

# Pesach 5784 Reid Bites

Lakewood Daf Yomi  
Presented by Reb Sruely Bornstein

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## Introduction to Pesachim

So מסכת פסחים is a long מסכתא, it's 120 דפים. It's also a very *geshmake* מסכתא. Obviously, the topic of מסכת פסחים, כשמו, are the הלכות of פסח. And being that there are so many הלכות that govern פסח, דיני פסח, throughout מסכת פסחים, בעזרת ה', we're going to have the opportunity to tackle many different areas in הלכה. מסכת פסחים deals with the מצות עשה of תשביתו, the מצות עשה of בל יראה ובל ימצא, and by extension to that, the דיני פסח, and בדיקת חמץ, and ביטול חמץ of דרבנן פסחים, where פסח-שני, and פסח ראשון, and קרבן פסח of the הלכות פסחים, פרק תמיד נשחט, one of the most famous פרשים in פסחים is actually not in קדשים, it's in מסכת פסחים. There are a lot of הלכות that deal with דיני תערובות where פסחים meets חולין, you have the הלכות of הגעלת כלים, חמץ במשהו, נותן טעם לפגם, חמץ במשהו, and then of course, you have the הלכות that are נוגע the ליל הסדר like מצה, מחשבה, אגדתא, מרור, ד' כוסות, אגדתא, a lot of הלכות הגדה של פסח, a lot of *lomdus*, a lot of הלכה למעשה, a lot of פנימיות התורה. So we're very excited, it's a very, very packed, intense, *geshmake*- a lot lighter than מסכת ערובין and מסכת שבת.

The truth is that the גמרא says in the end of מסכת מגילה, it's the הדרן of מסכת מגילה. תנו רבנן משה תיקן להם לישראל שיהו שואלין ודורשין בענינו של חג הלכות פסח בפסח הלכות עצרת בעצרת הלכות תקנות, חג בחג, תיקנה, there are a few, not many, made by משה רבינו. One of them was that on every יום טוב, the *Yidden* should get together and they should discuss the הלכות of יום טוב, when? -שואלין ודורשין בענינו של חג, יום טוב, הלכות פסח, and הלכות חג, which is שבועות, on שבועות, and הלכות עצרת, פסח.

which is *סוכות*, on *סוכות*. The *ר"ן*, in *מסכת מגילה*, asks a *קושיא* from a *גמרא* that we're going to learn in a few days. The *גמרא* in *מסכת תניא שואלין ודורשין בהלכות הפסח קודם הפסח* says *פסחים דף ו עמוד א* 30 days before *פסח*. *הלכות פסח* for a person to learn *שלישים יום* before *פסח*. *רבן שמעון בן גמליאל אומר שתי שבתות*. *פסח*. he argues that it's not 30 days, but only 2 weeks. But either way, it's clear from this *ברייתא* that the obligation to study the *הלכות* of *פסח* aren't only *בפסח*, but rather you're supposed to start a lot earlier. Whether it's 30 days according to the *חכמים*, whether it's 2 weeks according to *רבן שמעון בן גמליאל*, but either way, *fregt* the *ר"ן*, so which one is it? Is it *משה תיקן להם לישראל שיהו שואלין ודורשין בענינו* Or is it *של חג הלכות פסח בפסח הלכות עצרת בעצרת הלכות חג בחג*? Or is it *שלישים יום* already *שואלין ודורשין בהלכות הפסח קודם הפסח* And according to *רבן שמעון בן גמליאל*, at the very least, 2 weeks? That's the *קושיא* of the *ר"ן*.

The *בית יוסף*, in the beginning of *הלכות פסח*, brings several *תירוצים* to this *קושיא*. One *תרוץ* that the *בית יוסף* says is *לומר יש לומר*, that I think that if you're *מדייק* the *גמרא* very carefully in *מסכת פסחים דף ו עמוד א* and the *גמרא* in *מגילה א עמוד א* are not exactly the same thing. The *גמרא* in *מגילה א עמוד א* discusses all the 3 big *ימים טובים*. *משה תיקן להם לישראל שיהו שואלין ודורשין בענינו של יום הלכות פסח בפסח הלכות* *עצרת בעצרת הלכות חג בחג*. The *גמרא* in *מגילה א עמוד א* is talking about the *שלוש רגלים*. Whether it's *סוכות*, whether it's *שבועות*, or whether it's *פסח*, *יום טוב*, you have to discuss the *הלכות*. The *גמרא* in *שואלין ודורשין בהלכות הפסח קודם הפסח שלישים יום* *בית יוסף* says the *מדייק* is very *מדייק*. *בית יוסף* is very *מדייק*, says the *בית יוסף*. *שואלין ודורשין בהלכות הפסח קודם הפסח שלישים יום* notice it doesn't say a word about *סוכות*, and it doesn't say a word about *שבועות*. Says

the מסכת פסחים דף ו in גמרא of the הלכה that the ונראה לי, בית יוסף the  
א עמוד is only true with regards to הלכות פסח. It's not true  
regarding סוכות, and it's not true regarding שבועות. And that's the  
תרוץ to the קושיא. The גמרא in the end of מגילה was discussing all  
the טובים - every יום טוב, it doesn't matter which טוב it is. It  
doesn't matter if it's פסח, or if it's שבועות, or if it's סוכות - the הלכה  
is always going to be the same, that שואלין ודורשין, but that's only  
going to be on that day. As it relates to פסח, however, there's a  
different גמרא. For that, you have the גמרא in מסכת פסחים דף ו  
א עמוד. There, there's a special הלכה. There, it's שואלין ודורשין קודם  
ל' יום. Why? What's the difference? Says the בית יוסף, the  
difference is very simple. Because learn הלכות פסח, learn הלכות  
סוכות, and learn הלכות שבועות - they weren't all created equally. He  
says הלכות פסח is much more robust, it's much more vast. It  
covers so many more areas of הלכה and as a result, you simply  
need more time. He says, שבועות, what are you going to talk  
about on שבועות? יום טוב is טוב, so you have to know טוב.  
Cheesecake? You stay up the night of שבועות, and you learn, right,  
there aren't that many הלכות that govern שבועות. Once  
upon a time, there were קרבנות, there were the שתי הלחם, but now  
מפני חטאינו גלינו מארצינו ונתרחקנו מעל אדמתינו  
It's a regular יום טוב. So what is there really to talk about as it  
relates to שבועות for 30 days? סוכות has a lot of הלכות, but the בית  
יוסף says that the truth is that most לולבים and אתרוגים, something  
that people get very busy with before סוכות, are כשר anyways. A  
סוכה? A סוכה needs to have 3 walls, 2 normal, regular walls, the  
third one can be even a טפח, he says even a ורקב"ש - even they're  
פסול - even they're כשר. He says that with

סוכות, at the end of the day, yeah, there are חומרות, and there are הידורים, but most סוכות and most מינים 'ד' are all כשר. But פסח is a whole different story. פסח is intense. There are so many הלכות that you have to know as it relates to פסח. And that's why, for פסח, you need 30 days. The truth is, if you look in שלחן ערוך, there are 66 סימנים in ערוך שלחן related to הלכות פסח. There are 120 דפים in מסכת פסחים. That's why, says the בית יוסף, we need שואלין ודורשין. That's why we have to go back 30 days.

Just to start the מסכתא with a little bit of פנימיות התורה, so we mentioned the גמרא that says שואלין ודורשין בהלכות פסח קודם גמרא. And what's the reason? Says the בית יוסף, because there are so many הלכות that are נוגע הלכות פסח that we simply need more time. And as a result, you can't just do it בא ביום. You can't just do it a few days before. You need 30 days in order to be able to do that. Everybody knows that when אחשורוש and המן imposed the גזירה of כל היהודים ולאבד את כל היהודים, so he picked a day. He made a גורל, the גורל came out in חודש אדר, and he was very excited because he knew that was the month that משה רבינו passed away. He didn't know that was also the month that משה רבינו was born, but he was so excited that that was the month because he knew that the *Yidden* have a bad מזל, at least that's what he thought, during חודש אדר. But then he picked the day. What was the day? It was זמן קהילה לכל י"ג אדר, what we know as י"ג אדר. תענית אסתר. י"ג אדר was the day that המן הרשע chose to be the day that he was going to implement his Final Solution to annihilate the Jewish People. The ערבי נחל, one of the קדמונים, a classic, classic work על התורה, the ערבי נחל was written by the author of the לבושי שרד that's on the side of the שלחן ערוך, this is

an old, classic *fahtzeitische* work. So the ערבי נחל says that there's so much talk about why המן picked אדר - חודש אדר - but why אדר? Why did he pick the 13th day of אדר? So he says a דבר נפלא. He says that we know that when the *Yidden* left מצרים, they were on a very, very low מדרגה. They were in the שער מ"ט. There are 50 levels of קדושה, there are 50 levels of טומאה. The *Yidden* at that time were in the 49th level of טומאה. And the אריז"ל said that had the *Yidden* remained in מצרים even one day longer, maybe even one רגע longer, they would have fallen into the שער נ. They were literally at the door front, at the threshold, at the אסקופה, of the שער נ. And they had to be saved by the *Eibishter* and had they not been saved, it would have been all over. And the אריז"ל said that's the עומק of what we say in the הגדה, ואילו לא הוציא הקב"ה את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו משועבדים היינו לפרעה במצרים. What do you mean? At some point, there probably would have been a United Nations resolution that would have freed the Jews from Egypt. That's not the point. But in a *ruchniusdike* sense, we'd still be slaves to פרעה, because the *Yidden* would have fallen to the שער נ, and once the *Yidden* would have fallen to the שער נ, there would have been no way for them to get out. יציאת מצרים wasn't just a יציאת גופני, it was a יציאת רוחני. Said the ערבי נחל, על פי ספרים הקדושים, על פי חכמי הסוד, every single פסח, every *Yid* has the ability to tap in to that כח that existed in the world בליל פסח back in the day, and they're able to *kreich* out of their own מ"ט שערי טומאה. There are עוררות, and there is סייעתא דשמיא, and there is a special potential that a *Yid* has on that day for him to be able to free himself from the bondage of פרעה, from the bondage of his טומאה. But said the ערבי נחל, when does that really

start? It doesn't start by the הסדר ליל. You know when it starts? It starts שלוש יום before the הסדר ליל. Because 30 days before the הסדר ליל, חז"ל said הפסח קודם הפסח. And the פסח of that, said the ערבי נחל, is that 30 days before פסח there's already עוררות of potential for a person to be able to free himself from the טומאה of מצרים. So he says you want to know when the *Yidden* start leaving מצרים, every single Jew, every single year, you know when it happens? It happens 30 days before פסח. That's what the ערבי נחל said. Because what happened then is חוזר ונאור every single year. So on מצרים you can be completely free בסדר. But 30 days before, that's when it starts. It comes to its climax בסדר. But you want to know when it starts? It starts שלוש יום. When is הפסח קודם הפסח? פורים. That's when it is. In fact, there's a תשובה from רב שלמה קלוגר in his האלף לך שלמה, it's in שפ"ד סימן חיים אורח חיים, this is a real שאלה. He says, נסתפקתי, he says, what would happen if two people come over a Rav on פורים, you could see this happening on פורים, and one person tells the Rav, *ich hob a שאלה*. *Voz iz de שאלה*? הלקות פורים in משלוח מנות - הלקות פורים? שאלה. And the other person comes, he has a שאלה in הלקות פסח. So said רב קלוגר, נסתפקתי. Who should the Rav answer first? Should he answer the person that's asking him a question about פורים, or should he answer the person that's asking him a question about פסח? He says, what do you mean? The ענייני דיומא is פורים, of course he should talk to him about פורים. He says, no. Because ענייני דיומא is the first day of הפסח קודם הפסח - it's also דיומא פורים. And he says we know that when a person is faced with two options, there's a fork in the road, and if you go right, there's



קדוש ושאינו קדוש, and if you go left, there's less קדוש, so קדוש ושאינו קדוש, just like תדיר ושאינו תדיר תדיר קודם קודם. And he said what's more קדוש? פסח is more קדוש than פורים. Why? Even though the דאורייתא פסח, but בדרך הנגלה, יום כפורים said אריז"ל, and פורים is only דרבנן. So he has a צד that maybe the Rav- it's a real שאלה, it's in שלמה קלוגר רב שלמה לך האלף - should answer the שאלה about פסח, he shouldn't answer the שאלה about פורים. But we digress. The point is, that when is 30 days before פסח? 30 days before פסח is פורים. So said the ערבי נחל, it comes out every single year, a person, unfortunately, does עבירות, he does חטאים, he doesn't always behave 100% the way he's supposed to. And he accumulates טומאה, and more טומאה, and more טומאה, and more טומאה. But then there's a time of year where a person starts emerging from his טומאה. He goes from טומאה to טהרה. When does that start? שלושים יום קודם הפסח. When does it culminate? שלושים יום קודם הפסח. When is בליל הסדר. When is פורים? It's פורים. If that's the case, what's the day that a person is on the highest level of טומאה? It's the day before פורים. Because on פורים you start emerging from your טומאה. So what's the highest level of טומאה that a person is going to find himself? If you had to pick a day on the calendar when כלל ישראל is in the highest state of טומאה- you know when that is? י"ג אדר. Said the ערבי נחל that המן הרשע knew that סוד. He understood that the highest level of טומאה that every *Yid* has is on the day of י"ג אדר. And that's why he picked י"ג אדר. He said that's the day ולהשיג ולהרוג, because that's the day the Jews are going to be the most vulnerable. Because one more day, י"ד אדר, that's when the *Yidden* are going to start emerging from their טומאה. That's already יום קודם הפסח. And 30

days before פסח, when we're שואל ודורש the ענייני של פסח, that's when we start emerging. So this is a סוד that המן הרשע consciously, or maybe subconsciously, was tapped into, and that was the day of the גזירה. Because that's the day when the *Yidden* find themselves in the ultimate, ultimate טומאה. But either way, הלכות פסח is *fest*, and because it's *fest*, it's not enough to just sit down on פסח, or even a few days before, and start learning הלכות פסח. It's for that reason the הלכה is פסח של בעניינינו שואלין ודורשין פסח 30 days. And when the *Yidden* start learning הלכות פסח, you know what happens? They start having the יציאת מצרים. They start going out of their own מצרים. They start going out of their טומאה, just like the *Yidden* in טומאה went out of their מצרים.

It's interesting, and perhaps not coincidental, that we're starting to learn מסכת פסחים today, and it's literally going to go up until פסח בו פסח שבוע שחל. Literally, a few days before פסח, that's when כלל ישראל is going to make the סיום on מסכת פסחים. So we're going to be fortunate enough not just to learn מסכת פסחים הפסח, but it's going to be 120 days, it's going to be 30 times 4- 4 is the big number on פסח- but it's going to be 30 times 4 as it relates to us being able to learn מסכת פסחים and tackle some of the ideas. הפך בה והפך בה דכולא בה, and we should be זוכה that with every דף of מסכת פסחים that we learn, we should emerge from another level of טומאה that unfortunately we all have, בעונינו הרב, in the גלות that we're in now. And we should be זוכה that the סיום on מסכת פסחים, like the ערובין on סיום, should be בירושלים עיר הקודש ונאכל שם מן הזבחים ומן הפסחים.

## Powerful Inspiration for Chodesh Nissan

On that note, tonight is Rosh Chodesh Nissan, and of course we're in the middle of פרק ערבי פסחים which is just mind-boggling, but just a little bit of ענייני דיומא, a little bit of *reid* related to some of the עניינים that we spoke about in the last little while but פרשת החודש אין בית מדרש בלא כמה חידושים and we read the פרשה in בא. ויאמר ה' אל משה ואל אהרון בארץ מצרים. לאמר החודש הזה לכם ראש חדשים ראשון הוא לכם לחדשי השנה. This is the first מצוה in the תורה, in fact רש"י says in the beginning of פרשת בראשית that the תורה should have started with this פסוק of ראש חדשים. Now, which חודש was הקב"ה referring to when he told משה and אהרון that הזה לכם ראש חדשים? He was referring to חודש ניסן. נצי"ב in his דבר העמק says that why is חודש ניסן referred to as ראש חדשים? So פשוט, it's the first month. But the פסוק really says that, הזה לכם ראשון הוא לכם לחדשי השנה, what does it mean when the פסוק says הזה לכם ראשון? So says the נצי"ב, that you find כמה פעמים in תנ"ך that the word ראש doesn't mean the head, but it means the מובחר, it means the chosen. חודש ניסן is the chosen month. Of all 12 months, לרבות אדר שני, the most important month, the most *choshuv* month, the מובחר, the chosen of all the months, is חודש ניסן.

Now the truth is, it's quite intuitive, it's easy to understand why מובחר שבחדשים, ראש חדשים would be considered the חודש ניסן. We know the ספרים הקדושים say that we say in the יצרות that חודש ניסן is a חודש שישועות מקיפות. What does that mean? So the ספרים

say that usually, in order to merit a ישועה, you have to earn it. But in חודש ניסן, ישועות מקיפות. 'ה gives ישועות on credit. 'ה will give you terms- I'll give you the ישועה today, (the opposite of רב's advice that he gave his son איבו in today's דף), I will give it to you בהקפה, and then afterwards, you'll make it up, so you'll owe Me one. But the point is, this is a חודש of ישועות מקיפות. It's a חודש of גאולה. בניסן נגאלו ובניסן עתידין להיגאל.

And I was thinking, בניסן נגאלו ובניסן עתידין להיגאל. So, what's פשוט פשוט? Because יציאת מצרים happened בחודש ניסן. But the truth is, I think it's even deeper than that. We're learning the סוגיות of כוסות ד'. The כוסות ד', רש"י and the רשב"ם at the beginning of ערבי פסחים bring the ירושלמי that say it's כנגד ד' ד' וְהוּצֵאתִי, וְהִצַּלְתִּי, וְגֵאלְתִּי, וְלִקַּחְתִּי - לשונות של גאולה ד' ד' וְהוּצֵאתִי, וְהִצַּלְתִּי, וְגֵאלְתִּי, וְלִקַּחְתִּי? So obviously, they're synonyms, they all mean the same thing. Super high-level, 'ה saved ישראל. He took the Yidden out of מצרים. But of course, each לשון has its own nuances and its own subtleties, and it's referring to something very, very specific. וְהוּצֵאתִי, וְהִצַּלְתִּי, וְגֵאלְתִּי all mean that 'ה took us out of מצרים, again, in their own way. When did יציאת מצרים happen? It happened on ליל פסח. Of course it happened in חודש ניסן. What's וְלִקַּחְתִּי? וְלִקַּחְתִּי אתכם לי לעם. All the ראשונים say on the פסוק of מתן תורה that it's referring to לעם. And the truth is that if it's referring to מתן תורה, so the וְלִקַּחְתִּי didn't happen in ניסן - did it happen really in חודש ניסן? וְהוּצֵאתִי, וְהִצַּלְתִּי, וְגֵאלְתִּי? חודש ניסן? וְלִקַּחְתִּי אתכם לי? וְלִקַּחְתִּי אתכם לי לעם, that was מעמד הר סיני. That happened in חודש סיון, ז' - but the point

is, it happened in *חודש סיון*. But the *פשוט* is *פשוט*, it's not for today. We'll talk about it *אם ירצה* in the coming days. But not for today. But the point is, is that the *רמב"ן* says in his introduction to *ספר שמות*, in his *הקדמה* to *ספר שמות*, that *ולקחתי אתכם לי לעם* was *מעמד הר סיני*, but *ה'* took the event of *מעמד הר סיני*, and He gave it to the *Yidden* in a permanent way. Meaning, *מעמד הר סיני* was a moment. It was a one time event. We learned the *פרקי דרבי אליעזר* together once, it happened in an hour, two hours, three hours- it was a few hours, the whole event. But *ה'* wanted it to be permanent. And you know when *מעמד הר סיני* became permanent? When the *משכן* was built. *ביום הקמת המשכן*, that's when *מעמד הר סיני* became permanent. The *רמב"ן* says in his *הקדמה* to *ספר שמות*, he says it in different places, *והדברים עתיקין*. That really, the *ולקחתי אתכם לי לעם* became solidified when the *משכן* was built. When was *הקמת המשכן*? Tonight. It was *ראש חודש ניסן*. *באחד בניסן הוקם המשכן*. So the *ולקחתי* also happened in *חודש ניסן*.

You know, there's a fifth *כוס* that we have at the *סדר*. Again, coming up in the coming days. The fifth *כוס* is the *כוס של* *אליהו*. It's *כנגד* the fifth of the *גאולה של*. What was the fifth of the *גאולה של*? The fifth *לשון* is *והבאתי*. *והבאתי* is when the *Yidden* came into *ארץ ישראל*. When did the *Yidden* enter *ארץ ישראל*? It was in *חודש ניסן*. That was the problem with the *חדש*, and how were they able to eat *מצות*. *והוצאתי, והצלתי, וגאלתי, ולקחתי, מצות*. *בניסן נגאלו* - all 5 *לשונות של גאולה* were manifest in *חודש ניסן*. *ובניסן עתידין להיגאל*. This is the *גאולה* of *חודש*. We always talk about *בעתה אחישנה*, so *אחישנה* can happen any month. *אין בעתה Ober*? *מקרא יוצא מידי פשוט*. This is the *זמן* of *גאולה*. And every single *חודש*

ניסן, it's חוזר ונאור that this could be the month. This is the time. This is the opportunity, בניסן נגאלו ובניסן עתידין להיגאל, פשוט. So it's פשוט. It's פשוט, ראש חדשים - what's the חידוש הזה לכם ראש חדשים? Of course, this is the מובחר, it's the chosen month. This is the month of גאולה. This is the month of עתידין להיגאל.

But if you look in the נצי"ב, the נצי"ב says a different *daher*. He says that's not why it's ראש חדשים. It's all true, but that's not why. He says the פשוט is as follows, he says because there's a כלל גדול, there's a rule. That שבאותו היום שנברא אותו דבר, on the day of the year that something is created, מסוגל זה היום גם לדורות להתחזק, every year on the anniversary of that day, that thing that was created becomes stronger. And it's מסוגל להתחזק יותר, to become stronger and stronger. The מקור is the תשובת הרשב"א, that's why we make the מוצאי שבת, because on מוצאי שבת is when fire was created. So says the נצי"ב, I'm skipping a little bit, וכן בחודש ניסן נוצר בראשונה סגולת עם ה', על כן, it's for that reason, ביציאת מצרים. עם ה' was created. That's where we became בנים לה' אלוקים. על כן, אותו החודש מסוגל. להתחזק בעבודת ה' על ידי סיפור יציאת מצרים, it's for that reason this month is מסוגל להתחזק בעבודת ה' על ידי סיפור יציאת מצרים, immersing ourselves in the story of מצרים, because this causes אמונה ובטחון. And he says that's why גופא it's a שעת הכושר לגאולת ישראל. But says the נצי"ב, you want to know where the real ראש חדשים is? You want to know why it's מובחר שבחדשים? Because this is a month where every *Yid* can be נתחזק in his עבודת ה'. Every day a person has a right, like רבינו גי'נה says, to make believe that his life is behind him, and let bygones be bygones, and today is the first day of the rest of my life. That's

something you can do every day of the year. But there's one month where it's **מסוגל ביותר**. There's one month where it works a little bit better, where it's a little more potent. And that's **חודש ניסן**. And because **חודש ניסן** a person has the ability to become closer to 'ה, a person has the ability to dramatically change his relationship with **תורה**, his relationship with **הקב"ה**, it's for that reason **החודש הזה לכם ראש חדשים**. That's why this is the **ראש חדשים**.

So what is the **עניין** that in **חודש ניסן**, a person could change his **עבודה**? So to understand it on a little bit of a deeper level, we have to preface something that we mentioned not so long ago in the name of Rav Gedalia Schorr. Rav Gedalia Schorr said over the famous **חז"ל**, **רש"י** brings it in **חומש** in **פרשת בא**, that the time had come where **הקב"ה** wanted to take the *Yidden* out of **מצרים**. **הקב"ה** looked at the *Yidden*, they had no *zechusim*. And even with all the promises to **אברהם**, **יעקב**, and **יצחק**, but the *Yidden* were going to need some **זכות**, something, to hang their hat on. Some merit, some reward, for them to be able to leave **מצרים**. So what did 'ה do? 'ה said I'm going to give the *Yidden* two **מצוות**. He gave them the **מצוה** of **פסח**, and He gave them the **מצוה** of **מילה**. And it was in the **זכות** of the **מצוה** of **פסח**, and the **מצוה** of **מילה**, that the *Yidden* were able to leave **מצרים**. So Rav Gedalia Schorr said in the **אור גדליהו**, why these 2 **מצוות**? Why did 'ה pick the **מצוה** of **פסח**, and why did He pick the **מצוה** of **מילה**? So he said a **נפלא**. He said because these two **מצוות** of **פסח** and **מילה** have something in common. What they have in common is that through these two **מצוות**, a person can *shpring*. A person has the ability not only to grow in

his 'עבודת ה', but he could be על הגבעות מקפץ על ההרים. He can literally go 0 to 60 in moments. He can take his 'עבודת ה', and in a very small amount of time, he can dramatically change everything. פסח is called שום שפסח, because הקב"ה skipped over all the Jewish houses and that's a רמז to the essence of פסח. It's a רמז to the קרבן, to the טוב - יום טוב of שום על שום. It's a יום טוב that gives a person an ability to be able to jump.

מילה is the same thing. He said over from the Ishbitzer that he said that חז"ל say דבר צוה לאלף דור זו מילה. And the Ishbitzer said דבר נפלא. He said that what does that mean? He said that if a person would try, on his own, to be able to achieve the מדרגות of קדושה that a child reaches when he has ברית מילה, it would take him a thousand generations. It's such an intense level of קדושה that it would literally take him a thousand דורות for him to be able to achieve that level of קדושה by himself. Said the Ishbitzer, that's מילה דור זו מילה. That it's literally קדושה of a thousand generations. Said the Ishbitzer, that's שש אנכי in פשט. על אמרתך כמוצא שלל רב. We say that by ברית מילה. Why? He said because it's כמו the child just won the lottery. The child was born a week ago, literally, and of the sudden, he has קדושה of a thousand generations. And because he has קדושה of a thousand generations, so said Rav Gedalia Schorr, that's why it was דם פסח and דם מילה. You want to know why it was those two מצוות? Because the *Yidden* didn't just need מצוות. The *Yidden* were in the הללו עובדי עבודה זרה והללו עובדי עבודה זרה. יחזקאל, פרק כ. שער מ"ט. The *Yidden* were in a *blutteh*. It was impossible, how were they going to creep out of this mess? How were they going to go from



being in the ט"ו שער of טומאה, to in a moment, they're going to be מעולם בן בזי מעולם. When they're going to stand by the foot of הר סיני, they're going to say נעשה אחת דיבר אלוקים ושתים זו שמעתי? 'ה? ונשמע? It's impossible. So they didn't just need מצוות. They needed דילוג. They had to jump, they had to *shpring*. They had to go from the deepest of the deep to the highest of the high in a moment. In a matter of weeks. How were they going to do that? They needed מצוות of דילוג, and that's why they got דם פסח and דם מילה because these two מצוות are מצוות of דילוג.

We spoke this out a few weeks ago. Since then, I found this יסוד twice in the ספרים הקדושים. The Kozhiglover Gaon, ה' ינקום, דמו, in the ארץ צבי, פורים, so he says about פורים, יש, לומר טעם על ריבוי השמחה כפורים, פורים is so בשמחה, it's שמחה ושמחה, ימי משתה ושמחה, he says, why do we get so happy on פורים? He says, you know why we get so happy on פורים? He says because it's all about פסח's relationship to פסח. If you go through the דרשות of the Kozhiglover, the ארץ צבי על התורה was recently reprinted by Rav Dovid Mandelbaum, שליט"א, *zol zein gezunt*. And it was reprinted, it's beautiful, two new מהדורא, it's very clear, it's בטוב טעם, it's כדאי. So he brings over there, he's מאריך that a lot of the ייחוס of פורים is its relationship to פסח. We've spoken about, way back, literally in the introduction to the מסכתא, we talked about שלושים פורים, יום קודם לחג שואלים ודורשים בהלכות החג פסח הוא זמן פסח. So he says פסח ודילוג שאדם יוכל לפסוח למעלה ממדרגתו. On פסח a person has

the ability to *shpring*. A person can literally be פורץ through גדרים and מחיצות that ordinarily he wouldn't be able to do. He says that's why פורים is such a happy time. Because פורים is יום שלושים, and this is when it starts. The הערות of פסח start descending through ערבי נחל that we spoke about in the intro. When does it descend? It starts on פורים. And he says that's why פורים is a זמן of ריבוי השמחה, because it's a זמן that you start feeling פסח. So פורים is the משל. The נמשל is really פסח. He says that's why כל הפושט יד פורים. What's the *tiefkeit* of נותנין לו? He said ordinarily, if someone *davens* to ה', and he says סלח לנו אבינו ה', help me do תשובה. That is a process. It doesn't go so easy. You have to do תשובה, the רמב"ם הלכות תשובה, you have to learn יונה. But on פסח it's different. Because now you have דילוג. So פורים is when it starts, כל הפושט יד פורים. But this is what's interesting, it just starts on פורים. It continues, it continues, it continues. The whole ייחוס of פורים is its relationship to פסח. So פורים is the טפל. פורים is the משל. The נמשל, the עיקר is really פסח.

Another one of the ספרים הקדושים where I just recently saw this is in רב צדוק הכהן. רב צדוק הכהן, not surprisingly, in his ספר רסיסי לילה, and this is אות נח, it's towards the end of רסיסי לילה, last five or six pages, so he says דברים נפלאים, דברים פנימיים, above my paygrade- but one thing he says that's fascinating, he talks about פסח, and he says פסח is a time that you could be מדלג על ההרים על הגבעות. And he says one beautiful thing. He says that the truth is that when a person jumps too high, there's always a little bit of risk. There's always a little bit of danger, and he needs a special שמירה. But he says you get a special שמירה. He says that's

why the *Yidden* when they were at the foot of הר סיני, they said נעשה ונשמע. What happened? פרחתם נשמתם. Why was it פרחתם נשמתם? Because they jumped too high. They went too far. Because דילוג could be dangerous sometimes. He said that's פשט בועל כל זונה שבעולם רבי אלעזר בן דורדיא. רבי אלעזר בן דורדיא, and then there was a זונה, and he realized what had happened, and געה נפשו בבכיה, he literally cried and cried until he died. And what happened when he died? A רבי בת קול came out and said רבי ולא עוד אלא שקורין אותו. Right? מזומן לחיי עולם הבא is רבי אלעזר בן דורדיא. רבי, Rav Hutner said, what kind of *Rebbi* was he? So Rav Hutner said he's the *Rebbi fun* תשובה. He showed that it doesn't matter how low you fall, you can still do תשובה. But why did he die? What happened? All of the sudden, פרחתם נשמתם. So רב צדוק said because it was דילוג, it was too much. He went from תחתית שאול. He was *mamash* בועל כל זונה שבעולם. And all of the sudden, there's a רבי בת קול that רבי אלעזר בן דורדיא is פרחתם נשמתם. It was too much. He says בן עזאי was נכנס לפרדס. What happened when בן עזאי was נכנס לפרדס? הציץ ומת. ארבע נכנסו רבי עקיבא, אחר, everyone knows about לפרדס, אלישע בן אבויה and what happened to בן עזאי? He was הציץ ומת. Why? מתוקף ההשגה. It was too much. And he couldn't handle it. Because the דילוג just happened too much. So he talks about דילוג, and he talks about the risk of דילוג.

I was thinking, just one רעיון, the גמרא says in מסכתא גיטין כי עליך הרגנו כל, פסוק, we all know the פסוק, דף נז עמוד ב תהילים פרק מד in פסוק, היום נחשבנו כצאן טבחה כי עליך רבי יהושע בן לוי said, what's it referring to? Who is the מצוה כי עליך? He says בשמיני בשמיני, it's referring to the היום

of מילה. כי עליך הרגנו כל היום is מילה בשמיני. What's the פשט? Says ברית דזימנין דמיית, רש"י. Because sometimes the baby dies during מילה. Especially once upon a time, it was dangerous. And as a result, דזימנין דמיית, that's the היום כל היום. We've spoken about this, חתם סופר, and the רמב"ם, אבני נזר, the הלכות מילה, דברים עתיקין, a lot of *reid* bites associated with this. But I was thinking maybe על דרך פנימיות התורה, what's the suicide mission of מילה? It's a suicide mission. כי עליך הרגנו כל היום because דזימנין דמיית. So maybe לפי רב צדוק, and לפי what the Ishbitzer said, that when a baby gets מילה ברית, it's דבר צוה לאלף, דור, he gets a thousand דורות of קדושה. That's the greatest דילוג ever. That's dangerous. Look at what happened to בן עזאי. Look at what happened to the *Yidden* at the foot of הר סיני בן רבי אלעזר בן פנימיות התורה, כי עליך הרגנו כל היום, so פרחה נשמתו זו מילה. would say that a thousand generations of קדושה in one moment-how could you absorb all of that? That's the היום כל היום. כי עליך הרגנו כל היום. We do it anyways. Maybe על דרך פנימיות התורה, a little bit פשט in גיטין דף נז עמוד ב in מאמר מרבי יהושע בן לוי. But again, it's מבואר, this idea that there's a concept of דילוג, that sometimes a person could go 0 to 60.

And רב צדוק says what the Kozhiglover Gaon said, what Reb Gedalia Schorr in his אור גדליהו said and that is, that פסח is a time where a person could be מדלג risk-free. It's a time that a person could be מדלג and doesn't have to be worried. There's a special protection. And in fact, there's a tremendous התעוררות that comes from שמים that takes the person, and he soars. And just like מילה, דבר צוה לאלף דור, you can jump a thousand generations, and it's okay, at the same time, פסח works that way

as well. פסח is an idea where a person can be פסח, where a person can literally *shpring*, and a person has the ability to be פוסח, and he can be על ההרים ומקפץ על הגבעות.

So I was thinking just one final thought. And that is, over the last year, ה'בעזרת ה' we spoke a lot about רבי אלעזר בן ערך. He was one of תלמידים רבי's five זכאי בן יוחנן בן זכאי. רבי אלעזר בן ערך was the one that the משנה says that רבי יוחנן בן זכאי said אם יהיו כל חכמי ישראל, that רבי אלעזר בן ערך had the ability that if all the חכמי ישראל would be on one side of the מאזנים, and רבי אלעזר בן ערך would be on the other side, so he had the ability that he would be מוכריע את כולם. This was something that he was able to do. So we spoke out from the Lubavitcher Rebbe, that he said, why רבי אלעזר בן ערך? What did he have over everybody else? So he said because רבי אלעזר בן ערך, the גמרא says in מסכת שבת, he once went to the דיומסת river, and when he went to the דיומסת river, so he was there and he forgot his תורה. And after he forgot his תורה, so everybody *davened* for him, the תלמידים *davened* for him, and what happened? He ended up remembering his תורה again. רבי אלעזר בן ערך slipped, and he slipped mightily, to the point where he forgot his learning. And what happened? Because the תלמידים *davened* for him, everything came back. רבי אלעזר בן ערך came back and he remembered everything. רבי אלעזר בן ערך had the כוח of תשובה. So the Lubavitcher Rebbe said that's why רבי אלעזר בן ערך was מוכריע את כולם. Because he had the כוח of תשובה, and במקום שבעלי תשובה עומדים אין צדיקים יכולים לעמוד. Like רב צדוק says מדרגות משה רבינו that פרשת ואתחנן in פרי צדיק in שער נ ותחסרהו מעט מאלקים. Why? Because

the *נ* *שער* is *מסוים* for *תשובה בעלי*. Only a *תשובה בעל* can reach the *נ* *שער*. And *רבי אלעזר בן ערך* is *מכריע את כולם* - why? Because he had, himself, the *כוח* of *תשובה*. But Rav Moshe Gray, he shared with me way back when we spoke this out originally, he sent me a beautiful *שיחה* from the Lubavitcher Rebbe who added a *kneitch*. The Lubavitcher Rebbe said that if you look, *רבי יוחנן בן זכאי* said that he had five *תלמידים*. *מונה* הוא היה *מונה שבחם*, he used to be *מונה* the *שבח* of each one of them. He used to say *רבי אליעזר בן הורקנוס* is a *רבי יוסי*. *רבי יהושע בן חנניה* אשרי יולדתו. *בור סוד שאינו מאבד טיפה* is a *הכהן* is a *חסיד*. *נתנאל*. *רבי שמעון בן נתנאל* is a *רבי אלעזר בן ערך*. *ירא חטא*. *מעיין המתגבר*. So what's a *מעיין המתגבר*? So the Lubavitcher Rebbe said that usually when a person grows in his *עבודת ה'*, it goes by the *הדרגה*. You take one step, and then another step, you learn another *דף*, and another *דף*, and then you're *מוסיף והולך*, and you eventually reach the *מדרגה* that you want to reach. But he said a *תשובה בעל* is a *מידה*. A *תשובה בעל* is *הטבע מן הטבע*. A *תשובה בעל* has the *כוח* of *עומדים* *תשובה שבעלי*, a *תשובה בעל* could be *פורץ* all the *גדרים* in the world. A *תשובה בעל* has an ability to literally go and break through. He can be *על ההרים מקפץ על*. *הגבעות*. And that was *רבי אלעזר בן ערך*. He was a *מעיין המתגבר*. A *מעיין המתגבר* is a river, it goes bursting through all the *מחיצות*, all the *כותל*. And that was *רבי אלעזר בן ערך*. He was the *תשובה בעל*, and that's why he was the *מעיין המתגבר*. He says that's why *מקום*. *שבעלי תשובה עומדים אין צדיקים יכולים לעמוד*. You know why? Because they have *דילוג*. Because a *תשובה בעל* is a *מעיין המתגבר*. A *תשובה בעל* has the *כוח* of *דילוג*. That's the *כוח* of a *תשובה בעל*. Someone who's not a *תשובה בעל* doesn't have *דילוג*, and because he doesn't have *דילוג*, so you go *הדרגה* by *הדרגה*. But if you have this ability

to literally supercharge your עבודה, and you can have דבר צוה לאלף in your entire עבודה, because it's an עבודה of a בעל תשובה, that's where you become במקום שבעלי תשובה עומדים אין צדיקים יכולים לעמוד. That's how you get into the stratosphere of the שער נ. You need דילוג to get there. You can't get there otherwise. The only way to get there is through דילוג, and that was what רבי אלעזר בן ערך had. And that's why רבי אלעזר בן ערך was מכריע את הכל.

So גמרא in ב רבי אלעזר בן ערך where the גמרא says מסכת שבת דף קמז עמוד ב אימשיך and דיומסת רבי אלעזר בן ערך, so איקלע להתם, he got *farchapped*. And איעקר תלמודיה, he forgot his learning. כי הדר אתא קם למיקרי בספרא, he came back home, and they gave him an עליה. And בעא למקרי, and they said, here's the עליה, *lein* from the ספר תורה. And he was supposed to read החודש הזה לכם ראש חדשים. That's what he was up to. And instead of saying אמר החרש היה לבם, he read the words wrong. And when the *oilam* saw what happened, they felt so bad for him. So בעו רבנן רחמי עליה והדר תלמודיה, they *davened* for him, and everything came back. It's not a coincidence that it happened with החודש הזה לכם ראש חדשים. That has to be a פשט. Because חודש ניסן is חודש ניסן. חודש ניסן is the זמן of דילוג, it's the זמן where a person has the ability to be פסח. If it's true שלוששים יום קודם לחג, it's certainly true חודש ניסן. In fact, we say in the הגדה, פסח - חודש ניסן עוררות, everything of פסח יכול מראש חודש. All the עוררות, everything of פסח started tonight. Because really, יכול מראש חודש, there was a הווה מקיים סיפור יציאת מצרים you can be בנינו של הווה אמינא tonight. Because החודש הזה, it's the whole month is ראש חדשים.

It's the beginning of the month. And you know what you see in מדלג על ההרים מקפץ על לכם? החודש הזה? That a person can be רחמנא רבי אלעזר בן ערך תלמידים, they saw הגבעות. The *nebbuch*, רחמנא רבי אלעזר בן ערך, ליצלן, what's going to be. We're going to *daven* for him? So what. So okay, he'll know עברית again? But they had such רחמנות. But then the *Eibishter* sent them a מתנה. Instead of saying החודש הזה לכם, he said החרש היה לבם, and that was the התעוררות, לכם. There's a כוח, to go from לכם החודש הזה לבם החרש היה לבם, but you could also go from החרש היה לבם לכם החודש הזה. And that was the message that was hidden in those words החודש הזה לכם.

רבי אלעזר בן ערך could be רבי אלעזר בן ערך again. Don't write him off. Don't give up. He can become רבי אלעזר בן ערך. And that's what they did. And they *davened* for him, and he became רבי רבי חגיגה יג עמוד ב מהרש"א again, and the מעשה מרכבה again, and that's why he became the great רבי אלעזר בן ערך, that אם היו כל חכמי ישראל, on one side, and רבי אלעזר בן ערך is on the other side, he had the ability to be מכריע את כולם. It all came from his תשובה כח, and it came from an inspiration of ראש חדשים לכם החודש הזה. That's tonight. Because what's לכם ראש חדשים החודש הזה? That's the זמן where there's a התעוררות of not just going למדרגה למדרגה, but דבר צוה. A person can jump a thousand generations during the month of ניסן. We should *takkeh* all be זוכה בניסן. We should *takkeh* all be זוכה בניסן, and we should be זוכה it should be החודש הזה לכם ראש חדשים, it should be מובחר שבחדשים.



## The Torah's Reason for Destroying Chametz

So just a few הערות as it relates to today's דף. The fundamental principle of שיטת רבי יהודה was that he says you're not allowed to do בדיקת חמץ once it's אסור to eat חמץ. And the reason is, because he was worried that if you're going to do בדיקת חמץ, you may come to eat the חמץ. *Ay*, you're allowed to *handel* חדש, you're allowed to get involved in other things that are אסור-but חמץ is different. חמץ is something you eat. You always eat it. *Punkt* now you're not. As a result, there's a concern that you may, by mistake, eat it, and it's for that reason that חז"ל said that once it's אסור to eat חמץ, at that point, there's not מצוה of בדיקת חמץ anymore. We've mentioned many times, throughout the beginning of מסכת פסחים, that there's a מחלוקת between רש"י and חז"ל why תוספות were בדיקת חמץ. מדאורייתא, even though the שלוש השבתות that are mentioned in the תורה of תשביתו, and בל ימצא and בל יראה, you don't have to do בדיקת חמץ. The reason is, because a *Yid* always does ביטול חמץ. You say וחמיעא כל חמירא. That's something that you have to do. And once you do ביטול חמץ, you're out of the woods. You don't have to worry about אך שבעת ימים שאר, there's no problem anymore of בל יראה, לא ימצא בבתיכם. The whole issue of בל יראה ובל ימצא is addressed when you do ביטול חמץ. So why, then, do you do בדיקה? חז"ל said because they were worried, they were a little paranoid, they were a little insecure that maybe you're not going to do a proper ביטול. It's only דרבנן, it's not מדאורייתא, but חז"ל were worried, and because they were worried, they said do בדיקת חמץ anyways. תוספות,

however, said a different reason. ונראה לר"י דאע"ג דסגי בביטול. Because חז"ל were worried that if you're going to have חמץ in your house on פסח, what happens if you bump into your חמץ on פסח? You may go ahead and eat it. If you eat it, that's a big problem. So according to רש"י, why do you do בדיקת חמץ? It's *altz* בל יראה, בל ימצא, תשביתו. According to תוספות, why do you do חמץ? Because we're concerned that you may come to eat it.

*Zugt* תוספות, you're going to ask me an obvious question. All of the sudden now when it comes to חמץ, חז"ל made such a תקנה? If חז"ל were worried that if you have food that you're not allowed to eat in your house, you may come to eat it, so why is it okay to have non-kosher food in your house? A person is allowed to have non-kosher food in his house. It's not אסור. It's okay. If you're *fleishigs*, you can have *milchigs* in your house. There's no such אסור. A person is allowed to have ערלה in his house. You could have טבל in your house, you just can't eat it. So why is it, all of the sudden, חז"ל were so מחמיר? We're so afraid that you're going to see the food, and you're going to end up eating it, as a result, there's a מצוה called בדיקת חמץ, you have to make sure that you don't have it. *Zugt* תוספות, טפי מבשאר, והטעם שהחמירו כאן טפי מבשאר, איסורי הנאה שלא הצריכו לבערם משום דחמץ מותר כל השנה ולא נאסר רק בפסח. The reason is, because חמץ is מותר to eat the whole year. and people don't know to distance themselves from חמץ, בדיקת חמץ, ולא בדילי מיניה. כדאמר לקמן דף יא עמוד ב, and they said do בדיקת חמץ. Our דף was discussing doing בדיקת חמץ after the איסור אכילה. That's a מחלוקת between רבי

יהודה and the חכמים. But in terms of the basic premise of why we have a מצוה called בדיקת חמץ, it's based on שיטה of רבי יהודה in today's דף, the סברה that underlines שיטה of רבי יהודה, and that is, because there was a concern, being that people were לא בדילי מיניה, they may end up eating it. But then תוספות says another reason. Says תוספות, ועוד, another reason, שאני חמץ שהחמירה בו, you see that the תורה itself was so מחמיר when it comes to חמץ. The תורה said there's an איסור of בל יראה, there's an איסור of בל ימצא, and as a result, החמירו חכמים, and it's for that reason that חז"ל said you should be מחמיר that even if you were מבטל it, still you should do a בדיקה. Meaning, says תוספות, another reason maybe why חז"ל were more מחמיר when it comes to חמץ than they are in another תורה, איסורי תורה, is because they took the lead of the תורה. The תורה did the same thing. The תורה didn't just say- don't eat חמץ. The תורה said you can't have חמץ in your house. Oh, so if the תורה already said בל יראתו, בל ימצא, תשביתו, so really all חז"ל were doing is they were just being מרחיב on what the תורה said. So here I am going to double down, and we're going to say that even if you address the תורה's issue by ביטול חמץ, but still we should take it a step further and you should do a בדיקה.

The ר"ן, in a very, very long piece, we quoted some of it in the beginning of the מסכתא, but in a very, very long *shtickel* in the beginning of מסכת פסחים, he brings תוספות's two explanations for why בדיקת חמץ but moreso by חמץ than in other areas of הלכה, but he explains תוספות's תרוץ with one *kneitch*. תוספות, again, gave two reasons why חז"ל said to do בדיקת חמץ. Number one, because people don't know to distance themselves

from חמץ. Number two, the תורה did the same thing. The תורה said ואפשר עוד שמפני טעם זה בל יראה ובל ימצא. Zugt the ר"ן, that החמירה התורה בו לעבור עליו בבל יראה ובל ימצא. The ר"ן says, you know what תוספות is saying? What תוספות is saying is, why is there an איסור of בל יראה and בל ימצא? What's פשוט פשוט? The reason there's an איסור of בל יראה and בל ימצא says the ר"ן, what תוספות was saying is, because you're not allowed to eat חמץ. Usually you think that חמץ has two איסורים, you're not allowed to eat חמץ, and you're not allowed to have חמץ. Why can't you eat חמץ? I don't know. Why can't you have חמץ? Be מעין in the נחלת בנימין, in the ספר המצוות, we'll try to understand a little bit why you're not allowed to have חמץ, but it's two independent איסורים. Zugt the ר"ן, you know what תוספות is saying? The איסור of בל יראה and בל ימצא is a גזירה. It's a גזירה that you may come to eat the חמץ. So you see that חז"ל were worried about such a גזירה. The תורה made such a גזירה. So if the תורה made such a גזירה, it makes sense that חז"ל should double down on it, and say that even after you were מבטל it, where you addressed the איסור מדאורייתא, but still מדרבנן you're going to have to. So what comes out from here is a יסוד פסוק in פשוט פשוט דורש the טעמא דקרא in נורא. What's the איסור of בל יראה and בל ימצא, says the ר"ן, ואפשר עוד שמפני טעם זה החמירה התורה בו לעבור עליו בבל יראה ובל ימצא. What's the reason? Because חמץ is very חמור, and people are בודלי ולא מיניה, so it's for that reason there's going to be an איסור to eat חמץ.

The חתם סופר, in his פרשת בא in תורת משה, brings something that he heard בשם his *Rebbi*, from his *Rebbi*, Rav Nosson Adler זצ"ל. He said Rav Nosson Adler said that based on

this תוספות, this ר"ן that we just explained, a little bit more עיין שם, באריכות, we'll do the abridged version. He says you can understand *pshat* in the פסוק. The פסוק says שבעת ימים מצות תאכלו. אך ביום הראשון תשביתו שאור מבתים כי כל אוכל חמץ ונכרתה הנפש ההיא מישראל מיום הראשון עד יום השביעי. So this is the פסוק that mentions the מצוה of תשביתו, you have to get rid of your חמץ. ביום הראשון חמץ. So said Rav Nosson Adler, the פסוק is giving the דקרא. It's explaining why there's a מצוה עשה of תשביתו שאור. תשביתו שאור, why? Number one, חמץ אוכל כל, everybody eats חמץ. It's why? מיני. Everybody eats חמץ. So because everybody eats חמץ, ועוד, ונכרתה הנפש ההיא מישראל. מחמיר we have to be. There's a מצוה כרת, it's very חמור if you eat it. So the reason there's an מצוה of תשביתו is to prevent you from eating חמץ, and that's what the תורה is saying. why? אך ביום הראשון תשביתו שאור מבתים. כי כל אוכל חמץ, because everybody eats חמץ, and if somebody eats חמץ, it's ויש חתם סופר the *heilige* *zugt* the נכרתה הנפש ההיא מישראל. להוסיף. He says I want to be מוסיף. Because the truth is, that there's a very *shtark* קושיא on this תוספות and this ר"ן. So why can't you have any חמץ in your house on פסח? מדרבנן, בדיקת חמץ? Because people eat חמץ the whole year. So he says if that's the case, on יום כיפור, you should have to get rid of all the food in your house. He says, why should you have to get rid of all the food? Because מיני, לא בדילי מיני, you have a whole house stacked with kosher food so לכאורה, you have to get rid of all your food. *Nu*, isn't that a good טענה? *Zugt* the חתם סופר, I think the תרוץ is that יום כיפור is one day. One day, *mir ken zuch uhn eitza gebben*. One day, *mir ken zuch ein halten*. Hopefully you're in *shul*, but

one day you can figure it out. The problem with פסח is that it's seven days. And because it's seven days, it's longer, and therefore חז"ל were more worried. So he said that's the last words of of the פסוק כי כל אוכל חמץ? why, אך ביום הראשון תשביתו שאור מבתיכם. פסוק, because everybody eats חמץ. And חמץ is very חמור, because ונכרתה הנפש ההיא מישראל. And when is there an איסור to eat חמץ? מיום הראשון עד יום השביעי. If you eat it from the first day to the seventh day, you'll be חייב. Oh, if that's the case, so it's seven days. Seven days is different than יום כיפור, so if it's seven days, it's going to be an issue. And then he says that as it relates to this קושיא of what's the difference between חמץ on פסח, versus having food in your house on יום כיפור. He said ותלמוד אחד, one of my זכר צדיק לברכה, נרו יאיר, רב דוד לייב, תלמידים, ותלמיד אחד דוד לייב הוסיף טעם אחר פסח. A different reason, maybe, why יום כיפור is different than פסח. A *pashute* סברה. On פסח, you're allowed to eat everything, right? Practically. Other than חמץ, so חמץ is not something you're allowed to eat. But other than that, you're allowed to eat. On יום כיפור you can't eat anything. So he said there's a fundamental difference. He said on יום כיפור, what are you worried about, you know you're not allowed to eat. So you know you're not allowed to eat, you're not going to eat. The problem with פסח is, you could eat. So you're going to open up your pantry, you're going to want to take food out, if you're going to see a גלוסקא יפה, you may eat it, because you're in the mode of eating. You're sitting down to eat lunch now, so there's a good concern you're going to eat it. On יום כיפור there's no concern. So the חתם סופר said that the *pshat* of דוד לייב is also מרומז in the פסוק. Because what's the

beginning of the פסוק? שבעת ימים מצות תאכלו אך ביום הראשון תשביתו שאור מבתיכם, he said that's the הקדמה. מצות. You're not fasting. You eat whenever you want to eat, מצה. You're allowed to eat. טוב, it's just חמץ you're not allowed to eat. But being that מצות תאכלו, שבעת ימים מצות תאכלו, so you're allowed to eat, therefore מבתיכם שאור תשביתו הראשון. Why? כי כל אכל. לא בדילי מיניה. חמץ, because everybody always eats חמץ, it's ונכרתה. חייב כרת. and if you eat it, you're going to be חייב כרת. And this is not just one day, it's מיום הראשון עד יום השביעי. So he says the two *kneitches* that Rav Nosson Adler said based on the ר"ן, and his הוספה of הוספה עד יום השביעי, and then the הוספה based on the *pshat* of דוד לייב, the תלמד of the סופר, חתם סופר, but either way, עיין שם, this is what the סופר חתם says in תורת משה.





## Eating the Korban Pesach on an Empty Stomach

Yesterday's דף-ע דף-ג got cut a little bit short so just to go back a little bit to the topic of yesterday's דף, which was also a little bit the topic of today's דף, and that is in the הלכה of the חגיגת י"ד. So it's clear that on ערב פסח, when the *Yidden* brought their קרבן פסח, they brought another קרבן together with it. In a sense, this is the rest of the story. Meaning, we're all familiar with the קרבן פסח, but in addition to the קרבן פסח, there was another קרבן that was being brought. This קרבן was a קרבן שלמים, it was a שלמי חגיגה, not to be confused with the שלמי חגיגה that was brought on יום טוב, this שלמי חגיגה was brought on י"ד ניסן. And we saw that there was a major מחלוקת תנאים in terms of the דינים of this שלמי חגיגה. Do you treat it like an ordinary שלמים? Do you treat it like a שלמי יחיד? A שלמי ציבור? Maybe even treat it like a קרבן פסח? Because being that it was brought together with the קרבן פסח, maybe on some level it should be treated like the קרבן פסח? Now, what was the purpose of it? Why was it brought? So the גמרא said on the top of דף ע עמוד א that טעמא מאי טעמא, why was this brought? כדתיניא חגיגה הבאה עם הפסח נאכלת תחילה. The reason is because there's a דין that the קרבן פסח needs to be נאכל על השובע. And because the קרבן פסח needs to be נאכל על השובע, that would mean that you would have to eat something beforehand. So being that you would have to eat something beforehand, so what is that something that you're going to eat? The something that you're going to eat before is going to be the חגיגת י"ד.

