

דברי תורה בשביל פסח

The Viznitzer Rebbe was asked why when burning the חמץ we also burn the candle used in our search for the חמץ. Certainly there is no suspicion of חמץ adhering to it.

He replied: This candle was used for one purpose only - to search for חמץ. A candle whose sole existence is for the purpose of seeking out the negative must be burned. (2020)

וספרתם לכם ממחרת השבת

שבת is referring to פסח, why?

On קידוש of שבת we don't say מקדש ישראל, by ר"ח and יו"ט, we say מקדש ישראל, שבת is always there. Through out time, no civilization was able to change the seventh day from being the seventh day of week, they wanted to make the calendar, one day blank, so all months would be equal, they were not able to do it, because שבת is מקדש וקיימה, but יו"ט, we say תקראו אתם ב"ד, has אחריות to say which months is 29 and 30, it depends on סנהדרין. שבת comes from ה', יו"ט comes from us.

When we left מצרים, the angels said הללו עובדי עבודה זרה והללו עובדי עבודה זרה, we have not built up enough זכויות to be redeemed, so ה' gave it to us. That is why פסח is called שבת. (Heard From Zaidy)

The זוהר says that on פסח our דיבור came out of גלות, that is where the term פסח came from, פה סח, the mouth that spoke. Speech is a expression of the נשמה and גוף, when we use physical to express the נשמה. פרעה tried to come in between our head and heart, that is the neck. That is why פרעה is the same letters as הערף, the neck, that is where he tried to attack us (אריז"ל). Rabbi Feiner pointed out that is why we read שיר השירים on פסח, specifically something comes from the mouth. The קרבן פסח is unique in that even though it is a שלמים, the חזה ושוק is not given to the כהן, rather it is eaten by the people who are counted for the קרבן. That is the question of the חכם

(הת"ס), if this קרבן is so holy, then why are you eating every aspect of the פסח? The answer to that question is, we have elevated everything, and now we eat everything, even eating of קרבן is an expression of the spiritual. That is why we eat the קרבן על השוכע, because if we were eating it while we are hungry, then it is because we are hungry, but if we are eating it while we are full, then the reason why we are eating it is because it is a holy act. We treat the קרבן and its הלכות as if it were not a eating of תאוה. (Avraham Davidovits תשס"ט)

צדוק says that the חטא of אדם was a חטא of תאוה, so on פסח, we eat ליל פסח, food that is not of תאוה. That is why we eat it על השוכע, so that it won't be for a תאוה. The ליל סדר is a תיקון for the חטא של אדם הראשון. What was the חטא of אדם? The בעלי מוסר say that he was right near גן עדן, he had the ability to get to close to 'ה, the only thing that he was lacking was a mate, he tried everything, and nothing seemed to be a right fit for him. So'ה said, I have the perfect match for you, a woman. then he messes up with the עין הדעת, and 'ה says, what is going on? You know what אדם says? It is not my fault, it is the woman who you gave me, it is her fault. אדם was כופי טוב.

What is the סדר all about? ה' did this for me, and that for me, had 'ה not done this, that would have been enough. We are thanking and thanking 'ה. That is why כל המרבה לספר הרי זה משובח. It is all about הכרת טוב, the תיקון for the חטא which was כופי טוב. (Avraham Davidovits תשס"ט)

'ה entreated the Jewish people to ask the מצרים for their valuables (Exodus 11:2). The implication is that the Jews needed coaxing. Why? Furthermore, if the Jews didn't want these riches why was 'ה still bound by his promise to Abraham, that they would leave the land of their oppression with vast possessions (בראשית טו יד)?

G-d had to make a request because the Jews may not have wanted any reminder of their difficult past. In fact, if the Jews would have refused, 'ה would have been released, as it were, from his promise. Nevertheless, 'ה wanted them to accept these riches to teach them that they should not deny their past. Rather, the proper response to difficult past events - no

matter how horrendous - is to accept them and then turn them into positive experiences. This answers another difficult question. Why is **פסח** called **חג המצות**? **מצה** represent our enslavement, not freedom. The reason is that we don't celebrate our freedom by forgetting our past. We do so by specifically remembering our past enslavement in order to grow from it. We remember what slavery taught us & use it for the positive. In truth, the years of enslavement constituted the critical experience which facilitated our acceptance of the **תורה** at **סיני**. We learned obedience, serving another, not thinking only about ourselves - the indispensable components necessary to become servants of **ה'**. That is why **ה'** wanted us to have these riches. They would serve as a constant reminder of that past experience, so necessary for our future growth. Thus, it is entirely appropriate that the **תורה** uses the name **חג המצות** to depict **פסח**. (Rav Yochanan Zweig)

יהי פרשת ויהי is the only **פרשה** which is **סתומה**, because it symbolizes the beginning of the **גלות** into **מצרים**. How do we get our self in to **גלות**? In to doing things wrong? By not thinking, by not doing self introspection. But in **פרשת בשלח** (טו,א), by the **שירה**, there is a open space in between each line. Because this is the beginning of the **גאולה**. When we have a chance to stop and think about what we are doing, then we will do the right things. (**שפת אמת Heard from Andy Lauber 2/9/01**)

(שמות יב א) ויאמר יהוה אל-משה ואל-אהרן בארץ מצרים לאמר

Why does the **פסוק** have to say **בארץ מצרים**, we know where this is taking place?

The **מהר"ל** says that **פרעה** and **שנה** are equal (365) in **פשט**. **שנה** is that it happens over and over again, no **התחדשות**. That is what **מצרים** is like, no change. The word **מצרים** comes from the word **מצר**, constricted. The whole philosophy in **מצרים** was, if you are born this way, then you are stuck this way, no change.

The Jews view the world differently. We are supposed to live with constant **התחדשות**. That is why we go by the moon, something which is constantly changing. The **תורה** tells us that, even in **מצרים**, even in a place which is the

opposite of growth, we have the ability to grow. This is why החדש הזה לכם should have been the first מצוה, to teach us how to do all the מצוות, that we should do the מצוות with התחדשות.

