

Rabbi Reisman – Thoughts on the Haggadah

Kadeish - I would like to share with you a Shaila that came to my Seder table. It is common that in middle of the Shabbos Seuda someone comes with a Shaila, however, it is rare that this happens during the Seder. A couple of years ago someone knocked on my door with an interesting Shaila. He was sitting and drinking the 4 Kosos from his Becher and he noticed that the Becher lost some of its wine onto the plate. He refilled it for Kiddush and for the second Kos, however, by the time he got to the third Kos he realized that the Becher had a hole in it and that the wine was leaking out. Now he wondered if he was Yotzei the 4 Kosos because after all it has to be drunk from a Kos. So he wanted to know if he was Yotzei or not?

What I did was to measure the cup. Under the hole there was enough place for a Reviis of wine and therefore I told him that it was ok. However, it is an interesting Halacha to know as it is brought in the Mishna Berura in the Shar Tzion in 183 where it discusses Kos Shel Beracha, that the Din of a Kos is M'akeiv, it has to be a Kos. Therefore if the hole had been lower in the cup it would have been M'akeiv. An interesting Shaila and something that most people don't think about and therefore something I mention.

On the **Arba Kosos** section of the Haggadah. Regarding the Arba Kosos as many of you know, it is the opinion of many Poskim, Rav Moshe is one of the most prominent and recent Gedolei Haposkim who held this way that the Ikur Mitzvah is Mikuyam (is accomplished) specifically with the drinking of wine. Wine which is alcoholic. Many people find that difficult because after all if grape juice is good enough for Kiddush and Havdalah what about for the Seder. Well many Poskim hold that for the Seder you need Chairus and a symbol of Chairus is an alcoholic drink. The Eitza I would like to share with you is that when it comes to the Arba Kosos we are supposed to be drinking Rov of the specific cup in front of us. Many people have large cups in front of them and end up drinking a lot of whatever the Mashka is and therefore, if it is alcohol it is disturbing to them. The Eitza is to take a cup which is the Shiur. Rav Moshe's Shiur was about 3.3 ounces for a Reviis and you can go into a Seforim store and they have 3.5 ounce Bechers. You can put in half wine (of almost any type of wine that we have today) and half grape juice and drink Rov of that. Which means that the cup would have about 1.7 ounces of wine and you drink half of that so for each Kos you are drinking under an ounce of wine. For most people that is manageable. If that is not manageable and someone finds that extremely difficult then perhaps you can be Yotzei with grape juice.

It is accepted that the wine has to have at least 3.5% to 4% alcohol. Where does that come from? Chazal didn't measure percentages of alcohol? The answer is as follows. The Gemara says in Masseches Shabbos 77a (3 lines from the top) (דאמר רבא כל חמרא דלא דרי על חד תלת מיא לאו חמרא הוא) that they used to be Mozeig they used to mix their wine with water, 3 parts water to one part wine. Now we don't know how strong their wine was, we don't know the % of alcohol. However, we do know that as the sugar in the wine turns into alcohol there are enzymes that live in bacteria that cause that change. Once the wine hits 14% alcohol the bacteria die. So that it is not possible for grape wine to naturally turn into a drink that is more than 14% alcohol. So the maximum it could have been is 14%. 14% and Rava mixed three parts water to one part wine so that means that he drank wine that was maximum 3.5% alcohol. This is the way that we get our idea that the Yayin Kal (the lightest that would qualify as wine) is roughly 3.5% and we say 4% just to play it safe. Therefore, if you are using an 8% wine you can mix it 50/50 with grape juice. Naturally, a lighter wine with less alcohol would have to be mixed proportionately. And so, my tip is do the Mitzvah the right way, do it with wine but with wine that Halacha recognizes as wine as I have just described.

Karpas – How can you Patur the Bracha of Borei Pri Hoadama of Maror with the Bracha of Borei Pri Hoadama of Karpas if there is at least an hour in between the two eating's? A Hefsek wouldn't make a difference. If that is true, then why do we make another Brachah of Borei Pri Hagafen on the second Kois of wine, the Haggadah is the only Hefsek and that wouldn't create a Chiyuv of an additional Beracha? In reality the GRA holds that the Bracha of Borei Pri Hoadama of Karpas doesn't Patur the Maror of a Beracha, however, it is after Moitzi Matzah and therefore is part of the meal. The Magein Avraham holds that really you wouldn't need another Brachah of Borei Pri Hagafen on the second Kois, however, you have in mind strictly not to be Yoitzei from the Bracha that was made on the first Kois.

On the theme of **Maggid**. There is a well known Arizal that before Klal Yisrael left Mitzrayim they were in the 49th Shaar Tumah and had they waited one more minute they would have fell into the 50th Shaar Tumah. It is a well known idea and I am often asked the following very good Kasha on this Chazal. On that night of Makas Bichoros, it is not logical to think that any Jews were tempted to bow down to an Avodah Zorah that night. It was a holy night, they had brought the Korban Pesach and sprayed the blood on the doorposts and Egyptians were dying as we know there wasn't a house without a Meis. There was a Tzeaka Gedola in Mitzrayim and they were sitting comfortably in their homes. How can the Arizal say that if they had stayed in Mitzrayim in such surroundings for an extra minute they would have fallen into deeper Shaarei Tumah? It is very hard to understand.

In addition, Chazal Darshun Mishchu Yidaichem Mai'avoda Zorah U'kchu Lachem. That the whole Korban Pesach was leaving Avoda Zorah, separating Klal Yisrael from Avoda Zorah. What do you mean that they were falling into the 49th Shaar of Tumah? It is a very problematic Arizal and difficult to understand.

I would suggest the following Teretz. When they were leaving Mitzrayim of course they were at that moment involved in adapting to a new life of Kedusha. They had a choice, they could have run out of Mitzrayim as if it was the worst thing that ever happened to their spiritual existence falling into the lowest Sharei Tumah. Or they could have been like many people. They could have been calm people. It is time to leave so they get ready to leave, gather their things together and do it in a way that it doesn't show urgency. Had they failed to show urgency in their leaving of Mitzrayim, that itself would have been such an Avla, such a problem that it would have meant that they lack an appreciation of what they were doing, of what they were going through. Such a lack of appreciation would have thrown them back to the 49th Sharei Tumah. They could have never gotten up again.

Klal Yisrael in leaving Mitzrayim had to have that appreciation that they are running like someone who is running from a plague, like someone who runs from something terrible. Eager to go towards Har Sinai. That is why they had to rush.

In the Shulchan Aruch it says that every morning when you come to Shul you should sprint up the steps into Shul. You should go in quickly. This applies even to Shabbos which is a time that we don't run, to Shul you can run. A person is supposed to show eagerness in Avodas Hashem. A desire to go quickly.

Come to Yeshiva. Look at the boys going into Yeshiva. Night Seder, look at the people walking in. You have people who walk in eagerly and quickly to their Gemaras. Then you have the people who saunter in and stop for a coffee first. It is not just the few minutes, it is the attitude. The attitude of going Bichipazon, with a rush and that is what really keeps a person at the Madreiga he seeks to achieve.

On the theme of **Maggid**. Of course, the main purpose of the evening is L'hagid (וְהִגִּדְתָּ לְבִנְךָ). There is an old Chakira that I had for many many years. What is the Mitzvah of Maggid. Is the Mitzvah of Maggid to tell someone something that he never heard before or is the Mitzvah of Maggid to tell somebody something that he already knows? In other words what is the Mitzvah of Sippur Yetzias Mitzrayim, do you have to say Chiddushim to the person who is listening or is it enough to recite what was? We have a bit of a Kasha and that is that we know that the Haggadah has to be said B'derech Shaila U'teshuva (question and answer) and that sounds like you are going to hear a Chiddush. However, there is a difficulty. That is because the question and answer is prewritten. If it is prewritten how is that a question and answer? So this needs a Hesber.

The Malbim explains the difference between the word L'hagid and L'sapeir. Both of which mean to tell. The Malbim's Yesod is that in the Hebrew language there are separate words for telling someone something which he knows already and telling someone something new. Now when it comes to the Haggadah it says both Shemos 13:8 (וְהִגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר) which is a Lashon of L'hagid and it also says in Shemos 10:2 (וְלִמְעַן תִּסְפֹּר בְּאָזְנֵי בִנְךָ וּבִן-בִּנְךָ, אֵת אֲשֶׁר הִתְעַלְלֹתִי בְּמִצְרַיִם) which is a Lashon of Sippur. Therefore, it would seem to turn out that you would need both, to tell the old and to tell the new. Well which one is the Mitzvah, how do you do both? (Please look in the Avadim Hayinu section at what Rav Hutner says regarding the difference between a Talmid and an outsider).

The Malbim who is the authority of this type of definition of words, writes in Tehillim 19:2 something that we say every Shabbos (הַשָּׁמַיִם, מְסַפְּרִים כְּבוֹד-אֱלֹהִים; וּמַעֲשֵׂה יְדֵיו, מַגִּיד הֶרְקִיעַ) the following. He says in Lashon Kadosh we find the Lashon of (לְהִגִּיד) as in Tehillim 92:3 (לְהִגִּיד בִּבְקֶרֶת חֶסֶד). (לְהִגִּיד) is to tell something new. L'sapeir is to relate something old. So that in Hebrew there are words similar to synonyms but not quite synonyms which refer to two ideas. (לְהִגִּיד) is something new and L'sapeir as in Tehillim 19:2 (הַשָּׁמַיִם, מְסַפְּרִים כְּבוֹד-קֹל) refers to things that are already known.

How does that explain the night of the Seder? In a confusing way. On the night of the Seder we are commanded as it says in Shemos 13:8 (וְהִגִּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא). L'hagid, so you are supposed to say something new. But the Torah also says in Shemos 10:2 (וְלִמְעַן תִּסְפֹּר בְּאָזְנֵי בִנְךָ וּבִן-בִּנְךָ). L'sapeir to say the old. Which one is it, is it to say the old or is it to say the new?

The Avoda on the night of the Seder is to say the old and to have a new appreciation. To say that which we already know which is Yetzias Mitzrayim but to understand it with a greater Chashivus and a greater depth.

In the **Mah Nishtanah** section of Maggid, it is brought B'sheim the GRA that Halaila Hazeh seems improper, as we know that any word that ends in a Komeitz Hei is Lashoin Nekaiva. So it should be Halaila Hazois to make it that both words are Lashoin Nekaiva?

The GRA explains that by the night of Pesach it was Yoim and it only appeared to be night. Night symbolizes Tzarois and difficulty. The night of Pesach is like day because it is a wonderful and bright period. So we say Halaila Hazeh in the Lashon Zachor which is a Lashoin of Yom.

The Torah Temimah brings this Vort and he is tremendously upset over it, he says it is not Emes and the Kasha does not begin. The word Laila is an exception to the rule, it is always Lashoin Zachor. We just had in the Megillah, Balaila Hahu Nadida Shnas Hamelech. We have Laila Hahu Yotzah Mimitzrayim.

