

הגדה של פסח תשפ"ה

Insights into the Haggadah

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סימני הסדר

בנין המשכן

The Keli Yakar writes that most *meforshim* learn that there were fifteen donations. There are fifteen parts to the Seder; a number which carries considerable significance. There were fifteen steps in the *Beis Hamikdash* where the *Leviyim* sang daily before Hashem. There are fifteen chapters of *Tehillim* that begin with the words: "שיר המעלות". Every month, 15 days are required until the moon grows full, into a full moon. There are 15 generations from משה רבנו to the building of the בית המקדש. The number 15 will appear again in the Seder, in the פיוט דיינו.

These *Simanim* of the Seder are to be viewed not merely as a variety of rituals, but rather as guided steps that are built up, based upon each other, each upon the previous. These steps are the rungs in a ladder that are intended to move us toward a spiritual ascent as we follow the *Simanim* throughout the Seder. The word סימנים is *gematria* 210 which corresponds to the 210 years that the *Yidden* were in *galus Mitzrayim* and their *geulah* from it.

The word סימנים also is *gematriah* לפנים which means inner as we find לפני ולפנים, לפני is the קדש and לפנים refers to the inner sanctuary the קדש הקדשים. In the number 15 which corresponds to י"ה, the letter ה is לפני and the letter י is לפנים which parallels the *passuk* ה' ביה כי ביה ה' עולם הזה Hashem created and with the letter י He created עולם הבא. When we reach the final step at the end of the night, *Nirtzah* which is י"ה the 15th, we are no longer called upon to follow a ritual or take a particular action. The word *Nirtzah*, which is in the passive form, suggests that we have attained a feeling of freedom, holiness and a closeness to Hashem מעין עוה"ב. It is as if we reached *Olam Habah* where there are no more *mitzvos* or rituals to fulfill, only to bask in the *Shechinah's* presence.

The 15 steps are meant to guide us so that we may grow spiritually from the Seder experience. To say more succinctly, the Seder is our ascent to build a *Mishkan* through 15 rungs on the ladder and bring the *Shechinah* down into our midst.

In the Tolna Haggadah page 22 he writes I merited to hear from my grandfather that he heard from his fathers that if one merits to say in the Haggadah "עד שנגלה עליהם הקב"ה מלך מלכי המלכים" that *at Yetzias Mitzrayim Am Yisrael* had a vision of Hashem, it conveys on Pesach every Yid is possible to receive a revelation of the awesome *Shechinah* similar to the *Shechinah* which was present during *Yetzias Mitzrayim*.

The Rebbe Ahron from Belz would say about the Seder "Tonight all the gates are open. A *shefa* of *kedusha* flows down to *Yisrael* directly from Hashem בכבודו ובעצמו without any in between". The Nesivos Shalom writes in the name of Rebbe Levi Yitzchak from Berditchev that the Torah compares *Yetzias Mitzrayim* to ואשא אתכם על כנפי נשרים. An eagle when it gets old removes its feathers and new ones grow. The eagle displays the power of rejuvenation נעורייכי **תתחדש כנשר** (Tehillim 103,5). So too, *Am Yisrael* when they left *Mitzrayim* they were like new by letting go and removing all the "pollution" that they acquired in the *galus*.

In the last *Siman* of the Seder, *Nirtza*, when we have already ascended the fourteen rungs on the ladder of the Seder, we sing אדיר הוא יבנה ביתו בקרוב. קל בנה קל בנה בנה ביתך בקרוב. We beseech Hashem to finally build *the Beis Hamikdash*. We feel confident to ask such a request because after having the appropriate *avodah* during the Seder we for sure achieved to bring down the *Shechina*. Therefore we can now ask Hashem to build the *Midkash* immediately and set finally a **fixed** place for the *Shechina* to reside in.

ט"ו סימני הסדר

ישראל כלתו של הקב"ה

Another reason why there are **15 Simanim**. The Zohar refers to matzah as אשה 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 מ"מ צד"י וי"ו תי"ו add up to איש ואשה. In fact the Vilna Gaon counts שבע "ברכות" that are recited before revealing and having a union with the אשה 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 after the *Sheva Brachos* when 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 corresponds for a איש and אשה as they share the same letters of aleph and shin. The only difference is that the man has the letter *yud* and the woman has the letter *he* and this is the reason why the first *Siman* קדש is symbolizes *Kiddushin*.

In Shmos Rabba (23, 5) Chazal bring the *passuk* אתי מלבנון כלה אתי מלבנון the word לבנון is from the word לבנים which means bricks. Hashem says to *Yisrael* I took you away from the mud and bricks in *Mitzrayim* and made you my *kallah*. The Zohar continues, Hashem went and picked up each Yid and kissed him and gave a *beracha* עשיתיך כלה I made you a *kallah*.

The Darkei Noam explains (תשס"ז פסח) The greatest memory in *Klal Yisrael* is when Hashem made us a *kallah*. No other event in Jewish History do we find that Hashem took each Yid, pick them up and kiss them. זכרתי לך חסד נעוריך but לולתוך אהבת כלולתוך the time you became a *kallah* to Me will never be repeated. The creation of *Yisrael* leaving *Mitzrayim* was a time of "וערבה לוי" the sweetest binding together that can ever be.

Therefore the *passuk* says למען תזכור את יום צאתך מארץ מצרים כל ימי חיך The *passuk* does not merely say Remember your exodus from *Mitzrayim* all the days of your life, but rather remember "the day" of leaving *Mitzrayim*. It's not just about the leaving alone that you must remember but also what else happened during that same day. You became a *kallah* and Hashem demonstrated to you a love and an embrace of cherishment that will never happen again חד פעמי ממש. This memory and image should last כל ימי חיך all the days of your life.

The night of the Seder is called ליל שמורים. Because what ever happened that night in *Mitzrayim* also happens every Seder night when Hashem picks us up and kisses us. **More than we keep and preserve the Seder Night, it is the Seder Night that keeps and preserves us** through our

history of trials and tribulations, pogroms and persecutions, inquisitions and holocausts.

Blood Libels against *Am Yisrael* was a prosecution against the *Yom Tov* of Pesach not any other *Yom Tov*. There is a reason for that. Pesach is the *Yom tov* in which we first became a nation. Pesach is the moment in History when Hashem made us his *Kallah* His soul our mate. If our enemies can destroy the ראשית of *Yisrael* which starts at the Seder, they can destroy everything else.

והיא שעמדה לאבותינו ולנו שלא אחד בלבד עמד עלינו לכלותינו

The letters of the word **והיא** refers to **Pesach** which is **Seven** days (letters וּא) during which we became Hashem's *Kallah* איש ואשה (letters יה) preserved us through centuries of mud and bricks. Our enemies "שלא" seek to destroy and annihilate from existence, the "אחד בלבד" the חד פעמי of our creation, our marriage with Hashem. The goyim are obsessed with a driven evil to ensure that there should no more Seder Night. Why? they are eradicating it because it symbolizes the pinnacle of expressed love from Hashem to us by becoming His בלה.

The *minhag* is to wear a *kittel* on the night of the Seder. Some learn because it connects to *Yom Kippur* in many ways. According to the *Chazal* we can add that we must remember our physical and spiritual state at the time that Hashem plucked us out of *Mitzrayim*. אתי מלבנון בלה. The *avodas perech* of the mud and bricks broke our spirits and yet because of the suffering that we experienced Hashem saw the purification of our פנימיות even though we could not see it in ourselves. Hashem took us from this mud and לבנים bricks and made us his Queen. The *Charoses* which symbolizes the mud and mortar, also corresponds to Hashem's "taking us" for His בלה.

Tonight we must try to bond with our Chasan Hashem and start being an עזר כנגדו in bringing His potential into the world.

קדש

חג המצות הזה

We will bring the opinion of the Ran Pesachim 28 in the Rif, and the Seforno explained by the *Sefer* שם דרך. *Yisrael* prepared dough to bake in

the morning. However they were being chased out by the *Mitzriyim* and there was no time to deal with the dough process to make bread. Had they had time they would have made bread or allowed their dough to rise and become *chametz*. Even though the first day of Pesach in *Mitzrayim* was prohibited to **eat chametz**, the **איסור של בל יראה וימצא** did not apply. Yet we see that the dough that they made in the morning of the 15th remained in a state of non *chametz* which Yisrael did not want. This shows that the *geulah* from *Mitzrayim* happened in **חפזון** very quickly.

Another time where we see this *middah* of alacrity connected with that dough is from the *passuk* **ואשא אתכם על כנפי נשרים ואביא אתכם אלי** Rashi says there that the *Yidden* traveled miraculously from Ramses to Succos which is a 120 mile journey in mere seconds. This simply means that millions of people men, woman, children, with their animals and possessions, were transported in a second to a destination 120 miles away. The dough that they took out of *Mitzrayim* was baked in Succos as we see from the *passuk* above that they travelled 120 miles from Ramses *Mitzrayim* until *Succos* which is located outside *Mitzrayim* and the same dough was still not yet *chametz*. This was an obvious miracle once again to demonstrate that they left *Mitzrayim* with a speediness.

There is a third episode in the *geulah* of **Mitzrayim** where there was also a miraculous exhibition of the supernatural. Rashi writes (Shmos 19,4) the very day that Yisrael was to leave *Mitzrayim* all of them gathered together from Goshen and met at Raamses which was a miracle of supernatural speed (again with all their families and possessions).

So now we have three episodes of the *geulah* where we find a **חפזון** in the *geulah* 1) all dwellers from Goshen supernaturally arrived together at Ramses to leave *Mitzrayim*. 2) the *Mitzriyim* **chased** them out from *Mitzrayim* and the proof was that there was no time to let their dough rise enough to make bread. 3) with that same dough they miraculously appeared at Succos and the dough still had not yet risen.

What was the purpose of all this miraculous rushing? The Seforno writes because Hashem loved Yisrael so much He couldn't wait and hold back to appear to them. *Mitzrayim* was full of *avodah zarah* and not the place to reveal Himself. Succos however was outside of *Mitzrayim's* border and Hashem appeared to them in the pillar of fire and a cloud to lead them in their journey to *Har Sinai*. With these two Pillars Hashem appeared to

them in Succos. The Seforno explains why did Yisrael make in Succos only matzos and not bread as they planned to do originally since there is no *issur* of *בל יראה ובל ימצא*? He answers that if you are standing in front of the *Melech* who finally manifests Himself with the *Amud Anan* and *Aish* it would be very inappropriate to occupy yourself with the process of baking bread.

Now we can clearly understand the explanation of Rabban Gamliel in the Haggadah that the reason we eat matzah at the night of the Seder

שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים הקב"ה וגאלם

We eat matzah to commemorate the *חפזון* that Hashem demonstrated in our *geulah* from *Mitzrayim* conveying His yearning love pangs to reveal Himself to us. This includes the miracle of travelling 120 miles in a second which is proven by the dough not rising all that travelling distance. As Rabban Gamliel says *עד שנגלה עליהם מלך מלכי המלכים* until Hashem **revealed** himself to us through the two *Amudim* in Succos. That is considered "וגאלם" He brought them the *geulah* as they were now completely out of *Mitzrayim's* borders, plus they had the revelation of Hashem. *קול דודי הנה זה בא מדלג על ההרים מקפץ על הגבעות*

Matzah represents the hurriedness of the *geulah* because of Hashem's love for *Bnei Yisrael*. This hurriedness happened in three episodes. Therefore it is symbolized by three matzos for the matzah is the symbol of quickness with no time to bake the dough properly. The opinion of two matzos is because the matzah dough was the proof of Hashem's swiftness to redeem Yisrael, manifested by the *Mitzriyim* chasing *Yisrael* out leaving a dough that did not rise *לא הספיק בצקם*, and the *על כנפי נשרים* where after a 120 mile journey the matzah dough still did not become *chametz*. However the first *חפזון* of travelling from Goshen to Ramses in a second, we do not find any mention of the matza dough in the *pessukim* or Chazal that associates it with matzah. Therefore it is not demonstrated with the other two matzos where the proof of *חפזון* came from the dough itself that did not turn into a *chametz* dough.

מגיד

חייב אדם לראות את עצמו

One of the most challenging *mitzvos* at the night of the Seder is חייב אדם (Pesachim 116b) Each individual is obligated to feel the experience as if he went out of **Mitzrayim** this night, now. It all has to do with a mind set and the *middah* of *Bitachon*. Rav Yerucham ztl the Mashgiach from the Mir Yeshivah explained (Daas Chachmah Umussar עמוד ד, חלק ג), Hashem's *hanhagah* with Yisrael is that first we must have *emunah* and *bitachon* as if it already happened, and only then Hashem will actually make it happen. *Yisrael* had to first act as if they are already בני חורין as the Torah describes. They took the *avodah zarah* of *Mitzrayim shechted* and barbecued it without any fear of repercussions from the *Mitzriyim* as if they were already free men. They were to eat it תמתניכם חגורים נעליכם ברגליכם ומקלכם בידכם their loins tied, shoes on their feet and their staffs in their hands. This was not a dress rehearsal for a coming trip. They were in jail and they trusted in Hashem and his promise and viewed their situation as a done deal and they are already on the way (Seforno).

