



## Rabbi Reisman – Shabbos Hagadol - Pesach 5785

### 1 – Topic – Bedikas Chometz

As we prepare for Shabbos Parshas Tzav and the first days of Pesach. I'd like to talk a little about the upcoming Shabbos, where, of course, Pesach is on our minds, relating Parashas Tzav, but we're talking about Pesach. So, let's talk about Pesach a little bit. I met a Yid who told me a very wonderful Vort. The Minhag as you know, that the Ramah brings, is to put out ten pieces of bread before you do a Bedikas Chometz. Now, of course, as the Mishna Brura says, even if you don't put out pieces of bread, it's not a Bracha L'vatala, because the idea is to search, not to find. Nevertheless, it seems to be a Minhag by all of us, I believe, to put out bread. And the question is, what kind of searching is that? How are you searching? He said a very T'iy'ire Vort. He said the Gemara learns out that Bedikas Chometz is with an Ohr Ha'neir, from the Lashon Chi'pus b'or, which means looking with a candle.

How do you know Chi'pus means looking? Well, the first time you find the word Chi'pus is in Parshas Miktetz, where the servants of Yosef ran after the brothers and searched for the goblet, for the Kos, for the (גְּבִיעַ) that they alleged had been stolen.

Now, we, of course, know that it wasn't really stolen, it was planted there. The Posuk says in 44:12 (וַיִּחְפְּשׁוּ--בְּגִדוֹל הַחֵל, וּבְקֶטֶן כֶּלֶה). And they searched, starting from Reuvein, all the way down to Binyamin, (וַיִּמְצְאוּ, הַגְּבִיעַ, בְּאַמְתַּחַת, בְּנִימִן). So the Lashon Chi'pus, which is the source for at least the Remez, the Asmachta of Bedikas Chometz, has its origins there in the Maisa of Parshat Miktetz.

Over there, of course, they had planted the (גְּבִיעַ) in the (אַמְתַּחַת, בְּנִימִן). And the search was a fake-out. It was make-believe. They knew what they were going to find. So he said, it could be that that Remez of Chi'pus, of something that was planted, allows us to do a Chi'pus even for Chometz that was planted, that was put out. T'iy'ire thought. Of course by us, the wives put it out, and we go search for it.

A Rav related that one Bedikas Chometz night, it was late, it was about 1130, and a man called. And he said, he's been searching for the Chometz, and he only found nine of the pieces of bread that were put out. What should he do? And the Rav told him, you can't stop. You must find the tenth piece. You are going to have Chometz on Pesach. Look through the house again. Half an hour later, he gets a call, and he says, I still can't find it. What do I do? He says, you've got to look. You have to find it. You have to keep on looking. It's already midnight. And the man calls, and he says, look, I went through the house again. I just can't find a piece of bread. What do I do? And the Rav says, look, whatever it takes, you find that bread that you put out. And the man says to him, well, can't my wife at least give me a hint? A story for Pesach.

## 2 – Topic – A Remez for Matzah

Let us discuss another Remez, a nice Remez for the Pesach Seder. The word Matzah is Gematria 135. Mem Tzadik Hei is 135. Now you can't split that in half. It's an odd number. So by Yachatz, when we split the Matzah, we don't split it in half. We make one slightly bigger than the other. Well, if you split 135 in half, one slightly bigger than the other, you get 68 and 67 which is 135. That is the exact Gematria of Chaim Tovim. Chaim is Gematria 68. Tovim is Gematria 67. What a beautiful Remez for Chaim Tovim for the coming year.

In Siman Taf Ayin Beis, Sif Alef, it says, (לא יאמר קידוש עד שתחשך). That by the Seder, we don't do an early Kiddush. We don't say Kiddush (עד שתחשך) until it gets dark outside. The Magen Avraham asks, why is that different than every Shabbos and Yom Tov? Every Shabbos and Yom Tov, the Gemara says, Rav Tzoli Shel Shabbos B'erev Shabbos. Rav used to make an early Shabbos, and he used to daven early. And the Gemara says there B'feirush in Brachos, I think it's Daf Lamed Gimel perhaps, that the Talmidim asked, what about Kiddush? They say Kiddush also. So, Freigt, the Magen Avraham, why is Leil Seder different? The Magen Avraham answers that the Kos Shel Kiddush is part of the Leil HaSeder. It's part of the Daled Kosos. It's not just Kiddush. It's part of the Leil HaSeder, a Cheilek of the Seder, and the Seder has to be at night. That's what the Magen Avraham brings, quoting the Terumas Hadeshen.

We had a Kasha. The Kasha was by the Afikomen. We eat the Afikomen as the part of the Mitzvah of Matzah. Of course, it's the original Matzah, the Motzi Matzah we ate already. But, Hillel said, to eat the Mitzvah's Matzah together with the Korban Pesach as Afikomen. The Mishnah says to eat it together with the Korban Pesach, together with the Afikomen, and we do that. The Kasha is the Matzah is Lechem Oni, (לֶחֶם שְׂאֲנִים עָלֵיו דְּבָרִים הַרְבֵּה). That's why the Matzah is supposed to be on the table during the Haggadah, and then by Motzi Matzah, you eat that Matzah. Some people make the mistake, they take for Motzi Matzah, Matzah from a closet. No, it should be on the table. (לֶחֶם שְׂאֲנִים עָלֵיו דְּבָרִים הַרְבֵּה) is (לֶחֶם עֲנִי). The bread should be on the table at the time that you say the Haggadah. The Kasha is that the Afikomen is split by Yachatz, and it gets stolen, and very often the children take it away from the table. Now, it's true in Shulchan Aruch it says to hide the Afikomen, but it says, (וְנוֹתְנִים אוֹתָהּ תַּחַת הַמִּפָּה), so it's to put it on the table under the tablecloth. Ah, but it's on the table, (לֶחֶם שְׂאֲנִים עָלֵיו דְּבָרִים הַרְבֵּה). What's going on? How can we take the Afikomen away it is really not the way it should be? It's supposed to be (לֶחֶם שְׂאֲנִים עָלֵיו דְּבָרִים הַרְבֵּה). I think this may be a Raya to the Pri Chadash, or at least it may be based on the Pri Chadash.

In Shulchan Aruch it says, if G-d forbid a man has no wine on Pesach, he makes Kiddush on the Matzah, like any Leil Shabbos. If a person has no Kosos, has no Chamar Medinah, no wine, he makes Kiddush on the Matzah. Freigt the Pri Chadash, you need (לֶחֶם שְׂאֲנִים עָלֵיו דְּבָרִים הַרְבֵּה). When he makes Kiddush on Matzah, he is Yotze in the Matzah.

Enfert the Pri Chadash, you are Yotze with the fact that the Kiddush itself, is Zeicher Yetzias Mitzrayim. That's enough for (לֶחֶם שְׂאֲנִים עָלֵיו דְּבָרִים הַרְבֵּה). A'zoi Shteit in Pri Chadash. Mimeila the Afikomen, which is on the table, B'shas Kiddush. So that Far'enfers our Minhag, that it is (לֶחֶם שְׂאֲנִים עָלֵיו דְּבָרִים הַרְבֵּה), it's enough to Kiddush.

A Nafka Minah L'dinah, if you have somebody, maybe a Hatzalah person, or a doctor, who has to be away from the table by much of the Seder, and he comes in last minute, it's already almost Chatzos, he asked what do I do for the seder? So the Mishna Brura says, to make Kiddush, and go straight to the Matzah before the Zman is over, go straight to Matzah. But one minute, what about (לָחֶם שְׂאֵנִים עָלֵינוּ דְּבָרִים הַרְבֵּה), what about the Haggadah? Va'ist Os, that you are Yotzi the Zeicher Yitzias Mitzrayim, you are Yotzi the Haggadah. Of course, most people will have time to say a little bit of Haggadah, to drink the second Kos first, but at least in theory, if this were to happen, this would be something of an explanation.

### 3 – Topic – A Kasha for the Seder

A good Kasha for the Seder. The Rambam, in Hilchos Yesodai Hatorah, Perek Ches writes, (מִשֶּׁה (רַבֵּינוּ לֹא הֶאֱמִינוּ בּוֹ יִשְׂרָאֵל מִפְּנֵי הָאוֹתוֹת שֶׁעָשָׂה. שֶׁהֵמָּאֵמִין עַל פִּי הָאוֹתוֹת יֵשׁ בִּלְבּוֹ דּוּפִי יֵשׁ בִּלְבּוֹ), They didn't believe in Moshe Rabbeinu because of the Semanim. Somebody who believes because of miracles, (דּוּפִי), it's not a sincere Emunah. Okay, so this is what we say, Farkert, Klal Yisrael, the Rambam says, at Krias Yam Suf, saw the Ribbono Shel Olam Kavayachol, Bich'vodo U'b'atzmoi and their Emunah was rooted in Klal Yisrael.

A Kasha for the seder. At the Sneh, Moshe Rabbeinu says to the Ribbono Shel Olam in Shemos 4:1, (וְהֵן לֹא-יֵאֱמִינוּ לִי), they're not going to believe me. So, Omar Hakadosh Baruch Hu, (מֶה זֶה בִּינְדֶּה)? Hakadosh Baruch Hu says, take your stick, throw it on the ground, and do a miracle. (לְמַעַן יֵאֱמִינוּ), (כִּי-נִרְאָה אֵלַיִךְ יְרֹךְ אֱלֹדֵי אֲבֹתֶם). So that they should believe. This seems to be a Stira to the Rambam.

The Rambam says, (לֹא הֶאֱמִינוּ בּוֹ יִשְׂרָאֵל מִפְּנֵי הָאוֹתוֹת שֶׁעָשָׂה). And yet over here, Hashem says, do it, (לְמַעַן יֵאֱמִינוּ, כִּי-נִרְאָה אֵלַיִךְ יְרֹךְ). It's a Kasha for discussion at the Seder. Of course, the Yesod of the answer is the fact that Klal Yisrael did not have a deep-rooted belief, because of the Osos, it's a temporary belief. Later, the full Emunah came. That came later. It was not there, B'shas Ma'isa, it wasn't a deep-rooted Emunah. It was more Emunah She'yeish Bo Dofi, which was good enough temporarily for that moment.

And with that, I want to wish everybody an absolutely extraordinary, wonderful Chag HaPesach, B'ezras Hashem. One thing you might want to do at the Seder if you have some young men, or children that are joining you, try to see how many Kashas you could find in the Haggadah. Everyone knows there are four Kashas. But to see how many Kashas you could find in the Haggadah, there really are many. One Yid counted, I couldn't believe this... 37 Kashas.

And it includes questions like, (מֶה-אֶשְׁיב לְרַר כָּל-תַּגְמוּלוֹהִי עָלַי), or, of course, the three questions, (מִצָּה), (זוֹ שְׂאֵנוּ אוֹכְלִים, עַל שׁוּם מַ), and there are many, many more. The idea, of course, is to find them. It's a nice thing to try to do to focus on the Haggadah, or maybe by Shulchan Aruch, to try to be able to make a search, to come up with how many questions you could come up with. To come up with all 37 seems to be a lot. I think 20 would be a lot to be able to get. All right, let's see. At any rate, wishing everybody an absolutely extraordinary, wonderful Zman Cheirusainu, a wonderful Shabbos of course as well. A Gutten Shabbos and a Gutten Yom Tov to one and all!

## Rabbi Reisman – Thoughts on the Haggadah

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

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

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

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

safe. Therefore, if you are using an 8% wine you can mix it 50/50 with grape juice. Naturally, a lighter wine with less alcohol would have to be mixed proportionately. And so, my tip is do the Mitzvah the right way, do it with wine but with wine that Halacha recognizes as wine as I have just described.

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

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

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

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

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

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

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

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

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

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

How does that explain the night of the Seder? In a confusing way. On the night of the Seder we are commanded as it says in Shemos 13:8 (וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא). L'hagid, so you are supposed to say something new. But the Torah also says in Shemos 10:2 (וְלִמְעַן 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 – (שְׁבָכָל הַלֵּילוֹת אֵין אָנוּ מְטְבִילִין אֶפְּלוֹי פַּעַם אֶחָת, - ). 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 לְסִפּוּר בִּיצִיאַת מִצְרַיִם הָרִי ) (זֶה מְשֻׁבָּח ). It is really a question why we say the same thing again and again every year, and the fact that we say it every year B'lashon Kasha and Teretz. A person has to ask and that is part of the Guf Hamitzvah to ask and for someone to answer. Not only that, even if a person is all alone he asks questions to himself and answers them. Isn't that strange that you have to ask yourself questions and give yourself answers to them, especially pre-scripted questions such as the Mah 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'taiovon, 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 לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח). In the Haggada we say that the more one adds to Sippur 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 (הַמְרָבָה לְסֵפֶר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשַׁבַּח), he is praiseworthy because he said more Sipur Yetzias Mitzrayim. Why? Each one kept his obligation. It is just that one was more tired and one was less tired. However, each one kept his obligation to say Sipur Yetzias Mitzrayim until he falls asleep?

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

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

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

This thought is also regarding (וְכָל הַמְרָבָה לְסֵפֶר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשַׁבַּח) **Kol Hamarbe L'sapeir Bitziyas Mitzrayim Harei Zeh Mishubach**. We are told as it says in Parshas Bo **12:11** ( וְאָכַלְתֶּם (אֹתוֹ בְּהֶפְזוֹן), that the eating of the Matzah was done in a rush in Mitzrayim. Actually, it is a little hard to understand. We usually picture Yetzias Mitzrayim as a rush out of Mitzrayim, they weren't ready. However, the Posuk says (וְאָכַלְתֶּם אֹתוֹ בְּהֶפְזוֹן) that they were commanded beforehand to eat the Matzah in a rush. How do you command someone to eat the Matzah in a rush? This is a very difficult thing to understand.

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

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

Just bear in mind that throughout the generations that lived in the times when the Bais Hamikdash stood, they did everything that we do during the Seder plus they ate the Korban Chagigah and the Korban Pesach. Imagine how rushed that Seuda was. If we find that is it tight imagine how tight it was then. They really had to choose between enjoying all the eating and enjoying the Sippur

Yetzias Mitzrayim. That (וְאָכַלְתֶּם אֹתוֹ בְּחֶפְזוֹן) you might think that the eating is also a Mitzvah so we should do that one slowly. (וְאָכַלְתֶּם אֹתוֹ בְּחֶפְזוֹן) 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 Yoitzei Benthching with that song and Chazal established benthching in a special format for us to be Yoitzei. The same with Zichiras Yitziyas Mitzrayim, that Chazal said that the Krias 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 Krias 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 חַיֵּיךָ - לְהִבְיֵא לִימֹת) (הַמְּשִׁיחַ). The GRA at his Seder would say at this point, Ein Tikvah L'nachash. To explain this to his talmidim the GRA would say that it says in Parshas Beraishis regarding the K'lalah of the Nachash that Afar Toicel Kol Yemei Chayecha. Since it says Kol Yemei Chayecha, if you hold that it means L'hovi Limois Hamashiach then the Nachash has no hope of ever getting its legs back. However, it says Kol Yimeit Chayecha by Adam as well regarding the earth that will have to be toiled to obtain food. Rabbi Chaim Kanievsky asks this Kasha in his Haggadah.

In the **Amar Rabbi Elazar Ben Azarya** section of Maggid we say (אָמַר רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה הָרִי אֲנִי) (כִּכְּוֵן שְׂבָעִים שָׁנָה וְלֹא זָכִיתִי שֶׁתֵּאֱמַר יְצִיאַת מִצְרַיִם בְּלֵילֹת עַד שֶׁדָּרָשָׁה בֶּן זֹמָא יְמֵי חַיֵּיךָ הַיָּמִים. כָּל יְמֵי חַיֵּיךָ) I wasn't Zoche to know about the Mitzvah of Zechiras Yetzias Mitzrayim at night until Ben Zoma said (רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה) held this way, just it was Lo Zachisi, I wasn't Zoche for it to be accepted until Ben Zoma. Why was it accepted more from Ben Zoma than from (רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה)?

The Malbim in the Malbim Haggadah says something extraordinary. He says no, (רַבִּי אֶלְעָזָר בֶּן־) (עֲזַרְיָה) is the one who said (יְמֵי חַיֵּיךָ הַיָּמִים. כָּל יְמֵי חַיֵּיךָ הַלֵּילֹת) but people were not Mekabeil it. (רַבִּי) (אֶלְעָזָר בֶּן־עֲזַרְיָה) was a young man and he was saying such an extraordinary Chiddush, Darshuning the Torah L'rabos Haleilos and nobody accepted it.

(עַד שֶׁדָּרָשָׁה בֶּן זֹמָא). You see, Ben Zoma says in Avos 4:1 (אִיזָה הוּא חֶכֶם--הַלָּמֵד מִכָּל אָדָם). Ben Zoma taught his generation that you have to learn from everybody and when Ben Zoma became a Gadol Hador and was able to influence a generation to be Mekabeil (אִיזָה הוּא חֶכֶם--הַלָּמֵד מִכָּל אָדָם) then people accepted it from (רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה). (וְלֹא זָכִיתִי) I didn't have the Zechus (עַד שֶׁדָּרָשָׁה בֶּן זֹמָא) until Ben Zoma Darshuned then my explanation wasn't accepted. What a Malbim.

On this, Rav Druk said beautifully. As it says in Masechtas Sotah 49a (7 lines from the bottom in the Mishnah), (מִשְׁמַת בֶּן זֹמָא בָּטְלוּ הַדְּרָשִׁים). 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 – (וְאַף אִתָּהּ הִקְהָה אֶת שָׁנָיו). Most people understand (הִקְהָה) as knock out his teeth. This is not what it means as it is written with a Kuf and not a Kaf. It means to blunt his teeth, blunt his sharpness, and blunt his anger. What is the idea of blunting his anger?

Rav Aharon Kotler used to say over the following incident. He often went with the Kapishnitzer Rebbe collecting for Chinuch Atzmai. Once the two of them came to a wealthy man's office and the secretary said that he was not in. They understood that the man was really there so they said that they would wait for him to arrive. It became a waiting game and the man tired and came out angrily. He derided Rav Kotler and the Kapishnitzer Rebbe. He said people always come to me for money without appointments and they come to me at home and in the office. He berated them very harshly. Rav Kotler winked to the Kapishnitzer Rebbe that he thinks it is time to leave. The Kapishnitzer Rebbe motioned that they should stay. The man carried on and eventually became quiet. The Kapishnitzer Rebbe turned to the wealthy man and said, you have given us what we deserve now please give Chulich Atzmai what it deserves. The man mellowed and made a donation.

The idea is by the Rasha – (וְאַף אִתָּהּ הִקְהָה אֶת שָׁנָיו), 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 – (בְּעֵבוֹר זֶה עָשָׂה ד' לִי בְּצֵאתִי מִמִּצְרַיִם), a person must see himself as if he was redeemed from Mitzrayim. Rav Schwab in Shemos **13:8** where this Posuk appears explains the idea of (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, (ולפי שהוציא את עצמו מן הכלל), (כפר בעיקר), 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 (הקלה את שגור).

In the **Arba'a Banim** section of Maggid we say about the (ושאנינו יודע לשאול) – (Shemos 13:8) (והגדת לבנה ביום ההוא לאמר), the word (לאמר) is extra. (לאמר) means to say over to your child, to repeat something. (והגדת) already means tell him so what does (לאמר) 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 (והגדת לבנה ביום ההוא לאמר). (לאמר), 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. (לאמר), 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 (ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו ישראל, ברוך הוא). (כנגד ארבעה בנים דברה תורה). 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 (המקום ימלא לך חסרונך). HKB"H should give you back what you lost. When someone has a financial loss we say to him (המקום ימלא לך חסרונך). 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 (המקום ירחם) Hashem should have mercy. When there is a Tzarah. (המקום ירחם). 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 (וירא את-המקום--מרחק). When G-d seems distant, but the connection should be there. That explains Hamakom.

What does this have to do with (ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו ישראל, ברוך הוא. כנגד ארבעה בנים דברה תורה)? Zagt Rav Schwab, when we say (כנגד ארבעה בנים דברה תורה) 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.

(ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו ישראל, ברוך הוא. כנגד ארבעה בנים דברה תורה). HKB"H gave the Torah to Klal Yisrael with instructions (כנגד ארבעה בנים). 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.

(ברוך המקום, ברוך הוא). 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 (ואת ערם ועריה) **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 Makas Bechoirois, and during Makas 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) (וַיִּדַּע, אֵל קַיָּם) that Hashem remembered his promise to the Avos. So what was (וְצֶחֱסִים וְצִדְקוֹת) 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 Makas Bechoirois, they still had to be connected to their Avos in order to benefit from the Zechusim of their Avos. This is the reason why they were given the Mitzvah of Milah and Pesach which we find both of them by Avraham Avinu that he performed them. Milah is B'feirush in the Posuk and Korban Pesach as Rashi alludes to in Parshas Vayeira. So Klal Yisrael was connecting back to Avraham Avinu and by connecting back they had the Zechus with which to go out.

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

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

Rebbi posed a question in the **Arami Oved Avi** section of Maggid where we explain the word **V'ray**. It says in Yechezkel **16:7** (וְאֵת עַלְמֵי וְעַרְיָהּ), that Klal Yisrael did not have any Mitzvos and thus were not deserving of coming out of Mitzrayim. So Hakadosh Baruch Hu gave us as it says in Yechezkel **16:6** (וְאָמַר לָהּ בְּדַמֶּיךָ חַיִּי, וְאָמַר לָהּ 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 אֶרְבַּעָה עָשָׂר יוֹם) that Klal Yisrael had no Zechusim with which to go out were it not for the Dam Pesach and Dam Milah (וְהָיָה לָכֶם לְמִשְׁמֶרֶת) ממום ארבעה ימים קודם שחיטה, ומפני מה הקדים לקיחתו לשחיטתו ארבעה ימים מה שלא צוה כן בפסח דורות, היה ר' מתיא בן חרש אומר הרי הוא אומר (יחזקאל טז ח) ואעבור עליך ואראך והנה עתך עת דודים, הגיעה שבועה שנשבעתי לאברהם שאגאל את בניו ולא היו בידם מצות להתעסק בהם כדי שיגאלו, שנאמר (שם ז) ואת ערום ועריה, ונתן להם שתי מצות דם פסח ודם מילה, שמלו באותו הלילה, שנאמר (שם ו) מתבוססת בדמך, בשני דמים, ואומר (זכרי' ט יא). גם את בדם בריתך שלחתי אסירך מבור אין מים בו, ולפי שהיו שטופים בעבודה זרה אמר להם (פסוק כא) משכו וקחו (לכם), משכו ידיכם מעבודה זרה וקחו לכם צאן של מצוה.

My question is on this Rashi in **12:6** which contradicts something that Rashi said earlier on the Posuk in Shemos **3:12** (וַיֹּאמֶר, כִּי-אֶהְיֶה עִמָּךְ, וְנָה-לְךָ הָאוֹת, כִּי אֶנֶכִּי שְׁלַחְתִּיךָ: בְּהוֹצִיאֲךָ אֶת-הָעָם, מִמִּצְרָיִם, ) that (וַיֹּאמֶר כִּי אֶהְיֶה עִמָּךְ) the Ribbono Shel Olam answered you asked with what Zechus will Klal Yisrael go out of Mitzrayim? They are going out because of the Zechus that they will accept the Torah here in 3 months. So it turns out the way Rashi says that they didn't need a present Zechus and that it was enough that they were going to accept the Torah. It appears to contradict (וְאֵת עַלְמֵי וְעַרְיָהּ). Tzorech Iyun.

In the **Arami Oved Avi** section of Maggid there is an idea of the GR"A. (אֲרָמִי 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־נֹדֶם הַמִּצְרִיִּם וַיַּעֲנוּנוּ) (בְּיָד) (וַיִּנְצְעֵק אֶל־ד) (וַיִּרְעוּ אֶת־נֹדֶם הַמִּצְרִיִּם וַיַּעֲנוּנוּ) (הַזֶּקֶה). All of the Drashos come from that. Why does Arami Oved Avi have such a prominent place in the Haggadah?

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

Yaakov went down to the house of Lavan Onus Mai'achiv, he came because he was forced by his brother. Rashi says in Beraishis 29:13 (שָׁלַח בָּא אֵלָא מִתּוֹךְ אוֹנֵס אַחִיו). He came Onus because of his brother. Going down to Mitzrayim Yosef also went down Onus Mai'achiv as it says (וַיֵּרֵד מִצְרָיִם) (– אָנוֹס עַל פִּי הַדְּבוּר). 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 (מֶה־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 (וּבְאִתּוֹתָּהּ זֶה הַמַּטֶּה). Yetzias Mitzrayim was done with Moshe Rabbeinu's stick.

Yaakov Avinu ran away as it says in Beraishis 31:22 (וַיִּגְדֹּל לְלֶכֶן, בַּיּוֹם הַשְּׁלִישִׁי: כִּי בָרַח, יַעֲקֹב) (וַיִּרְדֹּף אַחֲרָיו, דָּרָךְ שְׁבַעַת יָמִים) 31:23. He ran after them. How many days did it take to reach them? 31:23. He ran after them for 3 days and reached Yaakov on the 7<sup>th</sup> day. Exactly Yetzias Mitzrayim. By Yetzias Mitzrayim, for the first 3 days Pharaoh didn't chase after them and then he said Oy they are not turning around, and he chased after them and met them as you know on the 7<sup>th</sup> day.

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

When Yaakov escaped Lavan, bang, he ran right into Eisav. 32:7 (וְגַם הָלַךְ 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 (קָרָה, וְכָרַב, וְאֶלְלִי חָרֵב, וְאֶלְלִי חָרֵב). That is Maishe 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 (וְיָרֵב וְיַעֲצָמוּ) if they are able to bring up a family so then the Chizuk should be that that is the way it was with our Avos. That is the way it was by Yaakov Avinu.

A lesson of (אֲרָמֵי אֲבֹד אָבִי, וְיָרֵד מִצְרַיִמָּה). That Maishe 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 (וַיִּוְצְאוּנוּ 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 (אֲנִי וְלֹא מַלְאָךְ), (אֲנִי וְלֹא מַלְאָךְ), (אֲנִי וְלֹא מַלְאָךְ). 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 Krias 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 Krias Shema. The last Posuk in the daily Krias Shema which is the Posuk of Zeicher Yetzias Mitzrayim. We say that which is written in Bamidbar 15:41 (אֲנִי יְרֹד אֶלְרִיכָם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהֵיוֹת לָכֶם, לְאֵלֹהִים: אֲנִי, יְרֹד אֶלְרִיכָם). The last (אֲנִי, 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 (אֲנִי, יְרֹד אֶלְרִיכָם). Why?

I think many people think that it is (אֲנִי ר' אֶלְרִיכָם. אֲמַת) 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 יְרֵאָה, 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 (אָנִי יְרֵאָה, אֲשֶׁר הוֹצֵאתִי מִצְרַיִם, וְהוֹצֵאתִי אֶתְכֶם מֵעֲבָדֵיכֶם; וְגֵאֲלֵתִי אֶתְכֶם בְּזֵרוּעַ נְטוּיָה, וּבְשָׁפָטִים). 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 (אָנִי יְרֵאָה, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהוֹדוֹת לְכֶם, לְאֵלֵינוּ: אָנִי, יְרֵאָה אֱלֹהֵינוּ). We repeat the Ani Hashem Elokeichem because that is why Hashem took us out of Mitzrayim. This Yesod (אָנִי וְלֹא אֱלֹהִים אֲחֵרִים) that a person has to work on it to be able to have a Hergish of Ani Hashem Elokeichem (אָנִי וְלֹא אֱלֹהִים אֲחֵרִים). 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 (וְיָזְכְּרוּ עִמּוֹ הַבְּרִית) that (וְיָזְכְּרוּ עִמּוֹ הַבְּרִית) that (וְיָזְכְּרוּ עִמּוֹ הַבְּרִית):

(וְיָזְכְּרוּ עִמּוֹ הַבְּרִית). 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 Maiseh 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 (וְיָזְכְּרוּ עִמּוֹ הַבְּרִית):

(וְיָזְכְּרוּ עִמּוֹ הַבְּרִית)? 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 (אָנִי יְרֵאָה, אֲשֶׁר הוֹצֵאתִי מִצְרַיִם, וְהוֹצֵאתִי אֶתְכֶם מֵעֲבָדֵיכֶם; וְגֵאֲלֵתִי אֶתְכֶם בְּזֵרוּעַ נְטוּיָה, וּבְשָׁפָטִים). The idea of a Hergish a feeling of Kavayochel the Ribbono Shel Olam there. (אָנִי וְלֹא אֱלֹהִים אֲחֵרִים), (אָנִי וְלֹא אֱלֹהִים אֲחֵרִים).

(אני ולא השליח). 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 מה הוא אומר? ויאמרו החרטמים אל פרעה: אצבע אלרים הוא, ועל הים מה הוא אומר? ויבא ישראל את הים הגדול אשר עשה ר' במצרים, וייראו העם את ר', וינאמנו ב' ר' ובמשה עבדו. כמה לקו באצבע? עשר מכות. אומר מעתה: במצרים לקו עשר מכות ועל הים לקו חמשים מכות), (רבי אליעזר אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של ארבע מכות? שנגמר: ישלח בם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. עברה - אחת, וזעם - שנים, וצרה - שלש, משלחת מלאכי רעים - רבי עקיבא אומר: מנין שכל מכה (and, ארבע. אומר מעתה: במצרים לקו ארבעים מכות ועל הים לקו מאתיים מכות) ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של חמש מכות? שנגמר: ישלח בם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. חרון אפו - אחת, עברה - שנים, וזעם - שלש, וצרה - ארבע, משלחת מלאכי רעים - חמש. (אומר מעתה: במצרים לקו חמשים מכות ועל הים לקו חמשים ומאתים 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 (מַשְׁלַחַת מִלֶּאכֵי רָעִים, וְצָרָה, וְנֹעַם, וְעֵבְרָה, וְזָעַם) of how much more Kriyas Yam Suf was then the 10 Makkos by Mitzrayim. It does not seem to be K'fi the Hanhaga of the evening to talk about Yetzias Mitzrayim in such a way.

A third problem is why Takka was it that way. Why was it that by Yetzias Mitzrayim which after all was what was promised to Avraham Avinu in Beraishis 15:14 (וְאַחֲרֵי-כֵן יֵצְאוּ, בְּרֶכֶשׁ גָּדוֹל). 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 (וְעַבְדִּים, וְעַנּוּ אֹתָם) was Mikuyam and (וְאַחֲרֵי-) (כֵּן 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 Kesher, a Chibah, if you want to show that you care about someone you have to do something extra, something more than what you are obligated to do. It is a very basic idea. If you borrow money from someone and it comes the time to pay so you pay him back it doesn't show that you love him, it doesn't show it at all. It shows that you do what you are obligated to do. If you promise something to someone and it comes the time to pay or to deliver on your promise and you do it, it doesn't show that you care for the person. Once you made the promise you have to do it, you are obligated to do it. If a person wants to show Ahavah and a person wants to show Chibah, a person has to do something extra, something that he is not otherwise obligated to do. Because when you do something that you are obligated to do it doesn't show any Ahavah or Chibah.

There is a nice little story that illustrates this very well. There was a young man in the Yeshiva who got married and one morning over breakfast they got into their first disagreement. She said something and he said you are wrong and she said how could you say I am wrong I can prove it with this and that. He said this is not a proof and that is not a proof. They had some disagreement. They finish breakfast and it was time for him to go to Yeshiva so he came to Yeshiva and he was sitting and learning and he was very distracted. (The first argument you get distracted, after that you get accustomed to it). He was very distracted and it bothered him so he excused himself to his Chavrusa and went into the Mashgiach and tells the Mashgiach my wife and I had our first real argument today she said such and such and I said it is not true and she proved it with this and that

and I said that this is not a proof and that is not a proof. Who is right? So the Mashgiach smiled at him and said over such a silly thing you have an argument? I want you to go home lunch time, buy your wife some flowers and make up with her. He is a good boy and did as he was told and at lunch time he heads home stops in at the florist and picks up some flowers comes home to his wife and presents the flowers with here, the Mashgiach said I have to give these to you. So everyone understands that once the husband said the words the Mashgiach says I have to give this to you it is meaningless.

It was a very nice thing when they started this Minhag of giving a gift in the Yichud room, giving pearls or a necklace, it was a very nice thing. For the first person who did it it meant a lot because the person decided to do this on his own. Nowadays, once it is expected it doesn't mean all that much. If it is not good enough it is a problem.

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

So Klal Yisrael went out of Mitzrayim. Klal Yisrael for whatever it means was in the 49th Shaar Hatumah, does that show an Ahavah and a Chibah from the Ribono 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 (וַיִּשְׁמַע אֱלֹהִים, אֶת-נַאֲקָתָם; וַיִּזְכֹּר אֱלֹהִים אֶת-בְּרִיתוֹ, אֶת-אַבְרָהָם אֶת-יִצְחָק ) (וְאֶת-יַעֲקֹב) the Ribono Shel Olam said they have to go out as it says in the next Posuk (וַיֵּדַע, 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 Keshet with us or it is a Kiyum of the promise. The Ribono 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 Ribono Shel Olam did all these miracles why are they afraid? They had this Safeik, the Ribono Shel Olam did all these things to take them out of Mitzrayim but M'haichi Taisi, the Ribono 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 Ribono Shel Olam threatens to destroy Klal Yisrael and start again. So at Krias Yam Suf there was this Safeik. At Krias Yam Suf the Ribono Shel Olam was Migalei his Ahavah to Klal Yisrael, he was Migale that everything that happened was with an Ayin Tov, happened with an Ahavas Hashem Osanu. It happened because Hashem wants a Keshet with Klal Yisrael. How did he show it? By Krias 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 Krias Yam Suf. Imagine, it is a Kasha itself. The Ribono Shel Olam did so many more miracles by Krias Yam Suf why didn't he promise Avraham, Yitzchok, and Yaakov all these Nissim? It was B'dafkah. These Nissim of Krias 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. Krias 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 Ribono Shel Olam.

When we mention Yetzias Mitzraim by Shacharis and Arvis we are Mikayeim that which is written in Bamidbar 15:41 (אֲנִי יְרוּר אֱלֹרִיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לַהֲיוֹת לָכֶם, לְאִלְרִים: אֲנִי, יְרוּר אֱלֹרִיכֶם). 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. וּבְכוֹרֶךָ גָּאֵלְתָּ. וַיָּמָּה סוּף בְּקַעֲתָ. וַיִּזְדִּים טַבַּעֲתָ. וַיִּדְּיִים הֶעֱבַרְתָּ. וַיִּכְסּוּ מִיָּם צָרִיכֶם. אֶחָד מֵהֶם לֹא נִוְתָר). We say more words in (עֲזָרְתָּ אֲבוֹתֵינוּ) 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 כְמִכָּה בְּאֵלִים ר) that comes from the Shirah at the Yam Suf and (ר' יְמִלֶּךָ 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 Shamayaim Yachmir Al Atzmo that is the method by which a person shows Ahavas Hatorah. In Shulchan Aruch there are things that a person could show an Ahavas Hashem that show a dedication. That is a Yesod Hachayim. Klal Yisrael responded to Kriyas Yam Suf with (זֶה קְלִי 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"H had brought us to Eretz Yisrael and not built the Bais Hamikdash, Dayeinu it would be enough for us to give expression of gratitude. This needs an explanation. What is the big thing about the building of the Bais Hamikdash? Remember, the building of the Bais Hamikdash did not make Korbanos possible, Klal Yisrael had a Mishkan in the Midbar then in Shiloh and later in Nov

and Givon. All the Avodos were done the Kohanim did their Avodah, the Menorah was lit, the Shulchan was full of its 12 Lechem Hapanim. What is the special thanks for (בְּנֵה לָנוּ אֶת בֵּית)?

The truth is the one who authored the Hagadah knew you would have this question. Do you know why? Because after the Dayeinu the Hagadah reads that certainly now that Hashem has done this and this and this for us and it goes through all of the points of the Dayeinu, it repeats them (וְקָרַע) (וְנָתַן לָנוּ אֶת הַתּוֹרָה) 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 then 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 מַעֲרִירוֹ 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 (יִרְאֶה כָּל-) (וְזָכוּרָה), 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 (וְבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה) we now know is Aliyah L'regel. Aliyah L'regel L'chapeir Al Avonoseinu. How so? Rav Pam often said that a person lives in his environment. A person is used to serving Hashem according to the level that the expectations around him foster. There is a certain level of Avodas Hashem if you live in Brooklyn and a certain expectation of coming to Minyan at a certain point in Davening, going to the Bais Medrash to learn at night a certain number of minutes or hours a day or a week. The expectations are based on where you live. We here in Brooklyn have certain expectations, people in other cities have other expectations based on their environment. Once a year you have to go up to Yerushalayim. If you go up and you get to meet the Anshei Yerushalayim and you see that (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"Y 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. (וְבָנָה לָנוּ אֶת 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 (פסח שהיו אבותינו אוכלים בזמן שבית המקדש היה קיים, על שום מה), (מצה זו שאנו אוכלים, על שום מה), and (מרור זה שאנו אוכלים, על שום מה). 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. (פסח שהיו אבותינו אוכלים בזמן שבית המקדש היה קיים, על שום מה? על שום שפסח הקדוש פרוץ הוא) 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, (על שום שלא הספיק בצקם של אבותינו להתמיץ עד שנגלה עליהם מלך המלכים), (הקדוש פרוץ הוא). 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** (ואמרם זבחה פסח הוא לירור, אשר פסח על-בתי בני-ישראל במצרים, בנגפו את-מצרים, ואת-). Before it happened they were commanded to eat the Korban Pesach. They also had to say Pesach (על שום מה) 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 להתמיץ עד) – (שנגלה עליהם מלך המלכים, הקדוש פרוץ 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 Toisafos brings in the beginning of Perek Makoim Shenahagu, that the day you bring a Korban is a Yom Tov for you. It was one complete day of



Yom Tov. Maybe that is the reason that they didn't bake Matzos during that night, because on Yom Tov you can't bake for the next day. That would be a reason why it was a rush once it became daylight outside, because that is when Melachah became Muttar for them.

