

הגדת פסח תש"פ

Insights into the Haggadah RAV SHMUEL BRAZIL

ראש ישיבת זיו התורה

לזכות רפואה שלמה מלכה בת רחל, מיכאל בן שולמית יעקב משה בן דבורה שירה ואברהם יהודה בן שרה רבקה

In memory of Harav Tzvi Shimon ben Pinchas Zev Susholz



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תש"פ HAGGADAH

ארבע כוסות

The Ari explains that there are five neshamos each one loftier than the other and they are נפש רוח נשמה חיה יחידה. Corresponding to them in the human body are לבושים, עור, בשר, גידים, עצמות, ומח העצמות which serve as (clothing) for them. The neshamah of יחידה will be only be experienced in the future by the tzadikim. The Ari compares Yetzias Mitzrayim to הגעלת כלים expelling the taste that was absorbed in the walls of a vessel. If a taste of issur entered the walls of a vessel then it has to be kashered. Any vessel in which non kosher entered through fire has to be released the same way and the vessel must be cleansed with fire. Mitzrayim is called כור הברזל the Iron furnace. In this iron furnace Am Yisrael were cleansed and their non kosher impurities were extricated from their skin, flesh, sinews, and bones which then made their נפש רוח נשמה חיה detached from טומאה. By going through this process they became vessels to receive the Torah at Har Sinai.

An allusion to this is that תורה is הגעלת הכלים gematria. Torah is compared to fire and therefore it possesses the cleansing quality to release all the impurities that entered a person even from a fiery tumah.

Am Yisrael are compared to a lamb as it is written (Yirmiyahu 50,17) שה פזורה ישראל. The Korban Pesach therefore symbolizes Am Yisrael and its purification process to be made into a vessel worthy of receiving the Torah. The last וכלל היד החזקה ולכל המורא הגדול אשר עשה משה לעיני כל ישראל passuk in the Torah and the last four words says it all. The acronym of the last four words spells כלים. Yisrael became vessels to receive the Torah through the יד החזקה which is Makas Bechoros, and מורא הגדול which is Kerias Yam Suf. Yetzias Mitzrayim enabled this to occur. On the night of the Seder in Mitzrayim, by eating the Korban Pesach the הגעלת כלים process of Am Yisrael ended. That is why we find Four dinim of the Korban Pesach that hint to the tikkun of the four parts of the body which clothes the four levels of nefesh as the Ari Hakadosh writes.

Concerning the bones of the body which corresponds to yechidah in nefesh, we find the Halacha that one is not permitted to break the bones of the Korban Pesach **לא תשברו בו**. ועצם This hints to the madraiga that one's bones in the physical and one's nefesh of chaya are wholesome and in tact. On the night of the Seder there is the mitzvah to relate the story of Yetzias Mitzrayim. A condition to this relating the Yetzias Mitzrayim phenomenon is **פסח מצה ומרור מונחים** **עשה ה' לי בצאתי ממצרים** at the time that **לפניך**. The **הגדה** corresponds to the sinews the **גידים** as they share the same letters. That might be the reason why the mitzvah of relating of Yetzias Mitzrayim at the night of the Seder is called Haggadah **להגדת לבניך** instead of **לספר לבניך**. The term **הגדה** is used in order to hint to the tikkun and cleansing of the **גידים**. The mitzvah at the night of the Seder is **ואכלו את** **הבשר הלילה** to eat the meat of the Korban Pesach which will cleanse our physical **בשר** which corresponds to the clothing of the nefesh of ruach. The fact that the Korban Pesach has to be roasted on fire rather than being cooked is to bring the awareness that the **יציאת מצרים** is the act of **הגעת כלים** removing impurities from our four levels both physical and our neshamos. The most exterior of the human body is the skin which corresponds to the nefesh. This too relates to a special procedure to the Korban Pesach after it was slaughtered and was to be taken home. The Chazal say in Pesachim 65b everyone places the korban in its skin and carries it on his shoulders hanging down over his back. Why was it necessary to place the korban Pesach in its skin and take it home in this manner (Ohr Sameach Hilchos Korban Pesach 1,6)? According to our understanding the purpose was to purify the skin the exterior layer of the body which corresponds to the nefesh of the Yid on Pesach.

וימררו את חייהם בעבודה קשה, בחומר, ובלבנים, וכל עבודה בשדה. The bitter servitude of Yisrael to Mitzrayim included four levels which corresponded to the four levushim and levels of nefesh. The cantillation on **וימררו את** **קדמא ואזלא רביעי** is **עשה ה' לי בצאתי ממצרים** **קשה** is **קשה**. One might ask why was it necessary to decree such a severe labor for Am Yisrael? The "trop" gives the answer that they were so contaminated in both body and soul that

their defilement affected even the fourth level of nefesh called חיה. That even the fourth level of nefesh, the רביעי, also קדמא ואזלא left its wholesome deveikus and purity with Hashem in the Yid. Concerning this descent in ruchniyus the Navi Amos says (2,6) על שלשה פשעי ישראל ועל ארבעה לא אשיבנו. On three times I will forgive them but the fourth I cannot forgive (Shevet Mussar chpt 10). Yisrael needed a total overhaul of purification which they gained through the וימררו את חייהם with these four levels of severity.

This can be an added reason why we drink four cups of wine. We give a toast to Hashem for the four tikkunim in our bodies and the four nefashos which correspond to them which were purified at Yetzias Mitzrayim. An incredible hint to this idea is that the gematria of עור בשר גיד עצם equals דלת כוסות יין. The four descriptions of geulah והצלתי וגאלתי also refer to the four geulos of the body and soul at Yetzias Mitzrayim.

קידוש ורוממתנו מכל הלשונות

What does this description add on more that was mentioned in the previous words of ברוך אתה בחרתנו מכל העמים אהבת אותנו ורצית בנו? We can answer this with a story of Baal Shem Tov and his grandson Rav Baruch from Meshbiz. Once they were traveling together and they stopped momentarily in a small town where the Poritz was sick in bed. Someone who recognized the Baal Shem Tov ran into the Poritz and told him that there is a holy man in the city that might be able to cure his illness. The Poritz sent a messenger to tell the Baal Shem Tov that if he comes to visit him he will lower the taxes from the Jews in his jurisdiction. The Baal Shem Tov with his grandson came in to see the him and the Poritz asked him blankly why is he sick and what's his cure? The Baal Shem Tov told the Poritz that he is sick because he always obeys the desires and cravings of his body without any restraint. The Poritz asked the Baal Shemtov you look

healthy how do you control your body's cravings? The Baal Shem Tov answered the Poritz that he is older and his desires have diminished.

When they left the house of the Poritz his grandson asked Zaidy why didn't you answer him that you are a Yid who serves Hashem which demands obedience to the Torah. The Baal Shem Tov smiled and said "Do you think for a second that it is possible to explain to a goy who is a Yid?"

Years later when Rav Baruch would relate this story he added that my Zaidy said one cannot explain to a goy the essence of a Yid and I say sometimes you cannot explain even to a Yid what is a Yid.

The bottom line is that there are no words to describe who is a Yid. One has to live a life of Torah and Mitzvos and only then begin to comprehend how other worldly is every Yid. **ורוממתנו מכל הלשונות** Hashem elevated us beyond the possibility of using any language in order to describe the essence of a Yid.

We suggest another interpretation to **ורוממתנו מכל הלשונות**. The dibbur of a Yid builds worlds just like Hashem created worlds through His dibbur. This is how the Nefesh Hachayim translates **דע מה למעלה ממך** that one should know that **מה למעלה ממך** what ever happens in the upper worlds, **ממך** is from your speech. This is what **ורוממתנו** means that you elevated us to the upper worlds through our dibbur an exaltation that is not applicable to the speech of all the other nations.

קידוש

We say **והנחילנו ה' אלקינו בשמחה ובששון מועדי קדשך** You Hashem Elokainu gave to us as an inheritance of your holy Yomim Tovim with happiness and joy. We can also interpret this phrase as follows; you gave to us **Hashem Elokainu**. The gift of Hashem Elokainu You happily gave to us with joy in forging such a relationship with Am Yisrael. This is the essence of our Yomim Tovim that we can actually feel then being chosen to merit such an intimate relationship.

The Sfas Emes writes on the passuk **זכר את בוראך בימי בחרותיך** remember your creator during the days of your youth. He however interprets this passuk to mean remember your creator during the days that you became chosen to become His nation a"k. If we will do our part to remember on Yom Tov how special these days are, then Hashem will do His part and bring those feelings of Hashem Elokainu into our hearts.

מצות סיפור יציאת מצרים

Why is the mitzvah of Haggada called **סיפור יציאת מצרים** and not **הגדת יציאת מצרים** as the passuk says **והגדת לבנך**?

The simple understanding of these words is that the Egyptians embittered the lives of Bnei Yisrael with severe labor. However, we can also explain the above to mean that they embittered **Hashem** who is their life, the **חיה** of Am Yisrael. When His children suffer, it effects Hashem **כביכול** as well. That is the reason that Hashem appeared to Moshe in a burning **thorn** bush to express His pain over **עבודה קשה** the suffering of His children from the servitude to Mitzrayim. When the seventy Elders with Nadav and Avihu ascended Har Sinai "they saw Hashem and under His feet was the likeness of sapphire brickwork and it was like the essence of the heaven purity" (Shmos 24,10). Rashi comments that the **לבנת הספיר**, sapphire brickwork, was before Hashem all the time of the servitude of Yisrael to Mitzrayim **לזכור צרתן של ישראל שהיו משועבדים במעשה לבנים** to remember the tzaros of Yisrael that they were in servitude with bricks.

Rashi continues to comment that "from the time that Yisrael were freed from Mitzrayim there were **אור** **והדוה** **לפניו** light and rejoicing before Him". It could very well be that the light of day which Yisrael experienced during the Seder in Mitzrayim as the passuk says (Tehillim 139, 12) **ולילה כיום יאיר** emanated from the light and simcha of Hashem upon the geulah.

Would it not have been that Hashem was with us in galus and felt our pain we would not have been redeemed. Hashem tells Yaakov Avinu (Bereishis 46,4) **אֲנֹכִי אֶרֶד עִמָּךְ מִצְרַיִם וְאֲנֹכִי אֶעֱלֶיךָ גַּם עִלָּה**. Hashem was the one who completed the the sixty nine individuals of Yaakov's family who descended to Mitzrayim and He was also the one who completed the 600,000th individual when they left. Mitzrayim is the root of all exiles. Therefore, in all of the galuyos Hashem's Shechina resided with His children to protect them from annihilation. This is what is meant by the words **וְהָיָא שְׁעֻמְדָּה לְאַבּוּתֵינוּ** **וְהָיָא**. The word **וְהָיָא** is referring to the Shechinah which is in galus with us.

This can be the reason why the mitzvah is called **סִיפּוּר יְצִיאַת מִצְרַיִם** in order to hint to the **לְבַנַּת הַסִּפּוּר** which attests to Hashem's participation in the tzaros and pain of Klal Yisrael during the servitude because the Shechina was there with us.

So when we talk about Yetzias Mitzrayim at the Seder we have to include within our tzar also Hashem's and because of the Shechina's presence we were redeemed. Then we also have to include Hashem's simcha and **אוֹר** that He received at the time of the geulah and that He rejoiced, and therefore we must rejoice with His simcha as well.

וְכָל הַמְרַבֵּה לְסַפֵּר בִּיְצִיאַת מִצְרַיִם הָרִי זֶה מְשׁוּבָּח Everyone who goes into great length to **מְסַפֵּר** to talk about the **לְבַנַּת הַסִּפּוּר** Hashem's involvement in His pain and joy in the galus and geulah of Yisrael, then **הָרִי זֶה מְשׁוּבָּח**. The word **זֶה** is referring to Hashem as it says **זֶה אֵלֵי**. Hashem becomes more praised. For now the **סִיפּוּר** of Mitzrayim includes Hashem's pain for his children in the galus and his simcha for his children at the geulah. In Shmos Bo the Zohar writes that at the Seder night Hashem gathers His angels to hear the story of Yetzias Mitzrayim **דְּפּוּרְקָנָא בְּחֵדוּא דְּקָא חֲדָאן** זִילּוּ וְשִׁמְעוּ סִיפּוּרָא דְּשִׁבְחָא דְּקָא חֲדָאן **דְּמַרְיָה** Yisrael rejoices in the happiness of Hashem who was redeemed. We are rejoicing in Hashem's simcha of His own geulah. **וְנִגּוּדָה לֵךְ שִׁיר חֲדָשׁ עַל** **וְעַל פְּדוּת נַפְשֵׁנוּ** we will thank you with a new song on our geulah and the remption of our soul. The rejoicing with son is for both **וְנִגּוּדָה** which is

referring to us, and פדות נפשנו which is referring to Hashem's geulah for He is our nefesh חלק אלוק ממעל.