There is a story about two Chassidim who were childless and they went together to their Rebbe to receive a *beracha* for a child. The Rebbe gave both of them the *beracha* they sought. Nine months later one of them had a child and the other one not. As time passed, the childless *Chossid* went to the Rebbe and asked him why did his *chaver's beracha* become fulfilled and his not. Did the *Rebbe* give a better *beracha* to him? The Rebbe answered I would not do such a thing. But I will tell you that when your friend came home from visiting me he went out and bought a crib.

We say in *davening* בעבור אבותינו שבטחו בך ותלמדם חוקי חיים Only because Yisrael believed and trusted in Hashem and said נשמע נעשה before Hashem gave to *Am Yisrael* the Torah. When *Yidden* in *Mitzrayim* heard from *Moshe Rabbeinu* on *Rosh Chodesh Nissan* of making the Pesach Seder, and all the details of the *Korban Pesach*, the *passuk* says on them וילכו ויעשו (Shmos 12,28) and Rashi writes

שביון שקבלו עליהם מעלה עליהם הכתוב כאילו עשו

This is the power of בטחון in Hashem. The *Yidden* in *Mitzrayim* felt as if it was already done. This was a demonstration of a קפיצת הדרך in time going forwards into the future ten days as if they did it now. Since Yisrael possessed this power of *Bitachon*, Hashem also gave them a קפיצת הדרך and brought them from Raamses to Succos, a 120 mile journey, in the

time that it takes a blink of the eye (Shmos Rashi 12,37). This קפיצת זמן which came from *Bitachon* also could be the reason why Yisrael only fulfilled 210 years of bondage עינוי to *Mitzrayim* out of the 430 years from the time of the decree at *Bris Bein Habasarim*. The passuk says (Shmos 12,40)

ומושב בני ישראל אושר ישבו במצרים שלשים שנה וארבע מאות שנה

The Rashbam interprets the *passuk* from two different time lines as the word שנה is repeated twice. The four hundred years were counted from Yitzchak's birth. The thirty years are added if one counts from the *Bris Bein Habasarim a"l*. Nevertheless the *meforshim* find this *passuk* difficult to understand since the time line of servitude to *Mitzrayim* in the *Bris Bein Habasarim* was at least that 400 of the 430 years an era of ועינו אותם affliction and bondage which it wasn't?

We suggest that the answer to this is in the *passuk* ויסעו מרעמסס. The gematria of רעמסס is *gematria* 430 which was the city of slave labor for Yidden for 210 years. But as we said above, from Ramses Am Yisrael had a קפיצת הדרך in space and time and what was considered a natural long time and a very challenging and treacherous hike to Succos, it became miraculously shortened for them. Likewise the 430 years from the decree of *Bris Bain Habasarim*, which 400 of them was עינוי, was achieved in 210 years. This is what is hinted in this *passuk* according to Rashi's explanation. They travelled miraculously to סבת which is the plural of סובה. Two times סובה is 182 and including the 8 letters we arrive at **190** the missing 190 years missing from the 210.

If *Yetzias Mitzrayim* meant that millions of people can skip forward in time and place, surely one can go back in time with memory. *Yetzias Mitzrayim* is embedded into everyone's memory of his soul because the *sefarim* tell us all souls were there in *Mitzrayim* and *Kabbalas Hatorah*. Tonight there is a special *siyata dishmaya* to experience חירות in all its forms. This night we too can skip over boundaries and limitations just as Hashem helped *Yidden* to achieve during their *Yetzias Mitzrayim*.

מגיד

למען תספר באזני בנך ובן בנך

One of the major highlights of the *Chinuch Mesorah* of *Klal Yisrael* takes place at the Seder. The focus is on the children as the *passuk* says למען בנך ובן בנך **תספר** באזני בנך ובן בנך. This night of the Seder there is a mitzvah on the father to teach his son the details of *Am Yisrael's galus* in *Mitzrayim* and the geulah from it. וכל המרבה לספר ביציאת מצרים הרי זה משובח.

The Baal Haggadah made it easier for us to facilitate the fulfillment of this mitzvah by authoring the basic Haggadah which has become part and parcel of everyone's Seder Night. He gave us *Simanim* that announces each part of the Seder which is about to take place. There are different opinions as to how many *Simanim* there are. Most *meforshim* count 15. The Maharal for instance counts 14 leaving out the last one נרצה which is the state that one has to attain at the end of the Haggadah but it is not part of the process.

One might ask in how many of the *Simanim* must a father strive to involve his son in. Of course it depends upon the age, maturity, patience, how much rest he had before the Seder, how exciting the parent makes the Seder etc. I want to bring a *remez* in the opinion of the Maharal of 14 *Simanim* that a father should strive to involve his children in every *Siman* up until נרצה. The allusion to this is in the *gematriah* of the acronym of the 14 *Simanim*. **קובימרממכשעצבה** which adds up to the same total of the *passuk* (בראשית לז, ל) **וישב אל אחיו ויאמר הילד איננו ואני אנה אני בא.** That Reuven returned to his brothers after not finding Yosef in the pit and exclaimed and said the boy is not here where can I go to escape my father's anguish. My father ע"ה would interpret this homiletically: when our children go astray from the mesorah we lament How can I go to my father in **heaven** when my son is not with me. From here we see that we should not settle for a partial Seder with our children if we could really do and stretch ourselves even more. It needs planning and one must know his child and how to make it *geshmak*.

The Baal Haggadah sees Four Sons each with his own character sitting at the Seder. The Four cups of wine parallel the Four terms of *geulah* and also the Four Sons. The Meshech Chachmah writes (ויקרא) that the Navi Hosheia says

כענבים במדבר, מצאתי ישראל בבכורה בתאנה בראשיתה ראיתי אבותיכם

Grapes are not to be placed on the *Mizbaiach* for honey which is sweet is prohibited which includes many fruits. However, the "children" of the grapes which is the wine that comes out from them is a mitzvah to bring on the *Mizbaiach* together with the *korbonos* in the form of wine libations. In this respect the children are greater than the parents (grapes). The תאנה fig is not fit for the *Mizbaiach* however it is brought as part of the mitzvah of *Bikkurim*. But in this instance the "children" the honey that comes out from the figs are not even able to be part of the *Bikkurim*. Here we find that the "fathers" the figs are greater than the "children". Hashem is saying when I took Yisrael as my nation I was hoping that I am taking ענבים grapes. Even if the parents do not succeed in their growth in Torah and *Yiddishkeit* at least their children will be better than them and closer to Me. Unfortunately the parents were rather like תאנים figs which can be brought as *Bikkurim* but not their honey "children". Their children were far away from Me and from their parents and did not follow in their footsteps and their *Mesorah*.

The Shemen Rosh writes that as we sit at the Seder Table and relate to our children *Yetzias Mitzrayim* we are inspired to transmit the *mesorah* of *Am Yisrael* in the best way possible wishing that our children should grow up to be like wine which is a mitzvah to pour on the *Mizbaiach* with the *korbonos*. We are shooting for the stars to bring out in our children the best of their potential to become the greatest Torah Yid that he can become. When we drink the Four cups of wine we must remember that they represent four different children whose separate *beracha* is recited by separate parts of the Haggadah. Yet we desire that all of them should be better than you and not have your shortcomings.

Yehudah said the same message as Reuven when due to circumstance he would not be able to fulfill his promise to his father to bring back Binyamin. בי איך אעלה אל אבי והנער איננו אתי. it's a tremendous responsibility that our children should be products of grapes not figs. If you are an individual who is a wine connoisseur and all the time you seek out the deluxe wines that are on the higher end, just make sure that the *chinuch* for the children of the grapes also get a deluxe *chinuch* which starts from you.

The mitzvah of *Sippur Yetzias Mitzrayim* to one's children is located at the beginning of *parshas Bo*. At the start of *Parshas Bo* we have the *makka* of

Arbeh Locusts. What is the connection between the two? Unique to this makka is that Hashem did not communicate with Moshe what makke he was supposed to smite *Mitzrayim* with. It was left to Moshe to figure out what is the *ratzon* of Hashem. *מה נשתנה המכה הזאת מכל המכות?*

Bais Yaakov Ishbitz answers with a *passuk* in (Mishlei 30,27) *מלך אין לארבה* when the locusts move from place to place there is no leader like other species but yet there is an *achdus* between them and they are a tight group nevertheless. It was left up to Moshe to decide. Moshe although an individual, was equal to all of *Yisrael*. He embodied them all. Therefore a plague that would be many but still in *achdus* like Moshe can only be locusts who shares this characteristic.

The Rosh answers that Moshe made a *gezairah shava* from the *lashon* of the word **ספר** that was mentioned here *תספר לבנך*, and in Yoel 1,3 where they also had a plague of locusts and it states there also *עליה לבניכם ספרו* ובניהם לבניהם.

Rav Shimshon Ostropoli says Hashem told Moshe *בא אל פרעה* place the letters of **בא** in the word *פרעה* making it *פרעהבא*, then change the letters of **פע** with the interchangeable letters of **אב** and you get the word *ארבה*. This is hinted in the words of the *passuk* *בקרבו אלה אותותי* in order to place these **letters** in him (the name *פרעה*). That is how Moshe *Rabbeinu* knew that Hashem wanted him to smite with the *makah* of *Arbeh*. Three different answers are brought to explain how Moshe knew to bring upon *Mitzrayim* this particular plague without being told so. The answer of Rav Shimshon Ostropoli represents the **חכם** for one must be a **חכם** to answer so. The answer of the Rosh corresponds to the **תם** the simple son. He learns and remembers. He see the **ספור** in *parshas Bo* and sees the same *lashon* in *Iyuv* with the same plague. Simple logic to connect both **ספור**. The Bais Yaakov *pshat* describes the *Rasha* son, just like the locusts have no *melech* over them he doesn't have a *melech* or authority over himself either. He is running after physical pleasures and therefore always saying *ארבה* I want more because he can never be satiated.

Three different sons with three different type of answers. It is from this *Makkah* that we learn the mitzvah of *סיפור יציאת מצרים* to your children and grandchildren. It has to be delivered to each child according to his level of understanding, age, nature, and *middos*. *חנוך לנער לפי דרכו*. Even the *Rasha* one must address since he nevertheless came to the Seder.

Something *penimiyus* is driving him. One must try to tap into that if possible.

According to Targum Yonasan, Hashem the night of the Seder miraculously brought Yisrael to the location of the *Beis Hamikdash* and returned them back to *Mitzrayim*. What purpose did this miracle serve in relationship to *Yetzias Mitzrayim*.

We can answer this with the insight of the Leshem who explains what really happened the night of *Makas Bechoros*. Since the *Yidden* in *galus Mitzrayim* did not yet have the Torah and Mitzvos, eternal *geula* could not happen. Hashem had to devise an alternate route in order to free them from *galus*. Hashem had to turn the clock back and bring the creation back to its very beginnings of the **Three** great lights. The first light was Hashem's **chesed** to be a מטיב a benefactor and טובו עולם and חסד יבנה. The **second** light is אור קדושתו אור which corresponds to the אור הגנוז that the entire universe will be filled with *kedushas* Hashem, the *yichud* of His name which is creation's purpose. The **third** light is human **bechirah** through which the first two lights will be revealed. For this *bechira* to happen Hashem created evil in the world thereby allowing for reward and punishment.

At *Yetzias Mitzrayim* Hashem revealed these three lights as they were at the beginning of creation. Hashem at this time brought about his *chesed* by making for Yisrael the miracles and wonders that happened in *Mitzrayim*. He brought about His *kedusha* as the *passuk* says ובמורא גדול ראתה שפחה על הים מה שלא ראה יחזקאל בן בוזי and, וזו גילוי שכינה Haggadah we say עד שנגלה עליהם מלך מלכי המלכים הקב"ה. As far as the third light, Hashem then gave an extra boost of power to evil to allow for *bechirah* in the world so it wouldn't become nullified with the newness of the first two lights and this would allow in *bechiras* Yisrael themselves the ability to bring the *geulah*.

Mitzrayim was the center of all the *Kelipos* in the capacity of כתר. Hashem himself alone without a *malach* brought about *Makas Bechoros* in order to destroy that *kelipah* of *Mitzrayim* and to demonstrate to *Yisrael* their direct relationship with Hashem. But by revealing His light during *Makas Bechoros*, the evil in the world was in jeopardy of being exterminated completely and *bechira* with the *yetzer harah* would also vanish with it. That is the reason why *Mitzrayim* and the leftover *kelipah* chased Am

Yisrael from *Mitzrayim* for the *Ohr Haganuz* which was revealed through them would annihilate all the *kelipos* in the world which *Kelipas Mitzrayim* was their source. They had to leave in a hurry in order that there should remain some level of *tumah* and *kelipah* in order to keep evil in existence. This is what the Mitzriyim meant when they said כולנו מתים we are all about to perish.