Agav, the Chasam Sofer 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 Yoitzeh the Mitzvah with Matza baked in the sun. If that is the way the original Matzah was baked why aren't you Yoitzeh. 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 עֲשֵׂה ר' לִי בְּצִאתִי מִמִּצְרַיִם) Baavur Zeh Asa Hashem Li B'tzaisi Mimitzrayim and you need to have Matzah U'maror Munachin L'fanecha. That it is the second Posuk that teaches us that the Hagada and the Mitzvah of matzah and Maror should be simultaneous. Matzah should be on the table when you do the Mitzvah.

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

The answer would seem to be the following. There is a Yesod of Tosafos in Maseches Berachos 7a (שאלמלי כעסתי לא נשתייר וכו'. ואם תאמר מה היה יכול לומר בשעת רגע. יש לומר כלם. אי נמי מאחר שהיה ) (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"H 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 גָּאֲלָנוּ 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 אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאֶלֶף) (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 Kezaism 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 Kezaism of the Seder and the Kezaism 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 (לחם עוני), as the Gemara says in Maseches Pesachim 115b (2 lines from the bottom) (לחם שעונין עליו דברים הרבה). The Mitvah 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 (לחם עוני). (לחם 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 (לחם 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 (בְּמַהֲרָה, 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 Aveirois. 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 (בְּמַהֲרָה, בְּיָמֵינוּ), that it should be what we consider Bimhaira, in our days. Therefore, we say Keil B'nei, B'nei Vaischa B'karoiv. If the Bais Hamikdash would be built during the week, we can build it, however, we are asking for it to be built immediately which is now by the Seder night, when Melachah is not allowed, so we are asking that Hashem should build it.

(The following Vort was said for Parshas Shoftim 5772 Ayin Sham). In the Nirtza section of the Haggada Shel Pesach we sing a song of **Keil B'nei** that attributes 22 titles to HKB"H. (בְּחֹרֵה הוּא, גְּדוֹל הוּא, קָדוֹל הוּא, רָגוּל הוּא) (אֲדִיר הוּא) 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 (לְמוֹד הוּא) 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 (לְמוֹד הוּא). 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 (יְרֹד, אִישׁ מִלְחָמָה) and therefore the fact that HKB”H is a Locheim, one who does battle would fit better than (לְמוֹד הָיָא).

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

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

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

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

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

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

## **Rabbi Reisman – Pesach**

**Kadeish Ur'chatz** - The Haggadah starts with the Simanim, Kadeish, Ur'chatz, Karpas... the 15 Simanim of the Haggadah. It is interesting to note that only between Kadeish and Ur'chatz is there a Vav. Even Moitzi Matzah which are connected do not have a Vav. In the deeper meaning of Kadeish Ur'chatz it seems to be an inverted expression. If we pride ourself in the Seder of this evening then Kadeish would mean to make yourself holy and Ur'chatz would mean to wash yourself off of the Tumah that you have. If you want to clean something you first get rid of the dirt and then you apply the shine. It should be R'chatz V'Kadeish? We say Kadeish first and Rechitzah second. That is Seder.

People think that to reach levels of Kedusha that they must rid themselves of the Yeitzer Horas and get rid of all the things that drag them down. We say on Pesach, no, just jump into the Kedusha. Even if you feel unworthy and that the Yeitzer Hora is dragging you down, Kadeish just jump into the Kedushah. Why?

That is what happened on Pesach. Klal Yisrael still in the Mem Tes Sharei Tumah just jumped into Kedushah. There was no big Teshuvah movement at the time. We see this from the Yam Suf where it is said Halalu Oivdei Avoida Zorah V'halalu Oivdei Avoida Zorah. We know that a Shifcha at the Yam Suf saw more of a prophecy than Yechezkel Ben Buzi.

By Pesach we tell people do what your forefathers did, just jump into the Kedushah. After you jump into the Kedushah you can worry about Ur'chatz the getting rid of your Yeitzer Horas.

Most Mitzvois of the Torah that are specific are Mitzvois that are done by day. Examples are Lulav, Shoifar, Hallel that are done by day. Some Mitzvois can be done by day or by night and these include Sukkah or Kiddush. Where in the Toirah do we find a Mitzvah that can only be done by night? Leil Seder we have Sippur Yetzias Mitzrayim, Matzah, Marror, Korban Pesach.

The Mashal of Laylah in Tanach always represents a period of darkness a time of difficulty when you need Emunah, a time of imperfection. It is a time of Koichois Hatumah. Day represents Taharah as we know the Beis Hamikdash was only open by day. Most Mitzvois are day Mitzvois as night represents Koichois Hatumah. Except for Pesach where Hakadoish Baruch Hu says night. Within your weaknesses, within your dirt, within your Yeitzer Horas , comes Pesach and we are not afraid of weaknesses and we are not afraid of dirt and we are not afraid of night. On Pesach at night, Kadeish Ur'chatz, be Mekadeish yourself even before the Rechitzah and while it is still dark. That is the message of Kadeish Ur'chatz.

**The Korban Pesach** is the only Korban Yachid that can be brought even if Roiv Klal Yisrael is Tamei. We give it a Din like a Korban Tzibbur. Every other Korban that you bring while Tamei you cannot eat except for the Korban Pesach. The Korban Pesach is even if one is in the Mem Tes Sharei Tumah, you jump into the Kedushah of Kadeish Ur'chatz. Even when Roiv of Klal Yisrael is Tahor, those that are Tamei get a second chance on Pesach Sheni. This is also a unique attribute of the Korban Pesach that you don't find by any other Korban.

**The Rambam** brings different customs of how to keep the children awake and interested at the Seder. The Rambam says 3 things that are done. 1) Taking away the Ka'arah, they used to physically carry away the Ka'arah before the meal began. We just cover it nowadays. 2) Grabbing the Matzahs, which we do nowadays as stealing the Afikoimen, and 3) giving nuts and grain to the children. On the Posuk Ul'man Tesapeir B'aznei Vincha we find an interesting Remez. Ul'man has the Trop of Pazer, giving out (for giving out nuts and grain). Tesapeir has the Trop of Telisha Ketana and Telisha means grabbing like grabbing the Afikoimen. B'aznei Vincha has the Trop of Kadma V'azla meaning you take and go which is a reference to taking the Ka'arah off the table and going. The children then ask questions as to why we are doing these 3 things. It is a very nice Remez.

In the Haggada Yerushalayim Umoi'a'deha a question is brought. Isn't it interesting that during the Seder the Rambam brings down to give out nuts to the children. In Tishrei what does it say about nuts? Egoiz is Gematriya Cheit and we are so concerned not to have anything to do with a Cheit that we don't eat nuts for the whole Aseres Yimei Teshuvah. Here by the Seder the first thing you give out to the children is nuts to keep them up, before the Seuda? He answers that by Rosh Hashana we are afraid of Cheit, even a Remez to Cheit we will stay away from. By the Seder we are serving Hashem Mai'ahava and we are jumping into Kedushah. We are not afraid of Egoiz we are not afraid of Cheit, we jump right into Kedushah despite the Egoizim, despite everything, that's Leil Pesach.

**Avadim Hayinu** – The language of V'afilu Kulanu Chachamim means even. So an Am Ha'aretz is Pashut that he has to say over the story of Yetzias Mitzrayim, however, we learn that even a wise man must say over the story of Yetzias Mitzrayim. Shouldn't it be just the opposite, a wise man who knows the story can say the story over and the Chidush should be that an ignoramus has to say over the story? If it would say Mitzvah Lishmoia Yetzias Mitzrayim then I hear that a Chacham should hear about it as well, however, Mitzva L'sapeir Afilu Chachamim doesn't make sense?

The answer again seems to be that on Pesach night you have to see yourself as if you went out of Mitzrayim. How did they go out? In the Mem Tes Sharei Tumah. They went out from weakness. They didn't feel like great Oivdai Hashem. Despite that, they went out of Mitzrayim. So Chayuv Adam Lir'ois Es Atzmoi K'ilu Yatza Mimitzrayim. You have to see yourself despite your inadequacies as someone who went out of Mitzrayim on this night from Mitzrayim. For someone who is a Tzaddik it is difficult to see themselves as if they left Mitzrayim because it is hard to see yourself as inadequate and in the 49<sup>th</sup> Shar Hatuma. For the rest of us it is easy because we are not Chachamim or Nivoinim, or Kulanu Yoidim Es Hatoirah. We say right away V'ilu Loi Hoitzi Hakadoish Baruch Hu Es Avoisainu Mimitzrayim, if Hashem would not have taken us out from Mitzrayim, we would still be Avodim. Which the Arizal says means, that we would have fallen into the 50<sup>th</sup> Shar Hatuma with no chance of ever coming back. We have to be thankful that we were in the Mem Tes Shar Hatumah and were brought back. So now it makes sense, Afilu Kulanu Chachamim, even wise men, Zekainim, and Yoidim Es Hatorah, Chayuv Adam Lir'ois Es Atzmoi K'ilu Yatza Mimitzrayim. That is an Avoida. It is night and it is the Mem Tes Sharei Tumah, and with all that, Kadeish. We try to see ourselves jumping into Kedusha.

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

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

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

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

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

What does Yitzchok say? (Bereishis 27:35) Ba Achicha B'mirma Vayikach Birchoisecha, your brother came with trickery and took your Berachos. Which trickery? B'mirma (2+40+200+40+5

= 287) is equal to the Gematria of Afikomen (1+80+10+100+6+40+50 = 287). If Yaakov stole at the Seder can you blame a kid who wants to steal the Afikoman at a Seder?

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

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

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

A Nikuda that Rebbe added to the Yismach Moshe is that we know that 4/5<sup>th</sup> of Klal Yisrael died in Mitzrayim during Makkas Choischech and that 1/5<sup>th</sup> survived. If the 1/5<sup>th</sup> that survived were in the 49<sup>th</sup> Shar Hatumah, what were the 4/5ths? The Tzaddikim were the 1/5<sup>th</sup> who were in the Mem Tes Sharei Tumah, what were the 4/5<sup>th</sup>? Rashi says that the only difference between them was that the 4/5<sup>th</sup> did not want to go out of Mitzrayim. They weren't interested. The 1/5<sup>th</sup> were interested. They were in the Mem Tes Sharei Tumah however, they were interested and they survived. That 1/5<sup>th</sup> that survived heard that they will have children who will be Reshaim however, they will be interested and they will ask questions. So then Vayikoid Ha'am Vayishtachavu, they bowed. The Rasha on Pesach night comes with questions with Hak'e Es Shinav, however, at least he is at the Seder.

What is true about the Rasha is true about the Rasha in every individual. Many of the Ba'alei Machshava write how all the Arba'a Banim are in each and every one of us. Every person has



within them the Chacham, Rasha, Tam, and She'ainoi Yoidai'a Lishol. Everybody has a piece of it. That piece of Rasha in each and every one of us is also invited to the Seder.

We say **Mitchilah Oivdai Avoida Zora Hayu Avoisainu** – Terach Avi Avraham... What is Terach doing in the Haggadah? Who invited him here? Did you ever hear that Terach is called Avi or Av? Sheloisha Mi Yoidai'a, Sheloisha Ani Yoidai'a. Imagine this year you will say Arba'a Mi Yoidai'a, Arba'a Ani Yoidai'a, Terach, Avraham, Yitzchok, and Yaakov. That wouldn't work! Moshe Rabbeinu and Terach are mentioned once in the whole Haggadah and Eisav is mentioned twice, what is Terach doing here in the Haggadah? We stay away from the Zeidy Terach as we are afraid of him. On Pesach night we are not afraid of him and we are not afraid of Koichoish Hatumah. We are not afraid of Laila, we are not afraid of Egoizim, we are not afraid of the Rasha, and we are not afraid of Terach.

Maschilin Big'nus, we talk about the G'nus, because we are not afraid of it. We say Kadeish Ur'chatz, we jump into Kedusha without the Rechitzah. It is the right order. That is the Seder Shel Pesach. The Seder of Pesach by night is to jump. As a matter of fact, if you think about it, the word Pesach means to jump!

Kadeish Ur'chatz, don't be afraid to jump right in to the Kedusha, you can do it.

In the **Baruch Shoimer Hav'ta'cha'soi L'yisrael** paragraph we say – Hakadoish Baruch Hu Chishav Es Hakeitz. The Arizal says that Hashem figured out that if Klal Yisrael stays in Mitzrayim for one more minute than it would be all over. Where exactly were the Yidden on that night? It was the night of Makkas Bechoirois, it was a lot of fun to be in Mitzrayim on that night if you were a Yid. We all the children's song of Paroh in pajamas B'emtza Halaila. The Yidden weren't opening their doors because the Korban Pesach was eaten B'chabura. If the Yidden would have stayed another minute they would have fallen to the Nun Sharei Tumah? If we were there that night it would be Mechazeik our Emunah, so what is going on?

The Pachad Yitzchok says that they had to leave B'chipazoin, in a big rush. What was the big rush? To jump into Kedusha. If they would have stayed another minute the Tayna on the Yidden would be how are you not rushing to Kedusha and how are you not rushing to Har Sinai. If they wouldn't have rushed out after Moshe Rabbeinu, they would have been no different than the other 4/5ths. They would have never jumped into Kedusha. That is the Kadeish of Seder night. We see this theme here in a big portion of the beginning of the Haggadah.

Leil Pesach is called Leil Shimurim. The last thing we do in Maggid before Hallel is we open the front door. The Rama says the reason is Leil Shimurim. By day we always open our doors, however, by night people feel that they have to have their doors locked. At night we are afraid. Not on this night. We are not afraid of the night, we are not afraid of the Koichoish Hatumah, we are not afraid of the Reshaim, we are not afraid of the Egoizim, we are not afraid of all these things. This is Leil Shimurim.

The Torah uses the word Shamoir many times in conjunction with Pesach. Ush'martem Es Hamatzois, Chag Hapesach Tishmoir, Ushmartem Es Ha'avoida Hazois... There are many such Pesukim. There is one more, Shmor Es Choidesh Ha'aviv. What is Shmor Es Choidesh Ha'aviv?

This has nothing to do with Pesach. It is a Mitzvas Asei as counted by the Chinuch to keep the lunar calendar in sync with the solar calendar. In other words, if we were to never have an Adar Sheini, then Pesach which is in the spring would regress 11 days every year and it would be in the winter. So the Torah says, Shmor Es Chodesh Ha'aviv.

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

### **Rabbi Reisman – Pesach (first days) 5776**

1. I would like to start with a thought about Sefiras Ha'omer. In our preparation for Pesach, we don't put much thought into Sefiras Ha'omer until it comes upon us the second night of Pesach. This thought comes from the Sefer Iyun Tefillah from the author of the Hak'sav V'hakabalah (Rav Yaakov Tzvi Mecklenburg 1785 – 1865). This is not a common Sefer, but is his Sefer on the Siddur.

There by Sefiras Ha'omer he says the following. The Posuk says in Vayikra 23:15 (וּסְפַרְתֶּם לָכֶם) when you count Sefiras Ha'omer, (אֶת-עֹמֶר הַתְּנוּפָה: שִׁבְעַת שָׁבֻתוֹת, (תְּמִימַת תְּהֵי יָגִינָה). Count (לָכֶם) for yourselves. Pashtus, the simple idea is, that this is just the language that the Torah used. The expression (וּסְפַרְתֶּם לָכֶם) is count for yourselves, although literally would have no meaning. He says that in fact (וּסְפַרְתֶּם לָכֶם) does have a much deeper meaning.

A person counts typically to get to a total, to come to an amount, to come to a number, to come to an end. You might think that Sefiras Ha'omer is the same thing. You are counting because you want to get to day # 49 and then Shavuot. It is not so. This type of counting is a counting of growth. A person counts as he comes closer to Mattan Torah. A person counts accomplishment, grows potential, a quality of days.

This is similar to (לָךְ-לָךְ מֵאֲרָצְךָ) go for yourself. In Parshas Lech Lecha, Beraishis 12:1 HKB"Y tells Avram (לָךְ-לָךְ) go for yourself. Rashi there says (להנאתך ולטובתך), for your own benefit. (ושם) (אעשה לך גוֹי גָּדוֹל), there you will become great. (לָךְ-לָךְ) go for you. Says the Hak'sav V'hakabalah, most of the time when it says Lecha or Lachem it means that there is some benefit in it for you, there is some growth in it for you. So that, (וּסְפַרְתֶּם לָכֶם) means count in a way that you will benefit from, that you will gain from.

As it says in Iyov 14:16 (צַעְדֵי תִסְפֹּר) count my footsteps. We are not counting how many footsteps a person makes. The idea of counting footsteps is giving meaning to a person's footsteps. Making them meaningful. (וּסְפַרְתֶּם לָכֶם) count for yourselves. It is yours, it is what you make of it. Count

these days of Sefira and make them meaningful days. So this is how he explains the word Lachem. (וספירתם לכם).

A few pages later, he goes on to explain (שבע שבועות, תמימות תהייה). That Sefira is seven weeks which are Temimos, which are complete. In Hebrew the word for complete should be Sh'leimos. Something that is Shaleim is complete. As it says in Parshas Ki Setzei at the end of the Parsha in Devarim 25:15 (אָבֹן שְׁלֵמָה) or (אִיפָּהּ שְׁלֵמָה). You have to have honest measures. Your measures should be Shaleim, should be complete. Or as it says in Devarim 27:6 in the building of the Mizbaiach (אֲבָנִים שְׁלֵמוֹת תִּבְנֶה). It has to be built with complete stones. When there is nothing missing and it is complete, the word is Shaleim. It should say Sheva Shabosos Shleimos Tihiyena and it doesn't. It says Temimos.

What is Tamim? We find by Noach 6:9 (צִדִּיק תָּמִים הָיָה, בְּדֹרֵתוֹ). Or we find the command in Devarim 18:13 (תָּמִים יִהְיֶה לְרִצּוֹן). (תָּמִים) Or Vayikra 22:21 (תָּמִים). here is a different type of being complete. It is being entire, being sincere, being total, being meaningful. (שבע שבועות, תמימות) make them 7 complete weeks, not Sh'leimos which means that you shouldn't miss a single day. But (שבע שבועות, תמימות) make the most of it. (תָּמִים תִּהְיֶה, עִם יְרוּר אֲלֵרִיד) be complete with G-d. It's a qualitative completeness rather than just the quantity being complete.

So that, (שבע שבועות, תמימות) and (וספירתם לכם) have the same message. That the seven weeks which begin this coming Motzoei Shabbos and culminates with Chag Hashovuos, these are weeks of accomplishment, weeks that that you should measure, weeks that you should take upon yourself to do, to accomplish.

I have one Yedid I know, who over the last 10 years has always undertaken to learn Maseches Sotah, it is 49 Blatt, there are 49 days. To learn a blatt a night, he and a Chavrusa. They did it for 5 – 6 years in a row and never finished it. One year they finished 15 Blatt, one year they finished 25 Blatt, one year they finished 30. They never finished. Normal people would give up. They didn't give up. After 10 years of trying it, last year they made a Siyum. What a Chashuva Siyum. They started from Daf Bais and made it all the way to Daf Mem Tes. How beautiful. What a thing to undertake, something meaningful for this very special time of the year, the preparation from Pesach to Shavuos.

If you read the Medrash on (שבע שבועות, תמימות). Aimasai Heyei Temimos? Bizman Sheyisrael Osoh Retzono Shel Makom. If you read the Medrash without everything that we have spoken about, it just seems to be a Mussar. When are they Tamim? When you do the will of Hashem. It doesn't seem to have any Raya from the Posuk. But based on the Hak'sav V'hakabalah we see that it has great meaning. Aimasai Heyei Temimos? When are they Temimos as opposed to Sh'leimos? What a beautiful thought.

And so, we begin with this thought which is the challenge of the seven weeks which begins on (מִמָּחֳרַת הַשַּׁבָּת). Does it mean the day after Shabbos? It means the day after we are Mekayeim the Mitzvah of being Shoveis from Chometz and then we start the Sefira.

2. I would like to share with you something regarding the Haggadah Shel Pesach and it is a reference to a part of the Hagaddah which is maybe inadequately appreciated, certainly until I saw

this Vort, this thought, this idea, I didn't appreciate it myself. That is that in the Haggadah we refer to (אָרַמִּי אֲבֵד אָבִי) Arami Oved Avi, to the description of Yetzias Mitzrayim which is described in the Pesukim of (וַיֵּרֶד מִצְרַיִם) (אָרַמִּי אֲבֵד אָבִי). It is really much more than that. It is not just that we mention (וַיֵּרֶד מִצְרַיִם), it is that the Pesukim in the Haggadah from there on take the four Pesukim which are in the Parsha of (אָרַמִּי אֲבֵד אָבִי) and it says a Drasha on each one. So that it begins as follows. After we have the Arba'a Banim and after we pick up the Kos for V'hi She'amda we say (וְלָמַד מֶה בִּקְשׁ לָבוֹן הָאֲרָמִי לַעֲשׂוֹת לִיעֲקֹב אָבִינוּ. שֶׁפָּרַעַה לֹא גִזַּר אֱלֹהִים עַל הַנִּזְכָּרִים וְלָבוֹן בִּקְשׁ לַעֲקֹר אֶת ) (הַפֶּל, שֶׁנֶּאֱמַר: אָרַמִּי אֲבֵד אָבִי, וַיֵּרֶד מִצְרַיִם וַיִּגְרַשׁ שָׁם בְּמַתִּי מֵעֵט, וַיְהִי שָׁם לִגְוִי גָדוֹל, עֲצוּם וָרֹב Pesukim. (אָרַמִּי אֲבֵד אָבִי, וַיֵּרֶד מִצְרַיִם), (וַיִּגְרַשׁ שָׁם), (בְּמַתִּי מֵעֵט), (וַיְהִי שָׁם לִגְוִי גָדוֹל, עֲצוּם וָרֹב). We mention four Pesukim in this Parsha and then the Haggadah goes on to break apart each Posuk. (וַיִּגְרַשׁ שָׁם - מִלְּמַד שֶׁלֹּא יֵרֵד יַעֲקֹב אָבִינוּ לַהֲשַׁתֵּקַע בְּמִצְרַיִם אֱלֹהִים לִגְוִי שָׁם), (בְּמַתִּי מֵעֵט - כִּמְהָ שֶׁנֶּאֱמַר: בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֵינוּ מִצְרַיִם), (וַיְהִי שָׁם לִגְוִי - מִלְּמַד שֶׁהָיוּ יִשְׂרָאֵל מִצְּיָנִים שָׁם), (גָּדוֹל, עֲצוּם - כִּמְהָ שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרָצוּ וַיִּרְבּוּ) (וַיִּעֲצְמוּ בְּמֵאֵד מְאֹד). We don't realize it but there is a long stretch of the Haggadah built on Lavan and (אָרַמִּי אֲבֵד אָבִי, וַיֵּרֶד מִצְרַיִם).

I saw a beautiful Pshat which comes from the GRA in Tikunai Zohar. The GRA there writes that the Maishe Avos Siman L'banim. We know that Sefer Beraishis is Maishe Avos is a Siman to what will happen to their descendants. The Maishe Avos Siman L'banim of Yetzias Mitzrayim is the story of Lavan. Yaakov Avinu's experiences in the house of Lavan. There are numerous similarities which the GRA mentions. (וַיֵּרֶד מִצְרַיִם - אָנוּס עַל פִּי הַדְּבוּר). We say that Yaakov Avinu went down to Mitzrayim (אָנוּס עַל פִּי הַדְּבוּר). Says the same thing about Yaakov going to the house of Lavan. Rashi says that Onus Mipnei Echav. He was sort of forced to leave.

There is another similarity. When Yosef went to Mitzrayim, he went because of his brothers who wanted to kill him. When Yaakov went down to Lavan's house he went because of his brother who wanted to kill him. We mention in the Haggadah that they went down (בְּמַתִּי מֵעֵט) with few in number. (וַיְהִי שָׁם לִגְוִי גָדוֹל). The same thing happened with Yaakov. He goes down (בְּמַתִּי מֵעֵט) all alone. (וַיְהִי שָׁם לִגְוִי גָדוֹל) When he leaves he has Shevatim, he has a large family, and numerous wives.

We find that when Klal Yisrael went down to Mitzrayim they left with wealth (בְּרִכְשׁ גָּדוֹל). They took the (רִכְשׁ) the wealth of Mitzrayim with them. The same thing with Yaakov. When Yaakov left, he took the wealth of Lavan with him in the different animals that he took. With this we understand a little better why as great a person as Yaakov Avinu was, he would be busy making sure that he had plenty of sheep to take with him. This is because he knew that this was a Maishe Avos Siman L'banim for what would happen to his children later.

The GRA says that (וּבְאִתּוֹת - זֶה הַמָּטָה), that just like Mitzrayim was afflicted through Moshe Rabbeinu using a special stick, the same thing, Yaakov Avinu came to Lavan as it says in Beraishis 32:11 (כִּי בַמֶּקְלִי, עֲבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה) just with a stick. Then he used sticks as it says in 30:38 (וַיִּצְגַּ, אֶת-הַמִּקְלוֹת אֲשֶׁר פָּצַל, בְּרֹהְטִים, בְּשִׁקְתוֹת הַמִּיִּם) to cause the sheep to be born in a way that would go to him.

When Klal Yisrael leaves Mitzrayim, seven days later Pharoh runs and catches up to them. The same thing when Yaakov leaves the house of Lavan, Lavan realizes, runs after him and catches up to him seven days later as it says in Beraishis 31:23 (וַיִּקְחֵהוּ אֶת-אֶחָיו, עִמּוֹ, וַיִּרְדְּףֵהוּ אַחֲרָיו, דֶּרֶךְ שִׁבְעַת יָמִים).

Another similarity, when Yaakov leaves Lavan's house he runs into Eisav, as in danger. The same thing, when Klal Yisrael leaves Mitzrayim, they run away from Pharoh, they run away from Mitzrayim, they bang into Amaleik who is Eisav's descendant. So many similarities between the story of Lavan and the story of Yetzias Mitzrayim. Never realized it!

Then there is the biggest one. Yaakov deals with Lavan (ברמאות) with trickery. He says as Rashi brings down in 29:12 (אני אחיו ברמאות) I am his brother in trickery. Klal Yisrael leaves Mitzrayim also with trickery. Both in the borrowing of utensils and in saying as it says in Shemos 5:3 (גִּלְכָּהּ) (גִּלְכָּהּ נָא דֶּרֶךְ שְׁלֹשֶׁת יָמִים). That we will go for three days. They leave B'ramaus just as Yaakov leaves B'ramaus. Incredible similarities between the story of Yaakov Avinu at Lavan and Klal Yisrael in Mitzrayim. Really incredible similarities. Maybe you can build on it and add more. The lesson is the Maaseh Avos Siman L'banim. It is really the idea of Klal Yisrael doing what was really set as our path by Avraham, Yitzchok, and Yaakov, and therefore, a great similarity between the two of them.

(צא ולמד מה בקש לכן הארמי לעשות ליעקב אבינו) The Parsha begins. (צא ולמד מה בקש) We are not marking what Lavan did, we are marking what Pharoh wanted to do. (צא ולמד מה בקש) (לכן הארמי לעשות ליעקב אבינו). If you learn the Parsha (לכן הארמי) with Lomdus, with the explanation of the GRA you will appreciate it so much more.

I always wondered why Yaakov Avinu worked day and night. It says in the Posuk 31:40 (הִיִּיתִי) (בַּיּוֹם אֶכְלָנִי חֶרֶב, וְקָרָח בְּלֵילָה; וַתִּדְדֵּן שְׁנֵתִי, מֵעֵינִי) that the heat and the cold bit at him. He offered tremendous Mesiras Nefesh for Lavan. Maaseh Avos Siman L'banim for the Avdus which Klal Yisrael had when they were in Mitzrayim. So as you see, (צא ולמד) there is a lot to learn. Maybe around the table you can come up with other additional similarities.

3. The idea that Klal Yisrael left with Ramaos, with trickery is very difficult to understand. In the beginning, when they were in a weak position they said let's go for 3 days. When they finally left after Makkas Bechoros why did they have to say that (גִּלְכָּהּ נָא דֶּרֶךְ שְׁלֹשֶׁת יָמִים) in the Midbar. At that point they were chased out why did they have to still go on with the trickery of the 3 days?

Rav Hutner in the Mamarei Pachad Yitzchok 90 makes a statement which certainly needs explanation. He says don't think of that request to go for three days the way childish people think about it, that it had to be with trickery in order to get out. No. It had to be with trickery. My understanding of what Rav Hutner means, perhaps this is what he means is that the Milchama against evil, the Milchama against Ra, the Milchama against our oppressors, the Milchama in Galus, even the Milchama against the Yeitzer Hora, always needs to be fought with trickery. Straight up you would never win. You always have to find a way to get around the Yeitzer Hora. The Yeitzer Hora doesn't want you to learn. Say to yourself, they have good black and whites at the Mishmar, I am going to go there. Say something that will use the method of Ramaos, it has to be that way in Olam Hazeh where Ra has such a tremendous strength. So that, Klal Yisrael went out with Ramaos because that is the example for how Klal Yisrael has to fight against the Yeitzer Hora, against the Kochos of Ra in this world all the time.

As Yishayahu Hanavi says in Galus when we have trouble, which can be found in 26:20 (הָיָה כְּמַעֲטָה - (רָגַע, עַד - יַעֲבֹר זָעַם). Hide yourself just for a few moments until the storm passes. That is the idea of Klal Yisrael in Galus. That is the message of this Ramaos.

As Pesach comes, you will tell yourself that you are tired, you are exhausted and you can't learn Pesach by day. Of course you can learn Pesach by day. Go out and bring yourself to the Bais Medrash. Use some Ramaos, find some trickery to be able to get yourself do that and IY"H you will be successful. A Gut Yom Tov and a Gut Shabbos and a wonderful, meaningful time to all.

### **Rabbi Reisman - Pesach 5772 (First Days)**

As we prepare for Shabbos Pesach for the Kedusha of Pesach and with the hope that we will have the sense of Pesach. Let me share with you a few Vertlach that are related to the Haggadah and of course that are generally Yesodos Hachaim, ideas that we could use for life in general.

As you know, we do not make a Beracha on Sippur Yetzias Mitzrayim. The Rishonim already ask a Kasha and they give various technical reasons for not making a Beracha on Sippur Yetzias Mitzrayim.

The Sfas Emes has an explanation B'derech Hamachshavah. Something that doesn't contradict the Rishonim but goes well with what the Rishonim say. The Sfas Emes says that in general we do not make a Beracha on any Mitzvah that is Bain Adom L'chaveiro. A Mitzvah which has to do with benefitting another human being. A Mitzvah like Tzedakaka has no Beracha and even a Mitzvah like Kibbud Av V'a'im (respecting ones parents) has no Beracha. The reason for that is because the Rambam has taught us that any Mitzvah which is a Mitzvah Sichli which is a logical Mitzvah is something regarding which a person should say I would do this Mitzvah even if the Torah did not obligate me to do so. That is the attitude that a person should have for Mitzvos Sichlios. The idea that even though the Torah did not obligate me to give charity even if the Torah did not obligate me to have respect for my parents I would do so anyway. When you have a Mitzvah which a person would do even if he was not obligated to do it is not appropriate to say a Beracha Asher Kidishanu B'mitzvosav V'tzivanu, blessing HKB"H for having commanded us to do this Mitzvah as if we are only doing it because we were commanded.

Says the Sfas Emes that is the reason that on a Mitzvah Bain Adam L'chaveiro such as giving Tzedakah we do not make a Beracha, because on a Mitzvas Sichli it is inappropriate to say that had Hashem given us holiness by commanding us to do this Mitzvah as if that is the reason, the motivation for doing the Mitzvah. That is true for all Mitzvos Bain Adom L'chaveiro. We talk about Sippur Yetzias Mitzrayim which is not a Mitzvah that is Bain Adam L'chaveiro. It is something that is a Mitzvah Bain Adam L'makom. Nevertheless, the Yesod the main idea of Sippur Yetzias Mitzrayim is feeling Hakaras Hatov, a thanks to HKB"H for having taking us out of Mitzrayim. Here too it makes no sense to say Asher Kidishanu B'mitzvosav V'tzivanu. This is a Mitzvas Sichli. It is a logical Mitzvah that we would have done even had we not been commanded. For that reason we make no Beracha. It is as if we are telling HKB"H this is a Mitzvah that we should understand to do even had we not been commanded. It is a beautiful thought.

The following is a Vort that it says in the new Pachad Yitzchok, the Ma'amarai Pachad Yitzchok on Pesach which was recently released. This is the very first Maimar there, a very beautiful Yesod and as you shall see it is a Yesod which I found in the Sefer Ohr Zarua Latzadik from Rav Tzodok Hakohen on page 13.

The Yesod is the following. We find that when Moshe Rabbeinu realized that people were going to reveal to Paroh that he had killed a Mitzri and that it would be Jews who would be revealing that news to Paroh that he had killed a Mitzri, he said as it says in Shemos 2:14 (אָבִינִי נִדְעָה הַדְּבָר). Which by its simple meaning means the fact that I killed a Mitzri is known. But in a deeper sense as the Medrash says and Rashi alludes to briefly (אָבִינִי נִדְעָה הַדְּבָר: כַּמְשָׁמְעוּ. וּמְדַרְשׁוּ נִדְעָה לִּי הַדְּבָר שֶׁהֵיטִי). Moshe Rabbeinu was saying (אָבִינִי נִדְעָה הַדְּבָר). Now I understand what is happening. The fact that the Galus (exile) in Mitzrayim is not coming to an early end is because (נִדְעָה הַדְּבָר) now I know the reason. It is because that there are Jews among us who say Lashon Hora. There are Jews among us who speak ill regarding other Jews. So that the Aveira of Lashon Hora was an Aveira in Mitzrayim for which we were not redeemed.

With this says Rav Hutner we understand why the Mitzvah of Sippur Yetzias Mitzrayim is a Mitzvah that is done with the mouth. It is a Mitzvah on the night of Pesach which involves speaking a lot. Usually we say S'yag L'chochmo Sh'tika that a wise man knows how to be silent. On this night we say (וְכָל הַמְרָבָה לְסִפּוּר בִּיציאת מצרים הָרִי זֶה מְשַׁבַּח). Somebody who speaks much is praiseworthy. Because this night, the Mitzvah is to be Mikadeish the Dibbur to give holiness to one's speech as if to redeem the failure in Mitzrayim where Jews were not pure in speech. This is Rav Hutner's beautiful thought which of course explains why in the Haggadah we say (וְאֶפִּילוּ כָלֵנוּ) even if we were all wise men it is a Mitzvah to speak about Yetzias Mitzrayim. I would think the reverse that even Am Horatzim (certainly Chachamim) have to speak about Yetzias Mitzrayim. What does it mean even Talmidai Chachamim?

The answer would seem to be because normally S'yag L'chochmo Sh'tika a sign of a wise man is silence. On this night (וְאֶפִּילוּ כָלֵנוּ חֲכָמִים) even if we are all wise men (מְצִיאת מצרים).

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

That happened by the Cheit Hamiraglim, which is a sin that was associated with Lashon Hora. Whereas it says in Bamidbar 13:32 (וַיֵּצִיאוּ דְבַר הָאָרֶץ) the Meraglim spread a bad report on the land of Eretz Yisrael. Where the sin of Lashon Hora reared its ugly head once again. Here HKB"H said Ad Kan, you came out of Mitzrayim because you sanctified your speech and here you are failing again. This was the Aveira for which they could not enter Eretz Yisrael.

Similarly, during the sojourn in the Midbar when Miriam spoke Lashon Hora she was punished immediately. The entire camp of Klal Yisrael had to wait seven days and they had to cease their travel towards Eretz Yisrael. This was again because of the Aveira of Lashon Hora.

Rav Tzaddok in the Sefer Ohr Zarua Latzadik adds another totally different point but based on the same idea. We know that Maseches Pesachim starts with the words (אור לארבעה עשר בודקין את החמץ) (לאור הנר) Ohr L'arbaa Asar. It begins with the words the night of the 14th day of Nissan we do Bedikah. It uses the word (אור) light in place of Laylah which means night. The Gemara explains that the Mishna is coming to hint to us Shelo Yidabeir B'lashon Miguna, that a person should be careful to speak in a fine way. Even the word night which has negative connotations is replaced by the word Ohr or light as if to hint that a person should speak properly.

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

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

---

## **Rabbi Reisman – Chol Hamoed Pesach 5781**

### **1 – Topic – A Thought from the Hak'sav V'hakabala on Sefiras Ha'omer which ties into Shiras Hayam.**

As we enjoy Chol Hamoed Pesach and prepare for Shabbos Shevi'i Shel Pesach as well as Acharon Shel Pesach. Of course we have now begun the wonderful Mitzvah of Sefiras Ha'omer, the 49 day Mitzvah or Mitzvos that we are Mekayeim every year. I would like to share with you a thought on Sefiras Ha'omer which is also a thought related to Shiras Hayam and you will see why.

In Parshas Emor it says as is found in Vayikra 23:15 (וּסְפַרְתֶּם לָכֶם) a count for you. Pashut Pshat is that it is an expression of (וּסְפַרְתֶּם לָכֶם) count. The Hak'sav V'hakabala which was written by a tremendous Baal Dikduk, not just rules of Dikduk but expressions of Tanach, writes that the word Lachem typically when it is mentioned in Shas as he says B'rov Mekomos when it is a verb and then Lachem it means for your benefit.