הא לחמא עניא

The Maggid begins with "this is the poor bread that our fathers ate in the land of Egypt". The Rambam's text is "this is the bread that our fathers ate when they **left** Mitzrayim". Whether the text is describing the matzah as the bread of affliction or the bread of freedom it relates to אהבתנא our fathers. The same point is salient in the passuk (Nechemya 9,8) וּתְרָא אֶת עַנִּי אֲבוֹתֵינוּ בְּמִצְרַיִם. Why is it necessary to start the Maggid with mentioning our fathers instead of simply Bnei Yisrael?

The Meshech Chachma writes (Shmos 6,6) that a slave's character is at a very big low to the point that Chazal say to free one is a detriment and disadvantage to him. He would rather remain a slave and fulfill his lusts with a Canaanite woman (Gittin 12b). The Meshech Chacham writes that this lowness stems from the fact that he possesses no known yichus of his ancestors (Yevamos 62). They are compared to a donkey (Bereishis 22,5 Rashi). However the Yidden in Mitzrayim did not change their names. This means not only did they not call themselves Egyptian names, but they also remembered their forefathers and their history as well a"k.

Chazal say that a slave never escaped from Mitzrayim. It is not because they had border police or the like, but rather because they became addicted to a life of fulfilling physical cravings that were easily accessible. In contrast, Yidden who were connected to a gloriful past of ancestors of giant spirit and closeness to Hashem, were steered away from pursuing such physical gratifications. They innerly yearned for the freedom of such a decadent culture and would be happy not to be slaves at all.

This is why the Maggid story begins with people similar to us sitting at the Seder table who can trace our lineage and call our ancestors fathers. Our yichus plays a very significant role in our daily lives. Our connection to the Avos is part and parcel of our daily tefillos אלקינו ואלקי אבותינו אברהם יצחק

ויעקב. We know and study the heritage that was transmitted to us from generation to generation through blood, sweat, and tears, a tradition that is accompanied with the very names of those holy transmitters. This is the reason why we were redeemed and did not want to remain in Mitzrayim as slaves to the Egyptians and to our physical appetites. אהבתנא.

When it was time to redeem Yisrael and Hashem sent Moshe Rabbeinu as His messenger, He says ווארא אל אברהם יצחק ויעקב on which Rashi comments אבות. Many meforshim ask what did Rashi add here what everyone already knows from Sefer Bereishis? According to what we are saying, Hashem is letting Moshe know that the zechus of the redemption is because Yisrael knows about, and relate to the Avos, their yichus. Therefore they yearn to leave the shackles of Egyptian slavery even though when redeemed they will become עבדים to Hashem just as their ancestors lived and died.

עבדים היינו לפרעה במצרים

מצרים was the root of all the four future galuyos. We suggest that all four galuyos are hinted in the inner letters of מצרים - מ"צדי"ריש"יוד"ם. The first galus בבל is gematriah 34 which is hinted in the two yuds (20) the וד (10) and the other ד (4). The second galus was פרס and מדי. The letters of מדי are there openly and פרס which is gematriah 340 is found in the letters ש and מ. The galus of יון is found in the יו, and for the ן use the second י and the מ which add up to ן. The last galus is אדום which is gematriah 51 which is found in the letters of מי and the kollel.

עבדים היינו לפרעה במצרים

Mitzrayim was irrigated from the Nile River which emanated from Gan Eden as the passuk says that פישון was one of the four rivers that separated from the river that came out of Gan Eden and Rashi writes that Phishon

was the Nile River. The letters פֶּרַע spell הַעֲרָף neck alluding to the stiff neck of Pharaoh not listening to Hashem's commands. One cause of his stubbornness of not listening was because he felt that with a river like the Nile coming straight from Gan Eden he was on top of the world and nothing could go wrong. Because of this he destroyed his own kingdom, his country's commerce, and its population suffered a mass death.

We find a similar fate with Noah. After the Flood he planted a vineyard which originated from Gan Eden (בַּאֵל הַטִּירִים כֶּרֶם (ויטע). What could go wrong with such a product? Subsequent his drinking from its fruits his life was ruined and his son was cursed throughout all the generations. Let us not forget that Adam Harishon was also in Gan Eden and because he partook from the Aitz Hadaas, mankind was forever cursed. Avraham Avinu planted an Aishel tree and it served as an oasis in the desert to bring passerbys to the recognition of Hashem. His tree also came from Gan Eden (ibid). The lesson learned is that merely having the possession of something tangible from Gan Eden, does not guarantee physical or spiritual success. It still depends upon one's resolve to make the correct choices. You can transform your Gan Eden into a loftier Gan Eden or your Gan Eden can very well become your Gehenim.

מעשה ברבי אליעזר

הגיע זמן קריאת שמע של שחרית

We recite in the Haggadah of Pesach the story of *Taanaim* who were sitting in Bnei Brak deeply involved in the mitzvah of retelling the story of *Yetzias Mitzrayim*, until their *talmidim* entered in the morning and announced it has come time to recite the *Shmah* of שחרית. The question arises why did the *talmidim* feel it necessary to add the word שחרית? What other mitzvah of *Shmah* would exist if not for that? We can esoterically explain this episode to refer to the *passuk* כל ימי חיך מצרים מארץ מארץ מצרים למען תזכור את יום צאתך מארץ מצרים. The nature of the day of *Yetzias Mitzrayim* must be signature on every

day of your life. This conveys that just like that day when Hashem and His *Shechinah* were revealed in *Mitzrayim* and you realized that you are attached and grounded in a world of eternity beyond nature, as the word פסח equals the *gematriah* of נצח, so must every day of your life take on the same identity of eternity through your fulfillment of Torah and mitzvos. There exists different segments of time such as second, minute, hour, day, week, month and year. People say that time is money but in truth time is synonymous with life. We suggest that the word שחרית alludes to the entire spectrum of time that must be registered and deposited in the reservoir of a world of *Netzach*. The letters of שחרית are the acronym שעה, שנה, שבוע, שמיטה, חלק, חודש, רגע, יום, יובל. The letter ת symbolizes *Olam Habah* for Shabbos which is מעין עוה"ב was created with the letter ת. Therefore the word שחרית symbolizes all the portions of time which one raised and elevated them to the higher plane of the Next World by infusing these fleeting moments with the *kedusha* of Torah and Mitzvos.

The *meforshim* learn that even the first word of the Torah alludes to the creation of time since time can only be functional if there is a beginning בראשית. We want to add to this thought that also hinted in the word בראשית are the varying segments of the two categories of time, the finite time of Olam Hazeh and the infinite time of Olam Habah. The letters of בראש"י describe the parts of time in this world. The letter shin alludes to שבוע שנה. The letters of יב of בראשית hint to the period of a month of which there are twelve which correspond to the twelve heavenly constellations. The exception to this is in a leap year which is hinted in the letter א which stands apart from the rest. The reason is because the 13th month which is hinted in the acronym of the letters יא"ב of בראשית and spell ירח אדר ב, does not correspond to any constellation. The letter ר conveys רגע. The letter א can also hint to the time period of a second for it is the smallest numerical number of all the other letters and it represents the very beginning of a segment of time represented in a second. The letter ת symbolizes that all these segments of times must be infused with eternity and become elongated.

This *avodah* of elevation of days to make them part of a long life is applicable to all levels of *Yidden* who are all included in the obligation to elongate their days. This is also hinted in the letters of שחרית which is the acronym of the Four Sons of the Haggadah שאינו יודע חכם רשע תם.

The *talmidim* of these *Tannaim* were relating to them that their *avodah* this night of Pesach was so elevated that its effect reached the pinnacle of lasting throughout the year. The present, past, and future segments of time, were infused with the acceptance of yoke of *shamayim* which conveys that they will be elevated to *kedusha*. הגיע זמן קריאת שמע של שחרית.

To remember *Yetzias Mitzrayim* in all the days of one's life is to infuse them with holiness and spirit, for only this achievement during one's life time is what counts in the next. *Sefirah* follows Pesach in order to show that it is Torah and mitzvos alone that count by Hashem and not one's materialistic acquisitions, unless they serve to foster more *ruchniyus* and closeness to Hashem.

ברוך המקום ברוך שנתן תורה

why must we remember yetzias Mitzrayim every day? The mitzvah of remembering Amalek is only once a year. Why then is this twice every day? Dovid Hamelech wrote מזמור שיר ה' אלוקי שועתי אליך ותרפאני. Hashem when I was sick You brought me a refuah. Why is Dovid mentioning this event together with the Chanukas Habayis when it occurred some time before this milestone? The Chanukas Habayis of Dovid for the Beis Hamikdash was when he purchased the land of the future Mikdash from Aravnah the Chitite.

Rav Issur Zalman Meltzer ztl writes that Dovid was feeling such a gratitude for being instrumental to make this Chanukas Hamikdash a reality for all future generations upon a land that he purchased. He felt it necessary to rethank Hashem for the refuah of the past for without which he would have not been able to achieve this monumental deed for Hashem and His nation.

At the time of his refuah, when undoubtedly he gave gratitude to Hashem for his healing, he did not know yet the incredible magnitude of what that same healing would achieve. This new realization needs a new appreciation.

The same is with remembering Yetzias Mitzrayim without which we wouldn't be learning Torah, fulfilling mitzvos, raising our families the wonderful way we do, having a meaningful life etc. That is why we find the lashon in *אז ישיר*, then, in the future, Moshe will sing. It is hinting to the time of Matan Torah when Moshe Rabbein will sing again over the Kerias Yam Suf when he receives the Torah, for without Kerias Yam Suf there would not have been Yetzias Mitzrayim and we wouldn't have gotten the Torah.

The Baal Haggadah introduces Maggid with *ברוך המקום ברוך הוא ברוך שנתן תורה לעמו ישראל*. Why does he talk about the giving of the Torah before we even talk about Yetzias Mitzrayim in the Haggadah? The answer is that the Baal Haggadah wants you to think for a moment what it means to receive the Torah the most special gift from shamayim. Your entire life is elevated because you alone possess the Torah its mitzvos and middos. Do you appreciate this matanah through which your relationship with Hashem has crowned you with the relationship of *בנים*? If so, **now** you can start thanking Hashem for Yetzias Mitzrayim with deep, heartfelt, sincere, appreciative gratitude, for without which there wouldn't have been a Matan Torah for you.

ברוך המקום כנגד ארבעה בנים

the Seder really revolves around the children in so many ways. The listing of the four types of children, they steal the Afikoman, and we intentionally alter our normal behavior in order that they should be stirred to ask questions. Why? Of course the simple answer is that tonight at the Seder on the night of geulah we transmit our Mesorah to our children to pass on to the next generation etc. However, I believe that there is deeper meaning to the children's role at the Seder.

The gemarah in Sotah 11b talks about the Jewish women of Am Yisrael giving birth in the fields due to the decree of the Egyptians to kill every male child. Chazal say they went under the apple trees to give birth and Hashem sent from heaven angels who would clean them after they were born. From heaven they also insured to gather for the newborns oil and honey to feed them. When the Egyptians realized what they were doing, they went into the fields to murder the children but Hashem made a miracle. They were swallowed up by the earth and were hidden from the Egyptians. In anger they brought plows to till the land hoping that this way they would successfully kill the hidden children but it was to no avail. After some time had passed the children popped up from the ground like grass and when they were grown they returned to their homes in flocks. When Hashem revealed Himself at Yam Suf these children were the first to recognize Hashem and they sang **זה אלי ואנוהו** this is my Hashem who took care of me saving me from being murdered from the Egyptians.

The Medrash says (Shmos Rabba 23,9) that when the women gave birth they would leave their newborns in the field and say, "I am leaving them to you Hashem. **אני עשיתי את שלי ואתה עשה את שלך**. I did what I had to do, now You do what you have to do".

The sefer Leket Shichos Mussar vol. 2 writes concerning these incredible miracles of birth in the fields, that after many years when they returned home to their parents, they too became enslaved. But here lies the difference between them and all the millions of Yidden in slavery. For years they were taken care and raised by Hashem. They saw this first hand and acquired a very deep emunah in Hashem. When they later went to slavery they had inner peace with it because they realized 100% that it was Hashem's ratzon, the same ratzon that miraculously willed them to live all these years without any human parental caretakers.

The passuk says **גם חושך לא יחשיך ממך** darkness is not dark when I know it is from You Hashem. These tens of thousands of children realized that Hashem's will which saved them is the same will to place them in servitude.

Their emunah was nurtured by Hands on Hashem and therefore it was unwaverable.

