fact the letters of בראשית allude to two words ברא שית which can be interpreted to mean Hashem created the sixth (day) hinting to the sixth day of Sivan the day Hashem gave the Torah to *Am Yisrael*. The Torah is also called the letters of בראשית – ברית אש. However in order to receive the Torah *Yisrael* had to be a proper vessel which they achieved in their bondage to *Mitzrayim*. This condition *Chazal* relay to us at the beginning of *Medrash Shmos* that there are three things

that are acquired only through suffering, Torah, Eretz Yisrael and *Olam Habah*. When one looks closer to the letters in the word בראשית he can find an allusion to all three things that require pain and subjugation to Hashem in order to acquire them. The acronym of the letters תאיש spell שכר תורה ארץ ישראל the world of reward.

Mitzrayim served Yisrael as a כור הברזל which like an iron furnace refined them from their impurities. When that time came the *passuk* alludes to עת הזמיר הגיע the time of cutting them off from *Mitzrayim* has come and they will no longer remain as an embryo in the mother's womb (*Mitzrayim*). The *gematriah* of עת equals כור הברזל.

So this is the reason why we find that the *Simanim* of the Seder which convey the *geulah* from *Mitzrayim* add up to בראשית, and *Mitzrayim* is hinted in the letter nun. It is to convey the purpose of creation which is for Yisrael to receive Hashem's Torah after they undergo bondage in *Mitzrayim* to subjugate their bodies to their masters which was all in preparation to subjugate their bodies to Hashem as a nation at *Matan Torah*.

Another interpretation why the *Simanim* of the Seder is based on the question of the Kuzari. He asks why does the first *dibbur* say I am Hashem *Elokecha* which took you out of *Mitzrayim* and not I am Hashem Your Elokechah who created the heavens and the earth which seems like a greater achievement? The answer given is because the redemption from *Mitzrayim* created a personal relationship with *Am Yisrael* in contrast to the creation of the world which includes all of mankind.

We suggest another answer and that is the *Ten Maakos* demonstrate to us that Hashem created the world. The Chidushei Harim has told us that the *Ten Maakos* correspond to the *Ten Maamaros*, Sayings, by which Hashem created the מעשה בראשית. Each *makka* paralleled one of the Ten Sayings. No human was alive at the time of creation, in contrast to the *Ten Maakos* when all of *Am Yisrael* were present and saw *Mitzrayim* plagued with them.

This is why the *Simanim* of the Seder are hinted in the word בראשית for the *geulah* from *Mitzrayim* at the night of the Seder together with the obligation to relate to all our generations at this night the *galus* and the

geulah, fosters our *emunah* of Hashem's sole role in the creation of מעשה בראשית.

Another reason why there are **15 Simanim**. The Zohar refers to matzah as a כלה who is preserved and שמורה watched for her husband. הקב"ה. In Nachlas Yaakov he writes that the *gematriah* of מצות with its inner letters שבע add up to איש ואשה. In fact the Vilna Gaon counts שבע ברכות that are recited before revealing and having a union with the כלה the "matzah". Therefore the Yerushalmi says that if one eats matzah Erev Pesach it is tantamount to having relations with the *kallah*, because *Sheva Berachos* were not yet said.

From all of the above we see that the night of the Seder is a like a **marriage** between *Yisrael* and Hashem. We venture to say that the *yichud* between the *Chassan* and *Kallah* takes place when after the *Sheva Brachos* we eat the matzah. As we mentioned Hashem sends us an intimate part of Himself a *nefesh elyon* in the form of a matzah. This is when we can be deeply attached to our *chassan*.

That is why that there are **15 Simanim** because this number is *gematriah* **15** for a איש and אשה share the same letters except the man has the letter *yud* and the woman has the letter *ה* and this is the reason why the first *Siman* קדש is symbolizing *Kiddushin*.

The Maharal in his Haggadah learns that there are only **14 Simanim** in that הלל נרצה are counted as **one**. Since there is no fulfillment of a mitzvah in *Nirtza* it serves as a *pairush* on the *Siman* הלל before it. The *Hallel* that was recited in *Maggid* is there because it deals with *Yetzias Mitzrayim*. However the portion of *Hallel* we read after *Birkas Hamazon* is all about the future and the coming of the last *geulah* of *Acharis Hayamim*. We desire that this *Hallel* should be wanting נרצה before Hashem just like the first *Hallel* when Hashem redeemed us from *Mitzrayim*. Therefore, the **14 Simanim** of the **Seder** correspond to the יד החזקה = 14 with which Hashem redeemed us then.

Even with the Maharal's opinion that there are **14 Simanim** we can say that they correspond to the 14th day of Nissan. What happened on the 14th day of Nissan? The *Yidden* shected the *Korban Pesach*. To perform such an act of sacrifice in the face of the Egyptians, was an act of suicide.

In the eyes of *Chazal* by doing so they already left any remaining hold that the *Mitzriyim* had on them.

This is seen from the *Chazal* in the *parsha* of *tzitzis* where Rashi brings that the eight strings of the *tzitzis* correspond to the 8 days Yisrael left *Mitzrayim* and they came to Yam Suf. The *meforshim* ask the obvious question that from the morning of the 15th to Yam Suf the seventh day of Pesach, there are only seven days. So where does the eight string of *tzitzis* come from?

The answer that is given is that in truth they left *Mitzrayim*, meaning the **dominion** of *Mitzrayim* over them the day when they *shected* the *Korban Pesach* on the 14th of *Nissan Erev Pesach*. This is the eight days which *Chazal* mean that it took from *Yetzias Mitzrayim* to get to Yam Suf.

Why did the Baal Haggadah make **14 Simanim**? To let us know that on the 14th of Nissan they already were redeemed and deemed בני חורין from being an *eved* to Pharaoh and *Mitzrayim*.

Another interpretation we can suggest is based on the *passuk* והריקותי עד שיבלו (Taanis 22b) and the *Chazal* comment לכם ברכה עד בלי די until your mouths wither from saying "enough". In the Yerushalmi Berachos 68 the *lashon* is דיינו. The question is that on the other hand *Chazal* tell us יש לו מנה רוצה מאתים that if a person has a hundred he desires two hundred, meaning he is not satisfied and doesn't say enough? The Bear Mayim Chayim in Lech Lecha explains the following *pshat*

עוד חילוק יש, כי הצדיק, בטובות שיש לו הנה שמח בחלקו מאוד ואינו חסר לו כלום ושש וששמח בטובתו כי הכל יש לו, וכמו שאמר דוד המלך ע"ה (תהלים ל"ד, י') כי אין מחסור ליראיו, כלומר יראיו אינם חסרים כלום כי זה הטובה שיש לו הוא אצלו די ויותר וששמח בזה ואינו אץ להשיג עוד מקניני עולם הזה, וזו היא הברכה אמיתית מאת הבורא יתעלה שכאשר שולח ברכתו לאדם אשר על הארץ נתעטף בברכה זו להיות שבע ושש במה שהגיע לו ולא יחפוץ עוד יותר ויותר. כי אם יחפוץ עוד, הלא אין ברכתו שלימה כי חסר הוא מכל, ונפשו תאבה ודואג להרויח עוד ולמצוא עוד ומה טובה היא זו, ועל כן אמר הכתוב (מלאכי ג', י') והריקותי לכם ברכה עד בלי די ואמרו חז"ל (תענית ט'). עד שיבלו שפתותיכם מלומר די כי זה הוא עיקר הברכה שמתברך האדם שישפיק בטובה המגיע לו ולא יהיה רודף ואץ להשיג עוד, ולזה אמר והריקותי לכם ברכה עד בלי די כלומר זאת עיקר הברכה אתן בקרבכם בברכתי שיבלו שפתותיכם מלומר די ובכל אשר ימצא לו יאמר כי הוא די ויותר,

That the *beracha* that Hashem is giving you **includes** that you will say enough and you won't seek to have more.

However, that is a *madraiga* of an עבד ה' upon which *Chazal* say מה רבו שיקנה עבד קנה רבו what ever a *eved* owns, finds, etc. belongs to his

master. This *madraiga* is hinted in this passuk **עד בלי די** the acronym being **עבד**. This hints that an *eved* Hashem doesn't need the *beracha* with the *shefah* from Hashem since being an *eved* already, he is holding by saying די. At the night of the Seder when we feel the experience anew of leaving *Mitzrayim* we feel anew **מאריך מצרים** and that we are **עבדים** to Hashem and whatever we have and received we will say **דיינו**. In fact the Baal Haggadah has a **דיינו** with fifteen stanzas.

This is the reason why the Baal Haggadah made 14 *gematriah* די for the Seder, so that by the time we finish the Haggadah we should feel so much *hakaras tov* being an *eved* to Hashem that we can also feel the *madraiga* of **עד בלי די** with the acronym of **עבד**.