Of course the one he brings as an example is Lech Lecha, when HKB"Y tells Avraham Avinu to leave Aram and go to Eretz Yisrael as Rashi says in Beraishis 12:1 (וּשְׁמָ אֶעֱשֶׂךָ לְגוֹי) (גדול). That Lecha means to go for your benefit, for your sake. He says that is the way typically Lecha is.



This morning we Lained in Parshas Ki Sisa as is found in Shemos 34:1 ( וַיֹּאמֶר יְרֹד אֶל-מִשְׁחָה, פָּסֶל-לָךְ ) (שְׁנֵי-לֶחֶת אֲבָנִים כְּרֹאשֵׁינִים). The same thing that the word Lecha is a verb and Chazal Darshun Lecha as for your benefit. (פָּסֶל-לָךְ). The Pesoles which is chiseled out of these valuable stones will be yours and it says that from that Moshe Rabbeinu became wealthy. So that the expression of the word Lecha, Lachem, Lo whenever it is a verb and it says Lo or Lecha it means for your benefit. It is a wonderful rule to take with us as we go through the Parshios Hashevua constantly.

What is Nogea here is (וּסְפַרְתֶּם לָכֶם). He says (וּסְפַרְתֶּם לָכֶם) count for yourself (לתועלת נפש האדם). (ולטובתו להתקדש ולהתטהר). Count the days that are leading up to Mattan Torah, Lachem – L'tovaschem Ul'na'haschem. It is not that you are counting to know the number of days, but you are counting in order to count towards something which is a time of Aliyah and count for your benefit. Benefit by your counting. (וּסְפַרְתֶּם לָכֶם).

He says that there are other examples of Sefira, of counting which means not just to count to know the total but pay attention. It says by a Zav in Vayikra 15:13 (וְסָפַר לוֹ שִׁבְעַת יָמִים), or by a Zavah in 15:28 (וְסָפְרָה לָּהּ שִׁבְעַת יָמִים). The idea is to count days of Tahara, days in which a person is Tahor.

Therefore, he explains that the job of the days of Sefiras Ha'omer and I quote, (ותתבונן על נפשך מה), (הוא הטוב האמתי שתבחר בו). During these days think about what is truly good, what it is that you should be choosing to do. (והרע האמתי שתברח ממנו). And what is really not good and what you should be running away from. (ולא תעשה שום מעשה בלי לשקול תחלה במאזני משקל הדעת לראות הטובה היא או רעה). and whatever you do do it only if you measure, and you make an accounting, a Sefira for what you are doing. If you make an accounting for what you are doing during these days that is where you are headed. (וּסְפַרְתֶּם לָכֶם). These should be days of counting of reckoning for yourself in order that you should be able to have an Aliyah in the days leading to Mattan Torah.

Then where the Posuk says (שִׁבְעַת שָׁבוּת, תְּמִימֹת תִּהְיֶינָה) he adds that (תְּמִימֹת) doesn't mean total as that would be Sh'leimos. A Davar Shaleim is a total, it adds up completely to what you need. Temimos, the word Temima means complete in a totally different way. Parah Adumah Temima. Temima means it should be Tamim, it should be entire in its redness.

Tamim Yi'yeh L'ratzon it says about a Korban, or it says about people Tamim Ti'yeh Im Hashem Elokecha. Tamim is a language of being complete in a way of quality. Make sure these 7 weeks are complete weeks. These are weeks of meaning and they carry something to them. (וּסְפַרְתֶּם) count, it should be a counting that is a reckoning, not just a total. Lachem for your benefit. And Temimos they should have a completeness to it, there should be a sense of Tamim in these days. And so, that is our charge for these days, that they should be meaningful days.

Generally, the Hamon Am of Klal Yisrael doesn't do Kabbalistic things. We don't express ourselves Kabbalistically in expressions. And yet during Sefira it has become the custom at least among those who Daven Nusach Sfar to talk every day about Chesed She'b'chesed, and Chesed She'b'gevurah and Tiferes and all the Middos. It is important because otherwise you would think that we are just counting. If you know that one day is Chesed She'b'chesed and one day is Gevurah She'b'chesed then even if you don't know exactly what it means, but it does mean. Every day has its personality and its goal and that is where you have to head. We have to head in a positive way,

seven positive meaningful weeks starting with a complete week of Pesach which is the first week of Sefira and to make them meaningful weeks. So this is a thought regarding Sefirah.

I said that this would have a connection to Kriyas Yam Suf and the last days as well. Let me first share with you a beautiful Yesod of the Maharal. On Shemos 15:1 (אָז יִשְׂרָאֵל-מִשֶּׁה וּבְנֵי יִשְׂרָאֵל) Rashi says on (אָז יִשְׂרָאֵל) that (אָז כַּשְׂרָאָה הִנֵּס עֲלֵה בְּלִבּוֹ שִׁשִּׁיר שִׁירָה). When he saw the miracle of Kriyas Yam Suf it came up in his heart to sing Shirah. Coming up in your heart means you thought of it and now say Shira.

The Maharal says what does Rashi mean? Lama Kasuv Zeh (עֲלֵה בְּלִבּוֹ)? What was he writing as most things you do you think of it and then you do it. Says the Maharal, Shira has to spill forward from the person. A person is told to sing a song of thanks. Say thank you. It doesn't mean anything. When it is (עֲלֵה בְּלִבּוֹ) and overflows from a person's heart and it comes from itself then it is a different sense of Shira, of being thankful. Being thankful not because I am obligated to say thank you but being thankful because you feel the Hergish, the feeling of being thankful. That is really what the Shirah is about.

We after a year of a very difficult time, challenges, health challenges, mental health challenges, Parnasa challenges, all kinds of difficulties, it should be (עֲלֵה בְּלִבּוֹ) our Shira. It is something that should come up by itself the sense of gratitude to Hashem.

Why do I mention this at this moment? You know why? First of all it is coming up that it is going to be the last days of Pesach, the day of Shira. But more than that, the Posuk says 15:21 (וַתֵּצֵא לָהֶם, ) (מִרְיָם: שִׁירוּ לַיהוָה). When Klal Yisrael sang Shirah Miriam said to the women why should we be left out? But guess what, the Posuk says (וַתֵּצֵא לָהֶם). We just had a rule from the Hak'sav V'hakabala that Lahem means L'tovaschem Ul'na'haschem. You can't let something go by when you have a sense of having to feel a thanks. You have to do something about it. You have to act. It has to spill forth from you. How could it be that you go through a period and there is no overflowing sense of gratitude to the Ribbono Shel Olam. (וַתֵּצֵא לָהֶם, מִרְיָם). It is to your benefit. This is the lesson of the Shiras Hayam.

So that the Sefira, make sure it is for your benefit and the Shira, the thanks, the Hoda'a make sure it is for your benefit. Don't say thank you because it is good for the other guy, say thank you because it is important for you. It has to come out, it has to spill forth from you a sense of gratitude.

Of course we all understand that this all means that this year when Chol Hamoed is Thursday and you have a Mishmar night smack in middle of Chol Hamoed, it should be the Mishmar night of the year. Even if you never do it, but now with Kedushas Hachag, Kedushas Chol Hamoed. If the Beis Hamikdash would be standing you would be Oleh Regel, you would be going to the Beis Hamikdash, you would be seeing a wonderful extraordinary inspiration in the Beis Hamikdash. It is the time to once again be in the Beis Hamedrash at midnight. It is once again the time to experience that experience if you have not had it. To be Mishmar night in a Beis Medrash. Lachem do it, do it for yourself. To have the sense of Aliya.

## 2 – Topic – Daf Yomi - Shekalim

Let me end with a thought for those who are learning Maseches Shekalim. What is Shekalim doing in Seder Moed? Shekalim is to prepare money for the Korbanos of the coming year. It should be in Kodshim. It seems that there are Chalukai Dai'os. The Tosafos Yom Tov brings from Rav Sherira Gaon that Shekalim doesn't belong here and it is only here because it follows Pesachim. Since the beginning of the Shekalim, the collecting of the Shekalim immediately follows Pesach, so therefore, this immediately follows Pesach. That is why it is here. Sort of the reason that Nazir which belongs in Kodshim is in Nashim because it follows Nedarim as it is a type of Neder. This is the Shittah of Rav Sherira Gaon.

The Rambam seems not to hold that way. The Rambam counts Hilchos Shekalim in Seder Zemanim in his Sefarim. And it is not because it follows Pesach because in the Rambam it does not follow Pesach it follows Hilchos Lulav. The Rambam seems to hold that Shekalim inherently belongs in the Seder of Moed. It is Yitachein that they argue in two understandings of the Mitzvah of Shekalim and for those learning the Daf Yomi of Shekalim there are a number of aspects of the Masechta that depend on it.

Let me just tell you two ways of learning. There are those who understand the Mitzvah of Machatzis Hashekel that it is a Hachana, it is a preparation for the Korbanos. We are obligated to make our donation as the preparation of the Korbanos. If so, it belongs in Kodshim. That is Rav Sherira Gaon's Shitta.

There are those who say no, there is a separate Mitzvah to give the Machatzis Hashekel, it is a Mitzvah. Once you give the Machatzis Hashekel it is also used for the Korbanos. The same thing happened in Ki Sisa, there was a Mitzva to give Machatzis Hashekel to count Klal Yisrael. Once they gave it they used it for the Adonim. But the Mitzvah of giving is in and of itself. That appears to be the Shittas HaRambam that it is a Mitzvah that has a Zman just like Pesach and Lulav has a Zman. This appears to be the Shittas HaRambam in many places, and in many areas of Machloksim between the Rambam and the other Rishonim in Hilchos Shekalim. Maybe it is a little too much to pile on in this type of a Shiur but let me just say that the Rambam in Sefer Hamitzvos says the Posuk of Machatzis Hashekel that is found in Shemos 30:13 (וְהָיָה יְתֹנּוֹ, כָּל-הָעֹבֵר עַל-הַפְּקָדִים--מִחֲצִיתָ) (הַשֶּׁקֶל, בְּשֶׁקֶל הַקֹּדֶשׁ) is the source. Which is a Posuk in Ki Sisa.

The Mefoshei HaRambam say what? That Machatzis Hashekel wasn't for the Korban. It is the wrong Posuk. The answer would be you are right and the Rambam holds it has nothing to do directly with Korbanos. It is a separate Mitzvah. Mimeila once you do the Mitzvah then you are already going to give it for the Korbanos. But it is a Mitzvah Bif'nei Atzmo, it is not necessarily a Mitzvah which is tied to the Korbanos Dafka.

The Rambam in Perek Aleph Halacha Aleph of Hilchos Shekel says you have to give the whole Machatzis Hashekel in one shot (וְאֵינוֹ נֹתֵנוּ בַּפַּעַמִּים רַבּוֹת הַיּוֹם מֵעַט וּלְמַחֵר מֵעַט אֵלָּא נֹתֵנוּ כּוֹלָו כְּאַחַת בַּפַּעַם). The Ramban disagrees. In the Shekel Hakodesh he brings that the Ramban say no you can pay it out over the year every month. Again, they argue in this. If it is to provide funding for Korbanos, you pay small amounts over time and it is good. The Rambam holds that it is a Mitzvah Bif'nei Atzmo.

There are probably a dozen Machlokesim between the Rambam and other Rishonim which can be understood in light of these two ways to learn. Either Machatzis Hashekel is a Mitzvah to prepare for the Korbanos of the year or Machatzis Hashekel was a Mitzvah by itself and Mimeila the money was used to prepare. For those learning Maseches Shekalim bear it in mind, I know that you are halfway through already but still let's see if we can bear it in mind and find other Machloksim which may well be Talui in this.

And with that thought I want to wish everybody a wonderful Shabbos Yom Tov and Acharon Shel Pesach coming up. IY"H it should be a Gut and Gebenched spring and summer. It should be well and go well. Everyone should be healthy and stay healthy. Never stop Davening for Shemira from the Ribbono Shel Olam. A Gutten Moed to one and all!

### **Rabbi Reisman – Shevi'i Shel Pesach 5780**

#### **Topic – Hakaras Hatov.**

As we prepare for the last two days of Pesach in the most unique Pesach in any of our lives. A Pesach when we are alone in our homes and try to appreciate Kriyas Yam Suf and the very special times that we are in with the perspective of a very quiet solitary world. I would like to share with you a Machshava regarding Birchas HaTal. The Beracha of Tal with which we begin the Chag HaPesach, and as I have mentioned in the past the seven Mashkim are K'negged the seven Yomim Tovim. The three Regalim, Purim, Chanukah, Rosh Hashana and Yom Kippur.

If you haven't done it already then at the Seuda make yourself a list of the seven Mashkim; Yad Shachat Dam (which is short for Yayin – wine, Devash – honey, Shemen – oil, Chalav – milk, Tal – Dew, Dam – blood, Mayim - water) and the seven Yomim Tovim and see how they correspond.

Pesach corresponds to Tal, the Beracha of Tal. The Beracha of Tal needs an explanation. When we Bentch Geshem and we ask for rain at the end of Sukkos and that we understand. There are some years where there is a lot of rain and some years in which there is not enough rain G-d forbid. For decades the Kinneret wasn't full because there was not enough rain and Boruch Hashem despite this being a time of Hester Panim, HKB"H has showered rains on Eretz Yisrael and the Kinneret is full. It is a Siman of Beracha. But the point is, that Geshem is sometimes Ne'etzar and sometimes not. We understand. We say L'sova V'lo L'razon. Because plenty and not hunger depends on having enough rain.

But Tal, dew. Chazal say that Tal doesn't stop. Tal is a constant. Since dew is a constant, if by mistake you don't ask for Tal it is not Makpid by Davening. This is because Tal comes whether you ask for it or not. So what is the Beracha of Tal (טל תן לרצות ארצך), of course (טל תן) as we always have Tal?

The answer is a Yesod which is very appropriate always and certainly today. The Yesod is we know that Hakaras Hatov is a basic fundamental of any moral, any spiritual, any meaningful life. A person who lives life without Hakaras Hatov lacks a Neshama, is like an animal that takes and doesn't appreciate. The concept of Hakaras Hatov is so basic that the Maharal in Beraishis says

Ain HKB”H Oseh Tov L’mi She’aino Makir Tov. HKB”H doesn’t shower His blessings on people who don’t have Hakaras Hatov. So that, Hakaras Hatov is a basic idea of both human responsibility and HKB”H’s blessings come to those who are Makir Tov.

The nature of Hakaras Hatov is that it comes when you get something unexpected. An unexpected gift, a surprise. You are waiting for a bus and someone stops and gives you a car ride. The unexpected is something which people are easily Makir Tov for and that is the very bare minimum. But that is Hakaras Hatov Ta’ta’a (a lower level of Hakaras Hatov). Hakaras Hatov E’la’a (a higher level of Hakaras Hatov) is when someone thanks another person or the Ribbono Shel Olam for things that are constant, that are consistent, that are without surprise, that don’t change your life fundamentally, and still you are thankful. That is Birchas HaTal.

Birchas HaTal is an appreciation for something that is reliable, is there, is not questioned. For a person to appreciate that he could walk, or he could talk or he could see, is not natural. A human being grows up Thank G-d walking and talking and seeing. For a person who Lo Aleinu found that his ability to walk is in danger and for an extended period had to go on crutches or G-d forbid in a wheelchair and then he walks again, for him it is easy to be Makir Tov. For the rest of us it is difficult, very difficult. But the Hakaras Hatov E’la’a, the Birchas HaTal, is to aspire to be Makir Tov for everything you have.

On Pesach we say Chayuv Adam Lir’os Es Atzmo K’ilu Hu Yatza Mi’mitzrayim. To be Makir Tov for Yetzias Mitzrayim. It happened so long ago, it is a constant in our lives Zeicher Yetzias Mitzrayim. To be Makir Tov is very difficult. To be Makir Tov that we can breathe, who could be Makir Tov that he could breathe. We breathe Thank G-d all the time from the minute we are born until 120 years.

Today there are people who are Makir Tov that they could breathe. Today there are people who are Makir Tov that they breathe without effort and without pain.

I am ashamed to say, I spoke to a Cholah in the hospital, and I told her I think we have a bad connection let me call you back. When I called back I realized that the connection was excellent but she was breathing through a mask and there was a constant sound of her exhaling and her struggling to inhale. I should have realized and then I did. To be able to breathe, that is our Hakaras Hatov of Birchas HaTal. A very special Beracha. To be able to be Makir Tov.

We find in Beraishis 2:5 (כִּי לֹא הָמָטִיר יְרֹךְ אֱלֹדִים, עַל-הָאָרֶץ, וְאָדָם אִין, לַעֲבֹד אֶת-הָאֲדָמָה). There was no rain until the 6<sup>th</sup> day when Adam was created. The Maharal explaining Rashi says because HKB”H doesn’t bring rain unless there is a person to be Makir Tov. What about Tal? Regarding Tal it says in Posuk Vav (וְאָדָם, יַעֲלֶה מִן-הָאָרֶץ, וְהִשָּׁקָה, אֶת-כָּל-פְּנֵי הָאֲדָמָה). The Tal came even before Adam was there. It is guaranteed, it is consistent and it is constant. If you are able to say HKB”H thank you for the Tal you are on a different level. That is the Nekuda of Birchas HaTal.

What is the reward for this? Let me tell you a GR”A. There is a GR”A regarding Medrash Rus. The GR”A says that there is 10 Berachos that Yitzchok Avinu Bentched Yaakov by Vayiten Lecha. Those 10 Berachos correspond to the 10 K’lalos that took place at the time of the original sin of Adam and Chava.

In the listing of this, Tal is K'negged Atzvus as is found in Beraishis 3:16 (הַרְבֵּה אֲרָפָה עֲצֻבוּת וְהִרְגָּה -). The Beracha of dew is K'negged the curse of Itzavon, of Atzvus, of sadness. What is the Beracha of Tal? What is the reward for Tal? A happier life. A person who reaches Hakaras Hatov E'la'a, who could be Makir Tov more and more for the things he has, becomes more distant from sadness. Sadness comes to a person who wants more and more and more and doesn't feel he has what he needs. When a person sheds the need to look at what he doesn't have and appreciates what he has, it brings Simchas HaChaim. It brings joy, it brings happiness.

My wife was telling me that last Yom Tov Sukkos time she was in Glatt Mart and was by the butcher and there was a lady there. There were a number of women who were irate. They were upset as they had ordered a certain cut of fine meat, a special cut of meat and the butcher said that I just don't have enough for everybody because I only have a certain amount of it. This lady was irate, she was angry, she was beside herself. What do you mean you don't have it, I ordered it. A Pele! A human being who has a Neshama in their body, a person who has a Cheilek Elokim Mi'ma'al could get upset and angry that you don't have a specific cut of meat?

Rabbosai, I guarantee you, this year nobody got angry because they wanted a specific cut of meat. We are happy with what we are blessed with because we don't take our health for granted. We are happy with what HKB"H gives us because we don't take the health of our neighbors and our friends and our loved ones for granted. We are happier with what we have because we worry. We are happier with what we have because we have Hakaras Hatov E'la'a. We are thankful for those things that we have. Hakaras Hatov E'la'a. Birchas HaTal. It is a Beracha that is very special this year.

When you say 90 times Morid HaTal or V'sein Beracha, when you say it the 90 times Chazeir and Chazeir as the lesson will soon be lost. What opportune times we are living in. A time to be Makir Tov, to appreciate. People remember other tragic times in Jewish life. People talk about the Holocaust and then we realize that despite everything we have our comfortable beds and our hot showers and are quite fine in terms of needs and the things we have and we are thankful. We are Makir Tov.

Don't let it slip away. Don't let it disappear. Nod'e Lecha. We should always thank Hashem Al Chayeinu Hamesurim B'yadecha. May it be G-d's will that we come out of this soon and that we come out of it better people. People with a greater appreciation for what we do have. Better Ovdai Hashem, all of us Gezunta Heit serving HKB"H together! May it be a wonderful Yom Tov for one and all. But most of all those families that didn't have Cholim home the first days and have them home the second days, what a joy, what an appreciation. What a Birchas HaTal! May HKB"H send Refuos to those who need it and Nechama to those who need it. A Gut Gebenched Yar! A Gut Yom Tov to all!

## **Rabbi Reisman - Shabbos Pesach 5778**

### **1 - Topic - An idea regarding Kavod Chitzoni and Kavod Penimi**

As we prepare for Shabbos Chag Pesach, a wonderful Shabbos, a very special Shabbos. Zman Cheirusainu. A Shabbos where the very first Seder Kos will be a Mitzvah D'oraissa of Kiddush in addition to the other Mitzvos D'oraissa that we have on the Seder night.

Let me share with you a few thoughts regarding the Yom Tov. I would like to start with something which at least at the outset seems to be technical but has a very deep Machshava. That is that we all know that on Chol Hamoed we do not take haircuts and the reason for that is, Shelo Yekaneis L'regel K'shehu Minuval. The purpose is to encourage people to take haircuts Erev Yom Tov or the day before Erev Yom Tov. But the idea is Shelo Yekaneis L'regel K'shehu Minuval that a person should go into the Yom Tov with a proper haircut.

In other words, Yiddishkeit says a person with a proper haircut that is the beauty of a person, that is the way a person should be. It is interesting that nevertheless when it comes to a Nazir we say as it says in Bamidbar 6:5 (קֹדֶשׁ יִהְיֶה--גִּדּוֹל פָּרַעַ, שֶׁעַר רֹאשׁוֹ). We say that a sign of Kedusha is someone who is not into the growing of his hair. Someone who is Farkert, somebody who is (גִּדּוֹל פָּרַעַ, שֶׁעַר (רֹאשׁוֹ)). Somebody who doesn't grow his hair long and that seems to be a Siman or a sign of a level of Kedusha. It is a general question which needs an explanation. How is it that by Nazir not caring about the growing of the hair is a sign of Kedusha, not caring about Chitzonios and when it comes to Yom Tov we want people to go in with a proper haircut. The truth is that it is not only a Yom Tov Kasha as every Erev Shabbos it is a Mitzvah to take a haircut.

I saw in the Emes L'yaakov on Nach Cheilek Bais which is the first Cheilek that actually came out, that he talks about this Yesod and I would like to explain it by using Rav Yaakov's idea and then attaching it to an idea that I saw in the Ohr Gedalyahu and to be Metzareif two Rosh Yeshivos of Torah Vodaath, to one Machshava.

Let's start with Rav Yaakov. Rav Yaakov says that there are two different things, Kavod Chitzoni and Kavod Penimi. He says that certainly the Kavod Penimi of a person, the greatness of a person is a person who doesn't pay attention to things which are signs of Gaiva, things which are signs of haughtiness, a person being immaculately presentable among people. Avada, Kavod Penimi is that a person should care about spiritual things, not about things which are Megusham, things that are Kavod Gashmi.

Nevertheless, there is an idea of Kavod Chitzoni. Kavod Chitzoni is a Melech or a Kohen Gadol who is obligated to go around with a fresh haircut. The idea of taking a haircut L'kavod Shabbos and L'kavod Yom Tov. There is a Kavod Chitzoni. The idea of going into a Yom Tov or going into a Shabbos, is to show the world how you consider the days that are coming upon us to be very special days. That you go towards it with a proper Kavod Chitzoni. In the Penimios of course, a person should not pay too much attention to the Gashmiodika ideas that are very much the Nekuda of many many people.

Rav Gedalya Schorr brings in the Ohr Gedalyahu somewhere in a footnote, B'sheim one of the Gedolei Chassidus, that Aderes V'emunah L'chai Olamim. The Pizmon, the poem of Aderes V'emunah L'chai Olamim, Habina V'hab'racha L'chai Olamim are pairs of things that are in essence, opposites. They are things that are not compatible. But L'chai Olamim, by HKB"H these things do become compatible.

Some of them are easy to understand. Hagaiva V'hagedula, to be truly great and giving and at the same time have Gaiva, doesn't make any sense. They are really things that are complete opposites and Mimeila it is something which only L'chai Olamim, HKB"H can put the two of them together and it is not a Stira.

Hahod V'hahadar L'chai Olamim. Hod and Hadar are opposites. Hadar is Kavod Chitzoni, it is something that is beautiful to the eye like for example Pri Eitz Hadar has to do with beauty. Hod on the other hand, has to do with Kavod Penimi.

It says that Moshe Rabbeinu had Karnei Hod. Rashi says in Parshas Ki Sisa calls the Ruchniyasdika rays that were coming from him as Karnei Hod. Where it says in the Posuk (וַיִּתְּתָהּ וְעָלָיו מְהוֹרָה, עָלָיו). Put from your beauty on him. It is talking about spiritual beauty. So Hod and Hadar are things that are not compatible. They are opposites. By the Borei Olam Hod and Hadar are L'chai Olamim.

So that we understand that Hod is a Hod Penimi and Hadar is a beauty that shows Chitzonios. For Yom Tov we have to show the Chitzonios as we prepare for Yom Tov. But for ourselves, we have to worry more about the Hod. So it interesting, we go from Erev Pesach where we have to take a haircut straight into the Yimai Hasefira. The Yimai Hasefira are days on which we are not allowed to take a haircut. We go from Hadar, Chitzoni to the Hod Penimi. On the Yimai Hasefira we want to champion the Middah of Hod that we should be able to have the inner Penimios which is great, which doesn't care about how a person looks on the outside. So we have these two competing values that are very important to us.

According to what we just said, the Chitzoniosdika Kavod and a Penimiosdika Kavod going into Yom Tov is Kavod Chitzoni and Aveilus and Sefira are times of Kavod Penimi it is very beautiful that the Issur of taking a haircut in Sefira which is a time to work on the Hod Penimi ends on Lag B'omer which in Middos is Hod Sheb'hod. It is a day of extreme value of Hod, reaching Hod Sheb'hod and after that you can take a haircut, because the Avoda of Hod lasts until 33 days in the Omer. This is a technical idea with a beautiful message.

## 2 - Topic - A Vort on the Haggadah

In the **Arami Oved Avi** section of Maggid there is an idea of the GR"A. (אַרְמִי אוֹבֵד 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 אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ) (קִידָּה). (וַיִּנָּצֵעַק אֵלֶּי ד). (וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ). All of the Drashos come from that. Why does Arami Oved Avi have such a prominent place in the Haggadah?



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

Yaakov went down to the house of Lavan Onus Mai'achiv, he came because he was forced by his brother. Rashi says in Beraishis 29:13 (שלא בא אלא מתוך אונס אחיו). He came Onus because of his brother. Going down to Mitzrayim Yosef also went down Onus Mai'achiv as it says (וַיֵּרֶד מִצְרָיִם - אָנוֹס עַל פִּי הַדְּבָר). A similarity between the two.

Yaakov left Mitzrayim and he took with him wealth and Lavan said it is my Rechush that you are taking. It says that Klal Yisrael took out the Rechush of Mitzrayim and the Mitzrim said as it says in Shemos 14:5 (מֶה-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 (וּבְאֵתוֹת. זֶה הַמַּטֶּה). Yetzias Mitzrayim was done with Moshe Rabbeinu's stick.

Yaakov Avinu ran away as it says in Beraishis 31:22 (וַיֵּצֵד לְלָבָן, בַּיּוֹם הַשְּׁלִישִׁי: כִּי בָרַח, יַעֲקֹב). It took Lavan 3 days for him to notice that his 2 daughters, his son in law and his grandchildren left and he ran after them. How many days did it take to reach them? 31:23 (וַיֵּרֶד אַחֲרָיו, דֶּרֶךְ שְׁבַעַת יָמִים). He ran after them for 3 days and reached Yaakov on the 7<sup>th</sup> day. Exactly Yetzias Mitzrayim. By Yetzias Mitzrayim, for the first 3 days Pharoh didn't chase after them and then he said Oy they are not turning around, and he chased after them and met them as you know on the 7<sup>th</sup> day.

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

When Yaakov escaped Lavan, bang, he ran right into Eisav. 32:7 (וַגַּם הָלַךְ לִקְרַאתוֹ). 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 (וְקָרָה) הָיִיתִי בַּיּוֹם אֶכְלָנִי חֶרֶב, וְקָרָה) (בְּלִילָה; וַתֵּדַד שְׁנֵתִי, מֵעֵינִי). 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 (וְיָרְבוּ וַיַּעֲצְמוּ) if they are able to bring up a family so then the Chizuk should be that that is the way it was with our Avos. That is the way it was by Yaakov Avinu.

A lesson of (אֶרְמֵי אֲבֹדָה, וַיֵּרֶד מִצְרַיִם). That Maisch 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.

### **3 - Topic - A question regarding the Makkos**

I am going to share with you something incredible, I have a great Kasha. The Kasha is according to most Rishonim all 10 Makkos did not affect the Klal Yisrael. All 10 Makkos, (the Ibn Ezra says the first Makkos did), however, all of the Rishonim disagree. Rashi as you know already says by Makkas Dam that when the Yehudi drank it was water and when the Mitzri drank it was Dam. So Rashi holds that all 10 Makkos did not affect Klal Yisrael.

The Kasha is why is it that when Yaakov Avinu is Metzaveh that he be buried in Eretz Yisrael, not buried in Mitzrayim Rashi gives us 3 reasons. The third reason is that he knew that there would be a Makka of Kinnim, and he didn't want the Makka of Kinnim to affect him if he would be in Mitzrayim, and therefore, he went to Eretz Yisrael. However, if Klal Yisrael was not affected by the Kinnim, so why should Yaakov Avinu be afraid that he would be affected by the Kinnim? This is a Gevaldige Kasha.

The Kasha I would think is very hard to answer. I have asked around and somebody today told me a Gevaldige Teretz but I have to keep it a secret because I want to spring it on everyone at the Seder. Maybe next Thursday Erev Yom Tov I will share with you an answer unless of course you come up with a better answer, a more Geshmake answer sooner. Kol Tuv! A Gutten Shabbos and a Gutten Yom Tov, a Zman Cheirusainu, A Gutten Bain Hazmanim to one and all!

### **Rabbi Reisman - Shabbos Chol Hamoed Pesach 5777**

As we prepare for an absolutely beautiful Shabbos Chol Hamoed. HKB"H has given us beautiful weather for our Chol Hamoed here. It is certainly a sign of a Hischadshus, a renewal in the Zman to come.

## **1 - Topic - A Lomdushe Thought from Rav Pam Regarding Pesach**

Let me share one of Rav Pam's favorite Pesach Divrei Torah. It is an Inyan of Halacha more than an Inyan of Machshava but an absolutely beautiful topic that Rav Pam often said this time of the year. We begin with an Ohr Sameach and as a matter of fact, the whole Vort comes from the Ohr Sameach in Hilchos Chometz Umatzah, Perek 1 Halacha 3 which is the third piece in the Ohr Sameach in Hilchos Chometz Umatzah and he deals with a very technical question.

The Rambam says that if someone violates the Issur of Baal Yei'ra'eh U'baal Yai'matz'ai, the Issur of owning Chometz on Pesach, naturally you normally do not get Malkus because it is a Lav Sh'ain Bo Maaseh, it is an Aveira that a person does without an action. Pesach comes and he owns Chometz. But if he buys Chometz on Pesach, then he gets Malkus because he violated the Issur of Baal Yei'ra'eh U'baal Yai'matz'ai, of owning Chometz by doing an action. So one who buys Chometz on Pesach, says the Rambam he gets Malkus.

Says the Ohr Sameach, Hikshu L'michabrim, many have asked, how could that be? We have a basic idea in Halacha that something that is Assur B'hana'a, something that one may not derive pleasure from, is considered worthless and is considered as if it has no value. After all, you can derive no pleasure from it. Something that has no value cannot change ownership, cannot take on ownership. A person can't be Koneh something of no value. Therefore, the Rambam says that if you buy Chometz on Pesach you are Over Baal Yei'ra'eh U'baal Yai'matz'ai, but it doesn't become your Chometz because it has no value. This is the Kasha that Hikshu Hamichabrim.

The Ohr Sameach to answer this brings a Ran in Avodah Zorah who asks the identical question in another example of Issurei Hana'a. The discussion there is about a golden or a silver Avodah Zorah that has value. The Halacha is that when it belongs to a non-Jew, it is Assur B'hana'a, it has no value but the non-Jew can be Mevateil it by saying I no longer believe in it and do something to the Avodah Zora to show that, then it becomes permissible. However, if a Yid acquires this Avodah Zorah, a Jew's Avodah Zora has no Bittul and therefore, it remains worthless forever. The identical question is asked there by the Ran that when a person acquires an Avodah Zora it has no value. If it has no value you can't acquire it, you can't own it. The Ohr Sameach says the same question that we are asking on the Rambam and the same Teretz will answer both.

He explains the Ran's Teretz as follows. Let's think about it. Let's take the example of Chometz. When the non-Jew owns the Chometz it has value. The Torah doesn't forbid the non-Jew from having benefit or even income. When the Yid acquires it, it becomes valueless. So the minute the Jew acquires it it becomes valueless. If it becomes valueless it means that he could not acquire it. If he could not acquire it then it remains the Chometz of the non-Jew. If it remained the Chometz of a non-Jew then it does have value and it definitively does have a value. If it has a value then the Jew can be Koneh it. What is happening here is that we are creating a cycle which is an impossible cycle. In other words, we are saying that if it has value the Jew can be Koneh it, but if a Jew can be Koneh it then it has no value. If it has no value then a Jew can't be Koneh it and it reverts back to being a non-Jew's in which case it once again has value.

Let me give you another example of this type of cycle which is easier to understand. The following example which comes from the Minchas Chinuch Mitzvah Daled. Let us say that two witnesses walk into Beis Din on the 30<sup>th</sup> day of the month of Adar. They say that we saw the new moon last night. Bais Din says that if that is the case then today is not the 30<sup>th</sup> day of Adar because the Jewish month does not necessarily have 30 days. If the new moon was visible then it is not the 30<sup>th</sup> day. So Bais Din says Mekudash Mekudash, today is the first day of Nissan. The month of Adar has only 29 days because the new moon was seen, today is Rosh Chodesh Nissan.

After that, in walks a young man (a boy) together with a second witness and the two of them say those witnesses are liars as they were with us in a different place at the time that they are saying that they saw the moon. Two witnesses come to contradict the first witnesses.

Well Bais Din says to this young boy who is a witness, how old are you? He says well today is my Bar Mitzvah. When were you born? Rosh Chodesh Nissan 13 years ago. Your Bar Mitzvah today, if the first Aidim are telling the truth that today is Rosh Chodesh Nissan then you are a 13 year old and we accept your testimony together with the other witness and we invalidate the first witnesses.

One second, as soon as we invalidate the first witnesses then today reverts back to being the 30<sup>th</sup> day of Adar. The consequence of that is that this young boy is no longer Bar Mitzvah as he is a day shy of his Bar Mitzvah. If that is the case, then the Hazamah doesn't stand and he can't say testimony and if he can't say testimony then the first witnesses are reinstated. Of course if the first witnesses are reinstated it once again becomes Rosh Chodesh Nissan and then this boy becomes once again a Bar Mitzvah. If he becomes Bar Mitzvah then we have to accept his testimony. In which case, the first witnesses are considered Aidim Zomemim and their testimony is thrown out. In which case, it reverts back to being the 29<sup>th</sup> of Adar. You see what happens here is that we create a cycle which cannot end. When we say that the boy is a Bar Mitzvah we invalidate the witnesses in which case he reverts back to being a Kotton. Once he reverts back to being a Kotton we accept the first witnesses in which case he becomes a Gadol. This is a cycle that just keeps on going. What do we do?

Another example. A person has a Sukkah that is exactly 7 Tefachim by 7 Tefachim in size which is perfectly Kosher. Then he puts a picture on the wall, it is a big picture with a frame. Having put the picture on a wall he has now made the Sukkah less than 7 by 7 which invalidates it. Does the picture invalidate the Sukkah? He can just take it off. One second, if the picture is Noy Sukkah, something which beautifies the Sukkah then you are not allowed to take it off of the wall because it is Muktzah. Therefore, if you have a Sukkah that is a 7 x 7 and you put up a picture with a decoration, it invalidates the Sukkah because now the useable area of the Sukkah is no longer the required size.

But hold on a minute. If it is no longer the required size then the Sukkah is not a Sukkah. If that is the case, then the picture is not Muktzeh and it can be removed. If you are allowed to remove it the room reverts back to being a 7 x 7 and useable space. In which case again it becomes a Kosher Sukkah. In which case the picture is Muktzah. In which case the Sukkah is less than 7 by 7 and it becomes Posul. You see, it is a cycle. You can't stop. Every time you tell me it is a Kosher Sukkah the picture becomes Muktzeh and the size of the Sukkah becomes too small and the result is that the Sukkah is Posul. Every time you say that the Sukkah is Posul, the picture becomes non-

Muktzeh and the size reverts back to 7 by 7. So you see that there are cases in Din where a cycle is created.

The same thing here with a Jew who buys Chometz on Pesach. Before he buys it it has value to non-Jews. The moment he buys it it becomes valueless. If it is valueless, he can't own it. If he doesn't own it, then it once again has value. If it once again has value then he could acquire it. The cycle continues.

So Rav Pam would say adopting the language of the Ohr Sameach that we have a rule. Ain Hamisoveiv Yachol Levateil Es Hasibah. A result cannot invalidate its cause. You go with a logical sequence of events. When you get to a result that invalidates its cause then you have to stop. Everything that took place until then stands.

This is sort of like the science fiction question of a person who goes back in time and kills his own mother before he was born. If a person goes back in time and kills his mother before he was born then he was never born, a contradiction. That is what this cycle creates, that type of contradiction. We say in Halacha, Ain Hamisoveiv Yachol Levateil Es Hasibah. We start with Chometz that has value. The Jew acquires it, the result of his acquisition is that it becomes valueless. Once it becomes valueless you want to say that now he can't acquire it. The result is destroying the cause and the result can't destroy the cause. That is what the Rambam is saying that he gets Malkus.