However this light could not be sustained for that would be the end of *bechira*. So after the first night of Pesach it disappeared. But the first night and day of Pesach Yisrael had no *yetzer hara* just like it will be after *Moshiach* comes. After the first day of Pesach their *bechira* returned, for the lights of the *Ohr Haganuz* was removed from Yisrael. Had they brought those lights by their own *avodah* in Torah and mitzvos which they did not have yet, these lights would have stayed forever and it would have been the final *geulah* like at the time of *Moshiach* where there will be no further *yetzer harah* and *bechira*. From now on it is upon Yisrael through their *bechira* to bring back this light and revelation of Hashem's *Shechinah*. Every year at the night of the Seder these original Lights reappear and influence *Yidden* in a grand way.

The Leshem basically disagrees with the opinion that if Yisrael did not hurry out of *Mitzrayim* they would have sunk into the 50th level. A Year had already passed where there was no slavery. Hashem began showing His *chesed* with miracles an entire year before. The night of the Seder Hashem revealed His *Shechina* to Am Yisrael. The rush to leave *Mitzrayim* was because the *bechirah* all the *kelipos* of *Mitzrayim* would have been exterminated and the *bechira* of Man would have come to a halt. Since Yisrael did not bring about the lights of Hashem through their actions, *bechirah* had to remain in the world the second day after Pesach and onwards.

With this we can understand what the Vilna Gaon said that the mitzvah of *Pidyon Habein* is hinted in the first word of the Torah בראשית which is the acronym תפדה מלשון יום תפדה מלשון יום תפדה. According to the Leshem's interpretation the source of *Pidyon Habain* in the word בראשית is not merely because בכר and בראשית represent the first. It is because at *Makas Bechoros* Hashem restarted the world again from the very beginning with the original process of creation. This is what happened at *Makas Bechoros* and the revelation of Hashem's *Shechina* in *Mitzrayim* where the mitzvah of *Pidyon Habein* finds its source

Now we can understand why the night of Pesach the *Yidden* found themselves at the *makom hamikdash*. Hashem was giving them a crash course on the *geulah* from *Mitzrayim*. The *Tachlis* of the world is for man to utilize his *bechirah* conquer the evil and bring about Hashem's *kedusha* and light to fill the entire world. The *Yidden* when they experience this light should not think that the final *geula* has come. You will be on that *madraiga* without a *yetzer harah* only for one day. However your *bechirah* will be returned to you since the light of Hashem was not your doing but Hashem's.

The *beis hamikdash* is called בית הבחירה because it returns the *bechira* that one lost when he repeats an *aveirah* a few times, as it becomes second nature. By going to the *Beis Hamikdash* and bringing *korbonos* with *teshuvah* one can return to the point of *bechira* that he had before he sinned. In short, the *Beis Hamikdash* symbolized the mission of man which is to be in the maximize *bechira* mode constantly always raising the bar to higher levels. That is why Hashem resides in the *Beis Hamikdash* because this is the *tachlis* until one brings Moshach.

The Haggadah relates all these *Tanaim* were staying up all night talking about *Yetzias Mitzrayim*. Their *talmidim* came in and said ק"ש של הגיע זמן שחרית. The *meforshim* ask that the word שחרית is superfluous. We can say that since the night of the Seder in *Mitzrayim* Hashem brought the world back to the beginning of the creation in three aspects, the **ohr of chesed** Hashem עולם חסד יבנה, the *kedusha* of Hashem which the **Ohr Haganuz** and revelation of *Shechina*, and the רע was strengthened in order to keep *bechirah* intact. Therefore one must speak this out at the Seder for without each *middah* and addition by bringing the world to a new beginning, the *geulah* couldn't have come and the world would have stopped existing.

All three השפעות are hinted in the word שחרית. The letter ש stands for שכינה, the letter ח stands for חסד and the letter ר stands for רע the creation of evil. The *parsha* of remembering *Yetzias Mitzrayim* in this manner is a preparation to the שמע which is the acronym of עול מלכות שמים. This is hinted in the last letter two letters of שחרית which add up to שמע 410. Hashem took us out from being slaves in order to accept His *malchus* upon ourselves. Part of the *malchus shamayim* is that Hashem created the world from nothing. At *Yetzias Mitzrayim* we experienced these three purposes of creation as if they were experiencing it from the very beginning of creation. The *talmidim* were telling the *Rabbeyim* that

you already fulfilled all three aspects of *sippur Yetzias Mitzrayim* hinted in the word שחר, so now you are prepared to say the שמע of שחרית.

ארמי אבד אבי

מחשבה טובה נחשבת כמעשה

Rashi interprets this to mean that Lavan who is called Arami (wanted to) to destroy my father, Yaakov. Even though this desire never came to fruition Hashem considered as if it was executed since by goyim an evil though alone is deemed like a deed. What does this topic have to do with Yetzias Mitzrayim and the Seder night?

One comes to the Seder with high expectations and excitement. He already prepared some of the Torahs and stories that he will share with the rest of the mishpacha. However sometimes it does not actualize as good and as meaningful as he hoped for. For instance his cup of wine tipped over and spilled out on the new white tablecloth, the baby was crying, his younger brother was having a tantrum, and he only found two matzos shelaimos from one entire package, and someone forgot to place a cover on the newly grated chrain. With all this going on, one can become discouraged and fall into despair that this Seder is fastly going southwards. All that was happening tonight was nothing else but "out" of Seder.

One must then know that מחשבה טובה נחשבת כמעשה that if one has a good intention to do a mitzvah and it did not work out, Hashem nevertheless deems it a mitzvah. Unlike the goy whose bad thoughts count against him even though his intentions were not executed, this is in contrast to the Yid who's bad intentions alone don't count against him but his good ones do even though they did not come to fruition.

We can say that the reason we bring the passuk ארמי אבד אבי is to tell us this foundation. By a *goy* his evil intentions count even without fruition of the action. You who come to the Seder with high expectations of *kedusha* and *geshmak* which did come to fruition as you would have wanted, also count as a merit.

There are many stories of **tzadikim** who at the night of the Seder would visit simple *Yidden* to see how they make their seder with simple holiness.

There is a story told of the Divrei Chaim of Sanz with his *shamashim* who came across a simple Yid who did not have yet any children. They saw that after saying the *berachah* of גאל ישראל in the Haggadah he mistakenly started to daven *Shemoneh Esrai* as we do during *Shacharis tefillah*. The *shamashim* began to chukle. The Rebbe said to them that with this *davening* the Yid accomplished the merit to have a child born to him by next year.

The Spinka Rebbe would say every Seder the story of a simple Yid who's Haggadah was printed with a mistake in the instructions to cover the matzah **הפוס** lift the *foot* instead of lift the הכוס. This simple Yid picked up his foot and said והיא שעמדה לאבותינו. Every year the Spinka Rebbe would relate Kabbalistic teachings based on the mistake of this Yid.

If one's intentions are pure even if it comes out wrong, Hashem counts the mistakes with love. As the Chazal say **ודגלו** עלי אהבה even your דלגו the **skipping** of words are upon me with love.

After these two stories we can add another pshat to ארמי אבד אבי. According to the Chizkuni and Ibn Ezra learn that the word ארמי is referring to Yaakov Avinu who when in Aram was אבד which means poor without money. A hint to this interpretation is in the *gematria* **ארמי אבד** with its seven letters equals the same as **יעקב אבינו**. What does this fact have to do with the Seder Night? The *Chazal* say that there are two types of poverty one physical and one intellectual אין עני אלא בדעת. If one is an עם עמי not learned he is poor in Torah. One would think if he is a simple Yid what kind of Seder can he have? If one has the sincere intentions to praise sing and thank Hashem, then with his simplicity he can make an outstanding Seder. After all, the matzah which is called לחם עוני poor man's bread is the central food and focus from the Torah this night. *Chazal* say לחם עוני the matzah is the bread שלוחות הרבה עליו הרבה it gives many answers to our questions at this Seder. Even an עני בדעת can play a major role in the Seder and give נחת רוח to *the Ribbono Shel Olam*.

ואחרי כן יצאו ברכוש גדול \ אברהם אבינו

In Shmos 11,2 the *passuk* says

דבר נא באזני העם וישאלו איש מאת רעהו ואשה מאת רעותה כלי בסף וכלי זהב

Rashi wrote that the word **נא** means please. Hashem is requesting to please warn them that the *tzadik* Avraham should not come and claim to

me that from the *Bris Bein Habasarim* I fulfilled only a partial of it, the segment of being enslaved, but not the part of leaving with a great wealth.

Many commentators ask why Hashem had to come on to the reason that Avraham will become upset if *Am Yisrael* will leave *Mitzrayim* without a great wealth. What about Hashem Himself who promised it to Avraham why wouldn't this be enough of a reason that Moshe should ask *Bnei Yisrael* to collect for themselves the riches of the Egyptians? How good would Hashem look if He didn't keep His word even without Avraham in the persuasion?

In *parshas* ראה the *passuk* describes a mitzvah that a master over an *Eved Ivri* must fulfill at the time of his departure from servitude (Devarim 16 14-15) give him many severance gifts from you flock, your threshing floor and your wine, from whatever Hashem blessed you with.

העניק תעניק לו מצאנך ומגרנך ומיקבך אשר ברכך ה' אלקיך תתן לו וזכרת כי עבד היית בארץ מצרים ויפדך ה' אלקיך

. Rashi comments

והענקתי ושניתי לך מביזת מצרים וביזת הים אף אתה הענק ושנה לו.

When *Am Yisrael* left *Mitzrayim* Hashem gave us severance gifts not once but twice, the spoils of *Mitzrayim* and the spoils left at *Yam Suf* after the *Mitzryim* drowned. You too should follow suit and give twice.

We see from this that *Yisrael* when they left *Mitzrayim* had a status of an *Eved Ivri* who when he leaves his master he is required to give him הענקה. This was the fulfillment of the promise **ברכוש גדול** ואחרי כן יצאו **ברכוש גדול**.

In the *sefer* ברוך רבי אליהו ברוך he brings an answer from his Rebbi Rav Nachum Perchovitz ztl to the question why Hashem asked Moshe to plead with *Yisrael* to ensure their taking the wealth of *Mitzrayim*, vessels of silver and gold etc. in order that **Avraham** will have no claims against Hashem.

In Avos D'Reb Nosson chapter 7 it says

גדולה הכנסת אורחים של אברהם יותר מאיוב שאיוב היה נותן לאורחים מה שהיו רגילים לאכול ואילו אברהם היה נותן להם אפילו מה שלא היו רגילים לאכול שאיש שאין רגיל לאכול בשר האכילהו בשר את שאין רגיל לשתות יין השקהו יין

That the *Hachnasas Orchim* of Avraham was greater than Iyuv's. Iyuv would give to his guests whatever they were accustomed to eat and drink. In contrast was *Avraham Avinu* where he would give his guests foods and

drinks that they never experienced in order to heighten and enhance their pleasure. This was the nature of Avraham's *chesed* par excellence.

To continue with this thought in describing Avraham's divine *middas hachessed*, Chazal say that in the merit of Avraham's super *gemilas chassadim* in *Hachnasas Orchim*, *Klal Yisrael* received the manna from *shamayim* (Shmos Rabba 25,5)

א"ר יהודה הלוי ב"ר שלום בשם ר' יונה ואף ר' לוי בשם רבי חמא ב"ר חנינא אמר למ"ב מסעות ירד להם המן והיכן ירד באלוש ולמה **באלוש** בזכות שאמר אברהם (בראשית יח) **לושי** ועשי עוגות כך הקב"ה פרע לבניו שנא' הנני ממטיר לכם לחם מן השמים:

What is the *midah keneged midda*? Chazal say that the manna had unlimited flavors and tastes. Whatever one's heart and taste buds desired, that is how the manna tasted. The *meforshim* ask what type of *chesed* could *Yisrael* fulfill in the desert when they were under the Clouds of Glory which took care of all their needs. One of the answers given is that the simple person who always ate simple food was told to think about foods and drinks that were not in their life's experiences in order that they should have more pleasure when they eat. This paralleled Avraham's *chesed* as he offered delicacies to guests who never ate or drank the like. This was the *midah keneged midah*.

The word *הענק* to load up with gifts is from the *lashon ענק* a giant. A giant requires much more "everything" than a regular person. He eats more, he sees further' his strength is beyond etc. In our eyes there seems to be no limits to his needs. The Baal Haturim (Devarim 15,8) in the mitzvah of *הענקה* writes *שיעור אין לה* there is no measurement. The Torah by using this *lashon* of *הענקה* for severance presents, is conveying that one must treat his *Eved Ivri* when he leaves as a giant *שיעור בלי*.

It takes a giant to recognize another giant. The *passuk* gives the title of *ענק* to **Avraham Avinu** האדם הגדול בענקים (Yehoshua 14,15 Rashi).

