

ברוך המקום ברוך הוא. כְּנֶגֶד אֲרֻכָּה בָּנִים דְּבָרָה תוֹרָה

Rav Schwab points out the similarity between all of the places that המקום is used. המקום is Tziduk Hadin. Being satisfied with something that is not the way that you want it. Tziduk Hadin, in disappointments we refer to the מקום as רבש"ע. המקום is everywhere. When we have disappointments in life that is also a tool in serving ה'.

We say המקום ינחם אתכם בתוך אבילי ציון. Disappointments, is also a מקום to serve ה'. The Gemara (ברכות מז:) (29 lines from the top) the expression המקום should give you back what you lost. When someone has a financial loss we say to him המקום ימלא לך חסרונך. The same thing if you have a disappointment, המקום, there is a place here also for serving ה'.

The Gemara (שבת יב:) (top line) has the expression המקום ירחם, ה' should have mercy. When there is a Tzarah. המקום ירחם, Again, here also there is a מקום for the רבש"ע. When you have disappointments and you feel that ה' is far away. As it says וַיֵּרָא אֶת-הַמָּקוֹם--מֵרְחֹק (בראשית כ ד), When G-d seems distant, but the connection should be there. That explains המקום.

What does this have to do with ברוך המקום, ברוך הוא, ברוך שְׁנֵתֵן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל, כְּנֶגֶד אֲרֻכָּה בָּנִים דְּבָרָה תוֹרָה. ברוך הוא. When we say ברוך שְׁנֵתֵן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל, כְּנֶגֶד אֲרֻכָּה בָּנִים דְּבָרָה תוֹרָה we hope to have the חכם or numerous חכמים sitting at our table, however, that is not everyone's lot in this world. הקב"ה in this world gives people different challenges. There are some people who don't have a חכם at their table. They have a בן who is a תם or Sh'aino Yodai'a Lishol or even לא חכם. How does someone like that serve הקב"ה? Or someone who doesn't have a בן at all.

ברוך המקום, ברוך הוא, ברוך שְׁנֵתֵן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל, ברוך הוא. כְּנֶגֶד אֲרֻכָּה בָּנִים דְּבָרָה תוֹרָה. בְּכָל יוֹם יִשְׂרָאֵל לֵאמֹר ה' עָשָׂה לִּי כֵּן. תוֹרָה. Whatever תורה brings your way, whatever life brings your way, תורה is there. Your disappointments in life are not outside of the רבש"ע. Your disappointments in life are also tools in serving ה'. If someone has a disappointment he should be able to look back at the end of his life and say I dealt with it the way the תורה wants me to deal with it.

מקום, is at every סדר table no matter if there are disappointments, if there is excitement, if there are things which you rather be different. Whatever your table is like, make it a tool in serving רבש"ע.
(Rav Schwab's Mayan Beis Hashoeva on Chumash on page # 460)

אז כשראה אז ישיר that says on רש"י אז ישיר-משה ובני ישראל שמוות טו א In
הנם עלה בלבו שיסיר שירה, When he saw the miracle of Kriyas Yam Suf it came
up in his heart to sing Shirah. Coming up in your heart means you thought
of it and now say Shira.

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

ותען להם, מרים: שירו לירור (שמות טו כא) The Posuk כלל ישראל sang
Shirah, Miriam said to the women why should we be left out? But guess
what, the Posuk says ותען להם We just had a rule from the Hak'sav
V'hakabala that Lahem means L'tovaschem Ul'na'haschem. You can't let
something go by when you have a sense of having to feel a thanks. You
have to do something about it. You have to act. It has to spill forth from
you. How could it be that you go through a period and there is no
overflowing sense of gratitude to the רבש"ע. It is to your
benefit.

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

A question regarding the Makkos

According to most Rishonim all 10 Makkos did not affect the כלל ישראל. All
10 Makkos, (the Ibn Ezra says the first Makkos did), however, all of the

Rishonim disagree. רש"י as you know already says by Makkas Dam that when the Yehudi drank it was water and when the Mitzri drank it was Dam. So כלל ישראל holds that all 10 Makkos did not affect כלל ישראל.