From there we learn it to all such cycles that you go in order until you have a contradiction at which point you stop. A Shtickel Lomdus in honor of Pesach. I hope you followed. You can apply it to more cases and have a really Geshmake Oneg Yom Tov.

## **2 - Topic - A Story about the Apter Rav on Erev Pesach**

Let me try a story to balance it. I saw a beautiful story about the Oheiv Yisroel, the Apter Rav (1748 - 1825). He was the Zakein in the Chassidishe world in the 1800's. The unquestioned leader in Hashkafa of the Chassidic world and the Apter Rav was preparing for Pesach. In his home on Erev Pesach some collectors came and they were collecting Matzahs for Jews who had no Matzahs. One of the maids opened the door and saw them collecting and knew that the Apter Rav would want to give them Matzah. She saw three Matzahs on the table wrapped in a cloth and she gave them to the collectors. The Rebbetzin walked in and said what happened to the Matzahs on the table?

The maid said I just gave them to Tzedaka. Those Matzahs were the Erev Pesach Matzahs, the Matzahs Mitzvah. As you know, the custom in many communities and especially Chassidic communities is to bake Erev Pesach Matzahs, Matzahs Mitzvah so to speak. The Rebbetzin knew that the Apter Rav would be very distraught at having lost these Matzahs. So she quickly went and took 3 regular Matzahs out of the box, put them where the Matzahs Mitzvah had been in order not to cause Agmas Nefesh to the Apter Rav. And so, the Apter Rav came out had the Sedarim, he used the so called Matzahs Mitzvah and life went on.

One day of Chol Hamoed a couple came to the Apter Rav in a bitter dispute. The man said I want a Get. What happened? The man said my Minhag is not to eat Gebrokt and I told that to my wife. She went and deliberately Gebrokt and fed me Gebrokt on Pesach, terrible! He was angry.

To which the Apter Rav said, let me tell you something. My Matzahs Mitzvah disappeared on me. I pretended that I didn't notice. I said nothing and the Seder went on. Over Gebrokt you are making a Tumult.

There is a tremendous lesson. The lesson is in knowing to say nothing. Pretend not to notice. Sometimes we Takeh don't Chap, we don't understand things and it causes us Agmas Nefesh. Something that we want to understand but we don't understand causes a person pain. Use that Middah for the good and don't notice everything. Sometimes it makes life so much better.

A Gevaldige Chol Hamoed to all of you. Use the beauty of the world around us. HKB"H has brought us a true Chodesh Ha'aviv. Use it to have a new Hischadshus and your own sense of serving Hashem and your own sense of Bain Adam L'chaveiro. May it be an absolutely wonderful Shabbos Chol Hamoed and Yom Tov to one and all!

### **Rabbi Reisman - Chol Hamoed Pesach 5774**

1. In the **Arba'a Banim** section of Maggid, we say about the Rasha - (וְאַף אֶתָּה הִקְהֵה אֶת שִׁנָּיו). Most people understand (הִקְהֵה) 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. The two of them were known figures really carrying the burden of Chinuch Atzmai in the early years of the Yishuv in Eretz Yisrael. Once the two of them came to a wealthy man's office and the secretary said that he was not in. They understood that the man was really there so they said that they would wait for him to arrive. It became a waiting game and the man tired and came out angrily. He derided Rav Kotler and the Kapishnitzer Rebbe. He said people always come to me for money without appointments and they come to me at home and in the office. He berated them very harshly. Rav Kotler winked to the Kapishnitzer Rebbe that he thinks it is time to leave. The Kapishnitzer Rebbe motioned that they should stay. The man carried on and eventually became quiet. The Kapishnitzer Rebbe turned to the wealthy man and said, you have given us what we deserve now please give Chulich Atzmai what it deserves. The man mellowed and made a donation.

The idea is by the Rasha - (וְאַף אֶתָּה הִקְהֵה אֶת שִׁנָּיו), 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 reminds me of an incident that I once witnessed. Rav Moshe was coming into the Yeshiva to give a Shiur and he was in the Bais Medrash. He walked halfway down the Bais Medrash from the entrance towards his seat when a man sprang up and blocked his way and started screaming. The

man was screaming the following words believe it or not. He said Rav Moshe, your son in law Paskened that I am a Shoteh, Pasken that I am not a Shoteh. He proceeded to holler and repeat that over and over again really demonstrating to everyone there that he indeed was a Shoteh. Someone tried to move him away and he hit the person. He said to him when the Rosh Yeshiva wants me to stop talking I will stop talking. I remember that everyone in the Bais Medrash was holding his breath and watching. Rav Moshe just looked the man in the face and as the man kept on going Rav Moshe didn't nod yes and he didn't nod no he just waited and eventually the man ran out of steam like a siren at the end of its calling. He quieted down and his frustration ran out. I learned a lesson then. There is sometimes when a person carries on it is best just to be quiet. Let him spend his energy and eventually common sense will prevail. What a lesson. It is so hard for us to hold our tongues and hold our energy. (הקקה את שניו) - blunt his teeth. When someone speaks harshly take it easy, be calm about it, and you will do well.

2. The 7<sup>th</sup> day of Pesach is coming upon us and of course the 7<sup>th</sup> day of Pesach is the day of Kriyas Yam Suf. After 3 days Paroh decided to pursue Klal Yisrael reaching them on the 7<sup>th</sup> day and that was the day of Kriyas Yam Suf. (The following Vort was said previously and I have pasted it here).

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 Braissas (רביוסי הגלילי אומר: מנינאמא אומר שלקו המצרים במצרים עשר במצרים מה מכות ועלהים לקו חמשים מכות? במצרים מה הוא אומר? ויאמרו החרטמים אל פרעה: אצבע אלרים הוא, ועלהים מה הוא אומר? וירא ישראל את ה' הגדלה אשר עשה ר' במצרים, וייראו העם את ר', ויאמינו ב' ר' ויבמשה עבדו. כמה לקו באצבע? עשר מכות. אמורמעתה: במצרים לקו עשר מכות ועל הים לקוחמשים מכות), (רביאליעזר אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא עלהמצרים במצרים היתה של ארבע מכות? שנגמר: ישלח בם חרון אפו, עברה ונעם וצרה, משלחתמלאכי רעים. עברה - אחת, נועם - שמים, וצרה - שלש, משלחת מלאכי רעים - ארבע. אמורמעתה: במצרים רביעיקבא אומר: מנין שכל מכה שהביא הקדוש ברוך הוא ( and לקו ארבעים מכות ועל הים לקוחמשים מכות) עלהמצרים במצרים היתה של חמש מכות? שנגמר: ישלח בם חרון אפו, עברה ונעם וצרה, משלחתמלאכי רעים. חרון אפו - אחת, עברה - שמים, נועם - שלש, וצרה - ארבע, משלחת מלאכי רעים - חמש. אמור מעתה: במצרים לקו חמשים מכות (מכות ועלהים לקו חמשים ומאתים מכות). They tell us the following. These Braissos 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 (מַשְׁלַחַת מִלֶּאכֵי רָעִים, וְצָרָה, וְנוֹעַם, וְעֵבְרָה) of how much more Kriyas Yam Suf was then the 10 Makkos by Mitzrayim. It does not seem to be K'fi the Hanhaga of the evening to talk about Yetzias Mitzrayim in such a way.

A third problem is why Takka was it that way. Why was it that by Yetzias Mitzrayim which after all was what was promised to Avraham Avinu in Beraishis 15:14 (וְאַחֲרֵי כֵן יֵצֵאוּ, בְּרִכְשׁ גָּדוֹל). 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) (יֵצֵאוּ, בְּרִכְשׁ גָּדוֹל) was Yetzias Mitzrayim. The promise to Avraham Avinu was Mikuyam then so that Avraham Avinu should not be able to say that regarding (וְעַבְדִּים, וְעַנּוֹ אֹתָם) was Mikuyam and (וְאַחֲרֵי-) (יֵצֵאוּ, בְּרִכְשׁ 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 Kesher, a Chibah, if you want to show that you care about someone you have to do something extra, something more than what you are obligated to do. It is a very basic idea. If you borrow money from someone and it comes the time to pay so you pay him back it doesn't show that you love him, it doesn't show it at all. It shows that you do what you are obligated to do. If you promise something to someone and it comes the time to pay or to deliver on your promise and you do it, it doesn't show that you care for the person. Once you made the promise you have to do it, you are obligated to do it. If a person wants to show Ahavah and a person wants to show Chibah, a person has to do something extra, something that he is not otherwise obligated to do. Because when you do something that you are obligated to do it doesn't show any Ahavah or Chibah.



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

It was a very nice thing when they started this Minhag of giving a gift in the Yichud room, giving pearls or a necklace, it was a very nice thing. For the first person who did it it meant a lot because the person decided to do this on his own. Nowadays, once it is expected it doesn't mean all that much. If it is not good enough it is a problem.

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

So Klal Yisrael went out of Mitzrayim. Klal Yisrael for whatever it means was in the 49th Shaar Hatumah, does that show an Ahavah and a Chibah from the Ribbono Shel Olam? No. It may well be that HKB"H just had to keep his word. He told Avraham Avinu that they are going to go out of Mitzrayim as it says in Shemos 2:24 (וַיִּשְׁמַע אֱלֹהִים, אֶת-בְּנֵאֲנֵהֶם; 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 (וַיִּדְעוּ, 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 Keshet with us or it is a Kiyum of the promise. The Ribbono Shel Olam promised and He keeps his word. So he took Klal Yisrael out of Mitzrayim.

We find a concept in the Gemara that Hamocher B'ayin Yafa Hu Mocheir or B'ayin Ra Hu Mocheir. The Sugya in Masseches Bava Basra which discusses whether a person who sells something sells it generously or not. In other words, let's say someone sells for example a car and in the car he has some tools and an ice scraper and a battery charger. Does he mean to sell the car with those items or not. It is a discussion in the Gemara if someone who sells, sells generously. Certainly someone who gives a gift he means to give it generously and whatever is included in the car is included in the gift.

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

When we mention Yetzias Mitzraim by Shacharis and Arvis we are Mikayeim that which is written in Bamidbar 15:41 (אֲנִי יְרוּר אֱלֹדִיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם, לְאִלִּיּוֹת: אֲנִי, יְרוּר אֱלֹדִיכֶם). 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 הָרָגָתָּ. וּבְכוֹרֶךָ גָּאֵלְתָּ. וְגַם סוּף בְּקִשְׁתָּ. וְיָדִידִים הִעֲבַרְתָּ. וְיָכַסּוּ מִיָּם צְרִיָּהֶם. אֶחָד מֵהֶם לֹא נִוְתַר). We say more words in (עֲזָרְתָּ אֲבוֹתֵינוּ) 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 כְמִכָּה בְּאֵלִים ר) that comes from the Shirah at the Yam Suf and (ר) 'יְמִלְךָ 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 Shamayaim Yachmir Al Atzmo that is the method by which a person shows 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.

There is a Kasha here and there seems to be something of a difficulty and inconsistency. In Ezras in the morning we say the following. (וְיָדִידִים הֶעֱבַרְתָּ) you drowned the Mitzrim, (וְיָדִידִים הֶעֱבַרְתָּ) and your beloved you took through the Yam Suf. The problem is that it seems to be out of order. First Bnei Yisrael went into the Yam and then the Mitzrim were drowned. So the order (וְיָדִידִים הֶעֱבַרְתָּ) and then (וְיָדִידִים הֶעֱבַרְתָּ) seems to be out of order. You may answer, whatever answer it might be on this order and I have heard different Teirutzim, however, if someone tells you a Teretz ask him to reconcile that with the language that we say at Maariv. At Maariv we say (הַמַּעֲבִיר בְּנֵיו בֵּין גְּזָרֵי יָם) (סוּף). There we say first that Klal Yisrael passed (בֵּין גְּזָרֵי יָם סוּף) between the roads that were cut into the sea (אֶת רוּדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טָבַע) and then we talk about the drowning of our enemies. So there the order is reversed. The language is the same. At Shacharis we say (וְיָדִידִים הֶעֱבַרְתָּ) we talk about drowning them and in Maariv we say (אֶת רוּדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טָבַע) drowning. At Shacharis we say (וְיָדִידִים הֶעֱבַרְתָּ) about passing through and at Maariv we say (הַמַּעֲבִיר בְּנֵיו) about passing through. Yet the order is reversed. Certainly this needs an explanation.

Of course there is an explanation but that is for your questions and answers at the Shabbos and Shevii Shel Pesach table IY"H. I hope that you come up with a Gevaldige Teretz. With that I wish everybody a wonderful Chol Hamoed, a meaningful Zman Cheirusainu and that this should be the prelude, the preparation, the Hakdama, to a seven weeks of Sefiras Haomer of preparing for Mattan Torah. Klal Yisrael left Mitzrayim, why? Moshe Rabbeinu said in what Zechus are they going out? Because they will serve HKB"H at Har Sinai. That is what we are all shooting for, that is our goal to have meaningful weeks of Sefiras Haomer and a preparation for Mattan Torah then Yetzias Mitzrayim will have been all the more meaningful. Good Shabbos and a Good Yom Tov to one and all!

### **Rabbi Reisman - Chol Hamoed Pesach 5773**

As we prepare for Shabbos Chol Hamoed Pesach and the Yom Tov Ho'acharon Shel Pesach. As we prepare for the final days of this wonderful Yom Tov. I would like to speak a bit about Acharon Shel Pesach, about the last days of Pesach and the significance of these days.

The Ohr Hachaim Hakadosh on 14:10 asks this Kasha and he answers that Rashi is coming to explain this. On the Posuk of (וְהָיָה מִצְרַיִם נֹסֵעַ אֶחָרֵיהֶם) Rashi brings from the Tanchuma (ראו שר של תנחומא) (מצרים נוסע מן השמים לעזור למצרים. תנחומא) that this refers to Sar Shel Mitzrayim. The heavenly angel of the nation of Mitzrayim. That was why Klal Yisrael was afraid. They saw that it was not just the human beings the Mitzrim pursuing them but it was the angel of this nation. The question is still why were Klal Yisrael afraid. The angel of Mitzrayim was the angel was the angel in the land of Mitzrayim as well and HKB"H took care of him. So why was there a fear here?

60

the influences, the bad Hashpaos that come from the nations of the world. That is the joy of Kriyas Yam Suf of destroying of the Sar of Mitzrayim. A Sar which is something Klal Yisrael feared very very much.

2. I would like to move on to a second thought which has to do with the lessons of Pesach. We read in the Haggadah (מִלְמַד שְׁהָיוּ יִשְׂרָאֵל מִצְיָנִים שָׁם). This teaches us that Klal Yisrael in Mitzrayim were Mitzuyanim. What is Mitzuyan? Mitzuyan in modern Hebrew means excellent. Actually, Mitzuyan means that they stood out, they were noticeable, and they were distinctive. (מִלְמַד שְׁהָיוּ יִשְׂרָאֵל מִצְיָנִים שָׁם). Bnei Yisroel were distinctive in Mitzrayim. That needs an explanation. If we understand that Klal Yisrael were on the 49<sup>th</sup> level of Tumah, what distinctiveness would be praiseworthy of Klal Yisrael?

Here we really learn a tremendous lesson. There are times that a person does Aveiros, a person has a Yeitzer Hora. There are two types of reactions to a person who realizes that he has a Yeitzer Hora and that he is doing an Aveira. There are some people who do Aveiros and because of that they rationalize and they say oh you don't really have to keep the Torah, it is not so important. There are other people who do Aveiros and they realize that they have a Taiva they have a desire and what they are doing is wrong. There is a very very big difference. Those people who were in Mitzrayim who did Aveiros and fell into the 49<sup>th</sup> Shar of Tumah, had they become like the Egyptians had they started to dress and talk like the Mitzrim they would have pulled themselves away from Klal Yisrael forever, like later happened with the Greeks. The Misyavnim became like the Greeks and disappeared from Klal Yisrael forever. (מִלְמַד שְׁהָיוּ יִשְׂרָאֵל מִצְיָנִים שָׁם). Even when Klal Yisrael did Aveiros Lo Shino Es Malbusham, Lo Shino Es Shemam, Lo Shino Es Lishonam. They stayed Mitzuyanim. It is important, even when a person has a weakness in Avodas Hashem that the way he dresses and the way he talks his mannerisms should stay as mannerisms of Bnei Torah. Many Bnei Torah who go through difficult times and they throw away the Levush, the dress of a Ben Torah because they don't see themselves as Bnei Torah. They rationalize and say that it doesn't matter. True, if a person is an absolutely successful Oveid Hashem then it doesn't matter. However, when a person is struggling it is very important that a person affirm that he is very much connected to the Bnei Torah of the world.

Rav Moshe in a Teshuva writes an amazing thing. He writes that if you have a Shul which is a conservative or reform shul and it has a Mechitzah, the men and women are separate, it does everything Al Pi Din but it is labeled a conservative shul, that is not a Shul it is a temple. It is a place of Apikursos. On the other hand if you have a place that is labeled as an orthodox Shul, a frum shul and there is no Mechitzah, they are sitting in ways they shouldn't be, they are doing Aveiros, the building is still a Shul. Why? (שְׁהָיוּ יִשְׂרָאֵל מִצְיָנִים שָׁם) The Shul is labeled orthodox. People have Taivos people have desires and that does not make it not be a Shul. If it is labeled reform, conservative, catholic, Muslim then it is not a Shul. The label matters. (מִלְמַד שְׁהָיוּ יִשְׂרָאֵל מִצְיָנִים שָׁם). The lesson of our difficulties in Mitzrayim is to stay (מִצְיָנִים). Remember that you are a Ben Torah, Remember that you are a Talmid Chochom, remember that you have aspirations. Don't let go of it. That is very much the lesson of Lo Shino Es Shemam, Lo Shino Es Malbusham. To stay with the Levush the Malbish the attitude the label of a Ben Torah no matter where in the world you may be found at the moment.

3. I would like to end with one of the Vorts that a guest said at my Seder. It is not so much a Vort as a Teitch or a definition. At the end of the Seder at Nirtzah we say (חֲסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ). Chasal is usually translated as we have concluded the Seder of Pesach. It is an unusual word. It is not usually used this way. We find in Devarim 28:38 (כִּי יִהְיֶה לָנוּ הָאֲרָבָה). As the locust eat something, destroy something, finish something off. So that Chasal though it means to end or complete, it is usually used to destroy. In modern Hebrew Chasal is to assassinate to kill somebody. (חֲסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ). What does that mean? We are destroying the Seder of Pesach? The answer is that there is a Remez here. Of course the simple meaning is we have completed the Seder of Pesach. But there is a hidden prayer here. (חֲסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ) we say HKB"H destroy the Seder Pesach we have today. Bring Moshiach, let Moshiach come and let us have the Seder Pesach that we used to have in the Bais Hamikdash with the Korban Pesach. So (חֲסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ) is we have completed and we hope we have completed for our last time the Seder Pesach K'hilchaso, the Seder Pesach of Galus.

With that we hope and are Mispaleil the Seder Pesach that we all dream of, the Seder Pesach of the Korban Pesach. Imagine, we have a hard time to complete by Chatzos we will have a Korban Pesach to complete and we will have to it K'hilchaso, there are Halachos with having the Korban Pesach. How much we desire that that day comes soon. We certainly hope (חֲסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ) the coming year will have a proper Pesach with the Korban Pesach. IY"H let us hope that we should be worthy.

I want to wish everyone a wonderful Chol Hamoed and Yimai Ho'acharon Shel Pesach. Let's hope that this Matza the food of Emunah that we are eating over this Yom Tov should be Mashpia on us. A true Emunah that we should be able to be Mechazeik ourselves towards the coming Chag Hashavuos towards a proper Kabbalas Hatorah. A Gutten Moed to all!

### **Rabbi Reisman - Chol Hamoed Pesach - 5771**

I would like to take time to explain certain parts of the Davening that come up on Yom Tov. Specifically, I would like to start with Kabbalas Shabbos. On this Friday night, Leil Shabbos, tomorrow evening, we are going to say Kabbalas Shabbos and the Minhag of most of the Shuls, is to skip the first 5 paragraphs so that we will start with Tehillim 29 (מִזְמוֹר, לְדָוִד: הִבּוּ לִירֵנָה, בְּנֵי אֱלֹהִים;). That is, we skip the 5 paragraphs from before that and we start from the 6<sup>th</sup>.

When we get to (דוּדֵי לָכָה) we say the next 2 stanzas (שְׁמֹר) and (לְקִרְאָת) then we skip to the last 2 stanzas of (וּשְׁמַאל יָמִין) and (בְּשִׁלּוֹם בְּוָאֵי). We skip the 5 middle stanzas. I think most people think that we skip it because it is Yom Tov and we want to do things that make people happy, so if we skip a little bit it will make everybody happy. Actually, there is a much deeper reason for skipping it and that reason has to do with a good understanding of (דוּדֵי לָכָה) in general.

(דוּדֵי לָכָה) is not a song about Shabbos alone. As a matter of fact, only the first 2 stanzas and the last stanza talk about Shabbos. Those we do say tomorrow night. The stanza of (אֶחָדָבִיר וְנִכּוֹר שְׁמֹר) talks about Shabbos. (וְנִלְכָה לְכוּשְׁבַת לְקִרְאָת) talks about Shabbos, so we say them. The next stanzas talk about the Churban Beis Hamikdash and a desire for Mashiach to come.

For example (מְלוֹכָה עִיר מְלֻמָּקְדָּשׁ) speaks about, you dwelled long enough in the valley of weeping. In other words we are talking about the fact that we want Mashiach to come.

(קוּמִי מֵעָפָר יִהְיֶה נִצְוָה), Arise get up from your dust which is also talking about the desire of Klal Yisrael to come to its redemption (בְּכָל יְדֵי עַל). So too (הַתְעוֹרָרִי הַתְעוֹרָרִי) and (תְּבוֹשִׁי) and (לֹא)

(דְּשֹׂאֲסִי מִשְׁפָּהֶל וְהִיוּ). All of these talk about the Churban. Since they talk about a desire for the Geulah to come after the Churban so then when it is Yom Tov, a day of great Simcha we skip them. We say (וְשִׂמְחָה לְיָמֵינוּ) because that stanza envisions Mashiach coming and it doesn't talk about the Tzaros of the Shibbud. However, the 5 that we do skip talk about the difficulties and therefore it is appropriate that we skip them on Yom Tov and that is the reason that we skip them tomorrow night.

You may ask, indeed what is it doing here in (דוֹדֵי לָכָה) in the first place? What are stanzas that talk about Churban and Geulah doing in (דוֹדֵי לָכָה)? The answer to that is (דוֹדֵי לָכָה) was written by the Mikubalim in Tzfas who came to Tzfas after the expulsion in Spain and they focused a lot on the hope and prayer that the expulsion from Spain would lead to Mashiach coming. When they sang (דוֹדֵי לָכָה), you have all heard of the idea that they used to go out into the fields and greet Shabbos, greet the setting sun in the mountain tops which heralded the arrival of Shabbos. That greeting of Shabbos Malkisa was a M'ain of Mashiach's times called the true Geulah. The real time of Yom Shekulo Shabbos was a day of a complete Shabbos. Therefore as they sang a song wishing and hoping for Mashiach to come, they mixed that with the song in which they mentioned their desire for the Kallah of Shabbos to arrive and the Tefilla that Mashiach would come. So besides learning the reason to the skipping of certain stanzas of (דוֹדֵי לָכָה) tomorrow night, today we have also learned a better understanding of (דוֹדֵי לָכָה) in the first place.

Now we will turn to the Shemoneh Esrei of the Sholosh Regalim. One of the mysteries of the Shemoneh Esrei of the Sholosh Regalim is that we skip the word B'ahava when it is not on Shabbos. It is an interesting thing that we say Vatitein Lanu Hashem Eloikeinu B'ahavah Shabasois Lim'nuchah U'moiadim L'simchah Chagim Uz'manim L'sasoin, Es Yoim Hashabbos Hazeh V'es Yoim Chag Hamatzos Hazeh, Zman Chairusainu **B'ahavah** Mikra Koidesh Zeicher Litzias Mitzrayim on a Shabbos. Why is the word B'ahavah mentioned on Shabbos and not a weekday Yom Tov. Does Hashem not love us on Yom Tov if it is not a Shabbos as well?

To answer this we will explain something that we say by Shabbos Kiddush. On Friday night by Kiddush we say, Asher Kidishanu B'mitzvoisav **V'rat'za Vanu**. Why don't we say V'tzivanu?

B'mitzvoisav means B'marah. Klal Yisrael got Mitzvois the first time before Har Sinai, in Marah. V'tzivanu means we got that Mitzvah at Har Sinai, for example V'tzivanu Al Nitilas Lulav. Shabbos was given at Marah so we don't need more than B'mitzvoisav.

Getting back to B'ahavah, the Levush says a Pshat that I said over at a Navi Shiur a few years ago. Every Mitzvah given at Har Sinai was given Kofin Aleihem Har Ki'gigis, meaning every Mitzvah was given not only with Ahavah but with Yir'ah as well. Shabbos that was given in Marah, it was

given purely with Ahavah. This is why the language of Ahavah is very special to Shabbos. This is why it makes sense to skip the word B'ahavah when it is not a Shabbos.

Recently, someone heard the tape of that Navi Shiur and he called me to tell me that in Rabbi Meyer Birnbaum's Sefer The Power of Prayer there is a second Pshat brought and it is in the name of Rav Pam. This is something that I never heard from Rav Pam. He asked Rav Pam the question. Rav Pam told him a Teretz that is more Al Pi Pshat. If you look at that paragraph it says, Vatitein Lanu Hashem Eloikeinu B'ahavah Moiadim L'simchah, it does say B'ahavah in the beginning. Then it says Es Yoim Chag Hamatzos Hazeh, Zman Chairusainu **B'ahavah** Mikra Koidesh Zeicher Litzias Mitzrayim. The second B'ahavah is only added on Shabbos.

Rav Pam said that we say one B'ahavah for the Yomim Tovim. When it is Shabbos we add a second B'ahavah so that B'ahavah applies to both. Just that when it is Shabbos we say B'ahavah a second time. This is an explanation of one part of the Shemoneh Esrei of the Sholosh Regalim.

A thought regarding the Mussaf Shemoneh Esrei of the Sholosh Regalim. In the Mussaf Shemoneh Esrei after the Korban we have a Tefilla for Mashiach to come. Bnei Vaischa K'vatchila V'chonen Mikdashcha Al Michono. We ask that the Beis Hamikdash be rebuilt. We say V'hasheiv Kohanim L'avodosom, Leviim L'shiram Ul'zimrom, V'hashiv Yisrael Lin'vaihem. That Hakadosh Baruch Hu should bring the Kohanim back so that they can do the Avodah in the Beis Hamikdash, the Leviim can play their song and music, and the Yisraelim should come back to their homes in Eretz Yisrael, and then we will be Oleh Regel once again.

The Kasha is I understand V'hasheiv Kohanim L'avodosom, Leviim L'shiram Ul'zimrom, the Kohanim to come back to the service of the Beis Hamikdash and the Leviim to come back to their song and music is part of the necessities of the bringing of the Korban. However, V'hashiv Yisrael Lin'vaihem, we want Klal Yisrael to go back to their homes in Eretz Yisrael, but what does that have to do with the Korban Mussaf, the bringing of the Korban?

The Brisker Rav said a Pshat based on a Tosafos in Maseches Pesachim 3b. I am sure you have all heard the story that is brought in Pesachim on 3b (21 lines from the bottom) (ההוא ארמאה דהוה סליק) כל ערל לא יאכל בו ואנא הא קאכילנא (שמעתי יב) כל בן נכר לא יאכל בו (שמעתי יב) ואכיל פסחים בירושלים אמר כתיב משופרי שופרי אמר ליה רבי יהודה בן בתירא מי קא ספו לך מאליה אמר ליה לא כי סלקת להתם אימא להו ספו לי מאליה כי סליק אמר להו מאליה ספו לי אמרו ליה אליה לגבוה סלקא אמרו ליה מאן אמר לך הכי אמר להו רבי יהודה בן בתירא אמרו מאי האי דקמן בדקו בתריה ואשכחוהו דארמאה הוא וקטלוהו שלחו ליה לרבי יהודה בן בתירא שלם לך ר' (יהודה בן בתירא דאת בנציבין ומצודתך פרוסה בירושלים). This is the story of a Goy who brought a Korban Pesach and he pretended to be a Jew, he traveled to Eretz Yisrael and brought a Korban Pesach. When Rav Yehuda Ben Besaira heard about this he was in a quandary. He lived far from Yerushalayim so how could let them know that this man was a Goy? So he came up with a great plan. He told the Goy to ask for a piece of the tail from the Korban Pesach. The tail is Nikrav and is not a part of the Korban that is eaten. So when he went to the Beis Hamikdash and asked for a piece of the tail, people asked him who told you to ask for a piece of the tail? When he told them that it was Rav Yehuda Ben Besaira, they were able to investigate the matter because their suspicion was aroused and they realized that he wasn't Jewish and he had no business bringing a Korban.



They sent Rav Yehuda Ben Besaira a message, Sholom Lecha Rav Yehuda Ben Besaira. You are far away from Yerushalayim in Netzivin, however, your net is spread all the way to Yerushalayim.

The Kasha on that Gemara that Tosafos asks is why wasn't Rav Yehuda Ben Besaira also Oleh Regel? Why didn't Rav Yehuda Ben Besaira go up to Yerushalayim to bring a Korban Pesach? מאליה מי קספו לך. אע"ג דגדי אין אלייתו קריבה רוב פסחיהם היה טלה או שמא הגיד לו ורבי יהודה בן בתירא שלא (עלה לרגל י"ל שלא היה לו קרקע או זקן היה שאינו יכול להלך ברגליו דפטור מפסח כמו מראה א"נ נציבין חו"ל היא כדמוכא בסיפרי בפ' ראה ועוד בתרגום ירושלמי (בראשית י) וארך ואכד וכלנה בארץ שנער מתרגם והדס ונציבין (וקטיספי) Tosafos first Teretz is that Rav Yehuda Ben Besaira didn't own land in Eretz Yisrael. Only someone who owns land in Eretz Yisrael has to be Oleh Regel. Since Rav Yehuda Ben Besaira was elderly and since he was not obligated to be Oleh Regel, he didn't endanger his health and go to Yerushalayim.

So from this Tosafos we learn that you have to own land in Eretz Yisrael in order to be Michuyav to be Oleh Regel. Says the Brisker Rav so it is Geshmak. V'hasheiv Kohanim L'avodosom, Leviim L'shram Ul'zimrom, V'hashiv Yisrael Lin'vaihem. You need Yisraeilim who own homes in Eretz Yisrael then V'sham Naaleh V'nai'ra'eh V'nishtachave L'fanecha Sholosh Pamei Rigaleinu. Then one can be Oleh Regel. Very Geshmake Pshat from an Adom Gadol B'yisrael. When you learn and know the Tosafos, the Nussach of the Siddur is quite simple.

The first question of the week is (Rebbi mentioned this thought in Parshas Beshalach 5770 and I have pasted it here): In Parshas Beshalach **14:28**, וַיָּשָׁבוּ הָעָם, וַיָּכֻסּוּ אֶת-הָרֶכֶב וְאֶת-הַפָּרָשִׁים, לְכָל חֵיל פְּרָעָה, Rashi explains that Paroh was the one who remained alive in order to say over the story of Galus Mitzrayim and Kriyas Yam Suf. In the Siddur we seem to contradict this in Ezras Avoiseinu where we say Echad Mai'hem Loi Noisar meaning that no one remained alive. Actually this comes not only from the Siddur but also from **Tehillim 106:11** וַיָּכֻסּוּ-מֵיָם צָרִיָּהֶם; אֶחָד מֵהֶם, לֹא נִוְתָר.

The Malbim and Netziv say there is a fundamental difference between Nishar and Noisar. Nishar means that something is left over B'kavana (deliberately). Noisar means that something is left over incidentally. Mimeila it is good. In the Posuk **14:28** that is quoted above, Paroh was leftover deliberately to tell over the story of Galus Mitzrayim and Kriyas Yam Suf. However, in Tehillim we are saying a Shvach of Hakadoish Baruch Hu. Usually in a battle at least one of the enemy gets away and escapes, however, here Loi Noisar no one escaped incidentally.

This concept of the difference between Nishar and Noisar will answer many different Kashas. In Parshas Bo, **12:10**, בָּאֵשׁ תִּשְׂרְפוּ עַד-בֹּקֶר, וְהִנֵּחְתָּ מִמֶּנּוּ עַד-בֹּקֶר, בָּאֵשׁ תִּשְׂרְפוּ **12:34**, וַיִּשָּׂא הָעָם אֶת-בָּצֵקוֹ, טָרֵם יְחִמָּץ; מִשְׁאֲרֵתָם צָרְחָת The Ribboinoi Shel Oilam left over Noach deliberately. In Parshas Vayishlach we have in **32:25**, וַיִּנְחַח אֶת-כָּל-הַיְקוּם אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה, מֵאֲדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וַיִּנְחַח, מִן-הָאָרֶץ; וַיִּשָּׂא אֶת-גִּת וְאֲשֶׁר אִתּוֹ, בַּתְּבָה וַיִּנְחַח יַעֲקֹב, לְבָדּוֹ; וַיֹּאבֶק אִישׁ עִמּוֹ, עַד עֲלֹת **32:25**

Another example is in Parshas Noach **7:23**, וַיִּנְחַח אֶת-כָּל-הַיְקוּם אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה, מֵאֲדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וַיִּנְחַח, מִן-הָאָרֶץ; וַיִּשָּׂא אֶת-גִּת וְאֲשֶׁר אִתּוֹ, בַּתְּבָה וַיִּנְחַח יַעֲקֹב, לְבָדּוֹ; וַיֹּאבֶק אִישׁ עִמּוֹ, עַד עֲלֹת **32:25**

הַשָּׁחַר that Yaakov remained incidentally. There wasn't a plan. He just went to get the Pachim K'tanim.

In Parshas Bo we have in **10:5** וְכִסְּהָ אֶת-עֵינֵי הָאֶרֶץ, וְלֹא יוּכַל לִרְאוֹת אֶת-הָאֶרֶץ; וְאָכַל אֶת-יִתְרֵי הַפֶּלֶטָה, הַנִּשְׁאַרְתָּ לָכֶם מִן-הַשָּׂדֶה מִן-הַבָּרָד, וְאָכַל אֶת-כָּל-הָעֵץ, הַצֹּמַח לָכֶם מִן-הַשָּׂדֶה that whatever was leftover deliberately from the Barad will be eaten by the Arbe.

In Nach this is something to take notice of as it is just beautiful. Those of you who learned Melachim and Divrei Hayamim know that very often the Posuk says, that we will not tell you the rest of the story of this king, because the Posuk only brings statements of things that we will learn from. So constantly the Posuk says V'yeser Divrei Melech so and so Haloi K'suvim B'divrei Hayamim. This appears 43 times between Divrei Hayamim and Melachim. There is one place that Yeser is not used for a king and Shar is used and that is by Shlomo Hamelech. The reason is because Koiheles, Shir Hashirim, Mishlei were leftover for the Chashivus and placed somewhere else. The other kings, only other incidental information was leftover somewhere else so it was Yeser.

After the Holocaust those who survived took on the name Shearis Hapleita. They saw themselves as people who were leftover with a plan. There was a purpose that the Ribboinoi Shel Oilam left them over for. Many Jews saw themselves as Noissar, that after the Holocaust Yiddishkeit was finished. The Shearis are the ones that took it upon themselves to rebuild.

The second question of the week is: we say in the paragraph of (וְכָרוֹת עָמוּ הַבְּרִית) that (וְאֵת זַעֲקָתָם) (שָׁמַעַתָּ עַל יָם סוּף). This is when we are describing what took place by the Yam Suf, that Hakadosh Baruch Hu heard the screams of Klal Yisrael. The question again is that this doesn't fit with the version of the Chumash.

Za'akasm Shamata Al Yam Suf makes it sound like the Yam Suf split because of the cries of Klal Yisrael. However, in the Chumash we read 14:15 (וַיֹּאמֶר יְרֹנֶה אֶל-מֹשֶׁה, מֶה-תִּצְעַק אֵלַי) (דָּבַר אַחֵר מֶה תִּצְעַק אֵלַי עַל־יְהוָה וְלֹא עָלַי) that Hakadosh Baruch Hu was saying I am splitting the Yam Suf and it has nothing to do with your (Moshe's) prayers. Therefore, it seems to be a contradiction between (וְאֵת זַעֲקָתָם שָׁמַעַתָּ עַל יָם סוּף) which sounds like the screaming made the splitting of the Yam Suf happen and the (מֶה-תִּצְעַק אֵלַי) that we find in the Chumash?

It is interesting that when we Daven Slichos we say Mi She'ana La'avosainu Al Hayam Suf Hu Ya'aneinu. We go with the version from Nechemiah and not from the Chumash. The one who answered the prayers on the Yam Suf he should answer us. That seems to follow the other version and not this version. So here we have 2 Gevaldige Kashas with which to keep everybody at your Shabbos and Yom Tov table busy. May Hakadosh Baruch Hu give you all a Chag Kosher V'sameach, a wonderful Chol Hamoed, Shabbos Chol Hamoed, and the upcoming Yom Tov.