Peri Tzaddik Kedushas Shabbos 3

אלא שהוא נקרא האדם הגדול בענקים שהיה **גדול מאדם הראשון** וכמו שאמרו ז"ל שבא אחריו לתקנו. ועל כן לא נברא תחלה שאם יקלקל מי יתקן. היינו דגם הוא נקרא אדם הגדול ושהוא שורש לבריאת האדם בעולם. וכך

אמרו על **בהבראם** אותיות **באברהם** ואדם הראשון נתקן ונצרף באבהן כדאיתא בזוהר הקדוש.

Chazal say that when Moshe ascended *Har Sinai* to receive the Torah the *malachim* put up a big fuss saying and Hashem made Moshe's face like the features of Avraham *Avinu* and said to the *malachim* weren't you guests by this person who fed you? With this remark they acquiesced that the Torah can be given to mortal man. What exactly changed their minds just because they ate by Avraham?

Staying true with Avraham's "Giant Outlook" on his guests we can explain the above with the Tiferes Shlomo רמזי פסח

הנה ענין המצה היא נקי' בלי שום תערובות טוב ורע כלל ואיננה צריכה ברור כלל לכך נאמר בזוה"ק (ב קפג, ב) כי המצה היא מיכלא דאסוותא (רפואה) שהוא הטוב של הנפש והיא מיכלא דמהמנותא (אמונה) כי בהיות שאין בה תערובות טו"ר כלל הנה הוא באמת טובה להאוכל כי נכון ובטוח שלא יזיק לו כלל לנפשו והוא מיכלא דמהמנותא כנ"ל. והנה כי כן כאשר באו המלאכים אצל אברהם אבינו ע"ה ורצה להנות אותם מנכסיו ובא לתת לפניהם לאכול הנה לא הי' יכול לתת להם מאכלים שהם מתערבות הנ"ל כי לא להם התיקון זה כי הם כולם קדושים וטהורים ע"כ (וכמו שכתב האור חיים הק' על כפל לשון וירא שהבין שהם מלאכים) (יומא כח, ב) כאשר ידע וקיים אברהם אבינו אפי' עירובי תבשילין פי' עירוב המאכלים לברר אותם כנ"ל. לכן טרם נתן לפניהם לאכול נתן לפניהם רק בחי' הטוב ובירר כל התערובת של המאכלים האלו. וזהו (בבא מציעא פו, ב) קמא קמא דתיקן אמטי ואייתי קמייהו. כי הוא תיקן כל המאכלים להשאירם רק בחי' הטוב לבד ואז נתן לפניהם. וזהו (בראשית יח, ז) ויקח בן בקר רך וטוב סיפר לנו הכתוב כי הבן בקר הי' בלי שום תערובות הנ"ל והי' רך וטוב לבד בלי שום תערובות רע כלל. וזהו (שם יח, ח) והוא עומד עליהם תחת העץ ויאכלו כי אז היו נשענים תחת העץ החיים תיקון עץ הדעת ויאכלו והוא עץ החיים הידוע. אבל אצל לוט שלא הי' כוחו גדול כ"כ להעלות כל ברורי המאכלים טרם נתן לפניהם לכן נאמר (שם יט, ג) ומצות אפה ויאכלו לא יכלו לאכול מזבחו רק המצות להיותם בעצמם מבחי' הטוב לבד כמו שנתבאר:

They ate Avraham's food which was spiritual food in a physical form. Avraham realizing that they were *malachim* purified the food from the effect of the *Aitz Hadaas* bringing it back before the *chait* of Adam. This was food that no *malach* ever tasted until this very moment. It showed the *madraiga* of Avraham that his *chesed* was beyond nature above the physical, basically unlimited beyond three dimensions. A *malach* can never achieve such a feat only a descendant of Avraham *Avinu* to rectify the *Aitz Hadaas* and transform it into *Aitz Hachayim* the Torah. Therefore the Torah is only possible to be given to *Am Yisrael*. This is the avodah of

Avraham who was an ענק even greater than *Adam Harishon* in Gan Eden with the *malachim* barbecuing for him meat. In Gan Eden the meat and wine were created pure with no mixture of rah. Avraham **out** of Gan Eden created that same reality with his *avoda*. Even with *malachim* Avraham fed them food they never experienced and they ate it.

Hashem in the *Bris Bein Habasarim* only promised that *Yisrael* will leave *Mitzrayim* with a general wealth unspecified. Being in slavery and bondage for so many years, receiving a generic wealth of הענקה would have been more than enough to satisfy them and leave them thrilled. Only because of Avraham's *avodah* of *chesed* who would give his guests foods to eat and beverages to drink way beyond their limited experiences as if they were giants, it was necessary to ask *Yisrael* to take from *Mitzrayim* the highest quality of wealth that they possessed, the vessels made of gold and silver, without which Avraham would have had a grievance against Hashem. How can you give giants midget gifts? (see a different opinion in the explanation of Ibn Ezra and Chizkuni Shmos 35,27).

Avraham who contained within himself all the *neshamos* of *Am Yisrael* looked at all its members as ענקים individuals as potential giants in *avodas* Hashem. Even as an **embryo** in its mother's womb he is able to see from one end of the world to the other side.

עשר מכות

שפיכת היין

By each *makka* one spills out some of his wine. Wine can distort ones vision of reality and it is dangerous. There is also a drunkenness that is not physical but rather a perversion from the truth שכרת ולא מיין (Yeshaya 51,21). The *sefarim* explain that the three levels of דצך עדש באחב was to show three clarifications in our *Emunas* Hashem: אני ה' בקרב הארץ, אני ה' and אין כמוני בכל הארץ. That Hashem exists, there is *Hashgachas* Hashem, and Hashem is control of creation and can change nature to what He desires. These are the three emunahs that one must be committed and dedicated to. The *Ten Makkos* were administered to the *Mitzriyim* in order that they should sober up and come to the recognition of this reality. Every slight increase and deepening in emunah, removes another part of שטות and drunkenness from one's head and way of thinking.

The Degel Machanei Efrayim writes on the passuk כי אני ה' וידעו מצרים that it also refers to the Mitzrayim within the Yid. The *Apikorses* outside of the הלכה של אמות ד' is a tsunami of Kefirah. The night of the Seder is a refresher course in sobering up from all the accumulated distortions in our middos that stem from the lack of sobriety from alien infiltration. This is symbolized by removing wine from our cups with each mention of a Makkah. By understanding the incredible Hashgacha of Hashem through each Maakah, the Mitzri and galus that are within us is cleared away in order for us to bring in the Torah Mitzvos *Tefillah* and *Tikkun Haadam* which make us the true ambassadors of Hashem. This concept is capsulized with the interpretation of the words יציאת מצרים which literally means the going out of Mitzrayim. It should have rather stated יציאת ישראל ממצרים. This comes to show that the flow of spiritual lights gifted to us at the Seder is also for the purpose to sober up and remove as much as we can, the *Mitzri galus* culture that lies within is.

מכת דם

ממכת דם העשירו

שמות רבה ט י והדגה אשר ביאור מתה אמר ר' אבין הלוי ברבי ממכת דם העשירו ישראל כיצד המצרי וישראל בבית אחד והגיגית מלאה מים ומצרי הלך למלאות הקיתון מתוכה מוציאה מליאה דם וישראל שותה מים מתוך הגיגית והמצרי אומר לו תן לי בידך מעט מים ונותן לו ונעשו דם ואומר לו נשתה אני ואתה מן קערה אחת וישראל שותה מים והמצרי דם וכשהיה לוקח מישראל בדמים היה שותה מים מכאן העשירו ישראל:

The Chiddushei Harim said that the Ten *Maakos* correspond to the Ten *Mamaros* of Creation and to the Ten *Dibros*. What then is the relationship between the *Dibbur* לא תחמוד and the *Makkah* of דם?

Rav Naftali Hertz Av Beis Din from Levov says an incredible novelty in this *maaka* of blood. That the water of the Nile remained clear water. What changed was whenever a Mitzri drew water it immediately turned into blood. Why did Hashem do the Makkah this way? The *Chazal* tells us that Yidden became rich from this Makkah by selling their water to the Mitzri who paid for it. If we are going to say that the Nile turned into blood and when the Yid would take water it miraculously turned back into water, if so from this water it would be prohibited to make profit since the benefit is being derived from a miracle. Secondly, why would the Torah write that the fish died? If the Nile turned to real blood of course the fish died out

of water. Because of these two questions we are forced to say that the water stayed water and did not turn into blood in order the Yidden to make profit from the plague. The fact that the fish died also in water was another miracle to top it off.

Why does a person get jealous and envy the wealth and possessions of someone else? It is because he lacks the emunah that Hashem is the sole power that not only distributes life to each individual daily, but who also decides how much money a person shall earn and how much possessions he should own. If Hashem desires, he can immediately make one rich from a bag of simple flour. He is in charge of all circumstances.

There was a poor woman despite her poverty, she tried to help those less fortunate than her. Every day she baked four loaves of bread keeping one for herself and family and distributed the other three to the poor. One morning after distributing the three loaves, another poor person knocked at her door. She compassionately gave him the remaining loaf and said to herself she will bake another for her family. She took a bag of wheat kernels to the mill next to the sea shore and milled it into flour. She started carrying the bag of flour over her shoulders when suddenly a gust of wind came and thrust the bag into the ocean. The woman was devastated especially since she was moser nefesh to give her only loaf away to a poor person. Where is the justice? There was a yeshiva near the shore and she entered to relate to the Rosh Yeshiva her misfortune. He too said this doesn't seem right. While they were talking two merchants came in and put down on the table two bags of money as a donation. When the Rosh inquired what the special occasion was? They replied to express our gratitude to Hashem for the miracle of saving our ship from sinking, after it hit a large boulder. We promised Hashem that if we will be saved we will donate a large sum of money to the first yeshivah we see. As soon as we made the promise a miracle happened and something plugged up the hole to stop the water from rushing in. What stuffed up the hole, asked the Rosh Yeshiva. They answered a sack of flour. The flour became dough in the sea and glued the bag onto the ship in the exact place to plug the hole and our lives were saved. The Rosh Yeshiva turned to her and said you were wondering why you deserved a punishment for your mesiras nefesh? Hashem was giving you a reward for you chesed with mesiras nefesh. You now merited to save the lives of all the people on the ship.

In this Makkah of Blood, Hashem made from what was free water from the Nile River into one of the most expensive items to be purchased. To boot, every Yid had a monopoly on it. If you don't have what someone

else has, there is a reason for it and it is in your best interest not to own it, even though you might not understand why. Hashem can make you rich from plain water if He wanted to.

Now we can understand why the Makka of דם parallels the *issur* of לא תחמד for when one clearly understands that if Hashem wants to give you what your friend has of which you are jealous, He would give it to you if it was beneficial for you to possess. The *gematria* of לא תחמד with its two words equals the inner letters of הדם which are ה לית מ. they both equal שכינה. Before one gets jealous he should think about the power of the Shechinah.

Note that the inner letters of הדם are the same letters that spell תהלים which means praises. One has to thank and say daily praises and gratitude to Hashem for his life as the passuk says הוא הנפש כי הדם הוא הנפש. One must praise Hashem daily for redeeming us from the bondage of Egypt and setting us free. This is also hinted in the word תהלים the letters תל are the 430 years in Mitzrayim and the letters הימ which hints to the miracle of crossing the Yam Suf which we say every day. עם זו יצרתי לי תהלתי יספרו. The nation I created for myself (in Mitzrayim) should sing my praises. Reciting Tehillim to Hashem will place within a person the proper perspective that he must depend upon Hashem for everything and that Hashem possesses the power to create the world anew every second giving to each individual his needs and fulfilling his lack, in order for man to complete his mission to cleave to Hashem.

חושך

אין קטרוג ביעקב

The *Makkah* of חושך preceded the *Makkah* of Makkas Bechoros. On the passuk בני בכרי ישראל (Shmos 4,24) Rashi writes that with this statement Chazal say Hashem sealed His agreement with Yaakov buying from Aisav his birthright. This message was to be given over to Pharaoh as a warning that He will kill all the Egyptian first borns. This was brought to Pharaoh's attention in order to remove any non belief that *Makas Bechoros* cannot happen because there is a *kitrug* on Yaakov and his descendants for pushing Aisav into the sale by taking advantage of him. If so, then it would not be just for Hashem to kill Egyptian first borns of Mitzrayim and save the first born of Yisrael after what Yaakov wrongly did.

People tend to forget what they don't want to remember. **חשך** אותיות **שכח**. Hashem sent a reminder to Pharaoh in order that he should remember that the **בכר** rights and privileges of Aisav was a legal sale and therefore no *kitrug* will be able to stop the firstborn of Mitzrayim's deaths. The makka of **חושך** was Pharaoh's reminder that the sale was very just and Yaakov became the *bechor* of the two.