What is the connection between צרעת and גאולת מצרים? משה's stick turned into a snake as a reminder of לשון הרע, his hand got צרעת, and משה said, now the thing is known, and רש"י says that what משה meant was that now I know why we are in slavery, because people are speaking לשון הרע.

אדם רואה כל נגיעים חוץ מנגעי עצמו if you are able to see another's flaws, that means that you are distanced from them, because if you were connected to them, you would be like one and you can't see your own shortcomings. Distancing your self is the antithesis of a nation. When we left מצרים, we were becoming a nation. This is also פשוט why the מצורע is sent למחנה. (Rabbi Zweig 4/16/05)

(שמות כ ב) אנכי יהוה אלהיך אשר הוצאתיך מארץ מצרים מבית עבדים

From here we learn the obligation placed upon man to paint a picture and to relive all the kind acts that ה' did in the past, and accept עול מלכות שמים, so that we can relate to them. That now we will be able to serve ה' with שלימות.

At the time of מתן תורה only 50 days passed since we left מצרים, when ה' redeemed us from slavery. Why do we need to mention how we accepted עול מלכות שמים with desire when we were under the dominion of מצרים and how happy we were that the עול was removed from the רשעים and given to ה'? Isn't it פשוט that we were going to be happy?

That is the nature of man. He forgets quickly what he accepted upon himself at a time of התעוררות to be מתחוק in עול מלכות שמים and קיום מצוות. I.e. at a tragic time when you take upon yourself certain changes, afterwards when things revert to normal, you quickly forget the feelings that you had that caused you to make the changes. Therefore it is very difficult to keep your resolutions. The only solution is to paint a picture of that time, to remember and relive the moment of uplifting. This is the reason ה'

mentions עבדים, in order to bring the feelings back to when we were עול מקבל מלכות שמים with שמחה and רצון. Through that we are able to be מקבל the מצות properly.

This is also the reason of the מצוה of the סדר. To renew within us the time of יציאת מצרים. The result will be a desire to be מקבל עול מלכות שמים. (שפתי חיים) (שע page)

...להוציא את בני ישראל מארץ מצרים (שמות ו,יג)

Rabbi Zweig 1998

Q The (תורה תמימה) (look in the פרק ג הלכה ה) (ירושלמי) says this is talking about the מצוה of הוצאת עבדים (that is פשט in the פסוק in יג "at the end of seven years you shall send out the servant). But the whole concept of owning a slave does not apply until we get to ארץ ישראל, why are we now being told of a מצוה which will not apply until later?

A You have a person who lived a hard life and then he took a turn for the better. When he sees a person who is going through the same thing that he went through he could help him because he can relate to him. He uses a negative experience and translates it into a positive experience. We are being told about this מצוה now, because when it comes time to release our slaves we can help them because we can relate to them.

Reb Chaim Shmueleveitz (in his biography page 78) 4/01

There are experiences in life that a person remembers very well. These are moments whose significance he experiences with maximum awareness. These are the times to make resolutions. Only if a person is aware of the significance of an undertaking will he remember it and fulfill it. The day the Jews left מצרים was the day on which the Jewish people became aware of the concept of freedom from servitude. There was no better day than this to learn about freeing slaves.

לא תאספון לתת תבן לעם... (שמות ה,ו-ט)

Rabbi Zweig (by Elchanan Ciment)

Q פרעה wanted to keep us busy, but he also wanted as much productivity as he could get from the slaves. Why did he have them gather straw and produce the **same** number of bricks? Why not just continue the same system of providing straw, and just demand **more** bricks? This would keep them busy and he would get more production as well.

A פרעה understood that although the people were physically occupied, they managed to keep their minds free, and this led them to search for a better way of life. If they would be pushed to produce more, they would still maintain that inner freedom. Instead, פרעה devised a plan which preoccupied their minds. Now their minds would be directed towards this task of figuring out where and how to find the straw.

In מסילת ישרים, we find a comparison between פרעה and our יצר הרע: "יצר הרע (יצר) realizes that if they were to devote even a slight degree of attention to their ways, there is no question that they would repent. This is why פרעה said, "intensify the mens labor". He strove to remove all thought from them."

Most of us don't have the freedom to spend all of our time, as we would like to. We have responsibilities to school, work, and family. **The test of freedom is not how much time we have to ourselves, but how well we use the time we have.** We are only free if we have the ability to think for ourselves. Of course much of our physical work demands concentration, but we still need to find time to free our thoughts from these tasks. We must step back to look objectively at our lives and see if we are satisfying our long term goals, or instead, becoming distracted and forgetting who we are. If we can manage to create this inner freedom, then we can feel truly free, regardless of how busy we may need to be.

I wanted to add to this the following.

There was a Rabbi whose son was born prematurely and severely underweight. The doctors and nurses in the hospital went beyond the call of duty, putting in tremendous efforts over the course of two months until the baby was finally healthy enough to return home with his grateful parents.

The Rabbi searched far and wide for an appropriate gift for the medical

staff to express his appreciation, but he couldn't find anything suitable. In frustration, he turned to his mentor, Rav Elya Svei, who explained that the doctors didn't need any more fountain pens or paperweights. He suggested that each year on the baby's birthday, the Rabbi should bring his son to the hospital to show the doctors and nurses the fruit of their efforts.

So many times medical professionals put in tremendous energy fighting what they know to be an uphill battle, only to become dejected when they lose more often than not. Rav Svei suggested that the best gift would be to strengthen them by reminding them that their efforts make a difference and are eternally remembered and appreciated.

While most of us hopefully haven't had extensive interactions with the hospital staff, we have all benefited greatly from the Herculean amounts of time and energy invested in our education and upbringing by our parents and teachers. It behooves us to give them the sense of satisfaction and accomplishment they deserve by regularly letting them know what a difference they made in our lives and how appreciated they are.

(י,א+ב) ה' tells go to פרעה to tell your children and grandchildren that I played with them ה' כי אני ה'.

Rabbi Zweig 1998 (פרשת בא)

Q Why doesn't ה' tell us "I am ה' who did all these things to your children"?