The minhag at the Seder is to dip the maror into the charoses. Rabbe Levi says that the he charoses is to make us remember the miracles that happened under the apples trees with the Jewish women giving birth and the malachim taking care of them under the ground for many years. These children, who were now grown ups, had the clearest emunah in Hashem. The bitter maror is dipped in the symbol of the sweet apple tree to send the message that when one's emunah is clear and strong, the pain one receives from tzarah is sweetened. It was these children who strengthened the rest of Am Yisrael in emunah by seeing and being told of Hashem's incredible hashgacha with them. From these children Am Yisrael learned that nothing is happenstance and that Hashem will redeem Yisrael the same way he saved the children all these years.

The Yidden went into the desert without preparing any provisions. Where did they get this emunah from that Hashem will provide and do His part? Once again from the children who were given miraculously provisions to be sustained under impossible livable conditions deep under the earth. The reason for eating of the Matzah was as the Haggadah says to show that they were chased out and did not have any other food provisions except for the matzah on the 15th day. That means that they did not prepare any other food ahead of time even though they knew they would be travelling into the desert where sustenance for millions of people was non existant. Their emunah came once again from the children and therefore it is the children who have the right to take the Afikoman matzah because the emunah that Am Yisrael possesd at the time of their departure was due to the deep emunah of the children.

The Rambam's opinion is to dip the matzah in the charoses. According to our thoughts, it is to demonstrate that their emunah to leave Mitzrayim with only matzah was because of the charoses, the apple tree newborns,

who demonstrated to all that Hashem sustains and nurtures His people even in the most challenging and impossible conditions.

Yes, the Seder is centered around the children for they are the ones who deepened the emunah of Am Yisrael in the geulah. Yetzias Mitzrayim is all about emunah in Hashem **אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים**.

והגדת לבנך יכול מבעוד יום

סיפור יציאת מצרים. יכול מבעוד יום. Why would one think that the mitzvah of **והוצאתי אתכם** starts in the daytime? We don't find any mitzvah of a Yom Tov beginning before nighttime. **מה נשתנה**?

On the passuk at the end of parshas Shlach Rashi explains that the eight strings in the mitzvah of tzitzis symbolizes the eight days that Am Yisrael left Mitzrayim until they came to Yam Suf where the splitting of the Sea took place. At first this Rashi is very difficult since there are only seven days from Yetzias Mitzrayim to Yam Suf? The Sifsei Chachamim answers that on Erev Pesach the Yidden shechted the lamb which was not only the Egyptian's idolatry but also the one that Yidden also worshipped. Rashi is therefore counting the eight days from Erev Pesach when they rid themselves from avodah zarah which was also considered "leaving Mitzrayim".

From the Sifsei Chachamim's answer we see that there were two stages in Yetzias Mitzrayim, one Erev Pesach and the other the night of Pesach. What is the explanation of these two stages? The passuk says **והוצאתי אתכם** **סבלת** I will take you out from the burden of Mitzrayim. **סבלת** can also mean "tolerating" Mitzrayim from the lashon of **סבלנות**. As long as Yisrael were tolerating Mitzrayim and their culture, they cannot accept the **מלכות** of Hashem. Every person belongs to a **מלכות**, the malchus of the yetzer harah or the malchus of the yetzer tov. Who is in control and from whom do you take orders. The word **סבלת** with its four letters equals

מלכות. This tells us that if you can tolerate it and don't rebel then you still are attached to that malchus.

אוהבי ה' שנאו רע (Tehillim 97,10) Loving Hashem to its fullest means to **hate** the evil of the other malchus which is out to destroy yours. Only then, can you fulfill what Hashem demands from you as His nation in the mitzvah of **בכל לבבך**, that one is commanded to love Hashem **קבלת עול מלכות שמים**, **כל** is the gematriah of **יהו'** is **כל**. The gematriah of **יהו'** is **כל**. The gematriah of **יהו'** is **כל**.

Avraham by Akaidas Yitzchak demonstrated this level of accepting the Malchus Hashem with his "all". The Igrah D'Kallah writes that every person has a neshama on earth which possesses 248 spiritual limbs, and a neshama above in shamayim with 248 super spiritual limbs. The tachlis is to connect them both with a full flow of spiritual energy from above to below instead of having a minimum connection with a trickle of light entering your neshama on earth. When Avraham Avinu was willing to sacrifice his **בן**, he attained the madraigah of **בכל לבבך** to its fullest, which connected his two neshamos with a full flow of heavenly spiritual energy. That is why the passuk says after the malach stopped him the last second from shechting his son, **ויאמר אברהם אברהם** his name being called two times thereby relating that he has connected the **אברהם** gematriah 248 neshama above with the **אברהם** gematriah 248 neshama below. When that happens and one has no other love than Hashem, he has attained accepting upon himself the **מלכות שלימה** of Hashem. This is hinted in the repeat of the two names which add up to 496 gematriah **מלכות** a"ל.

With the Igrah D'Pirka's explanation we can understand why Hashem promised Avraham **אברכך** **כי ברכך** using a double lashon of beracha. Rashi explains **אחת לאב ואחת לבן**. We can explain this to mean that the **אב** is the neshama in Shmayim and the **בן** is the neshama in the body since they were both involved fully in the hatzlacha of passing this test. A hint to this is **כי ברכך** (with the kollel) is gematriah **מלכות**.

When Yitzchak was born the passuk says **וה' בירך את אברהם בכל** Chazal interpret the word **בכל** to mean a son since **בכל** is gematria **בן**. We can

explain that the reason why Yitchak was called בכל was because it was through the Akaidas Yitzchak that Avraham attained the madraigah of בכל לבבך. When Hashem told Avraham אל לך לך אל הר המוריה to shecht Yitzchak, Hashem was hinting to him that לך לך he was going to "לך" yours, your madraigah of אברהם אוהבי (Yeshaya 41,8) the title to one who is willing to sacrifice כל, it all for the love of Hashem.

Mitzrayim was so much in control of the Yidden to the point that they gave up all hope of leaving their servitude and tolerated their matzav. The nation of Hashem cannot be formed without loving Him totally surrendering any other interest or love. This means they had to rid themselves from every iota of toleration of Malchus Mitzrayim. They had to be with the 248 limbs of their bodies totally invested and subjugated to the Malchus of Hashem. Therefore as long as they did not shecht the avodah zarah that they worshiped they could not enter Hashem's malchus to begin to become אוהבי ה' which demands שנאו רע. To hate evil means that it must be destroyed with absolute zero tolerance. So even though on Shabbos Hagadol they took the idols the lamb that was worshipped by them and Mitzrayim, and they tied it to their beds for four days thereby risking their lives, nevertheless they did not yet fulfill מקרבך. Only on Erev Pesach when they killed the avodah zara only then did they leave the malchus of Mitzrayim and enter the malchus of Hashem which demands אוהבי ה' שנאו רע.

The Korban Pesach was a lamb טלה. The word טלה is comprised from the letters טל and the letter ה. Hashem demands three loves from the Jewish Nation, love with all your לב, love with all your life, and love with all your possessions לבבך נפשך מאדך. Worshipping avodah zarah is based on the belief that a diety can bring you your heart's desires לב of physical pleasures הנאות, wealth מאד which is כסף הרבה, and longevity נפש which is חיים for the sole purpose of enjoying the other two. To negate avodah zara means to give up these three loves and to channel them into avodas Hashem. This is hinted in the letters of טלה which symbolize these three loves, because three times אהבה equals טל. It also hints to each love

in particular, for their acronym **הנאות הרבה, כסף הרבה, חיים ארוכים** also add up to **טל**. The letter **ה** of **טל**, symbolizes Olam Hazei as Chazal say was created with a **ה**. The word **טלה** therefore represents the three loves of Olam Hazei which must be dedicated to Hashem.

Now we can understand why the Torah commanded us that while eating the Korban Pesach that it is forbidden to break any bones. The reason is because the shechting of the Korban Pesach shows that Yisrael entered the malchus of Hashem with all their limbs **בשלימות**, dedicated and committed to the service of Hashem. A remez to this is **קרבן פסח** (incl. kollel) equals **מלכות** (incl. five letters).

That is why **ערב פסח** (including two words) is gematriah **דוד משיח בן דוד** that now they are ready for the geulah. This was the "Yetzias Mitzrayim" from the Malchus Mitzrayim to Malchus Hashem. One might erroneously think that therefore you should start the Haggada on Erev Pesach since it is a **ביום** since for without the shechitah of the Korban Pesach there would not have been the first stage of Yetzias Mitzrayim. Therefore the Baal Haggadah answers **בעבור זה לא אמרתי אלא בשעה שיש מצה ומרור מונחים לפניך**.

ברוך שומר הבטחתו ארבע מאות שנה

The Torah writes (Shmos 12,42) that Bnei Yisrael dwelled in Mitzrayim for 430 years. Even though the Bris Bein Habesarim with Avraham Avinu stated 400 years, the Ramban answers that the extra thirty years was an added decree because the generation sinned terribly. They nullified the mitzvah of Bris Milah and they worshiped idols. Just as we found by the chait of the Meraglim Hashem added forty years of affliction journeying in the desert, so too because of their sins and their rebellion against Hashem another thirty years were added as a punishment. In truth they deserved to be punished with more than thirty years but since they experienced such horrific agony and hardship coming from their enslavement and they

screamed and davened to Hashem, He redeemed them even before they achieved a full tikkun for their spiritual decline.

A support to the Ramban's interpretation of the extra thirty years can be gleaned from the passuk found in Bris Bein Habasarim: **ועינו אותם ארבע מאות שנה וגם את הגוי אשר יעבדו דן אנכי**. The word **וגם** can be read with the word before and also with the word that comes afterwards. If we read it with the word before the passuk is saying **ארבע מאות שנה וגם** four hundred years **plus**. This conveys that originally the decree was four hundred years however Hashem was hinting that there is also the possibility of extending the decree. On the other hand, if Yisrael will not descend into further evil, then the **וגם** is read as connecting to what comes afterwards **דן אנכי**.

With this explanation we can understand why Hashem told Moshe the name of **אשר אהיה** that would redeem them. The double lashon is used as Chazal explain that Hashem told Moshe I will be with them in this galus and all the other ones as well. However, according to the Ramban the second **אהיה** is coming to explain that even after descending further into a lower level of spirituality causing me to decree to them even more years that the 400, nevertheless I will be with you then also.

This could be hinted in the revelation of Hashem appearing to Moshe in the Burning Thorn Bush as the passuk says (Shmos 3,2) **בלבת אש מתוך הסנה** with the flame of fire which did not consume. The reason that Hashem appeared to Moshe in a thorn bush was to relate to him that **עמו אנכי בצרה** that He feels Yisrael's pain and the Shechinah is with them. The flame **לבת** symbolizes the **כור הברזל** the fiery furnace which Mitzrayim is called. The **ב** symbolizes the two decrees given to Yisrael to suffer in Mitzrayim. The **ת** represents the 400 years of the Bris Bein Habesarim, and the **ל** symbolizes the plus 30 years that were added on. Both stages were hinted in the **לבת אש** in the thorn bush which represents **עמו אנכי בצרה**. That even during the added decree of the 30 years Hashem will still be connected with Am Yisrael.

During those extra years their ruchniyus deteriorated even more to the point that they descended to the 49th level of tumah hinted in the word וגם which is gematria 49. This could also be why Hashem stopped the servitude at 30 extra years even though they deserved more. It was because in the וגם years they were holding at gematria וגם the 49th level of tumah and there was no choice other than to redeem them early.

If we look closely at the words in the passuk we can even see a hint to the 30 years which is the amount of years added to the 400. After the word וגם which represents the plus years that were added, the passuk continues הגוי הנוסה אלקים לקחת גוי מקרב גוי. After placing a comma by the word וגם, the next word גוי is referring to Am Yisrael as it is written גוי מקרב גוי. We can say that Yisrael were so bad during those 400 years that Hashem made a new דין on them by adding more years of יעבדו on to their original decree of Bein Habesarim. How many years was the new דין for? The answer is found in the gematria of הגוי אשר יעבדו דן (counting its four words) which up to שלשים thirty extra years.

The Ramban explained that it was their cries and tefillos that freed them at the extra thirty year mark even though they deserved more. With this we can answer the Ramban's question why are the parshiyos of the Mishkan in Sefer Shmos which is the sefer of galus and geulah. The parshiyos belong in Sefer Vayikra which deals with the varying korbonos which were sacrificed in the Mishkan? According to the Ramban, the geulah from Mitzrayim came about through their heartfelt tefillos and cries in those thirty years. The Mishkan, which is the place of korbonos, and avodah, is the place of tefillah, כי ביתי בית תפלה יקרא לכל העמים. Another proof is from Rabbe Eliezer who says מיום שחרב בית המקדש ננעלו שערי תפלה שנאמר (איכה ג ג) סתום תפילתי. Yetzias Mitzrayim came about because of the tefillos of Yisrael. Therefore the Mishkan belongs in the geulah of Yetzias Mitzrayim in Sefer Shmos.

