

הגדה של פסח תשפ"ו

Insights into the Haggadah
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סדר

מספר ס"ד מצוות

Rav Elchanan Wasserman ztl said in the name of the Vilna Gaon that he has a *mesorah* that the number of *mitzvos* both *ומדרבנן* and *מדאורייתא* that are fulfilled at the Seder Night totals 64. What is the significance of this number?

The Baal Haturim brings three *pessukim* that share the same word and therefore threads a theme between them. the word that unifies these three *pessukim* is **עם**-nation **עם זו קנית** (Shmos 15,13), **עם זו גאלת** this nation You acquired (Shmos 15,16), **עם זו יצרתי לי** תהלתי יספרו (Yeshaya 43,21). The Baal Haturim interprets the trio as follows. When you brought geula to Am Yisrael and acquired them (Rashi learns that Hashem demonstrated to them that they are beloved and precious to you), it was as if you created them anew **לי יצרתי**.

This aspect of Hashem creating Yisrael as a *בריה חדשה* is hinted in the *passuk* **גוי מקרב גוי לקחת** **הנסה אלקים**. Am Yisrael were likened to an embryo in its mother's womb all their stay in Mitzrayim. It was Mitzrayim from whom Yisrael were nourished and influenced with their *tumah* life energy and character. It was at Makas Bechoros that Hashem totally severed their connection with Mitzrayim and a new life energy in its place came directly from Hashem. This transfer of the life force from Hashem was tantamount to being created with a new birth. As the Navi points out (Yeshaya 44,21) **לי כי עבדי יצרתך עבד לי** I created you and from that moment on you became my *eved*. From this altering of the source of life the *passuk* says **תהלתי יספרו** from now on you must sing My praises.

According to the above we can understand how Pesach and Shabbos share a similar theme. The Torah attests to this by calling Pesach with the name Shabbos **ממחרת השבת** (Vayikra 23,15). This is hinted in the gematria **עם זו יצרתי לי** which equals **היום שבת**. Because of receiving a *neshama yesaira* a person becomes a *בריה חדשה* as Chazal say **לכאן באו חדשות**. The Ohr Hachayim Hakadosh says that Hashem renews the entire creation every Shabbos through Yisrael's *Shemiras Shabbos*. Therefore Yisrael on Shabbos also undergoes a rebirth.

We see from this that part of the praise that *Am Yisrael* says at the Night of the Seder must include one that expresses gratefulness for creating us anew with a life source flowing from Hashem. We therefore suggest that this theme of

gratitude to Hashem for the transfer of life energy to Yisrael at this very night is demonstrated through the 64 mitzvos we fulfill throughout the Seder that bring us to a new birth. An allusion to this is the passuk צור ילדך תשי (Devarim 32,18) Hashem gave birth to you and you forgot. It can be referring to the night of the Seder when Hashem created you anew. Therefore the *gematriah* of the 64 mitzvos of the Seder equals ילדך gave birth to you. Through this birthing process, Am Yisrael became connected to אדני Master of the world, and Yisrael themselves transformed to be the residence of Hashem (Yirmiya 7,4) היכל ה'. The word ילדך עה"כ equals the *gematriah* of אדני and היכל. Every word and praise at the Seder from beginning to end is made possible only because Hashem made us a newborn this very night. Even the first two letters of the word סדר alludes to the 64 mitzvos that occur from the beginning of the Seder until the end.

But it is of utmost importance not to forget that the purpose and goal of the rebirth is for לי to be Hashem's eved. Not every person is a winner in life especially if does not have a spiritual GPS or a Hashem above that extremely cares and loves him beyond any conception of love in the universe. By having a neshama you technically already won because כל ישראל יש לו חלק לעולם הבא. However the awaiting prize for the **one** who **won** is to the degree how much you let your master Hashem אחד own you (the same letters). The more He feels that you are an eved לי the greater the prize.

The night of the Seder is the time to rededicate yourself to your tachlis. Eliezer eved Avraham was a descendant of Cham destined to remain a slave. He said to himself if I am a slave forever I might as well be the best slave I can be to the best master. He became Avraham's slave, made the shidduch for Yitzchak, and guards the entrance to the inner Meoras Hamachpeilah. So stop being a slave to your work, your habits, your pleasures, your distorted middos, your kovod, your control of others etc. and activate your will to actualize your avdus to Hashem לי. This is hinted in the 64 mitzvos of the Seder. The *gematriah* of the inner לי with its inner letters are מידוד = 64. נסיעה טובה.

הגדה

סוד הסדר

Why is the compilation of the Seder Night recital called specifically הגדה and its part of retelling the story Yetzias Mitzrayim called *Maggid* from the same root? Why wasn't another lashon of speech chosen such as אמירה דיבור סיפור which were also used to describe the Seder Night. (Shmos 12,27,

On the *passuk* (Amos 4,13) מה שיחו ובורא רוח ומגיד לאדם כי הנה יוצר הרים and the sefer Nefesh Hachayim chapter 13 explains in the name of the Zohar that the term הגדה refers to a secret. This relates to the time when one is to give דין וחשבון an accounting before the Heavenly Court on his life. At that time, Hashem will reveal to him the "secret", the effect of his speech throughout his lifetime. Even though speech is not tangible and physical, it nevertheless it unfathomably causes in the heavens the building and destruction of entire worlds according to its positivity or negativity. Not one single sentence or word is lost or disappears into oblivion. One will be accountable for all the damages that he caused even though it was kept a secret up until now.

Likewise we suggest that the *Baal Haggadah* chose the word הגדה for telling over the story of *Yetzias Mitzrayim* in order to convey that relating the סיפור itself also possesses a great secret. It is easy to think that after so many years of repeating the same text line of the exodus nothing really supernatural is happening. Yet the Zohar that is customary to recite before *Maggid* reveals to us the secret of *Magid*.

Hashem rejoices with our story of *Yetzias Mitzrayim*. He gathers myriads of *malachim* and says to them come and hear the praises that my children are giving to Me and also their rejoicing with My redemption. All these *malachim* gather and attach themselves to Yisrael and they listen to all their praises with which they laud Hashem and their happiness and relish in their Master's geulah. These *malachim* then thank Hashem for making all these miracles to His nation Yisrael who rejoice in Your redemption. This encounter of praise and gratitude to Hashem increases the strength of Hashem which causes the *malachim* to fear Hashem even more than before and His *kovod* becomes intensely heightened.

By calling the textbook of the Seder Night הגדה and מגיד, the *Baal Haggadah* wants us to be inspired and passionate towards Hashem by recognizing the secret of the Haggadah recital and the immense Kiddush Hashem that buzzes throughout the heavens by our *Maggid*. This idea is hinted in the word **תוד** secret which is *gematria* **זו מגיד**. Likewise the hint of this incredible secret is hidden in the first two letters of **תודר** the word **תוד**. It's one of the best kept secrets that we are now privy to. With such a massive heavenly audience

listening to our songs and praises to Hashem, let us rise to the occasion and use these words of lofty inspiration to make our Seder a heartfelt and meaningful experience of *kovod Shamayim*.

משה רבינו

לא נזכר בהגדה

The name of Moshe is not mentioned in the Haggadah as the leader who took Yisrael out of Mitzrayim. It merely brings the passuk **עבדו בה' ובמשה עבדו** as if in passing. Even though his name is not mentioned explicitly, it nevertheless appears in Haggadah in the form of *gematria* by the *Makkos* on *Mitzrayim*. The Sfas Emes (פסח תרלט) asks why did the Baal Haggadah include all the different opinions of how many *Makkos* Mitzrayim was smitten with including the *makkos* at *Yam Suf*. The first were the 10 *makkos* listed. The next is **דצך עדש באחב** which is plus three more. Rav Yosef Haglili says there were 60 *Makkos*. Rabbi Eliezer says there were 240 *Maakos*. Rabbe Akiva is of the opinion that there were 300. Altogether there were 613 *Makkos*. The Sfas Emes explains the total of this exact number (פסח תרמז) that it corresponds to the 613 oppositional forces of the *Sitrah Archrah* to block the fulfillment of the Torah's mitzvos. The *Aseres Hadibros* contains within itself 613 letters aligning to the 613 mitzvos plus seven more letters corresponding to the seven mitzvos *D'Rabbanan*. So too the Ten *Makkos* contain 613 forces to knock out the "missiles" of our enemies that are aimed to destroy our fulfillment of the 613 mitzvos.

Moshe Rabbeinu was sent to *Mitzrayim* before Pharaoh in order to activate the 613 *Makkos* which brought about not only the *geulah* and freedom from bondage but also was the catalyst to actualize the purpose of this freedom which was receive the Torah that contains 613 mitzvos. This is all hinted in the gematriah of **משה רבינו** which equals **613**. So even though the name of Moshe is not explicitly mentioned as the individual who was Hashem's שליח in producing *Yetzias Mitzrayim* he is nevertheless hinted in all the *Maakos*.

This scenario is also hinted in *Parshas Tetzaveh* that *Chazal* say that Moshe's name was intentionally removed from being mentioned in this parsha because he said to Hashem **נא מספרך מחני** when he pleaded before Hashem to forgive Yisrael for the *chait* of the *Aigel*. Nevertheless, his name is still hinted to the number of *pessukim* in that *parsha* which is 101 which corresponds to the gematriah of the hidden letters of his name **ממ שין הא**. Similarly even though the name of Moshe was not mentioned in the Haggadah, the **gematriah** of his

name משה רבינו is hinted in the total of the Makkos which led to *Matan Torah* of 613 mitzvos which is hinted in the title of רבינו our Rabbi.

One might ask why was his name omitted by the Baal Haggadah? We suggest that the *Chazal* says that Moshe Rabbeinu refused for seven days straight to be the שליח of Hashem to redeem Yisrael from slavery to the point that the *passuk* says ויחר אף ה' במשה (Shmos 4,14). Due to his resistance from accepting his role in the *geulah* of Yisrael, Hashem punished him by taking away from him the merit of being the Kohen, and *avoda* in the *Beis Hamikdash* for generations (Rashi). The Sifsei Chachamim in the name of the Maharal explains that if Moshe would have accepted to fulfill Hashem's mission with רצון, desire, that would have demonstrated that he was fitting to be the שליח for Am Yisrael and worthy to also be a Kohen. For Kohanim are messengers of Yisrael to Hashem. Now that you have shown your resistance towards being the *sheliach* without רצון, you are not worthy to be a *Kohen*.