Why is it that when Yaakov Avinu is Metzaveh that he be buried in א"י, not buried in מצרים רש"י gives us 3 reasons. The third reason is that he knew that there would be a Makka of Kinnim, and he didn't want the Makka of Kinnim to affect him if he would be in מצרים, and therefore, he went to א"י. If כלל ישראל was not affected by the Kinnim, so why should Yaakov Avinu be afraid that he would be affected by the Kinnim?

On Erev פסח some collectors came to the Apter Rav and they were collecting מצות for Jews who had no מצות. One of the maids opened the door and saw them collecting and knew that the Apter Rav would want to give them מצות. She saw three מצות on the table wrapped in a cloth and she gave them to the collectors. The Rebbetzin walked in and said what happened to the מצות on the table?

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

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

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

There is a tremendous lesson. The lesson is in knowing to say nothing.

Pretend not to notice. Sometimes we Takeh don't Chap, we don't understand things and it causes us Agmas Nefesh. Something that we want to understand but we don't understand causes a person pain. Use that Middah for the good and don't notice everything. Sometimes it makes life so much better.

We say about the Rasha וְאַף אֶתָּה תִּקְחֶה אֶת שְׁנָיו- Most people understand תִּקְחֶה as knock out his teeth. This is not what it means as it is written with a Kuf and not a Kaf. It means to blunt his teeth, blunt his sharpness, and blunt his anger. What is the idea of blunting his anger?

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

The idea is by the Rasha וְאַף אֶתָּה תִּקְחֶה אֶת שְׁנָיו- blunt his teeth. Blunt his anger, let his anger wear out. You will find that underneath he is not such a big Rasha. Don't Pasul the whole person because there is a good person underneath.

Once Rav Moshe was coming into the Yeshiva to give a Shiur and he was in the Bais Medrash. He walked halfway down the Bais Medrash from the entrance towards his seat when a man sprang up and blocked his way and started screaming. The man was screaming the following words. He said Rav Moshe, your son in law Paskened that I am a Shoteh, Pasken that I am not a Shoteh. He proceeded to holler and repeat that over and over again really demonstrating to everyone there that he indeed was a Shoteh. Someone tried to move him away and he hit the person. He said to him when the Rosh Yeshiva wants me to stop talking I will stop talking. I

remember that everyone in the Bais Medrash was holding his breath and watching. Rav Moshe just looked the man in the face and as the man kept on going Rav Moshe didn't nod yes and he didn't nod no he just waited and eventually the man ran out of steam like a siren at the end of its calling. He quieted down and his frustration ran out. I learned a lesson then. There is sometimes when a person carries on it is best just to be quiet. Let him spend his energy and eventually common sense will prevail. What a lesson. It is so hard for us to hold our tongues and hold our energy. תקלה blunt his teeth. When someone speaks harshly take it easy, be calm about it, and you will do well.

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

We read in the הגדה מלמד שהיו ישראל מציינים שם חגדה This teaches us that כלל ישראל in מצרים were מציינים. What is מציון? מציון in modern Hebrew means excellent. Actually, מציון means that they stood out, they were noticeable, and they were distinctive. מלמד שהיו ישראל מציינים שם, Bnei Yisroel were distinctive in מצרים. If we understand that כלל ישראל were on the 49th level of Tumah, what distinctiveness would be praiseworthy of כלל ישראל?

There are times that a person does Aveiros, a person has a יצר הרע. There are two types of reactions to a person who realizes that he has a יצר הרע and that he is doing an עבירה. There are some people who do Aveiros and because of that they rationalize and they say oh you don't really have to keep the תורה, it is not so important. There are other people who do Aveiros and they realize that they have a Taiva they have a desire and what they are doing is wrong. There is a very very big difference. Those people who were in מצרים who did Aveiros and fell into the 49th Shar of Tumah, had they become like the Egyptians had they started to dress and talk like the Mitzrim they would have pulled themselves away from כלל ישראל forever, like later happened with the Greeks. The Misyavanim became like the Greeks and disappeared from כלל ישראל forever. מלמד שהיו ישראל מציינים שם. Even when Klal Yisral did Aveiros, Lo Shino Es Malbusham, Lo Shino Es

