



הגדה  
של  
פסח

**The Making of a Nation**

**Rabbi Avigdor Miller**  
Conducts the Seder

2006 by Betzalel T. Miller.  
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## Introduction

This Haggadah is an arrangement of selections from shiurim, lectures and talks given by Rabbi Avigdor Miller zt"l over many years. Every effort has been taken to present the text in a manner as close as possible to the original spoken word, while complying with the requirements of written English. We suggest that the Seder leader familiarize himself with the material ahead of time, and choose sections which he may wish to read aloud at the Seder. The Rav himself recommended that these subjects should be discussed during the Seder. We are sure you will feel that the Rav has joined you at the Seder table to enlighten you in his special way, which will surely enrich the experience for all present.

We were pleased to note that the original edition of this Haggadah was warmly received by the public. We are now delighted to offer an expanded edition, which includes a considerable amount of additional material culled from Rav Miller's shiurim. We are confident this edition will further enhance your Seder as you share with your family and guests Rabbi Miller's extraordinary insights, which will serve to further illuminate this "Night of Nights."

## סדר בדיקת חמץ

קודם בדיקת חמץ אומרים זה:

הריני מוכן ומזומן לקיים מצות עשה ולא תעשה של בדיקת חמץ  
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
 עַל בְּעוֹר חָמֵץ:

ומיד אחר הבדיקה יבטל ויאמר:

כָּל חֲמִירָא וְחֲמִיעָא דְאִיכָא בְּרִשׁוֹתַי דְּלֹא חֲמַתָּה וְדְלֹא בְּעַרְתָּה  
 וְדְלֹא יִדְעָנָא לִיהּ לְבַטֵּל וְלַהּוֹי הַפְּקָר כְּעַפְרָא דְאַרְעָא:

ואם אינו מבין בלשון תרגום יאמר הבטול בלשון שמבין.

אחר הבדיקה והביטול יאמר יהי רצון:

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שתזכנו לתור ולחפש בנגעי  
 בתי הנפש, אשר נואלנו בעצת יצר הרע. ותזכנו לשוב בתשובה  
 שלימה לפניך, ואתה בטובך הגדול תרחם עלינו. ותסייענו ותעזרנו על דבר  
 כבוד שמך, ותצילנו מאיסור חמץ אפילו בכל שהוא, בשנה זו ובכל שנה  
 ושנה כל ימי חינו אמין וכן יהי רצון:



## סדר שריפת חמץ

הריני מוכן ומוזמן לקיים מצות עשה ולא תעשה של שריפת חמץ

ואחר השריפה יבטל החמץ ויאמר:

כָּל חֲמִירָא וְחֲמִיעָא דְאִיכָא בְּרִשׁוּתֵי דְחֻזְתָּהּ וּדְלָא חֻזְתָּהּ דְחֲמָתָהּ  
וּדְלָא חֲמָתָהּ דְבַעֲרָתָהּ וּדְלָא בַעֲרָתָהּ לְבָטֵל וְלֵהוּי הַפְּקָר  
בְּעַפְרָא דְאַרְעָא:

ואם אינו מבין בלשון תרגום יאמר הבטול בלשון שמבין.



## עירוב תבשילין

יום טוב שחל להיות בערב שבת אסור לאפות או לבשל בקדרה מיוחדת לשבת אלא על ידי עירובי תבשילין שעושה בערב יום טוב. היינו שלוקח איזה תבשיל או צלי שראוי ללפת בו את הפת. ומברך:

בְּרוּךְ אַתָּה יְיָ הוֹה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵרוּב:

ויאמר בְּהַדִּין עֵרוּבָא יְהִי שְׂרָא לְנָא לְמִיפָא וּלְבִשְׂלָא וּלְאַטְמָנָא  
וּלְאַדְלָקָא שְׂרָנָא וּלְמַעַבְד כָּל צְרֻכְנָא מִיּוֹמָא טָבָא לְשַׁבְתָּא  
לָנוּ וּלְכָל יִשְׂרָאֵל הַדְרִים בְּעִיר הַזֹּאת:



## סדר אמירת קרבן פסח

בזמן שבית המקדש קיים היה הפסח נשחט בי"ד בניסן אחר תמיד של בין הערבים, וע"כ עדי שישלמו פרים שפתינו ראוי לכל הירא וחרד על דבר ה' לעסוק בסדר קרבן פסח אחר תפלת מנחה שהיא נגד תמיד של בין הערבים, והא לך סידורו:

רבון העולמים. אתה צויתנו להקריב קרבן הפסח במועדו בארבעה עשר  
 לה' החדש הראשון ולהיות בהנים בעבודתם ולוים בדוכנם וישראל  
 במעמדם קוראים את ההלל, ועתה בעונותינו חרב בית המקדש ובטל הקרבת  
 הפסח. ואין לנו לא כהן בעבודתו ולא לוי בדוכנו ולא ישראל במעמדו. ואתה  
 אמרת ונשלמה פרים שפתינו. לכן יהי רצון מלפניך יהוה אלהינו ואלהי  
 אבותינו שיהא שיח שפתינו חשוב ומקבל ומרצה לפניך באלו הקרבנו את  
 הפסח במועדו ועמדנו על מעמדו ודברו הלויים בשיר והלל להודות ליהוה  
 ואתה תכונן מקדשך על מכונו ונעלה ונקריב לפניך את הפסח במועדו כמו  
 שכתבת עלינו בתורתך על ידי משה עבדך כאמור:

ויאמר יהוה אל משה ואל אהרן בארץ מצרים לאמר: החדש הזה לכם ראש  
 חדשים ראשון הוא לכם לחדשי השנה: דברו אל כל עדת ישראל  
 לאמר בעשר לחדש הזה ויקחו להם איש ששה לבית אבית ששה לבית: ואם  
 ימעט הבית מהיות משה ולקח הוא ושכנו הקרב אל ביתו במכסת נפשות  
 איש לפי אכלו תכסו על הששה: ששה תמים וזכר בן שנה יהיה לכם מן הכבשים  
 ומן העזים תקחו: והיה לכם למשמרת עד ארבעה עשר יום לחדש הזה ושחטו  
 אתו כל קהל עדת ישראל בן הערבים: ולקחו מן הדם ונתנו על שתי המזוזות  
 ועל המשקוף על הבתים אשר יאכלו אתו בהם: ואכלו את הבשר בלילה  
 הזה צלי אש ומצות על מררים יאכלו: אל תאכלו ממנו נא ובשל מבשל  
 במים כי אם צלי אש ראשו על כרעיו ועל קרבו: ולא תותירו ממנו עד בקר  
 והנותר ממנו עד בקר באש תשרפו: וככה תאכלו אתו מתניכם חגרים  
 נעליכם ברגליכם ומקלכם בידכם ואכלתם אתו בחפזון פסח הוא ליהוה:

הגאון מהריעב"ץ זצ"ל הרבה להשיג על אמירת סדר הקרבן פסח שבסדר היום והעלה שכך צריך לומר:

כך היתה עבודת קרבן פסח בארבעה עשר בניסן, אין שוחטין אותו אלא אחר תמיד של בין הערבים, ערב פסח בין בחול בין בשבת היה התמיד נשחט בשבע ומחצה, וקרב בשמונה ומחצה, ואם חל ערב פסח להיות ערב שבת היו שוחטין אותו בשש ומחצה וקרב בשבע ומחצה והפסח אחריו, כל אדם מישראל אחד האיש ואחד האשה בני ביתו הגדולים והטהורים ונמולים (וכשם שמילתו מעקבת מלעשות הפסח ומלאכול בו, כך מילת בניו הקטנים ומילת עבדיו בין גדולים בין קטנים וטבילת אמהותיו מעקבת) כל שיכול להגיע לירושלים בשעת שחיטת הפסח חייב בקרבן פסח: מביאו מן הכבשים או מן העזים וזכר תמים בן שנה (אינו טעון סמיכה) ושוחטו בכל מקום בעזרה אחר גמר עבודת תמיד הערב ואחר הטבת הנרות, ואין שוחטין הפסח ולא זורקין הדם ולא מקטירין החלב על החמץ (אפילו היה כזית ברשותו של אחד מבני החבורה בשעת אחת מהעבודות של קרבן פסח, הוא לוקה והפסח פשר): שחט השוחט (אפי' זר) וקבל דמו כהן שבראש השורה בכלי שרת ונתן לחבירו, וחבירו לחבירו, כהן הקרוב אצל המזבח זורקו וריקה אחת כנגד היסוד וחוזר הכלי ריקן לחבירו וחבירו לחבירו, מקבל את המלא ומחזיר את הריקן, והיו הכהנים עומדים שורות ובדיקהם בזיכין שכולן בסף או בולן זהב ולא היו מעורבים, ולא היו לבזיכין שוליים שלא יניחום ויקרש הדם, אחר כך תולין את הפסח באונקלויות (או במקלות דקים מניח על כתפו ועל כתף חבירו, תולה) ומפשיט אותו כולו (ובשבת עד התזה ומשם למטה שקל ליה בברזא) וקורעין בטנו ומוציאין אימורים החלב שעל הכרם ויותרת הכבד ושתי הכליות וחלב שעליהן והאליה, אם היה ממין הכבשים לעומת העצה, נתן בכלי שרת ומולחן ומקטירן הכהן על המערכה, חלבי כל זבח וזבח לבדו, בחול ביום, ולא בלילה שהוא יום טוב, אבל אם חל ערב פסח בשבת מקטירין והולכין כל הלילה, ומוציא קרביו וממחה אותן עד שמסיר מהן הפרש (כדי שיהיו נקיים בשצולתו עמם), שחיטתו וזריקת דמו ומיחוי קרביו והקטר חלביו דוחין את השבת, ושאר

ענינו אין דוחין: בשלש כתות הפסח נשחט, ואין בת פחותה משלשים אנשים, נכנסה בת אחת נתמלאה העזרה, נועלין אותה, ובעוד שהן שוחטין ומקריבין, הלויים קורין את ההלל, אם מרו קודם גמרו קודם שיקריבו את כלם, שנו, אם שנו, שלשו, על כל קריאה תקעו הריעו ותקעו, גמרה בת אחת להקריב, פותחין העזרה יצאה בת ראשונה, נכנסה בת שניה נעלו דלתות העזרה, גמרה, יצאה שניה, נכנסה שלישית, במעשה הראשונה, כד מעשה השניה והשלישית, אחר שיצאו כלן רוחצין העזרה מלכלובי הדם ואפילו בשבת, אמת המים היתה עוברת בעזרה, שבשרוצין להדיח הרצפה סותמין מקום יציאת המים והיא מתמלאה על כל גדותיה עד שהמים עולין וצפין ומקבצין אליהם כל דם ולכלוך שבבעזרה, אחר כד פותחין הסתימה ויוצאין המים עם הלכלוך, נמצאת הרצפה מנוקה, זהו כבוד הבית, יצאו כל אחד עם פסחו (ועור שלו) וצלו אותם, כיצד צולין אותו מביאין שפוד של רמון תוחבו מתוך פיו עד בית נקובתו, ותולהו לתוך התנור והאש למטה, ותולה ברעיו ובגי מעיו חוצה לו. ואין מנקרין את הפסח בשאר בשר, בשבת אין מוליכין את הפסח לביתם, אלא בת הראשונה יוצאין בפסחיהן ויושבין בהר הבית, השניה יוצאין עם פסחיהן ויושבין בחיל, השלישית במקומה עומדת, חשכה יצאו וצלו את פסחיהן: כשמקריבין את הפסח בראשון, מקריבין עמו ביום י"ד זבח שלמים, מן הבקר או מן הצאן, גדולים או קטנים, זכרים או נקבות, והיא נקראת חגיגת ארבעה עשר, על זה נאמר בתורה וזבת פסח לה' אלהיך צאן ובקר, ולא קבעה הכתוב חובה אלא רשות בלבד, מכל מקום היא כחובה מדברי סופרים, כדי שיהא הפסח נאכל על השוכע, אימתי מביאין עמו חגיגה, בזמן שהוא בא בחול, בטרהרה, ובמועט, ונאכלת לשני ימים ולילה אחד, ודינה בכל תורת זבחי שלמים, טעונה סמיכה ונסכים ומתן דמים שתים שהן ארבע, ושפיכת שירים ליסוד, זהו סדר עבודת קרבן פסח וחגיגה שעמו בבית אלהינו שיבנה במהרה בימינו אמן:

אלהינו ואלהי אבותינו. מלך רחמן רחם עלינו. טוב ומטיב הדרש לנו. שובה אלינו בהמון רחמיה. בגלל אבות שעשו רצונך. בנה ביתך כבתחלה

וְכוֹנֵן מִקְדָּשֶׁךָ עַל מְכוּוֹנוֹ. וְהִרְאֵנוּ בְּבִנְיָנוּ וּשְׂמֵחָנוּ בְּתַקּוּנָנוּ. וְהָשִׁב בְּהַנִּים  
 לְעִבּוֹדְתָם וְלוֹיִם לְשִׁירָם וְלוֹמְרָם. וְהָשִׁב יִשְׂרָאֵל לְנוֹיָהֶם. וְשָׁם נַעֲלֶה וְנִרְאֶה  
 וְנִשְׁתַּחֲוֶה לְפָנֶיךָ בְּשֵׁלֶשׁ פַּעַמֵי רְגְלֵינוּ בְּכַתּוּב בְּתוֹרָתְךָ. שְׁלֹשׁ פַּעַמִּים בַּשָּׁנָה  
 יִרְאֶה כָּל זְכוּרְךָ אֶת פְּנֵי יְהוָה אֱלֹהֶיךָ בְּמָקוֹם אֲשֶׁר יִבְחַר. בְּחַג הַמִּצּוֹת. וּבְחַג  
 הַשְּׂבָעוֹת. וּבְחַג הַסִּכּוֹת. וְלֹא יִרְאֶה אֶת פְּנֵי יְהוָה רִיקָם. אִישׁ כְּמַתְנֵת יָדוֹ  
 בְּבִרְכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ:



## סדר הדלקת נרות

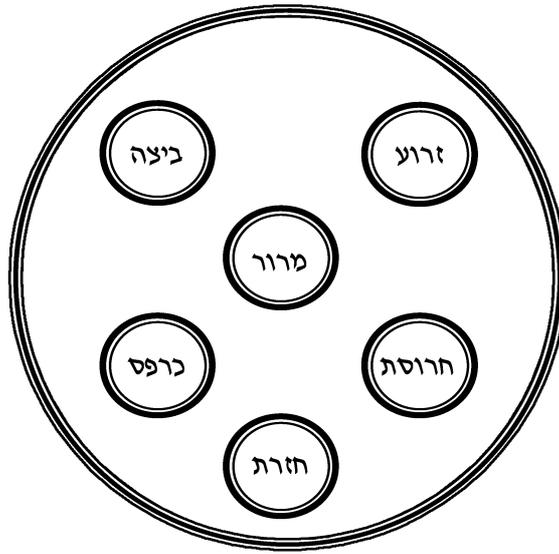
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
 לְהַדְלִיק נֵר (לשבת של שבת ו) שֶׁל יוֹם טוֹב:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיָּמְנוּ וְהִגִּיעָנוּ לְזִמְנָה  
 הַזֹּה:

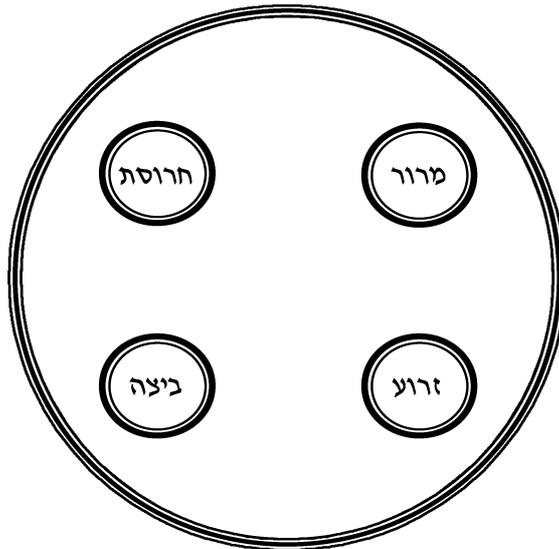
יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שִׂיבְנָה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה  
 בְּיָמֵינוּ. וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ: וְשָׁם נַעֲבֹדְךָ בִּירְאָה בְּיָמֵי עוֹלָם וּכְשָׁנִים  
 קַדְמוֹנִיּוֹת: וְעֲרֹבָה לִיהוָה מִנְּחַת יְהוּדָה וִירוּשָׁלָיִם. בְּיָמֵי עוֹלָם וּכְשָׁנִים  
 קַדְמוֹנִיּוֹת:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי. שֶׁתַּחֲוִּינֵנִי אוֹתִי (וְאֶת אִישִׁי וְאֶת בְּנֵי  
 וְאֶת בָּנוֹתַי וְאֶת אֲבִי וְאֶת אִמִּי) וְאֶת כָּל קְרוֹבֵי. וְתִתֵּן לָנוּ וּלְכָל יִשְׂרָאֵל חַיִּים  
 טוֹבִים וְאַרְכִּים. וְתִזְכְּרֵנוּ בְּזִכְרוֹן טוֹבָה וּבְרָכָה. וְתִפְקְדֵנוּ בְּפִקְדַת יְשׁוּעָה  
 וְרַחֲמִים וְתִבְרַכְנוּ בְּרָכוֹת גְּדוֹלוֹת. וְתִשְׁלַח בְּתוֹכֵנוּ. וְתִשְׁכַּח שְׂכִינְתְּךָ בִּינֵינוּ.  
 וְנִבְנֵי לְגִדְל בְּנִים וּבְנֵי בָנִים חַכְמִים וְנִבְוִנִים. אוֹהֲבֵי יְהוָה. יְרֵאֵי אֱלֹהִים. אֲנָשֵׁי  
 אֱמֶת. יָרַע קִדְּשׁ. בִּיהוָה דְּבָקִים וּמְאִירִים אֶת הָעוֹלָם בְּתוֹרָה וּבְמַעֲשֵׂים טוֹבִים  
 וּבְכָל מְלָאכַת עֲבוֹדַת הַבּוֹרָא. אֲנָא שְׂמַע אֶת תְּהַנְתִּי בְּעַת הַזֹּאת. בְּזִכּוֹת שְׂרָה  
 וּרְבֵקָה וְרַחֵל וְלֵאָה אֲמוֹתֵינוּ. וְהָאֵר גְּרָנוּ שְׁלֵא יִכְבְּה לְעוֹלָם וְעַד וְהָאֵר פְּנֵיךָ  
 וְנִשְׁעָה. אָמֵן.

סדר הקערה לדעת הארז"ל



סדר הקערה לדעת הגר"א



## סדר ליל פסח

מצוה לחלק קליות ואגוזים לתינוקות

קִדְּשׁ. וְרַחֵץ. כְּרַפֵּס. יַחֵץ. מִנִּיד. רַחֲצָה.  
 מוֹצֵיא. מִצָּה. מְרוֹר. כּוֹרֵךְ. שְׁלַחַן  
 עוֹרֵךְ. צְפוֹן. כְּרַךְ. הִלֵּל. נִרְצָה:

❧ קִדְּשׁ ❧

**קדש**

We begin the Seder with Kiddush. Therefore, let us consider for a moment, what is the function of Kiddush? When we talk about Kiddush for Shabbos, it is hinted in the words, "זכור את יום השבת" and "זכור" is not only remember, but mention the Shabbos day. So, it's a proclamation, it tells us how important it is to make important things emphasized to us, and to others. Now that Yom Tov is beginning, we proclaim it by Kiddush. What is more important than the lessons that we are going to learn tonight, and all the important functions of Pesach? Therefore when we make kiddush we pick up the "כוס" ישועות, the cup of wine, and we proclaim to ourselves, and to the world and to all the future generations that now begins the very great event of Pesach, that's what Kiddush means. Of course, we're not doing a favor to anyone, besides ourselves, therefore we thank Hakadosh Boruch Hu that He gave us the opportunity, "ברוך

## מוזגים הכוסות

הנני מוכן ומזומן לקיים מצות קידוש, ומצות כוס ראשון של ארבע כוסות:

כשחל בשבת מתחילין יום הששי

בלחש ויהי ערב ויהי בוקר

יום הששי: ויכלו השמים והארץ וכל צבאם: ויכל אלהים ביום השביעי מלאכתו אשר עשה: וישבת ביום השביעי מכל מלאכתו אשר עשה: ויברך אלהים את יום השביעי ויקדש אותו כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות:

כשחל בחול מתחילין כאן

סברי מרגנן ורבנן ורבתי:

ברוך אתה יהוה אלהינו מלך העולם בורא פרי הגפן:  
ברוך אתה יהוה אלהינו מלך העולם אשר בחר בנו מכל עם ורוממנו מכל לשון וקדשנו במצותיו ונתן לנו יהוה אלהינו באהבה (בשבת שבתות למנוחה

"we start out, because the fact that we are able to perform the function of Pesach is such a big achievement for ourselves, it's such a big merit and a big privilege, we're so happy, that you pick up the cup of wine. "כוס ישועות אשא" – wine in a cup is a symbol of happiness, of victory, of pride and glory and joy, and so we show how we are full of simcha that we are now able to make the proclamation of Pesach. That's how we should make Kiddush.

(1) מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזִמְנִים לְשִׂשׂוֹן אֶת יוֹם (בשבת  
 הַשָּׁבַת הַזֶּה וְאֶת יוֹם) חַג הַמִּצּוֹת הַזֶּה זִמְן חֲרוּתֵנוּ (בשבת בְּאַהֲבָה)  
 מִקְרָא קֹדֶשׁ זֵכֶר לְיִצְיָאת מִצְרַיִם כִּי בָנוּ בְּחֵרֶת וְאוֹתֵנוּ  
 קֹדֶשֶׁת מִכָּל הָעַמִּים (בשבת וְשַׁבָּת) וּמוֹעֲדֵי קֹדֶשׁ (בשבת  
 בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׂשׂוֹן הִנְחַלְתֵּנוּ. בְּרוּךְ אַתָּה  
 יְהוָה. מִקְדֵּשׁ (בשבת הַשָּׁבַת 1) יִשְׂרָאֵל וְהַזְּמַנִּים:

בברכת שהחיינו יכוין על כל מצוות הלילה. כשחל במוצש"ק אומר כאן ברכת הברכה  
 ואומר נר, הברכה, זמן. נשים שברכו שהחיינו בהדלקת הנר לא יברכו כאן שהחיינו.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיֵּנוּ וְקִיְמָנוּ  
 וְהַגִּיעָנוּ לְזִמְן הַזֶּה:

ושותה בהסיבת שמאל לכה"פ רוב כוס ואינו מברך לאחריו ומכוין לצאת ידי"ח כוס  
 א' מד' כוסות

**שהחיינו** "ברוך אתה ה' שהחיינו וקימנו והגיענו לזמן הזה" The  
 happiness of being alive! It's so important from  
 time to time to remind yourself how good it is to  
 be alive. Isn't it a tragedy that people spend their lives thinking  
 about what's going to be? Someday I'll be rich, someday I'll be  
 successful. We are rich right now. To be alive is an extremely  
 great happiness. And therefore from time to time we make a ברכה  
 שהחיינו, You gave us life to this day. Just stop and think of the fun  
 of being alive. Isn't it a pleasure to be able to see, and to breathe,  
 or to live, to think? That's happiness. Not one form - many forms

כשחל יום טוב במוצאי שבת מוסיפים שתי ברכות אלו קודם ברכת שהחיינו:  
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְבַדִּיל בֵּין קֹדֶשׁ לְחוֹל  
 בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשִּׁת  
 יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלָת וְאֵת  
 יוֹם הַשְּׁבִיעִי מִשִּׁשִּׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשׁת. הַבְּדִלָת וְקֹדֶשׁת אֵת  
 עַמּוֹד יִשְׂרָאֵל בְּקֹדֶשׁתָּךְ: בָּרוּךְ אַתָּה יְהוָה. הַמְבַדִּיל בֵּין קֹדֶשׁ  
 לְקֹדֶשׁ:

## ❁ וְרַחֵן ❁

נוטלים ידים כדין דבר שטיבולו במשקה, ואין מברכים על נטילת ידים:

of happiness. And that's a queer idea to you people, but wake up and live. And we remind ourselves once in a while, and the best time to remind yourself is when you're about to sit down with your family at the Seder. And you're about to perform the very great mitzvah of the Haggadah and all the other mitzvos of this night. But it's not merely because of the mitzvah alone, it's the joy of being alive. And this joy of course contributes to the שמחה של מצוה.

## ❧ כִּרְפָס ❧

יקח פחות מכזית כרפס (ונוהגין ליקח תפוז"א הנק' קארטאפל):

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי  
הָאָדָמָה:

**כרפס** So we washed our hands, and now we dip. Now the question is why do we dip? It's asked in the Haggadah, in the *מה נשתנה*, and no answer is given. Now we'll explain why we dip. You'll find answers to everything else in the Haggadah, indirectly, sometimes directly, but for dipping there's not a *רמז* in the entire Haggadah why we dip. And the answer is, we dip in order that the children should ask why we dip! In the Seder, it is of utmost importance to realize the relationship of the father and the sons. Today we're accustomed to the concept of institutions that teach Torah to the youth, but actually that's an innovation. In the days of old there were no institutions. The home was the institution where the father transmitted all the traditions to his sons. There was no Bais Yaakov. In every Jewish house, the mother transmitted all the traditions to her daughter. It was only in the days of the Second Bais Hamikdash, when they saw that the old discipline was breaking down, that they invented schools for children. It wasn't necessarily the most happy accomplishment, but it was something that was essential, and it became one of the mainstays of Jewish existence, schools where youths are trained. But now, on Pesach night we go back to the old system, where the father is transmitting all the traditions to his children. But the children must

## ❁ יִחַיְיָ ❁

מחלק המצה האמצעית לשנים, את החלק הגדול מצניעין לאפיקומן ואת החלק הקטן מניח בין שתי המצות השלמות.

be in the mood, and they have to ask the father. How important it is that the sons should ask! That's why asking the four קשיות is such an important ceremony. Of course the boy asks the four קשיות, and knows all the answers. He is an educated little boy, he learns Torah already, and sometimes he learns Gemara already. But it's the attitude of asking that's important. The son has to ask his father, and then the father sees fertile ground to plant the seeds of understanding. Once you ask, then you're willing to listen. It's so important to be a listener. Children who listen are the ones who are the disciples to receive the history that the father himself received from his father. And therefore we incite their curiosity by dipping, and the child will soon ask why you dip? "Ah, my child, you're a wise child, and you want to know, the sign of a wise person is he who seeks information, not a man who knows". You may know and not be wise. But the one who seeks and loves wisdom, he wants to know, that's a wise person. And therefore now the child is ready to hear.

**יחַי** In the beginning of the Seder we make יחַי, we break the future Afikomen into two parts, the smaller part you leave on the table, and the bigger part you put away, called צפון, it's concealed. That's a רמז that the smaller part of our efforts should be devoted to our עולם הזה life, and the bigger part of our efforts should be devoted to our עולם הבא, that's צפון, it's concealed, that's our World to Come. And there's one maggid that once

## ❧ מַנִּיד ❧

יכוין לקיים מצות עשה שבתורה לספר ביציאת מצרים בליל פסח  
הנני מוכן ומזומן לקיים המצוה לספר ביציאת מצרים בליל פסח, כמו שציונו  
הבורא יתברך שמו:

כשאומר "הא לחמא עניא" מגלה המצות ואומר בקול רם:

**הָא לַחְמָא עֲנִיא דִּי אֶכְלוּ אֲבֵהֶתְנָא בְּאַרְעָא דְּמַעְרִים.**

remarked, "The poor father who tries to put away some of his time for עולם הבא, his children come and demand extra things that they want to spend money on. He has to give away more of his life. So they take away the Afikomen from him, because they want עולם הבא." Actually, we're not going to eat the second part in עולם הזה, we eat it in עולם הזה. When we eat it eventually we should have in mind that we're now reminding ourselves that לפרוזדור "עולם הזה דומה לפרוזדור", prepare yourself in this lobby, "כדי שתכנס למרקליין", that you should be able to come into the banquet hall. So whatever you do in this world is a preparation for the great career that awaits you.

**הא לחמא עניא** Now, we mentioned - הא לחמא עניא, the לחם עוני, which means the bread of affliction. Now matzah actually has two open significances that the Torah mentions. One significance: the Torah says, לחם עוני, we have to remember that we once lived in affliction. Whenever a person is living happily now he should look back on the times when he suffered. He

shouldn't forget that once he didn't have all these things, and so it's important. As you're מסובין at the Seder, you have to remember there was a time when we were driven by the lashes of Pharaoh's overseers, to work, heavy labor. Never forget that. And don't think because it happened a long time ago, that now you can think about other things. No, never forget that. That's gratitude for יציאת מצרים. Never forget that once we suffered affliction. We didn't suffer for one year, it was a long time. And so when you sit down at the Seder, or even whenever you eat matzah during Pesach, you should remind yourself that this is a memorial of the great chesed, the kindness of Hashem that he delivered us מבית עבדים. Now יציאת מצרים is a separate subject. מבית עבדים is a different subject. He took us out of בית עבדים, the house of bondage. It's very important to keep that in mind.

## הא לחמא עניא

And now we pick up the matzos and we say, "הא לחמא עניא" - this is the bread of affliction. Now we're learning something new about the matzos, but the Torah says openly לחם עוני, it's the bread of affliction. So now we see that matzah is a reminder of our stay in Mitzrayim. Now the bread of affliction is a fundamental part of the greatness of Am Yisroel. When we look back on our history and we say, "What was the great success, the great happiness of that era?" So everyone will agree it was the coming out of Egypt, יציאת מצרים. We were redeemed from Egypt. That's an error. The greatest success was the persecution in Egypt. During that period you know what happened? It's like the blacksmith banging with his heavy hammer on the piece of metal on the anvil, making it stronger and stronger. The more he bangs on it, the stronger it becomes. For 210 years we lived among gentiles. We were a minority among them. We

were a little shepherd people, among the wealthy, cultured, urban civilization.

You know when they came to America, I remember way back, all the greenhorns came to America, and they admired the big buildings...They got lost along the way. They came from little shtetlach, and they came to big towns in America, and they lost all their self-respect. They went head over heel, "Ah! America!" When they came to Egypt it was the same thing, big buildings, organization. A little shepherd people - they got lost? No they didn't get lost, they came with the עקשנות, "עם קשי עורף" - a stubborn little people. They didn't change their names. They didn't call themselves Harry and Isidor and Max like they did when they first came to America. Now, Isidor became a Jewish name, Max became a Jewish name, Haim is a Jewish name. No they didn't take any gentile names. Look at the names, pure Hebrew names. And names of pride in their nation, עמרם - elevated people, these people are the most high. His wife is יוכבד - Hashem is my glory. You know how a woman was named? She wasn't named after an old aunt, it was the original first time they gave that name. Names of pride, of love of Hashem, עמינדב - my people volunteered, to serve Hashem. יקותיאל - Hashem is my hope, such beautiful names. They didn't change their names. It was a great test.

The Egyptians were wealthy and powerful, and the B'nei Yisroel at first were treated very well. They had every reason to assimilate, but they didn't. They didn't intermarry, it didn't happen. The Jews took gentile wives in Egypt? No, it didn't happen, it didn't happen. A remarkable thing, imagine being in America 210 years, what would happen to those families? They would have long forgotten, they wouldn't remember that they are Jews. But they didn't forget for a minute, and they kept up the traditions of the forefathers. They knew everything that was said to Avrohom.

Moshe Rabbeinu, when he spoke to Hashem, he said, זכור לאברהם, "and You promised them, and he speaks words exactly as it's written in Breishis. How did Moshe Rabbeinu know it? Not through רוח הקודש; he learned it from tradition, from his people. All the words that were said by Hashem were handed down word for word and studied.

Now, in the midst of persecution they still held steadfast to all their traditions. Now they could have yielded, like slaves always yield to their masters. They try to flatter their masters. But no Jewish woman ever tried to find favor with the Egyptians. No Jewish boy ever flirted with a gentile woman, and therefore in this period they were able to accomplish the greatest success in the entire history of the Jewish nations. Never did we succeed as much as in the time we were in Mitzrayim. The most glorious era of our history was the era of לחם עוני, when we ate the bread of affliction. In suffering we became the greatest. You think it was an accident? "כאשר יענו אותו" - as they afflicted them, in the same proportion as they afflicted the B'nei Yisroel, "כן ירבה וכן יפריץ", in that proportion they increased. The more they were afflicted by suffering and persecution, the more they increased. Hashem said, "look, I'm going to show you, I appreciate what you're doing now. You're fighting back against the environment, and you refuse to fraternize, to mingle with them, to learn their ways. If that's the case, I'm going to increase and multiply you."

And therefore when we look back at these 210 years, we shouldn't think as we taught our children, that people were unworthy, and Hashem got fed up with them. הם ושלום, this was a time of the most glorious success in the entire history of the Jewish people, the time they were in Egypt. It could be there were some who weren't as perfect as others, yes. Those who came out of Mitzrayim were sifted, were chosen. Only the very best were

allowed to come out. But those who perished, they were Jewish רשעים who perished, but those Jewish רשעים you have to know, were better than the צדיקים of today. "אילו היה שם לא היה נגאל", our tzadikim wouldn't have gone out of Mitzrayim. Those who perished in Mitzrayim were much better than tzadikim of today, because they didn't even change their names. They didn't change their language, they didn't change their garments, they wore Jewish garments. The entire time they were in Egypt "לא שינו את בגדיהם". Moshe Rabbeinu fled from Mitzrayim. Why did Moshe Rabbeinu flee? Because he killed an Egyptian. Why did he kill the Egyptian? He saw the Egyptian was persecuting Jews. How did he know they were Jews? He didn't ask them any questions, he saw by their garments they were Jews. He saw an Egyptian taskmaster hitting a Jew with a stick, so Moshe Rabbeinu said, you're hitting an Israelite, a fellow Jew! He became angry and he gave one blow to the Egyptian, and he buried him. So we see, at that time, from a distance you could tell who was a Jew by his garments. So therefore even the worst of them didn't change their garments. That's some record! After 210 years to remain aloof from the people of the land, and that's "הא לחמא עניא", this is the bread of affliction. We're so happy now to eat these dry matzos that our forefathers ate when they were slaves, and they didn't have any time to leaven the matzos, because they had to go back to work right away. So they took a little flour and water, and they baked it right away before it could rise. It was not pleasant to eat. Matzos are very good for a little time. After a while you long for the pleasant taste of bread. But they couldn't afford it, and so for 210 years they suffered in Egypt the bread of affliction. But that bread of affliction, that was the greatest success. Today we look back in happiness, that made us into a great nation. And that's why we were chosen.

**הא לחמא עניא** We make a great declaration;  
not only to our children, but  
to everybody in the world.

And we say, "הא לחמא עניא" – this is the bread of affliction, which our forefathers ate in Mitzrayim. When we say that they ate bread of affliction we mean that they ate affliction. And eating affliction, we must understand, is an exceptionally good diet. As the Gemara says on the passuk: "יהלץ עני בעניו" – Hakadosh Boruch Hu extricates a poor man, that means He saves him because of his poverty. "בעניו" means בשכר עניו, the Gemara says; in reward for his poverty. In reward for affliction people get success. What does that mean? They get success in גשמייות – in physical ways, and they get success in רוחניות. Whatever it is, "הביבין יסורים" – suffering is a very great benefit. Hakadosh Boruch Hu would give more of it, only He suffers from it. "בזמן שאדם מצטער" – when a man is in distress, "שכינה מה לשון אומרת"; what does the Shechinah say? "I'm in distress." Otherwise, Hakadosh Boruch Hu would give us more of this good thing, for there's nothing that's מכפר on a man and purifies him, and makes him good and elevates him like suffering. There's only one thing more, but that's a very difficult thing; and that's utilizing happiness to become great. Utilizing happiness to get purity of character, and to get כפרה; that's even better. That's the מדרגה called קדושה. As the מסילת ישרים explains: If you're able to eat and become closer to Hashem, that's the biggest of all things. If you're able to breathe deeply and to look at a blue sky, and your heart sings within you, and you thank Hakadosh Boruch Hu, and you follow "בשירי דוד עבדך", the footsteps of Dovid, who grew great through happiness. Dovid had the other kind too. When Dovid was hiding in a מערה, a cave, in fear of

death, he was a number of times in peril of his life; he grew great there too. But Dovid's true greatness was: **בְּנֵאוֹת** "בְּנֵאוֹת" – **דָּשָׂא יִרְבִּיצְנִי עַל מִי מְנוּחֹת יִגְהַלְנִי** – When he was lying down with his sheep in the green meadows, and he was by the still waters, and he took out his harp, and he had no enemies. He was a boy and nobody was jealous of him, and he had nothing to worry about, and he took out his harp and he sang to Hakadosh Boruch Hu, and his soul ascended on the notes of his harp to Heaven, and he became great there, behind the sheep.

But you have to know, that's extremely difficult. It's much easier to become good from suffering. Suffering is a great benefit, and our forefathers, when they ate the bread of affliction, they gained weight; spiritual weight. They became better and better. Because all the virtues that we acquired as a nation, we gained in the affliction of Mitzrayim.

Just to mention two examples out of thousands: **זָכַרְתָּ כִּי עֶבֶד** "זָכַרְתָּ כִּי עֶבֶד" – **הֵייתָ בְּאֶרֶץ מִצְרַיִם** – remember that you were a slave in Mitzrayim. So what do we see? That the experience in Mitzrayim taught us how to have sympathy with suffering. The Jewish nation, from then on, always was on the side of the downtrodden because they went through it, they knew what it meant. If you were never in a hospital - and you shouldn't have to go, except when your wife is in the maternity ward - you can't appreciate how the sick people feel. When a person undergoes that experience, then he sympathizes next time he passes by a hospital; he knows there are a lot of suffering people inside. Therefore, **"הָא לַחֲמַא עֵינַי"** – this is the bread of affliction, that our forefathers ate; it was a bread that they ate. It was good for them. Only, what do we do? We try to substitute for what they did, with eating. We eat matzah. Matzah is a pleasure to eat; whether it's machine made 18 minute matzos,

or whether it's hand-made matzos, it's always good to eat matzos. The change from bread to matzah is always welcome. And as your teeth are crunching into the matzah, don't waste the opportunity, and try to gain even in a small measure what our forefathers gained by eating a different kind of matzah. They ate a matzah that was bitter, that brought tears to their eyes when children were snatched from them, and the children were taken away to destruction. Jewish fathers and Jewish mothers wept. They broke down. I don't doubt that some went insane from tzoros. But the sum total result was that they became a new people. They went through FIRE, but they were purified in that furnace. That's why Hakadosh Boruch Hu called Mitzrayim "כור הברזל" – it was a furnace of iron. There were some furnaces in ancient times that were made of clay, clay furnaces. That was good enough to bake bread. But if you want to melt precious metal, and remove the impurities, their dross, it wasn't enough to have a clay oven, you needed an iron oven, a כור הברזל. Our fathers were melted and they became liquid, and Hakadosh Boruch Hu saw they became pure gold in Mitzrayim. But we don't want that. We prefer to gain a little bit of this, we will never come to the stage that they attained. We will never be as good as they were, but a little bit we want to gain by eating the matzos. So as you sit home with your family and you're in a peaceful country, and you're secure more-or-less against the outside, and you don't have many worries, and you lean back and relax, and you have to lean on your left side when you're eating matzos. You have to recline when you eat the kzayis matzah. But you think while eating your matzos that by this means I want to gain some of the perfection that our forefathers gained by "עוני". And that's why we say, "הא לחמא עניא" – this is the bread of affliction that our forefathers ate; they ate something that was much worse, but we're trying to recapture it a little bit.

כָּל דֹּכֵפִין יֵיתִי וַיִּכּוֹל. כָּל דְּצָרִיךְ יֵיתִי וַיִּפְסַח. הַשְּׁתָּא

כל דכפין ייתי ויכול And then we make an announcement: "כל דכפין ייתי ויכול" – anybody

who's hungry, let him come and eat. This announcement Jews always made. It wasn't only the night of Pesach. Why especially tonight? Because they have to say a second thing: "כל דצריך ייתי ויפסח" – anybody who needs, should come and eat the Korban Pesach, because the Korban Pesach is an obligation, and every Jew has to come and eat. Now, you can't invite him from the street, because if he didn't count himself in at the beginning, he can't come. So this announcement was made only to those who belonged to the club; all those who chipped in and they bought this lamb together. So we're announcing, "Hurry up, it's ready, come and get it, and everybody who belongs, come in." But while we're talking about that, we're making announcements, here's a poor man in the street who came late. He didn't have an opportunity to be נמנה [counted in] in the Korban Pesach, and he hears us inviting in from the street all our comrades who belong to our club. We don't want to leave anybody out. So we say, "you come in. The Korban Pesach we're sorry you can't eat, but we'll give you other things; there's plenty of meat, and plenty of fish, and plenty of matzos." So we invite him in to eat anyhow. So since we're inviting tonight, we're calling from the house, so the stragglers shouldn't be left out, those who belong to our club. But while you're announcing, you shouldn't hurt the feelings of the people who are homeless, travelers or visitors. Even though it's too late for them to eat the Korban Pesach, but we invite them to eat whatever they can.

הָכֵּא. לְשָׁנָה הַבָּאָה בְּאֶרֶץ דִּישְׂרָאֵל. הַשְּׁתָּא עֲבָדִי.  
לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

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## השתא עבדי לשנה הבאה בני חורין

And while we're sitting there, and we're about to begin this great drama of the Seder, of which Hakadosh Boruch Hu was the playwright, and He wants the Jewish people to be the actors; excuse me for the משל, it's not a proper משל, but that helps us to explain this. Hakadosh Boruch Hu arranged the Seder and the Seder is actually a play. We're reenacting a drama. And we say there, the first thing you have to know: "השתא הכא" – this year we are here. Remember, wherever you Jews are, that this is not your final destination. It may be very comfortable; you may be settled in some beautiful neighborhood, you may be prosperous and satisfied, but you have to know that the Jew in this world has a function. And being in galus his function can also be carried out, but it's only a preparation for his future. We are all preparing for our great future. Because like our forefathers in Mitzrayim; they didn't live for the moment, they were also enacting a drama that was going to be reenacted throughout the generations. They understood that they had a function to fulfill when they lived out these great scenes in their history in Mitzrayim. And therefore, we also understand; we're here, we're preparing. "השתא הכא" – this year we are here, but remember, we are preparing for the future generations to read

our history. They will read someday the history of the Jews in America, and they're going to read how the Jews in America staged a great comeback; there was a great rising of the youth, a leavening – a rebellion against the old generation. They came to America to get lost, who's purpose was to mingle with the people of the land, and to throw away the Torah, and the youth arose with a mighty and a violent revolt, and all over America baalei teshuva began to appear and Torah institutions began to grow up. We're writing this great book; someday it will be read in the world – the history of the Jews in America. That's a preparation, because we are all getting ready – "לשנה הבאה בארעא – דישראל". In the years to come; whether it's next year, but it's going to happen. It's inevitable. And the galus is a preparation for the geulah. Because when our descendants - let's hope that we, ourselves will be there - but when our descendants will be sitting in Eretz Yisroel, and they'll be telling about what happened to their forefathers in exile, we are the ones who are writing that book now. So therefore, remember; "השתא הכא" – this year you're here, but you're getting ready: "לשנה הבאה בארעא – דישראל" – for the year to come, you're going to be in Eretz Yisroel. And the way to go to Eretz Yisroel, and to make that final geulah more perfect, is by living according to these great ideals; this moment. One of the biggest preparations is to remember the subject of יציאת מצרים; to enact those scenes in our lives. And Pesach night is the glorious opportunity, more than any other occasion, to impress on our minds the great lessons, some of which we'll see now. Therefore, we say "השתא עבדי" – now we are slaves. That means we cannot exercise our free will entirely. Because there are laws of the land, there are gentile practices; even the best Jews are subjected to the influence of the environment. Of course, it doesn't meant that

you have to have a television, and you have to sit and swallow for two hours a day the stupid propaganda of gentile actors, no we're not talking about that. Even, let's say, a Satmarer Jew who is sitting in Williamsburg, he doesn't have any television; he doesn't even have a radio! He doesn't have any English books in his house, but he cannot avoid the influence of the environment. We are slaves now. So he says, you have to realize that this situation now is not the full opportunity. "לשנה" "הבאה בני חורין" – the time will come when we will be free to live perfectly בשלימות – according to our ideals. That's very important. Because when people think that "now is it," they're living for the now, then they make the biggest error because they don't adjust their lives to their true function. Our function is to prepare for the geulah. That's why the Chofetz Chaim made a sefer called "ציפית לישועה". It's a question that's going to be asked of everybody when the Great Day comes, when we appear before the tribunal of Heaven, and the question is going to be: "ציפית לישועה"? – did you look forward to the Salvation; did you look forward for Moshiach? Every day, three times we say it, but the question is, how sincere are we? We have to feel that we are hampered now. Of course, when a person has opportunities that he neglects even now; let's say, the summertime is coming, it's nice weather and the roads are beckoning, and every Sunday he climbs into his car with his family, and they're off for another day of suicide, he has a free day! The weather is fine to sit home in your backyard and learn; learn with his children. Or if he's in a camp, let them learn with his children in the camp, wherever they are, it's a day for learning. But some people go to bungalow colonies and they visit on the weekend, all Sunday they're sitting behind the steering wheel, bumping up and down the country roads, all

Sunday! Instead of sitting with his children, and examining them what they've learned during the week, and teaching them to make up what they missed during the winter time. So if people live for the moment, they don't utilize their lives, and it's the greatest tragedy of wasted time. But when he knows he's living for the future. "ציפית לישועה" is the question that's going to be asked. Did you expect Moshiach to come momentarily? Every day, "ומצפים לישועה" – in נוסח ספרד, and in נוסח אשכנז we say: "כי לישועתך קיוונו כל היום" it doesn't mean every day; it means all day long! So as a Jew walks through the streets of Paris, he's not a Parisian, he's in exile! A Jew walks in the streets of Rome... Our forefathers walked through the great streets of Babylon. They weren't Babylonians, they were tourists. A Jew is a tourist in this world. "כי גרים ותושבים אתם עמדי" – we're tourists all over the world. Of course we pay taxes, of course we keep the laws, and you should even put out a flag on the Fourth of July. Certainly, you should be loyal to your country. We're just as loyal, we should be even more loyal than others! A Jew should be grateful to America; we should kiss the earth of America for all that it gave us. But we should never forget – we don't belong here. We don't belong in Eretz Yisroel either until it becomes Eretz Yisroel. In a country where they have a law committing abortion – anyone can get an abortion, and a million babies were already killed, since they began the State of Israel. A million babies! [this lecture was given around 1975 - Ed.] We wouldn't have to worry about Arabs! We have some place to settle them. We wouldn't have to make pathetic proclamations to come, Gush Emunim; let's settle in unoccupied territories. The force of population would have caused us to have settlements everywhere. But they went into this terrible business of "murder incorporated" and

abortions, killing Jewish babies; worse than Hitler! Hitler only killed a million Jewish children. And they killed a million already, but they're starting on their second million! So that's not Eretz Yisroel either. So we're waiting for that great day, when we'll come to the true Eretz Yisroel and then we'll fulfill our mission. But right now, we're waiting; wherever you are. If you're in Tel Aviv or you're in Brooklyn, you're preparing for Moshiach. That's what we're reminding ourselves; "השתא עבדי" – here's a rich man, let's say he's sitting in West End Avenue; not today West End Avenue, it's not such a good thing today, because on all sides you have Puerto Ricans – if you walk out, it's dangerous, but I remember West End Avenue when it was West End Avenue. There wasn't a house without a flunky [a servant] at the doorway. He looked like an admiral; every house. And only millionaires lived there. So let's imagine a millionaire Jew; an Orthodox Jew, on West End Avenue, and he's packed with money, he sits down with his nice family; he has nachas from his family, and he's saying "השתא עבדי" – this year we're slaves, he doesn't begin to feel the truth of these words. Therefore, it's important for him to realize that this is not his place, he's a citizen of the Torah. The Torah is our country. Like the Jews asked Hakadosh Boruch Hu, "Where should we run? We have no place to run to!" The same question we ask today, where should you run to? You run to Long Island? There's some community in Long Island that has become so black, that the synagogue was sold to Negroes! In Long Island! There's no place to run! So Hakadosh Boruch Hu answers "ברחו לתורה" – run away to the Torah! That's your home! So if you live in Williamsburg, or you live in Brownsville or wherever you live, the Torah is your home. And that home nobody can take from you. And you'll take it with you.

## השתא עבדי לשנה הבאה בני חורין

"השתא עבדי לשנה הבאה בני חורין" - This year we are עבדים, we're enslaved, but next year let us hope we shall become free men. That seems a quite clear and simple statement. But it's not clear and simple at all.

When we were in Mitzrayim, we had our own senate, we had our own סנהדרין, the זקני ישראל. Moshe Rabbeinu, when he came back from Midian, he reported to the זקני ישראל. It was a body, it was in existence all the time. They possessed a gift of land, the choicest soil in Mitzrayim, בארץ גושן and they kept it for 210 years until they left Mitzrayim. They had their own צאן ובקר, so let's not condemn Pharaoh too much. "לא תתעב מצרי כי גר היית בארצו" - don't abominate the מצרי because you were once a גר in his land, and he gave you pretty good treatment. The fact that, for a short time, he threw the boys into the Nile, the fact he attempted to kill all newborn boys by his suggestion to the midwives, it didn't last long. The midwives didn't listen to him and Pharaoh didn't take revenge on them. And the גזירה of "כל בן הילוד" didn't last long either. Now I'm going to demonstrate that in Mitzrayim they were much better off than we are in America today. And therefore when we say "השתא עבדי" - today we are slaves, it's not literally. But, to a certain extent, we are עבדים today. We are slaves to our environment. We speak English, and many have English names, while in Mitzrayim they spoke קודש. לשון קודש. For 210 years in one country and they didn't give up their language. And they had Hebrew names, and beautiful names, פדצור, ירחמיאל, and each name was original. They weren't named after some great uncle in the

past. The names breathe with pride of their people and love of Hashem. 210 years. עמרם means either the exalted nation, or the nation of the exalted one of Hashem. He married a girl יוכבד; יוכבד means Hashem is my glory, Hebrew names. Only Moshe had an Egyptian name. It's not really Egyptian, the daughter of Pharaoh, because she was of great character and she volunteered to save a ילד עברי, so Hakodosh Boruch Hu gave her a memorial forever. The greatest man in our history was named by her. And that name remained, לשון "משה" meaning to draw forth in לשון "משה" and it just happened in Greek, in Egyptian "מה" means water. משה - he came out of the water. Now why did they give him a name like that? Hashem should have changed the name later. "I'm making you the leader of my people, I'm calling you something else." No, out of honor to the daughter of Pharaoh, the name she gave remains forever. But otherwise all the names were given because they spoke עברית, לשון קודש, עברית, "לא שינו את לשונם". Were they enslaved? We are enslaved, we're ashamed, and we talk a gentile language. I talk in my home Yiddish. Here I talk English because there are many Sefardi people here, and some people don't understand Yiddish, but we're enslaved to the environment. That's a slavery. "השתא עבדי".

