

קהילת בית דניאל



Congregation Beis Daniel

Divrei Chizuk

Haggada Shel Pesach 5780

Given by
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Erev Pesach 5780

Dear Friend,

For the last few weeks Klal Yisroel has been going through a challenging time; our shuls, yeshivas and schools have been closed and we have been semi-quarantined in our homes. In order to try and keep our *kehilla* and friends connected I created a daily *chizuk* chat and posted *divrei chizuk*. For the last ten days the *chizuk* has been based on the *Haggada Shel Pesach*. I hoped that this would also serve as a preparation for the *Leil Seder*. I am presenting you with theses *divrei chizuk* transcribed from the audio. These were not prepared for “print”, rather transcribed the way I said them.

I would like to thank Mrs. Michal Sinowitz who despite it being “Erev” Pesach was willing to take on this project and transcribed my words in a most professional manner.

My *tefilla* is that the *chizuk* that emerges from these *divrei Torah* should be a *zechus* for all the *cholim* and should serve to bring a *yeshua* from this *tzarah, b'karov*.

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בס"ד

A gute voch everyone.

Today is Sunday, *Yom Rishon* of *Parshas Tzav* which will *Be'ezras Hashem* be *Shabbos Hagadol*, 'ד ניסן תש"פ.

Baruch Hashem, we are starting our second week of this WhatsApp *Divrey Chizuk* in our situation with the Corona virus. I want to start this week talking about the *Hagada shel Pesach*. In order to help everybody prepare for the *Seder*, and give ourselves and our family *Divrey Chizuki* that are not only for the *Seder* but will help us in our daily lives as well. I am trying to incorporate the two together: it should be *Chizuk* in our situation of the Corona virus and tied in to the *Pesach Seder*.

The truth is – what is the *Pesach Seder* all about? What is the point of the *Hagada*? *Maran haRav Elyashiv, zecher tzadik livracha* would say that the point, the *Mahus*, the essence of the *Hagada shel Pesach* is to teach us that *HaKadosh Baruch Hu* runs the world. *HaKadosh Baruch Hu* is the one who is in charge – He is *Menaheg uMenahel es kol haBriaa* את כל הבריאה. He is the one who conducts and runs the entire *Briaa*.

There is a *sefer* by a *talmid* of Reb Chaim Volozhiner that is called *Menucha uKedusha*. In that *sefer* he writes something that is as follows, something very powerful about *Leil Pesach*. And he says:

"ודע, שמי שברא אותנו ואת יצרנו הרע", the one who created us and our *Yetzer Hara*, knows that at the time when *מצה ומרור מונחים לפניך*, at the time when we are sitting at the *Seder* table, with the *Matza* and *Maror* in front of us, "אז מועיל מעשה השרשת יראת שמים לבנו ולא בעת אחר". He says, at that point, this is a time that is *mesugal* for a person to instill in his heart, in his son's heart – "ולא בעת אחר". "והגדת לבנך" – unlike any other time.

Of course, *Emunah* and *Yiraas Shamayim* are things that we learn and talk about at all times. But there is a concept of *Zman Mesuglim* – special times, when a person is able in those times to accomplish much more than he is able to accomplish at other times of the year. Says the *Sefer Menucha uKedusha* that *HaKadosh Baruch Hu* created us, He is the one that created who we are, He knows that at this time is a *Zman Mesugal* for every one of us to instill in ourselves and our families *Yiraas Shamayim*. And therefore he says, *HaKadosh Baruch Hu* commanded us on this night, because this is the *Zman Mesugal*, to talk to ourselves and to our children, to teach them *Emunas Hashem*. To teach them the *Ikrim* of what *HaKadosh Baruch Hu* wants from us in this world; and those *Ikrim*, their source, begins in the story of *Yetzias Mitzrayim*. And he says: a person could talk a whole night with *דברים חידודים* – very nice and sharp and cute *vertlach* in the understanding of the *Hagada*, or he could recite the *Psukim* that are *nogeya* to *Yetzias Mitzrayim*. But if he doesn't explain well, from all the things that occurred – *עומק הנס* – the depth of the *Nes*, the miracle, the fact that *HaKadosh Baruch Hu* with His *Gevurah*, His strength is able to change the *Teva*, change nature at will; *HaKadosh Baruch Hu*'s love for His nation.

All of these things, including *Hashgacha Pratis* פרטית and *Sachar ve'Onesh* ועונש שכר, all of these things are things that need to be talked about at the *Seder*. And if you don't talk about those things – "לא יצאת ידי חובתך". Says the *Menucha uKedusha*, if you don't talk about *Hashgacha Pratis*, if you don't talk *Emunah*, if you don't take advantage of this *Zman Mesugal* to teach your children what it means to be someone who is part of *Klal Yisrael*, who believes in *HaKadosh Baruch Hu* running the world - "לא יצאת ידי חובתך", you have not been *yotze* your

chiyuv. He is writing to his son in this *Sefer* and he says: "my son, you are going to think, you are going to hear that some people don't agree with me. But take my advice and don't listen to them". And he says, "even if you have to lengthen your *Maggid*, and even if you have to say *Hallel* after *Chatzos*" (which is an argument if you have to say it before *Chatzos*), "and even *Afikomen*" (which is also a big argument). Says the *Menucha uKedusha* that in the old times of old, people after the *Seder* would still stay up and talk about *Yetzias Mitzrayim*. So even if they rushed to finish the *Afikoman* and *Hallel* before *Chatzos*, they would not lose out and the main point of the night, the *סיפור יציאת מצרים*, which teaches *Emunah* and *Hashgacha*. But nowadays, he says, once the *Seder* is over, everything is finished. People don't stay up late. So make sure that even if it comes at the expense of the *Afikoman* or *Hallel* at *Chatzos*, make sure to talk about as much as possible. Every word extra that you talk about *Yetzias Mitzrayim* and the *Emunah*, the *Hashgacha Pratis*, *HaKadosh Baruch Hu's* power in this world – every word is another *Mitzvah chashuvah Me'od* מצווה חשובה מאוד. And every word has the power to instill that *Emunah* in our hearts. Those are the words of the *Menucha uKedusha*. And that is what the *Leil Haseder* has to be.

And for us, living through what we are living through now, and seeing *HaKadosh Baruch Hu's* power, the power of a small, little virus bringing the entire world to a halt; bringing people's health into precarious situations; bringing the financial world to a tumble – we are seeing *HaKadosh Baruch Hu's Hashgacha*, *HaKadosh Baruch Hu's Gevura*, *HaKadosh Baruch Hu's Yecholes*. It's here – we just need to open our eyes. And at the same time – see the *Hashgacha Pratis* in our daily lives, of what *HaKadosh Baruch Hu* does for us and how he takes care of us; and everything that is happening is from *HaKadosh Baruch Hu*.

If we are able to focus and prepare for the *Seder* with examples of *Hashgacha Pratis* that have happened over the last week or two, before the *Yom Tov* of *Pesach* and come to the *Seder* and be able to have that as our theme – talk to our children about the *Hashgacha Pratis*, about the power of *HaKadosh Baruch Hu*, about how *HaKadosh Baruch Hu* has an unbelievable *Yecholes Leshanos haTeva* יכולת לשנות הטבע. We thought how we were so mighty and strong, we thought we were so smart, the entire world thought how advanced we were. And look what *HaKadosh Baruch Hu* did with one little virus. That is true understanding of *Hashgachas Hashem* and *Emunah baKadosh Baruch Hu*. Which is the theme of the *Leil Pesach* of *Sippur Yetzias Mitzrayim*. Let's prepare, let's think about it in our daily lives, about *Hashgachas Hashem*. And think and be *Misbonen* about His power, and look what He is doing. Let's strengthen our *Emunah* so that when we come to the *Leil Seder* we will be prepared to take advantage of that *Leil Mesugal*, that night that is so *Mesugal*, as the *Menucha uKedusha* said, the One Who Created us understood that if we talk about *Emunah*, *Yiraas SHamayim*, *Hashgacha* on that night – it becomes a part of us.

We are going through the course now. *HaKadosh Baruch Hu* is putting us through a course in *Emunah*; and then we will have the opportunity to take the lessons we have learned and ingrain them in us in a way that will go so deep into our *Metzius*, that we will be living lives of *Emunah* and *Hashgacha* like we've never lived before.

That is the *Hakdama*, I think, to the *Hagada*. And as it ties in to our daily lives in this situation of the Corona virus.

חזק ואמץ

ישועת ה' כהרף עין

Have a wonderful day.

Shalom Aleichem everyone.

I would like today to talk about what our homes are like on the *Leil Haseder*. I came across a very interesting *Remah* – רב משה איסרליש – (רמ"א) whose *psakim* in *Shulchan Aruch* we follow. And those *psakim* in *Shulchan Aruch* are based on his comments on the *Tur* called *Darkei Moshe*. In the *Darkei Moshe* the *Remah* writes as follows – he is coming to explain why we have *Urchatz* וּרְחָץ. Everyone knows that we wash our hands – the simple reason is, because we are going to dip a vegetable into a liquid, into salt water and the *Halacha* is that you have to wash your hands before you eat a food that is dipped in liquid. And the question that everyone asks is that we are not *Makpid* on this during the rest of the year, why are we *Makpid* on *Leil Pesach*?

So the *Remah* comes and says – I have a different reason: "מיהו אפשר לומר". He says it's possible to say "שאנו מספרים" – saying over the *Hagaddah* is like *davening*: "ושבחיו יתעלה" – and His praises. "כבוד הקל" – we are relating the honor and the glory of *Hashem*, "ולכן" – and therefore you have to wash your hands, just like you wash your hands before *davening*, you make sure they are clean, so too you have to wash your hands before you start the *Hagaddah* – because the *Hagaddah* is *Tefillah*. That, says the *Remah*, is *Pshat* in *Urchatz*. This is a very interesting concept: that the *Hagaddah* is like *Tefillah*.

The *Chasam Sofer* in a *drahsa* writes that on *Leil Pesach*, when we relate the *Nissim* and *Niflaos* וּנְפִלְאוֹת – the miracles and wonders that *HaKadosh Baruch Hu* did for us in *Mitzrayim*, when we relate them and we praise Him for them, our houses become a *Makom Kadosh* – they become a Holy Place, a Holy Place like a *Beis Haknesses* בית הכנסת. And since it is like a *Beis Haknesses*, it has the *Kedushah* of a *Beis Haknesses*. Says the *Chasam Sofer*: we say in *Ha Lachma Anya* (הַלַּחְמָא אַנְיָא) – "השתא הכא" – now we are here, "לשנה הבאה בארץ ישראל" – next year we should be in *Eretz Yisrael*. Says the *Chasam Sofer*: you know what we are saying? We are saying that **this house** should be next year in *Eretz Yisrael*. Because we know that the shuls are going to go to *Eretz Yisrael* when *Mashiach* comes. The *Batei Knessiyos* in *Galus*, the shuls in the exile are going to be a part of *Eretz Yisrael* when *Mashiach* is going to come. When we are in our homes on *Leil Haseder*, we are *Mekadesh* our homes as a *Beis Haknesses*. Therefore, we could say to *HaKadosh Baruch Hu*, this house should next year be in *Eretz Yisrael*, because this house is a *Beis Haknesses*.