The name of משה with the word is *gematria* רצון. This conveys that Moshe **did** possess the *middah* of concern and *chesed* to help another Yid. In fact the reason why he was chosen to be the leader of *Am Yisrael* was because Hashem saw the incredible degree of *rachmanus* he had for a **lamb** that separated from the flock in search of water. This *middah* was sufficient to be the שליח of Hashem to bring the *geula* to Am Yisrael. This is alluded to the *gematria* of משה with its three letters which equals שליח. But as we know Hashem is exacting and strict with *tzadikkim*. Moshe's refusal to accept the mission for what ever the reason might be, was inappropriate and he was punished.

It could be that this flaw of hesitation in Moshe concerning his acceptance of his *shelichus*, made the *Hashgacha* to cause that the Baal Haggadah would not write his name in *Maggid* explicitly in his role of Yisrael's redeemer. The reason being in order to **teach** Am Yisrael for generations (Moshe **Rabbeinu**) not to make *cheshbonos* when Hashem requests from you to do something that might seem incorrect in your eyes (such as not to hurt Aron's feelings). Avraham was asked to shecht Yitzchak even though it contradicted what Hashem previously promised him that Yitzchak will be the future of *Am Yisrael*. Avraham didn't refuse an iota and fulfilled the command immediately with all the preparations for the Akaidah even before he arrived at the destination.

A support for this concept can be found in a *gematria* on the *passuk* ויחר אף ה' upon which Rashi brings an opinion of Rabbe Yosi that Hashem's anger at Moshe caused by his reluctance to accept his mission, left an impression and impact אף

"בזו נאמר בו רושם". The *gematriah* of **בזו הרשם** "in this was the effect" equals **פסח הגדת פסח** that Moshe's name will be omitted from the Haggadah.

The Kedushas Levi was asked if Moshe refused to accept the role of redeeming *Am Yisrael* from *Mitzrayim* why did he willingly accept the role of bringing down the Torah to them? According to our interpretation *Moshe Rabbeinu* witnessed the 613 *Maakos* that befell *Mitzrayim* which was a preparation for receiving the 613 mitzvos. He realized after the total number of *Maakos* that added up to his name **משה רבינו** that he was chosen to bring those *Maakos* on *Mitzrayim* and that he should not have made any second guessing of Hashem's choice. The *Maakos* were only a preparation for the purpose of giving the 613 mitzvos. Surely it was his role to accept it willingly as a *tikkun* for his reluctance to perform the 613 smites on *Mitzrayim*.

Nevertheless, the Baal Haggadah went out of his way to elaborate on all the opinions of the number of *Makkos* with which *Mitzrayim* were smitten in order to allude to Moshe's name because inside Moshe Rabbeinu possessed the essence of **רצון** to be Hashem's *shaliach* as his namesake shows.

קדש - נרצה

מדת השלום בסדר

The first *siman* in the Seder is **קדש** and the last *siman* is **נרצה**. The *siman* **קדש** is telling us that the Seder that you are about to fulfill should be a holy experience. Sometimes people mistake into thinking that holiness is manifested by more stringencies. Pesach is legendary of *chumros* especially with *chametz*. The Tolna Rebbe Shlita said in a shiur **תשע"ח** Rav Asher of Stoln would say that the *passuk* which says you should observe the *Chag* of Matzos immediately follows the **passuk** you should not make for yourselves molten gods. Many people are very careful to eat the best *Shemurah* Matzos and if someone in the family is not so strict, he gets angry which is equivalent to idol worshiping. By putting these two *pesukim* in juxtaposition of each other it is telling us that it is better not to eat *shmura* matzah than to get angry. He added that R' Pinchos of Koprutz once found a piece of Matzah in his soup and his son R' Moshe got angry at the attendant. R' Pinchus told his son "Now that you are angry, you can eat *chametz*!"

The Tolna Rebbe in his Shabbos Hagadol derasha **תשפ"ג** quoted the Chazal (Berachos 12) **אחר החיתום הכל הולך אחר** that every thing goes after the end. The *siyum* of the Haggadah is the *siman* of **נרצה**. The simple understanding of the

name is that we should be desired and wanted by **Hashem**. However we can explain this to also mean that we should be desired by all of the **assembled people** at the Seder. No one was hurt, insulted, or sneered at. Only then will our Seder will be נרצה also above.

A *remez* to what the Rebbe is saying is in the gematriah of נרצה which is משה who was the most humble person on earth. Just as matzah is humble because unlike chametz it doesn't rise, so too the success of one's Seder is at the end he can say that נרצה was fulfilled by me.

The first letter of the first *siman* is ק, and the first letter of the last *siman* is נ which spells קן a nest of a bird. The Seder being referred to a קן is alluded to the passuk in Tehillim 84, 4 לה קן ודרור. גם צפור מצאה בית ודרור קן לה 4, 84. In the sefer Lechem Rav on Perek Shirah he writes that צפור is *gematriah* שלום. Similarly with אהרון הכהן whose name is also equal to שלום.

כי היה שלום בכל עניניו וכל מה ששלח לו הקב"ה היה מקבל באהבה והיה הוא בעצמו שליו ושאנן וגם לאחרים עשה שלום וכל העושה שלום הקב"ה מגביהו ומרוממו והנה הצפור דהוא בגימ' שלום הוא תמיד פורח ועומד בגובה כמו שאחז"ל מגילה ו' ע"א בראש ההר כצפור כי העושה שלום הוא מתרומם

Ahron personified shalom in all his matters, and everything Hashem sent his way he accepted with shalom and love. He himself was calm and he made peace. Whoever makes peace Hashem elevates him. The bird which is gematriah שלום flies high and perches itself above on top of mountains. For whoever tries to conduct his life with shalom by everyone he is elevated by Hashem.

We suggest that this *passuk* is alluding to the Seder Night. דרור is a sparrow (bird) but it also means freedom. At the night of the Seder Am Yisrael became freed from slavery by Pharaoh himself. Throughout the Seder which is alluded to in the word קן from קדש to נרצה, the presence of the צפור *gematriah* שלום must be evident and in the atmosphere. By making this happen all the participants will be elevated to a lofty place of the *Shechinah* together with all the mitzvos of the Seder.

מגיד

שיטת הרמב"ם וכל המאריך

The Rambam (Hilchos Chametz Umatzah 7,1 writes

מצות עשה של תורה לספר בנסים ונפלאות שנעשו לאבותינו במצרים בליל חמשה עשר בניסן שנאמר (שמות י"ג) זכור את היום הזה אשר יצאתם ממצרים כמו שנאמר (שמות כ') זכור את יום השבת ומנין

שבלייל חמשה עשר תלמוד לומר והגדת לבנך ביום ההוא לאמר בעבור זה בשעה שיש מצה ומרור מונחים לפניך ואף על פי שאין לו בן אפילו חכמים גדולים חייבים לספר ביציאת מצרים וכל המאריך בדברים שאירעו ושהיו הרי זה משובח:

The Rambam begins with the *lashon* לספר to tell over, and at the end he uses the term להאריך? What does the term להאריך actually mean to make it long? Rav Hutner ztl once explained the difference of learning רצופות without interruption or learning with breaks even if they are small. He compared it to the difference of singing for two hours or singing a two hour *niggun*. Singing in a kumzitz for two hours could include breaks, snacks, drinks and inspirational introductions to the songs along the way. However singing a two hour *niggun* with thirty parts means there are no stops because one is always in the middle of the masterpiece until he finishes.

The learning that is "long" without any interruptions possesses a different quality and value. It's not only that with breaks one learns a less amount of Torah. רציפות makes the learning becomes compounded from minute to minute. They used to say on a *tzadik* who was *niftar* young that he had אריכת ימים. It did not mean in the sense of the quantity of years but rather in the quality of years lived. Every day was packed like a can of sardines without a minute wasted, creating a different reality of spirituality, especially if it was compounded.

This difference between לספר and להאריך also reflects the degree of our experiencing חייב אדם לראות את עצמו כאילו הוא יצא ממצרים that everyone is obligated at the Seder of see himself as if he just went out from *Mitzrayim*. This is a very challenging mitzvah to fulfill. The Rambam by using the term להאריך is advising us with a strategy of how to go about actualizing such an experience. If an individual just underwent a life and death situation with which he was saved, he would tell over the story of his experience with רציפות blow by blow without having a break to eat food. And even if he would be eating food he would still be jabbering about it. This is not the nature of one who relates over a story from the past which has already been processed, even though it was a life and death situation.

So when the Rambam says that if one is מאריך he becomes משובח is not only because he lands up saying more praises to Hashem to which the *lashon* of וכל המרבה לספר would have also been a worthy word just like the Baal Haggadah wrote. The *lashon* of מאריך adds to the Maggid the fulfillment of the חיוב of להראות as if he is experiencing now יציאת מצרים.

הא לחמא עניא

עמו אנכי בצרה

In the Chida's Haggada **הא לחמא עניא** גאולת עולם he writes that the acronym of **הא לחמא עניא** is *gematriah* 117 corresponding to the years of affliction in Mitzrayim. Levi was the last son of Yaakov to die. As long as any son of Yaakov lived, the severe part of the *galus* did not start. From his death to the *geulah* was 117 years. He brings a *remez* to this that the *passuk* **עמו אנכי בצרה** that Hashem was with us in our *tzarah* that the word **עמו** is *gematriah* 117 with the kollel.

