

דברי תורה

פסח

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שיר השירים

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שביעי של פסח

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פרשת שמיוני

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**אדיר – הגדה של פסח
במלוכה, בחור כהלכה, גדודיו
יאמרו לו, לך ולך, לך כי לך, לך
אף לך, לך ד' הממלכה, כי לו**

נאה כי לו יאה (כתר מלוכה)

“Might in majesty, perfectly distinguished, His companies of angels say to Him: To You and to You; to You because it is Yours; to You, also Yours; to You, Hashem is the Kingship. To Him praise is due! To Him praise is fitting!” Each stanza ends with, “לך ולך, לך כי לך, לך אף לך, לך ד' הממלכה, כי לו יאה כי לו יאה (כתר מלוכה) – There are times that Hakodosh Boruch Hu's angels are saying this; His righteous are saying this, His scholars are saying this, His complete ones are saying this. The Loshon is “לך” – “You” the speaker is speaking directly to Hakodosh Boruch Hu, though the end of each stanza ends with, “כי לו יאה” – “to Him” - which is no longer speaking directly to Hakodosh Boruch Hu. It says that there are those who speak directly to Hakodosh Boruch Hu. Why is one allowed to speak directly to Hakodosh Boruch Hu? Additionally, why is “לך” said numerous times, and then at the very end of each stanza it ends with a Loshon of “לו” – which is speaking indirectly?

“כי לו יאה כי לו יאה” – עין תפילה

The author of this Piyut, poem, is not known, although there is a distinct possibility that it was written by Rebbe Eliezer Hakalir. This Piyut was added to the Haggadah approximately seven hundred years ago, in the time of the Maharam from Rothenberg.

“כי לו יאה כי לו יאה” – מרבה לספר

This Piyut is said on Leil Pesach, although it does not mention Yetzias Mitzrayim, for this Piyut refers to the revelation of Hakodosh Boruch Hu to Klal Yisroel after Klal Yisroel left Mitzrayim, through the kings of Yisroel.

כי לו יאה כי לו – סידור שער השמים

“יאה” – This Piyut is said on Leil Pesach, although it does not mention Yetzias Mitzrayim, because during Yetzias Mitzrayim, the Malchus of Hakodosh Boruch Hu was seen by all. All saw that Hakodosh Boruch Hu is the King of the world, and not Paroah or any other king. Hakodosh Boruch Hu took Klal Yisroel out of Mitzrayim with a strong arm and then drowned the Mitzriyim in the Yam Suf. When the other nations of the world saw this, they all shied away from Klal Yisroel, recognizing the One and only King over the world. This is very

appropriate to say on Leil Pesach, to imbue within us that Hakodosh Boruch Hu is the true and only King over the entire world.

“כי לו יאה כי לו יאה” – זכרון נפלאות

– The one who wrote this Piyut chose to mention all of the praises and descriptions of Hakodosh Boruch Hu, as mentioned in the Medrashim, that Klal Yisroel saw and experienced at the time of Yetzias Mitzrayim, and Krias Yam Suf – as well as what we will be Zoche to see at the Geulah Asidah. Leil Pesach is a time to focus on Yetzias Mitzrayim and the Geulah Asidah, and therefore this is said on Leil Pesach.

“כי לו יאה כי לו יאה” – שפת אמת

In this Piyut, we say the words, “לך כי לך.” What we are saying to Hakodosh Boruch Hu is that, “לך” even that which we do for You, “אף לך” is also Yours. Our ability to praise You and to perform the Mitzvos of the Torah is Yours, a gift that You granted us.

“כי לו יאה כי לו יאה” – שפתי צדיק

In this Piyut we say, “רחום כהלכה” – that Hakodosh Boruch Hu is merciful according to Halacha. What does this mean? Brochos 33a – One may not have mercy on a fool. While the Gemara states that one may not have mercy on a fool, the Chiddushei Harim says that one is allowed to be Mispalel on behalf of the fool that Hakodosh Boruch Hu grant him intelligence. The author of the Piyut is telling us here that Hakodosh Boruch Hu has mercy upon us according to the Halacha, which means that although we unfortunately may act like fools, He grants us intelligence so that we can repent from our foolishness, and then He is able to have mercy upon us.

לך ולך, לך כי לך, לך – הגדת יעב"ץ

– Praise is due to Hakodosh Boruch Hu for taking us out of Mitzrayim and letting us know of His greatness. We say “לך” seven times K'neged the seven רקיעים in Shomayim that Hakodosh Boruch Hu came from all the way Above, the highest part of Shomayim, above all the רקיעים, and came down to take Klal Yisroel out of Mitzrayim. It is all Hakodosh Boruch Hu's, as He is King and Ruler over all of them, and everything in them.

כד הקמה – Brocha

– The Chachomim were Mesaken the Loshon of Brochos that is revealed and hidden, to entrench in the hearts of Klal Yisroel that Hakodosh Boruch Hu is revealed and hidden; He is close and far.

Hakodosh Boruch Hu is revealed and close, from the intellect, while Hakodosh Boruch Hu Himself is hidden and far. We say, “ברוך אתה ד” – which represents the revealed part of Hakodosh Boruch Hu – we are speaking directly to Him. We then say, “אשר קדשנו במצותיו וצונו” – no longer directly to Hakodosh Boruch Hu, but that “He” was Mekadesh us, and that “He” commanded us: this represents the hidden part. Perhaps we can understand this from the sun, in that man can understand and see that the sun is round, and he recognizes that the heat and light of the sin is integral for the Kiyum of the world. At the same time, from the perspective of the sun, we cannot truly understand the greatness of the sun and what it does, for its light is too strong for us, and if we try to look at it, it will harm us. Hakodosh Boruch Hu is infinitely greater than the sun, and thus we certainly cannot truly understand His greatness.

לך ולך, לך כי לך, לך אף – אברבנאל

– “לך, לך ד' הממלכה, כי לו יאה כי לו יאה” – Why do we say, “לך” numerous times, a Loshon of speaking directly to Hakodosh Boruch Hu – “You”, and then say, “לו” an indirect Loshon, speaking about Hakodosh Boruch Hu, “Him”? It switches to “לו” and says it twice as a Remez to the ל"ו, 36, levels of Chochma through which the world was created, and the second “לו” is a Remez to the Torah Shebiksav, and the thirty-five Mesechtos (a total of 36 – Gematria of לו) through which the world has a Kiyum.

לך ולך, לך כי לך, לך – מרבה לספר

– “אף לך, לך ד' הממלכה, כי לו יאה כי לו יאה” – Why do we say, “לך” numerous times, a Loshon of speaking directly to Hakodosh Boruch Hu – “You”, and then say, “לו” an indirect Loshon, speaking about Hakodosh Boruch Hu, “Him”? Unfortunately, we are in Golus and the Shechina is hidden from us, thus we speak to Hakodosh Boruch Hu indirectly, “כי לו יאה כי לו יאה”, a Loshon of being hidden. However, the גדודיו, the Malachim, to whom the Shechina is revealed, they say a Loshon of, “לך” a direct Loshon, for they speak directly to Him.

לך ולך, לך כי לך, לך אף לך, – גר"א

– “לך, לך” – “Yours” in reference to Hakodosh Boruch Hu, seven times K'neged the six directions: Up, down, north, south, east, and west – and the seventh which is inclusive of all six,

for it is all, "Yours" – Hakodosh Boruch Hu's.

– "כי לו נאה כי לו יאה" - ליל שמורים – means to Him it is correct to do, for if not, there would be no Kiyum to the world. The word, "יאה" is from a Loshon of "אות" which translated into Loshon Kodosh would be the word, "נכון" – it is proper.

לך ולך, לך כי לך, לך אף – יד ישראל – Dovid Hamelech says in Tehillim 115:16 "לך, לך ד' הממלכה השמים שמים לד' והארץ" – "The heavens belong to Hashem, but the earth He gave to man." Hakodosh Boruch Hu created a multitude of spiritual worlds that are exclusively His. Simultaneously, He is present in our physical mundane world, and every aspect of our worldly existence needs His continued Hashgacha, His breathing life into this world to make it continue. While the upper worlds are exclusively Hakodosh Boruch Hu's, He chose to share the worlds down here, and "gave it over" to man. This Piyut begins with, "לך ולך" – "to You and to You." There are two things that are to You: one that is higher and one that is lower. "To You because it is Yours," refers to the realm of worlds above, "השמים שמים לד'" – which is exclusively Hashem's. "To You also Yours," refers to lower physical realm, the world we live in, where man and Hashem's creations reside, but is "also Yours." Hashem is present, and must be present for it to continue to exist. It is due to the great Chesed of Hakodosh Boruch Hu that He comes down to this world, which allows the world to continue. We must be very cognizant that there is no question as to what is His and what is ours, for it is all His. Thus we conclude, "To You, Hashem is the Kingship" also in the lower world.