And how appropriate this is for the situation that we find ourselves – that we are actually not allowed to go to a *Beis Haknesses* – we are forced to make our homes our *Beis Haknesses*. We are forced to make our homes our shuls. We are being *Mekadesh* our homes daily with the *Tefillah* and the Torah that normally would have been somewhere else. We already have turned our homes into a *Beis Haknesses*. Could you imagine the unbelievable *Kedushah* that will be there on *Leil Pesach* when we add on to the current *Kedushah* of our homes and turn it into that *Makom Kadosh* of *Sipur Yetzias Mitzrayim*, that the *Remah* says is *Begeder Tefillah*; that the *Chasam Sofer* says our homes are a holy place – a *Makom Kadosh*, like a *Beis Haknesses*.

And I think that this fits well with the theme that we are talking about in our discussions of the *Hagaddah*: of *Hashgacha Pratis*, that we are being put through a course of *Emunah* and *Hashgacha Pratis*. Let us look at the words of the Ramban at the end of *Parshas Bo*, where he talks about the purpose of *Mitzvos*, and how *HaKadosh Baruch Hu* wants us to remember and know and relate that we believe that He is the One who runs the world *beHashgacha Pratis*. Says the Ramban: what is the purpose of *Tefillah*? "וכוונת רוממות הקול בתפילות" – why do we raise our voices in *davening*? "וכוונת בתי כנסיות", why do we have a *shul*? "וזכות תפילת הרבים" – and what

is the *zchus* of the *Tefillah* when many get together and *daven*? "שיהיה לבני אדם מקום" – people should have a place, "שיתקבצו" – that they could gather, "ויודו לקל שבראם" – and they could praise the G-d who created them, "והמציאם" – and brought them to this world, "ויפרסמו זה" – and they should publicize it, "ויאמרו לפניו" – and they would say in front of Him – "בריותך אנחנו" – we are Your creations. The *Ramban* is teaching us: the purpose of *Tefillah*, the purpose of a *Beis Haknesses*, the purpose of the *Tefillah beRabim* is that we should come to the *Hakarah* that Hashem runs this world and we should declare: *Ribono Shel Olam*, we are your creations and You run this world *beHashgacha Pratis*. We don't have the opportunity now to go to an actual *Beis Haknesses*. We don't have the opportunity for a real *zchus Tefillas haRabim*. But we are turning our homes into a place where we say: "בריותך אנחנו". We *daven* here, we learn here, but more than that – we are turning our homes into places of *Emunah*, where we are constantly recognizing that the *Ribono Shel Olam* runs this world. This is the course of *Emunah* that we are being put through by the *Ribono Shel Olam* in the Corona virus era. A place, a home where we say "בריותך אנחנו". Where we talk about "בריותך אנחנו". That's the purpose of the *Nisayon* we are going through and therefore we are sanctifying our homes as a *Beis Haknesses*, as a *Makom Tefillah*, where we could declare our *Emunah* in *HaKadosh Baruch Hu*.

We will then come to the *Leil Seder*, which we are going to talk *be'arichus*. We are going to be *mesaper Sipur Yetzias Mitzrayim* that the *Remah* says is *Tefillah*. What is *Tefillah*? *Tefillah* is *Hashgacha Pratis*. *Tefillah* is "בריותך אנחנו". That is what *Tefillah* is. We are already preparing for it and we will come to the *Leil Seder* prepared with homes that have already been sanctified as a *Beis Haknesses*. And as the *Chasam Sofer* says, we will only increase that *Kedushah* – a place where we are be able to say: "בריותך אנחנו". That's the purpose of *Tefillah*, and that's the purpose of the *Leil Haseder*. Let's prepare for it. Let's think about the *Hashgacha Pratis* that we experience every day. Let's discuss how we are not in control – Hashem runs this world. "אין עוד מלבדו".

"בריותך אנחנו"

Let us come prepared to the *Leil Haseder* - that *Leil Haseder* that is designated for *Tefillah*, for *Beis Haknesses*, for *Kedushah*. Let's come prepared and say to the *Ribono Shel Olam*, yes we have learned the lessons. It's ingrained in us. We are your creations – please, *Ribono Shel Olam*, please take us out of this *tzara*. Take us out of **all** *tzaros*. "השתא הכא, לשנה הבאה בארעא דישראל". Take this home, this *Beis Haknesses*, with all the other homes of *Klal Yisrael*, with all the *Batei Knessiyos* of *Klal Yisrael* and bring them to *Yerushalyim Ir HaKodesh* ירושלים עיר הקודש.

חזק ואמץ

Have a wonderful day.

Shalom Aleichem everyone.

We are continuing our *Divrei Chizuk* based on the *Hagaddah Shel Pesach*. As we continue in the *Hagaddah*, we come to *Maggid*, which begins with the passage of "הָא לַחֲמָא עֲנִיא".

I want to share with you today the words of the *Aruch HaShulchan* in his *Hagaddah* called *Leil Shimurim*. Where he explains how this passage is a message of hope for *Klal Yisrael*, a message of hope for everyone – anyone who is in a *tzara*; anyone who in a situation where things look like they are hopeless. *Ha Lachmah Anya* comes as a message of hope; and especially in our situation – this message is something that every one of us needs. It should serve as a balm for our soul, as a comfort for our *Neshamas*. Says the *Aruch HaShulchan*: the *Navi Yeshaya*, *kapitle נ"א* says, "שְׁמַעוּ אֵלַי רְדִפֵי צְדָקָה" – Listen to me, those who are chasing righteousness, "מְבַקְשֵׁי ה'" – those who seek *Hashem*, "וְאֵל הַבְּיטוּ אֶל הַצֵּבֶת" – look at the rock from which you were hewn, "וְאֵל הַבְּיטוּ אֶל-אֲבֵרֶהֶם" – and at the hollow of the pit from which you were dug. "מִקְבֵּת בּוֹר נִקְרָא" – and *Sarah* who bore you. "וְאֵל שָׂרָה תְּחוּלְלֶכֶם" – and *Sarah* who bore you. "כִּי אֶחָד קָרָאתִיו" – He was only one and alone and I called him, "וְאֲבָרְכֶהוּ" – and I blessed him, "וְאֲרַבְּהוּ" – and I made him many.

Says the *Aruch HaShulchan*: the *Navi* is being *Menachem* – is comforting, "לְעִיפֵי הַזְּמַן" – those who are weary and tired from the travails of time. "שִׁיתְחַזְּקוּ בְּאִמּוּנַת הַקְּדוּשָׁה בְּרוּךְ הוּא" – They should strengthen themselves in *Emanah*. "וְיִצְפוּ לִישׁוּעָה" – and yearn and look forward to the salvation. And even though "עַל פִּי הַטֵּבַע" – naturally, it seems "רְחוּקָה הִיא מֵאֲתָנוּ" – it's very distant, even impossible, "לִזְהָ אֹמֵר" – therefore the *Navi* says, "אֵין" – "No" – "אֵין" – you won't understand who you are as a *Klal Yisrael*; our entire existence is not in the world of *Teva*. *Avraham Avinu* and *Sarah Imenu* – look at them! Physiologically, it was impossible for them to have children, there was no way in the world *עַל פִּי טֵבַע* for them to have children and bear a *Klal Yisrael*. And yet - "כִּי אֶחָד קָרָאתִיו". Says the *Ribono Shel Olam*: he was one and alone, *עַל פִּי דֶרֶךְ הַטֵּבַע* he was one. But – "וְאֲבָרְכֶהוּ וְאֲרַבְּהוּ" – but look at him, look at you *Klal Yisrael*. You don't live in a world of *Teva*. *HaKadosh Baruch Hu* doesn't deal with you *בְּדֶרֶךְ הַטֵּבַע*. I blessed him and I made him many; and that's who you are. And then the next *Passuk* says: "כִּי נָחַם ה' צִיּוֹן, נָחַם" – *למעלה מדרך* – the same is going to be when *Hashem* comforts *Tzion*. It's going to be *למעלה מדרך*: it may look impossible, it may look distant, but the *Ribono Shel Olam* says through the *Navi Yeshaya* – don't give up! Be *Mechazek* yourselves, strengthen yourselves in *Emanah*. *Teva* is not in our lexicon; *למעלה מדרך הטבע* is the way *Klal Yisrael* is dealt with.

Says the *Aruch HaShulchan*: that is *Pshat* in the *Passuk* (שמות יב מב) – "לֵיל שְׁמֵרִים הוּא לֵה" – this was a night that was guarded by *HaKadosh Baruch Hu*, "לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם" – to take *Klal Yisrael* out of *Mitzrayim*. "הוּא הַלַּיְלָה הַזֶּה לֵה שְׁמֵרִים לְכָל בְּנֵי יִשְׂרָאֵל לְדוֹרֹתָם" – this is a night that is *Shimurim* for all generations. Says the *Aruch HaShulchan*, just like *Hashem* took us out of *Mitzrayim* *למעלה מן הטבע*, *למעלה מן הטבע* – it was supernatural, *בן יתיה הלילה הזה* – this night is 'שמור לה' – is guarded by *Hashem*, *לדורי דורות* – for all generations. Then His *Hanhagah*, the way He will deal with *Klal Yisrael* will be *למעלה מדרך הטבע*.

We live in a world *למעלה מדרך הטבע* and therefore, the *Baal Hagaddah* begins "הָא לַחֲמָא עֲנִיא", which is a passage that is in Arameic because it was added in in *Galus Bavel* – it wasn't in the original *Hagaddah* in *Eretz Yisrael*. It's a *Galus* piece. And the *Baal Hagaddah*, before he begins, comes to comfort *Klal Yisrael* *לדם על לבם* – and to speak to them and say: be strong in *Emanah*, *וְאֵין יִדְאוּ* – and don't worry; *וְאֵין יִדְאוּ* – believe in *HaKadosh Baruch Hu's* unbelievable and wondrous *Hashgacha*. *וְאֵין יִדְאוּ* – and even when the *Yeshuah* looks distant, *למעלה מן הטבע*, *למעלה מן הטבע* – we have to remember we don't live in the world of *Teva*, we live in the world of *למעלה מן הטבע*.