Now, just a few הערות. The first thing is, the גמרא said very, very clearly in the סוגיא, the bottom of ב עמוד, the top of ע דף א. אמר רב אשי שמע מינה חגיגת ארבעה עשר לאו חובה היא עמוד א. You see from the סוגיא, there were ראיות to it, that the חגיגת י"ד is not something that you're obligated to do. There's another לשון הגמרא, very similar, a little sharper in ח עמוד א אלמא. חגיגת ארבעה עשר לאו דאורייתא, גמרא, קסבר חגיגת ארבעה עשר לאו דאורייתא. But it's important not to take both of these lines out of context. Because the truth is, it sounds a little bit like this is some optional thing that you can do or not do, and by the way, it's not even מדאורייתא. It's only מדרבנן. Now, to bring קרבנות מדרבנן is not simple, because if מדאורייתא you have no obligation to bring a קרבן, you can't just decide 'I want to bring a קרבן', you're going to have בעזרה חולין problems. Now with a שלמים, it's not really an issue, because you could always bring a שלמים as a נדר or נדבה, so you really won't have a בעזרה חולין problem. But still. The גמרא sounds like it's not חובה, it's not obligatory. The גמרא seems to say it's not דאורייתא, which would then suggest that it's דרבנן. But clearly that's not entirely true. Number one, the last גמרא that we just learned, this ברייתא that the גמרא discussed on ב עמוד א דף עא עמוד ב where the גמרא *darshanned* a פסוק. It says ולא ילין מן הבשר אשר תזבח בערב ביום הראשון לבקר and the גמרא *darshanned*, what's the פסוק teaching me? That the חגיגת י"ד is eaten for two days and a night. You would have thought maybe it's like the קרבן פסח, you only have a day to eat it. קמשמע לן, you have two days and a night to eat it. But we have a פסוק in the תורה that's addressing very, very clearly the חגיגת י"ד. So

obviously, this is not a קרבן *dik* דרבנן, of course this is a קרבן *dik* דאורייתא.

But the truth is, it's even *scharfer* than that. Because there's a פסוק - a very, very, very mysterious פסוק. The פסוק is in פרשת ראה, in the עשר תעשר of קריאה, and the פסוק says as follows - קרבן פסח - you should bring the פסח, and זבחת פסח לה' אלוקיך - of course, on ערב פסח - שמו שם. You hear the פסוק? קרבן פסח - you should bring a פסח לה' אלוקיך. Okay, what should the קרבן פסח be? צאן, it can be from צאן - what does צאן mean? עיזים or כבשים, either sheep or goats, ובקר, or it could be cattle. It could be a bull. אשר יבחר ה' - you have to bring it *davka* in ירושלים, *davka* in the הר הבית, in the המקדש, בית המקדש, לשכן שמו שם. This פסוק is a פלא. It's סתרי תורה. How do you read this פסוק? You can bring the בקר מן הבקר? The קרבן פסח had to be brought מן הכבשים ומן העיזים. So how in the world do you read this פסוק? The פסוק, in אבן עזרא, פרשת ראה, very, very fleetingly, but it's a little bit more באריכות, אמר רב משה בן - פרשת בא, he says רב משה בן - רב משה בן עמרם הפרסי, עמרם הפרסי, he heard from the Karaites. But he quotes רב משה בן עמרם הפרסי, who said that לכאורה, the פסוק says זבחת פסח לה' אלוקיך, it sounds like you could bring the קרבן פסח even from בקר, and everybody knows the קרבן פסח had to be brought מן הכבשים ומן העיזים, it had to be brought from sheep or goats. So he says no. Where does it say that the קרבן פסח had to be brought מן הכבשים ועיזים? It says it in פרשת בא. Listen to what he said. It was only פסח מצרים that had to be brought that way. But פסח דורות had to be a זכר, but you could bring a male cow. If you wanted to bring a bull as your קרבן פסח, that was something that

you were allowed to do. It was *davka* פסח מצרים that was like that, but פסח דורות not. Now what would be the סברה? So he said a very nice סברה, טעמו ונימוקו עמו, he said because פסח מצרים was all about killing זרה מעבודה זרה. At that time the עבודה זרה of the *Yidden* was the עבודה זרה of Egypt, and that was the ש. So there it had to be *davka* מן הש. But לדורות? Why? Who said it had to be מן הש? So maybe that's what the פסוק means. So he says, זבחת -תורה פסוק, I know it's a חידוש, but it's a פסוק in the תורה -חידוש, חידוש. *ay*, in פרשת בא it has to be *davka*? Said רב פרשת בא עזרא אבן, משה בן עמרם הפרסי, as quoted in the פרשת בא עזרא אבן, both in פרשת בא עזרא אבן and in פרשת ראה, that it must be that there was a difference between פסח מצרים and פסח דורות. The עזרא אבן says don't pay attention to what משה בן עמרם הפרסי said, of course that's not פשט. Okay, then what is the פשט? In the תורה it says זבחת פסח לה' -חומש, חומש in רש"י. So צאן ובקר, אלוקיך צאן ובקר. So what does it mean, צאן ובקר? So רש"י quotes the ספרי that says, you now what it means? אלוקיך צאן ובקר, that's referring to the פסח לה' אלוקיך, like it says מן קרבן פסח, לחגיגה. You know what ובשר means? ובשר. That's referring to the חגיגה. חגיגה מרובה, because if you have a situation where you're going to have a lot of people that signed up on a קרבן פסח, which means you're not going to be able to eat the פסח על השובע, קרבן פסח על השובע, מביאים עמו חגיגה, you have to bring a חגיגה with it על השובע, נאכל על השובע, so like this it will be נאכל על השובע. But what's the point? You have a ספרי, that ספרי quotes in חומש -חומש, by the way, the רמב"ם quotes it in his חזקה, the רמב"ם when he talks about the חגיגת י"ד, חגיגת י"ד, he says what's the מקור to the חגיגת י"ד? חגיגת י"ד -וזו היא הנקראת חגיגת ארבעה עשר ועל זה נאמר בתורה? חגיגת י"ד זבחת פסח לה' אלוקיך צאן -חומש, חומש בן עמרם הפרסי

קרבן פסח, this is what the פסוק means. צאן is referring to the קרבן פסח, and בקר, that's a regular שלמים. So you wanted to bring your חגיגת י"ד מן הבקר, that was something that you were going to be allowed to do. But what was the reason that the חגיגת י"ד was brought? It was brought כדי שיהא נאכל על השובע, because there's a דין that the קרבן פסח has to be נאכל על השובע.

So why did the קרבן פסח have to be נאכל על השובע? What was the reason for it? Why did you have to eat it על השובע? So רש"י says, on the top of ע עמוד א דף ע, that it's שיהו נהנין באכילתו. ותיחשב להן. When you eat על השובע, what you're eating is considered to be more pleasurable, and what you're eating is considered to be more of an אכילה חשובה. Now clearly, על השובע doesn't mean what people sometimes think it means. We think that על השובע means we're supposed to be full, you eat to the point where you *pashut* can't put food in your mouth, now you're full, now go ahead and eat the קרבן פסח. Right? It's just the opposite. על השובע means where you're going to be נהנין באכילתו. ותחשב להן. And this אכילה is now going to be an אכילה חשובה. The way the ראשונים explain it is it means that you're supposed to eat to the point where you're starting to feel satisfied, you're not starving anymore, where now when you eat, you're actually going to be able to enjoy your food more. Meaning, when you're starving and you sit down to eat, so the food is *geshmak*, oh, I was so hungry, it was so *geshmak*. It's just the opposite. When you're starving, *fahkert*, it's a different fix. You're addressing something different. It's *davka* when you're not starving, and you actually can be present, and you can enjoy what it is that you're doing, so then you can take it in, and you can have a *geshmak* in

it. We're really learning up the סוגיא of eating, but that's my point- this is the קרבן פסח. It had to be נאכל על השובע, and נאכל על השובע means you're *davka* not starving. So you know what the תורה says? That if you're going to be ערב פסח, you're going to be so busy, and you're coming and you're going, and it's *mamash* you didn't have time to sit down and eat anything, all of the sudden you're going to come down to the קרבן פסח, you're going to be so hungry that you're going to take the food down so fast that you're not even going to remember what you ate. And you're not going to really be able to enjoy it. So *fahkert*- we want you to enjoy the קרבן פסח so badly, so you know what the תורה said? The תורה said eat a little bit. Calm down. Take off the edge. Eat a little bit. Then eat a little bit more, get to the point where you're starting to get a *shtickel* satisfied, now sit down, eat the קרבן פסח, you're calmer, you're going to enjoy it more, this is going to take you until the point where you're full, *azoy darf min essen* the קרבן פסח נאכל על פסח. *אכל על פסח* says you want to know why the קרבן פסח was נאכל על פסח? *Baalebatish*. Because you're supposed to enjoy the food that you're eating, and the אכילה should be an אכילה חשובה, and when you eat על השובע, that's when the אכילה is an אכילה חשובה.

תוספות , however, quotes a ירושלמי that says a different פשט. תוספות says that you want to know why the קרבן פסח had to be נאכל על השובע? Because there's a הלכה in the תורה that says נאכל על השובע, ועצם לא תשברו בו, that when you ate the meat of the קרבן פסח you had to be careful not to break any bones. Says תוספות, you're starving, ערב פסח is the longest day of the year, and now all of the sudden it's the סדר and you just went through everything, and you did everything that you're supposed to do, והגדת לבנך, and

it's time now to eat the פסח קרבן. If you're going to be so hungry, you're going to *grashticke* with this קרבן, then you're going to start breaking bones, and you're going to be עובר the איסור of ועצם לא תשברו בו, so we need you to calm down a little bit, *pashut* so you shouldn't come to be עובר the איסור of ועצם לא תשברו בו. גזירה משום שבירת עצם, a דין דרבנן לשון says a תוספות. שמא יעבירונו ד' אמות ברשות הרבים, שמא יתקן כלי שיר- שמא ישבור עצם. There's a גזירה that you may come to break the bones and that's why there's a דין that it has to be על השובע. So you have a מחלוקת between רש"י and תוספות. According to רש"י, it's שיהו נהנין. According to תוספות, it's a גזירה that you may come to break the bones of the פסח קרבן.

The truth is, that רש"י, later in the מסכתא on א עמוד דף פו עמוד א, *chazers* over what he says over there. The context over there is the משנה. It says רש"י, that אין מפטירין אחר הפסח אפיקומן. Says רש"י, that כשהגיע זמנו להפטר מן הסעודה דהיינו אחר הפסח אפיקומן, and the reason is because the אפיקומן was eaten זכר to the פסח קרבן. And being that it was eaten זכר to the פסח קרבן, so it has to be the last thing you eat. It has to be על השובע. *Zugt* רש"י, being that it has to be eaten על השובע, so you have the same הלכה of the פסח קרבן. And then רש"י explains a little bit more this דין that the פסח קרבן had to be על השובע. *Zugt* רש"י, you know why it had to be על השובע? Because that's the חשב way of eating. Okay, that's the חשב way of eating, שכן חובת כל הקרבנות, because that's the way all קורבנות have to be eaten, כדקיימא לן למשחה, we know all קרבנות had to be eaten למשחה. What does that mean? לגדולה כדרך שהמלכים אוכלין, the פסח קרבן had to be eaten למשחה, it had to be eaten כדרך שהמלכים

אוכלין. So if that's the case, *zugt* רש"י, all קרבנות had a דין that it had to be eaten על השובע. And if all קרבנות had to eaten על השובע, so it's *pashut* that that's the reason that the קרבן פסח also had to be eaten על השובע. נאכל על השובע. In other words, דף פו on רש"י, is adding to what he said on our סוגיא on דף ע. רש"י says you want to know why the קרבן פסח had to be eaten על השובע? Because that's an אכילה חשובה. *Zugt* רש"י, I'll tell you better. I'll add a *kneitch*. It's because the קרבן פסח, at the end of the day, is a קרבן. And being that it's a קרבן, there's a דין למשחה. What does למשחה mean? You have to eat קרבנות the way the kings used to eat קרבנות, he says כדרך שהמלכים אוכלין, the way the kings eat. That's why it had to be roasted, you're supposed to eat it with mustard, the גמרא says, you had to be sitting, not standing, when you ate קדשים- there's a whole bunch of הלכות that govern קדשים. אכילת קדשים. Why? Because there's a דין למשחה, כדרך שהמלכים אוכלין. *Zugt* רש"י, the קרבן פסח, at the end of the day, is a קרבן. And being that it's a קרבן, there's a דין למשחה and if there's a דין למשחה, it's for that reason you have to eat it על השובע.

If that's the case, *shtell tzuch* the following *fraga*. I don't understand. In דף ע עמוד א, פסחים, you have a מחלוקת between קרבן פסח על רש"י and תוספות. רש"י says, why do you have to eat על השובע? Because that's an אכילה חשובה. תוספות says, it's a גזירה משום שבירת עצם. Okay, it's a מחלוקת why there's a דין to eat the קרבן פסח על השובע. But דף פו עמוד א on רש"י from כפי המבואר, and מסכת חולין דף קלב עמוד ב in מפורש גמרא רש"י is coming from a דין that all קרבנות have to be eaten על השובע, because there's a דין that every קרבן has to be eaten למשחה, so תוספות- why do you need a new reason? Why does the ירושלמי have to



come on to a reason of a עצם משום שבירת עצם? תיפוק ליה, there's a דין that it should be השובע על הנאכל. Meaning, in רש"י, just had a סברה. Okay, תוספות argued with the סברה of רש"י. But on א חולין קלב עמוד ב גמרא quotes רש"י, דף פו עמוד א קרבנות all -שכן חובת כל הקרבנות -קורבנות גמרא says all קרבנות have to be נאכל על השובע, and that's why the פסח קרבן has to be נאכל על השובע. So if there's a דין that every קרבן has to be נאכל על השובע -so why did תוספות in our סוגיא have to come up with a new reason to teach me why it is that there's a תיפוק ליה? גזירה משום שבירת עצם, קרבן פסח, with the דין על השובע, קדשים. And if it's קדשים, there's a דין that it has to be נאכל על השובע.

So the Brisker Rav, it's in stencils in עמוד דף כא עמוד א said that פשט in תוספות is, because תוספות held that although it's true there's a דין למשחה that קדשים has to eaten השובע על, it has to be eaten כדרך שהמלכים אוכלין, that's only the חלק that was eaten by the כהנים. When the כהנים ate קדשים, there's a דין למשחה. But said the Brisker Rav, that when it comes to the חלק that was eaten not by the כהנים, it was eaten by the בעלים, it was eaten by the ישראלים, over there you don't have such a הלכה. Over there, the הלכה is that it doesn't have to be למשחה. The כדרך שהמלכים אוכלין is not a דין in קדשים, it's a דין in the חלק of the קדשים that was eaten by the כהנים. And being that it's a דין in the חלק of the קדשים that was eaten by the כהנים, so it's only the חלק הנאכל לכהנים where you have this דין. The קרבן פסח, גר אשר בשעריך, ישראל, לוי, כהן, an individual, יחיד, when everybody is sitting down, they're eating now from the קרבן פסח,

it's not only כהנים. And being that it's not only כהנים you don't have the דין of לשובע that you have by all קדשים because that's a דין of למשחה. The דין למשחה was only said for כהנים. And the truth is, if you look in the פסוק in the תורה where it says the דין למשחה, it's very משמע that way. וידבר ה' אל אהרן ואני הנה נתתי לך את משמרת. נתתים למשחה - אהרן יה - is talking to -תרומתי לכל קדשי בני ישראל לך who's the תורה talking to? The תורה is talking to לך ולבניך לחק עולם - אהרן. It's a דין in דין כהנים, said the Brisker Rav. There's no such דין by ישראלים. This whole דין is a דין *davka* by כהנים. The truth is, that Reb Meshulem Dovid HaLevi Soloveitchik, *zol zein gezunt*, so in his שיעורים on מסכת זבחים דף כח עמוד א, he discusses this חידוש from the *Tatteh*, from the Brisker Rav, that the Brisker Rav was מחדש that from תוספות you see that the דין למשחה is only true for כהנים, but it's not true for אכילת ישראלים. But he says the אמת is you see even more than that. Because it's מבואר in the רמב"ם, the רמב"ם says that one of the מתנת כהונה that had to be given to the כהנים was the זרוע, קיבה, and חולין. That's a דין that all בהמות of חולין, certain parts of the animal, had to be given over to the כהנים. Says the רמב"ם, quote, ואם רצה הכהן למכור המתנות, let's say the כהן wanted to sell the מתנות, או ליתן במתנה, he wanted to give it away as a gift, אפילו, even to a non-Jew, לעכו"ם, or he wanted to feed it to his dogs, מאכילם, you could. Why? קדושה כלל, because it doesn't have any קדושה. The רמב"ם, a few הלכות later says, ואין הכהנים אוכלין המתנות, when the כהנים sit down to eat the זרוע, קיבה, and חולין, they have to eat it צלי, roasted, because שנאמר למשחה כדרך שאוכלים המלכים, with mustard, בחרדל, because it has to be כדרך שהמלכים אוכלים. Said Reb Meshulem Dovid, here

we're not even *handling* קדשים. We're talking about the זרוע, לחיים, and the קיבה. The רמב"ם says, אין בהן קדושה כלל, it has absolutely no קדושה. You want to sell it? Sell it. You want to give it as a gift? You want to feed it to your dogs? You can feed it to your dogs. You can't feed קדשים to your dogs. Right? It's קדשים. And רמב"ם says, אין בהן קדושה כלל. So said Reb Meshulem Dovid, what's the פשט? *Veist ois* in דין למשחה that דין למשחה has nothing to do with קדשים. It's not a דין in דין. So what is it a דין in? It's a דין in וידבר ה' אל אהרן ואני הנה קדשים. So what is it a דין in? It's a דין in מתנת דין - נתתי לך את משמרת תרומתי ... לך נתתים למשחה כהונה. Anything that was given to the כהנים, there's a דין למשחה. It has nothing to do with קדשים בכלל. That's פשט in תוספות. If למשחה was a דין in קדשים, I hear, we have a *shtickel* הערה, we have a הערה that how come תוספות had to come on with a new reason why you eat the פסח על השובע, קרבן פסח על השובע. Yeah, all קדשים is נאכל על השובע because there's a דין למשחה, but that's only when the כהנים are eating, then there's a דין למשחה. The קרבן פסח that was נאכל by everybody, so there's no דין למשחה over there because למשחה has nothing to do with אכילת קדשים. It certainly has nothing to do with a דין, it's a דין in כהן. Not only is it a דין in כהן, it's a דין in מתנת כהונה of a כהן. So as long as it's מתנת כהונה of a כהן, even if there's no קדושה, even like the זרוע, לחיים, and the קיבה, the רמב"ם says clearly אין בהן קדושה, even over there you're going to have this הלכה.

But the truth is, that even according to רש"י, so what does כדרך שהמלכים אוכלין רש"י quotes the הלכה, he says hold? רש"י? So you would learn that פשט in רש"י is because רש"י holds not like this תורה from the Brisker Rav, like from Reb Meshulem Dovid

HaLevi. כהן- non holds that the *למשחה* דין is true even for a non-כהן. As long as you're eating *קדשים*, there's a דין of *למשחה*. But the truth is, it could be you could say more פשוט. And that is, because it in the תורה it says *ובשל מבשל במים* in the מצוה seventh in the מצוות of the *חינוך*, that you're not allowed to eat the *קרבן פסח* cooked, you can't eat it *halbe gebruten*, it has to be *אש צלי* *אש*, כי *אם צלי*, it had to be roasted properly. The *ספר החינוך* in the *מצוה* שרשי says what's the reason? עיין שם. לשוני הזהב. He says because the kings, when they used to eat, they used to eat *צלי*. That's the way kings used to eat. He says tonight, we're all kings. Because tonight we went *לחירות* *מעבדות*, and we eat *בהסיבה*, and every single *Yid* eats like a *מלך*. So it could be that *רש"י*, בעצם, was מסכים to the Brisker Rav's יסוד. He's מסכים that the *דין למשחה* כדרך *שהמלכים אוכלין*, that you find universally in all *קדשים*, could be that's only true for the חלק that was *נאכל לכהנים*. *Ober duh*, as it relates to the הסדר, ליל, as it relates to the *קרבן פסח*- this *קרבן*- every *זר* also has to eat *כדרך* *שהמלכים אוכלין*. And once you find this *מושג* of *למשחה*, that there's an *עניין* to eat *השובע*, because that's the way kings eat and it dictates the *הלכה*, so a *כהן* who has to eat his *קדשים* like a king, he has to eat *השובע*, *רש"י zugt*, every person that eats his *קרבן פסח* also has to. *רש"י* is just borrowing that *נקודה* that you see, that a *כהן* who has a *דין* of *למשחה*, which means he has to eat *כדרך* *קדשים* *על* *כדרך* *שהמלכים אוכלין* of the הלכות, so one of the *הלכות* *על* *כדרך* *שהמלכים אוכלין*, *השובע*. *Zugt* *רש"י*, oh, *שכן* *חובת* *כל* *הקרבנות*, that's the way you have to eat the *קרבן פסח* as well. But I don't know if it's *מוכח* that *רש"י* argued with this whole *lomdus*, and he held that any single time a *כהן* eats his *חלק* of a *שלמים*, there would be a *דין* of *למשחה*.

Maybe, but it could be as it relates to the פסח קרבן where there's a דין that everybody has to eat like a מלך, over here it's different.

Just to end with one last הערה, and that is that *pushut*, so we have a מחלוקת between תוספות and רש"י, why there's a דין that you have to eat the פסח על השובע. Now we saw that the truth is that by all קורבנות there was a דין to eat them על השובע. According to תוספות, two completely different הלכות. All קורבנות had to eaten על השובע, that's because there's a דין למשחה. That's only the חלק that was eaten by the כהנים, like the Brisker Rav said, like Rav Meshulem Dovid HaLevi said. As it relates to the קרבן פסח, being that it was eaten by the בעלים, it's not מתנת כהונה, so it has nothing to do with the דין למשחה. So why, then, is there a דין that you have to eat it על השובע? It's a special גזירה, it's משום שבירת עצם. We're afraid that if you're going to be too hungry, you may start breaking bones, and then you're going to be עובר the איסור of לא תשברו בו. Okay, רש"י, it sounds like it's the regular דין למשחה. There's a דין that every קרבן has to be eaten על השובע, so there's no *groisse kuntz* of אין מפטירין, every קרבן had to be eaten על השובע, this קרבן also had to be eaten על השובע. But the truth is, it's מוכח not that way. It's מבואר very, very clearly that it's more than that. How do you know it's מבואר very clearly more than that? Because ordinarily, the דין was that a קרבן had to eaten על השובע. There's no הלכה that tells you what you have to eat to get to the point to where you're going to be על השובע. By פסח, there was a מצוה, a פסוק in the תורה, where the פסוק tells you וזבחת פסח לה' אלוֹקֶיךָ צֹאן וּבָקָר. You're going to bring צֹאן - that's your קרבן פסח, you also have to bring בָּקָר. What's the בָּקָר? The בָּקָר is a קרבן that you bring so that now when you eat the קרבן

פסח, you're going to be eating the קרבן פסח על השובע. But the purpose of the חגיגת י"ד was so that you should eat the קרבן פסח על השובע. By the way, it's a little bit of a Catch-22. Because if you have to eat a קרבן פסח על השובע, the חגיגת י"ד is going to get you to the point where you eat the קרבן פסח על השובע. How are you eating the חגיגת י"ד? The תרוץ is, that's all included in the חידוש of the חגיגת י"ד. But the point is, is that the חגיגת י"ד was a קרבן that was brought so that now you'll be able to eat the קרבן פסח. Why do you have to have a special קרבן? Why do you have to have a special קרבן to get you to that point? So I saw in the ספר הררי קדם from Rav Yoshe Ber Soloveitchik, he said והנראה quote, דהנה הא קרבן פסח נאכל על השובע, this that there's a דין that the קרבן פסח has to be eaten על השובע, it's מבואר that it's a little different than all other קרבנות that had to be נאכל על השובע, because over here there's a דין that the way you get to על השובע has to be through a קרבן. So he said, what's the פשט דין בעל כורחך שבקרבן פסח נאמר דין? מיוחד באכילה על השובע יותר משאר קדשים דין. דבקרבן פסח החיוב על השובע מחייב לאכול לאחר קדשים. דבקדשים- and here's the punchline- it has to be על השובע של קדשים. That's the דין על השובע, it's not enough that you're *zatt*. You have to be *zatt fuhn* קדשים. It's *an anderere* על השובע. It's not enough, okay, so I'll eat, I'll snack on something, I'll eat a few appetizers, now I'll be at the point where I'm ready for the entree, and now it's going to take me to where I need to get. No, no, no. It has to be על השובע ועל כורחך דין אכילת קרבן פסח הוא לאחר הקדשים דבזה and של קדשים מקיים את החיוב המיוחד דעל השובע בקרבן פסח לאכול על השובע של קדשים. He learns up in a רמב"ם, and in a ספרי שם - עיין שם, it's סימן נב

הלכות קרבן הררי קדם in, the second volume where he talks about פסח. But either way, said Reb Yoshe Ber, *veist ois*, even in רש"י the *על השובע* is a different *על השובע*. Because if all this was the regular *על השובע* of *למשחה*, then why do you need a *י"ד חגיגת*? No one ever told the *כהן* how he eats his *למשחה*, figure it out, get to the point where you're *על השובע*. Here, there's *דינים* and *פסוקים* in the *תורה* that dictate it. Because it's not enough that you eat it *על השובע*, over here it has to be *על השובע* in *קדשים*. Bottom line is there's a *דין* that the *פסח קרבן* had to be *על השובע*. What does it mean it had to be *על השובע*? It doesn't mean what we think, it doesn't mean you have to be full. Just the opposite. You have to make sure that you're not full. By the way, this is extremely *למעשה* because the *אפיקומן* has to be eaten *על השובע* as well. And if you look in the *רמ"א* in *תע"ה*, and the *משנה ברורה*, the *משנה ברורה* *schries* and he says that people eat the *אפיקומן*, it's *אכילה גסה*- it's not even an *אכילה*. But forget about not even an *אכילה*, it's *pashut* missing the *ספינה* in terms of what's going on here. *על השובע* doesn't mean full. *על השובע* means this is the most *geshmak* piece of *מצה* that you're going to eat that night, that's the concept. *אכילה חשובה* is *לשון רש"י*. When the *כהנים* used to eat *על השובע*, they would eat when they were choking? No, it's just the opposite. Right, that's the whole concept. But either way, this is what *על השובע* really means- talk about the rest of the story. But in terms of *על השובע*, this is an idea that really you find in all *קרבנות*. The *גמרא* in *ב* *עמוד ב* *חולין קלב* where *רש"י* says *שכן חובת כל הקרבנות*- every *קרבן* there was a *דין* of *על השובע*. Stating that, the *פסח קרבן* was different. According to *תוספות*, really you don't have the regular *על השובע* of

על דין of פסח. *Ay*, what's the דין of *על* when it comes to the *קרבן פסח*. *אז*, what's the דין of *על* *השובע*? It's a special *גזירה דרבנן*, a *גזירה* that you may come to break the bones. And even according to *רש"י*, that *רש"י* himself *shtells tzu* the *על למשחה*, *דין למשחה*, the *חובת כל הקרבנות* that you have to eat *על השובע*. But this is also different. This is different on the other side. Here, there's a דין that it's not enough to eat it *על השובע*, but you have to eat it *על השובע של קדשים*. That even the *שביעה* that you had, the point that you got to where you're ready now to sit down and eat this *חשובה*, *אכילה חשובה*, you have to be *zatt* from what? You have to be *zatt* from *אכילת קדשים*, and that's a special *חידוש* in *הלכות קרבן פסח*.



## The Seder Plate

So the גמרא just mentioned this idea of there being certain foods present at the beginning of the סדר. You have מצה, you have מרור, and you have חרוסת. And this is really the source, this is the מקור to the קערה. We have a קערה, and there's an idea that at the beginning of the סדר, there are certain foods that are supposed to be on the table. And the real source to this is a הלכה in שלחן ערוך, it's in פסח-הלכות פסח obviously- it's in סימן תע"ג, it's סעיף ד מביאין לפני בעל הבית קערה שיש בה שלש מצות מחבר, you bring a קערה that has 3 מצות, and מרור, וחרוסת, plus it should have כרפס או ירק אחר, or it should have another type of vegetable. אחד זכר לפסח, and it should have 2 cooked foods, ושני תבשילין, one should be a זכר to the פסח, קרבן פסח, and אחד זכר לחגיגה, the other one is a זכר to the חגיגה, קרבן חגיגה, and ונהגו בבשר וביצה, the מנהג is that the two should be בשר and ביצה, one should be meat, and the other one should be an egg. So the truth is, there are different מנהגים of the קערה. There's the מנהג of the אריז"ל, and then there's people that are נוהג like the Vilna Gaon. But the one that רוב כלל ישראל uses, I believe, which is the אריז"ל, is you have מצה, you have מרור times 2, you have חרוסת, and then you have these 2 תבשילין. So מצה is an integral part of the סדר, we know what that is. מרור, you're going to have more מרור because you're going to eat כורך. חרוסת, we have חרוסת, we'll see a little bit more about חרוסת in a minute. And the reason you have these תבשילין ב', so the מחבר already said. One is a זכר to the פסח, קרבן פסח, and the other one is a זכר for the חגיגה, קרבן חגיגה. What was the חגיגה? This was the י"ד חגיגה, the חגיגה that was brought ערב פסח together with the קרבן פסח.

And the purpose of the חגיגה was- first eat the חגיגה, and like this when it comes time to eat the פסח קרבן, you'll be a *shtickel* full, and the פסח קרבן will put you over the edge, that's the idea. It's supposed to be eaten על השובע. We eat the אפיקומן today על השובע as a זכר to the fact that once upon a time we ate the קרבן פסח. So there's different things in the סדר that are a זכר for the פסח קרבן. You have one of the תבשילין that are on the קערה as a זכר לקרבן פסח, you have the אפיקומן which is a זכר to the פסח קרבן, and כורך which is a *shtickel* a זכר to the פסח קרבן as well, there's a פסח reference there- but there's different things that we do as a זכר to the פסח קרבן. But on the קערה, we have 2 תבשילין. One is זכר לחגיגה, and the other one is זכר to the פסח קרבן. And the מחבר says the מנהג is that one should be בשר, and one is ביצה. The truth is, the מנהג is even further that the one that's בשר should be a זרוע, it should be a זרוע of an animal. And the reason it's a זרוע is זכר to the זרוע נטויה with which יה' saved us. The מנהג is that the other one should be an egg. Why an egg? So the רמ"א, the נושאי כלים here in the שולחן ערוך speak out that the reason it's an egg is because an egg is something that אבלים eat משום שעושין פסח, אנו זכר לאבלות בית המקדש שאין אנו יכולין להקריב קרבן פסח, because we can't bring the פסח קרבן, so we want a זכר but at the same time we throw in an אשכחך. We throw in a little bit of an אבלות, we throw in a little bit of a *kneitch* to show the fact that yeah, we're going to make a זכר, *ober nebbuch*, we're making a זכר over here, we wish we had the real thing. And that's the idea of it being an egg. There's also another significance because the first night of פסח always falls out as the same night as תשעה ב'אב. It's the same night of the week. It's always the same exact night. So

there's a connection between פסח and תשעה ב'אב. And because there's a connection between פסח and תשעה ב'אב, and תשעה ב'אב is the ליל of אבלות. On a deeper level, if there's a connection- there's a reason there's a connection. Which means that on some level there's a *kneitch* of אבלות going on here as well. And it's for that reason we go and we have a ביצה. Now being that one is זכר for the פסח, and the other one is זכר for the חגיגה, so the מנהג is that one is roasted, and one is cooked. Which one is roasted? The פסח. אל תאכלו ממנו נא ובשל מבשל במים כי אם צלי אש -קרבת פסח. What's the other one? It can be cooked. A קרבן can be cooked. So we do one *davka* roasted, and the other one we do cooked. There is a מנהג in כלל ישראל, there are people that when פסח falls out on שבת - שבת there's no ביצה. When פסח falls out on שבת, so then you don't have the second תבשיל. Which one wouldn't you have? זכר לחגיגה, this is also 101 פסחים. The קרבן פסח was דוחה שבת, but the ד"ד חגיגה, that was a מחלוקת in the גמרא, בן תימא. But we *pasken* that the חגיגה was not דוחה שבת. So if the whole purpose of the two תבשילין is one for the פסח, and one for the חגיגה, so we understand why there would be such a מנהג. Because on שבת there was no ד"ד חגיגה, so if there was no ד"ד חגיגה, so it's מאוד מובן, it's understood why this is the way it would be.



## Rabbi Bienenfeld's Chakirah Regarding the Mitzvah of Haseibah

So again, another *feste* דף, הפוך בה והפוך בה דכולא בה, we say this every day. So two תוספות related to today's דף. גמרא א discussed the מצוה of הסיבה. The גמרא said מצה requires הסיבה.

אמרי לה? ד' כוסות לה. הסיבה does not require. What about the two כוסות need הסיבה, two כוסות don't need הסיבה. Which two need, which two do not need? אמרי לה להאי גיסא ואמרי לה להאי גיסא, and being that it's a ספק, we go לחומרה and we have הסיבה by all כוסות ד'. *Ay, fregt* the ר"ן, isn't it a ספק דרבנן? הסיבה is really a דין דרבנן. So if it's a ספיקא דרבנן, shouldn't you go לקולא? Maybe like the רמב"ם that we spoke out earlier, there's an element of דאורייתא - not for today - but the point is, isn't it a question of a ספיקא דרבנן, so if it's a ספיקא דרבנן you should go לקולא, so the ר"ן said two תירוצים. Either because if you're not going to לחומרה, you're going to end up being מבטל לגמרי מצוה, and that's not something we're willing to do. Or, because there's no טרחה involved. And if there's no טרחה, so there's no reason that you should go לקולא, you might as well go לחומרה like the אחרונים say.

But אם שכח ולא היסב עיון תוספות. What would be? Let's say you drank the כוסות ד', and you forgot, and you didn't do הסיבה. So תוספות says I'm not sure וישתה אם, if you should drink again or if you shouldn't drink again. Meaning, if someone violated the principle of הסיבה, so what's the הלכה? Should you drink again, or should you not drink again? תוספות says עיון. וצריך עיון. תוספות wasn't sure. But if you look in the רא"ש, the רא"ש was

sure. The רא"ש says very clearly if somebody eats מצה, and he eats it without הסיבה, so the הלכה is לא יצא. What does it mean לא יצא? You have to eat it again. And you have no choice but to eat it again. Meaning, הסיבה is a מצוה, but the רא"ש held that once חז"ל were קובע that the way you eat מצה is בהסיבה, it's מעכב in the מצה שלא. And if that's the case, if somebody ate מצה, בהסיבה, you're not going to be יוצא, it's מעכב in the ד'. So if somebody drank the ד' without הסיבה, the הלכה is you're going to have to drink it again. So צריך עיון תוספות was, he wasn't sure, there's a מצוה of הסיבה, I understand. So now you drank without הסיבה, let's say you ate the מצה without הסיבה. So what should I do? Should I do it again? Or should I not do it again? So תוספות wasn't sure. תוספות said עיון צריך. But the רא"ש was sure.

So there's a *shtickel* from the Brisker Rav in ספר, here in הלכה ז פרק ז ומצה חמץ ומצה חמץ, where the Brisker Rav lays out a beautiful *lomdus*, and a beautiful חקירה in the world of הסיבה. It's only two paragraphs, עיין שם, but ואין כאן מקומו להאריך. But Rabbi Bienenfeld shared with me a beautiful הערה. He wanted to know what would be if somebody *loyt* the רא"ש ate מצה, and he ate מצה שלא בהסיבה. Okay, the רא"ש says you have to eat מצה again. So he sits down, he's about to eat מצה, and all of a sudden, א קושיא אויף, מעשה, his *Rebbe* shows up. His *Rebbe* is sitting now at the סדר. Now the הלכה is תלמיד אצל רבו is not supposed to do הסיבה, we said it's a מחלוקת between רבה and רב יוסף, and we asked a קושיא from the הגדה with רבי אליעזר, רבי יהושע, רבי אלעזר בן עזריה, רבי טרפון and רבי אליעזר of תלמיד א רבי עקיבא - wasn't רבי עקיבא, רבי יהושע? He's the one that said מורא רבך כמורא שמים because the את ה' אלוקיק תירא לרבות תלמידי חכמים רשב"ם says, he was only a

תלמיד אצל רבו, but the bottom line is that a תלמיד doesn't do the הלכה. That's the הלכה in ערוך. So Rabbi Bienenfeld's שאלה was, what would be if somebody ate מצה and he ate מצה שלא? So he knows the ר"ש, the ר"ש holds you have to eat מצה again. So he takes out his מצה, he's about to eat another כזית מצה, and all of a sudden, his *Rebbe* walks in. Now, your *Rebbe* walks in, so the הלכה is you don't need the הסיבה. So what was the שאלה? Should you eat now a מצה בהסיבה שלא, or should you not eat a מצה בהסיבה שלא? What are the two צדדים? When you ate the מצה the first time, you had a הסיבה. Being that you had a הסיבה, you didn't fulfill your מצוה. If you didn't fulfill your מצוה, you didn't do the מצוה, you have no choice but to do it again. Okay, so now you're going to sit down and do it properly. Now your *Rebbe* is here, so again you're not going to do the הסיבה, הסיבה ממילא you're not going to do the הסיבה. But now, you're not doing the הסיבה because the הלכה dictates that you shouldn't do the הסיבה. So at the very least, now when you eat a מצה כזית, you're going to be eating it properly. When you ate the מצה כזית the first time, שלא בהסיבה, it was an improper אכילה. Now you can eat a מצה כזית and it's going to be a proper אכילה. So, the first time you weren't יוצא, you have no choice, you have to do it again. או יש לומר, you ate מצה the first time. What was the חיסרון? The חיסרון was that you were missing הסיבה. If I eat another כזית, being that my *Rebbe* is here, I'm *viter* not going to have הסיבה. So if I'm *viter* not going to have הסיבה, so what am I accomplishing by eating it again? Just to eat another מצה כזית? I already ate a מצה כזית. So it could be there's no point in me going now and eating a מצה כזית. On the one hand you can argue, no, the

first time I ate *שלא בהסיבה*, is was the wrong thing to do so I wasn't *מקיים* my מצוה. I did it wrong. So now I'm going to go ahead and I'll do it the right way. *Ay*, I'm not being *מוסיף* the *הסיבה*? You're right, but at least now I'm doing it *על פי* *שלא בהסיבה* על פי *הלכה*. The first time I did it *הלכה* על פי *שלא בהסיבה* שלא על פי *הלכה*. או יש לומר, the other *צד* is, that at the end of the day I ate the מצוה. All I was missing was the *הסיבה*. Now I'm not *shtelling tzu* the *הסיבה* anyways. So if I'm not *shtelling tzu* the *הסיבה*, so what's the point in doing it all over again? To eat another *כזית*? *Ich hob shoin gegessen* a *כזית*. The only reason to eat it again is to have a *הסיבה*. I'm not going to have a *הסיבה* - why? Because my *Rebbe* is sitting here. So the *הלכה* is *את* *כמורא שמים* את *הלכה* is *תלמיד* *אצל* *רבו* *מורא* *רבך* *כמורא* *שמים* את *הלכה* is *ה' אלוקיך* *תירא* *לרבות* *תלמידי* *חכמים* *הסיבה*. So if I'm anyways not going to have the *הסיבה*, so what's the point?

So Rabbi Bienenfeld *shtelled tzu* a *תוספות* in *מסכת ברכות* *מסכת ברכות* *ב* *עמוד* *ב* *דף* *כו* *עמוד* *ב* that we spoke about when we learned *מסכת ברכות*. *תוספות* has a *שאלה*, what would happen if somebody was *davening* *מנחה* *על* *ראש* *חודש* *ו* *הוא* *שכח* *לומר* *עלה* *ויבוא*. So what's the *הלכה*? You have to *daven* *עשרה* *עשרה* all over again. What if he didn't remember until at night, until *מעריב*? Should you *daven* a second *עשרה* *עשרה*, a *שמונה* *תשלומין* for the *מנחה* that you missed, or should you not *daven* a second *עשרה* *עשרה*? Meaning, ordinarily, if somebody misses *מנחה*, so you *daven* two *מעריב*, that's the *הלכה*. If you *daven* *מנחה* without saying *עלה* *ויבוא*, essentially, you didn't *daven* *מנחה*. So ordinarily the *הלכה* would be *daven* two *מעריב*. But *תוספות* has a *ספק* in this case whether that's what you should do. What's *תוספות's* *ספק*? Because



you really you *davened* עשרה שמונה. What didn't you do? You didn't say יעלה ויבוא. So what do you want to do? You want to *daven* two מעריב. Now when you *daven* two מעריב, it's not ראש חודש anymore. So if it's not ראש חודש anymore, you're anyways not going to say יעלה ויבוא. So if you're anyways not going to say יעלה ויבוא, what are you going to accomplish? אלא מאי, says תוספות, what do you mean? I'm going to re-say עשרה שמונה. And the first time I said עשרה שמונה, it was wrong. Yeah, but the first time you said עשרה שמונה, really you said עשרה שמונה, the only thing that was wrong with it was that you didn't say יעלה ויבוא. When I *daven* עשרה שמונה now at מעריב, I'm anyways not going to say יעלה ויבוא so I'm not gaining anything. And תוספות has a big ספק. And what are the צדדים of תוספות's ספק? This exact שאלה. Do you say at the end of the day when I *davened* מנחה on ראש חודש, I had a חיוב to say יעלה ויבוא? If I didn't say יעלה ויבוא, so *haiss nisht gedavened* מנחה, so I didn't *daven* מנחה. I didn't *daven* מנחה, I have a חיוב תשלומין. When I do the תשלומין, I'm *viter* not going to say יעלה ויבוא, I hear. But at the end of the day, I had a חיוב to make up the עשרה שמונה that I missed, and if that's the case, so I should have to *daven* two מעריב. או יש לומר, I really *davened* the עשרה שמונה. The only reason I have to *daven* over is to make up the יעלה ויבוא that I missed. If it's only to make up the יעלה ויבוא that I missed, and I'm not going to be *shtelling tzu* the ראש חודש anymore, so what's the point in the תשלומין תוספות? שאלה in עמוד ב is *mamash* this שאלה. תוספות was discussing where a person *davened* עשרה שמונה and missed יעלה ויבוא, now there's an opportunity to do תשלומין, but the תשלומין

anyways is not going to have יעלה ויבוא. Do you say that למעשה, your שמונה עשרה wasn't a *geheirege* שמונה עשרה so you have no choice, so you have to make it up even though you're *viter* not going to have יעלה ויבוא? Or do we say you *davened* שמונה עשרה, you're only missing יעלה ויבוא, if I can't *shtell tzu* יעלה ויבוא so what's the point in *davening* all over again? It's the same שאלה regarding הסיבה. You were supposed to eat the מצה בהסיבה. The מצה בהסיבה. The ש"ס says if you ate it בהסיבה, שלא, you have to eat the מצה all over again. Now you're about to eat the מצה again and your *Rebbe* just walked in. You're a תלמיד אצל רב, but you're *viter* not going to do הסיבה. So do we say, למעשה when you eat the מצה you had a חיוב הסיבה, you got it wrong, now you have to eat it. Ay, I'm anyways eating it בהסיבה? שלא? Who cares? This is my תשלומין, I have to make up what I got wrong. או יש לומר, being that I ate the מצה the only thing I was missing was the הסיבה and now I'm not going to be making up the הסיבה. Either way, it's a beautiful שאלה with a beautiful *tzu shtell* to כח עמוד ב, תוספות דף כח עמוד ב, that's the first הערה.

## אף הן היו באותו הנס

The reason is, שאף הן היו באותו הנס. Because why do we drink כוסות ד' To *chazer*, רש"י and the רשב"ם, in the beginning of פרק ערבי פסחים said that the reason we drink four cups of wine is והוצאתי והצלתי וגאלתי ולקחתי ד' לשונות של גאולה כנגד חבל על דאבדין ולא -משה רבינו ורא' ה, פרשת וארא, אתה תראה *Yidden* out of מצרים. And He didn't just say I'm going to take them out of מצרים, it was והוצאתי ממצרים, וגאלתי, ולקחתי - there were 4 לשונות of גאולה. And to commemorate the 4 לשונות of גאולה, we drink 4 cups of wine. But at the end of the day, the ד' כוסות של יין is an act of חירות, and it's זכר to the fact that we left מצרים. It's the miracles of מצרים. Now, the women were included in the miracles of מצרים. And because they were included in the miracles of מצרים, אף הן היו באותו הנס, it's for that reason they have this הלכה as well.

Now this מאמר from רבי יהושע בן לוי in חייב נשים in something ש"ס comes up 3 times in שאף הן היו באותו הנס, חייבות בארבעה כוסות שאף הן היו באותו הנס, חייב נשים in חייב נשים, פרק במה מדליקין ח, חנוכה, שאף הן היו באותו הנס, because מחלוקת, שאף הן היו באותו הנס, what it means, and it means they were included in the miracle, but the *tiefkeit* of what it means. The רשב"ם says right here in קח עמוד ב, that אף הן היו באותו הנס means that the עיקר of the miracle happened על ידי נשים, Where was the עיקר of עיקר נשים על ידי נשים? So the רשב"ם quotes a גמרא in בשכר נשים צדקניות שהיו באותו הדור נגאלו ישראל that says דף יא

על ידי נשים. By פורים, the עיקר of the miracle was also ממצרים. And even אסתר -צדקניות related to יהודית. But the point is, women weren't just passive bystanders in these respective miracles, but they actually played a critical role. And it's for that reason, being that the עיקר הנס happened through them, says the אף הן היו of יסוד רש"י, and רשב"ם, באותו הנס.

תוספות has a problem with this. The קושיא, says תוספות, is that משמע אף הן היו באותו הנס, דאף משמע שאינן עיקר, the word אף הן היו באותו הנס is that they weren't the עיקר miracle, but rather they were included in the miracle. So תוספות says that אין הכי נמי. I don't think the פשט is as dramatic as the רשב"ם and רש"י says it, that they were the עיקר of the miracle. It's not necessary. אף, they were included in the miracle, and because they were included in the miracle, so it's for that reason they have these הלכות הנס, שאף הן היו באותו הנס. Not for today, but a nice מראה מקום to answer תוספות's קושיא on רש"י and פרשת בשלח in תורת משה in חתם סופר the עיין, רשב"ם, רבי יהושע בן לוי said three times this idea of אף הן היו באותו הנס. Again, three of the most well-known מאמרות in ש"ס. The אחרונים struggle a little bit, the רמב"ם in his חזקה יד nowhere- nowhere- quotes this line of אף הן היו באותו הנס. He doesn't mention it anywhere. It doesn't appear anywhere in the רמב"ם. And this is something that the אחרונים struggle with, and this is also something that is אין כאן, מקומו, something that we'll save for another day.

Just one הערה that we will *shtell zuch* on for a second, and that is, the top תוספות, שאף הן היו באותו הנס, רבי יהושע בן ד' כוסות in חייב and he says, בית מדרש לוי comes into

*Fregt* ד' כוסות in פטור, why would you think they would be פטור? What would have been the הווה אמינא that הווה נשים should be פטור in כוסות ד' כוסות? So says תוספות, I'll tell you what the הווה אמינא would have been. Because ד' כוסות is a מצות עשה שהזמן גרמא. And because it's a מצות עשה שהזמן גרמא, so you would have thought that נשים are פטור. קמשמע לן, that even though it's a מצות עשה גרמא, still, אף הן היו באותו הנס, And the same is true for נר, which is a מצוה דרבנן, חנוכה, which is a מצוה דרבנן, מקרא מגילה, which even though it's דברי קבלה, but at the end of the day, it's a מצוה דרבנן. So נר, חנוכה, מקרא מגילה, and our סוגיא of ד' כוסות, they're all מצוות עשה דרבנן - if a woman is פטור from מצוות עשה דרבנן by גרמא, you would think כעין דאורייתא, מצוה דאורייתא, not just that, זיל בתר טעמא, we always speak out the אבודרהם that says the reason women are פטור from מצוות עשה שהזמן גרמא is because they're משועבדות לבעליהן. So you would think that if the תורה was sensitive to this woman's בית שלום, so חז"ל would probably have been sensitive as well. So it makes perfect sense that כל דתקון רבנן כעין דאורייתא תקון, and it's for that reason you would have thought that women are פטור, קמשמע לן, there's a סברה of הנס, whether like רש"י and the רשב"ם that אף הן היו באותו הנס, or whether like תוספות says, they were the עיקר of the נס, or whether like תוספות says, they were passive in the נס, but it doesn't matter. At the end of the day, אף הן היו באותו הנס, and that's why they're חייב. But תוספות is very, very clear that ד' כוסות is a מצוה דרבנן. פשוט. תוספות speaks it out in the סוגיא. What's the הווה אמינא? That even though it's a מצוה דרבנן, you would have thought that even by מצוות עשה דרבנן, that נשים should be פטור from גרמא שהזמן גרמא.

Just one דיוק in the רמב"ם, because today is the day to speak this out. The רמב"ם in הלכה ו' פרק ז' ומצה פרק ז' הלכה ו' says בכל דור ודור חייב אדם להראות את עצמו כאילו הוא בעצמו יצא עתה משעבוד מצרים. Every single generation, a *Yid* has an obligation on פסח to view himself as if he just left מצרים. We all know this. שנאמר ואתנו and the תורה was already מצווה this. The פסוק says זכרת כי עבד היית, a *Yid* has to remember that he was an עבד. Interesting. We have an obligation, every single *Yid*, בכל דור ודור says the רמב"ם, they have an obligation כי עבד היית - remember that you were once a slave. You were a slave? When were you a slave? כי עבד היית? Your *elter-elter-elter-elder Zaidy* and *Bubby* were slaves. What does it have to do with you? - כלומר, רמב"ם says, זכרת כי עבד היית, what does כלומר mean? Right, whenever the ראשונים say כלומר it means they were bothered with something, and כלומר is the תרוץ. So what do you mean, כי עבד היית? You were never an עבד. כאילו אתה. what the פסוק is saying is חייב אדם להראות את עצמו כאילו הוא בעצמו יצא עתה משעבוד מצרים. ועל דבר זה צוה הקדוש ברוך הוא בתורה - חיוב דאורייתא. It's פשוט in the רמב"ם. So the רמב"ם is setting up that there's a מצות עשה דאורייתא and זכרת כי עבד היית called מצוה דאורייתא. Says the רמב"ם, - לפיכך, what does לפיכך mean? It's a המשך, it's a continuation. Because there's a מצוה דאורייתא of חייב אדם לראות את עצמו כאילו הוא יצא ממצרים, because there's a מצוה דאורייתא of זכרת כי עבד היית, that you were once an עבד, it's for that reason, כשסועד, when you eat this night, you have to do things to observe this מצוה. מצוה דאורייתא. צריך לאכל ולשתות והוא מסב דרך חרות. וכל אחד ואחד בין.

and every person, it doesn't matter men or women, have an obligation to drink tonight, אנשים בין נשים חייב לשתות בלילה הזה ארבעה, you can't have less than that. אין פוחתין לו מהם ואפילו because he also has this מצוה, and רמב"ם, there's a מצוה, and רביעיית מצות עשה דאורייתא and זכרת כי עבד היית of מצות עשה דאורייתא להראות את עצמו כאילו הוא בעצמו יצא ממצרים כלומר כי אתה בעצמך היית עבד ויצאת לחרות ונפדת. Okay, so now what? So what do I do? What am I supposed to do? So רמב"ם told us what to do. What you should do is you should eat בהסבה, what you should do is you should drink ד', that's what you're supposed to do. The מצוה of ד' is a מצוה דרבנן. It's פשוט, it's a מצוה דרבנן. It doesn't say anywhere in the תורה you're supposed to drink ד'. Ober the מצוה דרבנן is it's רמב"ם's way of telling us how to be מקיים our מצוה דאורייתא. So when you drink ד', you're doing something that you're מחויב to do - מדרבנן - but you're being מקיים something that you're being מחויב to do מדאורייתא. So the ד' חיוב is a חיוב דרבנן, but the ד' חיוב is a חיוב דאורייתא. I think it's פשוט, *dos shteit* in רמב"ם. And it's not only true for ד' חיוב, it's true for הסבה as well. So does it say anywhere in the תורה that you're supposed to eat בהסבה? No. Does it say anywhere in the תורה you're supposed to drink ד'? No. It doesn't say that anywhere in the תורה. But it says זכרת כי עבד היית - במצרים כלומר כאילו אתה היית עבד ויצאת לחרות ונפדת - that's what it means. You remember you were an עבד, and you remember that you were freed. That's all included, it's part of the כלומר. I was an עבד, and I was freed. Okay, so what do I do? Drink the ד' חיוב and eat בהסבה. So when you drink ד', you're being מקיים a מצוה

דאורייתא. So תוספות says, ד' כוסות is a דרבנן - why do you even need a אמינא of הוה הנס? Because even though it's a דרבנן, it's מסתבר that נשים are פטור from מצוות דרבנן as well that are זמן גרמא because כל דתקון רבנן כעין דאורייתא תקון. Or better, זיל, the סברה of דאורייתא then לכאורה applies to the דרבנן as well. But in the רמב"ם, it's a little *sharfer*. In the רמב"ם, it's true that it's a דרבנן, but at the end of the day, it boils down to a מצוה דאורייתא.