A What is יהוה? Most people think it is, who was your father, grandfather etc. But what is the only thing you have left when you die? Your kids. You live through your kid's actions. When Rabbi Zweig is trying to be מקרב people, he would tell them not to force their parents to keep kosher. Because once you have kids, your parents will want their grand kids to come to their house. But they will only go if they keep kosher. So the grandparents will keep kosher because they only keep living through them and they want to have a connection to them. By us (Jews) doing all these things (telling our kids what ה' did) then we'll know that ה' is ה'. Because he'll be connected and recognized through us.

...ויאמרו איש אל אחיו מן הוא (שמות טז, טו)

page 183 2/01 (פרשת בשלה) אמרי דעת

“and each man said to his brother, what is this?”

In the **מבלתא** it says that **תורה** was only given to those who ate the **מן**. But the **תורה** was given to everybody as the **רמב"ם** says in **תורה תלמיד** (א,ה): whether healthy or sick, young or old, you are obligated to set a time to learn **תורה**. Why specifically those who ate **מן**?

It says in the **פסוק** (שמות **מן, מן**) “each man said to his friend, “what is this” because they did not know what it was” if so why is it called **מן** and not **מה**?

If you look at **רש"י** on the **פסוק**, (and in **סוכה לט:**) **מן** is from the **לשון** of **הכנה**, like it says in **יונה** (ד,ו) **יונה** “**ה** made spiritual bread, **מן**, for everybody equally, the only difference was the way it tasted. Everybody’s **מן** tasted differently. They each had a taste on their own level. The bigger the **חכם**, the better the food tasted. The ones who were on a lower level, their **מן** did not taste as good. The simple people's food tasted simple. It all depended on the preparation of the one who was eating it.

This is what the **פסוק** means when it says, “each man said to his friend, what is it?” Each person told his friend how his food tasted, because they thought that they experienced the same taste. But then they found out that each one had a different taste, and that is what confused them. They said **מן הוא** meaning that the taste came as a result of the preparation involved.

The same thing with **תורה**. There are those who feel a taste and sweetness in learning and there are those who don't taste the sweetness of **תורה**. It all depends on the preparation. The more you prepare yourself spiritually, that is how great the **תורה** will feel towards you. This is what the **פסוק** means when it says, “the **תורה** was only given to those who ate **מן**”. That is because they knew that it was all dependent on the preparation, like by the **מן**, where each person had a different taste..

Reb Yitzchak Vorkey 2/16/01 (פרשת בשלה)

How was it possible to do **חסד** in the **מדבר**? They had everything, clothing, food etc.

The מן tasted as good as the person who ate it would want it to taste. A poor person can only imagine that food can taste up to a certain level that he has been exposed to. So a rich person can go up to him and tell him "think about steak", but the poor person will say "I don't know what that is". The rich man will say back, don't worry trust me, just think about steak. With this preparation the poor person will benefit a lot more. Some one once came to me (Rabbi Jaeger) and I said to him, how can you live in such a place, there is no Yidishkeit! And he said what are you talking about, there are two pizza shops and a steak house". To this guy, two pizza shops and a steak is what Yidishkeit is about. You take someone like that and show him other things in Judaism, show him what real Yidishkeit is about, this is a חסד, opening his ability to think. A big חסד to someone is to show them the depth of where they can go and what they can accomplish.

4/01 שמא שפתי חיים

The מור (אור חיים כח ס' תיז) says in the name of his brother... the מועדים are לוי ועשי עוגות ופסח היה (בראשית יח,ו) as it says פסח, אבות כנגד the חסד, מידה, and חסד? {On a simple level you can say that we did not deserve to be redeemed and and'ה did us a חסד and redeemed us}

אברהם was the head start of בני ישראל, as it says (א-ב, ישעיה נא) (I don't really know what the proof is, I am going to have to take his word for it), similarly יציאת מצרים was the beginning of the building of the Jewish nation, as it says ה' אברהם went about serving חסד. The חסד which אברהם went about serving חסד.

The חסד and מעלות of אברהם were that he went חסד בדרכי ה' with the חסד of חסד as it says חסד לאברהם. חג הפסח הוא עמוד החסד של"ה. The חסד לאברהם.

The חסד of חסד and אהבה are connected to one another and feed off each other, both in בין אדם למקום and בין אדם לחבירו. When we recognize the חסד of חסד and all that he does for us, and admit to all the חסד that he does, our hearts become strengthened with love towards him (ה') and as a result we want to somehow "pay him back". The ultimate payback is by doing חסד to his creations. Similarly if you love somebody, it leads to doing חסד for that

person and in the flip side, doing חסד and giving causes love from the giver to the receiver.

אברהם through contemplation alone came to believe in ה' and all the חסד that he does to us. Through this he was able to reach a high level of serving ה' with love. The רמב"ם says (הלכות תשובה פ"י ה"ג), אברהם called ה', because he served him with love. The מצוה of loving ה' is to have ה's creations love him. The ספרי in ואתהנגן says, "you should love ה' your GD, like אברהם". Because through הכרת הטוב and loving ה', which was burning up inside him, you will increase חסד to everybody. Through this he would bring people close to ה' and would teach them to recognize the good, and love ה'. ה' say (תנחומא) after אברהם fed his guests, they would bless (thank) him, then he would say to them, "you are thanking me"? Thank the one who gives food and drink to everyone". When they would hear that, they would ask, "what is the proper way to bless (thank) him (ה') and then he would tell them.

On פסח, ה' did for us an unbelievable חסד, he took us out of the depths of hard work and slavery, from מצרים, and made us free men. This was from a place where no עבד ever left (רש"י שמות יח ט). We are inspired to a limitless level of love to the one who redeemed us. So now we have to pay back ה' with love and חסד. Up until now the days of פסח are set aside to reignite the love between ה' and his sons-us- therefore we have a מנהג to say שיר השירים on (ס' תצ end of שו"ע א"ח) שבית חול המועד because שיר השירים is all an analogy of love between ה' and the Jews. Because of this the ספרים הקדושים say that פסח is a time of תשובה מאהבה.