וכל המרבה לספר הרי זה משובח

We suggest that the source of this line is found in the plague of **ארבה** Locusts. In the beginning of *Parshas Bo*, the Torah says **ולמען תספר באזני בן ובן בן את אשר התעללתי במצרים ואת אותותי אשר שמתי בם וידעתם כי אני ה'**.

We don't believe that the only reason why this *Makkah* was designated for fathers to relate the story of *yetzias Mitzrayim* because it has in its name the *lashon* of **ריבוי** an abundance of speech.

There is something unique about this *Makkah* that is not shared with any other and that is that Moshe chose the plague without Hashem telling him to do so. This is called the **תורה שבעל פה** in contrast to conduct yourself under Hashem's directives which would fall into the category of **תורה**.

The source of **תורה שבעל פה** originates in the hearts of the *Talmidei Chchamim*, a heart that is gushing forth a fountain of **יראה** **ואהבת השי"ת**. Rav Tzadok from Lublin writes that this is the reason why the *gemarah* uses the word **אליביה** which literally means towards the heart, when wanting to convey an opinion of a Taana or Amora. It's all about the purity of heart that brings out the Torah **שבעל פה**.

The mitzvah of *Sippur Mitzrayim* is not just to read the Haggadah even with stories and commentaries, but rather to get one's heart and emotion involved. One should not be satisfied with the script alone and say to himself wow I finished. *Chazal* say that one should fall asleep while talking

about *Yetzias Mitzrayim* because no matter how much gratitude and *emunah* one has this night there is always more that one can feel and say if he opens his heart and then speaks it out. The Haggadah is only a guide line and we have to read between the lines or get *sefarim* that speak out the 50 miracles at Yam Suf and *Medrashim* that talk in greater detail about the servitude, the *makkos* and the *geulah*. At the Seder one must strive to be a *Yid* and not only a *תורה שבכתב*, just like Moshe in the *maakah* of *ארבה*. Even asking stimulating questions to your children and attempting to give your own creative answers is part and parcel of fulfilling the mitzvah of *סיפור יציאת מצרים*.

רשע הקהה את שיניו

The night of the Seder is known as *עת הזמיר* the time of severing Am Yisrael from the *galus* (the word *זמר* can be translated as found in the *passuk* *לא תזמור כרמך* pruning). At the time of Hashem's revelation in *Mitzrayim* we are freed from the *Yetzer Harah* and the Satan. That is why we don't find any *kitrug* or prosecution against saving *Am Yisrael* while killing the Egyptian first born. It is only at *Kerias Yam Suf* that we find such an opposition and prosecuting complaint from above.

This is hinted in the word *זמר* which the next letter in each of them spell *נחש*. The *שטן* (*yetzer harah*) is an accomplice with the *נחש* as *Chazal* mention in the *chait* of the *Aitz Hadaas* (Shlah Hakadosh Toldos writes they are the same creation). They both have in their names the letters of *שן* which are the holy letters that give them power and existence. The letter *ח* of *נחש* and *ט* of *שטן* are the *tumah* letters that cause one to do a *חט* an *aveirah*. The night of the Seder which was full of Hashem's light, removed the letters of *חט* leaving just the kedusha of *שן* which is the *gematriah* of *הזמיר הגיע* to remove from Man (Yisrael) the Satan and Nachash. The light of Hashem was so great that the *חט* of them both were momentarily elevated to *חטה* or *חטה* – matzah from wheat to be eaten at the **Seder**. It is the Nachash and the Satan *Yetzer Harah* that clouds up our *emunah* in Hashem.

However, at the night of the Seder the mitzvah of matzah is called by the *Zohar* *דימהמנותא מיכלא* bread of *emunah* for the two faceted instigator have been subdued and their *חט* of evil have been channeled into *gematriah* *טוב*. The Nachash associated with the letters of *זמיר* who strives to cut you off from Hashem has himself been cut off from you.

With this we can understand why Pesach is called **Shabbos** (Vayikrah 23,15). It is the *kedusha* of Shabbos that subdues all the evil because it is **מעין עולם הבא**. Instead of the *Aitz Tov Verah* which we experience during the week as we make choices with uncertainty, on Shabbos there is clarity because of our *neshamah yesairah* as we taste from the *Aitz Hachayim*. On Shabbos we are left with the two letter **שן** of **נחש שטן** as it is much easier to discipline ourselves not to fall into *chait*. That is why two time **שן** including the words add up to **שבת**. On Shabbos the **נחש שטן** team are weakened and easily conquered as their *gematriah* of **ביום שבת** equals **בלי שטן נחש**.

One added note to this is that the acronym of **נחש** and **שטן** is **נש** which means to forget as the *passuk* says **כי נשני אלקים**. They strive to make a Yid forget his **תכלית** and mission in the world. Shabbos is the mitzvah of **זכור את יום השבת** that remembering one's purpose comes with the Shabbos. The Imrei Emes said **יום שבתון אין לשכוח** that Shabbos doesn't let one forget!

Now we can understand the response that the Baal Haggadah conveys to the father of the Rasha son **את שיניו**. What seems that this son earns the title of **רשע** is because he excluded himself from Hashem as he says **מה העבודה הזאת לכם** and unlike the *Chacham* he totally omits the mentioning of Hashem's name (Chizkuni). At first this sounds like a violent response. Angriiness and rejection to this degree towards a child when trying to bring him into your circle, is not a suggested option and is doomed to be unsuccessful.

We therefore suggest that the word **קהה** is from the lashon of **כהה** which means weak. Obviously this *rasha* child feels convinced that he has no connection with Hashem maybe because he feels that Hashem severed this relationship with him because of his many spiritual failures. Therefore he doesn't mention Hashem's name because he looks at himself being rejected from Hashem and believes that he has no relationship with him. That is why the Baal Haggadah says **"ולפי שהוציא את עצמו מן הכלל"** According to the way his mouth talks **ולפי**, he removed himself from the **כלל**. What **כלל** גדול בתורה as Rabbe Akiva said **כמוך? כלל**.

Why? We can answer that the word **לרעך** in the *passuk* goes on Hashem as Rashi comments in the *passuk* (Mishlei 6) **אם ערבת לרעך**. Therefore the *passuk* is saying that you should love Hashem because He is like you

that you are a part of Him for His *neshama* resides in you. That ***Pinteleh Yid*** is called **כמוך** which is *gematriah* the Name **אלהים**. When a Yid realizes עמו חלק ה' עמו that Hashem never leaves us totally, then it is easier to do *teshuvah* and restart the engine of *avodas* Hashem. This is what the *passuk* is saying כמוך לרעך ואהבת that you can love Hashem when one realizes that **כמוך**.

You possess divineness in your essence. This was proven in *Mitzrayim* by the fact that Hashem did not allow us to sink into the 50th level.

That is why the Torah commanded not to break a bone while eating the korban Pesach. The Korban represents **Yisrael** who are compared to a sheep פזורה ישראל. Sometimes we are in a state of **פזורה** spread out and have distanced ourselves far away from our source, by our actions and way of thinking. At this station we are **מחרן** which causes אף חרון anger from Hashem (Rashi Bereishis 11,32), the *gematriah* of **פזורה**. Nevertheless, לא תשברו בו even when one is in this *matzav* nevertheless don't break and separate from yourself עצם your essence of **כמוך** which still remains intact.

The *passuk* says (Vayikra 25,55) כי עבדי הם אשר הוצאתי אותם מארץ מצרים. Rashi says שטרי קודם שטרי קודם my document of ownership preceded anyone else. כל המשעבדם מלמטה כאילו משעבדן מלמעלה. Whoever enslaves them down on earth is considered as if they are enslaved in *shmayim* as well. *Yisrael* are called עבדי Hashem's servants. The reason being because of **כמוך** they have a **neshamah**. This is hinted in the *gematria* that **כמוך** and **עבדי** are the same *gematriah*. This relationship declares that even if one, which includes the *yetzer hara*, enslaves a Yid on earth for the pursuit of earthly things, nevertheless his essence which is the *Pinteleh Yid* in heaven is still attached to him. It might look כאילו as if it is detached but that is not the truth.

Rashi wrote on כי עבדי הם שטרי קודם. If one takes the *gematriah* of **כי שטרי קודם** (including the three words) it adds up to **שבת**. The *Kedusha* of Shabbos is automatic and our hands are off limits to make it happen or not. So too, our relationship of עבדי ה' it will be our core essence no matter how far we drift away from our source.

The father realizes that his son mistakenly הוציא עצמו removed even his essence away from himself. כפר בעיקר He denies the ownership of his essence the *Pinteleh Yid*. The father penetrates through the surface of his son's inquiry, and he perceives the nature of his son's question as a masqueraded call for help and acceptance, for otherwise he would not even have showed up at the Seder. Even though he didn't say it explicitly the perceptive parent will read between the lines and understand that what is really bothering him is לא היה שם לא היה נגאל the way he is now he never would have been redeemed so why bother with this Pesach ritual at all.