We can add to this, an explanation in the *passuk* **כי בחזק יד הוציאנו ממצרים**. How did the **יד חזק** manifest itself? At the *Bris Bein Habasarim* it was said **ועינו אותם שנה ארבע מאות** they will afflict them four hundred years. By not having completing the affliction for that total number of years presented a *kitrug*. Hashem forced the issue that there should only be 117 years of affliction. This is hinted in the word **בחזק** which is *gematria* 117. This shortening of the period of affliction was aroused by Hashem's love for Am Yisrael. Hashem calls Yisrael **יונתי תמתי** upon which *Chazal* explain (Yalkut Shimoni Shir Hashirim 5)

יונתי תמתי כשני תאומים מה תאומים הללו חשש האחד את ראשו השני מרגיש כך עמו אנכי בצרה (ילקוט שמעוני שיר השירים ה)

When a twin feels pain his brother feels the pain as well. This is expressed in the *passuk* **עמו אנכי בצרה** that the *Shechina* also goes into *galus*. This is why Hashem appeared to Moshe in a burning thorn bush in order to show to Moshe that Hashem Himself is in pain that his children must to through such suffering. The *gematriah* of **בסנה** a bush is 117 in order to show that the affliction of **עינוי** should have been 400 years but 283 of those years had their **עינוי** removed *gematriah* **החסיר** (subtracted) because **עמו אנכי בצרה**. This is also hinted in the *זרוע הנטויה* that Hashem demonstrated in the *geulah*. For the word **זרוע** is also 283. Would it not have been for Hashem's love to us, those 283 years of affliction would have probably killed us off which is hinted in the *gematria* of **פגר** which means dead.

We begin *Maggid* with **הא לחמא עניא** which shows **עמו אנכי בצרה** and the *chesed* and *ahavah* Hashem has for Yisrael. There is a *minhag* to say *Shir Hashirim* after the Haggadah. We suggest the reason is because *Shir Hashirim* also has 117 *pessukim* the *gematriah* of **עמו**. The source of this *hanhagah* of **עמו** is in *Shir Hashirim* on the *passuk* **יונתי תמתי**. *Shir Hashirim* shows the **חיבת המקום בלב**

ל (Berachos 59 Rashi). Why did Rashi use the name **מקום** in this context. We can answer because the love of Hashem to us is so great that He even goes to places like galus where there is constant Chillul of Hashem just to be with us **עמו אנכי בצרה**.

We want to reemphasize that the entire mitzvah of **סיפור יציאת מצרים** is surrounded from the very beginning and until the very end with our gratefulness to Hashem chesed and rachmanus for His beloved children.

There is a story of Rav Yosef Chaim Sonnenfeld that one day as he was walking with a *chaver*, an Arab from the other side of the street threw an orange towards him and he was hit. Rav Yosef screamed out **כח יישר** to the Arab. His *chaver* a little bit shaken from this violence, asked him why did you say **כח יישר**? He answered *Chasdei Hashem* it could have been a rock.

When the going gets very challenging we must thank Hashem that it could have been worse.

כל דכפין ייתי ויאכל כל דצריך ייתי ויפסח

שני מיני אנשים לסדר

Attitude means everything when it comes to Seder Night. If one views the Seder as the opportunity for me to be grateful to Hashem for His miraculous delivery of *Yisrael* from the bondage and *tuma* of Mitzrayim, he will then be super excited concerning every step in the Seder and relish to tell over the **סיפור יציאת מצרים** as if he was now experiencing that *geulah*. As soon as the Seder begins he is very hungry not for merely for physical food but for the food the *Navi* describes as **לא רעב ללחם ולא צמאה למים כי אם לשמוע את דברי השי"ת**. His reward for having such an ambition and thirst to praise Hashem for everything that He did for *Am Yisrael*, is that he will receive a *siyatah dishmaya* to feel his *neshama* join his body in the celebration of this special night.

The words of **כל דכפין ייתי ויאכל** addresses such an individual who is spiritually hungry and thirsty for tonight's rendezvous with the *Shechinah's* presence that has also been waiting an entire year for this experience. The word **ויאכל** of the Haggadah is parallel to the **ויאכל וישתו** (Shmos 24,11) which *Chazal* explain to mean that they were in a **spiritual** satiated state as **if** they ate and drank.

However, there can also be another type of individual who comes to the Seder because he **has** to. Maybe the push is coming from his wife or his kids or the

neighbors who will inquire how long his Seder was. Or simply it's a long night and he'd rather go to sleep. As a compensation for himself, the longest part of his Seder is the *Shulchan Aruch* for at least the menu is different from the whole year (matzah balls). The words of כל דצריך ייתי ויפסח addresses such a person who fees דצריך that he "needs" to do the Seder but his heart is not in it or excited. If he is one of those people then what he is advised to do it ייתי ויפסח. The word פסח means to have mercy (Shmos 12,23 Rashi). He should ask for mercy upon himself because by not giving gratitude to His savior Hashem on the very redemption anniversary, is what they call in Yiddish a *pahtch* in *panim* (slap in the face to Hashem). If he acts this way he should *daven* for *rachmanis* from Hashem to help him correct his ungrateful behavior.

Another advice for such an individual is **פסח** **skip** over some the parts of the Haggada. טוב מעט בכוונה מהרבות שלא בכוונה better to do a smaller portion with concentration and feeling than a larger segment without thought or heart.

Notice that there is no *beracha* on the mitzvah of the Haggadah and Maggid. Maybe the idea of such an omission is to send the message that it's a no brainer that one has to make an anniversary celebration to thank Hashem for redemption from *Mitzrayim*. It is so basic that you should run to do it even if it wasn't a commandment.

Rav Dessler writes *Michtav Aliyahu* p.51 that ingrates will lack *deveikus* with Hashem in the next world. The more gratitude that one expresses to Hashem the greater degree of *deveikus* he will experience. The *Baal Haggada* is setting a mind and heart set of the attitude one must have for the Seder. You have two choices, to be part of the דכפין or the דצריך. The choice is yours from the very beginning of Maggid. Here is the time to make the reframe.

הא לחמא עניא

השתא עבדי

We say this is the poor person's bread that we ate in *Mitzrayim*. When did we eat this matzah at in *Mitzrayim*? If it is referring to the Seder at the night of the 15th this would contradict the reason of Rabban Gamliel that we eat the matzah at the Seder to remind us that when we left *Mitzrayim* in such a hurry there was no time to let it rise to become *Chametz*? The *Maaseh Nissim Haggadah* explains that many Rishonim write that the staple food of *Am Yisrael* as slaves in *Mitzrayim* was matzah (Seforno *Devorim* 16,3). The reason being that the slave drivers rushed them to go to labor that they had no time to let it rise and they

were always left with matzos to eat. The Shlah (מס' פסחים מצה שמורה אות קנג) writes that what the *Mitzriyim* did to the *Yidden* during *galus* in that they rushed them to work not allowing them to let their bread rise, remarkably happened similarly at the time of *geula* where we find that the *Yidden* were also rushed out of *Mitzrayim* thereby not allowing their dough to rise to become *chametz*. This is a פלא a wonder that the very thing with which they afflicted *Am Yisrael* in *galus*, they themselves were forced to correct by conducting the same behavior in the time of *geulah*. This brought a greater sense of an emotional joyous freedom to *Yisrael* as they realized ונהפוך הוא. They themselves were forced to eat the matzah in *galus* and they ate it again at the time of *geulah* and the same *Mitzriyim* were rushing us to leave. This is how Rashi explains the term עוני לחם the bread that reminds us of the matzos that we ate during *galus* (Devarim 16,3).

Now we can understand why when there is a leap year, we make *Purim* on the second *Adar* in order to make one *geulah* adjacent to the second *geulah* Pesach. The depth of this is that the two *geulos* have in common the wonder of ונהפוך הוא. The *gematria* of עה"כ הפסח בחג equals ונהפוך הוא.

Esther told Mordechai to declare fasting for her behalf during the night of the Seder. She had plenty of months before the decree against *Yisrael* would happen. Why then not wait for the king to call her and not risk death at all. However Esther understood that the night of Pesach was the night which revealed and aroused the power of ונהפוך הוא and the *Yidden* can be saved with *teshuvah*.

With this we can understand the *siman* of יחץ in the Seder when we split the middle matzah into two parts one for the motzei and the second to be eaten as the *Afikoman*. They represent the two sets of matzos that *Yidden* ate in *Mitzrayim*. הא לחמא עניא concerns the matzah that we ate as **slaves** because of the *Mitzriyim* were pressuring us to run to work. The second matzah the אפיקומן which the letters represent אפיק to go out (of the *galus*), corresponds to the reason of *Rabban* Gamliel which came about the *lachatz* of *Mitzrayim* hurrying the *Yidden* to leave *Mitzrayim*.

There are two types of servitude, one to a human and another to one's *yetzer harah*. When *Moshiach* will come the foreskin of our hearts will be removed as the *passuk* says ומל ה' אלקיך את לבבך Hashem will circumcise the covering over your hearts. This foreskin does not allow for the wisdom of the *neshama* to enter and direct it properly. The *tikkun* for our servitude עבדי to our *yetzer harah*, will

occur when *Moshiach* will arrive. This is hinted in the word **עבדי** *gematria* 86 the same as **מילה** with the kollel.

When the *orlah* of the heart blocks the **שכל** from penetrating into the **לב** we don't have the power to press the pause button in order to process and think over and judge whether the demanding requests of the heart are morally correct and justified. The *yetzer hara's* approach is don't think about it just do it NOW. I once saw a story told of a young child being pushed in the supermarket wagon and as they pass the candy section the child starts whining for his mother to buy him candy. She refuses and he throws a tantrum. Embarrassed, she tries to calm his screaming and banging of "give me candy" with a simple request from him, just to add that one special word before we ask for something. The child looked at his mother and then blurted that one expected added word in order to get his candy "Give me candy **NOW!**"

השתא עבדי describes a **NOW** slave, one who has no patience to wait or put off his cravings for later. He must satiate himself now even though it is inappropriate to do so. He has no self-control and has become a slave to his physical appetites like an animal. Yet the Torah expects even from the person with the *orlah* on his heart to nevertheless work on disciplining himself and pull in the reins of his cravings. For the Torah prescribes that the first three years of a fruit bearing tree one is prohibited from partaking its fruit which are at this period called **orlah**. One must take charge over the **orlah** and not allow the **orlah** to take charge of you.