"הָאָ לְחֵמָא עֲנִיא דִּי אֶכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם" – our forefathers were in *Mitzrayim* and it looked bleak and hopeless and **על פי טבע** it was. But *HaKadosh Baruch Hu* took them out in a miraculous way. That should be a comfort, it should be soothing for every person in *Galus*, that just like they were in *Mitzrayim* – "הָאָ לְחֵמָא עֲנִיא", we are also in *Galus*, we are also eating that **לחם עוני**. We also are full of *tzaros*, suffering through the *Galus* that we are in. Comes along the *Baal Hagaddah* and says: "הָאָ לְחֵמָא עֲנִיא" – have faith, have hope. Look, look what *Klal Yisrael* became with the *Yetzias Mitzrayim* **שלא כדרך הטבע**.

"הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל" – we may be here now, we may be full of *tzaros* today, but we have hope.

למרום – Look! Gaze upwards, "לעשות עמנו ניסים ונפלאות ויקווה" – yearn towards *HaKadosh Baruch Hu*, to His *Chesed* and to His *Tov* and hope and look forward for those *Nissim* that are going to occur. "הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל"

על פי טבע looks bleak, but we don't live in the world of *Teva*. And he says, just like we end the *Hagaddah* with "לשנה הבאה בירושלים", with that hope – after we've learned all the lessons of *Hashgacha Pratis* of the night, after we've gone through the *Sippur Yetzias Mitzrayim* and the *Psukim* and talked about the *Makos* and talked about the *Galus* and talked about the *Geulah* – then we have hope "לשנה הבאה בירושלים". Says the *Aruch Hashulchan*: our hope has already begun before we start the *Sippur Yetzias Mitzrayim*. We begin as if to say – what are we talking about? *Mitzrayim*? We are also in *Galus*! No, *Mitzrayim* is going to be our *Nechama*. "הָאָ לְחֵמָא" "עֲנִיא דִּי אֶכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם" – it was hopeless for them, and *Hashem* took them out of *Mitzrayim*. *Hashem* will take us out of our *Galus* as well.

This should be a *Nechama* for every one of us – we are in a situation when day after day looks bleaker and bleaker than the day before. *Nebech*, so many people sick; so many people, *Rachmanah Litzlan*, leaving this world. It looks bleak, it looks hopeless. "הָאָ לְחֵמָא עֲנִיא" tells us – a *Yid* never gives up hope. "שְׁמַעוּ אֵלַי רְדִפִי צְדָק מִבְּקֵשֵׁי ה'" – look at *Avraham Avinu*! Look at your existence – there is a *Yeshua* that *HaKadosh Baruch Hu* will bring **שלמעלה מדרך הטבע**.

That's who *Klal Yisrael* is, that is our *Nechama*. And we begin the *Sippur Yetzias Mitzrayim* with a message of hope; with a message that we will never give up; a message of *Emunah* in *HaKadosh Baruch Hu*.

Have a wonderful day.

Shalom Aleichem everyone.

I would like to share with you today another passage of the *Hagaddah*, which could serve as a *Nechamah* for everyone of us, to be able to yearn for the *Yeshuas Hashem*.

The *Baal Hagaddah* cites the story:

"רבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה, ורבי עקיבא ורבי טרפון, שהיו מסבין בבני ברק"

They had a *Seder* in Bnei Brak, in the place of Rabbi Akiva; and they were "מספרים ביציאת מצרים" – they were talking of *Yetzias Mitzrayim* the entire night, until the students came and said, it's time for "קריאת שמע של שחרית".

The *Mefarshim* wonder – why did these *Tanaim* leave their homes to go to Rabbi Akiva's house? Was this a one-time thing? Was this a constant thing?

I want to share with you today the *Aruch HaShulchan* in *Leil Shimurim*, who explains this in such a beautiful fashion. The *Aruch HaShulchan* cites the stories at the end of *Maseches Makos*, when Raban Gamliel, Rabbi Elazar Ben Azarya, Rabbi Yehoshua and Rabbi Akiva were going and they saw, in one story, the Roman troops; and they heard the roar and the excitement among the Romans. Raban Gamliel, Reb Elazar Ben Azarya, Reb Yehoshua began to cry and Rabbi Akiva was laughing. They asked him – "Why are you laughing?" and he said – "Why are you crying?" They said, "Look at them! They are עובדי עבודה זרה and they are successful; and we, the servants of *Hashem*, are in a state of destruction. The *Beis HaMikdash* has been destroyed." Rabbi Akiva answered – "That's why I am laughing. Because I see that if this is how *Hashem* rewards those who don't listen to Him, who are עוברי רצונו, קל וחומר, how much more so will He give שכר to *Klal Yisrael*."

Another time they saw a fox coming out of the בית קודשי הקודשים; they started crying and explained, "This was a place only the כהן גדול could go in once a year, and now שועלים הילכו בו – there are foxes roaming around." Rabbi Akiva started laughing and he said: "There are two prophecies – one of *Geulah* and one of *Churban*. Now that I see that the prophecy of *Churban* has come to fruition, I know that the *Nevuah* of *Geulah* will also come true." And they said: "עקיבא ניחמתנו, עקיבא ניחמתנו" – "You have comforted us, you have given us a different perspective! You were able to see everything in a different light, past the surface and see the *Tov* in everything."

Rabbi Akiva is the one who said: "קל מה דעביד רחמנא - לטב עביד" – he was able to see the good in any situation and he comforted these *Tanaim*. And the *Aruch HaShulchan* said, therefore these *Tanaim* (Raban Gamliel didn't come but the other *Tanaim*) came to Rabbi Akiva the *Pesach* after those stories – the *Pesach* after the *Churban* of *Beis HaMikdash*. They came to him to be *Machzik Tova* – to give him *Hakaras HaTov*. What was the *Hakaras HaTov*? That he had strengthened them בתקוות כלל ישראל – in the hope for a future for *Klal Yisrael*.

I want to pause from the *Aruch HaShulchan* for a minute and just add in: if you think about it, who were these *Tanaim* that were here, besides Rabbi Elazar Ben Azarya and Rabbi Yehoshua, who were part of those original stories? We also have Rabbi Eliezer and Rabbi Tarfon. Rabbi Yehoshua was a *Levi*, Rabbi Tarfon was a *Cohen*, Rabbi Elazar Ben Azarya was a *Cohen*, Rabbi Eliezer Ben Horkenos was a *Levi*. Could you imagine how dejected these *Tanaim* felt? What did they do on *Pesach* in the *Beis HaMikdash*? They were busy bringing *Korbanos* from millions of people of *Klal Yisrael* who brought a *Korban Pesach*. Running around, being *Markriv* the *Korbanos*. That's what their *Pesach* looked like!

Could you imagine how they felt, this first *Pesach*, after the *Churban*? When they don't have anywhere to go – they don't have a *Beis HaMikdash*. It's destroyed! Could you imagine how dejected they felt?

So what did they do? They came to Rabbi Akiva. They knew the Rabbi Akiva of "ניחמתנו, ניחמתנו". They knew that Rabbi Akiva of "לְטַב עֲבִיד - לְטַב עֲבִיד". So they all came to Rabbi Akiva to give them perspective how to deal with this tragedy. How to deal with the despair of not having a *Beis HaMikdash*. Rabbi Akiva taught them that in every *Churban* you have to see the *Geulah* that's right around the corner. And continues the *Aruch HaShulchan*: this is why they came *Leil Chag HaPesach*, because from *Yetzias Mitzrayim* ישראל מתברר נצחיות. Just like Rabbi Akiva was able to extrapolate from the stories of seeing the fox in the קוֹדֵשׁ הַקְּדוּשִׁים and the roar of the armies of Rome. He was able to see *Geulah*; he was able to see the *Nitzchiyus* of *Klal Yisrael* – that *Klal Yisrael* is eternal. From *Yetzias Mitzrayim* we also learn the *Nitzchiyus* of *Klal Yisrael*. And we learn that no matter what – no one is able to destroy us. That is why they came *davka Chag HaPesach*, says the *Aruch HaShulchan*: because the lesson Rabbi Akiva taught them is a lesson that you are able to learn from *Yetzias Mitzrayim*.

And what did they do the entire night? Rabenu Yosef Nechemia Kornitzer, Rav of Krakow, quotes his great-grandfather, the *Chasam Sofer*, that says they didn't just talk about *Nissim* of *Yetzias Mitzrayim* – they talked about all the הגלות בכל ליל הגלות. They were "מְסַפְּרִים בְּיַצִּיאַת" "מְסַפְּרִים בְּיַצִּיאַת" – through the night of *Galus*. They were talking about all the *Nissim* of *Hashem* for *Klal Yisrael* through the *Galus*.

Until, says the *Aruch HaShulchan*, until the "זְמַן קְרִיאַת שְׁמַע שֶׁל שְׁחָרִית". What happens in קְרִיאַת שְׁמַע שֶׁל שְׁחָרִית? We have the *Bracha* of עֲזַרְתָּ אֲבוֹתֵינוּ where we say: וּמוֹשִׁיעַ לְבַנְיָהֶם אַחֲרֵיהֶם. and similar praises of *HaKadosh Baruch Hu* – how He takes care of us in every single generation.

From *Yetzias Mitzrayim* we learn that *HaKadosh Baruch Hu* takes care of *Klal Yisrael*. He brings *Yeshuos* and *Geulahs* in every single generation. So these *Tanaim*, the ones who the *Aruch HaShulchan* says had *Hakaras HaTov* that "עָקִיבָא נִיחַמְתָּנוּ" – you have comforted us. And the way I was *mosif* that all of them were unemployed from their jobs in the *Beis HaMikdash* and we can only imagine how they felt on *Leil Pesach*, thinking about what it used to be like in the days of the *Beis HaMikdash*. Now there is no *Korban Pesach*; *Maror* is only מְדַרְבֵּן.

They also came to Rabbi Akiva to get the proper perspective, learn the lesson of *Yetzias Mitzrayim* – that *Yetzias Mitzrayim* serves *Klal Yisrael* הַלְיָלָה, we use it as a *Nechamah*, as a *Tikva*, as a hope for the future. הַלְיָלָה – Throughout the entire night of *Galus*.