"לשנה הבאה", we'll all go to Eretz Yisroel and we'll all speak our language. That's what we're hoping for. The truth is they didn't change their בגדים. They wore specific Jewish garb. Now by the way, the Jews wore special בגדים up till recently, all over Europe. Shakespeare, when he describes Shylock, he described him as a man with locks. He had locks, peyos hanging down. Dickens, who of course was not a lover of the Jews, spoke about only one Jew in his literature, Fagen, a character that was supposed to teach gentile boys how to steal, and was sentenced to death in England. There's a picture of the early editions of

Dickens books of this Mr. Fagen in prison waiting to be executed. He had a hat like a rov, a long kapote, a big beard, because that's a typical Jew. He wasn't picturing a rabbi. That's how Jews once were, "שלא שינו את מלבושם". When Moshe Rabbeinu was brought up in the house of Pharaoh, he was dressed like an Egyptian, since that's how he was brought up. When he came to Midian, and the girls reported a man who came along and rescued them from the other shepherds "איש מצרי הצילנו", because he looked like a מצרי. But you could be sure when Moshe went back to Mitzrayim he took care of that.

In Mitzrayim they could fish in the Nile all they wanted. No sheriff came to drive them away "זכרנו את הדגה אשר נאכל במצרים חנם". They ate fish, all they wanted. And they had vegetable gardens, their own fields. There were no pogroms in Mitzrayim. No massacres in Mitzrayim. For 210 years the Egyptians were very much disturbed at the rapid increase in the population of these strange people, a semitic people among them, the עברים. But never was there a pogrom. In Poland there were pogroms, in Russia there were pogroms, and in America there were pogroms. A riot against Jews in Mitzrayim, no. I'm just saying this so you know that it wasn't such a great form of servitude in Mitzrayim. The fact that they worked hard, many people work hard for a living. Now when we went down to Mitzrayim, there were two forms of liberation. In middle of the night, Pharaoh jumped out of bed. He only sleeps until 11:00 in the morning every day, but he got up in middle of the night, and said: "קומו צאו מתוך עמי" - get out, because Hashem calculated - "חישב את הקץ". Hashem calculated that the time to get out was just then. In middle of the night, nothing would help. Pharaoh had to get out of bed, and give the order to go out. It was a נס, but they didn't go out. Hashem said wait. They went out in the morning.

When they went out of Mitzrayim they went into the midbar for forty years, which was the most exceptional opportunity for liberty that they ever had. Never again was our nation as free as they were in the midbar. No environment around them at all. No משגיחים around them, no contact with anybody, all were together. You might ask, what type of freedom was there? Moshe Rabbeinu was watching them! Every nine Jews had one שר עשרה watching them, every nine Jews had a משגיח watching them. Every fifty Jews had one of them watching them, שר המישים. Every hundred Jews had a שר מאה, and every thousand had a שר האלף. There were משגיחים all the time. There were 70,000 משגיחים over there. Is that freedom? In the midbar they couldn't budge. If you said anything wrong to your wife, the neighbors heard it and reported it to the שר עשרה, and the שר עשרה reported it to the שר המישים, and the שר המישים brought it to the שר מאה and they came to Moshe Rabbeinu: "A man is fighting with his wife." You couldn't fight with your wife in the midbar. So where's the liberty? And the answer is they exchanged one form of שיעבוד for another form of שיעבוד. They didn't get liberty. Instead of being עבדים to Pharaoh they now became עבדים to Hakodosh Boruch Hu.

Now we are beginning to learn a very big חידוש. The purpose of liberty is in order not to be free. When that patriots said "give me liberty or give me death," I don't know if it was a wise thing to say. What's so terrible? You have to die because the king of England was your ruler? You didn't have representation? What's so terrible? Canada didn't have representation either. They didn't have any wars, they didn't kill anybody, and they still became free. America lost many people in the Revolutionary War. You have to understand as follows, liberty is for the purpose of becoming free from evil influences. That's what liberty is for. And as you enter into an environment that protects you from harm,

from trouble, from divorces, from hostility, an environment that's forcing you to be decent, an environment that arranges your life in a way that you live happily, even though it's done by fiat, by a command, by a jurisdiction of somebody over you, that's real liberty.

When we went out of Mitzrayim we were able to talk our language without any embarrassment. In Mitzrayim they were despised, in the midbar they had no business with the goyim. In Mitzrayim they had to fight back against the environment. In the midbar they were free to obey Moshe Rabbeinu. What did he tell them to do? Only things that were good for them. He told them that they should not talk לשון הרע against each other, he told them "לא תשנא את אחיך בלבבך", and he was watching. If a wife said, "I hate my husband," oh, Moshe Rabbeinu summoned her: "What do you mean, you hate a fellow Jew? That's worse than eating ham." To hate a fellow Jew is worse than eating ham. And now they became enslaved to Torah, instead of being enslaved to the Egyptian influence. After all it had some influence on them, no question. Over the course of time, they didn't improve by being so long among the Egyptians. They fought back, but little by little, they were coming close to the dangerous point. "הקב"ה הישב את הקץ" He calculated, "I can't wait any longer because they might become deteriorated too much." That's why He pressed the button and Pharaoh jumped out of bed. But in the midbar, it was just the opposite. The longer they stayed in the midbar, the better off they became. Under Moshe Rabbeinu they became more and more perfect. They learned more Torah in the midbar than anytime afterwards. And so the midbar was a freedom from the wrong influences, which they gained first of all by being פטור, being free from Egyptians, being free from a gentile environment, and secondly they were now subjected to the intense supervision of

Moshe Rabbeinu and all of his 70,000 judges, who supervised people.

And now we come to America. Sitting at the seder we say "השתא עבדי" - now we are slaves. Nobody thinks, "we are slaves." We think, "it doesn't mean it." In America we have the worst slavery we ever had. In America the Jewish nation forsook its ways more than in any country that we've ever lived in. More Jews went lost, "ואבדתם בגוים", more Jews have gone lost in America than in any other country. But we're fighting back, and we're doing a pretty good job, too, Boruch Hashem. Frum Jews are increasing and multiplying but still I'm sorry to say that majority are פורקי עול, very far away. And the Reform are terrible and some Orthodox Jews are joining together with them, joining the Reformers together. It's terrible, Reform Rabbis. Some are gays, oh yes. We never had such a thing before in the history of the world, that the Jewish nation should have people who are מושחתים. It didn't happen among us, until in America it happened. Now in Eretz Yisroel too, by the way. It's in Eretz Yisroel too, unfortunately. The Jews in Eretz Yisroel are very much enslaved. Don't think they're free men; they're slaves. All around them is a ים, an ocean of hostility. They're terribly hated and oppressed. And on the radio, and in the supreme court - בג"צ ימ"ש - making גזירות. They want to draft the yeshiva boys into the army now. They want to put Reform women into the religious councils - מועצת דעתי. We never had such a thing before. Now we're in גלות in Eretz Yisroel. It's a terrible גלות. So "השתא עבדי" means literally today we are slaves. The environment all around us is drowning out great parts of our nation. The fact that so many of us are able to survive, a wonderful thing, but still it's a tragedy. Wherever you see, Jews are forsaking the Torah, going lost, intermarriage. Even frum Jews are getting divorced, and it is a terrible thing.

Forty years ago you didn't find divorce among frum Jews at all. Almost never. Today it happens חס ושלום. We're being permeated with the poison of the outside world.

Even when the tzadikim from Europe came to America, you should know they had to fight against the environment. The Satmar Rov, ז"ל, came to America. As soon as he put his foot on the soil of America, he had to fight back. All around there was assimilation. The gedolim who came and founded ישיבות, ר' אהרן, ישיבות, קטלר ז"ל and all the other ראשי ישיבות, they had to fight back. Now they were enslaved because they had schools and English. They must learn English. I'm not saying English is a bad thing to learn, but you have to learn for Regents. You have to learn evolution. אפיקורסות has to be taught. Of course the teacher says we don't believe in it, but when they ask you a question on the examination, you have to say this and this. It's a terrible thing, and it's a שמד. We're in a prison. So "השתא עבדי" - we're slaves now. You want the job? You have to sometimes conceal the fact that you're a frum Jew. You can't wear a kapote and wear tzitzis out, and so you're enslaved. In Europe, many Jews wore a kapote with tzitzis. They were merchants, they dealt with the gentiles, but you could see a Jew a mile away and you could recognize him. Most of the Jews in Europe were spoiled already. There were very many Jews who maintained their old derech, but in America not any more. Many Jews in Europe couldn't speak Lithuanian, couldn't speak Russian, and couldn't speak Polish. Many of them couldn't speak the language of the land. They were proud of it, it's a fact. I remember the old generation. They were proud that they didn't speak the language of the land. Now when we say "השתא עבדי" you should know, actually we are saying the truth. We say to the רבש"ע, "קבצנו והצילנו מן הגוים", - take us out and rescue us from the nations, it's a rescue to take us out of the nations. Who knows

what could happen to others if we remain longer in these lands of assimilation. And one חכם said "מסתפינא מהאי קרא" - I'm afraid of this פסוק, "ואבדתם בגויים", "ואכלה אתכם" - you'll be lost among the nations. Many Jews have gone lost among the nations, lost forever. "ואכלה אתכם" - the land of your enemies will consume you. It will eat you up. The Jews have been eaten up already.

We are slaves in America to all the foolish systems that are here. They take a man and put him in prison among criminals where they feed them and he learns from other criminals to be a worse criminal than he was before, and when he finally gets out with parole, he repeats all his crimes again. That's America. And so you have to know that slavery is sometimes a very good thing. Now let's say there's a boy and his father tells him "don't go to the candy store at the corner, stay out of the candy store, I don't like the company there," and the boy is stubborn. Now the father gives the boy a potch and the neighbor hears it and reports him to the child abuse center. The father gave the boy a potch, and the father says, "I saved him." That potch is liberty. He will be enslaved. He goes there, where he learns bad habits, and he might even learn drugs there. So a potch is liberty and therefore many people, Hakodosh Boruch Hu sends upon them יסורים, He makes them sick, and they're not able to go around anymore. That is a form of liberty for them.

Now when we say "לשנה" - this year we're slaves, "השתא עבדי" - what are we asking for? More liberty? We get more freedom to go and ruin our lives? We want more liberty, but only to be forced to do what's right. Liberty is when you learn יראת שמים, you learn מסילת ישרים, and you learn good middos. Now, the good middos force you to move into a good neighborhood, to move out of the suburbs. When you move into a good neighborhood among frum Jews, and you join a kehilla of frum

Jews, you'll be ashamed to divorce your wife. It's people who live out in the suburbs, where one out of five divorce. When they would come to a good neighborhood, they think, "What will my enemies say, the people in the shul who know me are enemies of mine. They'll laugh at me, and therefore why should I give them an opportunity to ridicule me, when getting divorced." And, therefore, the *סביבה* rescues people from tragedies. 40 years ago people were ashamed to divorce, and they lived off their years, and they took their grandchildren to the *חופה* together and they're buried together in the cemetery and if they were *זוכה* to Olam Haba, they would live together in the next world too. But people have liberty today, and so if she doesn't like her husband, she says "get out of the house," and he says "why should I get out of the house?" And she goes and gets a writ of protection, calls in the police, and drives the husband out of the house. Now she's all alone. Now she's "happy," and now she has "liberty." Now she has ruined her life. I met a girl like that. A girl came over to me on the street, I never saw her before. She came over to me and said, "You know Rabbi Miller, 20 years ago I demanded and got a divorce. I made a very big mistake in my life," she said. Divorce is ruination, and that's why women didn't have the rights to divorce according to the Torah. Only men, because women are excitable and if women can give *גיטין*, they'll give *גיטין* all the time. No matter why, but the facts are that men are slower, more deliberate. It's important. What kind of life would it be if a woman could give a *גט*? "It's slavery" she said. That slavery is good for you. You'll live long with your husband. You won't have *צרות*, and eventually, in the end you'll see that it was the best thing for you to be together with your husband. You'll grow old together and when the time comes and he dies, you'll weep and collect the insurance, and you'll be a happy person.

מוזגים כוס שני וכאן הבן שואל

מה נשתנה הלילה הזה מכל הלילות:  
 שבכל הלילות אנו אוכלין חמץ ומצה. הלילה הזה  
 כלו מצה:  
 שבכל הלילות אנו אוכלין שאר ירקות. הלילה הזה  
 מרור:  
 שבכל הלילות אין אנו מטבילין אפילו פעם אחת.  
 הלילה הזה שתי פעמים:  
 שבכל הלילות אנו אוכלין בין יושבין ובין מסבין.  
 הלילה הזה בלנו מסבין:

## מה נשתנה

And then begins that beautiful scene in the פסח that the painters have tried to recapture on canvas. A little boy is asking his father the historic question: "מה נשתנה" and we have to realize what a central place this occupies, not only in the Seder, it's a central place in the destiny of the Jewish people. Hakadosh Boruch Hu told us why He loved our father Avrohom, it's important to listen. "Why did I love this man?" "כי ידעתיו" – I know this man. It means, "My mind is on him," Hashem knows everybody. Why does it say He knew Avrohom? It means I'm thinking about him all the time. כביכול, Hakadosh Boruch Hu's mind is always on Avrohom; why? Why did I love this man so? "למען אשר יצוה את בניו ואת ביתו אחריו" – because I know he's going to

command his children and his household after him, he'll see to it that it's handed over to his descendants. That's why I love him. "ושמרו דרך ה'" – they're going to keep the way of Hashem, that's why Hakadosh Boruch Hu loves Avrohom Avinu; He knew He could trust him. Avrohom did a good job on his son. Avrohom and Sarah; Sarah was behind the scenes doing everything. Sarah raised Yitzchok; don't think it was Avrohom alone. When Sarah passed away, Yitzchok was inconsolable. He was disconsolate. "וינחם יצחק אחרי אמו" but at first he was disconsolate because Sarah raised him up. So Avrohom and Sarah dedicated their lives. As the Rambam says in Moreh Nevuchim: "להעמיד אומה עובדת ה'" – to raise up a nation that will serve Hashem; that's what the Rambam says about the Avos. They were dedicated to that. Therefore, the Torah insists again and again: "כי ישאלך בנך" – when your son will ask of you. It's so important that the son should ask. That's the link in the chain of the generations; the son has to be an asker. Therefore, "מה נשתנה... כי ישאלך בנך" – it's a prerequisite in the Gemara. You must have somebody who will ask. If you're too young to have a son, you're just married; so your wife should ask you. Suppose you are a bachelor sitting alone someplace and making a Seder? So you have to ask yourself. But somebody has to put a question. The question is vital to the Seder. Because it's such a big chochma when the young generation turns to the old generation and asks for information. That's the great chochma. All of Judaism stands on tradition. Our entire history stands as evidence to all our teachings. If somebody asks any question, "how do I know there is a Hashem?" Now, we can prove Hashem to him. Just take out an orange, and ask him, "how does it happen that the color outside is so beautiful, whereas on the underside of the peel there is no color?" There is no answer to that except Hashem. Don't let go of him, he will argue with you, he'll twist

himself, he'll contort himself into ten knots. Don't let go of him. You have to force him against the wall, there's no way out. But we base everything on our tradition. We don't need any arguments because our forefathers were present and everybody saw, everybody was a witness. And therefore, all of Judaism stands on the great process of מסורה – handing over from father to son. Therefore, it's very important that the son should receive directly from the father. As the Gemara says, anybody who teaches Torah to his son or to a grandson, *כל המלמד תורה לבנו ולבן בנו כאילו קבלם מהר סיני* – it's like he accepted it from Sinai! We have a powerful tradition, we have a sober tradition, there's nothing in the entire Tanach of superstition. The entire Tanach is so clear; the pure waters of our tradition flow like a river from the beginning of the world down to today. It's only when people didn't learn, and don't understand and appreciate, but it's so clear and it's so convincing. But it all depends on the ability to bend over and drink; *טעמו וראו* – you have to bend over and taste it, then you'll see. If you don't want to taste, a person who's ignorant will never know that. That's why it's of utmost importance that the son should ask. *דור לדור ישבח מעשיך* – one generation must praise Your deeds to the other generation. When a child has to do things on his own, it's a big thing. It's a big achievement if a child would go to the library; he has no home, he has no father, he has no mother, in his home there's nothing, he goes to a library, and he discovers, let's say, a Bible. A Cambridge Bible. It's a Bible, it's a Tanach, it says *ויאמר ה' אל משה לאמר* "There are notes on the bottom, of Bible critics, and apikorsim. That boy has no instructions except from the library, so he reads it. That boy gets something. He looks in the text, he never heard such great things before. He had a forefather Avrohom, and what Avrohom did to sacrifice himself for the will of Hakadosh Boruch Hu, he loved Hakadosh Boruch Hu, so the

flame is kindled in this boy. It's a great thing. A lot of boys became frum on their own; it's a great thing. But it's a greater thing when the father hands it over, because then it's part of your nature, it's part of your blood, it's in the family tradition. A person has to be dedicated to the Torah because that's his national way. It's so important. A lot of you people will think it's not important. They'll think, "if we do things rationally, by argument, by conviction; that's all important." No. It's a wonderful thing to do things out of conviction, but if you are committed to the Torah because that's your family's way, "my father was like that, and his father was like that, and all the way back," then you are walking on the bridge that's built by the generations. Psychologically, it's one of the most powerful ingredients in making a Jew eternally loyal to the Torah. Of course, there are people who had good families and broke away, and people who had no family and became very good. But when an idealist has a family behind him, then that's "דור לדור ישבה מעשיך" – it has a tremendous impact when you heard it from your father. Because you realize he heard it from his father, and all the way back, across the ocean, in Europe; fathers were telling their sons, they were in Germany before they came to Poland, and in Spain before they came to Germany, and in Bavel before they came to Spain, and in Eretz Yisroel before they came to Bavel, and in Mitzrayim before they came to Eretz Yisroel. And you understand the truth of our history, which stands on solid foundations and is part of your being, and you don't have to be convinced.

That's why "והגדת לבנך" – the whole Haggadah is given the name because of "והגדת לבנך" you tell it to your son. And this scene, where the son turns to his father. Of course, it's been rehearsed, the son has been saying it in his yeshiva ketana for months already; or the little girl, and they don't understand what's taking

place! But they are actors in a vital scene. It's so vital, that even the apikorsim, nebach, the Jews who strayed away and got lost, they still feel the importance, the vitality of that moment. Writers have written about it, and many people come back just for the Seder alone, for they understand the holiness of that night.

## מה נשתנה

And now the child, or the big boy asks. It's very important for people to know that Pesach reminds us that some of us are losing time. Everybody should have a family, should have somebody to ask him the four קשיות. A big bochur like you, 26 years old sitting at his father's table and asking the four קשיות, it's a pity. You should have children asking you the four קשיות. The job of every Jew is to have a family. "לא נברא העולם אלא לברי' ורבי'" - the world was created to have children. In Mitzrayim our nation was eager to increase and multiply, and they fought against all difficulties. The men and women were separated by the Egyptians, so they shouldn't meet and propagate. And still the women used to sneak through dangerous barriers and come to the men, because they wanted that the Jewish people should increase and multiply. And they were rewarded for it, for this great accomplishment of creating a nation. We were born, the birth of our nation was in Mitzrayim. And that's why the women have a special merit "בשביל" - נשים צדקניות נגאלו אבותינו ממצרים" - we were redeemed from Egypt because of the women who fought against so much difficulty in order to increase. And when the time came in the משכן to make a כיוור of copper, the women brought their copper mirrors. Moshe didn't want to take copper mirrors. A mirror: that's not to serve Hashem. A mirror is to look; she always looks in the mirror and puts powder on her face - it's not for Hashem's service. So Hashem said, "Yes, that's what I want for the כיוור." Those mirrors

were the cause of the increase of Am Yisroel. Imagine a woman sneaks through the barriers. It was dangerous. And she went through the swamps, the deserts and the forests to the working camp where her husband was a prisoner working. And she stood outside and prepared herself for him, and she put powder on her face - her poor little cosmetics to make herself prepared for him. And she signaled him from behind the bushes, and he came in. That's how the Jewish nation was created, from such difficulties. Such צרות. Ah, Hakodosh Boruch Hu said, "such a mirror, I want only that mirror. Don't bring me pure copper, virgin copper, no this is the copper I want to make the כּיור." And so you have to have a son, you have to have sons. וּכְאֵן הִבֵּן שׂוֹאֵל, the Mishnah says. The son has to ask his father. Isn't it a pity when two bachelors sit together, and one asks the other one the four קשׁוּיִת? Better than nothing. Imagine a bachelor in Manhattan. He has no sons, he's a low character, none of his relatives will invite him to the Seder. They despise him, so he goes out on Pesach night to the Chinese restaurant, sits down all by himself in the Chinese restaurant. He has no family, nobody cares for him, Pesach night all alone - tragedy of tragedies. And so the fortunate Jewish father sits down at the table and his queen is near him, and the sons and daughters around the table.

And now everyone starts asking the four קשׁוּיִת. So the father listens with nachas as each child asks the four קשׁוּיִת, the happiness of that night. And he asks why is this night different from all the nights. Ah, what a great night this was. A night of history, a night like this never happened before, and it will never happen again. The night of nights. Why is this night different? Now the truth is, the question is not merely why is it different in the way that the child enumerates. It is different in the fact that that's the night when Hakodosh Boruch Hu demonstrated he'll pass over Am

## עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְהוָה אֱלֹהֵינוּ

Yisroel and allow them to live forever. That great night when the dreaded presence of the מלאך המות was hovering overhead, and every Jewish family gathered into their homes waiting to see what's going to happen. And from all sides they heard the outcry of anguish from the Egyptians. A cry went out over the whole land, and in all the homes of B'nei Yisroel there was peace and security. That's how it's going to be forever and ever until the end of days. So why is this night different? The answer is, this night is different because they are going to ask the four קשיות that night. The four קשיות are of utmost importance, because that's the purpose for which Hashem made all these events. "למען תספר", that you should be able to relate it, but you can't relate it if the children are not willing to listen. And therefore the child asks the four questions.

**עבדים היינו** The son has just completed asking the four קשיות and now the father begins his obligation of "והגדת לבנך ביום ההוא", of saying Haggadah - it's his obligation to tell his children. Now in the course of the following words, we'll speak more about this obligation. But first the father commences as follows: You're asking, my son, you're asking why we do certain things. Now this question is not only four questions, it's תרי"ג questions. Why we do all the laws of the Torah, and in each law there are many questions? And there's one answer to all of them, "עבדים היינו בפרעה, במצרים" - we were slaves to Pharaoh, and when they gave us any orders we couldn't ask any questions - why we have to do this? If you asked a question they knocked out your teeth – "הקהה את שיניו".

And so when we exchanged one master for another, instead of forcing us to do things, which are not for our benefit, now you're being forced to do what's for your benefit. All the mitzvos are for your benefit. And there's no harm in knowing reasons, but the fulfillment of the mitzvos, the obeying of mitzvos is not contingent upon knowing reasons. Because there is a reason, the reason for everything is "עבדים היינו" - we were slaves to Pharaoh in Mitzrayim, and Hashem took us out, because of that we are so full of love to Hashem, we are so grateful to Him, that we'll do whatever He'll tell us. So the reason we do mitzvos is because Hashem took us out of Mitzrayim. That's the basic fundamental reason for obeying the Torah. When Hakodosh Boruch Hu began giving the Torah, he said, "אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים", that's the foundation of קבלת התורה. So in case you're ever in the mood to think that certain things are burdensome, certain things are not easy to do, remind yourself of the great burden that Hakodosh Boruch Hu took off of us when he took us out of Mitzrayim, and we are forever grateful to Him. And therefore no matter what He is going to ask us to do, it is nothing compared to what we had to do for Pharaoh. So that's the reason.

Now the Torah states הנביא המפתה, if somebody tries to persuade you to do something wrong, to worship idols, it's a very big sin; he tries to persuade you to forsake the Torah, and to worship idols. And when Hakodosh Boruch Hu speaks of the severity of this sin, He doesn't say because idol worship is such a bad thing, rather it states, "בקש להדיחך מה' אלקיך" - he wanted to push away from Hashem, "המוציאך מארץ מצרים" - that's the severity. This man who wanted to persuade you to worship idols - where is the gratitude? Ingratitude is the worst of all sins. Hakodosh Boruch Hu planted in human nature a certain reaction, and this reaction has to be obeyed otherwise we are not human. If a person is not

human he doesn't deserve to exist. He must obey the dictates of a decent conscience. And a decent conscience says: be grateful. You have to be grateful to everybody, if not you're lacking in the attributes of humanity. Gratitude to Hakodosh Boruch Hu supersedes every other form of gratitude.

You remember when the gentile came to Shammai and said, "Make me a convert, גירני, on condition you'll teach me the whole Torah on one foot?" And Shammai was quite displeased. "If you want to become a plumber and you say to the master plumber, Teach me the whole Torah of plumbing on one foot," he'll say, "Get out of here. You can't learn plumbing on one foot!" You want to learn Torah on one foot? So Shammai was displeased with him. So this man went away and came to Hillel. When Hillel heard this question he said "Certainly my friend, I can teach the Torah on one foot; pick up your foot and let's go." And he said, "What you don't want done to you by others, you shouldn't do to other people. That's the entire Torah. There you are, you know the whole Torah already." Isn't that remarkable? Now what does this mean? How is that the entire Torah? Suppose you gave a certain person a gift, you gave him a house with a deed, and you gave him furniture inside the house, and you gave him dishes, and you gave him beds and drapes, all ready to move in. Only you said to him, in order that you should remember that I gave it to you, "Put on the doorways a little memento about me." Then when you came a little time later to visit him, you saw there's nothing on the doorways. Oh, you think, isn't that terrible? I gave him a house, and he's too stingy to spend, to make a memento on the doorways for me. Would you like that? You'd be terribly disappointed! So Hakodosh Boruch Hu said, "I gave you a place to live in. You're not living in a barrel. You're not sleeping on a park bench. I want you to put a memento on the doorway to remember me." Now

when Hashem says put on tefillin, he doesn't tell you put the tefillin on the sidewalk and on the mailbox. Put the tefillin on your head; "I gave you a head. You don't like it? Give back the head! In gratitude for the head, put tefillin on your head. That's all." Isn't that a simple exchange? And therefore the entire Torah is nothing but gratitude. Would you be happy if somebody was so terribly ungrateful to you? "חיים וחסד עשית עמדי" - You're giving me life and kindness and everything You gave to me, so the least I can do is to fulfill all Your commandments. And when the gentile heard that, he knew already the entire Torah. What about the rest of it? "איך פירושא", the rest of the Torah is only commentary. Everything is a commentary on that. Now Hillel wasn't joking, he wasn't interested in deceiving the gentile, and roping him in, he was telling him Torah. So the entire Torah is "אנכי ה' אלקיך אשר הוצאתיך ממצרים", you should never forget that, day and night, day and night think about that - you should always. And that's going to be the dynamo that's going to motivate you, gratitude, so that Hakodosh Boruch Hu is going to be remembered always by doing mitzvos.

And therefore when you salt meat, when you make kiddush, when you sit in the sukkah, anything you do, when you take your clothes to the shatnez laboratory for inspection, whatever you do, you have to realize it's a form of remembering, "למען תזכור" - you should remember, "את יום צאתך ממצרים" - the day that you went out of Egypt "כל ימי חיך", forever and ever. Remember that day? Oh, was that a day! When they walked out of Egypt their spirits were soaring, they weren't walking on earth, they were walking in the air. It was the happiest day not only in their lives, there never was a happy day like that. They never thought they'd get out - 210 years! Even under the Nazis it wasn't as long as that, it was a short period under the Nazis. For 210 years they couldn't leave. It was

hopeless to leave Mitzrayim. Nobody could leave Mitzrayim. Even Yosef couldn't leave Mitzrayim for his father's funeral, only because he said, "My father made me swear I'd bury him in ארץ" כנען, that's why they let him out. Otherwise even Yosef, the משנה למלך couldn't go out. It was hopeless. Absolutely, there was not the slightest hope of ever leaving Mitzrayim.

And now the time came when they walked out of Mitzrayim. And so they were delirious with happiness. And they loved Hashem with all their hearts. "בצאת ישראל ממצרים... היתה יהודה לקדשו", Yehudah was devoted to his Holy One, "ישראל ממשלתיו" - we became His subjects, He ruled over us with all our hearts. We were happy with that. And that's why we do the mitzvos. And therefore, my son, that's the answer to all your קשיות. Now of course, if you're a lamdan, in the course of time you'll get specific פירושים, details, but the general plan you already know. The answer for all questions, why אנו מטבילין and why כלנו מסובין and why matzah and marror, everything is based on "עבדים היינו לפרעה במצרים". However don't stop there, he says "ואידך פירושא זיל גמור", he says go and learn. You have to learn the rest of it, but that's the answer to your question to learn the Torah on one foot.

**עבדים היינו** You study this great lesson that "עבדים היינו" טוב what Pharaoh did for us. Pharaoh made us great and Esav and Haman made us great. Our tribulations are really made for the purpose of perfecting us. A very important lesson, that all the צרות that we suffer from the gentiles are for the purpose of making us better. You know, Rashi's mother was walking in the street, and she was pregnant with Rashi. A gentile knight was riding on a horse, and saw a pregnant Jewish woman. He wanted to press her against the wall so she should lose her

baby. He pressed her against the wall and the wall caved in, and her belly went through that space in the wall. And Rashi was saved. Rashi was inside of her belly. You have to know Rashi became great only because of persecution. If Rashi had lived in the times of the תנאים he wouldn't bother. Everybody understood the משניות, they didn't need Rashi. But Rashi lived in a time when it was very difficult to learn, and the Gemara would have been forgotten entirely. And Rashi came and rescued the Shas from oblivion. So Rashi became great only because we're in galus, and all our afflictions are for the purpose of making us greater. You have to know that. Even if the gentiles will say something to you, to ridicule you, you have to know it's for your benefit. Because the more they ridicule you the more reward you're going to get for holding on to your principles. That makes us great. A very important lesson that we learn here, that our afflictions are the cause. That's why it says in "ואמרת ביום ההוא", ישעי' - someday you're going to say "כי אנפת בי" - I will thank you Hashem "אודך ה'" - that you were angry with me. You hear that? In the future we'll say, "we'll thank you Hashem that you were angry at me". That wrath that you showed to me then, now we look back and we see it's for our benefit. It made us great.

**ויוציאנו ד'** And now, the father adds an addition to the great, important, eternal, spectacular fact that we were slaves in Mitzrayim and "ויוציאנו" ה' אלקינו משם". He took us out. Suppose there would have been a meeting between Pharaoh and his ministers, after 210 years. Pharaoh refuses adamantly to let them out. He persecuted them; he persecuted them terribly. Finally Pharaoh had a meeting with the ministers, and suddenly in the Alexandrian Times, in the Cairo Times, in the headlines, the next morning appeared the great news

- Pharaoh and his parliament decided to send forth the B'nei Yisroel. It would have been a bombshell, they would have danced in the streets, they would have loved Hashem forever for that, but that was just the beginning. Because He brought us out not merely in such a natural way, but "ביד חזקה"! He brought us out with a Mighty Arm, which means Hakodosh Boruch Hu turned all of nature upside down for us. There never was such a time, there never will be such a time, until the end of days.

We have to understand that we have to study tonight a subject. The subject is the way Hakadosh Boruch Hu took us out of Mitzrayim, and that's this subject of the Seder. The manner in which He delivered us from Mitzrayim. That's what's important right now. "ויוציאנו ה' אלקינו משם" – He took us out of there. He could have taken us out easily. He could have sent a dream to Pharaoh, like He sent a dream to Lavan Ha'arami, or to the old Pharaoh, when Avrohom was there, or he could have sent a dream like He sent to the king of the Plishtim, and Pharaoh would have gotten up in the morning, and he would have called together his counselors and he would have said, "look people, I decided to let the B'nei Yisroel go." And they would have marched out, and finished. But Hakadosh Boruch Hu made Pharaoh's heart hard, He took away his free-will. An unusual case. He didn't let Pharaoh send them out. And He says that over and over again, because: "למען שתי אתתי אלה בקרבו" – in order that I should make My miracles, My signs there. Because "למען תספר באזני בנך" – in order that you'll have something to talk about in the ears of your children. So had we been delivered from Mitzrayim because Pharaoh had a dream and we would have marched out in an ordinary way, what would we talk about? We would sit down and say there was a dream. No. Did we see the dream? Pharaoh had a dream at night. He came out and told people he had a dream. And that's the end of

מִשָּׁם בְּיַד חֻקָּה וּבְזִרְוֹעַ נְטוּיָהּ. וְאֵלֹהֵינוּ לֹא הוֹצִיאָהּ הַקָּדוֹשׁ  
בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם. הֲרֵי אֲנֵנוּ וּבְנֵינוּ וּבְנֵי

it. Nothing to talk about. But אלקינו משם ביד חזקה ובזרוע נטויה" Therefore, that's what we talk about tonight. We talk about what happened. The phenomena that took place that night. That's something we talk about; not only that night, but all the nights and all the days. It's so important, that that's a foundation stone of the Torah, and when Hakadosh Boruch Hu decided to give the Torah to His people, and once in history He spoke to a nation; once in history did Hashem speak to a nation, and He started talking; you have to listen to His words, Hakadosh Boruch Hu introduced Himself. He said: "אנכי ה' אלקיך", He didn't say, "Who created heaven and earth," He didn't say, "Who took Avrohom your father out of אור כשדים." – "אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים" – I am the One Who took you out of Mitzrayim. The Kuzari explains, the taking out of Mitzrayim, that was the most startling and open demonstration. And when Hakadosh Boruch Hu said "I'm the One," everybody knew Who was talking.

וְאֵלֹהֵינוּ לֹא הוֹצִיאָהּ...  
הֲרֵי אֲנֵנוּ וּבְנֵינוּ...

And now it goes on and explains a little more, because the more you understand it the more your gratitude will be increased. "אילו" "לא הוציא הקב"ה את אבותינו ממצרים" if Hashem did not take us out of Egypt we would still be there! Now understand that. Imagine you're taking a trip to Cairo, for business. As you walk through

the streets you see sitting on the street corners some degenerate creatures, hashish addicts, dope addicts. The lowest of the low you find in Egypt on the street corners. There are criminals too. In the night time they put a dagger in your back, in the day time they ask for alms. If Hashem wouldn't have taken us out of Mitzrayim, we would have been those people. We would have been on the street corners, because we were slaves, we weren't aristocrats. And in the course of time we would tend to become the dregs of the Egyptian population, and we would have gotten lost in Egypt, whatever remained of us. There's no question, instead of sitting here wearing black hats and wearing tzitzis and being Hashem's people, you'd be sitting on the street corners, whatever remained of you. Barefoot, lousy, sick with snail disease. The waters of Egypt are full of diseased snails, and poor people drink that water and get snail disease. (American soldiers, when they were in Egypt during the last war, got snail disease from the water. The snails increase and multiply in your intestines, your whole body is full of worms. It's a sickness you can't eradicate. And these people are so debilitated and so demoralized, not even human). And that would have been us, if not for the kindness of Hashem. So now we take a jump, not merely we were nice people who were chosen to be Hashem's children, which is also a very great thing. No. Hashem took us from the depth of degradation where we would have fallen. We would have been the lowest of the low, and now He made us the highest of the high. That's how we understand our gratitude to Hashem. Hakodosh Boruch Hu did this miracle not only in Mitzrayim, Mitzrayim is only a symbol, He rescued us from all the nations. "וקבצנו והצילנו מן הגוים", the fact that we're here today as a nation with one ideal, a Torah, we're all united in our principles, we're all aware of our identity as B'nei Yisroel, is a miracle. After thousands of years being scattered

בְּיָמֵינוּ מִשְׁעָבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וְאִפִּילוּ כָּלֵנוּ  
 חֲכָמִים כָּלֵנוּ נְבוֹנִים כָּלֵנוּ זְקֵנִים כָּלֵנוּ יוֹדְעִים אֶת  
 הַתּוֹרָה. מִצּוּהַ עָלֵינוּ לְסַפֵּר בְּיַצִּיאַת מִצְרַיִם. וְכָל

among the nations, and each one was an opportunity to go lost, "ואבדתם בגויים", to go lost among the nations, a tragedy could have happened. Like the Gemara says, "מסתפינא מהאי קרא" - I'm afraid of that passuk, "ואבדתם בגויים". There's something to be afraid of, that our children should go lost among the nations, it's a tragedy of tragedies. So, for that alone we are happy, and we have to think about that when we eat matzah.

## ואפילו כולנו חכמים... מצוה עלינו...

Now therefore, my son, you have to know, we have a very big debt to pay. How do we pay that debt? Well, the son thinks he knows. You eat matzah and marror, and אנו מטבילין and כלנו מסובין. Oh, my son, that's not the whole way of paying the debt. No. So the son says - תרי"ג מצוות - Also not, that's not the way to pay the debt. That's only part of the debt. How do you pay the debt? The debt is, you must talk about יציאת מצרים all your life! Do you hear that? You should never stop talking about that subject. And therefore "אפילו כלנו חכמים" - even if we know everything, we know about the story, we learn it with all the מפרשים, "...כלנו נבונים כלנו זקנים", מצוה עלינו לספר יציאת מצרים - means we passed many years doing this, יציאת מצרים, it is a duty upon us to talk about מצרים.

הַמְרַבֵּה לְסַפֵּר בְּיִצְיַאת מִצְרַיִם הֵרִי זֶה מְשׁוּבָח:

## וכל המרבה לספר הרי זה משובח

Now, he tells us "כל המרבה", the one who speaks more, "הרי זה משובח", is more praiseworthy. You want to become important, talk about יציאת מצרים; you want to become more important, talk more about יציאת מצרים. That's what he's telling us, not only Pesach night, all year round. Tuesday morning as you're going to work, think about יציאת מצרים and you're becoming important. It makes you important. כל המרבה the more you talk about it, "הרי זה משובח", the more praiseworthy you are. So now you know. An easy way to become important. As you hang on a strap in the subway, or you're working, and you're thinking of יציאת מצרים. Of course you have to know what to think, you need material to think about, that's why it's important to learn more and more about יציאת מצרים. But whatever it is, that's our job in life. To talk about יציאת מצרים. Now don't think it's an exaggeration. The Torah says, and we'll just learn פשוטו של מקרא של מידת, "למען תזכר את יום צאתך מארץ מצרים כל ימי חייד", all the days of your life. Now along come the למדנים and say it means once in the morning, and once at night, and that's all. You say it fast by the way, a mere mention. I had a Rebbe once who told me when I was very young that in case you weren't thinking when you said that passuk "אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים", you missed the opportunity to be מקיים the mitzvah. You weren't thinking, so later in אמת ויציב when you say ממצרים גאלתנו try to think that. Suppose you don't think both times, which usually is

the case, you just said the words, is that what Hashem wants of you? The truth is even if you thought both times, and in ברכת המזון when you thank Hashem for your food, you thank for taking out of Mitzrayim, you're not fulfilling your obligation. Of course we cannot criticize you as a sinner if you do the minimum, but the minimum is only for minimum people. You want to be maximum people? You have to talk about it more than the minimum. So suppose you'll add a little donation of your own, and let's say that you're going to work, or coming back from work, or during work, you'll say something. Of course the gentiles who are next to you don't have to understand that. You can say it in a whisper, but "כל" "הרי זה משובח", the more you talk about it, "המרבה לספר" the more important you are. That's what the function of talking about Mitzrayim means in our lives. Now the Haggadah is going to illustrate what was last said, that this is a very important function. It is THE function of our lives.

### **Answer to First Question:**

And the father answers, my child תירוץ איז אזוי, the answer is as follows. "עבדים היינו לפרעה במצרים", and now comes the great story of that night.

Now the father tells them nothing of what they asked. They asked the first question, why is it that every night we eat chametz and matzah, and tonight only matzah. It's answered indirectly. Later Moshe Rabbeinu came to Pharaoh, and he began to propose he should send out the B'nei Yisroel, and Pharaoh wouldn't listen at all. "It's foolishness! Send out the B'nei Yisroel?" And Moshe tried again and again. Pharaoh was adamant. "Out of the question!" It was such a hopeless mission, even Moshe himself became disheartened, and he had to be encouraged by Hashem again. It was silly. What happened finally? Finally not only did

Pharaoh give permission, Pharaoh got up in middle of the night and he commanded them to leave immediately, "קומו צאו מתוך עמי". Nobody expected that, and that was so sudden, so unexpected, that even though B'nei Yisroel were told beforehand what's going to happen, when it actually did happen they were stunned. 210 years! Even Yosef Hatzadik couldn't get out of Mitzrayim! When Yaakov passed away and Yosef needed permission to go out and bury him in ארץ כנען, he couldn't go out. He sent somebody נא דבר "באזני פרעה" speak in Pharaoh's ears and try to get that privilege I should be able to go out. Yosef the vice-regent of Egypt, couldn't leave. Nobody could leave Egypt. Finally Pharaoh gave him permission. He said, "כאשר השביעך", like your father made you swear. Since you had to swear to your father, I'm going to let you go out and bury him. Otherwise you couldn't go out. For 210 years it was unthinkable to leave Mitzrayim. And suddenly they went out. They were chased out of Mitzrayim. Now any dough that they had prepared, to leaven and be baked...no they didn't have a chance. "כי גרשו", they were driven out of Mitzrayim; they didn't have a chance for their dough to leaven. And therefore the matzah symbolizes the great hurry, "כי בחפזון", with great haste we went out of Mitzrayim. The haste is very important. And so when they sat down to that first seder night, they wore all of their garments in readiness for their journey. They wore their shoes, and they had their traveling sticks in their hands when they made the korban Pesach, because any minute they expected to leave. And therefore the matzah tells us that when Hakodosh Boruch Hu wants, He may wait 210 years, and it seems hopeless: you'll never leave. Hakodosh Boruch Hu says suddenly now is the time, and you leave in a hurry. And so the matzah comes to tell us that Hakodosh Boruch Hu conducts all the affairs of the world. But remember just as the time to go out was accomplished in a hurry,

the 210 years when they couldn't go out were also accomplished by Hashem's purpose. And they were years of the greatest achievement. Don't think the going out was the only miracle. The miracle of the עם קשי עורף that lived 210 years in that affluent cultured nation, and still refused to mingle with them and learn their ways, that's the biggest miracle of all. And other miracles pale into insignificance beside this great achievement of Am Yisroel. So the 210 years, that's the miracle that overshadows the miracle of יציאת מצרים. And therefore every night we eat chametz and matzah, but this night we eat only matzah. To let us know that Hakodosh Boruch Hu does things with a plan, and just as the going out was with a plan, the being there 210 years was also part of the plan, only that was the most important part of the plan.

### **Answer to Second Question:**

[The answer to the Second Question will be found at the end of מרור זה below.]

### **Answers to Third and Fourth Questions:**

And now the question is, all the nights we do not dip, and tonight we dip? Dipping is a sign of aspirations. Why do we dip? We want something to taste better than it is. Now, when you take a piece of vegetable and eat it as it is, it has a good taste. When you dip it in something the taste becomes better. Which means, our purpose in life is to make ourselves better. We're in this world, to change our natures. How do you dip yourself? You have to dip yourself in Torah, in Yiras Hashem. You dip yourself in mitzvos. Little by little your nature changes, and therefore one of the significances of מטבילין is, it's a sign that you want to improve things. So therefore think of your נשמה, and you're dipping it now into Torah, mitzvos, and יראת שמים. All your life that's what you should do. A man has to try to improve himself, and little by little

he becomes better and better, as a result of מטבילין. You have to dip. Another purpose, as we mentioned before, is to cause the child to ask. But there's another purpose to add to מטבילין, and that's affluence. Poor people don't dip. People who have plenty, they dip. Poor people are happy to eat as is. Affluent people want a little more pleasure; they're dipping. It means, tonight we are reclining in happiness. And that's the answer to our next question, to why כלנו מסובין. Wealthy people used to eat reclining on festive couches. Tonight we are celebrating that we are now the aristocrats of the world. We are now the chosen people of Hashem. We are aristocrats; we are בני חורין. בני חורין means not only are we free of slavery. חורי הארץ means חורי הארץ, the aristocrats of the land. We are today the dukes and the earls and the barons. Every Jew must work to realize that. Not only are we kohanim, but we are "בני קל חי" we are sons of Hashem. Hashem is the מלך העולם and his sons are princes. "כל ישראל בני מלכים הם", all Yisroel are princes. That's how you have to think constantly. Not only you, your fellow Jew also. Everybody is a prince. And therefore tonight we act like princes and we dip, we act like princes and we recline, to demonstrate that we've been elevated now to the status of what Moshe Rabbeinu announced when he first came to Pharaoh, "כה" בני ישראל בני חורין, אמר ה' בני בכורי ישראל" בני חורין אתם לה'. Yisroel is my first born son. "אלקים אתם" - you are sons to Hashem. It's not merely a form of speech. We're children of Hashem; we're princes. The Gemara tells a story: there was a man who owed money, and the man had a very expensive garment - the garment was fit for a king. So they wanted to take his garment away and sell it, and part of the money should be used to pay his debt, and with the rest he should buy an ordinary garment. Rabbi Akiva came along and said, "Nothing doing, "כל ישראל בני מלכים הם", "כל ישראל ראויים לאותו איצטלה", all Yisroel deserve a royal garment." Whether we pasken like that or not is a

## מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן עֶזְרִיָּה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין

different story, but Rabbi Akiva teaches us a principle, "כל ישראל בני מלכים הם". It's an actuality. And therefore tonight we should realize, we should rise to the status that we deserve. We are בני מלכים.

**מעשה** Now, there's a מעשה that happened with רבי אליעזר and רבי יהושע and רבי עזריה בן עזריה and רבי עקיבא and רבי טרפון – all of these people were reclining that night in Bnei Brak. They were keeping the Seder in Bnei Brak. It's good to know who they were. There were five persons here. Four of them were millionaires. One of them was a very big pauper; a very poor man. Among the sages, money, or lack of it didn't make any difference. If you were a talmid chochom, you had exactly the same status as the millionaires. רבי יהושע בן חנניה who made a living by producing needles in his home, over a fire of charcoal, was just as important as the millionaire רבי אליעזר בן הורקנוס or the millionaire רבי עזריה בן עזריה or the millionaire רבי עקיבא, or the millionaire רבי טרפון. These five sages were sitting all night in Bnei Brak and they had something to talk about. These people had already gone through יציאת מצרים with a fine tooth comb, they had studied it in the previous years, this wasn't the first night they were up all night. What did they do that night? That night they were serving Hakadosh Boruch Hu, as the Zohar says, "tonight you'll provide a nachas ruach to Hakadosh Boruch Hu. The more you'll talk, it's brought up to Heaven to Hakadosh Boruch Hu by the malachim, and it causes so-to-speak a happiness

to Hakadosh Boruch Hu." That night they were busy producing a nachas ruach to Hakadosh Boruch Hu. And they were working hard, it's not easy – on a subject that you went through already thoroughly, to be מחדש חידושים. So that's what they did and they did it all night. Which means that these people weren't inebriated and they weren't sleepy, but they were working, they were busy; it was a night of great opportunity. This is not a night to waste, they said. Now of course, we people, if we do the Seder, and then we go to sleep, Hakadosh Boruch Hu will give you a reward, but anybody who puts in more effort, "וכל המרבה לספר הרי זה משובח" – and that's what we're learning here. These great sages were able to spend the entire night in being מחדש חידושים. And they didn't stop! They didn't want to stop. It was only when the talmidim came and said, "you can't go on any longer." Otherwise, they would have continued.

**מעשה** Now imagine Pesach night, a wonderful night, the family gets together, it's a real happiness, you sit and look at your children, your grandchildren, your sons-in-law, ah! You have so much nachas from them. Look what happened that night. That night these sages sat by themselves, without their families. No families were present, their wives weren't there, their children weren't there. What happened? They forsook their families? מעשה ברבי אליעזר ורבי יהושע. They were reclining Pesach night in a place called B'nei Brak. You know where B'nei Brak is, you still have it today, in Eretz Yisroel. Where are the families? Isn't that a remarkable thing? In another room - it doesn't mention it. Even in another room, they were deprived of the company of their fathers. Let me explain something to you. These חכמים lived for a purpose, and the purpose

was, to become important in this world. I say, is that a purpose? We're in this world to serve Hashem, you're not here to make yourself important. Now you're going to listen to a little secret. The best way to serve Hashem is to make yourself important, that's what He wants of you. I put you into this world to become important. I've given you a certain amount of protoplasm, and your job is to make the very best you can out of it. Not to be a nobody, a nothing who just says *יציאת מצרים* in the morning once, in the night once, and forget about it all the rest of the day. Oh no! So they want to become important. So this is Pesach night, and here's the grand opportunity, to become important. Now if the children would be there, and the grandchildren, and maybe great-grandchildren, they might be joking around. With children you're always joking around, playing around, so they would be disturbed, interrupted. They couldn't afford that; it was a very important occasion. So what did they do? They told some of their sons to manage the Seder for their family, somewhere else, and these great men got together for the purpose of improving themselves, of coming closer to Hashem, by talking more about this great event that took place that night. It's so important that they forsook their families, on that noble, beautiful, festive night, in order to become closer to Hashem, by speaking only, all night, about *יציאת מצרים*, and about the subjects that are related to it. It's a remarkable thing we're hearing here. That's how important it is. Of course you can't do that; where will you go? The Rosh Yeshivas won't let you come and sit with them; probably they're sitting with their families too. So therefore you're out of luck. But those good old days, the *roshei chachamim* got together, and they decided to devote this night to becoming great. And they became great, *הרי זה משובח*, they spoke all night. All night, until the morning, they didn't even notice that it was morning, until a

בְּבִנְי בְּרַק. וְהָיוּ מִסְפָּרִים בִּיְצִיאַת מִצְרַיִם כָּל אוֹתוֹ  
הִלְיָלָה. עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם. רַבּוֹתֵינוּ,  
הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית:  
אָמַר רַבִּי אֱלֶעָזָר בֶּן עֲזַרְיָה. הֲרִי אֲנִי כְּבֵן שִׁבְעִים שָׁנָה.

talmid came and said רבּוֹתֵינוּ, it's time for שַׁחֲרִית. You can't help yourself now, you have to go and do the mitzvah of שַׁחֲרִית. But all night they spoke.