One can say that Yisrael achieved during those thirty years the power of tefillah in the deepest way ממעמקים which they didn't possess during the

first four hundred years. When Hashem redeemed them because of their deep tefillah outcry, the seeds of building a Mishkan were planted in order to continue such avoda and deveikus in tefillah to Hashem. That could be the reason why the Beis Hamikdah is called תלפיות (Berachos 30, Shir Hashirim Rabba 4,12) תל a mountain that all mouths turn to where ever he lives. Note that it is not called a הר like it is found in the passuk והביאותים אל הר קדשי. It is called a תל which are the two sets of decrees, one for 400 ת and the other for 30 ל. It was the 400 years in which they davened and the last 30 years when they davened even harder and with their essence that as a nation, made tefillah the cause for their geulah.

צא ולמד

ארמי אובד אבי וירד מצרימה

The name Arami is referring to Lavan the father in law of Yaakov. אובד אבי He is destroying my father (Yaakov). Notice that the word אבד is in the present tense instead of the past tense which would have been more correct? Secondly, what's the connection between Lavan's striving to destroy Yaakov and Yaakov's going down to Mitzrayim? Our first thought on this matter is that Lavan was obviously willing to marry off his daughters to Yaakov even though they would give birth to Am Yisrael the antithesis of Lavan's essence of evil. Lavan knew that even though his daughters were righteous, they nevertheless inherited his sparks of evil which can be compared to a time bomb which down the line would explode and make Yisrael eventually annihilated. That is why there was a galus Mitzrayim in order to purify these evil sparks that were implanted in Klal Yisrael by Lavan. That is why the sefarim tell us that Mitzrayim was called the כור הברזל the Iron Furnace which removes impurities from metals for it is the acronym of our Four Mothers לאה זלפה רחל בלהה which needed purification. This is what is meant that Lavan strove to destroy Yaakov and

that caused Yaakov to descend to Mitzrayim in order that his descendants through affliction will separate from themselves the impurities of Lavan.

A second thought on the matter is the acronym in the title ארמי. One of the factors that help a Yid survive the galus and not assimilate with the host culture is his belief in Moshiach and the final geulah. This concept works, if we believe that even during galus we are not deleted by Hashem, but rather put on hold and pause, which means the hanhagah of hester panim. In the time of the Churban of the first Bais Hamikdash Am Yisrael fell into despair by saying עבד שמכרו רבו ואשה שגרשה בעלה כלום יש לזה על זה The relationship which we had with Hashem has terminated. All is lost. This was the strategy of Lavan to get Yisrael to despair with their thinking that their relationship with Hashem is over and geulah is forever failed.

This evil of Lavan is hinted in his name ארמי which is the acronym רוח אפינו our hope for Moshiach is as important to us as the neshmah that entered through our nostrils. Lavan strives to make Yisrael lose hope in Moshiach and make us think that our relationship has terminated. The word אבי means my desire and ratzon (Shmos 10,27). The Yid's desire deep down is to bring the geulah in order to reveal the kovid of Hashem in the world. Lavan is אבד אבי he seeks to destroy my silent yearning for the geulah and so that without hope I will despair and assimilate.

While Lavan strove for Yisrael to surrender hope for the redemption, Rebbe מאיר was the individual who fostered Yidden with the opposite by proposing בין כך ובין כך נקראו בנים. Whether we adhere to the mitzvos of the Torah or not, our relationship with Hashem never terminates because we are called children to Hashem not עבדים which one can sell and sever the bond. That is why we find the letters of רמאי to be identical to מאיר, זה לעומת זה.

Now we have even a deeper understanding in the words ארמי אבד אבי that Lavan strove to eradicate from Yisrael the title of אב my "father" from Hashem which symbolized the eternal bond that we have with Hashem as stated by Rebbe מאיר as we are always called His children.

With this concept we can understand the mitzvah in the Torah of לא יזח (Shmos 28,28) that the Choshen the breastplate should not be removed from the אפד the apron. The meaning of these words in a deeper understanding says that the relationship of Yisrael and Hashem will never be actually broken. The Choshen, upon which the precious stones were fitted, have written upon them the names of the Shevatim. They represent Am Yisrael in the עולם התחתון the lower world on earth even during the times they succumb to the poison of the נחש which are the same letters of חשן. Nevertheless, they are always connected to the אפד which represents the Hashem and is gematriah אלהים. The passuk says (Yechezkail 20,33) that our relationship with Hashem is indestructable לא ביד חזקה אדם לא ביד חזקה ובזרוע נטויה ובחמה שפוכה אמלך עליכם which means that Hashem will not let us out of the relationship even if it causes us suffering. It is incredible that if we take the acronym of this descriptive relationship through coercion אליהונחש we will see how the acronym spells לא יזח חשן which describes our non terminating relationship with Hashem.

Even when Am Yisrael is in the galus and finding emunah in the geulah very challenging, they can nevertheless strengthen themselves by talking about it as the tzaddikim interpret the passuk האמנתי כי אדבר I attained emunah by constantly talking about it. This is also hinted in the אפד which is gematriah פה. This is how to defeat the ארמי's of the galus. For at the end of Shemoneh Esrai we say יהיו לרצון אמרי פי לפניך that the words of my mouth should come before You ה' צורי וגואלי that You are my rock and redeemer. By ה' צורי. וגואלי I can come to the emunah of אמרי פי

ארמי אובד אבי

The major part of Maggid is based on pessukim beginning with ארמי אובד אבי which is recited by the individual who brings his Bikkurim, his first fruits, to Yerushalayim. Every other word has a commentary on it by the Baal Haggadah. The question is would it not be better to verbalize in our own language with the flow of a story form especially to our children today rather than have these pessukim?

To answer this question we have to understand what power incredible the mere words of the Torah possesses. In gemara Taanis 5 Rav Yochanan says that יעקב אבינו לא מת. Yaakov did not die. Rav Nachman asked how can that be if the passuk says they embalmed Yaakov and they buried him? Rav Yochanan answered מקרא אני דורש I learn from a passuk in Yirmiyahu 30 ואתה אל תירא עבדי יעקב כי הנני מושיעך מרחוק את זרעם מארץ שבים מקיש הוא לזרעו מה זרעו בחיים אף הוא בחיים. Rashi says that Hashem will bring Yaakov to the galus in order to redeem his children in front of his eyes. Just as by Kerias Yam Suf it is written וירא ישראל את היד הגדולה that the name ישראל is referring to Yaakov. The passuk in Yirmiyahu equates Yaakov to his children that he is alive like his children.

The answer of the gemarah is difficult to understand since it doesn't really answer the contradiction? Rav Nochum Zev the son of the Alter from Kelm explained that by our Chazal the world didn't exist, only the holy Torah. If the passuk says so, then one has to answer the nature aspect and not vice versa. With a passuk, nature becomes negated and it doesn't exist.

In the sefer Ohr Yahail from Rav Leib Chasman ztl he elaborates even more by saying the senses can deceive a person like in this case of Yaakov where it looked like they embalmed him. However, once there is a passuk and I utilize the Thirteen Sinaic Principles of darshaning the Torah to expound on the passuk, it is Hashem who says that Yaakov didn't die. It looked like he died but he really didn't. This is the difference between us and Chazal. We look at this world of nature as a reality however the Chachamim saw the Torah as the only reality. Nature can deceive the senses and blind us from seeing the truth.

Let us examine for a moment an episode in the gemarrah which demonstrates clearly the power of a passuk over the senses and nature. Onkelos bar Kelonimos (Targum), converted to being a Yid. The Roman emperor sent a troop of Roman soldiers after him to seize Onkelos and bring him to the emperor. Onkeles drew them towards him with pessukim that he learned with them and they converted. The emperor then sent

another group of soldiers after him and said to them do not say anything to him so that he cannot convince you with his arguments. The troops followed this instruction and took Onkelos with them. When they were walking, Onkelos said to them I will say a mere statement to you. A minor official holds a torch before a big official, the high official holds a torch for a duke, a duke for the governor, and the governor for the ruler. Does the ruler hold a torch before the common people? The soldiers said to Onkelos No. Onkelos said to them, Hashem holds a torch before Am Yisrael as it is written "And Hashem went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light" (Shmos 13,21). They all converted. The emperor then sent another group of soldiers after him and said to them do not converse with him at all. The troops followed his instruction and took Onkelos. As he was taken he saw a doorway with a mezuzah and he placed his hand upon it and said to the soldiers Do you know what this is and they answered you tell us. Onkelos said the standard practice throughout the world is that a human king sits inside his palace and his servants stand guard protecting him outside; but with regard to Hashem with His servants, it is Am Yisrael who sits inside their homes and Hashem guards over them outside ה' ישמור צאתך ובואך. Upon hearing this, those soldiers also converted. After that, the emperor sent no more soldiers after him.

This episode is mind boggling. Am Yisrael were the ones who saw Hashem leading Am Yisrael on the way with the miraculous pillar of light and yet they still said that it was better for them to return to Mitzrayim. However, when Onkelos just told the soldiers that Hashem leads Yisrael with a heavenly torch they all immediately converted? The explanation is that the reality of a passuk in Torah that describes the pillar of light that led Yisrael at night is far more impactful and real than actually seeing the miraculous pillar. Only the words of the Torah are so effective to make such an impact of deciding to instantly leaving your old life for a new one in contrast to seeing a miracle which might not have the similar effect. When the Roman

troops heard the passuk they were blown away from the heavenly energy that lay in the letters of the Torah and converted.

This cataclysmic change can be seen in the words **מקרא אני דורש** that **מקרא**, through the passuk, **אני דורש** I **demand** from **myself** to make a change. The heavenly energy of the pessukim can make **אדם** into a **מאד** one who serves Hashem with excellence. A hint to this is, **מאד** is the acronym **מקרא אני דורש**.

If pessukim can inspire a gentile to convert on the spot how much more so can pessukim inspire a Yid to become a bigger more dedicated Yid to Hashem. At the night of the Seder when the avodah is to inspire our family and our guests to become true dedicated avadim to Hashem, the way to surely achieve this is through the pessukim which is then followed with **מקרא אני דורש**.

Now we can understand how can Chazal demand from us **חייב אדם לראות** that one must feel as if he actually went out of Mitzrayim the night of the Seder. How are we to achieve such a feat with an emes? It is by connecting to the words of the Torah which hold the codes that sustain the universe from moment to moment. Haggados have become incredibly graphic when it comes to the Ten Makkos. But by saying blood instead of **דם** no matter how real life the pictures look, it won't make the same impact not in you, and not in your child. The Aleph Bais talks to your neshama, in contrast to the bloody pictures that talk to your guf. If one will base the makkos on the words of the Torah, then the pictures will enhance the impact. Let us go to the source and become elevated at the night of the Seder.

Rav Yosef Kahaneman ztl the Ponivezh Rosh Yeshiva, once visited a cheder and he asked the children why is the minhag that at the end of the Shemoneh Esrai everyone says a passuk that the first letter of the passuk and the last letter of the passuk are identical to the first and last letter of his name? The answer is by saying a passuk he will never forget his name. The Rav then asked how is it possible for someone to forget his name with

which he was called at least a hundred times a day since infancy. The Rav answered that since Chazal tell us that the Yom Hadin in shamayim is so very frightening, it is very possible that he will forget his entire life history including his name. One might ask if so how will the passuk help? The answer is, the passuk is part of the Torah and the Torah that one learns becomes his essence forever. It is an everlasting reality.

וירד מצרימה

אנוס על פי הדיבור

Yaakov descended to Mitzrayim אנוס forced by the דיבור the words. Which words? Many meforshim explain the words to be that of Hashem in the Bris Bain Habasarim. In this bris with Avraham Avinu, Hashem told him that his descendants will be enslaved to Mitzrayim. The Chidah writes that of the 210 years that Am Yisrael were in Mitzrayim, not all of them would be considered galus. The 17 years that Yaakov dwelled there were the best years of his life without any tzaros that filled his past such as, Aisav, Lavan, Dina, Yehudah, the Malach of Aisav, and the loss of Yosef. Chazal also tell us that as long as any of the Shevatim were alive there was no servitude at all. Yaakov and the Shevatim under the auspices of Yosef the right hand man of the king, lived like the aristocracy in their own private section of Goshen with religious freedom batei Medrashim etc. Can this be considered galus that it should count as part of the 210 years of pain and anguish? The Chidah answers that all the royal ambience, accessories, and perks meant nothing to Yaakov and the Shevatim. Their sole desire was return to Eretz Yisrael the land that עיני ה' אלקיך בה. Every day in Eretz Goshen it felt to them as if they were אנוסים being forced and coerced to be where they don't want to be. For them, even in the ritzy neighborhood of Goshen they felt the pain of galus and the yearning to return to Eretz Yisrael. If Yakkov had his way he would have picked up his family after the famine and

returned home. He was forced to stay because of the words of Hashem in the Bris Bain Habasarim.