Shemam, Lo Shino Es Lishonam. They stayed מְצִינִים. It is important, even when a person has a weakness in עבודת ה' that the way he dresses and the way he talks his mannerisms should stay as mannerisms of בני תורה. Many בני תורה who go through difficult times and they throw away the Levush, the dress of a בני תורה because they don't see themselves as בני תורה. They rationalize and say that it doesn't matter. True, if a person is an absolutely successful עובד ה' then it doesn't matter. However, when a person is struggling it is very important that a person affirm that he is very much connected to the בני תורה of the world.

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

At the end of the סדר at נרצה we say חסל סדור פסח כהלכתו חסל is usually translated as we have concluded the סדר of פסח. It is an unusual word. It is not usually used this way. We find in (דברים כח לח) כי יחסלנו הארבה, As the locust eat something, destroy something, finish something off. So that חסל though it means to end or complete, it is usually used to destroy. In modern Hebrew חסל is to assassinate to kill somebody. חסל סדור פסח כהלכתו What does that mean? We are destroying the סדר of פסח?

Of course the simple meaning is we have completed the סדר of פסח. But there is a hidden prayer here. חסל סדור פסח כהלכתו we say חסל"ה destroy the

we have today. Bring Moshiach, let Moshiach come and let us have the פסח סדר that we used to have in the בית המקדש with the פסח סדר. קרבן פסח. So חסל סדור פסח כהלכתו is we have completed and we hope we have completed for our last time the סדר כהלכתו, the פסח סדר of Galus.

There is a Mashul brought in the name of the Bnei Yissaschar regarding בְּשַׁעַת שֵׁשׁ מִצֵּה וּמְרוֹר מְנַחִים לְפָנֶיךָ. The Bnei Yissaschar told a story of a wealthy man who had a daughter as an only child. When it came time for a Shidduch he went to look for a Talmid Chacham for his daughter. He traveled to a Yeshiva where the Rosh Yeshiva informed him of an extraordinary Talmid of the Yeshiva who was very Matzliach in his learning. This man came from a very poor family and the wealthy man said that it didn't matter as he was prepared to support the young man. He met him and spoke to him in learning and was very impressed. He took the young man back home to meet the future Machatanim. The wealthy man met his future Machatanim and said he is prepared to make the Tena'im. The poor man said I am sorry that I have nothing to make a Lechaim with; I have only some old bread. The wealthy man said ok let us each make a Beracha on the old bread and we will make a Lechaim to celebrate the Shidduch.

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

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

בְּשַׁעַת שֵׁשׁ מִצֵּה וּמְרוֹר מְנַחִים לְפָנֶיךָ. The רבש"ע said look at the מְרוֹר, look what I redeemed you from, such a difficult time. כלל ישראל shows the מִצֵּה and says, רבש"ע, you wanted us to rush out of מצרים and we couldn't even

prepare bread and instead we took out this dry piece of מצה which was the symbol of how much הקב"ה desired us so much. This is the perfect Mashul for the מרור and the מצה and the love between כלל ישראל and the רבש"ע. That is the מצה ומרור מנצחים לפניהם.

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

The Imrei Emes explains, that the first 3 L'shoinois are expressions of being removed from the possession of the Mitzri'im. The 4th expression is an expression of becoming a possession of Hakadoish Baruch Hu. There can't be a Hefsek between working for the Mitzrim and being an עבד ה'.

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

Maybe that is the Kavana of the Posuk in (בראשית ב כד) על-בן, יעזב-איש, (בראשית ב כד) The healthiest thing is for a man to have a responsibility to parents and to go straight from that into marriage. To go from one responsibility to another without moments of Hefkeirus of no Achrayois. Sometimes it happens that there is a time of living on your own before marriage. It is very hard then to go into a marriage with responsibilities. It is very difficult and not healthy.

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

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

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

There is a second dimension to the idea of Mispar. A number makes something finite. A dozen eggs is 12 eggs and no more. Having 100 people in a room is 100 people and no more. A number makes something very precise. However, numbers themselves are infinite. There is no limit to how many numbers there are. There are only a certain numbers of letters in an alphabet. But numbers, you can always add one and come to a higher number.