## אמר רבי אלעזר בן עזריה

Now, the first one who opened his mouth - of course I'm sure he wasn't the first one, but the first one that's recorded here - was רבי אלעזר בן עזריה. Now he was not yet a נשיא. Later because of the dissension with רבי יהושע, and the חכמים, and then רבן גמליאל came and intervened, so רבן גמליאל was deposited temporarily, and רבי אלעזר בן עזריה was made נשיא. רבן גמליאל is not mentioned here now, so it could be that this was during that interval when רבן גמליאל was deposited - it could be. And רבי אלעזר בן עזריה was the temporary נשיא, that's why he spoke first. It could be for other reasons, but that's a good conjecture. He spoke first, but he was a substitute for the נשיא at that time. But he was the youngest one of all of them. Why did he speak first here? Because he was a נשיא, we'll say. It could be other reasons. "הרי אני כבן שבעים שנה", I am like a man that's seventy years old. Now he didn't say, I'm seventy years old, but I'm like somebody seventy years old. Now why did he say that? I have never been able to point out a hint in the Torah that you must mention יציאת מצרים every night, not only this night, every

night. Until זומא בן came along and pointed it out. What did רבי אלעזר בן עזרי' say? רבי אלעזר בן עזרי' was really a young man. Why was he appointed in place of רבן גמליאל when רבן גמליאל was deposed temporarily? Because he was a descendant of עזרא הסופר. עזרא הסופר, was a כהן, and he was a בעל יחוס. He was an aristocrat, besides being a big תלמיד חכם - very young however. Now when the חכמים came to him and proposed to make him the נשיא, he said, I must consult my wife. He was a wise man. I must consult my wife, because she married a non-nasi; now, to marry a man who becomes later a Nasi, she can say it's a מוקח טעות, it's certain difficulties, I won't be able to live as comfortably now. So he went and asked her advice. So she said, "But you're too young to be a Nasi, you have a black beard." So something happened. The Gemara said his beard turned white. Now we can understand that in a certain approachable manner, because it's a very big responsibility in becoming a Nasi, a tremendous responsibility. Especially if you're superseding a man of such stature as רבן גמליאל of יבנה, which means you might be slighting him by taking his place, and he comes from Hillel, also a very big יחסן, besides all the other merit that he had, many זכויות. And you're going to take his place? And therefore it's a very great worry, and many times people, because of extreme stress, become white haired overnight. It's known to have happened. And that's what he wanted. So Hakodosh Boruch Hu helped him, "בדרך שאדם רוצה ללכת מוליכין אותו", and he became white. So he is now like seventy years old. But it wasn't only the changing of the color of his hair. Hakodosh Boruch Hu was helping him in his function as being the head of Sanhedrin. Do you know what it means to be the head of Sanhedrin, when you have Rabbi Akiva as a member, and Rabbi Tarfon as a member, and you're a young man? Very big responsibility - you have to have an extremely good head, and you

need a lot of *סייעתא דשמיא*. And Hakodosh Boruch Hu gave it to him. He gained a great deal of wisdom, as it says, *כי ה' יתן חכמה*, Hashem gives wisdom to the wise. So when he became the Nasi, he made a tremendous step forward in his life. He didn't do it because of ambition. He didn't seek it. The *חכמים* begged him to take over the vacancy that was left. And therefore Hakodosh Boruch Hu bestowed upon him greatness at that moment.

Despite the fact that he was blessed *משמים* with an abundance of wisdom, and he sought for some proof to back him up against the *חכמים*, he couldn't find. And he was now in a quandary. What can he do? A young man, they would say, you're taking over *רבן רבן גמליאל*'s place, and you're opposing the *חכמים*. And finally Hakodosh Boruch Hu helped him and sent *בן זומא*. *בן זומא* was one of the younger disciples of the Sanhedrin. He's not called *רבי*, he's called *בן זומא*. And *בן זומא* came along just in the nick of time, and *בן זומא* told him, there's an extra word in the Torah, which hints that *רבי אלעזר בן עזרי'* is right. Because it doesn't say *למען תזכור את יום* "למען תזכור את יום", all the days, to emphasize that even at night too. Now that wasn't merely something that *בן זומא* manufactured by sucking his finger. He didn't take it out of thin air. *בן זומא* had traditions. But now that *בן זומא* came forward and said the word *כל*, I know from tradition it means "*לרבות הלילות*", to add nights. So now *רבי אלעזר בן עזרי'* became bolder, and stood up in front of the Sanhedrin and said, Yes, by tradition I still say it's true, and here's what *בן זומא* says, "*כל ימי חייד - לרבות הלילות*". And that's the halachah today. He won. He could have lost, a young man and opposed by majority. But now they all came over to him, finally. I'm sure there was more discussion, but finally he won out, and to this day we have to say *יצאת מצרים* morning and evening. And they make a big fuss about it. *יצאת מצרים* and *אמת ואמונה* both speak a lot about *יצאת מצרים*.

## אמר רבי אלעזר בן עזריה

"הרי אני כבן שבעים שנה" – I am like a man of seventy years. Now, he wasn't seventy years, he was far from seventy years, he was around 18 years old. But he was like a man of seventy years. That means that he has labored in the Torah to such an extent; he listened to the sages to such an extent, that he gained the status of his chaverim who were – some were around seventy years. Now, people will tell you that this refers to the fact that his beard turned white. That's true; his beard turned white. That's in the Gemara. But that's not enough. A white beard doesn't make you to a כבן שבעים שנה that you should talk about it. "ולא זכיתי" – so what zechus is it to have a white beard? A lot of people turn white when they're thirty; it doesn't mean a thing. What he means is that he utilized the opportunity, because when he was 18, he was fit to be chosen as the rosh mesivta instead of רבן גמליאל. It's only because he had a black beard, so his wife said, "How can a black bearded young man like you accept such a position?" So מן השמים, they caused his beard to turn white. But he had prepared himself. Now he said, "After all these years that I labored in the Torah," so he said he never learned a proof, a רמז from the Torah that you must speak about יציאת מצרים at night. Until בן זומא came along, and he found a רמז. We won't go into the details, but the principle that's involved here is as follows: Dovid Hamelech said "טוב להודות לה" – it's good to praise Hashem. "להגיד בבקר חסדך" – to relate in the morning Your kindness, "ואמונתך בלילות" – and Your steadfastness at night. We have to know, what's the p'shat in this passuk? Dovid is really saying this: Only at night you talk about the steadfastness of Hashem, and in the morning you don't talk about His

steadfastness? And the chessed Hashem is only in the morning and not at night? So the p'shat in passuk is this: "טוב להגיד בבקר בסדר" "להגיד אמונתך בבקר - ובלילות" - and "ובלילות" that's the plain meaning of the passuk. And if you learn Tanach that way, you'll understand very many places in Tanach; that's what it means. What's good for a man? That in the morning he should speak about the kindness of Hashem, and His steadfastness. And in the evening, he should talk about the same thing. And what about in between? In between, certainly. It means you start out in the morning talking about that, and you finish up at night talking about that. And in between, that's what you should do all day long. That's your job. So if you want to know what your job is, you start out in the morning; when you open up your eyes, and you start thanking Hakadosh Boruch Hu that you're alive. You have to keep busy all day long, until you close your eyes at night. So now you know the program of a Jew.

Now, רבי אלעזר בן עזריה said, "I know that there is a duty to mention יציאת מצרים by day and by night, but I can never prove it, because this means that a Jew has two minimum requirements; every morning you must talk about יציאת מצרים, and every night." And by the way, when you're saying that parsha of tzitzis, you have to think about this. Why do you say the parsha of tzitzis every day? Because you want to mention יציאת מצרים, not because of the tzitzis. Now, if a person would say it without thinking about what he's saying, so he missed an opportunity. So while you're saying "ויאמר ה' אל משה לאמר" in the morning, in the parsha of tzitzis, and you were taking a tour, let's say, of Europe, and then when you start saying "אמת ויציב", you come back to yourself, and you see it's all over, you must utilize that opportunity and at least there, say "ממצרים גאלתנו ה' אלקינו ומבית עבדים פדיתנו" - that's important. If you fell asleep during "אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים"

so when you're saying "ממצרים גאלתנו" then you should think what you're saying, and the same is in the evening. If you weren't thinking when you said יציאת מצרים so in "אמת ואמונה", you have to say "הפודנו מיד מלכים" and you have to think what you said.

Now, he learned this principle already, from tradition. He knew long ago, you must say it twice a day, but he was looking for a רמז; where do you find a רמז that you have to say it at night? And רמז בן זומא brought the רמז. But in the meantime, we see that the Jewish nation knew about this; they all practiced it. They spoke about יציאת מצרים constantly. We have no idea how frequently it was in the mouth of all Jews. Yirmiyah Hanavi says: "A day will come when Jews will stop swearing ה' אשר הוציא את בני ישראל" "הי ה' מארץ מצרים" And they'll start swearing: "הי ה'", Who took us out of the exile and brought us back to Eretz Yisroel." But in Yirmiya's time, when the Jews swore, that's how they swore: "הי ה' Who took us out of Mitzrayim!" Because that was on their tongues all the time; not only in the morning and in the evening. The morning and the evening are only requirements to remind us. But let's say, you're sitting in your office in Manhattan, or you're standing in your grocery store in Boro Park. In the middle of the day! And you remind yourself that you went out of Mitzrayim. It's not Pesach. Let's say it's Tisha B'Av, or it's a day before Purim, and you'll think about יציאת מצרים; that's what you're supposed to do. The מצות עשה is in the morning and the evening, but the purpose is that you should always think about it! "למען תזכר את יום צאתך מארץ מצרים כל ימי חיך". I'll give you a picture of a Jew who used to live that way. Once a talmid in the Radiner Yeshiva peeked into a keyhole (it wasn't nice to do it). He wanted to see what the Chofetz Chaim was doing. The Chofetz Chaim had a little room on top, so he peeked through the keyhole, and he saw the Chofetz Chaim sitting on the edge of his bed holding a Chumash; it wasn't

the week when they were reading that sedra, it wasn't Bo or Beshalach. It wasn't Pesach. In the middle of the year. But the Chofetz Chaim was a Jew who lived Judaism. He wasn't the stereotype who just followed, that because it's a mitzvah in the morning, so "I'm finished. I discharged of my obligation, I'm finished with יציאת מצרים for the rest of the day until at night, then I'll perfunctorily mention it again, and forget about it." No, he lived יציאת מצרים. He saw the Chofetz Chaim sitting on the edge of a bed, holding a Chumash, and he was reading the story of the makkos on Pharaoh. And he was saying as follows: "A makkah came on Pharaoh, גוט אויף עהם," he said. The Chofetz Chaim was an old sage, he had been through this for years. He was an old man. He studied it with all the meforshim, you can be sure. But the Chofetz Chaim wanted to relive, to reenact those things. He lived יציאת מצרים. And as he sat on his bed, he was picturing exactly what happened. Pharaoh was sitting, let's say on his bed, his royal couch, and he was scratching all the sides; he couldn't escape it in his royal chambers! "וזהו הכינים בכל ארץ מצרים!" and he's picturing – under the purple, under the velvet, under the satin, it was crawling, and Pharaoh was cursing it; he was stamping his feet, and calling exterminators, but nothing will help! And he was picturing that. And he was saying, "גוט אויף עהם" – good for him! Now, that's the briefest kind of report, because that boy didn't have the nerve to look long, he felt he was eavesdropping on the Shechinah when he looked at the Chofetz Chaim through the peephole. But that's what we're expected to do; to remember יציאת מצרים all the days of your life. So as you're driving down the speedway, of course keep your eye on traffic, but keep your mind on יציאת מצרים, and know that you came out of Mitzrayim for a purpose. And the purpose is not to drive around in this world. And the purpose is not merely to chase after parnassah. And the

וְלֹא זָכִיתִי שֶׁתֹּאמַר יְצִיאַת מִצְרַיִם בְּלֵילוֹת. עַד  
 שְׂדֵרְשָׁה בֶּן זֹמָא. שֶׁנֶּאֱמַר (דְּבָרִים טז ג) לְמַעַן תִּזְכֹּר אֶת  
 יוֹם יְצִאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ  
 הַיָּמִים. כֹּל יְמֵי חַיֶּיךָ הַלֵּילוֹת. וְחֻכְמִים אוֹמְרִים. יְמֵי

purpose is not to merely live for good times. We're here in this world in order: "אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים". Now that's the big ordeal of יציאת מצרים all the days of your life.

**וחכמים אומרים** Now he explains what the חכמים said before they yielded to him.

The חכמים said, "Yes, that word בן זומא, comes to say something. But who says it means what בן זומא says, to add nights, we think it means "לרבות ימות המשיח". Which means, in the days of Moshiach, very great things are going to happen, that we know. Once more Hakodosh Boruch Hu is going to demonstrate to the entire world what he demonstrated before, as it says in Micah נפלאות אראנו מצרים ארצנו נפלאות. "כימי צאתך מארץ מצרים אראנו נפלאות". I'll show you miracles again like when you went out of Egypt. At that time, the entire world will be taught how great was their error all these centuries, these ages, that they ignored and belittled Am Yisroel. And Hakodosh Boruch Hu will then demonstrate once more that they are His Chosen People, and they are the reason for the creation of the universe. No matter what the New York Times is going to say, and no matter what Columbia is going to say, or Stanford, or any of these other places of higher disinformation, no matter what they say, Hakodosh Boruch Hu will declare that בני

"כל" בכורי ישראל, they are my first born son. So therefore, the word "כל" is important, because I would think at that time, when there will be such a great demonstration over Hashem's love for Am Yisroel, that the going out of Egypt will pale into insignificance. It won't be important enough to mention. So that's why you have to have the "כל", to say, no, it will continue then, too. That's what the חכמים answered up till a certain point. Finally, however, they yielded, as we see today, and everybody holds you must mention twice, in the morning and at night.

Now let's understand what this means. In the morning as you get up, you weren't thinking about יציאת מצרים all night, you think about whatever you have to think about. Then Hakodosh Boruch Hu says look, you can't live this way, you must remember יציאת מצרים, so in the morning we speak about it in our tefillos. So we recharge our batteries with currents, with energy from יציאת מצרים. And this is supposed to last us for a long time, but like all batteries in the course of time, they become played out, and they lose energy, and you have to recharge them again. The question is, when do you recharge them? I thought the חכמים said every morning. No, בן זומא says, every morning, that's too long, you have to recharge them morning and night. So at nighttime you put extra energy into yourself to think about יציאת מצרים. But think about it, not merely say the words. And it will last you through the night. Maybe you'll dream about it. It's a good idea, if you'll dream about יציאת מצרים. You're an important person if you do. Isn't it a pity I don't dream about יציאת מצרים? We dream about making money. Ever dream about being in a bathtub full of money, ever dream that dream? You're sitting in a bathtub full of golden coins, that you do dream. Why shouldn't we dream about יציאת מצרים? The answer is, this is important and that's not important. And so we have to learn that יציאת מצרים is what's important. And that's why,

תְּיִידָּ הָעוֹלָם הַזֶּה. כֹּל יְמֵי תְּיִידָּ לְהַבְיֵא לְיָמֵי הַמְּשִׁיחַ:  
בְּרוּךְ הַמָּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שְׁנַתָּן תּוֹרָה. לְעַמּוֹ

before you go to sleep, once more you put some energy into your batteries. Think about יציאת מצרים at night. That's why this little piece is an introduction to the Haggadah, to show that the greatest חכמים considered this a very important subject. They spent the entire night on it, and they came to teach us also that even a minimum is important. Minimum: at least in the morning and evening. Spend time meditating, not merely rushing through it, but meditating on this great principle. You see you spend time. אמת talks at length about it, ואמונה אמת talks at length about it. At least that time you should spend thinking about יציאת מצרים. And whatever you add, כל המרבה, if you do anything more, הררי זה משובח, you're still more important. The more you think about it, the greater you become.

**ברוך המקום** Now begins a section that speaks about the great function of all the nation of Yisroel. That is the function of handing over the tradition to our children. We cannot overemphasize this great aspect of the history of the Jewish People. We must teach our children. "ושננתם לבנך", that's one of the most important functions of the כלל ישראל and of the פרט. Every father has to be concerned about handing over the Emunah to the children. To believe in the בורא who created heaven and earth, to believe in Avrohom Avinu's great deeds, to believe that Hashem spoke to him and chose him, to believe in everything that's in the Torah, and to know about מתן תורה most of all. "והדעתם לבניך ולבני בניך יום אשר

"אשר ה' אלקיך בחרב", עמדת לפני ה' אלקיך בחרב" let them know about the day when you stood before Hashem at Mount Sinai, because everything that came before was a preparation for מתן תורה. The creation of the world "בראשית ברא אלקים, וירא אלקים אל אברהם" everything is nothing but a preface to that great day when Hakodosh Boruch Hu spoke to our nation. "והדעתם לבניך ולבני בניך", you should make it known to your children, "יום אשר עמדת לפני ה' אלקיך בחרב", because the whole "אשר הוצאתיך מארץ מצרים" is nothing but a preface to מתן תורה. "אשר הוצאתיך מארץ מצרים" why did I take you out? "להיות לכם לאלקים", in order that I should be your G-d, and at מתן תורה I should say "אשר ה' אלקיך אשר הוצאתיך מארץ מצרים", and therefore I'm giving you a Torah.

Now we say in the beginning in introducing this great subject, "ברוך המקום ברוך הוא". You aren't saying it twice, because when you say המקום, Hashem, you say "ברוך המקום ברוך הוא". Why does he call Hashem המקום? Hashem is space, there's no space except Hashem. We think we live in space, we occupy some space, and Hashem is also someplace. No. "ה' מעון אתה היית לנו". You were our dwelling, we live in Hashem. Space is Hashem's creation. It's a hard concept. There's no such a thing as space, Hashem created space, which means His word made space, so we're living in His space. When we move into the sukkah you demonstrate that you're living inside of Hashem. It doesn't mean you are Hashem, but you're inside of Hashem's word, that's why He's called "מקום" and "מקומו של עולם" and "ואינו עולה למקומו". Hashem is the place of the world. That's an important concept, think it over. When you walk in the street you're walking in Hashem, all around you there's nothing but Hashem. "בדבר ה' שמים נעשו", by the word of Hashem the heavens were made. So if you look at the sky, you're not seeing the sky, you're seeing the word of Hashem. It says "לעולם ה' דברך נצב בשמים", Hashem, Your word stands in the heavens. When you see sky it's Hashem's word that you see, "דברך"

יִשְׂרָאֵל. בְּרוּךְ הוּא. כְּנֹגֵד אַרְבַּעַת בָּנִים דְּבָרָה תּוֹרָה.  
 אֶחָד חָכָם. וְאֶחָד רָשָׁע. וְאֶחָד תָּם. וְאֶחָד שְׂאִינֵנו יוֹדֵעַ  
 לְשִׂאוֹל.

"בדבר ה' שמים נעשו וברוח פיו כל צבאם". נצב בשמים" so this earth is nothing but Hashem's word. That's a very important concept. Don't think there's anything outside of Hashem's word, no, that's all there is, Hashem's word. We're part of His word. So Hakodosh Boruch Hu is called "מקום" because of that; He is the place. So why do we say this? We're thanking Him "ברוך שנתן תורה לעמו ישראל", we thank Him for the greatest of all gifts that He bestowed upon us. He gave us many gifts, but the greatest of all gifts was the Torah. Now once He gave us the Torah, we have a very heavy responsibility to see that the Torah remains in our people.

## כנגד ארבעה בנים דברה תורה

You must hand it over to your sons, that's your job. You must teach your sons. "כנגד ארבעה בנים", there are four kinds of sons, and you have to deal with each one of them properly, in order to fulfill this gigantic function that the Torah should remain among us. Such a gift, and it's our job to make sure the gift remains with us. And therefore he's teaching us how to talk to our four sons, as follows. "אחד חכם" one son is a חכם, the truth is he's not a big חכם, because he asks such questions that he shows he has a lot to learn yet. But what makes him a חכם is his desire to know. That's a wise man, the one who wants to know is a חכם. If you know a great deal, but you're not interested in knowing then you're far from a

## חֲכָם מָה הוּא אוֹמֵר: מָה הַעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים

חכם. "אחד רשע", now in some הגדות של פסח there's an illustration of a man with boxing gloves, that's the רשע. Well the truth is, it's a misrepresentation. This רשע here has nice long peyos, has a beard and a black hat and a *kapota*, he's frum, in those days everybody was like that. The רשע is not a man that didn't say ברכת המזון or didn't daven Minchah - no, he did everything. We'll soon see why he's called a רשע. We have different ideas today. In those days a רשע meant something else. He could be a למדן too. We'll soon see why he's called a רשע. "ואחד תם" - now תם doesn't mean a fool, a simpleton, תם means a straight fellow. A straight fellow has no twists in his mind. We'll soon see why he's called a תם. "ואחד שאינו" - "ואחד שאינו" - one doesn't know what to ask. It means he's young, he's a child. And now we're going to see how we could fulfill our functions of handing over the Torah to each one of these classes of our sons.

**חכם** חכם? One מפורש says, a חכם, whatever he is he says, by his talking it shows he's a חכם. חכם, what does he say? A חכם wants to know מה העדות והחוקים והמשפטים אשר צוה ה' אלקינו אתכם. Now he has classified already the various parts of the Torah. What are עדות? עדות are those laws of the Torah that remind us of some principle. For instance, matzos are עדות. The purpose of matzah is to remind you of the great lessons of יציאת מצרים. The purpose of שבת is an עדות to remind you of בריאת העולם. The purpose of the mezuzah is to remind you of Hashem and his Torah. ודברת בם, ובלכתך בדרך, so that's one class of mitzvos, they testify to certain things. There's another class called חוקים, they're statues, they don't remind us of anything specifically,

but in general it's for the purpose of showing our obedience, our loyalty to Hashem. So whatever you do outside of the עדות has that function. Now the עדות also, of course the sukkah, and the matzah, and all the other עדות are forms of gratitude to Hashem. But in addition they testify to certain principles. But חוקים, for instance when you don't wear shatnez, you make sure you have a non - shatnez label in your suit. What are you doing by that? You're showing your loyalty to Hashem, who took you out of Mitzrayim. You're showing that you're a servant of Hashem, and you're willing to do anything for Him. That's חוקים. So by fulfilling the חוקים we get a very great reward, because we are demonstrating that we belong to Hashem. Hashem says, if you belong to Me, then I will choose you forever. So those people who keep kashrus, who keep טהרת המשפחה, who fulfill the laws of shatnez, those people who keep all the commandments of the Torah should know that Hakodosh Boruch Hu is going to give them more and more special privileges. And they are zocheh to greatness in this world, and in the World to Come. And the class called משפטים: משפטים means between man and his fellow man, a very big category of the Torah. You have to realize how important בבא מציעא, בבא קמא and בבא בתרא, and other parts of the Torah are, because Hakodosh Boruch Hu is the Judge between man and man. And if a man wrongs his fellow man in any detail, Hakodosh Boruch Hu says, "It's like he wronged Me." That's how we see משפטים. כי לאלקים. משפטים. "אלקים נצב בעדת קל", Hashem stands in the congregation of the judges, "בקרוב אלקים ישפט", and therefore all money matters, property laws, everything that has to deal with the relation between a man and a man, are under the regulations of the Torah. And it's Hashem's word just like kashrus, or anything else, and somebody else's money is just as טריף as something that's not kosher to eat. Now the חכם already

understands that, he has studied at least that much, and he's asking, tell me more about each section of the Torah. I want to know more about עדות, more about חקים, more about משפט. That's the model son, he pursues wisdom, he wants to know מסכת בבא קמא, he wants to know מסכת ברכות, he wants to know מסכת שבת, he wants to know מסכת כתובות, he wants everything. He wants to learn all that he can, because these things are encompassed in these categories that he just enumerated.

So the thirsty son who desires to know Torah, that's the חכם. So now we know that's the son who Hakodosh Boruch Hu has chosen most of all for handing down the Torah. Now not all sons are like that. But in every family there are some sons that deserve that title, and they are the ones that are going to carry on - they'll carry on. Now there will be plain Jews too, there will be Jews who go to the בית המנוחה, Jews who keep Shabbos and everything else. But the Jews who represent My People, Hashem said, "עמי" - אלו, תלמידי חכמים, they're My People, the learners, that's My People. The son who is thirsty for חוקים and משפטים, he wants to know more about each one in each category, and he's interested in listening, spending time. He gives away his years for that. It doesn't mean he can't work - he can have parnassah too, but at the same time he spends all of his spare time pursuing knowledge of the Torah. That's the son that's a חכם, and that exemplifies the most important of "בני בכורי ישראל", Hashem says, my firstborn son. Now comes the son's question. That Pesach night you have to answer him something, he says, answer him because now it's Pesach, so speak "עניי דיומא", "דבר בעתו מה טוב". It's good to speak about subjects that are now current - speak about hilchos Pesach. Not only Pesach night, all Pesach talk about hilchos Pesach. One example, and that example is for us to study: tell him "אין מפטירין אחר הפסח אפיקומן", after you finished the Korban Pesach you shouldn't eat any

dessert. Now we don't have any Korban Pesach today, so the last piece of Matzah we call אפיקומן. Actually it's not the right name. אפיקומן means dessert, not the last piece of matzah. But the last piece of matzah is a זכר to the Korban Pesach which is eaten על השוכה, the Korban Pesach at the end of the meal. That's the halacha, after you eat the Korban Pesach, don't eat anything else. So why is this chosen as an example? The father is thereby saying to his beloved son, the best of his sons, the choicest of our nation: "My son you have demonstrated, by your thirst for Torah, that you're going to become something, you're going to study Torah, we're going to have the most nachas from you. But my son, I implore you, I beg of you with all my heart, the spirit that you have now should continue forever. Now you're young and idealistic and enthusiastic. What can happen in the years to come, when you encounter money, glory, all the other things that cause a person to forget about his youthful ambitions to become great in Torah. So my son, just like the Korban Pesach is the last thing you eat, and nothing should follow it, to dispel that taste from your mouth, so the taste of the mitzvah of Korban Pesach should linger in your mouth forever, as long as it can. That's the last taste that should be in your mouth, so the taste of Torah should always be in your mouth. You shouldn't drive away that taste by strange things that you take from the outside world. Dessert - אין מפטירין - אחר פסח אפיקומן, after the great feast of the Korban Pesach, finally we eat the Korban Pesach at the end of the seudah, and we experienced the great exhilaration, we performed that important mitzvah, don't eat anything else. Don't eat an apple, don't eat a piece of cake, Pesach'dige cake, don't eat anything. Because you want to remember "יום צאתך מארץ מצרים כל ימי חייד", you want the taste of the mitzvah to be in your mouth forever, so don't drive out your idealism.

You know, many young people learned in their youth, they loved Torah, and then they went out in the world and they became smarter, and then they looked back at how silly they were in those days, all those days we were only learning Torah, we thought that's the whole world, now we discovered other things in the world, now we discovered. Oh, nebach, a tragedy, a tragedy. How good it is to be useful all your life. Be young all your life! The idealism that you gained in the Yeshiva, your love for Torah, your fire, your התלהבות, should be always, as it says in the Gemara "יצאו צדיקים לקבל שכרם לפעולתם עדי ערב" and they work down till the nightfall. Those tzadikim who stopped when they were young, and then they became הדיוטים - a tragedy. It's תוהה על הראשונים, if he's sorry for his youthful enthusiasm, then he loses his previous mitzvos. But יצא אדם לפעלו - יצאו צדיקים לקבל שכרם, but, "לעבודתו עדי ערב", work down till the end of your life with the same fire that you had in the yeshivos, always be young." I once visited an old age home. I saw the old people sitting there dejected, downcast, depressed. There was one old man with a white beard sitting at the table by himself, and he was learning Gemara. He was reviewing what he had once learnt. Now he has time in the old age home. And he was shaking with געשמאק. he was saying it with such pleasure, what he once learnt he was learning over again. "כל ימי חייד", all the days of your life. He was still feeling the taste of the אפיקומן in his mouth, in his old days. That's what we beg of our son the חכם. "My son, please, I beg of you, you're an idealist, I love you, Hashem loves you, but make sure you remain that way forever".

**חכם מה הוא אומר** "חכם מה הוא אומר", now the chacham opens his mouth, he should say a pilpul in hilchos Pesach. That's nachas from a child, a son who

אֲשֶׁר צָוָה יְהוָה אֱלֹהֵינוּ אֶתְכֶם (שם ו כ). וְאֵף אֶתָּה אָמַר  
 לוֹ בְּהִלְכוֹת הַפֶּסַח. אֵין מִפְטִירֵין אַחַר הַפֶּסַח אֶפִיקוֹמִין:  
 רִשָּׁע מָה הוּא אוֹמֵר: מָה הָעֲבוּדָה הַזֹּאת לָכֶם (שמות יב

learned either פסחים, he learnt נשחט, תמיד נשחט, he learns the sixth Perek, all לומדישע פרקים, he should say some דבר תורה, no he says משה. He asks. That's a chacham, he doesn't know anything! So the Malbim explains, there's a big difference, if a son is telling you, it doesn't mean he's a chacham. The son that asks you, that's a chacham. A chacham is not one who knows, a chacham is one who wants to know. That's the difference. If somebody is thirsty to know, that's a chacham. If somebody knows but he's not thirsty for it, even though he has a great deal of knowledge he's not a chacham. He doesn't appreciate what he has. So we learn from this, the very great importance of being thirsty for דברי תורה. And we have to know that's your wisdom in the eyes of Hashem, if you'll be eager to continue to know more and more all your lives. That's the lesson of this chacham here.

**רשע** "רשע משה הוא אומר" And now comes the other son, from which we don't have nachas, "רשע משה הוא אומר", a rasha, whatever he is - he says. Now what's the rasha asking? A frum question, he's a frum rasha. He strokes his beard and he says, "Look, משה העבודה הזאת לכם, what is this עבודה? Explain to me what is this עבודה all about." He wants to know. He wants to know דינים, he wants to know what the עבודה is all about. But the father is listening carefully. Why is it that the frum son didn't say the word עבודה? The other son says עבודה, it sounds like work. עבודה -

a frum word, התעוררות of Hashem! But the word עבודה, work, he says. לכם - what do you mean לכם? ולא לו? No, he doesn't mean anything by it. לכם - because you were at סיני, you were in Mitzrayim, you heard what Hashem said, that's why I'm asking you." The father smells something is wrong here, something is rotten there, לכם, "to you." That's what the old time rasha was. The old time rasha wasn't a bad fellow. He would be one of the big people today. He would be a fine man today. But according to what it used to be in the olden days, he wasn't good enough, because Hakodosh Boruch Hu wanted the heart. כי כל לבבות דורש. Hashem wants your heart in it, and even though the rasha sits at the table - he's sitting there. He has a yarmulka under his black hat, he has peyos like everybody else, he's a frum Jew. What the father sees is he is lacking a little bit of התלהבות. He's lacking in enthusiasm. "Oh, my son, I'm afraid, I'm afraid who knows what's going to happen? You start cooling off in your youth, you'll become a piece of ice in your later days." And therefore we say to him, לי ולא לו - Hashem did this to me, you say to him. "When I went out of Mitzrayim, he did to me, but not for you." It means "אילו היה שם", if you had been in Mitzrayim, people like you, they wouldn't have gone out. Now those Jews who didn't go out of Mitzrayim, what do you think they were, wicked people? No. They were decent Jews, but Hakodosh Boruch Hu said, I'm going to הר סיני with my children here, they're going to stand there when I offer them the Torah. And they're supposed to answer. What did they answer? As one man they all shouted, "נעשה ונשמע"! But if these people would have been there, they would have thought it over for a minute, they would have spoiled the chorus. So Hakodosh Boruch Hu said, "You remain here. You're a little cooled off. I want hot Jews, not lukewarm Jews." They were good people, but lukewarm Jews are not what Hashem wants. He wants

Jews that are burning with enthusiasm. And those who went out were the best, the very best.

One exception: there were some Jews who were not the best but they were not like those that were left in Mitzrayim, they were a little bit in between. And so as they're walking out of Mitzrayim they lagged behind, "הנחשלים אחריד", they lagged behind. They were thinking, "Look, we didn't drink water for a few days, we might die of starvation. Who knows where Moshe Rabbeinu is taking us? To a good place? Maybe he's ruining us." So they're thinking, "Maybe we should lag behind and think it over." As they were lagging behind "ויבא עמלק... ויוגב בך כל הנחשלים אחריד", and he cut off those who were lagging behind. "נחלשים" doesn't mean those who are weak. Hakodosh Boruch Hu wouldn't let Amalek destroy weak Jews, oh no. At that time when they were doing miracles for the Jewish people; it couldn't be that weak Jews should be destroyed. At that time weak Jews would be carried by their fellow Jews, to help them. They wouldn't let them lag behind. But הנחשלים isn't the word חלש, but חשל, the same letters, something like שכל and כשיל, the same word. A כשיל has a crooked שכל, so they made themselves weak. They were lagging behind. You're lagging behind, Hashem says. "At first I took you out of Mitzrayim thinking you'll be eligible to stand at הר סיני. Now I'm afraid, if you lag behind, you're not eligible." "ויבא עמלק", and he cut them off, "הנחשלים אחריד". So now when they came to הר סיני, only the best came, the very best came. They were all חכמים, כלנו חכמים, and that's why all of them, כאיש אחד, they all shouted, "נעשה ונשמע"! It was the most successful קבלת התורה. You know why it was successful? Because all those who wouldn't say so were left out. That's the way to be successful, to leave out all those who wouldn't shine in, in the chorus. And so he said to this son, "My son, right now you look like a frum fellow, but in your heart I'm afraid, you're lacking a

little bit of התלהבות. You're not able to go with us to our great future. We're a nation that's headed for a future, and so I'm afraid you might drop by the wayside, you might get lost." And that's what happened.

Look at what happened throughout history, didn't the עשרת השבטים go lost? Yes, they went lost. Didn't the מתיונים go lost, didn't the צדוקים go lost, didn't the קראים go lost, didn't the Reformers go lost? The Reformers are going lost, their children are going lost. All these irreligious Jews are getting lost, we're getting rid of them. So we don't need them. We're marching ahead, only those who have a fire in their heart, they're going to march ahead to the end of our history. They'll be present finally when Hashem will say "אני ה' אלקיכם" once more, "הוא ישמיענו שנית". He'll let us hear once more "אני ה' אלקיכם". But they won't be present. You know where they'll be? They won't be there, no, they'll be in Gehinnom. All those Jews who are lost will be in Gehinnom, it will be a pity on them. They're worse off than the gentiles, the gentiles are in Gehinnom - well, that's where they belong. They worshipped idols, they committed adultery, all kinds of wicked things the gentiles did. They persecuted the Jews, oh sure. But these people could've been in Gan Eden and they're in Gehinnom. It's the most terrible thing, it is. The biggest punishment in Gehinnom is הרטה, regret. Regret in Gehinnom burns like the worst fire. We could've been in Gan Eden with the tzadikim forever and ever, and see what we lost by thinking we were smart, and therefore we were somewhat cold, somewhat indifferent, we lacked התלהבות. So, "My son," the father says to that son, "you had better warm up now, better recharge your batteries, because אילו היה שם לא היה נגאל. You're not going to go to the next world with us. The future to which the Jewish Nation is headed is not for you. So right now, before it's too late, I'm warning you." Of course you have to use

words that are suitable to the son, but in general that's what we say, we the Jewish Nation, we say to all the dissidents, you want to be liberals, you want to be different from the כלל ישראל, you want to be more modern, so we're telling you right now, you're not going to be together with us when the great final redemption takes place. That's what the father says to this son.

**רשע מה הוא אומר** Now when it speaks about the rasha, in some haggadas there are pictures, a picture of a rasha, either he's dressed in an ancient garb of a warrior, with a shield, with a sword, like the old time רשעים. Or a modern haggadah shows his boxing gloves. No. The rasha has a nice beard and peyos like anybody else, and is sitting at the Seder like anybody else. And still he's a rasha. How is he a rasha? I want to explain something. Everybody knows Esav was a rasha. If Esav would walk in now we should all get up for him, and have respect for him. He was the grandson of אברהם אבינו, the son of Yitzchok, and Esav learnt so many good things from his father, Esav had some Derech Eretz. "אמר רבן שמעון בן גמליאל עדיין לא הגעתי לכיבוד אב של עשו הרשע" "I never honored my father, he said, like Esav honored Yitzchok." When Esav wanted to go into his father, he put on בגדיו המודות, he put on his יום טוב בגדים. Imagine you want to go in to your father to ask him for some money, and you put on your בגדי שבת to go into your father. That's a lesson that Esav can teach us. And everything he did was like that. Don't think Esav was סתם. If you saw Esav you wouldn't see yet an Esav. He was a fine young man. But compared to what he should have been he was an Esav. In such a house, if you didn't become more than what you are then it's a tragedy. That's the great חטא of Esav. Don't make a mistake

כֹּן לָכֶם וְלֹא לוֹ. וְלִפֵּי יִשְׁהוּצִיא אֶת עַצְמוֹ מִן הַכָּל לְכַפֵּר  
בְּעֶקֶר. וְאַף אַתָּה הִקְהֵה אֶת שְׁנֵי וְאַמּוֹר לוֹ, בְּעֶבֶר זֶה

about it, others laugh when they hear this. I know this from my rebbi זכרונו לברכה. You know when Esav swore to Yaakov to give him the בכורה he never backed out of that. He didn't take away the בכורה from Yaakov Avinu. "וילך אל ארץ", the B'nei Yaakov went to a different country, Yaakov remained the יורש. So Esav was a man of his word. When Esav heard that Yaakov had taken his בגדים, he said Yaakov stole from me, a בן נח that steals is "מציאת. חייב מיתה גדול לעצמו". He found those בגדים, and even though he's סמוך על שולחן אביו, still you hold גדול, גדול ממש, still you hold whatever he finds, belongs to him. So the בגדים that Esav had found, were his בגדים. Because Rivka held like רבי יוחנן, גדול הסומך על קטן, so מציאת קטן לאביו, so what he found belongs to his father, not to him. So it's not called stealing. It was a מחלוקת. The הלכה is like רבי יוחנן, רבקה, we pasken like רבי יוחנן against שמואל. שמואל.

## מה העבודה הזאת לכם ולא לו

Now we go back to the Haggadah. This fine young man, he looks so frum and so good, with the father listening very carefully to his לשון, he's being מדייק in his words. He said לכם, what is this לכם, what does that signify, לכם? Why does he mention the word עבודה, the עבודה is a beautiful word, עבודת ה', that's what he meant. No. The father is מדייק in the לשון. עבודה, he considers this work, to do the mitzvos. We wouldn't say that but Yaakov Avinu understood what his brother was saying. מה העבודה הזאת לכם.

עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם (שם יג ח) לִי וְלֹא לּוֹ אֱלֹהֵי  
הָיָה שֵׁם לֹא הָיָה נִגְאָל:

## אֵילֹו הָיָה שֵׁם לֹא הָיָה נִגְאָל

And therefore we say "אֵילֹו הָיָה שֵׁם לֹא הָיָה נִגְאָל". Now that's a big חידוש. This fine young man who kept everything, Esav, wasn't עובד עבודה זרה. The fact that he married women that were - in those days there were no special ציווי against עבודה זרה for your wife. Esav didn't worship עבודה זרה, no, no. But your wife, and they did it probably secretly. Anyhow, Esav was not עובד עבודה זרה. He's sitting at the seder, this בן, so we say, if people like you were in Mitzrayim they wouldn't have gone out. It means there were many like that, good people were in Mitzrayim, very good loyal Jews, they didn't go out of Mitzrayim. "וְחַמְשִׁים עָלוּ בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם" and חמשים means one fifth. There are other opinions, but אחד מחמשה went out. The tragedy is startling, four out of five did not go out. Now they didn't change their names, "לֹא שִׁיְנוּ אֶת שְׁמֵם", they all had Hebrew names. They weren't influenced by Egypt that much, and still four out of five didn't go out of Mitzrayim. Some say more. It's a terrible thing, how many went lost. So we see the process of sifting out began already in Mitzrayim. It began before. Hashem sifted out that Lot should forsake Avrohom Avinu. He sifted out that Lot should forsake Avrohom Avinu. He sifted out that Esav "וַיֵּלֶךְ אֵל אֶרֶץ", he departed, and in Mitzrayim he sifted out a tremendous number of people. More remained lost in Mitzrayim than went out of Mitzrayim. It's so hard to believe, it's such a tragedy. Because we see that even though you're good, if you don't live up to the opportunities that are offered to you, you have to know you are

תָּם מָה הוּא אוֹמֵר: מָה זֹאת. וְאִמְרָת אֱלֹיוּ, בְּחֹזֶק יָד  
הוֹצִיאָנוּ יְהוָה מִמִּצְרַיִם מִבֵּית עֶבְדִּים (שם יג יד):

judged by what you could have been. That's a big הידוש, that we are judged by what we could have been. And the people of Mitzrayim could have all become בני מעלה, reaching high degrees of perfection. And those who didn't choose to become great were left behind and they went lost, they went lost. A very important point to ponder, a tragedy.

**תָּם** What does the tam say? He's a straight boy, doesn't know much, but he's a sensible boy, he says, "מה זאת" what's this?" He wants to know. He's not eager to know משפטים, he's not learning יבמות, he's not learning זבחים, but he's a straightforward fellow. There are a lot of straightforward Jews. What do you tell them? You should say, "כי בחזק יד הוציאם ה' ממצרים". Now pay attention to these words, what are you telling him? We say to this son, "My son, you must know, what happened to us never happened to any nation before. When Hakodosh Boruch Hu demonstrated his presence in the events of יציאת מצרים it was something that never was permitted to take place before, and never again. Why did it take place then? For all future history, as Hakodosh Boruch Hu says, I'm doing this for the purpose that you should talk about it, "למען תספר באזני בנך". The reason for the miracles of Mitzrayim is not because they were necessary, we didn't need miracles to go out of Mitzrayim. When Pharaoh was pursuing us to bring us back into slavery, he could have caught pneumonia, and they would have gone

back again and let us go on. We could have been saved by natural means. Why did Hashem have to split the sea, and drown Pharaoh and his army in the sea? Only for one purpose - that we should have something to talk about. So my son, you should know, "בהוֹק יד" Hashem took us out of Mitzrayim, with a strengthened hand. It made such a supernatural demonstration, once forever, for all the generations to talk about. That my son, you should know is the entire reason for our being Jews. The entire Torah stems on that greatness that Hashem showed us that time."

Now, it's not enough. The son has to keep on asking and become a חכם too, eventually, but that's how we start him off. The foundation for the entire Jewish People is to know, that Hakodosh Boruch Hu performed the most extraordinary deeds to show that we are one nation, "מי כעמך ישראל", who is like unto your people Yisroel, "גוי אחד בארץ", one nation in the world? I had a Rebbe in Slobodka who used to say, you have to say "גוי אחד בארץ", as you say "ה' אחד". It's the same, we are one nation in the world. Because just as you have to think of אחדות ה', there's only one, the Emunah and the Torah requires you, with all your heart, to say "גוי אחד", we are one nation in the world. Nobody is like us. It's not that we're a good nation, not that we're a fine nation. We are THE nation. We are so supremely superior that we have to spend our time studying that. It's not enough to be proud you're a Jew. When we say we're proud we mean something else. We're proud of Hashem, who created heaven and earth, who created the universe. We're proud of Hakodosh Boruch Hu - that's ה' אחד, and we are one nation in the world, forever and ever. The entire Torah is only about that. Did you ever pass a church and you hear a loudspeaker saying, as he's reading from the bible, "and the Lord spoke to Patrick." No, they don't say that, they say the Lord spoke to

וְשֵׂאֵינוּ יוֹדֵעַ לְשֹׂאֵל אֶת פֶּתַח לוֹ. שְׂנֵאָמֵר (שם יג ח)  
 וְהִגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעֵבוֹר זֶה  
 עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרָיִם.

Moshe. Mohammed also said that. So now there are millions of Mohammedans and millions of Christians, להבדיל, besides Jews, so why shouldn't we be proud of it? The Lord spoke to Moshe, סתם people, and therefore we should know that "הן גויים כמר מדלי", Hashem says, the nations are nothing but like a drop from a bucket, "מאפס ותוהו נחשבו", the nations are in My eyes like zero and nothing. All the nations are zero. America is zero. Russia is zero. Japan is zero. Everybody together is zero! Now that's not just talk, that's Torah. If you don't feel that in your bones then you're a cold Jew, you have a lot to warm up yet. You understand that principle? And that's what you say to the תם. Tam, you should know, כי בחוזק יד, Hashem demonstrated who we are. And therefore all our lives are dedicated to Him, because He dedicated everything in the world to us.

**שֵׂאֵינוּ יוֹדֵעַ לְשֹׂאֵל** And now we come to the youngest son, the one that doesn't know anything, so don't wait for him to ask. A lot of Jews don't ask anything, so don't wait for them to ask. You start telling him anyhow, that's your business in life, to spread the word. Go out to the ignorant Jews who know nothing at all. They're like wooden dumbbells. Still don't give up on them, you cannot tell, sometimes they will listen to something, and it will change their lives. It's happened again and again. "את פתח לו". And what do you say to them? Look, "בעבור

יְכוֹל מֵרֵאשִׁי חֹדֶשׁ. תִּלְמוּד לֹמֵר (שם) בַּיּוֹם הַהוּא. אִי  
בַּיּוֹם הַהוּא יְכוֹל מִבְּעוֹד יוֹם. תִּלְמוּד לֹמֵר

"זה עשה ה' לי בצאתי ממצרים" he took us out of Egypt. Now you don't know about this from the New York Times. Look at history. History tells us that for 500 years after they left Egypt, they lived in Eretz Yisroel. We have a big history, of all the events that took place then. We had friction with all our neighbors. They were predators, they invaded us, they fought with us for 500 years. Now, right next door to us was Egypt, and Egypt was a big country. We were in Egypt's backyard, but for 500 years there's not a mention of Egypt in our history. What does that prove? It's as clear as day, Egypt was laid low, it couldn't lift up its head. So we did go out of Egypt, we went out in such a way that Egypt was devastated. From that alone my son, you should be able to appreciate your function as a servant of Hashem. Maybe some day if you'll learn more, you'll understand more. But the first thing, on the most simple level to understand is - do, because Hashem took you out of Egypt. Out of gratitude, they started out in the beginning, gratitude for going out of Egypt. That requires us to be loyal servants of Hashem. So start keeping the Torah, and little by little you rise up and will become in the course of time a תם, later you'll become a חכם finally.

**יְכוֹל מֵרֵאשִׁי חֹדֶשׁ...** Since we've mentioned the little boy who doesn't know what to ask, the **שאינו יודע לשאול** and it states "והגדת לבנך ביום ההוא", you should relate to your son on that day, so the **בעל ההגדה** tells us a comment on that passuk. "יכול מראש חודש" I'm able to

think we begin this great ceremony of handing over the traditions to our children, maybe you should begin the הגדה של פסח from Rosh Chodesh. Because on Rosh Chodesh, Hakodosh Boruch Hu commanded our forefathers all the laws of Pesach, so I might think that that's the time I should sit down, on Rosh Chodesh, in preparation for Pesach, and tell these things to our children. והגדת, I would think would mean at the time Hakodosh Boruch Hu first commanded our parents, which was Rosh Chodesh of Nissan, so he says no, "תלמוד" "אי ביום ההוא" לומר ביום ההוא" on that day, that day means on that day that you went out of Mitzrayim, that's the day that you're going to talk. We didn't go out on Rosh Chodesh; we went out of Mitzrayim on the 15th day of Nissan. So the night before the 15th day, the night belongs to the next day, that's when you have to do the talking. Now he says "אי ביום ההוא" - if it means on that day, "יכול מבעוד יום" - I might say you should start talking while it's still day, it means when you're shechting the Korban Pesach because that's what we were commanded, on Rosh Chodesh, Nissan to shecht a Korban Pesach on the 14th day of Nissan. So I might say when you're shechting the Korban Pesach by day, then you have to be busy telling the children, "Look, you see what we're doing. We're slaughtering a Korban Pesach. What does פסח mean? פסח means skipping over, that Hakodosh Boruch Hu destroyed all the nations. Every nation eventually goes down into the dust, but one nation is an עם עולם, one nation will remain forever. Am Yisroel is promised that we're going to be around forever. So the Soviet Union will go down into the dust, America will go down into the dust, all the nations will be buried under the ground, like Greece is buried under the ground, and Bavel is buried under the ground. The

destroyer that destroys all the nations tramples upon them and pushes them down into the earth and they are buried. But one nation will be passed over. They're going to be forever, the destroyer will not harm us, because we have a promise from Hakodosh Boruch Hu that just as he is forever, we are going to be forever."

Now if that's the case, so I might think when you're making the Pesach offering that's the time to tell your children, but he says no, "תלמוד לומר בעבור זה", בעבור זה לא אמרתי אלא בשעה שיש מצה ומרור, מונחים לפניך". What does that mean? A very important principle over here. A principle that surrounds the entire Torah. When you are shechting the Korban Pesach it's wonderful, enthusiastic, and people crowd into the courtyard of the Bais Hamikdash and they are singing Hallel, and the לויים are playing their music. לויים were experts, they were trained from childhood to be expert musicians, not like our musicians. They're real musicians, they're inspired musicians. Listening to the לויים, your נשמה soars up into the clouds, and you gain רוח הקדש. No question it happened. There was such a happiness listening to the לויים singing and playing Hallel on their instruments. Then you understood what Hallel means. If you listened to the לויים when they sang Hallel you would understand it. But you know when they make an impression on the person? When you sit down to eat. That's when you make an impression. Don't deceive yourself. Music is great if you utilize it in a noble way. But "לא אמרתי" when do I say you should start talking about these great things "בשעה שיש מצה ומרור מונחים לפניך" the time when the matzah and marror is right there in front of you. The Korban Pesach, too, needs to be in front of you, but although there is no Korban Pesach, there's matzah and marror. But when we have the Korban Pesach, there's matzah which you want to eat and marror which is also good to eat. Don't

worry about marror, it's good to eat. Of course too much you shouldn't but a כזית is good for you. We'll talk about why it's good to eat, and נאכל על השובע פסח, you have to eat something before the Korban Pesach, חגיגת ארבעה עשור, so you have to sit down to a nice luscious repast. That's a time when you can talk to people. If you want to sell goods to a customer, you're a salesman, so you tell him take out a big prospectus describing your product, how good it is, wonderful, he falls asleep and he's yawning. Take him to a restaurant and sit down and give him a big lunch, and after sitting and burping, at the end of the meal, so you ask him, you want to buy my product and he gives you an order, that's the time to sell your product. And so if you want to sell the Torah and you want to sell idealism, it has to be with eating. And all of Judaism is like that. The Pesach Seder is wonderful. Don't think that the kneidlach are unimportant, it's very important. If you don't eat gebrochts, matzah and marror are very important. It says in "אין הסתה אלא מתוך אכילה ושתיה", מסכת חולין, if you want to persuade somebody, you can only do it by eating and drinking. Words are not enough. The whole Torah is based on eating and drinking. Shabbos we sit down three times on Shabbos, to study the great principle of the creation of this universe out of nothing. How do we celebrate? By eating and drinking. We start with wine and we go to חלה and fish and soup and other good things and that's how the principles of אמונה get into our bones. If you really want to make something out of man you have to do it by means of eating and drinking. Now this of course has to be used properly. Just to eat and drink like a horse, is not going to get you anywhere. But if you eat and drink with idealism, there's nothing that can beat that. So therefore, "לא אמרתי, אלא בשעה שיש מצה ומרור מונחים לפניך", when everything is on the table, now you can start talking.

