

# דברי תורה

שבת הגדול – פרשת צו

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# פסח

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שיר השירים

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שביעי של פסח

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**Hilchos** – **רמב"ם**  
**Chometz and Matzah**  
**מצות עשה של תורה** 7:1  
**לספר בניסים ונפלאות**

**שנעשו לאבותינו במצרים בליל חמשה עשר בניסן, שנאמר (שמות י"ג): זכור את היום הזה אשר יצאתם ממצרים, כמו שנאמר: (שמות כ"ח): זכור את יום השבת.**

“There is a Mitzvas Aseh from the Torah to tell over the miracles that occurred to our forefathers in Mitzrayim on the 15<sup>th</sup> of the month of Nisan, as it says in the Pasuk: Remember this day that you were taken out of Mitzrayim” – just as it says in the Pasuk: Remember the day of Shabbos.” The Rambam is saying there is a Mitzvah to remember Pesach, and says it is like the Mitzvah of remembering the day of Shabbos Kodesh. What is the connection between Pesach and Shabbos Kodesh? The following Divrei Torah will expound on this topic, and support the P’shat offered in the closing paragraph.

**Meseches Nedarim – בן יהודיע**

**32a – “הצדיק מצטער מפני העתיד”** – The Gemara asks why Avrohom Avinu was punished and his children were enslaved in Mitzrayim for 210 years? Shmuel answers because he questioned Hakodosh Boruch Hu, when he asked how would he know that his descendants would inherit the Land of Eretz Yisroel? (Avrohom Avinu seemed to be asking Hakodosh Boruch Hu for proof that his descendants would inherit the Land – which was not proper – as he should have completely trusted what Hakodosh Boruch Hu told him, without any proof). The Gemara tells us that Avrohom Avinu was punished by his children being enslaved in Mitzrayim for 210 years – but we don’t see any actual punishment that Avrohom Avinu received – only his descendants. It would appear that Avrohom Avinu’s descendants being punished was a punishment for Avrohom Avinu. In truth, Avrohom Avinu did receive a punishment – his punishment was receiving the bad news that his descendants would be enslaved for 210 years. This news that Avrohom Avinu heard was devastating to him.

**Meseches Megillah – בן יהודיע**

**16b – “היין הישן המבשר על הגלות”** – The Chachomim were Mesaken that one

drink four cups of wine on Leil Seder. Wine is the choice amongst all drinks, and it is unique in that the older it gets, the better it gets. This is as the Gemara in Shabbos 152a says about the elderly Talmidei Chachomim; the older they get, the wiser they become. When Yosef Hatzaddik revealed himself to his brothers, he sent gifts to his father, as it says in Bereishis 45:23 “ולאביו שלח” – “כזאת עשרה חמורים נושאים מטוב מצרים” – and the Gemara in Megillah 16b says – “שלח לו יין ישן, שדעת זקנים נוחה הימנו” – that “מטוב מצרים” refers to aged wine, which the elderly find pleasing. “יין ישן” – “old wine” is the Gematria of 430, as Yosef was alluding to the Golus Mitzrayim of 430 years. When the Gemara says, “דעת זקנים נוחה הימנו” – this means that the Zekeinim, the elders, Avrohom Avinu and Yitzchok Avinu, were ok with this Gezeira from Hakodosh Boruch Hu. Why would Yosef send this message to his father at this time – that Klal Yisroel would be in Golus for 430 years? Yosef was giving good news to his father, for although there was a Golus of 430 years decreed upon Klal Yisroel, the 430 years began with the birth of Yitzchok, and thus the actual Golus did not begin until 220 years into the 430 years, so Klal Yisroel were only in actual Golus for 210 years.

**זכר ליציאת – “קדש” – יערות דבש**

**“מצרים”** – In Kiddush, on every Leil Shabbos, we say, “זכר ליציאת מצרים.” Tosfos in Pesachim 117b asks what is the connection between Yetzias Mitzrayim and Shabbos? He says that he heard from רמ"ה that Klal Yisroel worked in Mitzrayim, “בפרך.” In the word, “פרך” has the Gematria of thirty-nine – representing the thirty-nine Melochos prohibited on Shabbos. When Klal Yisroel were redeemed from Mitzrayim, they were able to heed those thirty-nine Melochos, from performing them on Shabbos that they were unable to do in Mitzrayim. This question can be answered in another way. It says in Shemos 12:40 that Klal Yisroel were in Mitzrayim for 430 years. When Hashem spoke to Avrohom by the Bris Bein Habsorim, He said that Klal Yisroel would be in a land not theirs for 400 years. Some explain that the count of these years began with the birth of

Yitzchok in Kna’an. However, if you begin the count from the birth of Yitzchok, it’s only 400 years – where are the extra thirty years mentioned in the Posuk in Shemos which says 430 years?