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

Similarly, the word Taspores in Hebrew means taking a haircut. Well if ספר is to make something Mugbal, to make it limited, so then I understand that when you cut something you are limiting it. But it is not used for cutting a piece of meat, or some vegetables or a piece of cloth. Taspores is only for hair, because hair just keeps on growing all the time. So the two dimensions of Taspores is that L'sapeir means to limit something but something which inherently would have no limitation it can keep on growing. We find that Lashon. We find in the תורה in (Beraishis 15:5) וספר וספר אדם-תוכל, לספר אדם count the stars, finite. אדם-תוכל, לספר אדם infinite. So the idea of Sippur getting back to L'sapeir, to tell a story, has twin

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

There is a Chakira. The Mitzvah of Sippur Yetzias מצרים is: a) to tell the old story over again or b) to be Mechadeish something, to say something new. What is the Mitzvah of the חגדה, is it just to say the old or to tell something to the person listening that he does not yet know?

The Malbim says that there are two words for talking. L'hagid and L'sapeir, for telling. One of them means to tell something new and one of them means to repeat something old and yet both are found in the תורה about the night of פסח. As it says in Shemos 10:2 וְכֵן-בִּנְךָ בְּאָזְנֵי בִנְךָ וְכֵן-בִּנְךָ and in Shemos 13:8 וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר So that there is something unusual here. On the one hand it is to tell the old. The חגדה is the same חגדה every year and on the other hand it is to say something new.

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

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

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

שָׁתָיו מְסַבִּין בְּבִנְי בְּרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל אוֹתוֹ הַלֵּילָה That they were sitting B'haseiba in Bnei Brak and Mesaprim B'yetzias מצרים. It sounds very much like Sippur Yetzias מצרים was said B'haseiba. If so, then it needs a little bit of an explanation because the Mishna Brura in Siman Taf Ayin Gimmel: S'if Kattan Ayin Aleph quotes the Shla not to say the חגדה, בהסיבה. It should be said in great fear.

The Korban פסח is unique among all the Korbanos in that it is a Korban that has no Raiach Nichoach. We find Raiach Nichoach mentioned in every single Korban with the exception of the Korban פסח. Why is that? I would think just the opposite. The Korban פסח is the greatest sign of love from כלל ישראל to הקב"ה. I would think that there certainly it should be called a Raiach Nichoach?

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

The Korban פסח has a Din and status of a Korban Tzibbur in regards to the Halachos of Tumah Hutra B'tzibbur. Meaning to say, that even in the times of the המקדש if most Jews were Tamei at any time, that the Korban could be brought. It is unique among all the Korbanos Yachid. No individual Korbanos can be brought with Tumah Hutra B'tzibbur. Plus Tumah Hutra B'tzibbur is good for a Korban Tzibbur. It permits sacrificing the animal but not actually eating B'tumah. Korban פסח is unique in that it could be eaten as well when a person is Tamei. The Korban פסח is very unique. It is a Korban that doesn't require perfection. It is the Korban of the birth of כלל ישראל and כלל ישראל's special status with the רבש"ע. It is imperfect.

Why did the הקב"ה cause משה רבינו to grow up in the king's palace? He spent the first 12 years of his life being raised as a prince. How does that fit into משה רבינו's job?

הקב"ה knew that when כלל ישראל leaves מצרים, משה רבינו would be told as it says in (בראשית מו יד) וְאֶחָד־בָּנֶי יִצְחָק בְּרִכְשׁ גָּדוֹל (בראשית מו יד) Make sure that they go out with a tremendous wealth. Imagine for example the Chofetz Chaim. You tell him it is time for you to have tremendous wealth. What is the Chofetz Chaim's Hasagos of tremendous wealth? He would say wow let's get chairs in the house, or maybe a table in the house. His picture of wealth would be quite minimal. הקב"ה caused משה רבינו to be raised in a palace, he knows what a king's wealth is like. וְאֶחָד־בָּנֶי יִצְחָק בְּרִכְשׁ גָּדוֹל They went out with gold, silver, and fur coats as it says in the Posuk.