## ד' כוסות: חקירה המפורסמת של מרן הגרי"ז

The second הערה, moving on to עמוד ב, and that's with regards to the הלכות of כוסות ד'. תוספות, at the very beginning of ולא said משנה תוספות. שאלה *klerrs*, פרק ערבי פסחים and מדייק תוספות, יפחתו לו מארבע כוסות של יין ואפילו מן התמחוי of the משנה. It says תוספות, לא יפחתו לו מארבע כוסות קצת, מתוך הלשון משמע קצת, there's one person at the meal that has to have ד' כוסות, but all the מסובים, everybody else that's partaking in this סעודה doesn't really have an obligation to drink ד' כוסות. Says תוספות, it sounds a little bit like שאין נותנין לבני ולבני ביתו כי אם לעצמו והוא מוציא את כולם בשלו, that sounds like only the בעל הבית has to have 4 cups of wine. But it doesn't sounds like the rest of the *oilam* that's sitting at the table has an obligation to drink ד' כוסות of wine. Why? Because the שלושן of the משנה is ולא יפחתו לו. Says תוספות that דמאי שנא, it makes sense that's the way it should be. ארבע כוסות מקידוש דכל השנה ד' what's the difference between ד' כוסות and the קידוש of כל השנה, כל כולם, שאחד מוציא את כולם, We make ערבי פסחים in סוגיות, one person could be מוציא everybody else. There's a מצוה מן המבחר - the Brisker Rav's חידוש about שבת day- but really, one person makes קידוש and he's מוציא everybody with his קידוש. So you would think ד', תוספות, should be the same way. So תוספות says I have a דיוק in the משנה that sounds a little bit like it's only the בעל הבית that has to have ד' כוסות, but the rest of the מסובין don't have to have ד' כוסות של יין - ולא יפחתו לו מארבע כוסות של יין - ד' כוסות, it sounds like only he has to have it and תוספות says that I'm

not so bothered with this דיוק- why? Because וסברא הוא, it's really a סברא דמאי שנא ארבע כוסות מקידוש דכל השנה שאחד מוציא את כולם. And then תוספות is מפלפל, he brings ראיות, one of his ראיות is from today's דף, but תוספות discusses this שאלה. But in סברא, says תוספות, I think, that just like by קידוש the בעל הבית has a glass of wine and he could be מוציא everybody with his קידוש, I think ד' כוסות should be the same way.

The Brisker Rav in הלכות, in חידושי מרן רי"ז הלוי על הרמב"ם, שמעתי וכבר שמעתי מאדוני אבי מורי brings that חמץ ומצה פרק ז הלכה ט ורבי הגאון זצ"ל שתמה על דברי תוספות תוספות. He said he מתמיה on תוספות. He said he *pashut* doesn't know how to read תוספות. תוספות says that just like the הלכה is that when it comes to קידוש, the בעל הבית has to have יין, but everybody else sitting at the table doesn't have to have wine- the בעל הבית is מוציא everybody else. So it's a סברא that ד' כוסות should be the same way. *Fregt* Reb Chaim, it's a סברא that ד' כוסות is like קידוש? Reb Chaim said ד' כוסות is חלוק ביסוד ד' כוסות? קידוש? Reb Chaim said ד' כוסות is like קידוש? What's the מצוה of קידוש? We went through this day after day during the first week of ערבי פסחים. The מצוה of קידוש is זכר את יום השבת לקדשו. The מצוה of קידוש is that a person has an obligation to declare that today is a holy day. To be מבידיל בין קודש לחול. Today is not an ordinary day, but today is a יום קדוש. זכרהו על היין said חז"ל, you should be holding a glass of wine. Because once upon a time, every *choshuv* declaration or proclamation was done over a glass of wine. That's the way it was once done, so you have to do it on a glass of wine. Now, חז"ל also said המברך צריך שיטעום *shtell* a *tzu* to the wine, you have to drink. And being that you have to taste from it, you have

no choice, you have to make a ברכה, so that's why you end up making הגפן פרי הגפן, בורא פרי הגפן, and you end up drinking from the wine. But what's קידוש? Wine? קידוש is not wine. That's the one takeaway from the beginning of ערבי פסחים. When we make קידוש, it has nothing to do with wine. Wine is just to give חשיבות to what we're doing, but what we're doing is not wine. What we're doing is זכור את יום השבת לקדשו, מצוות צריכות כוונה, said the St. Peter Rav. That's what the מצוה of קידוש is. The מצוה is the ענינה, it's the declaration and the proclamation. So said Reb Chaim, it's *poshut* why if you're sitting at a table and there's a בעל הבית who's making קידוש, you don't have to make your own קידוש, because the rule is שומע כעונה. When you go to *shul*, do you have to *lein* from a ספר תורה? No, the בעל קורא does. You have to read the מגילה by yourself? No, you're יוצא with the בעל קורא. You're יוצא זכור את יום השבת - שומע כעונה - that's what the מצוה is. זכור את יום השבת לקדשו, when you hear the זכור את יום השבת לקדשו, you can be מקיים the מצוה. That's what קידוש is. *Ober* ד' כוסות, said Reb Chaim, what's the מצוה of ד' כוסות? You have to drink 4 cups of wine. The reason you have to drink 4 cups of wine is because you have to act like a בן חורין. What does a בן חורין do? He drinks ד' כוסות. So it's a מצוה of שתייה. If it's a מצוה of שתייה, of course everybody has to have their own glass of wine. What, the בעל הבית, he's sitting over there, he's drinking glass after glass after glass, leaning on his left side, he's lying on a bed, מיטה של זהב, he feels like a בן חורין - what does that have to do with me? There's no שומע כעונה on שתיית יין. שומע כעונה is on a declaration, there's no שומע כעונה on שתיית יין. So *fregt* Reb Chaim, what תוספות? שייכות? סברא says תוספות? שייכות? So *fregt* Reb Chaim, what תוספות? שייכות? סברא says תוספות? שייכות? הוא, that if when you make קידוש, the בעל הבית makes קידוש,

everybody else is יוצא, so ד' כוסות should be the same thing. No, it's very different. Because when you make קידוש, the עיקר is not the יין, the עיקר is לקדשו. So I could be יוצא that. Ay, I don't have wine? You have wine. As long as your declaration was on יין, שומע כעונה *shtellzuch tzu* to you, so מ' יוצא my יין. But ד' כוסות, the מצוה is to drink the wine. It's not the תפל, it's the עיקר. So if it's the עיקר, so how could you have שומע? How could you say that with your יין שתיית יין? There's no שליחות by מצוות. What does this even mean? So Reb Chaim said it's מוכח from תוספות that תוספות didn't understand ד' כוסות the way we conventionally think it. *Poshut* you learn that ד' כוסות is there's a מצוה to act like a בן חורין, and to drink 4 glasses of wine.

*Ober* said Reb Chaim, *veist ois* תוספות held not that way. And תוספות held that ד' כוסות is literally כולה השנה כולה. קידוש דכל השנה כולה. What's the פשט? So Reb Chaim that if you look at the ד' כוסות, all 4 כוסות are associated with something. The first of the ד' כוסות that we drink is on קידוש. We make קידוש, and then we make a בורא פרי הגפן, and we drink the first כוס. The second, we make a ברכה. We say ברוך אתה ה' אלוקינו מלך העולם אשר גאלנו וגאל את אבותינו ממצרים etc., etc. and ending with ברוך אתה ה' גאל ישראל. We make a ברכה on the גאולה of מצרים - we say ברוך אתה ה' אלוקינו מלך העולם בורא, and then ברוך אתה ה' גאל ישראל הגפן, and you drink the second כוס. The third כוס is *bentching*. You *bentch*, and then say ברוך אתה ה' אלוקינו מלך העולם בורא פרי הגפן. And the fourth כוס in on הלל. You say הלל, and נשמת, and הריני מוכן ומזומן לקיים מצות כוס רביעי של ארבע כוסות, and then ישתבח. *Reb Chaim* said *veist*

*ois* held that the כוסות ד' דין is a דין to make four *choshuve* proclamations. That's what it is. It's זכור את יום השבת. It's קידוש. It's לקדשו times four. It's to be מקדש the יום. And then it's to say אשר ברכת גאלנו וגאל את אבותינו ברוך אתה ה' גאל ישראל. And then it's סעודה. And then there's a declaration like you have by every סעודה. And then there's a declaration of הלל. And all four of these declarations and proclamations are so *choshuv*, that it has to be על היין. Just like קידוש has to be על היין, this also has to be על היין. Said תוספות, if that's the case, וסברא, if that's the case, מצות עשה דאורייתא a מצות עשה דאורייתא when there's a מצות עשה דאורייתא, just like every Friday night when there's a מצות עשה דאורייתא, the בעל הבית is the one that holds the wine and everyone else is יוצא שומע כעונה and he doesn't have to drink, all it is is a מצוה מן המובחר like the שולחן ערוך says in רע"ג, but it's not really מעיקר הדין, so too the ליל הסדר is the same thing because that's all the ליל הסדר is. It's four ברכות on יין. That's essentially what it is. The יין plays the same role in the ד' כוסות as it does by קידוש. Said Reb Chaim, it's מוכח that that's what תוספות held. It's a very big חידוש, but you have no choice and you have to say that that's what תוספות said.

The Brisker Rav took this Reb Chaim and he ran with it, and he was מוסיף והולך and *mamash* משובח מרבה הרי זה משובח *mamash* on this יסוד from Reb Chaim. And the עיקר *vort* that the Brisker Rav said was that even though the *Tatteh* Reb Chaim was מוכיח from תוספות that תוספות held that כוסות ד' is four הכוס על- but in the רמב"ם it's מבואר not that way. The רמב"ם, when he talks about the מצוה of ארבע כוסות says כל אחד ואחד בין אנשים בין נשים חייב. לשתות בלילה הזה ארבעה כוסות של יין. The רמב"ם just laid it out very, very clearly. You know what the מצוה is? Not to make four ברכות חייב לשתות, but the מצוה is to drink four כוסות של יין. It says על הכוס

בלילה הזה ארבעה כוסות של יין. And the truth is, it's very מבואר that way in the רמב"ם, because the רמב"ם says that the idea of זכרת מצוה דאורייתא of drinking כוסות ד' is our way of observing the מצוה דאורייתא. What does that mean, כי עבד היית? It means כי עבד היית. What's the וכלומר כאילו אתה בעצמך היית עבד ויצאת לחירות ונפדית? The חירות is to make four ברכות? Maybe. But it's more מסתבר that the חירות is to drink the four cups of wine, that's what the חירות is and if that's the case, so the רמב"ם held that the whole idea of כוסות ד' is to act like a בן חורין and that's why the רמב"ם, when he lays out the מצוה, he says the מצוה is not to make four ברכות על היין, but rather the מצוה is to drink four cups of wine. In other words, the Brisker Rav said that this יסוד that Reb Chaim was מוכיח from תוספות in the beginning of פרק ערבי פסחים is בר פלוגתא whose תוספות is רמב"ם.

So we have a מחלוקת between תוספות and the רמב"ם what's the idea of כוסות ד'. According to תוספות, it's four ברכות על הכוס. It's קידוש times four. According to the רמב"ם, there's a מצוה to drink four cups of wine. Said the Brisker Rav, לפי זה you can understand another מחלוקת between תוספות and the רמב"ם in the סוגיא. The גמרא said, what's the שיעור of כוסות ד'? The גמרא said the כוסות ד' שיעור is רובא דכסא, you have to drink רוב כוס. If you look in תוספות דיבור המתחיל רובא דכסא, it's a one line תוספות, he says כדפרישת לעיל. You know what the שיעור is? The שיעור is מלא לוגמיו, the way I explained it earlier. Where's earlier? It's yesterday's דף. דף קז, עמוד א. Yesterday's דף was discussing the laws of קידוש דהלכה. קידוש דהלכה is you have to drink a מלא לוגמיו, and תוספות said, what's a מלא לוגמיו? You have to drink רוב רביעית. Says תוספות, what's the שיעור?

How much do you have to drink from your כוסות ד' You have to drink a מלא לוגמיו. If you take a look in the רמב"ם, the רמב"ם in הלכות חמץ ומצה, when he brings the הלכה of the שיעור of כוסות ד', this is in פרק ז הלכה ט, and he says וואם שתה מכל כוס מהן רבו יצא, if you drink רוב of the כוס, the הלכה is you're going to be יוצא. Just to appreciate the דיוק a little bit more, the רמב"ם in הלכות שבת in פרק ז הלכה ז, when he talks about the שיעור, how much you have to drink from קידוש, he writes ושותה מלא לגמיו, you have to drink a מלא לוגמיו ומשקה לכל בני חבורה. In הלכות שבת, when the רמב"ם brought the שיעור of how much you have to drink from קידוש, the רמב"ם says ושותה מלא לגמיו. In הלכות חמץ ומצה, the רמב"ם says how much do you have to drink? You have to drink a רוב כוס, which is משמע that if the כוס would be very big, you would have to drink רוב of that כוס. By the way, the שולחן ערוך *paskens* that way, that if you have a very big כוס, you always have to drink רוב of the כוס, it's not a מלא לגמיו שיעור. So we have a מחלוקת between תוספות and the רמב"ם of what's the כוסות ד' שיעור? According to תוספות, you just drink a מלא לגמיו. According to the רמב"ם, you have to drink רוב of the כוס. What's the מחלוקת, said the Brisker Rav? The מחלוקת is חומר כמין. תוספות held that what's the דין ד' ברכות 4. It's 4 ברכות. All it is 4 ברכות. So hear the *lomdus*. 4 ברכות, and the המברך צריך and זכרהו על היין - על הכוס. Oh, that means that the דין שתייה is the same דין שתייה as it is by קידוש. What's the דין שתייה by קידוש? המברך צריך שיטעום. So really what you need to do is just taste the wine. What's the שיעור by המברך צריך שיטעום. that's what חז"ל said it is. מלא לגמיו, טעימה כוסות ד', כוס של ברכה is a מלא לגמיו. When you drink כוסות ד', it's 4 כוסות. של ברכות. So what do you need? טעימות 4. So the שיעור is going to

end up being the *מלא לגמיו*. But the *רמב"ם* held that this *חיוב ד'* *כוסות* is not a *חיוב של ברכה* of *כוסות*, but rather the *חיוב ד' כוסות* is a *שתיית ד' כוסות*. The *מצוה* is not the *ברכה*, the *מצוה* is the *שתייה*. The *שיעור* that you need is not a *שיעור טעימה* of *שיטעום*, but you need 4 cups of wine. Oh, you need 4 cups of wine? You have to drink the whole cup. Just so happens you're lucky, because *רובו ככולו*, so if you drink *רוב* of a *כוס*, it's as if you drank the whole *כוס*. But that's why the *רמב"ם* held that the *שיעור* is not a *מלא לגמיו*, but rather the *שיעור* would have to be *רוב* of the *כוס*.

Either way, the Brisker Rav was *מחדש* based on Reb Chaim's *דיוק* in *תוספות* in the beginning of *פרק ערבי פסחים* a very, very fundamental *מחלוקת* between *תוספות* and the *רמב"ם* of what's *pushut* the *גדר* of *כוסות ד'*. When we drink 4 cups, what are we doing? What's the *מצוות צריכות כוונה* of *כוסות ד' שתיית ד' כוסות*? According to *תוספות*, it's 4 *choshuve* - *ברכות* - emphasis on the *ברכה*. *גואל ישראל יה* is always *מצרים יה* - *קידוש*, *אשר גאלנו*, you're *bentching*, you're thanking *יה* for all the food that He gave you, this beautiful *סדר*, and then *הלל* with a *ברכה* - not just a *ברכה* before, but *הלל* on a *כוס של יין*, that's what you're doing. The *מצוות* *ברכות ד' כוסות* of the *עבודת הלב* is the 4 *choshuve* *ברכות*. How *choshuv* is this *ברכה*? We're going to hold a glass of wine. That's how *choshuv* it is. Now, we're also going to drink from the wine, because there's a technical detail of *שיטעום* of the *המברך צריך שיטעום*. But really what we're doing is, it's 4 *כוסות* of wine.

According to the *רמב"ם*, it's a different *עבודה*. According to the *רמב"ם*, you take the wine, and you drink the wine, because you're *prava* like a *בן חורין*. And a *בן חורין* would have 4 cups of wine. And because a *בן חורין* - *אנס* - *והשתייה כדת אין אנס* - that's what



we're doing. Because that's the עבודה. The עבודה is not the ברכה, the עבודה is the שתייה.

Now, the Brisker Rav, כדרכו, says that it could be, according to the רמב"ם it's really 2 דינים אוודא there's a ברכה דין ברכה על הכוס, and there's a של ברכה דין. One נפקא מינה, one additional נפקא מינה that the Brisker Rav says is, could you be יוצא ד' כוסות with חמר מדינה? So could you be יוצא ד' כוסות with 4 glasses of whiskey? Said the Brisker Rav- it's a discussion in the ערוך -שלחן ערוך but the Brisker Rav said at first glance, לפום ריהטא, in the world of *lomdus*, it could be it's תלוי in this שאלה. If it's 4 כוסות, so just like you have a דין of חמר מדינה, any time you have a של ברכה of כוס, so here, too, maybe you can use חמר מדינה. But according to the רמב"ם, it's not 4 על הכוס. It's שתית יין, so that has to be יין. You don't find anywhere that חמר מדינה is יין. What you find is that חמר מדינה works in lieu of יין. So I have an obligation to make a של ברכה on יין, oh, instead of יין, I could replace it with whiskey. But not that the whiskey is יין, it's not, it's just in lieu of יין, I have a right to use it. But if the מצוה, the emphasis, is on the שתית יין, oh, now it has to be יין. That's the דין. The דין is יין. So חמר מדינה is not יין, so it could be a נפקא מינה between תוספות and the רמב"ם would be in terms of חמר מדינה but more importantly, and more high level, just two completely different ways of approaching ד' כוסות.



## Karpas and the Kesones Pasim

To end with one דרוש, one lighter idea, and that is so we're talking about כרפס. The topic of the דף was כרפס, it was כרפס. One of the נושאי כלים on the רמב"ם in מצוות צריכות כוונה, מרור, רבינו מנוח in his commentary on פרק ח הלכה ב, רמב"ם, it's in ב, we eat כרפס at the הסדר, ליל, and the reason we do is זכר לכתנות הפסים, ואנו נוהגין בכרפס, יעקב אבינו ליوسف, אשר בסבתה נתגלגל הדבר וירדו אבותינו למצרים, יוסף, which was ultimately the cause, it was the reason that the *Yidden* ended up in מצרים. So being that the *Yidden* ended up in מצרים because of the כתנות פסים, so it's for that reason we start the סדר with כרפס. We start the סדר with יעקב אבינו ליوسف. Now what exactly was רבינו מנוח referring to? Where do you find that the reason the *Yidden* ended up in מצרים was related to the כתנות פסים? So it's a גמרא. It's a גמרא in עמוד ב' אמר רבא בר מחסיא אמר רב חמא בר גוריא אמר רב לעולם, אלא, a person should always be careful and he shouldn't give any preferential treatment to one child over another child, שבשביל משקל שני סלעים מילת, because it was שנתן יעקב ליוסף יותר משאר, worth of wool, בניו, נתקנאו בו אחיו, that יעקב gave יוסף more than his brothers and ונתגלגל הדבר וירדו אבותינו למצרים, his brothers became jealous, and it ended up in the whole story of מצרים. So it's a גמרא. The גמרא already connected these dots. I mean, it's *pushut*. But the גמרא connected these dots and made the connection between the כתנות פסים and the fact that the *Yidden* ended up in מצרים. So

ואנו נוהגין בכרפס זכר לכתנות הפסים שעשה יעקב אבינו, רבינו מנוח כרפס is that כרפס פשוט פשוט. And כרפס is for that reason we eat כרפס. Right, it has some of the same אותיות, so it's נוטריקין כתנות פסים. and that's the idea of כרפס. It's זכר to the כתנות פסים.

Now the truth is, it's clear that there's a fundamental connection between יוסף and מצרים. Number one, it all started with the כתנות פסים, and יוסף was playing the key role at the onset of the *Yidden* descending upon מצרים. At the end of the סיפור, the *Yidden* are at the ים סוף and the ים סוף doesn't want to split. And then finally, הים ראה וינוס. What did the ים see? ארונו של יוסף. So יוסף plays a very, very big role. If you have the הגדה של פסח from Rav Shmuel Yaakov, the זאת ליעקב הגדה, he talks about it here on כרפס, and then he has a מאמר at the end of the הגדה and he says דברים נפלאים ועמוקים with regard to the connection between יוסף and יציאת מצרים. But just one הערה, because this came up a few times last week. So, at the end of the week we spoke out a little bit about the כתנות פסים. The epic דרשה from the תם סופר where he was בעל מעין החכמה מספיד the מספיד, and it was during a hunger time, and in his דרשה, in his הספד, he started saying סודות, and שמות, and part of his כוונה was because it was רעב בארץ and he wanted to make it rain. And he spoke about the כתנות פסים, and he said that really the *tiefkeit*, even though the גמרא calls it 2 סלעים worth of wool, yeah that's דרך הנגלה, but על דרך נסתר, it was a lot more than that. It was something that it would make sense for the brothers to be jealous of. He gave him over tremendous כוחות. And the כוחות that he gave him over specifically was the שם הממונה על פרנסה, it's

the שם בן כ"ב אותיות היוצא מן הפסוקים בברכת כהנים and that's really what's going on. And יוסף הוא המשביר, this was all related to the פסים, this was the הממונה על פרנסה. And the truth is, the פסים already asked the קושיא that if יוסף was given the שם, if that's what the הממונה על פרנסה was, then how do you reconcile יוסף's life? So what happened? I don't understand, יוסף gets the פסים, and then five minutes later, his brothers are jealous, after that he's thrown into a pit, there's נחשים ועקרבים, literally he gets out with miracles, *noch a mazel*, the brothers decided that what's the point in killing him, let's just make a few dollars, so let's sell him instead, he ends up getting sold again and again and again and again- eventually, he ends up in מצרים which is שטופי זימה which is not where יוסף wants to be and then *cheppers* with him, he ends up in jail, it was just an unmitigated disaster. And it started with what? With the כתונת פסים. So he gets the כתונת פסים, and that's *mamash* the beginning of where everything starts devolving and all of the sudden, יוסף ends up with all these צרות. You know, the *oilam* asked, that we say in the ברכת כהנים of יהי רצון, we say that we should be זוכה to all the different ברכות and all the השפעות that come from ברכת כהנים, and one of the things we say is ותתן לי ולכל נפשות ביתי ולא בצמצום בהתר ולא באיסור בנחת ולא בצער מתחת ידך הרחבה כשם שנתת פסת לחם לאכול ובגד ללבוש ליעקב אבינו הנקרא איש תם ותתננו לאהבה לחן ולחסד ולרחמים בעיניך ובעיני כל רואינו שנתת את יוסף? משל - ויהיו דברי נשמעים לעבודתך כשם יוסף. So יוסף בשעה שהלבישו אביו כתונת פסים, צדיק, just like you gave יוסף, כתונת פסים, and as soon as gets the כתונת פסים, what happens? All of the sudden, everything becomes great. לחן

ולחסד ולרחמים בעיניך ובעיני כל רואיו, and Ali asked during the post-game, he said, I don't understand, פשוט פשוט it's not true, it's not what happened, it's not the מציאות. בשעה שהלבישו אביו כתונת פסים. he got ורחמים חסד, חן? As soon as he got the כתונת פסים, his life fell apart. That's when he got sold, and it was ניסים ונפלאות that everything played out. So what's פשוט פשוט? How do you understand this? The שם הממונה על הפרנסה על כתונת פסים, and what happens? יוסף becomes a slave. The כתונת פסים, we say in the ויקנאו בו. ל-לחן ולחסד ולרחמים יהי רצון. ויקנאו בו, the תורה says. Where's the חן? Where's the חסד? Where's the רחמים? ובעיני כל רואיו? His brothers didn't see it that way. Where, exactly, did this play out? What's פשוט פשוט? How did the כתונת פסים actually happen?

But it could be that the קושיא is a mistake, or maybe the תרוץ is פשוט. Maybe the תרוץ is, you know, we think that oh, יעקב gave יוסף the כתונת פסים, so that meant instantly, instant gratification, all of the sudden, everything had to play itself out. Maybe the events started playing themselves out but it didn't go 0 to 60, but rather everything started unfolding. You know, we mentioned not long ago, again, everything is coming together, but we mentioned that ה' sends משה רבינו to go speak to פרעה. He didn't want to go. And finally he agrees he's going to go, and what happens? פרעה said, well if the Jews have time to start conspiring to figure out a way to get out of מצרים, תכבד העבדה על האנשים, מצרים. Make it even harder, and you have to תכבד העבדה על האנשים. So וישב משה אל ה' ויאמר ה' למה למה הרעתה and ה' comes to משה רבינו ומאז באתי אל פרעה? What are You doing? לעם הזה למה זה שלחתי לדבר בשמך הרע לעם הזה והצל לא הצלת את עמך, You told me go to

פרעה because פרעה is going to send the *Yidden* out of מצרים- that's not what happened. He didn't take them out of מצרים. To the contrary, everything just unravelled, and מאז באתי אל פרעה ומאז בדבר בשמך הרע לעם הזה והצל לא הצלת את עמך. So we spoke out once from the Brisker Rav that the Brisker Rav said, so what happened? What's *takkeh pshat*? What happened? What's פשוט פשוט? יה' told משה go to פרעה, everything is going to work out. It didn't work out. Everything got worse. He said because we know the *Yidden* were supposed to be in מצרים for 400 years. But יה' realized the *Yidden* wouldn't be able to survive מצרים for 400 years. So what did He do? There was a קושי השעבוד, He made it hard. And by making it hard, it counted towards the quantity of the שעבוד, the quality made up for the quantity- full circle- and as a result, they were able to get out sooner. If it wouldn't have been harder, it would have been much worse. That means the תחילה of the גאולה was תכבד העבדה על האנשים. So the Brisker Rav said that משה רבינו didn't understand it. משה רבינו comes and he says, I don't understand. למה הרעתה לעם הזה למה זה שלחתי ומאז באתי אל פרעה? The תרוץ is it's exactly the point. משה רבינו, יה' said, that's what I'm doing. It's הרע לעם הזה because it's the only way they're going to get out of מצרים. We have to get out of מצרים. Right at the second that you went to פרעה, the events started, it happened that second. You walked into פרעה, you walk out, you kiss the מזוזה, and that's when everything started to play out. תכבד העבדה על האנשים, that was the קושי השעבוד, and now we can start talking about גאולה. Because otherwise, we have a few hundred years to go. Otherwise, we can't be talking about גאולה. That's precisely what

happened. That's exactly the נקודה. The נקודה is that as soon as רבינו משה went in, the גאולה started. Maybe that's what happened with the כתונת פסים. Meaning, the קושיא is such a good קושיא that you almost have to think backwards- what are we missing? Maybe that's what we're missing. We assume the כתונת פסים was ברכה. No. You know what the כתונת פסים was? יוסף הצדיק donned that כתונת פסים for the first time and that's when everything started. Now, יוסף's destiny of פרנסה, the יוסף הוא, now יוסף is going to end up in מצרים, he's going to be the מנהיג. The ספורנו says that what was the כתונת פסים? The ספורנו says a different נקודה. He says that the כתונת פסים was a בגד of מלכות, that's what the כתונת פסים was. ועשה לו כתונת פסים לאות. שיהיה הוא המנהיג בבית ובשדה. Where is he going to be the מנהיג? He's going to be the מנהיג in מצרים. He's going to the biggest city in the world, that's where he's going to be a מנהיג. And the second יוסף הצדיק put on the כתונת פסים - ויקנאו בו אחיו. The second משה רבינו walked in to פרעה - תכבד העבדה על האנשים. What do you mean? I thought it was supposed to bring the גאולה. Yeah, but this is how the גאולה is going to happen. The גאולה is going to happen with קושי השעבוד, because sometimes גאולה has to play itself out. And it doesn't happen right away. בשעה שהלבישו. as soon as he put on the כתונת פסים, everything changed. It was חן, it was חסד, there was רחמים - you're right, now usually, if there's נשיאת חן, there should be הטבה, but the way יה was orchestrating it was, is that now it was going to play out with the קושי השעבוד, but it's all part of the חן, it's all part of the חסד. Because the קושי השעבוד was here for a תכלית. The קושי השעבוד was here for a מטרה.



So רבינו מנוח, just to wrap it together, says that we start the הגדה כרפס של פסח with כרפס. Why do we start it like that- it's pretty close to the beginning of the סדר. Why כרפס? Because we remember the כתונת פסים. Because in the כתונת פסים lies the root cause of why the *Yidden* ended up in מצרים. They ended up in מצרים because of the כתונת פסים. But it's a little deeper than that. In the כתונת פסים lies an understanding of what went on, an understanding of the קושי השעבוד. It's a paradigm shift in terms of understanding how this all played out. יוסף הצדיק puts on this כתונת פסים, this magical בגד. And what happened when he put on the magical בגד? He didn't become the מנהיג right away. It started off very rough. It started off not looking very promising. But at the end, נתגלגל, הדבר, יוסף הוא המשביר, יוסף is the מנהיג, יוסף is the מלך - it all played out. The journey was long and it was scenic. But at the same time, it all ended up with a תכלית, and that תכלית started the second he put on the כתונת פסים. The second the *Yidden* were in מצרים they started with צרות - it was all for a תכלית. אברהם ידוע תדע כי גר יהיה זרעך בארץ לא ברית בין הבתרים by the תכלית. שנה וגם את הגוי אשר יעבדו דן אנכי ואחרי כן יצאו תכלית? תכלית. What was the תכלית? ברכש גדול. And every single *schmeiss*, every single time another *Yid* ended up in a gas chamber, it was all for the same תכלית. What was the punchline? ואחרי כן יצאו ברכוש גדול. That was the תכלית. There's going to be a כלל ישראל, they're going to see ניסים and ונפלאות, and יה is going to reveal Himself to them, they're going to be מקבלת תורה, they're eventually going to be in ארץ ישראל - so did it look like כתונת פסים אביו שהלבישו? Absolutely not. But I think the קושיא is too good, and must be

there was חסד חן. Where was it? The תרוץ is it was the קושי השעבוד, this is the way it was going to play out. And every single moment of it was חן, every single moment of it was חסד. It's true in real time it was very hard to understand, but when you know the end of the story, and you have hindsight which is 20/20, we could appreciate it and maybe that's just another *kneitch* in why we would start the סדר right before we talk about עבדים היינו לפרעה במצרים, we talk about וימררו את חייהם - we have a little bit of a perspective now, we understand what this is all about. It's true it was וימררו, it's true it was ועבדום וענו אתם ארבע מאות שנה - but it was חן, it was חסד, there was רחמים. Every single thing that happened was ויצאו ברכוש גדול. ואחרי כן יצאו ברכוש גדול.

## Torah Defies the Laws of Physics

The הלכה למשה mentioned שיעורין חציצין ומחיצין גמרא are. And the גמרא said, that הלכה למשה מחיצין מיני, we know מחיצה, it's a פסוק in the תורה. The טפחים 9 was ארון, the כפורת was טפה. We know the שכינה didn't go too close down, we know it resided on top of the ארון, which means that 10 טפחים above ground is considered already a separate place, so you see from there the concept of מחיצה. We know the גמרא says in מסכת מגילה in דבר זה מסורת בידינו, רמר רב לוי that דף י עמוד ב, that even though the ארון was 9 טפחים, it was a 10th טפה, it's a רבי יהודה and מחלוקת רבי מאיר, that ארון was אינו מן המדה, but the גמרא continues משה הכי ארון שעשה משה אינו מן המדה. What's the significance of the fact that the ארון was אינו מן המדה?

There's a דרשה from the סופר חתם, it's in his שבת הגדול, and the חתם סופר gave this דרשה in the year תקס"ב, in 1802. And the חתם סופר asked a קושיא *gevaldige*. Every *Yid* sits down at his סדר ליל and he starts the סדר with הא לחמא עניא כל, דכפין ייתי ויכול כל דצריך ייתי ויפסח, everybody is invited. Whoever wants to come, can come. Says the חתם סופר, let's be honest- is that true? Are you being honest? What would be if all your neighbours showed up and they decided they're crashing, and they're coming for the סדר. You wouldn't have enough מצות, you wouldn't have enough wine- it would be impossible. So it's not true. So if it's not true, how could you start your סדר by saying a דבר שקר? You start off the סדר by saying כל דכפין ייתי ויכול I mean,

it sounds nice, but is it אמת? You start the סדר, maybe the holiest מעמד of the year, with a דבר שקר. You're saying כל דכפין ייתי ויכול כל דכפין ייתי ויפסח, that's the קושיא חתם סופר. Says the חתם סופר, the question is a mistake. It's a mistake. He says that if you go through the גמרות that talk about בר קמצא and קמצא, how many *Yidden* lived in ארץ ישראל at the time of the בית המקדש? All the מדרשים in איכה, the חתם סופר says the math doesn't seem to add up. There were too many Jews living in ארץ ישראל at that time for a land that's מאות פרסה על ארבע מאות פרסה to have been able to contain everybody. The חתם סופר says that we know that חז"ל say there were 10 miracles that happened when there was a בית המקדש. One of them was מעולם לא אמר אדם צר לי המקום. When the *Yidden* used to flock to ירושלים, they never felt uncomfortable. מעולם לא אמר אדם צר לי המקום. You find in the עזרה that the *Yidden* were עומדים צפופים and they were משתחוים רווחים. There's a מדרש רבה that says when the *Yidden* crossed the ירדן, so all the Jews were able to stand בין הבדים, literally between the בדים of the ארון. He says, how is this all possible? What does this all mean? Says the חתם סופר, this is the יסוד. The יסוד is that רוחניות is not confined, it's not bound, by the laws of physics. Physical things have to conform and comply with the laws of physics, but רוחניות is not bound, is not משועבד to physics. ארץ ישראל is an ארץ הקדושה, and because it's a holy land, the numbers don't have to add up. The census could be disproportionate to the geographical size of the land. It doesn't have to add up. Yeah, in חוץ לארץ, it has to add up. But ארץ ישראל which is a land of קדושה, it doesn't have to add up. ארץ ישראל was more קדוש than ירושלים, it's עיר הקודש. That was the עיר הנבחר. And because ירושלים has

more קדושה, there it was even on a higher level that the land wasn't משועבד to physics. מעולם לא אמר אדם צר לי המקום. Not only did people fit, but people even felt comfortable. מעולם לא אמר אדם צר לי המקום. The עזרה, which was even on a higher level of קדושה, in the עזרה they were משתחוים רווחים, they even had רווחות. And then, the ארון, which is the holiest place on Earth, literally, קודש הקדשים, it was בין הבדים, כלל ישראל, all 600,000 people were able to fit בין הבדים. What's the message? What's the פנימיות התורה? That רוחניות is not משועבד to זמן, and רוחניות is not משועבד to מקום. Because all these physical things, they have absolutely no bearing.

Says the חתם סופר, if a *Yid* sits down at his סדר בליל פסח, and he makes his house into a מקדש מעט, and he understands that this is a time where there's צינורות of אמונה that are coming down to this world, and he understands that the מצה that he's eating is דמהימנותא, and he gets on a deep, deep level the connection that he is getting right now at this time, then his סדר is not מוגבל by the laws of physics. And he can say with a straight face כל דכפין ייתי ויכול כל דצריך ייתי ויפסח, everybody is invited. Everybody can come. How's that possible? How is it possible that the *Yidden* in the עזרה were משתחוים ומשפוחים? He says, you know how it was possible? It was possible because it was a מקום of קדושה. And if you can make your סדר into a מקום of קדושה, you can invite all your neighbours, and there's going to be enough מצה, there's going to be enough wine. Everyone is going to have everything that they need. This idea that the חתם סופר says in דרוש יד on the דרשות in שבת הגדול is

something that he says in like 20 places. This is one of his *יסודות* that he repeats over and over and over again.

One of the places the *סופר חתם* talks about this is in his *אלול* on *דרשה*. So the *סופר חתם* gave a lot of *דרשות* on *אלול*, and in one of his *zach* *אלול דרשות*, so the *סופר חתם* brings a *vort* that he heard from *ורבי הפלאה*, *מורי*, he said something that he heard from the *הפלאה*. The *פסוק* says in *פרשת כי תבוא* that *ברוך אתה בעיר* וברוך אתה בשדה ברוך פרי־בטנך ופרי אדמתך ופרי בהמתך שגר אלפיך ועשתרות צאנך ברוך טנאך ומשאתך ברוך אתה בבאך וברוך אתה בצאתך. What does it mean ברוך טנאך ומשאתך? A *טנא* is a basket, so *רש"י* says that *ברוך טנאך* means *פרותיך*, the *פירות* that you have in your basket are going to be blessed. *ברוך טנאך ומשאתך*. But said the *סופר חתם*, I heard from my *rebbe* the *הפלאה*, and it's printed in the *פנים יפות*, he said that my *rebbe* used to say it's a mistake. The *פסוק* doesn't just mean that the *פירות* are going to be blessed. You know what it means? The basket is going to be blessed. What's the significance of the basket being blessed? The basket is going to be a *המרובה את המחזיק*, and he says that's the greatest *ברכה* a person can get. A person can be *gebentched* that you're a *המרובה את המחזיק*. Imagine you get a *ברכה* that you have another 3 hours in your day. That's an incredible *ברכה*. That's 3 hours of life, that's what that is. That's the greatest *ברכה*. You're not going to live until you're 120, now you're going to live until you're 140, because you just got another 10, 15, 20% of life, because every day just expanded. So the *הפלאה* said that that's the *ברכה* of *ברוך טנאך*. A *טנא* is a basket, *ושמת בטנא*, right? That's what a *טנא* is. The *ברכה* is not on the *פירות*, yeah, that too, *רש"י* says *פירות*, but there's a *ברכה* on the *טנא*, on the *קליבול*. The *חתם*

מועט המחזיק את אדם says an idea that a person can become a *מרובה*. In *רוחניות*, people can be *מרובה*. So I just thought this is good *חיזוק*, you start a new *מסכתא*, especially a hard *מסכתא* like *מסכת ערובין*, you probably have to make a little more time, and where do you have time to do this? The *תרוץ* is, when it comes to *רוחניות*, when it comes to *לימוד התורה*, when it comes to *חסד*, when it comes to *הכנסת אורחים*, when it comes to *עסקנות*, when it comes to *עבודה* in the *בית המקדש*, there's no physics, there's no time, there's no *מקום*. You could say *כל דכפין* *ייתי ויפסח*. There's a *ברכה* of *ברוך טנאך*, not just the *פירות* that are in the *טנא*, but the *טנא* itself gets *gebentched*. We have the ability to become *מרובה את המחזיק את*, to be *זוכה* *ללמוד וללמד*. The *סופר* that we say over in *פרשת בחוקותי*, but this is the idea, to be a *מרובה את המחזיק את* and that's the *tiefkeit*. The *ארון* was *מדה מן*. Of course it was *מדה מן*. But that's the *תורה* of *מדה מן* it took up no place, it took up no *זמן*. Because *רוחניות*, *דברים רוחניים*, are not bound by the laws of physics.





## The Lomdus of Mah Nishtana

So the topic of the דף is the מצוה of מצרים. So just to talk a little bit of *reid*, a few הערות, a few דברים חדשים as it relates to מצות סיפור יציאת מצרים. So the רמב"ם in the beginning of the seventh פרק in מצוה ומצוה presents the מצוה של מצות עשה. תורה לספר בניסים ונפלאות שנעשו לאבותינו במצרים בליל חמשה עשר ניסים ונפלאות to talk about the מצוה דאורייתא בניסין. There's a מצוה עשה דאורייתא בניסין that ה' did to our *zeides* in מצרים. When is this מצוה incumbent upon us? It's one night a year, it's the fifteenth day of ניסן. שנאמר רמב"ם, what's the מצוה, זכור את היום הזה אשר יצאתם ממצרים והגדת לבנך ביום ההוא רמב"ם doesn't bring מקור to this מצוה? So the רמב"ם doesn't bring מקור to this מצוה? So the רמב"ם adds זכור כמו שנאמר and then the רמב"ם adds זכור את היום הזה אשר יצאתם ממצרים זכור את יום השבת לקדשו. Just like זכור את יום השבת לקדשו, that's the מקור to make קידוש, so too, זכור את היום הזה אשר יצאתם ממצרים, this is the מקור to the מצוה of מצרים. סיפור יציאת מצרים. ומנין שביליל חמשה עשר, how do you know it's עשר עשר, here the תלמוד לומר, עשר עשר, והגדת לבנך ביום ההוא לאמר בעבור זה בשעה שיש מצוה ומרור רמב"ם says ואף על פי שאין לו בן אפילו חכמים, רמב"ם says, מונחים לפניך גדולים חייבים לספר ביציאת מצרים וכל המאריך בדברים שארעו ושהיו הרי זה משבח. And then the רמב"ם continues and he goes through all the different הלכות of מצרים יציאת מצרים, most of it based on today's דף, most of it based on עמוד א.

The truth is, that just like there's a מצוה of מצרים סיפור יציאת מצרים every single day. למען תזכור את יום צאתך מארץ מצרים כל ימי פסוק says, בליל חמשה עשר בניסן רבי. What does כל mean? like, לרבות הלילות, לרבות ימות המשיח.

מצות עשה a מצוה, and אלעזר בן עזריה say, but there's a מצוה, a מצוה, to remember מצרים every single day. דאורייתא, למען תזכור את יום. So Reb Chaim Brisker asked, if there's a מצוה to remember מצרים every single day, it's a פסוק in the תורה, so what's the הסדר בליל הזו? נתחדש ממצרים. There's a מצוה of זכור every day. למען תזכור את יום צאתך מארץ מצרים. כל ימי חיך. So Reb Chaim *shtelled*, that if really every day there's a מצוה, when are we מקיים the מצוה? The פרשה of ציצית, the third פרשה of שמע קריאת שמע, but it's a דאורייתא מצוה, so מה נשתנה, what's the הסדר בליל הזו versus the rest of the year? All 365 days a year, למען תזכור את יום צאתך מארץ מצרים כל ימי חיך. הזו? Every day צאתך את יום צאתך, it's almost the same words. and זכור את היום הזה למען תזכור את יום צאתך מארץ מצרים כל ימי חיך. this is what Reb Chaim pondered. And Reb Chaim said that if you go through the רמב"ם in הלכות חמץ ומצה, what emerges is that there are three מינות להלכה between the מצוה of זכירת יציאת מצרים the whole year, and the סיפור of מצוה. The first, said Reb Chaim, that during the year, all you have to do is mention יציאת מצרים. You have to give it a הזכרה, a shoutout. בפסח, בליל פסח, you have to do it ותשובה, and as we saw in the ברייתא on א דף קטז עמוד א that בנך is לאו דווקא, but the point is that it has to be done דרך שאלה, there's a שואל, and דרך תשובה, there's a משיב. That's something that's unique to the ליל הסדר, that's not something that you have the whole year. The second מינה, Reb Chaim says, that the whole year, there's a מצוה to mention it. On ליל הסדר, you have to be מתחיל בגנות and you have to be בשבח. It's a מחלוקת between רב and שמואל

whether it means *זרה עבודה זרה* or whether it means *עבדים היינו לפרעה במצרים* - but that's unique to the *ליל הסדר*. You don't have to be *מתחיל בגנות* the whole year. The whole year we say *אשר הוצאתי*, we mention the fact that *ה'* took us out of *מצרים*. But you don't have to tell the whole story, you don't have to *feingen offen unfeing*, that's something that's unique to the *ליל הסדר*. So that's another unique aspect, another unique *סעיף קטן* to the laws of *מצרים יציאת מצרים* at the *ליל הסדר* versus what you have the whole year. And third thing, said Reb Chaim, that what's unique about the *ליל הסדר* is that it's not enough to talk about *רבו גמליאל היה*, *טעמי המצוות היה*, but you have to say the *טעמי המצוות היה*, *אומר כל שלא אמר שלושה דברים אלו בפסח לא יצא ידי חובתו*. And what does it mean *כל שלא אמר*? Like the *רשב"ן* said, *שלא פירש טעמן*, you have to explain *פסח*, you have to explain why we eat *מצה*, and you have to explain why we eat *מרור*. That's unique to *ליל פסח*, that's not something you have the whole year. So it's true, you have a *למען תזכור את יום צאתך* the whole year, *זכירת יציאת מצרים מצוה* of *מצוה* *מארץ מצרים כל ימי חיך* stating that, when the *תורה* says *את* *זכור את* which is talking exclusively about the *ליל הסדר*. What's being *נתחדש*, said Reb Chaim *ברוב חכמתו*, three things. When you put it all together, three things. It feels like maybe more, but Reb Chaim really came *על שלושה*. He said there's three *מינות* - number one, it has to be *דרך שאלה*, number two, *מתחיל בגנות ומסיים בשבח*, and number three, *כל שלא אמר שלושה דברים הללו*, you have to explain the reason for the *פסח*, *קרבן פסח*, you have to explain why we eat *מצה*, and you have to explain the reason why it is that we eat *מרור*.

So a few סיפור יציאת מצוה related to the unique הערות of מצוה that we have at the הסדר. The first הערה, Rabbi Kamenetsky showed me a דבר נפלא in Rav Yoshe Ber Soloveitchik's הגדה. It's the הגדה של פסח שיח הגרי"ד. We start מה נשתנה with מכל הלילות הזה? Now, why do we say והיה כי ישאלך בנך that פסוק, וכאן הבן שואל, it says in the פסוק that בנך is דווקא, but ideally the child is the one that is supposed to be asking, and the father is the one that is supposed to be answering. And Reb Chaim said that this is one of the three distinguishing factors of the מצוה of יציאת מצרים at the ליל הסדר versus the מצוה of זכירת יציאת מצרים that we have every single night. But we start with the שאלה of מה נשתנה הלילה. הזה מכל הלילות. But Rav Yoshe Ber Soloveitchik asked, don't the words מה נשתנה feel a little wordy? Meaning, if the whole point is asking a question, so you should have asked a question- why do we eat מצה tonight? למה? למה? שתי פעמים? Why do we eat מצה tonight? Why do we eat אש צלי? Why do we eat אש צלי? Why do we eat אש צלי? מה נשתנה הלילה? כי אם צלי אש? Why do we eat אש צלי? Why do we eat אש צלי? מה נשתנה הלילה? שכל הלילות... it's a *gantze shtickel* תורה. It's a whole הלשון אריכות. אריכות הלשון, *azoy*. Today, we do it like this. Very simple, why are we doing this? How do you ask the question? Why is it that every single time I see you, you do it this way, and now – no one asks a question מה נשתנה, it's a very dramatic way to present 4 simple questions. Right, for a child that's simply observing a סדר and he's trying to figure out what's going on, so he says מה נשתנה, it's a very, very wordy way of making a very simple point, and of asking a very simple question. So Rav Yoshe Ber had a very Brisker *shtell*. What's this אריכות של הלשון of מה נשתנה הזה מכל הלילות? So he said a דבר נפלא. He

said the רמב"ם, when he presents the מצוה of יציאת מצרים, he says מצות עשה של תורה לספר בניסים ונפלאות שנעשו לאבותינו במצרים בליל חמשה עשר בניסן שנאמר זכור את היום הזה אשר יצאתם ממצרים, and then the רמב"ם adds words- כמו שנאמר זכור את יום השבת. The רמב"ם says, you want to know what the מצוה of remembering יציאת מצרים is? It's כמו שנאמר זכור את יום השבת, just like there's something called זכור את ענין of זכור את יום השבת, so too there's an ענין of זכור את יום השבת, so too there's an ענין of זכור את יום השבת, so too there's an ענין of זכור את יום השבת. What does the רמב"ם mean when he says זכור את יום השבת לקדשו. קידוש? כמו שנאמר זכור את יום השבת, we learned ערבי פסחים. It's the מצוה of קידוש. That's the מקור that you're supposed to be מקדש השבת. Said Rav Yoshe Ber, the רמב"ם's שיטה is that not only are you supposed to be מקדש שבת בכניסתו, but you're also supposed to be מקדש שבת ביציאתו. Meaning, זכור את יום השבת לקדשו is not only a מקור to קידוש, it's also a מקור to הבדלה. So the רמב"ם in the beginning of פרק כט in הלכות שבת, and the מגיד משנה is מדייק that the רמב"ם clearly held that just like דאורייתא is קידוש, so דאורייתא is also הבדלה. It's the same פסוק. You're מקדש השבת בכניסתו, and you're מקדש שבת ביציאתו. And we spoke a lot about this in the earlier part of the פרק. But listen to the רמב"ם's לשון in ספר המצוות. This, we didn't mention. So this is in the ספר המצוות where the רמב"ם talks about the מצוה of קידוש. It's מצוה קנ"ה. היא שצונו לקדש את השבת ולאמר דברים בכניסתו וביציאתו נזכיר במ גודל היום הזה, we have to acknowledge what a special day this is, ומעלתו, and the מעלות of this day, והבדלו משאר הימים הקודמים ממנו והבאים אחריו, and we have to acknowledge that this day is different than the days prior to it, and then the days after it. והבדלו. The רמב"ם invokes the word הבדלה, but the רמב"ם is not just talking about הבדלה. The

היא שצונו לקדש את השבת. הבדלה and קידוש is talking about רמב"ם is ביציאתו and קידוש is בכניסתו. both -ולאמר דברים בכניסתו וביציאתו נזכיר בם גודל היום הזה מעלתו והבדלו משאר הימים הקודמים. הבדלה. Because what's the הבדלה? We spoke about the הבדלה. It's being מבדיל between this day and all the other days. Just like we're מבדיל at the end of שבת, we're מבדיל at the beginning of שבת. This is a דבר חדש. That קידוש בעצם what קידוש is doing is what הבדלה does, it's no different. The רמב"ם held it's one מצוה. You're בכניסתו וביציאתו. What does it mean you're מקדש היום? You mention the מעלות of the day, and you mention הבדלו. You mention that this day is different than all the other days. And just like when you make הבדלה, quote-unquote, you're being מבדיל בין קודש לחול, when you make קידוש you're also מבדיל בין קודש לחול. When you make הבדלה, you're being מבדיל between קודש and אחריו הימים הבאים, and when you make קידוש, you're being מבדיל בין קודש ובין הימים הקודמים ממנו. That's לשוני. So it comes out that what is קידוש? קידוש is the הבדלה. You're being מבדיל between שבת and all the other days. So if the רמב"ם says that what's the מצוה of יציאת מצרים? זכור את היום הזה אשר יצאת ממצרים כמו שנאמר זכור את יום השבת, that means that the רמב"ם is adding something. The רמב"ם wants something, there's a משל and a נמשל. The משל is השבת, the נמשל is ממצרים. זכור את היום הזה שיצאת ממצרים is נמשל. We're taking some *kneitch* from זכור את יום השבת, *voz shteit* in זכור את יום השבת? You know what *voz shteit*? Is that this שבת is different than all the other days, that's what it means, זכור. זכור means הבדלה. We have to mention that this day is different, and it's different than all the other days. It's different than the days before, and it's different

than the days after. That's what we need to do every ליל פסח. We need to acknowledge that today is different. You know when we do that? When we say מה נשתנה הזו מכל הלילות. מה נשתנה הזו מצה שבכל הלילות אנו אוכלים בין חמץ ומצה, הלילה הזה מצה. You know what we're doing? We're making הבדלה. That's what we're doing. We're being מבדיל בין ט"ו ניסן to all the other days of the year. That's what we're doing. Just like when we make קידוש, and we make הבדלה, we're making מבדיל between the השבת and the rest of the week, so too when we say מה נשתנה, we're being מבדיל. And he's מאריך that this is all the לשיטתו רמב"ם, מה נשתנה is a חלק of the הגדה, it's not *punkt* a question that שואל הבן, but it's part of the נוסח of the הגדה because it's מעיקר חובת סיפור יציאת מצרים, that we need a הבדלה, and that's what the רמב"ם meant when he said זכור את היום שבת.

So Rav Yoshe Ber learned up a רמב"ם זכור את היום הזה, שיצאת ממצרים כמו שנאמר זכור את יום השבת, and אגב אורחא what we have is a profound understanding in the אריכות הלשון of מה נשתנה. It's not just a question, of course it's a קיום of והיה כי ישאלך. הלילה. But what we're doing is something else. We're being מחר לאמר עושה the מצות חבילות חבילות. Number one, והיה כי ישאלך בנך, why do we eat מצה tonight? But ועוד, in addition to that, we're accomplishing another thing. We're accomplishing the הבדלה. And where's the הבדלה? We acknowledge, by contrast. אלמלא היה חושך לא היה אור. That's what הבדלה is. You look at חושך, you look at אור, and now you see the הבדלה of the אור. שבכל azoy, הלילה הזה azoy. That is the way you do הבדלה. That is what the חפצא of הבדלה is. So we have a profound understanding

of הַבְּדִלָּה, we have a profound understanding of קִידוּשׁ, we have a profound understanding of מֵהַנִּשְׁתַּנָּה.



## The Very Beginning of the Pesach Story

The משנה said בשבח ומסיים בגנות ומתחיל בגנות, so when you say the מצוה of מצרים יציאת, סיפור, you have to start בגנות, and you have to be בשבח ומסיים. So what's בגנות? So the גמרא said it's a מחלוקת between רב and שמואל. רב אמר מתחילה עובדי עבודה. שמואל אמר עבדים היינו לפרעה במצרים and זרה היו אבותינו. So according to רב, the מתחיל בגנות is that we acknowledge that the Jewish People started with אברהם אבינו, but אברהם אבינו's father was an עובד עבודה זרה. In fact, the רמב"ם says that אברהם אבינו himself, who grew up in his father's house, went in his father's ways and he didn't acknowledge הקב"ה until he was 40 years old. The ראב"ד says it's a גמרא that says he was 3, חז"ל have a מדרש that he was 48, it coincided with the דור הפלגה - it was לעומת זה, when the world was going crazy with the דור הפלגה, so לעומת זה there was a כח הקדושה, and אברהם אבינו tapped into that כח הקדושה, and he became אברהם אבינו. Whether it was 3, whether it was 40, whether it was 48, the point is that אברהם אבינו, תרח אבי אברהם, for sure, was an עובד עבודה זרה. And that's the humble beginnings of the Jewish People. So according to רב, where do we start the story of מצרים יציאת? מתחילה עובדי עבודה זרה היו אבותינו.

שמואל says no. Why are you starting so far back? The גנות בגנות means עבדים היינו לפרעה במצרים, that's a גנות. *Yidden* were in concentration camps- that's a גנות. That's also a very humble beginning. So according to רב, you start from תרח, and according to שמואל, we start from לפרעה במצרים עבדים היינו.