Hahu is Lashon Zachor not Lashon Nekaivah. Obviously, Laila is Lashon Zachor. Ai, it says Mikol “Haleilois” in the Mah Nishtaneh which is a Lashoin Nekaivah? We find the word B’chor which is Lashon Zachor, and we call it Makos “B’choirois”. So there are exceptions to the rule. The Torah Temimah still maintains that the Kasha does not begin and that Laila is Lashon Zachor and there is no Shaila on the Mah Nishtaneh.

The same exact Vort is brought B’sheim the Shla Hakadoish. He says that 2 mistakes should come up is a very strange thing. 1) Laila Hazeh instead of Laila Hazois and 2) Laila K’Yoim Yair. Rebbe suggested an answer, that Laila symbolizes Tzarois. Really it should be Lashoin Nekaivah, however, when darkness is secretly very good then it is Lashoin Zachor. Then it is Laila K’yoim Yair.

The truth is, every Laila is that way. Laila in Tanach typically doesn’t mean nighttime it means a period of difficulty, a time of Tzarah. In Tehillim it is certainly that way. All Lailois appear B’Lashoin Zachor. Balaila Hahu Nadida Shnas Hamelech, it looks like a difficult time for Klal Yisroel, however, the Yeshua was beginning. Any difficult time a person goes through, the secret is Laila Kayoim Yair. It is not a difficult time it is a wonderful time, it’s just that we don’t see it. Therefore, the GRA and Shla who’s Vort is primarily aimed at the Megillah is applicable everywhere.

In the **Mah Nishtaneh** section of Maggid we say – (שְׁבֹכֵל הַלֵּילוֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוּ פַּעַם אַחַת, - הַלֵּילָה הַזֶּה) (שְׁתֵּי פְעָמִים). There is a Kasha that can be asked here, as most of us dip 3 times. 1) Karpas in salt water, 2) Maror in Charoises, and 3) Koirech in Charoises.

In the **Avadim Hayinu** section of Maggid we discuss the idea of (וְכָל הַמְרָבָה לְסֹפֵר בִּיצִיאַת מִצְרַיִם הָרִי זֶה) (מְשֻׁבָּה). It is really a question why we say the same thing again and again every year, and the fact that we say it every year B’lashon Kasha and Teretz. A person has to ask and that is part of the Guf Hamitzvah to ask and for someone to answer. Not only that, even if a person is all alone he asks questions to himself and answers them. Isn’t that strange that you have to ask yourself questions and give yourself answers to them, especially pre-scripted questions such as the Mah Nishtaneh?

I think that I had a certain feeling of Havana in the Haggada last year, a certain sensitivity which afterwards I saw in the Satmar Rebbe’s Haggadah the Mari Tav. There is a concept that I once heard from Rav Hutner who said that the difference between a Talmid and someone who is not a Talmid is someone who learns from someone who is a student and an outsider who is just listening is that when a Talmid hears something from his Rebbe the second time or the third time, he already knows it but when he hears the Rebbe repeat it he has a greater interest and a deeper understanding, he is a Talmid.

An outsider though who hears something which he already heard, doesn’t feel interested at all. It is something he knows. Getting information, he knows that information. It has no interest to him.

The difference between the Talmid is someone who learns and someone who doesn’t, is someone who connects to something which he already knows and has a personal connection to it in a way that gives him an understanding of Amkus, a depth in the thing that he is looking at, the thing that he understands.

I remember that I had the special Zechus of being in Rav Moshe’s home on Shabbos on a number of occasions. I remember him learning Chumash. He had a regular set of Mikraos Gedolos Chumash which he was learning from. It struck me as so strange. Here is Rav Moshe who knew the whole Shas by heart

and he is looking again at the Chumash, he is looking at the Rashi once more? It struck me as strange, why is Rav Moshe going through the motions of learning things that he already knows perfectly well?

However, when I heard Rav Hutner's idea, I understood. A person who has a real connection, hearing it again and again no matter how many times he hears it, it has a new Cheishek to him. It depends how you sit down to the Haggada. You have to sit down to the Haggada with a connection, with an interest, always looking for something new.

I heard in the name of the Pnei Menachem, the Gerrer Rebbe, he asked that we know that we don't eat Matzah before the night of Pesach so that we should eat it B'taivon, with desire. So we stay away from it on Erev Pesach and many of us stay from eating Matzah from Rosh Chodesh Nissan, and yet other people don't eat Matzah from 30 days prior to Pesach. This is all done so that we should eat the Matzah on the Seder night with a Cheishek.

The Pnei Menachem asks why then on Shabbos Hagadol do we read the Haggada? Shouldn't we stay away from the Haggada on Shabbos Hagadol in order that when we come to the Seder we should do the Mitzvah of Sippur Yetzias Mitzrayim with a Cheishek?

The Pnei Menachem answers that when you eat, the more you eat the more you get full and therefore the less you have desire to eat more. Divrei Torah is not that way because the more you look at it and the more you see in it, the more depth you have and the more appreciation you have. Each time there is more Cheishek. You are a real Talmid.

We say (וְכָל הַמִּרְבָּה לְסִפּוּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח). In the Haggada we say that the more one adds to Sipur Yetzias Mitzrayim he is praised. I have a Kasha. The Shulchan Aruch says that a person is obligated to be Misapeir Yetzias Mitzrayim until he falls asleep. So you have 2 people each who are keeping the Shulchan Aruch. One falls asleep and one stays up an hour later. So we say (וְכָל הַמִּרְבָּה לְסִפּוּר בִּיצִיאַת מִצְרַיִם) (הָרִי זֶה מְשֻׁבָּח), he is praiseworthy because he said more Sipur Yetzias Mitzrayim. Why? Each one kept his obligation. It is just that one was more tired and one was less tired. However, each one kept his obligation to say Sipur Yetzias Mitzrayim until he falls asleep?

According to what we are saying now it is not Shver. Somebody who is not a Talmid gets tired, walks into Shiur, with the attitude of it is a Raya it is not a Raya, who cares. Ta Shma or not Ta Shma, no difference. He falls asleep quickly.

Someone who is a Talmid has an interest, a Cheishek, a Bren, a desire and he stays awake. Kol Hamarbe L'sapeir the person who is a Talmid stays connected, and therefore, Harei Zeh Mishubach. He is Takeh praiseworthy.

Here you have 3 Nikudos with the same idea. The question and understanding of why we repeat the same thing year after year. We try to be like a Talmid who is connected. The Pnei Menachem's Kasha of why we say the Haggada on Shabbos Hagadol with the same Teretz. The Kasha of (וְכָל הַמִּרְבָּה לְסִפּוּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח) which also comes with the same idea that a person has to see himself connected to that which he is saying and then it carries meaning.

This thought is also regarding (וְכָל הַמִּרְבָּה לְסִפּוּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח) **Kol Hamarbe L'sapeir Bitziyas Mitzrayim Harei Zeh Mishubach**. We are told as it says in Parshas Bo **12:11** (וְאַכְלֶתֶם אֹתוֹ בְּהֶפְזוֹן), that the

eating of the Matzah was done in a rush in Mitzrayim. Actually, it is a little hard to understand. We usually picture Yetzias Mitzrayim as a rush out of Mitzrayim, they weren't ready. However, the Posuk says (וְאָכַלְתֶּם אוֹתוֹ בְּחִפְזוֹ) that they were commanded beforehand to eat the Matzah in a rush. How do you command someone to eat the Matzah in a rush? This is a very difficult thing to understand.

There is an interesting Chasam Sofer on (וְאָכַלְתֶּם). He says that the commandment was to be Misapeir Bitziyas Mitzrayim in Mitzrayim on that night, the night of Pesach. It was 13:8 (וְהִגַּדְתָּ לְבְנֶךָ, בַּיּוֹם הַהוּא) (לְאָמֹר), they were speaking about what was taking place. The Chasam Sofer says that the Mitzvah was to be Misapeir Bitziyas Mitzrayim as much as you could to the degree that in the end when it comes time to eat the Matzah it will be the last minute and you will have to rush to eat the Matzah and get the eating of the Matzah in on time.

The Chasam Sofer writes that we see that it stayed that way for generations, we are Misapeir Yetzias Mitzrayim and then we look at the clock and it is late and we have to hurry with the eating of our Matzah. Therefore, (וְאָכַלְתֶּם אוֹתוֹ בְּחִפְזוֹ) was a commandment to put their priorities in the right place. To put their priorities in the Sippur Yetzias Mitzrayim even though it means you will have to do Matzah, Marror, Korech, Shulchan Aruch, and Tzafon in a rush, but that is the way it was in Mitzrayim and that is the way it is Rayui to be L'doros.

Just bear in mind that throughout the generations that lived in the times when the Bais Hamikdash stood, they did everything that we do during the Seder plus they ate the Korban Chagigah and the Korban Pesach. Imagine how rushed that Seuda was. If we find that is it tight imagine how tight it was then. They really had to choose between enjoying all the eating and enjoying the Sippur Yetzias Mitzrayim. That (וְאָכַלְתֶּם אוֹתוֹ בְּחִפְזוֹ) you might think that the eating is also a Mitzvah so we should do that one slowly. (וְאָכַלְתֶּם אוֹתוֹ בְּחִפְזוֹ) is a command, choose what you do slowly, the Sippur Yetzias Mitzrayim or Mashe'aikain all of the eating.

In the **Ma'aseh Rabbi Eliezer** section of Maggid we say – the Talmidim came in to inform the Rabbanim that (הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית). Was it the beginning of the Zman or the end of the Zman? Why would the Talmidim bother them at the beginning of the Zman?

Rav Chaim Volozhiner was against singing Tzur Misheloi on Friday night because perhaps you are Yoitzeh Benthching with that song and Chazal established benthching in a special format for us to be Yoitzeh. The same with Zichiras Yitziyas Mitzrayim, that Chazal said that the Kriyas Shema encompasses both Oil Malchus Shamayim and Zichiras Yitziyas Mitzrayim. So it is very good to say that the Talmidim came in at the beginning of the Zman so that the Rabbanim wouldn't continue being Sipar Yitziyas Mitzrayim and fulfill the Diyaraisa obligation of Zaicheir Yitziyas Mitzrayim not the way Chazal set up the Mitzvah. The correct way is by Kriyas Shema when you say Ani Hashem Elokaichem Asher Hoitzaisi Eschem Maieretz Mitzrayim.

In the **Amar Rabbi Elazar Ben Azarya** section of Maggid we say – (כָּל יְמֵי חַיֵּיהֶּ - לְהֵבִיא לִימּוֹת הַמָּשִׁיחַ). The GRA at his Seder would say at this point, Ein Tikvah L'nachash. To explain this to his talmidim the GRA would say that it says in Parshas Beraishis regarding the K'lalah of the Nachash that Afar Toicel Kol Yemei Chayecha. Since it says Kol Yemei Chayecha, if you hold that it means L'hovi Limois Hamashiach then the Nachash has no hope of ever getting its legs back. However, it says Kol Yimei

Chayecha by Adam as well regarding the earth that will have to be toiled to obtain food. Rabbi Chaim Kanievsky asks this Kasha in his Haggadah.