– "כי לו נאה כי לו יאה" - ישע אלקים – We use a hidden Loshon of, "לו" – "to Him", as a Remez that even when there is הסתר פנים to Klal Yisroel, that Hakodosh Boruch Hu is hidden from Klal Yisroel, so much so that it appears to Klal Yisroel that Hakodosh Boruch Hu is bringing evil upon us, nonetheless, "נאה" – it is befitting for us to praise Him. The reason for this is that we must believe and know that everything that Hakodosh Boruch Hu does to us is for our good, and even the horrors of Mitzrayim which Klal Yisroel endured was for the good of Klal Yisroel, for it purified them, and prepared then to receive the Torah Hakdosha.

כל ברכה – Brochos 40a – רשב"א

– "שאינו בה הזכרת השם אינה ברכה" – Any Brocha which does not mention the Shem Hashem is not a Brocha." When we say a Brocha, we begin with "ברוך אתה" – we are speaking directly to Hakodosh Boruch Hu. We then say "אשר קדשנו" which is not a direct Loshon of speaking to Hashem. The reason is that we must see the Ribbono Shel Olam in our lives and speak directly to Him. At the same time, we must realize that we have no true understanding of the greatness of the Ribbono Shel Olam; it is hidden from us.

– "כי לו יאה" – אברבנאל – The word, "יאה" is from a Loshon of "רך" – "soft" as the Posuk in Bereishis 29:17 says, "ועיני זעמי" – "And the eyes of Leah were tender." Targum Onkelos translates these words, "ועיני לאה יאיון" – the Loshon of, "יאה." So too here, the Loshon of "יאה" is used here for it is telling us that it is easy to please Hakodosh Boruch Hu.

אדם – Vayikra 1:2 – אך פרי תבואה – "כי יקריב מכם קרבן לד'" – "When a man among you brings a Korbbon to Hashem." If one sins against the Ribbono Shel Olam, how and why does bringing a Korbbon rectify his previous iniquities? Pirkei Avos 2:1 "איזו היא דרך ישרה שיבר לו" – "Which is the proper path that one chooses for himself? All that is a credit to the one who does it and earns him esteem from other people." הישר לר"ת – ספר writes that Hashem Yisborach commanded us to serve Him the way one displays honor and respect to a king of flesh and blood. Being that we are human beings and cannot possibly understand how to truly serve Hakodosh Boruch Hu, Hakodosh Boruch Hu allows us to serve Him as we would a human king. Brochos 28b – Rebbe Yochanon Ben Zakkai said that Halevai (if only) we would have fear of Shomayim the way we fear human beings. Vayikra 19:18 "ואהבת לרעך כמוך", "You shall love your friend like yourself." Shabbos 31a – "דעלך" – Hillel told the Goy before he became a Ger, "That which is hateful to you, do not do to your friend." Rashi explains that Hakodosh Boruch Hu is also called "ריעך", "Your friend." Hakodosh Boruch Hu only wants us to fear Him and love Him as much as one can love a being of flesh and blood. Now we can understand the purpose of bringing a Korbbon to atone for sins. Just as one who sins against another human being must ask for forgiveness, and then

bring a gift, surely to the Ribbono Shel Olam, one must do at least that. This is a great Chesed from the Ribbono Shel Olam that this is sufficient.

Now we can understand why we switch from לך to לו. In truth, it is not really proper for us to speak to Hakodosh Boruch Hu directly, in first person. However, as we see in the Nusach of the Brochos that Chazal were Mesaken, we speak in first person to Hakodosh Boruch Hu for we need to ingrain within our hearts that Hakodosh Boruch Hu is down here in this world. He is right in front of us, that which is tangible. We begin a Brocha and speak directly to Hakodosh Boruch Hu and say, "ברוך אתה ד'" – "Blessed are You, Hashem" – let us really feel Him in our everyday lives. However, then we continue and speak indirectly to Him, "אשר קדשנו במצותיו וצונו" – for while we must feel Hakodosh Boruch Hu as real, we must at the same time realize that we really do not have a good grasp of Hakodosh Boruch Hu – His greatness and awesomeness. We are so inferior, that we have no concept of how to treat Hakodosh Boruch Hu, and how to speak to Him. Hakodosh Boruch Hu understands that, and thus asks from us that we should treat Him at least the way we would treat a king of flesh and blood.

Some have the Minhag to end the words of "כי לו נאה כי לו יאה" with the words, "כתר מלוכה" – the crown of the Kingdom. These words are very fitting, for this is the time that we must know that it is worthy and fitting to praise Him, as He is the King of the world. We went through the Hagadah Shel Pesach, and we describe the great and awesome miracles that Hakodosh Boruch Hu performed on our behalf. We hopefully begin to feel a closeness to Hakodosh Boruch Hu, as we should.

As we are getting ready to conclude the Hagadah, there is something very important we must not forget. Although we are close to Him, due to His infinite greatness, we can never truly understand it all, and we must remember that He is the King over all. We keep on stressing, "לך" – the direct connection we are Zoche to have, but at the same time, "לו" – we must never step over those boundaries, for He is the Melech Malchei Hamlachim, Hakodosh Boruch Hu. May we be Zoche to feel this connection to the Ribbono Shel Olam: the dichotomy of being very close to Him, at the same time being very far from Him.



**ויאמר " Bereishis 15:13,14
לאברהם ידע תדע כי גר יהיה זרעך
בארץ לא להם ועבדום וענו אתם
ארבע מאות שנה. וגם את הגוי**

"אשר יעבדו דן אנכי, ואחרי כן יצאו ברכוש גדול.

"Hakodosh Boruch Hu said to Avrohom: Know with certainty that your offspring shall be aliens in a land not their own, and they will serve them, and they will oppress them for four hundred years. And also know that the nation that they will serve, I shall judge, and afterwards they will leave with great wealth." In Parshas Bo, Hakodosh Boruch Hu tells Moshe Rabbeinu to tell Klal Yisroel to ask the Mitzriyim for vessels of gold and silver. Rashi brings down the Gemara in Brochos 9b – that Hakodosh Boruch Hu asked Klal Yisroel to request the gold and silver vessels so that the Tzaddik Avrohom should not say that Hakodosh Boruch Hu fulfilled His words that Klal Yisroel would be enslaved and oppressed, but He was not Mekayeim His word that they would leave with great wealth. First, we need to understand why it is important for Klal Yisroel to leave Mitzrayim with רכוש גדול, great wealth? One would think that it was important was that Klal Yisroel would receive the Torah – and the focus should not be on physical wealth. Additionally, the words of Rashi are perplexing. Why does it say that the Tzaddik Avrohom should not say that Hashem did not fulfill His word of Klal Yisroel leaving with great wealth? It almost seems as if the reason that Klal Yisroel needed to leave with great wealth was because He might be called out on it – and asked about it – but if not for that, perhaps Hakodosh Boruch Hu would not have kept His word. Obviously, this is not correct, and Hakodosh Boruch Hu always keeps His word. Why doesn't it just say that Hakodosh Boruch Hu told them to request gold and silver vessels so that His word would be fulfilled that they would leave with great wealth? The following Divrei Torah will expound on this topic, and support the P'shat offered in the closing paragraph.

Pesach Drasha 7 – קהלת יעקב
ויסעו בני ישראל מרעמסס " Shemos 12:37,38
סכתה, כשע מאות אלף רגלי הגברים לבד מטף. וגם
"ערב רב עלה אתם, וצאן ובקר מקנה כבד מאד
"The B'nei Yisroel journeyed from Ram'ses to Succos, about six hundred thousand men on foot, aside from children. Also, the Eirav Rav went up with them, and flock and cattle, very much livestock." The Torah tells us that Tzon and Bakar left Mitzrayim – and there were a lot of them. Where did Klal Yisroel get all of this livestock? Hakodosh Boruch Hu told Klal Yisroel to ask for gold and silver vessels from the Mitzriyim, but not livestock. If we will assume the livestock was Klal Yisroel's own livestock, then what is the Chiddush in telling us that they took their livestock with them? The Torah already told us that Paroah told

גם צאנכם גם בקרכם קחו כאשר – "וברתם – that they should leave with their livestock. Why would the Torah need to repeat that they left with it? If you want to say that this livestock was from what Paroah gave to them to bring as Korbonos, as the Posuk says in 10:25 – "גם אתה תתן בידינו זבחים ועולות" – yes, Paroah may have given them livestock, but not as the Posuk states here, "כבד מאד" – which is a Loshon that there was really a lot of livestock – whereas Moshe just requested some livestock in order to bring some Korbonos.

מלפנו " 23:9 – Iyov 35:11 – במדבר רבה
"מבהמות ארץ ומעוף השמים יחמנו
– "Who teaches us through the animals of the land, and makes us wise through the birds of the sky." Hakodosh Boruch Hu says to learn from the bull of Eliyahu at Har Hakarmel, who did not want to be taken for Avodah Zarah. Eliyahu challenged the Baal worshippers for both to bring an animal as a Korbon, and then they would see whose G-d was real. They were to place their respective animal on wood, and not apply a fire. Each would call out to their god to bring a fire. Two identical bulls were chosen and lots were cast to see which one would go to Hashem (Eliyahu), and which one would go to the Baal, the Avodah Zara. The one chosen for Eliyahu immediately followed him, while the one chosen for the Baal would not move. As much as they tried, the animal would not move. Eliyahu told the bull to go with them. The bull said it did not want to go to be a portion of the Baal and anger his Creator. Eliyahu told the bull that just as the bull he had taken was going to make a Kiddush Hashem, so too, the bull that would go with the Baal, and a fire would not come, would also sanctify the Name of Hashem. After hearing that, the bull went with them. The birds as well, the ravens, were chosen to bring Eliyahu food, but they did not want to enter the house of the evil Achav. We see from here that there are times that animals have great intellect.