עד זְמַן קְרִיאַת שְׁמַע שֶׁל שְׁחָרִית – we will use it until the morning, until each of us *davens* in the morning and sees how *HaKadosh Baruch Hu* takes care of us בכל דור ודור. But עד זְמַן קְרִיאַת שְׁמַע שֶׁל שְׁחָרִית also means until that day is going to dawn, when we are going to see the Ultimate *Geulah* – the bringing of *Mashiach*, when it will be the end of the *Galus*, the end of הַלְיָלָה, the end of *Galus* with the coming of the *Geulah* בימנו.

That is why the *Baal Hagaddah* brings this story: so that in every generation, no matter what *tzaros* we go through and what challenges we are experiencing, and how dejected we are – there are people this year who are going to be sitting to a *Seder* by themselves because of the situation that we are in. Look at the מעשה of these five *Tanaim*. Take *Chizuk*; realize - לְטַב עֲבִיד. It looks like *Churban*, but if you look deeper, you will be able to see the *Geulah* right around the corner. We should see it אִמֵּן, בימנו.

Shalom Aleichem everyone.

We are continuing our *Divrei Chizuk* based on the *Hagaddah Shel Pesach*.

We established that the *Mahus* – the essence of *Leil Pesach* is to learn and to extrapolate that the *Kadosh Baruch Hu* is the one who runs this world *Be'Hashgacha Pratis*.

I want to share with you a beautiful *vort* from *Maran Rav Elyashiv* זיכרונו לברכה. The passage of the *Hagaddah* that begins: אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָהּ. Rebbi Elazar Ben Azariah said: הָרִי אֲנִי כְּבֵן שִׁבְעִים – it is as if I am seventy years old (he was only eighteen, but he looked as if he was seventy); וְלֹא זָכִיתִי שְׁתַּאֲמַר יְצִיאַת מִצְרַיִם בְּלֵילוֹת; – and I was not able to convince the *Chachamim* that we should say *Yetzias Mitzrayim* בְּלֵילוֹת, at the night time *Krias Shema*. זוּמָא בֵּן זוּמָא – until Ben Zoma came with a *drasha* – לְמַעַן תִּזְכּוֹר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ הַיְמִיּוֹת. כֹּל יְמֵי חַיֶּיךָ הַלֵּילוֹת. So the word "כל" teaches us that we must mention *Yetzias Mitzrayim* בְּלֵילוֹת – even at night.

The *Chachamim* say the *Pasuk* is teaching us something else, and they argue and they say no, we do not mention *Yetzias Mitzrayim* at night.

The question is, why does the *Baal Hagaddah* bring this passage, this *Mishna* from מסכתא ברכות? This is an argument about the daily *Mitzvah* of mentioning *Yetzias Mitzrayim* in the morning and the question is what about the evening? On *Leil Pesach*, we have a different *Mitzvah*: the *Mitzvah* of *Sippur Yetzias Mitzrayim* – relating the story of *Yetzias Mitzrayim* in great detail, which everyone agrees to. So why is this argument brought here?

The truth is, it is very hard to understand another point. This is a *Mishna* ברכות מסכתא, but the *Mishna* begins "מְזַכְרִין יְצִיאַת מִצְרַיִם בְּלֵילוֹת" – that the *Psak Halachah* is that we **do** mention *Yetzias Mitzrayim* at night. And then the *Mishna* says – אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָהּ, the part we have in the *Hagaddah*. Why does the *Baal Hagaddah* not put the first four words of the *Mishna* in the *Hagaddah*? If he wants to teach me what the *Halachah* is, he should have started from the beginning: we mention *Yetzias Mitzrayim ba'lelos*, and it's a *Machlokes* Reb Elazar Ben Azariah and the *Chachamim*, but we *pasken* like Reb Elazar Ben Azariah. Why does he start from Reb Elazar Ben Azariah's words? What is he trying to teach us?

Says *Maran HaRav Elyashiv* זיכרונו לברכה that the *Baal Hagaddah* wants to teach us the lesson that *Hashem* runs this world. What does Reb Elazar ben Azariah say? "הרי אני" – Look at me! Who am I? Reb Elazar Ben Azariah had great *Yichus*: he was the tenth direct generation from Ezra Hasofer. Ezra Hasofer was *Rosh* and על ידו תינתן תורה. *Chazal* tell us that he was so great that he was ראוי that the Torah should be given through him, like Moshe Rabenu. Reb Elazar Ben Azariah was a tenth generation from Ezra. Reb Elazar Ben Azariah was extremely wealthy, the *Gemara* tells us. Every year he would give 12,000 animals as בהמה – as the ten percent of his animals that were born during that year. Extremely wealthy. "הרי אני" – "look at me: I have *Yichus*, I have wealth, people should listen to me. When I *pasken* a *Halacha* – I should be able to *pasken* it and convince the *Chachamim*. And I am כְּבֵן שִׁבְעִים שָׁנָה – why am I כְּבֵן שִׁבְעִים שָׁנָה? Because I was chosen to be the *Nasi* at the age of eighteen. I must have been a pretty big *Talmid Chacham* if I was chosen to be the *Nasi* at the age of eighteen. And שמים seem to have agreed with my appointment, because I turned white overnight, so I should look like I was seventy. I have all the *Maalos*: I have *Yichus*, I have riches, I have *Chochmah*; *Shamayim* was *maskim* that I should be the *Nasi*! And yet, says Reb Elazar Ben Azariah, וְלֹא זָכִיתִי שְׁתַּאֲמַר יְצִיאַת מִצְרַיִם בְּלֵילוֹת – I couldn't convince the *Chachamim*, they continued to argue with me and I couldn't come to convince them that we should *pasken* to say *Yetzias Mitzrayim ba'lelos*. Until Ben Zoma came."

Ben Zoma? Doesn't he have a first name? He does – Shimon Ben Zoma. Is he called Rabbi? No, he is not called Rabbi because he never got *Smichah* – he remained always as a *talmid* who happened to have been *niftar* very young. We don't even call him 'Shimon Ben Zoma'. Ben Zoma came along; "Ben Zoma was able to convince the *Chachamim* to *Pasken* like me [Reb Elazar Ben Azariah] – "מְזַכְּרִין יְצִיאַת מִצְרַיִם בְּלִילוֹת", as the *Mishna paskens*."

Rebbi Elazar Ben Azariah says: "Look at me - הֲרִי אֲנִי כֶּבֶן שְׂבָעִים שָׁנָה; but *Hatzlacha* is not dependent on your *Yichus* and on your wealth and not even on your *Chochmah*. *Hatzlacha* is dependent on what the *Ribono Shel Olam* wants you to be *Matzliach* in. And *Hashem* didn't want **me** to be the one to convince the *Chachamim*. Ben Zoma came and he convinced the *Chachamim* with his *drasha*, to *pasken* like me: מְזַכְּרִין יְצִיאַת מִצְרַיִם בְּלִילוֹת.

That's why the *Baal Hagaddah* doesn't bring the beginning of the *Mishna*, because that's not integral to what he wants to teach us. He wants to teach us that the *Ribono Shel Olam* runs this world. Reb Elazar Ben Azariah is teaching us that *Hakadosh Baruch Hu* is מְנַהֵל אֶת הָעוֹלָם; He runs the world with *Hashgacha Pratis*. Everything is dependent on what *Hashem* wants to happen. That is why the *Baal Hagaddah* began with "אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה" – he wants us not to know what the *Halacha* is, he wants us to understand the statement of Rebbi Elazar Ben Azariah. He wants us to understand that Rebbi Elazar Ben Azariah is teaching us the theme of the *Hagaddah*: the *Ribono Shel Olam* runs this world. And this is the continuation of the different *Hakdamos* – the different prefaces that the *Baal Hagaddah* is teaching us before we actually get to the *Sippur Yetzias Mitzrayim* later in *Maggid*.

All of these passages: הֵאָר לְחֻמַּא עֲנִיָּא; the *Me'usha* with the five *Talmidei Chachamim* – the *Tannaim*; this *Me'usha* with Rebbi Elazar Ben Azariah – these are all here for a person to put *Yetzias Mitzrayim* into perspective. If not for this, one would come to the *Hagaddah* and say, "okay, yes – *Hashem* is *Mashgiach*, *Hashem*, performs *Nissim*, *Hashem* runs the world – but that was back in those days, three thousand years ago. What does it have to do with me? What does it have to do with *Galus*? What does it have to do with me personally? What does it have to do with *Klal Yisrael*, when we are being hounded by the nations and we are suffering so much?"

So the *Baal Hagaddah* is putting all of these things first, to set the stage that every person should realize that no – the *Hagaddah* is relevant to every generation and every person in *Klal Yisrael*. *Klal Yisrael* as a *klal* – as a *tzibbur*, and *Klal Yisrael* as individuals.

Therefore each of these passages are here, that we should internalize that the lessons that we are going to learn about – the *Hashgacha Pratis* that we are going to discuss, the lesson that *Hashem* runs this world, that we are going to expound on – are relevant not only to *Yetzias Mitzrayim*, but are relevant in every generation, in every situation.

That's the lesson that we should also learn from. We are in situations where we don't know where to turn. We live in a generation – not only in the current Corona virus situation, but in our general life. There are so many things that are so concerning and so unknown to us and we need to learn this lesson – the lesson of Rebbi Elazar Ben Azariah: there is only one thing that ensures a person's success, and that is the *Ribono Shel Olam*. He could have everything else – but if he doesn't have the *Ribono Shel Olam's Haskamah* – he won't be successful. Someone else will be the one who is *Matzliach*. We have to learn this lesson; we have to make it a part of our lives: *Hashem* runs the world *be'Hashgacha Pratis*. That's what Rebbi Elazar Ben Azariah is teaching us. That's what the *Baal Hagaddah* was teaching us: listen to Rebbi Elazar Ben Azariah to understand the *Mahus* of the *Hagaddah Shel Pesach*.

HaKadosh Baruch Hu runs this world. That, says Rav Elyashiv, is the message that we are supposed to take from here. Let's think about this in our daily lives. Let's think about – *Hashem*

runs the world and we will see that we will be *Matzliach* and will be able to turn to *Hashem* and see Him in our lives.

Everyone should have a wonderful and a *Metzliachdikeh* day.

Shalom Aleichem everyone.

We are continuing our *Divrei Chizuk* based on the *Hagaddah Shel Peshach*.

Now we get to the actual *Sippur Yetzias Mitzrayim* – the crux of *Maggid*, the place where we actually *mekayem* the מצוות הלילה – the *Mitzvas HaLyla* of *Sippur Yetzias Mitzrayim*:
 "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר" (שמות יג, ח)

This begins with the passage of צא וְלִמַּד – Go out and learn what לבן הארמי wanted to do to יעקב. Because "אָרְמֵי אֲבֹד אֲבִי, וַיֵּרֵד, לְבֵן בִּקֵּשׁ לַעֲקֹר אֶת הַכֹּל" – he wanted to uproot everything, מְצַרְיָמָה. The *Baal Hagaddah* brings some *Pesukim* and then takes each *Pasuk* apart and *darshens* it. This is the where you *mekayem the Mitzvah*, this is the place where you teach yourself and your children about השגחה פרטית; about שכר ועונש; about the power of *Tefillah*, about the *Makos*. It takes preparation, but this is the *Mitzvas HaLayla* – this is the *Sippur Yetzias Mitzrayim*.