In the **Amar Rabbi Elazar Ben Azarya** section of Maggid we say (אמר רבי אלעזר בן-עזריה הרי אני כבן) (שבועים שנה ולא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא). I wasn't Zoche to know about the Mitzvah of Zechiras Yetzias Mitzrayim at night until Ben Zoma said (כל ימי חייך הלילות). The question is why didn't (רבי אלעזר בן-עזריה) say it obviously (רבי אלעזר בן-עזריה) held this way, just it was Lo Zachisi, I wasn't Zoche for it to be accepted until Ben Zoma. Why was it accepted more from Ben Zoma than from (רבי אלעזר בן-עזריה)?

The Malbim in the Malbim Haggadah says something extraordinary. He says no, (רבי אלעזר בן-עזריה) is the one who said (כל ימי חייך הלילות) but people were not Mekabeil it. (רבי אלעזר בן-עזריה) was a young man and he was saying such an extraordinary Chiddush, Darshuning the Torah L'rabos Haleilos and nobody accepted it.

(עד שדרשה בן זומא). You see, Ben Zoma says in Avos 4:1 (איזה הוא חכם--הלמד מכל אדם). Ben Zoma taught his generation that you have to learn from everybody and when Ben Zoma became a Gadol Hador and was able to influence a generation to be Mekabeil (איזה הוא חכם--הלמד מכל אדם) then people accepted it from (רבי אלעזר בן-עזריה). (ולא זכיתי). I didn't have the Zechus (עד שדרשה בן זומא) until Ben Zoma Darshuned then my explanation wasn't accepted. What a Malbim.

On this, Rav Druk said beautifully. As it says in Masechtas Sotah 49a (7 lines from the bottom in the Mishnah), (משמת בן זומא בטלו הדרשנים). When Ben Zoma died the last great Darshun, the last great orator passed on. Pashut Pshat, Ben Zoma was the last great Darshun and when he died it passed on.

Zagt Rav Mordechai Druk, quoted by his son Rav Yisrael Meir in his recently printed Haggadah, when Ben Zoma was alive he influenced the generation Min Hashamayim. The generation is influenced by its leader. When the leader has a certain personality in Yiddishkeit it influences the Talmidim and those that get a Hashpa'a by him.

Mimeila, (משמת בן זומא בטלו הדרשנים). As long as he was alive, he was Zoche to cause that the members of his generation accepted Darshanim, however, (משמת בן זומא בטלו הדרשנים). After he died, people were not Mekabeil as quickly. Therefore, the lesson of (רבי אלעזר בן-עזריה) is that the influence of Ben Zoma is to be Mekabeil Mikol Adam and that is how (רבי אלעזר בן-עזריה) despite being a young man was able to go and become a Nasi. Despite his youth everyone was Mekabeil him. Why? Because the Gadol Hador had a lesson for his generation, the lesson of Ben Zoma and (איזה הוא חכם--הלמד מכל אדם). A beautiful thought on the Haggadah.

In the **Arba'a Banim** section of Maggid we say about the Rasha – (ואף אתה הקהה את שניו). Most people understand (הקהה) as knock out his teeth. This is not what it means as it is written with a Kuf and not a Kaf. It means to blunt his teeth, blunt his sharpness, and blunt his anger. What is the idea of blunting his anger?

Rav Aharon Kotler used to say over the following incident. He often went with the Kapishnitzer Rebbe collecting for Chinuch Atzmai. Once the two of them came to a wealthy man's office and the secretary said that he was not in. They understood that the man was really there so they said that they would wait for him to arrive. It became a waiting game and the man tired and came out angrily. He derided Rav Kotler and the Kapishnitzer Rebbe. He said people always come to me for money without appointments and they come to me at home and in the office. He berated them very harshly. Rav Kotler winked to the

Kapishnitzer Rebbe that he thinks it is time to leave. The Kapishnitzer Rebbe motioned that they should stay. The man carried on and eventually became quiet. The Kapishnitzer Rebbe turned to the wealthy man and said, you have given us what we deserve now please give Chuni Atzmai what it deserves. The man mellowed and made a donation.

The idea is by the Rasha – (וְאַף אֶתֶּה הַקֶּהָה אֶת שִׁנְיֹ), blunt his teeth. Blunt his anger, let his anger wear out. You will find that underneath he is not such a big Rasha. Don't Pasul the whole person because there is a good person underneath.

This gives new meaning to the often mentioned Gematriya that the Gematriya of Rasha ($200+300+70 = 570$) less the Gematriya of Shinav ($300+50+10+6 = 366$) = the Gematriya of Tzaddik ($90+4+10+100=204$). It is more than just a trick. It is Pshat that if you take the Rasha and you blunt his anger you will end up with Tzaddik.

Still in the **Rasha** section of Maggid it says – (בְּעִבּוֹר זֶה עָשָׂה ד' לִי בְּצֹאתִי מִמִּצְרַיִם), a person must see himself as if he was redeemed from Mitzrayim. Rav Schwab in Shemos **13:8** where this Posuk appears explains the idea of (חֵיב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם) in a new way. We usually say that you should pretend that you left Mitzrayim even though you did not leave Mitzrayim.

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

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

With this Mussar we understand when we complain about the Rasha, (וְלִפִּי שְׁהוּצִיא אֶת עַצְמוֹ מִן הַכָּלָל כְּפָר), (בְּעֵקֶר), the whole Avoida of Pesach night is that whatever level you are on; see yourself as part of the Klal of Klal Yisrael. Since the Rasha took himself out of the Klal we say (הַקֶּהָה אֶת שִׁנְיֹ).

In the **Arba'a Banim** section of Maggid we say about the (וְשָׂאִינוּ יוֹדֵעַ לִשְׂאוֹל) – (Shemos **13:8**) (וְהִגַּדְתָּ לְבִנְךָ), the word (לִשְׂאוֹל) is extra. (לִשְׂאוֹל) means to say over to your child, to repeat something. (וְהִגַּדְתָּ) already means tell him so what does (לִשְׂאוֹל) come to teach us?

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

Rav Avigdor Miller when he went to Slabodka was much younger than his peers. He was part of a Mussar Vaad that met once a month to work on one Middah. One month someone suggested that they

work with the Middah of Emes. Rav Miller said that an old Baal Mussar got up and said Emes we work on all the time, this month let us work on Sheker. Let us work on lies to further our Avoidas Hashem. How does lying work? We will say we are Oivdai Hashem, we will say that we are eating L'sheim Shamayim, we will say that we are Davening L'sheim Shamayim, we will say we are going to learn late. We will keep on saying things that may or may not actually be so. By repeating it all the time, we ourselves will hear it and it will be ingrained in us and ultimately we will reach that level. Rabbi Miller used this as a tool in Avoidas Hashem and he encouraged people to use this Middah.

Whichever story you like better, this is an explanation in (וְהַגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר), say to the son, you just say it. You might not be holding on the Madreiga, you might not be holding on the level, ok. It doesn't matter. (לֵאמֹר), just be a person who constantly says it. If you constantly say you are going to do it then eventually you are going to get to the Madreiga.

In the **Arba'a Banim** section of Maggid, Rav Schwab's in his Mayan Beis Hashoeva on Chumash (on page # 460) has one piece on Chag HaPesach. I would like to share it with you. Rav Schwab there says on the section of the Hagaddah (בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שֶׁנִּתְּנָה תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כְּנִגְדֵּי אֲרֻבָּעָה בָּנִים דְּבָרָה) (תּוֹרָה). Baruch Hamakom. The expression Makom is used in a number of places.

Rav Schwab points out the similarity between all of the places that it is used. Hamakom is Tziduk Hadin. Being satisfied with something that is not the way that you want it. Tziduk Hadin, in disappointments we refer to the Ribbono Shel Olam as Makom. Hashem is everywhere. When we have disappointments in life that is also a tool in serving Hashem.

We find most famously that we say Hamokom Yenacheim Es'chem B'soch Aveilei Tzion. Disappointments, is also a Makom to serve Hashem. We have in the Gemara in Berachos 16b (29 lines from the top) the expression (הַמָּקוֹם יִמְלֵא לְךָ חֲסִידוֹ). HKB"H should give you back what you lost. When someone has a financial loss we say to him (הַמָּקוֹם יִמְלֵא לְךָ חֲסִידוֹ). The same thing if you have a disappointment, Hamakom, there is a place here also for serving Hashem.

The Gemara in Shabbos 12b (top line) has the expression (הַמָּקוֹם יִרְחַם) Hashem should have mercy. When there is a Tzarah. (הַמָּקוֹם יִרְחַם). Again, here also there is a Makom for the Ribbono Shel Olam. When you have disappointments and you feel that Hashem is far away. As it says in Beraishis 22:4 (וַיֵּרָא אֶת-הַמָּקוֹם--). When G-d seems distant, but the connection should be there. That explains Hamakom.

What does this have to do with (בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שֶׁנִּתְּנָה תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כְּנִגְדֵּי אֲרֻבָּעָה בָּנִים) (דְּבָרָה תּוֹרָה)? Zagt Rav Schwab, when we say (כְּנִגְדֵּי אֲרֻבָּעָה בָּנִים דְּבָרָה תּוֹרָה) we hope to have the Chochom or numerous Chachamim sitting at our table, however, that is not everyone's lot in this world. HKB"H in this world gives people different challenges. There are some people who don't have a Ben Chochom at their table. They have a Ben who is a Tam or Sh'aino Yodai'a Lishol or even Lo Aleinu a Ben Rasha. How does someone like that serve HKB"H? Or someone who doesn't have a Ben at all.

(בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שֶׁנִּתְּנָה תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כְּנִגְדֵּי אֲרֻבָּעָה בָּנִים דְּבָרָה תּוֹרָה). HKB"H gave the Torah to Klal Yisrael with instructions (כְּנִגְדֵּי אֲרֻבָּעָה בָּנִים). Whatever Torah brings your way, whatever life brings your way, Torah is there. Your disappointments in life are not outside of the Ribbono Shel Olam. Your disappointments in life are also tools in serving Hashem. If someone has a disappointment he should

be able to look back at the end of his life and say I dealt with it the way the Torah wants me to deal with it.

(בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא). HKB”H is Makom, is at every Seder table no matter if there are disappointments, if there is excitement, if there are things which you rather be different. Whatever your table is like, make it a tool in serving Ribbono Shel Olam.

In the **Tzei Ulmad** section of Maggid where we bring and expound on the Posuk Arami Oived Avi – we Darshun on the word V’rav that (וְאֵת עָרָם וְעִרְיָה) **V’at Airoim V’erya**. When the Yidden left Mitzrayim they were bare of the proper Mitzvos and Zechusim needed to leave Mitzrayim. Hakadoish Baruch Hu gave Klal Yisrael two Mitzvois involving blood and in that Zechus they were able to leave Mitzrayim. The two Mitzvois were Dam Milah and Dam Korban Pesach. Hashem said because of the blood you will live.

The Sanzer Rav had a son who was an extraordinary Kana’i. Kanaim are wont to use an expression about people they see as evil (Resha’im), that it is a Mitzvah to bury them. At the Seder, the Sanzer Rav said, we are told that Klal Yisrael on the night of Makas Bechoirois had no Zechusim with which to leave Mitzrayim which is the reason they were commanded with Dam Milah and Dam Pesach.