(בשלה מו, א) אז ישיר

Rabbi Jaeger 1/22/05

תחית המיתם מן התורה - רש"י. מוכאן רמו לתחית המיתם מן התורה - רש"י. Why are we learning out from a song? Why is אז ישיר a תחית המיתם?

When The Belzer Rebbe came from Europe to Israel, his first שבת was בשלה, at the Tisch, he asked this question.

רש"י (on the פסוק of המושבים יג, יה, בשלה יג, יה) says that 4/5 of the Yidden died, only 1/5 went out. How are they going to be able to go on? When people learn the פרשה of יציאת מצרים, they don't realize that יציאת מצרים was also a Holocaust, people lost most of their families. How can they possibly sing שירה at a time like this? They were able to sing שירה, because they realized that this is all part of a big picture, they realized that there has to be a תחיית המתים. There is no other way to be able to sing at a time like this.

Rabbi Diamond 2/7/00 (פרשת בשלה)

משה took יוסף's bones, the גמרא in סוטה says "how much משה loves מצות, he was עוסק in the מצוה of יוסף instead of collecting the booty, as it says חכם לב יקה מצות" Reb Schwab says that the חכם לב here is that he was doing a מצוה that no one else was doing. Reb Nechemchik asks a question, why does it say מצות, he only did one מצוה? The other question is that there is a concept of המצוה פטר מן המצוה and עוסק במצוה פטר מן המצוה there was no measurement as to how much booty we had to take, so why didn't משה take a little booty **and then** get יוסף, and by this he would be מקיים both?

What is a חכם לב? The רמב"ן in בהעלותך, בהעלותך רש"י says that why is the פרשה of the נשיאים next to the פרשה of מנורה, because אהרן was upset that he was not involved, but אהרן was going to bring many קרבנות? He is only missing one? אהרן felt this was a once in a lifetime מצוה now and he missed it. Why didn't משה say this is a once in a lifetime מצוה, why didn't he do it?

By קריעת ים סוף, the פסוק says that הים ראה וינס what did the ים see? The bones of יוסף. Why is that what caused it to split? When ה' said split, the water said why should I, it is against nature? Then the sea saw the bones of יוסף. יוסף went to מצרים, he was seduced, he ran outside, he did not let the יצר הרע get to him. He went against nature. When the ים saw יוסף I.E. ability to go against nature, and these are his relatives, these people deserve also. What would have happened if משה did not get יוסף's bones? The ים would not have split. The Jews die. The booty is worthless. משה didn't need the booty. Because he was the cause that everyone got booty, everybody taking was משה's taking. With one action משה accomplished three things. 1) He fulfilled the promise to יוסף. 2) He saved

many peoples lives (by causing the water to split). 3) allowed the people to keep the booty.

לב חכם is that thinking from the heart can accomplish a lot from one action. What you want to accomplish from one מצוה, you end up with many מצות.

How do you reach the level of a לב חכם? The גמרא says that 'ה only gives חכמה to those who have it, if they have it why do they get more? And if we don't have it, then why don't we get it?

Reb Chaim Shmuelevitz says that שלמה asked for דעת 'ה. לב דעת 'ה says I will give you חכמה to those who yearn for it. To those who want it. By יהושע the גמרא in יומא says that he got the מן for ישראל. We got the מן as a merit of the רבים. יהושע went by himself to stand at the edge of the Mt. to ask for it. It came as a merit of a יחיד.

The פרשת שלח in רמב"ן says that the order of the מרגלים was from greatest to smallest, יהושע was listed number five. How did he accomplish so much if he was listed to low? He had a desire to learn, 'ה gives help to those who want it, even if they are by themselves.

You will have a lot of מידות if you have a לב חכם. We have a responsibility to learn. But if we want to be a תלמיד חכם for our self, then we will be a תלמיד חכם for **ourselves**. But if we look, we will see that we have responsibility for others as well. Then your learning will not only be a מצוה, but also מצות.

וַיָּבֵאוּ בְנֵי יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיּוֹם הַשְּׁשִׁי וְהַמַּיִם לְהֵם חוֹמָה מִיְמִינֵם וּמִשְׂמֹאלֵם (יד, כב)
וּבְנֵי יִשְׂרָאֵל הִלְכוּ בַיּוֹם הַשְּׁשִׁי בְּתוֹךְ הַיָּם וְהַמַּיִם לְהֵם חֹמָה מִיְמִינֵם וּמִשְׂמֹאלֵם: (יד, כט)
1997 כלי יקר and גר"א

Q One time the word חומה is spelled with a ו and one time it is not. Why?

A There are two types of Jews. One with complete אמונה (נחשון בן אמינדב). One without complete אמונה. When נחשון went in, it was still בים, then it split with walls. But by the other group did not want to go in until the walls were up and it was dry. So they went in the dry ים.

Heard from Rabbi Gruber at the כולל מלוח מלכה 1/26/02

(טו,א) The **חידושי הרי"ם** asks a question, why didn't we respond with a **שירה** at **קרעת ים סוף**, why did they have to wait until **קרעת ים סוף** to sing **שירה**? ה' told that the Jews had to be enslaved for 400 years. In the beginning of the **פרשה** it seemingly says that **פרעה** sent the Jews away, and then a few **פסוקים** later it says that he is upset. What happened? What changed? The **קדושין** says that if an **עבד** ran away he gets caught he has to complete his term (until the end of six years), but if the **אדון** dies, he is free. When **פרעה** got the message that the Jews left, he was only **מסכים** for them to leave at the end of their term. But they were **ברה=210**, they did not finish their term. This is not the time for their **חירות**, then he got upset. So when the Jews saw **מת על שפת הים**, that **מת אדון**, each person saw their master died, and now they did not need to complete their term, then they sang. The **שפת אמת** says that the Jews did not sing **שירה** on **קרעת ים סוף** rather they sang **שירה** on **יד,לא** (י,לא) **וואמינו בה'**, when they reach that high level, they could sing.