It is interesting to note that the *Baal Hagaddah* chose these *Pesukim* from תבוא כי תבוא. He didn't choose *Pesukim* from בשלח, בוא, וארא, ושמות. He chose the *Pesukim* that are recited by someone who brings ביכורים in ארץ ישראל. Annually, a person brings the first fruits of the מינים ז' in *Eretz Yisrael* to the *Beis HaMikdash*. He brings the basket and he recites these *Pesukim* of אָרְמֵי אֲבִי; he talks about *Mitzrayim* and *Yetzias Mitzrayim* and concludes:
 "וְעַתָּה הִנֵּה הֵבִאתִי אֶת ראשית פְּרִי האֲדָמָה אֲשֶׁר נָתַתָּה לִּי ה'" – "and now I have brought the first of my fruits to You, *Hashem*."

The question is, why did the *Baal Hagaddah* choose these *Pesukim* more than anything else?

But the more general question that could be asked is why does someone who brings *Bikurim* say these *Pesukim*? A person annually, every year, comes with his cluster of grapes, his pomegranate, his wheat and starts talking to the *Ribono Shel Olam* about *Lavan*, hundreds and hundreds of years ago; *Paroh*, *Yetzias Mitzrayim*, "and now, here I am with my cluster of grapes". What does that have to do with bringing *Bikurim*?

The simple answer is that it has to do with הכרת הטוב. For *Hakaras HaTov*, one has to start from the beginning.

Rav Baruch Mordechai Ezrachi, *zol er zayn gezunt un shtark*, in תבוא כי תבוא, writes that it is more than that. It's a lesson in *Hashgacha Pratis*. It's an understanding in *Hashgachas Hashem*, when *Hashem* is involved in our lives – He is involved in our lives. It's not דרך מקרה – nothing happens just by chance. Nothing happens just אגב, דרך אגב, because since it is happening all around us, so it happened to us as well. The fact that the sun shines on you every morning, is not because it happens to shine on the entire world. When *HaKadosh Baruch Hu* decided that the sun should rise this morning, He had **you** in mind – that it should rise for you. And you should enjoy the warmth and the rays of the sun.

The proof to that, said the *Alter of Slabodka*, is the *Makos* in *Mitzrayim*. מכת חושך – for the *Yid*, for the Jew, it was light, and for the *Mitzri* it was dark. How is it possible? Isn't the sun shining? The answer is – just because the sun is shining, doesn't mean that it is shining on **you**! And the same thing – the Jew would have water, and the *Mitzri* would have blood. What do you mean? We are both drinking from the same cup!

There is no such thing as דרך מקרה – it happened, or אגב. It's *Hashgacha Pratis* – השגחה פרטית בדקדוק: exact *Hashgacha Pratis*. *HaKadosh Baruch Hu* takes everything into *chesbon*. When it rains somewhere and your produce grows, it is not the *Pshat* that it happened to rain in

the entire region and ממילא therefore it rained on your field. *Hashem*, when He decided if it is going to rain and where it is going to rain – **you** were taken into *chesbon*. And that's understanding of *Hashgachas Hashem* – something we have a hard time understanding. We don't fathom such a thing. That *HaKadosh Baruch Hu* takes **everything and everyone** into an exact *chesbon*. That is *Hashgachas Hashem*.

This person, who grew fruits in *Eretz Yisrael*, and came with a cluster of grapes – he has to understand and internalize that the reason these grapes grew, the reason he exists today, is not because he happens to be a grandson of someone who went out of *Mitzrayim*, or a great-grandson of יעקב אבינו, who was saved from לבן. When *Hashem* saved Yaakov from Lavan, He saw every single person that was going to be born from Yaakov's descendants and He had them in *chesbon* when He saved Yaakov Avinu. And when *Hashem* took *Klal Yisrael* out of *Mitzrayim*, He saw in the future every single person that was going to come from *Klal Yisrael* and they were taken out of *Mitzrayim* too. There is nothing דרך אגב.

"וְאָלוּ לֹא הוּצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרָיִם" – we said earlier in the *Hagaddah*, **we** would be משועבדים. Not my grandfather would be *meshuabad* – I would be *meshuabad*! Because *Hashem*, when He redeemed my great-grandfather, He was redeeming me too – I was in that *chesbon*. And it is not that I am a *Yid* because it happens to be that my grandfather said "נעשה ונשמע" and I was born to that family, but *HaKadosh Baruch Hu* decided to give the Torah. When He was בחר בָּנוּ מְכַל הָעַמִּים and gave us the *Torah* He took into *chesbon* the בחירה of every single person that will ever come from *Klal Yisrael*. That means He took into *chesbon* **me** and He chose **me** to be a part of *Klal Yisrael*; and I said "נעשה ונשמע" when *HaKadosh Baruch Hu* asked me. There is nothing *derech agav*, nothing *derech mikreh*.

The person who is bringing the *Bikurim* says: "I came bringing these fruits אֶל הָאָרֶץ – I came to the Land." You came to the Land? You are in the Land for hundreds of years! You didn't come to the Land. "No, I came to the Land. When *Hashem* brought *Klal Yisrael* to *Eretz Yisrael* He saw that I am going to be there too, and that was part of His *chesbon*. So I came to *Eretz Yisrael* and therefore when I am bringing my cluster of grapes and thanking *Hashem*, I am declaring and saying – *Ribono Shel Olam*, this cluster of grapes didn't just happen here. I don't just happen to be here. I was part of "לָבֵן בִּקֵּשׁ לְעֵקוֹר אֶת הַכֵּל"; I was part of *Yetzias Mitzrayim*. I was part of coming to *Eretz Yisrael*. And here I am now."

There is no one inconsequential in *Klal Yisrael*. No one who 'happens to be' *derech mikreh* or *derech agav*. *HaKadosh Baruch Hu's Hashgacha* is so בדקדוק – is do exact, He takes everything and everyone into *chesbon*. That is what the person who is bringing the *Bikurim* internalizes and declares in front of *Hakadosh Baruch Hu*.

Now it makes so much sense, why the *Baal Hagaddah* chose these *Pesukim* – the *Pesukim* of the person who is bringing the *Bikurim*: because these *Pesukim* teach us about *Hashgacha Pratis*. These *Pesukim* teach us of how *HaKadosh Baruch Hu* runs His world with an exactness. How there is **nothing** that 'just happens' and nothing, for sure, happens on its own. As we have explained until now, that is the lesson of the *Hagaddah*: *Hashem* runs this world. From the מקרא – from the *Parshas Bikurim* we learn how the *Hashgacha* works; how deep it is; how exact it is; how vast it is. *HaKadosh Baruch Hu's dikduk*, *HaKadosh Baruch Hu's Hashgacha*.

Therefore, the *Baal Hagaddah* wanted us *davka* to say these *Pesukim*: to internalize the lessons of *Hashgacha Pratis*. None of this just happened thousands of years ago, and it happened to be that it was our great-grandfather. We were **there**; we were part of the entire *chesbon*. When *Hashem* took us out of *Mitzrayim*, He took **us** out of *Mitzrayim* – every one of us was taken out of *Mitzrayim*. Every one of us was saved from Lavan. Every one of us was brought to *Eretz Yisrael*.

When we are able to internalize that *HaKadosh Baruch Hu* deals with us with such involvement, with such *chashivus*, such *Hashgacha Pratis*, that's when we have learned the lesson of the *Seder*, of *HaKadosh Baruch Hu* running the world.

Have a wonderful day.

A gutte voch everyone.

We are continuing the *Divrei Chizuk* based on the *Hagaddah Shel Pesach*.

As we are talking about *Sippur Yetzias Mitzrayim*, we get really to the actual *Geulah*, which was brought about through the *Makos*. And our theme is, seeing *Hashgachas Hashem*, *Hashem* runs this world – that is the theme of the *Pesach Seder* and the theme of our *Shiurim*. The *Makos* taught us clearly that *Hashem* runs this world. The Ramban, at the end of *Parshas Bo* – a very famous Ramban – writes that the world had forgotten that *HaKadosh Baruch Hu* created this world, knows what's going on, is involved in the world, שכר ועונש and many other *אמונה* יסודות. Through the *Makos* *HaKadosh Baruch Hu* taught the world in general and *Klal Yisrael* specifically, that He runs this world, (שמות ח יח) "למען תדע כי אני ה' בקרב הארץ" – I am in the midst of the world, I am a *Mashgiach*, I am involved in the world. שכר ועונש – the fact that the *Mitzriyim* were punished, מידה כנגד מידה – that's *Hashgacha Pratis* from *HaKadosh Baruch Hu* and that was the purpose of the *Makos*.

That's why it is important that when we talk about the *Makos*, we talk about the *Hashgacha of Hashem* through those *Makos*. The *midah keneged midah* – רבא פרק ז' – and other *Midrashim* list how each and every *Makah* was *midah keneged midah* for what the *Mitzriyim* had done. It was a clear manifestation of *HaKadosh Baruch Hu's Hashgacha* and running of this world. And we, on *Pesach* night, have to talk about it. To learn the *Hashgachas Hashem*.

Before I go further to explain how the *Makos* taught us where *Hashem* is a *Mashgiach* and where He is as a *Menahel*, I want to tell you a *vort* from Rav Avigdor Miller זכרונו לברכה, which someone sent me in a little audio clip from one of his *Shiurim*, many years ago.

Chazal tell us that with every *Makah* that came to the *Mitzriyim*, there was also a *דבר*, a plague that came along with it. Aside from *Makas* *דבר*, each *Makah* that came, *דבר* – had *דבר* with it; *צפרדע* – there was *דבר*. Rav Miller explained very simply – and it is something we can relate to and understand. *Chazal* tell us: "דבר בעיר" – when there is a plague or an epidemic, "כנס" – go into your house. So he says that when the *Makos* were happening in *Mitzrayim* there was also a *Dever* in *Mitzrayim*. And when there is a *Dever* – *Klal Yisrael* was instructed to go and lock themselves in their homes in isolation – quarantine, so they don't get affected by the *Dever*. What did they do while they were in their homes? Families – there was no electronics to figure out what was going on in the world – they talked to each other, and they talked about the *Makah* that was occurring at that moment. And all of a sudden, as they talked about it and delved into it, and looked out their window and saw what was going on – they all came to the *hakarah* of the *midah keneged midah*. In fact, each one was able to see how this *Mitzri*, who harassed him, got this punishment. Each one was able to see clearly and *Klal Yisrael* actually learned up each and every *Makah*, and the *Hashgachas Hashem* and the *midah keneged midah*. That was only because they were quarantined in their homes because of the *Dever*.