לשנה הבא בני חורין. We can translate this to mean that next year we will be people who wear white (**חור כרפס**). The *nefesh habehamis* resides in the blood **כי הדם הוא הנפש**. When one is overcome with a **השתא עבדי** state he is overpowered with the color red. **אם יהיו חטאיכם כשני כשלג ילבינו**. Aisav was called Edom from the color red that he desired to drink down like a camel the lentil soup that Yaakov made on the day that Avraham passed away. When one has control over the craving he connects to the color of white and purity. When we will rid ourselves from the **נפש** being in control of our decision making, we will become **בני חורין** the color of the *kittel* that we wear at the Seder.

The day of the week that rehabilitates the NOW slave is Shabbos. It is a day of *menucha* and non physical intensity. On Shabbos a *Yid* receives a *neshamah yesairah* which grants him a copious surge of **שכל** that can penetrate even through the *orlah* of one's heart. This is also hinted in the *gematria* of **השתא** which equals 706 and **השבת** equals 707 one more than **השתא**. This **gematriah**

conveys that Shabbos is the *refuah* training course in order to free oneself from being a עבד השתא. Pesach is also called שבת which conveys that this Yom Tov has the segulah of ערלת לבבכם ומלתם את ערלת לבבכם

הא לחמא עניא

מצות אמונה ורפואה

This is the bread of affliction that our forefathers ate in *Mitzrayim*. We begin *Magid* with this statement because matzah is called לחם עוני and *Chazal* explain that it is the bread that **answers** all of the questions that one has about the Seder. If we look further on in the Haggadah the statement of Rabban Gamliel whoever does not explain the reason of Pesach Matzah and Maror has not fulfilled his obligation at the Seder. So why is it that we open the *Magid* portion of the Haggadah with a blast about the matzah הא לחמא עניא and only later on in *Maggid* we talk about the matzah again in greater length? Secondly, our opening statement is puzzling since it says the "matzah they ate in *Mitzrayim*" when Rabban Galmilel does not even talk about eating matzos in *Mitzrayim*. According to what he says we don't eat matzos because we ate them in *Mitzrayim* because we didn't. He claims that there was not enough time to let it rise even though we were going to make bread from them and a miracle occurred that we were whisked to the city of Succos and the dough still did not rise.

We can say that the beginning of the Haggadah and Raban Gamliel are not arguing. The beginning of *Maggid* is talking about the mitzvah בערב תאכלו מצות that this was a commandment for the night of the Seder even before the day they left *Mitzrayim* that Yisrael had to eat matzos with the Korban Pesach. Rabban Gamliel is talking about another aspect of Matzah that a miracle happened that the matzah dough did not become *chametz* even though it was left by itself to rise.

The Zohar calls matzah with two titles מיכלא דימהמנותא מיכלא דאסוותא a food of *emunah* and a food of *refuah*. We can explain that the matzah that they ate at night was a *refuah* for them. *Chometz* represents the *yetzer hara*. At night when Hashem revealed Himself to perform *makas bechoros* all the evil of *Mitzrayim* became diminished. The eating of the matzah gave Yisrael tremendous clarity of purpose and meaning in Hashem and all first born of Yisrael were saved. In contrast Rabban Gamliel made his statement concerning the matzah of *emunah* לא זרועה במדבר אחר לכתך אחר במדבר בארץ לא זרועה We had tremendous

emunah to go on a journey into the desert without any preparations. Because of our *emunah*, which was beyond logic, Hashem also made a miracle that the dough did not rise. This could be why at the Gaon had two matzos at the Seder one symbolizing *emunah* and the other *refuah*.

So the matzah of *refuah* is the opening of *Maggid* בערב תאכלו מצות. This is the bread that our Avos ate in Mitzrayim at night. The word די אכלו besides meaning to eat can be translated as נכספה וגם כלתה נפשי longing and yearning. When Yidden ate in Mitzrayim the matzah Seder night it gave them the *refuah* that they were longing for. They were so happy to rid themselves of their *yetzer harah* and have for one day *deveikus* with Hashem without interference. The *Baal Haseider* is telling his guests and family that this matzah when eaten in *Mitzrayim* brought Yisrael to a state of yearning to Hashem. כל דכפין if you are hungry for the word of Hashem and yearning to come closer, then יאכל he should eat the matzah because it has the same *segulah* to bring craving to Hashem and to purify you. כל דצריך anyone who is needy that he lacks the excitement and the yearning to come to *deveikus* with Hashem, tonight he should ask for rachmanus from Hashem to help him get there to that level to yearn or even רעוה דרעוה to want to yearn. The word יפסח is like Rashi who says ופסח ה' על הפתח means וחמל. If you ask for it you will merit to receive it.

Am Yisrael needed these two matzos in order to release them from the decree of bondage to *Mitzrayim* for the length of 400 years. The *gematria* of 400 equals רפואה ואמונה the spiritual characteristics of these two matzos.

רשע

הקהה את שיניו

If the decree of servitude was for 400 years how then did Yisrael leave prematurely by 190 years? The Zera Bareich answers that *Chazal* say (Yalkut Shimoni Yisro 271) that the treacherous slavery caused severe blemishes on the bodies of *Am Yisrael* such as blindness, deafness, losing teeth etc. The *halacha* dictates that if one knocks out a tooth or an eye of his *eved*, he is sent free. The same applies to *Bnei Yisrael* in *Mitzrayim*, and for this reason we were able to leave earlier.

הקהה את שיניו doesn't mean literally to knock out his teeth or even put them on edge. Rather it symbolizes the theme of life that if one wants to grow spiritually he must be willing to compromise the bodily pleasures and leave his comfort zones. The *Rasha* son asks מה העבודה הזאת לכם why do you allow yourself to

be burdened and afflicted so much with this Yom Tov, cleaning the floors on your knees to remove all *chametz*, eating matzah with no taste at all for seven days, running the Seder with all its details and rituals such as forcing yourself to eat *marror* and almost pass out, stuffing the Afikoman down your throat because you already ate too much etc.

We turn to the *Rasha* son and say to him this is nothing compared to the affliction that our ancestors experienced in *Mitzrayim*. They underwent so much stress and pain because deep down they realized that this was Hashem's plan to create a nation that will be עבדים to Him and bask in His glory. They didn't throw in the towel. To be עבדים owned by Hashem means the acronym דוד בן ישי עבדך משיחך (Blushever Rebbi ztl) knowing that the **future** belongs to us Am Yisrael.

Sometimes it is worth being physically blemished in order to be freed from a treacherous and seemingly unending slavery. The expression of הקהה את שניו conveys to him the banner of life "no pain no gain no growth". Sure you want to be in your comfort zone all the time and you avoid any challenges that would cause you distress or suffering. However when the *Yidden* were in *Mitzrayim* the key to the *geula* was the experiences of physical compromises because of which their freedom from the *galus* was hastened and they were redeemed 190 years earlier only to receive the Torah merely fifty days later. Without them, which is symbolized by the knocking out of the "eved's tooth", they wouldn't have been redeemed and would have sunken into the 50th level of *tumah* without ever leaving.

רשע

אילו היה שם לא היה נגאל

On the surface the father's reaction appears very harsh to his son. After all he still came to the Seder joining the family. Let us sweeten a little the father's response to his son with the following explanation.

In our generation we have given a name to individuals who look at Torah and mitzvos with disdain and negativity saying it's not for me. Their name is OTD the acronym of **off the derech**. We have an insane wreckless culture without any regulations and boundaries especially our technology. If one is not *matzliach* in yeshivah for whatever reason, he is more prone to be a product of OTD. If he has parents who have their own issues, this too can facilitate a negativity to self esteem and Yiddishkeit.

One thing for sure is that this acronym **OTD** also spells **DOT**. All the *sefarim* tell us that every Yid no matter what his dark situation is he still has a *Pintele Yid* and נקודה טובה deep within himself that has a burning desire to come closer to Hashem. If he felt the WOW of learning or Shabbos, the embrace and concern from others, that might help him to lessen the WOW he can easily get from devices. Sooner than later he will come to realize that the outside wow is never lasting and meaningful but Torah and *kedusha* is.

The father says to him that you are denying the עיקר which is your essence the *Pinteleh Yid* within you which always is attached to Hashem. If you would have been in Mitzrayim at the time of the *Maakos* and Hashem's revelation to Am Yisrael which for *Yisrael* was the pinnacle of WOW that they ever experienced, I am sure that your "לא" referring to your negative perspective and feelings would have been נגאל redeemed and disappeared.

Pesach is a time of תשובה מאהבה. Rav Chanoch Karlenstein ztl writes that because of this concept there is a *minhag* that people draw the מים שלנו to bake the matzos from the same well that they said תשליך where they threw away their aveiros. For if Pesach is *teshuvah* from love we can therefore turn those aveiros now into mitzvos. Likewise on Rosh Hashanah we refrain from eating walnuts because it is the *gematriah* of חטא and yet at the Pesach Seder *Chazal* advise to give to the children walnuts? The answer is on Pesach the *aveiros* can turn into mitzvos and become positive energy. Likewise the OTD son on Pesach can find his inner DOT awakened within himself and change his former לא which was against the Torah and transform it into a positive לא to fulfill the 365 negative mitzvos and to say לא to his *yetzer harah*.

והיא שעמדה לאבותינו

שלא אחד בלבד עמד עלינו לכלותינו

It is written in Megilas Esther that all the servants of the king bowed down and prostrated themselves before Haman. Mordechai **לא יכרע ולא ישתחוה** he **will** not bow down or prostrate himself. The *Meforshim* ask that just as it is written concerning the servants, by Mordechai also should have said that he did not **bow** down in the past tense. Instead the Megillah used a future tense expression that he will not bow down and prostrate himself? The Bais Avraham Slonim answers that the present tense does not exclude that things might change in the near future. However by Mordechai when he decided that he cannot bow down, his decision was forever no matter the circumstance or the pressure it brings upon him.

He brings proof from the *Para Aduma* upon which the *Chazal* relate the passuk (לעו 14 4) מי יתן טהור מטמא לא אחד. Who can bring about that an impure person can become a טהור, that the pure *tzaddik* Avraham can be a descendant from a Terach an idol worshipper, is it not only in the power of Hashem *Echad*! The ashes of the *Parah Adumah* accomplishes this paradox that the *Kohen* who sprinkles the *Paras Aduma* becomes *tameh* while the person *tameh* upon whom these ashes are sprinkled becomes undefiled.