Going back to the sale of Yaakov he told Aisav **כיום** את בכרתך לי as Rashi explains that your sale to me should be as clear as day. However the *meforshim* ask how can one sell a birthright of bechor when he wasn't physical born first? The Skulener Rebbe ztl answers with a Medrash. The deeds of *tzadikim* are compared to light and day which is in contrast to the deeds of *reshaiim* which are compared to darkness and night. We see in Chumash that Hashem only places His name in reference to the light and day as the passuk says **ויקרא אלוקים לאור יום ולחשך קרא לילה** Hashem called the light day and He called the darkness night. *Chazal* say that Hashem only placed His name by the light and the day and not by the darkness and night, even though the night and darkness were created first **ויהי ערב ויהי בקר יום אחד**. So too says the Rebbe, that Hashem places His name on the *tzadikim* and not the *reshaiim* even if they were born first in the process of creating of Am Yisrael.

Now we can understand why the *Makkah* of **חושך** preceded the makka of *Makas bechoros*. It was the proof that Hashem sealed His agreement on the sale of Aisav's bechora to Yaakov. The *Chazal* say that there was light to Yidden even while standing in the four *amos* of a Mitzri. This demonstrated that Hashem rests his name with light and virtuos people like Am Yisrael and not amongst the idolater worhsippers.

This takes us back to Hashem's introduction given over to Moshe to say before Pharaoh **בני בכרי ישראל**. The *makkah* of **חושך** was the last makkah that Moshe did before Pharaoh as a reminder of the 10th to come. The next makkah is by Hashem Himself as He called Yisrael His son. Hashem is light **אור אין סוף** and He favors the people who choose and spread the light of Hashem over any other nation.

ליל שמורים

נתבטלו כל השומרים

The night of the Pesach is called ליל שמרים (Shmos 12,42) the night of watchfulness. In order to understand the deeper meaning of this special night we will bring the words of the Bnei Yissaschar (מאמר ד, א) to enlighten us. The Zohar calls matzah the food of emunah. Which emunah does the matzah give us? The matzos seem to play a major role in Yetzias Mitzayim as the passuk says (Smos 12,17)

ושמרתם את המצות כי בעצם היום הזה הוצאתי את צבאותיכם מארץ מצרים .

In what way can the matzos reshape our hearts and minds to increase our navigation towards avodas Hashem?

The difference between matzah and chometz is that chometz rises on its own without any manipulation and input from the one who kneaded the dough. It has physically changed in the process of being baked. This is unlike the matzah whose physical appearance and size has not changed in the baking process. The only difference is that it is now baked and edible.

The generation who was enslaved in Egyptian bondage believed in avoda zara especially to the lamb which was the chief of all eleven mazalos. Everything in life is watched and guided by the constellations. When it came to *Yetzias Mitzrayim* on the 15th of Nissan, the mazal lamb טלה was at its height of strength. Nevertheless Hashem overrode all of nature including the mazal טלה making it totally dysfunctional. It was then that the entire world realized and acknowledged (koheles 5,4) גבוה מעל גבוה שומר higher and beyond higher, Hashem is the watcher and controller of everything. The lashon higher and higher refers to the mazal טלה who is the highest mazal, on the 15th of Nissan when the mazal reigns at its peak, Hashem is still higher. Ak"d.

The night of the Seder is called ליל שמורים הוא לה'. Every individual has שומרים guardians throughout his life. When he is young his parents are his shomrim who watch over him and take care of his needs. A person owns a house and feels protected inside of it. Just to make sure, he installed the most expensive security and fire alarms connected to the police, a security service that drives on his block every 15 minutes, he tripled the bolts on all the doors. What could go wrong? Just look at all those recent people who suddenly lost their homes and their contents because a gigantic fire went rampant in California. All the alarms went off

as planned, the police and fire engines finally came but there was absolutely nothing to save but yourselves.

A man has so much money and therefore spreads his money in different banks. In each of his banks he has his money insured with other insurances in case his bank suddenly goes bankrupt. Now he feels very secure with his money. One thing he doesn't realize is that even though according to the laws of nature this individual won't probably lose his money. However, Hashem has an alternative path even in nature and that is to remove **him** from his money ch"v. October was a month when we learned that you cannot trust the IDF to protect you since they are humans with flaws and they still can make horrific negligent deadly errors.
שומר חייב בפשיעה

אל תבטחו בנדיבים בבן אדם שאין לא תשועה.

אם ה' לא יבנה בית שוא עמלו בוניו בו אם ה' לא ישמר עיר שוא שקד שומר

Every day in davening we have to remind ourselves that all physical shomrim are fallible for after all they are creations of Man even AI.

שומר ישראל שמור שארית ישראל שומר גוי אחד שמור שארית עם אחד שומר גוי
קדוש שמר שארית עם קדוש

At the night of the Seder Klal Yisrael realizes that all our shomrim in nature cannot be fully trusted unless the main שומר behind all nature agrees with your *hishtadlus* because you find favor with your allegiance to Him.

שומר ה' את כל אוהביו

At the Seder night we must come to realize that we must be MP's **matzah people** and not chometz people. Matzah lives live with the understanding that Hashem is in control of everything of yours except for bechirah between good and evil. Nature and physical aspects of life such as parnassah do not normally change from the way the Master of the universe assigns your role. You are not as free as you think to like chametz to expand and rise where ever your heart desires, if Hashem did not have this in mind for you. Tonight we conclude ליל שמורים הוא לה' that all our shomrim in our lives, even retirement funds, will not always go as we planned. Rather it must go with Hashem's plans in order for them to work.
גבוה מעל גבוה שומר

We must eat and learn the lesson of Matzah which is a *segulah* to acquire this *emunah* above. ושמרתם את המצות we must watch the matzos that **they** and **us** don't become chametz. Hashem took us out of Mitzrayim in the middle of this day the *mazal* טלה at its pinnacle where we were witness how no natural or human powers can override Hashem's will.

בני בכרי ישראל

מכרה כיום בכרתך לי

Hashem tells Moshe (Shmos 4,22) to go down to Pharaoh and tell him that Yisrael is my *bechor*. Rashi comments that with this sentence Hashem conveyed that he agreed to Yaakov's buying from Aisev the birthright and all its ramifications. Why did Hashem wait until the *geulah* to reveal his pleasure with such a sale? We see from this that the selling of the birthright relates to *Yetzias Mitzrayim* specifically.

The Keli Yakar (Devarim 4,20) connects these two events together the sale of the *bechorah* and *Yetzias Mitzrayim* on the following *passuk* with a sort of גזירה שוה

ואתכם לקח ה' ויוצא אתכם מכור הברזל ממצרים להיות לו לעם נחלה "כיום" הזה

Hashem took you out from the iron furnace from *Mitzrayim* to be to Him a nation of inheritance **like this day**.

כיום הזה קאי על מה שנאמר ואתכם לקח מכור הברזל. המנקה הכסף מכל סיג ופסולת עד שיהיה נקי וזך ברה **כחמה** כך נזדכך חומר שלכם בעיני מצרים עד שנעשה ברור כשמש, ע"ז אמר להיות לו לעם נחלה כיום הזה כגלגל היומי וכמ"ש ואוהבו כצאת השמש בגבורתו **וכן מכרה כיום** (בראשית כה לא) תרגומו כיום דלהן שהוא ברור בלא סיג ופסולת כך מכור לי מכירה ברורה ברה כחמה עכ"ד.

We see a connection between the *Mechirah* of the first born rights with *Yetzias Mitzrayim* in the words **כיום**. The sale of the birth right should be free from any unclarity like the sun. So too by Yisrael being in bondage to Mitzrayim it was comparable to entering an Iron Furnace to remove the impurities of gold until you came out totally refined like the light of the sun א"כ. A hint to this connection is found in the word מכור to **sell** and **כור** **from the furnace** (מ(י)כור) conveying that they both brought out a product of clarity.

Let us revisit the actual sale in *Chumash* and *Chazal* and uncover an even deeper connection. The day that the sale occurred was on the day that

Avraham Avinu died. Yaakov was in *Aveilus* and was making a *seudas havraah* for Yitzchak as the custom of *Aveilim*. He made נזיד עדשים a red soup of lentils which is the customary food which is round showing that death is part of the life cycle. Aisv comes to Yaakov and says that he is tired and famished. *Chazal* interpret the word עיף as describing an individual who just committed horrific *aveiros*.

אמר רבי יוחנן חמש עבירות עבר אותו רשע באותו היום בא על נערה מאורסה, והרג את הנפש, וכפר בעיקר, וכפר בתחיית המתים, ושט את הבכורה. בא על נערה מאורסה כתיב הכא ויבא עשו מן השדה וכתיב התם כי בשדה מצאה הרג את הנפש כתיב הכא עיף וכתיב התם אוי נא לי כי עיפה נפשי להורגים וכפר בעיקר כתיב הכא למה זה לי וכתיב התם זה אלי ואנוהו וכפר בתחיית המתים דכתיב הנה אנכי הולך למות ושט את הבכורה דכתיב ויבז עשו את הבכורה

Aisav until the day of his grandfather's death on the outside seemed ok. In fact he had a lot going for him. The *sefarim* tell us that he was supposed to split 12 *Shevatim* with Yaakov, each giving birth to six. He also was carrying two special *neshamos* of *Klal Yisrael* who were the basis of Torah *Sh'be'al Peh* Rabbe Akivah and Rabbe Meir. They were both descendants of *geirim* who came from Aisav. Nevertheless he gave it all up for the pursuit of physical interests and bodily cravings. On that day of Avraham's death his direction and purpose of life was unabashly publicly made.

Chazal said that it wasn't a coincidence that Aisav's declaration of perverted purpose occurred on the day Avraham died. In truth Avraham was to live another five years to 180 just like Yitzchak but Hashem took him from this world in order not have anguish seeing his grandson turn himself to be completely unaffiliated and distanced from Hashem. The five *aveiros* that Aisav transgressed that day paralleled the five years that were taken away from his life because of Aisav's wreckless decision to lead a life of hedonism. One *aveirah* for every year.

On this very same day, Yaakov removed from Aisav the *bechorah* and took upon himself and his descendants to be Hashem's ambassadors in the world. The *bechorah* was transferred from an individual of *tumah* to one who was full of Torah and *kedusha*. Without the transfer of *bechorah* who knows for sure if there would have been a *Yetzias Mitzrayim*. After all it was this fact of Hashem validating Yaakov's buying of the *bechora* from Aisav with which Moshe came before Pharaoh and demanded that if you don't send out My **bechor**, you will suffer.

If it wasn't for this legitimized sale who knows if *Moshiach* would come. This sale had a big impact in *Moshiach's* coming since the *gematria* of **עדשים** is **משיח בן דוד**. In the *tefillah* of *Nishmas* we say about the world recognition of Hashem's presence in the future will be expressed with the words **מי ידמה לך מי יסוה לך ומי יערך לך**. The three verbs of praise have an acronym of **עדש** which hints to the lentil soup. The sale of the *bechorah*, was also executed by the **לחם** which also alludes to *Moshiach* as we say in *Lecha Dodi* **הלחמי** בית ישי בן יד because Dovid was born in **בית לחם**.

Before we continue with this thought there is another reason that Avraham died prematurely. When Rivka couldn't give birth Yitzchak davened for her with great strength until it caused Hashem פיוס appeasement and פיתוי seduction to answer his *tefillah* (Rashi). What was the issue that Yitzchak's *tefillah* had to appease and seduce Hashem? Rav Yosef Sonnenfeld ztl answered because by listening to Yitzchak's *tefillah* Aisav was born five years earlier which meant that Avraham would have to die five years prematurely in order not to see Aisav reject the *mesorah* of Avraham. That is why to answer Yitzchak's *tefillah* it needed Hashem to allow himself to be appeased and seduced. A phenomenal hint Rav Yosef gave to support this interpretation and that is the *gematria* of **יעתר לו ה'** is the *gematria* of **חמש שנים** referring to the five years that Avraham would lose because Hashem answered Yitzchak's very strong *tefillah* now, as seen from the word **ועתר**. When Rav Aron Kotler ztl was told this *gematria* he excitedly remarked that this was said with *ruach hakodesh*.

So now we have two reasons for Avraham's loss of five years of his life. One cause was in order not to see Aisav go off the *derech*. Secondly Yitzchak's *tefillah* was so strong that Hashem answered his *tefillah* now and did not wait five years which would have allowed Avraham to have lived to a full 180 years just like Yitzchak. This premature death Hashem was appeased with.

והמשים whatever the Avos achieved, they left an impression for the future generations. The selling of the *bechora* paved the road for Yisrael to leave Mitzrayim prematurely. This is hinted in the words **והמשים** עלו בני ישראל מארץ מצרים. *Chazal* interpret this word to mean multiples of 5 such as 1/5 1/50 1/500 of Am Yisrael left in the geulah while the remainder died in Maakas Choshech. We can now explain the word **חמשים** as the plural of a set of five (**חמש**). It is referring to the two reasons mentioned above why Avraham died five years earlier specifically on that very day that Yaakov bought the *bechora* from Aisav who because of his evil actions that day, thereby forfeited it.