That is something that we can relate to, and the lesson is for us as well. We have to delve into the *Makos* and see the *Hashgachas Hashem* and realize that this was here to teach *Klal Yisrael* forever how *Hashem* runs this world.

The *Rishonim* – Eben Ezra brings from Rabbi Yehuda Halevi, and the *Menoras HaMaor* expands on this – explain that the *Makos* were here to prove that *HaKadosh Baruch Hu* is the *מושל* – He is the one who runs and controls every aspect of the *בריאה*.

We know that there are four יסודות – four elements that the world was created with: there was מים – water; עפר – dirt; רוח – wind; אש – fire. And with the *Makos*, *HaKadosh Baruch Hu* showed that He runs the world in all of these יסודות. We will quickly go through them to explain that.

With *Makos* דם and צפרדע – which were both water *Makos* – *HaKadosh Baruch Hu* showed that He is the One in charge of the מים.

With the next two – with כינים and with ערוב – the ערוב came from the ארץ, the כינים came from the עפר, *HaKadosh Baruch Hu* showed that He runs the world, He runs the עפר.

The next four *Makos* were אש and רוח. So the דבר – the plague – comes from the רוח, from the air – there is something in the air that is עיפוש – some kind of rottenness in the air that brought the דבר שחין is boils – that comes from אש. ברד – says the א"ר, really had all three: it had the אש and the מים, it had the hail with the fire inside; and there were also קולות – like thunder and sounds that came from the wind – from the רוח. It actually had אש, מים, and רוח.

The ארבה also came from the רוח – from the air. It's כנגד – similar to the animals that came from the ארץ – the ערוב, and the צפרדע that came from the מים; so you have birds – the ארבה is like a bird because it flies and it jumps in the air. That shows that *HaKadosh Baruch Hu* is in charge of the creatures that are in the air.

These eight *Makos* showed us that *HaKadosh Baruch Hu* is a *Moshel* in all the יסודות of the world.

שך – there *HaKadosh Baruch Hu* showed that He is also a *Moshel* of the constellations – the sun and the moon and the stars. It was dark for the *Mitzriyim* and it was light for *Klal Yisrael*. Everything is in *Hashem's* hands: He could make it light for one person and dark for the other.

Those are the first nine *Makos*. The first eight – the four elements of the world, the ninth – is שמים. In the tenth one, מכת בכורות – *HaKadosh Baruch Hu* showed that He came down and He caused *Paroh* – the king himself, who was afraid that he was going to die, the king, this mighty king of this mighty empire *Mitzrayim* – runs and begs his slaves to just leave as quick as possible; get out as fast as you can. *HaKadosh Baruch Hu* showed that He is able to control even the person; even the greatest מלך is just a pawn in the hands of *HaKadosh Baruch Hu*.

This, said the *Rishonim*, is the *Yesod* of the *Makos*. To understand and to realize that *HaKadosh Baruch Hu* runs this world in every aspect of this world. "למען תדע, כי אני ה' בקרב הארץ". This is where we talk about שכר ועונש, this is where we talk about השגחה, this is where we see *HaKadosh Baruch Hu* in the *Briah*.

Let us look around in our lives and see where we see *HaKadosh Baruch Hu*. Where is *HaKadosh Baruch Hu* in the *Briah*? Well we know there is this germ, this virus that is going around. Does it go through the air? Does it go in the water? Does it go through touch? How does it go? Does it last in עפר? Does it last in אש? Does it come with אש? There is a fever. So many different ways we can look at this virus and see *Hashem's Hashgacha*. Why does it last on some surfaces more than others? Why does it not last on water? Etc. etc.

Look around our lives and see how *HaKadosh Baruch Hu* is also demonstrating that He runs the world "למען תדע, כי אני ה' בקרב הארץ". This is where we see *Hashgachas Hashem*: He created the world, He knows what's going on and He runs the world.

Have a wonderful day.

Shalom Aleichem everyone.

We are continuing our *divrei chizuk* based on the *Hagaddah*.

I want to share with you today the words of the נצי"ב and the ערוך השולחן says something very similar in his *Hagaddah*, that will give us an insight into what our עבודה is during the *Pesach Seder*. As we all know, we recite "רַבֵּן גַּמְלִיאֵל הֵיָה אֹמֵר" – a person is obligated to talk about פֶּסַח, מצה, ומרור. When we talk about the מצה, we say: "מִצֵּה זוֹ שֶׁאֵנוֹ אוֹכְלִים, עַל שׁוֹם מֵהָ?" – Why do we eat the *Matzah*? – "עַל שׁוֹם שֶׁלֹּא הִסְפִּיק בְּצֵקֵם לְאֲבוֹתֵינוּ לְהִחְמִיץ" – because the dough of our forefathers didn't have time to become חמץ, because *Hashem* rushed them out of *Mitzrayim*.

This "רַבֵּן גַּמְלִיאֵל הֵיָה אֹמֵר" comes from a משנה מסכתא פסחים. In the *Mishnah* it says a little different for the *Matzah*. It says: "מִצֵּה עַל שׁוֹם שֶׁנִּגְאָלוּ אֲבוֹתֵינוּ בְּמִצְרַיִם". *Hashem* redeemed us. It doesn't talk about the dough that didn't have time because we were rushed out – just that we were redeemed.

To answer this question, the Netziv in the *Hagaddah*, as well as in his *perush* on the *Chumash* in *Parshas Raah* on the *Passuk* "לָחֶם עֲנִי" says the following: עיקר סיפור יציאת מצרים, the *tachles*, the purpose of relating the story of *Yetzias Mitzrayim* is – לחזק אמונה בהשגחה בכל השנה – to strengthen our belief in *Hashem's Hashgacha* for the entire year; מה שנוגע להליכות עולם בחיים – what is relevant to our personal lives. Therefore, says the Netziv, *Yetzias Mitzrayim* teaches us *Hashgacha* in all aspects of our lives no matter what time, generation or place we are. Therefore, he says, there was a difference between the סיפור יציאת מצרים that *Klal Yisrael* said while we were in ארץ ישראל with the המקדש and the פסח קרבן, from the *Sipur Yetzias Mitzrayim* that we talk about in *Galus* – without a *Korban Pessach*.

When *Klal Yisrael* had a *Korban Pessach* – the *Ikar* of *Sipur Yetzias Mitzrayim* revolved around the "פֶּסַח, עַל שׁוֹם שֶׁפָּסַח הַמָּקוֹם עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם" – *Hashem* skipped over our homes. The *Matzah* came secondary to that. The *Matzah* was like a קרבן תודה – like the loaves, the breads, the *Matzahs* of the *Korban Todah* that came along with an animal *Korban*. The *Matzah* was a thank you to *Hashem*, like the *Mishnah* says – "עַל שׁוֹם שֶׁנִּגְאָלוּ אֲבוֹתֵינוּ", that we were redeemed. The actual *Sipur Yetzias Mitzrayim* had to do with the *Pessach*, as we will see in a moment. The *Matzah* was secondary.

But once we went into *Galus*, then the *Matzah* became the primary focus of the *Sipur Yetzias Mitzrayim*. That is when the *Matzah* became "לָחֶם עֲנִי" which *Chazal darshen*: 'עני' doesn't just mean 'poor man's bread' – it means "שְׁעוֹנִים עֲלֵיו דְּבָרִים רַבִּים" – that on it you talk about many different things. That only happened when *Klal Yisrael* went into *Galus*. The Netziv explains: because in *Eretz Yisrael* the primary way that one had to support himself was agriculture. *Klal Yisrael* had different lands, and the way that you were successful with your produce and your vineyards in the הארץ was if you followed the הלכות properly: תרומות ומעשרות: שמיטה, תרומות ומעשרות – all the *Halachos* that have to do with the ground. It was possible that one person kept the *Halachos*, and his produce was successful, it grew and was delicious and profitable. And you could have someone whose land was right next to his – the same soil, the same sun, the same rain – everything the same, and yet, nothing grew on his land. You saw the stark difference between one person's land to the other. Why? Because he didn't keep the בארץ. And for that, *Klal Yisrael* needed to continue to be מחזק themselves through *Sipur Yetzias Mitzrayim* into their daily lives: "עַל שֶׁפָּסַח הַ" – just like *Hashem* in *Mitzrayim* would skip over one house, and in the other house there would be בכורות. The houses were right next to each other, like the land in *Eretz Yisrael*, with very different results. They focused on the קרבן פסח and applied it to their lives.

But, says the Netziv, when *Klal Yisrael* went into *Galus*, our primary עבודה now is not working the land – אדרבא, our primary עבודה now is being involved in the world, together with the *Goyim*. Our businesses are dependent on them; a lot of our success is dependent on *Hashgacha Pratis*, necessary amongst the *Goyim*. Therefore, says the Netziv, we are עונים עליו דברים הרבה – what are the many things? We talk about the חפיזון – that we were hurried. The *Gemara* says there were three different חפיזון: there was חפיזון דמצרים – *Mitzrayim* was in a rush at חצות הלילה to send *Klal Yisrael* out – they were afraid they were all going to die. In the morning, *Klal Yisrael* was rushed, they had חפיזון, because they were afraid *Mitzrayim* might find out that they don't plan on coming back and they are cleaning out the entire country. And the third חפיזון was חפיזון שכינה – the *Shechinah* was in a rush. Why was the *Shechinah* in a rush? Because we know that if we would have stayed there one more second חס ושלום, we would have fallen to the fiftieth level of טומאה and never could have come out.

Says the Netziv, that when we are in *Galus* we need to talk about the חפיזון. We have to talk about the *Matzah*, which represents the rushing; specifically rushing out of *Mitzrayim* in the morning. But once we talk about their *chipazon*, we talk about *chipazon* of the night, and we talk about *chipazon* of the *Shechinah*. And from that a person has to draw strength, that *HaKadosh Baruch Hu* takes care of us amongst the *Goyim*. When we are in *Galus*, *HaKadosh Baruch Hu* takes care of us, number one – that the *Goyim* shouldn't be able to destroy us. Number two – that there shouldn't be any types of עלילות against us, just like no one snitched to them that we were leaving *Mitzrayim*. And then there is the *chipazon* of the *Shechinah* as well, that *HaKadosh Baruch Hu* makes sure that no matter what is going on, *HaKadosh Baruch Hu* takes care of us and there will be a גאולה שלמה.