בְּעֵבוֹר זֶה. בְּעֵבוֹר זֶה לֹא אָמַרְתִּי אֱלֹהִים בְּשָׁעָה שִׁישׁ  
מִצָּה וּמִרְרוֹר מִנְחִים לְפָנֶיךָ:

## לֹא אָמַרְתִּי אֱלֹהִים בְּשָׁעָה שִׁישׁ מִצָּה וּמִרְרוֹר מִנְחִים לְפָנֶיךָ

If you recall the חכם, when he asks his father about the laws and practices of the Torah he says: "מה העדות והחוקים והמשפטים." What are these עדות, these testimonies, the חוקים, the statutes, and the משפטים and the judgments that Hashem commanded? Now we see there are three categories. One category is called עדות, we said is testimonies. Now what is meant by testimonies? Now note that's the first thing enumerated here. חוקים comes next, then משפטים. But testimony is first, which means the most important. What's a testimony? A mezuzah is a testimony. Tragedy of tragedies, how people don't realize the great benefit of a mezuzah. It's there for the purpose of working on your psychology. It's not merely a matter of thinking, "ה' אחד" only one Hashem which is of course very good. If you think, that you're doing something good. If you stop in middle of the day and you think, you become a head taller. All the people around become smaller and you become higher. Standing on the subway holding on to the strap, and you say "ה' אחד", or you're thinking about it, your getting almost tall enough that your head should touch the roof of the car. You're getting bigger. It's not a גוזמה. But there's something better than that. When you see with your eyes the עדות, you see the mezuzah, I'll give you a little piece of good advice: When you'll look at a mezuzah and you'll say it, it will electrify you. Get in

the habit to say "אתה", that's what a mezuzah is supposed to do, looking and talking to Hashem. It will have endless effects on you. That's the purpose of the mezuzah, to remind you that as you walk in and out you should always be thinking about Hakodosh Boruch Hu, You. It used to be a song a rebbi once sang: "רבנו של עולם איך ווייל דער א דו דער זינגען" which means, I'll sing to You a song like you sing to your beloved child: דו דו דו איך "מזרח דו מערב דו wherever I go is You, You, You and only You. דו דרום דו צפון דו wherever I turn only דו (You). Therefore as I walk in and out and see the mezuzah, you are constantly reminded about You, with a capital "Y". That's the purpose of the mezuzah. Isn't it a pity that people live in darkness, walk in and out like the sheep, walk in and out, and they don't know what's happening? Therefore, when the man sees the עדות, the עדות has to transform his life. Here's a boy wearing tzitzis, but he knows as much about the purpose of tzitzis as a cow wearing tzitzis. Now imagine the cow wearing ארבע כנפות. He doesn't even think once. He grows up and becomes a big old ox he doesn't even think once, what's the tzitzis for. I was walking on Kings Highway once, they were doing construction work, and an Italian foreman pointed to my tzitzis and said "what's that for?" So I said "to remind us" I pointed to the sky. "Oh," he says. He understands that. An Italian foreman understands that we're wearing tzitzis to remind us what's in the sky. He understands it. "וראיתם אותו" you should see Him. When we look at the tzitzis we should see Hashem. Isn't it a pity? Not only your tzitzis, שאני ציצית שכן ישנם "בראיה אצל אחרים" even somebody else's tzitzis should impress us. There's a mother with a lot of little boys in the house, the mother contently sees the tzitzis, and she's getting greater and greater each time she sees the tzitzis. She's seeing Hashem. Every time, that's what the עדות is for.

There's a woman baking for Shabbos and cooking for Shabbos and cleaning for Shabbos and when Shabbos comes, Friday night she sits at the table, she can barely keep her eyes open. What's Shabbos all about, however? Isn't it a pity? You prepared for Shabbos, a tremendous reward you're going to get. While you're preparing for Shabbos, you have to remember Shabbos is an עדות. An עדות means a testimony. What is a testimony of Shabbos? Shabbos is a testimony that there is nothing in this world. It's only an imagination. Who's imagination? Hashem's imagination. "כי הוא אמר ויהי" - He said it and it came into being. Everything in this world is nothing but motion, not even particles of material. Don't think there are a hundred elements, chemical elements. No, the chemical elements are all the same materials, only each one is a different form of motion, each one moves in a different way in each element. But the truth is if we knew how to transform the movement of one chemical, it should move like other chemicals, you could take copper and move it into gold. You can take water and make it into silver. That's the secret of identifiability change of matter. So what's anything in this world? Everything is movement. Everything is energy. All matter is nothing but energy. It's a fact, there's no matter, since matter is a form of energy. There's energy in the form of gases, a lot of little particles and they're swiftly moving back and forth. You put gas in a bottle and fill the whole bottle till the top. A liquid is also energy, only it doesn't fill the bottle till the top. But it fills the bottle sideways as much as possible. A solid doesn't even fill it sideways. A solid, you have to know, if you explode it, it becomes a gas. If you explode it enough, it becomes energy again. That's the atomic bomb, you take a solid and make it into energy. And all energy, in fact, is nothing but motion. And where does that motion come from? It

comes from א-ל. It's not energy, א-ל is the source of all energy. Hashem, that's the One who commanded all the particles of energy to start moving. And that's how matter came into being. If Hakodosh Boruch Hu would say "everything should stop, no more motion," what would happen? Everything would collapse, not into dust, it would collapse into nothing at all, because everything is nothing but motion. Hakodosh Boruch Hu is the One who imagined things into existence with his words, and therefore, Shabbos teaches בריאת העולם יש מאין. The world is made out of nothing. Now how many times did you think about that last Shabbos? If you didn't, so what's the purpose of Shabbos? Isn't it a pity using the עדות for nothing at all? There's nothing wrong if you rest on Shabbos, nothing wrong if you enjoy your family on Shabbos. But the purpose of Shabbos, כי ששת ימים עשה ה' את השמים ואת הארץ" Hashem made everything out of nothing. That's what Shabbos is for.

The same is when you sit in the Sukkah, a beautiful Sukkah, ornaments everywhere in the Sukkah. You put a lot of work into your Sukkah, you asked שאלות from your local rov, he came and looked at it if your Sukkah is a kosher or not. Everything it wonderful, you're sitting in the sukkah. What's the Sukkah all about? So the מורה נבוכים tells us in רמב"ם the Sukkah is to remind us of the נסים that Hakodosh Boruch Hu did for us in the midbar. The miracles of the wilderness! You never thought of it, and it's a pity. Make sure next Sukkos you think about it. כי בסוכות הושבתי." What was the נס in the midbar? In the midbar we were 100% unprotected. We only had flimsy little Sukkas, tents. They didn't have any walls to protect us from any invaders, enemies. And all around we had all enemies. Amalek hated us like poison. Midian was an enemy. Moav was an enemy. On all sides we had enemies. Yishmael was an enemy,

but no one attacked us in the midbar. We were safer in the midbar more than in the days of Dovid Hamelech in Yerushalayim. Dovid made big walls and he had a good army. But in the midbar we were more safe than any time in our history. Never were we as protected as we were in the midbar. Although, there, we had nothing at all to protect us. Only Hashem was protecting us. That's the purpose of sitting in the sukkah. And while you're there you have to think also that there was nothing to eat in the midbar. There were three million people that had to be fed, and they needed food and water. And for forty years they succeeded in existing, and survived. How did that happen? You have to think about that. That's what the sukkah is for. Now if that's the case, we begin to realize that the system of the Torah is to provide certain physical objects that are reminders that testify to certain great principles. We should utilize those objects.

Now the Torah tells us: Do you know when you begin telling your children about these great things? When you have the matzah and marror lying in front of you, and the Korban Pesach in the times when there was a Korban Pesach. So it's the object of the matzah that we have to utilize. It's very good that the matzah is baked with such carefulness, with such השגחה, with such דקדוקי מצות, wonderful. But now that it's all done, what's the matzah all about? The matzah is lying on the table, it's an עדות, and we have to talk about it, and later we say שאנו אוכלים "מצה זו שאנו אוכלים על שום מה" We're going to enjoy this matzah. Matzah tastes good, we didn't eat much today, since we try to work up an appetite to enjoy the matzah. And it's a mitzvah to enjoy the matzah. The more you enjoy it the more you will enjoy the lesson. We have to remember the lesson is important. "מרור זה שאנו אוכלים על שום מה" you have to study the marror, what is it for. It's not enough for

a person to eat marmor and be a hero at the seder and boast, "I ate marmor." What's it all about? When they had the Korban Pesach, they used to say "פסח זה שאנו אוכלים על שום מה." Don't do it at Rosh Chodesh - but you have to utilize the עדות by the Seder night when you have the עדות in front of you. When you have the testimonies of ומרור, מצה, פסח, - that's the time to utilize them and point to them. Say "פסח זה". We can't say it unfortunately, but in the times of the Bais Hamikdash, they use to say "פסח זה" "מצה זו על שאנו אוכלים על שום מה" and "פסח זה שאנו אוכלים על שום מה". You have to point, and the children look and they see an object, and in their minds, the ideal is connected to an object, that's how you remember things. So you take great principles, that the Torah wants you to learn, and attach it to the עדות. Practice thinking, for a change, that when you see your tzitzis, you'll connect some mitzvah to the tzitzis. Try it once. Let's say when I look at my tzitzis, I'll remind myself that Hakodosh Boruch Hu said watch out for shatnez. You have a wool suit, don't have any linen stiffening inside it because it's shatnez. Why's it forbidden? Because Hakodosh Boruch Hu took us out of Mitzrayim and since he redeemed us from Egypt he gave us mitzvos to remember him. That's the purpose of everything in the Torah. Therefore when you are looking at tzitzis, you're identifying the mitzvah of shatnez with the tzitzis. After a while you get into the habit of remembering shatnez when you look at your tzitzis. Then after you are well grounded in that, you take another mitzvah and associate it with the tzitzis. And say it says in the Torah, "ואהבת לרעך כמוך" - you have to love your fellow Jew, every Jew is your brother, actually your brother. Hakodosh Boruch Hu calls him "אחיק". That's if he keeps mitzvos. If he doesn't keep mitzvos, he's not your brother. He's another Jew. Who cares if he came from a different country, or if he's not a Hungarian,

he's not a Lithuanian, or he's not a Sefardi. Who cares where he came from, as long as he's your brother in mitzvos. You have to love your brother, and by looking at the tzitzis, you're training yourself into that ideal. Keep on doing it, and after a while, tzitzis reminds you of shatnez, and it reminds you to love your brother. Just think about that wonderful accomplishment. Little by little "וראיתם אותו וזכרתם את כל מצוות ה'" you'll remember all the mitzvos after a while. You have to make the effort to associate the mitzvos with the tzitzis. It won't happen by itself. Now that's the principle of the Torah, and we should start applying this to everything. So from מצה, ומרור, פסח we begin expounding to all the עדות of the Torah. And we begin utilizing this from now on. The next time you eat matzah, think of what matzah means. Not only פסח night, all the eight days that you eat matzah, think about what matzah means. And when you sit down on שבועות by the table, think what it's all about. What took place on that day, thousands of years ago, the greatest event in history, "השמע עם קול, אלוקים". Did anyone hear the voice of אלוקים speaking to them ever in history before? And therefore every one of the עדות becomes alive if we utilize it properly, and that's a tremendous success in serving Hakodosh Boruch Hu, if we utilize the עדות the way it was intended to be.

So now we are sitting around the table and we're ready to eat the matzah and our mouths are watering. We're just waiting for the chance to fulfill the mitzvah of putting that delicious מצה into our mouths and taking a chew of the מרור. It's fun also and at the same time we're going to absorb those great lessons. Hakodosh Boruch Hu is a salesman כביכול. He knows how to sell idealism. That's the way you sell idealism: Through objects that have pleasure associated with it.

מִתְחִלָּה עֹבְדֵי עֲבוֹדַת זָרָה הָיוּ אֲבוֹתֵינוּ. וְעַכְשָׁיו  
 גָּרַבְנוּ הַמָּקוֹם לְעֲבוֹדָתוֹ. שֶׁנֶּאֱמַר (יהושע כד ב-ד)

**מתחילה עובדי ע"ז** "מתחילה עובדי ע"ז היו אבותינו",  
 way back our forefathers,  
 we're ashamed to say,

were idolators. And he's quoting from ספר יהושע. ספר יהושע said that "כה" Our forefathers lived on the other side of the Euphrates. "ועבדו אלוהים אחרים", and they served other gods. Oh, we all turned red from embarrassment. Why are we embarrassed, and why are we subjected to such an experience? After all a baal teshuvah who became a frum Jew, you don't tell him "זכור מעשיך הראשונים", "in the olden days, so who are you, remember what you used to do? Now you're acting like a big tzadik?!" So why are we being embarrassed now? And the answer is we cannot tell the other person but we tell ourselves, "You're a baal teshuvah, and you have to stand on your head with gratitude, and think what you were rescued from being. Once you were a bum, you were a tramp, you were worse than nothing, and you weren't in the Torah at all. You were lost forever, only Gehennom was waiting for you, you had no חלק לעולם הבא. And now Hakodosh Boruch Hu brought you into the Klal Yisroel. How fortunate you are, חלק אגב אורחה and כל ישראל יש להם חלק לעולם הבא, too. All these bums die young, Abby Hoffman died young, it was headlines today. Abby Hoffman, the big revolutionist of the youth, a big knocker, he died in his early 50's. He's a bum, he lived like a bum, he had no Torah, no Judisiam and no decency. You need Torah. "והארכת ימים" because of this you should live long in this world. Yiddishkeit makes you live longer.

Jewish people who keep the Torah live longer, no question about it. They don't die in automobile accidents on Shabbos afternoon, and therefore, "והארכת ימים" - you will live longer because of keeping the Torah. And therefore the baal teshuvah has to tell himself always, and he has to thank Hakodosh Boruch Hu. Now what are we saying now, we're here to thank Hashem for taking us out of Mitzrayim, but there's a bigger thing he did for us, אשר "אשר" הוצאת מאור כשדים, He took Avrohom out of אור כשדים, which is a bigger thing. When Avrohom was taken out of אור כשדים it was a bigger favor than taking us out of Mitzrayim. In Mitzrayim we were a great nation of holy people. In Mitzrayim there was עמרם. You know what עמרם means? It means "the people of the most high." It's a beautiful name. יוכבד his wife, יוכבד, Hashem is my glory. They were a noble people, frum people in Mitzrayim. Look at the names! They didn't get named after some old uncle or aunt. They're original names. They meant business when they gave those names. These names demonstrated their יראת שמים. To say their names alone is special: Gamaliel - Hashem rewards me. Gamaliel is a beautiful name. There was once an American president, Warren G. Harding. It was Warren Gamaliel Harding. That's his real name. I once saw him. Jews have to be proud of such a name, Gamaliel, Hashem rewards me. That was the generation. They were frum Jews, very frum! Nobody had as much frumkeit in the later generations as the generation that were in Mitzrayim. Don't make any mistake about it. They would breathe אהבת ה'. Their names show such a devotion that's unequalled later. Of course they wanted to get out, when they were set free. It was a great happiness.

But when Avrohom Avinu was in אור כשדים he was worse off. אור כשדים was a terrible place to be. His father and mother catered to the idols. An idol worshipper on his way to the temple to

worship the idols, a moon idol. He would stop in like a mocher seforim lehavdil. You stop in a mocher seforim to buy things you need for Shabbos and Yom Tov. So they used to stop in the shop by Avrohom's father and they used to buy מכשירים for עבודה זרה. Avrohom's father is standing by the counter waiting for the customers. In such an environment Avrohom had to go out -- it was a terrible thing for him. He was fighting against the environment. He fought against it and he got potched, hit by his father. He was fooling with his father's business. However he used to make jokes with the idols. Once an idol fell down, and broke an arm, so Avrohom said, "What are you worried about, it'll grow back again. Doesn't it grow back if he's a god?" So his father gave him a slap, because he was ruining the business. No one will buy an idol that can't help himself. Therefore, Avrohom could have remained a frum boy. But it was a very great הצלה when he was rescued from אור כשדים, "אני ה' אשר הוצאתיך מאור כשדים", אור כשדים - was the worst place to be. אור כשדים, the historians tell us was a very religious city. They were devoted to the moon god. The entire city was built for that purpose. And everybody there made business out of that religion. Pilgrims used to come from everywhere to worship their moon god. And Avrohoms's father also made business out of the pilgrims. Now let's say Avrohom never left אור כשדים. After all, in ancient times you couldn't move around like today. If you left your family and went to a foreign city, the stranger would be seized by anyone in that city and make a slave out of him. That's how it was. Strangers were seized and made into slaves. So people didn't leave their homes in the ancient times. You had to remain with the protection of your family, otherwise you lost your rights as soon as you walked out of your city. When you left your family, you lost your rights. Anybody can seize you and imprison you, and make you a slave for life. So

Avrohom couldn't leave. He was stuck in אור כשדים. He would grow, let's say, and be a frum man, let's say, but what would happen to him? That would be the end of it. But Hakodosh Boruch Hu redeemed him, as it says "לך לך" get out of there, get out of אור כשדים and Avrohom had to obey. He didn't want to go, since it was very difficult to risk one's life by going out among strangers in those days. But he went. He went to חרן and when he came to חרן he settled there with his family, and it seemed alright. And all of the sudden Hashem said "לך לך" get out of חרן, again. It was dangerous to leave חרן. It was very dangerous. Traveling in those days meant putting yourself in the greatest peril, because the roads then were full of highwaymen, robbers. There were lions in Avrohom's times, so it was very dangerous to travel, but because Hashem told him he went. Oh, so now when you are sitting at the table and thanking Hashem for taking us out of Mitzrayim, you have to thank Hashem for taking us out of אור כשדים. Did you think about that? Yes. We thank You Hashem You took us out of אור כשדים. Because "us" means Avrohom our father. That's a real geulah. Like for instance a baal teshuvah, a baal teshuvah who was in Ann Arbor, Michigan or Dearborn, Michigan, or some other place, and now is sitting in Boro Park, or in Flatbush and he grew a nice big beard, he should look back to the time when Hashem told him get out of Ann Arbor. "אשר הוצאתיך" - How did he get out, what happened? He was in Ann Arbor working in an office. He was a playboy and one day he fainted, in the office (Hashem was already talking to him now). He went to the doctor the next day and the doctor said, "You have tuberculosis." "Oy vey iz mir tuberculosis!" He has ruined his life. He saved his life. And now for six months he sat in sanatorium until he was somewhat better and he was thinking for six months, he's not going back to Ann Arbor anymore. He decided to move, and he

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם. כֹּה אָמַר יְהוָה אֱלֹהֵי  
 יִשְׂרָאֵל בְּעֶבֶר הַנְּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם. תָּרַח אָבִי  
 אֲבָרָהָם וְאָבִי נָחוֹר וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים. וְאָקַח אֶת  
 אָבִיכֶם אֶת אֲבָרָהָם מֵעֶבֶר הַנְּהָר וְאוֹלָךְ אוֹתוֹ בְּכָל

moved finally and he landed up in Flatbush or Boro Park among  
 frum Jews and he became a frum Jew and he married a Jewish  
 girl. And he has now children sitting around the table Pesach night  
 and he has נחת from his children, from his sons and daughters,  
 from his sons-in-law and his daughters-in-law, and grandchildren,  
 and he looks back to that time when Hakodosh Boruch Hu came  
 and rescued him in that office when he fainted. The fainting, that  
 was the geulah, when he was redeemed from Ann Arbor. The  
 biggest thing in his life was the fainting. Nothing was as good for  
 him as that fainting.

**וואקח את אביכם...** And therefore we look back  
 to that "וואקח את אביכם את"

"I took - אברהם מעבר הנהר"  
 your father Avrohom מעבר הנהר. "וארבה את זרעו", now he says, I  
 increased his seed. That seed was born before Yitzchok was born,  
 since only afterwards does it say, "and I gave him Yitzchok." And  
 we come to a very interesting point that most people never think  
 about. Among the things we thank Hashem, including taking  
 Avrohom out of אור כשדים and giving him Yitzchok are also the  
 facts of Avrohom's numerous progenies. Avrohom has an  
 numerous amount children in the world besides the Am Yisroel,  
 a tremendous population of children. Surely, they aren't called "זרע"

"אברהם - the seed of Avrohom. Only we are called seed of Avrohom, but Avrohom has a lot of children. "ולישמעאל שמעתיד" Hashem said "I heard your prayers Avrohom about Yishmael; he's going to have a very great posterity." Out of Yishmael a tremendous number of people developed. All the Arabs claim they descend from Yishmael. It's not true. Arabs come from various other countries. But a great many Arabs come from Yishmael. And that was a promise to reward Avrohom by listening to his prayer for Yishmael. Avrohom is getting נחת. Now it seems to us a very queer thing. נחת from Arabs. Avrohom had a lot of sons he sent away. He had a son זמרון and יקשן and מודן and מדין and ישבק and שוח. All beautiful sons and he sent them away. What did they do, they became bachelors? No. They married and they increased and multiplied, and they became great nations. Avrohom's children are everywhere today. Of course they're in the count. But we are the זרע אברהם. "זרע אברהם" זרע. "כי ביצחק יקרא לך זרע" and not all of Yitzchok, "ביצחק" only part of Yitzchok. Avrohom, we have to know, gets great נחת from his children. It's like a side investment. His main investment is the Am Yisroel. Avrohom has נחת from all the gentiles that came out of him. You see from the Chumash, Hashem said to Avrohom "ולישמעאל שמעתיד" he'll become a great nation. So what's the יחוס of that great nation? It's a simcha to have a great nation from his son Yishmael.

In the world, there has been a practice, in ancient times, of killing children that you don't want. It was practiced on a very large scale in China, Japan, also in Greece and Rome, infanticides. But among all the Arabian peoples infanticide was never practiced. They never killed any children. The descendants of Avrohom learned from their father to do good things. Long before Mohammed came, already in the times of the Mishnah it's mentioned "ערביות יוצאות רעולות" Jewish women who lived in Arabia

wear their veils on Shabbos – it's not considered wearing something superfluous. Arabian women wore veils over their faces. The Blacks and the Greeks didn't have anything over their faces, and the Chinese had no veils over their faces either. But the Arabs had veils over their faces, the women were covered up. What does that mean? That they had principles. That they had learned from their forefathers. The Arabs always circumcised. Even Josephus who lived 2000 years ago. describing the Arabs, he said they circumcised their boys at the age of 13. Now a 13 year old boy is not easily circumcised and still they allowed themselves to be circumcised. Arabian people circumcise because that's their fathers command. Their father Avrohom told them and they're still loyal to this day. A remarkable thing. The Arabs are still obeying Avrohom Avinu to this day. Avrohom was a specialist in **הכנסת אורחים**, hospitality. To this day the Arabs practice hospitality. When a Jewish stranger was traveling on the road and came to an Arabian village, the first thing is hospitality, they take you in. Because their forefather, as described in **פרשת וירא**, "וירא וירץ לקראתם", Arabs practice hospitality. It's famous how they practice hospitality. So they give you a place to eat and sleep, and the next day they let you go. Up to a certain part of the road, about a mile down the road, you are protected by Arabian law, that they can't do anything to you, but past that mile, these same Arabs are waiting to to rob you and kill you. At least they had fulfilled what Avrohom Avinu said, and were **מקיים הכנסת אורחים**. Now you have to know that millions and millions of people have certain **מעלות**, certain good practices. So it's a big **נחת** to Avrohom Avinu. After all we hope that someday that "יכירו וידעו כל יושבי תבל" - all the nations of the world will speak about Hashem. **להפנות אליך**. **רשעים**. Avrohom to a certain extent succeeded. It's all to his credit. Avrohom gets **נחת** from them. Of course it's

אֶרֶץ כְּנָעַן וְאַרְבֶּה אֶת זְרַעו וְאֶתֵּן לוֹ אֶת יִצְחָק. וְאֶתֵּן  
 לְיִצְחָק אֶת יַעֲקֹב וְאֶת יַעֲשׂו וְאֶתֵּן לְעֵשָׂו אֶת הַר שְׁעִיר  
 לְרֵשֶׁת אוֹתוֹ וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרַיִם:

only a very small sized dividend compared to the נחת that he gets from us.

Now we come back to the Haggadah. It says: "וְאַרְבֶּה אֶת זְרַעו", I increased his seed. That's the seed he had from other sons but "וְאֶתֵּן לוֹ אֶת יִצְחָק" but Avrohom's main נחת is Yitzchok. Now, "וְאֶתֵּן" "לְעֵשָׂו אֶת הַר שְׁעִיר... וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרַיִם" - Yaakov and his sons went down to Egypt. Pay attention to these words. I gave עֵשָׂו a country, הַר שְׁעִיר, that's אֲדוּמָה, and עֵשָׂו increased and multiplied in אֲדוּמָה and became quite a nation. They had cities with civilization, they weren't slaves to anybody, they were independent for a long time.

## וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרַיִם

Now the Haggadah tells "וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרַיִם". Now it states at that place that Esav settled in הַר שְׁעִיר, and יַעֲקֹב וּבָנָיו went down to Mitzrayim. It's important to hear these words. Esav was settled in הַר שְׁעִיר, he didn't go to galus. He was satisfied, he established a beautiful city in הַר שְׁעִיר, ruins can still be seen today, ruins of Petra. Petra means a stone, a rock. And he heard Yaakov went down to Mitzrayim, he's going to galus. You see what he gets for his brachah, his stolen brachos. Esav is sitting בשלוה he has his own country, and Yaakov is going down to Mitzrayim. "Once you get to Mitzrayim you'll never get out again." And all the nations as they see us traveling in galus, people let's say in Bavel, in

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. בְּרוּךְ הוּא. שֶׁהַקְּדוֹשׁ  
בְּרוּךְ הוּא חָשַׁב אֶת הַקֶּץ לַעֲשׂוֹת כְּמָה שֶׁאָמַר

Persia, in Greece and in Rome, they saw us traveling, the wandering Jew. "We are nations, we are forever." You know, there's a certain gentile writer who says something about this. He says, the Jew is walking on the grave of its oppressors. Bavel no longer exists, but we still exist. Persia and Greece no longer exist. Rome has gone. We all survived all of them. And so יַעֲקֹב וּבְנָיו went down to Mitzrayim, it's true, but eventually they went out of Mitzrayim. Where is Esav today? Nothing doing. Nothing left. Edom, we only have memory. That's a lesson, an important lesson, it's a model for all of history. The nations one after the other go down into the dust, and יַעֲקֹב וּבְנָיו even though they're wandering, they'll end up eventually in the land that's promised to them. All these lessons should be considered when we're sitting at the haggadah saying these words, that's what it's for.

## בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל שֶׁהַקְּב"ה חָשַׁב אֶת הַקֶּץ

Now, that we have started some of the great lessons of Pesach. You have to know you need volumes, many sefarim to explain what we accomplished, and what Hakodosh Boruch Hu had in mind, His plan and purpose, עֲצֵה עֲמוּקָה, all the ideas involved in the matter of being here Pesach. But one thing that comes out clear now, that Hakodosh Boruch Hu intended the galus Mitzrayim as a tremendous benefit for us. The truth is, He would

have kept us longer in Mitzrayim, the benefit was so good, we should have remained longer. He began to see that some people were getting lost, it was already too long. If four out of five were not worthy, it was already too perilous, even a smaller percentage would survive. So "הקב"ה חשב את הקץ" He calculated, how long can He wait? Now listen, it was said 400 years, that was a promise, they'll serve them 400 years. They didn't serve them 400 years, but rather 210 years. It's a contradiction, the answer is this, Hakodosh Boruch Hu had the right to be פותר. He can interpret His נבואה in any way He wishes. So instead of saying 400 years in Mitzrayim, 400 years since Yitzchok was born. Avrohom was in Mitzrayim, that's when it started the 400 years, that's a big חידוש. So "הקב"ה חשב את הקץ", He reinterpreted the pasuk, but it could have been לכתחילה 400 years, 400 years since we came into Egypt. Who knows what would have happened? But "הקב"ה חשב את הקץ", and thus not beyond that moment are we allowed to be there, otherwise too many will go lost. And therefore at that moment he sent them out. So being in Mitzrayim was, no question, a great benefit for our people. And we should remember with gratitude, Hakodosh Boruch Hu took us out of Mitzrayim. But don't forget the great benefit that He brought us into Mitzrayim, and that was the preparation for the greatness of our history.

## שהקב"ה חישב את הקץ

"מתניכם חגרים נעליכם ברגליכם. - and so you should eat it. "וככה תאכלו אתו"  
 "ומקלכם בידכם ואכלתם אתו בחפזין" - your loins girded with a belt around,  
 ready for travel, wearing your shoes. Holding your staff in your  
 hand and you should eat it with haste. That's a queer thing. Why  
 with haste? Now that's a principle that has to be explained in a  
 number of ways. And on Pesach night try to remember them.

What's the purpose of חפזון? Eating the Korban Pesach with haste. First of all, Pharaoh had refused to send us out again and again. For 210 years we couldn't go out. "הקב"ה חישב את הקץ", and suddenly Hashem said, "now's the time." He pressed the button and immediately we went out that night. We went out with haste. That's why you're supposed to eat מצה to show they didn't have a chance for the bread to become leaven. They went out with haste. What's the lesson of haste? To show that everything is the timetable of Hashem. Things don't happen. Hakodosh Boruch Hu is behind the scenes and everything is scheduled by Him. And therefore when the time came to go out, Pharaoh leaped out of his royal bed and ran to tell us to go out. Haste. That's why we ate in haste, to show that Hashem is in charge of the world. That's one lesson of haste. So when the time came for Haman to come to his end, חרבוּנָה said, "גם הנה העץ", - this is the gallows that Haman made, and he made it to hang Mordechai. So the king said "תלוהו" עליו, and in one moment Haman had his downfall. Hakodosh Boruch Hu waits. When the time comes, the רשעים get their downfall. So we eat in haste to demonstrate that everything is calculated to the second by Hakodosh Boruch Hu. "חישב את הקץ".

Another reason that they ate in haste: What was the purpose of going out of Mitzrayim? It's stated openly "שלח את עמי ויעבדוני" - send out My people so they should serve me. The purpose of going out of Mitzrayim was to go to הר סיני to receive the Torah. That was the purpose, and therefore he wanted to show they were in a hurry to go out of Mitzrayim for that purpose. They were eager to receive the Torah. That's the חפזון. זריזים מקדימים. People of idealism are in a hurry to carry out their spiritual ambitions. What is greater than a rendezvous with Hashem at הר סיני? And therefore their haste demonstrates that they're eager and they looked forward to that day. They can hardly wait to get out of Mitzrayim

to start on their journey. There's another reason for the haste. And that reason is one of the reasons that חמץ is forbidden on Pesach. "הקב"ה חישב את הקץ", He calculated that it doesn't pay for the B'nei Yisroel remain in Egypt any longer. They resisted the influence of Mitzrayim for 210 years. לא שינו את לשונם, לא שינו את מלבושם, לא שינו את שמם, no one changed their names. They all had Jewish names. No one called themselves with gentile names in Mitzrayim. Nobody, for 210 years. Imagine from 1780 they came to America until 1990 they didn't change their names. The old Jewish name they still kept for 210 years. And some people were yielding already. Some were no good already. They didn't go out of Mitzrayim. Not everyone went out of Mitzrayim. Some B'nei Yisroel weren't worthy of going out. They were lost in Mitzrayim. So Hakodosh Boruch Hu saw they couldn't wait any longer. It was a great test and they passed the test. But too much they couldn't endure. So He decided if they wait a little longer, they'll become חמץ. So they had to hurry up and bake it before it leavens. And that's what חמץ signifies. חמץ means it's already too long in the gentile influence. They were snatched out of Mitzrayim while they were still matzah. חמץ means gentile influence. So Hakodosh Boruch Hu snatched them out of Mitzrayim before they could get any worse. While they still were a holy people. And therefore חפזון means the haste to get out of Egypt. It's time to get rid of the gentile influence. You want to shake off anything that Egypt influences us, like Moshe Rabbeinu said, "כי אתם ידעתם את אשר ישבנו, בתראו, - that you know that you dwelled in Mitzrayim, בארץ מצרים" - and their wicked things, "ואת גלליהם" - "פן יש בכם שורש פרה ראש ולענה" - so maybe there are some roots of that evil still growing inside of you. Who knows what happened by being in Mitzrayim? Maybe there's something left over, some influence. Living among gentiles is not a

beneficial thing for Jews. Not beneficial at all. And therefore the haste was as soon as possible to get rid of the Egyptian influence. And to come only among my own brethren, the B'nei Yisroel when they go out together.

So now I will sum up the three reasons for הפיון. One reason was to demonstrate that when Hashem wants something, it happens all of the sudden. Similarly, even though for a long time we waited for it, Moshiach will come suddenly. We thought, for so long we waited, who knows how much longer we'll have to wait? All of a sudden, it's Wednesday afternoon, everyone's at his business, and all of a sudden, Moshiach will be here! That's the way it's going to be. All of a sudden, we'll all get up and drop everything. We're ready for Moshiach. It's going to happen that way. That's what happened then. And the second lesson is: the eagerness to come to the Torah as soon as possible, not to postpone, because that was the greatest desire of their lives, to come to Sinai as soon as possible. Not to postpone or put it off any longer. And the third was, as soon as possible to shake off the influence of the Egyptian culture. We hate their culture, the less we see of it the better off we are. We have to get out as soon as possible. Forget about Mitzrayim and the big cities, the big buildings, their art, their culture, and their education. We want to get rid of everything that the gentiles look up to in this world. And that's why they ate בהפיון. And so as we study what happened on that great night, we see there are very many lessons for us to keep in mind, because they are our national inheritance. Hakodosh Boruch Hu chose us as his son forever and ever and he endowed us with certain great gifts with which we became worthy for the שכינה to rest upon us forever and ever. And it's important for us on the night of Pesach to meditate on these things and to gain the great benefit for which Hashem performed these great deeds.

לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים. שְׁנַאֲמַר (בראשית  
 טו יג-יד) וַיֹּאמֶר לְאַבְרָם יָדַע תֵּדַע כִּי גֵר יִהְיֶה זְרַעְךָ  
 בְּאֶרֶץ לֹא לָהֶם וְעִבְדוּם וְעֵנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה.  
 וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִכִּי וְאַחֲרָי כֵּן יֵצְאוּ  
 בְּרִכּוּשׁ גָּדוֹל:

## ואחרי כן יצאו ברכוש גדול

Hashem said, "דבר נא באזני העם וישאלו איש מאת רעהו... כלי כסף וכלי זהב" -  
 speak in the ears of the people and have them borrow from their  
 gentile neighbors silver and gold vessels, expensive things. Now  
 why does it say "Speak in the ears of B'nei Yisroel"? It means  
 Moshe had to persuade them to do that. That seems queer.  
 Persuade them to become very wealthy over night?! The B'nei  
 Yisroel were afraid to do anything that may interfere with their  
 liberation. How would Pharaoh let them leave with so much  
 wealth? So it was necessary to persuade them. Moshe had a job,  
 and it was essential to take along with them all this wealth. The  
 truth is, Moshe himself didn't want to do it, so Hashem begged of  
 Moshe, and said, "I beg of you, please go beg them." What's all  
 this begging about? The first reason is Hakodosh Boruch Hu  
 promised Avrohom Avinu, "ואחרי כן יצאו ברכוש גדול" - afterwards they  
 will go out with great property. He promised that to Avrohom and  
 therefore He wanted to keep His word. Because, He said,  
 Avrohom will say "I didn't keep my promise." But there's more  
 to it. Most people don't realize what this is all about. The purpose  
 of taking all this wealth out of Egypt was in order to erect the

Mishkon. The Mishkon was an end in itself. It's a subject to be explained at length. When they came out into the wilderness, they were commanded to build the Tabernacle of the most expensive materials, and the purpose was "ושכנתי בתוכם", Hashem's presence should dwell among B'nei Yisroel. Now this we have to understand is the most important of all concepts. At the beginning of the Torah it states "ורוח אלקים מרחפת על פני המים" - the spirit of Hashem was hovering over the waters. Why is He telling us that? What does that have to do with the rest of the story, Hashem is hovering over the waters? And the answer is Hashem had no place to rest. But how can He rest on the waters? A seaplane can rest on the waters, a boat can rest on waters, so could the שכינה. But, for some reason, Hashem couldn't rest anywhere. He was waiting to find a proper place to rest. And the place was the Am Yisroel, that's His place. He would find no rest until the nation of Yisroel came together as His people when they came out of Mitzrayim. "ועשו לי מקדש" - they should make a sanctuary for me and then - "ושכנתי בתוכם" I will dwell among them, from now on, forever and ever. Now that's very important for us to understand. Hashem has promised that his presence will never depart from us forever and ever. We have to learn these things. It's not for the gentiles to know. They won't admit it, but you have to realize that שכינה rests among us. Whenever ten Jews come together, the שכינה is there "כל." "בי עשרה שכינתא שריא" comes when there are ten Jews. Not when they come to play cards, when ten Jews come to serve Hashem, the שכינה is there. "שובה ה' רבבות אלפי ישראל", Hashem comes to rest on the 22,000 Jews, where there are 22,000 Jews together, a special שכינה comes down. And so it was of the greatest necessity to erect that Mishkon. And therefore the Mishkon was made of these materials that they begged of the people, "please go borrow from your neighbors gold and silver." They took everything else.

They took along expensive diamonds and textiles. They took along a lot of brass and expensive lumber because they were preparing for that great result that was going to come, when they were going to be in the wilderness so that the *שכינה* could dwell among them.

And not only they took along materials, they also took along skills. Where did they learn all these skills, if they were slaves? You know when they built the Mishkon it required a great many different kinds of skills. Metallurgy, carpentry, carving, weaving, were all needed for the Mishkon. Did they just learn it in the wilderness, by some miracle?! They took the skills along with them. So now we know that their servitude in Egypt was merely an apprenticeship, in preparation for that great result. Mitzrayim was a preparation for the Mishkon. Now when the Mishkon was erected, what did the Mishkon say? It said two things. The Mishkon said that Hashem took you out of Egypt, every object in the Mishkon spoke, it testified that I came out of Egypt, *יציאת מצרים*. The Mishkon is standing there, and it testified *יציאת מצרים* in every detail, in the materials, and in the workmanship. And it testified to the presence of Hashem that dwelled there. Now there are two things and both are one. It's a very important lesson for us to learn. Taking us out of Mitzrayim constituted the creation of Am Yisroel. And that's together with the fact that Hashem is the Creator of the universe. These two are the two outstanding facts of the world. So the *שכינה* dwells among us, nowhere else. The *שכינה* doesn't dwell on the sun, it doesn't dwell on the distant stars, it's not out in space somewhere. No, don't point to the heavens. You want to know where the *שכינה* is? It's right down here, among us. Where is it? It's in that building that testifies to the Exodus from Mitzrayim. That's why on Shabbos when you make Kiddush we talk about two things *זכר למעשה בראשית*, it's a memorial of the

יכסה את המצות ויקח הכוס בידו ויאמר:

**וְהִיא שְׁעִמְדָה לְאַבוֹתֵינוּ וְלָנוּ שְׁלֹא אֶחָד בְּלִבָּר עָמַד**

creation of the world, and זכר ליציאת מצרים. Why these two things? Because these two are the most important facts in history: That Hashem created the world, and that He created the Am Yisroel. We have to study that. Every good thing can be misused and therefore Moshe Rabbeinu was loathe and reluctant to comply with Hashem's request. Because wealth, although it's a very good opportunity to do many good things - you make a Mishkon with wealth - wealth is also a very great temptation to do wrong things. And most people misuse wealth. They ruin themselves with their money. And it happened in the midbar, that some of this wealth was made into a calf, the עגל הזהב. A great lesson for us. The עגל הזהב was a tragedy. That Moshe Rabbeinu foresaw. Too much wealth is a temptation. Don't think, "I'm different, I'll know how to use my wealth." Anybody who has money is already in peril. It's a very great test which the poor man doesn't have. Therefore it was necessary to beg the B'nei Yisroel, "Please obey Hashem and take along, and be עומד בנסיון. Withstand the test of wealth and utilize the gold and silver for the perfection of your nation by erecting the Mishkon so the שכינה can dwell among you."

**וְהִיא שְׁעִמְדָה** In the הגדה של פסח, he tells us another meaning. First with an introduction: "שבכל דור ודור עומדים עלינו לכלותינו" this is an introduction to the history of the Jewish people; it's fundamental and we must understand it. It is not an incident that happened in the days of Haman or Hitler. In every generation, it is the principle of history that nations rise up in order to wipe out

עֲלֵינוּ לְכַלּוֹתֵנוּ אֱלֹהֵי שָׁבָל דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ  
 לְכַלּוֹתֵנוּ וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם:

the Jewish people - that's fundamentally understanding history. Then the Haggadah continues, "והקדוש ברוך הוא מצילנו מידם", HaKadosh Baruch Hu gave us his promise and told our fathers from the beginning, and that's what we say: "והיא", that promise, "שעמדה לאבותינו ולנו", that stood by our forefathers and us, so these are the two great features in our history. That all the nations are constantly going to attempt to wipe out the name of Am Yisroel, and they are going to be foiled and frustrated, and that's the promise of Hakodosh Boruch Hu.

## בכל דור ודור עומדים עלינו לכלותנו

"בכל דור ודור", in every generation the ambition that HaKadosh Baruch Hu puts into the heart of many gentiles and leaders is to be, "עומדים עלינו לכלותנו". We'll take an example, I might be wrong. What's taking place today, everybody ganging up on Medinas Yisroel? It is nothing but the desire to get rid of the State of Israel. Now I am not a big patriot of Medinas Yisroel, and yet it is clear as day that that's what they are aiming to do. Only it's not polite to say it openly. Maybe some Arabs will say it, but the diplomats in Washington or of the U.N. are saying "Rights to the Palestinians," "self-determination," so they chop a little bit here and a little bit there. They don't come out openly, but what they want to do is destroy Medinas Yisroel, no question at all.

יניח הכוס ויגלה המצות:

**צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו.**

Nobody should have a moment of hesitation in their mind, and therefore if we would yield and give the PLO that wedge of land that they are demanding in the heart of Medinas Yisroel, that's not going to be the end, there will be demands for the entire Yerushalayim, certainly. Certainly they are going to want the whole Yerushalayim, not just the Old City, until nothing remains. That's all they want, that there shouldn't be any more Medinas Yisroel. But it's not Medinas Yisroel that they are against; it is that "בכל דור ודור עומדים עלינו ללותינו" Not that I am going to be an analyst of politics, but this is something that is fundamental in our history. Hakodosh Boruch Hu has made it so from the earliest days, long before the New Testament, long before there was a Jewish people, when there was just one Yaakov, already there was a tendency to do whatever possible to oppose the existence of Am Yisroel. That's what we have to get into our heads, and never be deceived about it. Now this doesn't mean that we shouldn't be diplomatic to the nations, certainly we have to talk to the nations as if they are all decent, as if they all love us, negotiate, and never let on that we know their secrets, but that's the emes.

**צא ולמד** Now he says: "צא ולמד", Go out and learn what did Lavan, the Arami wished to do to our first father. And so they translate, "ארמי אובר אבי", an Arami wanted to destroy my father. That's a play on words, instead of saying merely, my father was a lost Aramian, which he was, because Avrohom Aveinu came from Aram. In addition

he wasn't merely wandering, and he could have been lost. And despite the fact that he was a lone wanderer, he survived. No, there is more than that. "ארמי אובר אבי", the Aramians did their best to destroy my father. A man, let us say, wanders into a gentile neighborhood, and they are hostile to him, but he manages to survive. It's because gentiles have other things on their heads, like wine, woman, and song. And therefore if a Jew happens to wander into a neighborhood of antisemites, perhaps it's not such a miracle if he survives because they aren't concentrating on him. He is not important to them. But that is not Jewish history. In Jewish history, the nations are concentrated on this great problem. A Roman once said to our Sages, "You Jews should be grateful to us, we allow you to live in the Roman Empire unmolested," (Unmolested means to put heavy taxes on Jews. The Romans sucked the Jewish blood out of them, established special Jewish taxes, and the Jews had so many disabilities, but they were allowed to survive.) It's a principle in "בכל דור ודור עומדים עלינו לכלותינו", that long before there were any Christians, and long before there were any Jewish people, and they were just a handful, Yaakov Aveinu and his sons, one family, already then, this tendency was starting: "לבן" "ביקש לעקור את הכל". Pharaoh only decreed against the males, but Lavan tried to destroy everything. If we look into the Chumash, we see that was Lavan's plan, only HaKadosh Baruch Hu appeared to Lavan in a dream and warned him not to do anything, and the next day Lavan spoke to Yaakov and explained "יש לאל ידי", I can do harm to you, but the G-d of your fathers spoke to me last night and that's why I'm not doing anything. But he wanted. Now we have to study that. It's a remarkable thing. We have to know it's not just an accident. It's certainly nothing in the Jewish people that can cause hostility in the

שְׁפָרְעָה לֹא גִזַּר אֱלֹהִים עַל הַזְּכָרִים וְלִבֵּן בִּקְשׁ לְעִקּוֹר  
 אֶת הַכֹּל. שֶׁנֶּאֱמַר. אֲרַמִּי אֹבֵד אָבִי וַיֵּרֶד מִצְרַיִם  
 וַיִּזְרַח שָׁם בְּמַתִּי מֵעַט. וַיְהִי שָׁם לְגוֹי גָּדוֹל עֲצוּם וְרַב:

(דברים כו ה)

nations. So why is it that from the beginning there was such a tendency? And we will have to say what there remains to say, the only thing is, that it's the plan of Hakodosh Boruch Hu. Hakodosh Boruch Hu's plan is to put in every generation men who have an ambition to destroy the name of Yisroel. Now we are going to study that. In the Haggadah it states that Pharaoh "לא גזר אלא על הזכרים", Pharaoh's decree was only on the males, but Lavan attempted to destroy everything. Now we have to study this analogy. There is an analogy between Pharaoh and Lavan, which teaches us that both were motivated by the same idea. Only Pharaoh found it feasible to decree on the males, but his intention was on the entire Am Yisroel.

**אֲרַמִּי אֹבֵד אָבִי** "ארמי אובד אבי" - my father was a lost Aramian, he came from Aram, Syria, and he was a wandering lost man. Why does it say he was "lost?" In those days you couldn't travel and still maintain your independence. If you left your family and went elsewhere, you were a nobody, you were a lost man, that's how it was in ancient times. They lived only in families. Everyone in the town was a descendent of the same progenitor. They were all relatives, and any stranger was an outsider, and he was devoid of any privileges. In fact anyone of

the town could seize him and enslave him. He had no rights. Rights were only born, and therefore our first father was an Arami oved, a lost Aramian, because he left the house of his father. "ויתהלכו מגוי אל גוי ומממלכה אל עם אחר" He wandered into other countries where he had no standing at all, still "לא הניח לאיש לעשקם", Hashem did not let any man wrong them despite the peril to which they were constantly subjected. They continued; they succeeded in surviving. And that's what we are saying here, Arami oved avi, my father was a lost wandering Aramian, not just a wandering nomad. The ancient nomads were not lost, they traveled in great numbers, their entire family was together when they traveled, and their social organization continued intact. They had their chiefs, they had hierarchies, and all their family privileges, but they were not located in one place. There was nomadic civilization, but our father was an ovoid, he went out of his family and out of his country, and still he managed to survive because Hakadosh Baruch Hu protected him. Now my father was a wandering Arami, on this the Haggadah Shel Pesach puts a secondary meaning. From a lost wandering Aramian who came into foreign countries, one country after the other, he wandered through Syria, and he came to the land of Canaan. Canaan was then a place of seven different nations, and he had to pass through - "ויתהלכו מגוי אל גוי". Every family was different, and he came into a place and was asked, "התי?" And he answered no. "So what are you doing here?" And many people could have taken advantage of him, mutilated him, enslaved him. He came into the פריזי. "Are you a Prizi?" Not a member of our family - "ויתהלכו מגוי אל גוי". And nevertheless he survived, and also "וממלכה אל עם אחר", each kingdom besides being a separate family also had separate laws, and a man who travels from one to another is immediately arrested. "Are you a spy? Why are you traveling all

## וַיֵּרֶד מִצְרַיִם אָנוּס עַל פִּי הַדִּבּוּר.

around, all on your own? If you have a caravan and you come with your nomad tribe, we understand, but a lone wanderer, a vagabond can be seized." In old Russia that was the rule, vagabonds can be seized. Among Jews it was a problem, because many times the Jews had to flee from their homes. When a Jew traveled from one nation to another in times of antiquity, it was almost impossible to survive, "וממלכה אל עם אחר", from one kingdom to another, and still "לא הניח לאיש לעשקם", Hashem did not let any man wrong them.

## וַיֵּרֶד מִצְרַיִם אָנוּס עַל פִּי הַדִּבּוּר

When we came to Egypt, we came only by force, "אנוס על פי הדיבור", it says, we were forced, Hashem said to go down, we didn't want to go down, we were forced to go down to Egypt. It was the biggest gift Hashem could ever give us. Three times in the תנ"ך our stay in Egypt is compared to כור הברזל, an iron furnace. Once in דברים, once in מלכים, and once in ירמיה. What's כור הברזל? An iron furnace. In the olden days an iron furnace was for the purpose of refining gold. Like it says "מצרף לכסף וכור לזהב" so you need a כור, an iron furnace, to refine gold. So now we have studied and discovered the purpose of being in Mitzrayim. The gold was refined in Mitzrayim. There we became pure gold. We were gold when we went down already. In Mitzrayim we became pure gold. כור הזהב, Mitzrayim made us the best nation in the world.