The thirty years are actually a part of the four hundred years, because of Shabbos. The Gezeira of Klal Yisroel being subjugated only pertained to the weekdays, not Shabbos. The Mitzriyim went above what they were supposed to do, and forced Klal Yisroel to work on Shabbos too. Chazal tell us that Klal Yisroel were actually in Mitzrayim 210 years. Shabbos is every seventh day, and one seventh of 210 years of the subjugation of Mitzrayim is 30 years. That is the extra thirty years that Klal Yisroel worked in addition to the decree. Thus, when the Posuk says that the work of Klal Yisroel in Mitzrayim was 430 years, the extra 30 years was because of Shabbos. (The fact that they were there for 210 years instead of 400 years has many answers – some say that even the work during the weekdays was so extreme that it counted for more – others say the nights counted, while others say that Klal Yisroel needed to be taken out then, and the future exiles would have to make up the missing 190 years). Had Klal Yisroel remained exempt from working on Shabbos, they would have remained in Mitzrayim another thirty years, which would have had disastrous consequences for Klal Yisroel. They would have become more influenced by the Tumah of Mitzrayim and would have been steeped in sin. They would have ultimately sunk to the fiftieth level of Tumah, a place of no return. Having been forced to work on Shabbos was a blessing in disguise, as because of it, they went free after 210 years, so that they did not descend to the place of no return. This is why we say in Kiddush on Leil Shabbos that Shabbos is a “זכר ליציאת מצרים” – a remembrance of leaving Mitzrayim, for it was only because they forced us to work on Shabbos that allowed us to leave when we did.

**“שלום עליכם” – מהרי"ד מבעלזא**

There are many who have the Minhag not to recite, “שלום עליכם” when the Leil Seder falls on Shabbos. However in

Belz, the Minhag is to say it. The reasoning of those who say not to say it is that on every Shabbos, if we want to have the Zechus of having Kedusha through Avodah and Tefillah, we need the assistance of the Malachei Hashareis, for they are the ones who bring our Tefilos to Hakodosh Boruch Hu, and through them we are Zoche to Kedusha. That is why we say, שלום וברוכי לשלום וגו' – עליכם...ברוכי לשלום וגו' – we request of them to bless us. However, on the night of Pesach when all the gates in Shomayim are open, there is no need for the Malachim, for we are Zoche to exalted levels of Kedusha directly from Hakodosh Boruch Hu, without any intermediary. Therefore, the sentiment is that there is no reason on Shabbos Pesach, to invite the Malachim and ask them to bless us.

However in truth, it's not proper to do this. This is not how you treat those who help you. All year you need the Malachim, so you invite them in and ask for help, and now, one night a year, when you don't need them you leave them outside? Where is the loyalty? Therefore, we say, "שלום עליכם." Another reason we invite the Malachim in is because we know that Yaakov receive the Brachos from Yitzchok on Pesach, as Chazal tell us that Yaakov brought Yitzchok a Korbon Pesach and a Korbon Chagigah. The Midrash says that as Yaakov was going to Yitzchok, great fear came upon him that he was not going to get the Brachos. Malachei Hashareis, Michoel and Gavriel, came and quickly took him to Yitzchok so that he could receive the Brachos. Thus, if not for the Malachei Hashareis, Yaakov Avinu would not have received the Brachos, therefore, we show gratitude to the Malachei Hashareis, and say, "שלום עליכם מלאכי השרת."