This is what happened with the livestock when Klal Yisroel were leaving Mitzrayim. The Posuk says, "ולכל בני ישראל לא – "חרץ כלב לשונם
– they had the choice to do so but chose not to, and were thus rewarded for it. "וגם ערב
– "The Eirav Rav had intelligence and chose to follow Klal Yisroel, and the Posuk continues, "וצאן ובקר מקנה כבד מאד" – so too, the livestock had intellect and followed Klal Yisroel. The Torah doesn't state that Klal Yisroel took the livestock when they left in the previous Posuk, rather it says it here in the same Posuk as the Eirav Rav to teach us that they left Mitzrayim just as the Eirav Rav, of their own volition. Hakodosh Boruch Hu told Avrohom Avinu, "וגם את הגוי אשר יעבדו דן אנכי, "ואחרי כן יצאו ברכוש גדול
that the Mitzriyim were going to be judged, and then Klal Yisroel

would leave with great wealth. Makkas Bechoros is the judgment that the Posuk is referring to. Klal Yisroel requested the vessels of gold and silver before the Makkas Bechoros. This tells us that the vessels of gold and silver were not the Rechush Gadol, for that they received even before Makkas Bechoros. The Rechush Gadol was the livestock of the Mitzriyim, which followed Klal Yisroel of their own will, after they left Mitzrayim. That is why the Posuk says, "ואחרי כן יצאו ברכוש גדול" – meaning that after Klal Yisroel left, they would receive the Rechush Gadol, which would come in the form of the animals that followed Klal Yisroel. This is as the Gemara in Chulin 84b says that צאן are called, "עשתרות" – because "שעמשרות" – they make their owners wealthy. We learned this concept already from Yaakov Avinu, where the Torah tells us that he became wealthy from his livestock.

"ועתה שלח העז את מקנך" – 9:19 שמות
– "And now send, gather in your livestock" – The Makkah of Barad was coming and Moshe Rabbeinu told Paroah to send messengers to all of his people so all should know to bring the livestock indoors, so that they should not get killed during this Makkah. Why did Moshe Rabbeinu give them this advice, prior to the Makkah? Based on what we are saying that the Rechush Gadol was the Tzon and Bakar, there is no question here. Hakodosh Boruch Hu wanted Klal Yisroel to leave Mitzrayim with Rechush Gadol – the livestock. If the livestock were to be killed during the Makkah of Barad, then there would not have been any to leave Mitzrayim with Klal Yisroel. Thus, there was this warning to the Mitzriyim, so that the livestock could be saved, and would ultimately leave Mitzrayim with Klal Yisroel.

אין נא אלא בקשה... " 9 – מסכת ברכות
Hakodosh Boruch Hu asked Klal Yisroel to please request vessels of gold and silver in Mitzrayim so that Avrohom Avinu should not say that Hakodosh Boruch Hu did not fulfill His word of Klal Yisroel leaving Mitzrayim with Rechush Gadol. It almost seems as if the reason given in the Gemara that Klal Yisroel needed to leave with great wealth was because He might be called out on it – and asked about it – but if not for that, perhaps Hakodosh Boruch Hu would not have kept His word. Obviously, this is not correct, and Hakodosh Boruch Hu always keeps His word. Why doesn't it just say that Hakodosh Boruch Hu told them to request gold and silver vessels so that His word would be fulfilled that they would leave with great wealth? Hakodosh Boruch Hu was going to fulfill His word when Klal Yisroel left Mitzrayim, as Hakodosh Boruch Hu said through the Tzon and Bakar. However, perhaps when Klal Yisroel were at first leaving Mitzrayim, and the livestock were not

yet with them, there could have been a question as to what happened to the Rechush Gadol that Hakodosh Boruch Hu promised. Thus, Hakodosh Boruch Hu requested of Klal Yisroel to please ask for vessels of gold and silver, so that there would not be a question even for a moment if Hashem kept His word or not.

ויאמר משה כה “Shemos 11:4 – רש”י
 “And Moshe said, ‘So said Hashem – At midnight I shall go out in the midst of Mitzrayim.’”
 “כחצות הלילה” – כמו בחצי הלילה – At approximately midnight. Hakodosh Boruch Hu was going to perform Makas Bechoros at exactly midnight. However, Moshe feared that the astrologers of Mitzrayim would err in their calculation as to the exact moment of midnight. This could potentially cause them to say that Moshe lied. Therefore, Moshe said, approximately midnight, so that the Mitzriyim should not think that he was wrong.

Shemos 15:8 – מעין בית השואבה
 וברוח אפך נערמו מים נצבי כמו נד נזלים קפאו
 “With the breath of Your nostrils the waters piled up; like a wall stood the running water.” Rashi says on the words, “נערמו מים” – that Targum Onkelos renders the word, “נערמו” as an expression of cleverness – as if to say that the waters were clever to get the Mitzriyim to enter the waters, and then they drowned them. The Medrash says something similar: that clever wisdom entered the water, and they sang Shira. The Mechilta says, that the waters were wise and fought the Mitzriyim. According to all of these P’shatim, they all seem to say that the water had intellect. This is truly a wonder – for does water have intellect? Bereishis 7:18 “ויגברו המים” – Rashi says that the water strengthened itself - by itself – once again seeming to demonstrate that the water has choice as to what it does and does not do. The Posuk says, “ולכל בני ישראל לא יחרץ כלב לשונם” – the dogs did not bark that night – and they were rewarded for it. It must be that they had choice – for if they didn’t, they would not receive reward. Chananya, Misha’el, and Azaryah learned from the frogs to make a Kiddush Hashem, for they jumped into the ovens – and if the frogs can make a Kiddush Hashem, then certainly they should. If the frogs did not have any choice, then it wouldn’t have been a Kiddush Hashem. There are more scenarios where animals and inanimate objects appeared to have choice, and there is one common denominator by all of them – and that is that they were moments of miracles taking place in the world, and at the time a miracle occurs, there is a Gilui Shechina, a

revelation of the Shechina, which causes all of the Creation to have free will. The rock which brought forth the water in the Midbar and the donkey which spoke to Bilam are more examples of this. During the days of creation, Hakodosh Boruch Hu created a world where all had Bechirah, free will. The source for this is the Gemara in Rosh Hashana 11a – “א”ר – יהושע בן לוי, כל מעשה בראשית בקומתן נבראו לדעתן” – “לצביון נבראו” – “Rebbe Yehoshua Ben Levi said: All the acts of Creation were created with their full stature, immediately fit to bear fruit; they were created with their full mental capacities, they were created with their full form.” Rashi explains there that all of the creations were asked and agreed to be created. We see from here that there was some sort of Bechirah in all that Hakodosh Boruch Hu created. We say in Shachris of Shabbos, “יצרם בדת בבונה” – “וברהשכל” – all was created with Da’as. The sun and the moon had a fight, and the actual trees were to have the same taste of the fruit of the trees, but they chose not to do so, as well as the incident with the Nachash. Again, all examples where it appears that all had Bechirah. After Hakodosh Boruch Hu completed the seven days of Creation, He put into the world a cycle that we call, “Teva” – “nature”. Teva precludes animals and all other objects in the world from having Bechirah, except for human beings. However, at a moment that Hakodosh Boruch Hu performs a miracle in the world, when Teva is compromised, then all goes back to the way prior to there being a Teva in the world, and everything once again has Bechirah. This is only at the time of the miracle, and once the miracle is complete, Teva once again rules, and thus only humans have Bechirah. The water did in fact have Bechirah, for it was a time of miracle.

Now we can understand the importance of the Rechush Gadol, and why Hakodosh Boruch Hu asked Klal Yisroel to ask for the gold and silver vessels from the Mitzriyim. There may have been a question of how could they be leaving Mitzrayim without the Rechush Gadol that Hakodosh Boruch Hu promised Avrohom Avinu. Klal Yisroel needed to have rock solid Emunah in Hakodosh Boruch Hu. No matter what they saw or perceived, they must have that complete Emunah that Hakodosh Boruch Hu is always there and always fulfills His words. The Rechush Gadol that Hakodosh Boruch Hu promised Avrohom Avinu was the Tzon and Bakar. This was a time of miracles, and thus all of creation had Bechirah. The Tzon and Bakar wanted to leave with Klal Yisroel, just as the Eirav Rav wanted to, and so they

followed along with Klal Yisroel. The amazing part of this Rechush Gadol that Hakodosh Boruch Hu promised Klal Yisroel, was that Klal Yisroel did not need to exert any effort to receive it. The livestock followed after them; there was nothing for them to do to receive this Rechush Gadol.