The Bais Avraham explains this *Chazal* to apply in general to *avodas* Hashem. If a person wants to upgrade his *Yiddishkeit* and change his *middah* it will only happen if his resolve is forever and never again not even once. This concept is hinted in this *Chazal* that to uproot oneself out of *tumah* one must take upon himself **לא אחד** not even once will he revert back to his shortcoming. Only in this fashion can he never falter again even in the future.

With the acceptance of a **לא אחד** *kabbalah*, one demonstrates that he possesses stubbornness of holiness. Avraham *Haivri* was the title that the Torah gives to him (Breishis 14,13). Ivri is from the *lashon* of other side like **עבר** הירדן. All of humanity was on one side of the world serving pagan idolatry and Avraham was on the other side unassimilated as it is written **אחד** היה אברהם (Yechezkail 33,24). As a nation, we have an inner core that refuses to assimilate into surrounding societies or religions. Hashem chose us as his nation because we are willing to die if tested to serve other deities. The Shem Mishmuel (במדבר תרעג) writes

הענין מה שקורין מגילת רות בשבועות. דהנה במדרש (רות רבה פ"ב) **ערפה** שהפכה **עורף** לחמותה. והנה ערפה היא אותיות **פרעה** אותיות העורף שהי' קשה עורף ביותר ולא נכנע עד המכה העשירית. ורות היא היפוך מזה, ורות היא אותיות תור והיא מדתן של ישראל אחת היא

יונתי תמתי וכן כתיב (תהלים ע"ד י"ט) אל תתן לחית נפש תורך, ויונה היא תמה ופושטת צוארה ואינה מפרכסת, וצואר הוא היפוך העורף כבש"ס פ"ק דחולין (י"ט ע"ב). ומ"מ ישראל יש בהם **מדת קשה עורף** ג"כ כמ"ש ז"ל (שמ"ר פ' מ"ב ט') **או יהודי או צלוב** crucify, והיינו **דביציאתם ממצרים ולקחו הרכוש הגדול היתה מדה זו בכלל הרכוש שהוציאו ממצרים** שידוע שהרכוש הגדול הי' לבוש לענינים רוחניים. וזה הפי' אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים, וע"כ יש בך מדת החוזק והתוקף לקבל אלקותי אשר כל הרוחות שבעולם לא יזיזו אתכם או יהודי או צלוב כנ"ל,

spells פרעה the neck symbolizing stubbornness of tumah not to subjugate himself to Hashem throughout all the plagues up until the very end. This *middah* of brazenness and obstinacy was part of the **גדול** the fortunes that *Am Yisrael* took out of *Mitzrayim* to use for their own spiritual convictions and dedication to Hashem even to the point of *Mesiras Nefesh*. This is what the first of the *Aseres Hadibros* means **מצרים** מארץ אשר הוצאתיך אשר הוצאתיך מארץ Your Hashem which took you out of *Mitzrayim* to be my servants **with** the *midah* of *Mitzrayim* stubbornness. **או יהודי או צלוב** either I remain a Yid loyal to Hashem or you can crucify me.

The nations of the world resent our stubbornness of preserving our identity over thousands of years which cannot be said about any other nation in history. Even though small in number yet we achieved so much to benefit mankind. Because of this **לא אחד** conviction, the hostility and jealousy amongst the nations activates hatred towards us to the point of making us extinct. Baruch Hashem He will never let that happen because **ולנו** the secret **שלא**. אחד

שלא אחד בלבד עמד עלינו לכלותינו

ויחן ישראל נגד ההר

The *passuk* says (Smos 19,2) **ויחן שם ישראל נגד ההר** Yisrael encamped opposite the mountain. **ויחן** is a word that denotes singular. It should have written **ויחנו** in the plural form. Rashi answers that the Torah used the singular form in order to convey the unity of *Am Yisrael* at this momentous occasion of *Matan Torah*. **באיש אחד בלב אחד**. They were compared to one person with one heart and desire. The *achdus* was so strong that we say in the Haggadah **אילו קרבנו לפני הר** If You brought us near Har Sinai and did not give us the Torah it would have been sufficient. How are we supposed to understand this coming to Sinai and not receiving the Torah at all? What would we have

gained? The answer is *achdus* amongst Yisrael which is unique. This attribute is worth everything for it is shalom that is the vessel of all *berachos*.

The question arises that this power of unity is duplicated even by the gentiles as we find by *Kerias Yam Suf*. As the *Yidden* were standing by the shoreline they saw Pharaoh with his army of chariots coming closer. The Torah (Shmos 14,10) describes this frightening scene as מצרים נוסע אחריהם the Egyptians were running after them. The Torah used the singular form of נוסע and not נוסעים. Rashi comments לב אחד כאיש אחד with one heart and one person. So we see that even *Mitzrayim* possessed such an *achdus* even though its purpose was evil.

The Avnei Neizer answers this question that if one is exacting in the *lashon* of Rashi he will notice that the order of the words in their two mentions are not the same. When describing the oneness of *Am Yisrael* Rashi first mentions איש אחד followed by לב אחד. However when describing the unity of *Mitzrayim* he first writes לב אחד and secondly איש אחד. The exacting order pronounces the light years difference between a *Yid* and a *goy*. By the world nations, first comes the heart the need to fulfill a desire which causes them to make allies to help them achieve their plans like the U.N. After their accomplishment they can and will destroy each other because their unity was only temporary until the goal was actualized. However by *Am Yisrael* they are essentially one inner core individual with one holy *neschama*, consequently they strive to achieve the same goal.

Had the nations of the world also possessed an inner unity like *Yisrael*, they might have had the power to destroy us. But concerning the *goyim* the *passuk* says (Tehillim 92,10) יתפרדו כל פועלי און they originate from a world of פירוד separation and therefore any *achdus* that they possess is man made in contrast to *Yidden* which is Heavenly tailored.

The *Baal Haggadah* reflects on this colossal polarization between us and our enemies. בלבד, **שלא אחד**, the nations of the world are **not** attacking us with a **real** unity like ours which is hinted in the word **שלא** which is *gematriah* כאיש אחד. Rather their plans of Jewish annihilation starts with בלבד which spells בלב with their hostility of the **heart**. In this pseudo unity of the heart there lies the letter דלית which means there is not. It is therefore that הקב"ה מצילינו מידם.

According to this explanation we can interpret that the word **והיא** is referring to the **אחדות** of Yisrael. We have a greater and more authentic *achdus* than any other nation because we all possess a *neschama* from the same source and

therefore unity is natural to us, unlike the *goyim* which it is unnatural. Due to our unique oneness our enemies cannot destroy us as it says by the by the Tower of Bavel לא יבצר מהם כל אשר יזמו לעשות (Bereishis 11,6) that because of their *middah* of shalom nothing can stop them from being successful with building the tower even though their intentions were to rebel against Hashem. Surely the power of *achdus* by *Yisrael* which is innate and natural could overpower the enemies and stop them from annihilating us והיא שעמדה לאבותינו ולנו

והיא שעמדה

תשובה

The *sefer* Apiryon from the Kitzur Shulchan Aruch answers the question that the merit Yidden possessed in order to leave *Mitzrayim* before the decreed years was completed by doing *teshuva*. In contrast was the number of 400 years of bondage which was without *teshuva*. Since they screamed and cried to Hashem they did *teshuvah* and were redeemed early. The Mechilta proves this answer by posing a contradiction. On one hand the *passuk* (Bereishis 15,13) says **400 years** they will be enslaved and three *passukim* later it says (Bereishis 15,16) **וְדֹר רְבִיעִי יָשׁוּבוּ הֵנָּה** as Rashi explains that from the beginning of *galus Mitzrayim* until they entered *Eretz Yisrael* there were four generations יהודה פרץ חצרון כלב. Chazal answer that without *teshuva* I will count years in order to redeem them but with *teshuva* I will count generations.

Therefore we can say that the word **היא** is referring to *Teshuvah*. The merit of *teshuva* stood for our fathers in *galus Mitzrayim* in order to redeem them before the fulfillment of the prescribed time. This connection between the **היא** of *teshuvah* and its relevance to the **geulah** of אבותינו in *Mitzrayim* can be seen from the juxtaposition of **וְאֶחָרֵי כֵן יֵצְאוּ בְּרִכּוּשׁ גָּדוֹל** and **וְהָיָא שְׁעֻמְדָּה** especially with the prefix of the letter *vov* on **וְהָיָא** which indicates a connection to what was said previously. Furthermore the word **שְׁעֻמְדָּה** עה"כ equals **רִכּוּשׁ** to show the connection between the two.

Teshuvah gives a person an עמידה as the *passuk* says **אִם עֲוֹנוֹת תִּשְׁמַר יִהְיֶה אֲדָנִי מִי יַעֲמֹד**. It is then understood that once a person does *teshuva* he gets an Amidah **וְהָיָא שְׁעֻמְדָּה**. This can even be alluded to in the words before **וְאֶחָרֵי כֵן יֵצְאוּ בְּרִכּוּשׁ גָּדוֹל** that after **כֵּן** which is *teshuva*, יצאו they left with an עמידה prior to the designated time. The reason that תשובה relates to the word **כֵּן** is because **כֵּן** also mean a בסיס a base for something to stand on like the *Beis Hamikdash* on earth

is called a **מכון** (מכון) for Hashem's **בית המקדש למעלה** an **נסא** in heaven (see Gur Aryeh Rashi 15,17 Shmos).