Now says the Chidah we can understand how all the years that Yaakov and the Shevatim were in Mitzrayim were counted for the 210 years of galus and affliction. Feeling this way of being forced to live in a land which one doesn't desire, will protect one from assimilation into the host culture for one never feels comfortable with his entry. That is why the beginning of Shmos the passuk says ואלה שמות בני ישראל הבאים מצרימה these are the names of the children of Yisrael who are **coming** to Mitzrayim. הבאים is stated in the present tense and not שבאו that came in the past tense. The Seventy Group that descended to Mitzrayim followed in Yaakov's footsteps to realize we are אנוסים to be here and it is a situation of בדיעבד.

Could it be that if Am Yisrael would have continued on this path and continuously felt that they were an אנוס, they could have fulfilled their servitude in Mitzrayim for all of the 210 years with feeling themselves as sufferers and in pain because they were not in their homeland and they are forced to be here? Another Chidah seems to say yes. In הא לחמא עניא די אכלו. The Chidah writes that if one adds the acronym of this statement it will come out to **117** which represents the 117 years that Am Yisrael experienced hard labor in Mitzrayim after the last Shevet Levi passed away. That is when we were enslaved and were fed לחמא עניא matzah food. It is very fascinating that 117 is gematriah **אנוס**! This tells us that until the death of Levi, Am Yisrael felt that Mitzrayim was not their home and that they were really הבאים מצרימה they just arrived as strangers uncomfortable with the land or the culture. When the last of the Shevatim died, that is when the yearning to return to Eretz Yisrael died with him. That is when the real phsycial pain and suffering of the servitude began.

This idea can be hinted in the catillations of וימררו את חייהם the Egyptians embittered their lives. The "trop" on these words are קדמא ואזלא רביעי. The Maharal explains that the word אחד describes the essence of Am Yisrael. The Aleph symbolizes Yaakov the father of the Shevatim, the Ches in echad

correspond to the Shevatim born to Leah (6) and Rachel (2), and the Dalet of echad symbolizes the four born to Bilhah and Zilpah. The order of the אחד is Yaakov then Reuvein Shimon Levi Yehuda etc. According to this, Levi was the fourth representative of Klal Yisrael. The Torah is hinting to us that the וימררו of the Yidden's lives commenced with קדמא ואזלא רביעי when the fourth son went away and passed on. His influence on Am Yisrael to continue to have an active consciousness with Eretz Yisrael was laid to rest after his death. The passuk says והייתם לי סגולה מכל העמים כי לי כל הארץ. Am Yisrael is Hashem's segulah and treasure. That is why they were gifted with Eretz Yisrael because it too is a segulah. It is the only land where there is Hashgachas Hashem on it without an intermediary such as malachim and mazalos. Am Yisrael also shares this uniqueness as well. This is what the passuk is saying that since I am the sole mashgiach on every part of Eretz Yisrael my segulah, it is therefore gifted to you because you also are under my Hashgacha without any intermediary.

This is why in the הא לחמא עניא which hints to the starting period of the slavery due to the lack of yearning to go to Eretz Yisrael, ends with לשנה לבאה הבאה בארעא דישראל next year in Eretz Yisrael in order that we today should not fall into the same shortcoming of Am Yisrael in Mitzrayim.

במתי מעט

Yaakov lived with a small group. We can interpret this to mean that the group of seventy possessed the characteristic of מעט humility. As the passuk says (Devarim 1,1) כי אתם המעט מכל העמים and Rashi comments

כי אתם המעט - הממעטין עצמכם כגון אברהם שאמר אנכי עפר ואפר וכגון משה ואהרן שאמרו that Am Yisrael possesses the middah of humility. The cause of humility is the realization that one is totally dependent upon Hashem for all his needs, his intellect, for his senses to function, for his parnassah, for every breath that he breathes. Our emunah is that Hashem is מחדש בכל יום that Hashem recreates the world every day and every second from nothing יש מאין. בריאה יש מאין. The words of יש מאין something from

nothing is gematriah (with kollel) the letter בית. The first letter of the Torah of the word בראשית is the letter בית. This teaches us that the beginning of the world was created from absolute nothingness. Yaakov Avinu called the Bais Hamikdash which was the place that displayed ten continuous miracles בית because it strengthened our belief of constant recreation by Hashem.

This small group of seventy went down to Mitzrayim with Yaakov with this emunah of creation. This exact number of שבעים also spells the word *sevaieem* which means satisfied. With such an unflinching emunah one becomes the richest person on earth for one truly realizes that there is no way ever to possibly repay Hashem back for each one second of life no matter what accomplish for Him. This is especially true when one is cognizant that he himself is willfully recreated every second by Hashem.

This is hinted in the word במתי which is the acronym of מחדש בכל יום תמיד (Birkas Yotzer Shacharis). This is also hinted in the first passuk of Shmos את יעקב איש וביתו באו with Yaakov a man with his household came. However, it can also be interpreted to mean a man with his בית his emunah of the world being constantly recreated every second. Furthermore, the words את יעקב means with Yaakov's emunah, which is alluded to את יעקב in the first three letters ים מאין which is gematriah.

וירעו אותנו המצרים

The Egyptians embittered their lives with mortar and bricks. The cantillations on these words are קדמא ואזלא רביעי the fourth preceded to leave. How can we apply the notes of the trop as a pairush to the words וימררו את חייהם? When the king of Amalek, Agag, was killed by Shmuel Hanavi, the passuk tells us וישסף אותו שמואל which Rashi explains he cut Agag into quarters. Rashi writes that this word וישסף is very unusual and not found at all in Tanach besides here. Not only does this word have a one time appearance in Tanach but the method of death shares the same uniqueness.

We can explain this with a yesod from the Bnei Yissaschor. When the Torah writes the word אחד in the passuk Shmah Yisrael, it enlarges the letter dalet so we should not confuse it with the letter ר and read it אחר. Similarly in the word אחר in the passuk לא תשתחוה לאל אחר the letter raish is enlarged so we should not mistakenly read it as אחד.

The difference between the two letters is that the letter ד has a thorn like protrusion at its top right edge in contrast to the letter ר which is curved and smooth. אחד means one while אחר means another. Prior the chait of the Aitz Hadaas, man's view on the world and Hashem was echad with the dalet. There was no uncertainty at all that all of creation belonged solely to the force of Hashem and was and is completely sustained by Him every moment. After the chait the clarity of the dalet was challenged and compromised. Now man must struggle in deciding whether he is making his choice for deposit in the echad camp or in the acher.

עמלק is the gematria אל אחר the same words written as the issur forbidding us to bow to a different diety. Amalek strives to remove the dalet from Yisrael and transform it into a raish. That is why the Torah says concerning the annihilation of Amalek, that the battle with him is מדר דר the battle with these two letters דר a"k. As long as Amalek is in existence, he will strive to remove the thorn from on top of the dalet.

Now we can understand why Shmuel killed Agag in a one of a kind manner in quarters, and using a one time word appearance in Tanach וישסף in describing his death. Amalak's ambition is to destroy the דלית of אחד which describes Hashem as a one of a kind exclusive creator of all existence. דלית in Aramaic means there is not. Hashem the creator sustains the world every second from nothing בריאה יש מאין. Now we can understand why Agag was cut into fours because it alludes to the **fourth** letter of the Aleph Bais דלית. The gematria of שסף (including the three letters and word) equals דלית. The out of the ordinary manner of death showed to the world that Amalek's mission to destroy Yisrael's emunah in דלית will never end with

victory, and it is the אחד which is destined to shine on the horizon at the final geulah of ביום ההוא.

That is the reason why we find that before building a Mikdash we must first eradicate or at least weaken Amalek because he is the total antithesis of it. This is hinted in the gematriah of מקדש which is דלית the place where one can sense the אחד of Hashem. There will be **four** times in history when this will occur. The first instance of this was when Amalek attacked Yisrael on their freedom journey from Mitzrayim which was followed by the building of the Mishkan. Then before the building of the first Beis Hamikdash, Shaul Hamelech was commanded to wipe at Amalek. The third time was prior to the building of the second Beis Hamikdash, where in the story of Purim we wiped out Amalek. Finally, before the building of the third Beis Hamikdash, the battle with Amalek will be totally eradicated from the earth and the אחד of דלית on the **fourth** time ביום ההוא will be totally completed.

When Yaakov wanted to reveal to his children the end of galus, Hashem didn't allow it. Yaakov was worried maybe there is a blemish in his descendents and that was the reason why Hashem stopped the revelation. Yaakov is the Av that acquired the middah of emes to the enth degree as the passuk says תתן אמת ליעקב. The madraigah of אחד with the letter דלית equals the gematriah of אמת including the three letters. Yaakov thought to himself that perhaps the Shevatim are not holding by the אמת of אחד. To ensure their father that his notion was untrue, the Shevatim said to him שמע ישראל ה' אלקינו ה' אחד. They affirmed that all of them were holding strongly by the דלית and not the ריש.

The passuk alludes to their madraiga by saying בשבעים נפש ירדו אבותיך מצרימה that with exactly seventy souls they went down into Mitzrayim. The word בשבעים is gematriah 424 the same as משיח בן דוד. This conveys that these seventy souls went down to Mitzrayim holding by the madraiga of the coming of Moshiach upon which the passuk says ביום ההוא יהיה ה' אחד ושמו אחד. The Medrash also says that the listings of their names are repeated at the beginning of Shmos to hint to the geulah. Even though they were

holding by the מלבדו אין עוד nevertheless they did not merit to have the revelation of the קץ as the Medrash says all the letters of the Aleph Bais are part of the letters of the Shevatim's names except the letters of קצ.

But after Yaakov's death the thorn of Yisrael's ד began to smooth out and slowly but surely Am Yisrael began descending spiritually by identifying with the Acher Camp. The passuk says ויקוצו מפני בני ישראל. They gathered the thorns from the faces of Bnei Yisrael. A Yid's face has the neshama shining through. That is the reason why his face is called פנים which is pronounced penim insides, because it reflects the inside his neshama. Rav Yosef from Spinkah writes that the two eyes symbolize two letter yud's and the nose symbolizes the letter vov together gematria 26 the name of הויה . The neshama is חלק אלוהים ממעל and is אחד with Hashem, one with a דלית. Mitzrayim took away the קוץ, the thorn like protrusion, from the דלית and made Yisrael identify with אחר even as far as worshipping idolatry אחר. Once Am Yisrael lost focus on the אחד they had to go through affliction וימררו את חייהם. Not just servitude and pain but bitterness.

With this we can understand the "trop" on these words which is קדמא ואזלא the "fourth left". The fourth is referring to the fourth letter of the Aleph Bais which is דלית. When this letter left Am Yisrael they needed a tikkun through וימררו את חייהם. The passuk continues ובכל עבדה בשדה the שדה refers to the Beis Hamikdash as Chazal say on the passuk whose subject is the conflict between Kayin and Hevel ביהמותם בשדה that they began arguing who owns the land upon which the Beis Hamikdash will be built. The avodah of Yisrael in Mitzrayim was to regain the דלית gematria מקדש and rid themselves from the ריש of אחר. Incredible that בכל עבדה בשדה is also gematria מקדש and דלית.

When we come to the part of the Haggada על הגויים שפוך חמתך and open the door for Aliyahu Hanavi, we are not opening it for him in order to enter. Eliyahu is a malach and he can come in through the wall. We are really opening it for ourselves. The door, דלת, symbolizes the letter dalet of Hashem אחד. We are conveying that in this house we live a life of אחד and

בניסן נגאלו. Therefore we are ready to greet the geulah of Moshiach. אחר not
ובניסן עתידים ליגאל.

ויוציאנו ה' ממצרים ביד חזקה

אהי אשר אהי

With this name Hashem said to Moshe that He was to redeem Am Yisrael from Mitzrayim. Why does the name of Hashem appear in double and why in the future tense, unlike שדי or אלקים אדני which Chazal interpret as Hashem who said to His world enough, which is in the past tense? On the passuk וירא אלקים את בני ישראל וידע אלקים Elokim saw Yisrael and Elokim knew Yisrael. The Medrash says (Shmos Rabba 1) Reish Lakish said that Hashem saw that Yisrael in the future by the Yam Suf will rebel against Him (Tehillim 106,7) וימרו על ים בים סוף. However, וידע He knew that they are also going to say in the future by the Yam Suf זה אלי. Rabbe Yehoshuah Ben Levi says וירא Hashem saw that in their future they will say אלה אלהיך Hashem וידע אלקים after making the Aigel Hazahav yet nevertheless Hashem knew that in the future they will also precede the word נעשה before נשמע.