### **Rabbi Reisman – Thoughts on the Shiras Hayam 5770**

The next Vort is a thought on Shevii Shel Pesach that just passed and we should take it with us to the Davening of the rest of the year. The Shira of Az Yashir is the most famous Shira in the Torah. There are two questions. The Shira is Lashoin Nekaiva as opposed to Shir. We find in Tehillim

sometimes Shira Chadasha and sometimes Shir Chadash. The Meforshim on Tehillim say this has to do with a Medrash on Parshas Beshalach that the difference is that Shira Chadasha is a Shir B'oilam Hazeh and when we talk about the days of Mashiach, we say Shir Chadash, like in Kabbalas Shabbos, Tehillim 98:1. A Shir is a higher form of Shir than a Shira.

Why is Az Yashir which should be higher form of song a Shira, let it be a Shir the higher form? The Ababernel in the beginning of the 5<sup>th</sup> Perek in Yeshaya has an extraordinary Arichus of the idea of songs. When he talks about songs in Tanach he says, there is a level of song such as the Shiras Hayam and what was special about it was the music and the tune which they sang. He says there is a higher level. Shir Hashirim which are poetic expressions which open up the heart, they don't need song, and that is why Shir Hashirim is the higher level.

So again, why is the Shiras Hayam a lower level of Shira and Shir Hashirim a higher level? Shouldn't Moshe Rabbeinu's song be on a higher level? The Chasam Soifer has an insight into the Shira. He says that when Klal Yisrael left Mitzrayim they were still called Halalu Oivdai Avoida Zorah. Certainly they believed in Hashem. There was a Shitta in Mitzrayim that it is true that Hashem created the world; however, there is no Hashgacha Protis, he doesn't watch the world, he moved on and this world runs on its on. That was a big Yetizer Hora for Klal Yisrael. Anyone who is having difficulties has a big Yetizer Hora that Hashem doesn't watch every step or else how does he let this happen. Klal Yisrael being oppressed in Mitzrayim for generations had this Halalu Oivdei Avoida Zorah and had this question if Hashem really cares about everything that happens. When Mitzrayim was running (Roidfim) after them, it was not only referring to the people of Mitzrayim but also to the Shitta of Mitzrayim. There was Taiva to say look what the Egyptians did to us and it was such a long period of time, so is these really Hashgacha Protis.

At the Yam Suf, there was a tremendous Middah K'negged Middah with the punishment at the Yam Suf. This is mentioned in numerous places of the Mitzriyim drowning Jewish children and the Middah K'negged Middah of the drowning of the Mitzriyim. The precise Middah K'negged Middah at the Yam Suf was to drive away this Yetizer Hora and to understand that through times of difficulties and times of Tzarros there is still Hashgacha Protis. Hashem is always keeping count even though we don't know his Cheshbanois. This is the song of Shira Chadasha.

With this we understand that it is not the ultimate Shira or the Shir of L'asid Lavo and the Shiras Hayam is for Oilam Hazeh. The 2 expressions of praise in the Shira are Mi Chamoicha Ba'ailim Hashem (who is like you Hashem, who knows how to be silent when he has to be silent) and the other expression of Hashem Yimloich L'oilam Va'ed which expresses Hashem's Malchus at all times.

This is important to have a new insight into a part of Davening. In Birchah Krias Shema after we are Mekabail Oil Malchus Shamayim, we say a Beracha of Go'al Yisrael. We say a Beracha that discusses Hashem Koiach Hageulah. In there you should notice that we talk about Krias Yam Suf. In Shacharis we say (Emes) Mimitzrayim G'altanu Hashem Eloikeinu, Umibais Avinu Pidisanu. Kol B'choirai'hem Haragta, Uv'charcha Ga'alta, V'Yam Suf Bakata... we talk about the Yam Suf, we talk about the Shira. Both by Shacharis and Arvis after Kabbalas Oil Malchus Shamayim, we remember the recognition that we had at the Yam Suf. The Chazzan even interrupts the Beracha to say out loud with the Tzibbur Mi Chamoicha Ba'ailim Hashem and Hashem

Yimloich L'oilam Va'ed. Those are two Pesukim of Shiras Hayam. (We most probably don't even recognize what we are saying because we are so used to saying it.) However, both in Shacharis and in Arvis we say those Pesukim together to once again express our Emunah in the lesson of the Shiras Hayam. This is a tremendous insight of the Chasam Soifer and something to take with us after Pesach.

### **Rabbi Reisman – Chol Hamoed Pesach 5770**

There is a Mashul brought in the name of the Bnei Yissaschar (Rav Tzvi Elimelech Shapiro of Dinov – 1783 -1841) regarding Matzah U'maror Munachin L'fanecha. The symbolization of the Matzah and Maror on Pesach. The Bnei Yissaschar told a story of a wealthy man who had a daughter as an only child. When it came time for a Shidduch he went to look for a Talmid Chacham for his daughter. He traveled to a Yeshiva where the Rosh Yeshiva informed him of an extraordinary Talmid of the Yeshiva who was very Matzliach in his learning. This man came from a very poor family and the wealthy man said that it didn't matter as he was prepared to support the young man. He met him and spoke to him in learning and was very impressed. He took the young man back home to meet the future Machatanim. The wealthy man met his future Machatanim and said he is prepared to make the Tena'im. The poor man said I am sorry that I have nothing to make a Lechaim with; I have only some old bread. The wealthy man said ok let us each make a Beracha on the old bread and we will make a Lechaim to celebrate the Shidduch.

Subsequently, the wealthy man asked his new Eidim for one of his old shirts so that he could take it to a tailor to make him new shirts. The Chosson got married and moved into the town of the wealthy father in law. There came a point in time some years later that there was friction between the father in law and son in law. The father in law had prepared for just such a moment and took out the old ripped shirt that he had taken to the tailor to make new ones with and said to his son in law; don't forget from where you come. You are dependent on me and listen to what I tell you.

Not to be outdone, the son in law pulls out of his pocket some old dried out bread. The son in law said, remember how much you wanted me for a son in law that you even made a Tena'im with this? They looked at each other and remembered how much each side wanted the other so much and embraced lovingly.

That Mashal is the Matzah U'maror Munachin L'fanecha. The Ribboinoi Shel Oilam said look at the Maror, look what I redeemed you from, such a difficult time. Klal Yisrael shows the Matzah and says, Ribboinoi Shel Oilam, you wanted us to rush out of Mitzrayim and we couldn't even prepare bread and instead we took out this dry piece of Matzah which was the symbol of how much Hakadoish Baruch Hu desired us so much. This is the perfect Mashul for the Maror and the Matzah and the love between Klal Yisrael and the Ribboinoi Shel Oilam. That is the Matzah U'maror Munachin L'fanecha.

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 **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 (Divrei Chaim – 1793 - 1876) 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.

In the **Nirtzah** section of the Haggadah we say (sing) – Ki Loi Na'e Ki Loi Ya'e, we say Poid'e K'halacha, that Hashem redeems according to Halacha. A Vort on this is printed B'sheim the Imrei Emes (the third Gerer Rebbe – 1866 – 1948). What does it mean that Hakadoish Baruch Hu redeems Klal Yisrael K'halacha? Which Halacha?

There is a Gemara in Maseches Kiddushin 22: that discusses an Eved of a Ger who had no relatives. When he dies, whatever he owns becomes Hefker. So if he owned an Eved and died then the Eved would take possession of himself at that time.

Mar Zutra wanted to own the Eved and realized that when the owner dies the Eved will be Hefker. The moment he becomes Hefker the Eved will own himself and become a free man. He asked the Eved to carry something for him into his house. So at the moment that the Ger (owner of the Eved died) the Eved was working for Mar Zutra. The Halacha is that he becomes the Eved of Mar Zutra.

Poid'e K'halacha, at the time of Yetziyas Mitzrayim, Hashem told Klal Yisrael to carry the Matzah out. Avadai Heim Asher Hoitzaisi Oisam Mai'erez Mitzrayim. At the moment that the Mitzrim were dying from Makkas Bechoirim and being Mafker the Yidden as slaves, the Yidden were working for Hakadoish Baruch Hu by carrying the Matzah. Poid'e K'halacha, at the moment that we would have taken possession of ourselves we were working for Hakadoish Baruch Hu.

As you know, we drink 4 Koisois at the Seder as Remazim for 4 expressions of redemption. V'hoitzaisi, V'hitzalty, V'ga'alti, V'lakachti. During the first 3 cups you can drink extra cups of wine; however, between the 3<sup>rd</sup> and 4<sup>th</sup> cups of wine you may not drink an extra cup of wine.

The Imrei Emes explains, that the first 3 L'shoinois are expressions of being removed from the possession of the Mitzri'im. The 4<sup>th</sup> expression is an expression of becoming a possession of

Hakadoish Baruch Hu. There can't be a Hefsek between working for the Mitzrim and being the Eved of Hashem.

It is a Mussar that a person should never remain without a responsibility and an Achrayois. A person must go straight from the Yeshiva Chavrusois to the Bein Hazmanim Chavrusois. There should be no time in between as Hefkeirus. As a time when a person is Meshubad to nothing is a time of danger.

Maybe that is the Kavana of the Posuk in Beraishis **2:24** **על-כן, יעזוב איש, את-אביו, ואת-אמו; ודבק כד** **בְּאִשְׁתּוֹ, וְהָיָה לְבֶשֶׁר אֶחָד** The healthiest thing is for a man to have a responsibility to parents and to go straight from that into marriage. To go from one responsibility to another without moments of Hefkeirus of no Achrayois. Sometimes it happens that there is a time of living on your own before marriage. It is very hard then to go into a marriage with responsibilities. It is very difficult and not healthy.

**There was a** question that Rebbi had asked by Parshas Pinchus and didn't know a Teretz for at that time. Now Rebbi found a Teretz in Parshas Shelach. On Yom Tov by Mussaf we say the Korban. Every Korban has 3 parts: 1) the animal, 2) the Menachois, which is the flour, and 3) the Nesachim, which is the wine that is poured onto the Mizbaich. Isn't it strange that we say Uminchasam Kimdubar and the Menachois we have a whole Arichois where we spell it out? By the wine, we didn't spell out how much wine it actually is?

We do it because that is the way the Torah says it in Parshas Pinchus. For an example, look in Perek Chaf Ches Posuk Yud Zayin to Posuk Chaf Hei where the discussion revolves around the Yom Tov of Pesach, the Menachois are spelled out and it says Viniskoi without spelling out the wine libation. Our Davening just mirrors the Torah. Why the Torah says it this way is a Kasha that needs a Teretz. Rosh Chodesh is the only place where the Torah spells out the Nesachim. In Parshas Shelach **15:10** Rashi explains in D"H Ishai Rai'ach says, it refers to nothing but the meal-offering and the oil, but the wine is not a fire-offering for it is not put on the fire of the altar. According to this Rashi, it is Geshmak. The Mincha like the Korban is the Ikkur of the Mussaf, so it gets spelled out. The Nesachim are Chashuv, however, it is not an Ishei Raiach Nichoiach Lashem. Perhaps that is why the Nesachim are not spelled out.

---

## Rabbi Reisman – Parshas Tzav 5784

### 1 – Topic – A Thought on the Parsha

As we prepare for Shabbos Parshas Tzav. We prepare ourselves now in the 30 days leading up to the Yom Tov of Pesach. Parshas Parah is this week. IY”H we should be Zoche to the Parah Adumah and be able to be in the Beis Hamikdash yet in the coming year B’ezras Hashem.

In the Parsha we have as is found in 6:6 the (אש, תמיד תוקד על-המזבח--לא תכבה). We have the (אש, תמיד) that was on the Mizbaiach and (לא תכבה). We learn out it is never supposed to go out. Chazal say that it is a Mitzvas Lo Sasei that the Kohanim have to make sure that there is always adequate fuel on the Mizbaiach, that the fire should never go out.

It is a little bit of a problem. Why do you have to have a Mitzvah of (אש, תמיד תוקד על-המזבח--לא תכבה). The Ribbono Shel Olam himself took care of the fire on the Mizbaiach. (אש שירדה משמים) was one of the miracles in the Beis Hamikdash that there was always fire there. So why do you need a Mitzvah of (אש, תמיד תוקד על-המזבח--לא תכבה). Isn't it a Davar Pele?

The Sefer Hachinuch in Mitzvah Kuf Lamed Beis says Adaraba. There is a big Yesod here. It is not just an issue of fire on the Mizbaiach. The Torah is teaching us a Yesod. The Yesod is, that even though there is a Neis in the Beis Hamikdash, the Ribbono Shel Olam wants to L'hastir Es Haneis. Yiddishkeit is not Geboit on miracles. Even though for whatever reason the Ribbono Shel Olam understood that there has to be an Aish Hashamai, there has to be a heavenly fire on the Mizbaiach all the time, it is the engine that drives the Korbanos, that makes the sacrifice and the burning of the Korbanos meaningful, but it is not to show tricks to people. Adaraba, (אש, תמיד תוקד על-המזבח--לא תכבה). It was a Chiyuv to make sure that there is always a fire there B'derech Hateva and to hide the miracle. Emunah is Emunah it is not Talui in Nissim. Klal Yisrael is not a place that we look to show miracles to people.

Rav Chaim Shmuelewitz in Sichos Mussar in Taf Shin Lamed Aleph, Shmuz Beis, talks about this idea, talks about this Chinuch. He tells us and points out an interesting Ramban. The Ramban is back on Parshas Vayigash. The Ramban there talks about the Chazal that Yocheved gave birth when she was 130 years old. She was Nolah Bein Hachomos as it says in Parshas Vayigash. The Ibn Ezra asks if she was Nolah Bein Hachomos that means that she was Nolah when they first got to Mitzrayim, they were in Mitzrayim for 210 years. Moshe Rabbeinu was 80 years old when he left. 210 minus 80 means that Yocheved gave birth at 130. The Ibn Ezra rejects that Yocheved was Nolah Bein Hachomos. He says if so, then the miracle is even greater than the miracle of Sara. The Torah makes a big deal over the miracle of Sara, that Sara gave birth when she was 90 years old, and yet the Torah doesn't say a word about Yocheved. He says it can't be. Why wouldn't the Torah such a thing? For this reason he rejects this idea of Chazal that Yocheved was born as they entered Mitzrayim.

The Ramban in Parshas Vayigash 46:15 (the Ibn Ezra is in Posuk 23, however, the Ramban brings it in Posuk 15). He screams against the Ibn Ezra. He is very upset with the Ibn Ezra. As a matter of fact he uses a very strong Lashon. He uses a language of (זהב רותח יוצק בפי החכם הזה). Hot gold should be poured in the mouth of this Chochom. He brings a Gemara in Sanhedrin 92b. He writes

very sharply against the Ibn Ezra for doubting Chazal because of this type of a question which is somewhat arbitrary.

As a matter of fact, he writes already that the Ibn Ezra does this all the time. He points out that in Parshas Pinchas where Chazal say Pinchas Zu Eliyahu, the Ibn Ezra rejects that also. He also says that it is not so. He says (וזולתו במקומות הרבה) it is the style very often of the Ibn Ezra to have rational ideas then reject Divrei Chazal based on that. For example, in Ur Kasdim that Avraham Avinu was thrown into a fire, he says such a miracle wasn't brought in the Posuk then it probably didn't happen. This is the Ibn Ezra's Mehaleich.

The Ramban is very upset with this. He has to answer the question. He is asking a good Kasha. The Kasha is if a miracle like this took place why doesn't it say? The Ramban says a fascinating Yesod. The Ramban says that the Torah doesn't tell us Nissim. There is no reason to list off miracles. Miracles happen in life for many different reasons.

When does the Torah say a miracle? When a miracle is foretold by a Navi or by a Malach Hashem and he comes and he says there is a lesson here. He says the Malach came to Avraham, there were many lessons in what the Malachim said to Avraham Avinu about Sara giving birth. In that case, where it was foretold, such a miracle is mentioned. That is the way it was in Mitzrayim with the Makkos and Kriyas Yam Suf. All these things, before they happened the Navi, Moshe Rabbeinu said or the Ribbono Shel Olam said through Moshe Rabbeinu that these miracles are going to take place. When it is planned out with a lesson there are many reasons why the Torah teaches it to us. There are many lessons to be learned. But Stam that miracles happen that things happen sometimes to people, the Torah doesn't tell us that.

The Sichos Mussar writes that this is an important lesson. In life very often G-d winks at us. You have to be in tune to it. Not a miracle that you are going to write home about. But G-d winks at you and says look at what happened, look at what is going on. I am here. In very subtle ways.

I remember last week Monday, I was learning here in the Yeshiva Maseches Gittin, and we had a Tosafos that spoke about a Get Yashan. A Get Yashan is a Get that is written and then they decided not to get divorced and then later on they want to get divorced. You can't use that Get. It is barely mentioned in the Yeshivish Blatt, it is mentioned on Daf Lamed Beis. Tosafos Agav mentioned it in the Tosafos that we were learning. Punkt that day I had a Get Yashan in my pocket. The day before I had gotten a Get, the couple had sat down to write a Get and the witnesses had signed it already and they said they would try to work it out. So it is a Get Yashan. I had it in my pocket that day. I felt like G-d was winking at me. Is it a miracle? Of course it is a miracle. In my whole life I never had a Get Yashan. I was never involved in a Get Yashan. I am not involved in so many Gittin in the first place. Here on the day we learned the Tosafos I pulled out a Get Yashan and I showed it to them. Now, I am not going to write home about it, but every once in a while I just feel that HKB"Y winks at me. You can't call these things coincidences. You call it a miracle people start screaming at you. So I am not. But you should know, if you are in tune to it, HKB"Y winks at you all the time.

The Yesod that Rav Chaim Shmuelevitz is bringing Sai from the Chinuch on (אש, תמיד תוקד על-) and Sai from the Ramban, is that the miracles that happen are subtle miracles, they are quiet



miracles, they are miracles that are all around us. You got to be in tune to them, you got to pick up on them. They are not made to be the source of your Emunah. Don't believe in G-d because I had a Get Yashan in my pocket. Once a person is a Maimin, HKB"Y winks at him and you smile back at the Ribbono Shel Olam. This is the lesson of (אש, תמיד תוקד על-המצבה).

## 2 – Topic – The times we are living in

As you all know, we live in a very difficult and challenging time, the world is standing up against Klal Yisrael. There is so much going on in the world, nobody says a word. Thousands and tens of thousands of rockets have been shot at Eretz Yisrael from all around. The United Nations are not busy with it. In the Ukraine we just heard about how there was an attack on all of the power stations in the Ukraine by the Russians and the United Nations don't say a word about it. But Klal Yisrael, they all gang up on Klal Yisrael.

I want to tell you something. In a Posuk in Yirmiya 4:30 (ואת) and you Klal Yisrael (שדוד מה-תעשי) כי-תלבשי שני כי-תעדי עדי-זהב כי-), (תקרעי בפוך עיניך) what are you doing, you make yourself look beautiful, you put on jewelry, you put on makeup, (לשוא, תתיפי) you beautify yourself for nothing. (מאסו-בך עגבים) your lovers hate you, (נפשך יבקשו) they are out to get you. What is Pshat in this Nevua?

The Bais Halevi in the beginning of Shemos has a Pshat that he said B'sheim Rav Chaim, where he said a Mashul. Rav Chaim explains this Beis Halevi and gave the following Mashul. He said let's say Reuven hates Shimon. You tell Reuven why do you hate Shimon? If Reuven says I hate Shimon, he is always filthy, he has dirty clothing, there is an odor about him, I don't want to have anything to do with him. Then if you go to Shimon and you tell him to take care of himself, shower properly, dress properly, so then the Sin'a will leave. The hatred will go away. But if you go over to Reuven and you say why do you hate Shimon, and he says I can't stand his guts, he disgusts me. He hates him B'etzem. So if you go to Shimon and you say dress better, be cleaner, it is not going to decrease the hatred it will increase the hatred. The more he tries to be pleasing the more the hatred will be there.

Klal Yisrael with the nations of the world, they tell us we are a dirty Jew, we are not clean. So what happens? There are some Jews who think all we got to do is be more like the nations of the world and then they won't hate us. The Zionist ideal was to solve the Jewish problem. We will have a nation like everybody else and suddenly we will be a nation among the nations. No one will start up with us. By the Haskala they threw away everything. Why did they throw away everything? If you throw away the religion then they are all going to love us and we will be accepted. It ended up that they lost this and they lost that. They don't have the Mesorah of Klal Yisrael and they have the hatred of Klal Yisrael.

Zagt the Ribbono Shel Olam to Klal Yisrael, (ואת שדוד) when the nations stand up against me, (מה-), (כי-תלבשי שני כי-תעדי עדי-זהב כי-תקרעי בפוך עיניך) what are you doing? You think if you will be more like the Goyim and you will assimilate with them they will suddenly love you? I got news for you. (לשוא, תתיפי) you are doing it for nothing. (מאסו-בך עגבים) the people you want to love you, they are disgusted with you. (נפשך יבקשו).

It is a big lesson. The State of Israel, the Zionist ideal is going to solve all the problems. Now it is the focal point of the hatred. They would hate us one way or the other. It became the focal point of the hatred. Farkert, when this happens we are not happy about it. We are certainly not happy. We shouldn't do things to instigate them against us.

But you should know, it is a Chizuk. How many Jews are there in the world? You go to a non-Jew and you ask how many Jews do you think there are in the world? They will tell you 500 million, 200 million. There are a handful of Jews in the world, and the whole world is busy with Klal Yisrael. All the nations of the world are busy with us. What a Chizuk to our Emunah. Bishvil Yisrael She'nikra Raishis. The whole world is Bishvil Yisrael. Don't be surprised, it is a Chizuk in our Emunah. We would rather it come in a good way, but once it is here be Mischazeik, know what is going on.

There are those who assimilated. There was once a politician in Britain years ago who assimilated. He made a famous statement afterwards because they hated him anyway. He converted to Christianity and he said in his later years, "I thought they hate my Jewish name and I found out that they hate my Jewish nose." In other words, I thought I could change my name and everything will be good and they hate me because of who I am.

Rav Yonason Eibshutz said he once went to a Jew who had converted and he had influence in the government. He told him Klal Yisrael needs you. He said Mi Yodai'a, who knows Im Lokach Notzarta, he borrowed the language from the Yomim Noraim, if this is why you were created. But Notzri is also the Lashon of a Catholic. Ki Lokach Notzarta, maybe you converted for this reason because now we need you to help us. He tried to help. It didn't help. He converted so what, he is still a Jew.

Rav Yonason Eibshutz told him Achshav Shenotzarta K'ilu Lo Notzarta. Now that you converted it didn't help you anything. You threw away the old and you don't have anything new. Nothing happened. You have the hatred without the essence. What a beautiful Nevuah of Yirmiyahu. Yirmiyahu is saying you think you are going to beautify yourself, you think you are going to make yourself (לְשׂוֹא, תְּתַנֵּף). You assimilate for nothing. (מְאַסֶּה-בְּדַעֲבִים, נִפְשֶׁךָ יִבְקֶשׁוּ). Anyway, this is the lesson for the times we are in. We are hoping HKB"H will help us and we will get through this Tzarah. IY"H (וּמְאַפְלֶה לְאוֹרָה וּמְשַׁעֲבֹד לְגֻּאֲלָה). We Daven for (אֶחָיו כָּל בֵּית יִשְׂרָאֵל) in Eretz Yisrael and at the same time for (אֶחָיו כָּל בֵּית יִשְׂרָאֵל) world over. HKB"H should protect us and we should be Yotzei our Chevlei Moshiach and be able to see the Geulah Bim'haira B'yamainu. A Gutten Shabbos to one and all!

## **Rabbi Reisman – Parshas Tzav 5783**

### **1 – Topic – A Kasha that I have on Korban Chagiga and Korban Pesach**

Shalom Alecheim, welcome everyone as we prepare for Shabbos Hagadol, we prepare for Pesach and Parshas Tzav. I'd like to share with you one thought that takes some time to give over and one thought that is just a Kasha so it goes quicker. So let's do the quick one first and the longer one second. The quick Nekudah is the following. I was studying the topic of אין מפטירין אחר הפסח

אפיקומין, I was studying the topic of פסח קרבן נאכל על השבע. נאכל על השבע means that the קרבן פסח is eaten at the end of the meal when the person is satisfied. What is the source for that?

So here's my difficulty. Rashi in Parshas Re'ai 16:2, on the Pasuk "וְזָבַחְתָּ פֶסַח לַיהוָה אֶלְרִידָה צֹאן וּבָקָר" the Pasuk says you bring a קרבן פסח to Hashem, sheep and cattle. Rashi of course is bothered, the קרבן פסח is not cattle, the קרבן פסח is sheep, what's going on?

So Rashi says from Chazal of course, צאן לפסח the sheep is a קרבן פסח, ובקר לחגיגה and the cattle is for חגיגה. Rashi adds "כְּדִי שִׂיְהֶא נֹאכֵל עַל הַשְּׂבִיעַ" it teaches us a קרבן פסח has to come with a חגיגה, why? Because you eat the first and then when you're already holding by being satisfied then you eat the קרבן פסח. Wonderful, no problem with the Rashi, very clear he gives us a source for this concept, for this idea.

Let's go to Rashi in Pesachim 86a, "אֵין מִפְטִירֵין אַחֵר הַפֶּסַח אֶפִיקוּמִין" Rashi brings of course that קרבן פסח is eaten on the second day, נאכל על השבע, and then Rashi adds the following words "שֶׁכֵּן חֻבַּת כָּל הַקֶּרְבָּנוֹת" all Korbanos are eaten on the second day, נאכל על השבע, על למשחה לגדולה כדרך שהמלכים אוכלין השבע כדקיימא לן. It's a Pasuk in Parshas Korach, so the same thing over here, all Korbanos are eaten on the second day.

I don't get it. Rashi in Re'ai says that you eat the חגיגה and the פסח. The חגיגה first and the פסח second, why not the פסח first? If you eat it first it's not נאכל על השבע. So therefore, you eat it second. But I don't understand. Rashi in Pesachim says the קרבן חגיגה is also נאכל על השבע. Rashi there says that is the Derech of all Korbanos. If so, you should eat Chulin meat first and then the קרבן פסח? There's no Chiyuv to eat the Chagiga meat. The Chagiga is eaten so that the פסח will be eaten על השבע.

It seems to be a contradiction between the two Rashis. Actually it's a double contradiction. Rashi in Parshas Re'ai says how do you know נאכל על השבע because the Pasuk says צאן ובקר. It says "וְזָבַחְתָּ פֶסַח לַיהוָה אֶלְרִידָה צֹאן וּבָקָר." Obviously the בקר is related to the פסח and its נאכל על השבע. But Rashi in Pesachim 86 brings a different source, he says the reason its eaten על השבע is because למשחה לגדולה that's a Pasuk in Parshas Korach 18:8 "לֶךְ נִתְּתִים לַמִּשְׁחָה וּלְבִגְדֵי הַקֹּהֲנִים לְחֶקֶד עוֹלָם" so it seems to be a double contradiction.

Unless we'll answer something the Sifsei Chachomim says often. Maybe it's a Machlokes in Chazal, a dispute among the Tanaim. The Sifsei Chachomim says that Rashi on the Torah goes with the thing that's Karov Lip'shat, that's very easy to explain in the Pasuk, and not necessarily that which is LiHalacha. So we will make a new Machlokes out of it. Anyway this is the first point, the Kasha that I had.

## 2 – Topic – Adding to a Remez, is it allowed and what are the parameters.

Let me move on to a second totally different topic. Arba Kosos, we have four Kosos. We have a rule Ein Moseifen Al HaKosos, we don't add. Now during the meal you're allowed to add, you're allowed to have another cup of wine, but for example in Shulchan Aruch Taf Ayin Beis, Os Zayin, it says between the third and fourth Kos, you're not Mosef Al Hakosos. During the meal it doesn't count, it's part of the meal, but Ein Moseifen Al HaKosos. The Biur Halacha there says "עיקר סברא עיקר ברור" The Mishna Berurah says I'm not sure the Sevara of the Issur of Ein

Moseifen Al HaKosos. The Yerushalmi is Mashma we just don't want you to drink too much wine, you're might become drunk. The Biur Halacha expresses some doubt.

Now the Biur Halacha did not see this. The Chidushei HaRan on Pesachim which was publicized later, after the Mishna Berurah, brings that there's a reason he says at the end of Mesechtas Pesachim that because there are four Leshonos of Geulah that the four Kosos represent, the four expressions of Geulah. If you add, you're ruining the Siman, the Siman is not Miskayam. The Ran says Im Mosef Ein Haremez Miskayem, you have to have four, if you have five then the Remez is gone. You have to have four. Azoi Shteit in the Ran. Now we understand, when you have a Remez, a certain number, the number has to be precise.

We find a similar thing by the Neiros of Chanukah. Each night you light the number of Neiros that fit the night that it is. And there also, there's a Hakpada Lo Yoisef, not to add. As a matter of fact, Sefardim have the custom that only one person lights in each location, because if two light it looks like more. And since it's supposed to be Meramez the Minyan, Ein Lohosef, very good. If you're Mosef Ein Haremez Miskayem. So we have here two places that there's a Remez, a number, and it's not Miskayem.

I have a Kasha, what about Neiros Shabbos. Neiros Shabbos we light two Neiros a Remez to Zachor VeShamor, and yet we don't seem to mind being Mosef Al Haneiros. Why don't we say Im Mosef Ein Haremez Miskayem, why don't we say the same thing?

I was thinking of a possible Teretz. I remember years ago when Rav Moshe's Teshuvah came out, not to use Shabbos clocks. I got a hold of the Teshuva before it was published. After it had been written, I happened to be in Tiferes Yerushalayim and someone gave me a copy of the Teshuva. I showed it to Rav Pam. Rav Moshe had a difficult handwriting and Rav Pam had me read the Teshuva to him. Subsequently I asked Rav Pam if he uses a Shabbos clock for the lights in his house. He said no, he never uses the Shabbos clocks for the lights in the house. Not for Rav Moshe's Cheshbon, he said he wasn't aware of Rav Moshe's Teshuva. He said because Chazal said to add light to the house, why should I go through a mechanism to have less light in the house. So therefore, he said I don't use it. In other words the Neiros Shabbos is an idea, a benefit to add light.

So it could be that that is the answer. When you have a Remez you don't add to it; don't add Kosos, don't add Neiros Chanukah, unless there's a good reason to add. If having more is a benefit, so then we're not so worried about the Remez, and you add. It's not a problem, why? Because why are you adding, everyone can understand, because you're supposed to have light. Ma Sheain Kein, if you're going to add to the Kosos, or add to the Neiros; there's no Halachik benefit, so therefore you stick to the exact Remez.

This would answer a fourth Remez. So far we had Daled Kosos, Neiros Chanuka, and Neiros Shabbos. Let's move to Rosh Hashana. On Rosh Hashana we have ten Pesukim of Malchiyos, ten of Shofros, and ten of Zichronos. Why ten? The Gemara in Rosh Hashana 32a says “כנגד עשרה” Rosh Hashana commemorates the creation and since there were Asara Mamaros we do ten Pesukim of each Malchiyos, Shofros, and Zichronos. However, there we may and we do add extra Pesukim. As a matter of fact, the Rosh in the Last Perek of Rosh Hashana

Siman Gimel says, the Lashon HaGemara is “אין פוחתין מעשרה” not less than ten, but more than ten is ok. A Kasha, why don’t we say the same Yesod of the Ran, Im Mosef Ein HaRemez Miskayem, how can you add? Here would be the same Teretz as Neiros Shabbos. Saying more Pesukim is always beneficial, it’s always good to say more Malchiyos, to mention Malchiyos Hashem more, or Zichronos and Shofros.

So the Teretz is very Geshmak. In the two places where adding has an inherent value, Neiros Shabbos and Pesukim, we don’t worry about the Remez. And the two places where adding doesn’t have a Halachik value, Arba Kosos and Neiros Chanuka, there we say our rule that Im Mosef Ein HaRemez Miskayem, that this matters. Nafka Mina in this, when we have a Lulav, our Minhag, the way the Rema brings is to tie it in three spots. The Rema in Taf Resh Nun Aleph Sif Aleph says even though we Pasken the Lulav itself doesn’t need to be tied, we put an Igud around the Lulav itself in three places Kineged Avrohom, Yitzchok, and Yaakov, the three Avos. What happens if you want to put a fourth Igud? Here it would apply the Ran’s rule that Im Mosef Ein HaRemez Miskayem, if you add you’re going to ruin the Remez. So therefore, you should not add. Very Miduyik, it’s like the first two.

Another thing. Krias Shema has 248 words Kineged the 248 Eivarim. But it’s missing, there’s only 245 words? So the Chazzan repeats Hashem Elokechem Emes. Here’s a tricky one, so the Chazzan says in his personal Krias Shema Ani Hashem Elokechem Emes and then he repeats out loud Hashem Elokechem Emes. Now he said Emes twice, so now he has 249 words, what do we do now? Should he say Emes twice?

The truth is it’s a Machlokes Haposkim. Magen Avrohom says Ein HaRemez Miskayem, the Chazzan should not say Emes twice. There are others who disagree, and they say what do you mean, every person in the audience also says Emes himself and then hears the Chazzan. The first Emes is not part of Krias Shema. So we see here again the idea in the Magen Avrohom that Im Mosef Ein HaRemez Miskayem. Very Geshmak all around, it fits in so beautifully. So we have two places where we add to the Remez, Neiros Shabbos and Pesukim on Rosh Hashana because there is an inherent value in what we add. Ma Sheain Kein, the four other places we don’t add, because there is no inherent value to adding.

One more, this is a difficult one because it is a Halacha. We give Maaser Kesafim, we give a tenth of Kesef. Now that’s not really Maaser; real Maaser is in the Torah. The Avos gave Maaser from what they made. Avrohom Avinu gave Maaser from what he won in battle. But the Din Maaser from the Torah is a tenth of your produce. Maaser Sheini, Maaser Rishon, Maaser Ani; it’s a tenth of your produce.

What happens if you give 11% are you Mekayem the Remez? The Chofetz Chaim in Ahavas Chesed in Perek Yud Tes Os Gimmel says a person should calculate exactly 10% for Maaser, if he gives Chomesh he should calculate 10% twice. And the Chofetz Chaim in Ahavas Chesed seems to obligate a person to keep it to 10%. That doesn’t fit because it’s true Im Mosef Ein HaRemez Miskayem, but here it’s good to add, it’s always good to add more Tzedaka. In general the Ahavas Chesed needs some sort of Biur, we understand by Terumah of wheat and Maaser of wheat it has to be precise, but when it comes to money it’s not so simple. So I don’t know what to say, it’s a challenge, the whole Yesod of the Ahavas Chesed, I don’t believe that anybody in the world heard

of such a thing. You have to Cheshbon it and give exactly 10%, if you want to give you give separately, give more tzedaka.

In the Sefer Tzedaka Umishpat from Rav Blau he says in Perek Hei Os Vav, he makes some sort of Pshara, he says it's enough if in your personal calculations you calculate the Maaser you have to give. You can give more than Maaser, people do give more than Maaser. They give ahead of Maaser. What they're giving is not exactly calculated. However, as long as they have a calculation on their own it's adequate. So, this is a seventh Remez which needs a Hesber. I am certain that if you're talking about this at the Shabbos table you'll come up with additional things that are Remazim, and the question of whether you are allowed or not allowed to add to it.

I haven't said a word about Parshas Tzav so let me say a word. Parshas Tzav, everyone knows has 96 Pesukim; Tzav is Gematria 96. But the problem is that Tzav has 97 Pesukim, seems to be a problem. So what people say seems to be incorrect. Maybe its Mosef Al HaRemez the Remez of Tzav is 96, maybe an extra Pasuk is not a Chisaron to be Mosef Al HaRemez.

With that I want to wish everyone an absolutely wonderful Shabbos, hope the Hachanos for Pesach are meaningful to you. A connection to the Ribono Shel Olem, a connection to the Jewish people, Klal Yisroel. A connection to the Geulah of Klal Yisroel. We have to worry about Klal Yisroel, there's a lot to worry about, very difficult world. May Hakadosh Baruch Hu help us with the Geulah Sheleima, until the Geulah Sheleima with the Geulah from the different Tzaros that Klal Yisroel faces. May it be a Chodesh of Geulah all around! A Guten Shabbos!

## **Rabbi Reisman - Parshas Tzav - Pesach 5781**

(לעילוי נשמת ישראל בן ישעי-הו הלוי ואלישבע בתי' בת יחיא-ל אפרים) whose 3<sup>rd</sup> Yahrtzeit is on Chol Hamoed.

### **1 – Topic – A thought on Parshas Tzav.**

As we prepare for a very unique and special Shabbos Hagadol Parshas Tzav which is of course Erev Pesach. A very special Shabbos because the ladies in the house will be able to rest on Erev Pesach in the afternoon and it will be easier for them to be alert and awake at the Seder. The same thing for most of us B'ezras Hashem. Looking forward to a very special Pesach.

Let me begin with a thought on Parshas Tzav. People are forgetting to say Good Shabbos and they are just saying Chag Kosher V'sameach. Don't forget a Guttien Shabbos as well. At any rate, the Parsha begins as is found in 6:3 with (וּמִקְנָסִי בֶד יִלְבַּשׁ עַל-בָּשָׂרוֹ) with the Mitzvah which relates to Bigdei Kehuna and from (עַל-בָּשָׂרוֹ) we understand (שֶׁלֹא יִהְיֶה דָּבָר חוּצָץ בְּנִתְיִים). That the Kohen is not allowed to have any Chatzitza between his skin and the Bigdei Kehuna that he wears.