The father looks at him with kind embracing warm eyes and says my dear son. I know what you are thinking that if you were there in *Mitzrayim* you would have been finished. But that is not true. The Ari writes that *Am Yisrael* in *Mitzrayim* were standing at the edge of the 50th level of *tumah* and would it have not been for Hashem's revelation at the night of the Pesach our entire nation would have sunken into the 50th level of no return. What happened? That night of the Seder Hashem's revelation in *Mitzrayim* removed the *Satan yetzer harah* and the *tumas Hanachash* from our midst which did not allow us to sink any further. This night of Pesach at our holy **Seder** the same thing occurs to every Yid because the *Satan* and *Nachash* are not sitting with us. In these holy hours there is no focus on **past** deeds and **חט** but rather the **שן שן** of *tikkun* and our renewed commitment. On the night of Pesach *Am Yisrael* was born into a holy nation to Hashem and every Pesach night we are born again and that includes you too right now. The term **את שיניו** הקהה means weaken his argument with (**את**) the explanation of the two *shins* which tonight stand alone, without the influence of the *Nachash* and the *Satan*. Don't be כופר בעיקר

Now we can appreciate an insight from the Haggadah **שערי ליל הסדר** the author gives an elaborates on an answer given to why didn't our *Chachamim* make a **תקנה** to manifest one of the aspects of *Yetzias Mitzrayim* which was **רכוש גדול** leaving with a great wealth. After all *matzah maror charoses korban pesach* all symbolize parts of the *geulah* and servitude. The Magen Avraham brings that the Maharil who was rich and lent money to *goyim* by taking collateral in gold and silver vessels, would display and even use these collateral at the night of the Seder in order to demonstrate the part of *geulah* from *Mitzrayim* with a great

wealth. The Chasam Sofer however asks how could the Maharil use these *goyish* vessels when they were *tamei* and have to be *tovailed*? He answers that the *kedusha* of the Night of the Seder is so holy that the *tumah* of these *goyish* vessels were automatically blasted away ak"d.

Chazal tell us רצוננו לראות את מלכנו ומה שמעכב שאור שבעיסה ושעבוד every Yid deep inside desires fervently to serve Hashem. It is his *yetzer harah* and the evil influence of the culture and his surroundings that turn him away from Hashem. So if the night of the Seder can remove all the *tumah* from the *goyim* that lie in their vessels, how much more so can it blast out *tumah* of the *goyim* and *galus* from an alienated child from Torah who *even* possesses a *Pinteleh Yid* that never gets defiled. This is the encouraging message that the father must give to his self perceived *rasha* son on the night of the Seder.

That is reason why throughout the Seder we drink כוסות of wine. The *gematriah* of כוס is the same as כמור which symbolizes the *Pintelleh Yid* through which we merited to have the *geulah*. The כוס with wine brings out the כוס this eternal secret of the Yid that never was in *galus* or defiled. As Chazal say כנס יין יצא כוס as they share the same *gematriah*.

סיפור יציאת מצרים

לבנת הספיר – עמו אנכי בצרה -וימררו חייהם של השי"ת – קדמא ואזלא – לשון סיפור יצ"מ – הלילה הזה שתי פעמים - צער ישראל על השעבוד וצער השי"ת על שעבודם – מצוה לספר ביציאת מצרים באות ב' יתירה – מצוה לספר גם שמחת השי"ת בהגאול

Let us analyze the word of סיפור. We believe that the source of its usage on Pesach is rooted in a similar word ספיר (Shmos 24,10) ויראו את אלהי beneath ישראל ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר Hashem's feet was something like a sapphire brick which Hashem placed before him to remember the pain of Yisrael's enslavement with bricks which was as clear as the heavens which signified Yisrael's redemption. As the *passuk* says עמו אנכי בצרה. Only because Hashem was with us in *galus* we survived to be worthy of redemption. This is hinted in the *passuk*

אל תשחת עמך ונחלתך אשר פדית בגדלך אשר הוצאת ממצרים (Devarim 9 26) ביד חזקה.

Note the word **פדית** is *gematriah* **עמו אנכי בצרה**. That is the reason why Hashem first appeared to Moshe *Rabbeinu* is a thorn bush to demonstrate that He too is in pain because of Yisrael's *tzarah*.

We see from the **לבנת הספיר** that Hashem was sharing our pain all the time we were in *galus Mitzrayim*. If we were aware of it, then we had more pain from Hashem's pain than the pain from the servitude, bricks, and *avodas* **פרך**. With this we can explain the *passuk* **וימררו את חייהם** **בעבודה קשה** the Egyptians embittered their lives with very hard slave labor. We can translate the word **חייהם** as referring to Hashem for He gives them life and He is their life since the **neshamah** that the Yid possesses comes from Hashem **חלק אלק ממעל**. An allusion to this interpretation is the *gematriah* of **אלהים** which equals **הוא חייהם**. Hashem became pained and bitter because of the bondage of *Am Yisrael* to the Egyptians. Now that Hashem also became pained it caused *tzaar* to Yisrael that they themselves are causing pain to Hashem. Because of this they were redeemed from slavery earlier than scheduled. It was really supposed to be 400 years of a certain degree of pain received from the servitude but now by including the extra suffering that they felt Hashem suffering with them, also counted to shorten their time in *galus*. This is all hinted in the trop on top of the words **וימררו את חייהם** which is **קדמא ואזלא** which means Yisrael preceded to go out of *Mitzrayim* earlier than schedule.

The word of **יציאת מצרים** **סיפור** is rooted in the words **לבנת ספיר** for part of relating the *galus* at the night of the Seder is to manifest also Hashem's pain and grieving that He caused us to go into *galus* because of not conducting our lives the righteous and virtuous ways.

We can now explain the *passuk* **ועצם לא תשברו בו** and **פסח הוא לה'** that when eating the *Korban Pesach* one must not break apart a bone. The word *Pesach* means to skip over. Not only skipping over the houses of the *Yidden* in *Mitzrayim* but also skipping over the designated decreed time of 400 years. If Hashem was also in *galus* and experiencing our pain it was a skipping of time for Him as well that He left *galus* with us earlier which brought Him a *simcha* as well as Rashi mentioned above **עצם השמים לטהר**

Let us continue with this thought to show where we manifest this concept of Hashem's עמו אנכי בצרה and His anguish over our *galus*?

הלילה הזה שתי פעמים

The night of Pesach we dip twice once for the *karpas* in Salt water and the other the *maror* in the *charoses*. Why twice?

The answer is that there were two expressions of *tzaar* during the Jewish bondage, one coming from *Yisrael* and the other emanating from Hashem over *Yisrael's tzaar*. The *charoses* symbolizes the brick by the *kisay hakavod* which manifested עמו אנכי בצרה. The וימררו חייהם בעבודה קשה by enslaving *Yisrael* they embittered Hashem besides the *Yid*. With the dipping of the *Maror* we make the Seder company aware that Hashem had tremendous *tzaar* that His children were suffering. As the *gemarah* in (Berachos 59) says that when Hashem remembers the *tzaar* of his children in *galus* between the *goyim*, two tears come down from his eyes which causes His cry to be heard from a distance in the form of an earthquake. The first dipping of the *karpas* in salt water symbolizes the crying of **Yisrael** concerning their forced labor. And *Yisrael* is symbolized by the כרפס which stands for 600,000 *Yidden* performing back breaking labor called פרך.

This involvement of Hashem in the our *galus* should pain us alone besides the *tzaros* of the *galus* itself. So even if one lives in a country that allows freedom of religion and one can learn, eat kosher, worship Hashem without any restraints he must set aside time to ponder upon this thought that Hashem is having *tzaar* because you are still in *galus* and have no *Beis Hamikdash* and He has no set place to dwell in. ציון היא דורש אין לה. That is why we are still in *galus*. Do you think once a year at *Tisha B'av* that Hashem cries and no other time. *Chazal* say every night He cries over our *galus*. There is a *din* in *Shulchan Aruch* that supports *Tikkun Chatzos* every night in order to cry with Hashem over the *Churban*. This is one of the reasons why *Tisha B'av* falls out on the same day of the week of the *Pesach Seder* to hint to us that at the Seder we must also include something that would express **Hashem's tzaar** on our *galus* and pain. If we could only feel Hashem's pain over our condition we would have had the *geulah* a long time ago.