Why did the the Torah change the second segment to וידע instead of וירא that He saw another event of Yisrael's righteousness? וידע is a lashon that describes intimacy as it is written ויהאדם ידע את חוה אשתו. Hashem וידע knew the intimacy of Yisrael's relationship with Him. The core and essence of Yisrael is that they are bonded with Hashem even though on the outside their actions and their speech are rebellious at times. Hashem's sees both events but focuses rather on their devotion of the future which overrides their shortcomings.

That is why the name was said twice to allude that Hashem will have two looks in the future one of rebellion and one of deveikus. Hashem will look at both of them and He will choose the good over the bad. The sefarim write that אהי times אהי is gematriah 441 אמת. Hashem chooses Yisrael's

righteous events of אמת over the שקר rebellious ones because our essence is intimacy with Hashem, and the rebellions are only superficial and not who we really are.

A hint to this understanding is אהי times אהי is 441 and with the two names are gematria 443. It is also the same gematria of זה - ונעשה which are the two righteous proclamations of Am Yisrael, one at Yam Suf זה אלי and the other at Matan Torah נעשה which preceded the נשמע. I will look into the future events, says Hashem, but the ones that I will focus on are the אשר אהיה are the ones that bring me simcha - אושר.

אלו עשר מכות

צפרדע

The Medrash asks concerning the plague of the frogs in Mitzrayim how was the צפרדע able to enter the marble houses of the Egyptians when they were not strong enough to penetrate the walls? It answers that the frogs asked from the walls to move over and give it space to enter since it was doing the will of Hashem. The marble walls then split and the frogs entered. Rav Avraham from Slonim writes so too with everyone's personal avodas Hashem. It might seem impossible naturally to acquire levels in avodas Hashem but if one is unrelenting in his passion and request to do so, Hashem will make the impossible happen.

With this interpretation of the Medrash we can explain why the Zohar Hakadosh (Yalkut Shimoni Vaeirah) writes that the word צפרדע is a composite of two words צפר דעה a bird of knowledge. Why is it likened to a bird and what specific knowledge does it possess? When the walls of the Egyptian houses got in its way to fulfill the will of Hashem it became like a bird which is able to rise high above earthliness and limitations and exclaimed I am here to do the will of Hashem. Because it was cognizant of its purpose which was to produce kovod shamayim, it took on the nature of

a bird that can get to the other side of an obstacle, for nothing on earth can get in its way because it can fly.

The song of the צפרדע is ברוך שם כבוד מלכותו לעולם ועד. The gematriah of צפרדע is אמת (including the three letters). Hashem is the ultimate emes in the world as Chazal say חותמו של ה' אמת the seal of Hashem is emes. When one seeks to accomplish the emes of Hashem he receives a special siyatah dishmaya even if it is only a frog.

מכת בכורות

The Torah describes Pharaoh's waking up at midnight of the Seder as he hears the screams of Mitzrayim over the death of their first borns. ויקם פרעה he stood up. Rashi explains that he stood up from his bed. Obviously he was sleeping the first part of the night. How insane is that? You just went through a year of nine makkos which ruined your country, killed your people, your livestock, your economy, your water supply, your agriculture exactly as predicted by Moshe. You were just warned of the last plague that tonight all Egyptian first borns will perish including yourself. How can you in your right mind go snuggle under your blanket with the intent to sleep?

The answer is Pharaoh **never had a right mind, but he had in mind to be always right** no matter the consequences. As the sefarim write that פרעה is the letters of העורף the neck, stiff necked and stubborn. Rav Elchanan Wasserman ztl writes in his first mamar of Koveitz Shiurim that the Rambam says that Aristotle was just short of נבואה. He was brilliant yet he remained an apikores defying the existence of Hashem. We see from this that it doesn't really matter how much intelligence one has in order to believe in Hashem. It really depends upon one's ratzon, his desire to believe in Hashem. If he wants to believe then even a simple person will have the emunah to the point of being a martyr to Hashem. A Bar Mitzvah boy is now commanded to believe in Hashem even though he is no where near the level of intellect of Aristotle. If the razton of a person is to lust and

crave for Olam Hazeh pursuits, his ratzon will negate any logical proof you present before him because his yetzer harah has already locked him in to be subjugated to his fancies and whims of the physical. No intellect in the universe can sway him against his inner drive רצון.

This could possibly be one of the reasons that Moshe Rabbeinu was the redeemer of Yisrael from Mitzrayim. He is gematriah משה - רצון. In order to have the geulah one has to have an unwavering רצון to leave his predicament. Hashem says והוצאתי אתכם מתחת סבלת מצרים I will remove you from your toleration - סבלנות of the galus. Am Yisrael were so worn out and broken from the severe servitude that they lost their ratzon for anything never mind a ratzon to leave. Therefore Hashem sent the משה whose name personified רצון. The Tiferes Yisrael writes on the last Mishna is Kiddushin that Moshe possessed the worst middos of anyone who was created before him. Yet he overcame the impossible to become a משרת of Hashem, the giver of the Torah, the one who possessed the highest level of נבואה. The only way that this could be accomplished is with a constant deep relentless ratzon to free himself from the shackles of his incomparable lowness of middos. Yet with this ratzon to seek closeness with Hashem, he acquired the crown of spiritual lowness that only one person acquired that of being עניו מכל אדם אשר על פני האדמה. From the lowest in middos Moshe went to the lowest in haughtiness.

The ability to implant within the hearts of Yidden רצון to yearn for the geulah in their lowest lowest matzav had to come from an individual who was compromised with the lowest of the low and through ratzon elevated himself to the highest of the high.

In contrast to Pharaoh was Avraham Avinu. Hashem came to Avraham and told him to take his son Yitzchak, his only beloved son the future of Am Yisrael and shecht him as a korban. Would you think he would be able to sleep the night before when all this was at stake? The passuk says וישכם Avraham rose early in the morning which conveys that he was sleeping until then. Unlike Pharaoh, Avraham was ראש המאמינים the

individual who brought monotheism into the world. His sole רצון was to glorify and sanctify Hashem's name. His sleeping before the Akaidah was to ensure that he was well rested to fulfill the ratzon of Hashem with a clarity and a fresh enthusiasm, without any possibility of making mistakes due to fatigue.

Here we have before us two individuals who should have not, according to human nature, been sleeping that night before the big event. Yet they both slept comfortably. One was a rasha and one was a tzadik. In both scenarios their ratzon overpowered their intellect. The rasha was left with nothing and the tzadik was left with everything (Bereishis 24,1 Rashi). It is not the bed that defines the person but rather the person who defines the bed.

רבי יוסי הגלילי אומר

In sefer Derech Hamelech he explains that one must constantly strengthen his emunah even after succeeding and being tested over and over again. We see this from the crossing of the Yam Suf where Chazal tell us that the Yam did not split until Nachshon entered the sea up until it reached his nose. Why did they need such a sacrifice when from before Yisrael already demonstrated their merit of deep emunah? Rashi comments on the passuk ויסעו (Shmos 14,15) דבר אל בני ישראל ויסעו the Yam will not stand in their way since they have the merit of their fathers and their emunah in me to leave Mitzrayim. Even previously when Hashem asked Yisrael to go back in the direction of Mitzrayim so it should appear as if they are lost in the desert, they listened. Rashi again says here ויעשו כן to tell their praises that they listened to Moshe and did not refuse saying how can we go now towards our enemy. Let us run away. Rather they said we only have the words of the son of Amram.

We see that after Yisrael showed emunah travelling backwards, they were tested again to go into the sea, and after that again they were tested for Nachshon to jump in the sea. With each test of new tzaros their emunah

attained a higher and deeper level. When a Yid encounters a tzarah he must daven to Hashem to save him. At the same time he must strengthen himself in avodas Hashem as he receives another hester from Hashem. Through this way he sweetens the middas Hadin.

Moshe and Yisrael began the shira of the Yam with the word **אז** corresponding to the word **אז** that Moshe Rabbeinu used to complain to Hashem that from the time he came to Pharaoh the condition of Am Yisrael worsened. **ומאז באתי אל פרעה לדבר בשמך הרע לעם הזה והצל לא הצלת את עמך**. Only at Kerias Yam Suf they realized that every test of further hardship even after the successful passing the previous test of emunah, furthered and refined their emunah to a loftier level. The word **אז** symbolizes emunah because it is gematriah eight. The number eight symbolizes above nature and intellect. Emunah is the leap of faith above nature and the rational.

The word **אז** is the acronym of **אמונה זכה** refined emunah. For the word **אז** means to be constantly tested in emunah (gematriah 8 symbolizing above nature and time), over and over again. The letter aleph of **אז** means to be learned. This means that when tested with emunah, one is successful and passes the test. However, even when he passes the test he is once again tested with emunah like we find by Am Yisrael in Mitzrayim. This is hinted in the letter zayin of **אז** which means weapon. One has to be ready for another test and challenge, to fight and make a victory with emunah. The more challenges of emunah, the deeper and more refined one's emunah becomes until he reaches the madraigah of yirah in emunah. For if one spells the emunah with its inner letters **ו ו נ ה ה** it comes to the gematriah of **יראה** (with the word). This madraigah of emunah and yirah was revealed at Kerias Yam Suf **עבדו ויראו העם את ה' ויאמינו בה' ובמשה עבדו**. True they were tested all along with emunah but because of that they reached the level of **אמונה זכה** and emunah with yirah.

In the Shira there are forty enlarged spaces between the phrases. Why forty? We suggest that forty is a number that symbolizes birth, such as the

forty days of the Flood because the sin of the generation created mamzeirim which took forty days to form (Bereishis 7,4 Rashi). Furthermore Chazal say it takes thirty nine days for the body to form as an embryo and on the fortieth day the neshama enters its body. Being tested successfully over and over again up to forty times creates within a person a birth of pure emunah which is symbolic of a self birth. The spaces in the Shirah symbolize all the times when the message of emunah was not spelled out but instead remained unclear and the challenge was whether one will continue to cling to the emunah or not. To sing with אַז means to sing with pure emunah through יראה.

If one spells the last letter of אַמוֹנֵי הֵי with an inner letter of yud instead of the letter hey אַמוֹנֵי הֵי, the gematria will come out to five more, spelling בְּכָרִי, paralleling the madraiga of בְּכָרִי יִשְׂרָאֵל which was the purpose of the geula from Mitzrayim. That is why at Kerias Yam Suf the רֶכֶב the chariots of Pharaoh and his officers went under the sea with the riders because when Yisrael appears with pure emunah of yirah, the yirah from בְּכָרִי יִשְׂרָאֵל, causes the רֶכֶב of tumah to go under.

פסח מצה ומרור

Why is Maror which represents servitude at the end of the list when it should have preceded פסח ומצה that convey the message of geulah? The passuk says (Shir Hashirim 4,8) תִּשְׁוֹרוּ מֵרָאשׁ אֲמִנָּה. The Medrash says that there is a mountain on the border of Eretz Yisrael from which when Am Yisrael returns from galus they will sing about their geulah. However, the sefarim write that when we will stand on this mountain and give our last look at the galus into the dark days of galus and how difficult were the challenges and struggles to preserve one's אַמוּנָה in Hashem. We will begin to sing a yearning song about those days to return once again. When the geulah has arrived there is no question that we will rejoice but together with the joy there is also bitterness that we now have lost those

opportunities to show Hashem how much we love him even in the Hester Panim. One doesn't realize this until the light turns on but then it is too late.

This can be said about Shabbos as well. The passuk says **וביום השביעי שבת** וינפש. Chazal say on the word **וינפש** that **וי אבדה נפש** Woe to the loss of nefesh which is understood to be referring to Motzei Shabbos when the neshamah yeseirah leaves us. However, it could also be referring when we look back retroactively at the past week at the lost opportunities we missed. If we would have been able to control our middos just a little more, to have a little more kavanah, a drop more emunah, we could have acquired more **נפש** which is ruchniyus and closeness to Hashem.

Chazal tell us that the land of Eretz Yisrael is called **ארץ צבי** because it is compared to the skin of a deer which stretches. The simple meaning of this comparison is to tell us that Eretz Yisrael can accommodate all the Yidden no matter how many there will be. But there is also another message and that is, to partner and be a catalyst in bringing the geulah we also have to stretch ourselves in the darkness. The way to stretch and go beyond our comfort zone is in the word **צבי** which is gematria **אמונה**. Basya was the first person to stretch her hand to save Moshe our redeemer and Hashem stretched it even more.

Now we can understand why the Maror which symbolizes the servitude is placed after the geulah. Because only when geulah comes and one merits to see the light, he will look back and say, I wish I had more emunah, patience, love, yiras shamayim etc, which can only come together with the darkness.

The second passuk in the Torah says it all **והושך על פני תהום**. Darkness hovered over the face of the abyss. The end letters spell **כלים** vessels. It is only with darkness that we can make ourselves the vessels that will bask in Hashem's glory for eternity.