The Rambam in the Hilchos Klei Hamikdash 10:6 says it as follows (נֹאמֵר בְּבִגְדֵי כְהוֹנָה עַל בָּשָׂרוֹ) (ולבשם. מלמד שלא יהיה דבר חוצץ בין בשרו לבגדים). There is not allowed to be any Chatzitza. Now listen to this. (אפילו נימא אחת). Even a single thread, (או עפר) or dirt (או כינה מתה) or a dead louse. (אם היתה בין בשר לבגד הרי זו חציצה ועבודתו פסולה). A Chatzitza Mashe'u between the Bigdei Kehuna

and the Kohen is a Chatzitza. It really goes even more, there is not even supposed to be air being Chotzet. The Bigdei Kehuna were actually very tight on his skin. Something like the cool dressing of many people today who wear tight pants and tight shirts L'havdil Elef Havdalos. In the Beis Hamikdash the Kohanim wore Bigdei Kehunah that were tight against their skin.

The Ohr Sameach in Hilchos Issurei Bi'ah 4:10 is Matmia, he wonders why is any tiny Chatzitza something that is M'akeiv on Bigdei Kehunah. Whereas we know a well-known rule that when a person is Tovel in a Mikvah that a Chatzitza on a Mi'ut of the skin is not M'akeiv. Which means to say that even if 49% of his body is covered with something it is not M'akeiv. Only if it is Rubo. However, M'd'rabbanan we are Makpid even on Mi'uto. But the Din of the Torah is that the Chatzitza doesn't Pasul, and there it says V'rachatz Ba'mayim Kol B'saro. It says there also a Lashon here it says Al B'saro and there it says Kol B'saro. Why over there are we more Maikil then here? This is the Kasha that the Ohr Sameach asks and the Avi Ezri over there as well. B'vadai it needs a Bi'ur Al Pi Derech Hap'shat.

Ulai, maybe, there is a difference between Al B'saro and Kol B'saro as follows. There is a Taz in Hilchos Rosh Hashana and the Taz there talks about the Nusach, the language of the special Tachnanim that we say on Yomim Noraim. There we use a language of Meloch Al Kol Ha'olam Kulo Bich'vodecha. A couple of times we use the Lashon of Kol and Kulo. Meloch Al Kol Ha'olam, what is the language of Meloch Al Kol Ha'olam Kulo Bich'vodecha?

The Taz says that Kol does not mean all literally without exception. Kol, something Kulo means without exception, but Kol by itself does not mean all, does not mean total all. So that Kol without Kulo means just about all and maybe that is why by Tevila in a Mikva where it says V'rachatz Kol Besaro and we understand that it doesn't mean literally everything. It is not literally all of Kol Besaro. Mashe'ainkein where it says by Begadim Al Besaro. Al Besaro means totally. So this may be a technical explanation and it may even be a better technical explanation.

The Gemara says that Chatzitza is a Halacha L'moshe MiSinai. The Gemara says at the beginning of Sukkah and Eiruvim that the rule is Halacha L'Moshe Mi'Sinai so it may be that that is the basis for the difference. Aich She'yi'yeh.

I would like to add B'derech Hamachshava. By Mikva you don't need a totality and by Bigdei Kehuna you do. By Mikva we are talking about being Tahor. Tahara B'olam Haze is never total. It is never total where human beings who are a mixture of Tumah and Tahara, of Yeitzer Hora and Yeitzer Tov, of Taiva and Ratzon as well as Teshuva. Tahara is Rubo Ke'kulo. What about the Bigdei Kehuna?

The Bigdei Kehuna that the Kohanim wear according to the Chinuch is meant to convey an image to the person wearing it, a She'e'fa, a desire. Adam Nif'al K'fi P'uloso says the Chinuch. Meaning to say that when a person dresses a certain part and thinks of himself in a certain way then he tends to live up to it.

We have a rule that even though the world of Halacha L'mayseh, the world where we do things is a world of imperfection, still the world of She'e'fa, of desire, can be perfect, can be really perfect.

When you dream of building a house in your mind, your She'e'fa, you can picture the house as a perfect building. Once you get to build it in the Olam L'mayseh it will not be that perfect.

The same thing is true in general. The L'mayseh of something is not perfect. The She'e'fa, the desire, the dream, the Machshava, that can have perfection. Mimeila, the Kohen Gadol and the Bigdei Kehuna which represent his She'e'fa, his desire, is total. That which is the Taharah of Halacha L'mayseh who can be perfect, who can be total, who can do it. And so, this is a thought regarding the Bigdei Kehuna. The underlying question definitely is strong. When do we say a little bit doesn't matter and when don't we. It is confusing in the Halachos of holding a Lulav. The Beis Yosef and Rama talk about the Chatzitzta of even wearing a ring when you are holding a Lulav which is definitely a Mi'u'to. Definitely a confusing topic. When do we say Rubo K'kulo and when do we say Kulo. Tzorech Bi'ur.

## 2 – Topic – The Korban Pesach

It is fascinating. We are learning the Parshios of Korbanos and by every Korban we find (אֶשֶׁה רִיחַ- (ריח-ניחוח) to HKB"H. Yet by the Korban Pesach we find nowhere an expression of (ריח-ניחוח). Could it be that the Korban Pesach which of all the Korbanos that an individual can bring, the Korban Pesach I would think is the most special, the most unique, the most connecting to HKB"H and yet it doesn't say (ריח-ניחוח).

As a matter of fact in Parshas Bechukosai the Posuk says in the Tochacha as is found in 26:31 (וְהָשַׁמְתִּי אֶת-מִקְדָּשִׁיכֶם), I will destroy the Beis Hamikdash (בְּרִיחַ נִיחֻחַכֶם) and I will no longer smell the (ריח-ניחוח). There the Netziv in his Ha'ameik Davar says that it is a reference to all the Korbanos except the Korban Pesach. The Netziv says a Nafka Mina L'halacha. That when there is no Beis Hamikdash and we want to invoke the rule of Makrivan Af Al Pi She'ain Bayis, that if you go to a place and want to bring a Korban even though there is no Bais Hamikdash that does not apply to anything which it says (ריח-ניחוח) because when the Bais Hamikdash is Chorev HKB"H says (וְהָשַׁמְתִּי אֶת-מִקְדָּשִׁיכֶם; וְלֹא אֶרִיחַ, בְּרִיחַ נִיחֻחַכֶם) I am not interested in your (ריח-ניחוח). Which means to say that only a Korban Pesach could be brought. Al Kol Panim it needs an explanation.

The answer seems to be an old Yesod of the Korban Pesach. The Yesod of the Korban Pesach is that it is a Korban that is meant to show a closeness to HKB"H even in times of challenge, even in times of weakness, even when Klal Yisrael are in the Mem Tes Shaarei Tumah, they go out and they bring a Korban Pesach to show their closeness to the Ribbono Shel Olam.

That is why we find in Navi numerous times that in the time of drawing close to HKB"H a Korban is brought. Gideon brought a Korban in Sefer Shoftim, Chizkiyahu brought a Korban. Yoshiyahu Hamelech brought a Korban. All of them were Koban Pesach. When they wanted to be Mekareiv Klal Yisrael they did it with a Korban Pesach. A Korban Pesach is a Korban of Hiskarvus to the Ribbono Shel Olam. So you will say then why didn't it say (ריח-ניחוח)?

The answer is that is why it doesn't say (ריח-ניחוח). Because there are some friends who are fair weather friends. When it is (ריח-ניחוח), when everything is fine and dandy so then you are good friends, you are a pal. When there is a bump in the road, when something goes wrong, good bye



Charlie, no more friend. Each one goes his own way. It is a relationship of only (רִי-גִיחוּת) V'zeh Hu. No no no. Klal Yisrael with the Ribbono Shel Olam bringing a Korban Pesach even without a (רִי-גִיחוּת), even at a time when things are not as perhaps they should be, Klal Yisrael is not behaving as they should. There is a distance, there is no Geshmak of (רִי-גִיחוּת) that HKB"H would express towards Klal Yisrael. Even in such a time we bring a Korban Pesach. Because a Korban Pesach shows a real Hiskarvus. You want to be close to somebody, enhance your relationship, which when there is no (רִי-גִיחוּת) you still have and are interested in a meaningful relationship, even when things are not really perfect. What a beautiful thought going into Pesach, a beautiful thought regarding the Korban Pesach.

One request as we go into a very special Pesach, a Pesach coming off a Corona year which we hope is winding down. Nobody knows what tomorrow will bring, we still need to be careful. We should be talking at the Pesach Seder about the extraordinary events of the last 6 – 8 months. When I say extraordinary events I mean the following. The entire world, Kol Ha'olam Kulo, the entire world pretty much outside of the Yeshiva'leit have been in a lockdown with students out of Yeshiva for the most part, many places totally out of school. Here in NY, the schools are talking now about opening up with a 20 – 25% students coming to school.

Klal Yisrael, the Rabbeim in Klal Yisrael where the Mechanchim of Klal Yisrael show how they shine while teachers unions all over the country are suing to be closed, Rabbeim pushed to be open, pushed to teach, pushed to give an understanding that the Chinuch of our children is of extreme importance and while we have to take certain precautions we can't just close down. Rabbeim came to Yeshiva and we need to talk about the Siyata Dish'maya the Yeshivas have had. The Siyata Dish'maya. Boruch Hashem of avoiding hospitalizations or Chalila V'chas anything worse in the Rabbeim who were Moser Nefesh to come to the Yeshiva. A tremendous Siyata Dish'maya. We Daven that it continue. We can't just let it go and not mention it and not talk about it. It is a Shvach of Klal Yisrael, it is a praise of Klal Yisrael.

Gideon was a Shoifet. On the night of Pesach at the Pesach Seder he said to his father if HKB"H took us out of Mitzrayim why doesn't he help us today? If he took us out of Mitzrayim Biz'chus Avos we still have Zechus Avos. Chazal say that since he was Melamed Zechus on Klal Yisrael, he spoke well of Klal Yisrael, he became the person who helped Klal Yisrael. We need to be Melamed Zechus on Klal Yisrael especially on this upcoming night of Pesach. The Mesiras Nefesh, the devotion. Talk about it to your grandchildren. Many of whom have experienced this incredible devotion, this incredible Mesiras Nefesh. Ask them why are your Rabbeim willing to put themselves on the line where the whole world is on lockdown? What is going on?

Let them make the point that a Rebbi gives up Olam Hazeh for Olam Habo. A Rebbi lives with an inadequate income. A Rebbi lives working very hard in today's day and age trying to keep students interested, it is not easy. What does a Rebbi do? A Rebbi does it because he believes that HKB"H has an Olam Habo prepared for us. We all, Yidden sacrifice Olam Hazeh for the future. Therefore, it is a very appropriate topic that we should be talking about with our children and to our grandchildren. We should not make light of the dangers of the Virus but we should appreciate the Mesiras Nefesh of our Rabbeim. May it be a Pesach Mai'a'peila L'ora. A Pesach that lights up our lives, lights up our homes. May HKB"H grant us that we be heading in a direction of Geulah from

our current Tzara and the Geulah Ho'asida B'karov B'yameinu. Wishing one and all first a Good Shabbos and then a Chag Kosher V'sameach. A meaningful Sidrei Shel Pesach!

## **Rabbi Reisman - Parshas Tzav - Shabbos Hagadol 5780**

### **1 - Topic - A thought from Rav Schwab on the beginning of the Parsha**

As we prepare for Shabbos Parshas Tzav, Shabbos Hagadol, the Shabbos of great challenge and Tzar to a lot of Klal Yisroel, really to the whole world. May Hakadosh Baruch Hu grant us the Shemira of Shabbos Hi Mi'Lizok U'lerifuah K'rova Lavo, it should be a Shabbos of Yeshuos.

I'd like to start with a thought on the Parsha. The first Rashi says (אין צו אלא לשון זרוז מיד ולדורות). It's a Lashon of Ziruz and (אמר ר' שמעון ביותר צריך הכתוב לזרוז במקום שיש בו חסרון כיס). Many thoughts have been said about this Rashi. I would like to share with you Rav Schwab's explanation of Ledoros. What does it mean Ledoros and what does it have to do with teaching generations?

So Rav Schwab says (in Mayan Beis Hashoeva page 245) something really beautiful. He says the Yisod of Korbanos requires that a person should not forget the main thing and focus on the Tafful. Meaning, when you bring a Korban the Ikar of the Korban is not the animal, G-d doesn't need your animal. The main part of the Korban is the heart that's behind it, the devotion that's associated with it. Beraishis 4:5 (וְאֶל-קַיִן וְאֶל-חַוְּוָה, לֹא שָׁעָה). Hakadosh Baruch Hu didn't pay attention to Kayin's Mincha, why?

Because Kayin thought the idea of a Korban is to give the Ribono Shel Oilam the animal, the meat. However, he didn't do it properly. He didn't do it by devoting himself to the Ribono Shel Oilam. So Hashem said to him 4:7 (הֲלוֹא אִם-תֵּיטִיב, שְׂאֵת, וְאִם לֹא תֵיטִיב, לִפְתָּח חַטָּאת רֹבֵץ). The Ikar is Taitiv, the idea of a Korban has to be accompanied by desire to satisfy, to give Nachas to the Ribono Shel Oilam.

K'ain Zeh, he brings from Shaul. Shaul had Rachmanus on the animals that remained and Shmuel gives him Mussar. Shmuel I 15:22 (הֲחֶפֶץ לִירֹר בְּעֵלּוֹת וּזְבָחִים, בְּשֹׁמֵעַ, בְּקוֹל יְרֹר). Does G-d want meat of animals? He wants you to listen to Him. (הִנֵּה שֹׁמֵעַ מִזְבַּח טוֹב, לְהַקְשִׁיב מִחֶלֶב אֵילִים). So that, the Ikar is that when people think the idea is the giving of the Korban, no. The Ikar is the heart that has to go with it.

Now that idea is well known, but Rav Schwab makes the following point. He says this was all true in the time of the Bayis Rishon. Yeshaya Hanavi says the same thing, does G-d need your Korbanos (in 1:11 (לְמַה-לִּי רֹב-זְבָחִיכֶם יֹאמַר יְרֹר)? He needs you.

Zagt Rav Schwab, in the days of the Bayis Sheini the world changed. After the Yeitzer Hara of Avodah Zara passed and Greek philosophy took hold, the world took on a much more philosophical approach. And suddenly what happened was the reverse. People said the Ikar of course of a Korban is the Teshuva, the feelings that go with it.

What's the difference if the animal is an old animal, a damaged animal, or if it's a blind animal that's not the main thing anyway? So that suddenly there was a turnaround. Whereas in the earlier generations the Yeitzer Hara was to focus on the physical gift of the Korban and ignore the feelings, the heart that has to go with it. The world became philosophical and started to ignore the parts of the Korban that required certain things to be done.

By Malachi we already find in the first Perek 1:7 (מְגִישִׁים עַל-מִזְבְּחִי לֶחֶם מְגָזָל). The people bring junkie Korbanos and they say (וְאָמְרֵם בְּמָה גָּאֵלְנוּךָ) what do you care. Does G-d care if it's an old animal, or a young animal, a Baal Mum or not a Baal Mum? On the contrary it's Baal Tashchis. Why should we bring a good animal, we should bring an old junkie animal?

Zagt Rav Schwab, our trap is to know that Hakadosh Baruch Hu wants Dikduk Hamaysa. That Hakadosh Baruch Hu wants you to do it right. Rachmana Liba Bo. Its true G-d wants the heart, that is the Ikar, but it has to be accompanied by a proper Kiyum Hamitzvos. (אֵין צו אלא לשון זרוז). Hakadosh Baruch Hu looking to future generations said be careful, you have to be Mezareiz and do the Mitzva right. (ביותר צריך הכתוב לזרוז במקום שיש בו חסרון כ"ס). Especially where it costs money. A person will say what's the difference, does G-d care if I have a beautiful Esrog or a Bedieved Esrog. Does G-d really care? The answer is yes, Hakadosh Baruch Hu does care, He does care how you do Mitzvos. It does matter if you do the Mitzvos properly or not properly.

This is an important message this year for the Seder. By our Sedarim we are accustomed to having many people, we do the Mitzvos Behiduram. B'rov Am Hadras Melech. Many people will be alone and they need the Ziruz to know that Dikduk Hamaiseh, doing it right matters. Rachmana Liba Bo. G-d wants your heart. But doing the Mitzvos of the night, perhaps even when it's a little difficult, it does matter.

When you're sitting at a Seder and you don't have people with you, at least you have to understand and know that the Shechina is there. The Shechina is Kenegdo and it does matter, it does matter how you do the Mitzva. This is a thought on Parshas Tzav.

## **2 - Topic - A Message that was given over in the name of Rav Uren Reich of Lakewood.**

I want to share with you a message Rav Uren Reich from Lakewood asked me to share with the Oilam. It's a very important message about the current situation. In Lakewood the message went out that people should not travel to New York, or really anywhere to be with parents for this Pesach, stay put.

Unfortunately, people always think that they understand, they know better, people make exceptions. Besides the Lo Plug that is really necessary there's something else. The doctors are assuming now that especially among young people, one in six or one in five is carrying this virus without any symptoms at all.

That means that if young people are going to come to parents, Rachmana Litzlon one in five or one in six will introduce the virus to the home of parents, who usually are older and are more susceptible. We have to be careful, we've been too complacent, we've not been careful enough throughout this crisis and we can't allow that to continue. We have to wake up. We can't say

(Tehillim 121:8) (יְרֵרָה, יִשְׁמַר-צִאֲתָהּ וּבֹאֶתָּה -- מַעֲתָה, וְעַד-עוֹלָם) (צִאֲתָהּ וּבֹאֶתָּה -) If we ignore the Shemira of (צִאֲתָהּ וּבֹאֶתָּה, וְעַד-עוֹלָם - מַעֲתָה, וְעַד-עוֹלָם).

We have to understand that the advice that's being given, is being given with a seriousness, and unless somebody has a doctor or a physician who says that his circumstances are somehow unique or different, a person has to pay attention.

There's a Pachad, there's a fear that what will happen is, G-d forbid there will be a new wave because of Pesach of people traveling creating a new wave, Rachmana Litzlon, of people who need hospitals in Frum circles. There's no room, the hospitals don't have room. We need it now to calm down, not Chas Veshalom there should be a new wave of this problem.

So you will have a Seder yourself, we have a Seder because it's Ratzon Hashem. It doesn't have to go to midnight, have a short Seder. Do the Mitzvos the way their supposed to be done and do it B'ratzon Hashem. Don't, for the fleeting pleasure of time with family, time with children, don't put people in Sakana, Klal Yisroel in Sakana.

Ignoring the rules has not done well for us over this period of time. Everybody is smart, we are smart, Klal Yisroel is smart, but right now we have to be smart and follow the rules. I beg you all, change your plans, stay home for Pesach. Stay home because it's Ratzon Hashem. It's not likely that this is the advice of the Manhigim there. Please we want Shemira, do what you need to have this Shemira.

I'll add one more Nekuda from Shulchan Aruch. In Hilchos Mezuzah, right in the beginning in Siman Reish Pei Hei S'if Bais, the Ramah brings a Minhag B'nei Ashkenaz, that's us, we don't have this Minhag, we have a Minhag to go out and kiss the Mezuzah which is beautiful. Listen to what the Ramah says.

The Ramah says that when you go out, you touch the Mezuzah and you say Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam. You adapt a Pasuk which is (יְרֵרָה, יִשְׁמַר-צִאֲתָהּ וּבֹאֶתָּה) and you say Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam. We have to try to remember to say that especially now. Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam.

We should have the Shemira, we should appreciate the Shemira. It's a wonderful Minhag to take Bli Neder, (we forget), but to try to undertake every time you go out to say Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam. To appreciate what we have.

When you say Modim to say to Hakadosh Baruch Hu (נִגְדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ) Hashem should guard our lives. (וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ) and our Neshamos, all of us. We, the Cholim, and everybody around us.

Let's hope that we will come through this Tekufa looking back and feeling that we did what we had to do. For those who have to have a Seder alone, just think that this is a moment of potential Aliya. Yafe Echad B'tzar Mei'elef B'lo Tzar. One in Tzar is worth a thousand without Tzar. You're not going to have a thousand Sedarim in your life, this is the Seder, the Seder we are lonely, the

Seder where you're challenged to sense there's a Ribono Shel Oilam, the Shechina Kenegdo. This is the Yafe, this is the opportunity, a wonderful opportunity.

Let's make the most of it, let's be Mehader in the Mitzva of Shemiras Neshmaseinu of a Shemira and may Hakadosh Baruch Hu grant us to go out with the Afeila L'ora. To go out from the Shibud L'or Gadol. With the Yeshua Kerova Bimiheira Beyameinu, all of us together. Refuos, Yeshuos, and Shemira to one and all.

## **Rabbi Reisman - Parshas Tzav - Shabbos Hagadol 5778**

### **1 - Topic - Sippur or L'hagid**

As we prepare for Pesach and Shabbos Parshas Tzav, Shabbos Hagadol certainly our thoughts, our minds are on the upcoming Pesach and the Avir, the whole atmosphere of the Yiddishe Velt is on the preparation for Zman Cheirusainu. Let me share with you a Mussardika thought and a Haggadadika thought. Let's see how it goes and you will figure out which is the Mussar and which is the Haggada.

Sippur Yetzias Mitzrayim. Rav Moshe Shapiro quoted in the numerous Sefarim that quote him, says that the Lashon of Sippur, Sapeir which means to tell the story of, is actually related to many other words that have the same Shoresch and it means something which is finite, something which is limited. Mispar is a number. When you put a number to something you state exactly what it is. It is limited to the number you give it. The number can be a very large number and it could be a small number, but it makes something finite. Similarly, Sipar is a city on a boundary, a city near the border is called Samech Pei Reish, Sipar. This is because again the word Mispar or Sefer or Sippur indicates boundaries, it indicates certain types of boundaries.

A Sefer is a book. A Sefer by definition is Mugbal, limited. It goes until a certain point. The Gemara in Masechtas Shabbos says that if you write two letters you are Chayuv for writing on Shabbos. But Kasav Os Achas, if you write one letter and you complete a Sefer you are Chayuv. This is because it is the completion of the Sefer. Someone may have many ideas, many thoughts about something, he writes it. When he is finished he stops, he created a Gevul for his idea. So that, Sippur is something that makes something finite. When you tell over the story of what happened, be careful how you tell it. When you have finished telling it you have created a certain boundary, a certain limitation on what the story may be.

I once remember learning a Rav Tzaddok that if a person is Mekabeil something for himself, if he has a Kabbalah, keep it to yourself. When you tell it to other people it becomes smaller, it becomes less Chashuv. When you keep it to yourself it is not a Sippur, it is something that is as significant as you allow your emotions to make it significant. When you tell it L'sapeir it makes the thing finite. So that, Sippur telling the story is making something finite. What does that have to do with Sippur Yetzias Mitzrayim? As of this moment not much.

There is a second dimension to the idea of Mispar. A number makes something finite. A dozen eggs is 12 eggs and no more. Having 100 people in a room is 100 people and no more. A number

makes something very precise. However, numbers themselves are infinite. There is no limit to how many numbers there are. There are only a certain numbers of letters in an alphabet. But numbers, you can always add one and come to a higher number.

Which means that there are two dimensions to the idea of Mispar, numbers. They are finite in that it defines something. The word define is to make something finite, to make something precise. And yet, the Koach of numbers themselves is something infinite.

Similarly, the word Taspores in Hebrew means taking a haircut. Well if Samech Pei Reish is to make something Mugbal, to make it limited, so then I understand that when you cut something you are limiting it. But it is not used for cutting a piece of meat, or some vegetables or a piece of cloth. Taspores is only for hair, because hair just keeps on growing all the time. So the two dimensions of Taspores is that L'sapeir means to limit something but something which inherently would have no limitation it can keep on growing. We find that Lashon. We find in the Torah in Beraishis 15:5 ( וְסָפַר הַכּוֹכָבִים--אֶם-תּוּכַל, לְסָפֵר אֹתָם ) , count the stars, finite. ( אֶם-תּוּכַל, לְסָפֵר אֹתָם ) infinite.

So the idea of Sippur getting back to L'sapeir, to tell a story, has twin dimensions. L'sapeir, when you tell something you are limiting it to the story and on the other hand it means that there is something infinite, there is a dimension of infinity to it.

Why am I mentioning this esoteric idea? For a very simple reason. A number of years ago I Klered a Chakira. The Mitzvah of Sippur Yetzias Mitzrayim is: a) to tell the old story over again or b) to be Mechadeish something, to say something new. What is the Mitzvah of the Haggadah, is it just to say the old or to tell something to the person listening that he does not yet know?

I mentioned then that the Malbim says that there are two words for talking. L'hagid and L'sapeir, for telling. One of them means to tell something new and one of them means to repeat something old and yet both are found in the Torah about the night of Pesach. As it says in Shemos 10:2 ( וּלְמַעַן ) and in Shemos 13:8 ( וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר ). So that there is something unusual here. On the one hand it is to tell the old. The Haggadah is the same Haggadah every year and on the other hand it is to say something new.

The answer is very central to the night of the Seder. On the night of Pesach we tell the old but we have to see and feel something new in the thing that we are doing. In the story that we are telling. There has to be a new sense of devotion and dedication, a new appreciation. Something more than there was before. So that, there is L'hagid and L'sapeir. Tell the old and tell something new at the same time.

Rav Moshe Shapiro's Machshava is very much this idea. L'sapeir, make something finite, limit something. When you tell a story that is the whole story. But really at the same time it is infinite. The Sippur itself is something that is infinite in its depth. It is something that can have an infinite amount of influence on a person.

As we come to the Pesach Seder we need to have both. To tell the old story, to review the old story but look for Hischadshus. A depth, an appreciation. At whatever stage we are at in life we hear the story differently. We have to make it meaningful. L'sapeir.

## 2 - Topic - A thought on the beginning of the Maggid section of the Haggadah

In the beginning of the Haggadah we say (אמר רבי אלעזר בן-עזריה הרי אני כבן שבעים שנה ולא זכיתי ) (שפתאמר יציאת מצרים בלילות עד שדרשה בן זומא Yetzias Mitzrayim at night until Ben Zoma said (למי חייך הימים. כל ימי חייך הלילות ) (רבי אלעזר בן-עזריה ) 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- ) (רבי ) is the one who said (למי חייך הימים. 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 ) (איוזה הוא חכם--הלמד מכל אדם ) Ben Zoma says in Avos 4:1 (עד שדרשה בן זומא ) You see, 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 (איוזה 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 (איוזה הוא חכם--הלמד מכל אדם ). A beautiful thought on the Haggadah.

And so, two thoughts for the day both related to the Parsha. The Mazal of Parshas Tzav is that it is Zoche to be the Shabbos on which Shabbos Hagadol Drashos are said, Pesach is Darshuned even at the same time that we read about the Korbanos in the Parsha. May everyone be Zoche to have a



wonderful Shabbos in preparation for Shabbos Hagadol, and a preparation for Pesach. A Gut Gebenched Yar to one and all!

## Rabbi Reisman - Parshas Tzav 5777

## 1 - Topic - A thought on Parshas Tzav related to the Seder

As we prepare for Pesach and Shabbos Parshas Tzav. Let me begin with a thought on Parshas Tzav and it has a Shaichus to Korban Pesach as well. The beginning of the Parsha begins as is found in 6:2 (זאת תורת העֹלָה : הוא העֹלָה). Now the language (זאת תורת העֹלָה) we find throughout the Parsha. 6:18 (זֶה חֹק תֹרַת, וְזֶה חֹק תֹרַת, וְזֶה חֹק תֹרַת), 7:11 (זֶה חֹק תֹרַת, וְזֶה חֹק תֹרַת), 7:1 (זֶה חֹק תֹרַת, וְזֶה חֹק תֹרַת). Every Parsha is introduced with that expression. It is only by the Olah that it is (זאת תורת העֹלָה : הוא העֹלָה). It needs an explanation. I would like to share with you a Yesodosdika thought regarding the Korbanos.

Non-Jews are allowed to bring Korbanos in the Bais Hamikdash but only a Korban Olah. The Gemara says in Menachos 73b (starting at the top of the Amud) that a Goy can donate a Korban Olah but not a Korban Shelamim. As a matter of fact, the Halacha is that even if they said they would bring Shelamim we bring it as an Olah. The non-Jew is entitled to bring Korbanos but they have to be an Olah, totally burnt.

We find in this week's Parsha of course that a Yid can bring other Korbanos as well. In Shir Hashirim we say as is found in 4:16 (עוֹרֵי צֶפֶן וּבֹאֵי תִמָּן). The GRA who says that all of Shir Hashirim is about the Bais Hamikdash, fits well with Chazal who Teitch that (עוֹרֵי צֶפֶן וּבֹאֵי תִמָּן). (עוֹרֵי צֶפֶן), those are the nations of the world that can bring only a Korban Olah. An Olah, is Shechted only on the northern side of the Bais Hamikdash. (עוֹרֵי צֶפֶן וּבֹאֵי תִמָּן) and come Klal Yisrael who can bring Korbanos L'chol Makom B'azarah, even (תִּמָּן) in the south side. So it is something important, Yesodosdik that it is the Jews who are allowed to bring this additional Korban.

The Baalei Machshava say that there are two levels in serving HKB"H. The lower level is to understand that a person separates himself from the desires of Olam Hazeh, from the Taivos of Olam Hazeh and becomes totally Holy, can create a different reality for himself and can now become a Holy person. That is a level of holiness that is understood to the Umos Ha'olam. The nations of the world understand the ides of celibacy, of somebody being holy, if he goes to the top of the mountain and separates from this world and then there is holiness.

There is a higher level of Kedusha. The higher level of Kedusha is to be a person of this world and despite being a person of this world, being able to serve HKB"H from within the Gashmios of this world, a person is able to serve HKB"H. That is a different level of serving Hashem. The job of a Yid is within the Kedusha, within Olan Hazeh to be Makdish Olam Hazeh with Kedushah for the things that we want in this world and that level of Kedusha, that idea of reaching another level, that is a Shelamim. A Shelamim is eaten and is holy. A Yid makes himself Kadosh by eating a Korban Shelamim. It is a different level of Avodah to be Makdish the Gashmios, whatever a person does to give it Kedusha.



There is an incredible Meshech Chochmah I think in Parshas Yisro. The Meshech Chochmah wants to answer the question what Moshe Rabbeinu exactly gained in Madreiga at Mattan Torah. Of course, all of Klal Yisrael became Shelaimim at Mattan Torah, but Moshe Rabbeinu who was an Ish Sholeim before, what exactly changed.

The Meshech Chochmah says the following. He says when Moshe Rabbeinu was at the Sneh the first time he had Nevuah, he was told as is found in Shemos 3:5 (שָׁל - נָעֲלִיךָ , מַעַל רַגְלֶיךָ ) take off your shoes ( כִּי הַמָּקוֹם אֲשֶׁר אָתָּה עוֹמֵד עָלָיו , אֶדְמַת - קֹדֶשׁ הוּא ) because this is place of holiness. The shoes which represent the world, the earth, on which it steps, should be removed.

When Moshe Rabbeinu went up to Har Sinai he didn't take off his shoes. Moshe Rabbeinu went up with his complete Gashmios to Shamayim. It became something else, it became an Avodah of serving HKB"H with the Guf, with the body.

That is why Moshe Rabbeinu got as it says in Shemos 34:29 ( קָרַן עוֹר פָּנָיו ). When he went up to Shamayim and came back down he shone. Why did he shine? Because his Guf had been elevated to Kedushah. And so, we say ( זאת תורת ) Hash'lamim, Hachatas, Ha'asham. These are new things that Klal Yisrael has. ( זאת תורת העֶלָּה : הוּא הָעֶלָּה ). The Olah ( הוּא הָעֶלָּה ), that is the Olah that we already learned about. But now ( זאת תורת ) Hash'lamim, Hachatas, Ha'asham. It is a whole different level in serving HKB"H.

And as of course you know, the Korban Pesach is the ultimate Shelamim. It says that if one did not bring the Korban Pesach on Pesach it becomes a Shelamim. You can't bring it next year. A Korban Pesach can't be more than a year old. So the Pesach becomes a Shelamim, but it is the ultimate Shelamim. No part at all goes to the Kohen. It is totally for the Yisraelim. It is the only such Korban. The ultimate bringing of Kedusha into the world of Gashmios is when we sit at the Seder night and we give Kedusha to everything that we have, the Emunah Shelaima that everything we have is from HKB"H. That is the night of the Pesach Seder.

And so, that is one thought regarding Parshas Tzav.

## 2 - Topic - A thought for Pesach

Let me move on to a Maharal about the Seder. The Maharal at the beginning of Gevuras Hashem asks a great Kasha. Kol Hamarbe Lesapeir Harei Zeh Meshubach. If you are Marbe to talk at the Seder about HKB"H's kindness to us you are praiseworthy. The Maharal asks that it is a contradiction to the Gemara in Berachos 33b (12 lines from the bottom) where the Gemara says that someone went over to Daven for the Amud Shemoneh Esrei and he added praise. We say ( הקל הגדול הגבור והנורא ) four expressions ( הקל הגדול הגבור והנורא ). He kept on going ( הקל הגדול הגבור והנורא והאדיר והעוז והיראי החזק והאמיץ והודאי והנכבד ). When he was finally finished, he was asked ( סיימתינהו לכולהו שבחי דמרך ). If you are adding, when do you stop the praise of Hashem?

The message of the Gemara is saying praises ( הקל הגדול הגבור והנורא ) which come from Chumash in Parshas Eikev or don't be Marbe praises on your own. That contradicts the Seder night where we say Kol Hamarbe Lesapeir Harei Zeh Meshubach?

The Maharal answers ( חייב אדם לראות את עצמו כאלו הוא יצא ממצרים...וכל המרבה לספר ביציאת מצרים הרי זה משבח ). When it comes to Hakaras Hatov, when it comes to recognizing the kindness that HKB"H did to us, by Hakaras Hatov there is no quieting a person. By Hakaras Hatov a person has to let go, a person has to not have Cheshbonos, a person has to express his appreciation. Hakaras Hatov.

The Maharal says that the feeling of the Leil Seder is the Hakaras Hatov, is the feeling, the sense that we are thankful to HKB"H for having chosen us as a people. Not just taken us out of bondage, given us the Torah and revealed himself to us.

In this, the Maharal is picking up on a theme which he writes in Parshas Beraishis rather famously where the Maharal writes in Perek 2 that Hakaras Hatov is a payment for a Chesed a person has. Someone gives something to you, there is nothing free in this world. In Olam Hazei there is absolutely nothing that comes free, a person has to deserve.

And so, Zagt the Maharal, don't do kindness to someone who is not Makir Tov, to someone who is not appreciative of the kindness. You are obligated to pay for everything that you get. And since what you get is from HKB"H for free, it needs to be paid for and you pay with Hakaras Hatov. Hakaras Hatov is an obligation. Chazal have an expression that a Ganaf, someone who steals, the language is he is Matriach Hashem and G-d evens it out. There is nothing free in this world. You pay for everything. What an inexpensive payment for HKB"H's kindness. Isn't that beautiful. HKB"H's kindness is the Hakaras Hatov, thanking appreciating the Leil Haseder.

And so, one thought regarding Parshas Tzav related to the Seder and one thought regarding the Haggadah.

Let me end by stressing to everyone that as the Seder night comes upon us people should be Zahir in the Kiyum of the Mitzvos Halayla. People become complacent about the Halachos of the eating Matzah in the proper time, the proper amounts, without a Hefsek, without talking. Without speaking from Motzi Matzah until after the Korech which is something we know because the Beracha of Motzi Matzah goes on the Korech. We become complacent. The drinking the Arba Kosos K'din. A healthy person should drink properly, should drink wine K'halacha, should drink the Shiur. Should have the Kiyum of the Mitzvos of the night in the proper way. Don't become complacent and be careful. Zehiros Hamitzvos.

Let us hope that the Mechla Dim'hai'minus, food of our faith, which is the food of the Seder should go into our bones, should give us the Emunah the faith, the strength to serve HKB"H the way we should, to sit in the Bais Hashem Kol Yemai Chayeinu. Wishing everybody a Chag Kosher V'sameach!

### **Rabbi Reisman – Parshas Tzav 5775**

1. Of course Shabbos Parshas Tzav has in it something to do with Pesach. Where do you have anything to do with Chometz U'matzah in the Parsha? The answer is the Korban Todah. The Korban Todah is the only Korban Yachid that has Chometz U'matzah and it is mentioned in this

week's Parsha. Why does the Korban Todah have Chometz and Matzah if every Mincha of a Yachid is only Matzah, why should uniquely among the Korbanos the Korban Todah have Chometz?

There is an answer that is given by many. I have seen it recently in the Torah V'moadim of Rav Zevin and that is the following. We know and certainly with Pesach coming we are reminded that Chometz is symbolic of negative forces in the world. Matzah is a Siman of purity, simplicity, of things that are good. Of course, a Korban should be Matzah 6:10 (לֹא תֵאָפֶה חֶמֶץ, חֶלֶקֶם). If something is not commanded to be Chometz then the Mincha may not be Chometz. In the case of a Korban Todah, what is a Korban Todah?

It is a Korban that you bring in thanksgiving, in appreciation for the Chesed that Hashem has done in saving you from a difficulty. When we make the Beracha of (הַגּוֹמֵל לְחַיִּים טוֹבוֹת. שֶׁגָּמְלָנוּ כָּל טוֹב) that Beracha is in place of what would have been a Korban Todah in the time of the Bais Hamikdash. So that, the Korban Todah is a form of Hagomel L'chayavim Tovos. The Chometz represents the Chayavim. Hagomel L'chayavim Tovos. Part of the Korban Todah is the fact that we are not fully deserving and we consider ourselves to be Chayavim, who are recipients of Gomel Chasadim, of Chesed from Hashem. Since the Korban Todah is Chayavim Tovos it has in it the symbol of Chayavim which is Chometz.