One could ask why didn’t Hakodosh Boruch Hu just tell Klal Yisroel that the Rechush Gadol was the Tzon and Bakar, instead of asking them to request gold and silver from the Mitzriyim? This way, no one would have asked where the Rechush Gadol was, for they would know that it would be coming in the form of the Tzon and Bakar. Hakodosh Boruch Hu knew that the Tzon and Bakar were going to leave Mitzrayim of their own will, but could not tell Avrohom or Klal Yisroel that they were going to leave, for that would have taken away the Bechirah from the Tzon and Bakar. Conversely, the gold and silver that Klal Yisroel left with took much effort, as they needed to ask the Mitzriyim for it, and needed to load it on the animals to schlep it out of Mitzrayim. The Rechush Gadol was pure goodness, but Hakodosh Boruch Hu knew that unfortunately Klal Yisroel were not yet on the level of Emunah, and might question Him. They would start leaving Mitzrayim and question Hakodosh Boruch Hu as to where the Rechush Gadol was that He promised. Thus, He had them ask for gold and silver vessels from the Mitzriyim, so that Klal Yisroel would not question Hakodosh Boruch Hu, even for one moment.

When it says that Avrohom Avinu might have said it, it is a reference to Klal Yisroel who were to receive the Rechush Gadol on his behalf. Unfortunately, the gold that Klal Yisroel took from the Mitzriyim was what they used to make the Eigel. Moshe Rabbeinu did not take from the gold and silver of Mitzrayim, and instead he busied himself with the Atzmos Yosef and he had no part in the Chet of the Eigel. The Yom Tov of Pesach is a time that we must focus on strengthening our Emunah in Hakodosh Boruch Hu. Hakodosh Boruch Hu took us out of Mitzrayim, and He seeks to give us only goodness. However, we must make ourselves a proper vessel to receive that goodness. May we be Zoche to see ourselves this Yom Tov of Pesach as going out of Mitzrayim – and waiting to receive the Rechush Gadol – for we have complete Emunah in Hakodosh Boruch Hu that He will take care of all of our needs. In the Zechus of our increasing our Emunah, may we be Zoche to the Geulah Shlaima, **במהרה בימינו אמן!**



מגיד – We say the Hagadah from Ha Lachma Anya until Ga'al Yisroel.

There are a few main Mitzvos on the night of Pesach, one of them being reciting the Hagadah – Sipur Yetzias Mitzrayim. Chazal tell us that the more one tells over about Yetzias Mitzrayim, he is praiseworthy. Why don't we make a Brocha on this great Mitzvah, and why don't we make a Shehechyanu, being that this is a Mitzvah performed only once a year?

דברים – 26:5 – “ארמי אבד אבי” – “An Arami sought to destroy my father.” This is part of the Parshah of Bikkurim. The Torah gives the details of the Mitzvah of Bikkurim. Farmers must take the first ripened fruits of the crop to Yerushalayim and give it to a Kohen.

Devorim 26:3 – “ואמרת אליו” – The Sfiri says that one must state, “שאינך כפוי טובה” – The person bringing the Bikkurim must state that he is not ungrateful to Hakodosh Boruch Hu.

הכרת הטוב is when one demonstrates that he is grateful that someone did something good for him. There are those who do not exhibit **הכרת הטוב** when good is done for them. Then there are those who are **כפוי טובה** – they demonstrate that they are not grateful for the good they received. Why does the ספרי say that the one bringing the Bikkurim is not a **כפוי טובה**? It should say that he is one who shows **הכרת הטוב**, or is not lacking in his **הכרת הטוב**. The following Divrei Torah will expound on these topics, and support the P'shat offered in the closing paragraph.

יהי כהיום הזה ויבא הביתה לעשות מלאכתו, “39:11 בראשית” – “There was an opportune day when he entered the house to do work, no man of the household staff was there in the house.” The wife of Potifar wanted Yosef to sin with her. Rashi quotes a Gemara in Sotah 37 that says that Yosef saw the “דמות” – “דייקונו” – “the image of his father” and that helped him withstand the Nisoyon and not sin with the wife of Potifar. Is there a special meaning in the fact that he saw the image of his father instead of maybe seeing his grandfather or great grandfather? 39:9 Yosef tells her that he cannot do it because of all the good that her husband did for him, and then he says that it is a sin to Hashem. It seems quite amazing that first he mentions her husband's goodness, and as an afterthought, he talks about Hashem. Why didn't Yosef first say “It's a grave sin to Hashem, and I would not want to do it even if it was not a sin because your husband was good to me?”

Bereishis 33:17 – “נסע סכותה” – Yaakov built Sukkos (huts) for his cattle and because of that, he called the name of the place “Sukkos.” What was so monumental about that? Yaakov was the first to built huts, “Sukkos,” for animals. Until now, animals were always outside without any protection. Yaakov invented barns for animals, so he called the place “Sukkos.”

בירמיהו 39:12 – “ויעזב בגדו בידה” – “But he left his garment in her hand.” The wife of Potifar was left holding Yosef's garment in her hand. She told everyone that Yosef wanted to sin with her and she screamed. When Yosef heard her yell, he ran away and left his garment there. The garment of Yosef was what implicated Yosef, and caused him to be thrown into prison. Why did Yosef leave the garment with her? Why not grab it away from her with his strength, being that he was stronger than her, before running away? He did so out of respect for his master.

מחבר – Why do we care to know that Yaakov invented barns, and why is it so important that he named the place after this

event? Yaakov was a Makir Tov. Yaakov realized that he was not self sufficient. Hakodosh Boruch Hu created a world where no individual is completely self-sufficient. If someone receives a favor from another, he is supposed to show his gratitude. Moshe Rabbeinu did not want to hit the water (to initiate some of the Makkos that Hashem inflicted on the Egyptians) because the water saved him. The water does not feel pain. How is he showing Hakoras Hatov when the water is not receiving any benefit? The answer is that the Midah of Hakoras Hatov is for the person himself who has to show Hakoras Hatov. The recipient is not relevant. A person needs to show himself that he is not self sufficient. Not hitting the water was showing Moshe that he was the beneficiary of the favor. Hakodosh Boruch Hu told Moshe Rabbeinu to go fight Midyan and Moshe sent Pinchos. If Hashem told Moshe to do it, how could he send Pinchos? After Moshe killed the Mitzri, Midyan kept him safe. Moshe knew that Hashem wanted him to have Hakoras Hatov, and obviously he couldn't go fight himself, so he sent someone in his stead.

Yaakov called the place “Sukkos”. He wanted his children to know the importance of the Midah of Hakoras Hatov. He got wealthy from the animals. Of course it was not the animals that made him wealthy but rather it was Hashem. This was just a reminder. Yosef saw the “דמות דייקונו” of his father. The Midah of his father is Emes – truth. What comes along with the Midah of Emes is Hakoras Hatov. Yaakov taught his children that they must always show Hakoras Hatov. Yosef told the wife of Potifar, I can't do this sin because that would be showing a lack of Hakoras Hatov. There are 3 types of obligations that we have. Bein Odom L'atzmo, (between man and himself), Bein Odom Lamokom (between man and Hashem), and Bein Odom L'chaveiro (between man and his friend). First he said, due to my Bein Odom L'atzmo, I can't do this because of your husband. Another reason that I can't do it is because it is not allowed Bein Odom Lamokom, a sin against Hashem. We see from the Ramban how great was his Hakoras Hatov, that he did not want to grab his clothing out of the hands of the wife of Potifar, because of the honor of Potifar. He had so much gratitude to Potifar, that he did not want him to be shamed and people to say that his wife had been the perpetrator, and sinned with Yosef. Instead, he allowed her to keep his garment, and accepted the result of that action, of sitting in prison, all because of the great Hakoras Hatov he had for Potifar.

Shemos 2:12 – “יעלזו חסידים” – “And he turned this way and that way and saw that there was no man, so he struck down the Mitzri and hid him in the sand.” It was because the sand hid the Mitzri for Moshe, that he would not hit it in the future. We must learn a great lesson from this not to be a **כפוי טובה** – ungrateful for the good that was done for us.

2:11 – “ורא איש מצרי מכה איש עברי מאחיו” – “And he saw a Mitzri man striking a Jewish man, of his brothers.” The Mitzri was hitting the husband of Shlomis Bas Divri. The Mitzri wanted to be Mezaneh with Shlomis Bas Divri. The Mitzri came early in the morning and told her husband that he needs to go work. He then went and was Mezaneh with his wife. The husband returned and realized what had happened with the Mitzri and his wife. When the Mitzri realized that the husband knew what he had done, he began to beat and intimidate him.

The Egyptian – “בא על אשתו של דתן” 1:28 – שמות רבה
taskmaster was Mezaneh with the wife of Dasan, Shlomis Bas Divri, and therefore he was liable to be killed.