Let us delve deeper into the word **היא** and how it relates to the chait of *Adam Harishon* in the light of *teshuva*. The word **והיא** **שעמדה** symbolizes the *teshuvah* that was absent in the *chait* of *Aitz Hadaas*. After Adam ate from the fruit which was forbidden to him, Hashem hinted to him to do *teshuva* by saying **איכה** giving him an opening to do *teshuva*. Hashem then asked him if he ate from the *Aitz Hadaas*. His response was **ואוכל לי היא נתנה לי ואוכל לי**. As *Chazal* interpret, his statement blamed Chava for his fallout. Hashem knew that this would happen so therefore he alluded to Adam ahead of time to refrain from such a response and therefore he addressed Adam with the word **איכה**. For the word **איכה** contains the letters of **היא** and the entire word **איכה** means where are you. True that Chavah seduced you in whatever way, but where is your accountability for the *chait* which you seem to dismiss altogether.

However, Adam once he ate from the *Aitz Hadaas* and the poison of the Nachash's *sheker* entered him, he did not perceive Hashem's message in the word **איכה**. By responding with these words to Hashem, the chance of doing *teshuva* was blocked because instead of immediately admitting to his failure he felt he did nothing wrong. *Teshuva* can only work if one doesn't have an excuse. Directing the blame on **היא** Chava, instead of **הוא** himself, he forfeited the actualization of *teshuvah* thereby holding back from himself the receiving of a forgiveness from Hashem.

It is very interesting to note that the word **היא נתנה לי** is written in the Torah with the letter *vov* instead of the *yud*. So the word appears as **הוא** even though it is read like **היא**. The Torah is telling us that Adam had a choice to say **הוא** that he was the owner of his *aveirah* but he chose to place the blame on her.

The difference between the numerical value of **הוא** and **היא** is four parallel to the letter **ד**. The *sefarim* tell us that the reason we went down to *Mitzrayim* to be slaves was because *Am Yisrael* had to correct the *chait* of *Aitz Hadaas* which according to our explanation the mission was to change the letter *yud* of **היא** to a *vov* in **הוא** and blame himself. This is why we find **four** expressions of *geulah* in our redemption from *Mitzrayim* to allude our repairing the *chait* of *Aitz Hadaas* upon where Adam did not do *teshuva*. We can say the same for the enlarged letter **ד** in the word **אחד** of *Shema* for that is our focus to rectify the lack of *teshuvah* that occurred at the *chait* of *Aitz Hadaas*. Also the *teshuva* process hinted in the extra **ד** amount of **היא** includes four steps of *teshuva* according to

the Rambam which are: abandoning the sin, sincere regret, verbal confession, and committing never to do it again. By doing full teshuva on four levels he will change the **הוא** to **היא**.

We find in the beginning of Shmos **לו** הבה נתחכמה come let us be smart against the Jewish People, lest a war will occur **ונוסף גם הוא** על שונאינו ונלחם בנו ועלה מן הארץ and he (Yisrael) will add on to our enemies and fight against us and leave the land. In this *passuk* the word **הוא** seems extra because the subject, *Am Yisrael*, has already been mentioned in the word **לו**. We can answer that Egypt's biggest fear was that *Yisrael* will correct the *chait* of *Aitz Hadaas* by doing *teshuva* thereby fixing the **הוא** to **היא** and lead a spiritual life towards Hashem.

Now we can understand why **והיא** **שעמדה** לאבותינו hints to *teshuvah*. For Adam Harishon was given the opportunity by Hashem to do *teshuva* immediately for his *aveirah*. Instead of taking full accountability for his shortcoming which would have been **הוא**, Adam chose **היא**. By choosing **היא** unaccountability, one lands up with the letters **איה** as we say in *kedusha* **מקום כבודו איה** where is Hashem's *kovod*. For when one chooses his own personal *kovid* by deflecting the responsibility of his failure from himself such as in the case of Adam, he is thereby removing the *kovid shamayim*. In contrast when he takes upon himself full *teshuva* for his shortcoming he creates **מלא עולם**. *Teshuva* means to use the *vov* pointing to **הוא** oneself, instead of using the *yud* to **היא** which directs the accountability to some other cause. The words **הוא** and **היא** spell **והיא**.

Now we return to **והיא** **שעמדה**. That as long as we do *teshuvah* which is alluded to in the word **והיא** which shows that one must not look for excuses but accept accountability, Hashem will bestow upon us His *rachmanus* and forgive us for our *aveiros* **ומודה ועוזב ירוחם**.

When we say **שפוך חמתך** after filling up the **כוס אליהו** we open the door. Aliyahu is a *malach* and does not need a door to enter one's house. It must be that the door is more significant to Aliyahu than being a mere entrance way. Our *emunah* is that before *Moshiach* will come Aliyahu will appear and bring everyone to do a mass *teshuvah*. As the *passuk* says **הנה אנכי שולח לכם את אליהו הנביא והשיב לב אבות על אבותם**. As the Rambam in the end of Hilchos M'lachim 12,2

שקודם מלחמת גוג ומגוג יעמוד נביא **ליישר ישראל** ולהכין לבם שנאמר הנה אנכי שולח לכם את אליה הנביא

Sense has two interpretations. One is the Biological Senses (Five Senses): These are the physical faculties—sight, hearing, smell, taste, and touch—that allow organisms to gather information about their environment. However sense can also mean sound practical judgment, intelligence, or the ability to make reasonable decisions ("common sense"). Our five senses can lead us to sin if not checked for then they will go on to effect our sense of intelligence. Through the *Shemah* and accepting the yoke of Hashem upon ourselves we take control of our senses and pull in the reins if necessary in order that we should not import any pollution from the outside.

After the *Shma* we say 16 expressions of the word truth. The explanation is that these 16 expressions of *emes* correspond to the 16 sentences that we say in the two *parshiyos* of *Shema*. It is like a *chazarah* on these fundamentals. This shows us how important they are. **היא** *שמדה לאבותינו ולנו* to protect us from annihilation from our enemies.

בני בכרי ישראל

קוה אל ה'

בכר means ראשית, connected to the beginning and the source. Dovid Hamelech says (Tehillim 27,14) קוה אל ה' חזק ויאמץ לבך וקוה אל ה' hope to Hashem and if one is not yet answered hope to Hashem again. One should never give up hope to *daven* to Hashem for a *yeshuah*. The reason is because we're בנים children to Hashem and He is our father and it is easy to arouse *rachmanus* from a father. That is why we find that two times קוה is gematria **בכר**. We come from the source where the *beracha* lies, as we see from the letters of *בכר* which also spell ברך.

מכת בכורות

ואת בתינו הציל

(Shmos 12,27) אשר פסח על בתי בני ישראל במצרים בנגפו את מצרים ואת בתינו הציל

Hashem skipped over the houses of *Yisrael* in *Mitzrayim* when he plagued *Mitzrayim*, and our houses He saved. Once the *passuk* already wrote that He skipped over the houses of *Yisrael* during the plague on *Mitzrayim* it appears superfluous to mention once again את בתינו הציל He saved our houses?

Secondly, why is the focus of saving the houses rather than the *Yidden* who dwelled in the houses that were not smitten with *Makas Bechoros*?

Rav Yechezkail Abramsky ztl asks why in Hallel do we say **בית אהרן** and **בית ישראל** but not **בית יראי ה'**? He answers that Tosofos Gittin 21b says that the word **בית** refers to the person and **all his descendants**. That is why we find in the first *Dibbur* of the *Aseres Hadibros* that *Mitzrayim* is called **בית עבדים** because if one is a slave then all his offspring will also be slaves. Likewise the term **בית** applies to *Kohanim* because the *Kehunah* is automatically transferred from one generation to the next. So too, **בית ישראל** refers to all the descendants. In contrast are the *Yiraih Hashem*. Even if the father is **ירא ה'** there is no guarantee that his fear of Hashem will be transferred to the next generation a"k.

We can now answer the seemingly repetition of **בית** in the *passuk* of *Makas Bechoros*. The first time refers to the physical house and the people inside. However the second time refers to **בית ישראל** all of their descendants forever as we say in *davening* **עולמ** **להירות** **עולמ** that Yisrael were freed from being slaves **forever**. There is a deep inner core of every *Yid* in every *matzav* that cannot be enslaved by an outside subjecting force no matter how severe the *galus* is. This *Pinteleh Yid* is called in the *sefarim* **נקודה פנימית** an inner dot which was implanted in us on **חג הפסח** when Hashem skipped over the houses of *Am Yisrael* during *Makas Bechoros*. This is hinted in the *gematriah* of **נה"כ** **חג הפסח** **נה"כ** which equals **נקודה**. This is supported from what we say in the Haggadah **תשפו** **אשר גאלנו** **וגאל את אבותינו** that we who are living in the year were also redeemed from *Mitzrayim*.

The Tzafnas Paaneiach writes that the reason why *Yisrael* left *Mitzrayim* before the appointed time was because they had the **halacha** of an *eved Kenani* who flees from his master and runs to *Eretz Yisrael*. Such an *eved* must be let free since if you take him back he will now lose out on the *mitzvos* that can only be fulfilled in *Eretz Yisrael* (Gitten 45). And the *passuk* says Shmos 14 5 **ויגד למלך** **מצרים** **כי ברח העם** Pharaoh found out that Yisrael **ran** out of *Mitzrayim* thereby they merited to freedom even though they belonged in servitude to an owner.

We suggest that it wasn't only that on the first day of Pesach they ran out from their former masters that they had to be freed. The parallel of the *halacha* doesn't seem to match the *issur* in the Torah where the *eved* ran to *Eretz Yisrael* and dwells there. Rather we should go with the Targum Yonasan who writes that

the night of the Seder Hashem miraculously brought *Am Yisrael* to the place of the *Beis Hamikdash* where they slaughtered the *Korban Pesach* and then returned back to *Mitzrayim*. This is all hinted in the *passuk* ואשא אתכם על כנפי נשרים ואביא אתכם אלי I carried you on the wings of eagles and brought you to Me. With this interpretation all of *Yisrael* who were *avadim* were considered as if they ran and escaped to *Eretz Yisrael* and therefore they acquired the status of not being enslaved anymore. May we be *zoche* sooner than later to be once again carried to *Eretz Yisrael* and stand in *Beis Hamidash* and bring *Korbanos* to Hashem.