The Sanzer Rav asked, the Makkah of Choishech preceded Makkas Bechoirois, and during Makkas Choishech the Reshaim of Klal Yisrael died (80% of the Yidden died). So what does it mean that they didn’t have a Mitzvah or Zechus with which to leave Mitzrayim with, didn’t those Reshaim need a proper burial, so they certainly had a Mitzvah with which to be busy as there were a 4 to 1 ratio of people that died?

From here we see said the Sanzer Rav that it is not such a great Mitzvah to bury a Rasha. This idea that it is a Mitzvah to bury evildoers is not a great Mitzvah. The Sanzer Rebbe’s son responded that this is only a proof that it is not a Mitzvah to bury dead Reshaim, however, Reshaim who are alive, it may be a Mitzvah to bury them.

On the same section of Maggid as the previous Vort - Rav Shteinman asks, the Yidden had to go out of Mitzrayim as Hashem had promised the Avos that he would take them out of Mitzrayim. Therefore, it had to happen Biz’chus the Avos. It says in the Posuk (Shemos **2:25**) (וַיִּזְדַּע, אֶל קַיִם) that Hashem remembered his promise to the Avos. So what was (וְאֵת עָרָם וְעִרְיָה) that they were missing Zechusim and Mitzvois with which to go out?

Rav Shteinman answers that even if a person has Zechusim from previous generations, if he doesn’t relate to them than he doesn’t have the Zechus. He has to connect to his ancestor’s Zechusim in order from them to work for him.

As an example he brings Loit when he left Sedoim, he only left because of the Zechus that he took in Oirchim. He took in the Malachim who he thought were people as guests. The Gemara in Maseches Soitah asks why was Loit saved and it gives several reasons. Either Bizchus Avraham or in the Zechus that he guarded the secret that Sarah was Avraham’s wife when Avraham said that Sarah was his sister in order to save himself from being executed. So Loit already had Zechusim, why did he need the Zechus that he took in guests?

Rav Shteinman answers if you hold Loit went out in the Zechus of Avraham, that is fine except Loit has to connect to it. By connecting to Avraham Avinu, Loit can go out. When Loit took Oirchim into his home, he certainly did so because he was trained by Avraham Avinu and he was connecting to Avraham Avinu and therefore, the Zechus of Avraham Avinu was helpful to Loit.

The same thing here. When Klal Yisrael had to be saved the night of Makkas Bechoirois, they still had to be connected to their Avos in order to benefit from the Zechusim of their Avos. This is the reason why they were given the Mitzvah of Milah and Pesach which we find both of them by Avraham Avinu that he performed them. Milah is B'feirush in the Posuk and Korban Pesach as Rashi alludes to in Parshas Vayeira. So Klal Yisrael was connecting back to Avraham Avinu and by connecting back they had the Zechus with which to go out.

Of course this is a tremendous Mechayeiv, as many of us in addition to Zechus Avos remember times in our own life the Yeshiva days when we had tremendous Zechusim from the Hasmada and the time spent in learning. All these things are wonderful if you still connect to them. That is the message of Rav Shteinman, that you still have to connect to your own prior Zechusim and the Zechusai Avos in order for those Zechusim to stand for you.

Another example is when Klal Yisrael came to Yam Suf and Nachshon had to jump in for Klal Yisrael to be saved. Would we imply that Hakadosh Baruch Hu took us out of Mitzrayim just to have us decimated at the Yam Suf, of course we were going to be saved? They had to do something to merit the Zechus of being saved and that Mesiras Nefesh of Nachshon was the Zechus.

Rebbi posed a question in the **Arami Oved Avi** section of Maggid where we explain the word V'rav. It says in Yechezkel **16:7** (וְאַתָּה עָרַם וְנָעֲרִיָּה), that Klal Yisrael did not have any Mitzvos and thus were not deserving of coming out of Mitzrayim. So Hakadosh Baruch Hu gave us as it says in Yechezkel **16:6** (וְנֶאֱעָבַר עָלֶיךָ וְאָרָאךָ, מִתְבּוֹסֶסֶת בְּדַמֶּיךָ; וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי, וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי). We got the Mitzvah of Dam Milah and the Mitzvah of Dam Pesach.

This idea is brought in Rashi on the Posuk in Shemos **12:6** (וְהָיָה לָכֶם לְמִשְׁמֶרֶת, עַד אֲרֻבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה;) that Klal Yisrael had no Zechusim with which to go out were it not for the Dam Pesach and Dam Milah (וְהָיָה לָכֶם לְמִשְׁמֶרֶת: זֶה לְשׁוֹן בְּקוֹר שְׁטֵעוֹן בְּקוֹר מִמוֹם אַרְבַּעַה יָמִים קוֹדֵם) שחיטה, ומפני מה הקדים לקחתו לשחיטתו ארבעה ימים מה שלא צוה כן בפסח דורות, היה ר' מתיא בן חרש אומר הרי הוא אומר (יחזקאל טז ח) ואעבור עליך ואראך והנה עתך עת דודים, הגיעה שבועה שנשבעתי לאברהם שאגאל את בניו ולא היו בידם מצות להתעסק בהם כדי שיגאלו, שנאמר (שם ז) ואת ערום ועריה, ונתן להם שתי מצות דם פסח ודם מילה, שמלו באותו הלילה, שנאמר (שם ו) מתבוססת בדמך, בשני דמים, ואומר (זכרי' ט יא). גם את בדם בריתך שלחתי אסיריך מבור אין מים בו, ולפי (שהיו שטופים בעבודה זרה אמר להם (פסוק כא) משכו וקחו לכם, משכו ידיכם מעבודה זרה וקחו לכם צאן של מצוה).

My question is on this Rashi in **12:6** which contradicts something that Rashi said earlier on the Posuk in Shemos **3:12** (וַיֹּאמֶר, כִּי-אֶהְיֶה עִמָּךְ, וְזֶה-לְךָ הָאוֹת, כִּי אֲנִכִּי שְׁלַחְתִּיךָ: בְּהוֹצִיאֲךָ אֶת-הָעָם, מִמִּצְרַיִם, תַּעֲבֹדוּן אֶת-הָאֱלֹקִים, עַל) וַיֹּאמֶר **כִּי אֶהְיֶה עִמָּךְ**: הָשִׁיבוּ עַל רֵאשׁוֹן רֵאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן, שֶׁאֵמַר מִי אֲנִכִּי כִּי אֵלךְ אֶל פְּרַעֲה, לֹא שֶׁלֹּךְ) that (הָקָר הַזֶּה הִיא, כִּי אִם מִשְׁלִי, כִּי אֶהְיֶה עִמָּךְ, וְזֶה הַמֵּרָאָה אֲשֶׁר רֵאִיתָ בְּסִנְהַ לֶּךָ הָאוֹת כִּי אֲנִכִּי שְׁלַחְתִּיךָ, וְכַדָּא אֲנִי לְהַצִּיל כְּאֲשֶׁר רֵאִיתָ הַסִּנְהָ עוֹשֶׂה שְׁלִיחוֹתִי וְאֵינְנוּ אוֹכְלִי, כִּךְ תֵּלֵךְ בְּשִׁלְחוֹתִי וְאֵינְךָ נִיזוֹק. וְשִׁשְׁאֵלַת מִה זְכוּת יִשְׂרָאֵל שִׁיִּצְאוּ מִמִּצְרַיִם, דְּבַר גְּדוֹל יֵשׁ לִי עַל הוֹצָאָה זוֹ, שֶׁהָרִי עֲתִידִים לִקְבֹּל הַתּוֹרָה עַל הָהָר הַזֶּה לְסוֹף שְׁלוֹשָׁה חֳדָשִׁים שִׁיִּצְאוּ מִמִּצְרַיִם. דְּבַר אַחֵר כִּי אֶהְיֶה עִמָּךְ וְזֶה שֶׁתִּצְלִיחַ בְּשִׁלְחוֹתֶךָ לֶךְ הָאוֹת עַל הַבְּטָחָה אַחֶרֶת שֶׁאֲנִי מְבַטְּחֶךָ, שֶׁכְּשֶׁתּוֹצִיאֶם מִמִּצְרַיִם תַּעֲבֹדוּן אוֹתִי עַל הָהָר הַזֶּה, שֶׁתִּקְבְּלוּ הַתּוֹרָה עֲלֵיכֶם וְהִיא הַזְכוּת הַעוֹמֶדֶת לְיִשְׂרָאֵל. וְדוֹגְמַת לְשׁוֹן זֶה מְצִינוּ (יִשְׁעִיָּהוּ לז ל) וְזֶה לֶךְ הָאוֹת אֲכֹל הַשְּׁנֶה סְפִיחַ וְגו', מִפְּלֵת סִנְחָרִיב תִּהְיֶה לֶךְ

(אות על הבטחה אחרת שארצכם חרבה מפירות ואני אברך הספיחים). Moshe had asked by the סנה as to what Zechus does Klal Yisrael have to go out of Mitzrayim. There Rashi said that the Ribbono Shel Olam answered you asked with what Zechus will Klal Yisrael go out of Mitzrayim? They are going out because of the Zechus that they will accept the Torah here in 3 months. So it turns out the way Rashi says that they didn't need a present Zechus and that it was enough that they were going to accept the Torah. It appears to contradict (וְאַתָּה עֲלֵם וְעָרִיז). Tzorech Iyun.

In the **Arami Oved Avi** section of Maggid there is an idea of the GR"A. (אַרְמִי אֹבֵד אָבִי) is not mentioned just once in the Haggadah. Of course the words Arami Oved Avi are mentioned only once, but if you notice, the whole Arichus afterwards, the whole Drashos Hap'sukim is all from that Kappital Arami Oved Avi the things that follow (וַיִּרְעוּ אֶת־נֹסְרֵי הַמִּצְרִיִּם וַיַּעֲזֹבוּ). (וַיִּצְעַק אֶל־ד'). (בְּיַד חֲזָקָה). All of the Drashos come from that. Why does Arami Oved Avi have such a prominent place in the Haggadah?

The GR"A in his Tikunei Zohar has an incredible insight how the Yerida of Yaakov to Lavan's house and his experiences in Lavan's house are the Maisch Avos Siman L'banim to Yetzias Mitzrayim. In other words, what I am going to show you is as many as ten similarities, striking similarities between Yaakov's experience in the house of Lavan and Klal Yisrael's experience in Mitzrayim and going out of Mitzrayim of course (וַיִּרְבוּ וַיַּעֲצֻמוּ בְּמֵאדָּה מְאֹדָּה). They were both. Yaakov Avinu was Zoche to 12 sons and a daughter, more than his father and his grandfather combined. This happened in the house of Lavan and it is similar to the experience of Klal Yisrael in Mitzrayim. It is much more than that.

Yaakov went down to the house of Lavan Onus Mai'achiv, he came because he was forced by his brother. Rashi says in Beraishis 29:13 (שְׁלֹא בָא אֶלָּא מִתּוֹךְ אוֹנֵס אָחִיו). He came Onus because of his brother. Going down to Mitzrayim Yosef also went down Onus Mai'achiv as it says (וַיִּרְדָּה מִצְרַיִמָּה – אָנוֹס עַל פִּי הַדְּבִיר). A similarity between the two.