This is the point of talking about the *Matzah* during *Galus*. And that is why we say: מַצָּה זוֹ שְׂאֵנוּ "על שום שלא הקפיק בצקם של אבותינו להחמיץ" – Why are we eating it? – אוקלים, על שום מה?" because there was a *chipazon* and we have to talk about the *Hashgacha Pratis* of *HaKadosh Baruch Hu* in the *Galus*, together with the *Mitzriyim*, the *chipazon* of *Mitzrayim*, the *chipazon* of *Yisrael* and the *chipazon* of the *Shechinah*.

What emerge from this Netziv is that he is telling us that we have to make *Sipur Yetzias Mitzrayim* personal – it has to be applicable to our personal lives. Just like the *Sipur* changed when *Klal Yisrael's* situation changed from *Eretz Yisrael* to *Chutz la'Aretz*, we, too have to make it a part of our personal lives: how we could see *Hashgachas Hashem* in our daily life, in our הליכות עולם. Like the *Pasuk* continues, talk about "כי בחפזון יצאת מארץ מצרים" – talk about how you went out in a rush. "למען תזכור את יום צאתך מארץ מצרים כל ימי חייך" – because when you learn the lessons on *Pesach* night and apply them to your personal life, you will remember every single day; you will remember and every single day it will become a part of you that *HaKadosh Beruch Hu* takes care of us in *Galus*; *HaKadosh Baruch Hu* is a *Mashgiach*. The *Hashgacha Pratis* of *HaKadosh Baruch Hu*. And then we would have learned the lesson of *Leil HaSeder* – it's not a once-a-year thing, it is a once-a-year לימוד that is supposed to remain with us every day of our lives.

Have a wonderful day.

Shalom Aleichem everyone.

We are continuing the *divrei chizuk* on the *Hagaddah Shel Pesach*.

Today is שלישי, Tuesday ניסן י"ג. Tonight, בע"ה will be בדיקת חמץ for the *Yom Tov of Pesach* ה.בא עלינו לטובה.

As we are coming towards the end of our *divrei chizuk* on the *Hagaddah*, I would like to share with you today something that is very important for us to know when it comes to *Sipur Yetzias Mitzrayim*.

כל שלא אמר שלשה דברים אלו בפסח לא יצא י"ד – Raban Gamliel would say, רבן גמליאל היה אומר חובתו – one who does not talk about these three things on *Pesach*, has not fulfilled his obligation; ומרור, מצה, פסח, ונאלו הן. It is brought down in ח"י אדם, and the משנה ברורה brings it down as well, that in the olden days many young girls were משרתות – they would work in the homes of wealthy Jewish people and they would work in the kitchen. The ח"י אדם says that even if they are not there for the rest of the *Hagaddah*, because they are preparing the *Se'udah* – you have to call them in. They have to be there for these three things, because if not – לא יצא י"ד – חובתו.

The question is – what exactly does this mean? Which obligation has one not fulfilled if he doesn't talk about these things?

Many *Rishonim* learn that it is referring to the actual *Mitzvos* of ומרור, מצה, פסח. When you eat the *Korban Pesach*, eat the *Matzah*, eat the *Maror* – you have to talk about the reasons behind them. Now those *Rishonim* who hold like that, say that לא יצא י"ד חובתו cannot mean that you did not fulfil your obligation of eating *Matzah*, or eating *Maror*, or even the *Korban Pesach*. We don't find anywhere that nor knowing the reason or not talking about a reason is מעכב you from being יוצא your actual *Mitzvah*. So they say – לא יצא י"ד חובתו means you haven't done the *Mitzvah* properly. You haven't done it כראוי – in the best way possible.

However, the Rambam seems to say that if you don't talk about these three things לא יצא י"ד חובתו – you have not fulfilled your obligation of סיפור יציאת מצרים. We see from the Rambam that it means that you actually have not be יוצא at all. Like the simple understanding of the words.

The question is why are these things so integral? You could talk an entire night about the *Makos*, about the *Galus*, about the *tzaros*, about the *Geulah* – כל המרבה לספר ביציאת מצרים הרי זה – he used to announce this, that if you don't talk about ומרור, מצה, פסח – you have not fulfilled your obligation of סיפור יציאת מצרים. Why is that?

I want to share with you a *vort* I heard many times from my Rebbi, HaRav Shlomo Bravda זיכרונו לברכה. It's in his *Sefer* on *Pesach* called *ליל שימורים*. He says as follows: what is really the point of the *Leil HaSeder*? We have mentioned throughout our *shiurim* that the מהות of the *Hagaddah* is to teach us ה' השגחת. *Hashem* runs this world. But what's the point of knowing that *Hashem* runs this world? Why did *Hashem* demonstrate to us such *Hashgacha* in the *Makos*, in *Yetzias Mitzrayim*? What was the purpose? Just that we should know that He runs the world? It was more than that. Once we know *Hashem* runs this world, we must then become עבדי ה'. *Hashem* took us out of *Mitzrayim*:

"אנכי ה' אלקיך, אשר הוצאתיך מארץ מצרים מבית עבדים" (שמ"ו כ, א)

You have gone from being פרעה עבדי ה' to עבדי ה'. You were transformed from slaves to *Paroh* to servants and slaves of *HaKadosh Baruch Hu*. We become *Avdei Hashem*. All the lessons that we learned from *Yetzias Mitzrayim*; the reason *Hashem* performed all of these miracles that taught us that He runs this world, that He is the One who is involved in running this world; that the *Ribono Shel Olam* is a *Mashgiach* – all those lessons are here so that *Klal Yisrael* should then be *mekabel* the *Torah*, be *mekabel* His *Mitzvos* and accept on themselves to be עבדי ה'.

Therefore, says Raban Gamliel, you could talk an entire night about *Sipur Yetzias Mitzrayim*, all the lessons that were demonstrated, and all the lessons that you are going to learn about it; but if you don't bring the *Sipur* to a גמר, you don't bring it over the finish line – what is the finish line? The finish line is, now that we know all of this – *Hashem*, we accept on ourselves your *Mitzvos*, we are your *Avadim*. We could talk an entire night, but if we don't say: פסח שְׁהִיוּ אֲבוֹתֵינוּ: "אוֹכְלִים" – we are going to eat the פסח קרבן (in the times of the *Beis HaMikdash*), we are going to eat the *Matzah*, we are going to eat the *Maror*; we are going to perform Your *Mitzvos*, *Hashem*. Look! We have learned the lessons of *Yetzias Mitzrayim*. We accept on ourselves to be עבדי ה'.

That is what Raban Gamliel was telling us: if you don't say that you are willing to be *mekayem* the *Mitzvos* of *Pesach*, *Matzah* and *Maror* - יֵצֵא יְדֵי חוֹבָתוֹ, לא יֵצֵא יְדֵי חוֹבָתוֹ, you have not fulfilled your obligation of *Sipur Yetzias Mitzrayim*. *Sipur Yetzias Mitzrayim* has to bring you to the *Hakarah* that you are an *Eved* of *HaKadosh Baruch Hu*. And if not – it was a history lesson. לא יֵצֵא יְדֵי חוֹבָתוֹ.

Therefore, we continue after the אומר הִיא אומר and we say *Hallel*; and then we recite the *Brachah* מְמַצְרִים – *Hashem*, You have redeemed us, and you have redeemed our forefathers from *Mitzrayim*. אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ – and we made it to this night, *Baruch Hashem*, that we could do Your *Mitzvos*. That's the purpose of everything that You did. Why did You take us out of *Mitzrayim*? Why did You redeem us and our fathers? So we should be able to eat Your *Matzah* and *Maror*. But *Ribono Shel Olam*, we want more than that! We don't want that we should just be יוצא with the *Mitzvos* we have now, we are asking You, *HaKadosh Baruch Hu* - אֵלֵקִינוּ - כֵּן ה' – please *HaKadosh Baruch Hu*, we are hoping that we are going to be מגיע – we are going to reach next year – what is going to be next year? Next year we are hoping that we are going to be in *Beis HaMikdash*; we are hoping to be able to bring the *Korban Pesach*, to be able to do the *Mitzvos* of *Korban Pesach* and *Korban Chagigah*. So we ask *HaKadosh Baruch Hu* – אֵלֵקִינוּ יְגִיעוּנוּ לְמוֹעֲדֵים וְלִרְגָלִים אֲחֵרִים – כֵּן ה' אֵלֵקִינוּ יְגִיעוּנוּ לְמוֹעֲדֵים וְלִרְגָלִים אֲחֵרִים – we want more! We are Your *Avadim*, *Hashem*! We want to serve You.

– we want even more *Mitzvos*. – וְנֹאכַל שָׁם מִן הַזְבָּחִים וּמִן הַפְּסָחִים אֲשֶׁר יְגִיעַ דָּמָם עַל קִיר מִזְבְּחֶךָ לְרִצּוֹן. We want You to bring the *Geulah*, so we can be the full *Avdei Hashem* with all the *Mitzvos*, even those we are not able to be מקיים now in *Galus*. We should be זוכה to the *Geulah* and be able to be מקיים those *Mitzvos*.

That is the conclusion of *Sipur Yetzias Mitzrayim*. We have learned the lessons; we have made them a part of ourselves. We thought to ourselves how we are going to apply them to our daily lives, but if you don't say “*Ribono Shel Olam*, we are now ready to be *mekabel* Your *Mitzvos*, we are Your *Avadim*. Not only the *Mitzvos* we are able to be *mekayem* tonight – we would like more *Mitzvos*. Bring on more *Mitzvos*. Bring the *Geulah*, *Ribono Shel Olam*.” Then we have truly been *mekayem Sipur Yetzias Mitzrayim* and have become *Avdei Hashem*. *Klal Yisrael*, when they left *Mitzrayim* and were *mekabel haTora* became *Avdei Hashem*. And we, every year, renew our commitment to the *Ribono Shel Olam* with our *Sipur Yetzias Mitzrayim* and our being *mekable* upon ourselves to be *Avdei Hashem*.

Have a wonderful day.

Shalom Aleichem everyone.

Today is ערב פסח תש"פ הבא עלינו לטובה.

This will be the final segment in our *divrei chizuk*, which are based on the *Hagaddah Shel Pesach*.