Avraham died not to see Aisav who possessed the potential of six *shevatim* and Torah *Shbe'al Peh* sink into the 50th level. This action programmed a similar future reaction to Avraham's descendants to hasten prematurely *Yetzias Mitzrayim*. For if not the premature *geulah* from Mitzrayim, Yisrael would have also sunk into the 50th level of *tumah* causing intense anguish to Avraham Avinu. This relationship of the the loss of five years from Avraham because of Yitzchak's *tefillah* and the premature exodus from Mitzrayim, is alluded to in the gematria of **עתר** with its three letters which equals **בכרי ישראל** which made possible *Yetzias Mitzrayim* before they sunk into fifty levels of *tumah*. The **בני בכרי ישראל** was an allusion to the solution and that is to leave prematurely because of **מעשה אבות סימן לבנים**.

מכת בכורת

כחצות הלילה

why did Moshe Rabbeinu say *כחצות הלילה* with the letter **כ** which translates as *about* midnight. Hashem smote the first born at **exactly** midnight? To understand this we have to first explain the matter of the Seven Planets according to *Chazal*. There are seven planets that have particular *Mazalos* besides the 12 constellations. Their names are **שבתאי צדק מאדים חמה נוגה כוכב לבנה**. They are hinted in the *קל אדון* that we say on Shabbos morning. The planets of **שמש ולבנה** are explicitly mentioned in this *payut* because they can be seen in the sky. The remaining five are hinted to in the words **שבח נותנים לו כל צבא מרום – שבתאי נוגה כוכב צדק מאדים**. Each planet has a *malach* in charge of their energy flow. At midnight the *mazal* Maadim reigns. This *mazal* is represented by **סמ-אל** the head angel of **Edom** and Aisav who finds prosecution against Am Yisrael not only in **Mitzrayim** but in the Four **Galiyos** as well. **Maadim** had to be subdued and subjugated in order for Yisrael to have a **geulah** from Mitzrayim. However, by nullifying any *kitrug* from *Mazal Maadim*, Hashem also prepared for Yisrael the final *geulah* by removing the *kitrug* from the **סמ-אל**. Proof is from the Targum *הוא הלילה* which the Targum Yosnosan explains **לדורותם** to redeem them in **all** their *galiyos*.

However by this occurring at midnight, there is a flaw that Mitzrayim will defend themselves of not feeling guilty for the lack of recognizing Hashem for they would say that it was **Mazal Maadim** (which translates as blood and represents murder) which brought about the killing of their first born and not Hashem. Mitzrayim believed in *mazalos* and not in the supernatural powers over them. To uproot this false notion, Hashem prepared His appearing in Mitzrayim by revealing His *Shechinah* in **Mazal Tzedek** just before *Mazal Maadim* reigned. This *mazal* of **Tzedek** symbolizes טובה וחיים חמלה. Since the revelation of the *Shechina* for the purpose of killing the *bechorim* appeared in *Mazal Tzedek* it demonstrated that what happened in *Maadim* was a supernatural act of killing all the first borns from a *Mazal* of חיים וטוב. Hashem the omnipotent can change *mazalos* around to fit His desire. This also showed **אין מזל לישראל** that Hashem intervenes with His people above the law of nature and *mazalos*.

The truth is that *Makas Bechoros* occurred exactly at midnight as the *passuk* says. Moshe Rabbeinu told Pharaoh **בחצות** because he was talking about Hashem's preparation of bringing in His *Shechina* before *chatzos* in order to show Mitzrayim that Hashem is above all the *mazalos* and He intervenes to have rachmanus for His nation Yisrael. That is why we find the *lashon* (Shmos 12,12) **אני יוצא** and **ועברתי בארץ מצרים**. These *lashonos* are referring to the גילוי שכינה which occurred during *Mazal Tzedek*. However the actual killing of the Bechorim happened exactly **בחצות**.

With this we can understand the *nusach* we say in *Maariv* **ויוצא את עמו** ישראל מתוכם לחרות עולם. How can that be if we went through four *galiyos* after Mitzrayim? The answer is that **חירות עולם** is referring to being freed from the *mazalos's* influences because **אין מזל לישראל** happened during Yetzias Mitzrayim (Bnei Yissaschor mamar 4 derush 2 and 9).

This thought can be extended to interpret the *pessukim* which we recite when we put on Tefillin on our hand.

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט בחדס וברחמים וארשתיך לי באמונה וידעת את ה' (הושע ב כא).

We suggest that these pessukim can be talking about the night of the *Yetzias Mitzrayim* starting at the night of the Seder and ending with *Kerias Yam Suf*. The night of *Makas Bechoros* we became the **kallah** of Hashem (Shmos Rabba 23,5). וארשתיך לי לעולם is a *lashon* of אירוסין and *kiddushin*. When did this happen? וארשתיך לי בצדק ובמשפט וברחמים. It occurred in the Mazal צדק which was Hashem's preparation of doing judgment of the Mitzriyim. Simultaneously Hashem skipped over Yiddeshe houses which was **חדס ורחמים** as Rashi says פסח is a *lashon* of רחמים (Shmos 12,23). After *Makas Bechoros* וארשתיך לי באמונה וידעת את ה' which occurred at *Kerias Yam Suf* which was the end of *Yetzias Mitzrayim* it is written ויאמינו בה' ובמשה עבדו and זה קלי ואנוהו they pointed with their finger which is the *bechinah* of ה' וידעת את ה'.

We do צדקה at the Seder by inviting needy people "*Kol Dichfin*". Why does the Seder begin with *tzedaka*? It is because we want to show also that it was with mazal צדק that Hashem did *makas bechoros* and saved *bechorei Yisrael*. That is the *hachana* preparation to our seder which parallels Hashem's preparation to *Makas Bechoros* when we became בני בכרי ישראל.

קריעת ים סוף

צורת השירה

Why is the shiras Hayam written with large spaces in between phrases? We can answer this with the interpretation of the Meshech Chachma Shmos 14,29. In the Shira it is written והמים להם חמה מימינם ומשמאלם. the second time this phrase is written it spells חמה (wall) without the letter *vov* and it can be read *chaima* (with anger). This lets us know that the waters were reluctant to split and remain so for Yisrael to pass over. After all the Yidden in Mitzrayim served idolatry just as the Egyptians. However they did teshuvah and believed in Hashem, circumcised their children etc. therefore we do not find any *kitrug* prosecution against Am Yisrael when

they left Mitzraim and therefore Hashem gifted them with Amud of fire and the amud of the Cloud. Why wasn't the Mitzriyim treated the same? when at *Kerias Yam Suf* they said "I will flee from Yisrael because Hashem was fighting on their behalf in Mitzrayim". Wasn't this also *teshuva* to the point that this acknowledgement even merited them to get buried (Shmos 15,12 Rashi). What was the difference between their teshuvahs that their fates were polarized with life and death?

The Meshech Chachmah explains the difference as follows. The Yidden worshiped *avoda zarah* from hard servitude which made them broken, weak spirited and unsettled. However their *teshuva* was not from any similar pressure because six months before the *geulah*, the bondage ceased and the *Maakos* to Mitzrayim took place. Their decision to do teshuvah was sincere for it came from seeing the emes by themselves without no outside pressure. They had plenty of room and space to think it out well before they committed themselves. Just the opposite was true by the Mitzriyim. Their *avoda zarah* was not from any pressure or weakening of spirit but rather they took full responsibility for their choice. However their *teshuvah* came from their fear of drowning in the Sea and it wasn't *Lishmah* עב"ד.

Now we can answer the form of the *shira* why it was written with large spaces in between the phrases. The spaces of the shira belong to Am Yisrael who did their *teshuvah* for their *avodah zara* with sincerity and plenty of space to think it through. It came without pressure. The Mitzriyim's teshuvah came with no spaces but from the fear of dying and therefore it wasn't *Lishmah* to be saved completely even though it was still enough to merit burial.

The deaths of the Mitzriyim are described in the words סוס ורכבו רמה בים . the סוס is the rider the רכב is the outside power that ran wild as the driver lost complete control. This symbolizes that the Egyptians did teshuvah by a force not in their control – לא לשמה (ulterior motives). If one takes the gematria of סוס ורכבו גאה גאה כי it is the same as בלא לשמה.

Shmos 4,5 Pharaoh said "מה זאת" עשינו כי שלחנו את ישראל מעבדנו. The Bnei Yisrael used the same expression when they saw the Mitzriyim approaching "מה זאת" עשית לנו להוציאנו ממצרים. The answer is כי גאה גאה. **כי גאה גאה** is the *gematria* of **זאת**. This is the same word we say when introducing *Kerias Yam Suf* in Shacharis in the bracha after Shma, על זאת, שבו אהובים וכול" מי כמוך. Our essential *kavannah* is not that we were

saved but rather *Haashem's kovid* and glory were uplifted.

דיינו

אילו קרבנו לפני הר סיני ולא נתן לנו את התורה דינו

If you have brought us to Har Sinai and had not given us the Torah it would have been enough. How could that be if the entire purpose of the Yidden's enslavement was to prepare them to receive the Torah? The Magen Avraham asks how can we say on the 6th day of Sivan the Yom Tov of Shavuos זמן מתן תורתנו. We paskin like Rav Yossi that the Torah was given on the 7th day of Sivan since Moshe Rabbeinu added on an extra day of preparation three days instead of two? The Chidushei Harim answers that **two** Torahs were given to Yisrael at Sinai. One was on the seventh of Sivan which was the Written Law. However the Oral Law was given on the sixth day of Sivan. For by Hashem pushing off His own chosen date and instead gave the Torah to Yisrael on Moshe Rabbeinu's later date by his adding an extra day preparation, Hashem handed over the power to our *Chachamim* to develop and interpret the Torah *Sbe'al Peh* to which all Yisrael must adhere to.

Now we can understand the Baal Haggadah's statement that if Hashem brought us to Har Sinai and not give us the Torah דינו. He means to say if Hashem would have given us the Written Torah elaborating all the many details that we would need to know to the end of time, and not empowered **us** by handing לנו the great privledge to continuously interpret the Written Torah, it would have been sufficient.

דיינו

אילו האכילנו את המן ולא נתן לנו את השבת

The lesson of the מן was that each one deserves what he gets without any surplus or deficiency. The manna was delivered to each individual according to his *madraiga*. The *rasha* had to to bother and *schlepp* to the field in order to collect his portion. The *beinoni*, the manna fell in front of his tent. The manna of the *tzadik* fell into his tent. Hashem was very exact with this present from heaven.

So too Hashem's gift of the *neschama yesaira* on Shabbos also depends on one's *madraigah* during the week. The greater the "struggle" victories that one had achieved for Hashem and His Torah, the greater the *neshamah* he receives. As we say in Zemiros שִׁבְרוּ הַרְבֵּה מְאֹד עַל פִּי פִּעְלוּ the reward of the *neschama yesairah* one receives on Shabbos is dependent upon his *avoda* during the days leading up to the Shabbos. Once one learns this lesson of לָפֹם צֶעֳרָא אֲגֵרָא from the manna with the distribution of the heavenly bread, it would not be necessary for the Shabbos to teach us the same lesson with its heavenly gift of the *neschama yesaira*.

We can also explain this in the same fashion as before. Shabbos is the source of creation every week as the Ohr Chaim explains. How can we exist without the Shabbos. Yet there is a Shabbos that we ourselves make as the Torah says לַעֲשׂוֹת אֶת הַשַּׁבָּת that we also make the Shabbos by the mitzvah of *tosfos* Shabbos to add on part of the weekday to the Shabbos. It would have been fine if Hashem did not include **וְטוֹ לָנוּ** as His partner in the making of Shabbos with this mitzvah - דִּיּוּנוּ.

מצה

Matzah is from the lashon of ימצה Parshas Vayikrah (5,9) which means to squeeze (out the blood). The Zohar calls matzah food of emunah. Every Yid is born with a built in emunah in Hashem אֲנַחְנוּ מֵאֲמִינִים בְּנֵי מֵאֲמִינִים. The Yesod of Pesach is emuna. The matzah that we eat has the *segulah* to *squeeze* something that is embedded deep and won't come out on its own. The night of the Seder is the time to squeeze the emunah out onto the surface. Matzah makes this task easy.

A big deparment store in N.Y. advertised a new miraculous orange squeezer that it squeezes the last drop out of the orange. They even gave a public gurantee on it to the point that one day they advertised that everyone is invited tomorrow to come to the store and win the \$1000 prize. All you have to do is to produce one drop of orange juice after the orange was processed by the magic machine. As expected there were lines of people determined to beat the magic squeezer but they all failed and couldn't produce a drop. An old Jew took his turn and low and behold he squeezed 20 drops. The people were so flabbergasted that the director came running out to meet

the winner with the check in hand. He asked the Yid what did you do to make a living. He answered I was a *meshulech* for an institution and my job was to squeeze each donator for money even though he claimed he had none to give.

We are all *meshulachim* of Hashem with a mission in life. Our task is to always squeeze ourselves a drop more and upgrade our *avodas* Hashem. Tonight the matzah you eat will help you bring out your potential in a strong way.