Yaakov left Mitzrayim and he took with him wealth and Lavan said it is my Rechush that you are taking. It says that Klal Yisrael took out the Rechush of Mitzrayim and the Mitzrim said as it says in Shemos 14:5 (מֵה־זֹּאת עֲשִׂינוּ) they took out our Rechush.

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

Yaakov Avinu ran away as it says in Beraishis 31:22 (וַיִּגְדֵּל לְלֶכֶן, בַּיּוֹם הַשְּׁלִישִׁי: כִּי בָרַח, וַיַּעֲקֹב). It took Lavan 3 days for him to notice that his 2 daughters, his son in law and his grandchildren left and he ran after them. How many days did it take to reach them? 31:23 (וַיִּרְדֹּף אַחֲרֵיהֶם, דְּרָדֹף שְׂבָעַת יָמִים). He ran after them for 3 days and reached Yaakov on the 7th day. Exactly Yetzias Mitzrayim. By Yetzias Mitzrayim, for the first 3 days Pharaoh didn't chase after them and then he said Oy they are not turning around, and he chased after them and met them as you know on the 7th day.

At the end of the 7 days Lavan and Yaakov make a Bris and they are Abru Bain Habesarim, they walk between two items, two parts of a cut up sacrifice which is seen as a Bris. Just like Yaakov walks between the two, so too Klal Yisrael by Kriyas Yam Suf walks between the walls of water.

When Yaakov escaped Lavan, bang, he ran right into Eisav. 32:7 (וְגַם הִלֵּךְ לִקְרֹאתָהּ). When Klal Yisrael left Mitzrayim they ran bang right into Amaleik who were the first to attack Klal Yisrael in the Midbar when they left.

Yaakov in order to be able to do battle with Lavan was Osek in Ramaos (trickery) as he says Achiv Ani B'ramo'is. I can do crooked things to a crooked person. Klal Yisrael too left Mitzrayim with a crookedness as they said we are going to leave Derech Sheloshes Yamim which was a crookedness, something that they never meant to really keep to.

Yaakov worked for Lavan as he was a Ro'yeh (shepherd) Bayom Uvalayla. He describes that through all kinds of weather he suffered and worked for Lavan in 31:40 (הִיִּיתִי בַיּוֹם אֶכְלָנִי חֶרֶב, וְקָרָח בַּלַּיְלָה; וַתֵּדֶד שְׁנָתִי, (מְעִיֵּן). That is Maiseh Avos Siman L'banim to Klal Yisrael in Mitzrayim. They worked and the Kushai Avoda was by day and by night just like Yaakov said that he worked by day and by night. That brought about the earlier Yetzias Mitzrayim because of the work.

Here I have told you a handful of ideas, of thoughts, of similarities between Yaakov's experience with Lavan and Klal Yisrael's experience with Mitzrayim.

That is the Arami Oved Avi where it belongs in the Haggadah. Now of course the message is Mah Shehaya Hu Sheyiyeh, experiences repeat themselves. People find themselves in difficult experiences, sometimes a Mai'ain of what has happened.

There are people who work who are not happy with their work. Working for bosses who they feel are dishonest to them and at the same time (וַיִּרְבוּ וַיַּעֲצֻמוּ) if they are able to bring up a family so then the Chizuk should be that that is the way it was with our Avos. That is the way it was by Yaakov Avinu.

A lesson of (אָרָמִי אֹבֵד אָבִי, וַיִּרְדּוּ מִצְרַיִמָּה). That Maiseh Avos Siman L'banim. Just like Yaakov stayed Shtark the same thing we Klal Yisrael leaving Mitzrayim, we in our Galus have to remain firm in our convictions.

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

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

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

Rav Schwab shares with us a Yesod and it is a Yesod for Leil Yetzias Mitzrayim, a Yesod in general. He says we know that the Ribbono Shel Olam is hidden from us. Kol Haolam Hazeh is Hester Panim, is Kavayochel the Ribbono Shel Olam is hidden, we have no Hergish or appreciation of the Borei Olam. Our Neshamos sometimes feel it but there is no sense of Kavayochel the Ribbono Shel Olam in front of us. There are times in Tanach where the Ribbono Shel Olam speaks to us in first person. It is rare. In most of the Torah the Ribbono Shel Olam speaks to us in third person. In other words Moshe Rabbeinu says

Ka'asher Tzivah Hashem, or Ka'asher Tzivah Hashem Es Moshe. It is not that Hashem is talking to us. There are rare occasions, there are a number of them in the Torah where the Ribbono Shel Olam talks in first person. Those moments are moments of Gilui Shechinah. HKB"Y appeared to Klal Yisrael in a way that Klal Yisrael could be Margish, could sense it. The biggest example of this is Matan Torah. Matan Torah there was a Hergish, a feeling of touching the Borei Olam, so the Ribbono Shel Olam said in Shemos 20:2 (אָנֹכִי יְיָ וְאֵל רַיָּה, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים). The Ribbono Shel Olam speaks in first person. In Tanach at moments of Gilui when a person should have the Hergish.

In the beginning of Parshas Va'eira we find that the Ribbono Shel Olam comes to Moshe Rabbeinu and says go to Klal Yisrael and tell them as it says in Shemos 6:6 (לֵךְ אֲמַר לִבְנֵי-יִשְׂרָאֵל, אָנֹכִי יְיָ וְנָתַתִּי). Then it says (וְהוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם, וְהָצֵלְתִּי אֶתְכֶם מֵעֲבָדֵתָם; וְגָאֵלְתִּי אֶתְכֶם בְּזֶרְעַ גְּטוּיָהּ, וּבִשְׁפָטִים גְּדִילִים). However, it starts with the Ani Hashem.

Rav Schwab Teitches that the message the Ribbono Shel Olam is giving is that Yetzias Mitzrayim is for the purpose of Klal Yisrael having a Hergish of Kavayochel the Ribbono Shel Olam being right there. The Ribbono Shel Olam right in front. A Hergish that people should be able to feel that Hakadosh Baruch Hu is taking us out of Mitzrayim. Hakadosh Baruch Hu Bichvodo Uv'atzmo is taking us out. A direct Hergish, a direct feeling of Ani Hashem. That is what we say at the end of Shema (אֲנִי יְיָ יְיָ אֶחָד, אֲנִי יְיָ יְיָ אֶחָד). We repeat the Ani Hashem Elokeichem because that is why Hashem took us out of Mitzrayim. This Yesod that a person has to work on it to be able to have a Hergish of Ani Hashem Elokeichem (אֲנִי וְלֹא מִלֵּאָה, אֲנִי וְלֹא שָׁרָף, אֲנִי וְלֹא הִשְׁלִיחַ). To have some connection in as much as a person can do K'fi Dargaso, to have a sense of the Borei Olam.

The truth is it is something of a Pliya, we have a Mitzvas Asei of Zeicher Yetzias Mitzrayim every single day. We really say words of Zeicher Yetzias Mitzrayim way before here in the third paragraph of Shema. We say in the paragraph of (וְכָרוֹת עִמּוֹ הַבְּרִית) that (וְאֵת זֵעָקָם שִׁמְעֵתָ עַל יָם סוּף:) ותרא את עני אבותינו במצרים. (ותתן אותם ומפתים בפרעה ובכל עבדיו ובכל עם ארצו) Why aren't we Mikayeim the Mitzvah of Zeicher Yetzias Mitzrayim there? We all know that the Shulchan Aruch says to be Michavein for the Mitzvah of Zeicher Yetzias Mitzrayim by the Posuk of Ani Hashem Elokeichem in the third paragraph of Shema. I don't think we have any other place where you do the Maisch Hamitzvah and you have in mind not to be Yotzei the first time and then you do it again and then you have in mind. I don't know if it nice to say this but let me ask you what is a nicer Lashon of Zeicher Yetzias Mitzrayim the Posuk of Ani Hashem Elokeichem Asher Hotzaisi Mai'ereitz Mitzrayim or (וְאֵת זֵעָקָם שִׁמְעֵתָ עַל יָם סוּף:) ותרא את עני אבותינו במצרים. (ותתן אותם ומפתים בפרעה ובכל עבדיו ובכל עם ארצו)? This sounds like a pretty nice Lashon to me? It also comes from Tanach. Even more so on Shabbos in Nishmas where we talk about Yetzias Mitzrayim. However, there we are not Yotzei. We are only Yotzei it with the Ani Hashem Elokeichem.

Rav Schwab says that the purpose of Yetzias Mitzrayim is (לָכֵן אָמַר לְבִנְי-יִשְׂרָאֵל, אֲנִי יְרֵדָה). The idea of a Hergish a feeling of Kavayochel the Ribbono Shel Olam there. (אֲנִי וְלֹא הַשְׁלִיחַ, אֲנִי וְלֹא שְׂרָפָה, אֲנִי וְלֹא מִלְאָכָה). The sense of the Avodah of Leil Pesach is the Hergish of Ani Hashem. The Shulchan Aruch brings a Minhag of people who didn't lock their doors on Leil Shimurim the night of Pesach. The Avodah was to have this Hergish of a Bitachon in Hashem. Nowadays we lock the doors and we just skip saying Kriyas Shema Al Hamita. A little Simchas Yom Tov on the side. But that idea is an idea of a Hergish of Ani Hashem. So the Leil Pesach has this message, the idea of trying to be Margish Kavayochel the Ribbono Shel Olam.

In the **Rabbi Yosei Haglili** section of Maggid we find the most neglected piece of the Hagaddah. If you take any Hagaddah there are many different Divrei Torah on Ha Lachma Anya, Mah Nishtana, Avadim Hayinu, The Gedolim sitting in Bnei Brak, the Arba'a Banim and then Boruch Hashem there is a place in middle after the Makkos where it goes quickly or else we wouldn't make it before Chatzos. We have the 3 Braisos (רבי יוסי הגלילי אומר: מנין אתה אומר שלקו המצרים במצרים עשר מכות ועל הים לקו חמשים מכות? במצרים מה) הוא אומר? ויארמו הסרטמים אל פרעה: אצבע אלהים הוא, ועל הים מה הוא אומר? וייראו העם את ר' וימשינו ב' ר' ובמשה עבדו. כמה לקו באצבע? עשר מכות. אומר מעתה: במצרים לקו עשר מכות ועל רבי אליעזר אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים היתה של ארבע (הים לקו חמשים מכות מכות? שנאמר: ישלח בם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. עברה - אחת, וזעם - שתיים, וצרה - שלש, משלחת רבי עקיבא אומר: מנין שכל (and (מלאכי רעים - ארבע. אומר מעתה: במצרים לקו ארבעים מכות ועל הים לקו מאתיים מכות מכה ומכה שהביא הקדוש ברוך הוא על המצרים היתה של חמש מכות? שנאמר: ישלח בם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. חרון אפו - אחת, עברה - שתיים, וזעם - שלש, וצרה - ארבע, משלחת מלאכי רעים - חמש. אומר מעתה: (במצרים לקו חמשים מכות ועל הים לקו חמשים מכות). They tell us the following. These Braisos tell us that the Makkos that the Mitzrim were afflicted with in Mitzrayim were Nimshal to an Etzba and Al Hayam is Nimshal to a Yad. So since a Yad is 5 times an Etzba so therefore if in Mitzrayim there were 10 Makkos then on the Yam there were 50 Makkos. If in Mitzrayim there were 40 Makkos then on the Yam there were 200 Makkos. If in Mitzrayim there were 50 Makkos then on the Yam there were 250 Makkos. This is what we say in the Haggadah (as is quoted above). Then we go onto Dayeinu.