שפוך חמתך

רציעת עבד עברי

It is a *minhag* *Yisrael* to open the door right after we fill up the כוס אליהו with wine. It is then that we go to the door and invite *Eliyahu Hanavi* to come to our Seder. In *Mitzrayim* we placed on the two מזוזות and the משקוף the blood of *Milah* and the blood of the *Korban Pesach*. Both of these bloods demonstrated that we are becoming עבדים to Hashem. *Milah* is the seal on our body that we are Hashem's servants and the *Pesach* is the *avoda* of the *eved*. Without *avoda* he is not called an *eved*.

We find that when a Jewish *eved* does not want to go free from his master he is taken to the *Bais Din* where he is brought to the door and is drilled in his ear making him an *eved* until *Yovel* when he must go free. In *Kiddushin* 22b the *gemarah* asks why is this *eved* drilled by the door? The *gemarah* answers

ר"ש ב"ר היה דורש את המקרא הזה כמין חומר מה נשתנה דלת ומזוזה מכל כלים שבבית אמר הקדוש ברוך הוא דלת ומזוזה שהיו עדים במצרים בשעה שפסחתי על המשקוף ועל שתי המזוזות ואמרתי כי לי בני ישראל עבדים ולא עבדים לעבדים והוצאתים מעבדות לחירות והלך זה וקנה אדון לעצמו ירצע בפניהם

Hashem says that during *Makas Bechoros* the door the *mezuzos* were witnesses that I skipped over your two *mezuzos* and *lintel* and I said that "To me *Yisrael* are *avadim* and not *avadim* to *avadim*. And I took them out from slavery to freedom and this individual went and acquired a human master for himself! Therefore he should be drilled in front of them. We see from this that it was the blood of the *Pesach* and *Milah* that made *Yisrael* into *avadim* that night of the Seder.

Eliyahu is called the *Malach Habris*. We set up for him a special chair because of his attendance called כסא אליהו. Every *Bris Milah* which symbolizes that we are

avadim to Hashem, demonstrates that he excelled in being an *eved* Hashem. In fact he was given the title of 'עבד ה' in (2,10,10 מלכים). Also in the *Haftorah berachos* we say שמחנו ה' אלקינו באליהו הנביא עבדך

That is why he comes to our Seder in order to arouse in every *Yid* the *madraiga* of being an *eved* to Hashem which is the *avoda* of Seder Night. Ailiyahu specifically comes through the door where there are two doorposts and a lintel. As a *malach* he has the ability to sense if tonight תשפ"ו of **your** house have on them the blood of *Milah* and *Korban Pesach* just as they did in *Mitzrayim* with their house *mezuzos* and *mashkof*. The difference between then and now is whether the blood is physical or spiritual. Our doorposts are not sprinkled with physical blood but the spiritual blood life energy that we have acquired by overcoming the *yetzer hara* and *nefesh behamis הנפש* , כי הדם הוא הנפש, are "spiritually" sprinkled on our *mezuzos* and *mashkof*. They testify that this is a house in which we sacrifice for Hashem, for His Torah, and for His *mitzvos*.

Chazal tell us (Pesachim 96) that in *Mitzrayim* the דם on the two *mezuzos* and *mashkof* were deemed like three or even four מזבחות (altars of sacrifice).

תנא ר' יוסף ג' מזבחות היו שם על המשקוף ועל שתי המזוזות ובמכילתא פ' בא ריש פ"ו נמצינו למדין שלשה מזבחות היו להם במצרים המשקוף ושתי המזוזות ר' שמעון ישמעאל אומר ארבעה היו הסף והמשקוף ושתי המזוזות

They ask the question if the מזוזות ומשקוף were three מזבחות how did *Klal Yisrael* do the *avodah* of sprinkling the blood on the *mizbaiach* when the *avoda* done at that period was only through the *bechorim*? From here we see that all *Yisrael* had the **din** of *bechor* concerning the *avoda* as Hashem called them all בני בכרי ישראל.

Another *chiddush* that is gleaned from *Pesachim* is that the blood of the *Milah* was also sprinkled on the doorposts and lintels which was their מזבחות as well. This says that the *Bris Milah* is also like a *Korban* otherwise why would its blood be put on the *mizbaiach*. Furthermore the feet of the *Sandek* are like a *mizbaiach* upon which the *korban* is brought. From this originates the *minhag* that the *Sandek* should drink from the כוס ברכה because wine libations are part of the *Korban* sacrifice.

We see that a person can become a *mizbaiach*. As the words of the *niggun* בלבבי states בלבבי משכן אבנה להדר כבודו ובמשכן מזבח אשים לקרני הודו. If *mezuzos* can become a *mizbaiach* surely אדם can also become a *mizbaiach* to Hashem. ועשו לי מקדש ושכנתי בתוכם. If we can be an entire *Mikdash* we can definitely be a

mizbaiach. Being so we can say even deeper than the above. At the night of the Seder each *person* becomes a *mizbaiach*. His head corresponds to the משקוף from the *lashon* of השקפה. The *lashon* וישקף which means to look also means the שכל like we find עיני העדה referring to the Sanhedrin. The two *mezuzos* correspond to the heart, the right and the left, where the *yetzer tov* and *yetzer harah* reside. For the heart, by constantly pumping blood throughout the body, removes death from a person. Correspondingly, the word ממות contain the letters מוּת to remove death.

Above we brought an opinion that in *Mitzrayim* there was a fourth *mizbaiach* the סף which was the container of the blood from which it was sprinkled. This *mizbaiach* corresponds to all the limbs of a person from head down until the עקב which is the heel of the foot the end of the body. The word סף hints to the סוף end of the body the heel.

There is a *machlokes* in *Chazal* whether the blood of *Milah* and *Korban Pesach* was placed on the outside of the house or in the inside. The term "inside the house" can also include inside the body since it also houses the *nefesh*. It would then mean that the blood does not only take a physical form but also a spiritual one.

So at the night of the Seder the blood was sprinkled on the *mashkof*, two *mezuzos*, from the blood in the סף. As we mentioned these four correspond to the parts of Man's body, his head, two sides of his heart and his limbs. The acronym of the organs of the body form ראש לב עקב the words רעל poison and ערל uncircumcised and לרע for bad. In order to have a body that is sanctified to Hashem one needs to sacrifice himself to Hashem, one's head one's heart and his limbs must all be placed on the *mizbaiach* to be purified and elevated.

Not only are we the *mizbaiach* but we are also the *korban*. Yisrael is called a שחיה – שחיה פזורה ישראל. The *passuk* says כי יקריב מכם קרבן that the person himself must be the *korban*. *Chazal* also say (Yuma 70) הממלא גרונו של ת"ח יין כאלו הקריב נסכים. Giving to a *talmid chacham* wine is tantamount to pouring wine libations on the *mizbaiach*. It could very well be that the Four כוסות של יין that we drink on the night of the Seder corresponds to the wine libations on the *mizbaiach* who are us.

With this comparison that the Four Kosos are like the wine being poured on the *mizbaiach* we can answer the question on the Vilna Gaon's opinion concerning Orach Chaim 477,6 that Hallel at the night of the Seder must be said before

midnight. This is because the Hallel that we say is on the fourth cup of wine which must be drunk before chatzos. They ask from where do we know that the four cups of wine also must be done before midnight. Rabbe Eliazer Ben Azarya is of the opinion that the *Korban Pesach* can be eaten only until midnight. Likewise the Matzah has the same **din**. The Minchas Chinuch says that the **סיפור מצרים** must also be fulfilled before *chatzos* because it has to be said over when matzah of obligation is present which is up until *chatzos*. From where do we know that the four cups are also to be drunk before *chatzos*?

According to the above that the four cups have the *din* of libations on the mizbaiach together with the Korban and we are the mizbach and the Korban, the four cups have the same *halacha* as the korban pesach and the matzah.

Let us go further to say that the *Pesach Matzah* and *Maror* parallel the three parts of the body. **Pesach** corresponds to the **שכל** which is a **לבוש** a garment of the *neshama* that resides in upper part of the body as we recite in the *tefillah* before donning *tefillin* **שבמחי** הנשמה. The Ari writes that **פסח** is really two words **פה** the mouth speaks. In **Mitzrayim** the **דיבור** of *Yisrael* was in galus. Speech in Man was a result of Hashem blowing into Adam's lifeless earthly body a **neshama** as the *passuk* say **לנפש חיה** and the Targum Onkeles writes **רוח ממללא** the power of speech. Man's unique *Dibbur* is from his *neshama*.

The **matzah** aligns itself with the two *mizbechos* of the heart. That is why we eat matzah twice for the *motzei* and the *Afikoman*. The Ben Ish Chai writes that the word **מצת** is spelled without a letter *vov*. Therefore the letter **צ** pushes away the letters **מת**. By eating matzah one becomes a **צדיק** (the letter **צ**) and he is saved from **מת**. In Baba Basra 16 *Chazal* tells us that the *yetzer hara* is the *malach hamaves*. Therefore by eating matzah one is saved from his *yetzer harah* and death.

The fourth *mizbaiach* is parallels the **limbs** and the lower part of the body the feet and heel and is aligned with **המרור** the bitter herbs. **המרור** with the five letters and kollel equals **רגלים עקב**. The sacrifice in the lowest part of the body is to rid oneself of mechanical performance of the mitzvos. The word for foot is **רגל** which also means habit without thought and intent, callousness like the heel of the foot. The reason why we are ok with such an *avodah* to Hashem is because it is within our comfort zone. Once I have to change to upgrade which means I made a decision to leave my comfort and serenity and be challenged which is bitter for many and almost painful and frustrating for others. It is so much easier to be a *malach* when they are called an **עומד** staying in one same place and level

for its entire existence. However Man is called a הולך and possesses *bechirah* to choose either to become spiritual or remain physical through his lifetime.

מרור which is the challenge to move upwards makes him the master of his body heart and head. This is hinted in the first two letters of מרור which forms two words מר רם high and master. When you **elevate** yourself from automatic pilot you will become **master** of your fate and not be merely a leaf in the wind. Without מרור **setbacks** throughout your life you will live with שקר **sitbacks** and and not grow and develop spiritually. However, with it, you will thrive daily with האמת *gematriah* מרור *gematriah*.