How does the – “בא על אשתו של דתן” 1:28 – פירוש מהרד"ו
Medrash know that the husband of Shlomis Bas Divri was none other than Dasan? The Torah tells us that Moshe looked both ways before killing the Mitzri, and he saw no one. There was no one there, so he killed the Mitzri. The Mitzri was beating a Yid, so while there was no other man there when Moshe looked, the Yid that was being beaten saw what happened. When Moshe asks Dasan why he was beating his fellow Yid, Dasan responded with a question asking Moshe if he was going to kill him just as he had killed the Mitzri. How did Dasan know that Moshe killed the Mitzri? It must be that Dasan was the Yid who was being beaten by the Mitzri, and while there was no one else there, Dasan was there, and that is how he knew that Moshe had killed the Mitzri.

ויקם מלך חדש על מצרים אשר לא ידע “ 1:8 – מדרש הגדול
– “את יוסף” – Did not all of the people of Mitzrayim know of the Chesed that Yosef did for the people of Mitzrayim? Rather the Posuk means that they knew, but ignored that which Yosef did, and were טובות – ungrateful for that which he did for them – ingrates. At the end, they ended up being טובות של הקב"ה – ungrateful for the goodness that Hakodosh Boruch Hu did for them, as the Posuk says in Shemos 5:2, “לא ידעתי את ד'” – Paroah says, “I do not know Hashem.” We see from this that being ungrateful to people leads to כפירה – denying the Ikar – denying the truth that Hakodosh Boruch Hu runs the world and everything comes from Him. Rebbe Avon says that this is comparable to one who takes a stone and throws it at the image of the king. The King commands that his head be chopped off, for today he is throwing it at the image of the king, and tomorrow he will be actually throwing it at me. This was Paroah; one day he did not know Yosef, and the next day he no longer knew Hashem. There is nothing more damaging to the world than being טובה, being ungrateful, for it causes that there be no goodness in the world. Therefore, Hakodosh Boruch Hu warns Klal Yisroel and says, “אנכי ד' ...” – “אלקיך...” – Do not be ungrateful for the good I performed for you, for an ingrate cannot be Mekabel Ol Malchus Shomayim.

ותאמר הפעם אודה את ד', “ Bereishis 29:35 – מהר"ם שיק
– “על כן קרא שמו יהודה” – “And she said, ‘This time let me gratefully than Hashem’; therefore she called him Yehudah.” Chazal tell us that Leah was the first one to praise Hakodosh Boruch Hu. Could it be that the Avos didn't praise Him? Leah did that which was not done before. She called her son Yehudah, so that each and every time that she would call his name, she would be thanking Hakodosh Boruch Hu. It would be a constant reminder to thank Hakodosh Boruch Hu again and again. Leah was saying, “הפעם אודה את ד'?” – “Is it enough to thank Hashem once?”

כל המרבה לספר ביציאת מצרים הרי “ – Perek 1 – גבורות ד'
– “זה משבח” – The more one speaks about the miracles that happened for Klal Yisroel in their leaving Mitzrayim, and praises Hakodosh Boruch Hu, the more praiseworthy he is. This seems to contradict that which it says in Brochos 33b – that one must use the Nusach provided by Chazal when praising Hakodosh Boruch Hu. The reason being is that there is really no end to the praises of Hakodosh Boruch Hu, and doing less than you should is disrespectful. It would be like praising a king who has one billion dollars, and saying how great he is

for he has a million dollars. For this reason we say the praises that Moshe said and no more. If so, shouldn't Chazal set specific praises on the night of Pesach the same way they did for Tefilah? In truth, one cannot possibly adequately praise Hakodosh Boruch Hu, not in quantity nor in quality. The night of Pesach is not about praising Hakodosh Boruch Hu, rather it is about thanking Hakodosh Boruch Hu. Although we cannot adequately thank Him either, we still must try. In the process of our thanking Him, we are also praising Him, but that is not a problem, for it is not disrespectful to Him, for the purpose is to try to thank Him as best as one can.

למה לא אמר ברכת המצוה במצוה של “ 1:18 – שו"ת הרשב"א
– “צדקה?” – Why don't we say a Birkas Hamitzvah prior to performing the Mitzvah of Tzedakah? In order to fulfill the Mitzvah of Tzedakah, the receiver of the Tzedakah must be worthy of receiving it. If he is not, then one did not fulfill the Mitzvah. Being that one cannot be certain that the receiver is worthy, one does not make a Brocha for he may not be fulfilling the Mitzvah.

– Inyanei Ishus 973 – טעמי המנהגים
The reason that one does not say a Shehechyanu on getting married is because this Brocha is only made when one will complete the action, and complete the Mitzvah, such as by Netilas Lulav. However here, the Ikar Mitzvah is to have children, and not the actual marriage, and therefore the Brocha of Shehechyanu is not recited. (On the bottom of the Ta'amei Haminhagim it brings down from Harav Ohr Shraga, that when he was asked this Shaila about making a Shehechyanu for marriage, he responded, “You should have asked if one who gets married has to recite a Brocha of Dayan Ha'emes!” [It would appear that it would depend on what type of a person one is marrying]).

Now we can understand why by this great Mitzvah of Maggid, Sipur Yetzias Mitzrayim, no Brocha is said on the Mitzvah, nor is a Shehechyanu recited. Hakodosh Boruch Hu performed many miracles for us in Mitzrayim which we cannot understand the extent and breadth of what was actually done on our behalf. We owe Hakodosh Boruch Hu everything, and we can never truly thank Him properly – that does not mean we should not try. When one brings Bikkurim, he says that he is not a טובה. Imagine if one gives another person a billion dollars, the receiver of the money says thank you to the giver and walks away. Would one call this person a Makir Tov? One needs to do much more than to say “thank you” to show true appreciation for this great gift he was given. While this person who said thank you will certainly not be called a Makir Tov, perhaps because he at least said thank you, he will not be called a טובה. (Although just saying thank you in that situation may still be called a טובה). We cannot adequately thank Hakodosh Boruch Hu for everything He did for us in Mitzrayim and everything He continues to do for us. On the night of Pesach, we must see ourselves as if we just left Mitzrayim, and try our best to thank Him. The more one tries, the more praiseworthy he is – but know, one will never be able to completely thank Him. To be called a Makir Tov for all of that Hakodosh Boruch Hu does for us is not attainable, but at the least we should say as much thanks and praise as we can, so that we should not be called a טובה. Being that we cannot complete this Mitzvah, we do not recite a Brocha, nor do we recite a Shehechyanu. May we be Zoche to be able to thank Him properly, so that we are not called a טובה.

שיר השירים שיר " 1:1 השירים אשר לשלמה

Rashi says that "Shlomo" in *Shir Hashirim* does not refer to the author of *Shir Hashirim*, Shlomo Hamelech. Rather it refers to "מי שהשלום שלו", to the King to Whom peace belongs, Melech Malchai Hamlachim Hakodosh Boruch Hu. *Yadayim* 3:5 – R' Akiva – The most worthy day for the entire universe was the day that *Shir Hashirim* was given to Klal Yisroel. All of the *Kesuvim* are *Kodesh*, but *Shir Hashirim* is *Kodesh Kodoshim*. Why is *Shir Hashirim* classified as *Kodesh Kodoshim*? Why do we *Lain* it on *Pesach*? The following *Divrei Torah* will shed light on this question.

– **נתיבות שלום**
Rambam: Hilchos Shabbos: Perek 30:2 – On *Erev Shabbos*, one should wrap himself in a *Talis* and sit solemnly, waiting to be *Mekabel Shabbos* as one would go out to receive a king. The time immediately before *Shabbos* is a time that various worlds and *Neshomos* of those who are no longer living move to higher places. *Bava Kama* 32a – R' Chanina says that as *Shabbos* approaches, one should go out and greet the *Kallah Malk'sa*, the bride -

queen. R' Yannai would say *Bo'i Kallah, Bo'i Kallah, come Kallah, come Kallah. Maharsha – Shabbos* went to the *Ribbono Shel Olam* and said that every day has a mate except for me. *Hakodosh Boruch Hu* answered that *Shabbos'* mate is *Klal Yisroel*. When *Shabbos* approaches, it is like the *Kallah* as she goes under the *Chupah* which results in her marriage. On *Shabbos*, if one works on having a *D'veikus* to the *Ribbono Shel Olam*, it is considered like *Yichud*. In this way one can have the *Shleimus* of the connection to *Shabbos*. *Klal Yisroel* are בני מלכים. Being that *Klal Yisroel* are princes, it makes *Shabbos* royalty as well. *Shir Hashirim* is a revelation of the relationship and the tremendous *Ahavah* between the *Ribbono Shel Olam* and *Klal Yisroel*. The relationship of *Ahavah* between the *Ribbono Shel Olam* and *Klal Yisroel* is described in the *Tanach* as that of a father to a son. *Devarim* 14:1 – "*Banim Atem Lashem Elokeichem*". *Shir Hashirim* is where it is *Mechadesh* this new type of *Ahavah* between *Hakodosh Boruch Hu* and *Klal Yisroel*, the *Ahavah* between a *Chosson* and *Kallah*. *Shir Hashirim* 2:5 "כי חולת אהבה".