Rabbi Zweig 4/12/04

If you don't say these three (**פסח מצה מרור**) things you are not **יוצאי**. The **ר"ן** says that the **משנה** does not mean that you do not fulfill your obligation, rather that you did not fulfill it in its best possible way. The **רמב"ם** quotes exactly like the **משנה** and adds these are called the **הגדה**.

The **הגדה** is arranged from the **פסוקים** of **ארמי עובד אבי**. The **הגדה** takes these five **פסוקים** and elaborates in other places. Why not have a synopsis from **שמות**? The **משנה** in **פסחים** says that we are obligated to expand on the **פסוקים** of **ארמי עובד אבי**.

The **רמב"ם** calls **ביכורים**, **ביכורים**, **וידוי** (ירושלמי) why is it called **וידוי**? What is the confession? The **ספורנו** asks why is it called **וידוי מעשר** (the next **פרשה**)?

What are we doing on **פסח**? Praising. He did this and He did that. ה' is omnipresent. We are saying it over for our sake. He has done these things for us. We are not talking about His powers, rather what He has done for us. So what? ה' loves us, we know that already, aren't we his children? We

are obligated back to him. וידי means I owe you. For everything that He has done for us, we owe Him. When we eat מצה מרור, we are eating this because we owe him. It is a message that were committed to ה'. Most of us think "what have you done for me lately". That הגדה is not a history lesson. ביכורים is every year, I come with my fruits, here are my fruits. This is the first step in showing obligation. You can fulfill your obligation with bringing and without saying your story, but not by saying the story without bringing, if you don't bring the ביכורים, then it is only a story. An admission is not lip service. We have to undertake to do something for ourselves to be committed.

That is why, even if we are all wise, we still have a מצוה to say the story over. The more we tell the story over, the more we remind ourselves that there is an obligation. We go over and over what ה' did for us. But it is just a down payment. We need to take on things to do for ה'.

כל המרבה לספר הרי זה משובח. The רמב"ם brings this הלכה twice. Here and by וי"כ by ידי. Because the more you talk about an obligation, the more you feel it.

אמר רבי אליעזר בן עזריה, do we need to say at night. This question does not belong in the הגדה. This is a question that applies during the year. Every one agrees that by the סדר night there is an obligation. All year round has nothing to do with פסח. Where do we put the מצוה of יציאת מצרים? In שמע. Why in שמע? Why not make it separate? שמע is עול מלכות שמים, to undertake a commitment. I am committed to you. On פסח I am doing the מצוה (eating מצה מרור). There is not a מצוה to say over history. Rather history obligates us every year is a sense of obligation. So we have to commit our self every night. Then (at night) we just say it over. Now (סדר) we are taking action.

הגיעה זמן של שחרית. Now it is time to take the story and make a level of commitment.

והגדת לבנך (שמות יג, ח). הגדה are called these things. The רמב"ם says that these things are called the הגדה. רש"י says this means to fulfill מצות, for example פסח בימים ההוא לאמר בעבור זה

מצה מרור. מצה מצוה. The מצוה to say over the story is to do the מצות, all מצות but this is only a down payment. This is about commitment.

Non appreciation is a lack in person, not character. Now you have said the הגדה. הגדה means to speak. אגודה means to bond. ה' has done for us, so we are committed to do for him. The first step is to eat, then we have to continue our commitment.

Rabbi Zweig (CD)

מצה is a symbol of freedom, it is also לחם עני, why do we have the symbol of freedom also represent slavery? It is called חג המצות, means that we are celebrating slavery? It is hard to understand that when we are celebrating freedom, we are using a sign that represents slavery?

One of the merits that we have that we were able to leave מצרים was that we did not change our language. The מדרש רבה אסתר ד (look in מדרש תנחומא), on אנוכי ה אלוך, says that the word אנוכי is a מצרימian word. For 210 years we spoke Hebrew, now when ה' speaks to us, he is speaking in מצרימian? If we had to keep our identity, why did ה' use an מצרימian word, to basically start כולו התורה כולו.

The משנה (קמ"ז). משנה says, מתחילין בגנות, things that are not complimentary to כלל ישראל, our low level. The מהר"ל explains that this is so that we have a greater sense of appreciation. It is hard to understand that we have a משנה to show us appreciation. There might be a more profound possibility.

The רמב"ם (הלכות עבודת כוכבים פרק א הלכה ג) says that אברהם was 40 when he recognized ה'. The ראב"ד asks that the גמרא seems to say that אברהם was 3?

אברהם went around to be מקרב people, the ראב"ד asks why didn't שם ועבר go out and do קירוב? He says that maybe they did, but maybe they were not able to destroy the idols. So what is the ראב"ד saying, that אברהם was a better snoop? Why is that the people before אברהם did not go out and do קירוב, why didn't they destroy the idols?

The **רמב"ם** tells us that **אברהם** started to think about the world, how it was run, etc...he figured it out on his own. When he came to this recognition, he began dialogue and debating the people in his town, to show them that they were not on the right path, and the only one to bow down to is **ה'**.

Very often people make changes in life. For example a **בעל תשובה**, lets say someone becomes a **בעל תשובה** at forty, they might think that now they are starting life at forty, before they were wrong and now everything is ok. The problem with that approach is that I wasted forty years of my life. Before I did not know any better, but thank G-d now I am doing fine. That is going forward with only half of who you are, everything until then has been lost.

There is a healthier approach. If a person spent 40 years not being religious, there has to be a reason for it. He has to make good use of those years. The fact that he has done certain things that others have not, means that he has an ability to deal with people now who are doing now what he was doing then. Who will people feel more comfortable speaking to? A person who grew up Frum from birth, and does not understand what it is like to go to a club on Friday night, or a person who has been there and done that, and he tells you that there is something better out there. Imagine someone is in the hospital and he is told he will never walk again. Two years later, after a lot of physical therapy, he is able to walk again. Imagine if two years after that, there is another person who was in a accident and was told that he will never walk again. If I (Rabbi Zweig) walk in and tell the person that if you pray and try, maybe you will walk again, you will be able to walk, he will think that the Rabbi has a message of hope. If a person walks in and tells the patient that four years ago he was in the same situation and now he is walking, who will have a better message? The second person, he lived through it and proved that it (surviving the injury) can be done. Or imagine a person who quit smoking and knows what it is like to get up in the middle of the night desperate for a cigarette, can go and talk to someone, and tell him that you know the pleasure, but it is a lot better not to smoke, not waking up and coughing, the need to have a cigarette control your life, it is healthier not to smoke etc... he will deliver a much more effective message.