וַיְגַר שָׁם מִלְמַד שְׂלֵא יֵרֵד יַעֲקֹב אֲבֵינוּ לְהִשְׁתַּקֵּעַ,

וַיְגַר שָׁם

מִלְמַד שְׂלֵא יֵרֵד יַעֲקֹב לְהִשְׁתַּקֵּעַ

On the East Side, or in a place like Chelsea, Massachusetts - that's where I used to be - everybody was a junk man. And nobody knows about them among the gentiles. In Washington they're unknown. So Yosef Hatzadik said, Say "רועי צאן היו עבדיך" - tell Pharaoh you were shepherds. In Egypt the nastiest thing you can do for a living was a shepherd. There was nothing lower, nothing more contemptible than to be a shepherd. "כי תועבת מצרים כל רועה צאן", it was an abomination in Egypt. If you told in Egypt that you have a skunk farm you couldn't be less popular. "כי תועבת מצרים כל רועה צאן" it was an abomination in Egypt. And Yosef told his brothers, he coached them to tell Pharaoh that. And what's the purpose - "בעבור תשבו בארץ גושן" - in order you should continue to dwell in the land of גושן. You hear a politician like Yosef Hatzadik. He advised that the Jews should not leave the confines of their land, where their fathers have settled. And therefore as long as they were there, Hakodosh Boruch Hu was teaching them lessons of a different kind. He was teaching them lessons, but not this lesson of פרך. פרך was a special lesson. The lesson of פרך that פָּה רַךְ is פרך, that a soft mouth of the gentiles is backbreaking, he didn't teach them yet. But it was after Yosef's generation passed away, and they began to move. They began to move away from the Jewish neighborhoods. That's the important lesson we have to listen to prayerfully now. They moved to Turnpikes, they moved to

בְּמִצְרַיִם אֵלֶּא לָגוֹר שָׁם. שְׁנֵאמַר (בראשית מז ד) וַיֹּאמְרוּ  
 אֶל פַּרְעֹה לָגוֹר בְּאֶרֶץ בְּאֵנוּ כִּי אֵין מְרַעַה לְצֹאן אֲשֶׁר  
 לְעַבְדֶּיךָ. כִּי כָבֵד הָרַעַב בְּאֶרֶץ כְּנָעַן. וְעַתָּה יֵשְׁבוּ נָא  
 עַבְדֶּיךָ בְּאֶרֶץ גֹּשֶׁן:

בְּמַתִּי מִעֵט כְּמָה שְׁנֵאמַר (דברים י כב) בְּשִׁבְעִים נֶפֶשׁ  
 יָרְדוּ אֲבוֹתֶיךָ מִצְרַיִמָּה. וְעַתָּה שְׂמֹךְ יְהוָה  
 אֱלֹהֶיךָ. כְּכֹכְבֵי הַשָּׁמַיִם לְרַב:

וַיְהִי שָׁם לְגוֹי מְלֻמָּד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם:  
 גְּדוֹל עֲצוֹם כְּמָה שְׁנֵאמַר (שמות א ז) וּבְנֵי יִשְׂרָאֵל פָּרוּ

Highways, they moved way out, they left the neighborhood where the old patriarchs had lived and died, "ותמלא הארץ אותם" and the land became full of them. Wherever Egyptians went they saw the Jews. Jews moved in right next to him. If a gentile wanted to be without Jews there was no place to go except Hell. It's a good thing to tell a gentile, if he says wherever he goes he sees Jews, so tell him that's the only place left! That would be good company, he'll have Hitler and bishops and everything else.

## גדול עצום - כמה שנאמר ובני ישראל...

The Torah tells how the שעבוד מצרים began. You must understand

that everything related in the Torah is telescoped into a few words. Actually there were many events that led up to the Shibud of Mitzrayim. During the lifetime of Yosef Hatzadik, his family were considered aristocrats. Yosef's brothers were honored because of what Yosef was doing for Mitzrayim. He had saved the land and he had made the royal house more powerful than ever, and in addition they admired his personality, his character, and his wisdom. Therefore the family of Yosef were privileged for a long time, at least for eighty years, eight decades after they entered Mitzrayim. But "וימת יוסף", first Yosef had to die before the Egyptians could undertake anything against his people. "וכל אחיו", and his brothers had to pass away too, because the glory of Yosef was reflected on his brothers, in addition to the fact that the brothers themselves were exceptional people and were admired. "וכל הדור ההוא", and the entire generation had to die out before the Egyptians could begin thinking of any action.

Now we are going to return afterwards and try to fill in some of the steps that are not specified in the Torah. But there were steps in between. The first thing we know is that they were very numerous; the B'nei Yisroel began to multiply at a supernatural rate. It was astounding! In the Torah we have the following expression: "ובני ישראל פרו וישרצו וירבו ויעצמו". That's extraordinary! "פרו", they were fruitful, "וישרצו", and they began to swarm; it wasn't a family, there was a swarm, and a swarm, and a swarm. "וירבו", and they became so many. "ויעצמו", and they became powerful because of their numbers. That should be enough, but the Torah adds "במאד" - exceedingly - and the Torah adds "מאד" again! Let's understand that every word in the Torah says something, so again "ובני ישראל פרו וישרצו וירבו ויעצמו", that's not enough! "במאד מאד" - and therefore "ותמלא הארץ אותם" the land became full of them. Now suppose we had been the Egyptians. Chas V'shalom we would

have been the מצריים, and we would have seen a nation that we had admitted in the number of seventy souls, that suddenly they start shooting out in all directions, and in such an abnormal and extraordinary manner, that the land is literally becoming full of these strangers. Do you think we would sit back and we would look with calmness, with equanimity at them? I'm מלמד זכות on Pharaoh. Picture you took in seventy people as an act of kindness, you gave them a silo, and in a short time they are swarming all over the country! And don't think the Torah is telling us the whole story, it's only single words. And the Torah is stingy when it comes to saying anything. And here it's so generous with its description that you understand that it's very much more than what we read in the Chumash. It was staggering.

So the first thing, the Egyptians tried to accustom themselves to this idea, maybe perhaps we can go along with it, after all, they are our benefactors, look what they did for us! And they kept quiet for a long time. Nothing was done as long as Yosef was alive. And that was eighty years after coming in. They didn't start increasing only after the whole generation passed out - they started increasing immediately. So Egypt demonstrated extraordinary patience. This you never hear when you learn the Chumash. For eighty years they kept quiet. And the nation was multiplying like nobody's business, and they kept quiet. Yosef was still around, and they respected him. When he died they still respected his brothers, and they kept quiet although the people were increasing and swarming all over the country. Only after "וימת יוסף וכל אחיו וכל הדור ההוא" that finally they began to become irritated. So now as we begin to study the Chumash in this way we begin to see that we wouldn't have been better. I'm afraid we would have protested long before the Egyptians did.

וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ בְּמַאד מְאֹד וַתִּמְלֵא הָאָרֶץ  
אֹתָם:

וְרַב כְּמָה שֶׁנֶּאֱמַר (יחזקאל טז ז) רַבָּה כְּצִמְחַת הַשָּׂדֶה  
נִתְהַיָּתָה. וְהַרְבֵּי וְהַגְדֵּלִי וְהַכְבֵּי בְּעַדִּי עַדֵּיִם.  
שָׂדִים נִכְנָו וּשְׁעָרָה צִמְחָה וְאֵת עֵרוֹם וְעָרְיָה:  
וַאֲעֵבֹר עָלֶיךָ וְאֶרְאֶךָ מִתְבוֹסֶסֶת בְּדַמֶּיךָ. וְאָמַר לְךָ  
בְּדַמֶּיךָ חַיִּי. וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי:

וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי

It says "בדמיך חיי", with the blood of the קרבן פסח you're going to live. Just because they were willing to throw away the ideas of the environment, and to demonstrate that they are servants of Hashem, that alone gave them the right to exist forever, "בדמיך חיי". We shouldn't lose sight of what a great importance was the הפסח. There are two significances. One is, Hashem skipped over us. And why did He skip over us? Because we slaughtered the god of the Egyptians in their presence "הן נזבה את תועבת מצרים לעיניהם ולא יסקלוננו" the Egyptians won't stone us if we'll kill their idols? And we did it anyhow. That's why Hashem skipped over them and they're going to live forever. The נביא says "בדמיך חיי", you'll live forever because of that blood you shed. Remember you shed your own blood? דם there was too, that's something else, but דם of קרבן פסח was the most perilous thing to do. Now that's a symbol actually, that the Jews are expected to slaughter all the ideals of the

## וַיִּרְעוּ אֶתְנוּ הַמְצָרִים וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבוּדָה קָשָׁה:

אומות העולם. You have to slaughter the ideal of literature. Literature is false. The literature of the gentiles is all false literature. It never happened - it's fiction. People are accustomed to fiction, drama, false. People are being paid to act in a certain way. You have to slaughter the movies. You have to slaughter their music, you have to slaughter all their sports. The Jews are not interested in sports, unless they exercise for himself, for health. They're not interested in sports. When I was in Slabodka, somebody needed to get a visa to come to America. Today he is a גדול הדור. [Ed. note - the Rav is referring to Rav Elya Svei זצ"ל] He came to me. I'm an American boy, so I went to the consul and asked for a visa. So I spoke to the consul. "Oh", he said, "you come from America, what's the score? Baseball game is going on in America, what's the score?" The first thing when I see a לאנדסמאן, what's the score? When I came back from Europe, I was walking in Baltimore through the street. Somebody shouted, "Mister, what's the score?" People live with ideas that that's important: a baseball bat, hitting a ball, that's important, that's big news. Newspapers have whole sections devoted to that. So the people who slaughtered this עבודה זרה said, it's a sin, it's a sin to be gentilized. As much as possible to get rid of all the gentile ideas, there are many worse things than that. But when the people are able to slaughter all their עבודה זרה, Hashem says, if that's the case I'm going to skip over you. The destroyer will destroy everybody else but not you. That's a matter of קרבן פסח with the two significances that we learn.

וַיִּרְעוּ אֶת־נֹו המִצְרַיִם בְּמָה שֶׁנֶּאֱמַר (שמות א י) הִבֵּה  
 נִתְחַכְמָה לֹו פֶן יִרְבֶּה וְהָיָה כִּי תִקְרָאנָה  
 מִלְחָמָה וְנוֹסַף גַּם הוּא עַל שׁוֹנְאֵינוּ וְנִלְחַם בָּנוּ וְעָלָה  
 מִן הָאָרֶץ:

וַיַּעֲנוּנוּ בְמָה שֶׁנֶּאֱמַר (שם יא) וַיִּשְׁיִמוּ עָלָיו שְׂרֵי מִסִּים  
 לְמַעַן עֲנֹתוּ בְסִבְלוֹתָם. וַיִּבֶן עָרֵי מִסְכָּנוֹת  
 לְפָרְעָה אֶת פֶּתָם וְאֶת רַעֲמִסִּים.

**וירעו אתנו המצרים** "ויאמר אל עמו", So Pharaoh said to his people, doesn't mean he said to everybody. He said to his leaders, his advisors, "הבה" means let us, "הבה נתחכמה לו", Let us act wisely with this people. He couldn't come out and say, "Stop multiplying," and make a decree: "Stop having children," or to do something to that effect. It wasn't in character. Pharaoh was a decent king. He wasn't a wild tyrant. And therefore he had regard to public opinion, what they would say in Egypt, and what they would say in other countries. So he said "הבה נתחכמה לו", Let's deal wisely with them, means you have to be careful here, because of public opinion, "פן ירבה" lest they are going to increase even more. And then we'll be finished, we won't have any place for ourselves in this land, it will become a Hebrew land. We started out being an Egyptian land, and because of our charity to them, they came in and they're swarming all over, and "ועלה מן הארץ", the end will be we'll have to leave. It will become a land of the Hebrews.

וַיִּתְּנוּ עֲלֵינוּ עֲבוּדָה קָשָׁה כַּמָּה שְׁנָאִמַר (שם יג) וַיַּעֲבֹדוּ  
מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפֶרֶךְ:

**ויענונו כמה שנאמר וישימו עליו...  
ויתנו עלינו עבודה קשה כמה  
שנאמר ויעבדו מצרים...**

Now during that time, they started the decree of enslaving the B'nei Yisroel. "ויעבדו מצרים את בני ישראל בפרך". The Egyptians caused B'nei Yisroel to work בפרך, at breaking labor. פרך means to break, a backbreaking labor. Now the Gemara tells us that this didn't happen suddenly. And they explain פרך comes from the words פה רך - a soft mouth. Pharaoh began talking softly. He didn't put backbreaking labor on them. At the beginning Pharaoh announced that we are going to continue with the great work that was begun by Yosef Hatzadik. It was Yosef the Hebrew who put Egypt on its feet economically and the plan was to institute a system of granaries. It was something new, it was Yosef's idea - not to be dependent on the crops of this year alone, and the next year who knows what's going to happen; but to save the grain for over a period of years, and so the plenty of a number of years will cover the lean years whenever they come. It was Yosef's invention. And therefore Pharaoh said we have to build ערי מסכות. They had already built some in Yosef's times, but now Pharaoh began building for a different reason. Now he wasn't building for the purpose that Yosef had built, now he was doing it in order to trap

the B'nei Yisroel into a scheme that would prevent them from multiplying. Now when the people heard that Pharaoh's plan was to continue in the footsteps of Yosef they all swallowed it, and they understood it exactly as it was publicized. And those who were most enthusiastic were the family of Yosef himself. As he had been a benefactor to Egypt with his plan, the family of Yosef the B'nei Yisroel approved of it. And they were willing to do whatever they could to further this plan. It was a Jewish plan. It was a Hebrew idea. And therefore it found favor in their eyes.

Now whatever Pharaoh did subsequently was just a continuation of this. Everything was done with gentility, with decency, with civilization. And they started with a soft mouth, בְּפִה רַךְ, and at the beginning of this campaign Pharaoh came out and spoke to the B'nei Yisroel, and he said the plan that your great Yosef began, we're going to continue. He showed them that hanging around his neck was a golden chain with a golden brick - that was a symbol that the drive was on, a drive to build, to build Egypt. To be builders don't be knockers he said, people shouldn't criticize when things go wrong, everybody has to lend a hand, do your share, and contribute a symbolic brick. Go out. (Just like the mayor or the governor sometimes goes out when they found some big institution. And so he has a spade and he gives a symbolic dig. Sometimes it's a little difficult, it's wintertime, and you have to break the hard earth. So he puts his foot on the spade, he tries to knock it in. There's a little publicity work, and it's photographed by all the newspapers). So Pharaoh came with a brick around his neck, hanging on a golden chain and he persuaded the people - come out and let's take some clay and each one should mold a brick. There were no photographers in those days, but there was applause and speeches and there were honors and everybody was happy that they had made a token contribution to the beginning of

this great campaign. Only there are more details that I didn't tell you yet. Now Pharaoh said it's a very good beginning. That's the spirit. These are the people that are going to build up Egypt. And tomorrow we'll all assemble here once more. And we'll pick up the campaign and see that it really starts with a successful beginning. The next day they all came again. If somebody didn't, there was a truant officer - just a patriotic truant officer who came and said we expect you at the meeting today. And so even though today it lost some enthusiasm still you had to come again. And they were ashamed not to come. And they made a role, and it began to be a daily occurrence. And the role was taken. And instead of one brick, they used to make a number of bricks. Look, they said we can't have just the common people toiling; we have to show that the better families are giving an example. And little by little the *פֶּה רַךְ* turned into *פֶּרֶךְ*, the soft mouth turned into backbreaking labor. There were a lot of stages in between, but that was the beginning, and that was the result. At the end the people were still convinced that Pharaoh was building up the land. It couldn't be helped, once you undertook it, once you started it, you can't drop such a big project. Look, we leveled so much ground, we expropriated so many farms, we knocked down so many houses, and we made foundations. So you're going to stop in the middle? So all the people who volunteered to do a little bit were now hooked. And then they continued to come. And even the B'nei Yisroel, even though they were suffering now, and they were carrying heavy loads on their back of clay and bricks and they felt, look what we got into, but they still gave Pharaoh credit for patriotic motivation.

Now there was a gentile who was watching all this. There were others besides this gentile. There were B'nei Yisroel also who were watching it and they were cynical. And some of them

said from the very beginning, "I don't like the idea. All of a sudden they're going to build up Egypt? Yosef Hatzadik already established enough granaries; if they needed more wouldn't Yosef have made more? After all, he was the genius who thought of this scheme. And you're going to cover the whole land with granaries? How much grain does Egypt produce even in the good years? It's enough! We don't like this idea. There's something behind this."

And the sharp Jewish heads of the leaders already were pointing out, "Don't be too enthusiastic, don't go overboard for this." But other people said, "Look, these old-fashioned fellows, the elders of the people, they don't understand, they're still living in the past, in the land of כְּנָעַן with their tribal ways. They never knew of granaries. This is something new in the modern times, you have to look to the future, you have to plan. Not like you lived when you were in כְּנָעַן, you lived from hand to mouth, whatever grew that year you ate. And then the next day you starved. Pharaoh, the gentiles they know what they're doing. They have heads on their shoulders. After all, they're organized, they're civilized, they're cultured, and they're rich. And they have good times, not like the country life of the patriarchs way back in כְּנָעַן. They are more advanced."

There was also a gentile sitting in the land of Midian and he was thinking also about this. Yisro was also thinking. And Yisro began to see through the whole thing. And don't think people saw through it. Just like today, today, in the times of the war there were Rosh Yeshivas. There were all the Rabbanim who said "don't listen to the Zionist leadership because the Zionist leadership is ruining the people, they're bringing a Churban on the nation. If you'll follow them it will mean millions of Jewish lives lost". Any kind of leadership, if it's not by the right kind of people it means disaster. But at that time who listened? Who listened to the Rosh

Yeshivas, who listened to the old Rabbanim. They said, "Look, Rabbi Steven Wise, he's the pride of our nation, he opened up a big mouth, and he was heard all over the country and he was always in the White House." Whenever there was some kind of ceremony he gave the invocation, and his speeches were printed all over the country in every newspaper. These were our leaders, not the old fashioned Rabbis. When the "old fashioned Rabbis" came to see Roosevelt to protest why Roosevelt doesn't do something to save the Jews that are being burnt by the Germans - the Rabbis came before Yom Kippur, 400 Rabbanim, and they came to the White House steps - Roosevelt didn't let them come in to see him. Do you know why? Steven Wise had said, these old-fashioned European fellows, he was laughing at them, it's a waste of time talking to them. He said, "We represent the Jewish nation. We're the United Jewish Appeal, the American Jewish Congress; we're the people. We represent the masses of the Jews. These people represent an old dying out culture. They're fanatics from Eastern Europe, they combed their beards just for today in order to make a showing with the president. It's a waste of time." And the president didn't let them in. He sent the secretary to talk to them. It was the biggest slap in their face. A president sees a delegation of women that come from a country town! What, 400 Rabbanim he couldn't speak with? Because he had the right kind of leaders there, they said - (actually mis-leaders). It was printed in the newspapers, the newspapers printed that if Rabbis would learn a little manners, they would know they don't make demonstrations, they said. And so at the time nobody saw the truth, even today the Jewish masses don't see how they were tricked and how the Jewish nation was led to the destruction of millions because of the wrong leaders.

At that time there were some people, some זקנים, who were

warning. And the Shevet Levi listened to the זקנים, the Shevet Levi didn't come out when Pharaoh issued his call for volunteers. They didn't come to the first meeting. Now Pharaoh couldn't just say, "You must come. I'll enslave you." That wasn't done. They weren't captives of war. He had to lead up to it gradually. So if you didn't come to the first meeting you weren't registered. And you didn't come to the second. And it was because the last one of the brothers of Yosef to pass away was Levi, Levi was the last one and therefore they still had an old grandfather around, who had the old wisdom that he imported from the אלטע היים that he brought with him. He wasn't a real Egyptian, he couldn't speak Egyptian perfectly, he spoke with an accent. And he didn't have an Egyptian brain on him, he had an old time Jewish brain, and the old traditions, and he saw through it. And he said, "Don't go." So his children didn't go. And that's why the tribe of Levi was never enslaved. Never enslaved! They came and went. Moshe and Aharon came and went, they were Levites, they weren't registered. But all the patriots - I don't mean to ridicule patriotism it's a good Middah to be a patriot, but not against the advice of the sages. If the Rosh Yeshivas tell you to be a patriot then be; when they tell you watch out then it's their advice we have to follow. And when Yisro was seeing what was happening Yisro also had something in him. He had brains and he was looking at this. And years later when Yisro saw what had happened at the ים סוף, that the Egyptian's were drowned, he said "aha!" "כי בדבר אשר זדו עליהם" - and the thing in which they dealt wickedly, it came on them. Yisro put one and one together. He said, why were they drowned in the water? He said, you remember how the whole trouble started? They started throwing little boys in the water? Now he's getting all the water that he wants. מידה כנגד מידה - but that's not the main thing. The main thing is that Yisro said זדו do you know what זדו

means? מויד is an opposite of שוגג, not what everybody thought, that he was a שוגג, that Pharaoh caused a lot of trouble to B'nei Yisroel but he didn't have any bad intentions, he was a patriot. He wanted to build up the land, he got himself involved, he couldn't stop in the middle, once you started you had to go ahead and therefore he caused a lot of trouble - but he didn't mean anything bad. And Yisro said, no it's זדו, it's מויד, it was a wicked scheme from the beginning. He wasn't interested in granaries, he was interested that there be no Jews around. That's what he cared for. It was the פן ירבה that bothered him. They might increase, that's what Pharaoh was worried about. Now to show that that's true, that's the pshat, people don't know that that's pshat, "כי בדבר אשר זדו" - it was מויד. We say every day if you get up early enough to come to the synagogue to say פסוקי דימרה so you say a piece from נחמי. In Nechemia it states, "כי ידעת כי הזידו עליהם" because You, Hashem, knew that they dealt wickedly with them. What's the question, that Hashem knew? And who didn't know? The B'nei Yisroel didn't know that Pharaoh was doing wicked things to them? When he was driving the taskmasters with whips to carry heavy bricks they didn't know? The answer is no, they didn't know. They thought Pharaoh is a bungler, he got himself involved, and now he won't let us back out, but he didn't have any bad intentions. No, it doesn't even begin, the whole thing was nothing with wickedness, from the beginning. And You knew it, "כי ידעת", You knew, You Hashem knew "כי הזידו עליהם" that it was nothing but wickedness. And the Torah tells us that, the Torah reveals he said "הבה נתחכמה", let's deal cunningly, he didn't put it out in the first page of the newspaper, he only said this to his chief council. And nobody knew this. Everybody thought Pharaoh was concerned for the welfare of the country. But Yisro saw "כי בדבר אשר זדו", they were doing wickedness, he knew it.

וְנִצַּעַק אֶל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת קִלְנוּ  
 וַיֵּרָא אֶת עֲנֵינוּ וְאֶת עֲמִלְנוּ וְאֶת לַחֲצֵנוּ (דברים כו ז):  
 וְנִצַּעַק אֶל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ כְּמָה שֶׁנֶּאֱמַר (שמות ב כג)  
 וַיְהִי בַיָּמִים הַרְבִּיִּם הָהֵם וַיָּמַת מֶלֶךְ מִצְרַיִם.  
 וַיֹּאנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבָדָה וַיִּזְעֻקוּ. וַתַּעַל שׁוֹעַתָם  
 אֶל הָאֱלֹהִים מִן הָעֲבָדָה:  
 וַיִּשְׁמַע יְהוָה אֶת קִלְנוּ כְּמָה שֶׁנֶּאֱמַר (שם כד) וַיִּשְׁמַע  
 אֱלֹהִים אֶת נַאֲקָתָם. וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ.  
 אֶת אֲבָרָהֶם אֶת יִצְחָק וְאֶת יַעֲקֹב:

## וישמע אלקים את נאקתם ויזכר אלקים את בריתו

It should be noted that Hashem saved the B'nei Yisroel only because they cried out to Him. The ברית alone would not have sufficed. Hashem said to Avrohom, לא יהיה זרעך בארץ לא, "Know that your seed shall be strangers in a land which is not theirs, and they will make them serve, and they will afflict them four hundred years. Does Hashem afflict His people for nothing? They are required to cry out to Him, in order to have the great benefit of being more aware of Him, as we say, "רצון יראיו יעשה ואת שועתם ישמע ויושיעם" and "ועונה לעמו" and in order for the ברית to take effect. Both the

וַיִּרְא אֶת עֲנִינּוֹ זֶה פְּרִישׁוֹת דְּרֹךְ אֶרֶץ. כָּמָה שֶׁנֶּאֱמַר (שם)  
 (כה) וַיִּרְא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים:  
 וְאֵת עֲמֻלּוֹ אֱלֹהֵי הַבְּנִים. כָּמָה שֶׁנֶּאֱמַר (שם כב) כָּל הַבֶּן  
 הַיְלֹוד הַיְאֻרָה תִּשְׁלִיכֶהוּ. וְכֹל הַבַּת תִּחְיוּן:

crying and the ברית were necessary. The crying out without a ברית is also not effective. If a gentile (who has no ברית) would cry out, Hashem might reward him in this world, but he wouldn't earn the reward and level of excellence of the Jew who cries out. At one time, all the nations could have stepped forward to become the Chosen People, but now it is reserved only for the Jew.

## ואת עמלינו אלו הבנים כמה שנאמר כל הבן הילוד

The Torah tells that Pharaoh attempted to destroy all the male children, and he gave orders to the midwives. He thought maybe this would help, but the midwives were also cunning. The Jewish midwives were united, they were cunning and they evaded Pharaoh's decree. It was at risk to their lives, it was dangerous. When a מלך, a king, commands something it's not like a government. In the olden days any government was obeyed, but a Melech, his word was dreaded, and yet these women made up their minds that they're going to dodge the king's decree and therefore he saw that he failed. Then he made an attempt to be a little more open, to throw the boys into the water.

וְאֵת לְחַצְנוֹ זֶה הִדְחַק. כְּמֹה שֶׁנֶּאֱמַר (שם ג ט) וְגַם רָאִיתִי  
 אֵת הַלְחִין. אֲשֶׁר מִצְרַיִם. לוֹחֲצִים אוֹתָם:  
 וַיּוֹצִיאֵנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֹרֵעַ נְטוּיָה  
 וּבְמָרָא גָדוֹל וּבְאִתּוֹת וּבְמִפְתֵּימַי (דברים כו ח):  
 וַיּוֹצִיאֵנוּ יְהוָה מִמִּצְרַיִם לֹא עַל יְדֵי מַלְאָךְ וְלֹא עַל יְדֵי  
 שָׂרָף וְלֹא עַל יְדֵי שְׁלִיחַ אֲלֵא הַקָּדוֹשׁ בְּרוּךְ

## וַיּוֹצִיאֵנוּ ד' מִמִּצְרַיִם... לֹא עַל יְדֵי שְׁלִיחַ

"וַיּוֹצִיאֵנוּ ה' אֶלְקֵינוּ מִמִּצְרַיִם", Hashem took you forth from Mitzrayim.  
 "לֹא עַל יְדֵי שְׁלִיחַ", it was not done by means of a messenger.  
 "לֹא עַל יְדֵי מַלְאָךְ וְלֹא עַל יְדֵי שְׁלִיחַ אֲלֵא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעַצְמוֹ",  
 Hakodosh Boruch Hu Himself. Now that's easy to say. We must consider what actually  
 these words mean. First of all, it states openly that that night  
 Hakodosh Boruch Hu was doing things by means of a שליח. It  
 says "וְעָבַר ה' לְנֹגֵף אֶת מִצְרַיִם" Hashem will pass through to smite  
 Mitzrayim, and so our Sages say, Hashem alone, "לֹא עַל יְדֵי מַלְאָךְ",  
 "לֹא עַל יְדֵי שְׁלִיחַ" - He didn't send any messenger, He did it himself.  
 But it states openly that if you'll put the blood of the פסח on  
 the משקוף and on the מזוּזוֹת, then "וְלֹא יִתֵּן הַמְשַׁחֵת לְבוֹא אֶל בְּתִיכֶם לְנֹגֵף"  
 - He won't permit the destroyer to come into your houses to smite.  
 So we see that there was a destroyer who was loose that night.  
 There was a מַלְאָךְ who was doing it. In addition, what does it  
 mean, "וְעָבַר ה' לְנֹגֵף אֶת מִצְרַיִם"? Hakodosh Boruch Hu Himself took us

out. How could you understand that literally? Hakodosh Boruch Hu is everywhere, He's "מלא כל הארץ כבודו", He's infinite, so what does it mean, He took us out? He certainly took us out by means of certain things, whether they were miracles, or there were other phenomena. Pharaoh was defeated, his army was drowned, and they took us out. So the ים סוף helped out, other things helped out, so how can you say that Hakodosh Boruch Hu Himself took them out? And doesn't He do everything in the universe? What things are done without His will? And if they're done by means of a שליח, which means intermediary circumstances, there certainly were intermediary circumstances in Mitzrayim. So we'll understand this as meaning to say that "ועבר ה' לנגף את מצרים", Hashem Himself will pass through Mitzrayim. He's coming down to rescue His people, it means not that He did things without an intermediary, not "לא על ידי מלאך". There was a מלאך, but "לא על ידי מלאך בלבד", that's the פירוש. Not only by means of messengers but the שכינה went along with it. However that's not the answer yet, that's just the פירוש המילות. That night Hakodosh Boruch Hu accomplished things, not by means of intermediaries alone, but that He Himself כביכול, as if you could say it, went along. Now what does that mean however, He went along? And we'll translate it with one word, it was His interest, Hakodosh Boruch Hu had an especial interest. If as a result of the interest there came down a bigger קדושה on the עם ה', or whatever, this I cannot tell you, but the plain meaning is that Hakodosh Boruch Hu had an especial interest in taking us out of Mitzrayim. Now this is a very big principle, everybody talks about it, but it's not easy to comprehend, it's difficult for us to grasp.

Now what does it mean, that Hakodosh Boruch Hu has an especial interest in us? We call it in our language, השגחה פרטית. Everybody knows that expression, which means a special

attention. The עם ה' receives a special attention. But that's not easy to explain, because what doesn't get a special attention in the world? Unless somebody will go so far as to accept what the Rambam says in מורה נבוכים, something that's not easy for us to say, and I know that many don't accept it. The Rambam says that Hakodosh Boruch Hu's attention on everything except us is a general attention, only for the general species, but for individuals he doesn't have any particular interest, that goes according to certain laws which Hakodosh Boruch Hu has established. Now that's a principle which the Rambam says emphatically in מורה נבוכים, and nevertheless I know it's not accepted by everyone, and it's difficult to accept. There's a sentence we can quote from דברי הימים which says, "כי ה' עיניו משוטטות בכל הארץ". Hashem, His eyes travel or wander over all the earth. An open passuk, that Hakodosh Boruch Hu sees and pays attention to everything, therefore it's much easier for us to understand that nothing happens in this universe, unless directly seen and supervised by Hakodosh Boruch Hu. So Hakodosh Boruch Hu sees what happens in Ethiopia, and what happens in the land of the Eskimos, and all over the universe, and what happens on Mars, and what happens in the far off galaxies. Every detail is known by Hakodosh Boruch Hu. There's no question that His השגחה, it means His knowledge, if השגחה means ידיעה, His knowledge, is no less any place in the world, than it is with Am Yisroel. It's almost impossible for us to imagine such a situation, that there are areas in the universe that Hakodosh Boruch Hu is less aware than in other places. So what's meant by השגחה פרטית, that Hakodosh Boruch Hu had a special interest in us. The answer is, not that He looks at us more, He looks everywhere. Every insect is under the scrutiny of the Creator. Nothing at all happens by chance. The truth is everything is connected with

something else, and even if a beetle, a beetle, will perish somewhere in Africa, it has an affect on Am Yisroel. Let's say on the כהן גדול. The כהן גדול in Yerushalayim is affected by the death of a beetle in a jungle in Africa. Because there is no phenomenon in nature which is not intertwined with all other phenomena. In a small way - it's in a minor, minute way, but everything in this world is connected. If you give a knock on your bench, you're shaking the earth, and somebody in Yerushalayim trembles because of this knock. [The Rav knocked the shtender.] Now, even here nobody trembled, did you tremble? You did. It caused a tremor to travel through this lectern into the floor. And it's transmitted through the entire hall. Every seat has shaken imperceptibly, only it's become so diffused and minute, that we don't have now any instruments to measure it. But there's no question that this knock is traveling through the earth, and in China it's creating a tremor. Nobody is there to pick it up because they don't have such instruments, but there isn't one thing that happens in the universe that doesn't affect the entire universe. But when we say that Hakodosh Boruch Hu gives His people השגחה פרטית, it means He is especially interested in them, which means in one word, He loves them, that's what it means.

So that night Hakodosh Boruch Hu, so to speak, in the figurative language, passed through Mitzrayim. A משהית passed through; He used means to destroy the Egyptians. Something happened to them, whether their hearts collapsed, or their hearts stopped beating, something happened. He didn't just make them die, and everything continued to function. They didn't die with their entire organism functioning normally; something happened. So the משהית caused the heart to stop beating; it's also a material cause, an intermediary. So we have to understand "לא על ידי מלאך" means, that Hakodosh Boruch Hu was interested in

הוא בכבודו ובעצמו. שנאמר (שמות יב יב) ועברתי בארץ מצרים בלילה הזה. והכיתי כל בכור בארץ מצרים מאדם ועד בהמה. ובכל אלהי מצרים אעשה שפטים אני יהוה.

them, actually as if it was His own business. It's His own personal interest, and what that means we'll explain soon. Now this concept is not an easy concept, but it's very important, because it's one of the central teachings of Torah. And we won't get anywhere in Torah, unless we get close to this idea.

## ובכל אלהי מצרים אעשה שפטים

When Pharaoh suffered ten makkos, and he couldn't take it any more, so he finally sent away the B'nei Yisroel. He got up in the middle of the night and said "Go out" – "קמו צאו מתוך עמי" – go out of my people, "כי גורשו ממצרים" – because they were driven out. He couldn't wait any longer, he drove them out. Now, Pharaoh learned a very big lesson. After all these makkos, he was convinced, it didn't pay to keep the B'nei Yisroel any longer. He was more convinced than anybody else. Remember, he was so stubborn before. Again and again he refused to listen. And finally, he was a king – kings don't get up in the middle of the night. He got up in the middle of the night, and he came to Moshe and he said, "Get out of my country right away." So it's finished, it's all over. All of the sudden we see that Pharaoh organizes a big army and they start pursuing the B'nei Yisroel,

running after them, to capture them again. "אמר אויב ארדוף אשיג – I want to take them back again. What kind of mishugas came into him?! He learned such a lesson, such a mapala, and all of Mitzrayim was devastated. The ten makkos ruined Egypt. It ruined it so much that Egypt couldn't raise its head for five hundred years! A remarkable thing! When Yehoshua entered the land, and the B'nei Yisroel settled the land of Canaan, right next door to Mitzrayim, not a word was heard from Mitzrayim for five hundred years! They suffered from Aram. They had trouble from Aram, from Moav, from Midian and from all kinds of goyim and even from little people around. But the big nation of Mitzrayim that was right next door never said a word to them for five hundred years! That's because Mitzrayim got such a mapala, they couldn't raise their heads. So what insanity came into Pharaoh's head that he wanted to pursue the B'nei Yisroel after such a great, big downfall that he suffered because of them? The Torah tells us. It was because of a trick, a strategy, that Hakodosh Boroch Hu performed. After they left Mitzrayim, Hakodosh Boroch Hu said to the B'nei Yisroel that they should come back a little bit, and camp opposite Baal Tzfon. What's Baal Tzfon? An idol who was the master of the north. He was outside the boundary of Egypt, a big getchka, a big avoda zara, and he was supposed to guard Egypt against all the nations of the North. In the North there were big nations. Aram, Bavel and others. So Baal Tzfon was outside the boundary of Egypt like a guardian protecting Egypt. He was one of אלהי מצרים. "Baal Tzfon" - the master of the north. Now, when the B'nei Yisroel went out of Mitzrayim, and suddenly Pharaoh heard that they were coming back and they were camped near Baal Tzfon. So Pharaoh said, what's this? Oh, a new ray of hope began to shine in Pharaoh's heart. "סגר עליהם המדבר" – Baal Tzfon

has locked the midbar against them and he is not letting them go. Our loyal Baal Tzfon is guarding us, now he's sticking up for us, and he's not letting B'nei Yisroel move! And we see that Baal Tzfon, he says, was not destroyed in the night of Makkos Bechoros. On that night it says, "ובכל אלהי מצרים אעשה שפטים". All the idols on that night were destroyed in Mitzrayim. All were knocked over, all were smashed. Baal Tzfon survived. Oh, said Pharoah, "So we see that Baal Tzfon is more powerful than אלוקי ישראל". And this getchka is pulling them back now, "We're going to get them back finally. We're going to retrieve all their money they took from us. All the כסף וזהב, all the wealth of Mitzrayim that they emptied out of us, but we're going to get it all back and make them slaves again." All this was a trick that Hashem made in order to ensnare Pharoah. What did Pharoah do? He got up and pursued the B'nei Yisroel. And you know what happened at Krias Yam Suf? They all took a very deep step – צללו כעופרת – במים אדירים – they sank like lead, that was the purpose. It was a trick. Now, when Baal Tzfon survived, Pharoah should have used lomdus! You can't just follow your eyes and say, oh – Baal Tzfon was not destroyed last night, it showed that he is more powerful. Why didn't you learn Pshat? You have to learn with lomdus – it says "ובכל אלהי מצרים אעשה שפטים" – all the gods that are in Mitzrayim, inside the boundaries of Mitzrayim. Let's say Egypt had an avoda zara and it was deposited, someplace in a safe, in a museum outside of Egypt. Hakodosh Boruch Hu is not interested in destroying it, only those that are in Egypt. That's what Pharoah should have understood. It's a kasha after all, Hakodosh Boruch Hu showed until now that He can carry out all of His promises, His threats, so how is it Baal Tzfon wasn't destroyed? So Pharoah should have realized, Baal Tzfon is outside the boundaries. That's what he should have said. At

וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלֵילָה הַזֹּה, אֲנִי וְלֹא מִלְּאָדָּה.  
וְהִבִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם, אֲנִי וְלֹא

least, חושש מבעי, למיחש מבעי, he should have been חושש, maybe that's the Pshat? So Hakodosh Boruch Hu tricked him, and what do we see from this? "ופושעים יכשלו בהם". Not merely it happened because he tricks himself. Hashem tricks him intentionally! He made it on purpose to trick him! And therefore, people who are פושעים, who are not interested in knowing the truth, don't consult the Torah to know the Daas Hashem. So Hakodosh Boruch Hu sends them certain things to deceive them and entrap them and ensnare them.

## וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלֵילָה הַזֹּה

"ולכל בני ישראל לא יחרץ כלב לשונו" - a dog will not bark, will not sharpen his tongue against the sons of Yisroel. Why is that put in the Chumash? That's so important? If a dog did bark, what's so terrible? On that night Hakodosh Boruch Hu showed that He is in charge of everything, the hearts of the kings and the tongues of the dogs. Even the dogs obeyed Hashem's command that night. And they were all well-behaved. Now, dogs do bark at night. They look at the moon and they bark all night. But that night the dogs kept quiet, because Hashem wanted to demonstrate that tonight He is out on the journey over Egypt to smite the first born. So no one opened their mouths that night, even the dogs. Of course Egyptians opened their mouths, there was an outcry that was never equaled before or after. It was a demonstration

that Hakodosh Boruch Hu is in charge of the world and what is he doing it all for, for what purpose? For the sake of his firstborn son. That's the purpose of this מכה. Now the same passuk it notes "למען תדעון אשר יפלה ה'" - in order that you should know that Hashem makes a distinction between Mitzrayim and between Yisroel. Of course that's the same thing as showing that the B'nei Yisroel are the chosen people. Now, if Hashem made a demonstration to distinguish between us and them, how much more are we expected to maintain that distinction between us and them! In all the ways, the mannerisms, the practices, the pastimes and the hobbies of the אומות העולם, the nations of the world, we should avoid. Because Hashem wants to distinguish, and He wants to show we're different. So we surely should show we're interested in maintaining that attitude. And therefore we attempt to avoid their pastimes, their culture, and their literature, because Hashem made that distinction in order to serve as a model that we should follow suit and also make a distinction all our lives.

Now in America this has been forgotten. In Europe way back they had a principle among Jews to be entirely different from gentiles. Of course it was a great difficulty. When the Jew appeared in public, so the gentile שקצים molested the Jews, the gentiles set their dogs on the Jews, because the Jews refused to yield that distinctive garb. It was a principle among Jews in the olden centuries, even in countries where they were allowed to dress as they wished. You can recognize a Jew a mile away. You see pictures drawn by a medieval artist, Jews and gentiles in entirely different garb. Now we lost that today except perhaps in a few details. We have to realize that it was an ideal, an ideal among Jews to be as different as they could

be. And even when it seems innocent, but when it has an odor, the taint of the gentile world, the Jew always avoided it. A very important lesson for us to realize is that this is one of the great objectives of Hashem. Hashem made a distinction for the purpose that forever and ever we should also make that distinction.

Now while we're studying these plagues, including this present one, we're going to hear something that's unusual. It states "וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר" - no man should go out from his house that night until the morning. Why shouldn't he go out? Because the Angel of Death would smite him down. So the question arises, why should the B'nei Yisroel suffer? Their oppressors were suffering that night, they were being punished, but B'nei Yisroel didn't deserve any punishment, so why were they forbidden to go out that night? There are two reasons, and both are very important. One reason was the purpose that the Am Yisroel that they should not mingle with the nations. Don't go out that night. This night you had to demonstrate that you're in your own home. Let's say it's a gentile festival and the Jews go out in the street and participate with the gentiles. No, that's not what Hashem wants. Stay home. "וְאַתֶּם לֹא תֵצְאוּ" don't go out of the door of your house until the morning. If you go out that night and you participate in their carnival - I'm not talking about a carnival, I'm talking about an Egyptian carnival - if you go out that night, then you are showing some affinity to them and then the Angel of Death will smite you down. Sooner or later you'll get lost, and therefore on that night everyone was commanded to remain home, and that was their merit.

Now the second is a subject that I want to discuss, since the first I mentioned אַגַּב אֹרְחָה. The second was that everyone who

heard about this מכה that was visited on Egypt was expected to be afraid that it was for himself. Even B'nei Yisroel were expected to be afraid that it was intended for them. The purpose of the מכה was to show how Hakodosh Boruch Hu visits retribution on mankind, He takes revenge. He collects sooner or later. People must learn to fear Hashem. They shouldn't think they can get away with anything. Therefore the B'nei Yisroel were expected to be afraid that night, and they hustled in their homes in fear and hoped that they would be rescued. And so it was. The מלאך המות passed over them, but they were expected to be afraid that night. What does that mean? That whenever anything happens in the world, a tragedy is visited upon gentiles, we shouldn't shrug it off and say it's only for black people in African, or yellow people as in India. There's a flood, an epidemic, a volcanic eruption, thousands died. It's far off among people of a different color, who speak a different language. But no, it's intended for us. "אין פורענות בא לעולם אלא בשביל ישראל" - no misfortune comes upon the world, except for our benefit. And the benefit is we should learn to be afraid. We should think Hashem is around. Who knows what can happen sooner or later. And those people who shrug it off, things eventually happen. I was in Europe. Wherever you went there were little towns. Many towns, where the Jews had their businesses, it was always in the center of the town. The synagogues were in the center of the town. The gentiles were unimportant, they were farmers. Hundreds, thousands of Jewish towns, and not one remains today. When I was there, did any one believe that this could happen, that it would be obliterated and wiped out? I was there in 1938. If anyone would say that, they would call him a lunatic. People had lived there for hundreds of years, thousands of Jewish villages and towns. Their great, great grandfathers had lived there. It

שָׂרָף. וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעֹשֶׂה שְׂפָטִים אֲנִי יְהוָה,  
אֲנִי הוּא וְלֹא הַשְּׁלִיחַ. אֲנִי יְהוָה, אֲנִי הוּא וְלֹא  
אַחֵר:

בְּיַד חֲזָקָה זֶה הַדָּבָר. כְּמָה שֶׁנֶּאֱמַר (שמות ט ג) הִנֵּה יָד  
יְהוָה הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה. בַּסּוּסִים  
בַּחֲמֹרִים בַּגְּמֻלִים בַּבָּקָר וּבַעֲאֵן. דָּבָר כְּבִד מְאֹד:  
וּבְזֹרַע נְטוּיָה זֶה הַחֶרֶב. כְּמָה שֶׁנֶּאֱמַר (דה"א כא טז) וַחֲרָבוֹ  
שָׁלוּפָה בְּיָדוֹ. נְטוּיָה עַל יְרוּשָׁלָּיִם:  
וּבְמִרְא גְדוֹל זֶה גְלוּי שְׂכִינָה. כְּמָה שֶׁנֶּאֱמַר (דברים ד לד) אוֹ  
הַנֶּסֶף אֱלֹהִים לָבֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי  
בְּמִסַּת בְּאֵתָת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיַד חֲזָקָה  
וּבְזֹרַע נְטוּיָה וּבְמוֹרָאִים גְּדוֹלִים. כָּכֵל אֲשֶׁר עָשָׂה לָכֶם  
יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֵיכֶם:  
וּבְאֹתוֹת זֶה הַמַּטָּה. כְּמָה שֶׁנֶּאֱמַר (שמות ד יז) וְאֵת הַמַּטָּה  
הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה בּוֹ. אֵת  
הָאֹתוֹת:

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would continue so until Moshiach came. So they thought. And so, confidently, they began throwing away their practices, their Judaism.

כשיאמר דם ואש ותמרות עשן, ישפוך ג' פעמים מעט יין מהכוס.

וּבְמוֹפְתֵי זֶה הַדָּם. כְּמָה שֶׁנֶּאֱמַר (יואל ג' ג) וְנִתְּתִי  
 מוֹפְתֵי בַשָּׁמַיִם וּבָאָרֶץ דָּם. וְאֵשׁ. וְתִמְרוֹת עֵשָׁן:  
 דָּבָר אַחֵר. בְּיַד חֲזָקָה שְׂתִיִּם. וּבְזֹרַע נְטוּיָה שְׂתִיִּם.  
 וּבְמָרָא גָדוֹל שְׂתִיִּם. וּבְאוֹתוֹת שְׂתִיִּם. וּבְמוֹפְתֵי  
 שְׂתִיִּם. אֱלוֹ עֵשֶׂר מִכּוֹת. שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא. עַל  
 הַמְצָרִים בְּמִצְרַיִם. וְאֱלוֹ הֵן:

## אלו עשר מכות שהביא הקב"ה על...

And later we read in the Torah, it says "If you will keep all of my commandments, "כל המחלה אשר שמתי במצרים לא אשים אליך" - All the illness that I put upon Mitzrayim, I won't put upon you. So the question is מאי קמשמע לן - Why should He put it upon us? And the answer is, the purpose of the makkos is that we should learn that Hakodosh Boruch Hu is in charge of the world, and He takes retribution. Certainly it was for us to learn. Who else was it for, for Pharaoh? Egypt didn't continue, Egypt is now obliterated. Who reads the Torah? Who celebrates Pesach? We're the ones. So it's for us to learn that. Therefore, we have to be afraid of the makkos. We're the ones who fear the plagues that came upon Egypt. So "כל המחלה אשר שמתי במצרים לא אשים אליך", whatever I put upon Mitzrayim I won't put upon you, on condition that I will fulfill all that I command you.

כשאומר ה'עשר מכות' שופך עשר פעמים קצת יין מהכוס  
**דָם. צִפְרִידַעַ. בְּנִים. עָרוֹב. דְּבַר. שְׁחִין. בָּרַד. אֲרָבָה.**  
**חֲשָׁד. מַכַּת בְּכוֹרוֹת:**

כשאומר דצ"ך עד"ש באח"ב שופך קצת יין מהכוס ג"פ  
**רְבִי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים.**  
**דְּצ"ך. עַד"ש. בְּאֵח"ב:**

יחזור וימלא כוס היין:

**מַכַּת בְּכוֹרוֹת** We begin with the tenth מכה that Hashem visited on Mitzrayim, מַכַּת בְּכוֹרוֹת, the plague of the firstborn. The purpose of the tenth plague, in addition to the general purposes of all the makkos and of all the wonders in general, was stated already before: "שלה את בני" - send forth My son and he shall serve Me, and you refused to send them forth. Behold I shall slay the first born son. We have to study these words. That explains what this tenth מכה came to say, the great lesson that is being taught now, that the Am Yisroel is Hashem's chosen son.

We say in Maariv, "המכה בעברתו כל בכורי מצרים", - He smites in his wrath all the first born of Mitzrayim. Why does it mention this wrath? Because when the father sees that his son is being mistreated, he is especially wrathful. So Hashem was מכה בעברתו because He wanted to show that it's His son that's involved. It wasn't merely righteousness for a downtrodden and oppressed people. It was a demonstration of the father coming to rescue his son. Now the sin of Mitzrayim would not have been so severe. They would not have been punished that much, if not for the fact that they oppressed the son of Hashem. Now that, you must know,

is a delicate point. The nations of the world might believe in Hashem. They believe in the Creator, too, many of them. But they would be extremely reluctant to accept the election of Yisroel as Hashem's chosen people. That was the point that this מכה came to say: Not merely that I am Hashem, which the previous makkos declared - "וידעו כי אני ה' בקרב הארץ" - I am Hashem in the world - but, rather, this מכה came to say explicitly and specifically, that they are My children. And children means I am their father. The truth is even after all the מכות were done this great teaching is explained away or denied even by nations who claim to believe in the Bible, because that's too much for them. This principle that Am Yisroel had been chosen as Hashem's sons forever and ever is a bone in their throat. And surely it was a bone in the throat of Pharaoh, because Pharaoh was an aristocrat. His nation was a wealthy and cultured nation. They had sciences, they had technical advancements. And B'nei Yisroel were a poor pastoral nation, a family of shepherds. They were slaves too and they were despised. And suddenly the message comes that they are the aristocrats of the world. And it was the most bitter pill for Pharaoh to swallow. It was a bitter pill for all the gentiles to swallow.