With this we understand why Ketanim don't Bentch Gomel. It is interesting because we are Mechaneich Ketanim in every single Beracha. Is there any other Beracha in which we are not Mechaneich children? Hagomel L'chayavim Tovos. I have yet to see a Koton get up and Bentch Gomel. The answer would be because the Koton is not Chayavim Tovos. I believe that there is a Teshuva in the Har Tzvi that says this, that it is missing the Chayavim aspect and when there is no Chayavim Tovos there is no Bentching of Gomel.

There is one other time the Todah is brought. IY"H it will be brought soon when Moshiach comes. And that is that the Gemara says in Masseches Shevuos 14a (5 lines from the bottom) that (מוסיפין) (על העיר) if there is a walled city in Eretz Yisrael and there is a desire to make it larger, to encompass in the walled city a larger part of the land around it. In Yerushalayim for example, if one wants to give Kedushas Yerushalayim to areas around it there is a ceremony that has to be done. The Gemara mentions in Shevuos 14a that and it includes (שתי תודות) and (מלך ונביא ואורים ותומים וסנהדרין) (של שבעים ואחד). There is a procession that takes place and that includes a Korban Todah.

As you know, every morning we say Mitzmor L'sodah, we say a Kappital Tehillim in place of the Todah. In that Mizmor we say (באו שְׁעָרֵי בְּתוֹדָה. הַצִּרְתִּי בְּתֵהֳלָה). That is because the Korban Todah is brought for (באו שְׁעָרֵי בְּתוֹדָה) to make the gates of HKB"H's city larger you will bring a Korban Todah.

The Gemara in Masseches Pesachim 50a (18 lines from the top) says that (עתידי הקב"ה להוסיף על) (ירושלים) L'asid Lavo, when Moshiach will come, Yerushalayim will be made larger, so that at that time the Korban Todah will be brought Bim'haira B'yameinu.

So that a Korban Todah is Chayavim Tovos. And also Mosifin Al Ha'ir when we add on a city or add to a city we bring not one but two Korban Todos. Well, we have an explanation why there is

Chometz in the case of the first type of Korban Todah. The Todah that we give for thanksgiving after being saved from a Tzarah. What about the second one, what about adding to a city? Why is there Chometz in a Korban when you add to a city?

The answer is that anytime you add to Gashmios, anything you add to your possessions, it is what you make of it. Even if you add Kedusha it is what you make of it. If you add to it in a way that is going to increase Avodas Hashem, then it is Kodosh, but you should know that it is a danger. If a person is wealthy, having wealth is something with which you can make into the greatest achievement of your life, doing great things with your money. Or Chayavim Tovos, or it can be negative. Therefore, when we add to a city we take on ourselves to add to Yerushalayim or to any walled city which has a special status of Kedusha. When we add to that city we say to ourselves it is a Korban Todah, it is what we will make of it. And so, that is an idea regarding the Korban Todah.

2. With Pesach coming and being in Sefer Vayikra let's talk about another Korban. How about the Korban Pesach, let's try that. The Korban Pesach is unique among all the Korbanos in that it is a Korban that has no Raiach Nichoach. We find Raiach Nichoach mentioned in every single Korban with the exception of the Korban Pesach. Why is that? I would think just the opposite. The Korban Pesach is the greatest sign of love from Klal Yisrael to HKB"H. I would think that there certainly it should be called a Raiach Nichoach?

The answer is that the Korban Pesach on the contrary is a Korban which is successful even if it is not brought perfectly. Even if it is brought with great imperfection with tremendous levels of imperfection. Even if it is not a Raiach Nichoach a Korban as it should be. Why so? In Mitzrayim they brought a Korban Pesach, they were Tamei as there was no Parah Adumah yet. Everyone was Tamei and yet the Korban was brought. Do you ever find a Korban that was brought with everyone there actually Tamei?

The Korban Pesach has a Din and status of a Korban Tzibbur in regards to the Halachos of Tumah Hutra B'tzibbur. Meaning to say, that even in the times of the Bais Hamikdash if most Jews were Tamei at any time, that the Korban could be brought. It is unique among all the Korbanos Yachid. No individual Korbanos can be brought with Tumah Hutra B'tzibbur. Plus Tumah Hutra B'tzibbur is good for a Korban Tzibbur. It permits sacrificing the animal but not actually eating B'tumah. Korban Pesach is unique in that it could be eaten as well when a person is Tamei. So you get the idea here, the Korban Pesach is very unique. It is a Korban that doesn't require perfection. It is the Korban of the birth of Klal Yisrael and Klal Yisrael's special status with the Ribbono Shel Olam. It is imperfect.

3. In the Seder we begin Kadeish Ur'chatz. The only time that there is a Vav between two Simanim. All the other Simanim like Motzi Matzah for example which doesn't say Motzi U'matzah. Kadeish Ur'chatz goes together. The Chassidishe Seforim write that there is a message in that. Typically to serve Hashem you first have to clean yourself from Tumah and then become Tahor. That is, let us say that you have a rusty utensil, first you have to scrape off the rust and then paint it. You don't paint over the rust. Sur Mai'ra V'asei Tov, that is the normal order. Stop doing Aveiros and then do Mitzvos. On the night of Pesach it is unique, Kadeish Ur'chatz the reverse order. First accept Kedusha and then cleanse yourself. Because Pesach which is the time of the year that HKB"H

renews the entire Briya, renews the Briya with a spring like feeling (although maybe not this year in New York but generally), with a spring like feeling the trees begin to bud (maybe not this year in New York as I think that we will say Birchos Ilonos next month), but typically it is a time of renewal. The Korban Pesach symbolizes that. Kadeish Ur'chatz, you are not perfect you are not good, it doesn't matter. Jump into Kedusha. Naturally, the idea is that after preparing for the Yom Tov of Pesach you should at least attend one Mishmar. The Mishmar tonight is the last Thursday night as next Thursday night is the night of Bedikas Chometz there won't be much of a Mishmar except for Yechidim who want to, it is going to be a very busy night. Tonight is a final opportunity. Some of you have boys who came from out of town and some from Eretz Yisrael who came back. Tell them you want to show them the way things should be in a pre-Pesach preparation. Kadeish, do Kedusha, Ur'chatz and that will influence you to cleanse yourself from things that you have to get rid of. That is the idea of Pesach, the idea of renewal. So it is not a Korban of perfection of Rai'ach Nichoach.

There is one more thing. The Netziv in Parshas Bechukosai on the Posuk that is found in 26:31 (וְלֹא אָרִיז, בְּרִיית נִיחֹאֵךְ). It says in the time of the Churban Hashem will no longer enjoy the Rai'ach Nichoach of the Korban. Says the Netziv, even when the Bais Hamikdash was Chareiv one can bring the Korban Pesach on the Har Habayis. It is unique among the Korbanos. Again, the same idea it doesn't need perfection. At any time, even in the time of Churban, or in the time of Tumah a person can draw close to HKB"H with the Korban Pesach. And so, that is an appropriate message as we get ready for Parshas Tzav and at the same time getting ready for Pesach.

4. I would like to end with a short Geshmake thought I saw, however, I don't remember the Mar Makom. Why did HKB"H cause Moshe Rabbeinu to grow up in the king's palace? He spent the first 12 years of his life being raised as a prince. How does that fit into Moshe Rabbeinu's job?

HKB"H knew that when Klal Yisrael leaves Mitzrayim Moshe Rabbeinu would be told as it says in Beraishis 15:14 (וְאֶתְרִיבֶן יֵצְאוּ, בְּרִכְשׁ גָּדוֹל). Make sure that they go out with a tremendous wealth. Imagine for example the Chofetz Chaim. You tell him it is time for you to have tremendous wealth. What is the Chofetz Chaim's Hasagos of tremendous wealth? He would say wow let's get chairs in the house, or maybe a table in the house. His picture of wealth would be quite minimal. HKB"H caused Moshe Rabbeinu to be raised in a palace, he knows what a king's wealth is like. (וְאֶתְרִיבֶן יֵצְאוּ, בְּרִכְשׁ גָּדוֹל) They went out with gold, silver, and fur coats as it says in the Posuk. A Geshmake thought. With that I wish everyone an absolutely wonderful Shabbos and a lot of Hatzlacha in preparing for the coming Yom Tov of Pesach. Preparing the house and getting rid of Chometz and preparing your Penimios as well. A Gutten Shabbos!

## **Rabbi Reisman - Parshas Tzav 5774**

1. Let us talk first about Parshas Tzav. We find in Parshas Tzav in Perek 8 that Moshe Rabbeinu is commanded to dress and to bathe the Kohanim as they prepare to assume their role as the Kohanim of the Bais Hamikdash. There is a mystery here and one may call it the mystery of the missing pants. Because we know that the Begadim of the Kohanim included pants (Michnasayim) and yet when you read the Parsha it says the following. In the beginning of Perek 8 in Posuk 6 it says (וַיִּקְרַב מֹשֶׁה, אֶת-אַהֲרֹן וְאֶת-בָּנָיו) Moshe brings Aharon and his children (בָּנָיו, אִתּוֹ) and he

bathes them. Posuk 7 continues (וַיִּתֵּן עָלָיו אֶת-הַכֹּהֵן, וַיַּחְגֹּר אֹתוֹ בְּאַבְנֵט, וַיִּלְבֹּשׁ אֹתוֹ אֶת-הַמְעִיל, וַיִּתֵּן עָלָיו אֶת-) וַיִּשֹּׁם עָלָיו, אֶת-הַחֹשֶׁן; וַיִּתֵּן, אֶל-הַחֹשֶׁן, אֶת-). Posuk 8 continues (וַיִּשֹּׁם אֶת-הַמְצָנֶפֶת, עַל-רֹאשׁוֹ; וַיִּשֹּׁם עַל-הַמְצָנֶפֶת אֶל-מֹול פָּנָיו, אֶת צִיץ (הָאֹרִיִּם, וְאֶת-הַתְּמִים). Posuk 9 continues (הַיָּהָב גִּזְרֵי הַקֹּדֶשׁ). This is three Pesukim which painstakingly goes through the different Begadim which Aharon Hakohen wore as Kohen Gadol and it is missing the Michnasayim, the pants. Later when Moshe Rabbeinu is commanded to prepare Kohen Hedyot his nephews, the Kohanim that were not Kohanim Gedolim as it says in Posuk 13 (וַיִּקְרַב מֹשֶׁה אֶת-בְּנֵי אֶהֱרֹן, וַיִּלְבָּשֵׁם כִּתְמוֹת) they wore shirts (וַיַּחְגֹּר אֹתָם אַבְנֵט) and their belt (the Gartel) (וַיַּחְבֵּשׁ לָהֶם, מִגְבָּעוֹת) and hats. Again it doesn't mention pants.

Rav Yaakov in the Emes L'yaakov back on Parshas Tetzaveh (page # 333 on 28:41) makes the point of taking notice of the fact that consistently in the Torah there is a Lashon Nekiya, a Lashon of Tzniyus. The Torah doesn't mention dressing people in pants because it is not a fine Lashon (language). Although it is not a Davar Ha'assur, there is no prohibition in talking about these things, nevertheless the Torah is teaching us that from the fineness of the language of the way a person talks, a person would understand on his own to avoid this type of discussion.

Rav Yaakov sends us to Parshas Acharei Mos in 16:4 (on page # 373) and there it talks about Aharon Hakohen coming to do the Avoda on Yom Hakippurim and it says the following (כְּתוּנַת-בִּדְ (וּמִכְנָסִי-בִדְ יִהְיֶה עַל-בְּשָׂרוֹ) (קֹדֶשׁ יִלְבָּשׁ) he should dress himself in a Yom Kippur shirt (וּבְמִצְנֶפֶת בִּדְ יִצְנָף) and pants of linen should be on his flesh (וּבְאַבְנֵט בִּדְ יַחְגֹּר) he should dress himself with a Gartel (וְלִבָּשׁ) and with a proper hat. The hat, gartel, and shirt are mentioned in the language of (יִלְבָּשׁ) dress it conjures up the image of him dressing. The pants however, it doesn't say Umichnisai Bad Yilbush as it says by the other three, it says (וּמִכְנָסִי-בִדְ יִהְיֶה עַל-בְּשָׂרוֹ), the pants should already be on his body. As if to say don't conjure up an image of a person any other way. And so, this is one of the lessons in the Darcei Hatzniyus.

Rav Yaakov mentions that he is not sure if Moshe Rabbeinu actually dressed the Kohanim in pants and it is just not mentioned in the Posuk or if they dressed themselves in Michnasayim. Others discuss this as well. The point is, that for fineness of language, to speak in a way that is appropriate the Torah doesn't clarify this point.

The Maharal writes regarding Elisha who was known by his host as a holy man and the Gemara asks in Maseches Berachos 10b (23 lines from the bottom) (וְתֹאמַר אֵל אִישָׁה הִנֵּה נָא יֹדַעְתִּי כִּי אִישׁ אֱלֹקִים) (קָדוֹשׁ הוּא אִ"ר יוֹסִי בֶר' חֲנִינָא מִכָּאן שֶׁהָאִשָּׁה מְכַרְתָּ בְּאוֹרְחִין יוֹתֵר מִן הָאִישׁ קָדוֹשׁ הוּא מִנָּא יֹדַעַה רַב וּשְׂמוּאֵל חַד אָמַר) how could they tell? The Gemara answers that there were a number of things that they noticed about him. One of them was that a fly would not disturb him. The Maharal says what is the significance of a fly not disturbing him? Because a person with a pure Neshama, with a Neshama that has a fineness of spirituality is disgusted by insects. It is something that is hard to explain in absolute terms. Nevertheless, there are things in this world that are Tzoya (not clean). Not not clean because Halachically they are not clean, just not clean in the Holech Yeilech of the fineness of the spirit of a human being. That is something that we take notice of and certainly something that we try to take notice of when we talk. And so, that is the first lesson of this Parsha.

2. In the beginning of the Parsha we have (צו אֶת-אַהֲרֹן וְאֶת-בְּנָיו). Many Meforshim take note of the fact that throughout the Chumash Vayikra it only says Bnei Aharon not Aharon by name, consistently it says Bnei Aharon. I believe the Ramban says that because Aharon sinned at the Eigel he is not mentioned directly, just as Bnei Aharon. The Ramban takes notice of the fact that here it is different.

I would like to share with you the Pshat of Rav Yonason Eibeshutz in the Divrei Yonason and there he says a technical answer as to why it never mentions Aharon directly only the family directly and here it says (צו אֶת-אַהֲרֹן). He says the following. There is a Posuk in Amos 5:25 (הַזְבַּחִים), did you bring a Korban or a Mincha to me in the Midbar? The Mizrachi in Shemos 30:16 explains that during the time Klal Yisrael was in the Midbar they brought only Korban Olos. There was never a need for a Chatas or Asham. Those sins were not committed. They brought straight the Korban Olos Hatamid, that was their Korban and of course the Mussafin, the appropriate Korbanos based on the time of the year. But as far as regular Korbanos it was just Olos. Says Rav Yonason Eibeshutz this is Mirumaz here. It always says Bnei Aharon when we are talking about Shelamim, Chatas, and Asham. It is talking about Bnei Aharon because Aharon himself only lived in the Midbar, he never brought those Korbanos. However, in this week's Parsha where it talks about (זאת תורת העֹלָה) the Korban Olah that Aharon himself had a hand in physically. Therefore, it says (צו אֶת-אַהֲרֹן וְאֶת-בְּנָיו). Very nice Vort, a technical answer to a Shinui Hakra, a change in the language in the Pesukim.

3. Let me move on and share with you a Purim thought or two. We have the expression which comes from a Posuk that we have in the Megillah 8:16 (לַיהוּדִים, הָיְתָה אוֹרָה וְשִׂמְחָה, וְשָׂשׂוֹן, וִיקָר) Jews celebrated. For some reason which is hard to explain this is part of Havdalah. What does it have to do with the weekly Motzoei Shabbos Havdalah (לַיהוּדִים, הָיְתָה אוֹרָה וְשִׂמְחָה, וְשָׂשׂוֹן, וִיקָר). It is a nice thing, however, it seems to be totally unrelated to Havdalah. Rav Zelig Epstein said the following Pshat. Rav Zelig explained that the Yevonim wanted Klal Yisrael to assimilate with them (לַיהוּדִים) Zu Torah (אורה זו תורה). The Gemara in Maseches Megillah 16b (24 lines from the bottom) says that Ora represents the light of Torah. (שמחה זה יום טוב) Simcha Zu Yom Tov, (ששון) Sason Zu Milah, (ויקר אלו תפלין) Yikar Eilu Hatefillin. These are a reference to four Mitzvos, the Mitzvos being Torah, Yom Tov, Milah, and Tefillin. These are all things which separate Klal Yisrael from the Umos Haolam, from the nations of the world. The Gemara in Maseches Sanhedrin 59a (2nd line from the top) says (ואמר ר' יוחנן עובד כוכבים שעוסק בתורה חייב מיתה שנאמר תורה צוה לנו) (משה מורשה לנו מורשה ולא להם). A non-Jew is forbidden from learning Torah She'bal Peh. Yom Tov, we know that (ואר"ל עובד כוכבים ששבת חייב מיתה) (Sanhedrin 58b 3 lines from the bottom) Nachri Sheshavas is also Chayuv Misah although this refers to Yom Tov rather than Shabbos, Yomim Tovim are more specific to Klal Yisrael. The Yomim Tovim are a Zeicher to Yetzias Mitzrayim. Milah is the Os Hab'ris that is Madchin between a Yid and not a Yid. And of course Tefillin, Chazal say (ויקר אלו תפלין וכן הוא אומר וראו כל עמי הארץ כי שם ד' נקרא עליך ויראו ממך) that it is something that differentiates between Klal Yisrael and the Umos Haolam. So, (לַיהוּדִים, הָיְתָה אוֹרָה וְשִׂמְחָה, וְשָׂשׂוֹן, וִיקָר) is Shayich to Purim because these four Mitzvos specifically were Mitzvos that the Yevonim sought to rid Klal Yisrael of. They are Mitzvos that are Boruch Hamavdil Bain Yisrael La'amim. They are a Havdalah between Klal Yisrael and the nations. Now of course it is simple that this belongs in Havdalah.

Rav Schorr in the Ohr Gedalyahu (in the Moadim volume on page # 98 Os 4) brings (לַיהוּדִים, הַיְּתֵה) (אֹרֶה וְשִׁמְחָה, וְשִׁשְׁוֹ, וְיִקָּר) why doesn't it say Layehudim Osah Torah, V'yom Tov, Umilah, and Tefillin. Why does it hide these Mitzvos with words that only hint at them? Rav Schorr answers in the name of Sfas Emes. He says that Klal Yisrael always had Torah and Milah, Tefillin, and Yom Tov. However, we find that Haman said regarding the Jews (יִשְׁנֻ עַם-אֶחָד) that Mitzvos they do it by route. They do it out of habit. They no longer have the Zechus of doing Mitzvos with a Cheishek, and with a Bren. After the Neis of Purim, Klal Yisrael fixed that. (לַיהוּדִים הִיטָה אֹרֶה) Orah Zu Torah. They didn't just learn Torah they saw Torah as their light. The same thing with Yomim Tovim. Many people when it comes to Yom Tov do what they have to do and they try to go to sleep and run away after Havdalah. That didn't happen. After the Neis of Purim it became (שִׁשְׁוֹ זֶה מִלָּה) (שִׁמְחָה זֶה יוֹם טוֹב). The same thing, Klal Yisrael had an enthusiasm for Bris Milah. (וְיִקָּר אֵלֶּי תַפְלִין) People put on Tefillin every day out of habit. Do we see Tefillin as Yakar, something of great value? We should. Therefore, the Yom Tov of Purim is a time of great Cheishek. Whereas all other Yomim Tovim are Yomim Tovim that Jews unfortunately run away from. After Pesach they are running to get their pizza. After Shabbos it is a Bizayon in the Shuls how people are running to get away from the Shabbos as early as possible. There is friction over having an early enough Minyan. Chazal said Tosafos Shabbos, well we say how much Tosafos Shabbos do we need.

When it comes to Purim it is not that way. If you noticed, when Purim goes out it is developing its warmth, its frenzy, and its delight. People who run around all day giving Mishloach Manos and being Osek in the Mitzvah come evening time to their Rabbeim, to their parents, to their grandparents, they get together and have a Cheishek. The Mishna Berura has to caution people stick to a Seuda which has its main foods by day because people push it into the night. But Kach Heim Hadevorim. Purim is different than the other Yomim Tovim. The other Yomim Tovim unfortunately are not with the right Bren. Purim is with a Bren, with a drive, with a desire. Don't let yourself fall to the Yeitzer Hora on Purim to let it be with a coldness, without the warmth that Purim deserves. Attach yourself to Purim, connect yourself to Purim. Show up at your Rabbeim's Purim Seuda whether you are invited or not. Just knock on the door, or don't knock on the door, just go in and be part of the Purim. If they look at you as if it is inappropriate just pretend to be drunk. When a person is drunk he can do whatever he wants. Make sure that there is a warmth to Purim, a Cheishek to a Purim, a drive to a Purim. It is all about Chamimus and Kiyum Hamitzvos, a warmth in doing Mitzvos properly. That is the idea regarding Purim which unfortunately we sometimes overlook.

And so, as we prepare for Parshas Zachor and for Purim, I want to wish one and all a meaningful Purim, a Purim with Cheishek and with drive. The best way to get ready for Purim of course is that right after Taanis Esther going straight to the Bais Hamedrash for a Mishmar. Of course that is the way to do it.

I would like to announce that a Mishmar is being started in Monsey. Some of our Chaveirim are going to look to be part of it, to be a driven part of it, to be part of it with a great Cheishek. We certainly hope that you will join as well. It will be in the Shaarei Tefillah Shul between 10 and 11. Please be part of the Mishmar if you reside in Monsey (this is in addition to the branches in Brooklyn). A very Freilichin Purim to one and all.



## Rabbi Reisman - Parshas Tzav 5773

1. Right at the beginning of the Parsha we have the Mitzvah of Terumas Hadeshen. The Mitzvah of Terumas Hadeshen is for the Kohen to remove from the ash of the Korban that had burned overnight and deposit it next to the Mizbaiach in a designated spot. The Torah uses the expression as is found in 6:3 (וְשָׂמוּ, אֶצֶל הַמִּזְבֵּחַ). He shall place it next to the Mizbaiach. Chazal understand (וְשָׂמוּ, אֶצֶל הַמִּזְבֵּחַ) to mean that it has to be placed precisely. The Toras Kohanim says that it should be put down gently and carefully. In analyzing this Toras Kohanim the Sefer Haksav V'hakabala in the second volume on page # 22 explains the following. In Hebrew we have two expressions for the verb of placing things. That is the word Sima as we have here (וְשָׂמוּ, אֶצֶל הַמִּזְבֵּחַ) and the word Nesina. It could have said Unisano Eitzel Hamizbaiach. Either way it means to place. As we know, in Hebrew there is a difference between words that seem to be synonymous and here the difference is the following. The word Nesina is used when things are put down without any precision without any precise requirement in the way that it is put. You just put something somewhere and sometimes just forget it there, and sometimes put it there just to get it out of the way.

The word Sima is a more precise language of placing. And typically when the Torah uses the word Sima it implies a certain amount of precision in what is placed. For example, we find by the Aron in Shemos 40:20 (וַיִּתֵּן אֶת-הָעֵדוּת, אֶל-הָאָרֹן), the Luchos were placed into the Aron. There is no requirement that the Luchos be placed in any specific spot in the Aron. It can be placed wherever it fits in the Aron. Therefore, the word is (וַיִּתֵּן אֶת-הָעֵדוּת, אֶל-הָאָרֹן). Nesina. On the other hand it says further in the same Posuk (וַיִּשָּׂם אֶת-הַבָּדִים, עַל-הָאָרֹן) when the poles, the staffs with which the Aron was carried were placed into the rings adjacent to the Aron it says (וַיִּשָּׂם אֶת-הַבָּדִים, עַל-הָאָרֹן) that there is a requirement to be in a precise position, that it protrude on both sides equally. Therefore, the language is Vayasem.

Another example, in the building of the Mishkan is as it says in Shemos 40:18 (וַיִּתֵּן אֶת-בְּרִיחָיו), the poles that held the walls together were placed any way that they served their function. However, it says (וַיִּשָּׂם אֶת-קַרְשָׁיו). The boards were put with a plan. The Gemara in Masseches Shabbos says that they wrote on the boards to know which board goes precisely next to the other one. So (וַיִּשָּׂם) the boards were put precisely. (וַיִּתֵּן אֶת-בְּרִיחָיו) they held them together and were just put any way that works. So that Sima is precise.

Thinking about Pesach, as it says in Shemos 15:26 (כָּל-הַמַּחֲלָה אֲשֶׁר-שָׂמְתִי בְּמִצְרַיִם, לֹא-אֲשִׁים עֲלֶיךָ). Machalah (disease) Lo Aleinu is not given from heaven haphazardly. There is a Sima, there is a precise Cheshbon. (כָּל-הַמַּחֲלָה אֲשֶׁר-שָׂמְתִי בְּמִצְרַיִם, לֹא-אֲשִׁים עֲלֶיךָ).

Returning to our Parsha in Vayikra 6:3 (וְשָׂמוּ, אֶצֶל הַמִּזְבֵּחַ) the lesson here is an important one. A person would think that cleaning the ash off of the Mizbaiach is an insignificant type of Avoda. It is the cleaning ladies job. It is something that is needed to clear off the top of the Mizbaiach. Therefore, the Terumas Hadeshen, the removing of some of the ash would seem to be a less important Avoda. The Torah makes the point that (וְשָׂמוּ, אֶצֶל הַמִּזְבֵּחַ) it is an Avoda in the Bais Hamikdash which requires precision, it is a Mitzvah like other Mitzvos which has its precise Halachos.

It is a true thing to talk about on Erev Pesach where we to are busy cleaning the home which is something which seems to be a mundane activity a necessary evil to get rid of what is there. But we should be Machshiv it (וְשָׂמוּ, אֶצֶל הַמִּזְבֵּחַ). We should be Machshiv although we throw out the Chometz without precision we just get it out of the house. Nevertheless that Avoda requires a certain amount of appreciation.

2. In the Terumas Hadeshen we read still in Perek Vav in 6:15 ( וְהִכֵּהוּ הַמִּשִּׁים תְּחִתּוֹ מִבְּנֵי, יַעֲשֶׂה אֹתָהּ; ) we read about the Mitzvah of Chavitin. Chavitin is a Mitzvah for the Kohen Gadol to bring each and every day certain wafers which were offered half in the morning and half in the evening as a Korban. This is something which a Kohen Hedyot (an ordinary Kohen) has to bring on the inaugural day that he begins to do Avoda every Kohen brings this Korban. The Kohen Gadol brings it each day.

Rav Moshe in the Darash Moshe 1st Cheilek page # 78 explains that the idea here is to tell the Kohen Gadol he should appreciate the wonderful gift he has of being the Kohen Gadol every single day as if it was the first day. Every day he should appreciate that he still has it. The Kohen Gadol if he becomes Tamei, or if he has a Mum, or if he dies is no longer Kohen Gadol and each and every day the Kohen Gadol that is a Baal Madreiga is expected to have an appreciation of that which he has and therefore, each and every day he brings this inaugural type of a Korban.

Rav Moshe points out that Bnei Torah too have to appreciate every day the Zechus they have to be Lomdei Torah to be able to learn Torah and being Mikayeim Mitzvos.

3. I would like to share with you an idea regarding the Leil HaSeder. This is an idea that came to me this year as a thought and I think that it is significant. There is a Mitzva of Sippur Yetizas Mitzrayim which is discussing Yetzias Mitzrayim on the night of Pesach at the Seder. The question with which we begin is a question of whether that Sippur that telling of the story requires a certain amount of Chiddush, requires that the person has a certain amount of new insight or new Chiddush regarding Yetzias Mitzrayim or no maybe the word Sippur is just to relate the story.

The Malbim who is the authority of this type of definition of words, writes in Tehillim 19 the following. He says in Lashon Kadosh we find the Lashon of (לְהַגִּיד) as in Tehillim 92:3 (לְהַגִּיד בְּבִקְרָא). L'hagid, so you are supposed to say something new. But the Torah also says in Shemos 10:2 (וְלִמְעַן תִּסְפֹּר בְּאָזְנִי בְּנֵה וּבֶן-בְּנֵה). L'sapeir to say the old. Which one is it, is it to say the old or is it to say the new?

How does that explain the night of the Seder? In a confusing way. On the night of the Seder we are commanded as it says in Shemos 13:8 (וְהִגַּדְתָּ לְבִנְךָ, בְּיוֹם הַהוּא). L'hagid, so you are supposed to say something new. But the Torah also says in Shemos 10:2 (וְלִמְעַן תִּסְפֹּר בְּאָזְנִי בְּנֵה וּבֶן-בְּנֵה). 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.

I once heard from Rav Hutner who said that the difference between a Talmid listening to his Rebbi and just an ordinary person listening to a Shiur is when a Rebbi says something which the listener has already heard and he already knows, if the listener is just an ordinary person he will tune it out. He will listen halfheartedly. He will not listen with any specific interest. On the other hand if it is a Talmid and he knows that this is an idea which his Rebbi is fond of teaching, often teaches, and is important to him, then the Talmid will hear something new each and every time. A new appreciation, a new depth, a new insight and look at his Rebbi saying something which he knows is coming but with a new appreciation. That idea, that appreciation, is something unique from a Talmid to a Rebbi and something which we need to work on in our serving HKB"H in our learning.

I remember seeing Rav Moshe Feinstein on a Shabbos afternoon sitting with a Mikraos Gedolos Chumash learning Rashi & learning the Ramban and I couldn't help but wonder here is Rav Moshe who knows Shas Baal Peh literally. He knows the Shulchan Aruch. What is he doing, looking again at the Chumash again with the Rashi and Ramban that he has seen and studied so many times? I appreciate the idea now. The idea that when Rav Moshe learned it again, it was a Talmid listening to his Rebbi, his Rebbi Rashi, his Rebbi the Ramban. Hearing the same words, looking at the same words, and with some deeper appreciation.

This idea is the idea of the Avoda that we have to do. Similar to what Rav Moshe said about the Chavitin. About the Korban that the Kohen brings on his inaugural day and which the Kohen Gadol brings every day. Every day to have a new appreciation of that which he has. That is quite similar and identical to the idea that we are talking about now. The idea of something old coming to you with a freshness, a deeper appreciation, and a deeper meaning.

4. The Gerrer Rebbe asked a Kasha. Why is it that we say the Hagadda on Shabbos Hagadol. When it comes to the eating of Matza we abstain from eating a Matza from Rosh Chodesh Nissan and some people even from earlier. So that we should eat it B'tai'avon. The question then is if there is an idea of abstaining from something because of B'tai'avon why shouldn't we do the same thing with Sippur Yetzias Mitzrayim, with the Hagadda. After all the Hagadda knowledge is certainly something which is fresher if you have not seen it recently.

The way we are explaining we know the answer. The answer is that that is the Avoda. The Avoda is to look at the old and to have some new appreciation for that which is old for something that has been there for a while. That is our Avoda for the Seder night. To have a new appreciation of a Klal Yisrael that is born on this night, the night of Zman Chairusainu.

As we prepare for this very special Yom Tov we prepare Vertlach and we prepare ideas. Let's try to prepare ourselves to come to the Yom Tov free at least of the Daigas, of the day to day things that trouble us on a regular basis. Let's try on this Yom Tov to be on a little bit of a higher level of appreciation of our Avodas Hashem. Let's come to the Davening with a new freshness, a bit early maybe even the day after the Seder. With a Hischadshus of our appreciation of the Borei Olam. With that I wish you all a Chag Kasher V'sameach and I look forward to speaking to you again on the first day of Chol Hamoed this coming Thursday B'ezras Hashem. A Gut Shabbos to one and all.

## Rabbi Reisman - Parshas Tzav 5772

In Parshas Tzav we do have something that is slightly connected to the coming week and that is the Mitzvah of the Korban Todah. As you know, on Erev Pesach this coming Friday (a week from tomorrow) we will not say Mizmor L'soda. The reason for that is that a Korban Todah was not offered on Erev Pesach because a normal Todah is eaten for a day and a night. Since the Korban Todah has Chometz, a person could not be Makriv it because it would be M'ma'ate the Zman Achilason because he would not allow the full time for it to be eaten. For that reason, on Erev Pesach by Shacharis we skip Mizmor L'soda which is the Parsha K'neged the Todah.

I have a question that I would like to share with you. This idea that we do not say the Parsha of the Todah on Erev Pesach, is it a non-event. Meaning normally we can bring the Todah and now we can't bring a Todah so it's in a sense just a time that an event cannot take place and that is the whole story. Or maybe no, maybe it is a Kiyum of Zeicher L'mikdash. We know we have a Mitzvah which we learn from a Posuk in Yirmiya, which the Gemara says that it is a Mitzvah to do things Zeicher L'mikdash and therefore, my question is when we skip Mizmor L'soda is it just a non-event, there is no Kiyum of anything by skipping it, it is just that there is no Mitzvah to say it or perhaps it is a Kiyum of Zeicher L'mikdash. We are doing something to remember what took place at the time of the Bais Hamikdash.

Of course it would be a Nafka Mina if someone comes late to Shul and only says Baruch She'amar, Ashrei, and Yishtabach then he not Mikayeim skipping Mizmor L'soda (on Erev Pesach) because he skipped everything. Well if Mizmor L'soda is simply a non-event, we are just not doing something so then there is no Chisaron Mitzad this part of the day. However, if you understand that Mizmor L'soda is an opportunity to be Mekayeim Zeicher L'mikdash, then you get an added Mitzvah.

You might ask do we ever find a Zeicher L'mikdash which is done by not doing something. In other words we find Zeicher L'mikdash by certain activities that we do like shaking the Lulav on the second through seventh day (besides for Shabbos) of Sukkos which is only a Mitzvah to do in the Mikdash we do it Zeicher L'mikdash. That is something we do. Do you ever find that not doing something should be a Zeicher L'mikdash? The answer is yes, we find it for example during the time of the Duchaning when the Kohanim are saying the Bichas Kohanim to the people, we have a custom not to look at the hands of the Kohanim, and we don't even glance at the hands of the Kohanim. What is the reason for that? The MIshna Brura in Siman 128:89 brings really there is no Issur to glance at the hands of the Kohanim, it is just that since in the Mikdash it was not done Noagim Gam Achshav Zeicher L'mikdash Shelo L'habit Bo Klal. We have a custom not to look at the hands of the Kohanim as a Zeicher L'mikdash. So here we are refraining from doing something as a Zeicher L'mikdash. So we do see that there is such a concept and Mimeila the Chakira stands. On Erev Pesach when we don't say Mizmor L'soda should we be thinking that the time that we skip it we are being Mekayeim Zeicher L'mikdash? Is that the Inyan or not? This Chakira is being allowed to stay unanswered for this year.

The Korban Todah has Chometz in it. We have in this week's Parsha a general rule as it says in 6:10 (לֹא תֵאָכְלָהּ חֶמֶץ, חֶלֶקֶם) that not only can Menachos not be Chometz but even the Cheilek (portion)

that goes to the Kohen may not be Chometz. Why is it that the Korban Todah alone among all Korbanim that are brought by a Yachid is the only Korban that has Chometz in it?

Rav Zevin in his L'torah Ul'moadim explains beautifully. He says that Chometz as we know is a Remez (is a hint, is a sign) of something that is negative, something Ra. Matza is a sign of something pure and good. It is not a surprise that the Menachos in the Beis Hamikdash would need Matza because they should not be allowed to have Chometz, the Gaavah, the Ra. When it comes to the Korban Todah though, what is a Korban Todah? There a person is saying I was deserving of something happening to me which could have caused me harm and I was saved. Because the Korban Todah is only brought at a time that a person was saved from a Tzarah. This is similar to Birchas Hagomel today. Therefore, when the Korban Todah is brought a person has to remember that there is a Tzad that he is a Chayav, there is a Tzad that he deserved punishment and at the same time give thanks to HKB"H. That is why one of the 4 types of bread offerings that is brought is Chometz. This is to show that there is a Tzad of Ra in what took place. That is the reason we say in the language of the Beracha, Hagomel L'Chayavim Tovos Sheg'malanu Kol Tov. That HKB"H does good to people, L'Chayavim, who don't deserve the good. Why do we mention Chayavim? Because that is the Chometz, that is the inherent part of the Korban Todah.

With this, Rav Zevin goes on to explain why the custom is that a woman who gives birth does not say Birchas Hagomel. That is certainly the prevalent custom. Why should that be, she went through a dangerous time. We are even Michaleil Shabbos for a woman in labor.

Rav Zevin answers because we only say Birchas Hagomel or offer a Korban Todah by Gomel L'chayavim Tovos, by something that has a Tzad Chometz, a Tzad Ra involved. If a person becomes ill and requires surgery he Bentes Gomel because there was a punishment involved, the illness itself. However, when a woman gives birth that is not Gomel L'chayavim Tovos, she wasn't a Chayav when she came to it. Therefore, there is no reason to bring a Korban Todah. Indeed a Yoledes brought a Korban Yoledes not a Korban Todah. Therefore, we do not have a custom to say Birchas Hagomel. So much for the Korban Todah. These were two thoughts, one regarding the Erev Pesach and one regarding the Chometz Shebo.

6:2 In the beginning of the Parsha in Posuk Bais it says (הוא העלה על מוקדה על-המזבח כל-הלילה). We know that the Aivarim, the parts of the Korbanos that had to be burned were left on the Mizbaiach all night. Rashi says (בא ללמד על הקטר חלבים ואיברים שיהא כשר כל הלילה). That one can offer the burnt parts of the Korban on the Mizbaiach the entire night. Rashi says (שיהא כשר כל הלילה). Really you can burn them by day, the night is a just in case period. If one wants and one has enough time all the parts of the Korban that had to be burned can be burned by day. If necessary the Aivarim were burned at night.