So I would like to speak up for this piece in the Haggadah and I would like to mention to you a couple of difficulties that have to do with these 3 Braissos. The first problem is what is it doing here in the Haggadah? Leil Pesach we are Misapeir Yetzias Mitzrayim the things that took place on the 15th day of Nissan. Kriyas Yam Suf happened a week later, it is not inherently a part of Leil Yetzias Mitzrayim. A lot of things happened. There was Man, there was the B'air, the Ananei Hakavod, which are things that are not mentioned on the night of Pesach. For some reason we go and talk about Kriyas Yam Suf. That Kasha may not bother you as after all it was part of Yetzias Mitzrayim but it begs an explanation of what it is doing here.

More importantly, there is a second problem. That is that it doesn't seem proper that on the night of Sippur Yetzias Mitzrayim we should talk about the fact that Sippur Yetzias Mitzrayim is nothing compared to Kriyas Yam Suf. Tonight we are trying to build up what took place on the 15th day of Nissan. Then we come and say the 15th day of Nissan that was 10 Makkos but later much more happened. It doesn't seem to be in the proper Hanhaggah.

Imagine you go to the Vort and you get up to speak about the Chosson and he says the Chosson is wonderful he is a 10, but you should see his Chavrusa he is a 50! If the Chosson is a 40 then his Chavrusa is a 200! Nobody would get up at a Vort and talk about a Chosson that way and praise somebody else who is 5 times as great. Here we are on Leil Yetzias Mitzrayim and we are talking about the fact that you think Yetzias Mitzrayim was something, Kriyas Yam Suf was 5 times as great. We then go on to explain it in such detail (עברה, וזעם, וצרה, משלחת מלאכי רעים) of how much more Kriyas Yam Suf was then the 10 Makkos by Mitzrayim. It does not seem to be K'fi the Hanhaga of the evening to talk about Yetzias Mitzrayim in such a way.

A third problem is why Takka was it that way. Why was it that by Yetzias Mitzrayim which after all was what was promised to Avraham Avinu in Beraishis 15:14 (ואחר-כן יצאו, ברכש גדול). Yetzias Mitzrayim

was wonderful and that what happened afterwards Takka why was it that way. Why was it that Kriyas Yam Suf was so much more?

Chazal Darshun that Torai Zav was the Bizai of the Yam Suf and Nikudas Hakesef is the Biza of Mitzrayim. That the Bizas Hayam, the wealth they took after Kriyas Yam Suf was so much more than the Biza they took out of Mitzrayim. So the miracles were more by Kriyas Yam Suf, the loot that they took was more by Kriyas Yam Suf. So it begs explanation, why should it be (וְאַחֲרֵי-כֵן יֵצְאוּ, בְּרֶכֶשׁ גָּדוֹל) was Yetzias Mitzrayim. The promise to Avraham Avinu was Mikuyam then so that Avraham Avinu should not be able to say that regarding (וְעַבְדֵּיכֶם, וְעַנּוּ אֹתָם) was Mikuyam and (וְאַחֲרֵי-כֵן יֵצְאוּ, בְּרֶכֶשׁ גָּדוֹל) was not Mikuyam. So they borrowed so to speak and they went out with money. Yet we say that Kriyas Yam Suf was so much more. This needs explanation. For all these reasons, first of all 1) why are we talking about it this night Bichlal, it is not a Mayseh that took place on the 15th day of Nissan, 2) it seems inappropriate to belittle Yetzias Mitzrayim by comparing it to something greater, and 3) the question of Ain Hachi Nami why is it so that Hashem did so much more by Kriyas Yam Suf than by Yetzias Mitzrayim.

To answer this I would like to share with you a Yesod in Hanhagas Ha'odom in general and in Hakadosh Baruch Hu's Hanhaga. There is a Yesod that if a person wants to show Ahavah to someone else, he wants to show a Keshet, a Chibah, if you want to show that you care about someone you have to do something extra, something more than what you are obligated to do. It is a very basic idea. If you borrow money from someone and it comes the time to pay so you pay him back it doesn't show that you love him, it doesn't show it at all. It shows that you do what you are obligated to do. If you promise something to someone and it comes the time to pay or to deliver on your promise and you do it, it doesn't show that you care for the person. Once you made the promise you have to do it, you are obligated to do it. If a person wants to show Ahavah and a person wants to show Chibah, a person has to do something extra, something that he is not otherwise obligated to do. Because when you do something that you are obligated to do it doesn't show any Ahavah or Chibah.

There is a nice little story that illustrates this very well. There was a young man in the Yeshiva who got married and one morning over breakfast they got into their first disagreement. She said something and he said you are wrong and she said how could you say I am wrong I can prove it with this and that. He said this is not a proof and that is not a proof. They had some disagreement. They finish breakfast and it was time for him to go to Yeshiva so he came to Yeshiva and he was sitting and learning and he was very distracted. (The first argument you get distracted, after that you get accustomed to it). He was very distracted and it bothered him so he excused himself to his Chavrusa and went into the Mashgiach and tells the Mashgiach my wife and I had our first real argument today she said such and such and I said it is not true and she proved it with this and that and I said that this is not a proof and that is not a proof. Who is right? So the Mashgiach smiled at him and said over such a silly thing you have an argument? I want you to go home lunch time, buy your wife some flowers and make up with her. He is a good boy and did as he was told and at lunch time he heads home stops in at the florist and picks up some flowers comes home to his wife and presents the flowers with here, the Mashgiach said I have to give these to you. So everyone understands that once the husband said the words the Mashgiach says I have to give this to you it is meaningless.

It was a very nice thing when they started this Minhag of giving a gift in the Yichud room, giving pearls or a necklace, it was a very nice thing. For the first person who did it it meant a lot because the person

decided to do this on his own. Nowadays, once it is expected it doesn't mean all that much. If it is not good enough it is a problem.

When I got married it wasn't the Minhag to give anything in the Yichud room, although my wife claims otherwise. If someone does it it is meaningful. But if you have to do it, it just shows that you are a straight person, it doesn't show Ahavah or Chibah. It doesn't show a Kesher at all.

So Klal Yisrael went out of Mitzrayim. Klal Yisrael for whatever it means was in the 49th Shaar Hatumah, does that show an Ahavah and a Chibah from the Ribbono Shel Olam? No. It may well be that HKB"H just had to keep his word. He told Avraham Avinu that they are going to out of Mitzrayim as it says in Shemos 2:24 (וַיֹּאמֶר אֱלֹהִים, אֶת-נְאֻמָּתָם; וַיִּזְכֹּר אֱלֹהִים אֶת-בְּרִיתוֹ, אֶת-אַבְרָהָם אֶת-יִצְחָק וְאֶת-יַעֲקֹב) the Ribbono Shel Olam said they have to go out as it says in the next Posuk (וַיֹּדַע, אֱלֹהִים). That if they would stay they would never get out. So from Yetzias Mitzrayim itself there was no way to know if this comes from Ahavas Hashem Osanu, does it come from a Kesher with us or it is a Kiyum of the promise. The Ribbono Shel Olam promised and He keeps his word. So he took Klal Yisrael out of Mitzrayim.

So they came to the Yam Suf. The Yam Suf it appears that Klal Yisrael was afraid. Why are they afraid. The Ribbono Shel Olam did all these miracles why are they afraid? They had this Safeik, the Ribbono Shel Olam did all these things to take them out of Mitzrayim but M'haichi Taisi, the Ribbono Shel Olam promised Avraham that he would take them out so now he took Klal Yisrael out so now they are out. So now what? We know later in the Midbar the Ribbono Shel Olam threatens to destroy Klal Yisrael and start again. So at Kriyas Yam Suf there was this Safeik. At Kriyas Yam Suf the Ribbono Shel Olam was Migalei his Ahavah to Klal Yisrael, he was Migale that everything that happened was with an Ayin Tov, happened with an Ahavas Hashem Osanu. It happened because Hashem wants a Kesher with Klal Yisrael. How did he show it? By Kriyas Yam Suf there was no promise that there would be a Biza, there was no promise that there would be miracles, it wasn't said to Avraham Avinu, there is no Remez to Kriyas Yam Suf. Imagine, it is a Kasha itself. The Ribbono Shel Olam did so many more miracles by Kriyas Yam Suf why didn't he promise Avraham, Yitzchok, and Yaakov all these Nissim? It was B'dafkah. These Nissim of Kriyas Yam Suf are Migale on Yetzias Mitzrayim the tremendous Ahavah that Yetzias Mitzrayim had. Because from Yetzias Mitzrayim itself you wouldn't know, it wouldn't be clear. Kriyas Yam Suf is the Migale on the rest of the Haggadah. It is Migale that Yetzias Mitzrayim was done with a Chibah, and an Ahavah and Farkert the fact that it was more that shows the Ayin Tov of the Ribbono Shel Olam.

When we mention Yetzias Mitzraim by Shacharis and Arvis we are Mikayeim that which is written in Bamidbar 15:41 (אָנִי יְרוּר אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם, לְאֵלִים: אָנִי, יְרוּר אֱלֹהֵיכֶם) We mention Yetzias Mitzrayim and we are Mikayeim the Mitzva D'oraissa of Zechiras Yetzias Mitzrayim and both by Shacharis and Arvis we follow by mentioning Kriyas Yam Suf. We say (כָּל בְּכוֹרֵיהֶם הָרַגְתָּ). We say more words in (וּבְכוֹרֶךָ גָּאֵלְתָּ. וַיָּמָּה סוּף בְּקִיעֶת. וַיִּזְדֹּם טַבַּעֲתָּ. וַיִּדְּדִים הָעֵבֶרֶת. וַיִּכְסּוּ מַיִם צְרִיָּהֶם. אֶחָד מֵהֶם לֹא נִוְתַּר) talking about Kriyas Yam Suf than about Yetzias Mitzrayim. There is no Mitzvah of Zeicher Kriyas Yam Suf! It is Farkert. Kriyas Yam Suf is the Migale of the Ahavah that the Ribbono Shel Olam showed Klal Yisrael, it is Migale on the whole thing that it was done with a tremendous Ahavah. We Takeh end with (מִי כִמְכָה בְּאֵלִים ר') that comes from the Shirah at the Yam Suf and (ר' יִמְלֹךְ לְעוֹלָם וָעֶד) which is again from the Shiras Yam Suf. That is the Shirah that came then. By Yetzias Mitzrayim there was no Shirah yet because there was no Gilui of Ahavas Hashem. After Kriyas Yam Suf the Shirah was real because at that time there was a Gilui of K'vod Shamayaim.