So maybe just to say a little bit of the הסבר as to אולי what the מחלוקת between רב and שמואל is. *Poshut*, the story of יציאת

מצרים is a story of a nation that were slaves and they were freed with ניסים and נפלאות and they became a Chosen Nation, they received the Chosen Land, and the rest is history. That's the *poshut* short version of the story of יציאת מצרים. But the truth is, it's a lot deeper than that and even before you get to פנימיות התורה, it's a lot deeper than that. The רמב"ן wrote a classic short introduction to ספר שמות. And in his introduction to ספר שמות, the רמב"ן says that I want to give a name to ספר שמות. ספר שמות is called ספר הגלות והגאולה, because that's really the theme of ספר שמות. ויקם מלך חדש אשר לא ידע את יוסף, הבה ספר שמות begins with גלות of the *Yidden*. And then you have בשלח בא, וארא, בא, בשלח - the *Yidden* leave מצרים - יתרו, מצרים - they're מקבל תורה - so says the רמב"ן, that really to give a title, you wanted to name ספר שמות, it's ספר הגלות והגאולה ממנו because ספר שמות essentially talks about the גלות of the *Yidden*, and the גאולה of the *Yidden*. *Ober fregt* the רמב"ן, that it's that's the case, I have a problem. Why? Because really the last 5 פרשיות of ספר שמות have nothing to do with the גלות and the גאולה. תרומה, תצוה, כי תשא, are all about the משכן. So if the name of this ספר is גלות and גאולה, so then you would think the whole ספר talks about גלות and גאולה. גלות and גאולה would be a good name for the first half of ספר שמות, but what about the סיפא? What about Part 2? What about the part that comes in the second half? That has nothing to do with גלות and גאולה, that's all about the משכן. It's nice, but it has no שייכות to גלות and גאולה. So *fregt* the רמב"ן, how does it *shtim* with my thesis? I hold that ספר הגלות והגאולה is ספר שמות, that would explain the first half of ספר שמות. How would that explain the second half of ספר שמות? Says the רמב"ן, that in order to

understand this, you have to understand what גלות really is. He says the Jewish People started with אברהם אבינו. And אברהם אבינו was on a *gevaldige* מדרגה, אברהם אבינו was one of the אבות, אבות says the רמב"ן, and they were on a very, very high מדרגה. And then then the *Yidden* went to מצרים. And when they were in מצרים, they went into physical bondage. But not just that, they went into spiritual bondage as well. They started slipping. And they started losing their מדרגות. Says the רמב"ן, יה' promised יצחק, אברהם, and יעקב that one day the *Yidden* would return. Meaning, ידע תדע כי גר יהיה זרעך בארץ לא להם ועבדום וענו. And included in that was that they were going to slip spiritually. But, ואחרי כן יצאו ברכש גדול. And the אחרי כן יצאו ברכש גדול meant that they were going to return both physically, ברכוש גדול, but they were also going to return spiritually ברכוש גדול. They were going to go back to the מדרגה of the אבות. They were going to go back to the מדרגה where they're like the מרכבה, where they're ראוי להשראת השכינה. So says the רמב"ן, when did that happen? When did the *Yidden* go back spiritually to the מדרגה of the אבות? והנה הגלות איננו נשלם עד יום גלות, so that גלות, the גלות of not being spiritually where they needed to be, that wasn't completed until they returned to the מעלה of their *zeides*. וכשיצאו ממצרים, when the *Yidden* left מצרים, מבית עבדים, even though they left the בית עבדים, but עדיין יחשבו גולים, says the רמב"ן, they're still considered in exile. Why? כי היו בארץ לא להם, because they were in an ארץ that was לא להם. לא להם, נבוכים במדבר, spiritually, they were לא להם. בארץ לא להם. וכשבאו אל הר סיני, when the *Yidden* came to הר סיני, ועשו המשכן, they made a משכן, ושבת הקב"ה והשרה שכינתו ביניהם, משכן, they made a משכן,

and אז שבו אל מעלות and משרה שכינתו returned and he was הקב"ה  
שהיה סוד אלוה. מעלות אבותם. -אבותם that's when they went back to  
and that's when they עלי אהליהם והם הם המרכבה ואז נחשבו גאולים  
ולכן נשלם הספר הזה בהשלימו ענין, רמב"ן Says the גאולים. ומלא אותו תמיד  
that's why שמות ספר ends with the story of the משכן - because the משכן is part of the גאולה.  
Because the גאולה, on a physical level, yeah, that ends as soon as  
and at that point, that's all over. But you ויהי בשלח פרעה את העם  
want to know when the מדרגות came back to the *Yidden*? That  
didn't happen until they received the תורה, and that didn't  
happen until they had the משכן. So says the רמב"ן that being that  
the real גאולה was when the *Yidden* returned to אבותם, so  
when did they return to מעלות אבותם? That all happened when  
they had the משכן, that's when the גאולה was נשלם, that's why in  
the ספר that talks about the גלות of the *Yidden*, and the גאולה of  
the *Yidden*, we have all the פרשיות that talk about the משכן.

I was thinking, I think the רמב"ן is *poshut*. I think it has to  
be like the רמב"ן. Why? Because we drink 4 cups of wine at the ליל  
הסדר. We ask 4 questions, we have the ארבעה בנים, and it's really  
והוצאתי, והצלתי, וגאלתי, ולקחתי -ד' לשונות של גאולה כנגד  
That means גאולת מצרים happened in 4 לשונות, in 4 different elements.  
means ה' took us out of מצרים. What does והוצאתי, והצלתי, וגאלתי  
mean? The פסוק says -ולקחתי אתכם לי לעם we became a  
nation. All the ראשונים say that ולקחתי אתכם לי לעם is referring to  
הר סיני. Look at the ראשונים at the beginning of וראו, every  
מעמד says it. מעמד הר סיני is ולקחתי אתכם לי לעם. What does  
have to do with גאולת מצרים? At that point, the Egyptians  
had drowned in the ים already, it was all over. If the story of יציאת

מצרים is a story about a nation that were slaves, and they were freed from slavery. Why is גאולה לי לעם? ולקחתי אתכם לי לעם? part of the גאולה? It may be bigger than the גאולה. It might be the punchline, it might be a better story. It might be the reason why there was a גאולה-הזה תעבדון את האלקים על ההר הזה. That's all wonderful. But at the end of the day, why is that a גאולה לשון? What does that have to do with גאולה? לפי רמב"ן, it's beautiful. Because לפי רמב"ן, the הגלות איננו נשלם עד יום שובם אל מקומם ואל מעלת אבותם גאולה. The גאולה didn't happen until they returned to מעלות אבותם. And the גאולה לי לעם? ולקחתי אתכם לי לעם? was a critical part of returning to מעלות אבותם. In fact, the רמב"ן says that the whole משכן was just to make a permanent השכינה of what was temporarily at הר סיני. For another day. But the point is, it's clear that the גאולה wasn't simply taking the *Yidden* out of מצרים. Because otherwise, what does it mean ולקחתי אתכם לי לעם? ולקחתי אתכם לי לעם? is referring to the fact that ה' gave us the תורה- clearly, that's part of the גאולה. Must be the גאולה includes in it the fact that we returned to מעלות אבותם.

But here's the bottom line. The bottom line is that the *poshut* understanding of גאולה לי לעם? ולקחתי אתכם לי לעם? is that we were slaves and ה' took us out of slavery. אין מקרא יוצא מידי פשוטו. But when you understand it on a little bit of a deeper level, we realize that the idea of גאולה לי לעם? ולקחתי אתכם לי לעם? was for us to return to the מדרגה of the אבות הקדושים. That was what it was all about. And that didn't happen as soon as we left מצרים, that didn't happen until ולקחתי אתכם לי לעם?, that's the fourth of the לשונות of גאולה, which is הר סיני and then it was solidified when the *Yidden* had the משכן, because that's when the *Yidden* got the שכינה, just like the אבות had the

שכינה. But the point is, there were two elements- there's the simple element of we were slaves and we were freed from our slavery, and then there's the deeper understanding that we slipped, spiritually, and we returned with the help of ה', we were able to come back to the מדרגה that we were at. This is the *vort* that we always speak out from רב צדוק הכהן who said למען תזכור את יום צאתך מארץ מצרים כל ימי חיך - why do we have to remember every single day? Because every single day we have to remember that we were a nation that spiritually was completely lost, and ה' took us out. And that's something we need to remind ourselves everyday, because we have to remember that it doesn't matter what *matzav* a *Yid* finds himself in. He could be in his proverbial שער מ"ט, but every single day he has to remember that ה' will take him out. As long as he wants to, he can come out. And during certain times, like חודש ניסן, there's a special התעוררות from דילוג, קיפוך - שמים - פשוט פשוט, and then there's understanding it on a slightly deeper level, the way the רמב"ן talks about it in his פירוש על התורה.

So מצרים, לפי זה יש לומר, if you're going to tell the story of מצרים, and you're going to start from the beginning, so what's the beginning? It depends on what the ending is. Depending on where the story ends, that will determine where the story begins. If the ending of מצרים is we left slavery, so where do you begin that story? עבדים היינו לפרעה במצרים, that's the story. We were slaves and we were freed, *gevaldig*. ה' took us out of מצרים. You have to be מתחיל בגנות, so where would you be מתחיל? Oh, you want to tell the story with the *gantze gantzkeit*? So how

would you do that? עבדים היינו לפרעה במצרים - that's the beginning of the story. We were slaves, and we were freed. But if the punchline of יציאת מצרים is that we were taken as a Nation, and we were elevated to such a point where we were able to stand and it was שמעתי זו שמתתי, hear הקב"ה talk to us, where we had נבואה, where the רמב"ם said that all the אמונה that has, כלל ישראל was solidified at הר סיני - because ולקחתי אתכם לי לעם והייתם לי סגולה מכל העמים. If that's the punchline, if that's the ending of the story, and you want to start that story from the beginning, *feingen offen unfeing* - so where are you going to start that story from? עבדים היינו? I hear, yeah, I hear. It's definitely a legitimate starting point, but it's better to even go back further. Start that story from the very beginning. You know what we were? We were עובדי עבודה זרה. אברהם י' took אבינו, who was the son of an עובד עבודה זרה, he came from zero *yichus*, and he himself was מכיר את בוראו, and look what he created. And look at what י' did. מתחילה היו אבותינו עובדי עבודה זרה - that's where it begins, and you know where it ends? We're standing at the foot of הר סיני. We say נעשה ונשמע, and we're זוכה to all the גילויים in the world. So it really depends on where the story ends, that will determine where it starts. שמואל held that when we say יציאת מצרים, והגדת לבנך ביום ההוא לאמור, we were slaves and we were freed - oh, we were slaves and we were freed, so where do you start? עבדים היינו לפרעה במצרים, we were slaves. If the ending is we were freed, so the beginning is עבדים היינו. רב said no, you what the והגדת לבנך is? You have to tell them ולקחתי תרומה, תצוה, כי תשא, ויקהל, אתכם לי לעם. You have to tell them פקודי. That's all part of the סיפור יציאת מצרים of חיוב. Oh, if that's

the story? That's where it ends? So where does it begin? Oh, you can go way back. You want to bring out emphasis? You want to really tell this story? You want to introduce it properly? Oh, מתחילה היו אבותינו עובדי עבודה זרה. That's going to bring it out with a different *kneitch*. Maybe that's the two צדדים whether you should start from לפרעה במצרים or you should start from מתחילה היו אבותינו עובדי עבודה זרה.



## Life Starts at 50

But then the סופר חתם says something fascinating. He says *leiben biz a hundred und tzvanzig?* He says משה? מהיכא תיתי? משה רבינו lived until he was 120, that's true, הלל הזקן lived until he was 120, the סופר חתם says רבי יוחנן בן זכאי lived until he was 120, רבי עקיבא until 120- but who said a person lives until 120? He says if anything, משה רבינו himself who said a person lives until 120 in תפילה למשה איש אלוקים, he said ימי שנותינו בהם שבעים שנה, and if you're lucky, -ואם בגבורת שמונים שנה, who said it's supposed to be 120 years? So the סופר חתם says that I spoke about this in one of my דרשות, and he says I think the פשט is like this- it's true that משה רבינו said כבן שבעים שנה, but he said really, the חשבון is 120. How does that make sense? He said because life doesn't start until you know how to learn. That's what he says. It doesn't start. Life, חיים, is *leiben mit de* תורה למשנה. בן עשר למשנה, you start learning -משניות למשנה, בן חמש למקרא, בן עשר למשנה. It takes 40 years for a person to be עומד על סוף דעתו של רבו. So he says really, when do you start learning? When you're 50. ימי שנותינו בהם שבעים שנה, so now you're 120. But he says really, it's 120. משה רבינו never meant ימי שנותינו בהם שבעים שנה that *zolz leiben biz zibbinzig. Chas v'shalom*. You should live until you're 120. And בגבורות Until 130. That's what he was saying. But the point is, is that really it doesn't start until you're 50 years old.

So what's this other דרשה where the סופר חתם said this? It's a דרשה that he said on פסח, and he was talking about what we say in the הגדה. אמר רבי אלעזר בן עזריה הרי אני כבן שבעים שנה, he says ולא זכיתי שתאמר יציאת מצרים בלילות עד 70 years old, כמעט מ'

כבן רבי אלעזר בן עזריה, שדרשה בן זומא wasn't really 18 years old, he had a miracle because he became the נשיא, he looked like he was 70 years old. But really, he wasn't 70 years old. Says the חתם סופר, he doesn't think that's the פשט. That's the פשוט פשט, of course, but he says maybe there's a different נקודה here. He's מקדים that תוספות asks a קושיא in ב עמוד דף נד מסכת שבת דף נד עמוד ב that the גמרא talks about the wealth of רבי אלעזר בן עזריה. The גמרא says he was so wealthy, that the taxes that he paid every year was some ridiculous number. The גמרא talks about his wealth, that the מעשר בהמה that he used to give which is 1/10th of your cattle, was *mamash* a number that's a גוזמא, it's a number that feels like an exaggeration. תוספות over there has a very big problem with that. Because תוספות says, how could רבי אלעזר בן עזריה have given מעשר בהמה? We don't give מעשר בהמה after the חורבן. So מעשר בהמה only happened at the time of the בית המקדש. How old was רבי אלעזר בן עזריה when there was a בית המקדש? We know he was only 18 years old after the חורבן. So he makes a whole חשבון that he might have been a קטן at the time of the בית המקדש. If he was a קטן, he couldn't give מעשר בהמה anyways. So תוספות is very perplexed, he doesn't understand. How does the whole חשבון of רבי אלעזר בן עזריה *shtim*? He's 18 years old in יבנה, yet he's been giving מעשר בהמה for years, כל שתא ושתא, the גמרא says. So how does it all reconcile?

So the חתם סופר says ולולי דמסתפינא, if I wasn't afraid, הייתי, I would say that maybe רבי אלעזר בן עזריה wasn't 18. How old was he? He was 68 years old. And that's why he said הרי אני 70, I'm approximately 70. In another few years, it's

going to be my 70th birthday. I'm really 68 years old, that's how I am. So what does 60 have to do with being 18, and where did that all come from when רח"ל said that he was 18 years old. Because life doesn't start until you're 50, that's the rest of the story. When you're 50, *yetz feinter zuhn*. And being that when he turned 50, he was *בן עשר למשנה*, he had 40 years of learning *תורה* where he was *עומד על סוף דעתו של רבו*. Now 18 years later, is when he's *כבן שבעים שנה*. He says that's what's going on over here. He's not 18, he's 18 from 50. He's 18 like 70 is 120 from 50. Just like *ימי* *שנותינו בהם שבעים שנה* is really 50 plus 70, when the *רבי* *גמרא* said *רבי אלעזר בן עזריה* was 18 years old, it means he was 50 plus 18. How old was he? He was *כבן שבעים שנה*, he was approximately 70- 68, give or take. That's how he was. He was *כבן שבעים שנה*. But he said that's the point, he says that's the case *מיושב* *תוספות* *קושיא*, that's what it means *ושתא ושתא*, he used to give all these *מעשר*. He was a *chashuva yungerman*, *רבי אלעזר בן עזריה*. He was very *chashuv*. So what was the miracle with the white hairs? So he says because he was 68 years old, and he didn't have any white hairs. And it was considered *chashuv* to have a nice white beard, you're going to be the *נשיא*, *b'shoin a baalabatische mensch*, he should have had white hairs. So there was a miracle that it all played out for him. But it's not the *פשוט* that he didn't have white hairs because he was so young. To the contrary, the *גנאי* was that he was old already and he didn't have any white hairs. And that's the way it all played out.



## Chishav Es HaKetz

One of the big mysteries of the story of **יציאת מצרים** is how the *Yidden* who had been slaves for so many years in **מצרים**, leave **מצרים**, and any time they faced even a little bit of adversity, they were prepared, ready to go back. And you find it throughout the storyline. **כסדר**, any little piece of adversity, the *Yidden* are like, what in the world did we need this for, they start coming with **תלונות**, they're **מתאונן** to **משה**- for this, we could have stayed in **מצרים**, let's just go back. And the truth is, you see it right in the beginning. Literally, Chapter One, Verse One. **ויהי בשלח פרעה את** **והעם**, the *Yidden* are leaving **מצרים**. **ולא נחם אלקים דרך ארץ פלשתים**. **כי קרוב הוא כי אמר אלקים**, because **ה'** already anticipated, He was concerned **מלחמה** **בראתם** **העם** **ינחם** **פן**, what's going to happen if they meet a little bit of adversity? A fight is going to break out, they're going to have to go through something, **ושבו מצרימה**, and they're going to want to turn back. And the truth is, **כך הוה**. The **פרעה** **הקריב** **וישאו בני ישראל את**, **עיניהם** **והנה מצרים נסע** **פסוק** says **ויצעקו בני** **ה'** **ויאמרו**, and they said, **אל משה**, **וישראל אל ה**, **המבלי אין קברים במצרים** **What**, was there a shortage, there's no cemeteries in **מצרים**? **That** **לקחתנו למות במדבר**, you had to take us to die in the **מדבר**? **Why** did you take us out of **מצרים**? **הלא זה הדבר אשר דברנו אליך במצרים לאמר** **חבל ממנו ונעבדה את מצרים כי** **מצרים**? **Isn't this what we told you in** **מצרים**? **טוב לנו עבד את מצרים ממתנו במדבר מצרים**.

And the *אמת* is, if you think about it, it's a *פלא*. Because the *Yidden* were in *מצרים*, it was *עבודת פרך*, *וימררו את חייהם*, and here they have an opportunity, they have a Get Out Free ticket, and they don't want to use it? And any time there's a little bit of adversity, they're ready to run back to their prison? It's definitely something that is *צריך ביאור*. *צריך ביאור* to explain a little bit what's going on.

And I recently saw what I believe is a *דבר חדש* tucked away in the *ספר תורת חיים* on *ב עמוד ב* *צא עמוד ב*, it's in the middle of a very, very long piece, he says it in a fleeting way but I think that there's a *מרגניתא טבא*.

Just a little bit of a *הקדמה*, the *גמרא* in *ב צב* *מסכת סנהדרין דף צב* discusses one of the most famous *נבואות* that the *נביא* *יחזקאל* said, and that's the *נבואה* of the *עצמות יבשות*. Basically, *יחזקאל* sees *עצמות יבשות* in the *מדבר*, these are dried out, *oisgetzikkin* *עצמות*, they're corpses of people that had once been alive, and he's *מחייה מתים*. And the *גמרא* over there is discussing who exactly were these *מתים*, these *עצמות*, that *יחזקאל* was *מחייה*. *Zugt* the *גמרא*, one *מאן דאמר* says that the *מתים* that *יחזקאל* was *מחייה*, *אפרים*, *אמר רב אלו בני אפרים*, these were the descendents of *אפרים*, *שמנו לקץ וטעו*, they counted, they made a *חשבון* of when exactly the *Yidden* were supposed to leave *מצרים*, and they made a *טעות*. *ובני אפרים שותלח וברד בנו ותחת בנו ואלעדה*, as the *פסוק* says, *שנאמר*, *בנו*, etc., etc. Regardless, *רבי* says, you want to know who the *מתים* were? These were the *בני אפרים*. So who, exactly, were the *בני אפרים*? It's mentioned in *פסוק כ* *דברי הימים פרק ז* *פסוק כ*. *ובני אפרים שותלח וברד בנו ותחת בנו ואלעדה בנו ותחת בנו* *פסוק*. The *פסוק* continues, *וזבד בנו ושותלח בנו ועזר ואלעד*, you have his whole family

tree over here. והרגום אנשי גת, but אפרים's children were killed by the אנשי גת, who were born in the land, כי ירדו לקחת את מקניהם ויתאבל אפרים אביהם ימים רבים. אפרים was alive when his children were killed, and he mourned them ימים רבים. ויבאו אחיו, to the point that all his brothers, משפחה, they all came to be מנחם him. ויבא אל אשתו, and he had to rebuild. So ויקרא את שמו בריעה, he called his first son בריעה, כי ברעה היתה בביתו, because at that time that this child was born, he was in such a bad place that he called his child literally רע, ברעה כי ברע היתה בביתו. And the פסוק continues how he was able to rebuild and have another family. But the בני אפרים were killed by the אנשי גת הנולדים בארץ כי ירדו לקחת את מקניהם. So their bodies were lying in the מדבר, יחזקאל sees their bodies, that's the נבואה of the עצמות יבשות, and יחזקאל was מחייה those people. And the only insight that the גמרא gives to us in terms of why it is they died, שמנו לקץ וטעו, because they had a חשבון of when the גאולה was supposed to come, they did back-of-the-envelope-arithmetic but they got it wrong. And because they got it wrong, ultimately they were killed. So naturally, this is something that's a little bit צריך ביאור, what exactly was this לקץ מנו that they made- what's going on.

And the אמת is, in order to understand properly the story of the בני אפרים, we have to reconcile what at first glance would seem to be some significant contradictions in terms of how long was it that the *Yidden* were in מצרים. If you look in the ברית בין אברהם ויחזקאל, פרשת לך לך, that's the first time that ה' reveals to אברהם that his descendants, before they conquer ישראל, and before they become לרוב השמים, they were going to have to

be slaves, they were going to be tortured, בארץ לא להם. ויאמר לאברהם ידע תדע כי גר יהיה זרעך בארץ לא להם ועבדום וענו אתם ארבע מאות שנה, for 400 years they're going to be slaves, and they're going to be tortured. וגם את הגוי אשר יעבדו דן אנכי, but don't worry, this nation that is going to start up with the *Yidden*, דן ואחרי כן יצאו ברכש גדול, רש"י בעשר מכות, אנכי ואתה תבוא, ביזת מצרים, ביזת הים, and they're going to leave with them, and ארץ ישראל will enter the *Yidden* eventually, אל אבתיך בשלום, and it's going to be Utopia. But first, גר יהיה זרעך בארץ לא, very, very clearly that the *Yidden* were going to have to be slaves in מצרים for 400 years. Yet if you look in פרשת בא, פרק יב פסוק מ, at the end of the story right before ויהי בשלח פרעה את העם, says the *Yidden* - how many years were the *Yidden* in מצרים? שלשים שנה וארבע מאות שנה. They were in מצרים for 430 years. So was it 400 years or was it 430 years? To add injury to insult, we're familiar with חומש רש"י, every little child knows this, in פרשת מקץ, ה' יעקב, when יעקב finds out that there's שבר במצרים שמה - שבר במצרים ויאמר הנה שמעתי כי יש שבר במצרים רדו שמה, ושברו לנו משם ונחיה ולא נמות, רדו שמה ולא אמר לנו, רש"י *Zugt*, ה' didn't say - you have to be מדייק what ה' said. רמז למאתים ועשר, שנים שנשתעבדו למצרים, it's a רמז to the 200 years that the *Yidden* were slaves in מצרים, רדו-ו-רדו, כמנין רדו, It's the גימטריה of רדו, יעקב ה' didn't tell "רדו", that's why יעקב ה' didn't tell "לכו". So, it wasn't 400, like ה' told אברהם by the בתרים ברית בין הבתרים. It wasn't 430, which is what the פסוק says in the פרשה of גאולת ומושב בני ישראל אשר ישבו במצרים שלשים שנה, פרשת בא, מצרים, וארבע מאות שנה. Rather what was it? 210 years. But what creates



even more problems is that חז"ל say in many places that מרים, as in משה and אהרון's sister, was called מרים because the day that she was born, that's when שעבוד מצרים started. The ימירו began when מרים was born, and it's for that reason על פי רוח הקודש she was called מרים. How old was מרים when the *Yidden* left מצרים? She was 86 years old. משה was 80, אהרון was 83, and מרים was 86. In other words, the שעבוד מצרים was 86 years.

So what's going on? Was it 400 years? Was it 430 years? Or was it 210 years? Or maybe it was only 86 years? And the אמת is, רש"י, the רמב"ן, the עזרא, אבן עזרא, and מדרשים already all discuss this very, very obvious problem. And the מהלך goes basically something like this. When אברהם told גר יהיה ידע תדע כי גר יהיה, if you look carefully, He didn't tell him כי גר יהיה מצרים? מצרים? They're not going to be for 400 years, they're going to be for less than 400 years. they're going to be for 400 years. When did they become a nation so that you could look as if they're not in this Utopian place, they're בארץ לא להם משעת? בארץ לא להם? לידת יצחק. Once יצחק was born, now there's כלל ישראל a כלל ישראל, that's when the meter starts ticking and if you count from יצחק לידת יצחק 400 years, that's exactly when the *Yidden* left מצרים. So it's not for 400 years, it's just בארץ לא להם. When did it begin? מושב בני ישראל אשר ישבו פסוק says. 430 years, what's that? That's מושב בני ישראל אשר ישבו פסוק. And it's based on a סדר עולם. The סדר עולם says that אברהם אבינו was 70 years old at the time of the ברית בין הבתרים, ברית בין הבתרים, which really is a חידוש. Because the ברית בין

is in the middle of פרשת לך לך, and פרשת לך לך begins with the צוה of לך לך אברהם אל, and ויאמר ה' אל אברהם לך לך, and the פסוק says very clearly, how old was אברהם אבינו by the ציווי of לך לך? He was 75, which means that אברהם אבינו got 5 years younger from the beginning of לך לך פרשת לך לך to the middle of לך לך פרשת לך לך. אין מוקדם. ומאוחר בתורה, it's obviously what you have to say. But what's even more challenging is that when ה' comes to אברהם and He tells him לך לך אל הארץ אשר אראך, I'm not even telling you where I'm going- אברהם had been there already. אברהם had been by the ברית בין הבתרים, which took place in ארץ כנען. Not just that, he had already been promised the land. As a matter of fact, the רמב"ן is very bothered in the beginning of לך לך. אברהם ה' אל הארץ, and אברהם goes, takes out his GPS, punches in ארץ כנען. How did אברהם know to go to ארץ כנען? The רמב"ן is very bothered by it. He says different מהלכים. לפי הנ"ל, it's מיושב היטב. אברהם had been in ארץ כנען, number one, he had already been promised the land, so he had a little hunch that this is the ארץ אשר אראך. But the bottom line is, אברהם אבינו was 70 years old by the ברית בין הבתרים. If he was 70 years old by the ברית בין הבתרים, how old was he when יצחק was born? 100. That means that the לידת יצחק happened 30 years before יצחק. So the 400 years is משעת לידת יצחק, that's when כלל ישראל became an אומה, and for 400 years they were לא להם. And they technically were supposed to go right into ארץ ישראל, because of the טא of the מרגלים we ended up being in the מדבר for another 40 years. But that's really when it was all supposed to come to an end. The 430 years is מעת הבשורה. From the ברית בין הבתרים, which was 30 years earlier, that's 430. What's a little bit דחוק is the פסוק says

ומושב בני ישראל אשר ישבו במצרים שלשים שנה וארבע מאות שנה, it's not really true, they weren't there for 430 years, so רש"י asks the פרשת בא in קושיא, רש"י says it concluded in מצרים, but not that they were in מצרים for 430 years. When רש"י says in פרשת מקץ the רד"י חז"ל, because the *Yidden* were משועבד למצרים for 210 years, that was the actual שעבוד of מצרים. The שעבוד of מצרים was 210 years. That's when יעקב went to מצרים, and from רש"י it's מבואר that's when the שעבוד started. They were נשתעבד in מצרים for 210 years. When we say that when מרים was born, that's when the וימררו את חייהם started, *zugt* the Vilna Gaon in his פירוש on הגדה של פסח, if you look very carefully in the לשון of ה' by the ברית בין הבתרים - what did ה' tell אברהם? ועבדום וענו אותם. There were 2 things, there was the עבדות - שעבוד and וענו אותם - torture, וימררו את חייהם. There were 2 different גזירות. There was a גזירה of עבדות, and there was a גזירה of וענו אותם. ועבדום, that was 210 years, that's in רש"י, פרשת מקץ in רד"י, שנשתעבדו למצרים כמנין רד"י, וענו אותם, וימררו את חייהם, that's מרים. That's only 86. So it's *gevaldig*. 400, that's לא להם, בארץ לא להם, מצרים. And בארץ לא להם, לידת יצחק, that starts from when there's an אומה, that starts from מעת הבשורה. 430, is מעת הבשורה. 210, that's ועבדום in מצרים itself. 86, that's וענו אותם, that's from the time of וימררו את חייהם.

But the בני אפרים didn't know all this. The בני אפרים had a מסורה from their father, who had a מסורה from his father, who had a מסורה from אבינו that אברהם ה' told him 400 years. And they assumed that the 400 years started from the בין הבתרים. So 30 years before the *Yidden* ultimately left מצרים, the בני אפרים got together and they said *tzi schoin tzeit, darf schoin kummen*. It's already time for the גאולה. So you know what we're going to

do? We're going to be מעורר the גאולה. We're going to leave, we're going to start a fight, prison escape, and that's going to ultimately bring the גאולה. Our התעוררות is going to make it happen. But they were 30 years too early. Because they didn't realize that the 400 years didn't start from the ברית בין הבתרים. The 400 years started from לידת יצחק. They didn't know this. This was the טעות that they made. And being that they made this טעות, ultimately they were killed. It's ידוע that the Satmar Rav used to use the בני אפרים as an example of how a person can't be דוחק את הקץ, gets involved in the שלוש שבועות, etc., etc. And there's really two ways to look at it- on the one hand, you see the בני אפרים were killed because they tried bringing the גאולה before it was really time to bring the גאולה. But then again, these were also the מתים that מחייה was יחזקאל, these were the people that ultimately were זוכה to have a תחיית המתים. So it's not clear who had a worse fate- the דור המדבר, or the בני אפרים. But we'll leave that- it's way beyond my paygrade. But regardless, the טעות of the בני אפרים was that they didn't realize it's not 400 years from the ברית בין הבתרים. It's 400 years from לידת יצחק. They go out, the אנשי גת find them, they kill them, that's the rest of the story of the בני אפרים.

*Zugt* the תורת חיים, you see from here that the מנין of when the *Yidden* were supposed to leave מצרים, how long they were supposed to be there was very, very unclear. And really, you could have argued that when ה' said ידוע תדע כי גר יהיה זרעך בארץ לא להם ועבדום וענו אותם ארבע מאות שנה, you know what it meant? They're going to be slaves in מצרים for 400 years. 400 years of צרות. Not משעת לידת יצחק, משעת לידת יצחק, not משעת the ברית בין הבתרים which was the טעות

of the בני אפרים, so the *Yidden* were very paranoid. משה comes and he says, let's leave מצרים. They're like, one second. I don't want that what happened to the בני אפרים should happen to me, should happen to us. They started getting worried because they thought that maybe they were leaving prematurely. Not that they didn't believe, not that they didn't have אמונה and בטחון that one day the גאולה was going to come and they were going to go into ארץ כנען. They were מאמינים בני מאמינים. But they also knew there was a גזירה. And the גזירה was 400 years. And they made a חשבון, they said one second, the שעבוד is only 210 years so far. The וענו has only been 86 years. Are you sure? It starts from לידת יצחק? It's a nice תרוץ, it works well in בית מדרש, but I don't know if I want to risk my life for this תרוץ. You're positive? And משה said, yeah. But that's why every time there was a little bit of adversity they got scared and they said *zeistuch* I told you the מצרים are coming after us, they're going to kill us. The תורת חיים says that even the ים made that טעות. We know the ים didn't want to split, עד שראה ארונו של יוסף. Why didn't the ים want to split? The ים didn't know the big picture? בראשית בשביל ישראל שנקרא ראשית, בשביל התורה שנקרא ראשית כלל ישראל in מתלא תלוי. The ים was all accepting the תורה. Why wouldn't it split for כלל ישראל? *Zugt* the תורת חיים, the ים also made a טעות. The ים didn't realize that you're supposed to חשבון from יצחק לידת. The ים thought also, one second, it wasn't 400 years. My accountant told me that you still have to do another 190 years, or another 314 years, whatever the exact חשבון is. But the point is, it was the טעות of the בני אפרים and the fate of the בני אפרים that ultimately caused the *Yidden* to be

somewhat paranoid and they were afraid that maybe it wasn't going to play out the way it was supposed to play out.

But, if you look in the ספרים הקדושים, this ענין of 400, 430, 210, 86- there's a lot more deep and #*heiligerid* associated with this. And that is, the חתם סופר in his תורת משה on פרש בא says a דבר נפלא. He says the פסוק says ומושב בני ישראל אשר ישבו במצרים שלשים שנה וארבע מאות שנה. Ultimately, the מצרים עינוי of מצרים was only 86 years. מרים על שם וימררו את חייהם, which means that the *Yidden* got off the hook with 344 years. What's the פשט? היתכן. *Zugt* the חתם סופר, if you do back-of-the-envelope arithmetic you'll see that 86 is 1/5th of 430. 86 times 5 is 430. In other words, the *Yidden* ultimately had to endure 1/5th of what the original גזירה was. It was supposed to be 430 years, ומושב בני ישראל אשר ישבו במצרים שלשים שנה וארבע מאות שנה, that's what it was supposed to be, but they got off, they were pardoned 4/5ths of their term, they ultimately only had to serve 1/5th of it- 86. He says, what's the חשבון? He says the חשבון is *gevaldig*. Because we know ישראל יש 600,000 *Yidden*. And that's why 600,000 *Yidden* left מצרים, because that's the שלימות of כלל ישראל. But how many *Yidden* were in מצרים at the time of the שעבוד? 600,000 times 5. Because חמושים עלו בני ישראל מארץ מצרים. *Zugt* the חתם סופר, the *Eibishter*, מרוב חסדו, made that there should be so many *Yidden*, it should be 600,000 times 5, so that we would be able to go through the גאולה אחישנה, very, very quickly. Because 3 million *Yidden* being בגלות for 86 years is the equivalent of 600,000 *Yidden* being in גלות for 430 years. Because really, כלל ישראל is 600,000. So 600,000 had to be there for 430, so the *Eibishter* made 600,000 times 5 which is 3 million, so that you

would be able to get it in 86 years, that you'd be able to get the 430 divided by 5. Says the חתם סופר, that's why the *Eibishter* made a נס of בכרס אחד ששה. He says he never understood that. Why did 'ה need בכרס אחד ששה? What was so significant? וכאשר ששה בכרס -יענו אותו כן ירבה וכן יפרוץ ששה בכרס אחד? This was all part of the big picture. Because the *Eibishter* wanted to bring the גאולה quickly, and in order to bring the גאולה quickly, this was the only way to do it.

That תורת חיים that I mentioned before, again, it's a very, very long piece, I've never seen it quoted- I saw it quoted by the מארי *heintege* -חיד"א- but I've never seen it quoted by any of the *heintege* מרנגינתא טבא -מקומות over there. That piece over there, he goes with a similar יסוד to the חתם סופר. He says that really the גלות was supposed to be 430 years. But the *Eibishter*, מרוב חסדו, instead of it being 430, made it 86. Which means that we were pardoned 4/5ths of our sentence. He says that's why you find so much symbolism by the ליל הסדר of 4. You have 4 כוסות of wine. He says that the *Yidden* were supposed to take the קרבן פסח 4 days before they actually brought the קרבן פסח, and he says an unbelievable thing. He says the word כוס is בגימטריה 86. 4 כוסות is 4 times 86, which is 344, it's that 4 times 86 years that כלל ישראל were spared, that they ultimately didn't have to go through. But then he *fiers ois*, he says that we know that ותן ייותרו מעיו ותרן אומר הקב"ה, the *Eibishter* is not a ותן. Which means that if we were spared 86 times 4 which is 344 years, at some point, the *Yidden*, כלל ישראל, are going to have to make it up. There's a חובת תשלומין that a *Yid* has. And he says those 4 times 86 years were spread out amongst what we

know as the 4 גלויות. So we know that the *Yidden* have to go through 4 גלויות, the 4 גלויות were those 344 years. So 86 years in מצרים - but then there's 86 years in בבל, and 86 years of גלות - פרס ומדי - he says maybe not בכמות, but בבאיכות - and 86 years of גלות, and 86 years of אדום. By the way, on the topic of the 4 גלויות, אלה מסעי בני ישראל, *Zugt* the מגלה עמוקות - speaking out *heilige reid* now - אלה מסעי בני ישראל, אדום is ראשי תיבות of אלה, אלה מסעי בני ישראל, *Zugt* the מגלה עמוקות, it's אדום is מדי, בני is בבל, בני ישראל, *Zugt* the מגלה עמוקות, יון is ישראל, בני ישראל, *Zugt* the מגלה עמוקות, אלה is אזלא to the 4 גלויות. He says take a look at the *trop*. אלה is גרש - *gei schnell arois*, the 4 מלכים that threw the *Yidden* out of their land - but בני ישראל is מנח רביעי. After the fourth, כלל ישראל is already going to have a ישועה. ולא עוד. Where did those 4 גלויות come from? It's the 4/5ths, it's the 430 minus 86 that כלל ישראל has a חוב, that כלל ישראל has to pay up. *Zugt* the תורת חיים, 344 is the גימטריה of שמד. He says that's why the פסוק says, we read this in קריאת התורה on קריאת התורה, תשעה ב'אב, כי תוליד בנים ובני בנים ונושנתם בארץ..... העידתי בכם היום את השמים ואת הארץ כי אבד תאבדון מהר מעל הארץ אשר אתם עברים את הירדן שמה לרשתה לא תאריכן ימים עליה כי השמד תשמדון. *Zugt* the תורת חיים, it bothered me. Isn't it redundant? העידתי בכם היום את השמים ואת הארץ כי אבד מעל הארץ אשר אתם, you're going to get wiped out. תאבדון מהר מעל הארץ אשר אתם - עברים את הירדן שמה לרשתה לא תאריכן ימים עליה כי השמד תשמדון. I got it the first time. why does the תורה have to *chazzer* over? *Zugt* the תורת חיים, השמד תשמדון, the reason the תורה said now שמד is לרמז that these 344 years. It's 344, it's 86 times 4, these are the 4 גלויות, this is a חוב that כלל ישראל has. He says that's why by the בתרים בין הבתרים, ה' was מגלה to



אברהם the 4 גלויות. Why did אברהם have to know about it? רש"י brings in the חומש in 2 places, אימה חשכה, these are רמזים to the 4 גלויות. When ה' came to משה by the סנה, remember what ה' told משה? ויאמר אלוקים על משה אהיה אשר אהיה-ה. Zugt אהיה- רש"י. I'm going to be with ישראל now, and I'm going to be with them with the שאר מלכויות. שאר מלכויות famously says, משה רבינו so אמר לפניו. Why are you telling them now about the גלויות? It's a קושיא gutteh. What was ה' thinking? What was ה' feeling that He wanted to share with them the 4 גלויות? Zugt תורת חיים, because really the חוב of מצרים was going to be 430 years. ה' had a plan of 86. But what's going to be with the other 344? The תרוץ is the גלויות ד'. Zugt משה to ה' זכור, don't worry about it. I'm going to be with them now for the first 86 years, ואהיה עמם, and I'm going to be with them for the next 344 years. So I told you I saw the חיד"א, it's brought in תורת חיים. And he says an unbelievable thing. אין לך בן חורין אלא מי שעוסק בתורה חז"ל. What's the פשט? Again, heilige reid. Zugt חיד"א that when a Yid is עוסק בתורה לשמה he is זוכה to have a ניצוץ of משה רבינו. משה is כלל ישראל that גלות the שמד, אותיות משה שמ"ה 345, בגימטריה has to endure is 344. If a person learns תורה, he's עולה on the 344 years of גלות, because he now has משה which is 1 more than שמד, he's a בן חורין. He's פטור from the גלות. It says אין לך בן חורין אלא מי שעוסק בתורה because when a person learns תורה, he's זוכה, he has the כח of משה. Oh, if you're משה, you can split the sea, you can

tear down borders, you can be עולה on the 4 גלויות, the 344 years because משה is 1 more than שמד.

But we'll just end with one last thing. There's a פרקי דרבי פרקי דרבי אליעזר, we spoke this out once upon a time. The פרקי דרבי אליעזר says as follows. רבי ינאי אוצר לא העבידו המצריים את ישראל. שעה אחת? מצרים? *Yidden* were slaves in שנים ושלוש. One hour, מיומו של הקב"ה. But not one hour of our days, it wasn't 60 minutes. It was one hour of הקב"ה's days, which is שמונים ושלוש. כי אלף שנים? חשבון? 83 and  $\frac{1}{3}$  years. What's the חשבון? בעיניך כיום אתמוזר. For הקב"ה, a thousand years (that's time relativity) is like one of our days. Which means a day, which is made up of 12 hours, if you take 1,000 years and you divide it by 12, what you're going to have is 83.3. *Zugt* רבי ינאי in פרקי דרבי פרקי דרבי אליעזר, you want to know how long the *Yidden* were slaves in מצרים? It was 83.3 years. And what's the חשבון? It was a שעה אחת, it was one hour. The *Eibishter* wasn't going to punish ישראל כלל for more than a fleeting moment, but it was a fleeting of הקב"ה's moments. And one of ה' hours is 83.3 years. That's where the *Yidden* were slaves in מצרים for 83.3 years. לכאורה, רבי ינאי is discussing the חיהם. וימררו את חייהם. So we have a מסורה it was 86 years, על שם מרים, it's 83.3 years. But I saw in the מגדים חדשים, in מסכת שמעתי שמעתי, he brings from the ספר זית רענן who said דבר נפלא, מהאריז"ל, that the אריז"ל said a דבר נפלא. He said that in 1,000 years, there are 368 יאר. עיבור יאר. If you take the 368 extra months, and you divide it by 12, you're going to get 30.66 years. That means the real חשבון של הקב"ה, אלף שנים של הקב"ה, when you're מעבר the שנה, it's really going to be 1,030.66 years. If you take שעה אחת of 1,030.66, do the back-of-the-envelope arithmetic, divide it by 12,

it's 85.9. *Zugt* the אריז"ל, it's שעה אחת של הקב"ה רבי ינאי. *hott gemacht a* חשבון, he came up with 83.3, but it's not our מסורה. Our מסורה *azoy shteit* in כמה וכמה מדרשים, it was 86, על שם מרים. But if you do the חשבון, it works out exactly the same way, זה מתאים. Because 1,000 years, you have to חשבון the עיבור יאר. And the עיבור יאר adds another 368 months, which is 30.66 years, which gets us to שעה אחת being exactly כמעט to the minute 86 years, which are the years of שעבוד מצרים.



## A Deeper Understanding of Hakaros Hatov

But just to end with one הערה, with one הרגש, and that is, what's this idea of being בגנות? You tell the story, you're מתחיל בגנות. But I think the פשוט is very, very פשוט. The משנה said that when you're מספר ביציאת מצרים ודורש מארמי אבד אבי עד שיגמור כולו הפרשה כולו. Where does it say אבי אבד? That's in the פרשה of ביכורים. It's in תבוא כי פרשת. Right, the תורה says that there's a ולקחת מראשית כל פרי האדמה אשר תביא מארצך... ביכורים of מצוה והלכת אל המקום אשר יבחר, and you put it in your basket, ושמת בטנא שבעת. So you take from your best fruits, the הארץ, you go up to ישראל, and you go to the ארץ, ואמרת אליו הגדתי היום לה' אלוקיך כי באתי אל הארץ אשר כהן, and the ולקח הכהן הטנא מידך. Okay, then what? נשבע ה' לאבתינו לתת לנו, והניחו לפני מזבח ה' אלוקיך, he put it in front of the מזבח, וענית ואמרת, and then the *Yid* that brought the ביכורים started to talk. And he said as follows- ארמי אבד אבי, he said ארמי, referring to לבן, אבד אבי, he tried killing my *Zaida* יעקב. and יגר שם, eventually, וירד מצרימה. במתי מעט ויהי שם לגוי גדול עצום ורב. וירעו אתנו המצרים ויענונו ויתנו עלינו עבדה קשה. ונצעק אל ה' אלקי אבתינו וישמע ה' את קולנו וירא את ענינו ואת עמלנו ואת לחצנו. ויוצאנו ה' ממצרים ביד חזקה ובזרע נטויה ובמרא גדל ובאתות ובמפתים. ויבאנו אל המקום הזה ויתן לנו את הארץ הזאת ארץ זבת חלב ודבש. You tell a very long-winded story. You go and you say ארמי, I had a *Zaida* יעקב - and you're like okay, we're going to be here for a while- who had a *shver* whose name was לבן, who tried killing him and destroying him and אבד אבי, whatever exactly that means. And he ended up in מצרים, and in מצרים we were tortured,

and it was terrible, and ונצעק אל ה' אלקי אבותינו, and then we *davened* to ה', and ה' listened to our תפילות, and וירא את ענינו ואת, and then ה' took us out of מצרים, and ועתה, here's the punchline, finally, הנה הבאתי את ראשית פרי האדמה אשר נתתה לי, ה. And in ארץ ישראל I had a field, and I worked the field, and now I have a pomegranate. And I'm coming to you, כהן, and *du hust* a pomegranate. והנחתו לפני ה' אלוקיך והשתחוית לפני ה' אלוקיך. רבונו. ושל עולם, this is a tremendous, tremendous אריכות.

Parenthetically, just to digress for one second, these פסוקים sound very familiar, right? Because these are the פסוקים that we say at the ליל הסדר. What's the מקור? All these פסוקים that we say at the ליל הסדר - ליל אבותינו, ונצעק אל ה' אלקי אבותינו, וישמע ה' את קולנו, right? This is what we say at the ליל הסדר. Why do we say it at the ליל הסדר? Because that's what the משנה says. ודורש מארמי אבד אבי עד שיגמור כל הפרשה כולה. This is what you're supposed to do. If you look at the פרק in לשון הרמב"ם, כל הלכה of כל המרבה לספר וכל המוסיף ומאריך בדרש פרשה זו הרי זה משבח. He's referring to ארמי אבד אבי זה. ארמי אבד אבי זה. משבח. Unbelievable. There's something special about this פרשה. If you want the shortest version in the world of סיפור יציאת מצרים, just read this פרשה, פרשת כי תבוא. That's the shortest version in the world. This is it right here.

I saw somewhere, I don't remember where, but in one of the ספרים, they said there's so many reasons that are given why the *Yidden* left מצרים. But look in פרשת כי תבוא. This is the דרשה that we say in the הגדה. וירעו אתנו המצרים ויענונו ויתנו עלינו עבדה. הקשה. *We davened*, and ה'

listened to our תפילות. That's the short version. Yeah, there's a whole bunch of different *pshetlach* and *pshatim*. But this is the short version. ונצעק אל ה' אלקי אבותינו וישמע ה' את קלנו.

So רב מאיר שמחה said in אור שמח, how did חז"ל know this is the פרשה? Maybe it was פרשת בא, or פרשת ראה - how did חז"ל know it was this פרשה? So רב מאיר שמחה said classic, he said because לחם עוני, לחם שעונין עליו דברים הרבה מצה is called. So where do you find this לשון עונין? He says you find it in one place. רב מאיר שמחה said וענית ואמרת לפני ה' אלוֹקֶיךָ ארמי אבד אבי. So רב מאיר שמחה said לחם שעונין, it doesn't say מלשון הגדה, but מלשון עונין - it's this פרשה. פרק ז הלכה ב' רמב"ם in אור שמח on this רב מאיר שמחה פרשה.

But either way, when we go and we bring our ביכורים and we're thanking הקב"ה for the ביכורים that He gave us, we don't just say, *Eibishter, shkoyach*, You gave me ביכורים, thank You very much, I really appreciate it, hopefully we can do business together next year. That's not what you say. You start from the beginning, you say ארמי אבד אבי, you go all the way to the beginning. So I saw Rav Shmuel Yaakov in his פרשת זאת ליעקב in אור שמח, הרגש נפלא, that's what he says. You see from here a הרגש נפלא. That when a *Yid* is מכיר טוב, when you're מכיר טוב, it's not enough to be מכיר טוב for the punchline. A person when he thanks ה' for his life, or for any הטבה, whatever it is he has going on in his life at that moment and he stops for a second, and he wants to be מתבונן, and he wants to thank הקב"ה for something - so you don't just say 'thank You for this שמחה', 'thank You for this הטבה', thank You for this whatever exactly it was' - you have to understand the context. And

he said you have to look back in life and ask yourself, how many things could have gone wrong? How many things could have played out differently in life which would have made me today not be in the place that I am right now? He said it's all מחובת הטוב הכרת הטוב. He says ואמרת אליו הגדתי היום לה' אלוקיך רש"י says רש"י. *Zugt* שאינך כפוי טובה? כהן? what do you tell the רש"י, ואמרת אליו, רש"י. That you're not a כפוי טוב. That's where you start. I'm not a כפוי טוב. You know how I know I'm not a כפוי טוב? Because listen to what I'm about to tell you. Said Rav Shmuel Yaakov, *veist ois?* If you wouldn't start from אבי אבד אבי, *volt gefelt in* טוב. דאינך כפוי טוב אינך. *volt gefelt in* טוב means you don't just appreciate the bottom line. It means you appreciate every single thing that got you to the bottom line. You appreciate every twist and turn, and you understand how so many things could have played out differently, and as a result, you wouldn't have been where you are right now. אינך כפוי טוב, said Rav Shmuel Yaakov, is מחייב not just to meditate on the punchline, but to realize how many things had to go right in your life in order to get you to where you are right now.

And you have to go back to אבי אבד אבי, and you have to go back to the fact that we were in מצרים, and it could have all ended in מצרים. But no, ונצעק אל ה' אלקי אבתינו וישמע ה' את קלנו, *no*, מצרים. You answered our תפילות. What would have been had You not answered the תפילות, *Eibishter?* I wouldn't have been here today. That means I have to be מכיר טוב for that as well. And he says this is a לימוד in הכרת הטוב. That הכרת הטוב is not just being מכיר טוב for this second, and for the punchline. הכרת הטוב is going back to the beginning. It's מתחיל בגנות ומסיים בשבח.



That's what we do at the הסדר ליל. We're not just מכיר טוב and tell 'ה, wow, You took us out. No, we *daher* who we were. We came from עובדי עבודה זרה. The statistical chances of the *Yidden* going from תרח אבי אברהם to be standing at the foot of הר סיני, הר סיני לעם, ולקחתי אתכם לי לעם, so much had to play out in life, so many things had to go right that really could have gone wrong. And that's all part of the אינך כפוי טוב. It's what we do in the short version of סיפור יציאת מצרים which is מקרא ביכורים, we start from ארמי אבד אבי. It's what we do in the longer version when we're מספר יציאת מצרים at the הסדר ליל. Perhaps that's the עומק in מתחיל in שבח והודאה, הכרת הטוב, בגנות ומסיים בשבח. It's all part of the הכרת הטוב, the שבח והודאה. We start from the beginning to say that we appreciate not just the bottom line, but all the הטבה that happened along the way to get us to where we are today.



## The Value of Unrealistic Goals

I just want to end with one הרגש, and that is, if you look in "רש" in חומש on the פסוק of אבי אבד ארמי, so רש"י says as follows, לבן בקש לעקור את הכל and רש"י says a פשט, so all the תורה what it means לבן בקש לעקור את הכל, it's a חומש in רש"י יעקב. כשרדף אחר יעקב, when לבן was chasing after יעקב, he wanted to kill him. And in him wanting to kill him, it was a בחינה of הכל את העקור. ובשביל לבן, being that he had a מחשבה to be חשב את העוקר, חשב שחשב לעשות עשה, the תורה treats him as if it happened. In other words, רש"י is bothered with a question- אבי אבד ארמי sounds like it happened. אבד. He literally killed him. It's not true, it didn't happen. So you have to say he was בקש, and because he was בקש, so חשב לו המקום כאילו עשה and so חשב לעשות עשה. And then רש"י says, חושב להם הקב"ה מחשבה רעה כמעשה, אומות העולם, that מחשבה רעה is not מצרף הקב"ה, כלל ישראל, but when it comes to the אומות העולם, it is.

So I saw in the פס של הגדה from Rav Shmuel Yaakov in the ליעקב, he says a מחשבה נפלא. Rav Shmuel Yaakov's מחשבות are sometimes even more than Rav Shmuel Yaakov's תורה, you can't even say that, but the מחשבות are *nifladik*. And he says such a beautiful מחשבה. He says that it's ידוע, Rav Shmuel Yaakov says it in his נוסח, I'll say it in a slightly different נוסח, and the *vel't* says you start off the הגדה, right after שעמדה, והיא שערמה, we say צא ולמד מה לבן הארמי לעשות ליעקב אבינו שפרעה לא גזר אלא על הזכרים ולבן בקש לעקור את הכל. So everybody asks, what are you doing? You're trying to make פרעה look good? Is that the objective over here? פרעה was bad, but not nearly as bad as לבן.

Tonight is a night that is dedicated לדרות to פשוט pile on, וכל המרבה הרי זה משובח. Every *kneitch* that you can come up with as far as the רשעות of פרעה, that's *mamash* ברכה עליך. So you're starting off this whole narrative that listen, פרעה was bad, but all he said was that every little boy should be thrown into a river alive, that's all it was. It wasn't לבן. He was בקש לעקור את הכל. So it's ידוע the *velt* says that it's not true. It's just the opposite. Why? Because פרעה tried doing something that you can do. לבן had great שאיפות, but לבן's plan was dead on arrival. And the reason it was dead on arrival is because there was no shot. לבן was בקש הכל לעקור את הכל, he overplayed his hand. He violated the principle of תפסת מרובה לא תפסת. Because you can't destroy כלל ישראל. שלא יכבה נרו לעולם ועד. A lot of people tried. It started with לבן, but he wasn't the last, and throughout the generations, Final Solutions don't work with the Jewish People. Unfortunately, *tzu d'hott tzaros, ober* Final Solutions? That's can't happen, because the world was created for כלל ישראל. There can't be a world without כלל ישראל, there's no הבנה, there's no פשט, then it's אחזיר אתכם. So we're not saying שבח of פרעה, to the contrary, פרעה was a very, very smart diplomat, *farshstanen an eisek*. So what did פרעה do? פרעה was על הזכרים לא גזר אלא - לשבח. *Fakert*. Because he understood something like this maybe I'll be able to execute. לבן was בקש לעקור את הכל, but it was silly.