"אני", because I am sick with love. There are many times in *Shir Hashirim* that there is a double *Loshon*. It is referring to a couple, both of them smitten with lovesickness. As the *Rambam* says, one should love *Hashem* with a very great love. His *Neshama* should be bound with his love to the *Ribbono Shel Olam* as if afflicted by lovesickness. All of *Shir Hashirim* is a *Mashal* to this concept.

שיר " – שפת אמת
- "השירים אשר לשלמה" - *Shabbos* is *Kolel* all the *Shirim* of *Ma'aseh Bereishis*. So too *Shir Hashirim* is *Kolel* all of the other *Shiros*.

שיר " – קדושת לוי
- "השירים אשר לשלמה" - What is *Shir Hashirim* all about? *Alshich* – we say in *Davening* - "*Kail Melech Godol Um'hulal Batishbachos*." *U'mehulal Batishbachos* means that we praise the *Ribbono Shel Olam* that we have the tremendous *Zechus* to praise His great name. That is the main purpose in *Shir Hashirim*. It is a *Shir* on the other *Shirim* that we are *Zoche* to sing to the *Ribbono Shel Olam*.

שיר " – דעת חכמה ומוסר
- "השירים אשר לשלמה" - *Rashi* – *Shir Hashirim* is completely about *Yiras Shomayin* and

being *Mekabel Ol Malchus Shomayim*. *Rambam: Moreh Nevuchim* 3:51 – The purpose in all of the *Mitzvos* in the *Torah* is to bring one to *Ahavas Hashem*. *Devarim* 11:13 – “והיה אם שמע תשמעו אל מצותי” אשר אנכי מצוה אתכם היום, “לאהבה ואהבת” את ד' אלקיך בכל לבבך ובכל נפשך” that one must let himself be killed and not be *Oiver Avodah Zarah*. *Rashi* explains that the *Posuk* says that you must love *Hashem* and not anything else. The question is why does it only apply to *Avodah Zarah*? Why is it that only *Avodah Zarah* takes away *Ahavas Hashem*? Fulfilling *Mitzvos* that the *Ribbono Shel Olam* commanded brings one to *Ahavas Hashem*. All *Aveiros* create *Sinas Hashem*. However if one does *Aveiros*, it will cause there to be some *Sinas Hashem*, but there is still room for *Ahavas Hashem*. *Vayikra* 16:16 – “*Hashochain Itam B'soch Tumom*”, even in *Tumah* one can still dwell with *Hashem*. *Yuma* 9b – In a place where there is *Avodah Zarah*, there is no room for *Ahavas Hashem*. This is why *Shir Hashirim* is complete *Yiras Shomayim* and being *Mekabel*

Ol Malchus Shomayim. *Shir Hashirim* is completely about pure love, which is the *Tachlis* of all *Torah* and *Mitzvos* - to bring one to *Ahavas Hashem*.

שיר השירים – נציב – “אשר לשלמה” - *Shir Hashirim* is a conglomerate of many *Shirim*. *Shlomo Hamelech*, in his great wisdom and with *Ruach Hakodesh*, compiled them and created one *Shir* that is inclusive of them all.

Shir Hashirim 1:9 – “קדושת לוי” – “*לססתי ברכבי*” – “*פרעה דמיתך רעיתי*.” With My mighty horses who battled *Paroah's* riders, I revealed that you are my beloved.” In normal situations, it is the rider who controls the horse. When *Paroah* and the *Mitzriyim* chased after *Klal Yisroel*, the horses led them into the *Yam Suf*. This is what the *Ribbono Shel Olam* is telling *Klal Yisroel*. The *Ribbono Shel Olam* leads all of the nations of the world. However, *Klal Yisroel* can lead the *Ribbono Shel Olam* to do their will; like the horses of *Paroah* - where the horses led and not the rider. If *Klal Yisroel* will act properly and have the proper *Ahavah* to the *Ribbono Shel Olam*, the *Ribbono Shel Olam* will shower *Klal Yisroel* with pure goodness.

Perhaps now we can explain why *Shir Hashirim* is *Kodesh Kodoshim* and is *Lained* on *Pesach*. On *Pesach* we commemorate the *Ribbono Shel Olam* taking us out of *Mitzrayim*. The *Ribbono Shel Olam* redeemed us from *Paroah* and took us for Himself. *Shir Hashirim* tells us about this very special relationship that we have with the *Ribbono Shel Olam*; the relationship of a *Chosson* to a *Kallah*. There is a difference between the relationship of a father and son, and a *Chosson* and *Kallah*. A father loves his son more than the son loves his father. On the other hand, a *Chosson* and *Kallah* have the same love, one to another. Like every relationship, we must strive to get it to the highest level possible. Perhaps this as well is the reason that some have the *Minhag* to say *Shir Hashirim* immediately before *Shabbos*. *Shabbos* is the time that the *Shabbos Hamalka* joins us. It is a very special time to work on this relationship with the *Ribbono Shel Olam*.

Rashi – שביעי של פסח

Mechilta - Shemos 15:2 “ זה קלי – בכבודו נגלה עליהם והיו מראין אותו באצבע, ראתה שפחה על הים מה שלא ראו נביאים”

“This is the Almighty’ – With His glory did He reveal Himself to them and they pointed at Him with a finger. A handmaiden saw at the sea what even prophets could not see.” *Klal Yisroel* reached great heights in *Ruchniyos* during *Kriyas Yam Suf*. *Yechezkel Ben Buzi* saw the *Ma’aseh Merkava*, the great secrets from *Shomayim*. The handmaidens at *Kriyas Yam Suf* were on an exalted level higher than that of *Yechezkel*. In what *Zechus* were *Klal Yisroel Zoche* to such greatness? Perhaps the following *Divrei Torah* will answer this question.

***Droshos:* – עוד יוסף חי ב'shalach – 14:15,16 “ דבר אל בני ישראל ויסעו. ואתה הרם את מטך – ונטה את ידך על הים ובקעהו** – “Speak to *B’nei Yisroel* and let them journey forth, and you (*Moshe*) lift up your staff and stretch out your arm over the sea, and split it”. Why did *Klal Yisroel* first have to go into the water, and only then have *Moshe* split the water? Why didn’t *Moshe* first split the waters so that *Klal Yisroel* would not have to go into the water at all? There are three levels of *Bitachon*. The first level is when one is in a *Tzarah* and calls out to *Hashem* to be saved.

He has *Bitachon* and hopes that his *Tefilah* will be answered, and a miracle will occur to save him. This person’s *Bitachon* is not so great for he fears the harm that will befall him because of his *Tzarah*. He uses his *Bitachon* in order to stay calm during his *Tzarah*. The second level of *Bitachon* is one who has complete *Bitachon* he will be saved. However he will not reveal his *Bitachon* to others for fear that he will not have a complete *Yeshua*, which will cause others to make fun of him. The third and highest level of *Bitachon* is when one is certain that the *Ribbono Shel Olam* will help him completely. He is ready to make an announcement to the world about the *Yeshua* which he is certain will come. This person is *Zoche* to a complete *Yeshua*. In order for *Klal Yisroel* to be *Zoche* to the great miracle of *Kriyas Yam Suf*, they needed to be on the highest level of *Bitachon*. The *Ribbono Shel Olam* commanded *Klal Yisroel* to first go into the *Yam*. *Klal Yisroel’s* entering the *Yam* demonstrated the highest level of *Bitachon*. They were revealing to the world that they were taking action because they were certain they would be saved. The women took instruments with them into the *Yam* because there was no doubt they would need to sing *Shira* to the *Ribbono Shel Olam* for saving them. It was because of this level

of *Bitachon* that they were *Zoche* to be saved.

***Shemos* – נתיבות שלום** ***Shemos* 14:31 “ וירא ישראל את היד הגדלה אשר עשה ד' במצרים וייראו העם – “את ד', ויאמינו בד' ובמשה עבדו** – “*Klal Yisroel* saw the great Hand of the *Ribbono Shel Olam*, and they believed in Him and *Moshe* His servant”. *Emunah* means to believe that which cannot be seen. If they saw, then what was their *Emunah*? *Shemos* 4:31 “וַיֵּאֱמֵן הָעָם” - The *Posuk* says that *Klal Yisroel* believed. Why does the *Posuk* say here that they had *Emunah*? There are three types of *Emunah*. *Emunah* of the *Mo’ach*, (brain), *Emunah* of the *Lev* (heart), and the highest level is *Emunah* of the *Eivarim* (limbs). *Klal Yisroel* reached the highest level of *Emunah* at *Kriyas Yam Suf*. They had *Emunas Eivarim*, each and every limb of their body knew “אין עוד מלבדו” - only the *Ribbono Shel Olam* has control over the world. *Klal Yisroel* saw the great Hand of the *Ribbono Shel Olam* destroying the *Mitzriyim*, and because of it they came to highest level of *Emunah*. They realized with every morsel of their being, that it is only the *Ribbono Shel Olam* Who runs every aspect of this world.