With this we can understand מצוה עלינו לספר ביציאת מצרים. What is the extra letter *bais* doing adjacent to יציאת מצרים. It would have been sufficient to say that it is a mitzvah to tell about יציאת מצרים. The answer is that we just finished explaining that the *lashon* of סיפור includes the relating of Hashem's *tzaar* because He too was in *galus* with Yisrael. To this the Baal Haggadah hints to when he adds the extra letter ב to mean the equivalent of number two. That the mitzvah of סיפור of *Yetzias Mitzrayim* must include two exoduses from Egypt, one the *geulah* of Yisrael and the other the *geulah* of Hashem who was with us in *galus* the entire time.

If one has to express the *tzaar* of Hashem in the *galus* of *Mitzrayim* we also have discuss the *simcha* of Hashem when he went out of *galus Mitzrayim* together with us. As the same Rashi of לבנת ספיר writes on the next words וכעצם השמים לטהר היה אור that when they were redeemed היה אור there was light and *simcha* before Hashem. This *simcha* is hinted in the statement of *Chazal* חייב אדם לראות את עצמו כאילו הוא יצא ממצרים that a person must view himself as if he went out of *Mitzrayim*. This is a statement in the Haggadah which poses a difficulty. *Chazal* use this statement to obligate a person to feel this event every day not only at the night of the Seder as they introduce their words with בכל יום ויום חייב אדם לראות את עצמו. How is this statement at the night of the Seder different from every day's obligation? We could interpret the word **עצמו** to refer to **Hashem** as Rashi writes in Gittin 56b. At the night of the Seder in contrast to every day, one must also experience the *simcha* of Hashem having a *geulah* from *Mitzrayim* **עצמו** לראות את עצמו to see as if Hashem also went out of *Mitzrayim* with us.

ברית בין הבתרים

גלות ד' מאות שנה

It was decreed at the *Bris Bein Habasarim* with Avraham Avinu that Yisrael will be in *galus* 400 years and they would be in servitude to *Mitzrayim* for 210 years. Let us try to examine why these calculations were necessary.

The *seforim* write that the reason they went down to *Mitzrayim* was to make a *tikkun* for the *chait* of Adam *Harishon*. After Adam ate from the *Aitz Hadaas* all his Hashem given *madraigos* were compromised as the

passuk says ותשת עלי כפכה. Hashem placed His palm כף on Adam and diminished his spiritual dimensions. The *Chazal* state that the original stature of Adam was two hundred *amos* tall. Subsequent his diminution, Adam was reduced to one hundred *amos* of spirituality. This is hinted in the word כף which is *gematriah* 100.

This mission of *Yisrael* to rectify and repair the lost 100 *amos* of Adam is hinted in the *passuk* מה ה' אלקיך שואל מעמך כי אם ליראה. *Chazal* comment on the word מה to read מאה as if to say Hashem wants from you a hundred. A hundred what? *Chazal* say 100 *berachos* to be said daily. According to the above Hashem wants from *Yisrael* the fixing of Adam's 100 lost *amos* of *ruchniyus*. The return of Adam to two hundred *amos* ממתים would bring about absolute מלכות to Hashem like before the *chait*. The *gematriah* of ממתים with its six letters equals מלכות. Avraham at the *akeidah* attained this level as the *malach* called him twice by his name אברהם אברהם which adds up to מלכות. It is up to his generations to complete the task והיה ה' למלך על כל הארץ.

In the famous *Dreidle vort* of the Bnei Yissachar he explains that there are four levels that are present in Man. They are the power of שכל נפש, גוף, and הכל which corresponds to the four levels of *nefesh* which being the highest includes and is the source of the other three. To give an example of Adam's compromised *ruchniyus* of this body, before the *chait* Adam's body was made of כתנות אור a covering of light in contrast to after the *chait* he was clothed with כתנות עור skin.

We suggest that each *madraigah* by itself was diminished 100 *amos* thereby creating the necessity to make a *tikkun* of all four during the period of 400 years of *galus*. Nevertheless *Yisrael* were in servitude for only 210 years. We suggest that בדיעבד the two hundred would also suffice because that was the general description of diminishing the צורה and stature of Adam Harishon as it states ותשת עלי כפכה. The words עלי כף is *gematriah* 210 alluding to the minimum *tikkun* of the four *madraigos* with majority of 400.

There are those *meforshim* who learn that although we were redeemed from *Mitzrayim* before the final *tikkun* of Adam, we had to therefore undergo four exiles. According to our explanation they had to make up the missing 100 *amos*. If you will look in the Bnei Yissachor on Chanukah

in his *vort* on the *dreidle* he elaborates how each of the four *galuyos* corresponded to one of the above *nefesh madraigos*.

מצה ז ימים

There is an obligation from the Torah to eat matzah the first night of Pesach. All the rest of the *Pesach* days there is no obligation but if one eats matzah he fulfills a mitzvah (Vilna Gaon Chasam Sofer etc). The question arises why didn't the Torah make it an obligation to eat matzah seven days? One is going to wash to make a *Motzei* anyway so why let it not count as an outright mitzvah obligation? In the Haggadah Shaarei Leil Haseder he answers with a gemarah Berachos 35

ואמר רבה בר בר חנה אמר רבי יוחנן משום רבי יהודה ברבי אלעאי בא וראה שלא כדורות הראשונים דורות האחרונים דורות הראשונים היו מכניסין פירותיהן דרך טרקסמון כדי לחייבן במעשר דורות האחרונים מכניסין פירותיהן דרך גגות דרך חצרות דרך קרפיות כדי לפטרן מן המעשר דאמר רבי ינאי אין הטבל מתחייב במעשר עד שיראה פני הבית

One is not obligated to give *maaser* from his produce until he brings it through the front of his house. However if he brings it in his house through the roof he is פטור. The *gemarah* remarks about comparing the different level of righteousness the previous generations had which the present generations lack. Previous generations brought their produce through their door, in contrast to the present generations they brought it through the roof. The question is that the "present" generations are talking about *Taanim*. They were in such a low caliber that they sought ways to being free from mitzvos? Secondly it would only free them from a Torah mitzvah but from the *Rabbanim* even brought in from the roof they still would be required to tithe their produce before eating so what did they gain?

The explanation is as follows. The *gemarah* in *Kiddushin* 31 explains that ועושה ממי שאינו מצווה ועושה גדול המצווה ועושה that one who is commanded to fulfill a mitzvah is greater than an individual who is not commanded in it. Tosfos explains that the reason is because when one is obligated to fulfill the command of the Torah the *yetzer harah* will fight him tooth and nail not to do it. This is in contrast to one who is not commanded at all because then the *yetzer hara* won't bother him that much even if he is still commanded from the Rabbanan.

It was not that these *Tanaim* were looking for a way to free themselves from the mitzvah because they were still commanded from the *Rabbanan* to fulfill it. Rather they wanted to free themselves from the harassment and challenges with which the *yetzer harah* would attack him and they felt they might not be strong enough to overcome it. The same reason applies to the question why didn't the Torah obligate us to eat matzah for seven days? We can't eat chametz anyways and we will wash on matzah anyway why not be generous in fulfilling more obligations from the Torah? The answer is that if it would be a דאורייתא for seven days the *yetzer harah* might get the best part of us and somehow make us miss the *chiyuv* of one of the seven days and then we would get an *aveirah*. Therefore Hashem stopped a chiyuv mitzvah after the first night leaving the rest of the days as voluntary mitzvah that you get reward if you do it and with little hassle and fighting with the *yetzer harah* ak"d.

With this explanation we can understand what the Torah commands from us when it states to love Hashem בכל לבבך with all your heart. Chazal explain it means even with your *yetzer harah*. How does one serve Hashem with his *yetzer harah*? One example is brought above. The previous generations didn't look for the route where the *yetzer harah* would not start with him. They were ready to be harassed and use all their resources and strength to demonstrate their love and *mesiras nefesh* to Hashem. This is called using their *yetzer*.

There is a story told of Rav Chaim Ozer who was sitting with a friend in the Succah when he excused himself because it was a little cold for him. In five minutes he returned to sit with his guest. His guest was surprised of his return and said מן הסוכה פטור you don't have to sit in the Succah if it is too cold. Rav Chaim smiled and said I am *pattur* from succah because I am מצטער but that does not free me from הכנסת אורחים. He used his *yetzer harah* to show his love to Hashem and Torah like the previous generations.

This could also explain when we say in the על חטא for the *aveirah* of ביצר הרע. Isn't every *aveirah* with the *yetzer harah* so why is it singled out? First we must understand that the word חטא doesn't really mean sin but missing the mark as the *Rishonim* explain. Therefore according to the above we can explain that this is referring to one who chose not to enter a *chiyuv* from the Torah for that would make a harder challenge for him

to overcome his *yetzer harah*. He missed the opportunity to use his *yetzer harah* to demonstrate to Hashem his love.