So Rav Shmuel Yaakov said a דבר נפלא. He said it comes out what לבן wanted to do was not שייך to do. He couldn't have done it. It's not possible. Yet, מצרפה למעשה, מחשבה רעה הקב"ה מצרפה למעשה. That if a person has a מחשבה to do something, even if it's not possible- it's physically, humanly, not possible- *obera* מחשבה רעה

הקב"ה מצרפה למעשה. And עוקר את הכל goes down as being לבן. He goes down as an אבי אבד ארמי. It's מפורש in רש"י. Why? Because he was מחשבה - because he had the מחשבה עשה. Normally you would say a מחשבה is only something if it's שייך, but if it's not possible, then the מחשבה is silly, it's a חוכא ואיטולא, it has no הבנה, it has no פירוש המילות. *Ober Rav Shmuel Yaakov* said in *der* רש"י it's מבואר that a מחשבה, even where it's not tenable, it's something that is not possible for you to do, *ober* a מחשבה is *fort* מצרפה למעשה רעה.

And מידה טובה we know is מרובה במידות פורענות. And if that's the case, if a *Yid* has a מחשבה טובה, a *Yid* says, I want to know כולת התורה כולה, I want to know ש"ס, I want this, I want that, I want to be *mamash* like משה רבינו, like the רמב"ם says- I want anything that I want- the אמת is it's שייך. Because when it comes to מחשבה טובה, הקב"ה מצרפה למעשה. And any מחשבה טובה that a person has, this person is שייך to achieve.

We mentioned the קשודת לוי, the קדושת לוי says in this week's פרשה, קריעת ים סוף by פרשת בשלח, ויאמינו בה' ובמשה עבדו, פרשה ח,

ויאמינו בה', אמונה of הכרה, כלל ישראל, suddenly, they came to a הכרה. So said the קדושת לוי, what does it mean, what, they didn't believe until now? He said, they believed. But now they believed that they could be like משה עבדו. The רמב"ם says every *Yid* can be like משה רבינו. That, they didn't believe. But at the ים סוף, they realized that *Yidden* are שייך to not normal. Because ראתה שפחה בים מה שלא ראה יחזקאל בן בוזי מעולם, ובמשה בה', ויאמינו בה' of הכרה, they believed in מה, ובמשה עבדו, they believed that they could be עבדו. A *Yid* has to have שאיפות to be literally like משה עבדו. A *Yid* can have שאיפות,

should have שאיפות, and here's the punchline- if a *Yid* has a טובה מחשבה to be perfect, and to do everything good, even though לאו כל אדם זוכה לכך, *ober* it's a מפורש רש"י. We learn it from לבן. לבן was הכל את העקור. It was never going to happen. But he goes down as ארמי אבד אבי, because by the אומות העולם, מחשבה רעה a מצרף הקב"ה is, and He considers it as if he did it. So by a טובה מחשבה, every טובה- whether it's tenable or untenable- מצרפה למעשה הקב"ה is.

## Yisurim Directly from Hashem

The רבי יוחנן כי מטי in עמוד א גמרא says that רבי יוחנן used to come to the following פסוק, להאי קרא בכי, that when רבי יוחנן used to come to the following פסוק, he used to cry. The פסוק says in דברים לא that ויהי כי תמצאן אותו, רעות רבות וצרות רבות, the פסוק says that if a person is going to have רעות רבות וצרות רבות, and רבי יוחנן came to that פסוק, and he started crying. Why? He said עבד שרבו ממציא לו רעות וצרות תקנה יש לו, he says you have an עבד that's going to be תמצאן, he's going to try to *chap* his עבד, he says that person has no chance. If the אדון, והיה כי תמצאן אותו רעות רבות וצרות, the הקב"ה, and רבי יוחנן used to get to this פסוק, and he could not go *viter*. I saw in the name of רב שמשון מאוסטרופולי, he said a דבר נפלא to say *pshat* in this גמרא. He said why רבי יוחנן, and why *davka* this פסוק? So he said *pshat* based on a גמרא that we learned this morning. The גמרא says ומתורתך תלמדנו קה, אשרי הגבר אשר תיסרנו קה, and the גמרא brought a מחלוקת between רבי יוחנן and ריש לקיש about what's the מקור in the תורה that אשרי הגבר אשר תיסרנו קה. If a master knocks out the עין of his עבד, the עין goes לחרות. If a person has יסורים, which doesn't just affect one עבר, the עין, or the עין, but if affects his entire גוף, then אחת כמה וכמה, so מתורתך תלמדנו with a קל וחומר משן ועין you learn that אשרי הגבר אשר תיסרנו קה. ריש לקיש learned it from a גזרה שווה ברית, that ממתקת מלח is just like ממתקת את הבשר ברית is just like ביסורין and just like את הבשר, so too יסורים are ממרקין כל עונותיו של אדם. So רב שמשון said like this, what's the נפקא מינה between רבי יוחנן's *pshat* and ריש לקיש's *pshat*? He said *Ich hob a מינה*. He said

the only time an עבד goes to לחרות בשן ועין is if the אדון himself is the one that knocked out the שן ועין. If the אדון, however, makes it happen בגרמא, he's מסבב it through some indirect way, the עבד doesn't go out בשן ועין. If the אדון himself is the one that knocks out the שן ועין of the עבד, the עבד goes free. But if it happens in an indirect way, he's not going to go free. קל וחומר רבי יוחנן learned that רב שמשון מאוסטרופולי said, the only time יסורים are דומיא דשן ועין is ממרקין כל עונותיו של אדם because there's a principle in קל וחומר of להיות כנדון. So you know from שן ועין that if it's דומיא דשן ועין, יסורים are going to be ממרק. So just like the עבד goes לחרות if the אדון knocks out his שן ועין, so if the אדון will punish directly a person- if הקב"ה punishes a *Yid*- that person is going to have ישועות from it, he's going to have כפרות עוונות של אדם from it- because יסורין ממרקין כל עונותיו של אדם. נאמר ברית במלח ונאמר ברית גזירה שווה a ריש לקיש learned it from, ביסורין, just like ברית, so too יסורים. There's no distinction between יסורים that come directly from the אדון, or יסורים that come indirectly- it makes no difference. רב שמשון מאוסטרופולי *Hut gezuht*, he said that's *pshat* in the פסוק that says וגם אני שמעתי את נאקת בני ישראל אשר מצרים מעבדים אתם ואזכר את בריתי הקב"ה כלל ישראל was crying to the פסוק- he said *teitched* the פסוק- you know what they were saying? אשר שמעתי את נאקת בני ישראל הקב"ה- they didn't feel like it was coming from the פסוק. They felt אשר מצרים מעבדים אתם, and if it's coming from מצרים, that means that those יסורים are not דומיא דשן ועין. You don't get כפרות from those יסורים. So they were crying to הקב"ה שמעתי את נאקת יסורים? *Vos hob Ich* from these יסורים? ומה לי לצרה הזאת ואזכר - בני ישראל אשר מצרים מעבדים אתם



ריש we hold like - ואזכר את בריתי *ober* said it's true, ה' את בריתי דומיא דשן that רבי יוחנן It's true according to רבי יוחנן, לקיש, the only time the יסורים is if it's directly from "הקב", and you feel נאמר ברית - ואזכר את בריתי *ober*, אשר מצרים מעבדים אתם במלח - that's the ברית. It's דף ה just like, ונאמר ברית ביסורין. ברכות דף ה ברית במלח, the מלח is הבשר את המתקת, so too the ברית that you have by יסורים, יסורים are כל עונותיו של אדם. ממרקין But either way, so גמרא was רב שמשון מאוסטרופולי in the *pshat* מסיים, he said that's *pshat* והיה of פסוק when he would come to the פסוק, רבי יוחנן. מסכת חגיגה ה כי תמצאן אותו רעות רבות וצרות רבי, he used to cry. You know why רבי והיה כי תמצאן? Because what does this פסוק say? רבי יוחנן used to cry? Because what does this פסוק say? והיה כי תמצאן - it doesn't say that the אדון is going to physically punish, it says תמצאן - רבות וצרות, that עבד שרבו ממציא לו רבות וצרות - תמצאן, he's מסבב it indirectly, he causes other things to happen that will cause this person to be punished. Does he have a תקנה? This is יסורים. רבי יוחנן understood that there's value to יסורים. רבי יוחנן לשיטתו. But the only time there's value to יסורים is if it's directly from the אדון. But if it's not directly from the אדון, then there is no value to the יסורים. That was the point. The point was לשיטתו רבי יוחנן, where רבי יוחנן holds that יסורים are ממרק but only if it's direct. So רבי יוחנן was able to be סובל all the פסוקים in the תורה, all the פסוקים of the תוכחה, but this פסוק of תמצאן - והיה כי תמצאן - emphasis on רבי יוחנן לשיטתו. עבד שרבו ממציא לו רבות וצרות - תמצאן, when he would come to this פסוק, he used to cry.



## Hashem Performed the Miracles Himself

We say in the הגדה that ממצרים ביד חזקה ובזרוע נטויה ובמורא גדול ובאותות ובמופתים. So what do we say in the הגדה? ויוציאנו ה' ממצרים לא על ידי מלאך ולא על ידי שרף ולא על ידי שליח אלא ויוציאנו ה' ממצרים, והקב"ה בכבודו ובעצמו שנאמר, and then the whole חז"ל that we just said. *Shtell zuch* a very obvious question. ויוציאנו ה' ממצרים is referring to יציאת מצרים, and יציאת מצרים happened לא על ידי מלאך. How do you know that? לא על ידי שרף לא על ידי שליח אלא הקב"ה בכבודו ובעצמו, שנאמר, because the פסוק says ועברתי בארץ מצרים בלילה. והכיתי כל בכור בארץ מצרים. והכיתי- ולא שרף. The statement that the הגדה is making is that יציאת מצרים happened לא על ידי מלאך. The proof is from the fact that מכת בכורות happened על ידי הקב"ה. What's the ראייה? Just because מכות בכורות happened with ובעצמו ובעצמו, how does that mean that ויוציאנו ה' על ידי הקב"ה בכבודו ובעצמו? ויוציאנו ה' ממצרים? מכת בכורות לחוד? And maybe מכת בכורות לחוד? How do you know from מכת בכורות what took place throughout the entire יציאת מצרים?

So I saw Rav Shmuel Yaakov, in his הגדה של זאת ליעקב, his פסח, so he *shtells tzu* a Reb Akiva Eiger in שולחן ערוך. The הלכה is if someone has a ספק if he said שמע or not, so you have to say שמע over. Says the מגן אברהם, let's say you know you said שמע and והיה, you're not sure if you said ויאמר, you have to say that over also. The reason is because ויאמר is זכר ליציאת מצרים, and you have an obligation every day to remember יציאת מצרים. How do you remember יציאת מצרים? By saying ויאמר. It says אני ה' אלוקיכם, אשר הוצאתי אתכם מארץ מצרים אני ה' אלוקיכם, so that's our

way of remembering מצרים. מצרים זכירת יציאת מצרים is a דין דאורייתא, so if you have a ספק if you said ויאמר, you have to say ויאמר again. So now if you have a ספק if you said the עיקר פרשה of קריאת שמע, but even if you had a ספק if you said ויאמר, you have to say it again because זכר ליציאת מצרים is a דאורייתא, so you have to say it over because of יציאת מצרים. Says the מגן אברהם, however, if somebody would say אז ישיר, then he wouldn't have to say it over again. Why? Because when you say אז ישיר, you're talking about יציאת מצרים. And being you're talking about יציאת מצרים, so you could be יוצא זכר ליציאת מצרים by saying אז ישיר. So Reb Akiva Eiger in his הגהות in ערוך שלחן ערוך says as follows, חתני, my son-in-law, הגאון הרב משה נרו יאיר, אב בית דין דקהילה קדושה פרשבורג also known as the חתם סופר - so Reb Akiva Eiger says I heard from my *eidem*, the חתם סופר, he asked a *bomba* קושיא. He says, I don't understand. The מקור to having an obligation to remember מצרים every day is אז ישיר. When you say אז ישיר you don't mention the fact that יה' took the *Yidden* out of מצרים. You know what you mention? That יה' split the sea, קריעת ים סוף. Now, it's מענין לענין באותו ענין - but it's not the same thing. So *fregt* the חתם סופר, I don't understand. How could you be יוצא your חיוב of מצרים מארץ מצרים with saying אז ישיר? קריעת ים סוף is שירה אז ישיר. What does that have to do with מצרים? *Azoi bringt a* קושיא, Reb Akiva Eiger brings from his *eidem*, the חתם סופר. He says ולעניות דעתי, אמת בפיו. He says I give a השכמה to the חתם סופר. I think the חתם סופר, my *eidem*, asked a very good question, and he says, you know why I think so? Because I found a מדרש that the מדרש says שמע צריך הקורא את שמע צריך. להזכיר מכת בכורות. So you see

that it wouldn't be enough just to say קריעת ים סוף, but you would have to mention מכת בכורות as well. So Reb Shmuel Yaakov said, I don't understand. מכת בכורות? You have to mention יציאת מצרים. Just like לכאורה מכת בכורות wasn't יציאת מצרים, then לכאורה מכת בכורות is also not יציאת מצרים. So Reb Shmuel Yaakov said it's מוכח from this מדרש in שיר השירים that Reb Akiva Eiger brought as a ראייה to his *eidem* the סופר's קושיא on the מגן אברהם to what the בעל הגדה is saying, that for some reason, there's this connection between מכת בכורות and with מכת בכורות ה' מוציאנו ה' ממצרים wasn't just the tenth מכה, but מכת בכורות is intrinsically related to the concept of יציאת מצרים. Now, we have to figure out what that is, but there seems to be some inherent and deep connection between the tenth מכה, מכת בכורות, and יציאת מצרים. So much so, that if מכת בכורות was שליח אני ולא שליח - ועברתי אני ולא שליח that defines the entire יציאת מצרים. יציאת מצרים was שליח על ידי שליח as well.

Just to end with one הערה, it's ידוע the Brisker Rav in his ספר חומש on משה רבינו is having a שקלא וטריא with ר' יהודה. ר' יהודה tells משה, I want you to take the *Yidden* out of מצרים. So משה רבינו says מי אנכי כי אלך אל פרעה וכי אוציא את בני ישראל ממצרים? Who am I to go to פרעה and to take the *Yidden* out of מצרים? ויאמר, and what did ר' יהודה tell him? כי אהיה עמך, don't worry about it, I'll be with you. So the Brisker Rav said, you know what טענה משה רבינו's was? משה רבינו knew that יציאת מצרים had to be שליח על ידי שליח ולא על ידי שליח. So משה רבינו turned to ר' יהודה and he said מי אנכי כי אלך אל פרעה? How could I be the one to take the *Yidden* out of מצרים? וכי אוציא את בני ישראל ממצרים? ויוציאנו ה' ממצרים לא על ידי שליח ולא על ידי שליח? I thought שליח לא על ידי שליח? You want me to be a שליח? I thought שליח לא על ידי שליח ולא על ידי שליח? You know what

the *Eibishter* told משה? עמך, ויאמר כי אהיה עמך, I will be with you. Said מרן הגרי"ז, the Brisker Rav, you know what He was telling him? He was telling him I'm going to be with you, not just I'll be with you, I'll be there on your side, I have your back. What He was telling him was משה רבינו של משה. When משה רבינו was talking, the שכינה was talking. He said this was an unbelievable חידוש that you don't find any other time, that the שכינה was משה, מדברת מתוך גרונו של משה, that was the תרוץ. So he said it's not אני, because when you're going to go, you're going to be on the level of משה, שכינה מדברת מתוך גרונו של משה, it's going to be *mamash* Me. And if it's *mamash* Me, you have nothing to worry about. So the Brisker Rav said that he heard from his father, he said מורי ורבי הגאון רב חיים זכר, צדיק וקדוש לברכה, ולא חז"ל say that he asked a קושיא that קם נביא עוד בישראל כמשה ... לכל האותות והמופתים אשר שלחו ה' לעשות אשר like משה that was לא קם נביא - there was no אשר שלח to do all these miracles. So Reb Chaim said, is that true? He said we know חז"ל say that נפלאות אראנו מצרים, כימי צאתך מארץ מצרים אראנו נפלאות, מסכת ברכות in פרק the first, we learned it not so long ago, that the miracles at the end of days are going to be so incredible, they're going to dwarf what happened by יציאת מצרים. Here the פסוק says לא קם נביא עוד בישראל כמשה ... לכל האותות והמופתים, this was Reb Chaim Brisker's קושיא. So Reb Chaim said no, the נקודה is something else. so - ולא קם נביא עוד בישראל כמשה. על ידי שליח שליח, לעתיד לבוא, is going to bring miracles. The חידוש was that the miracles of יציאת מצרים were שליח שליח. לא על ידי שליח שליח. *Al*, wasn't it משה? But it was לא קם נביא עוד בישראל כמשה ... לכל האותות והמופתים. Because even though משה was the שליח, but it was

שכינה מדברת מתוך גרונו של משה. That brings out qualitatively the unbelievable greatness and uniqueness of the *משה* of נבואה. That's something that happened then, that's not something that's going to happen again. It's not even something that's going to happen in the end of days.

Just to end with one last thing, and that is that I saw in Reb Elya Baruch, *משולחן רבי אליהו ברוך*, so he was *מדייק*, we say this in הללוקה הללו את שם ה' הללו עובדי ה' שבת on פסוקי דזמרה we say and then we start talking about *שעומדים בבית ה' בחצרות בית אלוקינו שהכה בכורי מצרים מאדם עד בהמה שלח אותות ומופתים שלח אותות ומופתים בתוכי מצרים בפרעה ובכל עבדיו שהכה גוים רבים והרג מלכים עצומים לסיחון מלך האמורי ולעוג מלך הבשן ולכל ממלכות ה' we go through the whole history, that *ה' killed the מצרים מאדם עד בהמה בכורי מצרים*, and then *עבדיו וכל עבדיו*, and *הכה גוים רבים, הרג מלכים עצומים, סיחון, עוג מלך הבשן, ממלכות כנען*, and then finally, we got *ארץ ישראל*. The next *kapitel* -תהילים - that's the next *kapitel* we say this also, the *הללו הגדול*. הודו. And then *לה' כי טוב כי לעולם חסדו. הודו לאלקי האלקים כי לעולם חסדו*. And then we start talking about everything that happened when the *Yidden* left *מצרים*. *למכה מצרים בכוריהם כי לעולם חסדו. ויוצא ישראל מתוכם כי לעולם חסדו. ביד חזקה ובזרוע נטויה כי לעולם חסדו. לגזר ים סוף לגזרים כי לעולם חסדו. והעביר ישראל בתוכו כי לעולם חסדו. ונער פרעה וחילו בים סוף כי לעולם חסדו. למוליק עמו במדבר כי לעולם חסדו. למכה מלכים גדולים כי לעולם חסדו. ויהרג מלכים אדירים כי לעולם חסדו. לסיחון מלך האמורי כי ונתן ארצם לנחלה - לעולם חסדו. ולעוג מלך הבשן כי לעולם חסדו Listen to a דיוק - we said this a thousand times. Reb Mendel Atik made this דיוק. He said in *קל"ה*, you mention *לסיחון מלך האמורי ולעוג מלך הבשן ולכל ממלכות כנען*. In *קל"ו*, when you go**

through the יהודו, you don't mention the ממלכות כנען. You skip over to ונתן ארצם לנחלה. Why do you skip? It's a הללוקה, and a הודו, it's the same thing, this is דוד saying שירה. In קל"ה, he went through the whole history, and he acknowledge the ממלכות כנען. And then in קל"ו, he skipped the ממלכות כנען, he jumped from סיחון and עוג, to ונתן ארצם לנחלה. So he said a דבר נורא. He said because if you go through the יהודו, it says לעולם חסדו. We're talking about things that לבדו did. לא על ידי שליח - so he said יציאת מצרים was ויוציאנו ה' ממצרים לא על ידי מלאך ולא על ידי שרף ולא על ידי לבדו, it was שליח. It was all לבדו. Ay, משה רבינו? was יציאת מצרים. לבדו. מדברת מתוך גרונו. But when the *Yidden* entered ארץ ישראל, and they killed the ממלכות כנען, then משה רבינו wasn't alive anymore. It was already יהושע בן נון. At that point it was already יהושע בן נון. If it was then יהושע בן נון, then יהושע בן נון didn't have the כח of שכנה. If that's the case, it wasn't לעשה נפלאות גדולות. That's why in קל"ו when you go through the יהודו, you don't mention לכל ממלכות כנען. In קל"ה, we're just talking in general about all the wonderful חסדים that יה' did for the *Yidden*, He took us out of מצרים, brought us into ארץ ישראל, knocked off the kings, and then afterwards He gave us ארץ ישראל, ונתן ארצם לנחלה. But in קל"ו, we're emphasizing לעשה נפלאות גדולות לבדו. You know what לבדו means? לא על ידי שליח was ויוציאנו ה' ממצרים. לא על ידי שליח, but already once we came into ארץ ישראל כנען, לכל ממלכות כנען, that happened על ידי שליח, that's why we don't mention it in קל"ו.



## The Yeshuos of Klal Yisroel Through an Aveira Lishma

Speaking about this idea of an עבירה לשמה - גדולה עבירה - לשמה, and we had three עבירות לשמה that were mentioned in the גמרא. We had לוט ושני בנותיו, that was a זיווג between a father and a daughter, but it was an עבירה לשמה. And then we had יעל, אשת חבר הקיני, and we had also had the גמרא mentioned for a second, תמר. תמר זנתה ויצאו ממנה מלכים ונביאים. Why? Because that, too, was an עבירה לשמה. The בני יששכר *heilige*, בני יששכר, in a classic מאמר חודש ניסן, מאמר ד, דרוש ז, it's in בני יששכר, over there is discussing the fact that when the הקב"ה brought מכת בכורות, the פסוק says, ועברתי הקב"ה Himself, אני ולא כל בכור, He was the One that killed, כביכול, שליח, that ה' was the One that did it by Himself. And the בני יששכר asks a קושיא *gevaldige*. He says that we know that by מכת ברד, when משה רבינו went to *daven* that ה' should cause the ברד to stop falling down, so what did משה רבינו do? The פסוק says כצאתי פרעה, he tells את העיר אפרש את כפי, that when I leave the city, I'm going to stick up my hands, and I'm going to get the ברד to stop. So חז"ל say, כי היתה העיר מלאה גילולים, it was full with עבודה זרה, and because it was full of עבודה זרה, so משה רבינו didn't speak to שכינה. דיבור לא היה נתייחד עמו במצרים. As a result, the only way for משה רבינו to *daven*, to tap into the שכינה, to be able to get the מכה to stop, was by leaving מצרים. So that's why by מכת ברד, משה רבינו had no choice but to leave מצרים. What about the other מכות? Only by מכת ברד this was an issue? What about the other מכות? It's ידוע the נצי"ב in a תשובה

in משיב דבר brought a ראייה from here that if a person is in a place that's מלאה גילולים, I guess like the world we live in, if a person is in a world that's מלאה גילולים and שטופי זימה, but if he closes himself in a בית מדרש, in a בית הכנסת, then he's considered removed from it, and as a result the דיבור could be עמו. So the נצי"ב said that משה רבינו, by שאר המכות, he was able to go into בית מדרש and *daven*. Sit מזרח, and *daven*. But by ברד, where משה told פרעה that you're going to see that as soon as I *daven*, the ברד, as it's falling, it's going to stop coming down. So he had to be outside so that פרעה should see that his תפילה was going to stop it. But outside, now he's not enclosed. So כצאתי את העיר, he had to leave the city. The נצי"ב wrote this תשובה in response to a שאלה that was asked him where there was a בית מדרש that was adjacent to a cloister, it was adjacent to a church. And the question was, are you allowed to *daven* in that direction? So the מזרח literally went towards the church. So the שואל wanted to know maybe they should *daven* in another direction, *daven* דרום or מעריב, maybe not to face מזרח. So the נצי"ב says, that אוודא you're not allowed to do, but he says in general it's not a problem and this was his ראייה. His ראייה was from משה רבינו. כצאתי את העיר was only by מכת ברד, by the other מכות it wasn't an issue. *Veist ois* you don't have to worry about what's outside of the בית מדרש, it doesn't matter if you're facing in that direction, the מחיצות are חוצץ, and as a result, it's not going to be an issue. דברים נפלאים. A תשובה from the נצי"ב in his משיב דבר. But the bottom line is, *fregt* the בני יששכר, I don't understand. משה רבינו couldn't *daven* for מכת ברד מצרים. Why? Because the שכנה wasn't נתייחד with משה in מצרים, because it was מלאה גילולים and it was שטופי זימה, the

שכינה is not going there. Yet, when it came to מכת בכורות, what happened? ועברתי הקב"ה. I, Myself, the שכינה, כביכול, אני ולא שליח. בכורים came and wiped out all the בכורים. I thought the שכינה couldn't come to מצרים. משה רבינו couldn't even *daven* in מצרים. And here, all of the sudden, the שכינה is coming? A *gevaldige* קושיא.

*Azoy fregt* בני יששכר. He says it's true. It's 100% true. Really, the שכינה cannot go to מצרים. And by the שכינה going into מצרים, it did something that it wasn't supposed to do. It did a proverbial עבירה. It was an עבירה לשמה. *Zugt* בני יששכר, it was done *b'davka* that way. Because if you look around, פוק חזי, every ישועה that כלל ישראל has ever had in their history came about through an עבירה לשמה. And that's why the שכינה did something that really was out of character, really it should not have done. The שכינה was not supposed to be in מצרים so that it should be on the מדרגה of an עבירה, לשמה, and it's through an עבירה לשמה that our ישועה comes. And he says it has to be that way. Because the אמת is, when a *Yid* wants to be מעורר ישועות, what do we do? We do מצוות? He says מצוות are מעורר ישועות, but nothing bad can come from a מצוה. It's not שייך for any דבר רע to come from a מצוה, even a דבר רע for רשעים. Even a דבר רע for our שונאים, for our enemies. So if a *Yid* is going to learn תורה, and all he's going to do is מצוות, and hope that that will be מעורר the ישועה, it can't happen. Because no פורענות, בני יששכר, could come from a מצוה. At the same time, if we're going to do עבירות, that's definitely not going to work out. So בני יששכר, what's the עיצה? When a *Yid* needs a ישועה, *fihr vanen kumt* a ישועה? From the מצוה? Nothing bad comes from מצוות. עבירה? That's terrible.

So what's the עצה? עבירה לשמה. An עבירה לשמה. When the עבירה is done, it's מעורר דינים. But if it's done with the right intentions, the דינים are directed in the direction of our enemy, and as a result, that's how we're able to make it out. And that was exactly what played itself out by יציאת מצרים. What played itself out is ועברתי הקב"ה, the שכונה was ירדה to the טומאה of מצרים, something that it never did, something that it shouldn't have done. It was בגדר עבירה לשמה. But עבירה לשמה, and it's through the עבירה לשמה that the ישועה comes. And he says that's the עומק in איש חכם, יעל, אשת חכם, you see that the ישועה from סיסרא came about עבירה לשמה and על ידי אסתר. He says you find it by מרדכי and אסתר. כאשר אבדתי אבדתי אסתר said. How did the ישועה of פורים come? It came through a זיווג together with אחשוורוש. ויעבר מרדכי, so חז"ל say, עשה עבירה לשמה. גזר תענית ביום ראשון של פסח וביטל ישראל מן. מצה ומרור. So you see that מרדכי made a גזירה that they didn't eat מצה or מרור that year. פוק חזי, he says, all ישועות came about through an element of an עבירה לשמה, because that's the only way for the ישועה to be possible to come.

## The "Other" Drasha of Tudus

But there's another קושיא that the *velt* asked. I saw this קושיא in the חמדה כלי, and the חמדה כלי says מקשים העולם, that this is a *velt's* קושיא. The חמדה כלי brings a קושיא and that is, the גמרא was trying to prove whether תודוס איש רומי was a צדיק, or maybe he was not a צדיק. The חכמים didn't want to start with him. Is it because he was so *choshuv*, or maybe to the contrary? So the גמרא said, I'll prove it to you. תא שמע עוד זו דרש תודוס איש רומי. מה ראו חנניה מישאל ועזריה שמסרו עצמן. דרשה תודוס איש רומי על קדושת השם, they made a וחומר קל. So in דרשה תודוס איש רומי we see that, what? That he must have been *choshuv*. Because had he not been *choshuv*, how would he have been able to say such a דרשה? Meaning, the תא שמע is being פושט איבעיא. The איבעיא was, is he *choshuv* or not? The answer is yes. How do I know? Because he said a דרשה *choshuve*. If you say a דרשה *choshuve*, must be you're a גברא רבה. What was the לשון of the גמרא? תודוס גברא רומי גברא רבה הוה או בעל אגרופין הוה גברא רבה from the fact that he said this דרשה.

So the חמדה כלי brings a real *Polishe* קושיא. He says *ich fahrshtei nisht*. It's מבואר from the לשון of the גמרא that עוד זו דרש תודוס איש רומי. This was another דרשה of תודוס איש רומי. Meaning it sounds like there was a first דרשה, and this was a second דרשה of תודוס איש רומי. This was just the *anderer* דרשה. So he says that if this was the *anderer* דרשה, that means there was a first one, so why did the גמרא bring the second one? Why not bring the first one? This is the קושיא he brings. So he says, why are you bringing the second דרשה? Bring already the first דרשה. We're just trying

to prove that he said a דרשה. So how do I know that he said a דרשה? עוד זו, he said another *shtickel*/תורה. Is something wrong with the first *shtickel*/תורה? So why are we bringing the עוד זו דרש? Why are we not bringing the first one? A *bomba* קושיא, and he brings a פלפול from his son who had passed away already, he says he wants his son to be זוכה to בקבר דובבות, that's what he writes in the *shtickel*, so I'm going to say over a פלפול that my son said over, and then he asks קושיות on it, *mamash* דברים נפלאים, *azoi shteit* in the חמדה כלי right here in ארא פרשת.

But I heard from Reb Shimon Greenfield, he told me in the name of Reb Elya Brudny, שליט"א, that he once spoke at an *asifa* for *rebbeim*, and he said over the following הרגש. He said that what was the תודוס איש רומי of דרשה from this ראייה גמרא's that he was a גברא רבה? *Poshut*, he *darshanned* a דרשה. But he added an עומק. He said that what does it mean that a צפרדע had the sensitivity to be מוסר נפש to jump into a נבשן האש? Each צפרדע didn't have to be one, said the Vilna Gaon, so from the fact that they were willing to jump in, that meant that they were giving themselves up even though it wasn't something they were really obligated to do. So he said, but what does that mean? They're frogs. A צפרדע has this understanding of giving up his life for רבי עקיבא? I'm willing to give everything up for my Creator? *הקב"ה* said מתיים, כל ימי הייתי מצטער, when am I going to be able to be able to be מתיים this מצוה? These are frogs. They reached the מדרגה of רבי עקיבא? What does that mean? How can a frog have this הרגש that this is the right thing to do? So Reb Elya Brudny said as follows. He said *veis und veist ois* is that the מציאות and the feeling that a person has to give up his life על קידוש השם is not a דבר שכלי. It's a דבר

טבעי. Because שברא הקב"ה בעולמו לא ברא אלא לכבודו טבעי. And a person was created to sanctify the Name of ה'. And if that's the case, every single creation in this world was born- אלוקים עשה את- every single creation was born with a הרגש that I'm willing to give up everything for my Creator because I know who He is. And I'll do everything that I need to do. The problem is we mess ourselves up somewhere along the way. But the truth is, בעצם על פי טבע, every single being that exists is מוסר מוסר to giving up his life על קידוש השם. The צפרדעים were מוסר not because they made a שכלי *dik chesbon*, because *naturlich*, naturally, the מציאות was they're a creation, they recognized that they were created by a Creator and they were willing to give up everything and anything for their Creator. So Reb Elya Brudny said that the חכמים were trying to figure out who this רומי איש רומי is. They got together, איבעיא להו, these are the אמוראים, *mamash*, רבא, רבינא, רב אשי, אבבי, רבא. *Stam* איבעיא להו is who? רבא and אבבי. So רבא and אבבי start together, and they said, who was this רומי איש רומי? Let's see if we can figure it out. And somebody said, I'm going to tell you a דרשה from רומי איש רומי. *Nisht a erste* דרשה, it was a nice דרשה, it was *geshmake reid*. *Ober* תודוס תודוס - עוד זז דרש תודוס איש רומי איש רומי said. He said that the צפרדעים that jumped into the fire, they were giving themselves up על קידוש השם. What does that mean? A צפרדע is giving himself up על קידוש השם? The תרוץ is that they understood that every creation, everything that was created, was created with *a za* הרגש, with *a za* דביקות to הקב"ה that you're willing to give up your life for הקב"ה. They said, תודוס איש רומי said that דרשה? He had such a sensitivity, he had such a deep, deep

הרגש, an understanding of what it means that we were put on this world to be מקדש שם שמים? Such a deep understanding of כל מה איזה גברא רבה, חס-שברא הקב"ה בעולמו לא ברא אלא לכבודו. That's a גברא רבה. The גברא רבה was not proven, the checkmate was not from the fact that he said a דרשה. He said another דרשה חז"ל - דרשה didn't even bring the first דרשה. *Ober* עוד זו דרש, the ראייה was from the second דרשה, and not the fact that there was a דרשה, but the content of it, and the הרגש of it, the sensitivity that a person can naturally, every single human is willing to give up for הקב"ה. *Nohr a ken zuggen a za* דרשה. That was what he said. And that was the תא שמע. The תא שמע was that he was a גברא רבה not from the fact that he said a דרשה, but it was from the content of the דרשה.



## The Frogs Chose to Jump In!

It's *vel't*, the *vel't* asks a קושיא that ועזריה, מישאל, חנניה made a מצוה from the קל וחומר. צפרדעים the מה דך. צפרדעים they had no מצוה of קידוש השם, they jumped into the fire, so קל וחומר us, we have a מצוה of קידוש השם, we should certainly jump into the fire. What's the bones of the קל וחומר? The צפרדעים have no מצוה to jump into the fire, and they did. They don't have a מצוה of קידוש השם, but they did it anyways like an עושה ועושה. We, who have a מצוה of קידוש השם, so certainly this is something that we should do. So פסוק that the פסוק says very, very clearly by the מכה of צפרדע, that ושרץ היאר צפרדעים ועלו, the צפרדעים are going to come, and they're going to enter your house, ועל מטתך ובחדר משכבך ועל מטתך. The פסוק says that ה' commanded the frogs to do all this. That means that the frogs were told they had to jump into the fire. So *vell zugt* the גמרא they're not על קידוש השם מצוה, maybe they don't have this general מצוה of וחי בהם, they don't have this general מצוה of בני ישראל but here they were told clearly you have to jump into the fire. So if they would jump into the fire, they did have a מצוה. So if they had a מצוה, what was the קל וחומר? The קל וחומר was the frogs don't have a מצוה, we have a מצוה of קידוש השם. It's not true- these frogs had a מצוה. They had more of a מצוה that you do. They were told specifically they were supposed to jump into the fire. The *vel't* says that the Vilna Gaon, when he was a little boy, met the אריה שאגת. The אריה שאגת was old, he was a contemporary of the Vilna Gaon, but he was also older. I think he was 35 years older than the Vilna Gaon. So the שאגת

אריה was a *yungerman*, and he met the Vilna Gaon as a very young boy. And he asked him this question. And the Vilna Gaon, on the spot, told him, he says no, this is the תרוץ. It's true, the צפרדעים were told ועלו ובאו בביתך ובחדר משכבך ועל מטתך ובביתך צפרדעים. They were told they were going to have to be dancing all over the place. But there was no specific צפרדע that was told that he has to jump into the fire. And each צפרדע, each frog could have said, what, I have to jump into the fire? *Vos bin ich meshuge?* Let me go better, I'll go בחדר משכבך, I'll be בביתך, I'll be in the kitchen, I'll be in the attic- why do I have to be in the fire? Those צפרדעים that decided that they want to jump into the fire, they never had a מצוה to jump into the fire. As it relates to the fire, they were already עושה. Being that they already עושה ומושה, so for them it comes out that what they were doing, was really going out of their way. That was the קל וחומר. It's true, the צפרדעים as a group, as a unit, אין הכי נמי. They had a מצוה to go ahead and do it. But each צפרדע didn't have a מצוה. And being that each צפרדע didn't have a מצוה, each one could have pointed to the other- you'll jump into the fire, and I'll... get it next time. They didn't have to do that. From the fact that the צפרדעים jumped into the fire, even though they individually didn't have a מצוה, that was the קל וחומר חנניה, that מישאל, ועזריה understood.

## These Frogs Never Died

Just to be מסיים with one last thing, and that is so we're talking about the צפרדעים, talking about the frogs. ושרץ היאר ועלו ובאו בביתך ובחדר משכבך ועל מטתך ובבית. צפרדעים, the פסוק says. עבדיך ובעמך ובתנוריך ובמשארותיך, so the ציווי was there was going to be frogs everywhere. Which meant some frogs were also going to have to be in the oven. And there were certain frogs that they took the initiative and they were the ones that מישאל, חנניה, and עזריה *darshanned* the קל וחומר from, and they jumped into the fire. The פסוק says at the very end after פרעה started screaming and משה רבינו started screaming, right, here's the one place you find that משה רבינו *davened* very, very loudly. The פסוק says ויצעק, this is the only place you find that, there's a big discussion, ויצעק ה' משה אל ה'. Why? פשוט פשוט is because the צפרדעים were making so much noise, *a zah geride*, that the only way משה רבינו could-he had to hear himself *daven*, so he had to talk even louder, *azoi shteit* in ספרים, he had to talk louder than the frogs. Picture the scene- ויצא משה ואהרן מעם פרעה, and משה רבינו is screaming, he *pashut* can't even hear himself. ויצעק משה אל ה' על דבר הצפרדעים. ויעש ה' כדבר משה וימותו הצפרדעים, אשר שם לפרעה. and the צפרדעים died, מן הבתים, מן החצרות, מן חצרות, מן השדות, and from the fields.

So I saw in the מושב זקנים, that's from the תוספות, and then I also saw it in the דעת זקנים of the תוספות, I didn't see any of the other ראשונים say this. But the בעלי תוספות both said the same thing. Said the בעלי תוספות, it says וימתו הצפרדעים which צפרדעים died? The צפרדעים that were in the houses, the צפרדעים

ולא -שדות that were in the צפרדעים that were in the חצרות, and the תנורים that were inside the צפרדעים. However, the תנורים that were inside the ovens- they didn't die. You know why? מפני שמסרו על קדושת השם. Because they gave up their lives על קדושת השם. And because they gave up their lives על קדושת השם, they never died. That's the rest of the story. That, I don't remember being told. That all the צפרדעים died- ober מן הצפרדעים but not from the תנורים. They lived.

And that's, of course, the יסוד that we always speak out from the חתם סופר, that a person doesn't lose when he gives up for the *Eibishter*. And all the ones that they made all the *cheshbonos*- let him jump into the fire- וימותו הצפרדעים. They all died. But which צפרדעים were the ones that lived? It was *davka* the ones that went into the תנורים. Because just like חנניה, מישאל, ועזריה made a קל וחומר from the צפרדעים. What did they see from the צפרדעים? The צפרדעים gave up their lives על קדושת השם. But it could be they saw something else from the צפרדעים. They saw that you can make it out alive, too. And they understood that if a person gives himself up על קדושת השם, he can survive, and maybe that gave them some of the ביטחון that they needed to ultimately trigger this miracle when they jumped into the כבשן האש. But either way, the קל וחומר wasn't only on the act of jumping into the fire, but there was a little bit of an עומק over here. The same miracle that happened with חנניה, מישאל, ועזריה בתוך כבשן האש is what happened with the צפרדעים.

## The Degree of Tumah at the Time of the Exodus

Just to end with one final הערה, and that is, we spoke today about the מלאך גבריאל, so just to say over one הערה, and really מלאכים were a *shticke!* one of the themes that came up recently and this is something that's very much ענייני דיומא as we're coming towards the end of מסכת פסחים. רב חיים ויטאל said that he once asked his *rebbe* the קושיא אריז"ל. We know the מנהג is that we don't mention the names of מלאכים. Now, the מלאכים that חז"ל talked about you can mention. But other than that, we don't mention the שמות of מלאכים. We don't mention the name of a מלאך. And he brings that his *rebbe* the אריז"ל was very, very careful. He was very, very מקפיד when it came to mentioning the name of a מלאך. He would never mention the name of a מלאך in his שיעורים. He would say the אותיות, but he wouldn't mention it. So he asked the אריז"ל the following question. He said, I don't understand. We can mention the name of הקב"ה. Now, granted, not all the names of הקב"ה, but when we *daven*, we mention 'ה's name. שקי, קה, אלוקים, we mention אלף-דלת-נון-יוד, אלוקיננו, there are names we say. Meaning, it's okay to mention the name of 'ה. So he says, how is it possible you can't mention the name of a מלאך but you can mention the name of 'ה? Meaning, the name of a מלאך is too קדוש, *ober* the name of הקב"ה, that we could say. This is the question רב חיים ויטאל asked his *rebbe*, the אריז"ל. And the אריז"ל told him that if you want to know the answer to this, it's in the סוד, it's associated with the secret of תלמיד, ועברתי בארץ מצרים בלילה הזה אני ולא מלאך. And he told his

לאלוהים כי אם תבין זאת, אתה הולך להבין את זה. *that if you understand that, you're going to understand what this means.*

So רב חיים ויטאל said *Ich hob farshtanen voz de Rebbe hott gemaint.* He said that the *Eibishter* came and He saved the *Yidden* בכבודו ובעצמו by מכת בכורות. Why did 'ה' come Himself? Why was it שליח אני ולא שליח? So he said the אריז"ל taught us that the reason was because ארץ מצרים was גילולים. מלאה גילולים. ארץ מצרים was שטופי זימה. The Egyptians were the most degenerate culture in world history, and it was filled with עבודה זרה, גילוי עריות, and what was going on in Egypt was not שייך. The *Eibishter* couldn't send a מלאך into מצרים because the מלאך would have been מושפע from what was going on in מצרים. The negative forces, the טומאה, was so powerful, it was so intense, that a מלאך could not have gone through מצרים unscathed. And 'ה' couldn't send a מלאך to save the *Yidden*, because had a מלאך gone, he would have been influenced. He would have been מושפע. And he couldn't have saved the *Yidden*. So 'ה' said אני ולא שליח. *Eibishter* went בכבודו ובעצמו. So said the אריז"ל, based on פנימיות התורה, you want to know why the *Eibishter* had to go Himself? Because the only way it was possible to happen was by Himself. Because with all the טומאה in the world, הקב"ה obviously, the טומאה won't affect Him. So the מלאך would be affected by the טומאה, but the *Eibishter* wouldn't be affected. So רב חיים ויטאל said this is what the *Rebbe* meant. What the אריז"ל meant to say was that a *Yid* is not allowed to mention the name of a מלאך. You know why? Because if we mention the name of a מלאך, on some level, we can defile the name of the מלאך. And we can't do that. We're human beings, we're טמאים.

We're ילודי אישה. We can't mention the name of a מלאך. And because we are טמא, we have the ability, on some level, to be מחלל, to defile the name of the מלאך. So the names of מלאכים are off-limits. But the name of הקב"ה we can't touch. The biggest טמא, and the biggest רשע in the world has no ability to be מחלל the name of הקב"ה, and that's why we can mention the name of 'ה.

So said רב חיים ויטאל, that's what the אריז"ל meant. He meant it's the סוד of מלאך ולא אני וזה בלילה מצרים מצרים. What's the *tiefkeit*? Because the מלאך couldn't go into מצרים. Because had the מלאך gone into מצרים, he would have been מושפע from מצרים, and that was something that wasn't an option. And it's for that reason the *Eibischer* had to go ובעצמו בכבודו. We can't defile הקב"ה, of course not, and it's for that reason we can mention the name of 'ה. *Ay*, we're טמאים? It doesn't matter. It has no impact on the name. The name is going to remain בקדושתו. *Ober* the name of a מלאך, that has an ability to be impacted. And said רב חיים ויטאל, that's what the אריז"ל meant. That's why he said you can mention the name of 'ה, but you can't mention the name of a מלאך.

But you see from here a דבר נפלא. You see from here the level of טומאה that was in מצרים at that time. And the truth is, the פרשת לך אברהם אבינו in the beginning of פרשת לך הנה נא ידעתי שרה, who was שרי at the time, and said כי אשה יפת מראה את, now I know that you're very beautiful. And רש"י says, what do you mean, now he knows? They were married for so many years. הנה נא ידעתי? So פשט רש"י that פשט רש"י is that he never saw שרה, another פשט רש"י in פשט רש"י says not now I know, but

now the time has come where this is something that we have to worry about. But the ספרים הקדושים say that the truth is, אברהם never saw שרה. חז"ל say he never saw שרה. So what happened that all of the sudden now? Why did he see her now? Because he went to מצרים. You know when it happened? They were going to מצרים. And he said הנה נא ידעתי כי אשה יפת מראה. And when מצרים came to אברהם אבינו, the זימה of מצרים affected אברהם אבינו that for the first time he looked at his wife. And he said הנה נא ידעתי כי אשה יפת מראה את. The כוח הטומאה that was in מצרים was so strong that even אברהם אבינו was affected by it. And that's what the רב חיים ויטאל told אריז"ל. That that's why it was because even a מלאך ועברתי בארץ מצרים בלילה הזה אני ולא מלאך would have been affected by it. That was מצרים. So just to give us an idea of what מצרים was, just to paint the picture as we get מדלג על יום טוב of זוחלים ורועדים, as we get closer and closer to the ההרים מקפץ על הגבעות. Just to have an idea of what we're dealing with. You're talking about a nation of people that are living in a land that a מלאך couldn't go through. That אברהם אבינו, כביכול, was affected when he came to מצרים so for the first time he's, הנה נא ידעתי כי אשה יפת מראה את, נכשל, on his level, and he says הנה נא ידעתי כי אשה יפת מראה את. But in אברהם אבינו, in his whole life, he never came to such a thing. But in מצרים he did.

Because מצרים was so זימה, שטופי זימה, in מצרים it was so strong, the forces of עבודה זרה. That's where the *Yidden* were. And they weren't just there. It was עובדי עבודה זרה והללו עובדי עבודה זרה. They were in the שער מ"ט of that טומאה. They were in the lowest place fathomable. And what did ה' do? He literally took them on His wings, והייתם לי סגולה מכל העמים ואשא אתכם על כנפי נשרים, and



He took them as a nation. And He took them from the מ"ט שערי טומאה, and He brought them to the highest of high.

When we appreciate this, when we meditate on this a little bit, we understand better what רב צדוק keeps on saying in his ספרים. That the reason that we have to remember מצרים every day is למען תזכור את יום צאתך מארץ מצרים כל ימי חיך, because every day a *Yid* has to remember that he can be literally in this level of טומאה, he can be so gone, but at the same time, ה' is ready to take a *Yid* out of מצרים as long as he wants to. And that's למען תזכור את יום צאתך מארץ מצרים כל ימי חיך. The *Yidden* are living in a country that מלאך couldn't go through unscathed. The *Yidden* are living in a country that אברהם אבינו, כביכול, came to הנה נא ידעתי כי אשה יפת מראה את עבירות. And they became part of the culture, they assimilated, they did all the עבירות. And they fell to the lowest, they were literally at the brink of the point of no return. But at the same time, ה' took them, and that's the message, it's the rest of the story in terms of appreciating what מצרים was without ever having been there, but just understanding a little bit. Because that's what we have to do- חייב אדם לראות את עצמו כאילו -יצא ממצרים and at the same time, it comes along with a major *vort*. And that is a better understanding of למען תזכור את יום צאתך מארץ מצרים כל ימי חיך, and why רב צדוק keeps on saying it again and again and again. That it doesn't matter how low a person is, but he has to take חזוק from מצרים יציאת חזוק that he can always creep out of it.



## Why Did R' Yehuda Make Simanim

יכנה ה' - חזזית המצרית, שחין מצרים mentioned גמרא The הערות So two. בשחין מצרים ובטחרים ובגרם ובחרס אשר לא תוכל להרפא. So שחין is, of course, one of the ten מכות. The ריב"א is quoted in the הגהות מיימוניות on the פירוש of הלכות חמץ ומצה, in הרמב"ם's פירוש on the הלכות חמץ ומצה, in נוסח ההגדה of רמב"ם at the end of הלכות חמץ ומצה, he presents us with his נוסח of what the הגדה is. And the הגהות מיימוניות wrote a פירוש on the רמב"ם's נוסח ההגדה, and תוך ותר, he brings a דבר נפלא from the ריב"א. We know רבי יהודה היה דבר דצ"ך עד"ש באח"ב - מכות ten regarding the ten סימנים. And דצ"ך עד"ש באח"ב - מכות ten סימנים for רבי יהודה need. Every little kid knows the ten מכות. So he needs סימנים? A סימן is always to remember something that you're otherwise going to forget. So if you're learning a complicated סוגיא, so the גמרא is going to say סימן, a good way to remember all the שמע, or all the אמוראים, or all the different ראיות that the גמרא brings in a particular סוגיא, so it would give us a סימן. We usually just gloss over it, it's in parentheses, but once upon a time, these סימנים were very functional. The purpose of a סימן was to help you remember things. It's a memory aid. דצ"ך עד"ש באח"ב is רבי יהודה's way of allowing us to remember. Don't forget the סימנים, so דצ"ך עד"ש באח"ב, like this you're going to remember. And the הגהות מיימוניות says that the ריב"א was bothered- why did רבי יהודה have to give us סימנים of דצ"ך עד"ש באח"ב? And he says a פירוש דלהכי נקט להו הכי שאות שלישי של הסימנים. דבר נפלא, the third letter of the three סימנים - דצ"ך is the first סימן, עד"ש is the second סימן, באח"ב is the third סימן. So if you take the third letter

of the three סימנים, is the כ, which is כינים, the ש of עד"ש is שחין, and באח"ב, the n is the third letter, for חושך שחין. כינים, שחין, and חושך- כל אחד היה משמש עם חבירו. They were all together with each other. In other words, כשהיו הכינים היו עמו חושך ושחין. So when there was כינים, together with the כינים, there was חושך and שחין. עיקר המכה was the כינים though, עיקר המכה was כינים. When there was שחין, there was כינים and חושך, though שחין was the עיקר. And when there was חושך, there was כינים and שחין together with it, it's just that the חושך was the עיקר המכה. ותדע לך שהוא כן. כי כולם קשורים זה בזה, if you write out שחין, כינים, and חושך, and ותקח, if you take the first letter of the three- השלוש, if you write it out it's very simple- שחין, כינים, and חושך, so the first letter going backwards is going to be n of חושך, ש of שחין, the כ of כינים- you're going to get חושך. ושניים שלהן, if you take the second letter of the two, it's going to be ש-נ, which is שחין. and if you take the third letter of the respective מכות, you're going to get כינים. לפיכך סימנים כך להשמיענו זה החידוש. כינים, שחין, and חושך, that's what רבי יהודה was coming to teach us. He wasn't giving you a way to remember the ten מכות, everybody can remember the ten מכות, it's not so complicated. The purpose of דצ"ך עד"ש was because there's a very important #restofthestory. There's a רמז, something very, very subtle inside דצ"ך עד"ש באח"ב, and that is that there were three מכות that were very much related to each other. חושך, כינים, and שחין. And in what way were they related? They were related in the sense that כשהיו כינים שחין וחושך, they were all three together. When it was כינים, there was also שחין and חושך, and when there was שחין,

there was also *חושך* and *כינים*, and when there was *חושך*, there was also *כינים* and *שחין*. So what's the significance? They're all three together, so why was it *שחין*, *כינים*, and *חושך*? It sounds like it's the same *מכה* that *chazzered* itself over 3 times. It depends which one was the *עיקר*. By *מכת כינים*, the *כינים* was the *עיקר*. By *מכת שחין*, the *שחין* was the *עיקר*. And by *מכת חושך*, the *חושך* was the *עיקר*.