What the **בעל תשובה** has to do, and what **אברהם** did, was that they used their past (idolatry etc..) and used that to go forward in life. Now they were able to speak to people, because he had been there, done that, therefore he

had an effective message. אברהם understood that if he went through something for 40 years in a totally non religious lifestyle, anti G-d, he now has the ability to speak to people who are now in the position that he was once in. And as the רמב"ם goes on to say, he gathered tens of thousands people around him. אברהם had enormous effect on people because he had been there. Had he not been through those experiences, he would not have been able to accomplish.

This answers the ראב"ד second question. What about the earlier generations, they were religious. ישם grew up religious. From the moment he was born, he saw his father building a תיבה. As רש"י in סוכה says that he was building the תיבה. Doing work for the sake of ה', so that the irreligious people will get a message to change their ways, it was not helpful, but that is what he did his whole life. But he was dealing from a position of, here we are religious and committed, and hopefully you will follow us. אברהם came from a different perspective, I have done everything that you have done, I have thought about what you are doing. people will listen to a person who was in their position.

This now answers the ראב"ד's first question. חז"ל said he was 3 when he recognized ה'. The רמב"ם says he was 40. The ראב"ד says the רמב"ם is going against the גמרא. The גמרא does not say when אברהם was 3 when he recognized ה'. The גמרא says, how old was אברהם when חז"ל told us that he was religious for 172 years. When the תורה is saying this, how old is אברהם? He is dead. So what the תורה is saying that when אברהם is 175, retroactively he was righteous from the age of three. Which means once he started using all the experiences, no matter what they were, for the sake of ה', then retroactively he was serving ה' from the age of three.

That is the healthiest measure for a בעל תשובה. A בעל תשובה brings to the table his past experiences to help people. If he uses them correctly, then retroactively they are a positive experience, because the negative experience is now being used to do קירוב. But you have to be comfortable with who you are. If you are a reform smoker, then people understand that you still want to do it, that is ineffective. If you are comfortable where you are, then you can deliver a positive message.

The whole מצרים in עבדות was to take this experience forward. An עבד can't really give excuses for not working. Being an עבד is supposed to teach us how to properly be an עבד ה'. I can serve ה' without excuses. חג המצות is a symbol of slavery, it is not denying that I was there, rather how can I use those experiences to serve ה'. חג מצות is a symbol of freedom and slavery, because it is saying how can I use my experiences to serve ה'.

אנכי, the first message, remember מצרים, don't go in denial that you were ever slaves. We're taking the experience and going forward.

We have to learn how to use our negative experiences and use them for ה'.

ב ניסן תשס"ו Rav Nissan Kaplan

At the time of קריאת ים סוף, say, that the walls produced chocolates and different good זבין came out of the walls. The question is, why. Why did we need this miracle? They were holding on a level higher than יחזקאל, and at that time, they needed chocolate?

What was the miracle of חנוכה? The finding of the oil for the מנורה. But if you look in the על הניסים, you don't see a word about the מנורה? So why is it that when you walk around on חנוכה, all you see in the windows are ממנורה?

The answer is that we don't need to thank ה' for the מנורה. We lasted three years without it, we can wait another eight days. ה' saved us, רבים ביד מעטים, that we thank ה' for. So why do we symbolize חנוכה by putting a מנורה by the window?

If you would walk in a room and see a woman taking care of a baby, you don't know if it is the mother or baby sitter. If you see her put the kid down and then take care of the next kid, then you know that she is the baby sitter, but if you see her hug and kiss the kid, then you know that she is the mother.

ה' had to save us, he promised us that we would not let us get destroyed. Hitler, the Russians, they all tried and were not successful. But there are two ways that he can save us, either because he has to, or because he

loves us. How can we tell if he was saving us because he loved us, or because he had to?

If he did it with a kiss. 'ה wanted to show us on הנוכה, I am not saving you because I have to, I am saving you because I love you. So he gave us the מנורה. So when we say thank you to 'ה we are thanking him for saving us. But what shows us that we are loved, it is the kiss. The מורה is a sign that 'ה loves us. ואחר כן באו בנד, we are his children.

We left מצרים, 'ה promised us that he would take us out. He had to take us out. But he wanted to show us that he was not doing it because he had to, rather because he wanted to. How did he do that? By putting candies in the wall. At קריעת ים סוף, it says המעביר בניו. What did we respond? There is one מצוה that 'ה did not tell us to do it, and we say it every morning in שחרית. זה שחרית. קלי ואנוהו. הידור מצוה. When were we מקבל to do this? 'ה did things that he did not have to (Even though he doesn't really have to do anything for us), we will respond back. When we will do the מצוות, we will show that we are doing it, not because we have to, but because we want to.

וְשָׂאֵלָה אִשָּׁה מִשְׂכָּנֶתָהּ וּמוֹנֶרֶת בֵּיתָהּ כְּלִירֶכֶסָּף וּכְלֵי זָהָב וְשִׂמְלֹת וְשִׂמְלֹת עַל־בְּנֵיהֶם וְעַל־בְּנֹתֵיהֶם וְנִצְלָתָם אֶת־מִצְרַיִם:

The תורה says (שמות ג כב) that we took the gold silver and clothing from the מצרים. רש"י tells us that the reason why we were redeemed was because we did not change our language, names or clothing. So why are we taking their clothing, what are we going to do with it?

The Belzer Rebbe says, it says in the פסוק, that we put the clothing on the children. Their clothing were very small, so they put them on the kids and on the kids they fit well.