מצה

מצות צדקה

The Likutei Maharar 201 writes that the word מצת is the acronym צדקה (Mishlei 11,4). By giving *tzedaka* one can stop his spiritual fallings as we find in the acronym of פזר נתן לאביונים (Tehillim 112) is the word נפל. By giving out your money to the poor you stop the fall.

Let us extend this thought and see how it relates to Pesach and *Yetzias Mitzrayim*. Every letter of the Aleph Beis begins a *passuk* in *Ashrei* in alphabetical order with the exception of the letter *nun*. *Chazal* explain the reason for its omission. The letter *nun* possesses negative energy because it is the first letter of the *passuk* נפלה לא תוסיף קום בתולת ישראל. The virgin Yisrael fell and will never get up again. The obvious question is that there are other *pessukim* that begin with the letter *nun* that send positive messages as well. Likewise there are other letters in the Aleph Beis that begin with letters that send negative messages?

Rav Moshe Shapiro ztl explained the *kavanah* of *Chazal* to mean that if one would split the Aleph Beis into two parts, the middle letter would be the *nun* belonging to no side. Therefore the letter *nun* in its intrinsic nature is a letter נופל since it is not supported by either section of the Aleph Beis.

Yet *Chazal* say concerning this spiritual decline that it is also hinted in this same *passuk* just the opposite depending on placing the comma in a different spot "She fell but will not

continue to fall. Get up the virgin of Yisrael". This is why that after the missing *nun* comes the letter *samech* with the words סוּמַךְ ה' לְכָל הַנוֹפְלִים That Hashem supports those who fall. From where did our *Chachamim* know to place the comma there in order for the same *passuk* to have a positive and hopeful message? We can answer from the last word בתולה virgin.

The *sefarim* tell us that no matter what level a Yid finds himself he must be aware that there is within him an irrevocable and indestructible core that is called בתולה. Just as the word בתולה describes a woman who was never physically defiled and penetrated from an outside force, so too every Yid possesses a purity connection with Hashem that never changes no matter what the circumstances are. There is a spark of holiness whose fire never extinguishes. That is why בתולה with the word adds up to מקדש, a place where the *Shechina* dwells as it is written ועשו לי מקדש ושכנתי בתוכם

The Chidushei Harim calls this inner core מגן אברהם the shield of Avraham. Being the first Yid, his *avodas* Hashem attained that this inner *deveikus* of unadulterated love with Hashem will always remain and never be lost. This *avodah* continued with Yitzchak and Yaakov. This is hinted in the word מאבת from the Fathers which is *gematriah* בתולה (Shmos 4,5) Yaakov who excelled in the middah of אמת was the last of the Avos to build this irrevocable relationship with Hashem. This is alluded to in the *gematriah* of באמת which also equals בתולה.

Another name for his inner core of love and emunah is the word בנים which describes a relationship of a father and son. In contrast to a married or servant and master relationship, it is inseparable just as the DNA in one's body. The *passuk* says בנים אתם לה' אלקיכם that *Am Yisrael* has an exclusive relationship with Hashem shared by no other existence in creation. This is hinted in the word אתם which contain the letters of אמת. Our relationship with Hashem who is called the אלוהים של עולם is eternal and overpowers the letters of מת – expiration making this father son relationship תם complete and never missing.

It is only when we fall spiritually one finds himself in a state of despair by thinking that this relationship with Hashem has been damaged and doesn't exist any more, which fosters a further decline and weakness in *avodas* Hashem. This is the ploy of Amalek to cool one off קרר from one's emunah and inner love of Hashem called בתולה which contain the letters ה"ה the flame of the last two letters of Hashem's name. That is why

Amalek attacked the weak ones who the Clouds of Glory spit out from the regular camp of Yisrael. The word **הנחשלים** equals **בתולה**, those who were weak in their steadfast irremovable connection with Hashem.

This is hinted in the *passuk* ולא תשימו קרחה בתגודו לא תתגדדו ואל תשימו קרחה בנים אתם לה' אלקיכם לא תתגדדו ולא תשימו קרחה. בין עיניכם למת. The word תתגדדו has the root word גד which means to cut off and sever. As *Chazal* say that Gad was born without a foreskin as if he had a *Bris Milah*. Other *meforshim* learn that בגד is from the *lashon* of בביגדיה rebellion which is a cut off of loyalty. The Torah is hinting that our relationship of Father and son with Hashem should foster our *emunah* no matter how much we fall from Hashem. We should not erroneously think that we are cut off from the *Besulah* within our depths. Don't look and view your life as if לא תתגדדו there is a bald spot קרחה on which hair will never grow again. You are not severed from Hashem eternally. When do these thoughts enter one's heart and mind? When one feels that he is part of הנחשלים, that he is already severed from his relationship that is everlasting, and he lies in a coma state which is described as מת.

A third partner to בתולה ובנים is the mitzvah of צדקה. this is based on a gemarah Baba Basra 10 brought in the Beis Halevi derush 1

והנה במסכת בבא בתרא (דף י א) איתא טורנוסרופוס הרשע שאל את רבי עקיבא אם אלהיכם אוהב עניים מפני מה אינו מפרנסן אמר לו כדי שניצול אנו בהן מדינה של גיהנם, אמר לו אדרבה זו מחייבכם אמשול לך משל למה הדבר דומה למלך בשר ודם שכעס על עבדו וחבשו בבית האסורין וצוה עליו שלא להאכילו ושלא להשקותו, והלך אדם אחד והאכילו והשקהו כששמע המלך לא כועס עליו ואתם קרוין עבדים שנאמר כי לי בני ישראל עבדים. אמר לו רבי עקיבא אמשול לך משל למה הדבר דומה למלך שכעס על בנו וחבשו בבית האסורין וצוה עליו שלא להאכילו ושלא להשקותו, והלך אדם אחד והאכילו והשקהו, כששמע המלך לא דורן הוא משגר רצונו של מקום קרוין בנים וכשאינן אתם עושין רצונו של מקום קרוין עבדים, ועכשיו אין אתם עושין רצונו של מקום, אמר לו הרי הוא אומר (ישעיה נח ז) הלא פרס לרעב לחמך. היוצא מכל זה דטעם מצות צדקה הוא משום דאנו קרוין בנים:

Turnusrafus the wicked, asked Rabbe Akiva if your g-d loves poor people then why doesn't he support them? He answered in order to save us from *Gehenom* by the merit of donating to them. Turnosrofos asked just the opposite is true. It is compared to a king that got angry by his servant and placed him in jail (*galus*) and commanded not to feed him or give him to drink. One individual went and fed him will not the king be angry at him for his forbidden deed? Being in *galus* Yisrael are compared to *avadim*.

Rabbe Akiva answered that your analogy is wrong. Rather we are compared to a **son** of a king who acted inappropriately for a prince, and was sent to jail by his father with the orders not to feed him or give him to drink. If an individual will come and secretly feeds the prince and gives him to drink do you think the king will be angry at his benefactor or will he be happy about his disobedience. Even in *galus* we are still called sons of Hashem.

What we learn from this *gemarah* is that giving *tzedaka* even during *galus* when Hashem is obviously disenchanted with us, nevertheless brings out the fact that our relationship with Hashem is one of **בנים אתם**. That even if *Am Yisrael* had a great fall into *galus* we know for sure that eventually we will be redeemed for our life line is tied to us securely by our inner core of **בתולה ובנים**.

Now we can explain the Likutei Moharan that **מצת** refers to *tzedakah* which saves one from death. The sefarim write that death can mean spiritual death and falling. The matzah of Pesach symbolizes humility and bittul the opposite of Chametz which rises and symbolizes haughtiness. Matzah represented the inner core of a Yid the *besulah* and **בנים** relationship that is irrevocable. **בנים** is gematriah **אמונה** which runs deeper than human logic. Here is Yisrael on the 49th level of tumah and they go into the desert without any food preparation only because Hashem said so. On such an act of self negation the *Navi* says in the name of Hashem **זכרתי לך חסד נעורייך אהבת כלולותיך לכתך אחרי במדבר בארץ לא זרועה** . The *gematria* of the acronym **חסד אהבת כלולותיך לכתך אחרי במדבר בארץ** adds up to **אמונה ובנים לא זרועה עה"כ**. No matter how far Yisrael falls, the *Pintelleh Yid* is alive and well. When it is time for its revelation we are ready to experience the *geulah* with a "kick start" from it.

The Zohar parshas **בא** that matzah is called food of *emunah* **מיכלא** דימהימנותא. That is why we find that **מצה** (with the word) equals **אמונה**. **בלב** also the word **מצות עה"כ** equals **אמונת**. On Pesach especially at the Seder, one can tap into the inner core of **בתולה** unadulterated *emunah* in Hashem, and the aspect of **בנים**

The *sefarim* write that the word **צדקה** in the *gematriah* of **א"ת ב"ש ג"ר** remains the word **צדקה**. For the letter **צ** has its counterpart the letter **ה**, the letter **ד** has the *shidduch* with the letter **ק**, the letter **ק** has the match with the letter **ד** and the letter **ה** meets with the letter **צ**. What this

gematriah conveys to us is that with all the ups and downs, flung from one end of the Aleph Beis to the other, the word צדקה remains צדקה without changing. This is what the *passuk* alludes to וצדקתו עומדת לעד (Tehillim 111,3). That is why צדקה is the mitzvah that symbolizes בנים and בתולת ישראל our unalterable relationship with Hashem. If one takes the *gematriah* of בתולת with the kolel it will match the *gematriah* of צדקה with the hidden letters צדיק דלת קוף הי. The *gematria* בתולה אמונה (with the two words) equals חג מצות. *Chag Hamatzos* is the time to come in contact with a deeper faith and commitment in *emunah* called בתולה and בנים.

This inner core of a Yid is always in the mode of דביקות with Hashem even if it be unknowingly to us. The *gematriah* of קום בתולת with the word equals ולדבקה (Devarim 30,20). Seforno writes that this *deveikus* means Lishma for the sake of Hashem and not a pursuit of self interest which is the key to Olam Habah and eternity (see Rambam *peirush Mishnayus* end of מכות).

נרצה

ואמרתם זבח פסח

(Revised Email of Shabbos)

In the last *Siman* of the *Haggadah Nirtzah* we say in the *piyut* זבח ואמרתם פסח in which we enumerate all the events that happened on Pesach in Jewish History. With these episodes that occurred on Pesach we overcame our enemies and we were saved. One of these events is the destruction of the city of Sodom mentioned in *Parsha Vayeirah*.

זוהמו סדומים ולוהטו באש, חלץ לוט מהם ומצות אפה בקץ

Sodom was destroyed and Lot was saved on Pesach. What is the significance and parallel between Pesach and the destruction of Sodom and Lot being saved?

Two events that seem to follow each other are Avraham's circumcision and the destruction of the city Sodom. The *sefarim* explain that when Avraham made the *Bris* with Hashem and removed his foreskin, it came the time to destroy Sodom which was described as the foreskin of Eretz Yisrael. To understand this concept we find the Maharal explaining the reason why the covenant between Hashem and Avraham was *Bris Milah*

on the aiver of procreation. Until Avraham Avinu there existed a spiritual *orlah* covering and separating the heavens and the earth. Even if one agreed that Hashem created the world, he believed that from then onwards Hashem has no intervention in matters of earth and is not involved with Man. Avraham with his spreading of *emunah* to the world, removed this *mechitza* and brought the consciousness and belief of a sole creator and sustainer to Mankind.

Hashem's Bris to Avraham was *middah keneged middah*. That on the *aiver* of procreation one must remove the foreskin that covers it. By doing so he proclaims that the **creator of all creations** is Hashem and that Man's mission in life is to fulfill His will and sanctify His name.

The *sefarim* explain that just like there is a foreskin on man's physical body, and one that separates his mind from his heart (*middos*), and both of which are in the category of *nefesh*, so too there is a foreskin in *makom* – space on earth. This spiritual *orlah* is particularly a blemish in *Eretz Yisrael* which is the source of earth אבן שתיה. In *Eretz Yisrael*, the city of Sodom was the spiritual covering of tumah over *Eretz Yisrael*. The word ערלה which means foreskin contains the letter רע לה. It is evil and must be removed. After Avraham's removing from himself **his orlah**, it activated the necessary removal of Sodom a city which promoted evil which was the *orlah* of *Eretz Yisrael*.

Chazal say on *Mitzrayim* that it too was called ערלה in Shir Hashirim Rabba 2,29

הנצנים נראו בארץ הנצוחות נראו בארץ איזה זה זה משה ואהרן שנא' (שם י"ב) ויאמר ה' אל משה ואל אהרן בארץ מצרים לאמר עת הזמיר הגיע, הגיע זמנן של ישראל להגאל, הגיע זמנה של ערלה שתזמר, הגיע זמן של מצרים שיזמרו, הגיע זמן עבודת כוכבים שלהן שתעקר שנא' (שם) ובכל אלהי מצרים אעשה שפטים

"The time has come to cut off עת הזמיר, the time for Yisrael to be cut off from *Mitzrayim*, the time has come to cut off the ערלה, it is time for *Mitzrayim* to be cut off and their idols to be uprooted". We see that *Mitzrayim* was in itself an ערלה. A person who fathers a child, sees himself as a creator. But who is the creator that created him? As we keep going back to the first man one should ask who fathered him? Pharaoh said he is G-d who created the Nile. Yet every morning in private he would relieve himself in the Nile so it won't be discovered that he is an imposter.