כ	ש	ח
נ	ח	ש
מ	נ	כ



## The Foundation of Our Emunah

So just one הערה of *reid* as it relates to today's דף which is also very much related to this week's פרשה. And that is, before we eat bread, we make a ברכה. What ברכה do we make? המוציא לחם פרק כיצד משנה in משנה. The first משנה in פרק כיצד מברכין על הפירות על הפת - מסכת ברכות in פרק כיצד מברכין, you make מוציא לחם מן הארץ. Stating that, the גמרא brought a ברייתא. In the ברייתא was a מחלוקת between רבי נחמיה and the חכמים. The חכמים said what the משנה said, מהו אומר, what ברכה do you make on bread? המוציא לחם מן הארץ. רבי נחמיה argued, he said you don't make מוציא לחם מן הארץ, but rather the ברכה you make is מוציא לחם מן הארץ. So the גמרא said that at the core of the מחלוקת between רבי נחמיה and the חכמים, is a שאלה. It's a דקדוק שאלה. The word המוציא, does that suggest something that happened in the past tense, or does that suggest something that will happen in the future? רבי נחמיה holds that המוציא is משמע something that will happen in the future. So you're sitting in front of bread, ברוך אתה ה' אלוקינו מלך העולם, you're thanking ה' for bread that's going to come from the ארץ next year? It doesn't make any sense. The חכמים hold no, המוציא is משמע, דאפיק משמע, it suggests something that happened already. Something that happened already, so you can make it. Now מוציא also suggests something that happened already, and that's why the גמרא said you can make מוציא לחם מן הארץ according to everybody. We don't do it because of the ירושלמי that תוספות quotes that we mentioned earlier. But as far as המוציא, whether that's okay or not okay, מחלוקת רבי נחמיה and the חכמים, what's

the *יסוד* of the *שאלה*- the question is, *המוציא*, is that a past tense word, or does that suggest something that's going to happen in the future? Says the *גמרא*, that *רבי נחמיה* said I have a *ראיה* to my *פשט* from a *פסוק*. The *פסוק* says in the beginning of *וארא*, so *פרשת וארא* begins with *ה'*'s response to what *משה רבינו* told *הקב"ה* at the end of *פרשת שמות*. *פרשת שמות*, when *הקב"ה* reveals Himself to *משה* by the *סנה*, and He tells him that I want you to go to *פרעה*, and then they back and forth for seven days, and eventually, *משה* goes to *פרעה*, and what does *פרעה* react to what *משה* said? He says this is what the Jews are doing there? They have time now to think about escapes? *תכבד העבודה על האנשים*, apparently, the Jews aren't working hard enough- make them work harder. And that's essentially what *הקב"ה* tells *משה*. *משה* heard that, he was a little taken aback. He went to *ה'*, he says, I don't understand, *למה הרעתה לעם הזה למה זה שלחתי*, why did You send me? I thought we had a deal. I thought I was going to go, I was going to be the one to take the *Yidden* out of *מצרים*. It turns out it's backfiring. *תכבד העבודה על האנשים*, I don't want to be the cause for my brethren to have to work even harder. So what does *ה'* do? *וארא*, *הקב"ה* begins and He speaks sharply to *משה רבינו*, and He tells *משה* that listen, I understand it doesn't look like it's going to play out, but let the events unfold, because I already promised *יעקב*, *יצחק*, *אברהם*, I told them that I'm going to take the *Yidden* out of *מצרים*, and I'm going to bring them into *ארץ ישראל*. So *ה'* tells *משה*, I want you to be a *שליח*. This time, don't go to *פרעה*, I want you to talk to the Jews. *לכן אמר לבני ישראל*, and He tells him the immortal words- *והוצאתי אתכם מתחת סבלת מצרים והצלתי אתכם מעבדתם וגאלתי אתכם בזרוע נטויה ובשפטים*



והוצאתי, והצלתי, -גאולה of לשונות 4 -גדלים ולקחתי אתכם לי לעם והוצאתי, והצלתי, and they will know כי. Tell them לכם לאלוקים וגאלתי, ולקחתי. So when is this happening? This is right after תכבד העבודה על האנשים, this is before the מכות, this is when everything looks like an unmitigated disaster. Everything was terrible. And משה יה tells them that I will take them out of מצרים. And what's the לשון? לשון -המוציא oh, this is something that's going to happen in the future. Says רבי נחמיה, you see, המוציא means an event that will take place in the future. So how could you sit down and break bread and say המוציא לחם? The פסוק חכמים say no, you're not understanding the פסוק properly. You know what that פסוק means? הכי קאמר להו קודשא כד מפיקנא לכו *Yidden* בריך הוא לישראל, when I'm going to take the *Yidden* out of מצרים, then עבידנא לכו כי, היכי דידיעיתו, I will do something to the Jews, מלתא, that will allow them to know, דאנא הוא דאפיקית יתכון ממצרים, that I'm the One that took them out of מצרים. In other words, the way you read the פסוק is, tell the *Yidden* I'm going to take them out of מצרים, and when they leave מצרים, I will do something so that they will know that I'm the One who took them out of מצרים in the past. In other words, המוציא is describing what the *Yidden* will be מכיר after they already left מצרים in terms of Who it is that took them out of מצרים. But המוציא is in the past tense, not in the future tense. That's this technical grammar שאלה between רבי נחמיה and the רבנן and that is the core of whether or not you could make a המוציא like the חכמים hold, and like the הלכה is, or like רבי נחמיה holds, you can't make המוציא, the ברוך אתה is ברוך אתה. ה' אלוקינו מלך העולם מוציא לחם מן הארץ.

The לשון הגמרא, when it described the שיטה's רבנן is that the רבנן understood the פסוק as follows- הכי קאמר להו קודשא בריך- כד מפיקנא לכו, הוא לישראל, this is what the *Eibishter* told לכו, when I'm going to take the *Yidden* out of מצרים, then עבידנא לכו, I'm going to do something that's going to allow you to know that I'm the One that took you out of מצרים. And I saw in the מגדים חדשים, Rav Dovid Yoel Weiss, he brings from אחרונים that the אחרונים struggle a little bit to understand פשוט פשוט in the גמרא. The לשון הגמרא, let's just be מדייק the גמרא. יה' said כד מפיקנא לכו, when I take you out of מצרים, עבידנא לכו מלתא, meaning after the *Yidden* already leave מצרים, I will do something, כי היכי דידיעיתו, that will prove to you that I'm the One that took you out of מצרים. As if to say יציאת מצרים itself won't be the proof. The מכות of "ש באח"ב, even דצ"ך עד"ש באח"ב, maybe not. It sounds like it's something that's going to happen later that that will now be the proof, post facto, that I'm the One that took you out of מצרים. And the question is, what's that מלתא? What, exactly, is that thing? So he brings a few different suggestions from the אחרונים, but he brings one דבר נפלא that he heard from his *Rebbe*, the *heilige* Satmar Rav, the דברי יואל, and this is mentioned in התורה פרשת בשלח, דברי יואל, where the דברי יואל said as follows. He said פשוט based on a רמב"ם, a very, very well-known רמב"ם in the eighth פרק of הלכות יסודי. The רמב"ם over there says a very big חידוש. He says even though the פסוק says in פרשת בשלח that ובמשה עבדו בה' ויאמינו בה' by משה רבינו לא האמינו בו ישראל מפני האותות ים סוף, קריעת ים סוף, but really שעה. The *Yidden* that believed in משה רבינו, their אמונה in משה didn't come from the miracles. Why not? שהאמין על פי האותות,

because someone whose belief is predicated on מופתים, then יש בלבו דפי, it's never going to be a complete belief. There's always some insecurity, שאפשר שיעשה האות בלט וכשן, how do you know it didn't happen through some supernatural magical powers? If so, says the רמב"ם, so why did משה רבינו make all the מופתים? He says it was just practical. He says the מצריים were chasing them, they were boxed in, what are you supposed to do? So you have no choice, so you split the sea. קרח put up a fight, we had to get rid of them, we had to clean up the mess, so we put them in the ground. But the point is, all the אותות, all the מופתים that משה רבינו made, it was never for אמונה. Because that's not a real אמונה, that's an אמונה that doesn't last. It's המאמין על פי האותות יש בלבו. Says the רמב"ם - I'm skipping- if that's the case, ובמה האמינו? So what, then, caused the Yidden to believe? The Yidden believed. So if it wasn't the אותות and the מופתים, then what was it? Says the רמב"ם, מעמד הר סיני. Because at מעמד הר סיני, we saw with our own eyes, we heard it with our own ears. האש והקולות והלפידים והוא נגש אל הערפל. We saw משה רבינו enter the cloud, והקול מדבר אליו, there was a voice talking to him, ואנו שומעים, and we heard that Voice. And the Voice said משה משה לך אמר להן כך וכך - that's what our אמונה came from. Says the רמב"ם, our אמונה, our real אמונה came not from the אותות and the מופתים. That's אמונה, the תורה says ויאמינו בה, it says אמונה that it's אמונה. But it's not the real אמונה that lasts, because מהאמין על פי האותות יש בלבו דפי. What, then, caused the real אמונה? אמנו שמענו? when? It was מעמד הר סיני. Says the רמב"ם, וגם כך יאמינו פסוק says מעמד הר סיני. Where? After מעמד הר סיני. Because it was after מעמד הר סיני לעולם.

that the אמונה became real. It wasn't an שיש בלבו דופי, it was a real אמונה. That אמונה lasts. And being that that אמונה lasts, now there's a testimony הקב"ה says, I promise you this אמונה is so real, it went so deep into the conscience of the Jewish People, that גם וגם, that thousands of years later there will be Jews that will be willing to give up their life for their אמונה. Why? Because of what they saw and what they heard. All the *neshamos* were there- we were all there. That's what the רמב"ם says in פרק ה, הלכות יסודי התורה.

The truth is, that this יסוד of the רמב"ם is מפורש in the רמב"ן as well. And the רמב"ן says it in two places. He says it in his פרשת ואתחנן in פירוש על התורה, and he lists it in his שכחת הלאוין number 2, in his commentary on the ספר המצוות רמב"ם. I'll just read a drop of it from his פירוש התורה in פרשת ואתחנן. פסוק says you have to be careful, very, very careful, ראו עיניך, not to forget what you saw. ופן יסורו מלבבך כל ימי חיך, never, ever, forget. Not just that, והודעתם לבניך ולבני בניך, we have to give it over to our children and to their children. What can't we forget? Says the רמב"ם, it's יום ה' סיני, the day that we stood at אלוקיך בחורב, אשר עמדת לפני ה' אלוקיך בחורב, when הקב"ה said אשר לי את העם ואשמעם את דברי אשר, באמר ה' אלי. We can never forget the day that we stood at ה' סיני. The גמרא says that this פסוק is the מקור that you're not allowed to forget תורה. If someone forgets דבר אחד, it's very bad. It's a גמרא in מנחות, it's a משנה in אבות- and it's learned out from this פסוק, רק השמר לך ושמר נפשך מאד פן, תשכח, you're not allowed to forget. But the רמב"ן says, I believe there's something else going on in this פסוק. Because does the

פסוק say you're not allowed to forget תורה? That's not what it says. What can't you forget? ושמר נפשך מאד פן תשכח etc., etc.- what can't you forget? בחורב ה' אלוקיך בחורב יום אשר עמדת לפני ה' אלוקיך בחורב. It doesn't say that you can't forget the תורה that you heard, it says that you can't forget סיני הר סיני מעמד הר סיני. You can't forget the event. Says the רמב"ן, what's so important about the event? Why can't you forget the event? The event was a nice event, it was amazing, it was a big ה' קידוש, but it was a תמצא, that's all it was. It was a vehicle for us to receive the תורה. You can't ever forget the event? Imagine, you have to sit, and tell your children, and their children בחורב ה' אלוקיך בחורב יום אשר עמדת לפני ה' אלוקיך בחורב. Says the רמב"ן, literally in his own words what the רמב"ם says in פרק ח of התורה הלכות יסודי התורה. Because מעמד הר סיני wasn't just the time and the place where we received the תורה. מעמד הר סיני played a tremendous role in our אמונה, because what we saw at סיני הר סיני, we had never previously seen, and we will never see again. There was an unbelievable clarity- that הקב"ה is the One that created the world. There was a clarity that משה רבינו was acting as a שליח, as an agent of הקב"ה. And it's for that reason we need to make sure that we remember מעמד הר סיני, because it was at סיני הר סיני מעמד הר סיני that אתה הראת לדעת כי ה' הוא האלוקים אין עוד מלבדו. And our אמונה of לעולם, וגם בך יאמינו לעולם, says the רמב"ן, like the רמב"ם says, all came from מעמד הר סיני. That's why it's so important that we don't forget מעמד הר סיני.

I was thinking, maybe that's פשט, we say in the הגדה that אילו קרבנו לפני הר סיני ולא נתן לנו את התורה דיינו. And everybody asks, after the 4 questions that every child asks, the מה נשתנה, this is in the top 10 questions that are asked at the סדר, right? Every

הר what's without the תורה- סיני. I don't understand, דבר תורה. הר without the תורה? It could be this is the *vort*. Because at הר סיני, we got 2 things. We got the תורה, but in addition to the תורה, we got our אמונה. Our אמונה came from הר סיני. The *pintele Yid*, the fact that every *Yid* believes, deep down in his נשמה, in his soul, he believes לא יהיו and אנכי ה' אלוקיך אשר הוצאתיך מארץ מצרים. The fact that he believes ה' and ה' אלוקינו. The fact that he believes על פני מעמד - you know where that comes from? That comes from מעמד הר סיני. That's the הבטחה that we וגם כך יאמינו לעולם. That's the הר סיני. That's the הבטחה that we would always believe in משה רבינו. That came from הר סיני. That's something that we didn't need the תורה for. אילו קרבנו לפני. That's something that it would have still had some value. But either way, said the *heilige* Satmar Rav, he said this is ולקחתי אתכם לי לעם והייתי לכם לאלוקים וידעתם כי אני ה' אלוקיכם המוציא אתכם every word, every syllable in this -גמרא כד. Says the -גמרא ממתח סבלות מצרים. הכי קאמר להו קודשא בריך הוא לישראל כד -גמרא מפיקנא לנו עבידנא לכו מלתא כי היכי, מצרים, when I take you out of מצרים, מפינקא לנו, that when you leave, I'm going to do something so that you'll know that I'm the One that took you out of מצרים. You know what that thing is, says the Satmar Rav? The תורה. It's הר סיני. It's the פרק ח in פרק ח רמב"ם. It's the הלכות יסודי התורה in פרשת ואתחנן in פרק ד, פסוק ט in רמב"ן. It's the פירוש על התורה שכתח הלאוין of מצוה in רמב"ן. It's the ספר מצוות רמב"ם in his commentary to the ספר מצוות רמב"ם. That's what it is. That's the מילתא, because through הר סיני it became clear. Now it's not שיש בו דופי, אמונה, now it just altered, it just went to another level. Now it's at the point of לעולם וגם כך יאמינו לעולם.

I saw Rav Dovid Yoel Weiss's מוסיף, he said really, the whole פסוק sounds like that. Because what does it say? ולקחתי וידעתם כי אני ה' אלוקיכם, and afterwards, אתכם לי לעם, and afterwards, וידעתם כי אני ה' אלוקיכם, and afterwards, וידעתם כי אני ה' אלוקיכם. What does ולקחתי mean? There's 4 לשונות of גאולה. That's why we drink 4 glasses of wine by the הסדר ליל. והוצאתי, והצלתי, וגאלתי, ליל הסדר. So והוצאתי, והצלתי, וגאלתי, ולקחתי. מצרים are all talking about leaving. What's ולקחתי? לקחתי אתכם לי לעם. If you take a look at all the ספורנו. ולקחתי- כאשר תקבלו את התורה על הר סיני -אבן עזרא -ראשונים says לקחתי אתכם לי לעם- במעמד הר סיני. All the ראשונים say it. בבואכם אל הר סיני ותקבלו את רמב"ן, ולקחתי אתכם לי לעם, says the ולקחתי אתכם לי לעם, ומעמד הר סיני. That's the פסוק. ולקחתי אתכם לי לעם, ומעמד הר סיני, then וידעתם, and you're going to know, כי אני ה' אלוקיכם המוציא אתכם מתחת סבלות מצרים.





## The Gift of Shabbos

The גמרא says that רבא בר מחסיא said in the name of רב הונתן מתנה לחבירו who said in the name of רב that צריך להודיעו, and the גמרא said that really, this is a ברייתא. The ברייתא says that when משה told the *Yidden* about the מצוה of שבת, אמר לו הקדוש ברוך הוא למשה מתנה טובה יש לי בבית גנזי, go ahead and tell the *Yidden*. Now you see in this גמרא, that שבת is a מתנה. It's not just a מתנה, it's a מתנה טובה. It's a מתנה טובה that before רב gave the *Yidden*, it was literally in the vault of the -הקב"ה, בבית גנזי, טובה יש לי בבית גנזי ושבת שמה.

It's ידוע, in the Brisker הגדה they bring, בשם the Brisker Rav, that the Brisker Rav asked a קושיא. We say in the הגדה של פסח by the דיינו, that אילו האכילנו את המן ולא נתן לנו את השבת דיינו, had the הקב"ה given the מן, and He had not given us שבת, then דיינו, it would have been enough. And the Brisker Rav said, number one, what does the מן have to do with שבת? And ועוד, we got the מצוה of שבת before we got the מן. When you go through the דיינו, so everything is going chronologically. אילו נתן לנו את התורה ולא ארץ, first we got the תורה, then we went to ארץ ישראל, first we went into ארץ ישראל, then we got the המקדש. Everything is בסדר. Meaning, it sounds like, we got the מן, and then afterwards, we got the מצוה of שבת. The Brisker Rav said it's not true. We had the מצוה of שבת before we had the מן. In fact, all you have to do is open up a חומש. Go through פרשת בשלח, right after פרשת בשלח, meaning immediately after משך, אז ישיר משה, immediately after

מרים, when מרים went ahead and she also sang, the פסוק says the *Yidden* were in מרה. ויסע משה את ישראל מים סוף ויצאו אל מדבר שור. וילכו שלשת ימים במדבר ולא מצאו מים, ויבאו מרתה ולא יכלו לשתת מים ממרה כי מרים הם על כן קרא שמה מרה, וילנו העם על משה לאמר מה ויצעק אל ה', and all of the sudden there was water. Not only did they get water, but in addition to water, they also got חק ומשפט. חק ומשפט, the *Yidden* in מרה got water, but in addition to water, they also got חק ומשפט. במרה נתן להם מקצת פרשיות של תורה שיתעסקו בהם שבת, רש"י *Zugt*. So when did the *Yidden* get שבת for the first time? The first time the *Yidden* got שבת was in מרה, they מהול ולא טבול, the first time the *Yidden* got the מצוה of שבת was in מרה. I'll tell you something interesting, parenthetically, when we make קידוש on טוב, so the נוסח for קידוש יום טוב at night is a little different than it is on שבת. On טוב, we say אשר בחר בנו מכל עם, so the נוסח for קידוש יום טוב at night is a little different than it is on שבת. On טוב, we say אשר בחר בנו מכל עם. How come we don't say אשר בחר בנו מכל עם on Friday night? Friday night, שבת, is not אשר בחר בנו מכל עם? עכו"ם. There's nothing that brings out אשר בחר בנו מכל עם more than שבת. That's the מתנה טובה יש לי בבית גנזי ושבת. שבת. So you say אשר בחר בנו מכל עם, but you don't say אשר בחר בנו מכל עם. So the סימן רעא in אבודרהם בשם בית יוסף says והטעם שאין אומרים בשבת אשר בחר בנו מכל עם ורוממנו מכל לשון כמו בשבת. בימים טובים לפי שבמרה נצטוו על השבת. Because when did we get שבת? We got it in מרה. שנאמר שם שם לו חק ומשפט ושם נסהו ואמרו. At that point, רז"ל שבת ודינין במרה איפקוד ועדיין לא בחר בהם הקב"ה עד שנתן. אשר בחר בנו מכל עם. Because that didn't happen עד שנתן, אבל כשנצטוו על ימים טובים. תורה, להם את התורה, until we got the תורה, אבל כשנצטוו על ימים טובים. וכך, then, אשר בחר בנו מכל עם וגם רוממנו מכל לשון הפלא ופלא. אין אומרים בשבת אשר בחר בנו מכל עם וגם רוממנו מכל לשון

It's an אבודרהם, the בית יוסף brings it. The reason is because we got שבת in מרה, and the first time we got שבת, it wasn't אשר בחר yet. So the Brisker Rav said that when did we get שבת עם? We got שבת in מרה. מרה was right after ים סוף. קריעת ים סוף. They travelled three days, they couldn't find any water, מרה שם שם לו. חק ומשפט ושם נסהו. פרשת פרשת is right afterwards. So first we got שבת, and then we got the מן. So the Brisker Rav said ולא נתן לנו את השבת דיין already. So what does it mean שבת לנו את השבת? So in the Brisker הגדה they bring that the Brisker Rav said that *veist ois* there's two דינים in שבת? There's the מצוה of שבת, the קדושה of שבת, and there's also the מתנה טובה of שבת. When the *Yidden* were in מרה, they got חק ומשפט שם שם לו חק ומשפט, חוקים and the משפטים, you have to do this, you can't do that, you can't go here, you can't go there, all of that they got in מרה. But the מתנה טובה of שבת, that they didn't get. The ראו כי ה' נתן לכם את השבת על כן, הוא נותן, the לשונות of מתנה, said the Brisker Rav, that they didn't get. So אילו האכילנו את המן ולא נתן לנו את השבת, had we had the מן, we would have had שבת anyways because we got שבת before the מן. But we wouldn't have had the מתנה טובה of שבת. Had we not had the מתנה טובה of שבת, that's the נקודה, that in and of itself would have been enough.

But I just want to be מוסיף one נופח on this. Meaning, you see from the Brisker Rav that there's two דינים in שבת. There are the מצוות of שבת, and there's the מתנה of שבת. Not only are they two דינים, but in terms of the way they were given to us, they were given to us in two completely different times. So whenever

we talk about מרה, that was just the שם שם לו חק ומשפט. But as it relates to the השבת את לכם את השבת, ראו כי ה' נתן לכם את השבת, that's something that we got later. It's interesting, Rav Shmuel Yaakov, in the זאת ליעקב, so he has a whole אריכות on this piece from the Brisker Rav and he says that the truth is that this גרי"ז is a מפורש ספורנו. He brings different מדרשים, כדרכו, different חז"ל, ספורנו. Rav Shmuel Yaakov was a tremendous בקי in מדרשים. So he brings a bunch of מדרשים, but he says, really, it's a מפורש ספורנו. The ספורנו is at the end of the פרשה of the מן. ראו, says the ספורנו, התבוננו כי. ואין זו מצוה בלבד אבל, פרשת המן, this is after the השבת היא מתנה שלא נתנה לזולתם כאמרם ז"ל מתנה טובה יש לי בבית גנזי ושבת מפורש ספורנו, either way it's a מפורש ספורנו, the Brisker Rav's יסוד. We got the מצוה of שבת in מרה, then was the מן, and after the מן, we got another שבת ציווי. What was that other שבת ציווי? That was the מתנה טובה.

But really, in order to properly understand this, I think we have to understand and be a little bit more familiar with the פסוקים of the מן. So the *Yidden* left מצרים, and then קריעת ים סוף, then משה ואז ישיר משה, and ותען מרים, and then they go to מרה, and שם, and now they start complaining again, the *Yidden*. And they said we have no food, and what are we going to do with food? So the *Eibishter* sends the מן. And then there was a whole פרשה of מן. Now, the original פרשה of the מן, just the סדר, so משה is talking to משה. משה goes to משה and He tells משה, I'm telling you what I'm about to do. The *Yidden*, they want food, so I'm going to give them food, and what I'm going to give them is the מן. ויאמר ה' אל משה הנני ממטיר לכם לחם מן השמים ויצא העם ולקטו. every morning the *Yidden* are going to wake up, and



they went, and there was לחם משנה ויגידו. לבאו כל נשיאי העדה ויגידו. לבמה, they go running to משה. *Fregt* the אור החיים, why did they go running to משה? Why did they run? They were shocked? Why were they shocked? This is what was supposed to happen. So why did they come running to משה? Says the אור החיים, *veist ois* from the פסוקים פשוט פשוט, פסוקים - that even though יה' told משה that they were going to get לחם משנה on ערב שבת, משה never told that to the *Yidden*. He never told it to them. Because had he told it to them, there would have been no shock value. לבמה, they came running. It was the נשיאי העדה, נשיאים were the ones. בשלמא, המון עם, maybe. But לבאו כל נשיאי העדה, ויבאו כל נשיאי העדה, what are they so surprised about? This is exactly what יה' told משה was going to happen. Says the אור החיים, he says it באריכות, מכאן משמע שלא הודיעם קודם דבר ה', that he never told it to them. But he says if that's the case, וקשה איך יכבוש חס ושלום, כובש נבואתו, there's a הלכה that a נביא is not allowed to be נבואתו. So if he's not allowed to be נבואתו, what gave משה רבינו the license to decide that he wasn't going to do it? Says the אור החיים, you have to say, because the גמרא says in מסכת יומא that why does it always say וידבר ה' אל משה לאמר? Why did יה' always have to say לאמר? משה. וידבר ה' אל משה. משה understood what he's supposed to do. It's coming to teach us that if you tell something, or somebody tells something to you, you're not allowed to go ahead and repeat it, unless you're given permission to go ahead and do it. 'לאמר' משה יה' - וידבר ה' אל משה לאמר. And even משה רבינו understood, even though his whole תכלית was to be the נביא, and the intermediary, שכינה מדברת מתוך גרונו, it didn't matter. משה רבינו only had a right to repeat and relay



ראה לשמיעה. Let them experience שבת. Let them feel it, let them see it with their own eyes. Let it come directly from הקב"ה. Let them wake up Friday morning, and they're going to see לחם משנה, there's going to be excitement, there's going to be a *tumult, vos tutzuch duh?* They're going to come running. יבאו כל, נשיאי העדה, they said משה רבינו, we have to talk, something is going on over here, ויגידו למשה. Let them experience שבת that way. He says because אינו דומה ראה לשמיעה could have given over the message. He had a right to do it, says the אור החיים. But he didn't think it would make the same impact. He didn't think it would make the same רושם, the same impression, than if the *Yidden* would have gotten it directly from הקב"ה, number one, and number two, it wouldn't have been a בחינה of a ראה, an experience. אינו דומה ראה לשמיעה. And that's the way משה רבינו wanted the *Yidden* to experience שבת. But what's interesting is the *Yidden* already knew about שבת. This is the חידוש of שבת? They knew about שבת. שם שם לו חק ומשפט, they got that in מרה. *Veist ois* this נקודה, where משה רבינו wanted the *Yidden*, and they should get it directly from הקב"ה, on the level of מתנה טובה יש לי בבית גנזי the נוגע, אינו דומה ראה לשמיעה and שבת. That's what this is about, that's the element that משה רבינו was focusing on. He said the שם שם לו חק ומשפט, I have no problem teaching them all the מלאכות ל"ט. That's fine, we'll learn about all the הלכות, and the סוגיות, and the *lomdus*. *Ober* the מתנה טובה יש לי בבית גנזי ושבתי שמה, that's so critical to שבת, that's something that I want the *Yidden* to be able to experience directly. And that's exactly what they got. That was the ברכה of לחם משנה. What was this impact? -ויברך אלוקים



But I was thinking one thing you see in the Brisker Rav, that there's two דינים in שבת. There are the מצוות of שבת, and there's the מתנה in שבת. Meaning, a *Yid* can experience שבת his whole life, but it's the שבת of שק ומשפט. And you can never experience the שבת of שמה ושבתי גנזי. There were two דינים in שבת. There's the שבת that's the שק ומשפט, the first time the *Yidden* got שבת, and then there's the שבת of שמה ושבתי גנזי. The two דינים are so clear in the פסוקים, and even in the way that they were given over, and the time that they were given over. It's possible that a *Yid* can go through a שבת, and never experience, and that's why משה רבינו was told לך והודיעם, because הנותן מתנה לחבירו צריך להודיעו. And that's not a מילתא דעבידא לאיגלויי שבת. מילתא דעבידא לאיגלויי, but the מתנה טובה of שבת, that's not a מילתא דעבידא לאיגלויי. And that's why we learn הנותן מתנה לחבירו צריך להודיעו from the מצוה of שבת.



## The Two Halves of the Seder Night

So a few הערות as it relates to today's דף. So the first הערה is the דף began talking about הלל. So the משנה discusses the third and the fourth of the כוסות ד'. 'ד' כוס שלישי. 'ד' כוסות are recited on a ברכה. Which ברכה is affiliated with the third כוס? It's המזון. ברכת המזון. 'ד' כוס is associated with the ברכה of הלל, 'ד' רביעי גומר עליו את הלל, in addition to הלל, we also say ברכת השיר, and that was a whole גמרא, what's הלל הגדול, 'ד' יהללך ה' אלקינו, נשמת כל חי, ברכת השיר, and the הלל הגדול of מעלות versus the הלל of מעלות that we say, but the point is that the fourth כוס is recited on הלל. So it's interesting that we say הלל at the ליל הסדר. But despite the fact that we say הלל at the ליל הסדר, we do something very out of character- we divide the הלל into two. We make a יחץ. So we have part of הלל that's recited the first part of the סדר, and then there's another part of הלל that's recited at the second part of the סדר. The ליל הסדר can really be divided into two parts, it's really a tale of two חלקים. You have the first part of the סדר which ends with גאל ישראל, the second כוס, and then you go wash. You wash, you're מקיים all the מצוות of מצה and מרור and כורך, and then you have אפיקומן עורך, שלחן עורך, the whole סעודה, שני תבשילין, then you *bentch*, and then you start Part Two. So the first two פרקים of הלל we say with Part One, and then the latter פרקים of הלל we say with Part Two. And the question is, why?

So the Vilna Gaon in his פירוש on פסח של הגדה said that the reason is, it's based on a fundamental understanding of the ליל הסדר. The Vilna Gaon said that the ליל הסדר is really divided

into two parts. He said the first half of the סדר, we're מקיים the מצוה of מוציא לאמור - והגדת לבנך ביום ההוא - it's all about מצרים. The focus, everything that we say, is about גאולת מצרים. But said the Vilna Gaon, וחצי השני, but the second half, is קאי על גלותנו וגאולתינו לעתיד. So the עבודה of the first half of the סדר is חייב אדם לראות את עצמו כאילו הוא יצא ממצרים. You have to somehow make yourself feel, in a very deep way, as if you were a slave and you were freed from your bondage and you're doing what any person that was freed from such a predicament would do. And you drink your כוסות, and you do the עבודה of לבנך, and that's what the עבודה is for the first half of the סדר. The second half is a shift in mindset. The second half, a *Yid* is supposed to be מתבונן, he's supposed to realize that right now he's in גלות, right now you're *pravving* the סדר, it's not in עיר הקודש necessarily, you're not eating מן הזבחים ומן הפסחים, but at the same time, we *daven* to ה', and we have בטחון and we understand that one day we're going to be redeemed just like we were redeemed from מצרים. Says the Vilna Gaon, it's for that reason what's the first thing we do after *bentching*? Right after the meal, we *bentch*, that's the first thing and then you say שפך חמתך אל הגוים אשר לא ידעוך ועל - ממלכות אשר בשמך לא קראו שפך חמתך אל הגוים, because that's the second half of the סדר, said the Vilna Gaon. The second half of the סדר is all about גלותנו וגאולתינו לעתיד. So said the Vilna Gaon, that's why we divide the הלל into two. He said the first two פרקים of הלל are about מוציא לאמור, it's about מתן תורה - that's the focus of the first two פרקים of הלל. בצאת ישראל ממצרים בית יעקב מעם. לא לנו, he said once we shift over to לנו, the focus is not מצרים

anymore. At this point, the focus is more general גאולה, and that's more associated to the עתידה גאולה. So he says the first half of the סדר which is about גלותנו וגאולת מצרים, so we say the first two פרקים of הלל. The second half of the סדר when we shift our focus to גלותנו וגאולתינו לעתיד, that's when we say the rest of הלל. So the reason the הלל is divided into two is really merely an extension, it's a manifestation of understanding that the סדר is divided into two. The first half of the סדר is about מצרים, so we mention the two פרקים that are about מצרים. The second half of the seder is about גלותנו, our existing גלות right now, וגאולתינו לעתיד, so we shift our focus, and that's what we talk about. That's what the Vilna Gaon said.

So I saw on the bottom in the הגות of the Vilna Gaon חברון in ראש ישיבה, רב דוד כהן, שליט"א, הגדה, so they bring from this Gaon, we can understand another Vilna Gaon. In the מעשה רב, that's the ספר that mentions all the מנהגים of the Vilna Gaon. So in the מעשה רב, they bring that the Vilna Gaon held that you don't have to finish הלל before חצות. Now we know we eat the אפיקומן, maybe, before חצות. And the מוצות היום-מרור מצה, really, maybe, is supposed to be before חצות. It's a מחלוקת in the גמרא, believe it or not, we didn't learn the גמרא yet. It's coming up on דף קכ, it's a גמרא in the first פרק in מסכת ברכות between רבי אלעזר בן עזריה and the חכמים based on פסוקים and דרשות - but the point is, we *pasken* in הלל that the אפיקומן is supposed to be eaten before חצות. And really, all the מוצות היום are supposed to be done before חצות. And there's a שאלה in the פוסקים, the מגן אברהם discusses it- what about הלל? And the פשטות is, הלל also has to be before חצות because הלל is

from the מצוות היום. Stating that, the Vilna Gaon held very, very strongly that you did not have to finish הלל before חצות. Quote, ואחר כך אוכלין אפיקומן כזית, this is literally from the Vilna Gaon, ודווקא קודם חצות, the Vilna Gaon said you have to eat the אפיקומן before חצות, אבל הלל, but when it comes to הלל, אין להקפיד אם, you don't have to worry whether it's after חצות. So רב דוד כהן said, what's פשט in the Vilna Gaon? He said it's לשיטתו. Why does the אפיקומן have to be eaten before חצות? Because the מצה of עבודה, והגדת לבנך, of יציאת מצרים, of פסח of עבודה, מרור, and -קרבן פסח which אפיקומן is a זכר to- that all had to be before חצות. So every part of the סדר that's associated with גאולת מצרים, that's before חצות. But once the clock strikes חצות, now already at that point, you're right, no more גאולת מצרים. But the second half of הלל has no שייכות to גאולת מצרים. The second half of הלל, said the Gaon, we don't say together with the first part of the הגדה, because that's not about גאולת מצרים, it's about גלותנו and it's about the עתידה. Oh, it's about גלותנו and the גאולה עתידה? That's a whole different עבודה. That עבודה has nothing to do with חצות. That you can say after חצות. So רב דוד כהן, שליט"א said that the Vilna Gaon is לשיטתו. The Vilna Gaon, in his פירוש to the שפך חמתך אל הגוים on הגדה של פסח, that's where it is if you want to see it inside, is לשיטתו to what he said in the מעשה רב which is אות קצא if you want to see that inside. The two Vilna Gaons are לשיטתו. Because the Gaon held that the second half of הלל has nothing to do with גאולת מצרים, it's about גלותנו and about גאולתינו לעתיד, so it's for that reason there's no reason for it to have to be before חצות.

## The Two Hallel's

So I was thinking just to end with one *kneitch*, and that is, you know when we say הלל by the הסדר ליל, we divide the הלל into two parts. We say הלל, and we say the first פרק of הלל which is 'הללוקה עבדי ה', and then we say בצאת ישראל ממצרים. And then what do you do afterwards? Right, you pick up the second כוס, and say ... ברוך אתה ה' אלוקינו מלך העולם אשר גאלנו וגאל את אבותינו ... and say ברוך אתה ה' גאל ישראל, and then the next thing you know it's מוציא, it's מצה, it's מרור, it's כורך, then you eat the אפיקומן, and then you *bentch*, and then after *bentching*, so then we return to our regular program. שפוך חמתך על הגויים, and then after- לא לנו ה' לא לנו כי לשמך תן כבוד. It's very interesting. We're saying הלל, and we divide the הלל into 2 parts? Why would we divide the הלל into two parts? The Vilna Gaon in his פירוש on the הגדה של פסח says you want to know why we divide the הלל into two parts? Because the two parts of הלל are really coming to deliver a different message. The first two פרקים of הלל of הללוקה 'הללו עבדי ה' and בצאת ישראל מצרים is הלל on the fact that we left מצרים. מצרים, חייב אדם לראות את עצמו כאילו הוא יצא ממצרים. מצרים. We left מצרים- how do you not say הלל? And that's why you say the first פרק of הלל, and the second, and the Vilna Gaon said those two פרקים talk about יציאת מצרים. יציאת מצרים is obvious, קריעת ים סוף -הים ראה וינוס that's סיני -ההרים רקדו כאילים, מעמד הר סיני, but the point is those first two פרקים talk about יציאת מצרים and then afterwards, said the Vilna Gaon, the second part of הלל, it's not הלל on יציאת מצרים anymore. You know what this is? This is הלל for the עתידה גאולה. We're saying הלל now

for the גאולה that didn't happen yet. What we're doing, is we're sitting at the הסדר ליל and we're showing that we have בטחון, we have אמונה that we are going to be *oisgeleist* again, there's going to be another גאולה, the גאולה עתידה, and we're saying הלל on it. In fact, the Vilna Gaon said a דבר נפלא. He said that everything that we do, the first part of the הגדה up until when we wash, it's all זכר ליציאת מצרים. It's סיפור יציאת מצרים. That's what it is. The second part of the הגדה, everything that we do afterwards from שפוך חמתך על הגויים and on, that's all about the גאולה עתידה. That's why the Vilna Gaon, in the מעשה רב they bring that he wasn't *makpid* to finish הלל before חצות. Because he held that only the חלק of the הגדה that's זכר ליציאת מצרים, that's related specifically to יציאת מצרים, that had to be before חצות. The קרבן פסח had to be by חצות, so it had to be before חצות. But the second part of the הגדה? You can go until the morning, until קריאת שמע. Why? Because it has nothing to do with the קרבן פסח anymore. Now it's a different focus. It's a different mindset. The first part of the הגדה, the mindset is סיפור יציאת מצרים. At the end of the הגדה, we don't talk about מצרים anymore. We're thanking, we're praising ה'. Okay, so if you think about it, we're probably praising Him for יציאת מצרים. No, we're not praising Him for יציאת מצרים, and that's what the Gaon said. What's the first thing we do in the second part of the הגדה? What's the first thing we say after we *bentch*? We *bentch* על הכוס, that's the *dreite* כוס, we say ברוך אתה ה' אלוקינו מלך העולם בורא פרי הגפן שפוך חמתך על הגויים אשר לא ידעוך ועל ממלכות אשר בשמך. And what do you do? You open the door. why - לא קראו כי אכל את יעקב ואת נהו השמו שפך עליהם? Because this is what we're talking about now, that's going to be



the focus. The focus of the second half of the הגדה is that we're in גלות, but we believe, we have אמונה, that שפוך חמתך על הגויים אשר לא ידעוך, and that we're going to be saved- and that's when we start saying הלל again. חלק, לא לנו ה' לא לנו, he said the second, that הלל is not a הלל anymore on מצרים, יציאת מצרים, that's a הלל on the גאולה עתידה that didn't happen yet, but we have אמונה and בטחון that it's going to happen and that's why we say הלל, it's a הלל simply based on the אמונה.

So I was just thinking to end with one *kneitch* and that is that the second part of the הלל you also say at night, right? So the first part of הלל we say at night this is סיפור יציאת מצרים, this is related to the fact that the *Yidden* left מצרים, and when the *Yidden* left מצרים, it was וילילה כיום יאיר, so you could say it as הלל even though it's not what you're saying הלל for, yeah, but it's והגדת לבנך ביום ההוא and it has a דין of יום so therefore לאמור, this is something you can do. But the second half of הלל is really not related anymore to יציאת מצרים, it's related to the גאולה עתידה. But the truth is that the גאולה עתידה is also going to be וילילה כיום יאיר. That's going to be a גאולה where we're going to understand everything, and everything is really going to make sense. So maybe, maybe, this is מרומז in what we say והיה ביום אחד ושמו אחד והוא יהיה ביום ההוא. So והיה ביום ההוא, as in והיה ביום אחד ושמו אחד, it's going to be והוא לאמור, Like the נודע ביהודה Maggid in פסחים דף נ and פסחים דף נו we're going to understand everything, it's all going to make sense. We're going to say הטוב והמטיב of ברכה on all those things that we said דיין האמת כלפי - עתידה the הלל it's also ביום ההוא. It's the same והגדת לבנך ביום ההוא לאמור. We're מקיים והגדת

להגדת לבנך in the first half of the הגדה by saying that when the *Yidden* left מצרים, it was כיום יאיר. And then we eat the מצה, and the מרור, and the כורך, and the סעודה, and then we *bentch*, and then we shift our focus, and we talk again להגדת לבנך - but this is a different כיום הוא לאמור. This is not the כיום הוא of the יאיר that was, this is the כיום הוא of כיום יאיר that's going to be, as in אחד ושמו אחד.

## The Bitter Truth

I thought maybe to go back and finish some unfinished business from earlier in the week, and that is, talk a little bit more about מרור. So the topic of the דף, ל"ט, was the הלכות of מרור. And really, a very basic סוגיא that discussed what can you and what can you not use for מרור. The משנה said ואלו ירקות שאדם יוצא, the following are examples of vegetables that you can use to be מרור מצוה of מקיים. בחזרת, that's lettuce, ובתמכא, we'll see what that means, ובחרחבינא, ובעולשין, endives, ובמרור, and some plant that was known as מרור. The גמרא then brought a bunch of ברייתות that added and subtracted from this list. At the very end, the גמרא said רבינא אשכחיה לרב אחא בריה דרבא דהוה מהדר אמריתא, that רב אחא בריה דרבא met רבינא and he saw that he was looking for this plant called מרור because that's what he wanted to use to be מרור מצוה of מקיים. אמר ליה, so he told him, why are you looking for the מריריתא? Oh, דמרירין טפי, because it's very, very bitter, חזרת תנן. What does that mean? Says י"רש, the משנה mentioned a list of ירקות, of vegetables, that you're allowed to use for מרור, and the first mentioned on the list was חזרת. So if חזרת is mentioned first, it means it's the most חשוב, and based on that, what you should be using is חזרת. ותנא דבי שמואל, and שמואל said the same thing, he said you're supposed to use the חזרת. ואמר רבי אושעיא, and רבי אושעיא said the same thing, מצוה בחזרת. So it sounds like from the גמרא that even though there was a whole list of things that one is allowed to use for מרור, but the גמרא said, it doesn't seem like anybody argues, that the מצוה לכתחילה is the חזרת. And in fact it's the first

mentioned in the משנה, and we have a rule that unless proven otherwise, any time חז"ל mention a list of things, the first thing in the list is always considered to have a precedence, it's always considered to be the most חשוב.

And the truth is, that this is exactly what's brought down in הלכות פסח ה, אורח חיים סימן תעג סעיף קטן ה, in הלכות פסח ה. שלחן ערוך says אלו ירקות שיוצא בהם ידי חובתו חזרת עולשין תמכא חרחבינא ומרור. מחבר brings our משנה, שלהן בעלין ויוצאים, you could use the leaves, ובקלחן, you could use the stalks, etc., etc. Then says the מחבר, however, בחזרת ועיקר המצוה. But you want to know what the מצוה of מרור is? The most ideal way to be מקיים the מצוה of מרור? It's to use חזרת, to use lettuce. ואם אין לו חזרת, let's say you don't have חזרת, then go back to the משנה, יחזיר אחר ראשון ראשון כפי הסדר שהם שנויים חזרת, then see whatever comes up next in the משנה, and whatever is next in the משנה, that's what you should do. But what are you supposed to use, לכתחילה? What's the מצוה? עיקר המצוה? The מצוה is to use חזרת, the מצוה is to use lettuce.

The חוק יעקב brings from the בית יוסף that said that when the שלחן ערוך says that the מצוה is to use חזרת, אפילו, it means even if you live in a place where it's hard to find, יקרים, it means even if you live in a place where it's hard to find, it's a מצוה, which means based on supply and demand, you're going to end up spending a lot of money on it, it doesn't matter. Even if it's going to cost you extra money, אפילו לקנות, אפילו לקנות, Even if it's going to cost you extra money, בדמים יקרים, the way to be מקיים the מצוה of מרור is by eating חזרת.

The truth is, that as it relates to the מנהג in ישראל, כלל ישראל, there are many, many, many *Yidden* that follow the שלחן ערוך, and do exactly what the מחבר says- and it's based

on our גמרא, doesn't seem to be disputed that the right way, the most לכתחילה way to be מקיים the מצוה is with lettuce, the most לכתחילה way to be מקיים the מצוה is with חזרת. But there's another very, very large group in כלל ישראל that's not מקיים the מצוה of מרור by eating lettuce, rather they're מקיים the מצוה of מרור by eating horseradish, by eating *chrain*. And the question is, what's the source to that מנהג to eat *chrain*? Number one, where does it say *chrain* in the משנה? And number two, we see clearly that the המצוה עיקר is חזרת. The גמרא says it, the שלחן ערוך says it, so how exactly could you go against it? And what would be the source to such a מנהג? But I think before we discuss *chrain* and the pros and cons of using lettuce versus *chrain*, I think there's another question that everybody at some point had to have thought of. And that is, we eat מרור by the הסדר. ליל חמשה עשר. Why do we eat מרור?

כל שלא אמר שלושה דברים הללו לא יצא ידי חובתו בפסח said רבן גמליאל ואלו הן פסח, מצה, ומרור. פסח זו שאנו אוכלים על שום מה ... מצה על שום מה וימררו את ... why do you eat מרור? Because את, because when the *Yidden* were in מצרים, it was a *bittereh*, *bittereh* גלות. And the *Yidden* were in concentration camps, and they were forced to do horrible, horrible things. It was a very, very bitter experience. And to commemorate, and to remember וימררו את חיייהם, what do we eat? We eat מרור. So we take *bittereh greentzeigen*, that's what we do, and that's what we eat. So I ask you a question- is lettuce bitter? You sit down, you eat lettuce- it's bitter? What's bitter about lettuce? I think that should be the first קושיא in the נשתנה. Here, you talk about the *bittereh greentzeigen*, and then what do you eat? Lettuce. *Chrain* is bitter. But what's bitter about lettuce? The truth is, you know who asks

this קושיא? The ירושלמי asks this קושיא. The ירושלמי right here in ואלו ירקות שאדם יוצא בהן ידי חובתו בפסח משנה on this פרק כל שעה בחזרת, *fregt* the ירושלמי, חזרת? It's not bitter. It's supposed to be מרור. It's not bitter. Says the ירושלמי, it's true that חזרת is תחילתו מתוק, it starts off sweet. However, סופו, at some point, it's going to become bitter. And because at some point it's going to become bitter, it's for that reason it makes the cut and it qualifies as being מרור.

But the truth is, there's a major, major שאלה in the אחרונים how to understand the ירושלמי. What exactly did the ירושלמי mean? So first of all, what's the מציאות? The מציאות is that lettuce, when it stays in the ground for an extended period of time, at some point, the root, or the stalks, there's a part of it that can become very, very bitter. And it's פשוט, that that's what the ירושלמי is referring to. When he says that its סופו to become מרור, to become bitter, what he means is that if it stays in the ground for an extended period of time, there is a point when it's going to be bitter. But the question is, does the ירושלמי mean to say that when the משנה said בחזרת בפסח חזרת ידי חובתו ביהן יוצא בהן ידי חובתו בפסח בחזרת, ואלו ירקות שאדם יוצא בהן ידי חובתו בפסח בחזרת, keep the lettuce in the ground, until it becomes bitter, it's the bitter חזרת that חז"ל said you could be יוצא the מצוה with. You're right, the חזרת that you're going to put in your Caesar salad, that's not something you could be יוצא with, because that's not bitter. But the חזרת that ל"ח were referring to was the חזרת that is bitter. And that's exactly what the ירושלמי means. *Fregt* the ירושלמי, it's מתוק, no, it starts off מתוק, but then it becomes bitter. That qualifies it as one of the *bittereh greentzeigen*, and once it qualifies, it makes the cut, so wait until it becomes bitter, because

at the end of the day, that's what מרור is, it's supposed to be bitter. You're supposed to remember וימררו את חייהם, you're not supposed to feel like you're eating greens. And if that's the case, so that's certainly what it means. או יש לומר. Maybe that's not what the ירושלמי means. Maybe what the ירושלמי is saying is that being that this מין of חזרת at some point will become bitter, at some point, that's what's going to happen, so even though right now it's not bitter, it qualifies as being one of the מינים of מרור, and you could be יוצא with lettuce even while it's not bitter.

The truth is, that if you look in the בית יוסף on this הלכה, in סימן תעג, the בית יוסף seems to pick one of these צדדים pretty clearly. He brings the שיטה הרמב"ם. The רמב"ם left out the הלכה of מצוה בחזרת. Even though the ערוך says it, and it's based on גמרא, but the רמב"ם brings it. And he brings למה השמיטו. He said he doesn't understand why the רמב"ם left it out. This is what he says, אולי שהוא מפרש, maybe the רמב"ם had a different פשט in the גמרא. How did we explain מצוה בחזרת אושעיא רבי. פשוט, the way רש"י explains it. לכתחילה, the right way to be מקיים the מצוה, the מובחר way to be מקיים the מצוה is by using חזרת. But said the בית יוסף, it could be the רמב"ם had a different פשט. You know how the רמב"ם understood מצוה בחזרת? Not מצוה נמי בחזרת, but מצוה לכתחילה חזרת. It's okay to use חזרת. What do you mean? Why would you think it's not okay to use חזרת? Says the בית יוסף, because אף על פי שהיא מתוקה, because even though lettuce is sweet, ואין בה מרירות, it's really not bitter, so I would have thought you can't be יוצא the מצוה. That was חידוש רבי אושעיא that no, you could be יוצא. But what does it sound like? What does it sound like from the בית

יוסף? That the בית יוסף was saying that חזרת is something you could be יוצא the מצוה with even when it's מתוקה. So what does the ירושלמי mean when it says it's סופו to become מרור? It means eventually it's going to become מרור. But right now? Right now, in the בית יוסף, it's pretty clear and I saw רב עובדיה יוסף in his חזון עובדיה says it's פשוט that's what the בית יוסף means. He's saying פשוט in the רמב"ם that the רמב"ם held בחזרת מצוה as a חידוש because you would have thought you can't be יוצא. You know why? Because of what's been bothering us, subconsciously. What's so bitter about lettuce? And how in the world is this actually מרור?

The truth is, that it's מדויק this way in the בית יוסף, but it's מפורש in the הרב שלחן ערוך הרב. The הרב שלחן ערוך הרב, also right here in הלכות פסח, it's סימן תעג, and it's ל קטן ל. Says the הרב שלחן ערוך הרב, starting from the middle, ומפני כך היא נקראת מרור ומצוה, אחריה, the מצוה is to find the חזרת, אף, מתוקה כשהיא אף, even though it's sweet, לפי שמצות מרור היא זכר למה שמררו המצרים את חיי אבותינו, בתחילה בפה רך על, like the גמרא said, בעבודת פרך והם נשתעבדו בהם, first it started off, everything was very subtle, and then eventually, it started intensifying, לכן יש לאכול החזרת שתחילתה, very, very clearly that the הרב שלחן ערוך הרב, very, very clearly that the מצוה is לחזר אחריה, the מצוה is to take the מצוה. Very clear. Even while it's sweet. So the בית יוסף is very משמע that way, the way רב עובדיה יוסף was in the מדויק in the בית יוסף, and in the הרב שלחן ערוך הרב it's מפורש that once חז"ל said מרור, it's מרור, and you could eat the חזרת even if it's sweet. What did the ירושלמי mean that it's going to become bitter? That's what qualifies it as being מרור. If it had no שייכות to



ever becoming bitter, then you wouldn't be able to use it as מרור. But being that it will become מרור, that's enough for you to be able to use it, even though right now at the time that I want to eat it, it's not bitter, אף על פי כן it's still something you're going to be able to be יוצא with.

But there are a lot of אחרונים that had a problem with this. And בראשם, as far as contemporary אחרונים are, was the חזון איש. The חזון איש wrote a lot about using lettuce as מרור, and he said you can't use lettuce as מרור. He said that even though חז"ל said חזרת, so that would mean if you had חזרת that was bitter like חז"ל had, and if you would harvest it that way, that's fine, then you'd be able to use it. But to take lettuce, something that you would put in your salad, and eat it as מרור, it's not מרור. At the end of the day, אין מקרא יוצא מידי פשוטו, it has to be bitter. And if that's what you're going to take, it's not going to be bitter. So the חזון איש said what should you use? The חזון איש said you should use *chrain*. We'll get to that in a second. But he said as it relates to lettuce, that's not something you should do. And I saw in the הגדה from Rav Chaim Kanievsky, it's called שיח הפסח, so in the back of the הגדה they have some *shticklach*, so they bring over here as it relates to מרור, so he brings that Rav Chaim told people not to use lettuce as מרור, and he said it over in the name of the חזון איש, and he brings what the חזון איש said, and he writes at the end ודברי מרן החזון איש זצ"ל ברורים, he says he doesn't see how you can argue with it. Because at the end of the day, it's פשוט *azoy*. I saw רב עובדיה יוסף brings the חזון איש, and he says that it's very nice that the חזון איש said that, but לא כהבית יוסף, and it's not like the הרב ערוך שלחן. So the bottom line is, it seems that in the

אחרונים, there were two ways to view lettuce that's not bitter. If the lettuce is bitter, of course you could be יוצא with the lettuce, there's nothing to talk about, that's מצוה בחזרת. But we're talking about where the lettuce is not bitter. So the question is, could you be יוצא, could you not be יוצא? The ירושלמי already asked the קושיא it's not bitter, but the ירושלמי gave a little bit of an ambiguous answer. The ירושלמי said at some point, it's going to be bitter. So did the ירושלמי mean wait until it becomes bitter? Or did the ירושלמי say that even though it didn't become bitter yet, that in and of itself would be enough? And the בית יוסף and the הרב ערוך שלחן would seem that being that it can be bitter, even though right now it's sweet, you could still be יוצא the מצוה. The חזון איש seemed to be the one that led the charge, and more contemporary, I'm not familiar with anyone much earlier than that that discussed this but the חזון איש more recently said very, very strongly that he doesn't think you could be יוצא that way because it's not מרור. And זצ"ל Rav Chaim Kanievsky מרן הגאון told people that asked him how should you be יוצא the מצוה of מרור? And he told them don't be יוצא the מצוה of מרור with lettuce that's not bitter. Because if it's not bitter, it's not מרור, and at the end of the day, it's true מצוה בחזרת, but it has to be bitter. If it's not bitter, אין יוצא, מקרא יוצא מידי פשוט.

Okay, so if the חזון איש didn't want you to take lettuce, so what should you take? So we mentioned *chrain*. So the question is, where does *chrain* come from? I mean, why *chrain*? And really, just to add to the question, and that is the מגן אברהם brings that at the end of the day, being that חז"ל gave us examples of what מרור is, you should only use something that חז"ל said can work.

So similar, for example, when it comes to kosher עופות, right, kosher birds, we only eat birds that have a מסורה, so the מגן אברהם says you're only supposed to use מרור that has a מסורה. If it doesn't have a מסורה, you shouldn't use it as מרור. עופות, and כשרות, is obviously more חמור than מרור, which is only a דרבנן, but at the same time, you're supposed to use something that has a מסורה. Which means that *chrain* has to be one of the 5 מינים, one of the things that are mentioned in the משנה. So which one of the things mentioned in the משנה is *chrain*? So if you look at the ואלו ירקות שאדם יוצא בהן משנה, our משנה says תוספות יום טוב ידי חובתו בפסח בחזרת בתמכא ובעולשין. Says the תוספות יום טוב, you know what תמכא is? ואנו רגילין לפתרו, the way we תמכא is קרי"ן, or *chrain*, שהוא מה שקורין בלשון אשכנז, וכן הוא מפורסם בדברי אחרונים, *chrain*. So he says תמכא, which is mentioned in the משנה, is *chrain*. And the מגן אברהם brings it as well in סימן תעג, the מחבר says one of the things that you are allowed to use is תמכא. *Zugt* the מגן אברהם, what exactly is תמכא? *Chrain*, אשכנז מערטי"ך ובלשון, *Chrain*, that's what it is. So you want to know what the מקור to using *chrain* is? It's also in the משנה, it's in our משנה. Our משנה said *chrain*. It just didn't say it first. And being that it didn't say it first, so that's why the thought is לכתחילה what you should be using is really lettuce. But if somebody wanted to use *chrain*, he could be יוצא. How do we know he could be יוצא? Because it's a משנה. Because the פסק said that when the מגן אברהם and the תוספות יום טוב both said our *rebbe* said that when the משנה said that you can use תמכא, what it was referring to was *chrain*.