Rabbi Zweig

They took the clothing because they were going away for three days, they took it for the work, if they were working for the גוים, then they wore the מצרים clothing, otherwise they wore their own clothing.

Elchanan Baruch Galbut told me a different vort from Rabbi Zweig. He said that this was מידה כנגד מידה. The Egyptians made men do womens work and

women do mens work. They tried to change our identity. The מצרים identified them self through their clothing. So even though we had no need for them, we took away their clothing, to take away their identity.

Rabbi Moshe Brown told me, that they were taking the clothing for after קבלת התורה. When one has the כח התורה, he can use anything. The only problem with the מצרי clothing was having it without תורה. So I asked him, if so, we should be able to have their names as well? So his face lit up and he said, we do, that is why we have אֲנִימֵינוּם אִישׁ סוּכּוֹ, isn't that a wonderful name?

There are two פרעה mentioned in the תורה. One in the times of אברהם who took שרה and was beaten by an angel on שרה's command, and he gave her back to אברהם right away and the next day even gave אברהם many presents in addition to his own daughter הגר as a maid servant. The second פרעה mentioned is the one who enslaved the Jews. His end came through being beaten down plague after plague. He witnessed the most miraculous events for more than 10 months and even admitted that ה' was correct and just. Yet this second פרעה still refused to free the Jews. What is the difference? Why did the first פרעה return שרה immediately while the second פרעה was constantly refusing to free the Jews?

The answer is that there was a fundamental difference between the two פרעה. While the first פרעה had a desire to marry שרה when he saw this was impossible he returned שרה willingly. The second פרעה on the other hand had an extreme bias and ulterior motive that he couldn't get past. The second פרעה had a vested interest in keeping the Jews slaves and therefore, although he **knew** ה' was correct, he couldn't bring himself to free the Jewish slaves.

This is a very important lesson for us to bring into our daily lives. The power of a bias or vested interest can cloud our decisions and understanding and cause us to make terrible mistakes. We should take the lesson of the many plagues and torturous events that the second פרעה went through and yet still couldn't bring himself to do the right thing. {we have a similar idea by יוסף and his brothers, the גמרא says that they could recognize יוסף because he had a beard now. We know many people who

you have not seen in a long time and now they have a beard and you can still recognize them? פשט is that the brothers had a דין תורה and decided that יוסף was going to be a slave. They could not look past that, even if יוסף sits them in a chronological order, and everything else which would seem to make it so obvious that he is their brother, but since they had a given, they could not look past it.} (taken from email)

ערב פסח אחרון תש"ע Rabbi Zweig

ויקה משה את עצמות יוסף (יג יט)

The חכם לב יקה מצות פסוק on this מדרש

Why is what משה is doing called a מצוה, everyone else is also doing a מצוה, they are collecting ביזוי הים?

Why is it called חכם לב?

The פסוק (יג יט) says ויקח משה את עצמות יוסף עמו כי השבע השביע את בני ישראל: לאמר פקד ופקד אלהים אתכם ותעליתם את עצמתי מזה אתכם: בנ"י. This was not an individual מצוה, it was something that everyone was עוסק in.

There are certain מצות that are on the individual, IE מזוזה שופר. Everybody does that on a individual basis.

Who has the מצוה of בנין ב"ה? everybody, that is not a personal מצוה.

ויקה משה is not a personal מצוה, it is a מצוה on the כלל. משה was involved in a מצוה of the כלל. Everyone else was involved in personal מצות.

The רמב"ם (הלכות מלכים ג ו) says that the king is לבו לב כל ישראל, he is someone who thinks outside of himself. That is who משה is.

On a practical level, lets say you are building a school, if you have a kid in that school, then you are involved in the building. But once he is not there, do you even bother to attend the dinner the next year? Lets say your wife does not need the מקוה anymore, are you still involved in its building? That is a community need. The ציבור is a communal responsibility. (I wanted to add, maybe that it why it is called מצות חכם לב יקה, since he was doing a מצוה

that was placed on the כּלל, so it is called מצות)

וַיֹּסֵב אֱלֹהִים | אֶת־הָעַם הַרְדֵּה הַמְדַבֵּר יַם־סוּף וְחַמְשִׁים עָלוּ בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם (יג יח)

רש"י says that we were armed.

Since the Jews were leaving armed for war, so when they were by the ים, why didn't ה' command them to fight with the מצרים, and ה' would help them, and the Jews can win in a natural way? Why was it necessary for ה' to make such a big miracle, to split the sea and drown פרעה and his army?

There is a big מוסר here, it is not fitting that the Jews wage war against the מצרים, since the מצרים hosted us. That is why the תורה says (דברים כג ה) לא בירא דשתית מיניה מוּיא לא תשדי ביה קלא, תתעב מצרי כי גר היית בארצו, so ה' commanded us to go into the ים and make a big miracle rather than have us wage war against them.

That is what the פסוק is telling us, we left מצרים armed and dangerous, and none the less, ה' did not want us to wage war against them, rather ה' split the sea for us. (תורת משה מללי אורות)

The ראשונים ask a question, why does ה' define himself as a the one who took us out of מצרים, a more gdlly description would have been I am ה' who created the world?

רש"י describe מצרים as ערות הארץ, רב צדוק explains that to mean the land of דמיונות, the land of illusions.

ה' was the first to find אברהם, קובץ מאמרים says אלהנן in the beginning of מאמרים, קובץ מאמרים says אברהם was the first to find ה'. The whole world was telling אברהם the opposite, and yet he still discovered ה'. Yet אברהם is known for his חסד, why isn't he known for being a חכמה, for being a גאון, he discovered ה'?

Once you are able to remove your self from דמיונות, seeing ה' is simple. It is because אברהם was involved in helping others, he did not live in a world of דמיונות, seeing ה' was simple.

Why does the תורה call our יו"ט, חג המצות and we call it הפסח?