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

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

As Yishayahu Hanavi says in Galus when we have trouble, which can be found in 26:20 תָּכִי כְּמַעַט-רִנָּה, עַד-יַעֲבֹר זָעַם Hide yourself just for a few moments until the storm passes. That is the idea of כלל ישראל in Galus. That is the message of this Ramaos.

There is a Mitzva of Sippur Yetizas מצרים which is discussing יציאת מצרים on the night of פסח at the סדר. The question with which we begin is a question of whether that Sippur that telling of the story requires a certain amount of Chiddush, requires that the person has a certain amount of new insight or new Chiddush regarding יציאת מצרים or no maybe the word Sippur is just to relate the story.

The Malbim, writes in Tehillim 19 the following. He says in Lashon Kadosh we find the Lashon of (לְהַגִּיד) as in Tehillim 92:3 (לְהַגִּיד). (לְהַגִּיד בְּבִקְרַת חֲסִידָה). L'sapeir is to tell something new. L'sapeir is to relate something old. So that in Hebrew there are words similar to synonyms but not quite synonyms which refer to

two ideas. *לְהַגִּיד* is something new and *לְסַפֵּר* as in Tehillim (יט ב) *הַשְׁמִימִים*, *מִסְפָּרִים* refers to things that are already known.

How does that explain the night of the *סדר*? In a confusing way. On the night of the *סדר* we are commanded as it says in (שמות יג ח) *וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם* (שמות יג ח) *וְהִגַּדְתָּ לְבִנְךָ*, *L'hagid*, so you are supposed to say something new. But the *תורה* also says in (Shemos 10:2) *וְלִמַּעַן תִּסְפֹּר בְּאָזְנֵי בִנְךָ וְכֵן-בִּנְךָ* *L'sapeir* to say the old. Which one is it, is it to say the old or is it to say the new?

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

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

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

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

We find that when משה רבינו realized that people were going to reveal to Paroh that he had killed a Mitzri and that it would be Jews who would be revealing that news to Paroh that he had killed a Mitzri, he said as it says in (שמות ב יד) אֲכֵן נֹדַע תִּדְבָּר Which by its simple meaning means the fact that I killed a Mitzri is known. But in a deeper sense as the Medrash says and אֲכֵן נֹדַע הַדְּבָר. ומדרשו נודע לי הדבר שהייתי תמה עליי, מה חטאו רש"י alludes to briefly מה חטאו רש"י ישראל מכל שבעים אומות להיות נרדים בעבודת פרך, אבל רואה אני שהם ראויים לכך יש"ר was saying now I understand why the Galus in מצרים is not coming to an early end. It is because that there are Jews among us who say לשון הרע. There are Jews among us who speak ill regarding other Jews. So that the עבירה of לשון הרע was an עבירה in מצרים for which we were not redeemed.

With this says Rav Hutner we understand why the Mitzvah of Sippur Yetzias מצרים is a Mitzvah that is done with the mouth. It is a Mitzvah on the night of פסח which involves speaking a lot. Usually we say סִיג לְחֻכְמָה, שְׁתִּיקָה that a wise man knows how to be silent. On this night we say וְכָל הַמְּרַבֵּה לְסֹפֵר בִּיצִיאת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח. Somebody who speaks much is praiseworthy. Because this night, the Mitzvah is to be Mikadeish the Dibbur to give holiness to one's speech as if to redeem the failure in מצרים where Jews were not pure in speech. Which of course explains why in the הגדה we say וְאִפְּלוּ בָּלָנוּ חֲכָמִים even if we were all wise men it is a Mitzvah to speak about יציאת מצרים. I would think the reverse that even Am Horatzim (certainly Chachamim) have to speak about יציאת מצרים. What does it mean even Talmidai Chachamim?