## כורך The Tefilah of

The פסח ראשון was talking a lot about the הלכות of פסח שני, and what happens if you have רוב of the *Yidden* that were טמא, or only a מיעוט of the *Yidden* are טמא? What would it be if it was מחצה על מחצה? what would be if it's not מחצה על מחצה, it's a רוב טמא, but it's only רוב by one? What would be if one שבט was טמא, and all the other שבטים were really טהור? What would be if everybody was טמא, but רוב of the *Yidden* were טמא זיוה, and a מיעוט were טמא טומאת מת? What would be if רוב of the *Yidden* were טמא טומאת מת, and a מיעוט were טמא טומאת זיוה? What would be if a third of the *Yidden* were זבים, a third of the *Yidden* were טמאים מתים, and a third of the *Yidden* were טהורים? So we had a whole bunch of different הלכות and a lot of חשבון, but really also a lot of *lomdus* that came out in understanding the laws of פסח שני, etc., etc.

In the הגדה של פסח, when we're going through the מצוות, by the מצוה of כורך, we say זכר למקדש כהלל כן עשה הלל בזמן שבית המקדש היה קיים היה כורך מצה ומרור ואוכל לקיים מה שנאמר על מצות ומרורים יאכלהו. So כורך used to do הלל, and because הלל did כורך, we do כורך. We do it זכר למקדש כהלל כן עשה. So what did הלל do? He would take מצה ומרור, he would eat them together, לקיים מה שנאמר על מצות ומרורים יאכלהו. And the *velt* asks a קושיא that this פרשת בהעלותך of פסוק יאכלהו is a פסוק in פרשת בא. And there's a very similar פסוק in פרשת בא. In פרשת בא it says in the תורה ואכלו את הבשר בלילה הזה עלי אש ומצות על מרורים יאכלהו. That's not what we say in זכר למקדש כהלל כן עשה. We say על מצות ומרורים יאכלהו. That פסוק is quoting פרשת בהעלותך that says

בארבעה עשר יום בין הערבים יעשו אתו על מצות ומררים יאכלהו, it's very similar, but there's a subtle difference. על מצות בהעלותך says, ומררים יאכלהו, and בא says, ומצות על מררים יאכלהו. Every single הגדה says, שנאמר על מצות ומררים יאכלהו. In other words, we're quoting the פסוק in פרשת בהעלותך. And all the מפורשי הגדה ask, why do we quote the פסוק in פרשת בא, quote the פסוק in פרשת בהעלותך. So you're going to tell me, what difference does it make? And I'll tell you the difference. Because פרשת בא is the פסוק that deals with the פסח ראשון -קרבן פסח *ershte*. פרשת בהעלותך is describing the פסח שני -חודש אייר. בארבעה -חודש ניסן, that's not פסח שני. עשר יום בין הערבים יעשו אתו על מצות ומררים יאכלהו, it's referring to פסח שני. So פסח שני, מקשים העולם, that why do we quote the פסוק by פסח שני? We should quote the פסוק of פסח ראשון.

So the *velt* says over in the name of the *heilige* Belzer Rav that he said that the reason we mention the פסוק in פרשת בהעלותך, על מצות ומררים יאכלהו, is because it's a תפילה. Because the *Yidden* are sitting by the סדר, and we're in גלות, and we're in חוץ לארץ, and even if we're in ארץ ישראל the movement never played out in the 19th century- we're not bringing a קרבן פסח. And being that we're not sitting with the קרבן פסח, so when we come to the מצוה of כורך, in addition to mentioning a פסוק, we give a *krechtz*, and we say a תפילה that *halevai* we should be זוכה to bring the פסח שני, that we weren't זוכה this year to bring the פסח ראשון. However, פרשת בהעלותך, במדבר פרק ט פסוק יא- על, לקיים מה שנאמר מצות ומררים יאכלהו. That even though we weren't זוכה to bring the פסח ראשון, however *halevai* we should be able to bring the פסח שני.

I saw in the הערות on מסכת פסחים from Rav Elyashiv, that Rav Elyashiv brings this *vort* from the Belzer Rav. He said it's a beautiful פשט, and it's a *moiradike*, *heilige* הרגש. But he said he doesn't think it's *oisgehalten* in הלכה. He says, why not? Because we just learned the גמרא, and the גמרא said that what would be if רוב of the *Yidden* were זבים, and only a מיעוט of the *Yidden* were טמאים מתים? So רב said the הלכה is the טמאים מתים would not be able to bring the פסח שני. Why not? Because when the *Yidden* brought a פסח ראשון, that's when there's a פסח שני. But לא עבדי בראשון, if the ציבור didn't bring the פסח ראשון, in that case, you don't bring a פסח שני. In this case, nobody brought a פסח ראשון, because רוב of the *Yidden* were זבים, a זב can't bring a פסח ראשון, and a מיעוט of the *Yidden* were טמאים מתים, they couldn't either bring the פסח ראשון. So רב said a חידוש, oh, nobody brought a פסח ראשון? In this case, you can't bring a פסח שני. So said Rav Elyashiv, that if the בית המקדש would be built between פסח ראשון and פסח שני, he says unfortunately, we wouldn't be able to bring a פסח שני. Because being that there was no פסח ראשון, so it's *kennisht zein* בפסח שני. So he said the הרגש from the Belzer Rav was *heilig*, it was *gevaldig*, oh, a תפילה that we should be זוכה that by י"ד אייר, it should be שייך to bring a פסח שני. He said but להלכה, it's not *oisgehalten*. He said because להלכה, being that כלל ישראל didn't bring the פסח ראשון, when פסח was בראשון, oh, then you can have a פסח שני. But if there was no פסח ראשון, then you can't have a פסח שני.





## The Chashuv Grandchildren of the World's Most Notorious Monsters

The גמרא asked a question, the גמרא gave a little bit of a backdrop to the question, רבי ישמעאל ברבי יוסי was very sick and רבי ישמעאל ברבי יוסי sent a letter to רבי יהודה הנשיא and he said that when you pass away, you're going to take with you a lot of מסורה that you heard from your great father רבי יוסי. רבי יהודה הנשיא famously had a ridiculous amount of respect for רבי יוסי, just to understand who רבי יוסי was. He had amazing, amazing deference for רבי יוסי. So he knew that רבי ישמעאל ברבי יוסי was not well, and he didn't want to lose הלכות from רבי יוסי. So he says, do me a favour, send us something that you heard from your *groisse Tatteh*. So he writes back, כך אמר אבא, that אבא asked the following question, we say in הלל, הללו את ה' כל גוים שבחוהו כל האומים. Why? כי גבר עלינו חסדו. The עמים, they all praise הקב"ה. Why? Because ה' is good to the Jews. So רבי יוסי said, it doesn't make any sense. Because ה' is good to the Jews, therefore the אומות העולם praise הקב"ה? Because ה' is good to the Jews, the *Yidden* should praise הקב"ה. And when ה' is good to the אומות העולם, then the אומות העולם should praise הקב"ה. What does it mean that ה' כל גוים שבחוהו כל האומים - why? כי גבר עלינו חסדו. It doesn't seem to be consistent. So רבי יוסי said, אין הכי נמי. You have to read the פסוק as follows- הללו את ה' כל גוים שבחוהו כל האומים, when ה' is good to them. And מה דך, they praise ה' when ה' is good to them, certainly us, קל וחומר, we should have to do the same thing. But אין הכי נמי, the פסוק doesn't mean what literally it would seem to mean.

But it's ידוע that the *velt* says, in Brisk they say it over from Rav Itzele Volozhiner, the חיד"א says it right here in פתח עינים, but the *velt* says a different תרוץ. And that is, that sometimes do אומות know better the חסדים that ה' does to the *Yidden* than the *Yidden* themselves do. Because we can appreciate the חסד of ה' when we know there was a plot, like the פורים story. So we knew there was a גזירה להשמיד להרוג ולאבד, but then it was foiled, so we make a יום טוב out of it. We knew the threat of חנוכה, we understood that we were heavy underdogs. It was רבים ביד מעטים, and ה' saved them and as a result, we make a יום טוב, and we say הלל. ה' does what we have to do. But what about all those times that there were plots? What about all those times when, רחמנא ליצלן, who knows what could have happened and we never found out about it? So we're not the ones that are going to praise ה'. You know who's going to be praising ה'? It's the אומות העולם are going to be praising ה'. So האומים and the גויים are the ones that praise ה'. Why? כי גבר עלינו חסדו. They know when ה' is good to the *Yidden*, and they're sitting in their conference rooms when they're huddling together and they're saying, 'what in the world could have possibly gone wrong', and they realize that 'you know what, the God of the Jews must have protected His People'. So it's ה' כל גויים שבחוהו כל האומים כי גבר עלינו חסדו, because sometimes they know better than we know.

But I saw a דבר נפלא many years ago in the ישועת יעקב. The הלכות מגילה, it's actually *favorffen*, it's in סימן יעקב, it's regarding a הלכה that we're all familiar with of תרצ"ה חייב. So it's a איניש לבסומי בפוריא עד דלא ידע בין ארור המן לברוך מרדכי

whole אריכות, it's more of a פורים *shtickel*, but there's one punchline that's beautiful, it's חיזוק, and I think it's worth mentioning. He says that we all know the גמרא, the גמרא says מבני סנהדרין, בניו של המן למדו תורה ברבים, but מבני ברק, בבני ברק, but המן had *eineklach* that were *kollel yungeleit*. *Mamash choshuve, choshuve Yidden*. המן. That's a well-known מאמר חז"ל. What's not as well-known is the גמרא continues. The גמרא says מבני בניו של סנהדרין למדו תורה ברבים. מבני בניו של סנהדרין also had *eineklach* that were *choshuve, choshuve yungeleit*. The גמרא continues מבני בניו של פרעה למדו תורה ברבים. מבני בניו של פרעה! Oh, yeah. He also has *choshuve eineklach*. The גמרא says מבני בניו של נבוכדנצר, אף מבני בניו של נבוכדנצר ביקש הקב"ה לעשות *eineklach* that almost, they came so close to becoming very *choshuv*. And the מלאכי השרת heard about this and they said מי יצילנו? And they shut the whole thing down. *Fregt* the יעקב, ישועת יעקב, it doesn't make any sense. והדבר צריך ביאור. You know what kind of *zechusim* a *Yid* needs for his children to be sitting and learning תורה? It's the greatest זכות in the world. So what's פשוט פשוט? These are the biggest monsters of world history- פרעה, סנהדרין, המן, even נבוכדנצר there was a אמינא. What could be פשוט פשוט? *Veist ois* they have *zechusim*? What זכות did they have? They tried killing the *Yidden*. So the ישועת יעקב says a דבר נפלא. They had tremendous, tremendous, tremendous *zechusim*. Let's think of המן for a second. Look what came from המן. המן wanted to kill the Jews, but then he wasn't successful. And because of that, there was an unbelievable התגלות, there was a clarity that even when we don't realize ה', maybe, even when He's not splitting the sea and He's not bringing plagues on the Egyptians, but at the same time, He's

אסתר מן התורה מנין שנאמר ואנכי הסתר אסתיר פני ביום. always there. The *Yidden* got an understanding of what it means a נס שהוא. The *Yidden* got an understanding of what it means a נס פורים יום טוב a whole. We got from the המן. It came from who? It came from who? It came from the המן. why? הדור קבלוה בימי אחשורוש. Because of the המן. If there's no המן, there's no הדור קבלוה בימי אחשורוש. If there's no המן, then there's no קבלת התורה באהבה. There's no אסתר מן התורה מנין שנאמר ואנכי הסתר אסתיר פני ביום. So here's the punchline. Says the המן, ישועת יעקב played a critical role in one of the greatest ה'יקדושי of all time. And יה' is not בריה ובריה כל בריה שכר כל המן, and מקפח שכר כל בריה ובריה כל בריה. And because he had to be rewarded for it, מבני בניו של המן למדו. Because he had *moiradik zechusim*. You what his *zechusim* were? He played such a key role in such a big ה'יקדוש. And that doesn't go unnoticed. And it's because of that בני בניו של המן למדו תורה ברבים. Said the ישועת יעקב, the same was true for ברבים, and the same was true for פרעה, and to a degree maybe even the same was true for נבוכדנצר, עיין שם. So he says these רשעים, they were monsters. They were out to kill the *Yidden*, there's nothing to talk about. But at the same time, a tremendous ה'יקדוש came through them. And because such a big ה'יקדוש came through them, it's for that reason they're rewarded. So at the end of the *shtickel*, says the ישועת יעקב, ולפי זה יש לומר, גויים the-הללו את ה' כל גויים שבחוהו כל האומים. הלל in פשט another and the אומים are going to praise ה'. You know when? כי גבר עלינו חסדו. When they're going to see all the חסד that came to כלל ישראל through them, and they're going to realize all the good that they actually brought into the world- did they want it? No. Did they do it for the right intentions? Absolutely not. But at the

same time, they're going to realize that they played a role in all this הטבה and they're going to be rewarded for it. So what do you think they're going to do? When המן saw that he has *eineklach* that are *shteiging* in בני ברק, so you know what he did? הללו את ה' כל גויים שבחוהו כל האומים And that's what פרעה did, and that's what שנחריב did. הללו את ה' כל גויים שבחוהו כל האומים כי גבר עלינו חסדו. But the חיזוק, the takeaway is the value of a 'קידוש ה', that a person that plays any role, it doesn't matter if it's an active role, it doesn't matter if it's a passive role, or it doesn't even matter if you're the bad guy in the story. You're the bad guy, you're literally the villain, you're the one that started it and that at the very end in the last chapter, everything flips- but the villain also gets שכר. Because at the end of the day, without המן, there's no פורים. And without פרעה, we're not sitting at a סדר. So ironically, בן בנו של ironically, פרעה is cashing in every single time a *Yid* sits at a סדר. Because all this אמונה, of והגדת לבנך, and מאכל דמהימנותא, פרעה has a role in this. And that's why הללו את ה' כל גויים שבחוהו כל האומים כי גבר עלינו חסדו.



## קרבת פסח טעון שירה

So just two הערות, both מעניין לעניין באותו עניין, as it relates to today's דף. The first one is going to be more על דרך הלכה, and the second one is going to be more על דרך אגדה. So the משנה describes how the קרבן פסח was brought in the בית המקדש. And one of the things the משנה says was is that the עזרה was packed with *Yidden*. It was so packed, that נתמלא העזרה. Literally, it was completely full. And then they would close the doors, and it's a מחלוקת between אביי and רבא if the doors closed by themselves miraculously, or whether there were כהנים that would physically close the doors. So there's just a multitude of *Yidden* that are inside the עזרה as the קרבן פסח was being brought. Says the משנה, while the קרבן פסח was being brought, קראו את ההלל, they would read הלל. And what would happen if they finished the הלל and the קרבן פסח was still being brought? Then, שנו, they would read it again. And what if they said it a second time and the קרבן פסח is still being brought? שלשו, they would say it a third time. While the קרבן פסח was being brought, there was הלל that was being sung in the בית המקדש. So the question is, who was saying הלל? The משנה doesn't say. The משנה just says קראו את ההלל. So if you look at קראו את ההלל - אכל כיתות קאי רש"י in the משנה, so רש"י is referring to all the *Yidden*. All the *Yidden* that were in the בית המקדש at that time, they were the ones that were saying הלל. So it was the *Yidden* in the בית המקדש that were saying הלל. If you look at פירוש לויים says תוספות, דיבור המתחיל קראו את ההלל in תוספות. It was the לויים that were saying הלל. In other words, we have a מחלוקת between רש"י and תוספות, who was it that was saying הלל.

So רש"י says three words, אכל כיתות קאי, it was the כיתות, it was all the *Yidden* that were packed and jammed into the עזרה, they were the ones that were saying הלל. And תוספות says two words- פירוש לויים. It wasn't the כיתות that were saying הלל, it was the לויים that were saying הלל. So you have a מחלוקת between רש"י and תוספות whether it was the *Yidden* that said הלל, or whether it was the לויים that said הלל. The Brisker Rav, מן הגרי"ז, in ספר הלכות in ספר מן הגרי"ז, says that לכאורה, this מחלוקת between רש"י and תוספות isn't simply a technical מחלוקת. Was it the *Yidden* that were saying הלל, or was it the לויים that were saying הלל? But rather it's a more fundamental, a more יסודי מחלוקת. Said the Brisker Rav, רש"י and תוספות are arguing not simply who said הלל, but more fundamentally, what was the purpose of the הלל? What was the function of the הלל? What was the מחייב of the הלל? Let's go backwards. תוספות says, that who said הלל? It was the לויים that said הלל. Said the Brisker Rav, it's *pashut* that תוספות understood that the reason they sang הלל while the קרבן פסח was being brought is for the same reason that when קרבנות ציבור were brought in the בית המקדש, the לויים were בזמנם ובזמנם. The לויים always sang in the בית המקדש while there were קרבנות that were being brought. And תוספות understood that the הלל that was sung in the בית המקדש was sung by the לויים. Which means, by the way, they didn't just say הלל, they probably sang the הלל. Right, there were חצוצרות, the משנה says, so they were singing הלל because this was the לויים whose job it is to sing while the עבודה was being done. And there was an עבודה that was being done. Which עבודה was being done? It was the עבודה of the קרבן פסח. And *shteit duh* in the משנה, דין, a חידוש, that while the קרבן פסח



was being שחוט, there was a דין שירה על הקרבן that many, many קרבנות have. The truth is, קושיא asks a תוספות, that I don't understand- שירה בשעת שחיטה? Where do you find שירה בשעת שחיטה? When did they sing in the בית המקדש while the קרבנות were being brought? It was during the ניסוך היין שר אין אדם שר. Right, it's משמע *fun az tzu zingen a niggun ken muhn nohr vin a Yid iz b'simcha*. You know where it comes from? It's a שירה על הקרבן מסכת ערוכין in רש"י. That's when they used to sing. Because שר שירה אלא מתוך שמחה, and שחיטה, and it's for that reason that's when they used to sing. So תוספות *fregt* a קושיא, I don't understand. The לויים are singing שירה while you're *shechting* the פסח? There's no wine. If there's no wine, you don't sing. That's the rule. So - אין אדם שר שירה אלא מתוך שמחה, לכאורה, where was the שמחה? So תוספות says a תרוץ, and תוספות says that even though it's true that ordinarily שירה אלא מתוך שמחה which is *davka* by יין, but that's only if there is יין. But here, there was no יין. So if there was no יין, it was שייך to have שירה even at the שחיטה. But the point is, said the Brisker Rav, תוספות that said that it was the לויים that were singing הלל, is because תוספות held that the דין שירה and the דין הלל that the משנה is describing at the time that the קרבן פסח was brought was על הקרבן מדין שירה על הקרבן. And if it's מדין שירה על הקרבן, that's the responsibility of the לויים and it's for that reason it was the לויים that were the ones that were saying הלל.

What did רש"י hold? רש"י held that all the כיתות of all the *Yidden* that were in the בית המקדש, they were the ones that were saying הלל. Said the Brisker Rav, רש"י clearly held that the דין הלל

had nothing to do with the *דין שירה על הקרבן*. Because if it had something to do with *שירה על הקרבן*, then the *לויים* would have sang it. But rather, there's a separate *הלכה*. There's a new *חידוש* that the *משנה* is saying. And that is, that the *קרבן פסח* was *טעון שירה*, and the *קרבן פסח* required *הלל*. And it's for that reason all the *Yidden* that were there sang *הלל*. Not because the *קרבן פסח* is a *קרבן*, and there's a *דין שירה על הקרבן*, which is discussed in *מסכת ירכושין* and *דף יא*, and in many places in *קדושים*. It has nothing to do with the *דין שירה על הקרבן*. There was a special *דין* that the *קרבן פסח* required *הלל*.

And the truth is, the Brisker Rav said that the *מקור* to this is another *סוגיא*, really a parallel *סוגיא* later in *מסכת פסחים דף צה*. *עמוד א*. The *משנה* over there says that when the *קרבן פסח* was brought, while the *Yidden* were eating the *קרבן פסח*, they sang *הלל*. Which, by the way, is the reason that at the *ליל הסדר*, we sing *הלל*. So why do you say *הלל* during the *סדר*? What does *הלל* have to do with the *הגדה של פסח*? It's not *סיפור יציאת מצרים*, so why is it that we say *הלל*? The reason is because when the *Yidden* ate from the *בשר* of the *קרבן פסח*, it's a *משנה* on *עמוד א*, the *משנה* says that the *קרבן פסח* required *הלל* while it was being eaten. Now, why did it require *הלל*? What's *פשוט פשוט* in that? So the *גמרא* says *מאי טעמא*, what's the reason for it? So listen to this *לשון* of the *גמרא*, we'll talk about this when we get to *דף צה*. *אפשר*, is it possible, that *ישראל שוחטין את פסחיהן*, that the *Yidden* are bringing their *קרבן פסח*, *ונטלין את לולביהן*, and they're taking their *לולב*, *ואין אומרים הלל*? How could you bring a *קרבן פסח* and not say *הלל*? And it's for that reason that while the *Yidden* ate the *קרבן פסח*, they had to say *הלל*. But the *גמרא* is *אפשר ישראל*

שוחטין את פסחיהן? Meaning, this גמרא is not only a reason why you would have to sing הלל while you're eating the פסח, קרבן, but it's also a reason why you would have to say הלל while you're *shechting* the פסח, קרבן. So it's a מפורש גמרא that you can't *shecht* a פסח - קרבן - just like לולב, you can't take a לולב without saying הלל, for whatever reason - so too, you can't *shecht* a פסח, קרבן without saying הלל. But the point is, it has nothing to do with שירה על הקרבן. So said מרן הגרי"ז, the הסבר in the מחלוקת between רש"י and תוספות is *gevaldig*. תוספות understood that the דין of הלל and בשעת שחיטת קרבן פסח was בדין שירה על הקרבן. If it's בדין שירה על הקרבן, says תוספות, תוספות, it was the לויים that קראו את ההלל פירוש לויים, תוספות, הקרבן, אפשר ישראל, says, גמרא like the מדין held that it was הלל. When you sing שוחטין את פסחיהן ונוטלין את לולביהן ואין אומרים הלל שירה על, it has nothing to do with הלל when you take the לולב, the לולב is not a קרבן, so, too, the הלל that was said on the הקרבן, of the פסח. And like the משנה says they even said הלל when they ate the פסח, קרבן. It has nothing to do with שירה על הקרבן. What's the שירה על הקרבן when you're eating the פסח, קרבן? This is already after the הקרבה, this is simply the אכילה. Even though אכילה in פסח, קרבן is different than שאר אכילות, but still, it's אכילת קרבן on דין שירה על הקרבן. Where do you find a פסח, קרבן? Says רש"י, must be it's a new דין that the פסח, קרבן required הלל and because there's a new דין that the פסח, קרבן required הלל, therefore, says רש"י, קראו את ההלל אכל כיתות קאי, רש"י.

Either way, this is the first part of the Brisker Rav in that *shtickel*. The second part of the Brisker Rav, the Brisker Rav asks מפורש ראיות from קושיאות, because the Brisker Rav says there are בביצור, that there's no

question that there was a *קרבן על השירה* even by the *ספרי*. One of the *מקורות* that the Brisker Rav brings is a *פסוק*. *אשר יזמרו ליהוה*. The *פסוק* is in *פרשת בהעלותך*, *אשר יזמרו ליהוה* says *במועדיכם ובראשי חדשיכם ותקעתם בחצוצרות על עולותיכם ועל זבחי שלמיכם*. This *פסוק* is the *מקור* to the *דין* of *קרבן על השירה*. It's learned out from this *פסוק*. This *פסוק* is certainly the *מקור* to the *דין* of *קרבן על השירה*, that they had to have *חצוצרות* while they sang *קרבן על השירה*. The *ספרי* says that when did they have to have these *חצוצרות*? It was *במועדיכם ובראשי חדשיכם ותקעתם בחצוצרות על עולותיכם ועל זבחי שלמיכם* - so *עולותיכם* is an *עולה*, and *שלמיכם* is a *שלמים* - what does *זבחי* mean? Says the *ספרי*, you know what *זבחי* means? It means the *קרבן פסח*. So said the Brisker Rav, it's a *מפורש ספרי* that the *ספרי* says very, very clearly that there was a *קרבן על השירה* because this is the *פסוק* that talks about *קרבן על השירה* - while the *קרבן פסח* was brought. *תוספות*, when he says his *פשוט* that *אשר יזמרו ליהוה* was *לויים*, he says that he has a *תוספתא* of *ירושלמי* *שוחטין את פסחיהן ולויים קוראין את ההלל*. So *fregt* the Brisker Rav, it's a very nice *פשוט* in a *רש"י*, that *רש"י* held that *אשר יזמרו ליהוה* is *אכל* because he held it's not *קרבן על השירה*, but rather it's *מדין פסח*. Just like *לולב* requires *הלל*, so too *פסח* requires *הלל*. But at the same time, it's a *תוספתא*, it's a *ספרי* - how could *רש"י* not go like *מפורש ברייתות*? So *תוספות* says you have no choice but you have to say that the *אמת* is that *רש"י* held that there were two *דינים*. Says the Brisker Rav that *רש"י* held there were two *דינים*. There's one *דין* that you had to say *הלל* when the *קרבן פסח* was brought *אפשר ישראל* where it says *אשר יזמרו ליהוה* - and then there was another *דין*

that the *Yidden* had to say הלל while the קרבן פסח was brought because it says ותקעתם בחצוצרות על עולותיכם ועל זבחי שלמיכם and זבחי means the קרבן פסח. Meaning, there were two דינים, according to רש"י. And the דין of דף צה which is מצד אפשר, you're bringing the קרבן פסח and you're not going to say הלל? That was מחייב the כיתות to say הלל. The ספרי זוטא and the תוספתא that say לויים מחייב and זבחי פסח קרבן פסח, that was מחייב the לויים to sing שירה. In other words, תוספות said לויים, and רש"י says אכל כיתות, so *pashut*, you learn it was a מחלוקת. At the end of that piece that we just flew through, the Brisker Rav says you have to say that even רש"י מודה that there were really two דינים - there was a מצד דין הלל מצד דין גמרא on דף צה, and there's another דין הלל מצד דין לא ראי זה כראי זה הצד - פרשת בהעלותך in ספרי זוטא מצד דין השווה שבהן is when the קרבן פסח was being brought, the *Yidden* were saying הלל. Not just that, when the קרבן פסח was being eaten, the *Yidden* were singing הלל. And it's for that reason when we sit at the הסדר, ליל הליל, we sing הלל. The reason is because this is a זכר to once upon a time where we had a קרבן פסח and when the *Yidden* sat together, they ate the קרבן פסח. What went on? So what went on was they were singing הלל. In addition to all the מצוות like והגדת לבנך and everything else that was taking place - it was על מצות ומרורים יאכלוהו but they were singing הלל. It's a real דין, הלל. We sing נשמת, right, we say a lot of things, but הלל is different. הלל has a מקור in גמרא, it has a מקור in משנה, it has a מקור maybe in ספרי זוטא in פסוקים, but bottom line is, that is the idea of הלל to the מקור.



## Understanding חד גדיא

So as it relates to today's דף, two הערות. The first הערה is, the דף began, sort of, with a פסוק in זכריה פרק יב. The פסוק says וספדה הארץ משפחות משפחות לבד, and the פסוק goes on to describe, in detail, this הספד of וספדה הארץ that's going to take place in the End of Days. And this is going to be a הספד where all the Jewish People are going to be there, the men and the women are going to be separate, but everybody is going to be there, and there's going to be crying, and there's going to be הספדים, and it's going to be so dramatic that וספדו עליו כמספד על היחיד, people are going to be mourning this deceased like one mourns a יחיד. והמר עליו כהמר על הבכור. That's a scene that was depicted by זכריה in פרק יב, it's a glimpse into the other side, into what it's going to look like לעתיד לבא. And the גמרא said that there was a major מחלוקת תנאים as far as מסורה what exactly this הספד was for that זכריה was describing. חד אמר, one said it was on משיח בן יוסף, and the other one said, וחד אמר, it's הרע שנהרג. So we'll speak out one הערה on משיח בן יוסף שנהרג, and we'll speak out one הערה on הרע שנהרג.

So this גמרא is Exhibit A for the idea that in addition to משיח בן דוד, there's also going to be משיח בן יוסף. So one of the אני מאמין באמונה שלימה בביאת המשיח ואף על פי is אני מאמין שיתמהמה עם כל זה אחכה לו בכל יום שיבוא. And this is something that every *Yid* has ingrained in him since he's a little, little child, that one day משיח is going to come, and משיח is going to take all the *Yidden* to ארץ ישראל, and there's going to be בית המקדש, and תחיית אליהו הנביא, אליהו התשבי, and there's going to be

but it all pivots around *ביאת המשיח*. And that's one of the *המתים* - *ביאת המשיח*. It's one of the *י"ג אני מאמין*, it comes from the *פרק חלק* to *הקדמה רמב"ם*. It's *אלוקים חי* that we say every morning by *שחרית*. But the *ביאת המשיח* is *עיקר האמונה*. But the truth is, it's a little bit of a misnomer. Because really, it's not just one *משיח*. It's two *משיחות*. There's going to be *משיח*, but prior to *משיח* coming, there's going to be another *משיח*. The *משיח* is *בן דוד*. But there's also going to be another *משיח*, and that *משיח* is *בן יוסף*. Now what's going to happen to *משיח בן יוסף*? That's the *גמרא* that we just learned. *משיח בן יוסף* is going to die. He's going to be killed. So *משיח בן יוסף* is going to be killed, and according to one *דאמר*, *מאן דאמר*, that's what this *פסוק* in *זכריה* was describing, when the *פסוק* says *וספדה הארץ*. That it's referring to the *הספד* that is going to take place at the end of days for *משיח בן יוסף*.

Now as it relates to *משיח בן יוסף*, it's interesting, the Vilna Gaon in his *פירוש* on the *הגדה של פסח*, that we spoke out a lot from when we learned *מסכת פסחים*, but this is on the *חד גדיא*. So we're all familiar with the *חד גדיא*. If you look at the Vilna Gaon's *פירוש* on the *חד גדיא*, he says *דברים נפלאים עד למאד*. The theme of the Vilna Gaon's *חד גדיא* was that the *חד גדיא* were the two *גדיי*, these were the two goats that *יעקב* gave *יצחק* when he came to take the *ברכות* away from *עשיו*. And this is the way the Vilna Gaon starts, this is just a good *מוזכר גדול*. *פירוש כלל גדול*. *שכל הטובות שהיו ושהיו עוד*, all the *טובות* that we've had, and that we're going to have, *בין בעולם*, we got all of it from our *zeides*, *בעת בירך יצחק את יעקב*. When *יצחק* gave the *ברכות* to



יעקב, that's when the *Yidden* had the right and the זכות to have good things happen to them. ולולא הברכות, were it not for those ברכות, then חסרנו את כל, we'd have nothing, והכל היו לעשוי, everything would have gone to עשוי. This is the Vilna Gaon's opening remarks to his פירוש on the חד גדיא. And then the Vilna Gaon says, if that's the case, what was the סיבה for the ברכות? What did יעקב do to get the ברכות from יצחק? Really, it was going to go to עשוי. So עזים היו שני גדיי עזים, these were the two goats. ובגמרא אמרו וכי מאכלו של יצחק היו שני גדיי עזים. No. אלא אחד לפסח ואחד לחגיגה. This all took place on פסח, and one of the goats was the קרבן פסח, and the other one was the חגיגת י"ד. So if that's the case, says the Vilna Gaon, it comes out that the קרבן פסח and the חגיגת י"ד were the reason that we have anything that we have. כל הטובות שהיו ושיהיו עוד בין בעולם הזה ובין בעולם הבא את כולם ירשנו מאבותינו בעת בירך יצחק את יעקב ולולא הברכות חסרנו את כל. So it comes out it's the חד גדיא, חד גדיא. It's the goat of the קרבן פסח, and it's the goat of the חגיגת י"ד - that's the only reason that we have anything good in this world. Says the Vilna Gaon, וידוע כל הברכות, all the ברכות that יעקב אבינו got from his father יצחק, מסר יעקב אבינו ע"ה לבנו ליוסף, he gave over to his son, יוסף. גם הבכורה נתן לו, he even gave him the בכורה, and he says if you want a hint to this, he says because if you go through וכשבירך יעקב לבניו בכל השבטים לא נאמר, פרשת ויחי in ברכת יעקב, לשון ברכה, it doesn't say the word ברכה by any of the שבטים. So says the Vilna Gaon, that's a רמז that the only one of the שבטים where it actually says the word ברכה by his ברכה was יוסף. Because יוסף הצדיק didn't just get a ברכה from his father, but יעקב got from יצחק כל הברכות,

מסר לבנו ליוסף. וגם זה ידוע, says the Vilna Gaon, I'm going to tell you something else that's ידוע - these are like יסודי היסודות that the Vilna Gaon is laying out, tucked away in חד גדיא. Literally, חד גדיא. ברכות, that after יוסף הצדיק got the ברכות, so there was a tremendous amount of קנאה. Now you can understand why the brothers had all this קנאה. ומכרו את יוסף, so they sold יוסף למצרים - why? כדי לבטל הברכות והבכורה, to be מבטל the ברכות. So says the Vilna Gaon, that יוסף הצדיק being sold to מצרים was going to be a ביטול in the ברכות of יצחק. And if we would lose the ברכות, we would lose everything. We would end up having nothing. Which means that the story of מכירת יוסף, wasn't just a brother being sold by his brothers, it's not just בין אדם לחברו. But what's hinging over here is כל הברכות שהיו ושיהיו בין - בעולם הזה ובין בעולם הבא. Everything is at risk now of being lost. Which means that when the *Yidden* were taken out of מצרים, the *Yidden* coming out of מצרים somehow was going to save the ברכות, and it was going to save the day on the deepest of deep levels. Because without that, we'd have no ברכות, and we'd end up with nothing. הכל היו לעשיו, everything would have belonged to עשיו. So says the Vilna Gaon, with this הקדמה, you can start learning the חד גדיא. This was a total, total, total digression. But the point is, says the Vilna Gaon, now I'm going to explain to you what's going on over here, and really it's all about חד גדיא, חד גדיא - the *Yidden* are trying to get back to חד גדיא, חד גדיא because those are the שני גדיי עזים which ultimately triggered the ברכות that יצחק אבינו gave to יעקב, and על זה אנו חיים. Because if we don't have the חד גדיא, חד גדיא, we're not going to have anything.

So says the Gaon, that if you start going through it, there was a *חד גדיא*, *חד גדיא*, and these were the *עזים*. *ואתא*. *שני גדיי* *ואתא*. *שונרא*, so he says the *שונרא*, the cat, has *קנאה*. The *טבע* of the *שונרא* is to have a tremendous amount of *קנאה*. So *ואתא שונרא*, these were the brothers of *יוסף*, they were the *קנאה*. And the *שונרא* came, *ואכלה לגדיא* - they ate the *גדיא*. They sold *יוסף*, and their objective was, there should be no *ברכה* anymore. It was going to be *אכלה לגדיא*. *ואתא כלבא ונשך לשונרא*, the *כלב* came - that was *פרעה*. *פרעה* is referred to as a *כלב* in *חז"ל*, said the Vilna Gaon, and he's now the one that's in charge. Right? That's what happened, the *שונרא* eats the *גדיא*, sends him to *מצרים*. *ואתא*. *חוטרא*, the *חוטרא* was the stick, the *מטה* of *משה*, it hit *פרעה*, and now *פרעה* is going to let the Jews out, and because the Jews are going to be let out, so now all of the sudden, we're going to get the *ברכות* back. What happened then? *ואתא נורא*, then the *יצר הרע* came. *יצר הרע* came and all the *זכותים* that the *Yidden* had, everything that they got from leaving *מצרים*, now the *יצר הרע*, that's the fire, is going to come and take that away. *ואתא*. *כנסת ישראל*, *הוי כל צמא לכו למים מיה*, but *מיה* is *וכבה* *לנורא*. We have the ability to overcome the *יצר הרע*. *ואתא תורא*, but then *אדום* came. *ואתא למיא*, and it gave the *Yidden* *צרות* as well. *שוחט* came, *ושחט לתורא*, and *שוחט* came. So who is the *שוחט*? That's *בן יוסף*. *משיח בן יוסף* - again, that's the only reason we're mentioning this - so *משיח בן יוסף* came, and he took out the *תורא*. *ואתא מלאך המוות ושחט לשוחט* - that's today's *דף*. The *מלאך המוות* comes and he's *שחט לשוחט*. So who kills the *שוחט*? It's the *מלאך המוות* that's going to kill the *שוחט*. *ואתא הקדוש ברוך הוא*.

חד גדיא, חד and eventually, we come back to חד גדיא, ושחט למלאך המות גדיא.

But the Gaon says one *geshmake* thing. We already mentioned this, we might as well finish it. That every single time you mention another step in the חד גדיא, so we refer back to the beginning, right, you go back to חד גדיא. Why are you always going back to חד גדיא, חד גדיא? He said, because what's happening over here? He says as long as we're saved, we have the ברכה. If we're out, we don't have the ברכה. So this is all about reinstating the original חד גדיא, חד גדיא. And as a result, every step of the way- ואתא שונרא ואכלה לגדיא, so when the שונרא comes, it takes out the גדיא, now we don't have the חד גדיא, חד גדיא. But then later when the חוטרא comes, and it's הכה לכלבא, then we do have the חד גדיא, חד גדיא. It's a חשבון, but we have to keep on holding *kop* on where it's all starting. But either way, we mentioned in today's דף the idea that משיח בן יוסף is going to be killed לעתיד לב- again, this was a total digression, for some reason, but ואתא מלאך המוות ושחט לשוחט. Who's going to kill? It's משיח בן יוסף that ואתא מלאך המוות ושחט לשוחט we're talking about in today's דף.

## Hadran Alach: Tying Many of the Key Points of Arvei Pesachim Together

We can't finish the מסכתא without speaking out one final *reid* bite. So I was thinking maybe just to speak out a הערה that I heard from my good friend Levi Chomski that really ties together a whole bunch of different ideas that יבעזרת ה' we spoke about when we went through the *reid* and some of the גמרות together in the מסכתא. It's not long, but it's קולע in the sense that it really touches on a lot of different things. There's a מחלוקת throughout ש"ס, between רבי יהודה and the חכמים whether a סומא is חייב in מצוות, or a סומא is פטור. A חרש, a שוטה, and a קטן are פטור מן המצוות. What about a סומא? רבי יהודה has a שיטה that a סומא is treated like a קטן, חרש, שוטה, וקטן. And just like they are פטור מן המצוות, a סומא is also פטור מן המצוות. Now, it's not for the same reason. A חרש, שוטה, וקטן are פטור מן המצוות because they're deemed not to be בני דעת. As a result, they don't have the intellectual capacity to be able to fulfill and be obligated in מצוות. A סומא is a בר דעת. But רבי יהודה has דרשות, לימודים, and רבי יהודה is of the opinion that a סומא is פטור מן המצוות. The חכמים argue. The חכמים hold that a סומא is חייב מן המצוות. What's Exhibit A of שיטת רבי יהודה? The גמרא that everybody knows, רב יוסף said throughout ש"ס that מריש הוה אמינא, I used to say- רב יוסף was a סומא, he was מאן דהוה אמר לי הלכה and he said that I used to say that רבי יהודה, if somebody would tell me the הלכה is like רבי יהודה, who holds that סומא is פטור מן המצוות, then עבידנא יומא טבא לרבנן, I would make a סיום, I would make a לרבנן. Why? דהא לא, because I'm not obligated to do מצוות, and I

do anyways, I'm probably going to get so much שכר for the מצוות that I do. But השתא דשמעיתה להא דאמר רבי חנינא, but now that I heard that רבי חנינא said גדול מצווה ועושה יותר ממי שאינו מצווה ועושה, that if someone is obligated to do a מצוה, he gets more שכר than someone that's not obligated to do a מצוה, because when you have a חיוב to do something, the יצר הרע, the allure of the forbidden fruit, that tugs on you and it makes you crazy. So you get more שכר for doing a מצוה when you're ועושה מצווה, so אדרבה, now I say just the opposite. מאן דאמר לי דאין הלכה כרבי יהודה, if somebody would tell me the הלכה is not like רבי יהודה, then עבידנא יומא טבא, that's when I would go ahead and make a יומא טבא. דרבנן. But that's רבי יהודה's שיטה. רבי יהודה had a שיטה that a סומא is פטור מן המצוות.

Believe it or not, there's a discussion in the ראשונים whether we *pasken* like the חכמים that a סומא is חייב מן המצוות, or whether we *pasken* like רבי יהודה that a סומא is פטור מן המצוות. Almost all the ראשונים say that we *pasken* like the חכמים, almost all the ראשונים say that we *pasken* like the חכמים, that a סומא is חייב מן המצוות. There is a דעת יחיד, דעת ירוחם, רבינו ירוחם, who says that the הלכה is like רבי יהודה, that a סומא is פטור מן המצוות. And the ש"ך, and the מגן אברהם, this is in א דעה סימן א, say that we should be מחמיר, and we should take on the שיטה of רבינו ירוחם who says that the הלכה is like רבי יהודה that a סומא is מוציא someone that's not a סומא with a מצוה דאורייתא, and the reason is, because we're חייש for ירוחם רבינו ירוחם who said that the הלכה is like רבי יהודה that a סומא is really פטור מן המצוות. But that's the מחלוקת, that רבי יהודה's שיטה is that a סומא is פטור מן המצוות, and the שיטה of החכמים is that a סומא is חייב מן המצוות.

The *מרדכי*, in *מסכת מגילה*, is one of the *ראשונים* that discuss this *מחלוקת* between *רבי יהודה* and the *חכמים*, and explored, based on *ש"ס* whether the *הלכה* would seem to be like *רבי יהודה* that a *סומא* is *מצוות* מן *פטור*, or like the *חכמים* that a *סומא* is *חייב* מן *המצוות*. And says the *מרדכי*, I have a *ראיה*. I have a *ראיה* from a *מסכת פסחים* דף *קטז עמוד*, *פרק ערבי פסחים*, it's in *סוגיא מפורשת*. *סומא*, אמר רב אחא בר יעקב *סומא פטור מלומר הגדה* גמרא. The *סומא* is *פטור* from saying the *הגדה*. A *סומא* is *פטור* from the *מצוה* of *סיפור* והגדת לבנך ביום ההוא of *מצוה* from the *סומא*. *יצאת מצרים*. Why? *כתיב הכא*, it says regarding the *מצוה* of *סיפור יציאת מצרים*, *בן סורר ומורה* וכתבי התם and *בעבור זה*, that *בנו זה*, and *מה להלן פרט לסומא*, just like over there a *סומא* is excluded, *אף כאן פרט לסומין*, so too over here a *סומא* is going to be excluded. And then the *גמרא* has a whole discussion with regards to *הלכה*, *הלכה* *רב אחא בר יעקב*, not everybody agreed with him, and there's a *שאלה* whether you *darshan* this *שווה* or you don't *darshan* this *שווה*. Says the *מרדכי*, that if the *הלכה* is like *ריב יהודה* that a *סומא* is *מצוות* מן *פטור*, so what's *פשט* in this *סוגיא*? Of course a *סומא* is *פטור* from the *מצוה* of *סיפור יציאת מצרים*. Of course he's *פטור* from the *מצוה* of *והגדת לבנך* *מצוה* of *סיפור יציאת מצרים*. *והגדת לבנך* as well. It's the 22nd *מצוה* in the *ספר החינוך*. So it's a *מצוה* *עשה דאורייתא*. If a *סומא* is *פטור* from all *מצוות*, then *אודא* he's *פטור* from the *מצוה* of *והגדת לבנך* as well. So if that's the case, *freigt* the *מרדכי*, what's this whole *סוגיא* in *ב* *פטור עמוד*? Must be that the reason there's a *סוגיא* is because we don't *pasken* like *רבי יהודה*. We *pasken* like the *חכמים*. And this *סוגיא*, which is a *סוגיא* in *ש"ס*, is going *אליבא* like the *חכמים*, that a *סומא* is *מצוות* מן *חייב*. So says the *מרדכי*, I have a *הכרעה* from a *סוגיא*. I have a whole *סוגיא* in *ש"ס* that

works according to the חכמים, but doesn't work according to רבי יהודה. *זאת אומרת*, it must be, that the הלכה is like the חכמים, and the הלכה is not like רבי יהודה. And if that's the case, it's צריך ביאור the שיטה of רבינו ירוחם. רבינו ירוחם's שיטה is that the הלכה is like רבי יהודה. Now really, a סומא is פטור from all מצוות. If a סומא is פטור from all מצוות, then לכאורה it's *shver*, the קושיא of מרדכי. Why do I need a סוגיא in עמוד ב to discuss whether a סומא is פטור from the מצוה of סיפור, or a סומא is פטור from all מצוות, because the סיפור is like רבי יהודה? *לכאורה*, a סומא is פטור from all מצוות, because the סיפור is like רבי יהודה. *אלא מאי*, you'll tell me that פשט in the סוגיא is it's going אליבא the חכמים because we *pasken* like the חכמים, but רבינו ירוחם holds we *pasken* like רבי יהודה. So if we *pasken* like רבי יהודה, why is there a סוגיא in ש"ס in עמוד ב to discuss whether a סומא is פטור from all מצוות, because the סיפור is like רבי יהודה? In other words, the ראייה of מרדכי that the הלכה is like the חכמים from the סוגיא in עמוד ב, is in essence a question on רבינו ירוחם who *paskens* like רבי יהודה. That's the הערה.

So my good friend Levi Chomski *taayned*, בהקדם, רבי יהודה's שיטה is that a סומא is פטור מן המצוות. Stating that, there's a שאלה in the אחרונים whether רבי יהודה, who was פטור מן a סומא, was פטור only from מצוות עשה, or also from מצוות לא תעשה. So a סומא is פטור מן המצוות. Does that mean he's פטור from all תרי"ג - he can eat נבלה and טרפה? He can be מחלל שבת? Or maybe, this that סומא is פטור מן המצוות, he's only פטור from מצוות עשה. But as it relates to מצוות לא תעשה, maybe really, he's going to be חייב. The פרי מגדים is his כוללת discusses this, and the מנחת חינוך in a few places brings it as well, and he brings a שיטה of the ספר מכריע, that the ספר מכריע said that this, that a סומא is



מצוות לא, it's only for מצוות עשה, פטור מן המצוות חייב, really, he's going to be תעשה.

The truth is that the נודע ביהודה, in a תשובה, and this is in סימן קיב, it's אורח חיים תנינא. Thank you, Rabbi Bienenfeld. And this is one of the תשובות in תנינא מהדורא ביהודה נודע that weren't written by the נודע ביהודה, but rather was written by רב שמואל לנדא. So there were 70 תשובות in תנינא מהדורא ביהודה נודע that weren't written by the נודע ביהודה, but rather by the נודע ביהודה's son, רב שמואל לנדא. So נודע ביהודה מהדורא קמא was printed during the נודע ביהודה's lifetime, but מהדורא תנינא wasn't printed during his lifetime, and it was printed after his פטירה by his son, רב שמואל לנדא, and רב שמואל לנדא threw in 70 of his own תשובות. The rest of the story, incidentally, is that the reason he did it was because רב שמואל לנדא felt that if he was going to write a ספר to print his own תשובות, nobody was going to buy it, and he just felt that if no one is going to buy it, it's better that he doesn't even write the ספר, because it's just going to show how much things are devolving in Europe because of the השכלה, and he thought that the purpose of writing a ספר is to bring out a יקידוש ה, and the fact that nobody would be interested in buying his ספר would actually make a bigger יחילול ה than it is a יקידוש ה. So he felt that to write a ספר on his own, that wasn't the right move. So he said, what's the עצה? למעשה, he wanted to get his תשובות out. So he knew that if he printed his father's תשובות, that, everybody was going to buy, that was going to be a bestseller, this is the נודע ביהודה, so he threw in some of his תשובות. And that's why there are so many תשובות in תנינא מהדורא ביהודה נודע that are really not the נודע ביהודה's, they're רב שמואל לנדא's. Some of the most famous תשובות

in the נודע ביהודה weren't written by the נודע ביהודה. They were written by his son. Years later, incidentally, רב שמואל לנדא did write תשובות, שאלות ותשובות שיבת ציון, in fact, when some of the early editions of שיבת ציון were printed, on the side it says נודע ביהודה מהדורא תליתאה. It was printed as if this was already the third מהדורא of the נודע ביהודה. That really had nothing to do with the נודע ביהודה, it's related a little to the נודע ביהודה because רב שמואל is מפלפל a lot in the נודע ביהודה's תורה, so from that perspective, maybe you could be מתנצל that it's a נודע ביהודה מהדורא תליתאה. But regardless, this is in נודע ביהודה אורח חיים, מהדורא תנינא, it's סימן קיב, and it was written by רב שמואל לנדא. And רבי יהודה who סומא, a הלכה of סומא, רבי יהודה holds, is פטור מן המצוות. And he brings this שאלה that the פרי מגדים was מסופק about. This, that a סומא is פטור מן המצוות, is he only פטור מצוות לא עשה? Or is he also going to be פטור from מצוות עשה? תעשה? So he says וראיתי, I opened up my eyes, and I saw, that there's two תוספות in ש"ס that talk about whether סומא is פטור מן המצוות or סומא is חייב מן המצוות, and there's a so subtle דיוק between the two תוספות, and I think that the punchline of this דיוק is *mamash* this שאלה. מסכת בבא קמא דף פז says, in מסכת ראש השנה דף לג עמוד א, and רבי holds that סומא is פטור מן המצוות, it's only מדאורייתא that a סומא is פטור מן המצוות. However, מדרבנן, a סומא is חייב מן המצוות. That's רבי יהודה's תוספות. חידוש תוספות says that it's true רבי יהודה holds that a סומא is פטור מן המצוות, but מדרבנן he's חייב. Now, just to bring out the point. That's in contrast, for example, to a woman who is פטור from גרמא שהזמן גרמא פטור. She's מדאורייתא פטור. פטור מדרבנן. Sometimes you have הנס היו באותו הנס, but

ordinarily, a woman is פטור on a מצות עשה שהזמן גרמא מדאורייתא, she's also פטור מדרבנן. The פטור מדרבנן never obligated her to do מצוות that she's פטור from, if someone is פטור from a מצוה, he's פטור from a מצוה. You usually don't find that the רבנן will say that even though you're פטור מדאורייתא, but we're going to obligate you. A איש, even though he holds that a מצוה is פטור מן המצוות, however, the הלכה is that at the same time, he's going to be חייב. And the reason, תוספות says is, because if not, if you're not going to be מדרבנן חייב, then it's going to come out you're going to be acting like a *sheiget*. And you can't have a איש acting like a *sheiget*. That's not okay. Because to allow a person to *mamash* be a *sheiget*, that's not okay. And it's for that reason the הלכה, תוספות, is that even though a איש is פטור מן המצוות, however מדרבנן, he's going to be חייב. Said רב שמואל לנדא, if you take a look at the way that תוספות said it in א עמוד א, and the way תוספות said it in א עמוד ב, he said it a little bit differently. תוספות says as follows, ולפי מה שפירשתי דסומא חייב מדרבנן יש ליתן טעם בדבר דהחמירו רבנן, because we're afraid that if he's not going to be חייב in מצוות, he's going to look like a *goy*. דאם פטרת ליה בכל מצות, if you're going to say he doesn't have to do מצוות, then נמצא, it's going to come out, דאינו נוהג בתורת ישראל, that he's not doing anything like a *Yid*. So the reason there's an issue over here is because it looks like he's a *goy*. There's an optics issue. The problem is, he looks like he's not really a *Yid*. שלא יראה כנכרי דאם פטרת ליה בכל מצות נמצא דאינו נוהג בתורת ישראל. ונראה דאף על גב. תוספות says the same exact thing.



eat מצה, and מרור eat מדרבנן, and מדרבנן eat -אפיקומן do all these things, מדרבנן. in תוספות held that you're פטור even from מרור. So תוספות said it much *scharfer*, you don't just look like a *goy*, you're *mamash a sheiget*. That's why תוספות says oh, חס ושלום, how could רבי יהודה allow something like that? And therefore he said you would have to go ahead and according to רבי יהודה you'd be מדרבנן על כל פנים. But the bottom line is, the ספר המכריע, שאלה פרי מגדים, these are the two תוספות in מדרבנן, בבא קמא פז עמוד א and ראש השנה לג עמוד א, with the brilliant, subtle דיוק of שמואל לנדא in רב מהדורא תנינא, מצוות עשה מדאורייתא פטור from סומא that's, סימן קיב. And that is, a סומא that's פטור from מצוות עשה לא תעשה, what about מצוות עשה? Is he going to be חייב in מצוות עשה, or is he not going to be חייב in מצוות עשה? So said my good friend Levi Chomski, if you're going to tell me that a סומא is חייב in מצוות עשה, so it's going to come out that even according to רבי יהודה - that a סומא is חייב in מצוות עשה - but a סומא is going to be חייב in מצוות עשה of חמץ. חמץ is a מצוות עשה. On that צד, the ספר המכריע brings, that a סומא is חייב in מצוות עשה, even according to רבי יהודה, he's going to be חייב in מצוות עשה. If a סומא is חייב in מצוות עשה, then it's going to come out that a סומא is חייב in מצוות עשה of מצה. Why? It's also a גמרא. It's a גמרא in מסכת פסחים. The גמרא says נשים חייב in מצוות עשה מדאורייתא. Why? Because there's a הקשר between the איסור to eat חמץ, and the מצוות עשה to eat מצה. And מצוות עשה חמץ לאו, כל שיש לו, whoever has the מצוות עשה חמץ לאו, has the מצוות עשה מצה. And being that נשים have the מצוות עשה חמץ לאו, therefore they have the מצוות עשה מצה. If that's the case, a סומא, who is חייב in מצוות עשה לא תעשה according to the ספר מכריע, even according to רבי יהודה that a סומא is חייב in מצוות עשה, is going to be

מצה in חייב. If he's in חייב, he's going to be in חייב, because of the הקש. If you're going to tell me that he's in חייב, then maybe we could say even a bigger חידוש. Maybe we could say he's in חייב as well. Why? It's also a גמרא. The גמרא on עמוד ב says שמואל לחם עוני, why is לחם עוני called לחם עוני? It's because the לחם עוני is לחם עוני. You have to be עונין עליו דברים. You have to recite the הגדה. You have to literally recite the הגדה on the מצה, just like you make קידוש on a כוס של יין. So the מצוה of eating לחם עוני obligates you not only to eat מצה, but on some level also obligates you in the מצוה of ספור יציאת מצרים. If that's the case, it's הפלא ופלא. The ספור יציאת מצרים is a סוגיא of סומא חייב in סומא חייב, if we *pasken* like רבי יהודה that a סומא is מצוות מן המצוות, of course he's going to be פטור from the מצוה of ספור יציאת מצרים. The תרוץ is, it's not so *pushut*. Because according to the ספר המכריע, a סומא is only פטור from מצוות לא תעשה, but he's really in חייב. If that's the case, that means a סומא is חייב in חמץ. If he's in חמץ, we have the גמרא on עמוד ב that says he's also going to be in חייב. If he's in חייב, then we have the גמרא in עמוד ב לחם עוני, and if that's the case, he could be in חייב as well. If that's the case, even according to רבי יהודה there would be a הווא אמינא that maybe a סומא should be in חייב in the מצוה of ספור יציאת מצרים. That's why we need a whole סוגיא. That's why we need עמוד ב קטז. You want to know why we need עמוד ב קטז? בעבור זה, בעינינו זה, that you can't be סומא, it's because we know מג פסחים, and we know קטו פסחים, and it's for that reason that there would have been a הווא אמינא, even אליבא

סיפור of מצוה in חייב should be a סומא maybe, רבי יהודה that he's going to be פטור from the מצוה of יציאת מצרים, קמשמע לן, that he's going to be פטור from the מצוה of יציאת מצרים. But it comes out from this *shtikel* תורה that סיפור יציאת מצרים should be חייב in the מצוה of יציאת מצרים.