***Shemos* – שם משמואל** ***Shemos* Rabbah 23:4 “ אז ישיר משה- הדא הוא דכתיב (משלי ל"א: כ"ו) פיה פתחה בחכמה ותורת חסד על לשונה** – *Klal Yisroel* were the first in the world to sing *Shira* to *Hakodosh Boruch Hu*. Why didn’t

Avrohom, Yitzchok, and Yaakov, sing *Shira* to the *Ribbono Shel Olam*? *Bereishis Rabbah - Parshas Vayeishev - The Avos Hakdoshim* made many *Geirim*. They were constantly bringing others to recognize there is a *Borei Olam* in this world Who controls all. *Singing Shira* to the *Ribbono Shel Olam* is above the nature of this world. When one sings *Shira* to the *Ribbono Shel Olam*, he elevates himself above nature. The *Avos Hakdoshim* did not sing *Shira* because singing *Shira* would have caused a separation between them and the rest of the world. This would have made it impossible for the *Avos* to connect to these people and bring them to the recognition of the *Borei Olam*. It is at this point, when *Klal Yisroel* became a nation, that they sang *Shira* to the *Ribbono Shel Olam*. *Klal Yisroel* sang *Shira* and separated themselves from the other nations of the world for all eternity.

Shemos 14:30,31 – **יִטַּב פְּנִים יִרְא יִשְׂרָאֵל מֵת עַל שֵׁפֶת הַיָּם. וִירְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ד' בְּמִצְרַיִם...וַיֵּאמִינוּ בַד'** – These *Pesukim* are praising *Klal Yisroel*. *Klal Yisroel* saw the dead *Mitzriyim* on the seashore. "יִרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ד'" – This is telling us why they sang *Shira* to the *Ribbono Shel Olam*. They did not sing *Shira* because they saw their enemies dead. They sang *Shira* because of

the great *Chessed* that the *Ribbono Shel Olam* performed for them in *Mitzrayim*. "וַיֵּאמִינוּ בַד'" – they had *Emunah* in *Hashem* because of His great *Chessed*.

עַד 15:16 – בַּר מֹשֶׁה יַעֲבֹר עִמָּךְ ד' עַד יַעֲבֹר עִם זֹו קִנִּית – *Menochos 53b* – "עַם זֹו" – "this nation" refers to *Klal Yisroel*. Why does the *Posuk* say *זו* which is a *Loshon Nekeivah*? The *Posuk* explains why the *Ribbono Shel Olam* has a great love for this nation, *Klal Yisroel*. *Chulin 89a* – the reason the *Ribbono Shel Olam* loves *Klal Yisroel* is because they consider themselves worthless in front of the *Ribbono Shel Olam*. They are a people who have perfected *רוח שפלות*. *זו* is the same as *זאת*. *Zohar 2:37:2* – The crown which is called *זאת*, is called an *אשה*. ר"ן – *Nedarim 30a* – When a woman gets married she nullifies her thoughts and will to her husband and attaches herself to him. The husband brings his wife into his *Reshus*, and she becomes a part of him. *Klal Yisroel* is akin to a wife. They completely nullify themselves to the *Ribbono Shel Olam*. The *Ribbono Shel Olam's* will is their will. This is the reason that the *Ribbono Shel Olam* has such great love for *Klal Yisroel*.

מִדּוֹת 27 – מֵאָה שְׁעָרִים הַעֲבֹה גּוֹרֵמֵת הַמַּעֲלָה שְׁלֵא לִפִּי הַדְּרָגָה – A person can raise himself in *Ruchniyos*, or *Chas V'sholom* lower himself in *Ruchniyos*, step by step. There is

one thing that makes a person go all the way to the top in *Ruchniyos*, or *Chas V'sholom* all the way down. *Yerovom Ben Nevat* was haughty. Haughtiness brought him all the way down in *Ruchniyos* in one plunge. Conversely, *Anivus* can bring a person straight to the top.

Perhaps now we can understand what *Zechus Klal Yisroel* had, and why *Chazal* stress that the lowly maidservants were on the level of *Yechezkel Ben Buzi* and the great and holy *Nevi'im*. *Klal Yisroel* in *Mitzrayim* were on the 49th level of *Tumah* in *Mitzrayim*. How did they go from such great *Tumah* to such great *Kedusha* so quickly? They did not raise themselves in *Kedusha* step by step, it happened in one leap. *Klal Yisroel* were at the *Yam*, and they were not thinking about themselves. They completely nullified themselves to the *Ribbono Shel Olam* at that time. They wanted whatever the *Ribbono Shel Olam* wanted. It is when *Klal Yisroel* conducts themselves in this manner that they attain the greatest level of *Kedusha*. May we be *Zoche* once again to this great level of *Kedusha*, and see the ultimate *Geulah*, *במהרה בימינו אמן*!



ויאמר משה זה הדבר אשר 9:6
צוה ד' תעשו. וירא אליכם כבוד
ד'

“And Moshe said: This is the thing that Hashem has commanded you to do so that the glory of Hashem will appear to you.” The Posuk says that this is what Hashem commanded, yet doesn't tell us of any command. What command is the Posuk referring to? The following Divrei Torah will expound on this topic, and support the P'shat offered in the closing paragraph.

ואל בני 9:3,4,6 – מהר"ם שיק
ישראל תדבר לאמר... כי היום ד' נראה
אליכם... ויאמר משה זה הדבר אשר צוה ד' תעשו,
“And to the B'nei Yisroel speak to them saying...for today Hashem appears to you...Moshe said: This is the thing that Hashem has commanded you to do; then the glory of Hashem will appear to you.” Why does the Torah say, “כי היום ד' נראה אליכם,” – “For today Hashem appears to you,” and then repeat the same sentiment, “וירא אליכם וירא אליכם” – “Then the glory of Hashem will appear to you?” A Mitzvah performed as a Rabbim, as a group, is much dearer to Hakodosh Boruch Hu than a Mitzvah performed as an individual. Mishlei 14:28 – “ברב עם הדרת מלך” – “With numerous people is the glory of a king.” The Gemara in Brochos 8a says: Rebbe Nosson says: From where do we know that Hakodosh Boruch Hu does not despise the Tefilos of the masses? As it says in the Posuk in Iyov 36:5 – “הן אל כביר” – “Behold, Hashem does not despise the mighty.” It is brought down in many Seforim that Hakodosh Boruch Hu chooses the Tefilos of the masses. Moshe Rabbeinu wanted to allude to this here, that when possible, we should always seek to perform Mitzvos as a Tzibur, and not as individuals. The Torah discusses the Korbon Shelamim, which really brings Achdus, by bringing together the Kohanim and the ones bringing the Korbon Shelamim, for as Rashi (Vayikra 3:1) tells us, all have a portion in the Korbon Shelamim: The Kohanim receive the חזה ושוק, the Mizbe'ach receives זריקה and אימורים, and the ones bringing the Korbon receive the בשר. Moshe Rabbeinu tells Klal Yisroel, “כי היום ד' נראה אליכם” – if you will come together with Achdus, then Hashem will appear to, “אליכם” – the masses. Moshe Rabbeinu then stresses, that this is not to

be only done, “today” rather, “זה הדבר ד'” – this that Klal Yisroel were to have Achdus is something that must be forever, and if it will be done with Achdus, then, “וירא אליכם כבוד ד'” – then you, Klal Yisroel, will be Zoche to always have the glory of Hashem appear to you.

– Take for yourself a calf, to inform Aharon that Hakodosh Boruch Hu grants atonement for him through his calf for the matter of the Golden Calf that he made.

קח לך עגל בן בקר 9:2 – מהר"י ט"ב
וביום פקדי ופקדתי 32:34 – “לחטאתם
– “עליהם חטאתם” – “And on that day I make My account, I shall bring their sin to account against them.” The Avodas Hakodesh asks in the name of the Kedusha Halevi on this Posuk – how could Hakodosh Boruch Hu, the Av Harachaman, the one who accepts our Teshuva and wipes away our sins, say that He will always remember the Chet Ha'eigel, even after Klal Yisroel do Teshuva? Additionally, the Gemara in Brochos seems to be problematic as it contradicts this Posuk based on a Posuk in Yeshaya 49:15 – “גם אלה תשכחנה” – Hakodosh Boruch Hu will forget the sin of the Eigel, “ואנכי לא אשכחך” – and that which Hakodosh Boruch Hu will not forget is Har Sinai. We see from the Gemara that Hakodosh Boruch Hu says that He will not remember the sin of the Eigel, yet the Posuk in Shemos says that Hakodosh Boruch Hu will not forget it. Will He forget it or not? That which the Torah stated “וביום פקדי ופקדתי” is for the benefit of Klal Yisroel, for through the sin of the Eigel, it demonstrated that Klal Yisroel had a propensity towards sin. Klal Yisroel had not been able to ingrain within themselves, within their very nature, to follow the Rotzon Hashem, as the Avos Hakdoshim did. Thus, when Klal Yisroel did follow the Rotzon Hashem, they won a great battle and overcame their natural tendencies in order to serve Hakodosh Boruch Hu. This stood as a great Zechus for them. This does answer the question from the Posuk of “וביום פקדי ופקדתי”, in its simple meaning, but there is still an issue with the Gemara in Sanhedrin 102a which states regarding this Posuk that Rebbe Yitzchok says, “אין לך כל פורענות ופורענות שבאה לעולם שאין בה אחד מעשרים וארבעה בהכרע ליטרא של עגל הראשון. שנאמר: ובוים פקדי ופקדתי עליהם חטאתם” – “You have no