This is a Yesod for this piece of the Haggadah. This Yesod is an important Yesod for Ahavas Adom L'chaveiro, Ahavas Ish L'ishto, and in everything. The things you need to do, that you must do because you promised those things don't show Ahavah. If you want to tip a counselor because you are especially thankful to him if you give the recommended tip it doesn't show anything. If you add a small amount to it, it shows that you appreciate. If you give what you feel you have to give, that is something that you have to give and it doesn't show anything. When you give something more that is Migale.

When a Chosson gives his Kallah an engagement ring it is very nice but it doesn't show anything more than the fact that he wants to marry her, it shows something. But very often a small trinket or something inexpensive that is given that doesn't have to be given, that shows the Ahavah more. That is this idea, this Yesod in Avodas Hashem.

The Shulchan Aruch has a list of things you have to do. It has a list of things that you are not allowed to do. In Shulchan Aruch there is a gigantic list of things that you don't have to do but Hamachmir Tovei Alav Beracha, or Yirei Shamayim Yachmir Al Atzmo, or Hiddur Mitzvah. There is no law book in the world that has such a thing. You have the NYC traffic laws, there are things that you get a ticket for and things that you don't get a ticket for. There is nothing in between that Hamachmir Tovei Alav Beracha. If the law is you must be 4 feet away from a fire hydrant there is no Hamachmir Tovei Alav Beracha if you go 6 feet away. There is no such thing. No law book in the world has three sets of rules, the rules for Muttar, Assur, and Tov L'hachmir. But in Avodas Hashem the Tov L'hachmir, the Hiddur Mitzvah the Yirai Shamayim Yachmir Al Atzmo that is the method by which a person shows Ahavas Hatorah. In Shulchan Aruch there are things that a person could show an Ahavas Hashem that show a dedication. That is a Yesod Hachayim. Klal Yisrael responded to Kriyas Yam Suf with (זֶה קְלִי וְאֶנְהוּ) with the idea of Hiddur Mitzvah. This is one Yesod which comes from the middle of the Haggadah.

In the **Dayeinu** section of Maggid we sing (אֱלֹהֵי הַכְּנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ אֶת בֵּית הַבְּחִירָה, דַּיִינוּ). If HKB"Y had brought us to Eretz Yisrael and not built the Bais Hamikdash, Dayeinu it would be enough for us to give expression of gratitude. This needs an explanation. What is the big thing about the building of the Bais Hamikdash? Remember, the building of the Bais Hamikdash did not make Korbanos possible, Klal Yisrael had a Mishkan in the Midbar then in Shiloh and later in Nov and Givon. All the Avodos were done the Kohanim did their Avodah, the Menorah was lit, the Shulchan was full of its 12 Lechem Hapanim. What is the special thanks for (בָּנָה לָנוּ אֶת בֵּית הַבְּחִירָה)?

The truth is the one who authored the Hagadah knew you would have this question. Do you know why? Because after the Dayeinu the Hagadah reads that certainly now that Hashem has done this and this and this for us and it goes through all of the points of the Dayeinu, it repeats them (וְקָרַע לָנוּ אֶת הַיָּם), (וְנָתַן לָנוּ אֶת הַיָּם), etc. All of them are mentioned exactly as they are in the Dayeinu except for one. When it mentions (וְבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה) it adds you can have a Kasha what is the extraordinary event of (וְבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה) and it adds the words (לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ). The Bais Hamikdash brings a Kapparah. Now hold on a minute. Why does the Bais Hamikdash bring any more of a Kapparah than Mishkan Shiloh or the Korbanos brought in Nov and Givon? The Baal Hagadah is telling us something but it needs an explanation.

To answer this I recall the very first Navi Shiur (maybe it was the second) back in Shmuel I 1:3. We learned there (almost 30 years ago) that Elkanah who was going to be the father of Shmuel was Olah Regel Miyamim Yamimah (וְעָלָה הָאִשָּׁה הַהִוא מְעִירוֹ מִיָּמִים יָמִימָה). The Radak brings that Miyamim Yamimah means Shana L'shana, that once a year he was Olah Regel. Immediately we asked once a year he was Olah Regel? Every child knows that it is three times a year? At that time I quoted the Ramban in Parshas

Re'eh. The Ramban says that the Mitzvah to be Oleh Regel does not apply in the time of Mishkan Shiloh or Nov and Givon, in the time of Elkanah when the Bais Hamikdash was not yet built. The Mitzvah of Olah Regel is as it says in Devarim 16:16 (וְהָיָה לְךָ כְּזִכְרוֹתָהּ), where? (בְּמָקוֹם אֲשֶׁר יִבְחָר) Hashem, in the place Hashem will chose which is Yerushalayim. Therefore, the Mitzvah of Aliyah L'regel did not apply for over 400 years after Klal Yisrael entered Eretz Yisrael. Elkanah nevertheless went up to the Mishkan once a year. He did that as a form of serving Hashem but not as a Mitzvah of Aliyah L'regel. So (וּבְנֵה לָנוּ) we now know is Aliyah L'regel. Aliyah L'regel L'chapeir Al Avonoseinu. How so? Rav Pam often said that a person lives in his environment. A person is used to serving Hashem according to the level that the expectations around him foster. There is a certain level of Avodas Hashem if you live in Brooklyn and a certain expectation of coming to Minyan at a certain point in Davening, going to the Bais Medrash to learn at night a certain number of minutes or hours a day or a week. The expectations are based on where you live. We here in Brooklyn have certain expectations, people in other cities have other expectations based on their environment. Once a year you have to go up to Yerushalayim. If you go up and you get to meet the Anshei Yerushalayim and you see that (אִי-לִי כִי-נִדְמִיתִי) paraphrasing Yeshaya (6:5), woe to me I live in a dream world, there is so much more that people could do. The Aliyah L'regel was a time of raising expectations, of seeing how Jews learn in Yerushalayim. How Jews serve HKB"H in Yerushalayim. Is it enough to get to Shul before (בְּרוּךְ שְׁאֵמַר), is it enough to get there for Berachos? There are Jews who are there earlier. Is it enough to learn an hour a night there are Jews who do much better. Go Daven at the Vasikin Minyan on a Friday morning, you will see how many young men stay up Mishmar night and are hunting around at the Kosel for someone to be Motzi them with Birchas Hatorah. The expectations are not staying up until midnight on Mishmar night but staying up much longer. It is a different world. (וּבְנֵה לָנוּ אֵת בֵּית הַבְּחִירָה לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ). It is the Aliyah L'regel which is a Kapparah for Avonoseinu by the way in which a Jew experiences the Aliyah L'rigalim.

I might add, we don't have Aliyah L'regel today but we learn in Maseches Taanis and the Chasam Sofer in a Teshuvah say that even today one should try if he can to go to Yerushalayim for Yom Tov. When you are there you will wonder why do all the Americans in Yerushalayim stay with other Americans why aren't they among the Bnei Eretz Yisrael? The answer is because it would give them a guilt trip. They will see the Avodas Hashem of the American tourist of the hotels, the times Minyanim Daven, that is not Yerushalayim. No Shul in Yerushalayim Davens on a Shabbos morning at 9 AM unless it is Americans. By 9 AM most Shuls are finished. It is a different life and a different expectation. If you go to Yerushalayim make the most of it.

In the **Raban Gamliel** section of Maggid we say that at the Seder Shel Pesach we are supposed to say that (מִצֵּה זוֹ שְׁאֵנוּ אוֹכְלִים, עַל שׁוֹם מָה), (פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנָן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוֹם מָה) and (מָרֹר זֶה) (שְׁאֵנוּ אוֹכְלִים, עַל שׁוֹם מָה). We say we are eating Pesach because of this, Matzah because of this, and Maror because of this. They had the Mitzvah of Sippur Yetzias Mitzrayim in Mitzrayim. (פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים) because Hakadosh Baruch Hu jumped over the homes. But wait, they were eating the Korban Pesach before midnight. So when they asked this question of Pesach what did they answer as Hakadosh Baruch Hu had not yet at this time jumped over the homes? Regarding Matzah on which it says, (עַל שׁוֹם מָה) (שְׁאֵנוּ אוֹכְלִים, עַל שׁוֹם מָה). That happened the next day, when they ate the Matzah what did they answer? It sounds like a great Kasha.

The Teretz is in the Chumash. If you read the Pesukim in Parshas Bo it says that on the night of Pesach in **12:27** (וְאַמְרָתֶם זֶבַח-פֶּסַח הוּא לִירֹר, אֲשֶׁר פֶּסַח עַל-בְּתִי בְּנֵי-יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת-מִצְרַיִם, וְאֶת-בְּתִינוּ הֲצִיל). Before it happened they were commanded to eat the Korban Pesach. They also had to say Pesach (עַל שׁוֹם מָה) in this case Hakadosh Baruch Hu will be jumping over the homes of the Yidden in Mitzrayim.

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

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

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

Agav, the Chasam Soifer points out that there is a Chazal that the Matzah baked on their shoulders in the sun, they didn't even bake it. If they were baking for that day and it was Yom Tov then it is no problem, even if it was Yom Tom and it is being baked for the next day it is fine because Bishul B'chamah is Muttar on Yom Tov. Although he asks a Gevaldige Kasha, why is it that in Maseches Pesachim on Daf Lamed Zayin it says that you are not Yoitzei the Mitzvah with Matza baked in the sun. If that is the way the original Matzah was baked why aren't you Yoitzei. This needs a Hesber.

In the **Rabban Gamliel** section of Maggid - We know that the bread of Pesach is the Matzah Lechem Oni which is described as (לחם שעונין עליו דברים הרבה). That is the Hagadah is supposed to be said with the Matzah on the table. There are actually two Pesukim. Lechem Oni the Gemara in Maseches Pesachim 115b and also as we say in the Hagadah (בַּעֲבוּר זֶה עָשָׂה לִי בְּצֵאתִי מִמִּצְרַיִם) Baavur Zeh Asa Hashem Li B'tza'isi Mimitzrayim and you need to have Matzah U'maror Munachin L'fanecha. That it is the second Posuk that teaches us that the Hagada and the Mitzvah of matzah and Maror should be simultaneous. Matzah should be on the table when you do the Mitzvah.

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

The answer would seem to be the following. There is a Yesod of Tosafos in Maseches Berachos 7a (שאלמלי כעסתי לא נשתייר וכו'). ואם תאמר מה היה יכול לומר בשעת רגע. יש לומר כלם. אי נמי מאחר שהיה מתחיל קללתו (באותה שעה היה מזיק אפילו לאחר כן) that is if someone starts a Tefillah at a Zman that has a certain special

Yachas, special time, everything that he continues to say is a Hemshech, a continuation to that. Tosafos says that when Bilam wanted to curse Klal Yisrael he was going to start at the moment that HKB"Y Kavayochel starts to get angry. How much can you say in a moment? The answer is that he would have started at the moment that Hashem gets angry, however, he would have continued afterward and everything had the Segulah of the beginning. So too here. We start Sippur Yetzias Mitzrayim at the time that Matzah Umaror Munachin Lifanecha and we continue, it is a Hemshech. Even though the Matzah and Maror are no longer there, the Mitzvah of Sippur Yetzias Mitzrayim is there because it is a Hemshech of what we just said.