The תפילין in ברכות (ו.) says that in 'ה תפילין correspond to ours. In our תפילין it speaks about 'ה uniqueness, as it says שמע ישראל ה אלוקינו ה אחד, and in 'ה תפילין it says מי בעמדך ישראל. Meaning, when you love a person, you remember them by the things that they did for you. 'ה remembered us that we made מצות, meaning that we were running to be מקיים. Us who love 'ה, remember that he skipped over our house before פסח. This is a tremendous lesson for relationships. If שבועות is when we got married to 'ה, פסח is when we got engaged. (some of this was from Rabbi Darmoni Heard from Leon Mayer.)

Nat Halperin has a friend (Rabbi Flam) who did קירוב in Towson University, he is a one man קירוב organization, he had a hard time figuring out who was Jewish, he did not want to go ask people if they are Jewish, so he goes over to kids and asks them one question, and based on their reaction, he can tell if they are Jewish or not. He asks, them if they are a מצה ball? If they look at like he is crazy, he knows they are גוי. Everybody knows what a מצה ball is. The most basic question you have ask your self is, if you are מצה ball? מצה is so important on פסח, so much so, that המין the opposite, is forbidden, there is a big emphasis on מצה.

If you went from rags to riches, how would you celebrate? You would remember by wearing poor clothing, dipping bread in water. But if on the day that you hit it big, it was raining, when you remember it, would you walk around with a umbrella? Eating מצה, meaning the way we left מצרים, seems like a small side point, מצה rushing seems not the main part.

If we understand why we rushed out of מצרים, we will understand the emphasis on מצה. What is the rush, why not wait for the food to rise? Simply you could say that we wanted to get out!!

The מהר"ל asks, why do we celebrate גאולה if we are still in גלות? The מהר"ל lived in Prague, can you imagine this question when there were pogroms, at the time of the Holocaust? At the time of the Spanish Inquisition? Now I

am in slavery!!

We are celebrating redemption, we are celebrating that we became a עם הנבחר, we became a ממלכת כהנים וגוי קדוש. Where you are does not make a difference, you are still עם הנבחר you are still a king in slavery.

Imagine you are at a air port and you see people waiting to see relatives who they haven't seen in years. How do they greet each other? They run. Because their heart is so full of emotion and love it is bursting of years and yearning.

That is מצרים in פשט, 'ה says my children are becoming mine, of course we could have waited, but now we are the עם הנבחר, tonight was not just leaving slavery, it was running to 'ה. Now we understand the big deal of running, you have to know that you are Jew but also how you became a Jew, when we became Yidden we RAN to 'ה, we ran as fast as we could, as someone who as missing someone they love, that is what 'ה wants us to remember. That is what the מצה represents. It is not enough to cerebrate being a עם הנבחר, it was the running. What would have happened if we would have waited for food to rise? It would be like person in an airport it waiting to see that relative that they have not seen in many years. It would have shown we did not care. That would have shown I am Jew but I am not excited. That is what 'ה wants us to remember, that we ran to become the עם הנבחר. There are two types of Jews, a מצה Jew, a Jew who runs, who is excited, he runs and runs. But there is also a חמץ Jew. He knows, but he does not care, he is cold hearted, He thinks, this man is Irish, This man is Spanish and I am Jewish and I will go to Jewish night at City Field. The עקר of Yid is to be like מצה and not חמץ. Every Jew has to ask them self, are you a מצה ball. (Heard from Shmuel Dovid K תש"ע)

If you spell out פסח it equals 613. 408-הת 120-סמך 85-פה.

פורים always has to be next to פסח, why?

It is brought down in הלכה that at second סדר we are מרמז to אסתר, since חמץ was killed that night, what is the connection between the two?

There is no mention of 'ה in the מגילה, and in הגדה only one mention of משה.

It is a cycle, פסח is beginning, and פורים is the end.

A good התחלה is something that can last the whole year, that is why כל תחלות קשות, the first day of school is much easier, there is a sense of enthusiasm, the hard part is to keep up the excitement.

The goal is to get to פורים, and make it that 'ה is clear, פורים is the exact opposite where 'ה is hidden, the goal is to 'ה מגלה even in a time like פורים to know that 'ה is running the world.

There are only two מגילות without 'ה name, is שיר השירים on פסח, to be מרמז the fact that on פסח no need to mention 'ה since it is so obvious that he is running the show. (Jon Green)

אז ישיר (טו א)

The מדרש says that before the Jews said שירה at the ים, no one said שירה. But if you go back all the way to אדם, he composed לְכוּ נִרְנְנָה לַיהוָה, after he did שירה he said, מְזֻמָּר שִׁיר לַיּוֹם הַשַּׁבָּת, what does that mean no one said שירה before us?

The אור גדליהו explains, that there are two types of שירה, one is that we are thanking 'ה for saving us from a difficult situation. We thank 'ה for getting us out and saving us.

But there is a higher level of singing שירה. We are not thanking 'ה for GETTING US OUT, but we are thanking 'ה for putting us IN THAT SITUATION. For what we perceived as being bad, we sing שירה for that as well. We were the first to do that. After we left the ים סוף. We realized that EVERYTHING that 'ה does, even the seemingly difficult situations in מצרים, was also good for us.

That is what was meant when we said, אָמַר אֱוִיב אֶרְדָּף אֲשִׁיג אֶחֱלֶק שְׁלָל (טו ט). We spoke about the times that they were chasing us and hitting us, because we understood that even that was good

for us. Now we recognize it. We not only sing שירה for saving us, but for the those seemingly dark times as well. (2020 Heard from Rabbi Storch)

לֹא תֹאסְפוּן לְתֵת תִּבְּנֵי לַעַם לְלִבְנֵי הַלְבָנִים בְּתִמְזוּל שְׁלֵשָׁם הֵם יִלְכוּ וְקִשְׁשׁוּ לָהֶם תִּבְּנֵי (שְׁמוֹת ה' ז)
Do not give straw to the people

לֹא תֹאסְפוּן is not spelled with a ו, תֹּאסְפוּן, it is with an א, לֹא תֹאסְפוּן, don't allow them to gather, and sit together, and be מחזק together, if you do, then we will loose to the down trodden.

When we sit together, great things happen. (Reb Dovid Levlover From Rabbi Spero)