ואחרי כן יצאו ברכוש גדול

Why is there not a remembrance in the Haggadah and at the Seder that we act or say something about of the **רכוש גדול** that they took from *Mitzrayim*? We suggest that really there is and that it is demonstrated with the *Afikomen*. Part of keeping the children awake for the Seder is the ritual of stealing the *Afikomen*. It's not really the stealing part that gets them excited but rather the present they have been waiting for an entire year that they will ask from the father for the return of the stolen *Afikoman*. Remember that they know they have the upper hand. Now for a child, the trade in for the *Afikomen* is not going to be just a regular present but something so special that will come into his possessions it will be deemed a great wealth. When a child builds a Lego castle and someone just comes and knocks it down he did not just break his castle he broke his world. For adults to get a new car it is still not his entire world it's only a part of it. Not so with a child. He can show us what it feels like to be presented with a **רכוש גדול**.

A *bachur* once ate by Rav Chaim Kenievsky for Shabbos and after benching he asked Rav Chaim how does the *Harachaman* for the *Baal Habayis* relate to you when we say that your **נכסים** should be close to the city if you don't have any businesses? Rav Chaim smiled and stretched out his hand moving it across all the bookcases until he finished and then said these are my possessions. Baruch Hashem I have them close to the city. In fact they are all in my house. To him there is no greater wealth than *sefarim*. טוב לי תורת פיך מאלפי זהב וכסף. (Tehillim 119,72).

קריעת ים סוף

אחד מהם לא נותר

There is a *machlokes* in *Chazal* whether this *passuk* means not even one of the *Mitzriyim* survived the drowning of Yam Suf even Pharaoh perished in the sea. Others opine that up to one died but Pharaoh survived and became the king of *Ninveh* in which he instructed the city to do *teshuva* by Yona the *Navi*. If we look at the plague of *dever* we find the *lashon* of the *passuk* אחד מת ישראל לא מת. Yet *Chazal* derive from this that

one of Bnei Yisrael's died. It could very be because before in the warning of the coming plague Hashem said **ולא ימות מכל לבני ישראל דבר**. Yet when the plague actually happened the Torah did not use again the word **דבר** but substituted it with the number **אחד** instead. The change in words could cause one to think that **לא מת אחד** means **only** one died. However in the scenario of *Kerias Yam Suf* it says **לא נותר אחד מהם** which sounds that not even one perished which makes it difficult to the opinion that Pharaoh was the only one that survived?

We want to interpret this *passuk* in the way of *derush* which has nothing to do with Pharaoh and the question of his survival. The nations of the world preach unity. In the pledge of allegiance to the American Flag I remember as a little kid we would recite with our right hand over our hearts in order to show one really means it One Nation Under G-d indivisible with liberty justice for all. Today this pledge is malarkey and meaningless every word. It might have gotten that way because you are pledging to a flag an inanimate object like an *avodah zarah*. **עינים להם ולא יראו**. If the pledge was to G-d I am not sure if that would make a difference either. At least every child in the morning would mention Hashem as being part of his vocabulary which is some accomplishment.

One nation indivisible. *Am Yisrael* prides themselves on their unique oneness and indivisibility. As Rashi points out on the *passuk* **ויחן ישראל** **נגד ההר** he writes **אחד בלב אחד כאיש אחד**. Yet even *Mitzrayim* also claims that they have unity and this is learned from *passuk* **ומצרים נוסע** and the Egyptians were chasing after Yisrael camped at the Yam Suf. The Torah **נוסע** and not **נוסעים**. Rashi comments **בלב אחד כאיש אחד**. So it does look like that Yisrael does not own an monopoly under the title "one nation".

However the Avnei Nezer makes a distinction between the two verses. By *Am Yisrael* it first places the **איש אחד** to be followed by **בלב אחד** and by *Mitzrayim* is says **בלב אחד כאיש אחד**. *Am Yisrael* are essentially one person, breakoffs from one gigantic *neshamah* and therefore **בלב אחד** we desire the same thing. In contrast is *Mitzrayim* the only thing in common is the heart and desires, power, bodily pleasure, riches so they become allied with others who also seek to satiate their lusts. When they obtain what they sought after they have no qualms of stabbing their partner in the back because they were not really united at the source.

The Maharal writes that Am Yisrael epitomizes the word אחד. The formation of Yisrael as a nation appears in the letters אחד. The letter *Aleph* stands for Yaakov who is set apart from the twelve *shevatim*. The letter *ches* corresponds to the eight children of Rachel and Leah. The letter *dalet* refers to the four children from Zilpah and Bilha. We are essentially one.

This is what the *passuk* אחד מהם לא נותר is referring to. The *goyim* claim that they too possess oneness. That is only at the beginning when they join together to defeat their enemy. But at the end when their adversaries no longer exists, the אחד מהם their "oneness" לא נותר Doesn't remain. The outcry then becomes Every Man to himself! There was never loyalty to begin with.

קרובן פסח

The Ari Hakadosh says that Pesach is really two words פה סח the mouth speaks that the mouth was in *galus* and at *Yetzias Mitzrayim* it got freed from it. The purpose of Man is to speak Hashem's praises. The *passuk* says of *Am Yisrael* עם זו יצרתי לי תהלתי יספרו when we do not use the mouth for the right purpose for Hashem's sake then it becomes alienated from its source. The mouth has two other functions and they are אכילה eating and נשימה breathing. If one takes the acronym of all three *missions* אכילה נשימה דיבור it spells the word אדון master. The *Chazal* say that the mouth is the king of all the limbs as written in the allegory in Medrash Tehillim 39 that the tongue is king. Even in three functioning's of the mouth the tongue is king because breathing can also be done through the nose and eating can be achieved through intravenous, not so with speech which has no substitute. That is why *Chazal* call Man a מדבר a speaker because this portrays his uniqueness above all other living creatures.

At the Seder the mouth is King. It is used to eat all the **mitzvos** and drink the Four cups of wine (corresponding to the four לשונות של גאולה) and to sing all the praises of Hashem and to transmit the legacy of *Yetzias Mitzrayim* to the next generation. At the Seder the mouth is elevated with its three functions speech eating breathing. In retelling over the miracles and praises of Hashem at the night of the Seder, the Baal Haggadah says וכל המרבה לספר ביציאת מצרים הרי זה משובח the more one relates the *geulah* from *Mitzrayim* the more the זה the mouth and his power of

speech become praiseworthy. Adam is a **medabeir**. The *passuk* says **איש** **לפי מהללו** That the value of Adam the **medabeir** depends according to what or whom he praises. If we spend the entire night with gratitude and praises to Hashem then the Medabair and speech of such a person is elevated to a much higher level.

The night of the Seder we eat mitzvos the matzah the maror the Korban Pesach in the times of the Beis Hamikdosh. In Kiddushin 38 Chazal tell us that the matzos that Yidden took with them when they left *Mitzrayim* tasted like the **מן**. The Yismach Moshe in Parshas Vayikrah writes that heavenly food is called **מן** in contrast to regular food which is called **מזון**. The regular food such as making bread from start to finish must undergo a process of 13 **מלאכות**. that is the reason why in the word **מזון** we find the extra letters of **זו** which add up to 13 corresponding to the 13 *melachos*. The **מן** was spiritual bread from *shamayim* that even *malachim* ate from, so the letters of **זו** of 13 *melachos* are omitted. This is hinted in the *passuk* **זו יצרת לי עם** they are called the **זו** people to allude that they ate from the **מן** for forty years in the desert which did not have the letters **זו**.

The Tikunei Zohar writes **יהי אור** that **יהי אור** is referring to the Yom Tov of **Pesach**. The sefer **נחלת יעקב** expands on this thought with what is explained in the Zohar. On the night of the Seder Hashem sends rays from this light that was hidden at **מעשה בראשית** and all the **ישראלים** merit to be like *malachim*. That is the reason we were a *kittel* similar to the dress of *malachim*. That is why we eat matzah which is a spiritual food. The *gematriah* of **קמה מים** adds up to **אור**. The appearance of the **מן** was also white as Rashi says Devarim 1,1 and that would also a reason why we wear a *kittel* to show the matzah we eat at the Seder has the nature of the **מן**. Just like the **מן** was totally absorbed in the body's 248 limbs and there was no waste, so too the spiritual aspect of the matzah at the Seder becomes totally absorbed in one's 248 limbs which it purifies and makes them holy.

If Hashem on the night of the Seder brings about a revelation of the hidden light then just like Shabbos the night of Pesach is called **יומא דנשמתא** a night that the body is elevated and sanctified to *neshama*. It is as if Hashem is breathing into each he Yid a higher *neshama*. The *lashon* of the sefer Bris Kehunas Olam writes that at the night of the Seder

Hashem gifts a Yid with a *nefesh העליון* so that he will merit afterwards a *ruach* through which he will become a vessel to receive the Torah.