Are women obligated in יציאת מצרים, or not? So you would say, לפום ריהטא, without looking into the פוסקים, they should be פטור. It's a מצות עשה שהזמן גרמא. And being that it's a מצות עשה שהזמן גרמא, מצות עשה שהזמן גרמא, are נשים פטור from גרמא פטור. Now, don't tell me קושיא's תוספות, אף הן היו באותו הנס, we don't say by אף הן היו באותו הנס. We say it by ד' מצוה, which is a מצוה דרבנן, we say it by מקרא מגילה which is a מצוה דרבנן, we say it by נר חנוכה which is a מצוה דרבנן, but we don't say it by מצה, for example, we don't say it by סוכה. We don't say it by מצוות דאורייתא, we only say it by מצוות דרבנן. So סיפור יציאת מצרים is a מצות עשה דאורייתא, and being that it's a מצות עשה דאורייתא that is also זמן גרמא, so based on that it's *pashtus* that נשים should be פטור. That would be the *pashtus*. Ober Levi said לפי this חשבון, it should come out that really, נשים should be חייב. Because נשים have the איסור חמץ, and if they have the איסור חמץ they have the מצות מצה, and if they have the מצות מצה, it's לחם שעונין עליו דברים. Now, בשלמא, a סומא, that's the גמרא on ב קטז עמוד ב, that's רב רב, אהא בר יעקב. It says בעבור זה and it says בעינינו זה, so בעבור זה is a סומא, but that's מיעוט in סומא, you don't have a מיעוט by אישה. So if you don't have a מיעוט by אישה, so based on that, the הלכה should be that an אישה should be חייב. That's what should come out, a tremendous חידוש להלכה, that an אישה is חייב in סיפור יציאת מצרים. If the *cheshbon* is right, that being חייב in מצה

obligates you in מצרים, סיפור יציאת מצרים, then it should come out that חייב נשים are.

The truth is, the ספר החינוך in מצוה כא, that's where the מצוה is, at the very, very end of סיפור יציאת מצרים, one line-ונהגת בזכרים ונקבות בכל מקום ובכל זמן והעובר עליה בטל עשה. The חינוך says that חייב נשים in the מצוה of סיפור יציאת מצרים. And the חינוך is מתמיה on the ספר החינוך. He says דבר זה חידוש גדול, it's a tremendous חידוש. And למה תהיה נוהגת מצוה זו? מצות סיפור יציאת מצרים חייב נשים, why in the world are women חייב in מצות עשה שהזמן גרמא? It's a פטור from all מצוות עשה שהזמן גרמא. And the חינוך is very bothered with this קושיא, he doesn't understand פשוט in the חינוך. Why in the world should women be חייב? Says the חינוך an unbelievable חידוש to be מיישב it, which is going to bring more *reid* full-circle. And that is, the רמב"ם, when he introduces the מצוה of סיפור יציאת מצרים, in the beginning of the seventh פרק מצות עשה של תורה לספר בניסים ונפלאות שנעשה הלכות חמץ ומצה לאבותינו במצרים בליל חמישה עשר בניסן שנאמר זכור את היום הזה אשר יצאתם ממצרים כמו שנאמר זכור את יום השבת לקדשו רמב"ם mysteriously says that just like there's a מצוה of זכור את יום השבת לקדשו, so too there's a מצוה of זכור את היום הזה אשר יצאתם ממצרים לקדשו. So we spoke out *reid* from Rav Yoshe Ber Soloveitchik who said that what's the זכור את יום השבת לקדשו? It's because שבת is about הבדלה and קידוש. The הבדלה is really both being מבדיל the day of שבת, from all the other days of the week. And that's really what we're obligated to do on פסח. On פסח, it's not enough to be מצרים ביציאת מצרים, מספר, but we have to make this day different. We spoke about הבדלות throughout פרק ערבי פסחים. We have to



be מבדיל the day. This day is different than all the other days of the year. And said Rav Yoshe Ber, that's why we say מה נשתנה. That's the אריכות .... מה נשתנה הלילה הזה מכל הלילות, שבכל הלילות...- that's what we're doing, we're being מבדיל. We're being between the ליל of פסח, and between all the other nights of the year. That's what מה נשתנה is, it's a קיום in this רמב"ם, כמו שנתנה זכור את יום השבת. So said the מנחת חינוך, I have no idea what פשט in the חינוך could be. What could be *pushut* be the פשט that the חינוך holds that women are חייב in מצרים? So he says maybe the חינוך held like the רמב"ם that there's a שייכות between מצרים יציאת מצרים -זכור את היום הזה אשר יצאתם ממצרים and יום השבת לקדשו, which is קידוש. And if women have a חוב to be מבדיל between שבת and the המעשה -ששת ימי המעשה with Rav Yoshe Ber's *vort* we can understand the *tiefkeit* of this a little bit- so they have an obligation to be מבדיל between פסח and all the other nights of the year as well. Maybe that's the *vort*, and that's what the רמב"ם means, that's the *kneitch* כמו שנאמר, and it comes out a נפקא מינה להלכה. That just like women have the חוב of זכור, את יום השבת לקדשו, that they're obligated in, so too they have זכור, this הבדלה they're going to be obligated in as well. But the מנחת חינוך says that's such a big חידוש that I'm saying right now, that זכירת יציאת מצרים turned into חידוש and הבדלה? And if נשים are חייב in קידוש and הבדלה, they're going to be חייב in this as well? And the מנחת חינוך concludes, he says עיון גדול, וצריך עיון גדול. So Levi *taynaed* that לפי הנ"ל, maybe it's not so גדול. Maybe this is the תרוץ. The תרוץ is because נשים are חייב in מצה. Why are they

חייב in מצה? ב. פסחים מג עמוד ב. Because if they're חייב in חמץ, then they're going to be חייב in מצה. If they're חייב in מצה, they're חייב in חמץ. Because סיפור יציאת מצרים is לחם שעונין עליו, which means that there's a connection between the מצה, and between the סיפור יציאת מצרים. So much so- again, this is a חידוש, it's a leap of faith, but we're saying a חידוש- that if they're in מצה, they're going to be חייב in סיפור יציאת מצרים. If being חייב in מצה obligates you in סיפור יציאת מצרים, that's פשוט in the חינוך. The חינוך says נשים are חייב- you want to know why they're חייב? Because they're חייב in מצה. The same הווה אמינא that we needed סיפור יציאת מצרים פטור from סומא to tell me that אליבא דרבי יהודה is the reason that נשים are חייב in סיפור יציאת מצרים. Why did we need a סוגיא in ש"ס to tell me that a סומא is פטור, because you would have thought that he's חייב in לא תעשה, he's חייב in חמץ, he's חייב in מצה because of the הקש, he's חייב in חמץ, he's חייב in חמץ, that's the נשים by -והגדת לבנך, נשים are חייב in the לאו of חמץ, the חינוך לפי האמת, מצה of מצה, they're חייב in מצה, they're חייב in סיפור יציאת מצרים of מצה, מצה, they're חייב in סיפור יציאת מצרים. And on that note, הדרן עלך ערבי פסחים וסליקא לה מסכת פסחים.

## Angelic Rabbeim

Being that the *reid*, ב"ה has been intense the last few days, so maybe to do something a little bit lighter, and that is- what was light on today's דף? So three lines from the bottom of דף לג was light on today's דף? So three lines from the bottom of דף לג, the גמרא quoted a פסוק in דניאל. The גמרא had a discussion with regards to how do you know that you can't be מפריש תרומה from חמץ? And the גמרא said that the מקור is יצחק בר נחמן בר יצחק, in the תורה it says תתן לו ולא לאורו. And the גמרא said מתיב רב הונא a רב נחמן בר יצחק רב הונא בריה דרב יהושע, so בריה דרב יהושע, קושיא, and יצחק בר נחמן בר יצחק, תרוץ, and he didn't like the תרוץ. And יצחק בר נחמן בר יצחק, רב הונא בריה דרב יהושע, I hear you don't like the question, but here it goes- בגזירת עירין פתגמא. ובמאמר קדישין שאילתא תלמידי. Okay, what does that mean? The מלאכים, the חכמים, are all in agreement with me, and if the מלאכים all hold like I hold, then you can't argue with the מלאכים. וכן מורין. בית מדרש in *m'paskent azoi*, בבי מדרשא כוותי, and therefore he said even though in סברה you have a nice קושיא, I hear, but at the end of the day, I know I'm right because all the מלאכים say like me. So again, who are the מלאכים? רש"י says כלומר תלמידי חכמים שהם מלאכי השרת. So where do you find that תלמידי חכמים are like מלאכי השרת? So the truth is it's מלאכי השרת. It's a גמרא in כ. מפורש גמרא. מסכת נדרים דף כ. The exact context is not important, but the גמרא over there says רבי יוחנן בן דהבאי, there were 4 things that I heard from the מלאכי השרת. And the גמרא has a whole discussion about what those 4 things were, and at the very end, says the גמרא, on מלאכי השרת, אמר אמימר מאן מלאכי השרת דף כ עמוד ב

that השרת was quoting of רבי יוחנן בן דהבאי א כ עמוד דף? He said those מלאכי השרת were the רבנן. These weren't real מלאכים, they're the רבנן. מלאכי השרת ממש, because if he meant מלאכי השרת, must be, said אממר, they weren't real מלאכי השרת, they were the רבנן. *Fragt* the גמרא, so if they were really רבנן, then השרת, Why do you call them מלאכי השרת? They weren't מלאכים, they were people. They were רבנן. So the גמרא says השרת כמלאכי השרת, because the תלמידי חכמים are מלאכי השרת. So what does that mean? Says the ר"ן, in מלאכי השרת. Just like מלאכי השרת, נדרים, are separate, they're not like humans- obviously, they're מלאכי השרת, they're not human beings- תלמידי חכמים are the same way, מלאכי השרת, הגדה של פסח, כדאמרין בהגדה, as we say in the מלאכי השרת, that the מלאכי השרת were an עם בפני עצמן ולא נתערבו במצרים, they didn't get mixed up together with the מצרים, and being that they themselves didn't get mixed up, so therefore they were referred to as מלאכי השרת. Either way, מלאכי השרת are תלמידי חכמים, and that's why רבי יוחנן בן דהבאי referred to the רבנן as מלאכים. מלאכי השרת or the מלאכי השרת in נדרים - מסכת נדרים. מלאכי השרת has a different מלאכי השרת. His מלאכי השרת wasn't מלאכי השרת. And מלאכי השרת says two words, מלאכי השרת, ששטופים בציצית, that תלמידי חכמים, they're wrapped in מלאכי השרת, they're wrapped in מלאכי השרת. What do מלאכי השרת have to do with מלאכי השרת? So that's a *reid* bite that we did somewhere in מלאכי השרת, it's a related מלאכי השרת, I don't remember which one, מלאכי השרת, בע"ה. But the point is that this is the מקור to this idea, that you find that מלאכי השרת are referred to as מלאכי השרת, it's a גמרא in מלאכי השרת. What's

the פשט? Two גרסאות in the גמרא, of מציני כמלאכי השרת, they're מציני, they're העם משאר like the מלאכי השרת are, or, the מציני are תלמידי חכמים, דמציני כמלאכי השרת, they wear ציצית in the same way that the מלאכי השרת wear ציצית.

But the truth is, we've mentioned many times in the דף a יסוד that the סופר חתם quotes throughout his ספרים in the name of his *Rebbi*, the הפלא"ה. And the truth is that this יסוד finds itself in the ספרים of the הפלא"ה as well. The הפלא"ה wrote about it in his הקדמה to his הפלא"ה, in the הקדמה to the מקנה, he wrote in the פנים יפות in פרשת וירא, in פרשת וירא in פנים יפות - it's a יסוד that the הפלא"ה talked a lot about, his *groisse* תלמיד the סופר חתם certainly talked a lot about, and really, once you internalize this יסוד, and you look out for it, you'll realize that it underpins so much of the תורה of the סופר חתם that it makes you wonder how important and fundamental it was to understanding who the סופר was. And really in order to appreciate this יסוד, we have to refamiliarize ourselves with a גמרא in מסכת חגיגה, a גמרא that we all know, דף טו עמוד ב. The גמרא says that רבי מאיר's *Rebbi* was מעשה שהיה אחר, also known as אבויא. And because of אבויא מעשה שהיה אבויא stopped keeping תורה and מצוות בפרדס. But despite the fact that he stopped keeping תורה ומצוות, רבי מאיר continued to learn תורה from him. And the גמרא says -ורבי מאיר היכי גמר תורה מפומיה דאחר - how was רבי מאיר able to learn תורה from אחר? והאמר רבה בר בר חנה אמר רבי יוחנן מאי דכתיב? כי שפתי כהן ישמרו דעת ותורה יבקשו פסוק that says what's פשט in the פסוק? מפיהו כי מלאך ה' צבקות הוא. The מלאכי נביא said this. A person is supposed to learn תורה from his *Rebbi*. Why? כי מלאך ה' צבקות הוא. So said רבי יוחנן that רבי יוחנן אמר, אם דומה הרב למלאך ה' צבקות, if your *Rebbi* is

like a *צבקות* מלאך, then *יבקשו תורה מפיהו*, you should learn תורה from him. *ואם לאו*, and if he's not like a *צבקות* מלאך, then אל *יבקשו תורה מפיהו*, then you shouldn't want to learn any תורה. So *fregt* the גמרא, I don't understand. How was רבי מאיר allowed to learn תורה from אחר? *אחר* wasn't a *צבקות* מלאך? He was a מחלל שבת, the גמרא says that he solicited a *זונה*- he clearly wasn't a *צבקות* מלאך. So if he wasn't a *צבקות* מלאך, what does it mean אם הרב דומה למלאך ה' *צבקות יבקש תורה מפיהו ואם לאו אל יבקשו תורה מפיהו*? If that's the case, how was רבי מאיר able to learn תורה from אחר? So the גמרא says that רבי מאיר did it because רבי מאיר made a *שעה הוראת* for himself. רבי מאיר felt that he would be able to take the good from his *Rebbi* אחר, he'd be able to leave behind the bad from his *Rebbi* אחר, and that's why רבי מאיר went ahead and did it. But this was a *שעה הוראת* for רבי מאיר. Really, the הלכה is that אם הרב דומה למלאך ה' *צבקות יבקשו תורה מפיהו ואם לאו אל יבקשו תורה מפיהו*. So said the הפלא"ה, what does this mean? If your *Rebbi* is like a *צבקות* מלאך, then *יבקש תורה מפיהו*? So he said it means as follows- it means a person is an *עולה ויורד*. Every person is always *shteiging*, or he's regressing. Either you're moving forward, or you're moving backwards. We're in a constant state of motion. It's impossible for a person to stand still. You meet someone, and then you don't meet them for 5 years. 5 years later, either he *shteiged*, or he went backwards. It's one or the other. He's not going to be the same person. Because people, by definition, are *הולכים*. That's who we are. We're *הולכים*, we're always travelling. We're going up or we're going down. A *צבקות* מלאך is an *עומד*. A *צבקות* מלאך is programmed. A *צבקות* מלאך is created with a certain *תפקיד*, he has no *בחירה*, he has no free will. He can't do an *עבירה* which is going to

cause him to fall, he can't do a מצוה, overcome a ניסיון, then do תשובה which is going to cause him to *shteig* and to grow- a מלאך is an עומד. Said the הפלא"ה that there are certain *Rebbeim* that their mindset when they teach their תלמידים is that they want to *shteig* themselves, everyone wants to *shteig*, who doesn't want to *shteig*? He says then there are *Rebbeim* that give themselves up 100% for their תלמידים, that I'm not about myself. My whole מציאות is 100% going to be for my תלמידים. So said the הפלא"ה, that צבקות ה' למלאך, אם הרב דומה למלאך ה' צבקות ה' *Rebbi* is willing to be an עומד, if your *Rebbi* doesn't care about his own עלייה, he doesn't care about his own *shteiging*- but rather your *Rebbi* is willing to put himself out there 100% for his *chevra*, he cares about his תלמידים *shteiging*, not about his own personal עלייה- then יבקש תורה מפיהו. That's the type of *Rebbi* you should learn תורה from. ואם לאו, and if he's worried about his own *shteiging*, אל יבקש תורה מפיהו. This is what the הפלא"ה wrote in his הקדמה to the הפלא"ה, in his הקדמה to the מקנה, several times in פנים יפות, and this is something that's dispersed throughout the ספרים of the סופר and the סופר and the שבת סופר and the סופר דעת and the תורה from רב יוסף נחמיה - this was a *vort* in מסורה from חתם סופר משפחה. And that is, אם הרב דומה למלאך ה' צבקות ה' means that a person has to be willing, a *Rebbi* has to be willing to give himself up 100% for his תלמידים. And if he is willing to be like a מלאך that's an עומד, he doesn't care about *shteiging*, then יבקש תורה מפיהו, then you should learn תורה from him, ואם לאו אל יבקש תורה מפיהו.

I think adds just a little *kneitch*, a little extra הבנה and understanding of what it means that תלמידי חכמים are like מלאכי

השרת, or what it means that a Rav is supposed to be like a מלאך. That there's this idea that a תלמיד חכם, certainly someone that teaches תורה, if he gives himself up, he doesn't care about his own עלייה, all he cares about is to make sure that he is doing the best possible job as it relates to teaching תורה to his תלמידים, that's the type of *Rebbi* where מפיחו.



## Why Can't We Bring a Korban Todah on Pesach

I was just thinking one הערה and that is, that you would think if there was one יום טוב that a *Yid* should bring a קרבן תודה, what would that יום טוב be? You would think that that יום טוב should *davka* be פסח. Right, פסח is all about לפיכך אנחנו חייבים להודות, it's והגדת לבנך, it's סיפור יציאת מצרים, it's thanking הקב"ה for all the tremendous ניסים, it's דיינו, דיינו, דיינו right, that's what we're doing. So if that's the case, what's the *pshat* in the פנימיות התורה? On חנוכה you can bring a קרבן תודה, on שבועות you can bring a קרבן תודה - the whole year you can bring a קרבן תודה. *Davka* פסח you can't bring a קרבן תודה? You would think there was no יום טוב that was more מתאים with the קרבן תודה than פסח. They go together so nicely. So what's the *pshat* in the מחשבה? Of course the technical reason is because there's חמץ, and you can't bring חמץ, but nothing's technical. So at the end of the day, in the פנימיות התורה, there are no technicalities- everything has a reason. So the question is, why is it in the פנימיות that you couldn't bring the קרבן תודה פסח?

So I was thinking that maybe the *pshat* is like this. We mentioned earlier in the week, we spoke about why is it that when it comes to פסח, we find not only that you're not allowed to eat חמץ פסח, you're not allowed to have חמץ פסח - בל יראה - ביטול, then you have תשבתו מצות עשה - ובל ימצא, and then you have בדיקה, right there's layer on top of layer on top of layer- what's the *pshat*? So we mentioned what the חתם סופר said over in the name of his *Rebbi*, Rav Nosson Adler, we spoke out from the חובה and אהבה about שאלות ותשובות מן השמים

and that's why you find all these *chumros*- but the truth is, that this is a *שאלה* that was posed to the רדב"ז. And he was asked that why is it that you find all the *chumros* when it comes to *פסח*? So he brings a whole bunch of theories- the ר"ן, and תוספות, and Rav Nosson Adler's *pshat*, עיין שם - he says a lot of that. This is in חלק ג, by the way, תתקע"ז. Says the רדב"ז, מכל מקום, at the end of the day, I think it's very, very hard to understand פשוט פשוט, עדיין, צריך טעם ועל כן אני סומך על מה שאמרו חז"ל במדרשות במדרש. So this is a ראשון, כמעט, quoting a מדרש to say *pshat* in פסוקים in the תורה in הלכות חמץ. כי חמץ והוא. יצר הרע ליצר הרע, בפסח רמז ליצר הרע, the חמץ on פסח is a רמז to the יצר הרע. הוא. יצר הרע עליו בכל מחבואות מחשבותיו ואפילו כל שהוא לא בטיל והרי זה. יחפש עליו בכל מחבואות מחשבותיו ואפילו כל שהוא לא בטיל והרי זה. זה. Says the רדב"ז, אמת ונכון והנראה לעניות דעתי כתבתי משהו. Says the רדב"ז, you want to know why there's a מצוה to make sure you don't even have a חמץ of חמץ, and you have to go through all this? Because at the end of the day the חמץ really symbolizes the יצר הרע. And on פסח, every *Yid* has to go and he has to get rid of his יצר הרע. He has to uproot it and even a little bit of a little bit, a שמינית שבשמינית, a מיעוט דמיעוט - even that's something you have to get rid of. And it's for that reason we have a מצוה to go ahead and to get rid of the חמץ. I saw in Reb Meilich Bidierman's הגדה, he says that he heard from ספרים הקדושים that that's why the סדר is called the סדר. He says why is it called the סדר? He says because we know the תורה can be understood on four levels- פרדס- פשוט, רמז, דרש, - but on פסח, it's all about פנימיות התורה. פסח is very hard to understand על פי פשוט. He brings this רדב"ז, the רדב"ז said that even בדיקה and ביטול and תשביתו and בל ירצה and בל יראה and all

the basic הלכות about פסח, he can't understand על דרך פשט. If that's the case, you could only understand it with the other 3 מהלכים. What's the other 3? It's סדר. It's סוד, דרוש, ורמז. Usually the תורה is פרס, it's וסוד, דרש, פשט, רמז, but on פסח it's סדר. It's סוד, דרש, ורמז. Because on פסח, even to understand the פשוטו של מקרא you have to come on to the פנימיות. So what's the פנימיות of התורה? The פנימיות of פסח is that the חמץ represents the יצר הרע - based on a גמרא in א"ז עמוד א - שאור שבעיסה. So if that's the case, on פסח you have to get rid of it, there's בל יראה, בל ימצא, you even have the מצות עשה of תשביתו.

So with that הקדמה, *fregt* the רמ"א in his ספר תורת העולה - so we often quote this ספר תורת העולה, the רמ"א wrote a ספר called תורת החטאת which is well-known, it's on דעה יורה דעה, if you learn דעה בשר וחלב you can't make a move without the ספר תורת החטאת, which was penned by the רמ"א. But what's lesser known is that the רמ"א also wrote a ספר called תורת העולה, and על דרך המחשבה, על דרך קבלה, על דרך פנימיות התורה is תורת העולה and it's written about the עבודות טעמים, and קרבנות, and פרק in ספר תורת העולה, in פרק א, says the רמ"א, that what's the *pshat* that the קרבן תודה had חמץ? חמץ is always the משל of the יצר הרע. It's the שאור שבעיסה. A *Yid* just had this unbelievable thing happen to him. And he decided that he wants to go to the בית המקדש, he has such הכרת הטוב, he's going to bring a קרבן. Think of the biggest סעודת הודאה you've ever been to - this is a קרבן תודה with כהנים בעבודתם וליויים - this is this beautiful sight. That's what a קרבן תודה is. And *davka* the קרבן תודה has חמץ? He says how could a קרבן תודה have חמץ? And the רמ"א says דבר נורא. You know what he

says? He says when a *Yid* makes a סעודת הודאה, when a *Yid* gives שבח and הודאה to הקב"ה, when something good happens to someone and he says מודים with more כוונה, it's *gevaldig*. Wow, he's giving הודאה to the *Eibishter*. Of course it is. There's no question that is is. It's an unbelievable thing. But at the same time, says the רמ"א, it's not perfect. You know why it's not perfect? Because this person is almost suggesting that this is something I have to give הודאה to הקב"ה for- but all the other things that happen in my life, *nu nu*. Maybe not. Maybe it's not so good. Maybe יה didn't have so much to do with it. So says the רמ"א, when a *Yid* gives הודאה to הקב"ה, it's *gevaldig*. It's טוב good. And that's why of the 40 breads, 30 of them are מצה. Because מצה is קדושה. מצה is the יצר טוב. And it's 75% קדוש. But it's 25%- of the 40 breads, 10 of them are חמץ. Because at the end of the day, there's a *shtickel* יצר הרע *duh*. That's what's going on over here. Because at the end of the day, the יצר הרע got a hold of this person, because otherwise, why is he only giving הודאה for what happened? He should be giving הודאה for the everything. He should be giving שבח and הודאה for every single thing that happens in his life. So says the רמ"א, you want to know why someone that's bringing a קרבן תודה had to bring חמץ, the חמץ is the יצר הרע, his לשון is הבינונים, it's a הנה קרבן תודה היה בא כנגד כת הבינונים, דבר בינוני, that's what it is. Why? Because at the end of the day, להיות כי כן הוא דרך הבינוני להודות להשם על הטובות שגמלו, לברך על הטובה ולא לברך על הרעה, על כן בא קרבן תודה נגד הבינונים, because this person that's bringing the קרבן תודה is a *shtickel* בינוני, at the end of the day. It's not perfect. Because למעשה, he's giving הודאה for the good thing, but somehow he's ignoring everything else

that happens as if maybe that's not good, as if maybe that's not so important.

So I was thinking, what's the תכלית of פסח? We're leaning מראה מקום now and perhaps the most important פסח is the פרשת בא in the end of רמב"ן. And we don't have time to go through it right now, and hopefully in the course of the מסכתא we'll revisit the רמב"ן, but everyone knows the רמב"ן where the רמב"ן says that the reason there are so many מצוות that we have that are זכר ליציאת מצרים is because there's nothing more important, there's nothing more fundamental than יציאת מצרים. The reason is not because of יציאת מצרים per se, but because of the lesson that every single *Yid* is supposed to take out of יציאת מצרים. What's the lesson of יציאת מצרים? That הקב"ה created the world, and הקב"ה calls all the shots. And He micromanages every single aspect of a *Yid*. That's the way it is. Different levels of השגחה for יהודים and אינו יהודים - כידוע בספרים - but the bottom line is הבורא ומנהיג לכל הברואים is הקב"ה - והוא לבדו עשה ועושה ויעשה לכל המעשים. How did that come about from מצרים? Where did we see in מצרים that that's the way it is? So I quote the רמב"ן who says, מפורסמים הגדולים - because when a person sees a big miracle, a famous miracle, God split the sea - that's famous, right? - אדם מודה בניסים הנסתרים, he comes to recognize in the ניסים הנסתרים, in the hidden miracles, שהם יסוד התורה כלה שאין לאדם חלק בתורת משה רבינו עד שנאמין בכל דברינו ומקרינו שכולם נסים אין בהם טבע ומנהגו של עולם, בין ברבים בין ביחיד, it doesn't matter if something happens to the רבים, or something happens to the יחיד - every single thing that happens to a *Yid* is a miracle. There's no such thing as nature. How do you

know there's no such thing as nature? Where does that come from? It comes from יציאת מצרים. Because מן הנסים הגדולים המפורסמים אדם מודה בנסים הנסתרים. The idea of פסח isn't simply to remember something that happened 3300 years ago. That's part of it. Of course, דיינו, לפיכך אנחנו חייבים להודות, we drink 4 cups of wine which is related to הודאה as well- of course that's part of it. But that's not the punch line. פסח is not Thanksgiving. It's not a 7 day Thanksgiving. That's not what it is. It's a mistake. I think if you asked the man on the street what's פסח all about- thanking הקב"ה for taking us out of מצרים. That's only partially right, but it's mostly wrong. פסח is about אמונה. That's what it's about. It's about מסורה, והגדת לבנך, to know that הקב"ה created the world. It's the יום טוב of אמונה. How do we come to אמונה? מן הנסים הגדולים המפורסמים אדם מודה בנסים הנסתרים. You come to הקב"ה, בורא ומנהיג לכל הברואים והוא לבדו עשה ועושה ויעשה לכל Who is, המעשים, how? From the נסים הגדולים המפורסמים. That's the vehicle. But at the end of the day, what's the עבודה of פסח? The עבודה of פסח is to recognize not only that the big things happen from הקב"ה, that's a *shtickel* of a היכי תמצא, but the עבודה of פסח is to recognize that every single thing is כל דברינו ומקרינו שכלם נסים אין בין ברבים בין ביחיד. פסח is that, and any person that just talks about סיפור יציאת מצרים, and והיגדת לבנך, and doesn't come to this- they missed the whole punch line. You can *mamash* tell a joke, and then you miss the punch line, and then it's going to fall flat, it's not funny. So this is the punch line. The punch line is, what are you supposed to take from the ניסים? It's שכל דברינו ומקרינו שכלם נסים אין בהם טבע. ומהגו של עולם. This is not a יום טוב of הודאה. That, also. But that's

not what it's all about. It's not Thanksgiving day, for a week, and 8 days in חוץ לארץ. What it is is it's a יום טוב of אמונה. It's working on אמונה. That's what it is. It's אמונה, אמונה, אמונה. That is what the יום טוב of פסח is, כמבואר בספרים הקדושים. That's *pushut*. Either way, so if that's the case, I think maybe that's the reason why you can't bring a קרבן תודה. Because at the end of the day, אוודא, a קרבן תודה is *gevaldig*. Thank You, הקב"ה. A סעודת הודאה, wow. You bring a קרבן - it's not שייך. A קרבן תודה is not שייך. We know that, of course it isn't. כל הקורבנות עתידין ליבטל חוץ מקרבן תודה חז"ל. The ערוך talks about מזמור לתודה, all the שירות are going to be בטל, except for the שירה of מזמור לתודה. There's nothing like it. But at the same time, says the רמ"א, that קרבן תודה למעשה had חמץ. You want to know why it had חמץ? Because the יצר הרע is *cheppering* in the קרבן תודה. Because at the end of the day, let's be honest, there's a סעודה for someone that *nebbuch* had a צרה that they crept out of, but what about a person that never had the צרה? He doesn't wake up in the morning and make a סעודה. And you know why? Because at the end of the day, the ניסים המפורסמים, we *daher*. But the ניסים הנסתרים, not so much. פסח is all about coming to the הכרה of every single thing that happens is from הקב"ה. So maybe, maybe, if a person would bring the קרבן תודה on פסח, so now already you're a *shtickel* missing what it's all about. What do you mean, I'm giving הודאה. It's not about הודאה. It's about coming to אמונה, a point where you recognize that every single thing comes from the *Eibishter*. And in a way, when a person brings a קרבן תודה, he's actually violating that point, and maybe that's why in the פנימית התורה, as much as you would have thought that there isn't a more appropriate time of the year to

bring the תודה than on פסח, after further review, it could be it's just the opposite. It could be that פסח is *davka* a time where we don't bring a תודה קרבן because we show that I'm not just going to give הודאה for that traumatic thing that happened, *fahkert*. I realize what the point of פסח is, and *Ich farshtei* שכל דברינו ומקרינו, it's all ניסים, and that's why I'm not going to focus on anything big, *fahkert*. This is not a time to bring a תודה קרבן, this is a time to acknowledge that every single thing in a person's life, no matter how big, no matter how small, all comes from the *Eibishter*.



## עניין שמא יעבירו ד' אמות במצוות יום טוב שחל להיות בשבת

So the topic of today's דף was the הלכה of לולב וערבה ששה. So sometimes the ד' מינים were taken, and this is even in the בית המקדש where all 7 days the מצוה of מינים ד' דאורייתא is taken, sometimes it was taken 7 days, and sometimes it was taken 6 days. When was it taken 7 days? If the first day of סוכות fell out on שבת, then ד' מינים were taken for 7 days. If any one of the other days of the week was the first day of סוכות, so then the ד' מינים were not brought on שבת. And the גמרא asked the obvious question, אמאי? Why is it that we would not take ד' מינים on שבת? It's טלטול בעלמא, the worst thing you could be doing when you take ד' מינים on שבת is violating the איסור of מוקצה. That's an איסור, it doesn't make sense that we would be מבטל a מצוה דאורייתא because of a טלטול בעלמא. And the גמרא said the reason is גזרה שמא יטלנו בידו, because we're afraid that this person may take his ד' מינים, and וילך אצל בקי, and he's going to go to a בקי ללמד, to learn, he's going to want to know how to take the ד' מינים. In the process יעבירו ארבע אמות ברשות הרבים, he's going to end up carrying הרבים, and it's for that reason that as a ד אמות ברשות הרבים, גזרה שמא יעבירו ד אמות ברשות הרבים, so חז"ל were very worried about that, and therefore they said do not take ד' מינים on סוכות even if it's in the בית המקדש where all 7 days are מדאורייתא, even if it's בגבולין, the first day where for sure it's דאורייתא, it doesn't matter, there's a concept of גזרה שמא יעבירו ד אמות ברשות הרבים, and then the גמרא says והיינו טעמא דשופר והיינו טעמא דמגילה, and it's for the same reason that we don't blow שופר

when ראש השנה falls out of שבת, and it's for that reason we don't *lein* the מגילה when פורים falls out on שבת. So רש"י says, the very, very last ב on רש"י, דף מב עמוד ב, what are we worried this person is going to take his ד' מינים through the רשות הרבים to learn? Meaning, just to speak out the קושיא, so שופר? Not everybody knows how to blow שופר. You're home, it's שבת, it's ראש השנה, you know you have a מצות עשה of שופר, one of the most important מצוות in the תורה- if you don't know how to blow שופר, there's a גזרה שמא יעבירו ד' אמות ברשות הרבים to go to someone that knows how to blow for you. The מגילה? You have to read it from a קלף, not everyone knows how to read the מגילה. So it's obvious that there are people that don't know how to read the מגילה, and as a result, there's a concern שמא יעבירו ד' אמות ברשות הרבים. But ד' מינים? What's the big deal? What do you have to do? In the תורה it says ביום הראשון ולקחתם לכם ביום הראשון. The גמרא said, very eloquently on א עמוד א that מדאגביה נפק ביה, as soon as you pick it up, you're already יוצא the מצוה. So if that's the case, לכאורה when you start this גמרא, what's the concern? I understand the concern by שופר and מגילה. But what's the concern when it comes to ד' מינים? So רש"י was addressing that question. And רש"י said 3 words- ללמוד נענועו, either he's going because he doesn't know how to do the נענועים, and he wants to learn how to do it, you do it up, down, right, left- right, you want to know how to do the נענועים. Maybe that's what he's going for. או ברכתו, or maybe he knows how to take the ד' מינים, he knows the נענועים- the נענועים are probably a דרבנן anyways- but he maybe doesn't know how to make the ברכה. He doesn't know what the המצוות is on the

אצל and it's because of the ברכה that he would be going ד' מינים בקי.

So רב מאיר אריק, in his ספר טל תורה, asked a very, very famous מרעיש עולמות קושיא on this רש"י, a קושיא that was מצוה to do on שבת, and he may not know the המצוות, as a result there's a concern בקי ללמוד אצל, if that's the case, he said I have a קושיא. If פסח, the ליל הסדר falls out on שבת, maybe there should be no מצוה of מצוה. Because שמא יעבירונו גזרה שמא יעבירונו מצוה ד אמות ברשות הרבים. Now you're going to say, what's the big deal? All you have to know is how to eat a כזית. Everybody knows that, true. But maybe he doesn't know the ברכה. Just like ברכה, what- the שמא ילך אצל בקי ללמוד ד' מינים by רש"י, then מצוה by לכאורה, you can have the same concern. גזרה שמא ברכה. Because מצוה also has a ברכה, it has מצוה במצותיו וצונו על אכילת מצוה. So מחדש רש"י was the very last word of סוכה מב עמוד ב that there's a גזרה שמא יעבירונו ברכה, the המצוה, he doesn't know the נוסח of על נטילת לולב. So רב מאיר אריק *fregt* in his ספר טל תורה, so if that's the case, *ich hob a neia* קושיא. How come you don't find שמא יעבירונו ד אמות ברשות הרבים when it comes to the מצוה of מצוה? So רב מאיר אריק said that he thinks that when רש"י said that there's a בקי ללמוד אצל, ברכה, so רש"י didn't mean the person doesn't know the נוסח and as a result, he's going to go to the Rabbi and say, is it על נטילת הדס וערבה? Is it על נטילת אתרוג? Is it על נטילת לולב? That's not what it is. But rather, what רש"י meant was a תוספות that we didn't get to yet, אם ירצה ה', דף לט עמוד א

where תוספות says that really making a ברכה on the מינים 'ד' is a little bit tricky. The reason is because we know כל המצוות מברך עליהן עובר לעשייתן. When you make a ברכה, you're always supposed to make the ברכה before you do the מצוה. With מינים 'ד', it's a little bit tricky. Why? Because לכאורה, in order to make the ברכה on the מינים 'ד' you have to be holding the מינים 'ד'. It says יוצא ביה, as soon as you pick it up, you were already יוצא the מצוה. So how are you עובר לעשייתן מקיים? It's תוספות's קושיא, a very famous תוספות, and תוספות has a whole bunch of תירוצים to answer this קושיא. But in short, the עניין is a little unclear. It's a little *farblunget*. Said רב מאיר אריק, that's why this person had to go to the בקי. He knows the ברכה, he learned the ברכה, he has the little מחזור, it tells him what he's supposed to say. That's not the גזרה. And that's why by מצה you have nothing to worry about, it's very simple, you make a ברכה of מצה על אכילת מצה, open a סידור and you'll know what the ברכה is. Over here there's a whole תוספות in ש"ס. There's *reid*, there's אחרונים, there's *lomdus*- it's not so פשוט the whole עניין of how you make a ברכה on מינים 'ד'. What do we do, we take the אתרוג, we hold it upside down, right, it's complicated. There's a little bit of שיקול that's required in order to know how to make the ברכה on the לולב. That's what we're concerned this person is not going to be aware of, and it's for that reason that חז"ל said don't take מינים 'ד' on שבת because גזרה שמא יטלנו בידו וילך אצל בקי ללמוד.

But the truth is, this קושיא has a lot of *geshmake* תירוצים that were said, we'll just mention 2. The first one came from *Lita*, and the second one came very much from Poland. So first the *Litvishe* תרוץ. And that is, the נצי"ב, in his שאילתות דרב אחאי גאון, in

his classic פירוש the שאלה, so he says a נפלא דבר. Now this piece is tucked away, it's in פרשת ויקהל, it's שאלתא סז. So in the שאלתא, in פרשת ויקהל, so there's a שאלתא on פורים. There's a whole section on פורים, and there's a whole bunch of דינים that mirror many of the גמרות that you learn in מגילה. So if you want *reid* from the נצי"ב on מסכתא מגילה, this is a nice מקום מראה of שאלתא סז where there is a whole אריכות from the נצי"ב with beautiful פילפולים as it relates to some of the basic core דינים of the מצוה of מגילה, and all the פורים חובות היום. Either way, so the שאלתא in סז brings הלכה's רבה and that is that if פורים falls out on שבת, we don't read the מגילה because גזרה שמא יטלנו and then the שאלתא says והיינו טעמא דשופר והיינו טעמא דלולב. So the נצי"ב says שמא יעבירו חז"ל were worried by מגילה, and they were worried by שופר, and they were worried by -לולב why weren't they worried by מצה? Now you're going to tell me the whole concern is שמא ילך אצל בקי. He says yeah, רב דף מב עמוד ב on רש"י, but קושיא מ'מאיר אריק by שמא ילך אצל בקי? ללמוד נעונו או ברכתו. That means maybe he's going simply to learn the ברכה. By מצה you also have to make a ברכה. So the נצי"ב said a very nice תרוץ. Said the נצי"ב, it could be there's a difference between מצה and the other מצוות. You know what the difference is? The מצוה of מצה is בערב תאכלו, the מצוה is to eat מצה at night. The מצוה of לולב is *davka* during the day, the מצוה of שופר is *davka* during the day, and the מצוה of מגילה, at the very least, is also during the day. So said the נצי"ב, that when is there a concern שמא יעבירו ארבע אמות ברשות הרבים? That's during the day. So he says because people, during

the day, go outside. But he says once upon a time, it wasn't so רשות הרבים עד שתכלה רגל מן השוק. People weren't outside in the רשות הרבים at night. And being that the מצוה of מצוה is *davka* at night, חז"ל were never worried גזרה שמא יעבירו ארבע אמות ברשות הרבים. So *davka* מצוות where the חיוב is during the day, there they were worried שמא. But a מצוה that's עיקר מצוותו is *davka* over there they weren't concerned and because they weren't concerned, so therefore they never made the גזרה. But מצוה that's *davka* בערב תאכלו מצות *davka*, so what are you worried? That at night? People don't run outside at night so fast. People are hesitant, there's much less of a concern, and that's why there was גזרה שמא יעבירו ארבע אמות ברשות הרבים. So then the נצי"ב says something very, very *geshmak*. He says that the truth is, if you look at the שאילתות inside, so the שאילתות says as follows, quote, וחייבים לקרוא את המגילה בלילה ולשנותה ביום שנאמר למען יזמרך כבוד ואסור לקרות את המגילה בשבת מאי טעמא אמר רבא גזירה שמא יעבירו ארבע אמות דרך רשות הרבים. So the שאילתות says two הלכות in succession. The first one was, you have to read the מגילה at night, and then you have to *chazer* it again during the day. Meaning, even though you would think maybe the עיקר should be at night, but חייב לשנותה ביום, you have to do it again by day, למען יזמרך כבוד, we sing to ה"ה and הקב"ה, ולא ידום, we're not quiet, we do it again the next day. And then the second הלכה is that you don't read the מגילה on שבת because יעבירו. So *fregt* the נצי"ב that if you turn two pages earlier, here in the שאילתא, the שאילתא already said the first הלכה. Says the שאילתא that אורתא לה מן אורתא, even if you

already read the מגילה at night, מיחייב למתנייה בצפרא, you have to do it again during the day, דאמר רבי יהושע בן לוי מצוה לקרותה בלילה, ולשנותה ביום שנאמר למען יזמרך כבוד ולא ידום ה' אלוקי לעולם אודך. So *fregt* the נצי"ב, why did the שאילתא *chazer* this הלכה? You have the two pages earlier, and then again *tzim tzvei tmo!*, the same exact הלכה, it's כמעט verbatim the same הלכה. So *fregt* the נצי"ב, why did the שאילתא *chazer* the הלכה? So he says הפלא ופלא. The first time the שאילתא said this, it's because he was coming to teach me the הלכה. It was in the סדר of teaching me the הלכות of מגילה, מקרא מגילה, said the שאילתא, you say the מגילה at night, and then למען יזמרך כבוד ולא ידום, you have to do it again during the day. The reason it mentioned it a second time, was because over here the שאילתא is telling me the הלכה that you don't read the מגילה on שבת. Why not גזרה שמא יעבירו ארבע אמות ברשות הרבים? Why is there a זרה שמא יעבירו ארבע אמות ברשות הרבים? Don't you read the מגילה at night? And if you read the מגילה at night, there should be no גזירה? And והראיה מצה, and קושיא ר'ב מאיר אריק, and גזרה שמא יעבירו. You see that there's no גזרה. The תרוץ is no, because you also do during the day. Oh, that means the הקדמה to why there's a גזרה שמא יעבירו ארבע אמות ברשות הרבים is the fact that מקרא מגילה is not only at night, it's also during the day. If it's during the day, there's a גזרה. That's why the שאילתות *chazered* it over. That's why it said the הלכה again, that you read the מגילה at night, and then you read it again during the day למען יזמרך כבוד ולא ידום. Oh, you have to do it *tzim tzvei tmo!*? You have to do it during the day? Oh, once you have to do it a second time, you have to do it during the day, so it's very *geshmak*, that's the segue. Therefore, you have the גזרה שמא יעבירו ארבע אמות ברשות

הרבים because this is a מצוה that is שייך to the day. Once it's a מצוה that's שייך to the day, now already it makes sense to have הרבים שמא יעבירו ארבע אמות ברשות הרבים. That's the more תרוץ *Litvishe*.

The *Polisher* תרוץ is from רב מאיר דן פלוצקי. He was, of course, the כלי חמדה, and this is not in his ספר כלי חמדה, but rather this comes from another ספר that he wrote, כידוע, he wrote many, many ספרים. This is from the ספר חמדת ישראל, it's from the הקדמה of this ספר. So he says a פשט, but with one tiny הקדמה from something that he heard from his *grosse Rebbe*, the *heilige* אבני נזר. So the כלי חמדה was a תלמיד of the אבני נזר, like so many of the *Polisher* גאונים of that תקופה, like the Kozhaglover Gaon, and רב מיכאל פורשלגר, and the חלקת יואב - they were all תלמידים of the אבני נזר. So he said he heard from his *Rebbi* the אבני נזר, he said the הלכה is when you learn the סוגיות of עשה לא תעשה, so there's something called a לאו שאינו שווה בכל. This is a לאו that not everybody is affecting by equally. And the worlds of עשה דוחה לא תעשה, you have an עשה that's אינו שווה בכל, there's something called a לא תעשה that's אינו שווה בכל. But there's a concept of having a לא תעשה or an עשה that's אינו שווה בכל. Now it's מבואר in the גמרות that any מצוה or any לא תעשה that a woman is not שייך to, is called אינו שווה בכל. If, however, you have a מצוה that relates only to כהנים, even though ישראלים are not שייך to it, it's not called a מצוה that's אינו שווה בכל. So the כלי חמדה said that his *Rebbi* the אבני נזר said, what's the פשט? If a woman doesn't have the מצוה, now it's אינו שווה בכל, now not everybody has this מצוה. But if it's something that's מסוים to כהנים, even the majority of Jews don't have this מצוה, it's still שווה בכל. If only a כהן has this מצוה, why



would it be called *שווה בכל*? So *מאי שנא* a מצוה that doesn't relate to *ישראלים* versus a מצוה that doesn't relate to *נשים*? So the *אבני נזר* said like this, because the truth is, all מצוות, there's two ways to be מקיים the מצוה. You can be מקיים the מצוה through עשייה, through doing the מצוה, but there's another way to be מקיים the מצוה. The *גמרא* says at the very end of *מנחות* that *זאת תורת* *זאת תורת החטאת*, that if somebody learns the פרשה of a מצוה, it's as if he actually did that מצוה. So the *אבני נזר* said that it's true, there are מצוות that are only שייך *כהנים*, like *כה תברכו את* *כהנים*. And *בני ישראל אמור להם יברכה ה' וישמרך* - that's a מצוה for *כהנים*. And *בית המקדש* *עבודה* in the *בית המקדש*, that's a מצוה for *כהנים*. Doing *עבודה* in the *בית המקדש*, that's a מצוה for *כהנים*. But the truth is, every single *Yid* that learns *קדשים*, every single *Yid* that's *בית המקדש* *החטאת* *ובתורת העולה* *והעולה* *ובתורת החטאת*, he learns *למד* in the פרשה of *כהנים* - he's doing those מצוות. He can't do the מצוה בעשייה, said the *אבני נזר*, but at the same time, he can do the מצוה על ידי תלמוד. He has a connection to the מצוה. He learns the סוגיא of the מצוה, it's נחשב as if he did the מצוה. So said the *אבני נזר*, a מצוה that only a *כהן* has, even though a *ישראל* doesn't have it, it doesn't make it *שווה בכל*. Because even though the *ישראל* doesn't have the מצוה, you're right, he can't walk into the *בית המקדש* and do the *עבודה*, he can't eat the *תרומה* and the *חלה*, but at the same time, he can learn the פרשה. And when he learns the סוגיא, it's *כאילו* *הכתוב עליו* *הכתוב כאילו*. So he has a connection to the מצוה through learning the הלכות of the מצוה. That's why it's called *שווה בכל*. He said but when a מצוה is not שייך *נשים*, that מצוה is *שווה בכל*. You know why? Because women don't have a מצוה of *תלמוד תורה*. And because a woman doesn't have a מצוה of *תלמוד תורה*, she

doesn't have this idea of חטאת כאילו הקריב חטאת, because she is excluded from the מצוה of תלמוד תורה. So because women don't have the מצוה of תלמוד תורה, so said the *heilige* אבני נזר, that's why if you have a מצוה that women don't have שייכות to, that's going to be a מצוה that's אינו שווה בכל. So the כלי חמדה said כדרנו, he said that maybe that's the פשוט. He said all the ראשונים ask, רש"י asks the קושיא in today's דף, the חכמים were מבטל מצות a מצוה? עשה דאורייתא גזרה שמא יעבירונו ארבע אמות ברשות הרבים What's going on over here? Because of a far-fetched גזרה, we're going to go ahead and we're going to be מצוות לולב like מבטל מצוות and מצות שופר and מצות מגילה? Why would we do that? Or better, where did the חכמים have the credentials to even do that? So רש"י said no, it's a סוגיא, in יבמות דף צ. It says יש כח ביד חכמים לעקור דבר מעשה. The חכמים can't tell you to go do a מעשה, to eat a piece of חזיר, that they can't tell you to do, but בשב ואל תעשה, just sit back and don't do a מצוה that you're supposed to do, that's something that they have a right to do. *Ober* said the כלי חמדה, and it's פשוט. That you see from the קושיא of the ראשונים, like רש"י and תוספות, you see that they were bothered a little bit- what's going on? Why would we be מבטל a מצוה? No, יש כח ביד חכמים לעקור דבר מן התורה בשב ואל תעשה is תרוץ. They made an analysis, and they came out that this was the right thing to do. In their infinite wisdom, it made sense because of such a גזרה to be מבטל even מצוות דאורייתא. But says the כלי חמדה, that לבני אומר, that it could be the חכמים knew in the back of their mind that even though they were being מבטל the מצוה, but they weren't really being מבטל it 100%. Because even though they were saying you can't take מינים ד' when שבת coincides with סוכות, and you

can't blow שופר when ראש השנה is חל להיות בשבת, and you can't read the מגילה maybe when פורים falls out on שבת, but at the same time, there is a way to be מקיים the מצוה. You can be מקיים the מצוה על ידי תלמוד תורה. That's something that you're able to do. And therefore, they felt that even though we're being מבטל the מצוה, but we're only being מבטל the מצוה. But there's still a way to be מקיים this מצוה. You can be מקיים the מצוה על ידי תלמוד תורה. But says the כלי חמדה, that would work for לולב, that would work for שופר, and that would work for מקרא מגילה. But it's not going to work for מצה. You know why? Because מצה is also a מצוה דאורייתא - whereas מגילה is דרבנן - and even women are חייב in. Because we know the גמרא says in מסכתא פסחים that being that women have the איסור חמץ, they have the מצוה of מצה as well. And women don't have a מצוה of תלמוד תורה, women don't have the ability to learn a סוגיא of מצה and it should be considered as if they ate מצה. And said the כלי חמדה, how do I know that? Because the *heilige Rebbe* said that. He said that's why all the מצוות that women are not שייך to are called אינו שווה בכל, because a woman doesn't have the מעשה המצוה, and she can't learn the הלכות of the מצוה, either. So he said יש לומר that's why the חכמים were never מבטל the מצוה of מצה. That's the תרוץ to קושיא ס'ר מאיר אריק. You know what the תרוץ is? Because the חכמים understood they were being מבטל it, but they didn't just want to go ahead and completely eradicate the מצוה. The תרוץ is they knew they were leaving over a little something. You can learn the הלכות. That's good for שופר, that's good for לולב, and מגילה is a דרבנן so we're not as worried about that, the קושיא doesn't start. It's only דרבנן, the חכמים can do whatever they want.

*Ober* מצה which is a מצוה דאורייתא, and מצה not only are men חייב, even women are חייב, and if you're going to be מבטל the מצוה of מצה, so the men can be עוסק בתורת המצה, but what are the women going to do? תורה מה תהא עליה? They don't have that option. They don't have מצה, they don't have תורה, so for them it's not going to work. That's why, said the כלי חמדה, a Polisher תרוץ, *geshmak*, that's why they weren't מבטל it. But I think from the כלי חמדה, למדתי דבר חדש, and that is, it sounds like the כלי חמדה is insinuating, and if you think about it, it makes a lot of sense, that when סוכות falls out on שבת, and you don't take 'ד עוסק בתורת ד' מינים, at the very least, maybe there's an עניין to be 'ד מינים. And when ראש השנה falls out on שבת, even though you can't blow שופר because of ברשות הרבים, but at the very least, maybe there's an עניין to learn the הלכות of שופר. Because at the end of the day, even though you can't be מקיים the מצוה במעשה, but maybe there's still an עניין to be מקיים the מצוה בתלמוד תורה. Definitely an interesting חידוש that the כלי חמדה seems to be insinuating- something worth thinking about.