But the chief beneficiaries of this great lesson are the people of Yisroel themselves. We're the ones who are supposed to learn the most and we should always remember this great teaching that we are Hashem's chosen and beloved people. We're an עם סגולה, we are His treasure. And the whole world is nothing to Hashem compared to the Am Yisroel. And if you don't assimilate into your minds this idea, then you don't begin to be a Jew. You have no connection to Torah. Because that's one of the most fundamental teachings in the Torah. Two great lessons are in the Torah, Hashem and the Am Yisroel. We say in Maariv "אמת ואמונה כל זאת" - it's true, it's trustworthy, we believe in it. "כי הוא ה' אלוקינו" -

because he is Hashem our G-d. "ואין זולתו" - there's none but Him. And a second principle, "ואנחנו ישראל עמו" - and we are Yisroel His people. "הן גוים כמר מדלי" - the nations are like a drop of water hanging on the bottom of a bucket outside. "כי אפס ותוהו הוא נחשב לי" - they are considered like zero and nothing. All the nations are nothing. We see a big city like Paris - it's zero, it doesn't exist. All that exists are the congregations of the Jews who observe the Torah. Now that lesson although it was intended for everyone to learn. We are the ones most blameworthy if we don't learn it. We're the ones expected to be the chief recipients of this lesson. When we make a פדיון הבן of the first born son, it's a demonstration. We shouldn't merely do the Mitzvah and forget its significance. It's a pity we do it without thinking what this great lesson teaches. When the אב holds the firstborn son in his hands and the father stretches out his hand with the five אצבעים, he wants to redeem his son, but it's really a pantomime. Hakodosh Boruch Hu is stretching out his hands בזרוע נטויה to redeem His firstborn son. That's the purpose of פדיון הבן. Isn't it a pity to make a ברכה and to go through the ceremony, and to forget the entire purpose? It's an עדות, a testimony. The firstborn of your cattle, of your sheep and goats, the first born, the בכור has to be brought as an offering. That בכור means it belongs to Hashem. Our first born belongs to Hashem. Who are the first born who belong to Hashem? We. But because Pharaoh didn't accept that, so his firstborn was sacrificed. So we slaughter the first born to memorialize the first born of Pharaoh, because he refused to listen. We are the first born son, "בה אמר ה' בני בכורי ישראל" When a donkey gives birth to a firstborn, you must make פטר חמור, you have to redeem it with a lamb. Otherwise, you can't use the firstborn of the donkey. If you won't to redeem it, you have to break the neck of that firstborn donkey. That's a ceremony. It says much, because Pharaoh was the חמור,

the stubborn, stiff-neck donkey and he was supposed to redeem us. We're the lamb, Hashem's people. Pharaoh refused to let the lamb go. It would have redeemed him, so Hashem took a hatchet and broke the neck of this stubborn donkey. "ויהי כי הקשה פרעה לשלחניו" he was stubborn against sending us out, so he got what the firstborn gets if you don't redeem it. That's how we should understand all these laws. And what's the lesson: they have to remind us forever and ever that we are Hashem's beloved son, His chosen son. That's what the tenth מכה comes to say. So remember Pesach night. When you come to the tenth מכה, keep that in mind. It's not the only lesson; each מכה has very many things to say. But this is the outstanding teaching.

**מכת בכורות** - "והיתה צעקה גדלה בכל ארץ מצרים" - There shall be a great outcry in all the land of Egypt that there never was anything like it. We have to picture that. That night a great outcry arose because the whole land, everyone, was screaming in anguish. Mothers looked at their firstborn dead. Men who had families, who were the בכורים of their family, fell dead in all the land. Never was there anything like it. The Torah testifies it will never happen again. Such a tragedy on such a scale will never happen again. It is remarkable to note that the מכת בכורות, this plague of the firstborn, is mentioned in various places in the Talmud in laws of the Torah in connection to deceptions and falsification. For instance, in the פרשה of שרצים, it mentions forbidden things that you cannot eat, and the Gemara explains, that sometimes some merchants are tempted to mix in the entrails of fish that they used to sell in barrels. They used to have entrails of fish in barrels, and they sold it as a dip to dunk bread in. Sometimes a man would be tempted to put שרצים in there, forbidden fish. He wanted to fill the barrels more, who

would know the difference? Only Hashem. So Hashem said when it came to that night of *מכת בכורות*, you know what happened? Not that they were crying merely because of the tragedy of dead people, the first born died. No, there was another reason. Men were beating their wives all over the country, because now they discovered, "I thought he was my firstborn son." They discovered, however, that their wives had a firstborn before. Their wives had given birth to a firstborn but not their firstborn, someone else's firstborn. And all over Egypt, men were beating their wives, chasing them out in the street with knives, to take revenge on them. They saw on that night that they weren't so faithful. The firstborn died, so why didn't this boy die? The answer is because he's not the firstborn. He's someone else's firstborn or someone else's second-born. "Whatever it is, it's not mine," the husbands would cry. So that night Hakodosh Boruch Hu revealed all their secrets. So I am the Hashem who distinguished between the firstborn and not the firstborn, and I shall distinguish between those who adulterate with forbidden things, the food products that they sell. The Gemara gives four different cases where this is stated, "I am your Hashem who took you out of Mitzrayim." It's stated in four different cases, to emphasize the importance of this point, that Hashem cannot be deceived. That's one of the reasons that this is emphasized in the Chumash. Before the firstborn were smitten in Egypt, the Egyptians thought there would be some exceptions, some firstborn wouldn't die. Now, by this time all of Egypt learned that Moshe's words would come true precisely, by this time they were convinced. No one utilized these exceptions as a untruth of Moshe's word. On the contrary, the exception demonstrated that they were not the firstborn. And the infidelity of numerous Egyptian women was now revealed. The outcry in the land included the enraged men and beaten women. Blood was shed,

רַבִּי יוֹסִי הַגְּלִילִי אוֹמֵר. מִנֵּיִן אֶתָּה אוֹמֵר שְׁלָקוּ  
הַמְצָרִים בְּמְצָרִים עֶשֶׂר מִכּוֹת. וְעַל הַיָּם לָקוּ  
הַחֲמִשִּׁים מִכּוֹת בְּמְצָרִים מָה הוּא אוֹמֵר (שמות ח טו) וַיֹּאמְרוּ  
הַחֲרָטְמִים אֶל פְּרַעֲה אֶעֱבֹעַ אֱלֹהִים הִיא. וְעַל הַיָּם מָה  
הוּא אוֹמֵר. (שם יד לא) וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה  
אֲשֶׁר עָשָׂה יְהוָה בְּמְצָרִים וַיֵּירָאוּ הָעָם אֶת יְהוָה.  
וַיֹּאמְרוּ בִּיהוָה וּבַמִּשְׁפָּה עֲבָדוּ. כִּמְהָ לָקוּ בְּאֶעֱבֹעַ. עֶשֶׂר  
מִכּוֹת, אָמֹר מֵעַתָּה בְּמְצָרִים לָקוּ עֶשֶׂר מִכּוֹת. וְעַל הַיָּם  
לָקוּ. הַחֲמִשִּׁים מִכּוֹת:

רַבִּי אֱלִיעֶזֶר אוֹמֵר. מִנֵּיִן שְׁכָל מִכָּה וּמִכָּה. שֶׁהֵבִיא  
הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמְצָרִים בְּמְצָרִים. הִיָּתָה  
שָׁל אַרְבַּע מִכּוֹת. שְׁנַאֲמֵר (תהלים עח מט) יִשְׁלַח בָּם חֲרוֹן  
אָפוֹ עֲבָרָה וְזַעַם וְצָרָה מִשְׁלַחַת מִלְּאֲכֵי רָעִים. עֲבָרָה  
אַחַת. וְזַעַם שְׁתַּיִם. וְצָרָה שְׁלֹשׁ. מִשְׁלַחַת מִלְּאֲכֵי רָעִים  
אַרְבַּע. אָמֹר מֵעַתָּה בְּמְצָרִים לָקוּ אַרְבַּעִים מִכּוֹת. וְעַל  
הַיָּם לָקוּ. מֵאַתַּיִם מִכּוֹת:

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families fought and split apart that night. Nothing similar has ever been seen. That was part of מַכַּת בְּכוֹרוֹת. So Pesach night, when you sit at the seder, remember to include that point that's included in מַכַּת בְּכוֹרוֹת.

רַבִּי עֲקִיבָא אָמַר. מִנֵּינן שְׁכַל מִכָּה וּמִכָּה. שֶׁהֵבִיא  
 הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמְצָרִים בְּמְצָרִים. הִיְתָה  
 שָׁל חֲמֵשׁ מִכּוֹת שֶׁנֶּאֱמַר (שם) יִשְׁלַח בָּם חֲרוֹן אַפּוֹ  
 עֲבָרָה וְזַעַם וְצָרָה מִשְׁלַחַת מִלְּאֲכֵי רָעִים. חֲרוֹן אַפּוֹ  
 אַחַת. עֲבָרָה שְׁתַּיִם. וְזַעַם שְׁלֹשׁ. וְצָרָה אַרְבַּע.  
 מִשְׁלַחַת מִלְּאֲכֵי רָעִים חֲמֵשׁ. אֲמֹר יַמְעַתָּה. בְּמְצָרִים  
 לָקוּ חַמְשִׁים מִכּוֹת. וְעַל הַיָּם לָקוּ. חַמְשִׁים וּמֵאֲתַיִם  
 מִכּוֹת:

כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עֲלֵינוּ.

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמְצָרִים,  
 וְלֹא עָשָׂה בָּהֶם שְׁפָטִים. דִּינֵנוּ.  
 אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים,  
 וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם. דִּינֵנוּ.  
 אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם,  
 וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם. דִּינֵנוּ.  
 אֱלֹהֵינוּ הָרַג אֶת בְּכוֹרֵיהֶם,  
 וְלֹא נָתַן לָנוּ אֶת מְמוֹנָם. דִּינֵנוּ.

- אלו נתן לנו את ממונם,  
 דינו. ולא קרע לנו את הים.
- אלו קרע לנו את הים,  
 דינו. ולא העבירנו בתוכו בחרבה.
- אלו העבירנו בתוכו בחרבה,  
 דינו. ולא שקע צרינו בתוכו.
- אלו שקע צרינו בתוכו,  
 דינו. ולא ספק צרכנו במדבר ארבעים שנה.
- אלו ספק צרכנו במדבר ארבעים שנה,  
 דינו. ולא האכילנו את המן.
- אלו האכילנו את המן,  
 דינו. ולא נתן לנו את השבת.
- אלו נתן לנו את השבת,  
 דינו. ולא קרבנו לפני הר סיני.
- אלו קרבנו לפני הר סיני,  
 דינו. ולא נתן לנו את התורה.
- אלו נתן לנו את התורה,  
 דינו. ולא הכניסנו לארץ ישראל.

אלו הכניסנו לארץ ישראל,  
ולא בנה לנו את בית הבחירה.  
דינו.

על אחת. כמה וכמה. טובה כפולה. ומכפלת. למקום עלינו.  
שהוציאנו מצרים. ועשה בהם שפטים. ועשה באלהיהם. והרג  
את בכוריהם. ונתן לנו את ממונם. וקרע לנו את היס. והעבירנו  
בתוכו בהרבה. ושקע צרינו בתוכו. וספק צרבנו במדבר ארבעים  
שנה. והאכילנו את המן. ונתן לנו את השבת. וקרבנו לפני הר סיני.  
ונתן לנו את התורה. והכניסנו לארץ ישראל. ובנה לנו את בית  
הבחירה לכפר על כל עונותינו:

רבן גמליאל היה אומר. כל שלא אמר שלשה  
דברים אלו בפסח. לא יצא ידי חובתו. ואלו הן.

פסח מצה ומרור:

פסח שהיו אבותינו אוכלים. בזמן שבית המקדש

**פסח** A קרבן שלמים is a new term, what we call peace offerings in English. That's an offering that was eaten by the participants. That's something new, but שלמים is a general name of an entire class of קרבנות, and the פסח, קרבן פסח, is something new, and in those days it certainly needed explanation. And the Torah explains soon why it's called Pesach. Now you people that speak English know that it's a Passover, and that's exactly what Pesach means, to pass over. Now he explains, you

should take a bundle of hyssop, that's a short herb, you should dip it in the blood of the קרבן פסח that you collected in a basin, and you should touch it to the lintel - that's the piece of wood over the door - and to the two מזוזות, the two doorposts. So they smeared some of the blood of the קרבן פסח over the doorway and on both of the doorposts. And then Hakodosh Boruch Hu added instructions, to which we must give ear now, because that's important to our subject. "וואתם לא תצאו איש מפתח ביתו עד בוקר" - you should not go out, any man, from the door of his house, until morning. Now, what's the reason that you shouldn't go out? It seems that it's explained immediately, you shouldn't go out, because in the next verse "ועבר ה' לנגוף את מצרים", Hashem will pass over Egypt to smite Egypt. And when He will see the blood on the lintel and on the two doorposts, so "ויפסח ה' על הפתח", Hashem will pass over your door. And He will not allow the destroyer to come into your houses to smite. So it seems that it's a dangerous night to be at large, so it's safe to be home, because the destroyer is passing through Egypt, and therefore you should remain home behind the threshold, behind the door, on which we have the sign of an Israelite family. There's blood of the קרבן פסח on the lintel and the two doorposts, and that's why it's called Pesach, Passover, Hashem will pass over.

But we must not think that he refers by the name Pesach merely to this one instance, in Mitzrayim where Hakodosh Boruch Hu passed over the houses of our forefathers. That's not the real reason for the name of פסח. פסח means that he's going to pass over our houses forever. The destroyer that goes forth to destroy the nations is going to spare the people of Yisroel. ה' עם is going to survive no matter what. Now, we have to understand that there is a destroyer in the world just as there was in Egypt, and although it's not always spectacular, but eventually he visits all the nations

of the earth. Now, we shouldn't be impressed by the fact that there are big nations today, huge cities, and we think how could it be that this metropolis, Paris, London, Berlin, Leningrad, will ever be destroyed. But we're an old and experienced nation, and in our history we have seen such things. When יחזקאל the prophet foretold that someday Babylon will be a dwelling for wild animals, and that no human will pass through it, it was at a time when it was as ridiculous as could be, because Babylon was then the greatest city in the world. It was a huge city, and it had buildings of great size, a very impressive city. And here was a Navi who was foretelling that someday nothing would remain, and only jackals would run through the wastes where the city had once been. When יחזקאל uttered this prophecy, Bavel was at its zenith. It had conquered one nation after another, and the wealth of all the peoples was pouring into their capital city. All the gold of the provinces was draining into Babylon, and they were building bigger and bigger palaces. They had great avenues lined by huge palaces, and it was unthinkable that the prophecy of יחזקאל would ever be fulfilled. Well we know today, if you want to see the ruins of Babylon, you would have to go underground. Above the ground nothing remains. The excavators, the archeologists, have done a lot of digging, but it was all underground. Even today you'll have to climb down into deep ditches to see the remnants of the splendor of ancient Babylon.

That's an important lesson for us. We're an old people, and time doesn't mean anything to us. We live in the present, we live in the future, and we live in the past. Am Yisroel, you must know, is a timeless people, an eternal nation, and we resemble Hakodosh Boruch Hu in this respect: היה הוה ויהיה, the name of Hakodosh Boruch Hu, is "איהיה אשר אהיה". When Moshe asked Hakodosh Boruch Hu, "What name should I report to the people, if they ask

me what is the name of the one who spoke?" So Hakodosh Boruch Hu said "אֶהְיֶה", I shall be, "אֲשֶׁר אֶהְיֶה", what I shall be, which means that to me the past is just as real as the present, and the future is just as true as the present. And therefore when we talk about the prophecy of Yechezkel it's like we're hearing it now, and we're seeing great cities flourishing full of people, we see crowds walking on the boulevards at night. By day it's strong with commerce, and here comes a Navi who doesn't have any army, doesn't have a crown on his head, doesn't ride in a coach, he's not mounted on a horse, a plain man walking in the street, and he raises his voice and he says this great metropolis will someday be underground, and nothing but desert sand will mark the place it once stood. We understand how people look upon him with scorn, and some ridicule him. But not the Jewish People, because he's Yechezkel HaNavi, and he prophecies in Babylon - his prophecy was said in Babylon. And when we look at pictures of the deserts where this great empire once stood, we envisage the huge palaces that once graced its spacious avenues, and to us there's no past and present, we see Babylon in all its greatness, and Nebuchadnetzar the conqueror. And he has in his palace the best youths of the people of Yehudah. Daniel is in his palace, הַנְּגִי מִשָּׂאֵל וְעִזְרִיָּה, our best, were led off in captivity to serve this great monarch. And yet at the same time, we see that Babylon is nothing but a sandy waste.

That's how we view history, the past and the present are all one to us. And all the nations of antiquity passed through that stage. There was once Samaria, a big empire, there was once a Syria, there was once a Persia, there was a Greece once upon a time. If you ever travel and you'll visit what was once the proud metropolis of Athens, know that Athens is a city today, but it's not a Greek city anymore. It's not the same language, the culture is

different, all the old gods that were worshipped with such glory, with such huge and beautiful buildings, to which they dedicated all their talent and art, all that is gone. And if you will find any of it, you have to go to museums. Most of it is buried deep underground, or smashed into rubble never to be rediscovered. Ancient Rome is gone. Rome, which once filled the world with its noise, its clamor, its marching legions, its huge buildings. Rome was considered the eternal city, but what is called the eternal city today is not Rome at all. Everything that meant Rome, everything that spelled Rome is today ruined, it's all lost, it's ancient history. The Patrician class of Rome, who thought they would rule forever, they're gone. Their wives were carried off by the Huns. The Huns descended upon Rome eventually, and they carried off the wives of the Roman aristocrats. And the Roman populace was dispersed and their houses were occupied by the Barbarians who came and settled there. And the Roman language today is not the Latin language that is lost. It's a dead language today, and what's spoken in Italy is not Latin. There's something of Latin in it, just as there's something of Latin in English, something of Latin in French. But Rome is something of the past now. It's largely underground, and if we study history, we see that this was the fate of the Hittite empire. Today, it's even news to some people that there was a Hittite empire. The חיתים, we know about the חיתים in ארץ כנען, but they were only the tail end of the Hittite empire. It was a huge empire. And there was a reason why it was an empire, but all those reasons are gone today. Nothing remains. Ancient Egypt is no more. What is Egypt today is no connection with the Egypt of the past. Egypt today is mostly a Semitic people, Arabs, children of ישמעאל, who conquered the land. A great many Greeks were mixed in the lineage of Egypt, but the ancient Hamidic people, the children of חם, that was

Mitzrayim, are not there anymore. And of course the Pharaohs are not there anymore, the ancient gods are not worshipped anymore. There remained, of course, the pyramids, the sphinx, but all these are dead testimonials to a great civilization that is gone, and is gone forever. Now that's what we have to learn is the fate of the nations, when it says "ועבר ה' לנגוף את מצרים", that the destroyer is going to smite the people of Mitzrayim, it's only a symbol what's going to happen to every nation. Eventually all the nations of the earth go down one after the other.

And now comes the קרבן פסח. The Pass Over - it symbolizes that ופסח, that Hakodosh Boruch Hu is going to pass over your homes. And that's a very important lesson, I'm sure a great many people never thought of that significance of the קרבן פסח, but that's exactly what it means. "וראה את הדם על המשקה", Hakodosh Boruch Hu will see the blood of the קרבן פסח on the lintel and on the two door posts, "ופסח ה' על הפתח", Hashem will pass over your doorway, and He will not permit the destroyer to come to your houses to smite you. It means, that you, My people, will be forever. You're insured, you're guaranteed against the ravages of history. Now, this doesn't mean that every Jew is guaranteed eternal existence, it doesn't even mean every Jewish family will live forever. We see in America how many Jewish families have disappeared. Contraception, failure to marry, and today abortion, intermarriage - a great many families that existed forty years ago don't exist anymore today. If you could get a telephone book of 1930, there would be a lot of family names that are no longer in existence. They just went out of existence. There's a family that I knew well, six sons, and they didn't have one grandson that carried on the family name. The six sons came from Europe, and that family is a dead family. There were many like that. They didn't marry, and those who did had one child or two children. It happened that

there were no boys in such small families. And therefore there's no promise to any individual, and there's no promise to any family that they are going to live forever. We saw what happened to the ten שבטים, the Ten Tribes, when they were rejected. They were cast off by Hakodosh Boruch Hu and they're lost to this day. But an עם ה' is going to be forever. "אתם בני יעקב לא כליתם", You the children of Yaakov you're not going to come to an end. There's always going to be a Jewish people. And that's what the קרבן פסח is saying.

Now we're going to pay attention to the words. "You should not go out from the doorway of your house until the morning, and Hashem will pass through to smite Mitzrayim." Now, in the מכילתא it gives an explanation why we shouldn't go out, and he teaches us a general principle that is useful in many respects. The principle is as follows: "כיון שניתן רשות למושחית אינו מבחין בין צדיקים לרשעים", when permission is given to the destroyer then no longer will he make any distinctions between the tzadik and the rasha. The destroyer is going to smite everyone. It means, sometimes Hakodosh Boruch Hu sends a misfortune on one person but not on someone else, because the destroyer doesn't have any general license, but when he gets permission to set out on devastation on a general scale, then it's going to encompass the righteous as well as the sinners. Once the גזירה is given for the destroyer to let loose, then even the righteous will not be exempt. That's an important principle, and it answers many questions. And therefore, since that night "ועבר המושחית", the destroyer is going to go out, so therefore even though you are righteous, don't be found on the streets of Egypt, because then the destroyer is not going to distinguish between you and the Egyptians. That's a principle that we learn.

And the מכילתא goes on and brings a verse from ישעי'. In ישעי' it states, "לך עמי בא בחדרך", Go my people, and come into your

chambers. It means, go inside into your home. Come into your chambers, "חבי כמעט", and lock your door after you, "וסגר דלתך בעדך", "רגע עד יעבור זעם", conceal yourself for a little while until the wrath departs. That's the verse from Yeshaya which the *מכילתא* quotes. Now that's the reason for being in the house all night. The question arises, what will it help, because the destroyer did enter the houses of Egypt. He had permission to enter houses, too. And if we would say that the difference is that the Jewish houses had the blood of their *קרבן פסח* on the lintel and on the doorposts, which means the virtue of this mitzvah would protect them, then why shouldn't it protect them even if they would go out into the street. Hakodosh Boruch Hu wouldn't know that these people had just now performed the mitzvah of the *קרבן פסח*, and only if it's visible on the doorposts that the *משחית* will be kept back? And the *משחית* won't know that they fulfilled the mitzvah, if they walk out into the street? When children learn Chumash they take it at its face value. When the *משחית* will see the blood of the *קרבן פסח* he won't enter their homes. But we understand that we're talking about a *מלאך*, and this was a special kind of *מלאך*. "לא על ידי *מלאך*, the *שכינה* was brought that night, so a *מלאך* or the *שכינה* is not cognizant that these people offered up the *קרבן פסח* and they deserve to be exempted that night, and it's only if they hide behind the doorway where the blood is, then they're protected? That needs explanation. In addition, the locking of the door behind you, what's that for? If you're already protected behind the doorpost and the lintel that has the *דם* of the *קרבן פסח* on it, so "וסגר דלתך בעדך", lock your doors after you, is that necessary, to keep out the *מלאך*? That surely needs a *פירוש*. So we must learn this in some logical way, to understand what was the significance of this, what took place at that time, what was meant by remaining in the house, what was meant by being protected by the blood of the *קרבן פסח*?

But first we'll take an example from a different instance. Do you remember in the story of Lot when he was in Sodom, and at that time Sodom was sentenced to be destroyed because of its wickedness, and because Hakodosh Boruch Hu had regard for Avrohom He decided to rescue Lot from the wicked city before it was destroyed? Now when the מלאכים were taking Lot and his family out of the city, just before the fire descended to destroy the city, they gave him instructions. "המלט על נפשך", rescue your life, "ואל תביט אחריך", and don't look behind you, "ואל תעמד בכל הכר", and don't stop anywhere on the plain, "ההרה המלט", escape to the mountains, "פן תספה", lest you'll be destroyed. Now we understand, if the מלאכים told him he should hasten to save his life, and get himself into the mountains before the destruction comes, that's understandable. But what lay in the admonition "אל תביט אחריך", don't look back. If he's hurrying away from the city and he looks back he's not delaying his departure. You can run even though you turn your head back, so what was the purpose of this admonition? And we see later that when Lot's wife turned her head to take one last look of the city, she was sentenced to remain there forever, and there fell upon her a shower of burning chemicals and she became petrified, and became a pillar of rock that stood for centuries, to this day. Which means centuries passed by and travelers could see still standing a forlorn figure of stone that had failed to escape from Sodom. The wife of Lot was known to people that passed through that desolate region. Now what was her crime? She transgressed the admonition of the מלאך, "Do not look back," and she did look back. And therefore we have to understand that looking back is a very important symptom. They were escaping from the sinful city, but it was expected that this should cause a trauma. It should be an experience that shocked them out of their previous attitude, and their attitude was that they

liked Sodom. They identified themselves with this sinful city, it was a wealthy city, it was a luxurious city. That's why Lot chose to dwell there. It was a city where only the well to do, the prosperous lived. There were signs on all the roads leading to the city, "No Beggars Allowed." And Lot and his wife fell in love with that city, and the מלאך who came to rescue them gave them a condition, not that they shouldn't stop on the plain because it's dangerous to stop, that's not the point. It's even more dangerous because it demonstrates that you're reluctant to leave. The fact that you would stop, even though you wouldn't look back, shows that your heart is still in Sodom, and if you look back even though you don't stop, it's also a demonstration where your sympathies lie. And therefore Hakodosh Boruch Hu doesn't consider you worthy of not sharing their fate. Which means it was important for Lot at that time to make up his mind, that he's divorcing Sodom from his heart. This beloved city, a beautiful city, there was nothing but gardens, "כִּנְגַן ה'", it was a garden of Hashem, the Torah describes it. Wherever you turned there were gardens in Sodom, and around the city there were gardens. And it was well watered by the יַרְדֵּן, the Jordan River gave of its waters and produced a lush civilization, and therefore it was very hard not to love Sodom. And Lot and his wife loved it with all their hearts, but now when the judgment of Hakodosh Boruch Hu is being visited on it, they were expected to change their attitudes.

It's like the Jews who had to leave Germany and it broke their heart when Hitler came, because they loved it, they were identified with Germany. Somebody once described to me a scene, a German Jewish family that barely escaped with their lives from Hitler's Germany to Lithuania, and they were sitting on the eve of December 25th listening to the radio, and there's the strains of the festive carols, that came in on the radio from Berlin. They wept

with tears of nostalgia, tears of sentiment for their fatherland. In the good old days they had sat there December 24th in the evening and they had listened enthralled by the holy music. And they had identified with the land of the destroyers, with the land of their tormentors and persecutors. And it broke their hearts that they had to leave, instead of saying, "What a wicked nation, what a filthy nation, a nation of murderers, and we're happy to be rid of them, and we turn our faces away to a new future. We face Jews now, we turn our backs on the wicked gentiles who are murderers of our people." Instead of that they couldn't tear out of their hearts their allegiance to their fatherland. This slavish subjection to the gentile environment, that's what they expected that Lot should sacrifice, and that's why the מלאך said, "Don't look back."

Now Lot was man enough, Lot understood and he learned a lesson, and he faced resolutely forward to a new future, and he is going to forswear any connections with these wicked cities of which Hakodosh Boruch Hu had demonstrated disapproval. But Lot's wife, a woman, is more committed to her environment. A woman more easily amalgamates with the neighbors, and therefore Lot, although he himself was able to divorce Sodom from his heart, Lot's wife couldn't. Now she was leaving the city. She had no alternative, her husband was urging her, the מלאכים were urging her, but she stole one glimpse over her shoulder at that beloved city, and therefore Hakodosh Boruch Hu sentenced her to remain there. Which means, if you want to be eternal, if you want to have the lot of those who are under the wings of Hakodosh Boruch Hu - and they're exempt from the destroyer who comes upon the nations - you must give up your love, your sentiments that connect you to the nations of the world. Now this doesn't mean you shouldn't pay your income tax, this doesn't mean you shouldn't be loyal to your country or to its flag, by no means.

Certainly Jews should be loyal, but a Jew should know that he is above the lot of the nations of the earth, "שלא עשנו כגויי הארצות ולא שמונו כמשפחות האדמה".

And now we come back to our subject, the deliverance from Mitzrayim. It had to be, first of all, a deliverance from the mentality of Mitzrayim. To be in exile among the nations is not as harmful as if one's intelligence, his intellect, is exiled among the nations. And the Korban Pesach, we must know, was a demonstration of a break with the אומות העולם, because it was forbidden in Egypt to eat the flesh of sheep. It was a sacred animal and it was considered a תועבה, "כי תועבת מצרים כל רועה צאן", anybody who was a shepherd was considered an abomination. That was Yosef's alibi to get his brothers out of the service of Pharaoh, as they said to Pharaoh when he asked them what is their livelihood. They said, "We are shepherds," and therefore they were allowed to live separately in the land of גשן. Shepherds were abominated. The same is when Yosef's brothers first came to him, and he made a feast for them. They sat apart, they didn't sit together with him, because it was against Egyptian practice to sit with shepherds. And here was a people that were subject, they were enslaved to the Egyptians, and they were told to take the symbol of Egyptian reverence and to slaughter it as a Korban Pesach. That was the first shot in the rebellion against the hegemony of Egypt. And then they were told to go inside their homes, and they are going to be rescued by being separated from the nations of the world. The reason that the destroyer is not going to enter the house of the B'nei Yisroel is only because they go inside, and they don't mingle. So the purpose was not in order to be protected from the מלאך המשיחית. The purpose was that they shouldn't mingle with the nations. That night they had to demonstrate that they were "הן עם לבדד ישכון", they were people who dwell alone. And it was that

which rescued them from the מלאך. Now, that's a very important lesson. Now, they could have gone instead, and that's all, but in order to emphasize their aloofness they were told to slam the door. A Jew had to go into his little house and slam the door on the אומות העולם, lock the door against any influence from the outside. Because anything good we already have. The only things that will come in from the outside are harmful injurious things. There's nothing good that we can gain from the outside. And if we open the door, then the משהית will come in. Why? Because an open door means that we still have some sympathy, we have some sentiments, we still participate in the ways of the gentiles.

I'll give you an example. A Jew must make Purim a big occasion in his life. Take off if you can from work, or take off part of the day, and make it a great day in your calendar. And when Thanksgiving comes, see that it's a day like any other day. Nobody should visit you. People want to visit you; tell them you cannot, you're busy today. There shouldn't be the slightest sign of festivity on Thanksgiving. And that's a method of locking the door on the outside, and that's going to give Am Yisroel permanence. And that's what happened then. So when they put the blood of the Korban Pesach on the mezuzos, it was a demonstration as follows: a demonstration of defiance against what was considered proper by the nations of the world. It was an abomination to smear the blood of the Korban Pesach on your doorposts. "Feh! These filthy Hebrews, they eat sheep, and they take the blood of a gentle sheep and they smear it over their doorposts, that's an abomination for that house". And that's what we did on that night, to demonstrate in their faces, in their teeth, that we have our own ways, and we walk our own path. Now locking the door was a demonstration that we consider ourselves capable of living full rich lives inside of our own home. Inside of our Jewish ghetto, inside of our Jewish

district, we don't hanker to move among gentiles or to imitate any of the practices of the nations. We have different ways of thinking. What's considered good manners by them is considered by us as improper behavior. We have entirely different standards. It's very important for us to understand that. Because if you don't learn a lot of Torah, then you're going to have the standards of the gentiles in your mind. It will take a lot of learning before you know what to substitute for the ways of the אומות העולם. But first to get in the mind the principle that that is what prevents the משהית from coming in.

Now, that's what Hakodosh Boruch Hu told our people on another occasion. On another occasion He said, "ואבדיל אתכם מן העמים להיות לי", I have separated you from the nations to be mine. And on this our Sages say, "אם אתם מובדלים מן האומות", if you separate from the nations, "אתם שלי", you are Mine. We have to realize it doesn't mean really to be separate from the gentiles, The Jews who are like gentiles are no different. And it's important to be separated from them. Now you understand what should be our attitude towards those Jews who have a gentile daughter-in-law, or a gentile son-in-law. What should be our attitude to the parents? You have to understand that if we want that Hakodosh Boruch Hu should insure our existence, then we have to cut off not only the children who intermarry, you have to cut off the parents. If the parents have any relationship with those children, then it's our duty to cut off the parents, to excise them from our hearts. I just spoke this week to someone who has his wife's parents, and they're expected to visit them every Pesach, not for the Sedarim but during Pesach, but his sister-in-law is consorting with a gentile boy, so what should they do? So I answered, there's only one thing to do. If the parents insist that you visit them, you must say on condition that you promise that that gentile boy will not enter your

home. There's no two ways about it, otherwise you yourself are looking over your shoulder at the אומות העולם. A Jew must know that he is eternal, but he is eternal only on one condition, "אם אתם מובדלים מן העמים", if you're separated from the nations. Now sometimes you must mingle with them, for business or other purposes and it doesn't mean that you have to be impolite. No, by no means, but you should always remember that you are in an entirely different category than the nations of the world. It's not your fault, it's not that you're proud, it's what Hakodosh Boruch Hu has told us, and we have no alternative but to follow these principles. The Jew must always know he is not the same as Poles, or Germans, or Americans, even though he can deal justly with all of them, and decently with all of them, nevertheless he must know that he is a member of the Eternal People, and in order to be eternal he must keep in mind the principle that he is different. Now that's what we learn from the פסח. קרבן פסח means passing over, but passing over only on condition that you make up your mind that you are separate. Now that's הוג הפסח, what the Pesach teaches us.

## פסח שאבותינו היו אוכלים

In שיר השירים there's a passuk, "עורי צפון" - Awake, O north wind. He calls upon the north wind to awake, "ובואי תימן" - and come, O south wind. Now what does that mean? The north wind should awake and move away from us. And come, O south wind. "עורי צפון" - awake, O north wind, and move away from us. "ובואי תימן" - And come, the south wind, we are inviting the south wind to come. So what's the difference between the north wind and the south wind? You know שיר השירים is a משל and hints great teachings. What is that teaching? "עורי צפון", awake

you nation that brings offerings in צפון. צפון means offerings that are brought a קדש קדשים like an עולה. "עורי צפון" - awake, north wind, and move yourself away from us. "ובואי תימן" and come, the south wind – inviting the south wind to come. So the Gemara says that the north wind is the אומות העולם, the nations of the world. The nations of the world also always brought offerings even before the Torah was given. You know אדם הראשון brought offerings, קין and הבל brought korbanos, and by נח it says openly, that he brought korbanos. But all their korbanos were north wind korbanos. צפון המזבח, it means they were עולות and עולה is קדש קדשים, it's not eaten. So the korbanos of the nations before the Torah, were all korbanos not to be eaten. It wouldn't enter their minds to eat from the korbanos. You have to burn it on the מזבח to Hashem. And which human being would have the audacity to put it in his mouth, a mouth of a בשר ודם? "Who are human beings? You're going to make it unclean by putting a korban into your mouth." So nobody even dreamed of such a possibility and therefore no one ate the korbanos they offered, until we came to the Korban Pesach. The Korban Pesach was the very first offering that was eaten. It was a very big novelty. Now in תימן, in the south of the מזבח they brought other offerings, other than the עולה, they brought שלמים, Korban Pesach, any other offering that could be eaten. So "עורי צפון" means the time has come now for you who belong in the north, to move out of the picture. For all you have are קרבנות עולה, that cannot be eaten, and now come in, in their place, a nation that brings offerings in the south. That's שלמים, and Korban Pesach that can be eaten.

What is it saying? It is saying that we are taking their place, and what's the sign, that we are superior to them? The sign is that we're able to eat the korban, and they're not able to eat it.

That's a very big lesson, that we are now entitled to eat of korbanos. Now why's that? And the answer is that when the בר ישראל puts the korban into his mouth, he's putting it on the מזבח. And when he's consuming it, it's like the fire on the מזבח burning it. And now the Torah declares that you are an "עם קדוש לה' אלוהיך" - you are a holy nation, and when you eat, it's not that you're consuming beautiful things like apples and wheat, and other things, only because you can't help yourself, because you have to feed yourself. No, we're doing a benefit for those things you're consuming. You're elevating them by putting the food into your mouth. You're making your food a korban to Hashem. That's what we're learning now. Now this may seem exaggerated in some people's minds. You may think it's saying too much, but if you listen you'll understand that this is underestimating it. It's an understatement. The Torah's teaching us that the Korban Pesach should be eaten and that is a demonstration that you are now chosen by Me as My כהנים and when you eat you're serving Me no less than when you burn the offering on the מזבח. Even more. And therefore, "עורי צפון" move away, you north nations who only have a קרבן עולה on the צפון, "ובואי תימן" and come you south nations, that means Am Yisroel, for the ones who can bring korbanos on the south side, the דרום, - Korban Pesach, קרבן שלמים, to be eaten. Now let's imagine in ארץ מצרים on that great night, wherever there were B'nei Yisroel, and by the way there were many B'nei Yisroel, it was a "שה לבית", every house had a lamb, every house had a sheep. In every house, they were roasting the sheep on the fire. Imagine, thousands and thousands of homes. They weren't wealthy. They were poor little servants to the Egyptians. There were very many of them. In fact there were over two million of them. And in all these homes, they were roasting lambs that night. And so the odor of roasted lamb began coming

out of the houses. The Egyptians who passed by sniffed at it. They said "We wouldn't eat such things, lambs, sheep. We don't eat that." But their mouths were watering. And in their hearts they were very envious of B'nei Yisroel. Now suppose this Egyptian decided to yield his principle and come in and participate. As he walked in he would see a man standing in front of him, "Nothing doing. I'm sorry you can't come in tonight. 'כל בן נכר לא יאכל בו' a stranger cannot eat." "Why not?" "What could I do? Hakodosh Boruch Hu said that we are chosen to eat the Korban Pesach and only we." That was the demonstration of the Korban Pesach. So now we begin to see that the eating of the Korban Pesach among other purposes was to demonstrate the superiority of the Am Yisroel. That night we sat down, and only we, nobody else could come in, even if they were willing, even if they requested of us, even a gentile king couldn't come in and eat the Korban Pesach. To demonstrate "אשר בחר בנו מכל העמים", Hashem chose us.

And so, there were those who had made every effort to belittle the B'nei Yisroel, to debase them, to issue decrees to degrade them, to make them considered as if they were the dirt underneath the feet of the Egyptians. That's what the gentiles have always tried to do, to take the Jewish nation and to make them the worst in the world. There is a very big literature devoted for that purpose. So what did Hakodosh Boruch Hu demonstrate that night when we sit down at the table, "מי כעמך, ישראל גוי אחד בארץ" - we are the one nation that Hashem considers important. And all the rest are not important. And now the unimportant ones were inside eating Korban Pesach, and those who were considered important were excluded and were standing outside. They cannot come in. Now this lesson is for us to learn today. At every seder we must understand

one of the great functions of this unique opportunity when you come together, the entire family is to practice to train ourselves into the understanding that we are a great people who have no equal in the world. Now we must labor with all our strength to teach ourselves that lesson because the gentiles have made every step to denigrate the Am Yisroel and belittle them and some of this has an effect. Many Jews are almost afraid to admit that they're Jews. They change their names, we find constantly, and some adopt gentile manners, and some get lost among the goyim, only because of the great campaign that belittles the Am Yisroel. And so tonight we come together at the seder table to practice the great principles that we are the nobility of mankind. We are the princes that Hashem has chosen. We are the aristocracy.

I remember once after Rabbi Kahane was killed a gentile writer wrote a big article in a conservative newspaper ridiculing him. And because of his ethnocentricity. Now that word is "ethno," which means nation, and "centricity" comes from centered - that he believes so greatly that the Jewish nation is all important. That's how he criticized Kahane. What this poor goy doesn't know is that this principle, that's the heart of our Torah. We're all ethnocentric. Now we don't proclaim it so openly. It's not so wise to do that. We see what happened to him. But there's no question that every Jew is an "ethno centrist." Otherwise, he's not a Jew. We must work on that principle to know that there's nothing like the Jewish nation. Not only are we the best nation, but we're the only nation "גוי אחד". We're the only nation. And all the rest are not considered a nation at all. And that's so difficult with such a propaganda against us, belittling us. And of course the reform Jews are adding their voices to this propaganda. "Brooklyn is no good, orthodox Jews, ultra ultra orthodox, Hasidim, all these

are no good people." And we have to know, that no matter how convinced we are, a little bit rubs off on us. So Hakodosh Boruch Hu said, "Don't weaken in the smallest amount. And You have to labor in the idea that I am saying about you, and I am saying that there is nobody in the world who can compare to you." At the Pesach seder it's an opportunity to understand this principle more thoroughly.

We find at the beginning of מתן תורה, when Hashem spoke at סני. He said "אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים", and He emphasizes two points here, מארץ מצרים that's the real geulah that's the main achievement that He took us out of Egypt. אנג. אורחה He mentions also that He freed us from our labor where we were in the house of bondage. That's a minor point. Of course it's a very great point to be freed from servitude in Egypt, but no matter how big this geulah was, it's minor compared to the geulah of being freed from Egypt. Being in Egypt we must know means identifying with the people. We can't help ourselves. If you are among the Egyptians you are identified no matter how you look down on them, you belong to that nation in which you lived. Like it states "כי אתם ידעתם את אשר ישבנו בארץ מצרים." Moshe Rabbeinu said: "ותראו את" and you saw their abdominal things, you saw their practices, and you couldn't help being influenced by their ways "פן יש בך איש או אשה... אשר לבבו פנה היום מאם ה" - Maybe there's somebody here today whose heart turns away from Hashem. Nobody turned away from Hashem in Moshe Rabbeinu's time, but in someone's heart, maybe he has a certain influence that remains from what he saw in Egypt. What he saw there influenced him. And that's a problem you had to worry about long after. Forty years later, Moshe Rabbeinu was still concerned about that. Maybe something remained. And now we begin to see

that among the gentiles, there's a סכנה of not being independent in your mind. No matter how you understand your superiority, no matter how you look down on the nations, your mind is still enslaved by them as long as you're associating with them. Now, when we talk about the greatness of the Am Yisroel, that we're expected to learn on seder night, it's important for us to know there's a principle: If a person wishes to be worthy of a certain great reward that's promised to our nation, he must believe in that reward, he has to have אמונה. I'll give an example. The Gemara says a person who doesn't believe in תחיית המתים, in the revival of the dead, then he won't be זוכה to תחיית המתים. Now that's a fearsome statement. If you don't believe in תחיית המתים. Now, how many people really believe in it? You have to be afraid and therefore we have to work on it. And when you say שמונה עשרה everyday "ונאמן אתה להחיות מתים" - we trust You, you'll revive the dead. We have to work on it. Don't lose the opportunity. We must work on תחיית המתים. Otherwise you'll think like the street thinks. Who thinks of תחיית המתים outside? That's what people inside the shul also think. And even though you look like a frum Jew that's your חיצונית, but inside of your head do you have a clear commitment to believe in תחיית המתים? So you must work on it. It's a מורא, it's a responsibility. So every day, don't lose the opportunity when you come to these words, say "ונאמן אתה" - we trust You Hashem "להחיות מתים" - You'll revive the dead. And we thank Him in advance because it will be too late then. Thank Him right now beforehand. "ברוך אתה ה'" say it with gratitude. Imagine, "When the time will come and you will arise once more from the dust, oh, the great happiness, and you will shout to Hashem, 'we thank You'." But that thanks is not freewill anymore. It's just a reflex that happens merely because of the nature of the circumstances, but no free will will exist anymore once you leave

this world. So we utilize our free will now to thank Hashem as long as we have בהירה we say it. So every day is a great opportunity to work on that principle.

Coming to the Seder night it's a sign of a certain amount of identification. There's a certain Jewish mayor, I don't want to mention his name here, he doesn't deserve it. Pesach night he had some physical attack and he fainted in a Chinese restaurant. What a tragedy! Pesach night in a Chinese restaurant. A Jewish mayor. You know, there are irreligious Jews, but Pesach night they come back to their family. At least once a year they're identified. A very great opportunity, the seder night, more than they understand but they instinctively feel it's very important. And many of them who forgot everything, but they still remember with longing the beauty of the Pesach night. That's Seder night. It's extremely important more than they understand. That's the night when Hashem declared the greatness of his people. And by coming back, at least to sit at the seder. A demonstration that you belong. It's a tremendous thing. When they came to the Korban Pesach and they sat down, not everybody was a בעל הבית. Some people were unfortunate, were lonesome, so they asked to be counted in the Korban Pesach. So they were counted in. Let's say they gave a little bit of money, for a token, and they were counted in. And now they came in and sat down around the fire with the family and each one took a little piece of the roasted mutton, and as they were chewing it, they were thinking of the great lesson that nobody can come in except for the Am Yisroel. "כל בן נכר לא יאכל" בני, nobody outside has a right to come in. Even if he was a prince, a king, we couldn't give him a piece of the Korban Pesach. Because we are the real kings. We are ethnocentrists. Hakodosh Boruch Hu is the one who taught us that. And therefore he told us that Korban Pesach is the opportunity to show that Am Yisroel

is the nation that He loves and therefore those that come join in the Korban Pesach, those who sit at the seder even today, are gaining the very great opportunity of being identified with כל ישראל יש להם חלק לעולם הבא.

Also in the days of יאשיהו המלך, after the ten tribes were already in exile, יאשיהו was a baal teshuvah himself. And he made a very big movement for תשובה and he made a Korban Pesach that had no equal in history, it says, with the greatest enthusiasm. There were some remnants of the עשרת השבטים who still lived in a land that was now desolate. And he called them in to come and they came for his Korban Pesach. And the whole nation came together and they made a covenant to be loyal to Hashem from now on, in the days of יאשיהו המלך. Now this is not merely a true opportunity like when someone makes a seder to bring in Russian Jews, בעלי תשובה in order to teach them the Torah. It wasn't merely that. No, this was the bond that gave them the rights to claim that ברית that Hashem promised כל ישראל יש להם חלק לעולם הבא. And now we'll come to the real picture that emerges now.

The עולם הבא describes נביא ישעיהו. Now he can't describe it in detail. It's a משל and the משל is very important. "הנה עבדי יאכלו" - behold all my servants are going to eat. It's a banquet, they won't ever get tired. At that banquet you're going to eat and eat and your appetite will always be as it was at the first moment. Now it's more than eating but we understand it as a משל. Picture it. Suppose you're at a banquet where the very best meals are being served, by the very best chefs, all beautiful things, garlanded with all kinds of condiments. The taste is excellent, and the appetite is A-1. Always, for thousands and thousands of years, they all together happily celebrated. If you can picture that, it's beyond our ability. And everyone sitting and eating "הנה

"עבדי יאכלו" - my servants are going to eat, "ואתם תרעבו" and you will be hungry. The rest of the world, with the reform Jews, all the Jews who wandered away they'll stand there and be looking on and their mouths will be watering and they'll be hungry and they'll have an appetite too. Yes, they'll be summoned from Gehinnom to look on and they'll look and it will be the biggest torture you can imagine. And their mouths are watering and they'll be starving, and here they see the very best at the table but they can't participate. "ואתם תרעבו" - and you'll be hungry "הנה עבדי ירנו מטוב לב" - My servants will sing from merriness and happiness of heart. They'll sit at the table and they'll sing beautiful songs in a happy celebration "ואתם תצעקו מכאב לב" - and you'll cry out from pain of heart. They will say, "Why didn't we use this opportunity when we were alive. Why didn't we join in the seder when we were alive?" So we see now at the seder when you sit down Pesach night it's a foretaste of the great banquet of Olam Haba. That's what the seder is. Unfortunately, our seder is a poor weak little seder, only a few hours. The appetite finally wears out, you can't eat too much, but it's a משל. The fact that you're there, however, is a very big achievement. You're identified with Klal Yisroel, with the greatness of your nation. You know that Hashem loves you, that he skipped over you, when He destroyed the others and he will continue to skip over you forever and ever. The Jewish nation is eternal, it will go on forever and ever. And every nation will go down in the dust like Stalin's empire. The Communist empire went down to the dust, Hitler's thousand year reich went down to the dust, Rome went down to the dust, Greece is underground, and Babylon is underground. All the nations of antiquity went down to the dust. Egypt, our tormenters, all gone. Nothing remained of it. Today Egyptians are only Arabs who came in later and

קָיָם. עַל שׁוּם מָה. עַל שׁוּם שְׁפָסַח הַקָּדוֹשׁ בְּרוּךְ הוּא  
עַל בֵּיתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם. שְׁנַאֲמַר (שמות יב כז) וְאִמְרַתֶּם  
זִבַח פֶּסַח הוּא לַיהוָה. אֲשֶׁר פָּסַח עַל בֵּיתֵי בְנֵי יִשְׂרָאֵל  
בְּמִצְרַיִם. בְּנִגְפוֹ אֶת מִצְרַיִם וְאֶת בֵּיתֵינוּ הִצִּיל. וַיִּקַּד  
הָעָם. וַיִּשְׁתַּחֲוּוּ:

we're still here, but not only here in this world, we continue on in the World to Come forever and ever and ever. And we'll be at the Great Seder, a seder night that will last in happiness forever. All our relatives will be together with us with joy, and the biggest הנאה, the biggest form of happiness and enjoyment that you can imagine, far beyond the ability of even Moshe Rabbeinu to describe. It will last forever and ever and that's what the seder is symboling. So while sitting at the seder keep that in mind. If you'll keep that in mind and work on it, the time will come when all of us together will be sitting at the great סעודה and enjoying it forever and ever. So now we begin to see how great is the opportunity that Pesach offers us, to understand these principles, and we gain it by eating. We sit down and eat, and eating of course is a physical thing. Eating is a materialistic thing. So that's what's going to give us the משל as you eat the Pesach things. You eat the matzah and the marror, and whatever is there. Of course you'll eat other things too. And that form of exercise of the emotions are accompanied by physical reactions. It's going to engrave on your mind a great principle that this is going to be the final סעודה that will last forever and ever.