So we have explained how the mouth plays a central role in the Pesach Seder from three aspects One is through eating the second through talking and the third through a higher intensity of *neschama* which is breathing כל הנשמה תהלל יה על כל נשימה ונשימה תהלל יה. Especially since the night of the Seder we receive from Hashem a much higher *neschama*.

We will now continue to explain how the פה with its three aspects of expression parallel the *Ten Makkos* according to the Maharal.

After listing the Ten *Makkos* in the Haggadah, Rabbe Yehuda gives us the acronym of them דצך עדש באחב. The Maharal explains what is the intention of Rabbe Yehuda to divide the plagues into three sections. The Maharal explains that our world can be divided into three sections from the earth below, from the earth and above to the heavens and in the heavens. Hashem was proving that He alone is the sole creator and ruler of all three, כי ה' הוא האלקים בשמים ממעל ועל הארץ מתחת, which includes underneath the earth. The first three plagues blood frogs lice attacked the water and the dirt signifying below the earth. The next three plagued above the earth wild animals, cattle dying, boils. The last section the heavens enabled the last *makkos* to plague *Mitzrayim* hail locusts darkness the killing of the first born.

We can say that the three sections of Rabbe Yehuda correspond to the three functions of the mouth. Food for humans and animals is digested by the mouth but its source is rooted under the earth whether it be grain, vegetables, or fruit. Secondly, the food cycle ends with wastes and excrement which is used for fertilizer placed underneath the earth. Therefore we must use the king of our mouths tongue to thank Hashem for being the king of the universe, the creative source for our sustenance.

The mouth also speaks and communicates with people and Hashem. This מדבר who possesses a body and a mouth exists in the middle section on the ground.

The third section which is the heavens corresponds to the breathing aspect of the mouth which is the *koach* of the heavens the *neschama* from the root נשימה to breath. In *Mitzrayim* the mouth of Yisrael was in *galus*

for we did not appreciate Hashem as our benefactor in any of these three sections of the world. Only after Hashem struck *Mitzrayim* in all three sections of the world we realized that it was Hashem and not the idols that bring about and sustain life and has a השגחה פרטית on *Bnei Yisrael*. It was then that we had a complete *geulah* and our mouths with its three functions became free to thank praise glorify Hashem and crown Him as the sole מלך העולם.

The purpose of the Seder is to release the *galus* from our mouths in its three sections of דיבור נשימה whose acronym is אדן making Hashem our only true master.

The Bnei Yissaschar (מאמר ד דרוש י) elaborates on the fact that the three Cardinal Sins upon which one must sacrifice his life rather to transgress them is hinted in the three mitzvos of Rabben Gamliel Pesach Matza and Maror. Maror corresponds to murder as מרור is gematriah מות. *Korban Pesach* was the *avodah zarah* of *Mitzrayim* that they worshipped before they did *teshuvah*. Matzah corresponds to גילוי עריות In order for dough to become *chametz* air רוח has to be exposed to it. There is a spiritual *ruach* that makes one fall prey to immoral behavior as *Chazal* say on a *Sotah* woman שטות ברוח נכנס בו רוח חטא אלא נכנס בו רוח שטות ak"s.

It is interesting that all three *aveiros* have some association with the mouth. The *passuk* speaks about עבירת עריות with the expression אכלה (Mishlei 30,20). It is compared to eating. By the wife of Potifar we find the *lashon* that Potifar put Yosef in charge of all his property except the הלחם אשר הוא אוכל meaning his wife. The only woman who had relations with a *Mitzri* during the *galus* of Yisrael in *Mitzrayim* was **Shulamit** Bas **Dibri** and *Chazal* say that she fell into that *aveirah* because she was too loose with her talking saying shalom to everyone.

Avodah zarah is associated with דיבור speech as *Chazal* say כל הכועס כאילו עבד עבודה זרה The *passuk* says האמנתי כי אדבר that Dovid *Hamelech* wrote on himself I attained *emunah* in Hashem because I spoke about it. The *passuk* Devarim 13,6 כי יסיתך אחיך when your brother will advise you to follow him and worship *avodah zarah*. It is through *dibbur* that one comes to *avodah zara*. The Baal Haturim there writes that יסיתך is referring to persuasions by food. והיינו כנפשך כמו. *Chazal* write on Adam *Harishon* that when he ate from the fruit *aitz hadaas* it was as if he transgressed *avodah zarah*.

Where did this *aveirah* stem from? The *sefarim* tell us that it was through the speech of the *Nachash* who gave the advice to become like Hashem if he will eat from the tree.

The *aveirah* of murder also comes from the mouth for Chazal tell us that if you embarrass someone it is tantamount to killing him. Also it is known that in a deep heated argument people have been killed.

So we have shown how the three Cardinal *aveiros* correspond to the Pesach Matzah and Maror and can all be caused by the mouth. The night of Pesach we eat mitzvah foods to rectify any wrong doing we did with these three *aveiros*, all the way back to *Adam Harishon* (see Bnei Yisasschar here). We also have to use our mouths not only to eat them with *kavannah* but also to praise Hashem for giving us the opportunity to rectify them.

יחץ

What is the secret of splitting the matzah, half to be used for the *motzi* and half for the *Afikoman*? In the *sefer* Nachlas Yaakov (154) he brings in the name of Menachem Mendel from Rimanov that splitting of the matzah is symbolic of the procedure and ritual of making a bris such as the *Bris Bein Habasarim* between Hashem and Avraham Avinu. It was there that Avraham cut the animal and made a pathway between the pieces of meat and walked through them. See Rashi on the *passuk* לעברך בברית ה' אלקיך (Devarim 29) The Baal Hateheilis from Ishbitz writes that the symbolism of the bris is that each partner in the *Bris* has to commit to work on cutting up his נפש הבהמית in order that the *bris* will work. Without such a commitment of *avodah* it will be doomed to failure.

The source for such a comparison are two *pessukim* שמרתם את המצות ושמרתם את בריתי *שמרתם את המצות* and the *passuk* *שמרתם את בריתי*. So too when one splits the matzah in half one half is hidden behind one's pillow upon which he reclines and the other is left on the table and the person is between them both similar to the *Bris Bein Habesarim*.

This *pshat* goes well with the Mechilta that says that the *Bris Bein Habasarim* was on the 15th of *Nissan* (Rashi Shmos 12,41 בעצם היום הזה).

גאלתנו ממצרים from the Egyptians even though they were strong You Hashem redeemed us. **פדיתנו** עבדים ומבית from under the rule of the **mazal** that gives power to enslave us you had us redeemed.

The *Navi* describes the *Maakos* in *Mitzrayim* as נגוף ורפא that the same *maakah* that smote the Egyptians brought a *refuah* to Yisrael. For instance in the first *Maakah* of דם Yisrael became enriched for they charged the *goyim* for water. גאלת כל בכוריהם הרגת ובכרך גאלת. The same moment that You killed the first born You also saved the Jewish first born. This same scenario happened at *Kerias Yam Suf* as well טבעת וידידים העברת. The reason why Hashem did it in this manner was so one could not think that miracles were some freak of nature and not that it was Hashem's doing. The same change of nature cannot effect one person in a grand negative scale and another person in a grand positive scale. Undoubtedly, only a higher power from nature can cause extreme polarized effects with the same element א"ד.

With this explanation we can explain why the Seder has matzah maror and korban Pesach to eat. By killing the korban Pesach which the טלה lamb was *Mitzrayim's* top *avodah zara* whose influence was at its intensity of the night of the 15th on Nissan, it was demonstrated that Yisrael is above the *mazal* and all of the celestial bodies. The eating of Matzah demonstrated that the strength of *Mitzrayim* couldn't have kept us as slaves since they chased us out and there wasn't time for the dough to rise because of their fearing us.

The Maror that we dip in *charoses* is not only a story of slavery and bitter servitude but also a statement about the *geulah* as well. If it was only about the bitter *galus* it should have been first in Rabban Gamliel's list of Pesach Matzah and Maror and not last in the *geulah* section of matzah? So the intention of Raban Gamliel is to realize that at the tume of the *geulah* from the bitterness we dip the Maror in the charoses. Hashem with a חזק יד took us out from *Mitzrayim* because otherwise if it was left up to Pharaoh then he would have left his poison within us for we would always be indebted to the *kelipah* of evil. This is the meaning in the Haggadah ואילו לא הקב"ה הוציא אבותינו מצרים הרי אנו ובני בנינו משועבדים במצרים. It doesn't mean we would be actually slaves to Pharaoh in תשפ"ד for it does not say **עבדים** לפרעה. Rather it means we would be **משועבדים** indebted to Pharaoh. The Maror which represents

the freedom from the bitterness includes the dipping the maror in the charoses whose purpose is to rid of a poison that lies in the Maror according to one *pshat*. It is symbolic to our freedom and we did not have to direct our gratitude to Pharaoh but to Hashem who took us out.