The last passuk in the Torah also says the same. **משה לעיני כל ישראל** are the acronym for **כלים**. Rashi says that the passuk is referring to the event of Moshe's breaking of the Luchos when he descended from Sinai and saw the Aigel which the Yidden made. Even when a Yid falls in the darkness and he fails his test as long as he begins again with a new **בראשית** then his **נפילה** becomes a vessel for more **נפש**.

This could be the pshat in the passuk **להגיד בבקר חסדך ואמונתך בלילות** the boker symbolizes the geulah. When the geulah will come we will be so estactic that we will praise Hashem for His vast kindness to us. But for what chesed are we thanking Hashem? **ואמונתך בלילות** that You helped us have emunah in the galus. For without siyatah dishmaya that would not have been achieved.

פסח

The Ari Hakadosh writes that **פסח** really is two words **פה סח** the mouth speaks. When the Yidden were in Mitzrayim their dibbur speech was in galus. At Yetzias Mitzrayim their dibbur was freed. Of course there are many levels to understand his deep words but we will attempt to explain them in a way that is applicable to us today. During the episode that Moshe Rabbeinu admonished Dasan and Aviram for their fighting with each other Moshe realized the answer to the question that was bothering him all the time Why is Am Yisrael still in galus? Now that it was disclosed that Yidden were speaking Lashon Hara he understood that there cannot be the geulah with such a spiritual deficiet amongst Yisrael. Man is called a **מדבר** a creature with the capability of speech. If he abuses his speech by usage for inappropriate things then he loses the level of the spiritual dimensions of **Man**. For when Hashem created Adam the Torah says that He breathed within his body **נשמה** and Man became a **נפש חיה**, a nefesh that gives and exudes life energy with his speech (Targum Onkelos). Just as Hashem gives

life and substance to the universe through His dibbur as Chazal say that with Ten מאמרות the world was created, so too man must give life energy with his speech. If his speech is destructive, hurtful, false, negative, abusive, then he is not the product of nefesh chayah which was intended by Hashem. ואתה מחיה את כולם. Therefore the type of dibbur Hashem demands from the Tzelem Elokim is no less, as the Rambam writes in Hilchos Megillah (2,17) (Yeshaya 59). להחיות רוח שפלים ולהחיות לב נדכאים.

Man because he is the only מדבר of creation he must bring geulah into the world. This is hinted in the word מדבר whose root is found in the passuk (Tehillim 47,4) ידבר עמים תחתנו which means to lead. The mission of Man alone through the power of his speech and praise to his creator, is to lead the entire universe to remove the veil of nature and uncover Hashem's presence from His hiding place. This is what Adam Harishon did as soon as he was created when he addressed the entire creation by saying לכו נרננה Let us go and sing to Hashem the rock of our salvation.

This is the basic definition of Galus and Geulah. Galus means that there is a hester a concealment of Hashem's presence. In this state, it is as if the Shechina is מת dead which is the gematriah גלות (including the word).

Through the proper usage of dibbur for learning Torah, tefillah, berachos, chesed, words of encouragement, words that bring simcha to the downtrodden, one reveals the Shechinah and hence brings geulah to the world. This is hinted in the hidden letters of גאולה which is spelled גימל, אלף equaling the same gematriah of מדבר (including the word). Therefore Moshe Rabbeinu thought that he could not be the leader and redeemer for Yisrael since he possessed a physical flaw in his speech.

At the end of our Shemoneh Esrai we request from Hashem to guard our tongue and lips from bad and deceitful speaking. We then end the tefilla with ה' צורי וגואלי. The juxtaposition of the two clearly demonstrates out that there cannot be a geulah if Man the מדבר does not exemplify his lofty position in creation. If one will reveal Hashem through his dibbur which is tantamount to Hashem's geulah ושב ה' אלקיך (Devarim 30,3) then He will mirror your actions and bring the geulah to you ושב וקבצך מכל העמים. For in truth by Man uncovering Hashem from His concealment, he is essentially already out of his galus.

In Mitzrayim we Yisrael the מדבר of creation, were in both a physical and spiritual galus. We corrected it by finally restraining from speaking Lashon Harah (Shir Hashirim Rabba 4 25). Therefore we merited the גאולה and our dibbur became even more rectified. פה סה. The letters of סה are comparable to שה which means to speak. But now that the Torah spelled it with סה instead of שה it is conveying to us also the character of the product demanded from the words that come from that פה. It must be נפש חיה talk, as the letters סה are gematriah חיים.

We say in the 12th of the Rambam concerning our belief in the coming of Moshiach ויאף על פי שיתמהמה עם כל זה אחכה לו בכל יום שיבוא. A novel way of interpreting this declaration is based on our previous thoughts. ויאף and even, על פי שיתמהמה because of my mouth (dibbur) his coming is delayed (Devarim 23 5, the word על means because) and without proper dibbur as we explained the גאולה cannot actualize, עם כל זה אחכה לו Ribbono

Shel Olam I haven't given up striving to fix my speech למעשה and therefore I am still hoping for his coming.

מצה

עד שנגלה עליהם מלך מלכי המלכים

Chazal take note that the parsha of Vayechi is missing the normal nine letter space between the previous parsha and comment that the reason why this parsha is "closed" is because when Yaakov passed away נסתמו the eyes and hearts of Yisrael were also closed. To delve into this mammar a little deeper in order to understand its meaning let us examine another passuk in Parshas Tzitzis ולא תתורו אחרי לבבכם ואחרי עיניכם do not turn after your hearts and eyes. Rashi brings the Chazal that the eyes and heart are spies for the גוף the body, העין רואה והלב חומד והגוף עושה the eye sees then the לב lusts and then the גוף carries out the עבירה. As long as one can discipline his eyes and his heart then he has control over his body.

The way to achieve this is through ציצית which means to look through the cracks מציץ מן החרכים (Rashi). True the world of nature is overwhelming luring one into its agenda every step one takes. However if one stops and thinks about his tachlis in being created he will then see that there are cracks in creation through which one can see an inner energy that sustains even nature and with this discovery then come to realize that everything is created for kovod shamayim. By looking at the תכלית string on the tzitzis we contact our תכלית which is the Kisay Hakavod and the recognition as Hashem מלבדו. אין עוד מלבדו is gematria (with the word). With this the Torah promises that לא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זונים אחריהם that one will not sway after the natural pull of the eyes and heart to connect to the physical world as an end to itself.

This purpose of the tzitzis which enables a person to peep through the cracks of טבע, is shared with the mitzvah of mezuzah. The Torah writes וכתבתם על מזוזות ביתיך ובשעריך. Write the first two parshiyos of Shmah and place them on the doorposts of your house and gates. The word שעריך in a deeper sense refers to Man's bodily gates, his eyes, the middos in the heart, and the body, all through which he receives information from the world, interprets it, which is then followed with a bechira of either action or non action with his body. One must place on these gates mezuzos as well which contain the two parshiyos of Shma the קבלת עול מלכות שמים, and the second parsha שמוע אם שמוע והיה reward and punishment in order to help him process what he sees what he feels and what is going to be his reaction to all this data.

These two parshiyos of Hashem's oneness and reward and punishment will push him to be מציץ מן החרכים to look beyond the magnetic seductive nature of the world and see Hashem as the sole energy that sustains everything. With this effect of מציץ מן החרכים over to the other side of the nature wall he will empower himself to have the discipline to control his eyes and heart and consequently his body. This is hinted in the words בשעריך which is gematria (with the word) מציץ מן החרכים.

This is hinted in the passuk שופט ושוטרים תתן לך בכל שעריך. The שופט judge parallels the first parsha of Shmah in the mezuzah which brings one to the realization that behind that part of nature for which you are craving to have, Hashem is the one who is sustaining that energy force at that very moment. Therefore it is only a test. At the moment one sees through the cracks, the judgment of whether which side is correct becomes clearer. If that fails to work then the שוטר the enforcement the second parsha of והיה שמוע אם is taken into consideration. When one realizes that he is accountable for all his actions, this awareness can deter him from choosing incorrectly. He will not be willing to forfeit a fast fleeting pleasure of this world for an everlasting reward in an eternal world.

As long as Yaakov Avinu was alive, his hashpaah on his descendants was that of peering through the cracks of nature and by connecting to Hashem thereby elevating nature to a spiritual level. There are many gates that separate the difference between nature and the clear recognition of **אין עוד מלבדו**. The clarity of purpose and meaning in Man's existence is available on Shabbos for those who cannot reach the inner gate during the week since it is **מעין עולם הבא**. As the passuk says in Yechezkail 41,1) that **החצר הפנימי הפונה קדים יהיה סגור ששת ימי המעשה וביום השבת יפתח**. We also know that a tzadik could give over his spiritual sight to another person in order to reveal to him what he could not normally see on his own. As it says in Berachos 58 **עצמות גל של עניו ונעשה לו עיניו** He gave him his eyes and it was revealed to him what was up until now hidden (Likutei Maharan).

The sefarim tell us that Yaakov is the level of Shabbos even during the week. Yaakov was able to give over his "Shabbos eyes" and heart to his descendants when he was alive. This is hinted to in the end letters of **את יעקב איש** which spells **שבת** (see Baal Haturim). These limbs of Yaakov saw and felt different than everyone else's even during the week. However, when Yaakov died, Chazal say **נסתמו עיניהם ולבם של ישראל** that Yisrael no longer had that Shabbos look and tikkun hamidos on their own. From then on they were prone to make much more incorrect choices which eventually led them to avodah zara.

עִינֵי לַיָּרֵךְ is gematria **ירח** moon. The Jewish Calendar is based around the lunar month. This mitzvah of sanctifying the new moon was in reality the first mitzvah with which the Torah should have begun (first Rashi in Bereishis). What is so special about it that it deserves priority? Firstly it is the only object of a mitzvah that our enemies can never take away from us. They can take our shofar, tefillin, tzitzis, succah etc. but never the moon. Its light will always remain and therefore it parallels the pinteleh Yid that always remains and can never be touched and defiled. Once one realizes that he is in possession of such a treasure, he then becomes empowered to begin again and again every time he falls in his ruchniyus. He follows the

pattern of the moon which it diminishes its light and then the refresh button is pressed and we begin once again.

Looking at the moon and sanctifying it also sanctifies us especially that it would have been the first mitzvah in the Torah. At Kiddush Levanah our eyes and hears are renewed as we take upon ourselves the realization of the Pinteleh Yid. And as we recited while benching the moon "to the moon Hashem said it should renew itself as a crown of splendor those who are destined to renew themselves like it and to glorify their creator for the name of His glorious kingdom". The Bais Medrash of Rabbe Yismael taught, "Had Yisrael not been privileged to greet the countenance of their Father in Heaven once a month it would have sufficed them".

When the moon will once again regain its original dimensions prior to its diminishment, then the gates that separated the clarity of **אין עוד מלבדו** will be opened and the week will be Shabbos for everyone. Their eyes and hearts will be focused on the Shechina.

In order to have redemption from Mitzrayim Am Yisrael need to rectify their eyes and heart to the level of the inner gate opening. Hashem could no longer wait for our bechirah to attain this level. It had to be thrust upon us without even our consent. This happened on Pesach as we say in the Haggadah **עד שנגלה עליהם מלך מלכי המלכים הקב"ה**. That is why **ליל פסח** is gematriah **ירח**, a full moon, for it was as if the inner gate opened and there was an awareness of this realization. The light of the moon was like the illumination of the sun **הלילה כיום יאיר**. Even though Yisrael were not on the madraigah for such a revelation, nevertheless Hashem gifted it to them. This is called the **חזק יד** of Hashem, involuntarily, that we were loaned for an entire day new unpolluted super spritual sanctified eyes and heart to enable Yetzias Mitzrayim. That is why the gematriah of **יד בחוזק** (with the kollel) equals **עין ולב**.

Yaakov Avinu rejoiced when he saw that his eyes and heart were given over to Am Yisrael at the night of the Seder in order to enable the geulah. Yaakov was enabled to witness the geulah as the passuk says **וירא ישראל את**

היד הגדולה which is referring to Yaakov Avinu. The יד of Hashem gave the יד עין ולב for the geulah. Incredible that the gematriah of יעקב is 713. Yaakov's eyes and heart kept Yisrael above the galus as long as he was alive. Now Hashem's יד חוזק restored those eyes and heart in order to take them out of the galus.

The passuk says (Shmos 13,3) כי בחוזק יד הוציא ה' אתכם מזה ולא יאכל חמץ what is the connection between יד חוזק and the issur to eat Chametz? The Zohar calls matzah bread of emunah. We say in the Haggadah שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים הקב"ה וגאלם Meforshim learn that the reason why the dough did not rise and it remained matzos was because Hashem appeared and due to the awesomeness of His presence it was as if that dough was frozen in time. In contrast chametz represents egocentricity, of dough that rises, of Man's bridling of nature and wharping it to serve his selfish needs in order to indulge in his cravings of lust and power.