Normally סִיג לְחֻכְמָה, שְׁתִּיקָה a sign of a wise man is silence. On this night מִצְוָה עָלֵינוּ לְסֹפֵר בִּיצִיאת מִצְרַיִם וְאִפְּלוּ בָּלָנוּ חֲכָמִים even if we are all wise men in the מדבר failed in a number of Nisyonos, but even after their failure they were still heading to א"י about to enter the land of א"י. When did it come to pass that הקב"ה said stop I am not letting you into א"י?

That happened by the Cheit Hamiraglim, which is a sin that was associated with לשון הרע. Whereas it says in (מדבר 13:32) וַיֵּצֵאוּ דִבַּת הָאֶרֶץ the Meraglim spread a bad report on the land of א"י. Where the sin of לשון הרע reared its ugly head once again. Here הקב"ה said Ad Kan, you came out of מצרים because you sanctified your speech and here you are failing again. This was the עבירה for which they could not enter א"י.

Similarly, during the sojourn in the מדבר when Miriam spoke לשון הרע she was punished immediately. The entire camp of כלל ישראל had to wait seven days and they had to cease their travel towards א"י. This was again because of the עבירה of לשון הרע.

We know that פסחים starts with the words אור לארבעה עשר בודקין את החמץ לאור. It uses the word אור in place of לילה which means night. The Gemara explains that the Mishna is coming to hint to us שלא מדבר בלשון מגונה. Even the word night which has negative connotations is replaced by the word אור or light as if to hint that a person should speak properly.

Why is this the first word of this מסכת? The hint of how to speak could have been in any מסכת or in any part of any מסכת. It is at the beginning of the מסכת to introduce us to the concept which this מסכת talks about and that concept is the דיבור מגונה of עבירה of fixing the דיבור of speaking improperly, of a lack of pureness of one's speech.

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

בְּעֵבוֹר זֶה עָשָׂה ד' לִי בְּצֵאתִי מִמִּצְרַיִם a person must see himself as if he was redeemed from מצרים. Rav Schwab in Shemos 13:8 where this Posuk appears explains the idea of הָיָב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם in a new way. We usually say that you should pretend that you left מצרים even though you did not leave מצרים.

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

Zoche.

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

With this Mussar we understand when we complain about the Rasha, וְלִפִּי שְׁהוּצִיא אֶת עַצְמוֹ מִן הַכָּלָל כְּפֶר בְּעֵקֶר the whole Avoida of פסח night is that whatever level you are on; see yourself as part of the Klal of כָּלֵל יִשְׂרָאֵל. Since the Rasha took himself out of the Klal we say הִקְדָּחָה אֶת שְׁנֵיוֹ

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

People think that to reach levels of Kedusha that they must rid themselves of the יצר הרע and get rid of all the things that drag them down. We say on פסח, no, just jump into the Kedusha. Even if you feel unworthy and that the יצר הרע is dragging you down, Kadeish just jump into the Kedushah. Why? That is what happened on פסח. כָּלֵל יִשְׂרָאֵל still in the Mem Tes Sharei Tumah just jumped into Kedushah. There was no big Teshuvah movement at the time. We see this from the Yam Suf where it is said Halalu Oivdei Avoida Zorah V'halalu Oivdei Avoida Zorah. We know that a Shifcha at the Yam Suf saw more of a prophecy than Yechezkel Ben Buzi.

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

Most Mitzvois of the תורה that are specific are Mitzvois that are done by day. Examples are Lulav, Shoifar, Hallel that are done by day. Some Mitzvois can be done by day or by night and these include Sukkah or Kiddush. Where in the Toirah do we find a Mitzvah that can only be done by night? Leil סדר we have Sippur Yetzias מצרים, מצה, מרור, Korban פסח.

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

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

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

There is one more thing. The Netziv in Parshas Bechukosai on the Posuk that is found in 26:31 (וְלֹא אֶרֶץ בְּרִית נִיהַחְכְּם). It says in the time of the Churban ה' will no longer enjoy the Rai'ach Nichoach of the Korban. Says the Netziv, even when the בית המקדש was Chareiv one can bring the Korban פסח on the Har Habayis. It is unique among the Korbanos. Again, the same idea it doesn't need perfection. At any time, even in the time of Churban, or in the time of Tumah a person can draw close to הקב"ה with the קרבן פסח.