At the end of *Maggid*, we recite a *Bracha* begging *Hashem* to bring us to *Yerushalyim*, where we will bring the *Korban Pesach* and the *Korban Chagigah*:

אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מְזַבְחָהּ לְרִצּוֹן, וְנִוְדָה לָךְ שִׁיר חֲדָשׁ עַל גְּאֻלְתֵּנוּ וְעַל פְּדוּת נַפְשֵׁנוּ

And at that time we will sing a new song – שִׁיר חֲדָשׁ – on our אולה on the fact that we have been redeemed. ועל פְּדוּת נַפְשֵׁנוּ – not only has our physical body been redeemed, but our נפש, our נשמה has been redeemed as well.

This שִׁיר חֲדָשׁ is written לשון זכר. A few paragraphs earlier, before we started הלל, we described the הלל that we were going to say: וְנִאֲמַר לְפָנָיו שִׁירָה חֲדָשָׁה הַלְלוּקָהּ – and we are going to say a שִׁירָה חֲדָשָׁה, a new song. That new song is לשון נקבה. Why is it here לשון זכר and earlier לשון נקבה? Says the *Midrash*: in *Olam Hazei* we say a שִׁירָה חֲדָשָׁה, we say a song that is נקבה. Because in *Olam Hazei* every *Geula* is going to be followed by another שיעבוד. Just like a נקבה gives birth – there is something that emerges from her – so too the שִׁירָה is followed by another שיעבוד. שִׁירָה חֲדָשָׁה לבוא we are going to sing a שִׁיר חֲדָשׁ – *be'lason zachar*, there is not going to be a שיעבוד afterwards. This song is going to be the end of all songs. That is why it is שִׁיר חֲדָשׁ.

The question is: we may understand that גאולות בעולם הזה – *Nissim* and redemptions – are not permanent. There is always going to be another *tzarah* around the corner; there is always going to be another *Shibud* that is going to come – that is what *Olam Hazei* is all about. However, the *Geula* does not give birth to that *Shibud*, the *Geula* doesn't cause this *Shibud* – so why is the song called שִׁירָה חֲדָשָׁה? Does the *Geula* bring another *Shibud*? Does the *Shira* give birth to another *Shibud*? Why is it *be'lashon nekevah*?

I want to share with you a beautiful *vort* from Rav Shimon Sofer, בעל מכתב סופר, the Rav of Krakow, son of – זכרונו לברכה, זכותו תגן עלינו – החתם סופר.

Reb Shimon Sofer, in a *drasha* for Shabbos *HaGadol*, explained in the following fashion: the purpose of *Geulos* in *Olam Hazei*; the purpose of *Hakadosh Baruch Hu* saving us from *tzaros* in *Olam Hazei* and then we sing a שִׁיר – we sing a song – is לחזק our ה' our לשומעים חסדי ה'. Why are we singing a song of praise when *Hashem* saves us? Because it strengthens the *Emunah* in those who sing that song and listens to that song, as it enumerates and celebrates the *Nissim* that *HaKadosh Baruch Hu* does for us. And that helps us, so that when the next *Galus* will come, we are going to have *Emunah* in *Hashem* and we are going to yearn for *HaKadosh Baruch Hu's* ישועה and we are going to have that *Emunah* and *Bitachon* that when *HaKadosh Baruch Hu* is doing for us is לטובה. The *Shira* that we sing gives us strength in the next *Galus*, in the next *Shibud*. It gives us that *Emunah*.

So it's true – the *Shira* itself doesn't give birth to the *Shibud* that is going to follow, but it gives birth to the *Emunah* that we will have in that *Shibud*. It gives birth to the strength that we will have to be able to weather the next *Shibud*. So the song is a song that is a נקבה, a שִׁירָה חֲדָשָׁה, because it is strengthening us for what's coming next.

לבוא there is not going to be another *Shibud* afterwards. So when we are going to sing *HaKadosh Baruch Hu's* song, it is not for the purpose of strengthening ourselves for the next

tzara that is going to come; there is not going to be a *tzara*. The *Shir* is an end onto itself. It's a *Shir* that is *זכרון*; it is a *Shir* that is only to praise and thank *Hashem* for the *Geulah* that He has done. Therefore, in this world, we say *שירה חדשה* – this *Shira* that we are singing now is giving us strength for what's going to follow. It's giving birth to a new *Klal Yisrael*; it's giving birth to a new **me** – a person who has the strength and the *Emunah* to trust in *Hashem*, no matter what comes his way.

Reb Shimon Sofer uses this *Yesod* to explain earlier in the *Hagaddah* the story of the five *Tanaim* who were talking about *Yetzias Mitzrayim* הַלֵּילָה until their *Talmidim* came and said it was time for *שְׁחֵרִית שָׁל שְׁמַע*. The next passage starts: אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה הַרִי אֲנִי כֶּבֶן שְׁבַעִים שָׁנָה.

Reb Shimon Sofer said a very interesting *Pshat*: Reb Elazar Ben Azaria said this when the *Talmidim* came, and he looked at the *Talmidim* and said – “we haven't finished talking about the *Nissim* of *HaKadosh Baruch Hu*. How is it that you finished already? We spent the entire night talking about the *Nissim* *Hashem* has done!” Rabbi Elazar Ben Azaria continues, “you might say the other *Tanaim* are older and they have a deeper understanding of what *Hashem* does, so they have to take an entire night to talk about His *Nissim*, but me – *הַרִי אֲנִי כֶּבֶן שְׁבַעִים שָׁנָה* – I am a young person, I am only eighteen years old, *בְּלִילוֹת יְצִיאַת מִצְרַיִם*.”

Reb Shimon Sofer says a very unique *Pshat*: Reb Elazar Ben Azaria was saying “I wasn't able, I was never *זוכה* to finish talking about *Yetzias Mitzrayim* *בְּלִילוֹת* – on the night of *Pesach*. On those nights, I never finished talking about it. Do you want to know why? Because before Ben Zoma came along, I understood *לְמַעַן תִּזְכֹּר אֶת יוֹם יְצִיאַתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ* – which means you should remember *Yetzias Mitzrayim* on *Pesach* night and *כָּל יְמֵי חַיֶּיךָ* means you should also talk about all the *Nissim* that happened during your life. So *כָּל יְמֵי חַיֶּיךָ* – you should add on to *Sipur Yetzias Mitzrayim* all the daily *Nissim* that *HaKadosh Baruch Hu* does for you *כָּל יְמֵי חַיֶּיךָ*.”

Reb Elazar Ben Azaria says, “When I do that, even a young person like me – I am not able to finish in one night.” He looked at the *Talmidim*, “how did you all finish? How are you done and coming and telling us that it's time for *שְׁחֵרִית שָׁל שְׁמַע*?”

אָמַר בֶּן זוּמָא – *עַד שֶׁדַּרְשָׁה בֶּן זוּמָא* – Ben Zoma said, no, you are making a mistake. On the night of *Sipur Yetzias Mitzrayim* you talk about *Yetzias Mitzrayim*. And you also, of course, talk about the *Nissim* that *HaKadosh Baruch Hu* does for us daily, but you don't have to complete the *Sipur* of the daily *Nissim*. *כָּל יְמֵי חַיֶּיךָ* is referring to the days of the year and the nights of the year. You continue to praise *Hashem* every single day and every single night for the *Nissim* that He does for you on a constant basis. *Leil Pesach* is the beginning; *Leil Pesach* is the *Shira*, the *Shira* that gives birth to a life-long, day-in, day-out singing of the praises of *HaKadosh Baruch Hu* and His *Nissim*.

כָּל יְמֵי חַיֶּיךָ – that you talk about on *Lail Pesach*; *כָּל יְמֵי חַיֶּיךָ* – all the days of your life and the nights of your life – you continue to talk about *Yetzias Mitzrayim*. *Leil Pesach* is only the beginning of a new existence of singing *Hashem's* *שירה חדשה*. The night of *Pesach* gives us the strength when we talk about all the *Nissim* of *Yetzias Mitzrayim* to apply them to our lives day-in and day-out, so that no matter what comes our way – we are strong in our *Emunah*. And we know that everything *HaKadosh Baruch Hu* does is *לְטוֹבָה*. *HaKadosh Baruch Hu* is a *Mashgiach*; and *HaKadosh Baruch Hu* is a *Mehnahel* and He is running this world.

That's what *Sipur Yetzias Mitzrayim* begins: it begins a process. It begins a *שירה חדשה* for *Klal Yisrael*. However, we say to the *Ribono Shel Olam* we are waiting for the day when we no longer have to prepare for anything in the future. That we could praise You just for the purpose of praising itself, not to strengthen ourselves for the future; not to be *Mechazek* our *Emunah* – just to thank You for everything You do for us. That day will come – *וְנִזְדָּה לָךְ שִׁיר חֲדָשׁ* – we will sing that new song, a new song *זכרון*. The new song is that it's only praising *HaKadosh Baruch Hu* for the great *ישועה* that He is going to bring. *בְּקִרְבָּנוּ* we should see it.

This is how we end off the *Sipur Yetzias Mitzrayim*, the *Maggid* of *Leil Pesach*. With this *Yesod*: that tonight we have started something new; something that doesn't end with the *Seder*. It is only the beginning of the *Seder*. It's the beginning of a life, day-in, day-out *כל ימי חייך* of being strong in *Emunah*, no matter what challenges *HaKadosh Baruch Hu* is bringing us.

So we, in our situation with the Corona virus – we are being challenged by *HaKadosh Baruch Hu*. Our *Emunah* is being challenged by *HaKadosh Baruch Hu*. We have to strengthen ourselves. It's no coincidence that this is happening around and on the *Yom Tov* of *Pesach*. *Hashem* is handing it to us on a silver platter. Here it is! Learn the *Emunah*! Start a new life of *Emunah*, strengthen yourself; sing a *שירה חדשה* which will give you that strength to make it through the next few days, the next few weeks – however long it is going to take. And then you will again sing a *שירה חדשה* – thanking *Hashem* for that *ישועה*. Let us strengthen ourselves; let us sing that *שירה חדשה* with all of our might, all of our strength, all of our *כוונה*; so that when we emerge from the *Leil Pesach*; when we leave the *Seder* we are different people – we are people who are *מאמינים* הוא *בקדוש ברוך הוא*, singing that *שירה חדשה*.

We should see the *ישועה בקרוב*! And *Be'ezras Hashem* we should be *Zoche* to see the greatest *ישועה* that will come to *Klal Yisrael*.

בְּנִסָּן נִגְאָלוּ וּבְנִסָּן עֲתִידִין לִיגָאֵל

וְנִוְדָה לָךְ שִׁיר חֲדָשׁ עַל גְּאֻלְתֵּנוּ וְעַל פְּדוּת נַפְשֵׁנוּ

We should see it –

בְּמַהֲרָה בְּיָמֵינוּ אָמֵן