Both chametz and matzah share the same letters the mem and the tzadi. The only difference between them is that matzah has a ה and chometz has a ח. The ה of matzah and the revelation of Hashem of מלבדו of Pesach offer man the opportunity to look through the cracks of nature and see the revelations of Hashem hiding behind it. This is represented by the opening on the left top corner of the letter ה. Pesach uplifts a Yid to the point to see our beloved Hashem who is hiding behind the wall of nature. הנה זה עומד אחר כתלינו. Chametz symbolizes nature the כחי ועוצם ידי while Hashem is hiding behind it waiting for you to discover Him.

This is the juxtaposition of יד חוזק to the issur of eating chametz. Pesach is a time when our eyes and hearts are super charged to pierce through nature and see Hashem and connect deeply to Him and His Torah. Since Pesach is יד חוזק revelations beyond nature, one must eat matzah which is the food of revelation.

מצה

The end letters of the passuk **עשה שמים וארץ** spells **מצה**. In the sefer Derech Hamelech he writes that although all the mitzvot come from the direction of Hashem to us, the mitzvah of matzah came about through us and Hashem made it a mitzvah in His Torah. We say in the Haggadah

מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים וגאלם שנאמר ויאפו את הבצק אשר הוציאו ממצרים עגות מצות כי לא חמץ כי גורשו ממצרים ולא יכלו להתמהמה וגם צדה לא עשו להם

There was not sufficient time for the dough to rise because they were chased out from Mitzrayim and they could not delay there anymore and they also did not prepare food. Why did the Baal Haggadah bring the end of the passuk that they did not prepare provisions? This has nothing to do with the reason of our eating matzos which was only because we were chased out and we couldn't allow them to rise and become chametz. He answers that Rashi comments on these five words that this point reveals to us the praiseworthiness of Am Yisrael that they did not ask how is it possible for an entire nation to travel into the desert without any food preparation. Rather they believed in Hashem and they did not prepare for if they did then they would have baked days earlier and leave Mitzrayim with bread of chametz. The dough that they made when they were leaving Mitzrayim was the only preparation for the journey and they were rushed out so it remained only matzah. This matzah mitzvah that we eat at the Seder came about because of Am Yisrael's deep emunah and trust in Hashem for they left without a supply of sustenance.

Chazal say that Hashem fulfills the Torah (Yerushalmi Rosh Hashanah 7) in a spiritual sense and from the emunah of Yisrael a new mitzvah was made that Hashem fulfills. Therefore the Baal Haggadah includes together in the reason of the Torah obligation to eat matzah, the merit that Am Yisrael did not prepare for the desert journey. For without the reason of their deep emunah, Hashem would not have focused on a side point of insufficient time for the dough to rise in order to create a mitzvah and Yom Tov for

seven days to eat only matzah and not chametz because of this incident. For instance, if someone was freed from prison after serving fifty years and on during his hurry of joy to leave, he steps on a glass and breaks it, will he celebrate the day of his freedom calling it the day of broken glass because he was so hurried to leave? It is the emunah of וגם צדה לא עשו להם that made Hashem make a mitzvah out of the unrisen dough which demonstrated their deep emunah a"k.

We say at the end of Shemoneh Esrai ותן חלקנו בתורתך The Rama MiPanu explains this to mean that if a person truly merits, the Torah that he learns and is machadish on earth becomes part of the Torah that Hashem learns in Shamayim. According to the Derech Hamelech not only does the chidushei Torah become part of Hashem's Torah, but even an emunah from Yisrael can become a mitzvah from the Torah which Hashem Himself fulfills on Pesach. Now we can say that the Zohar which calls the matzah "bread of emunah" its origin in emunah stems from the emunas Yisrael that brought about the mitzvah of matzah.

The Rasha son says מה העבודה הזאת לכם what is this avodah to you? He asks what does Hashem receive from you eating matzos. How do you, a finite being, have a relationship with the infinite Hashem? You are dreaming and hallucinating. You have to explain to him that he doesn't have the faintest idea what is a Yid's relationship with Hashem. בעבור זה The passuk says to answer the Rasha that "because of this matzah Hashem made Himself to me". That means that Hashem has to fulfill the mitzvah that I created in the Torah because of my emunah בצאתי מארץ מצרים as I left Mitzrayim by not preparing provisions. And you say we don't have a relationship with Him?

Now we can understand the remez of עושה שמים וארץ. Chazal say that through the mitzvos of the Torah we affect the heavens and the earth. Through the mitzvos of the Torah the world was created. The mitzvah of matzah gives Am Yisrael a special relationship with Hashem in the creation of heavens and earth. Because it is this mitzvah that came about as an

outgrowth of our initiative of committed emunah in Hashem and its power to help in the creation of the world. As the Rokeach says in Hilchos Pesach whoever eats matzah kehalacha seven days merits as if he became a partner in Maaseh Bereishis. מצות תאכלי את שבעת הימים

בצאת ישראל הים ראה וינס

A philosopher once approached the Baal Shem Tov and asked him that he has learned oceanography, marinelife, and ecosystems, and it can be proven without any doubt that the Yam Suf split at that particular time due solely from natural causes. Why then is this phenomenon looked upon as a miracle as a miracle from G-d?

The Baal Shem Tov answered the first passuk of the Torah says בראשית ברא. The word אלקים is the gematria of הטבע, the nature. Nature Hashem also created. This is what Chazal mean when they interpret the passuk וישב הים לאיתנו – לתנאו that the Yam Suf returned to its strength and form. The word איתנו also hints to a translation of תנאי a precondition since it shares the same letters. Hashem made at the very beginning of creation a condition that the waters of the sea should split for Am Yisrael at a certain time in history and then return back to normal. Therefore says the Baal Shem Tov, that the greater miracle of Kerias Yam Suf is that Hashem at the very beginning of creation programmed the "nature" of the Yam to be activated at Kerias Yam Suf on behalf of Yisrael. If Yisrael would not have needed this miracle it would have been preprogrammed a"k.

בראשית ברא אלהים בשביל ישראל שנקראו ראשית. The word Bereishis has two meanings one in the beginning and also on behalf of Yisrael. We can now interpret the passuk to hint that right from the beginning of creation, on behalf of Yisrael who is called Reishis, He created אלהים which means all of nature. Therefore we can find in the word בראשית an acronym that alludes to the words of Chazal לתנאו לאיתנו. The acronym is תנאי רצה,

Elohim desired a condition, that on the seventh day of Pesach, the הטבע of the Yam should split.

אפיקומן

There is a machlokes Rishonim as to what is considered the main mitzvah of matzah. Some learn it is the מוציא מצה while others learn it is the Afikoman. If you are of the opinion that the first time we eat matzos we fulfill the mitzvah of תאכלו מצות what then is the purpose of eating the Afikomen later? One answer that it is eaten in memory of the Korban Pesach. Others learn that it is one continuous mitzvah starting with Motzei Matzah and ending with Afikoman. The question arises that the Mishnah in Arvei Pesachim states that one is not allowed to eat a meal from mincha and upwards Erev Pesach in order to be assured to eat the matzah with a hunger and desire. If we are to say that even the Afikomen is an extension of our first matzah, then by the time we get to the Afikoman there is no longer any geshmak in eating it?

The answer given to this is that eating the matzah is an expression of our faith and emunah in the will of Hashem to go into the desert without any food provisions. It is much easier to have the faith when not too much is at stake and it is not very uncomfortable to do so. However, the real test of emunah is when your very existence is put on the line. This is not a geshmak situation to say the least, but even then we are obligated with בכל נפשך to fulfill the will of Hashem. This is the interpretation of the extended mitzvah of Matzah which has two segments, one that is geshmak and desirable like the first bite, and one that is not geshmak at all but rather challenging by coming at the end of Shulchan Aruch. Emunah is the commitment to fulfill the mitzvah whether if it attains the higher madraigah of בלבבך in your heart, or even when it is only לעל לבבך on your heart as we are commanded in the passuk of ואהבת in Shmah Yisrael.

Now we can understand what Rabban Gamliel said that the reason why we eat matzos is because we were hurried out of Mitzrayim to the point we

couldn't let it rise to become chametz. The question is why then were we commanded to eat matzos the night of the Seder as we sat by our Seder tables? Secondly, why isn't the reason for eating matzos corresponding to the matzas that we ate at the night of the Seder and not to the ones we ate as we were being chased out?

It is incumbent to believe that we must accept Hashem's will whether we are in the mood or not, whether it is comfortable for us or not. The eating of the matzas on the night of the fifteenth in Mitzrayim manifested the fulfillment with בלבבך when we heard the Makas Bechoros spreading outside our houses and we trusted in Hashem that we were being saved. The matzos we made as we left being harassed and pushed out were not a geshmak experience. We had different expectations concerning the form of our departure from galus. Yet Rabbe Gamliel says אדרבא, **this** is the bigger chiddush of Matzah Emunah, when you are uncomfortable and challenged.

Am Yisrael has spent more years in galus than in geulah when the Bais Hamikdash was standing. Galus is not geshmak. It is riddled with progroms, persecutions, crusades, anti-Semitism. Making Matzos during the Blood Libel period or during the Concentration Camps was not geshmak to say the least. One risked their blood for such a mitzvah. Rabbe Gamliel knew in ruach hakodesh that Am Yisrael will need tremendous chizzuk during the time of Galus. He therefore gave the reason for eating matzos that stems from our exodus from Mitzrayim when we were chased out and the take out food of matzos was not exactly what we expected or desired. Hashem said that even in this matzav I want you to fulfill my mitzvos. Matza which is emunah determines how you feel about the uncomfortable **Matzav** one finds himself. A matzav is from the lashon of matzaiva which is a monument something standing erect. If one has the emunah of matzah then he will take on the challenge and come out standing erect by making the right choices.

צפון

Why is the Afikomen called this name צפון which means hidden? Simply because we hide it by יחץ after we split the matzah and only reveal its presence before Birkas Hamazon. We suggest another interpretation according to the Sfas Emes תרנט פסח on the passuk משארותם צרורות בשמלות that the left over matzah were tied in their clothing.

אמרו במכילתא וכי לא הי' להם בהמות רק לחבב את המצוה ע"ש. כי הנה עיקר תכלית המצוה להיות נשאר ממנה רשימה באדם. כמ"ש במ"א פי' ומצותי תצפון אתך. כאשר עושין המצות ברוב אהבה ותשוקה נשארת הארת המצוה בנפש האדם. וכמ"ש צדיק זכיותו חקוקין על עצמותיו. וזה שהי' שיורי מצה ומרור צרורות בשמלותם רמז על הלבוש שנעשה ע"י המצות.

They carried these remainders of the Seder on their shoulders. The Mechilta asks why didn't they carry them on top of their animals? The Mechilta answers in order to show their love to the mitzvos. The Sfas Emes writes that the main purpose of the mitzvah is to ensure that there should remain an everlasting impact and impression. This is meant by the passuk (Mishlei 2,1) My mitzvos you should conceal inside oneself. When one fulfills the mitzvah with love and desire the part of the mitzva's light remains in one's neshamah. When Am Yisrael carried the leftover of the matzah on their shoulders they demonstrated that they loved fulfilling those mitzvos a"k.

This is what the passuk means משארותם צרורות that from the way they carried the leftovers with love, it demonstrated that those mitzvos were tied to them for an everlasting impression. This is hinted in the acronym of the passuk מצותי תצפון אתך which is אמת which possesses the quality of continuity as it is written אמת תכון לעד.

Therefore our relationship with Hashem is everlasting as the passuk says נצח ישראל לא ישקר the eternity of Yisrael will not be falsified. We have the relationship of בנים children with Hashem not a servant or slave which can be servered. This is also hinted in beginning of the passuk as it begins with בני תהיה אם תקח אמר and Rashi writes בני אם תקח אמר and my mitzvos you will do from love and they will be preserved, then you will be called my children.

The Afikoman is the last eating that we do at the Seder. It is like the leftovers of the Seder that the Yidden carried on their shoulders. The Afikoman is the leftover of the middle matzah that we split. After we ate at Motzei Matzah and Koraich and a meal Lekovid Yom Tov and part of the Seder, we take out Shirayim of the original matzah and eat again another kezayis. This alone shows our love for the mitzvos at the night of the Seder. With the Afikoman called מצוותי תצפון the mitzvos of the Seder become אתך.

With this concept the Belzer Rebbe ztl explained the Baal Haggada's response to the Chacham son אין מפטירין אחר הפסח אפיקומן. That the way that the father should answer the Chacham's question is to explain it with such a fervor and excitement that his delivery will parallel the din of אין מפטירין that one is not allowed to eat anything after the Afikoman in order that the taste of the matzah should remain in your mouth. מצוותי תצפון אתך.

בס"ד

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פסח שמה

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