לשנה הבאה בני חורין

The *gemarah* says that one of the six questions that the *Beis Din shel maalah* will ask each *neshamah* that comes before them is *צפית לישועה* did you hope and yearn for the final *geulah*. Number one we must clarify where is there an obligation to do so. If we are asked such a question then it must be a *chiyuv*. Number two: It really doesn't specify how many times one is required to fulfill this obligation which is seemingly in the heart. *Nusach Sefard* adds in their *Shemoneh Esrai* *כי לישועתך קוינו כל היום ומצפים לישועה*. They say it three times a day. Here people might verbally fulfill *מצפים לישועה* but if you have not involved your heart which is the essence together with your words, then that is not called hoping for *Mashiach*.

The night of the Seder is called *ליל שימורים לכל בני ישראל לדורותם* Rashi learns *שימורים מן המזיקים* it's watched that no negative damaging forces should contact *Yisrael*. But another Rashi learns that *שימורים* means to wait for, hoping for something to happen (Shmos 12,42) Hashem was anxiously waiting for the night that he would fulfill His promise to redeem *Yisrael* from *Galus Mitzrayim*. This *lashon* of *שמר* is found in the *passuk* *ואביו שמר את הדבר* that Yaakov was hoping and waiting for the day that the dreams of Yosef would be fulfilled.

The Megaleh Amukos writes that *Mitzrayim* is not counted as one of the Four *Galiyos*. The reason being, that it is the *שורש* of the other four. He writes that this concept is hinted in the *passuk* *ויהי בימים הרבים ההם וימת* (Shmos 2,23). The acronym of the word *רבים* hints to the four exiles *רומי בבל יון מדי*. That is why the Torah mentions *יצאת מצרים* more than 50 times and associated many mitzvos such as Shabbos Tefilin Mezuzos Tzitzis with it. That we should say to ourselves that if Hashem can redeem us from the core source **galus**, he can surely bring the *geulah* to us from each of the four *galuyos*. And just like Hashem was waiting and

yearning to redeem us from *Mitzrayim* He is waiting to redeem us from which ever *galus* we are experiencing.

We have a mitzvah to emulate Hashem's *מדות* as the *passuk* says והלכת בדרכיו. By calling the night of the Seder ליל שימורים He is showing us that there is a *inyan* to wait and hope for the *geulah* to come. Therefore whichever *galus* we are in, Hashem yearned for our *geulah* in the core *galus Mitzrayim* which included the yearning for the coming of the final *geulah* and *Moshiach*. Therefore we also are to copy Hashem's *middos* and *ratzon* and wish and yearn for our own redemption which is Hashem's will to do so.

Chazal inform us that this ליל שימורים is a ripe time for the final *geulah* to occur as Rabbe Yehoshuah says (Yalkut Shmos 12 בניסן נגאלו ובניסן עתידין ליגאל). Where in the *Haggadah* can we find a reference to the fulfillment of צפית לישועה where a Yid can have a heartfelt yearning for the final *geulah*?

I once saw in the *Haggadah* מן המיצר written by a Yid in Russia who's six different *pairushim* on the *Haggadah* were smuggled out over 50 years ago. It is hinted in the words לשנה הבאה בני חורין. He explained if one takes the letters of the word חורין he will find that each letter ends the name of one of the redeemers of the five exiles. The redeemer of the first *galus Mitzrayim* is משה רבנו the letter *vov*. The redeemer of *galus Bavel* was עזרא הסופר the letter *raish*. The redeemer of גלות פרס was מרדכי היהודי which ends with the letter *yud*. The redeemer of the *galus* of the Greeks was מתתיהו הכהן the letter *nun*. So far we had the redeemer that spell ורין. we are waiting for the end of *galus* Edom who our redeemer will be no other than משיח. This is our wish לשנה הבאה בני חורין not just to be free, but rather have the *malchus* of Hashem through מלך המשיח the letter **ches** which is still missing.

Although today we only have the letters רוני which is interpreted by some to be in anguish and others to be in **simcha** as in the *passuk* קומי רוני בלילה. It has been a long time of waiting for *Mashiach* enough to cry about. At the same time when one learns Torah at night he is *besimcha* because Hashem is opposite him while he is learning. To bring the letter **ches** of *Mashiach* we need both emotions. One to show Hashem that you are in pain because the *galus* keeps on getting darker but on the other hand you are *besimcha* that you can still learn and have Hashem as your

chavrusah. There is no place for despair if one continues to learn Torah for he can find Hashem in the Torah in which He hides Himself.

עבדים היינו לפרעה במצרים

Let us analyze the name of Pharaoh. The decree of bondage in *Mitzrayim* was for 400 at the *Bris Bein Habasarim*. The *chesbon* of this number is because the geographic inheritance of *Am Yisrael* is composed of ten nations. The seven of *Eretz Yisrael* as we know it and another three named קיני קניזי קדמוני. The Medrash says at the beginning of *Shmos* that their future lands of Eretz Plus must be acquired with suffering. Hashem's *chesbon* of 400 years was reckoned with 40 years of *galus* for each land. The last three geographic areas are to be acquired by *Am Yisrael* in the *Acharis Hayamim* but the seven of *Eretz Yisrael* would be accessible for us after 280 years of *galus* and servitude. However we were enslaved to *Mitzrayim* only 210 years. We owed a debt of 70 years slavery to *Mitzrayim* so how did we leave prematurely? The answer is that the first *galus* when the Beis Hamikdash was destroyed was for 70 years until we returned back to Eretz Yisrael. During those seventy years of *galus* we made up for the missing 70 years from the 280.

למה בית שני בפרט זכה לקידשה לעתיד לבוא

With this Rav Kamai explains the difficulty in the Rambam who writes that the first *Beis Hamikdash* when it was destroyed lost its original *kedusha* which is in contrast to after the Second *Beis Hamikdash's* destruction the *kedusha* nevertheless remained לקדשה לשעתה וקדשה לעתיד לבוא. Why the difference? It should have been just the opposite because The Second Bayis was lacking five *maalos* that the First *Mikdash* possessed.

The answer is that as long as *Yisrael* owed a debt of 70 years of *galus* which was needed to inherit *Eretz Yisrael*, the *kedusha* was unable to remain. After the *galus* of *Bavel* which lasted for seventy years, the debt was paid off, so when the Second *Mikdash* was built, its *kedusha* remained in tact.

פרעה סירב חירות ישראל משום חלומו ואותיות שמו

Let us extend this thought a little further. Pharaoh also knew about the decree of the 400 years of bondage and that they were still missing another seventy years. Therefore he refused to let them out earlier. In fact he remembered his dream that Yosef interpreted for him that the seven fat cows were devoured by the skinny ones. When he revisited that dream, he realized that he was presently experiencing the symbolic dream in real time with Moshe in the name of Hashem demanding to set the Jewish Nation free when their time is not yet over.

In Pharaoh's dream he saw healthy full פרות cows which are spelled פר gematriah 280 and a ת which equals 400. This paralleled exactly the heavenly decree to fulfill 280 out of the 400. However Yisrael are likened to the **seven** skinny lean cows who are lacking in the fulfillment of the **seventy** years, and it's a chutzpah that they are demanding me to let them go prematurely as symbolized by the lean cows eating the fat ones.

Even Pharaoh's name suggested that the conditions of the bris has not yet been fulfilled. In his name is פר and also an ע which is the seventy years missing. These numbers made him obstinate in sending Yisrael free, a middah which is also found in these letters of his name - ערף which refers to stiff necked and unbending.

יוסף בנסיונו עם אשת פוטיפר גרם לישראל להלוות ע' שנים של גלות בבל

What Pharaoh didn't realize is that he also had the letter ה at the end of his name which is composed of two letter a ד and a י which spells די enough. Even with just 210 years of servitude it is enough, for Hashem was giving Am Yisrael credit for the other remaining 70 years with the *galus* of *Bavel*. It was Yosef in *Mitzrayim* who facilitated that this debt of seventy years will be postponed as a reward for passing his incredible test with the wife of Potifar. Chazal say that his eyes that did not look at the seductions of Potifar's wife merited him a עין דקדושה. Yaakov *bentched* Yosef with בן פורת עלי עין because Yosef did not look at Potifar and was an עלי עין that he removed his eye from looking, he therefore merited to also lift up the ע years from פורת the letters that describe the decree of 280 from the 400 year decree.