This explains why Tefillas Arvis is a Reshus. The Gemara says that in its original form, Shacharis and Mincha (the first and second Tefillos of the day) are obligations. Maariv, the night Tefilla is a Reshus. Although today Klal Yisrael has accepted Maariv as an obligation but we still treat it as a Reshus in the sense that we don't have Chazoras Hashatz (we don't repeat the Shemone Esrei) and that is because Tefillas Arvis is Reshus. Why should Maariv of all three Tefillos be the one that is Reshus? The answer is that the three Tefillos are K'negged Temidim Tiknu. The Shacharis Tefilla is K'negged the Tamid that is brought in the morning which is an absolute obligation. The Mincha

Tefilla is K'negged the Tamid Shel Bain Ho'arbayim which is an absolute obligation. However, Maariv as the Gemara says in Perek Tefillas Hashachar is K'negged the Haktaras Aimurim Al Gabai Mizbaiach. The burning of the parts of the animal during the night. Therefore that is a Reshus, because there is no absolute obligation to do that and Mimeila it remains a Reshus which is something that I believe we can readily understand.

A Kasha, that explains why Maariv is a Reshus if the three Prayers are K'negged Temidim Tiknu. That is only one of two opinions of the Gemara. The other Man D'omar says that we Daven three times a day because Avos Tiknu. Avraham Avinu was Misakein Shacharis, Yitzchok Avinu was Misakein Mincha, and Yaakov Avinu was Misakein Maariv. If it is Avraham, Yitzchok, and Yaakov why should the Tefilla of Yaakov be a Reshus of all the Tefillos. Yaakov was B'chir Shel Avos, he was the highest level of the Avos. Why should his Tefilla be a Reshus?

Here I would suggest an answer. When did Yaakov Avinu Daven Maariv, at the beginning of Parshas Vayeitzei 28:11. There, he stopped at Har Hamoriah, he didn't know that it was Har Hamoriah and he Davened Maariv there. However, we know from Rashi (כי בא השמש: היה לו לכתוב) (ויבא השמש. כי בא השמש, משמע ששקעה לו חמה פתאום שלא בעונתה כדי שילין שם) that when Yaakov arrived at Har Hamoriah it was indeed day and it was not night. There was a setting of the sun early so that Yaakov Avinu should sleep at Har Hamoriah. So one can argue that it really was day because it was the time that would have been day just HKB"H set the sun early.

If we understand that it is day and the sun is only a Siman if it day or night and when the sun is set early it is still considered Halachically day, then we answer our question. Then we would say that Yaakov Avinu Davened Maariv, however, he thought it was night when in fact it was day. For that reason Maariv is not an absolute obligation it is a quasi obligation. We do like Yaakov Avinu, however, Yaakov Avinu didn't really do it. The fact that he meant to do it (create a Tefilla for night) is enough. But still it is a Reshus.

This would also explain why one is allowed to Daven Maariv early when it is still day. A person is allowed to Daven Maariv from Plag Hamincha. Why? Well if the original Maariv happened when it was technically day then we can understand the Halacha that it would remain that way. These are 3 thoughts on the Parsha, 2 regarding the Todah and one regarding the Hekter Aimurim.

I would like to point out regarding this coming week that this Motzoei Shabbos Shuls will wonder if we should say Vihi Noam on Motzei Shabbos. There are some popular Siddurim which instruct that we do not say Vihi Noam when the coming Friday is Erev Pesach. In fact this is a Machlokes in Hilchos Shabbos. The Shaarei Teshuvah brings two opinions as to whether we say Vihi Noam on Motzoei Shabbos, however, the Mishna Brura brings only one opinion. The Mishna Brura says that we should say Vihi Noam and therefore, that is really the proper custom. A person should make sure to look it up earlier but that is the Psak of the Mishna Brura.

The question of the week is: we have in 6:20 (עַל-הַבֶּגֶד--אֲשֶׁר) כל אֲשֶׁר-יָגַע בְּבִשְׁרָה, יִקְדָּשׁ; וְאֲשֶׁר יִזָּה מִדָּמָה, עַל-הַבֶּגֶד--אֲשֶׁר) (יִזָּה עָלֶיהָ, תִּכְבֹּס בְּמָקוֹם קֹדֶשׁ). If blood of a Korban comes on a Beged it must be washed in the Bais Hamikdash. We know that blood is not allowed to leave the Bais Hamikdash. The Ramban says (החמיר הכתוב בדם הנבלע בבגד לעשותו כאשר היה קודם הזיה שלא יצא חוץ לקלעים) that this Posuk is teaching

us that if blood is absorbed into a garment the person has to wash it off of the garment before he leaves the Bais Hamikdash. He should not be taking the blood out.

It is hard to understand the Ramban's explanation. What happens when he washes the blood out of the Beged, where does the blood go? All the blood of the Mikdash went into the Amah which was a narrow stream of water that went through the center of the Bais Hamikdash and it went out into Nachal Kidron the valley that is alongside the Bais Hamikdash. So it is difficult to understand that the washing of the Begadim is because the blood should not go out. But all the blood does go out, the blood didn't stay in the Bais Hamikdash. The blood ran out into the Amah that went into Nachal Kidron.

If you would explain that it has to do with the Kedusha of the Beged maybe I could understand it, however, the Ramban's explanation certainly needs Hesber.

One last item of thought regarding the Parsha. We are all familiar with the Lo Sasei, the Lav, the prohibition against Nossar, which means leaving a Korban which has to be eaten or has to be burned past its time. So that we have for example a Korban Todah which is eaten for a day and a night, Lo Sasiru Mimenu Ad Haboker, you are not allowed to leave it until the morning.

The Shelamim which is eaten for two days and a night one would not be allowed to leave after the following night. However, what is very strange and the Meshech Chochmo points this out, is that every time the Torah mentions a prohibition an Issur against the Nossar (leaving something over) it is always a language of Lo Yaniach Mimenu Ad Haboker or Lo Sasiru Mimenu Ad Haboker, Lo Yalin Cheilev Chagi Ad Boker. It is always a language of not leaving it until the morning. Which means that it is talking about a Korban that is eaten for a day and a night. Regarding a Korban such as a Shelamim which is eaten for two days there is really no clear prohibition in the Torah. That could use a good explanation as to why that should be. Why does the Torah only mention Nossar in regard to not leaving things until the morning and never in regards to not leaving things at night. This is a Tzorech Iyun.

### **Rabbi Reisman – Parshas Tzav (Parshas Zachar) 5771**

וְלִבְשׁ הַפָּהָן מִדּוֹ בָד, וּמִכְנָסִי-בֵד וְלִבְשׁ עַל-בְּשָׂרוֹ, וְהָרִים אֶת-הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת-הָעֵלֶה, עַל-הַמִּזְבֵּחַ; וְשָׂמוּ, (6:3) Let me begin with a Vort from Parshas Tzav. At the beginning of the Parsha we have the Mitzvah of Terumas Hadeshen the removal of the ashes from the Mizbaiach.

The Kohen puts on certain Bigdei Kehuna and Rashi explains (מִדּוֹ בָד: לומר ומה תלמוד לומר (מִדּוֹ, שתהא כמדתו). The clothing which the Kohen wears in the Bais Hamikdash have to fit him well. The question is, if there is such a requirement that the Begadim that the Kohen wears in the Bais Hamikdash has to fit him well why is it that here in Parshas Tzav which is the story of the Terumas Hadeshen do we find this, shouldn't it be in Parshas Tetzaveh when Klal Yisrael is commanded to make the Bigdei Kehunah? Isn't that where it belongs?

There is a beautiful Teretz in the name of the Binyan Shlomo who was the Dayan of Vilna. The Gemara in Masseches Yoma 23b (22 lines from the bottom) says ( אמר ריש לקיש כמחלוקת בהוצאה כך )

מחלוקת בהרמה ורבי יוחנן אמר מחלוקת בהוצאה אבל בהרמה דברי הכל עבודה היא מאי טעמא דריש לקיש אמר לך אי (ס"ד עבודה היא יש לך עבודה שכשירה בשני כלים that when the Kohen takes out the Terumas Hadeshen he doesn't have all the 4 Bigdei Kehuna. The Kohen wears his shirt and pants he doesn't wear the hat or the Gartel.

Says the Binyan Shlomo, when a person is wearing a belt (a Gartel) his clothing doesn't have to fit him perfectly. Even if it doesn't fit perfectly you just tighten the belt a little bit and it looks fine on a person. Only here when he only wore the shirt and pants, so here he was commanded that they fit him well. Here if his clothing did not fit him well, he would not look attired properly. A beautiful Vort on this concept of (מדו בד).

**8:3** (וְאֵת כָּל-הָעֵדָה, הַקָּהֵל, אֶל-פֶּתַח, אֹהֶל מוֹעֵד) We have at the end of the Parsha the story of the Yimei Hamiluim, of the Kohanim being installed during the seven days of Miluim. We have Kohanim in the Mishkan. There at the beginning of that Parsha the Ribbono Shel Olam tells Moshe gather all the people to the entranceway of the Ohel Moed. Rashi says (הַקָּהֵל אֶל פֶּתַח אֹהֶל מוֹעֵד) זה אחד מן (המקומות שהחזיק מועט את המרובה) that this is miraculous that the opening of the Ohel Moed could hold all of the people. This is an incredible miracle.

The question though is why was it important that the people be gathered at the entranceway to the Ohel Moed. That is something that certainly needs explanation. I would like to take a Vort elsewhere and connect it here. Before I explain this I want to mention that we find this in a number of places in the Torah an idea of people gathering or people standing Dafka at Pesach Ohel Moed.

We find in Parshas Vayeira **18:1** (וְהוּא יֹשֵׁב פֶּתַח-הָאֹהֶל) that Avrohom Avinu is sitting Pesach Oholo when Hakadosh Baruch Hu comes to visit him. The Poshut Pshat is that he was sitting there at the door looking for wayfarers that were walking by. It is still interesting that when the Ribbono Shel Olam came to visit him that he would be sitting at the entranceway of his home.

The place however where the strangest expression is found numerous times is in Megillas Esther. We find in the Megillah many times that Mordechai Yosheiv Bish'ar Hamelech. We find it in places that have nothing to do with the story. We find for example when Mordechai overhears Bigsan and Seresh. Mordechai is standing by the Shar of the King and Bigsan and Seresh get angry. This is found in **2:21** (מִשְׁמָרִי) קִצָּף בְּגִתּוֹ וְתָרַשׁ שְׁנֵי-סָרִיסֵי הַמֶּלֶךְ, מִשְׁמָרִי (הַסֵּף, וַיִּבְקְשׁוּ לְשַׁלֵּחַ יָד, בַּמֶּלֶךְ אֶחָשְׁוֶרֶשׁ בְּיָמֵם הָהֵם, וּמָרְדֳּכַי יוֹשֵׁב בְּשַׁעַר-הַמֶּלֶךְ; קִצָּף בְּגִתּוֹ וְתָרַשׁ שְׁנֵי-סָרִיסֵי הַמֶּלֶךְ, מִשְׁמָרִי).

Or we have after Mordechai is led through the city on the King's horse in **6:12** (אֶל-שַׁעַר) וַיֵּשֶׁב מָרְדֳּכַי, אֶל-שַׁעַר (הַמֶּלֶךְ; וְהָיוּ נִדְחִי אֶל-בֵּיתוֹ, אֲבֵל וְחַפְּזֵי רֹאשׁ וַיֵּאמֶר הַמֶּלֶךְ לְהָמָן, מָה־רָחַק אֶת-הַלְבוּשׁ וְאֶת-הַסּוּס כְּאִשְׁרֵי דְבָרְתָּ, וַעֲשֵׂה-כֵן לְמָרְדֳּכַי הַיְּהוּדִי, הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ: אֶל-) וְכָל-זֶה, אֵינֶנּוּ שְׁנוֹה לִי: בְּכָל-עֵת, אֲשֶׁר אָנִי רֹאֶה (אֶת-מָרְדֳּכַי הַיְּהוּדִי--יּוֹשֵׁב, בְּשַׁעַר הַמֶּלֶךְ). Why is the fact that (מָרְדֳּכַי הַיְּהוּדִי--יּוֹשֵׁב, בְּשַׁעַר הַמֶּלֶךְ) mentioned so many times in the Megillah?

I would like to take a different Miforaish and attach it to these places and explain the significance. There is a Vort I have seen Bish'eim the Kedushas Levi in the Likutim in the back on Tehillim. We say in Hallel a Posuk of course from Tehillim **118:19 – 20** (אֲוֹדָה קָה) (שַׁעֲרֵי-צֶדֶק; אֲבָבָא-בָּם, אֲוֹדָה קָה). We talk about Hakadosh Baruch Hu opening for us the (שַׁעֲרֵי-צֶדֶק) and we will enter there and praise



G-d. (זֶה-הַשַּׁעַר לִירְדָּה; צְדִיקִים, יָבֹאוּ בּוֹ). We talk about a Shar to Hashem, again about an entranceway. He explains that an entranceway symbolizes a place where a person is not worthy and can't enter, like for example a Shar to Tzadikim or a place where a King is. You have a person who feels unworthy of entering and nevertheless has a Teshuka (a desire) so he would stand at the entranceway at the gate.

A good Mashul to this would be in Hilchos Mezuzah. We know that a room that is 49 square feet (Daled Al Daled Amos) is Patur from Mezuzah. Yet if you have a vestibule that is entering into your home, if that vestibule is small it should be Patur from a Mezuzah. However, because it is an entranceway to significant rooms, to the house, that room is Chayuv in Mezuzah. So to speak, a Shar could be small but because it is Meshameish (services) that which is beyond it, it takes on significance, a great significance.

The idea of sitting (בְּשַׁעַר הַמֶּלֶךְ) is always a reference to the Ribbono Shel Olam. The idea of always being a person who is (יֹשֵׁב, בְּשַׁעַר הַמֶּלֶךְ) or (שַׁעַר-יְצֻדָּה) is an idea that a person who feels unworthy of being by the King, unworthy of being counted among the Tzaddikim, nevertheless strives to sit by the gateway to the Tzaddikim. In the entranceway to the room where the King is. In that way, in humility a person can have a connection with the Ribbono Shel Olam. That is what we find here with Mordechai constantly (יֹשֵׁב, בְּשַׁעַר הַמֶּלֶךְ). Even though that generation was not worthy, Mordechai sat (בְּשַׁעַר הַמֶּלֶךְ) so that he should have a connection to the Borei Olam. Of course he represented Klal Yisrael that Klal Yisrael should have that sort of a connection.

That is very much the story of the Megillah. A day in which it is not a Yom Tov. We don't treat it fully as a Yom Tov. Purim is a day in which we are (בְּשַׁעַר הַמֶּלֶךְ). We are sort of outside the Yom Tov. It is not a day of holiness similar to the Sholosh Regalim. It is a day that we stand right before the King. We celebrate K'ilu it is a Yom Tov from a slight distance even though we feel unworthy.

The following is an answer to the question that was posed last week. The question of the week last week was: We Lain Parshas Zachar once a year and it has nothing to do with the month of Adar. As the Chasam Sofer explains, Parshas Zachar would not have to be Lained Dafka this week. The Mitzvah is once a year to remind one's self of what Amaleik did. Because we know that Shicha (forgetting) is after a year. Therefore, once a year we read the Parsha of Amaleik. We remember what Amaleik did and the Mitzvah of Mechiyas Amaleik and before it is forgotten the next year we read it again.

The question is the following. What about a Bar Mitzvah boy that was Bar Mitzvah during the summer. Now he is missing Parshas Zachor. The Chasam Sofer is saying and I think we all agree that Parshas Zachor is not inherently a Mitzvah of the month of Adar. For those of us who were Bar Mitzvah long ago it is fine, we can wait another week to do Parshas Zachor because we still remember the Parshas Zachor of 11 months ago. However, for the Bar Mitzva boy who now becomes Michuyav in Mitzvos, why is he not obligated to read Parshas Zachor now. Parshas Zachor according to the Terumas Hadeshen has to be read from a Sefer Torah. Every Bar Mitzvah boy at the time of his Bar Mitzvah should Lechora have to read Parshas Zachor from a Sefer Torah or listen to it be read in order to be Mekayeim the Mitzvah. He is missing the Mitzvah from the day of his Bar Mitzvah until the first Parshas Zachor.

Many people answered that Parshas Zachor is a once a year Mitzvah. However, that is not really true, it is not a once a year Mitzvah. It is a Mitzvah that we do once a year but we do it once a year as the Chasam Sofer explains in order that we are in a constant state of awareness.

The Ragechove (Tzofnas Paneiach) was asked a Shaila. It was Erev Pesach. The Bechorim in town needed a Siyum to be absolved from fasting on Erev Pesach, however, the person who was making the Siyum was not Bar Mitzvah and people were saying that it can't count as a Siyum as after all the Limud HaTorah of a boy under 13 is not a Mitzvah D'oraissa. The Ragechove was asked if that Siyum is adequate.

The Ragechove responded and said that depends if when a child learns Torah if it is a Mitzvah D'oraissa or not. If it is not a Mitzvah D'oraissa the Siyum is not sufficient to allow breaking a fast. The Ragechove said it is and he bases it on a Yerushalmi.

The Yerushalmi says that if someone fathers a child when he is a Koton and then he becomes Bar Mitzvah and the child survived and is born that he is Mekayaim Pru U'rvu. The reason for that is, while most Mitzvas Asei are Mitzvos that we do with an action, a few Mitzvas Asei are Mitzvos where the result is the Mitzvah. Pru U'rvu having the child is the result. It needs the action but the Mitzva is the result. So fathering a child as a person under Bar Mitzvah counts as a Mitzvah.

The same thing. Limud Hatorah has two parts, the Masei Hamitzvah to learn and the Totza'a, to know what you learned. To have knowledge of Torah. When a Koton learns, the act is not a Mitzvah D'oraissa. The Masei Hamitzvah it is not. Because that learning could remain as a Gadol, that action of learning as a Koton counts as a Mitzvah D'oraissa and a Siyum is good. That is what the Ragechove said.

Those are two Mitzvos, Pru U'rvu and Limud HaTorah where the result is the Mitzvah. Parshas Zachor should be the same. The Mitzvah of Laining Parshas Zachor is the result that one have the knowledge, the Yidi'a, memory of Parshas Zachor. For that reason, even if you heard Parshas Zachor as a Koton the Maise that a Koton does is not a Mitzvah D'oraissa. However, Kol Zman the resultant Mitzvah is there, the Mitzvah D'oraissa is Mikuyaim.

I would add that later I saw that R'Yaakov Kamenetzky has the same Vort on Limud HaTorah. The Rambam in the beginning of Perek Aleph of Hilchos Talmud Torah says that if a child is not taught by his father he has to learn Torah from when he is able to understand. R'Yaakov Kamenetzky asks how can a Koton be Michuyav in a Mitzvah D'oraissa and he answered that because the Yedios will remain with him later, the Mitzvah is to learn as a Koton and cause the Mitzvah D'oraissa of Yedios of the learning that is remaining later. A Geshmake Yesod which explains Parshas Zachor quite well.

**6:3** וְלִבְשׁ הַכֹּהֵן מִדּוֹ בַד, וּמִכְנָסִי-בַד יִלְבֹּשׁ עַל-בְּשָׂרוֹ, וְהָרִים אֶת-הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת-הָעֵלֶה, עַל-הַמִּזְבֵּחַ; וְשָׂמוּ, (אֶצְלַי הַמִּצְוָה) Let me begin with a Vort from Parshas Tzav. At the beginning of the Parsha we have the Mitzvah of Terumas Hedeshen the removal of the ashes from the Mizbaiach.

The Kohen puts on certain Bigdei Kehuna and Rashi explains (מִדּוֹ בַד: היא הכתונת. ומה תלמוד לומר: מִדּוֹ). The clothing which the Kohen wears in the Bais Hamikdash have to fit him well.

The question is, if there is such a requirement that the Begodim that the Kohen wears in the Bais Hamikdash has to fit him well why is it that here in Parshas Tzav which is the story of the Terumas Hadeshen do we find this, shouldn't it be in Parshas Tetzaveh when Klal Yisrael is commanded to make the Bigdei Kehunah? Isn't that where it belongs?

There is a beautiful Teretz in the name of the Binyan Shlomo who was the Dayan of Vilna. The Gemara in Maseches Yoma **23b** (22 lines from the bottom) says ( אמר ריש לקיש כמחלוקת בהוצאה כך ) מחלוקת בהרמה ורבי יוחנן אמר מחלוקת בהוצאה אבל בהרמה דברי הכל עבודה היא מאי טעמא דריש לקיש אמר לך אי (ס"ד עבודה היא יש לך עבודה שכשירה בשני כלים) that when the Kohen takes out the Terumas Hadeshen he doesn't have all the 4 Bigdei Kehuna. The Kohen wears his shirt and pants he doesn't wear the hat or the Gartel.

Says the Binyan Shlomo, when a person is wearing a belt (a Gartel) his clothing doesn't have to fit him perfectly. Even if it doesn't fit perfectly you just tighten the belt a little bit and it looks fine on a person. Only here when he only wore the shirt and pants, so here he was commanded that they fit him well. Here if his clothing did not fit him well, he would not look attired properly. A beautiful Vort on this concept of (מִדּוֹ בֵּרַךְ).

**8:3** (וְאֵת כָּל-הָעֵדָה, הִקְהֵל, אֶל-פְּתַח, אֹהֶל מוֹעֵד) We have at the end of the Parsha the story of the Yimei Hamiluim, of the Kohanim being installed during the seven days of Miluim. We have Kohanim in the Mishkan. There at the beginning of that Parsha the Ribbono Shel Olam tells Moshe gather all the people to the entranceway of the Ohel Moed. Rashi says (הַקְהֵל אֶל פֶּתַח אֹהֶל מוֹעֵד) זה אחד מן (הַקְהֵל אֶל פֶּתַח אֹהֶל מוֹעֵד) that this is miraculous that the opening of the Ohel Moed could hold all of the people. This is an incredible miracle.

The question though is why was it important that the people be gathered at the entranceway to the Ohel Moed. That is something that certainly needs explanation. I would like to take a Vort elsewhere and connect it here. Before I explain this I want to mention that we find this in a number of places in the Torah an idea of people gathering or people standing Dafka at Pesach Ohel Moed.

We find in Parshas Vayeira **18:1** (וְהָיָה יֵשֶׁב פֶּתַח-הָאֵלֶּל) that Avrohom Avinu is sitting Pesach Oholo when Hakadosh Baruch Hu comes to visit him. The Poshut Pshat is that he was sitting there at the door looking for wayfarers that were walking by. It is still interesting that when the Ribbono Shel Olam came to visit him that he would be sitting at the entranceway of his home.

The place however where the strangest expression is found numerous times is in Megillas Esther. We find in the Megillah many times that Mordechai Yosheiv Bish'ar Hamelech. We find it in places that have nothing to do with the story. We find for example when Mordechai overhears Bigsan and Seresh. Mordechai is standing by the Shar of the King and Bigsan and Seresh get angry. This is found in **2:21** (מִשְׁמָרִי, מְשַׁמֵּר; קֶצֶף בְּגִתּוֹ וְתָרַשׁ שְׂנֵי-סָרִיסֵי הַמֶּלֶךְ, מִשְׁמָרִי; וְיִמְרֹדְכִי יוֹשֵׁב בִּשְׁעַר-הַמֶּלֶךְ; הִסָּפָה, וַיִּבְקֹשׁוּ לִשְׁלַח יָד, בַּמֶּלֶךְ אַחֲשֵׁרוֹשׁ בְּיָמִים הָהֵם, וַיִּמְרֹדְכִי יוֹשֵׁב בִּשְׁעַר-הַמֶּלֶךְ; קֶצֶף בְּגִתּוֹ וְתָרַשׁ שְׂנֵי-סָרִיסֵי הַמֶּלֶךְ, מִשְׁמָרִי).

Or we have after Mordechai is led through the city on the King's horse in **6:12** (וַיִּשָּׁב מֶרְדֳּכָי, אֶל-שָׁעַר) (הַמֶּלֶךְ; וְהָיוּ מִן הַיָּמִין אֶל-בֵּיתוֹ, אָבֵל וְחַפְזֵי רֹאשׁ וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן, מִמָּה קָח אֶת-הַעֲלִבוֹשׁ וְאֵת-הַסּוּס כִּפְאֶשֶׁר דִּבַּרְתָּ, וְעָשֵׂה-כֵן לְמֶרְדֳּכָי הַיְּהוּדִי, הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ: אֵל-) (וְכָל-זֶה, אֵינֶנּוּ שׁוֹהֵה לִי: בְּכָל-עֵת, אֲשֶׁר אֲנִי רֹאה) **5:13** (תַּפֵּל דָּבָר, מִפֶּל אֲשֶׁר דִּבַּרְתָּ

(מְרַדְּכֵי הַיְּהוּדִי--יּוֹשֵׁב, בְּשַׁעַר הַמֶּלֶךְ). Why is the fact that (בְּשַׁעַר הַמֶּלֶךְ) mentioned so many times in the Megillah?

I would like to take a different Miforaish and attach it to these places and explain the significance. There is a Vort I have seen Bish'ei the Kedushas Levi in the Likutim in the back on Tehillim. We say in Hallel a Posuk of course from Tehillim **118:19 – 20** (פִּתְחוּ-לִי שַׁעְרֵי-צֶדֶק; אֲבֹא-בָם, אֲזַכֶּה קֶה). We talk about Hakadosh Baruch Hu opening for us the (שַׁעְרֵי-צֶדֶק) and we will enter there and praise G-d. (זֶה-הַשַּׁעַר לִירֵד; צְדִיקִים, יָבֹאוּ בוֹ). We talk about a Shar to Hashem, again about an entranceway. He explains that an entranceway symbolizes a place where a person is not worthy and can't enter, like for example a Shar to Tzaddikim or a place where a King is. You have a person who feels unworthy of entering and nevertheless has a Teshuka (a desire) so he would stand at the entranceway at the gate.

A good Mashul to this would be in Hilchos Mezuzah. We know that a room that is 49 square feet (Daled Al Daled Amos) is Patur from Mezuzah. Yet if you have a vestibule that is entering into your home, if that vestibule is small it should be Patur from a Mezuzah. However, because it is an entranceway to significant rooms, to the house, that room is Chayuv in Mezuzah. So to speak, a Shar could be small but because it is Meshameish (services) that which is beyond it, it takes on significance, a great significance.

The idea of sitting (בְּשַׁעַר הַמֶּלֶךְ) is always a reference to the Ribbono Shel Olam. The idea of always being a person who is (יּוֹשֵׁב, בְּשַׁעַר הַמֶּלֶךְ) or (שַׁעְרֵי-צֶדֶק) is an idea that a person who feels unworthy of being by the King, unworthy of being counted among the Tzaddikim, nevertheless strives to sit by the gateway to the Tzaddikim. In the entranceway to the room where the King is. In that way, in humility a person can have a connection with the Ribbono Shel Olam. That is what we find here with Mordechai constantly (יּוֹשֵׁב, בְּשַׁעַר הַמֶּלֶךְ). Even though that generation was not worthy, Mordechai sat (בְּשַׁעַר הַמֶּלֶךְ) so that he should have a connection to the Borei Olam. Of course he represented Klal Yisrael that Klal Yisrael should have that sort of a connection.

That is very much the story of the Megillah. A day in which it is not a Yom Tov. We don't treat it fully as a Yom Tov. Purim is a day in which we are (בְּשַׁעַר הַמֶּלֶךְ). We are sort of outside the Yom Tov. It is not a day of holiness similar to the Sholosh Regalim. It is a day that we stand right before the King. We celebrate K'ilu it is a Yom Tov from a slight distance even though we feel unworthy.

The following is an answer to the question that was posed last week. The question of the week last week was: We Lain Parshas Zachar once a year and it has nothing to do with the month of Adar. As the Chasam Sofer explains, Parshas Zachar would not have to be Lained Dafka this week. The Mitzvah is once a year to remind one's self of what Amaleik did. Because we know that Shicha (forgetting) is after a year. Therefore, once a year we read the Parsha of Amaleik. We remember what Amaleik did and the Mitzvah of Mechiyas Amaleik and before it is forgotten the next year we read it again.

The question is the following. What about a Bar Mitzvah boy that was Bar Mitzvah during the summer. Now he is missing Parshas Zachor. The Chasam Sofer is saying and I think we all agree that Parshas Zachor is not inherently a Mitzvah of the month of Adar. For those of us who were Bar Mitzvah long ago it is fine, we can wait another week to do Parshas Zachor because we still

remember the Parshas Zachor of 11 months ago. However, for the Bar Mitzva boy who now becomes Michuyav in Mitzvos, why is he not obligated to read Parshas Zachor now. Parshas Zachor according to the Terumas Hadeshen has to be read from a Sefer Torah. Every Bar Mitzvah boy at the time of his Bar Mitzvah should Lechora have to read Parshas Zachor from a Sefer Torah or listen to it be read in order to be Mekayeim the Mitzvah. He is missing the Mitzvah from the day of his Bar Mitzvah until the first Parshas Zachor.

Many people answered that Parshas Zachor is a once a year Mitzvah. However, that is not really true, it is not a once a year Mitzvah. It is a Mitzvah that we do once a year but we do it once a year as the Chasam Sofer explains in order that we are in a constant state of awareness.

The Ragechove (Tzofnas Paneiach) was asked a Shaila. It was Erev Pesach. The Bechorim in town needed a Siyum to be absolved from fasting on Erev Pesach, however, the person who was making the Siyum was not Bar Mitzvah and people were saying that it can't count as a Siyum as after all the Limud HaTorah of a boy under 13 is not a Mitzvah D'oraissa. The Ragechove was asked if that Siyum is adequate.

The Ragechove responded and said that depends if when a child learns Torah if it is a Mitzvah D'oraissa or not. If it is not a Mitzvah D'oraissa the Siyum is not sufficient to allow breaking a fast. The Ragechove said it is and he bases it on a Yerushalmi.

The Yerushalmi says that if someone fathers a child when he is a Koton and then he becomes Bar Mitzvah and the child survived and is born that he is Mekayaim Pru U'rvu. The reason for that is, while most Mitzvas Asei are Mitzvos that we do with an action, a few Mitzvas Asei are Mitzvos where the result is the Mitzvah. Pru U'rvu having the child is the result. It needs the action but the Mitzva is the result. So fathering a child as a person under Bar Mitzvah counts as a Mitzvah.

The same thing. Limud Hatorah has two parts, the Masei Hamitzvah to learn and the Totza'a, to know what you learned. To have knowledge of Torah. When a Koton learns, the act is not a Mitzvah D'oraissa. The Masei Hamitzvah it is not. Because that learning could remain as a Gadol, that action of learning as a Koton counts as a Mitzvah D'oraissa and a Siyum is good. That is what the Ragechove said.

Those are two Mitzvos, Pru U'rvu and Limud HaTorah where the result is the Mitzvah. Parshas Zachor should be the same. The Mitzvah of Laining Parshas Zachor is the result that one have the knowledge, the Yidi'a, memory of Parshas Zachor. For that reason, even if you heard Parshas Zachor as a Koton the Maise that a Koton does is not a Mitzvah D'oraissa. However, Kol Zman the resultant Mitzvah is there, the Mitzvah D'oraissa is Mikuyaim.

I would add that later I saw that R'Yaakov Kamenetzky has the same Vort on Limud HaTorah. The Rambam in the beginning of Perek Aleph of Hilchos Talmud Torah says that if a child is not taught by his father he has to learn Torah from when he is able to understand. R'Yaakov Kamenetzky asks how can a Koton be Michuyav in a Mitzvah D'oraissa and he answered that because the Yedios will remain with him later, the Mitzvah is to learn as a Koton and cause the Mitzvah D'oraissa of Yedios of the learning that is remaining later. A Geshmake Yesod which explains Parshas Zachor quite well.

## **Rabbi Reisman – Parshas Tzav 5770**

The Korban Todah is the only Korban a Yachid can bring that has Chomeitz in it. There is actually a Lav in the beginning of this week's Parsha against bringing a Korban that has Chomeitz in it. What is the significance of the Chomeitz in the Korban Todah and why is it the only Korban that has Chomeitz in it?

As we approach Pesach we know that Chomeitz is a sign of the Yeitzer Horah. A sign of things that are not good and are not spiritual. Chomeitz is Matzah with hot air in it, a lot of nothing. Therefore, it is a sign of something negative. A Korban Todah is brought after a person was saved from a difficulty as thanksgiving to the Ribbainoi Shel Oilam. A person does not bring a Korban Todah after something good happens to him. If you win the lottery you do not bring this Korban. It is only when you have a Sakanah and are saved from it that you bring the Korban Todah. Therefore, Rav Zevin explains the idea of the Chomeitz in the Korban Todah is precisely this, every time a difficulty falls on a person, and a person is faced with a danger and is ultimately saved, you bring a Korban Todah that has Chomeitz and Matzah. You are recognizing that there was Chomeitz, or Aveiros that brought the something negative, and that you were saved. The Korban Todah is the recognition of the Chomeitz and the Matzah of the experience.

As a matter of fact today instead of the Korban Todah we say the Brocha of Hagoimel which says Hagoimel **L'chayavim** Toivois. We recognize that there was something lacking in us that brought about this Sakanah.

The Har Tzvi, Rav Tzvi Pesach Frank says this is the reason that the custom is that after a woman gives birth she does not say Birchas Hagoimel. It would seem that she should say Birchas Hagoimel as childbirth is deemed a Sakanah?

The Har Tzvi explains, a Korban Todah is brought only for Chayavim Toivois, that a person came into a Sakanah only because of an Aveira, however, a woman who gave birth it is a Mitzvah and not an Aveira that brought her into Sakanah. It is a Mitzvah to have children. So a woman can't say Hagoimel **L'chayavim** Toivois because they are not Chayavim.

With this a second question is answered. The Minhag is that Ketanim don't Bentch Goimel. Every other Beracha we are Mechaneich children to say so why is Birchas Hagoimel different? The simple answer is that our custom is to Bentch Goimel after an Aliyah which a Kattan does not have. However, the Halacha is that you don't need an Aliyah according to everyone in order to Bentch Goimel. Rav Tzvi Pesach Frank explains that Hagoimel **L'chayavim** Toivois, and since a Kattan can never be considered Chayav he doesn't get punishment for those things that he did. If he came into a Sakanah it wasn't because of Chayavim Toivois and therefore the language of the Beracha is totally inappropriate for a Kattan so he wouldn't Bentch Goimel.

So the explanation of this unique Korban the Korban Todah that has Chomeitz fits well with the concept of Chag HaPesach, the idea that Chomeitz represents negativity or a failing in Avodas Hashem.

## **Rabbi Reisman – Parshas Tzav 5769**

There is a beautiful Chasam Soifer on the beginning of the Parshah that discusses the Terumas Hadeshen. Rashi says Tzav means a Zirus. The Chasam Soifer who was a Poisek, looks at it like a Halacha and says in the Bais Hamikdash there was a Goirel for who would do the Avoidah. Terumas Hadeshen was different in that whoever ran up would get the Z'chus. He goes on to explain why an Avoidah that seems to be the least significant like taking ash off the Mizbaiach and the fact that not the whole Avoidah was done in Bigdei Kehuna is the one that has a Zirus that is a part of it.

He is Makdim by explaining that Avraham Avinu introduced Shacharis, Yitzchak Avinu introduced Minchah and Yaakov Avinu introduced Maariv. Yaakov is also considered the chosen of the Avos. Yet we find that Maariv is a Rishus.

The Chovos Halevavos brings from Maseches Yevamos Daf Kuf Tes, The Gemara says someone who is only going to keep the Torah, meaning only what he is obligated to do, is missing the whole message of being someone who does Ratzoin Hashem. The Nikuda is that there has to be something more. From this the Chasam Soifer explains, that the burning of the Aivarim overnight in the Bais Hamikdash was not an Avoidah, no one had to do anything. However, the Kohanim who weren't even required to be there as they could have gone to sleep, would make sure that the meat was turned over with pitchforks, in order that it would be burned thru and thru. The whole night was an opportunity to do something that they were not obligated to do. That has a special Chavivus because they went beyond their obligation. So in the morning the Deshen (ash) is taken away, that the Torah is saying, should be done B'derech Z'rizus.

Maariv is a rishus, as it is K'neged the Aivarim that were burned overnight. It is a Klal Gadol, that you can never show love by doing something you must do. You have to do something that is above what you must or have to do.

This is the Vort of V'chol Hamarbeh L'sapeir Harei Zeh Meshubach. If you go beyond what you are obligated to do than you get praise.

With this we can explain something else. It says that when the Terumas Hadeshen was taken to the side of the Mizbaiach and dropped down that it miraculously disappeared into the floor of the Mishkan or the Bais Hamikdash. This is a Nais that seems to be purposeless. Yet we see that it occurred in the Bayis Sheini when a lot of the other miracles had stopped.

If Terumas Hadeshen is performed to show Ahava, to show a love, Hakadoish Baruch Hu reciprocated. Those ashes that came with this Avoida of love, became part of the floor of the Mishkan and part of the floor of the Bais Hamikdash and became Koidesh. That miracle was also something that was not needed Mitzad the Ribboinoi Shel Oilam to Klal Yisrael, but nevertheless this accepting of the Ashes shows the love that Hakadoish Baruch Hu was Mekabeil this small offering of Terumas Hadeshen and that is where the Chashivus comes from.

Pesach is a time of Hiskarvus to Hakadoish Baruch Hu. All the different so called Chumras that we take on are all a sign of us wanting to do more than one is obligated to do and showing Ahavah. That is really what Pesach is all about.