punishment that comes to the world in which there is not one twenty-fourth of the surplus of a Litra of the first Eigel”, which seems to tell us that the Eigel is remembered to our detriment. Rather we can explain that the Dor De'ah, the holy generation of Jews who travelled through the Midbar and erred greatly by sinning with the Eigel, did a true and complete Teshuva for their grave sin, as stated in the Pesukim and in Chazal. Due to their Teshuva and the Tefilos of Moshe Rabbeinu, their Teshuva was accepted and they were forgiven for their sin. This opened the conduit for all future generations that when they seek an atonement for their sins, they will attain an atonement. If not for the opening of this conduit by the Chet Ha'eigel, it would have been exceedingly difficult for one to attain a Kapparah, due to the Mekatragim who fight against Mechilah and say that it is not warranted. The Teshuva of the Dor De'ah together with the mighty Tefilos of Moshe Rabbeinu, opened up the conduit for Teshuva for all those who seek to do Teshuva, that their Teshuva should be accepted. This is what the Gemara means when it says that in all punishment there is a part of the Eigel, for the source of all sins come from the Chet Ha'eigel, but it is also important to note that the source of all Mechilah also comes from the Chet Ha'eigel. Rashi says that Aharon was to take an Eigel for a Korbon, and this would be an atonement for his part of the making of the Eigel. How could it be that he was to take an Eigel when we know the rule that אין קטיגור נעשה סניגור – the antagonist cannot become the defender – meaning that if the sin was done with an Eigel, then the defense or the Teshuva for this sin should not be done with the same thing, namely the Eigel? However, based on what we explained, that the remembrance of the Eigel is actually a good thing for Klal Yisroel for that is what opened the gates of Teshuva for all time, then it is appropriate to use it as a defense for the Chet Ha'eigel, for mentioning it actually brings out the good, to remember that Klal Yisroel can in fact attain a Kapparah for their sins.

ויהי ביום השמיני קרא 9:1 - עצי חיים
– “משה לאהרן ולבניו, ולזקני ישראל שבעת ימי” – During the first seven days of the מילואים – Moshe Rabbeinu was acting in the capacity as the Kohen Gadol,

thinking that it was his. On the seventh day, Hakodosh Boruch Hu told him that the Kehunah Gedolah was not his, but it was Aharon's. Rashi says that the Posuk says that the Zekeinim were to be there, שעל פי הדיבור אהרן נכנס, ולא יאמרו מאליו נכנס - so that they should hear that Aharon went in because he was commanded, and that they should not say that he went in on his own. Why does Rashi need to repeat, "So that they should not say that he went in on his own," when Rashi already told us clearly that they should hear that Aharon only went in based on his being told to do so? The Ohr Hachaim Hakodosh says on the Posuk in Bamidbar 16:28 בזאת תדעון כי ד' שלחני לעשות את כל - "המעשים האלה כי לא מלבי" - perhaps one could have thought that Moshe Rabbeinu found favor in the eyes of Hakodosh Boruch Hu, and that he would be able to tell Hakodosh Boruch Hu what he wanted, and Hakodosh Boruch Hu would listen to him - for example giving the Kehunah to his brother Aharon, and giving the Nesius to Elitzofon. Perhaps Hakodosh Boruch Hu acquiesced to Moshe's desires, but it was not really meant for them. Thus, the Posuk says, "כי לא מלבי" - it is not from my heart, I had no part in this happening and it wasn't my desire, rather it was all from Hashem. Aharon did not become the Kohen Gadol because Moshe Rabbeinu wanted that position for him, rather it was exclusively the Rotzon Hashem. Rashi is stressing that Aharon did not go in on his own accord, rather he was told to do so, and more than that, so that no one should say that he went in because Moshe Rabbeinu wanted his brother Aharon to be the Kohen Gadol and Hakodosh Boruch Hu agreed to let him, meaning that he would be going in on his own accord - not because it was truly Rotzon Hashem. However, the Zekeinim were called in and they saw everything that happened - they knew that Moshe performed the Avodah for the first seven days and thought that he was going to continue to do it. Being that he thought that he was going to be doing it, he certainly did not advocate for it to be Aharon, or anyone else for that matter. Thus, it was clear to the Zekeinim that Aharon was chosen by Hakodosh Boruch Hu to be the Kohen Gadol, and it was the complete Rotzon Hashem.

קח עגל בן בקר "9:2 - ישמח משה לחטאת" - The word, "לך" seems to be superfluous here, as the Posuk could have just said, "קח עגל בן בקר לחטאת." Rashi says that Aharon was to bring an Eigel as a Kapparah for his sin of the Eigel. Brochos 59a - "אין קטיגור נעשה" - "The antagonist cannot become defender." Based on this rule that the antagonist cannot become the defender, why would Aharon bring an Eigel as a Korbbon, to come to his defense, when the Eigel was what he sinned with? The Medrash in Vayikra Rabbah 20:6 tells us that Aharon Hakohen was not part of the Chet Ha'eigel. However, because it appeared to others that he was, it was a Chillul Hashem. Thus, Aharon Hakohen bringing specifically an Eigel was a Kapparah for the Chillul Hashem that was caused, for by bringing an Eigel, it was proof that in fact Aharon had no direct part in the Chet Ha'eigel, for had he had a part in it, it would have invoked the rule of אין קטיגור נעשה סגור - and he would not have been able to bring an Eigel for a Kapparah. This is why the Posuk says, "לך" - for you - Aharon, yes you can bring an Eigel, for you did not have a direct part in the Eigel, and this is to atone for the Chillul Hashem caused by the perception that Aharon was involved.

ויקחו את "9:5 - מהר"א מבעלזא אשר צוה משה אל פני אהל מועד, ויקרבו כל העדה ויעמדו לפני ד' - "They took what Moshe had commanded to the front of the Ohel Moed, and the entire assembly approached and stood before Hashem." The following Posuk says, "ויאמר משה זה" - "הדבר אשר צוה ד' תעשו, וירא אליכם כבוד ד'" - "And Moshe said: This is the thing that Hashem has commanded you to do so that the glory of Hashem will appear to you." The Posuk says that this is what Hashem commanded, yet doesn't tell us of any command. If this Posuk is referring to the commands regarding the Korbonos, this was stated in the previous Posuk when it says that Klal Yisroel fulfilled the commands of Hashem that they had heard through Moshe. What command is the Posuk referring to? Although Teshuva is always accepted on some level, a complete Teshuva is often achieved when done near a Tzaddik. The Torah is discussing Korbonos, and the main purpose of Korbonos is Teshuva.

The Posuk says, "אל פני אהל מועד" - which means that all were to go to the Ohel Moed where Moshe Rabbeinu was, and to learn from him the proper way to do Teshuva. The Torah then stresses, "זה" - "הדבר אשר צוה ד' תעשו" - that the above was not a one-time happening, but one should always act in this manner, of going to the Tzaddik of the generation to learn how to do a proper Teshuva.

Now we can understand what the command the Posuk is referring to. The Torah is discussing the Korbonos. However, we need to understand what the Korbonos were all about, and the direct connection this Parshah has to us now. Although we are not Zoche to have the opportunity to bring Korbonos now, the root of the Mitzvah of Korbonos is very relevant to us now and forever. It is all about doing Teshuva.

The Chet Ha'eigel was a terrible sin, yet Hakodosh Boruch Hu forgave Klal Yisroel. That is the opening for all time, that we must know that we need to cry out to Hashem, and seek a Kapparah, and if we do so, it will be granted to us. There was a Chillul Hashem caused by Aharon Hakohen appearing to be involved with the Chet Ha'eigel. A Kapparah was needed, and was going to be achieved through the Korbbon that he would bring - but really it was the Machshavah that Aharon Hakohen had, his truly seeking atonement, which was the impetus for the Kapparah. Teshuva is what one must constantly work on. Although we are not zoche to be able to bring Korbonos, we are able to do Teshuva and obtain a Kapparah through them. The Torah is telling us here of the Mitzvah of Teshuva, and it is through a proper Teshuva that one will be Zoche to have the glory of Hashem revealed to him. The Torah uses a Loshon Rabbim to teach us that the best way to serve Hakodosh Boruch Hu and to do Teshuva is through the Tzibur, which comes along with the assistance of the Tzaddikim and Talmidei Chachomim. Together as a Tzibur, Klal Yisroel can accomplish amazing things, including having the glory of Hashem revealed. May we be Zoche to become one unit and serve Hakodosh Boruch Hu in a manner of ברוב עם הדרת מלך, and be Zoche to have the glory of Hashem revealed to us.