מראה על המצה ואומר:

**מִצָּה זֶה שְׂאֵנוּ אוֹכְלִים עַל שׁוּם מָה. עַל שׁוּם שְׁלֵא**

**מִצָּה זֶה**

Now, there's a thought that the Torah says openly about matzah, which you should have in mind. Remember for 210 years we couldn't leave Mitzrayim. Even Yosef Hatzadik was not able to leave Mitzrayim. When he wanted to bury his father he sent somebody to Pharaoh to be *משתדל* for him, and say, my father made me swear. That's why Yaakov made him swear. If he wouldn't have sworn Pharaoh would have said, send somebody else, we'll send Egyptians to bury your father. But he said, I swore to my father. He swore, what can you do, he swore? It was the plan of Yaakov Avinu, otherwise Yosef Hatzadik couldn't go out. *א משנה למלך היינט, א משנה למלך מארגן*, he couldn't go out, that's all. He just couldn't go out. It says openly in the Torah. And he himself didn't have the boldness to approach Pharaoh. He asked somebody else to speak to Pharaoh for him. Now, for 210 years nothing to talk about, and Pharaoh didn't even dream about sending them out, *לא עלה על דעתו* to send them out. All of a sudden Pharaoh gets up in the middle of the night and says, "קומו צאו מתוך עמי". What's this? Pharaoh, a king, gets up in the middle of the night? Kings don't get up in the middle of the night. And Pharaoh comes to Moshe and says "קומו צאו מתוך עמי". It's *יד ה'*, that's as open a miracle as you can ever see. That's one of the great *ניסים* that the matzah memorializes, "לא הספיק בציקם", they didn't have time to cause their bread to leaven; they had to bake it before it rose in leavening. So the matzah is a sign of the *הפזון*, the haste was a miracle. The haste, that Pharaoh said, please get out, "קומו צאו". Now it seems to me, that as soon as Pharaoh said that, they shouldn't wait, he could change his mind before the

morning. But they said, nothing doing, we'll leave when we're ready, we're not ready to leave yet. Pharaoh is begging them, he's shouting at them, he's in a panic, but we're in no hurry. Now, the Gemara says that there was a גאולה מאורחא, there was a גאולה in the evening. They were redeemed - Pharaoh said go out, and they were redeemed. And there was a גאולה מצפרא, where they went out actually only in the morning. Now, everybody who davens knows that nighttime, at maariv, when you talk about גאל ישראל, you say קדיש, השכיבו, you say קדיש. But in the morning, nothing doing, גאל ישראל and we cannot intervene, you can't interrupt between גאולה לתפילה. So what do we see from that? That the גאולה of the morning was the most important גאולה. Now why is that? We were free people already, Pharaoh said you're free, they stopped work a long time already, they stopped working for Mitzrayim a long time already. But to go out they had no permission, and here suddenly permission came, and they didn't leave. In the morning they left.

Now what was the reason that the גאולה מצפרא, the redemption in the morning, was the most important redemption? Because there were two parts to יציאת מצרים. One was to be free from the yoke of Pharaoh, they must be in Mitzrayim forever and ever. It was finished that night. There is a second, the Shibud Mitzrayim, to live among gentiles, to live among gentiles is in itself a tremendous שעבוד. You're not free people as long as you live among gentiles. Here in America, you have almost 100% freedom. But you're not free people, because you're under the pressure of an adverse environment. The whole סביבה is against you. It's a סביבה of עבודה זרה, a סביבה of אפיקורסות, a סביבה of שטות, and תאוות, all kinds of wickedness all around us. And that's the שעבוד. And don't think Eretz Yisroel is different, you go to Eretz Yisroel is like going to Chicago. There's no difference. Of course there are better neighborhoods, there are from neighborhoods. Go to

Williamsburg, Boro Park. In Eretz Yisroel you go to Yerushalayim in certain places, not every place. A Rosh Yeshiva told me, it's not enough to go to Eretz Yisroel, it's like going to Chicago, he said. A Rosh Yeshiva from there told it to me. And therefore now that they left Mitzrayim, they went out in isolation, "הן עם לבדד ישכון", now they were all isolated in the wilderness. It's not called the גאולה until you're isolated from the nations. As long as all around you, you can see their faces, you see their newspapers being sold on the streets, see the signs, everything speaks of גלות. Now that has to be explained, we're so accustomed to it, we don't even feel it. What we have to know, that the streets are full of טומאה in גלות. Like they said, when Hakodosh Boruch Hu foretold that they will go into exile, "ועבדתם שם", you'll serve there the idols. Now we didn't serve their idols, but you can't help yourself being oppressed by the influence of the alien environment. Everything speaks of שקר, everything speaks of טומאה. The streets speak טומאה, the buildings talk טומאה, everything is טמא. Now when they went out of Mitzrayim, that was a perfect גאולה. Now that's why גאולה מצפרא in the morning was the most important redemption. And in the morning we have to be careful to be סומך גאולה לתפילה right after גאל ישראל we start "ה' שפתי תפתח". So the matzah symbolizes this sudden changeover from שעבוד לגאולה, and from being among the gentiles, to being now free of the influence, and being a nation in isolation. The matzah symbolizes that, because it happened so quickly, they had no time for the bread to become leavened.

## מצה זו

There's another symbolism of matzah that's worth thinking about. You know, קרבן מנחה eat the מנחה, כהנים.

A minchah is made of matzos and only kohanim could eat it. But Hakodosh Boruch Hu told us, you're going to be

הַסִּפִּיק בְּצַקְּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ. עַד שֶׁנִּגְלָה  
 עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא וּגְאֹלָם.  
 שֶׁנֶּאֱמַר (שם לט) וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם.  
 עֲגַת מִצּוֹת כִּי לֹא חָמֵץ. כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יִכְלוּ  
 לְהַתְמַהֵמֶה. וְגַם צָדָה. לֹא עָשׂוּ לָהֶם:

מראה על המרור ואומר:

מָרֹר זֶה שֶׁאֲנִי אוֹכְלִים. עַל שׁוֹם מָה. עַל שׁוֹם שֶׁמָּרְרוּ  
 הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם שֶׁנֶּאֱמַר (שם

a ממלכת כהנים. The entire nation, in a certain sense, we're kohanim. What is a kohen? Someone who is dedicated to the service of Hashem. What is a Jew? He's dedicated to the service of Hashem. If he's a doctor, or he's a street cleaner, whatever it is, that's all incidental. A Jewish profession is יהודה, he praises Hashem. That's what יהודה means, he praises Hashem, that's his business in life. A Jew is a kohen who serves Hashem, every Jew must know that. And therefore he eats matzos on Pesach to demonstrate that we are ממלכת כהנים. We eat matzos, we're servants of Hashem.

**מרור זה** Every night we eat all kinds of vegetables - tonight we eat bitter herbs. Why bitter herbs? "וימררו" they embittered their lives. Let us understand the function of the marror. To be in Egypt was in itself an exile. They couldn't go out; they were in prison. But Hakodosh Boruch Hu had in mind two things while they were in that prison.

One was that they shouldn't have any love for the Egyptians. Now we in America, for instance, have no resentment against the gentiles. As long as the gentiles are decent they're our fellow citizens. We don't hate them, why should we? Of course the criminals among them we hate. But we have no reason to love them. Do they love us? Do they love each other? They don't love each other either. Ask an Italian, are you מקיים ואהבת לרעך כמוך to the Irishmen? No, he doesn't know the Irishmen, why should he? Of course the liberals will say we love everybody. That's fake. They only love themselves. But actually gentiles don't love each other, so therefore, although we are friendly to everybody, - we say openly, we have no reason to love everybody. Of course don't say that openly, because the newspapers will say, "Oh you don't love the gentiles, you don't love the gentiles." The gentiles don't love each other, but we are supposed to love them!? That's Christian language, to love everybody. Love means nothing at all today. Love! "I love New York!" He loves New York like he loves a hole in the head. "I love New York," doesn't mean anything. Love doesn't mean a thing today. But to us love means something. There's a mitzvah, ואהבת, you have to love a fellow Jew. You have to love him, not to tolerate your fellow Jew. You have to love your fellow Jew! Gentiles, they're scenery, we don't have anything against the trees, against the birds, against the curb, against the sidewalks, they're useful. You can't say you love that tree, unless you're a poet who wants to show off, otherwise who loves trees? You love birds? That's bluff. Environmentalists say they love birds, but honest people don't love birds. And so, Hakodosh Boruch Hu said, "Look, you'll be in Mitzrayim 210 years. There's a very great danger." After a while they might come to love the Egyptians. Because the Egyptians in the beginning were very nice to us, Yosef was the vice-regent, and everybody

respected the Jews and honored them, because of Yosef Hatzadik. Eighty years we lived in Egypt in the greatest סכנה, סכנה of falling in love with Egypt. They were dangerous years. So what did Hashem do? "הפך לבם לשנוא עמו", He turned over their hearts to hate His people. You hear that? We're blaming the Egyptians, but it says in Tehillim, Hashem caused the Egyptians to hate us, for a purpose. "הפך לבם לשנוא עמו", he wanted them to hate us, in order we shouldn't make any mistake about it - you have no business loving gentiles. Again, I'm putting a footnote on it, we certainly don't hate them, but why should we love the gentiles more than they love each other? They certainly don't love each other.

Now, in Mitzrayim, because of their treatment of us, Pharaoh gave us the best land, "ממיטב", from the best land of Egypt he gave us to settle. We had all privileges, and Yosef our brother was the leader of all of Egypt, so therefore it was a very great סכנה. So Hakodosh Boruch Hu gave an antidote. "וימררו", now they began to embitter the lives of the Jews. Now they had to persecute us with such venom that it was impossible to have the slightest interest in an Egyptian. An Egyptian became like a snake. When a Jew saw an Egyptian from a distance, he tried to go on a different street, to detour, not to meet him. Because the Egyptians were terrible in their wickedness. That's what Hashem wanted. And therefore the marror commemorates the great miracle that Hashem did, that he caused us to be separated from the environment. In Eastern Europe we were blessed, we were living among people of very low character. The peasants in Eastern Europe were not like the Germans or the Englishmen, who were cultured refined people, with good manners. Every Lithuanian, every Pole carried a knife in his boots, and they used it. They were vicious, angry people. They got drunk frequently. I was there, I saw them - the Poles, the Lithuanians, the Ukrainians, wicked people, all thieves, all

stealers, immoral. Don't think I'm prejudiced, I saw with my eyes. On a market day, they used to come sell their produce, and buy liquor and get drunk, and fall and eat on top of each other, men and women, a heap in the market place, and vomit on each other. Very low people. The same was in Turkey, very low people in Turkey. That's why the Jews thrived in those countries. When Jews came to cultured countries they got lost. In Germany, Jews got lost. Germans were polite, with very good manners. Jews in England got lost; Jews in America got ruined. How good it was to live among backward people.

But Egypt was a cultured nation. They were polite people. It was very dangerous for us to live in Egypt. So Hashem said "וימררו" "את חיהם", I'll make it marmor. An Egyptian became as bitter as marmor. They became so bitter, so wicked, that now we were protected against mingling. So the marmor was a great gift מן השמים. So when you pass the street and a gentile says, "Dirty Jew," say Baruch Hashem, now I know who he is. Otherwise I might think he's a human being - he looks human. A boy went into a laundromat to wash his garments. While he was standing there a gentile girl started up with him; she liked his looks. But this boy had the sense enough to know that he was talking to a tiger. She looks like a girl, but she's a tiger. There's a lynx, there's a wolf, that looks like a girl. Watch out for gentile girls, they're tigers. I remember a case, a man married a gentile woman, and the newspapers reported how she shot him dead subsequently. She killed him with a gun. Jewish women don't kill their husbands with guns. And so Hashem said, "וימררו", embitter their lives, and therefore the Egyptians showed what they can do. The same was with the Nazis. The Jews in Germany fell in love with the Germans. Germans were very polite. So the Jews began intermarrying with the Germans. So what did Hashem do? He let

the Germans show who they were, and the Nazis did a good job of showing who they were, and now we know who the Germans are, the Germans are the very worst. Hyenas! There's not another nation in the world of savages as wicked as the Germans are. Under their good manners, we know they're the most terrible criminals. If we have the power we should organize an army even today, and march upon Germany and take revenge for six million victims. We don't have the power to do it. The ogres, the cannibals, the very worst people in the whole history of the world are the Germans. And why did Hashem do that? Because the Jews were in love with them. "וימררו", therefore he sent marmor to teach us who they are. And that's one reason why we thank Hashem for the marmor. Ah, what a delicious thing, take a bit of marmor, horseradish, and you swallow it, and you're fainting, tears flow from your eyes. That's what our forefathers did in Egypt. They were fainting from the צרות. Tears flowed from their eyes - that's how much they suffered from their Egyptian neighbors. צרות on every side - very good medicine. Now we know who the Egyptians are. And we thank Hashem, "ברוך אתה ה' על אכילת מרור", we're privileged to have that marmor. That's one aspect of marmor, and never forget that. To be persecuted by the gentiles is very good. The fact that the gentiles showed who they are was a great blessing for us. Don't deceive yourself, he may smile on you, she may smile on you, but it's the smile of the hyena. The time will come when you'll discover, you're starting up with a snake.

**מרור זה** Now there's a second aspect of marmor. It says in the words of our wise king, Shlomo Hamelech "טוב כעס משחוק", vexation is better than laughter. Suppose you חלילה lost your pocketbook. You came home and your wallet is missing. You're vexed. Suppose

you walked in the street and you found your pocketbook. Ah, ששון ושמחה. Which of the two occasions is better for you? So Shlomo says the first one is better, when you lost your pocketbook you're better off. "טוב כעס משהוק", vexation is better than laughter. Of course we prefer the second one, but Hashem is a טוב ומטיב, and when He causes vexation to you, He's doing a great benefit. You know what it means, when you're vexed? When a person is vexed he becomes sweet in his nature, when a person is successful he becomes hard and unpleasant; he's arrogant. A man who went through tzaros, it's a pleasure to deal with him. He's a softer man, he understands things. A man who is successful is arrogant and tough. And our nation became tempered in the כור הברזל, that's what it's called in the Torah. Egypt was a furnace, an iron furnace. In the כור הברזל, we're told, that's the place where they would refine gold. "מצרף לכסף" ובור לזהב. In that כור הברזל of tzaros, we were refined. Our characters, our character became purified. Tzaros makes a man good; there's no question about it. People who were born in America had plenty to eat. Arrogant, this Jewish generation are a tough arrogant generation, selfish. Our fathers came from Europe, they were hungry most of the time, and they had to work hard to make a little parnassah. Your fathers came to America, they were very decent people. There's no question, old generations that came to America, the immigrants, were far superior to the American offspring. And the difference was prosperity. It's very difficult to succeed while being prosperous. And therefore the marmor, that was the sweetener that caused the success of our people. And we look back and we say "ברוך אתה ה' על אכילת מרור"

What a great success it was that you caused this difficulty for us! You caused our people to develop in patience, to tolerate

א יד) וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעַבְדָּה קָשָׁה. בְּחוֹמֶר וּבְלִבְנִים.  
וּבְכָל עַבְדָּה בְּשָׂדֶה. אֵת כָּל עַבְדָּתָם. אֲשֶׁר עָבְדוּ בָהֶם

בְּפָרֶךְ:

בְּכָל דּוֹר וָדוֹר. תִּיַיב אָדָם לְרֵאוֹת אֶת עֲצָמוֹ. בְּאֵלוֹ הוּא  
יֵצֵא מִמִּצְרַיִם. שְׁנַאֲמַר. וְהִגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא  
לֵאמֹר. בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי בְּיֵצֵאתִי מִמִּצְרַיִם. שְׁלֵא  
אֶת אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא. אֵלֵא אִף  
אוֹתָנוּ גָּאֵל עִמָּהֶם שְׁנַאֲמַר (דְּבָרִים ו' כג) וְאוֹתָנוּ הוֹצִיא  
מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ. לְתֵת לָנוּ אֶת הָאָרֶץ. אֲשֶׁר  
נִשְׁבַּע לְאֲבוֹתֵינוּ:

suffering, to get along with a little bit, to be able to endure all kinds of harassment that cause our natures to be hammered out and tempered. And they became the finest people on earth, and it remained forever and ever. Forever and ever we are enjoying the benefits of the improvement in the character that was caused by the marmor. So, once more, marmor first of all, caused us to separate from the nations of the land, we shouldn't mingle with them. And marmor also caused our natures to become perfect and sweet, and therefore that marmor is delicious. So as you eat the horseradish and you're fainting, just think what a great benefit it is, to go through this experience, especially on a national scale, and we thank Hashem.

יכסה המצות ויקח הכוס בידו עד "שירה חדשה הללויה"  
(ויש אוחזין הכוס עד גאל ישראל).

לְפִיכֶן אֲנַחְנוּ תִּיבִין לְהוֹדוֹת לְהִלֵּל לְשַׁבַּח לְפָאֵר  
לְרוּמִים לְהִדַּר לְבָרֵךְ לְעֵלֶה וּלְקַלֵּם. לְמִי שֶׁעָשָׂה  
לְאַבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנְּסִים הָאֵלֹוּ. הוֹצִיאָנוּ מֵעֲבָדוֹת  
לְחֵרוֹת. מִיָּגוֹן לְשִׁמְחָה. וּמֵאֲבֵל לְיוֹם טוֹב. וּמֵאֲפֵלָה  
לְאוֹר גָּדוֹל. וּמִשְׁעָבוֹד לְגֵאוּלָּה. וְנֹאמַר לְפָנָיו שִׁירָה  
חֲדָשָׁה הִלְלוּיָהּ:

הִלְלוּיָהּ הִלְלוּ עַבְדֵי יְהוָה. הִלְלוּ אֶת שֵׁם יְהוָה: יְהִי שֵׁם  
יְהוָה מְבוֹרָךְ. מֵעַתָּה וְעַד עוֹלָם: מִמְּזֵרַח שֶׁמֶשׁ  
עַד מְבוֹאוֹ. מְהִלֵּל שֵׁם יְהוָה: רָם עַל כָּל גּוֹיִם יְהוָה. עַל  
הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִּיְהוָה אֱלֹהֵינוּ. הַמְּגַבִּיחַ לְשַׁבַּח:  
הַמְּשַׁפִּילֵי לְרֵאוֹת. בְּשָׁמַיִם וּבָאָרֶץ: מְקִימֵי מַעֲפָר דָּל.  
מֵאֲשָׁפוֹת יָרִים אֲבִיוֹן: לְהוֹשִׁיבֵי עִם גְּדִיבִים. עִם גְּדִיבֵי  
עַמּוֹ: מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת. אִם הַבְּנִים שִׁמְחָה. הִלְלוּיָהּ:  
בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם. בֵּית יַעֲקֹב מֵעַם לוֹעִז: הִיָּתָה

## בצאת ישראל ממצרים

The mountains - "בצאת ישראל ממצרים... ההרים רקדו כאילים גבעות כבני צאן"  
leaped up and down; the hills skipped like lambs. Imagine a

יְהוּדָה לְקַדְשׁוֹ. יִשְׂרָאֵל מִמְּשָׁלוֹתָיו: הַיָּם רָאָה וַיָּנֵם.  
 הַיַּרְדֵּן יָסַב לְאַחֹר: הַהָרִים רָקְדוּ כְּאֵילִים. גְּבְעוֹת בְּנֵי  
 צֹאן: מָה לָּךְ הַיָּם כִּי תִנּוּם. הַיַּרְדֵּן תָּסַב לְאַחֹר: הַהָרִים  
 תִּרְקְדוּ כְּאֵילִים. גְּבְעוֹת בְּנֵי צֹאן: מִלְּפָנַי אָדוֹן חוּלֵי  
 אָרֶץ. מִלְּפָנַי אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצּוּר אֲנִי מֵיָמַי.  
 חֲלָמִישׁ לְמַעַיְנֵנוּ מָיִם:

mountain jumping up and down, it's quite a surprise to see that. It's impressive, and that's what happened. And not only there, everywhere, mountains jumped up and down. They discovered on the Alps, on the steep side of the Alps, old villages - they never could have been built on the face of the cliff, villages on the face of the cliff. Because once there was solid level ground, that's when they built the villages. But when the mountains jumped up so now the village is on the side of the cliff - it's a true fact. At that time all over the world, mountains skipped. Where there was a mountain it became level ground, where once there was level ground, now there are mountains. Now in Mitzrayim it was boiling, it was searing, the whole land was in turmoil. Therefore, Am Yisroel, when they looked at what was going on, Pharaoh the great ruler, the mighty monarch, who refused even to think of letting them out - and he continuously laughed at it, and he said there's nothing doing - all of a sudden he got up in middle of the night, and he said, "Get out!" He begged us, he ordered us out, not only did he consent to let us out. And in all the houses of Mitzrayim there was wailing, from everywhere there was weeping, all over Mitzrayim. And in the houses of B'nei Yisroel

there was light and joy, they were sitting and enjoying the first Seder. You know what a picture that is? The whole world is upside down all around you, everybody is being beaten down and destroyed, the gods of Egypt are toppling from the pedestals from all sides. The temples are collapsing and caving in. All over Egypt there was ruination; Egypt was ruined. You know Egypt was ruined? Like Pharaoh's man said to him, "הטרם תדע כי אבדה מצרים", don't you know that Mitzrayim is already lost?" Mitzrayim was ruined. You have no idea of the ruination that came on the land. And B'nei Yisroel are sitting each one in his little house with his children together, and making the first Seder. So therefore we went out with a "יד חזקה", with such a big demonstration, that adds to our gratitude to Hashem immeasurably. That's not the whole story, however.

There's a more important element here. Hakodosh Boruch Hu hates to disturb nature, because all the laws of nature are passed by Him. When you put away something when you go to sleep, in a certain place, you get up in the morning you hope to find it in the same place. Why should it be in the same place? It could be someplace else, why shouldn't things be attracted sideways? It should be attracted like a magnet to the ceiling - you should look on all sides for it! The laws of nature state that if you put it down here, probably it will be here tomorrow, and Hakodosh Boruch Hu wants things to be that way, He does not want to disturb His laws. But in Mitzrayim He broke all of His laws. Why did He do that? Why did this happen? And the poet in Tehillim, Dovid Hamelech when he sings about this, he says "מה לך הים כי תנוס", what happened to you that the sea is receding, flowing up instead of flowing down, what happened? That "ההרים תרקדו כאילים", the mountains are skipping like lambs and rams, what happened? So he gives an answer. "לפני אדון חולי ארץ", the world trembled before their Master.

Where is their Master? "מלפני אלוך יעקב", the G-d who is within יעקב. Which means it was all done for the sake of demonstrating one of the most startling principles in the universe. You know what that principle is? Now hold on to your hats, it might shake you, it might surprise you, hold on. That the universe was made for Am Yisroel. That's what we're being taught. Of course it was made for anybody who would have stepped forward to serve Hashem like Avrohom stepped forward, and his children. But there was a picture frame, and there was no picture inside that frame. And Hashem said, the picture that's going to be in that frame, that's for whom I made the world. When Avrohom came and put his head into the frame, now that's the one. He chose Hashem. So Hashem said, you chose Me, I'll choose you. "אתם עשיתוני הטיבה אחת בעולם", you made Me the most important thing in the world. Avrohom spoke about Hashem all the time. So I'll make you the most important thing in the world. "את ה' האמרת היום" - because you made Hashem uppermost today, "ה' האמירך" - Hashem will make you uppermost, "לתתך עליון", He'll make you the top in the world.

And that's what going out of Mitzrayim meant, when all the great nissim took place, nature was suspended, everything happened upside down, and the whole world was in consternation. What's happening here, what's taking place? And

Am Yisroel saw that Hakodosh Boruch Hu had decided to be in their midst. And He's in their midst to this day, that's the great principle. Now because of that, we're so grateful to Hashem, that when he asks us to spend more money for kosher meat we gladly do it. It's a bargain, to be chosen to eat kosher, aristocracy! Who are we, plain nobodies? A cat will eat anything, he doesn't need a hechsher. But a king has a special diet. Now we are considered "כל ישראל בני מלכים הם", we're privileged, we're being chosen as Hashem's children. "בנים אתם לה' אלקיכם", you are My children,

בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר גָּאֵלְנוּ  
 וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם. וְהִגִּיעָנוּ הַלַּיְלָה  
 הַזֶּה לֶאֱכֹל בּוֹ מַצָּה וּמְרוֹר. כִּן יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי

Hashem said. That's what Moshe Rabbeinu said to Pharaoh: "בני בכורי ישראל" Now this requires such a great gratitude, that answers all the questions. Now the father answered already more than one answer. The first answer was, we were slaves to Pharaoh and Hashem took us out, that's enough, He took us out. To get freedom after being 210 years in Mitzrayim is enough reason to keep everything Hashem says. But on top of that, it was "ביד חזקה" and He demonstrated that we are to Him, more important than anything in the universe.

## והגיענו הלילה הזה לאכול בו מצה ומרור

Although there are other Mitzvos during this time, but we note that the most outstanding feature of the דיינים of this Yom Tov are connected with אכילה, eating. Now that's a very important point to note. The Korban Pesach, it's a mitzvah to eat. Of course if a person offered up his Korban Pesach and failed to eat it, he is not חייב כרת but he has missed the Mitzvah that the Torah says "ואכלו את הבשר בלילה הזה" - you must eat it that night. And "שבעת ימים תאכלו מצות" - you should eat matzah. Now we're accustomed to consider the worship of Hashem, but how do you serve Hashem? By תפילה, and by other ways, but eating as a

form of serving Hashem is not such a common concept. In fact, it is downplayed. Perhaps, it is underestimated. You must eat, so you eat with the intentions of serving Hashem. We can't help ourselves. We're mortals and we have to keep on refueling and so you might as well make use of this opportunity to serve Hashem too. It's not a bad idea, but it's not the truth. Because you see from the Torah that it's a very important form of service. And the emphasis is put on eating so frequently, so many times, that we cannot avoid the lesson that is being taught. But when you're eating the Korban Pesach you are actually serving Hakodosh Boruch Hu as if you did the biggest form of mitzvah. If you eat matzah and marror you are doing עבודת ה'. How are you doing it? You are putting it into your mouth and you're chewing it, and, I'm sorry to say, you are enjoying it too. It can't be helped. So we'll say instead of being sorry we'll say that's part of the success of this mitzvah. Hakodosh Boruch Hu has so planned the Torah in general, and this mitzvah especially, so the fact of eating being a pleasure, and is a form of gaining great merit in the eyes of Hashem. Because that's going to give you the excellence that you couldn't get from saying mere words. Of course if you sat down at a table Pesach night, nothing better than a nice white tablecloth and on the tablecloth they serve הגדות and we sat and we talked all night and talked about יציאת מצרים, only רוחניות, no materialistic symbols at all. Nothing to eat and nothing to drink, that's a contradiction to the great spirit of thinking about serving Hashem. And now we see that this is the way Hashem wants us to succeed most greatly in digesting the important lessons that he wants us to learn. And as we put the Korban Pesach into our mouth, unfortunately we can't do it today, but you have to know that it tasted very good. The Torah said you have to roast it, and

אבותינו יגיענו למועדים ולרגלים אחרים הבאים  
לקראתנו לשלום. שמחים בבנין עירך וששים  
בעבודתך. ונאכל שם מן הזבחים ומן הפסחים

not cook it. Now, roasted mutton happens to taste very good. And the ראשונים tell us why Hakodosh Boruch Hu insists on roasting "אל תאכלו ממנו נא ובשל מבושל במים" - don't eat it if it's cooked, only roasted on the fire, "כי אם צלי אש" and the ראשונים tell us because it tastes much better when it's roasted. And when you pass by a shish kabob, shish means a sheep, on coals, and you smell roasting mutton from outside, it's a certain feeling that you wouldn't mind tasting it too. And therefore Hakodosh Boruch Hu, according to the ראשונים, told us to roast it because it tastes better. Now we understand, had we been the ones to plan the Torah, we would have had an entirely different seder. We would have abolished any form of physical pleasures, it's a contradiction. And Hakodosh Boruch Hu said, "My children, I know better how to succeed than you. My purpose is to make something out of you. And you'll become great by means of eating."

## ונאכל שם מן הזבחים ומן הפסחים

"ואכלו את הבשר בלילה הזה" - you should eat the meat on that night. Now we come to another principle of Torah. Why do we eat the meat? Why shouldn't we burn the meat? Why not just make

a fire and burn it up? Now we learn an important aspect of the whole Torah system, to combine your intellectual ideals with the enjoyable physical act of eating. I don't want to insult the Torah by saying the Torah is the greatest psychologist of all. It's bigger than the psychologist, but that is the understanding of the human body. It's not enough to get the mind to agree to all these great ideals; the body should also agree. So therefore you sit down Pesach night and you look forward to the meal, eating the matzah and eating the other things. You should realize that it's part of עבודת ה', the enjoyment of the Pesach. Broiled lamb meat tastes good and the Torah says it's forbidden to eat it if it's cooked in water. No, it doesn't taste so good. "אל תאכלו ממנו נא ובשל מבשל במים" - Don't even eat half broiled or cooked in water. No, you must eat it "כי אם צלי אש" - I want it broiled on fire. A piece of mutton broiled on fire is delectable. We might have said, "The less pleasure we get, the more mitzvah it is." We should broil it until it's a brick of coal, until we can't eat it. And we would sit down and chew the charcoal לשם מצוה. Nothing doing! The mind may be participating in that, but the body is not happy with it. We want the body to participate too. And so here we have a piece of broiled lamb meat and your mouth is watering at the prospect and it doesn't detract from the mitzvah. On the contrary, we know that on Erev Pesach you shouldn't eat, because you want to have appetite to eat the matzah. So the fruma ask a קשיא: we should stuff ourselves Erev Pesach. When it comes Pesach night, we can't even look at the matzah but with מסירת נפש we will eat it anyhow. That's how we should do. We're מוסר נפש and eat matzah. We see just the opposite, that we try to eat the מצה לתאבון with much appetite because Hakodosh Boruch Hu wants the body should participate and

(במוצ"ש אומרים מן הפסחים ומן הזבחים) אשר יגיע דָּמָם  
 על קיר מְזַבְּחָךָ לְרִצּוֹן. וְנֹדְדָה לְךָ שִׁיר חֲדָשׁ עַל  
 גְּאֻלֹּתֵנוּ וְעַל פְּדוּת גַּפְשֵׁנוּ. בְּרוּךְ אַתָּה יְהוָה. גְּאֻל  
 יִשְׂרָאֵל:

הנני מוכן ומזומן לקיים מצות כוס שני של ארבע כוסות.

ושותה לפחות רובו של כוס בהסיבה ומכוין לצאת ידי חובת כוס שני מארבע כוסות.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי  
 הַגֶּפֶן:

נוהגים לומר כאן:

❁ רְחֵצָה ❁

יטול ידיו לסעודה ומברך:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
 בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

therefore that's one of the systems of the Torah everywhere. Everywhere. The Torah joins עבודת ה' with the enjoyment of עולם הזה in the service of Hashem. And if you study the Torah you see everywhere the same system is followed. It says, "ואכלתם בשר ושמחתם לפני ה' אלקיכם" Everywhere, it says that constantly.

## ❧ מוֹצִיא-מִצָּה ❧

לוקחים את שלשת המצות ביחד ומברך:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן  
הָאָרֶץ:

## ברוך אתה... המוציא לחם מן הארץ

When you sit down at the table and you are getting ready to eat, you should make it your business that the child should know who gave the bread on the table. So the child thinks, "the baker," but oh no, my son, the baker is only one of the intermediaries. He's even less than the wind, since the wind has a bigger share in getting us bread than the baker has. After all the wind brings the carbon dioxide that becomes starch. The sun is also more important than the baker. There are many things, the baker is just the delivery boy who brings it to you. Now if that's the case he should be satisfied that the sun and the wind cause bread, but no, you have to tell him who made the sun. After all the sun is not an accident, the sun you have to know is a special preparation. The sun pours down on the earth a material which we call light but it is not a simple material. Light is a very complicated material, and light has in it all the necessities and necessary ingredients in order to produce food for us. Light is a prescription, made-to-order. It is not one thing, there are many kinds of light. Take a prism and let the light shine through that prism and the light breaks up into all kinds of color. There are some people who think that the colors of the prism are by

accident. It's not an accident. The prism is telling you a secret, that the light of the prism has violet, red, blue, green and purple. All kinds of color are in the sunlight, and each color is a different kind of chemical and we need all of them in order to live. We're living in a blind world if you think things are simple. Everything is very complicated and Hakodosh Boroch Hu is a great Designer who designed the light in such a fashion that the light is capable of producing, by the miraculous process of photosynthesis, starches from water and carbon dioxide and chlorophyll, and each one of these things are complicated. So where's the great Engineer who's sitting behind the scenes and pressing all the buttons. After all, complicated things don't happen by accident and you have to tell the child "ברוך אתה ה' המוציא לחם מן הארץ, it's only Hashem." If you would go to a real school where they would teach you the truth, they would be telling you that all these things are so complicated that it's impossible they should be the result of chance. Like someone recently stated in the New England Journal of Medicine, in the simplest form if you were to take each one of the elements that makeup a human being (not the parts of the elements which are numberless, but each element by itself) and you try to put it in a book it would take 13 sets of Encyclopedia Britannica to put it down. Remember each letter is a number and that number actually represents hundreds of thousands of other characters. But if we would simplify it and say that one number is enough to put down in the book, it will fill more than 13 sets of Encyclopedia Britannica, and the thrust of the article is that it's an understatement, because there are one trillion parts, one trillion bits of information, in the DNA molecules even of the most simple creatures in the world and so when you begin to study science according to the truth, not according to the lies of

מניחים את המצה התחתונה ומברכים, ויכוין בברכה זו גם על הכריכה וגם על אפיקומן:

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצּוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

יאכלם כזית מהמצה העליונה וכזית מהמצה התחתונה ואוכלם יחד בהסיבה בתוך שיעור כדי אכילת פרס ויש לכוין לצאת ידי חובת מצות עשה של אכילת מצה בליל פסח.

the wicked academic institutions, but if they would teach the truth, they would all come to the conclusion "קונה שמים וארץ", there's Somebody who is the Owner and Master of everything. That's how we have to teach our children. If you don't teach it to your children, then they will get the idea that things are accidents. These come from the baker, these come from the delivery boy, and these come from the sun and earth. Oh, no, nothing comes that way. Nothing is that simple, everything is so complicated. There's a deep plan and purpose in everything, and therefore, you must let the child know who is the בעל מחשבה, the Designer who is behind all this. "ברוך אתה ה' אלוהינו מלך העולם המוציא לחם מן הארץ".

**על אכילת מצה** Now we come to what matzah says, matzah says something else. Matzos come to say "ואתם

אלה הדברים אשר, תהיו לי ממלכת כהנים וגוי קדוש" Hashem said to Moshe Rabbeinu, "Go tell your people I'm making them a nation of kohanim." Now kohanim is not just a משל, it's not just an expression, we are the priests of Hashem, every Jew is a kohen. ישעי' הנביא says, "kings will work for you, and the princesses will be servant girls for you, בני נכר עיקרכם, ארץ השתחוו" they'll bow down to the earth to you,

"וכרמכם the gentiles will be your farmers and your vineyard workers." What will you do? "ואתם כהני ה' תקראו", you will be called the kohanim of Hashem, "בני קל חי", the sons of the living G-d. And therefore, matzos means we are now chosen to be the priests of Hashem, every Jew. If you're a pushcart peddler or a college professor, you have only one real profession, all these things are sidelines, your profession is to serve Hashem. You put on tefillin, you're serving Hashem, you're saying קריאת שמע, you're serving Hashem. Everything you do, you eat only kosher things as a kohen eats from the מזבח. Eating matzos was a privilege because it was reminiscent of the minchah. The korban minchah, מצות תאכל, eat only matzos, you can't eat חמץ. And only kohanim could eat a minchah. It was a privilege that singled them out as כהני ה', therefore once a year we eat matzos to remind us we are כהני ה'. That's a special diet for those who are chosen for the function of serving Hashem. Remind yourself, that's your business in life, as we learned before what ישעי said, we're here to speak the praises of Hashem. "תהילת ה' ידבר פי", my mouth will speak the praises of Hashem. If you have to speak a few words for business, that's an interruption, but your main job is - "אשרי - יושבי ביתך עוד יהללוך סלה" your job is always to speak about Hashem. That's our business in life, we're kohanim. And matzos singles us out for this distinction. Now there are other significances, as we say, "אחת דבר אלקים שתים זו שמעתי". We'll soon come to that, but right now in a general way, חג הפסח is the fact that we were chosen to be eternal, no matter what happens, He will skip over us, that nations will be destroyed but the עם ה' will remain forever. And matzos means every Jew is chosen as a kohen to serve Hashem.

## מָרֹר

יקח כזית מרור טובלו בחרוסת, ואח"כ מנער החרוסת ומברך ויכוין לפטור גם המרור שבכריכה.

הנני מוכן ומזומן לקיים מצות אכילת מרור:

בְּרוּךְ אַתָּה יְיָ הֵוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר:

**אכילת מרור** Why do we eat marror tonight? So you think, marror, to remind us of the bitterness, it was very bitter. The marror is to us a great blessing, that marror. That marror is what made us chosen by Hashem, just because it was bitter in Mitzrayim. We could have yielded, we could have spoken their language. It says "לא שינו את בגדינו", their garments they didn't change. They were recognized by their garments, they didn't change their garments. That's very difficult, and nevertheless they persisted. And so the marror that they suffered in Mitzrayim was a reason for their geulah, not merely to remind us of our afflictions. Of course, we should feel grateful that we were redeemed from that, that's important too, we were redeemed from our afflictions.

There's another lesson from the marror, the חכמים recommend תמכא. Why do they recommend תמכא? Because a certain kind of marror, so they explain, "בתחילתו מתוק", this plant is pleasant to eat, but when it stays longer in the ground it turns bitter. It's a רמז on Egypt. Egypt at first seemed so sweet. It was such a pleasure to be in Egypt. Pharaoh was full of

## ❁ בּוֹרֵךְ ❁

יקח כזית מן המצה השלישית, וכורכה עם כזית מרור, וטובלה בחרוסת וי"א שאי"צ לטבול הכורך בחרוסת ואוכלן יחד בהסיבה, ומקודם יאמר:

זֶכֶר לְמִקְדָּשׁ בְּהִלָּל. בֵּן עֲשָׂה הִלָּל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ  
 הָיָה קָיָם הָיָה בּוֹרֵךְ (פְּסִחָה) מִצָּה וּמְרֹר וְאוֹכֵל  
 בְּיַחַד לְקַיָּם מָה שֶׁנֶּאֱמַר (במדבר ט יא) עַל מִצּוֹת וּמְרֹרִים  
 יֹאכְלֵהוּ:

love for Yosef Hatzadik, he honored him, and the Jews received privileges. They were given ארץ גשן. And Pharaoh welcomed them. So it seemed this is the place to be. In the end it turned out it was very far from being the best place to be. "תחילתו מתוק וסופו מר". All gentiles are like that, don't think that gentiles are so good. When they came to Germany, the Germans, polite people, they were very polite people - the Germans. I was in Germany for a while, very polite people, and the worst murderers in the world. And so we have to learn that, don't be deceived, "תחילתו מתוק", it's sweet in the beginning, but "וסופו מר" it turned out to be bitter. It's a very important lesson, and don't deceive yourself. And those Jews who think, by looking like gentiles and talking like gentiles, they're going to become more acceptable by the gentiles, they're making the biggest mistake.

## שְׁלַחַן עוֹרֵךְ

יערוך שלחנו ויסעוד לבו בשמחה, כיד ה' הטובה עליו. והחכם עיניו בראשו לבל ימלא כרסו, כדי שיאכל את האפיקומן בתיאבון, ולא אכילה גסה, ויהיה עליו לטורח.

## צָפוֹן

בסוף הסעודה, יקח כזית ממצה השמורה לאפיקומן. ויש מחמירים לאכול שני כזיתים, אחד זכר לפסח, ואחד זכר למצה הנאכלת עמו. ויזהר לאוכלו קודם חצות הלילה.

הנה אנכי בא לקיים מצות אכילת אפיקומן

## בְּרַךְ

ישטוף הכוס וידיחנה ומוזג כוס שלישי ומברך עליה ברכת המזון.

שִׁיר הַמַּעֲלוֹת. בְּשׁוֹב יְהוָה אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֻלְמִים: אִזּוּ  
 יִמְלֵא שְׁחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אִזּוּ יֹאמְרוּ בְּגוֹיִם הַגְדִּיל יְהוָה  
 לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ. הָיִינוּ שְׂמֵחִים:  
 שׁוֹבָה יְהוָה אֶת שְׁבִיתֵנוּ כְּאֲפִיקִים בְּנִגְבִּי: הוֹרְעִים בְּדַמְעָה בְּרִנָּה  
 יִקְצְרוּ: הַלֹּךְ יֵלֵךְ וּבָכָה נִשְׂא מִשֶּׁךְ הַזֶּרַע. בֹּא יְבֹא בְּרִנָּה. נִשְׂא  
 אֱלֹמֹתָיו:

הנני מוכן ומזומן לקיים מצות עשה של ברכת המזון שנאמר ואכלת ושבעת  
 וברכת את ה' אלקיך על הארץ הטובה אשר נתן לך:

המזמן אומר: רבותי. מיר וועלן בענטשן:

המסובים עונים: יהי שם יהוה מברך מעתה ועד עולם:

והמזמן חוזר: יהי שם יהוה מברך מעתה ועד עולם:

המזמן מוסיף ברשות מרגן ורבותי נברך (בעשרה אלהינו) שאכלנו משלו:

המסובים עונים: ברוך (בעשרה אלהינו) שאכלנו משלו ובטובו חיינו:

והמזמן חוזר: ברוך (בעשרה אלהינו) שאכלנו משלו ובטובו חיינו:

יחיד אינו אומר: ברוך הוא וברוך שמו

ברוך אתה יהוה. אלהינו מלך העולם. הן את העולם  
כלו. בטובו בחן בחסד וברחמים. הוא נותן  
לחם לכל בשר. כי לעולם חסדו. ובטובו הגדול תמיד  
לא חסר לנו ואל יחסר לנו מזון לעולם ועד. בעבור  
שמו הגדול. כי הוא אל זן ומפרנס לכל ומטיב לכל  
ומבין מזון לכל בריותיו אשר ברא. ברוך אתה יהוה.  
הן את הכל:

נודה לך יהוה אלהינו. על שהנחלת לאבותינו ארץ  
חמדה טובה ורחבה. ועל שהוצאתנו יהוה  
אלהינו מארץ מצרים. ופדיתנו מבית עבדים. ועל  
בריתך שחתמת בבשרנו. ועל תורתך שלמדתנו. ועל  
חקיך שהודעתנו. ועל חיים חן וחסד שחוננתנו. ועל

אֲכִילַת מִזוּן שְׂאֵתָה זֶן וּמִפְּרִינָם אוֹתָנוּ תָּמִיד. בְּכֹל יוֹם  
וּבְכֹל עֵת וּבְכֹל שָׁעָה:

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים  
אוֹתְךָ. יִתְבָּרֵךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד:  
בְּכַתוּב. וְאֲכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַתָּ אֶת יְהוָה אֱלֹהֶיךָ עַל  
הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ: בְּרוּךְ אַתָּה יְהוָה. עַל  
הָאָרֶץ וְעַל הַמִּזוּן:

רַחֵם (נֵא) יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ. וְעַל יְרוּשָׁלַיִם  
עִירְךָ. וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ. וְעַל מַלְכוּת בֵּית  
דָּוִד מְשִׁיחֶךָ. וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ  
עָלָיו: אֱלֹהֵינוּ. אָבִינוּ. רַעֲנוּ זוּנְנוּ פְּרִינָנוּ וְכִלְכַּלְנוּ  
וְהִרְוִיחֵנוּ. וְהִרְוַח לָנוּ יְהוָה אֱלֹהֵינוּ מִהֲרָה מְכֹל צָרוֹתֵינוּ.  
וְנֵא אֵל תִּצְרִיכֵנוּ יְהוָה אֱלֹהֵינוּ לֹא לַיְדֵי מִתְּנַת בְּשָׂר  
וָדָם וְלֹא לַיְדֵי הַלְּוָאֲתָם. כִּי אִם לַיְדֵיךָ הַמְּלֵאָה.  
הַפְּתוּחָה. הַקְּדוּשָׁה וְהַרְחָבָה. שְׁלֵא יִבּוֹשׁ וְלֹא נִכְלָם  
לְעוֹלָם וָעֶד:

בשבת אומרים:

רִצָּה וְהִחְלִיצֵנוּ יְהוָה אֱלֹהֵינוּ בְּמִצּוֹתֶיךָ וּבְמִצּוֹת יוֹם הַשְּׁבִיעִי  
הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא

לְפָנֶיךָ לְשֶׁבֶת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצּוֹת רְצוֹנָךְ וּבְרְצוֹנָךְ הַנִּיחַ  
 לָנוּ יְהוָה אֱלֹהֵינוּ שְׁלֵא תִהְיֶה צָרָה וְיָגוֹן וְאִנְחָה בְּיוֹם מְנוּחָתֵנוּ  
 וְהִרְאֵנוּ יְהוָה אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירָךְ וּבְבִגְדֵי יְרוּשָׁלַיִם עִיר  
 קֹדֶשְׁךָ כִּי אַתָּה הוּא בֹעַל הַיְשׁוּעוֹת וּבֹעַל הַנְּחֻמוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וַיָּבֵא וַיְגַיַע וַיִּרְאֶה  
 וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ

וּזְכוֹרֵן אֲבוֹתֵינוּ וּזְכוֹרֵן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ וּזְכוֹרֵן  
 יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ וּזְכוֹרֵן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל  
 לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים  
 וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. זְכוֹרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ  
 לְטוֹבָה וּפְקֻדָנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים.  
 וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ  
 וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵי עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם

### אַתָּה:

אם שכח לומר יעלה ויבוא ולא נזכר עד שהתחיל ברכת הטוב אומר שם:

בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁנַתֵּן יָמִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל לְשִׁשּׁוֹן  
 וּלְשִׁמְחָה אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה: בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמַנִּים:

ואם חל יו"ט בשבת ושכח לומר רצה וגם יעלה ויבוא ונזכר קודם ברכת הטוב אומר:  
 בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁנַתֵּן שַׁבָּתוֹת לְמְנוּחָה לְעַמּוֹ יִשְׂרָאֵל  
 בְּאַהֲבָה לְאוֹת וּלְבְרִית, וַיָּמִים טוֹבִים לְשִׁשּׁוֹן וּלְשִׁמְחָה אֶת יוֹם חַג הַמִּצּוֹת  
 הַזֶּה: בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְהַזְמַנִּים:

ואם לא שכח אלא של שבת או של יו"ט לכד אומר רק אותו ששכח, (דרך החיים).  
ואם נזכר אחר שהתחיל בברכת הטוב חוזר לברך ברכת המזון.

וּבִנְהַ יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמִהְרָה בְיָמֵינוּ. בְּרוּךְ אַתָּה  
יְהוָה. בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן:  
בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל. אָבִינוּ.  
מְלִכְנוּ. אֲדִירְנוּ. בּוֹרְאֵנוּ. גּוֹאֲלֵנוּ. יּוֹצֵרְנוּ. קְדוֹשֵׁנוּ  
קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ רוּעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב  
לְכֹל. שֶׁבְּכֹל יוֹם וַיּוֹם הוּא הַטִּיב הוּא מְטִיב הוּא יִיטִיב  
לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד לְחַן  
וְלַחֲסֵד וְלִרְחֻמִּים וְלִרְוּחַ. הַצֵּלָה וְהַצִּלָּה. בְּרַכָּה  
וַיִּשְׁוֹעָה. נְחָמָה. פְּרִנְסָה וְכֹלְכָלָה. וְרַחֲמִים וְחַיִּים וְשָׁלוֹם  
וְכֹל טוֹב. וּמְכַל טוֹב לְעוֹלָם אֵל יַחֲסֵרְנוּ: אָמֵן

אורח מברך לבעה"ב:

יְהִי רָצוֹן שְׁלֹא יָבוֹשׁ בְּעַל הַפִּיט בְּעוֹלָם הַזֶּה וְלֹא יִכְלֹם לְעוֹלָם הַבָּא. וַיִּצְלַח  
מְאֹד בְּכֹל נְכֻסָיו. וַיְהִיו נְכֻסָיו וּנְכֻסֵינוּ מוֹצֵלְחִים וּקְרוּבִים לְעִיר. וְאֵל יִשְׁלוּט  
שָׁמַן לֹא בְּמַעֲשֵׂה יָדָיו וְלֹא בְּמַעֲשֵׂה יָדֵינוּ. וְאֵל יִזְדַּקֵּק לֹא לְפָנָיו וְלֹא לְפָנֵינוּ  
שׁוֹם דְּבַר הַרְהוּר חֲטָא וְעִבְרָה וְעוֹן מַעֲתָה וְעַד עוֹלָם:

הַרְחֵמֵנוּ הוּא יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֶד: הַרְחֵמֵנוּ הוּא יִתְבַּרֵךְ בְּשָׁמַיִם  
וּבְאָרֶץ: הַרְחֵמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר הַדּוֹרִים. וַיִּתְפָּאֵר בְּנוֹ  
לְעַד וּלְנִצְחַת נְצָחִים. וַיִּתְהַדַּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים: הַרְחֵמֵנוּ  
הוּא יְפַרְנֵסנוּ בְּכָבוֹד: הַרְחֵמֵנוּ הוּא יִשְׁבֵּר עָלֵנוּ מֵעַל צָוָארֵנוּ וְהוּא

יוליכנו קוממיות לארצנו: הרחמן הוא ישלח לנו ברכה מרבה בבית הזה ועל שלחן זה שאכלנו עליו: הרחמן הוא ישלח לנו את אליהו הנביא זכור לטוב ויבשר לנו בשורות טובות ישועות ונחמות:

הרחמן הוא יברך את (אבי מורי) בעל הבית הזה ואת (אמי מורתי) בעלת הבית הזה. אותם ואת ביתם ואת זרעם ואת כל אשר להם. (ואת אשתי ואת זרעי ואת כל אשר לי). אותנו ואת כל אשר לנו. כמו שנתברכו אבותינו אברהם יצחק ויעקב, בכל. מכל. כל. בן יברך אותנו כלנו יחד בברכה שלמה. ונאמר:

במרום ילמדו עליהם ועלינו זכות שתהא למשמרת שלום. ונשא ברכה מאת יהוה. ועדקה מאלהי ישענו. ונמצא חן ושכל טוב בעיני אלהים ואדם:

לשבת: הרחמן הוא ינחילנו ליום שכלו שבת ומנוחה לחיי העולמים: הרחמן הוא ינחילנו ליום שכלו טוב. ליום שכלו ארוך ליום שצדיקים יושבין ועטרותיהם בראשיהם ונגהים מזיו השכינה ויהי חלקנו עמם:

הרחמן הוא יזכנו לימות המשיח ולחיי העולם הבא: מגדול ישועות מלכו ועשה חסד למשיחו לדרך ולזרעו עד עולם: עשה שלום במרומו הוא יעשה שלום עלינו ועל כל ישראל ואמרו אמן:

יִרְאוּ אֶת יְהוָה קְדוֹשׁוֹ בִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעְבוּ  
 וְדִרְשׁוּ יְהוָה לֹא יַחְסְרוּ כָּל טוֹב: הוֹדוּ לַיהוָה בִּי טוֹב בִּי  
 לְעוֹלָם חֲסִדוֹ: פּוֹתַח אֶת יָדָךְ וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן: בְּרוּךְ הַגִּבּוֹר  
 אֲשֶׁר יִבְטַח בַּיהוָה וְהָיָה יְהוָה מִבְּטָחוֹ: נָעַר הָיִיתִי גַם זָקֵנְתִי וְלֹא  
 רָאִיתִי צַדִּיק נֶעְזֵב וְזָרְעוֹ מִבְּקֶשׁ לֶחֶם: יְהוָה עֵז לְעַמּוֹ יִתֵּן יְהוָה יִבְרַךְ  
 אֶת עַמּוֹ בְּשָׁלוֹם:

הנני מוכן ומזומן לקיים מצות כוס שלישי של ארבע כוסות:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי  
 הַגֶּפֶן:

שׁוֹתָה לַפְחוֹת רוֹב כּוֹס בַּהֲסִיכַת שְׂמַאל, וּמְכוּיִן לְצֵאת יָדֵי חוֹבַת שְׁתִיית כּוֹס שְׁלִישִׁי  
 מֵאַרְבַּע כּוֹסוֹת.