יוסף זכה במשכן שילה לאכול בכל הרואה

Chazal also say that successfully passing his ordeal Yosef was rewarded with עין עלי when the Mishkan was situated in Yosef's territory in Eretz Yisrael, with the privilege to eat the korbanos even outside of the walls of the Mishkan from any distance from where Shiloh could be seen. He was able to shorten the physical distance and to bring into close proximity. So too Yosef was zoche to shortening the distance in time of ע years later of galus Bavel and lend it now to Yisrael in order that they should have fulfilled the 280 years of *Galus Mitzrayim*.

יוסף ופרעה ניתוספו אות ה בשמם

This is the ה in Pharaoh's name that says די enough galus. For the letter ה Yosef also earned when he acquired the beracha of עין עלי as a reward for his ordeal of Potifar's wife . To this the passuk testifies עדות ביהוסף שמו בצאתו על ארץ מצרים. Because Yosef passed the test with the wife of Potifar the letter ה was added to his name that brought the geula which was still at a distance to be already here (Sotah 36b). That letter ה was instrumental in the miracle of Kerias Yam Suf. The angel in charge of the Yam Suf refused to split the sea in order to let Yisrael pass through. Its refusal was for the same reason of Pharaoh that there are still seventy years missing. However when it saw the coffin of Yosef travelling with Am Yisrael it acquiesced, for it realized that Yosef earned for Klal Yisrael to lend the 70 years as if they own no more years to the Galus of Mitzrayim. As chazal say on the passuk וינס הים ראה וינס that the sea saw the וינס the fleeing of Yosef from the wife of Potifar and therefore it split its waters.

ארון של יוסף מעופרת ונקבר בנילוס

Chazal say Tanchuma Beshalach 2 Toseftah Sota 4,7 that Yosef was buried in the Nile River in a lead coffin in order that he should be a beracha to the Nile River. Interesting that the word for lead is עופרת. Here we see another hashgacha of Hashem. As we said above Yosef facilitated our departure from Mitzrayim by borrowing the 70 years of galus Bavel as a make up later in history. This is all hinted in the aron of Yosef which the angel of the Yam Suf saw. The letters of עפרת spell פר ת ע Am Yisrael has the 280 years of the 400 by being loaned the 70 years of galus Bavel.

What can we say about the remaining three countries which we will acquire in the times of Moshiach. Which suffering must we undergo in order to acquire those lands? I am suggestion an allusion to it and hope

with Hashem's help it is not an illusion. Hashem told Avraham I took you out from Ur Kasdim which was the furnace in which Nimrod through Avraham because he served Hashem. And because you sacrificed your life for me I will give you an inheritance of Eretz Yisrael. It was then that Avraham asked Hashem how do I know for sure that I will inherit it? According to one opinion in the gemarah the decree of servitude was brought upon his descendants because of his question **במה אדע כי אירשנה**. Once again we have the appearance of a **תנור** a furnace which passed through the pieces of meat. Then Hashem said I gave to your children not only Eretz Yisrael but also the three nations of **קיני קניזי וקדמוני**. In fact the three were mentioned first even before the seven which were already promised.

The inheritance of Eretz Yisrael and the land of the three nations were introduced with the furnace of Ur Kasdim and a furnace at the time of the actual Bris. That is why 280 of the 400 years in Mitzrayim is also called a furnace **מכור הברזל** (Devarim 4,20).

The three nations **קיני קניזי קדמוני** Chazal (see Rashi) tell us that these three nations refer to **עמון מואב אדום** which is gematriah **מכור** Hashem took us out **from** the Furnace referring to Mitzrayim. If we add a letter vov to the three **עמון מואב ואדום** we will arrive at **בער** which means to burn. This suggests that to merit even the three added nations Yisrael must undergo a **כור**. This is hinted to in the gematriah of **אירשנה** the inheritance of all ten nations. For it equals **קיני קניזי וקדמוני** (including the three names).

The closest thing that comes near to the **כור** of Mitzrayim are the ovens of the death camps. After the sadistic tortures of the savage Nazis, millions of Yidden ended up in a **כור** of fire. If any comfort can be found in the Holocaust it is the fact that the suffering until reaching the gas chambers and yet even further the cremation of those bodies who died for Kiddush Hashem, were counted towards the chesbon of the last debt of 120 years of Bris Bein Habasarim. It is not a coincidence that Am Yisrael received Eretz Yisrael very soon afterwards. May we be zoche to see the coming of Moshiach quickly in our days **כי"ר**.

הלילה הזה כולנו מסובין

סביב רשעים יתהלכון

Rebbe Nata from Shinova would interpret the *Ma Nistana* why is this night different from all other nights meaning why is this *galus* which is so long, different from all other exiles? The answer which was told to him by Ailiyahu Hanavi was *Kulanu Mesubin*. We can interpret his answer as follows. The *passuk Tehillim* 12,9 says סביב רשעים יתהלכון the wicked go on the periphery כרם זולת לבני אדם *Chazal* interpret these words concerning *tefillah* that davening is so *lofty* yet many people degrade and make nothing of it. The *gemarah* in Berachos 6b specifically *darshans* this *passuk* about *davening* outside in the back of the shul and it is deemed as if he goes סביב the shul. He is called a רשע. Firstly he separates himself from the *tzibbur*. Secondly, what kind of *davening* can he have?

However, we can learn in this *gemarah* a deeper meaning as well. The spirit of this *Chazal* doesn't mean only that you are physically out of shul. You can be in shul and even answer אמן occasionally but you are really a סובב you conduct yourself as if you are not in shul but rather at a Kiddush which you will attend later anyway. If you would observe yourself from afar you will see an individual who walks around looking for others to shmuz with. There is definitely a void of understanding of *tefillah* for the individual who is a סובב in the shul. The Nachash was cursed that he cannot *daven* to Hashem even if he wants to because his food עפר תאכל is always in front of him. It is the greatest fortune and *beracha* to *daven* to the sustainer of the universe three times a day because the bottom line is that you need Him more than He needs you.

We know what *Gedolim* said about the pogroms of the years תח תט for which the Tosfos Yom Tov instituted a *tefillah* of *beracho* for those individuals who refrain from talking in shul. It is a big *yetzer harah* especially on Shabbos to catch up with the current events when one meets his friend he hasn't seen a whole week. But such a conduct places you סביב outside of the Shul, and at that moment you become a רשע ח"ו.

שני בני עבר פלג ויקטן ויחוסם לתפלה

Why is this galus longer than all the other *galuyos*? The answer of Aliyahu Hanavi is that כולנו most of us **מסובין** are in the סביב category when it comes to *tefillah*. The *passuk* (Bereishis 10 25) tells us that Aiver had two sons פלג and יקטן. The name of פלג was given to him because כי בימיו the population of the earth was divided and dispersed after Hashem mixed up all the languages. Everyone went סביב. The *gematriah* of **מסובין** equals **נפלגה**. The second son was named יקטן which is the *gematriah* of one more over **נפלגה**. Rashi writes on יקטן that he was an עניו humble. He produced 13 *mispachos* because of his humility. The Radak writes that he was called יקטן because life span was shortened because of the *Dor Haflagah*.

The fact that יקטן is one more above **נפלגה** conveys that the superior and righteous path is his *madraiga*. Man is a *medabair*. The purpose of the *medabeir* is to learn Torah and to *daven* to Hashem. The *Dor Haflagah* did not feel a need for this as their goal was to become totally independent of Hashem. Hashem stopped their attempt by creating 70 languages. Rav Hutner ztl described this as tearing the *tzuras Haadam* the *Medabair* into seventy fragments. To live without *tefillah* is tantamount to be disconnected from the source of life Hashem **מקור החיים**. כי עמך מקור החיים. The *Medabair's* dimensions become dwarfed and separated from himself. Chazal say ושנותיו ימיו ומאריכו בתפלתו מאריכו ימיו ושנותיו. Anyone who *davens* a lengthy *tefilla* merits longer life. יקטן was named after the shortening of life in his generation a product of the *Medabair* not davening to Hashem. On this generation it could be said **סביב רשעים יתהלכון**. That is why that Hashem divided the languages into **70** parts which is *gematriah* **סובב**.

But יקטן who was humble realized that one must *daven* to Hashem because everything in the universe is dependent upon Him **ואתה מחיה** את כולם. Yaktan takes his *davening* seriously not only for himself but as Rashi says for his *mishpacha*. If you want your son to daven with meaning and devotion then you have to set the example. Trying to give mussar with the added clause Do as I say not as I do is castrating your fatherhood from yourself. You will be looked upon as a hypocrite not to be listened to, not only for *davening* but with everything religious that might still be sacred to you. If you cannot control your mouth during *davening* and be the appreciative and thankful **Medabair** you are supposed to be, then your

child will be in the driver's seat for all your requests of having a relationship with Hashem. Better not bring him to shul at all until you are ready to control yourself.

If one asks why is this *galus* so long, the answer of Aliyahu is כולנו מסובין our *davening* is not in the *Mikdash Me'at* but rather in the shuk!