Callousness reflects no feeling, no concerns or seriousness. It is the loser's perspective of life that everything must be "take it easy" be relaxed, chilled and **light**. Its mate in *Lashon Hakodesh* is קלות lightheadedness, lightheartedness, and light on your **feet** (effortless). When everything in life is light and effortless it causes negative and distorted effects in the head heart and feet. חג המצות is the name of the Yom from the Torah. The matzos are all enveloping as they effect the entire אדם throughout his bodily functions. This can be seen from the *gematria* of קלות equals מצות.

The passuk says ושמרתם את המצות and *Chazal* darshin שמרתם את המצות. Matzos is the mitzvah that one cannot be lax or cool especially while making them, for it would involve a punishment of *kares* if eaten. At *Matan Torah* the *passuk* says וכל העם רואים את הקולת. This phenomenon was to uproot the notion that fulfilling the mitzvos can be done with קלות as long as you do it. By eating the matzah on the night of the Seder it is as if we were standing at Har Sinai and seeing the קולת of *Aseres Hadibros* and feeling the presence of the Shechinah.

We go to meet Ailyahu by the דלת אליהו. אליהו knows how to read the bloods. This ability is hinted in his name which is *gematria* הדם with its three letters. דם מזוזה with the four words equals בשבת with the word. Even if during the week we find that the *nefesh habehamis* subjugates the נשמה to its abiding, on Shabbos because of being gifted with a neshama yesairah, the *neshama* takes over the opposition. Likewise the *gematriah* of ראש לב עקב equals שבת with its three letters. Pesach is called the name of שבת as it is written ממחרת השבת. The night of the Seder is the night of purifying our bodies by ourselves by becoming מזבחות. This is part of the *madraigah* of *Am Yisrael* that they are called בני בכרי. בני בכרי Four times the word מזבח comes out to בכרי.

ליל שימורים

קודם חצות ואחר חצות

הפח נשבר \ בחוזק יד

The night of the Seder is called ליל שימורים (Shmos 12,42). We can understand its meaning based on the explanation of the Bnei Yissaschor (maamar 4,5)

In Yevamos 45b Chazal say that someone who buys and *eved Kenani* from a **goy**, his body is not acquired to him unless he first makes him immerse in a mikveh for the sake of being his *eved*. If the *eved* ran to *toveil* before the future owner made sure he would *toveil* for the sake of *avdus* then he is a free man. The best method of acquiring the *eved* is while he is immersed in the water to **forcefully** place on him some type of service to do for his new owner and then he appears like an *eved*. As Shmuel says **וצריך לתקפו במים**.

Hashem also fulfills the mitzvos of the Torah. Therefore when we were slaves to Pharaoh in *Mitzrayim* and Hashem redeemed us to be subjugated to Him instead, this same scenario took place. On the night of *Makas Bechoros* after midnight Pharaoh searched for and found the residency of Moshe and told him I hereby free Bnei Yisrael from slavery. In order not to avoid the same problem during the transfer of owners, Hashem commanded Yisrael in the first part of the night to do **avodah** for His sake which was to be busy with mitzvos of blood from the Pesach and *Milah* sprinkling it on the doorposts and lintels. With this action we became עבדים to Hashem forever. This is what the passuk means שחיתת **"הזה"** לחק לך ולבניך עד עולם. This conveys that the שחיתת הפסח is the foundation of שמירה for all עד עולם. Because of this mitzvah we became *avadim* to Hashem and became obligated to keep his mitzvos and *chukim* forever since we accepted עבדות together with receiving our freedom from Pharaoh.

Although the Bnei Yissaschar explained that הדבר הזה is talking about the *Korban Pesach* we can also add that it is also relating to the mitzvah of **Milah** which is also called זה הדבר as the Medrash says (Bamidbar Rabba Noso 12,8)

(ויקרא יט) ויאמר משה זה הדבר אשר צוה ה' תעשו וירא אליכם כבוד ה' מהו זה הדבר על המילה אמר להם כמה דתימא (יהושע ה) וזה הדבר אשר מל יהושע אשר צוה ה' לעשות לאברהם

That is why these two mitzvos if not fulfilled carry the severe punishment of *kares*. For by transgressing any one of these two mitzvos it shows that we are reneging on the basic acceptance of being Hashem's *eved* א"ק.

Now we can answer why the night of Pesach is called ליל שימורים. It is because we accepted to be Hashem's **avadim** and by doing so we also accepted to be **שומר** to fulfill all the mitzvos He commands us to do.

One may ask where was the mikveh in which we immersed ourselves before we entered into Hashem's ownership. The answer we suggest is that the revelation of Hashem at *Maakas Bechoros* was the mikveh as the *passuk* says מקוה ישראל ה' (Yirmiya 17,13) who is

מקוה ישראל מושיע בעת צרה (ibid 14,8).

We can find this thought alluded to in the third *parsha* of *Shma*.

וזכרתם את כל מצוות ה' ועשיתם אותם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זונים אחריהם למען תזכרו ועשיתם את כל מצוותי והייתם קדושים לאלהיכם אני ה' אלקים אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים

Chazal (Berachos 12b) explain that the prohibition of turning after one's heart refers to thoughts of heresy and *avoda zara*. The *issur* of not following one's eyes is referring to *zenus*, prostitution and *giluy arayos*. These two prohibitions correspond to the קבלת העבדות that Yisrael accepted upon themselves the night of the Seder in *Mitzrayim* through the blood of Pesach (*avodah zara*) and *Milah* (*kedushas habris*).

Now we can interpret the *passuk* למען תזכרו ועשיתם את כל מצוותי that by heeding לא תתורו אחרי לבבכם ואחרי עיניכם which conveys that we accepted to be Hashem's *eved* through the mitzvos of *Pesach* and *Milah* we will fulfill כל מצוות like we brought above with the interpretation of ליל שימורים. This is hinted in the *gematriah* of אחר לב ואחר עין equals פסח מילה. That is why the next *passuk* says אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים conveying that the source of these two prohibitions of לא תתורו is rooted in *Yetzias Mitzrayim* at the night of the Seder.

Furthermore we can say that the *passuk* that is referring to *tzitzis* also reveals the same concept. Rashi's והיה לכם לציצית וזכרתם את כל מצוות ה' ועשיתם explanation to the words כל מצוותי is that the *gematriah* of ציצית is 613 corresponding to the 613 mitzvos in the Torah. That the *gematriah* of ציצית is 600, plus the eight strings and the five knots. We suggest another *pashat* to this.

For right before this passuk we find the mitzvah of תכלת. Rashi in passuk 41 writes that תכלת refers to *Makas Bechoros*. We became the *avadim* to Hashem at this plague which then obligated us to fulfill all 613 mitzvos. Hence the passuk continues after תכלת with

והיה לכם לציצת וראיתם אותו וזכרתם את כל מצות ה' ועשיתם אותם

When one sees the תכלת (אותו) he will be reminded to fulfill all the Taryag mitzvos.

With this we can understand the passuk (Shmos 13,3)

זכור את היום הזה אשר יצאתם מארץ מצרים כי בחזק יד הוציא ה' אתכם מזה ולא יאכל חמץ

What is the definition of יד חזקה and why is *Yetzias Mitzrayim* called מזה? The יד חזקה is referring to Hashem's push that Hashem gave Yisrael to become His *avadim* as the Bnei Yissaschar explained. To take the *avoda zarah* of *Mitzrayim* which is the sheep and tell the *Mitzriyim* that you plan to *shecht* it and then sprinkle its blood on your door and barbecue it so that they should smell it, was all a *mesiras nefesh* for *Am Yisrael*. Secondly, all the uncircumcised adults having a *Bris Milah* that night were also *meser nefesh* as the passuk of (Tehillim 44,23) היום כל היום כי עליך הרגני כל היום is associated with one who undergoes this particular mitzvah (Gittin 57).

By *Am Yisrael* fulfilling these two mitzvos we merited חיי בדמיך and Hashem took us out from *Mitzrayim* to be His עבדים. This idea is hinted in the *gematriah* of יד חזקה which equals העבדים. The *gematria* of בדמיך is עבד. The word מזה זה refers to *Korban Pesach and Milah*, we can derive the *gematriah* (with its hidden letters) ממ זין הא to equal הפסח referring to the *Korban Pesach*.

The word מזה refers to both *Milah and Korban Pesach*. Therefore we can now explain the passuk to mean כי that a יד חזקה of Hashem due (מ) to your two mitzvos of Pesach and Milah.

We can now see this *yesod* in a *passuk* Tehillim 127,7

נפשינו כצפור נמלטה מפח יוקשים הפח נשבר ואנחנו מלטנו

We are like a bird that escaped from the hunter's trap. The snare broke and we flew away. This is referring to *Galus Mitzrayim*. Yisrael is compared to a bird. *Mitzrayim* set up a trap to enslave us called a פח. In this trap they made our lives bitter with עבודה קשה. The word עבודה is *gematria* with the word 88 פח and the

word **יוקשים** is the words **וי קשים** woe to the severity. The letters **ים** is *gematriah* 50 we almost fell into the 50th level of tuma of no return. The acronym of **פח** is **פרעה חרטומים** who were stubborn against Hashem. What saved us was the **פח** broke. *Mitzrayim* was smitten with Ten Plagues. Our *zechus* to get redemption by Hashem was from the two bloods of **פסח** and **מילה**. The word **פח** has the letter **פ** the **פסח** of **פסח** and the letter **ח** which represents **מילה** which is on the eight. The word **פח** is *gematria* 88. If you break the word **פח** in half you have two times **דם**. Because of our *mesiras nefesh* for **דם מילה** we merited to run away from the **פח** of *Mitzrayim*. **נפשינו** which was so minimized and battered in connecting to **ה' מלכות** suddenly awoke at the time of **גאולה** and we accepted his *malchus*. This is hinted in the word **נפשינו** which is *gematria* **מלכות**. In the **יוקשים** Hashem was **סומך** us to take us out of the **פח**. In the word **יוקשים** you have the letters **יוקי** which is *gematria* **סומך**. This **סומך** is the letter **ס** which was placed in the **פח** that broke it and the name of the Yom Tov became **פסח**.

חסל סידור פסח