מוֹזְגִים כּוֹס רְבִיעִי וְרֹאשׁ הַמְּסוּבִים מוֹזֵג גַּם כּוֹס שֶׁל אֱלִיהוּ הַנְּבִיא פּוֹתְחִים הַדְּלַת  
 וְאוֹמְרִים:

שְׂפוּךְ חֲמַתְךָ אֵל הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ. וְעַל מַמְלָכוֹת.  
 אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ: בִּי אֲכַל אֶת יַעֲקֹב. וְאֶת  
 גִּוְהוֹ הַשָּׁמוֹ: שִׁפְךָ עֲלֵיהֶם זַעֲמָךְ וְחֲרוֹן אַפֶּךָ יִשְׁיִגֵם:  
 תִּרְדֹּף בְּאַף וּתְשַׁמְדֵם מִתַּחַת שְׁמֵי יְהוָה:

❀ הַלֵּל ❀

לֹא לָנוּ יְהוָה לֹא לָנוּ. בִּי לְשִׁמְךָ יֵתֵן כְּבוֹד. עַל חֲסִדְךָ  
 עַל אֲמַתְךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם. אֵיחָה נָא אֱלֹהֵיהֶם:

ואלהינו בשמים. כל אשר הפין עשה: עצביהם כסף  
 וזהב. מעשה ידי אדם: פה להם ולא ידברו. עינים להם  
 ולא יראו: אזנים להם ולא ישמעו. אף להם ולא  
 יריחון: ידיהם ולא ימישון. רגליהם ולא יהלכו. לא  
 יתנו בגרונם: כמוהם יהיו עשיהם. כל אשר בטח בהם:  
 ישראל בטח ביהוה. עזרם ומגנם הוא: בית אהרן  
 בטחו ביהוה. עזרם ומגנם הוא: יראי יהוה בטחו  
 ביהוה. עזרם ומגנם הוא:

יהוה זכרנו יברך. יברך את בית ישראל. יברך את  
 בית אהרן: יברך יראי יהוה. הקטנים עם  
 הגדלים: יסוף יהוה עליכם. עליכם ועל בניכם: ברוכים  
 אתם ליהוה. עשה שמים וארץ: השמים שמים ליהוה.  
 והארץ נתן לבני אדם: לא המתים יהללו יה. ולא כל  
 יורדי הומה: ואנחנו נברך יה. מעתה ועד עולם.  
 הללויה:

אהבתי כי ישמע יהוה, את קולי תחנוני: כי הטה אזנו  
 לי. ובמי אקרא: אפפוני חבלי מות. ומצרי  
 שאול מצאוני. צרה ויגון אמצא: ובשם יהוה אקרא.  
 אנה יהוה מלטה נפשי: חנון יהוה וצדיק. ואלהינו

מֵרַחֵם: שִׁמְר פְּתָאִים יְהוָה. דְּלוֹתִי וְלִי יְהוֹשִׁיעַ: שׁוּבִי  
נַפְשִׁי לְמִנוּחַיִכִּי. כִּי יְהוָה נִמְלַעְלֵיכִי: כִּי חִלַּצְתָּ נַפְשִׁי  
מִמָּוֶת. אֶת עֵינַי מִן דְּמָעָה. אֶת רַגְלִי מִדָּחִי: אֶתְהַלֵּךְ  
לְפָנַי יְהוָה. בְּאַרְצוֹת הַחַיִּים: הָאֲמַנְתִּי כִּי אֲדַבֵּר. אֲנִי  
עָנִיתִי מְאֹד: אֲנִי אָמַרְתִּי בְחַפְזִי. כָּל הָאָדָם כֹּזֵב:  
מָה אָשִׁיב לַיהוָה. כָּל תַּגְּמוּלוֹהִי עָלַי: כּוֹס יְשׁוּעוֹת  
אֶשָּׂא. וּבִשְׁם יְהוָה אֶקְרָא: נְדָרֵי לַיהוָה אֲשַׁלֵּם.  
נִגְדָה נָא לְכֹל עַמּוֹ: יִקָּר בְּעֵינַי יְהוָה. הַמּוֹתָה לַחֲסִידָיו:  
אָנָּה יְהוָה כִּי אֲנִי עֲבָדְךָ. אֲנִי עֲבָדְךָ בֶּן אִמְתְּךָ פֶּתַחַת  
לְמוֹסְרֵי: לָךְ אֶזְבַּח זֶבַח תּוֹדָה. וּבִשְׁם יְהוָה אֶקְרָא: נְדָרֵי  
לַיהוָה אֲשַׁלֵּם. נִגְדָה נָא לְכֹל עַמּוֹ: בְּחַצְרוֹת בֵּית יְהוָה.  
בְּתוֹכְכִי יְרוּשָׁלַיִם. הִלְלוּיָהּ:  
הִלְלוּ אֶת יְהוָה כָּל גּוֹיִם. שִׁבְחוּהוּ כָּל הָאֲמִים: כִּי גִבֹר  
עָלֵינוּ חֲסִדּוֹ. וְאַמַּת יְהוָה לְעוֹלָם. הִלְלוּיָהּ:

ראש המסובים אומר הודו לה' וכו' והם עונים אחריו כפי שנוהגים בקריאת ההלל בביהמ"ג.

הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסִדּוֹ:  
יֹאמֶר נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסִדּוֹ:  
יֹאמְרוּ נָא בֵּית אֶהֱרֹן כִּי לְעוֹלָם חֲסִדּוֹ:  
יֹאמְרוּ נָא יִרְאֵי יְהוָה כִּי לְעוֹלָם חֲסִדּוֹ:

מִן הַמִּצַּר קָרָאתִי יְהוָה. עֲנֵנִי בַמֶּרְחֹב יְהוָה: יְהוָה לִי לֹא  
 אִירָא. מַה יַּעֲשֶׂה לִי אָדָם: יְהוָה לִי בְּעֹזְרִי. וְאֲנִי  
 אֲרָאָה בְּשִׁנְאָי: טוֹב לַחֲסוֹת בַּיהוָה. מִבְּטַח בְּאָדָם: טוֹב  
 לַחֲסוֹת בַּיהוָה. מִבְּטַח בְּנִדְיָבִים: כָּל גּוֹיִם סָבְבוּנִי.  
 בְּשֵׁם יְהוָה כִּי אֲמִילֵם: סְבוּנִי גַם סָבְבוּנִי. בְּשֵׁם יְהוָה  
 כִּי אֲמִילֵם: סְבוּנִי כַדְבוּרִים. הֶעֱכּוּ כְּאִשׁ קוֹצִים. בְּשֵׁם  
 יְהוָה כִּי אֲמִילֵם: דָּחָה דְחִיתַנִּי לְנֶפֶל. וַיהוָה עֲזָרְנִי: עָזִי  
 וְזִמְרַת יְהוָה. וַיְהִי לִי לִישׁוּעָה: קוֹל רִנָּה וַיִּשׁוּעָה בְּאֶהְלִי  
 צַדִּיקִים. יְמִין יְהוָה עָשָׂה חַיִּל: יְמִין יְהוָה רוֹמְמָה. יְמִין  
 יְהוָה עָשָׂה חַיִּל: לֹא אָמוֹת כִּי אֶחָיָה. וְאֶסְפֹּר מַעֲשֵׂי יְהוָה:  
 יִסֹּר יִסְרֵנִי יְהוָה. וְלִמּוֹת לֹא נִתְּנָנִי: פָּתְחוּ לִי שַׁעֲרֵי צֶדֶק.  
 אָבֹא בָם אֹדְדָה יְהוָה: זֶה הַשַּׁעַר לַיהוָה. צַדִּיקִים יִבְאוּ בּוֹ:  
 אֹדְדָה כִּי עֲנִיתַנִּי. וַתְּהִי לִי לִישׁוּעָה: אֹדְדָה כִּי עֲנִיתַנִּי. וַתְּהִי לִי  
 לִישׁוּעָה: אָבִן מֵאֲסוֹ הַבּוֹנִים. הִיָּתָה לְרֹאשׁ פְּנֵה: אָבִן מֵאֲסוֹ  
 הַבּוֹנִים. הִיָּתָה לְרֹאשׁ פְּנֵה: מֵאֵת יְהוָה הִיָּתָה זֹאת. הִיא  
 נִפְלְאת בְּעֵינֵינוּ: מֵאֵת יְהוָה הִיָּתָה זֹאת. הִיא נִפְלְאת בְּעֵינֵינוּ: זֶה  
 הַיּוֹם עָשָׂה יְהוָה. נִגִּילָה וְנִשְׂמְחָה בּוֹ: זֶה הַיּוֹם עָשָׂה יְהוָה.  
 נִגִּילָה וְנִשְׂמְחָה בּוֹ:

ראש המסובין אומר אנא ה' והמסובים עונים אחריו

אָנָּא יְהוָה הוֹשִׁיעָה נָּא:

אָנָּא יְהוָה הוֹשִׁיעָה נָּא:

אָנָּא יְהוָה הַעֲלִיחָה נָּא:

אָנָּא יְהוָה הַעֲלִיחָה נָּא:

בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה. בִּרְכַנּוּכֶם מִבֵּית יְהוָה: בְּרוּךְ הַבָּא  
בְּשֵׁם יְהוָה. בִּרְכַנּוּכֶם מִבֵּית יְהוָה: אֵל יְהוָה וַיָּאֵר לָנוּ. אֶסְרוּ חַג  
בְּעַבְתִּים. עַד קַרְנֹת הַמִּזְבֵּחַ: אֵל יְהוָה וַיָּאֵר לָנוּ. אֶסְרוּ חַג  
בְּעַבְתִּים. עַד קַרְנֹת הַמִּזְבֵּחַ: אֱלֹהֵי אֲרוֹמְמֶךָ:  
אֱלֵי אַתָּה וְאוֹדֶךָ. אֱלֹהֵי אֲרוֹמְמֶךָ: הוֹדוּ לַיהוָה כִּי טוֹב. כִּי לְעוֹלָם  
חֲסִדוֹ: הוֹדוּ לַיהוָה כִּי טוֹב. כִּי לְעוֹלָם חֲסִדוֹ:

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ. וְחֲסִידֶיךָ צְדִיקִים  
עוֹשֵׂי רְצוֹנֶךָ. וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל. בְּרַנָּה  
יֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיִּשׁוּרְרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ  
וַיִּקְדִּישׁוּ וַיְמַלִּיכוּ אֶת שִׁמְךָ מִלְּבָנוּ תָּמִיד. כִּי לָךְ טוֹב  
לְהוֹדוֹת וּלְשַׁמֵּךְ נֶאֱמָר לְזַמֵּר. כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה  
אֵל.

הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסִדוֹ: הוֹדוּ לַאֱלֹהֵי  
הָאֱלֹהִים כִּי לְעוֹלָם חֲסִדוֹ: הוֹדוּ לְאֲדֹנָי הָאֲדֹנָיִם כִּי

לְעוֹלָם חֶסֶד: לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבִדּוֹ כִּי לְעוֹלָם  
 חֶסֶד: לַעֲשֵׂה הַשָּׁמַיִם בְּתִבְנוֹנָה כִּי לְעוֹלָם חֶסֶד: לְרוֹקַע  
 הָאָרֶץ עַל הַמַּיִם כִּי לְעוֹלָם חֶסֶד: לַעֲשֵׂה אוֹרִים גְּדֹלִים  
 כִּי לְעוֹלָם חֶסֶד: אֶת הַשֶּׁמֶשׁ לְמַמְשַׁלֵּת בַּיּוֹם כִּי לְעוֹלָם  
 חֶסֶד: אֶת הַיָּרֵחַ וְכוֹכָבִים לְמַמְשַׁלֵּוֹת בַּלַּיְלָה כִּי לְעוֹלָם  
 חֶסֶד: לְמַכָּה מִצְרַיִם בְּבִכּוּרֵיהֶם כִּי לְעוֹלָם חֶסֶד:  
 וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חֶסֶד: בְּיַד חֲזָקָה  
 וּבְזֹרֵעַ נְטוּיָה כִּי לְעוֹלָם חֶסֶד: לְגִזֹּר יַם סוּף לְגִזְרִים כִּי  
 לְעוֹלָם חֶסֶד: וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חֶסֶד:  
 וְנִעַר פְּרַעֲהַ וְחִילוֹ בַּיָּם סוּף כִּי לְעוֹלָם חֶסֶד: לְמוֹלִיךְ  
 עַמּוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חֶסֶד: לְמַכָּה מְלָכִים גְּדֹלִים כִּי  
 לְעוֹלָם חֶסֶד: וַיַּהֲרֹג מְלָכִים אֲדִירִים כִּי לְעוֹלָם חֶסֶד:  
 לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי כִּי לְעוֹלָם חֶסֶד: וַלְעוֹג מֶלֶךְ הַכְּשֵׁן  
 כִּי לְעוֹלָם חֶסֶד: וְנָתַן אֶרְצָם לְנַחֲלָה כִּי לְעוֹלָם חֶסֶד:  
 נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ כִּי לְעוֹלָם חֶסֶד: שֶׁבַשְׁפִּלְנוּ זָכַר  
 לָנוּ כִּי לְעוֹלָם חֶסֶד: וַיִּפְרֶקֶנוּ מִצְרַיִנוּ כִּי לְעוֹלָם חֶסֶד:  
 נוֹתַן לָחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶד: הוֹדוּ לְאֵל  
 הַשָּׁמַיִם כִּי לְעוֹלָם חֶסֶד:

נְשַׁמֵּת כָּל חַי תְּבָרֵךְ אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ. וְרוּחַ כָּל  
 בָּשָׂר תִּפְאַר וּתְרוּמָם זְכָרְךָ מִלְּכֵנוּ תִמְיֵד: מִן  
 הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל. וּמִבְּלִעְדֶיךָ אֵין לָנוּ מֶלֶךְ.  
 גּוֹאֵל וּמוֹשִׁיעַ. פּוֹדֶה וּמַצִּיל וּמַפְרִיֵם וּמַרְחֵם בְּכָל עֵת  
 צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה: אֱלֹהֵי הָרְאשׁוֹנִים  
 וְהָאַחֲרוֹנִים. אֱלֹהֵי כָּל בְּרִיּוֹת. אֲדוֹן כָּל תּוֹלְדוֹת.  
 הַמְהַלֵּל בְּרוֹב הַתְּשַׁבְּחוֹת. הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד  
 וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיְהוֶה לֹא יָנוּם וְלֹא יִישָׁן. הַמְעוֹרֵר  
 יְשָׁנִים. וְהַמְקַיֵץ גִּרְדָּמִים. וְהַמְשִׁיחַ אֱלָמִים. וְהַמְתִּיר  
 אֲסוּרִים. וְהַסּוֹמֵךְ נוֹפְלִים. וְהַזּוֹקֵף בְּפוּפִים. לֵךְ לְבָדֵךְ  
 אֲנַחְנוּ מוֹדִים: אֵלֹהֵינוּ מִלֵּא שִׁירָה בָּיָם. וְלִשׁוֹנֵנוּ רִנָּה  
 בְּהַמּוֹן גִּלְיוֹ. וְשִׁפְתוֹתֵינוּ שֹׁבַח בְּמַרְחָבֵי רִקִיעַ. וְעֵינֵינוּ  
 מְאִירוֹת בְּשִׁמְשׁ וּבְכִירָח. וַיְדִינוּ פְרוּשׁוֹת בְּנִשְׂרֵי שָׁמַיִם.  
 וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת. אֵין אֲנַחְנוּ מִסְפִּיקִים לְהוֹדוֹת  
 לֵךְ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. וּלְבָרֵךְ אֶת שְׁמֶךָ. עַל  
 אַחַת מֵאַלְף אֶלְף אֶלְפֵי אֶלְפִים וְרַבֵּי רַבְבוֹת פְּעָמִים.  
 הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ: מִמְּצָרִים וְאֶלְתָּנוּ  
 יְהוָה אֱלֹהֵינוּ. וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. בְּרָעַב זָנַתָּנוּ.

וּבְשֶׁבַע כְּלִבְלֵתָנוּ. מִחֶרֶב הִצַּלְתָּנוּ. וּמִדָּבָר מְלֻטָתָנוּ.  
 וּמִחֲלָיִם רָעִים וְנֹאֲמָנִים דְּלִיתָנוּ: עַד הִנָּה עֲזָרוּנוּ  
 רַחֲמֶיךָ. וְלֹא עֲזָבוּנוּ חֶסְדֶיךָ וְאֵל תִּטְשֵׁנוּ יְהוָה אֱלֹהֵינוּ  
 לְנִצָּחַת: עַל בֶּן אֲבָרִים שֶׁפִּלַּגְתָּ בָנוּ. וְרוּחַ וְנִשְׁמָה  
 שֶׁנִּפְחַת בְּאַפֵּינוּ. וְלִשׁוֹן אֲשֶׁר שָׁמַת בְּפִינוּ. הֵן הֵם יוֹדוּ  
 וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוּמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ  
 וַיְמַלִּיכוּ אֶת שִׁמְךָ מִלְּכָנוּ: כִּי כָל פֶּה לָךְ יוֹדָה. וְכָל  
 לִשׁוֹן לָךְ תִּשְׁבַּע. וְכָל בֶּרֶךְ לָךְ תִּכְרַע. וְכָל קוֹמָה  
 לְפָנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל לְבָבוֹת יִירָאוּךָ. וְכָל קָרֵב  
 וּבְלִיּוֹת יִזְכְּרוּ לְשִׁמְךָ. בְּדָבָר שְׂכַתוּב. כָּל עֲצָמוֹתַי  
 תִּתְאַמְרְנָה יְהוָה מִי כְמוֹךָ: מִצִּיל עֲנִי מִחֶזֶק מִמֶּנּוּ. וְעֲנִי  
 וְאֲבִיוֹן מִגּוֹזְלוֹ. מִי יִדְמָה לָךְ. וּמִי יִשְׁוֶה לָךְ. וּמִי יַעֲרֶךְ  
 לָךְ. הֲאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. קוֹנֵה שָׁמַיִם  
 וְאָרֶץ: גֹּהֵלֶךָ וְנִשְׁבַּחְךָ וְנִפְאֲרְךָ וְנִבְרַךְ אֶת שֵׁם קְדֹשְׁךָ.  
 בְּאִמּוֹר. לְדוֹד. בְּרַכִּי נַפְשִׁי אֶת יְהוָה. וְכָל קָרְבֵי אֶת  
 שֵׁם קְדֹשׁוֹ:

הָאֵל בְּתַעֲצוּמוֹת עֲזֶיךָ. הַגָּדוֹל בְּכְבוֹד שִׁמְךָ. הַגִּבּוֹר לְנִצָּחַת  
 וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ:

הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂאָ: שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ  
שְׁמוֹ. וְכַתּוּב רַנְנוּ צְדִיקִים בַּיהוָה לַיִּשְׂרָאֵל נְאוּה תְהִלָּה.

בְּפִי יִשְׂרָאֵל תְּתִהְלֵל:

וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ:

וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם:

וּבְקִרְבַּ קְדוֹשִׁים תִּתְקַדֵּשׁ:

וּבְמִקְהֵלוֹת רַבּוֹת עַמֶּךָ בֵּית יִשְׂרָאֵל. בְּרַנָּה יִתְפָּאֵר  
שְׁמֶךָ מִלִּבְנוֹ בְּכָל דּוֹר וְדוֹר שְׁכֵן חוֹבֵת כָּל הַיְצוּרִים.  
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְהוֹדוֹת לְהִלֵּל  
לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֵךְ לְעִלָּה וּלְקַלֵּם עַל  
כָּל דְּבָרֵי שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן יִשָׁי עַבְדְּךָ  
מִשִּׁיחֶךָ:

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלִּבְנוֹ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ  
בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נְאֻה יְהוָה אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ. שִׁיר. וּשְׁבַחָהּ. הִלֵּל. וְזַמְרָה. עֲזוּ.  
וּמְשַׁלָּה. נִצַּח. גְּדָלָה. גְּבוּרָה. תְּהִלָּה. וְתִפְאַרֶת. קְדוּשָׁה.  
וּמְלָכוֹת. בְּרָכוֹת וְהוֹדָאוֹת, מִעַתָּה וְעַד עוֹלָם: בְּרוּךְ  
אַתָּה יְהוָה, אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבְּחוֹת. אֵל הַהוֹדָאוֹת,

## אָדוֹן הַנְּפִלְאוֹת. הַבּוֹחֵר בְּשִׁירֵי זְמֵרָה. מֶלֶךְ אֵל חַי הָעוֹלָמִים:

נוהגין לשתות כל הכוס משום שיעור ברכה אחרונה, ומכוין לצאת ידי חובת שתיית  
כוס רביעי מארבע כוסות.

הנני מוכן ומזומן לקיים מצות כוס רביעי של ארבע כוסות:

## בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

אחר השתיה מברך:

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן,  
וְעַל תְּנוּבַת הַשָּׂדֶה, וְעַל אֶרֶץ הַמְּדֵה טוֹבָה וּרְחֻבָה, שְׂרָצִית  
וְהַנְּחִלָּתָ לְאֲבוֹתֵינוּ, לֶאֱכֹל מִפְּרִיָהּ וּלְשַׂבֵּעַ מִטּוֹבָהּ, רַחֵם נָא יְהוָה  
אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמּוֹךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן  
כְּבוֹדְךָ, וְעַל מִזְבְּחֶךָ וְעַל הַיְכָלְךָ, וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ  
בְּמַהֲרָה בְּיָמֵינוּ, וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׂמְחָנוּ בְּבִנְיָנָהּ, וְנֹאכַל מִפְּרִיָהּ  
וְנִשְׂבַּע מִטּוֹבָהּ וְנִבְרַכְךָ עָלֶיךָ בְּקִדְשָׁהּ וּבְטָהֳרָהּ. בַּשַּׁבָּת: וְרִצָּה וְהַחֲלִיצָנוּ  
בְּיוֹם הַשַּׁבָּת הַזֶּה. וְשִׂמְחָנוּ בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. כִּי אַתָּה יְהוָה  
טוֹב וּמְטִיב לְכָל וְנוֹדֶה לְךָ עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן (על יין א"י  
ועל פְּרֵי גִפְנָה): בָּרוּךְ אַתָּה יְהוָה עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן (על יין  
א"י ועל פְּרֵי גִפְנָה):

## ❁ נְרִצָּה ❁

אם עשה כל הסדר הזה, יהיה רצוי לפני השם יתברך

חֶסֶל סְדוֹר פֶּסַח בְּהִלְכָתוֹ. כָּכֵל מְשַׁפְּטוֹ וְחִקְתּוֹ. כְּאֲשֶׁר זָכִינוּ  
לְסִדֵּר אוֹתוֹ. בֵּן נְזֻכָה לְעִשׂוֹתוֹ.

זָךְ שׁוֹכֵן מְעוֹנָה, קוֹמֵם קְהֵל עֵדֶת מִי מְנָה. בְּקִרְוֹב נִהַל נְטִיעֵי  
כְּנָה. פְּדוּיִם לְצִיּוֹן בְּרָנָה:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם ג"פ



(בחור"ל בליל ראשון אומרים זה)

### וּבְכֵן וַיְהִי בַחֲצֵי הַלַּיְלָה:

אָז רֹבב נְסִיִּם הִפְלִאתָ בַלַּיְלָה. בְּרֵאשִׁי אֲשַׁמְרֶתָּ זֶה הַלַּיְלָה. גֵּר צֶדֶק נִצְחָתוֹ  
בְּנִחְלָק לוֹ לַיְלָה. וַיְהִי בַחֲצֵי הַלַּיְלָה:

יְדִנְתָּ מֶלֶךְ גֵּרֵר בְּחֵלוֹם הַלַּיְלָה. הִפְתַּחְדָּתָ אֶרְמִי בְּאֶמֶשׁ לַיְלָה. וַיִּשְׂרָאֵל יִשָּׂר לְאֵל  
וַיִּוֹכַל לוֹ לַיְלָה. וַיְהִי בַחֲצֵי הַלַּיְלָה:

זָרַע בְּכוֹרֵי פְתָרוֹם מְחַצֵּת בַּחֲצֵי הַלַּיְלָה. חֵילֵם לֹא מְצָאוּ בְּקוֹמָם בַּלַּיְלָה. טִיסַת  
נְגִיד חֲרוּשֶׁת סְלִית בְּכוֹכְבֵי לַיְלָה. וַיְהִי בַחֲצֵי הַלַּיְלָה:

לְעֵץ מִחֶרֶף לְנוֹפֵף אוֹוֵי הַיּוֹבֶשֶׁת פִּגְרֵי בְלִילָה. כָּרַע בַּל וּמִצְבוֹ בְּאִישׁוֹן לַיְלָה.  
 לְאִישׁ חֲמוּדוֹת נִגְלָה רִז חֲזוֹת לַיְלָה. וַיְהִי בַחֲצֵי הַלַּיְלָה:

מִשְׁתַּבֵּר בְּכָלִי קָדַשׁ נִהְרַג בּוֹ בְלִילָה. נוֹשַׁע מִבּוֹר אֲרִיזוֹת פּוֹתֵר בַּעֲתוֹתַי לַיְלָה.  
 שִׁנְאָה נָטַר אֲנִי וְכָתַב סְפָרִים בְּלִילָה. וַיְהִי בַחֲצֵי הַלַּיְלָה:

עוֹרֶרְתִּי נִצְחָה עָלָיו בְּנֶדֶד שְׁנַת לַיְלָה. פּוֹרָה תִּדְרוּךְ לְשׁוֹמֵר מִה מְלִילָה. צָרַח  
 בְּשׁוֹמֵר וְשָׁח אֶתָּא בְּקֶר וְגַם לַיְלָה. וַיְהִי בַחֲצֵי הַלַּיְלָה:

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה. רָם הוֹדַע בִּי לָךְ הַיּוֹם אַף לָךְ הַלַּיְלָה.  
 שׁוֹמְרִים הִפְקֵד לְעִירָךְ כָּל הַיּוֹם וְכָל הַלַּיְלָה. תִּתְאִיר כְּאוֹר יוֹם חֲשַׁכְתָּ לַיְלָה.  
 וַיְהִי בַחֲצֵי הַלַּיְלָה:

(בחו"ל בליל שני אומרים זה)

## וּבְכֵן וַאֲמַרְתֶּם זִבְחַ פֶּסַח

אֲמִין גְּבוּרֹתֶיךָ הַפְּלֵאתָ בְּפֶסַח: בְּרֹאשׁ כָּל מוֹעֲדוֹת נִשְׁאֵת פֶּסַח: גְּלִיתָ  
 לְאַזְרָחֵי חֲצוֹת לַיִל פֶּסַח: וַאֲמַרְתֶּם זִבְחַ פֶּסַח:

דִּלְתִּיזוּ דְפַקְתָּ כְּחוּם הַיּוֹם בְּפֶסַח: הִסְעִיד נּוֹצְצִים עֲגוֹת מִצּוֹת בְּפֶסַח: וְאַל הִבְקֵר  
 רִץ זָכַר לְשׁוֹר עֶרְךָ פֶּסַח: וַאֲמַרְתֶּם זִבְחַ פֶּסַח:

זוֹעַמוּ סְדוּמִים וְלוֹהֲטוּ בְּאֵשׁ בְּפֶסַח: הֲלִיץ לוֹט מִהֶם וּמִצּוֹת אָפָה בְּקִץ פֶּסַח:  
 טֹאטְאֵת אֲדַמַּת מוֹף וְנוֹף בְּעֶבְרָךְ בְּפֶסַח: וַאֲמַרְתֶּם זִבְחַ פֶּסַח:

יָהּ רֹאשׁ כָּל אוֹן מִחֲצֵת בְּלִיל שְׁמוֹר פֶּסַח: כִּבִּיר עַל בֵּן בְּכוֹר פִּסְחָתָ בְּדָם  
 פֶּסַח: לְבַלְתִּי תַת מִשְׁחִית לְבֵא בְּפִתֵּי בְּפֶסַח: וַאֲמַרְתֶּם זִבְחַ פֶּסַח:

מִסְגֵּרַת סְנֵרָה בַּעֲתוֹתַי פֶּסַח: גִּשְׁמֵדָה מְדִין בְּצִלִּיל שְׁעוּרֵי עֵמֶר פֶּסַח: שׁוֹרְפוֹ  
 מִשְׁמַנֵּי פוֹל וְלוֹד בִּיקְדָ יְקוֹד פֶּסַח: וַאֲמַרְתֶּם זִבְחַ פֶּסַח:

עוד היום בנב לעמד עד נעה עונת פסח: פס יד כתבה לקעקע צול בפסח:  
 וְאָמַרְתֶּם זִבַּח פֶּסַח: וְאָמַרְתֶּם זִבַּח פֶּסַח:

קָהַל בְּנֵי הַדָּסָה צוֹם לְשֵׁלֶשׁ בְּפֶסַח: רֹאשׁ מִבֵּית רֹשַׁע מִחֲצֹת בְּעֵץ חֲמֹשִׁים  
 בְּפֶסַח: שְׁתֵּי אֵלֶּה רְגַע תִּבְיֹא לְעוֹצֵיט בְּפֶסַח: וְתֵעוּז יָדָךְ וְתִרְוֵם יְמִינְךָ כְּלִיל  
 הַתְּקַדֵּשׁ חַג פֶּסַח: וְאָמַרְתֶּם זִבַּח פֶּסַח:

## כִּי לֹו נֶאֱחָ כִּי לֹו יֶאֱחָ:

אֲדִיר בְּמְלוּכָה בְּחֹר בְּהִלְכָה. גְּדוּדֵי יֶאֱמָרוּ לֹו  
 לֵךְ וּלֵךְ. לֵךְ בִּי לֵךְ. לֵךְ אַף לֵךְ. לֵךְ יְהוּה הַמְּמַלְכָה. כִּי לֹו נֶאֱחָ כִּי לֹו יֶאֱחָ:  
 תִּגּוֹל בְּמְלוּכָה תְּדוּר בְּהִלְכָה. וְתִיקוּ יֶאֱמָרוּ לֹו  
 לֵךְ וּלֵךְ. לֵךְ בִּי לֵךְ. לֵךְ אַף לֵךְ. לֵךְ יְהוּה הַמְּמַלְכָה. כִּי לֹו נֶאֱחָ כִּי לֹו יֶאֱחָ:  
 וְכֹאֵי בְּמְלוּכָה חֲסִין בְּהִלְכָה. טַפְסְרֵי יֶאֱמָרוּ לֹו  
 לֵךְ וּלֵךְ. לֵךְ בִּי לֵךְ. לֵךְ אַף לֵךְ. לֵךְ יְהוּה הַמְּמַלְכָה. כִּי לֹו נֶאֱחָ כִּי לֹו יֶאֱחָ:  
 יְחִיד בְּמְלוּכָה כְּבִיר בְּהִלְכָה. לְמוֹדֵי יֶאֱמָרוּ לֹו  
 לֵךְ וּלֵךְ. לֵךְ בִּי לֵךְ. לֵךְ אַף לֵךְ. לֵךְ יְהוּה הַמְּמַלְכָה. כִּי לֹו נֶאֱחָ כִּי לֹו יֶאֱחָ:  
 מְלֵךְ בְּמְלוּכָה גּוֹרָא בְּהִלְכָה. סְבִיבֵי יֶאֱמָרוּ לֹו  
 לֵךְ וּלֵךְ. לֵךְ בִּי לֵךְ. לֵךְ אַף לֵךְ. לֵךְ יְהוּה הַמְּמַלְכָה. כִּי לֹו נֶאֱחָ כִּי לֹו יֶאֱחָ:  
 עֲנִי בְּמְלוּכָה פּוֹדָה בְּהִלְכָה. צְדִיקוּ יֶאֱמָרוּ לֹו  
 לֵךְ וּלֵךְ. לֵךְ בִּי לֵךְ. לֵךְ אַף לֵךְ. לֵךְ יְהוּה הַמְּמַלְכָה. כִּי לֹו נֶאֱחָ כִּי לֹו יֶאֱחָ:  
 קָדוּשׁ בְּמְלוּכָה רְחוּם בְּהִלְכָה. שְׁנֵאֲנֵי יֶאֱמָרוּ לֹו  
 לֵךְ וּלֵךְ. לֵךְ בִּי לֵךְ. לֵךְ אַף לֵךְ. לֵךְ יְהוּה הַמְּמַלְכָה. כִּי לֹו נֶאֱחָ כִּי לֹו יֶאֱחָ:  
 תְּקִיף בְּמְלוּכָה תְּוֹמֵךְ בְּהִלְכָה. תְּמִימֵי יֶאֱמָרוּ לֹו  
 לֵךְ וּלֵךְ. לֵךְ בִּי לֵךְ. לֵךְ אַף לֵךְ. לֵךְ יְהוּה הַמְּמַלְכָה. כִּי לֹו נֶאֱחָ כִּי לֹו יֶאֱחָ:

אָדיר הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב:

בְּחֹר הוּא. גְּדוֹל הוּא. דָּגוּל הוּא. יבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב:

הָדוּר הוּא. וְתִיק הוּא. וְכַאי הוּא. תְּסִיד הוּא. יבְנֶה בֵּיתוֹ

בְּקָרוֹב.

בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב:

טְהוּר הוּא. יְחִיד הוּא. כְּבִיר הוּא. לְמוֹד הוּא. מְלֻךְ הוּא. נוֹרָא

הוּא. סְגִיב הוּא. עֲזוּז הוּא. פּוֹדֵה הוּא. צַדִּיק הוּא. יבְנֶה בֵּיתוֹ

בְּקָרוֹב.

בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב:

קָדוֹשׁ הוּא. רַחוּם הוּא. שְׂדֵי הוּא. תְּקִיף הוּא. יבְנֶה בֵּיתוֹ

בְּקָרוֹב.

בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה בֵּיתְךָ בְּקָרוֹב:

בחו"ל ביום טוב שני אומרים כאן ספירת העומר

אֶחָד מִי יוֹדֵעַ. אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ שְׂבַשְׂמִים וּבְאֶרֶץ:

שְׁנַיִם מִי יוֹדֵעַ. שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנַיִם לַחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׂבַשְׂמִים

וּבְאֶרֶץ:

שְׁלֹשָׁה מִי יוֹדֵעַ. שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אֲבוֹת. שְׁנַיִם לַחֹת הַבְּרִית. אֶחָד

אֱלֹהֵינוּ שְׂבַשְׂמִים וּבְאֶרֶץ:

**אַרְבַּע מִי יוֹדֵעַ.** אַרְבַּע אָנִי יוֹדֵעַ: אַרְבַּע אִמְהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

**חֲמִשָּׁה מִי יוֹדֵעַ.** חֲמִשָּׁה אָנִי יוֹדֵעַ: חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה. אַרְבַּע אִמְהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

**שֵׁשָׁה מִי יוֹדֵעַ.** שֵׁשָׁה אָנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה. אַרְבַּע אִמְהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:  
**שִׁבְעָה מִי יוֹדֵעַ.** שִׁבְעָה אָנִי יוֹדֵעַ: שִׁבְעָה יָמֵי שַׁבָּתָא. שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה. אַרְבַּע אִמְהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

**שְׁמוֹנָה מִי יוֹדֵעַ.** שְׁמוֹנָה אָנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִלְחָה. שִׁבְעָה יָמֵי שַׁבָּתָא. שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה. אַרְבַּע אִמְהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

**תְּשַׁעָה מִי יוֹדֵעַ.** תְּשַׁעָה אָנִי יוֹדֵעַ: תְּשַׁעָה יְרַחֵי לֵידָה. שְׁמוֹנָה יָמֵי מִלְחָה. שִׁבְעָה יָמֵי שַׁבָּתָא. שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה. אַרְבַּע אִמְהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

**עֶשְׂרֵה מִי יוֹדֵעַ.** עֶשְׂרֵה אָנִי יוֹדֵעַ: עֶשְׂרֵה דְבָרִיא. תְּשַׁעָה יְרַחֵי לֵידָה. שְׁמוֹנָה יָמֵי מִלְחָה. שִׁבְעָה יָמֵי שַׁבָּתָא. שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה. אַרְבַּע אִמְהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

**אֶחָד עֶשֶׂר מִי יוֹדֵעַ.** אֶחָד עֶשֶׂר אָנִי יוֹדֵעַ: אֶחָד עֶשֶׂר בּוֹכְבֵיא. עֶשְׂרֵה דְבָרִיא. תְּשַׁעָה יְרַחֵי לֵידָה. שְׁמוֹנָה יָמֵי מִלְחָה. שִׁבְעָה יָמֵי שַׁבָּתָא. שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה. אַרְבַּע אִמְהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

**שְׁנַיִם עֶשְׂרֵה מִי יוֹדֵעַ.** שְׁנַיִם עֶשֶׂר אָנִי יוֹדֵעַ: שְׁנַיִם עֶשֶׂר שַׁבְּטֵיא. אֶחָד עֶשֶׂר בּוֹכְבֵיא. עֶשְׂרֵה דְבָרִיא. תְּשַׁעָה יְרַחֵי לֵידָה. שְׁמוֹנָה יָמֵי מִלְחָה. שִׁבְעָה יָמֵי שַׁבָּתָא. שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה. אַרְבַּע אִמְהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ. שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מֵדֵיָא. שְׁנַיִם עָשָׂר שְׁבַמְיָא. אֶחָד עָשָׂר בּוֹכְבֵיָא. עָשָׂרָה דְּבְרֵיָא. תְּשַׁעָה יְרַחֵי לֵידָה. שְׁמוֹנָה יְמֵי מִילָה. שְׁבַעָה יְמֵי שְׁבַתָא. שֵׁשָׁה סְדְרֵי מַשְׁנָה. חֲמִשָּׁה חֲמִשֵׁי תוֹרָה. אַרְבַּע אַמְהוֹת. שְׁלֹשָׁה אַבוֹת. שְׁנַיִם לַחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרְץ:

חַד גְּדֵיָא חַד גְּדֵיָא. דְּזָבִין אַפָּא בְּתֵרֵי זַוְיָי: חַד גְּדֵיָא חַד גְּדֵיָא

וְאַתָּא שׁוֹנְרָא. וְאַכְלָה לְגְדֵיָא. דְּזָבִין אַפָּא בְּתֵרֵי זַוְיָי:

חַד גְּדֵיָא חַד גְּדֵיָא

וְאַתָּא כְּלָפָא. וְנִשְׁדָּ לְשׁוֹנְרָא. דְּאַכְלָה לְגְדֵיָא. דְּזָבִין אַפָּא בְּתֵרֵי זַוְיָי:

וְאַתָּא חוֹטְרָא. וְהִכָּה לְכְלָפָא. דְּנִשְׁדָּ לְשׁוֹנְרָא. דְּאַכְלָה לְגְדֵיָא. דְּזָבִין אַפָּא בְּתֵרֵי זַוְיָי:

וְאַתָּא נוֹרָא. וְשָׂרְף לְחוֹטְרָא. דְּהִכָּה לְכְלָפָא. דְּנִשְׁדָּ לְשׁוֹנְרָא. דְּאַכְלָה לְגְדֵיָא. דְּזָבִין אַפָּא בְּתֵרֵי זַוְיָי:

וְאַתָּא מֵיָא. וְכָבָה לְנוֹרָא. דְּשָׂרְף לְחוֹטְרָא. דְּהִכָּה לְכְלָפָא. דְּנִשְׁדָּ לְשׁוֹנְרָא. דְּאַכְלָה לְגְדֵיָא. דְּזָבִין אַפָּא בְּתֵרֵי זַוְיָי:

חַד גְּדֵיָא חַד גְּדֵיָא

וְאַתָּא תוֹרָא. וְשָׂתָה לְמֵיָא. דְּכָבָה לְנוֹרָא. דְּשָׂרְף לְחוֹטְרָא. דְּהִכָּה לְכְלָפָא. דְּנִשְׁדָּ לְשׁוֹנְרָא. דְּאַכְלָה לְגְדֵיָא. דְּזָבִין אַפָּא בְּתֵרֵי זַוְיָי:

וְאַתָּא הַשׁוֹחֵט. וְשָׁחַט לְתוֹרָא. דְּשִׁתָּה לְמִיָּא. דְּכַבָּה לְנוֹרָא.  
 דְּשָׂרְף לְחוּטְרָא. דְּהִכָּה לְבִלְבָּא. דְּנִשְׁךְ לְשׁוּנְרָא. דְּאֶכְלָה  
 לְגַדְיָא. דְּזָבִין אָבָא בְּתַרֵּי זַוְיָ:

וְאַתָּא מִלְּאָךְ הַמְּוֹת. וְשָׁחַט לְשׁוֹחֵט. דְּשָׁחַט לְתוֹרָא. דְּשִׁתָּה  
 לְמִיָּא. דְּכַבָּה לְנוֹרָא. דְּשָׂרְף לְחוּטְרָא. דְּהִכָּה לְבִלְבָּא. דְּנִשְׁךְ  
 לְשׁוּנְרָא. דְּאֶכְלָה לְגַדְיָא. דְּזָבִין אָבָא בְּתַרֵּי זַוְיָ: חַד גְּדִיָּא  
 חַד גְּדִיָּא

וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא. וְשָׁחַט לְמִלְּאָךְ הַמְּוֹת. דְּשָׁחַט  
 לְשׁוֹחֵט. דְּשָׁחַט לְתוֹרָא. דְּשִׁתָּה לְמִיָּא. דְּכַבָּה לְנוֹרָא. דְּשָׂרְף  
 לְחוּטְרָא. דְּהִכָּה לְבִלְבָּא. דְּנִשְׁךְ לְשׁוּנְרָא. דְּאֶכְלָה לְגַדְיָא.  
 דְּזָבִין אָבָא בְּתַרֵּי זַוְיָ: חַד גְּדִיָּא חַד גְּדִיָּא



## Q&A

**Q:** What's the ענין of "אין מפטירין אחר הפסח אפיקומן"?

**A:** "אין מפטירין אחר הפסח אפיקומן". After eating the Korban Pesach you cannot conclude with eating dessert. Now today we don't have the Korban Pesach so we eat a piece of matzah called אפיקומן. What it means is after that last piece of matzah we can't eat anything. And the reason is given as follows. When we eat the Korban Pesach it was the end of the סעודה "פסח נאכל על השובע" - it's eaten at the end of the סעודה. On Pesach night first they ate everything else, then they ate the כזית from the Korban Pesach a piece of broiled meat and you wanted that taste should remain in your mouth for as long as possible. The taste of the mitzvah should not be washed away by other things. And that's what the father says, when the חכם asks, "מה העדות והחוקים" tell us my father, something about Korban Pesach? And the father says, "My son I'm going to teach you things about the Korban Pesach, about the Torah, about Hashem, but one thing I want you to know, what I tell you should remain in your mouth forever. The taste should not depart. Sometimes in the beginning the child is interested, but later, he becomes a "wise guy" and he gets older, gets sophisticated. No, the taste should always remain in your mouth. And so the Korban Pesach should remain as long as possible. Even when you wake up in the morning after Pesach night, you still have the taste of the Korban Pesach in your mouth. As long as possible to remind you of that experience. And that's a רמז, when you learn the great ideals that Hashem wants us to learn in your youth "אין מפטירין" - don't let anything wash it out of your head. Literature, business, wherever you are in the world, watch out nothing should wipe out the

lessons that you imbibed when you were idealistic, when you learned them in your youth.

**Q:** Can you please explain what is the meaning "כיון שניתן רשות למשחית אינו מבחין בין צדיקים לרשעים" so was a מלאך doing it or was Hashem doing it?

**A:** It says that the reason that a Yisroel should not walk out that night, because, "כיון שניתן רשות למשחית" - once permission is given to the Destroyer, "אינו מבחין בין צדיקים לרשעים" - He no longer distinguishes between a צדיק and a רשע. So when the מלאך המות went on his way across the land of Egypt, if he saw anybody outside, he didn't make any distinction. The question is why was he ignorant? No, the answer is like this, Hakodosh Boruch Hu said that first of all I want you to know walking out that night means you are identifying with them and once you're identifying with them, you lose the covenant of protection. That's number one. Secondly, if you walk out that night in the street, and people will see that all around you the Egyptians are falling dead and this one Jew survives, it's going to be too much of a demonstration of Hashem's presence. And too much demonstration is not healthy for this world. Because then all the Egyptians will run immediately into the rivers and טובל themselves and say we want to become גרים. It won't be easy to be a רשע anymore. Today, suppose every Jew who smokes on Shabbos would drop dead on the street, suppose it happened on Shabbos on Kings Highway. Every Jew that's smoking would drop dead on the street. Nobody would smoke on Shabbos, and the בתי כנסיות would be crowded with people. And the answer is it's too easy, so Hakodosh Boruch Hu makes it look natural, so the רשע who smokes on Shabbos and doesn't drop dead on the street. He gets cancer in the lungs a little later and he drops dead in the hospital. Hakodosh Boruch Hu takes

care of him in some other way. But people who don't see the נס that Hashem is giving a פורענות on him and that's why Hakodosh Boruch Hu tries to make things look a little bit בהסתר, so people shouldn't see openly the Yad Hashem, because if you see too openly then it will be too easy to be a pious Jew. The truth is that in the days of Moshiach when everyone will see the Yad Hashem we won't accept any גרים anymore. "אין מקבלין גרים בימות המשיח" - We accept no גרים no converts in Moshiach's time because then it's too easy to become a גר. So we say you want to be a גר, do it now when it's not so easy, when you see Jews are being persecuted, "בגוי אתך עליך יפול" - who will dwell with you right now, he will join you in the future. And so it's a test and this world is made for the purpose of testing. And those people who will see so openly the hand of Hashem to demonstrate that the רשעים are being punished and צדיקים are being rewarded then nobody would choose to be a רשע.

The truth is there's always something מעין like מכת בכורות going on always. Right now there's a מכה going on. They're dying of AIDS, tens of thousands are dying, but the world is stubbornly blind, they refuse to see the Yad Hashem. No question it's the Yad Hashem, they cannot find any remedy for it and they're spending millions on looking for ways and means of combating this disease. And we look on like robots without thinking. Don't we realize that it's a מכה that Hashem is sending on them and the purpose is to teach us? Although it's done with הסתר פנים, but Hakodosh Boruch Hu is still around and is still functioning no less than before, and you see it in the world taking place today. That's retribution מן השמים on them, no question about it. The earthquake in Los Angeles, all the the newspapers, except the New York Times, reported that the worst destruction was in a little section where all the pornographers had their homes. The people who were running

big pornographic industries had their homes clustered together in one neighborhood and the worst destruction was in the pornographic industries. Now they didn't do it because of mussar, it was reported אגב אורחה, but why shouldn't we stop and pay attention to that, why did it happen? Among the pornographers, the Jews, Time Warner and other people like that who make a big living from selling dirty things, and the biggest destruction was in their neighborhood. And we didn't say that, the newspapers noted that. So we should wake up and pay attention. If however it would be too explicit, too open, then it would be too easy to be a frum Jew, so Hakodosh Boruch Hu caused one or two houses of decent people to collapse too. Like it says in Mishlei: אם תכתוש את האויל "אם תכתוש את האויל" - If you will pound the fool among the grits in a pounding vessel (you put barley in a vessel and you pound it). Now suppose the fool was held up into such a vessel and he sees the man who is pounding down on his head, so he says "It's not for me, he doesn't mean for me, it's for the grits all around me that's all he wants to pound." And so people, when they see פורעניות come on the רשעים, they say "that's an accident, it's natural." We have to know that Hakodosh Boruch Hu always, in every דור is showing us, and when we see the מפלה of the רשעים we have to say "הללו י-ה." And Dovid didn't say Shira, "לא אמר דוד" - "יתמו חטאים מן הארץ ורשעים עוד אינם", שירה עד שראה במפלתם של רשעים "ברכי נפשי." "יתמו חטאים מן הארץ ורשעים עוד אינם", שירה עד שראה במפלתם של רשעים "ברכי נפשי." Of course it's not stylish to say today. Today we say "we love the wicked, we love the homosexual, we love everyone." But we have to understand that we cannot really rejoice until we see the מפלה of the רשעים, when the time comes at that Great Seder in Olam Haba when the servants of Hashem will be seated around the banquet table, and they'll be feasting and enjoying. Part of the enjoyment will be when they see the others standing. It's part of

the fun. We say "can that be, can we have such cruel hearts and say this?" In the next world there's entirely different middos, that's part of the enjoyment, "הנה עבדי יאכלו ואתם תרעבו" - My servants will eat, and you will be hungry. And my servants will look around when you're hungry and as they're eating, they'll see you standing there hungry. That's part of the fun of Olam Haba. You have to understand that. That's part of the שכר of Olam Haba. So you sit at your seder and you're enjoying it, and outside a reform Jew passes by, and he hears Jews having a seder night, so he wouldn't go in, but he feels a little bit a twinge of regret that he's missing all that. That little twinge of regret is just a רמז for what he'll feel someday. Someday he will feel more than a twinge when he didn't come in. He should have knocked and said, "Please can I come into your seder." We say "כל דכפין" - whoever is hungry, come, but he doesn't come in. It's a lost opportunity. And he'll regret it in the World to Come. Then, we won't say "כל דכפין". At that Great Seder, they're not going to let anyone in; we cannot let anybody, "ואתם תרעבו" and you will be hungry.

**Q:** Why isn't Moshe Rabbeinu mentioned in the הגדה של פסח?

**A:** And the answer is, that there is no need to mention him. Moshe Rabbeinu is not the person being spoken about now. Now we're talking about Hakodosh Boruch Hu and the Am Yisroel. And we have to realize that Moshe Rabbeinu is making the Korban Pesach together with us here at the seder. Do you want Moshe Rabbeinu to mention his own name at the seder? Imagine he's right with us at the seder together, we're all making the seder. It's not a time to talk about him. Moshe Rabbeinu started the seder in his time and he planned the form of the seder, so should he mention himself in the seder? And therefore at the seder, Moshe is speaking "עבדים היינו לפרעה במצרים". He's together with us. And therefore his name does not have to be mentioned.