This would explain a Chiddush in Din. There is a Chiddush in Din that a person says Mitzvas Sippur Yetzias Mitzrayim Ad Shechasenu Shaina, until sleep gets a hold of him which seems to indicate that once a person falls asleep and then he wakes up again there is no more Mitzvah of Sippur Yetzias Mitzrayim. Well that would seem to be accurate based on the Yesod that I am saying now which is that once the Matzah and Maror are gone, the continuing Mitzvah of Sippur Yetzias Mitzrayim is a Hemshech. If there is a Hefsek that is not a Hemshech then it is not a Mitzvah Sippur Yetzias Mitzrayim. It is not B'shaa Shematzah Umaror Munachin Lifanecha. How do you like that for a Chiddush?

In the **Beracha of Go'al Yisrael** section of Maggid (before Rachtzah) we say – (אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ) (מִמִּצְרַיִם), that Hashem redeemed us and our ancestors from Mitzrayim. Normally we would not put ourselves before our ancestors, we would say our ancestors and then ourselves?

Rav Schwab explains that we are B'davka saying it like this because we see ourselves as if we were taken out of Mitzrayim together with our Avos as we said earlier (חֵיב אֲדָם לִרְאוֹת אֶת עַצְמוֹ כְּאֵלּוּ הוּא יָצָא מִמִּצְרַיִם).

On the **Motzi Matzah** section of the Haggadah we have a question that was posed in the Shiur for Parshas Tazria 5779. People are baking Matzos these days L'sheim Mitzvas Matza. What is the Lishma of the Matza? The Lishma of the Matza is that it should not become Chametz. Matza Shemurah. What is Shemurah? It is Shamor that it should not become Chametz.

Yet the Halacha is that only the Kezaisim we eat at the Seder need to be truly Matza Shemurah. The rest of Pesach you don't need to have Matza Shemurah. It doesn't have to be made special. It of course has to be made carefully with a Hashgacha but it doesn't need to be the Lishma of Matza Shemurah, a Goy could make it as well. If the whole purpose of Shemurah is that it not become Chometz then what is the difference between the Kezaisim of the Seder and the Kezaisim later?

The Meshech Chochma says a Gevaldige answer based on an old Shas rule from Maseches Kesubos Perek Aleph. If someone is an Oneis, he did an Aveira by mistake. The rule is Un'sa K'man D'lo Avid. For example, someone eats meat, we don't check for Treifos in the brain or in the heart of an animal as we are not obligated to check. We rely that they are typically Kosher. If someone did eat meat and in heaven they know that that animal was Treif in the brain or in the heart, Un'sa K'man D'lo Avid. He is an Oneis. He followed Halacha, K'man D'lo Avid and it is like he didn't eat the Treifos. That is in regard to an Aveira. If you are an Oneis you didn't do the Aveira.

When it comes to a Mitzvah however, let's say a person shakes a Lulav and an Esrog and he is an Oneis Gamur, the Esrog is Pasul but he had no way of knowing. He doesn't get punished for missing the Mitzvah but he doesn't get Schar either. Un'sa K'man D'lo Avid Am'rinan, when you do something B'oneis it is like you didn't do it, but Un'sa K'man D'avid Lo Amrinan, it doesn't make that you did a Mitzvah. When it comes to doing a Mitzvah being an Oneis is not a Teretz.

Says the Meshech Chochman very Geshmak. Shemurah Matza, you have to make sure it is not Chomeitz. A normal Shemirah is typically good enough. You make it in a way that normally it won't rise. That is good enough.

What happens if it did rise, you relied on Rov, you relied on something that is normally that way and something unusual happens and G-d forbid you ate Chometz. Well, the rest of Pesach eating Chometz is a Lo Sasei and Un'sa K'man D'lo Avid. If you rely on making it normally, K'man D'lo Avid, you didn't do the Aveira. It is okay. You don't need special Shemurah Matza for all Pesach. But the first night of Pesach eating Matza is a Mitzvas Asei. If you are an Oneis and you are eating Chometz, Un'sa K'man D'avid Lo Am'rinan. You don't get Schar for eating Matza as you didn't eat Matza. There is no Onesh for missing the Asei, but there is no benefit.

Mimeila says the Meshech Chochmo very Geshmak. The Kezaisim that you eat all Pesach you rely on the normal manufacturer in a way that creates the normalcy of a Kosher Matza. Mashe'ainkain the first night where it is a Mitzvas Asei, for a Mitzvas Asei you have to make super sure that you are doing it right and that even B'oneis you are not missing it. A Geshmake Meshech Chochmo.

On the **Tzafon** section of the Haggadah we have a question. In addition to the K'zayisim that we eat for Motzi Matzah and Korech, we eat the Afikoman. The Afikoman is a Chiyuv too to eat either one or two K'zayisim of Matzah depending on which Shittah you hold of. I have a question about our custom. Our custom is that we do Yachatz and the half a Matzah that will be used for Afikoman is usually "stolen" by some youngster at the table and taken away from the table and then it is brought back at the end of the Seudah before Bentching. I don't understand, the Mitzvah of Matzah is (להם עוני), as the Gemara says in Maseches Pesachim 115b (2 lines from the bottom) (להם שעונין עליו דברים הרבה). The Mitzvah of Matzah is to eat from the Matzah that is on the table during the Haggadah. That is why everyone is Makpid to get at least a small piece of the Matzah from the K'ara. This is because the Mitzvah of Matzah is (להם עוני). (להם שעונין עליו דברים הרבה) the Lechem on which the Haggadah was said. If so, why do we take the Afikomen matzah away from the table? As a matter of fact, if you look at the Shulchan Aruch it says after Yachatz to take the piece and to hide it for the Afikomen but the Shulchan Aruch says Michasaihu B'mapa, you leave it on the table and you cover it, you keep it separate. So I understand it is (להם שעונין עליו דברים הרבה). Our custom seems to need an explanation. V'tzorech Iyun!

In the song **Keil B'nei** in the Nirtzah section of the Haggadah we say – (בְּנֵה בֵּיתְךָ בְּקֶרֶב). There is a Haggadah that explains (בְּמִהְרָה, בְּיָמֵינוּ), the expression that we use regarding the Bais Hamikdash. In the Toirah by the Toichacha, it says Va'avaditem Bimhaira, that Klal Yisrael will be punished quickly when they do Aveiros. The Gemara explains that a day by Hakadoish Baruch is 1,000 years and Bimhaira by Hakadoish Baruch Hu is 850 years. We daven for the Bais Hamikdash to come Bimhaira, we might think that could be according to Hakadoish Baruch Hu's days, which would be 850 years. So we say (בְּמִהְרָה, בְּיָמֵינוּ), that it should be what we consider Bimhaira, in our days. Therefore, we say Keil B'nei, B'nei Vaischa B'karoiv. If the Bais Hamikdash would be built during the week, we can build it, however, we are asking for it to be built immediately which is now by the Seder night, when Melachah is not allowed, so we are asking that Hashem should build it.

(The following Vort was said for Parshas Shoftim 5772 Ayin Sham). In the Nirtza section of the Haggada Shel Pesach we sing a song of **Keil B'nei** that attributes 22 titles to HKB"Y. (בְּחֹזֶר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא)

(אָדיר הויא). In the order of the Aleph Bais we attribute titles to Hashem and every one of those titles comes from a Posuk in Tanach except for the letter Lamed. By Lamed we say (למוד הויא) that Hashem is learned. The Chasam Sofer in his Drashos writes that it is an improper title. He calls it Michareif Umigadeif. What do you mean that Hashem learns? That implies a lack of knowledge for Hashem before he learned? The Chasam Sofer says not to say (למוד הויא). In the Haggadah of the Chasam Sofer this is brought.

He says perhaps you should say Locheim Hu as the Posuk says in Shemos 15:3 (אִישׁ מִלְחָמָה) and therefore the fact that HKB”H is a Locheim, one who does battle would fit better than (למוד הויא).

I saw in one of the Haggadahs a Teretz to answer the Chasam Sofer’s complaint that (למוד הויא), HKB”H is learned implies that there was a lack of Yidia originally which is inappropriate. His Teretz was based on the Vort that we are saying now that in Shamayim HKB”H follows the Psak from down here. So that if down here R’ Yehuda Paskens that the Tevua was Paskened on Rosh Hashana even though in Shamayim there was never such a Hava Amina because in Shamayaim it is (בפסח על התבואה). So (למוד הויא) means that HKB”H Kavayochel in his Anvisanuso (in his humility) follows the Psak from down here, (למוד הויא) as if he is learning from the Psak down here.

In the Nirtzah section of the Haggadah there is a song **Echad Mi Yodea**. I would like to recall something that Rav Pam once told me. He said that by the Seder Shel Pesach even if you say a Shtickel Torah that is something that has to do with the Halachos of Pesach indirectly, you are still Mikayeim Sippur Yetziyas Mitzrayim.

I recently saw printed in the name of a Talmid Chochom who says that you have to talk about Sipur Yetzias Mitzrayim period in order to be Mikayeim Sippur Yetziyas Mitzrayim. My question to that person is how are you Mekayeim by saying Echad Mi Yodea? This section doesn’t mention Yetziyas Mitzrayim? Of course indirectly it has a lot to do with it. However, directly it has nothing to do with Pesach. It seems that there are parts of the Haggadah after Hallel that would apply the way Rav Pam had said.

Be that as it may, in the section Echad Mi Yodea, we mention 4 Imahos (4 mothers). Actually there were 6 mothers to Klal Yisrael. There were Sara, Rifka, Rochel, Leah, Bilha, and Zilpa. Bilha and Zilpa seem to get shortchanged all the time. Here we skip Bilha and Zilpa and we mention that there are 4 mothers. Were there really 4 mothers? Not really!

There were Sara and Rifka. Some of us have Rachel as an ancestor and some of us have Leah. None of us have both unless we count from 2 parts of our ancestry one from the mother’s side and one from the father’s side. However, Sara gave birth to Klal Yisrael, Rifka gave birth to Klal Yisrael. Rochel to half and Leah to half. Why do we call it Arba Imahos (4 mothers)?

Rav Pam would say that Leah is the mother of Klal Yisrael B’poel (in fact) and Rachel is the mother of Klal Yisrael B’cheishek, Ratzon, and B’machshava. This is the idea of a mother of Klal Yisrael who is not necessarily the biological mother, however, a mother whose influence is felt throughout the generations. So while Leah is the mother B’poel, because almost all of Klal Yisrael that survived to this day comes from Leah. Nevertheless, B’machshava in the Cheishek, Rachel is the mother who wanted to give birth to Klal Yisrael. When Yaakov got married, he thought that he was getting married to Rachel. So B’machshava he got married to Rachel. Therefore, it is the Cheishek of Rachel that was passed down

through the generations that Rachel Mivaka Al Ba'neha the unfulfilled weeping and desire to be the mother of Klal Yisrael. She is the mother B'koach Hamachshava.