We who recognize with absolute clarity that Hashem "fathered" the universe from nothingness, are willing to sacrifice our lives in order to upkeep this *Bris*. (כי עליך הורגנו כל היום ב57 גיטין). As we circumcise our own children removing the *orlah* covering, we are declaring beyond any shadow of a doubt, that the force and ability to create the world the way we know is not an unknown or mere speculation. Rather it is revealed to us and that it is Hashem who brought all existence into being. This was not a fly by night *bris* but a strong lasting commitment of I believe, על בריתך שחתמת בבשרינו that is branded on our flesh.

However, those who remain with an *orlah* such as the gentiles, the remaining covering foreskin represents a never ending ignorance of the creator and world designer. Until today it still is a "hidden" mystery and unfortunately will always remain concealed, if one belongs to the convenient club of followers of science who trace creation back to thousands of millions years ago. These people live with a foreskin not only on their bodies but also with one that separates heaven from earth and blocks the bonding power of intellect to the heart which is the seat of the *midos* the call to action.

When Yosef knew that his family is coming down to *Mitzrayim* to live there he had all the Egyptians circumcised. He hoped that it might arouse a consciousness to recognize Hashem as the sole creator and purify the air in *Mitzrayim* as much that was possible. Yosef as Avraham strived to bring the message of ה' אחד to the inhabitants of *Mitzrayim* as the Rizhener Rabbe interpreted the *passuk* (Bereishis 45,9) שמני אלקים לאדון (9,45 Bereishis) it was I who placed **Hashem** as Elokim throughout the land of *Mitzrayim*.

We can reinforce this interpretation by the episode when the brothers fulfilled Yosef's request to tell their father the above message. The *passuk* says עוד יוסף חי והוא מושל בכל ארץ מצרים (26,45). The word הוא is superfluous in this context for it would have been sufficient to say עוד יוסף חי. We can interpret the word הוא as Hashem who is hidden (third person). As *Chazal* say as long as Amalek is in existence Hashem is missing the letters of הו of His name and the א of His הכבוד. as the *passuk* says כי יד על כס יה מלחמה ה' בעמלק. Yosef was sending to his father that due to his position of viceroy in *Mitzrayim* he placed הוא Hashem, who was hidden and unknown to the populace until now, as the world ruler in *Mitzrayim*. This is what we beseech Hashem for in the *Kedusha* of Mussaf והוא ישמענו ברחמיו, Hashem let us hear the missing letters of הוא by bringing to us the *geulah shelaima*. That is why we find

that Amalek detested the fact that Yidden removed their *orlos* (Devarim 25,18 Rashi). This is hinted in the word אשר קרך בדרך which means happenstance without a creator. Note that the word קר is gematriah ערל.

Pesach was the time that the Egyptian Empire with all its power and glory which was like an *orlah* in the world, was cut off and destroyed by Hashem who demonstrated "hands down" that He was the sole creator and sustainer of everything on earth. That is why an uncircumcised Yid was forbidden to eat the *Korban Pesach*. Pesach means to skip over the houses of Yisrael during *Makas Bechoros*. Both the killing of the first born of *Mitzrayim* and that of saving the first born of Yisrael demonstrated Hashem's all powerful abilities as the sole creator of the universe and only those who were circumcised could partake from it. This idea is hinted in the word ויקחו שה לבית שה לבית (Shmos 12,3-5) which is mentioned five times even though the passuk says explicitly one time מן הכבשים ומן העדים תקחו. Yet we find another passuk using the general term צאן as it is written Shmos 12,21 ושחטו הפסח לכם צאן ושחטו הפסח עדים which includes goats. Rashi seems to be bothered by the fact that the Torah's usage of the word שה is more than עד and therefore explains that עד is also called a שה. So why didn't the Torah use explicitly צאן which would include both without having to prove that an עד can also be included in the word שה and without prioritizing the usage of a שה? We can answer, that the word שה conveys in *derech remez* that the *korban Pesach*'s ritual was for the purpose of one to rid oneself from the ערלה of *Mitzrayim* both physically and spiritually. This is alluded to in the *gematriah* that שה is the equals ערלה. Without this *avodah* and separation from *Mitzrayim* one had no relationship to the *Korban Pesach*.

This is the connection between the destruction of Sodom and *Mitzrayim*. They both were geographic *orlos* full of evil that covered over the belief that Hashem is the sole creator in the world. Both were destroyed on the Yom Tov of Pesach which removed the ערלה and revealed unto mankind the opposite of their idolatrous beliefs.

With the above we can answer the question in the passuk (shmos 6,13)

וידבר ה' אל משה ואל אהרן ויצוום אל בני ישראל ואל פרעה מלך מצרים להוציא את בני ישראל מארץ מצרים

How should one understand that Yisrael are commanded to send themselves from *Mitzrayim*? The answer according to this *mamar* is that through emunah they can remove the ערלה of *Mitzrayim* from themselves both physically and spiritually. Without emunah they would have died

with the 4/5 of Yidden during *Makas Choshech*. As *Chazal* say (Mechilta Beshalach) שלא נגאלו ישראל ממצרים אלא בשכר האמנה שנא' (שמות ד) ויאמן העם.

A second connection between Pesach and Sodom is that Lot was saved from Sodom by Avraham his uncle. *Chazal* say that Lot and Avraham had the same facial features. The sefarim explain this to mean that in Lot was the seed of Moshiach as the Medrash says מצאתי דוד עבדי (Tehillim 89,21) Where did you find him? In Sodom. What is Dovid doing in Sodom? The sefarim tell us that the seed of Dovid was carried by Lot and was transmitted through his daughter after they escaped from the destruction of Sodom. From this union came Moav and Rus who was the great grandmother of Dovid Hamelech. This is what *Chazal* mean that Lot looked like Avraham. It was not because of Lot but because of the *nishmas* Dovid that was being carried by Lot. Avraham was the beginning of *Am Yisrael* and Dovid will bring the *geulah* for the end of *Am Yisrael*. Some meforshim learn that Dovid had the neshama of Moshiach (תקנת השבין י) Full circle means, that the end and final *geula* touches the very beginning. Dovid and Avraham had to cross pathways at one time or another.

Avraham risked his life to save Lot who was captured by the Four Kings which the Medrash compares them to the Four Exiles. Avraham's intention in this encounter was to make war against the four future *galiyos* of *Klal Yisrael* מעשה אבות סימן לבנים and be victorious over them. He had to ensure that the *neshamah* of *Dovid Hamelech* would remain wholesome and protected and not get lost until *Moshiach* will come and bring the final *geulah*.

Just like *Moshiach* was in a Lot, in a city of evil destined to be destroyed, so too *Am Yisrael* were in *Mitzrayim* as an embryo in its mother's womb in a country also about to be destroyed. Avraham saved Lot and preserved the *neshama* of Dovid on **Pesach** as the piyut says. Also on Pesach, Hashem Himself took out and redeemed *Am Yisrael* who the Baal Shem Tov told us that each member possesses a spark of *Moshiach* in them. It is not a coincidence that Lot was baking matzos when Avraham came to save him and protect *Dovid Hamelech*. *Chazal* say בנים נגאלו ובנים עתידין ליגאל. It wasn't Lot's religiosity that we find him on Pesach eating matzos in the evil city about to be destroyed. Rather it was the *neshama* of *Dovid Hamelech* within him who was pushing to do so. Dovid was feeling the *geula* when it came to Pesach, for from him comes *Moshiach* who will play the major role in that time of עתידין ליגאל.

Dovid refers to himself as poor and needy (Tehillim 86), תהלה לדוד הטה ה' , ולבי חלל בקרבי Hashem עני ואביון אני. Dovid had a *bittul* to Hashem Matzah as well is called poor man's bread. Dovid Hamelech will herald in the era לא רעב ללחם ולא צמא למים כי אם לשמוע את דברי ה'. At the end there will a unquenchable thirst to drink from the wisdom of Hashem. At that time we will all be like Dovid even though Hashem's lights of *chachma* will not cease to flow. As Chazal say (Nedarim 41) אין עני אלא בדעת

This year *Motzaei Shabbos* is the night of the Seder. It is also time for *Melavah Malka*. The Seudah of *Melava Malka* corresponds to *Dovid Hamelech*. The *sefarim* say **סדמ** is the acronym סעודת דוד מלכא. In *Shulchan Aruch siman תפ* "we open up the door to recite על שפוך חמתך because tonight is שמורים ליל and with this merit of our *emunah*, Hashem will bring *Mashiach*". On Pesach night we also have the strong *emunah* that *Aliyahu Hanavi* comes to our house (besides אליהו). In the *seuda* of *Melava Malka* we also sing a *piyut* of *Aliyahu Hanavi* who is also the *malach habris* at every *Milah*. ה' ברוך at tonight's Seder we are super charged with extra revelations of *geulah*, of removing our ערלה and bringing out the *Moshiach* within us as we mentioned in this *mamar*. Take advantage of such a Seder and make sure that **YOU** are supercharged as well.

כי לך נאה \ אדיר הוא

אותיות התורה בגלות מצרים

They are said in the ascending order of the Aleph Beis. The Bnei Yissaschor writes (מאמר היג) that the 27 letters of the Torah were also in *Galus Mitzrayim* (Yisrael and the Torah are one, each Yid possessing a letter in the Torah). When the Yidden went out the galus, the letters of the Torah also left the *galus* and it was then time for *Matan Torah*. That is why part of the Haggadah talks about *Matan Torah* right at the onset of *Maggid* ברוך המקום ברוך הוא שנתן תורה לעמו ישראל בקדושתו. This was Hashem's intention when He told *Moshe Rabbeinu* (Shmos 3,12) וזה לך האות בהוציאך this is the sign, but it could also mean this is the "letters" of the Torah which will also exit with *Am Yisrael*. Every letter of the Aleph Beis contains all the letters inside. Since there are 27 letters, we have in total 27x27

which equals **פסח מצה מרור** hinting that because of our exodus from *Mitzrayim* the letters of the Torah will also leave with them.

Rabban Gamliel in the Haggadah was strict in the fact that one has to **pronounce** all these words otherwise he did not fulfill his mitzvah of סיפור *Yetzias Mitzrayim*. By using the mouth we are showing that at the night of Seder the letters are also being freed from galus. That is the reason why when we learn Torah we must learn out loud **למוצאייהם** חיים הם to those who pronounce the letters (Eruvin 54).

Chazal relate that Moshe Rabbeinu instituted for the Yidden with Pharaoh's permission, to take off work on the day of Shabbos. Shabbos is the name of *Hakodosh Baruch Hu* (Zohar). The Bnei Yissaschor explains at the beginning of his commentary on Shabbos that there are 27 letters in the Aleph Beis. Each letter receives its life energy from the name of יהו' which is gematria 26. So we have 26×27 equals 702 which is *gematriah* **שבת**. We can learn from this that Moshe's intention for Yisrael to keep the Shabbos in *galus* was that by keeping the Shabbos we are safeguarding the 27 letters which were in *galus* with us.

The Rasha son in the Haggadah asks **מה העבודה הזאת לכם** and the Baal Haggadah writes that the father responds to his question with the *passuk* **בעבור זה עשה ה' לי בצאתי ממצרים** (Shmos 13,8). The father answers because of the fulfillment of **פסח מצה מרור הללו** I merited to leave *Mitzrayim* (Rashi). Why these three? Because their *gematriah* hints also to the redemption of the 27 letters of the Torah which was the *tachlis* of the *galus* in the first place as the Medrash at beginning of *sefer Shmos* says **תורה נקנית ביסורים**, Torah is only acquired through affliction. If one mocks the mitzvos he is mocking the 27 letters which make up the entire Torah. The Rasha's letter is therefore missing. *Chazal* tell us on the *passuk* **הנה אנכי הולך למות ולמה זה לי בכורה** that in these words Aisav denied *Techiyas Hamaisim* and therefore he will not be resurrected. The *sefarim* explain that if he was to merit resurrection he wouldn't deny and mock it. The proof was **ויבד** once one mocks a precious holy thing it shows that it is no longer available for him to access. The father is hinting to his son that as you stand now your letter's existence is very questionable. If you were in *Mitzrayim* there would be no motivation to leave since your letter in *galus* became disassociated with you.

We end the Haggadah with נרצה we are wanted and desirable by Hashem. At the end we say the Aleph Beis in ascending order in both *piyutim* in order to demonstrate that we felt tonight that we left Mitzrayim with our letters in the Torah and therefore we can request from Hashem יבנה בית בקרוב for מציון תצא תורה from the *Beis Hamikdash* the Torah emanates from, and we ready that our glowing letters should be part of us.

חסל סידור פסח