### פסח 13 – נתיבות שלום

**ושבת** – The Rambam in Hilchos Chometz and Matzah 7:1 says that there is a Mitzvas Aseh from the Torah to say over the miracles and wonders that were done for our forefathers on the night of the fifteenth of Nisan, as it says in Shemos 13 "זכור את היום הזה אשר" "צאתם ממצרים" as it says, "זכור את יום השבת לקדשו". The Rambam is telling us that we learn out the Zachor of Yetzias

Mitzrayim from the Zachor of Shabbos – that it is on Shabbos and on the night of Pesach that we are to perform this Mitzvah of Zachor. Just as the Zachor of Shabbos must be done with words, as it says in the Rambam Hilchos Shabbos 29 – immediately as Shabbos enters, one has the Mitzvah of Zachor, so too on the night of Pesach, there is a Mitzvah to be מספר about Yetzias Mitzrayim. In addition to the Mitzvah of one having a זכרון of Yetzias Mitzrayim two times each and every day, this is a distinct Mitzvah on the night of Pesach of remembering Yetzias Mitzrayim with words. Why do we have the Mitzvah of remembering Yetzias Mitzrayim, the miracles that occurred then, yet we don't have a Mitzvah to remember other great miracles performed by Hakodosh Boruch Hu, such as the fall of Sichon and Og, and the fall of Sancheirev in the times of Chizkiyah?

Chazal tell us that by Sancheirev, there was a great miracle, where hundreds of millions of our enemies were wiped out in a moment – yet there is no Mitzvah to remember, or recount it. The Torah tells us of the depth of the Golus of Mitzrayim, for Klal Yisroel were a part of Hashem from Above, while they were thrown into Mitzrayim, which was the depths of depravity and Tumah in the world. As Chazal tell us that Paroah was the epitome of Tumah, and was specifically at that lowly place of Mitzrayim that Klal Yisroel were enslaved. The Torah says that Klal Yisroel would be enslaved by a nation that was "לא להם" – not theirs – meaning that it had no connection at all to them. They were Kodosh, and Mitzrayim was the epitome of Tumah. The Tumah of Mitzrayim was so great, that it was even dangerous for the Malachim to go there, thus Hakodosh Boruch Hu went Himself – this caused there to be a Gilui Shechinah there. Being that the Shechinah was in Mitzrayim, all the Kochos of the Sitra Acher, the Mekatragim, were expelled from there.

This as well is what occurs on Shabbos Kodesh, that all the Mekatragim are chased away, and it is just Hakodosh Boruch Hu and Klal Yisroel. Every Shabbos is a new Hischadshus – it is completely new;

new life being imbued. Similarly, every Pesach is new – it is another Yetzias Mitzrayim. On Pesach, not only do we reflect on the past of being taken out of Mitzrayim, but we also reflect on the present – on being taken out again. It is only us and the Ribbono Shel Olam. This is the connection of the "Zachor" of Shabbos and Pesach – just us and Hakodosh Boruch Hu, and it is this that is eternal.

Now we can understand the connection between Pesach and Shabbos Kodesh. In the decree of Klal Yisroel being subjugated, they were never supposed to work on Shabbos Kodesh. Being that the Mitzriyim made them work on Shabbos Kodesh, Klal Yisroel left Mitzrayim earlier. This tells us that Shabbos Kodesh helped Klal Yisroel leave earlier, but know that there is a much greater connection between the two. Every Shabbos infuses new life into the world. Without Shabbos Kodesh, there would be no world. Every week, the world only has a life until Shabbos Kodesh. It is Shabbos Kodesh that infuses life into the following week, until the next Shabbos Kodesh. Every Shabbos Kodesh is complete renewal.

The Rambam is telling us here that there is an additional aspect to the Mitzvah of Pesach – more than just remembering that Hakodosh Baruch Hu took us out of Mitzrayim. Every Pesach, there is a renewal of sorts, just as there is a renewal every Shabbos Kodesh. We commemorate being taken out of Mitzrayim many years ago, and we are to thank Hakodosh Baruch Hu for taking us out right now – on this Pesach. It is a special time of only us with the Ribbono Shel Olam.

The Ohr Hachaim Hakodosh tells us that on the night of Pesach, Hakodosh Baruch Hu sends everyone else away – Malachim, the greatest Tzaddikim in Shomayim, etc... and He comes down to our Seder, to hear us tell over the miracles of Mitzrayim. Picture it, feel it, the current redemption, of Hakodosh Baruch Hu taking us out of Mitzrayim now. Taking us to be His nation, His beloved. May we be Zoche to truly feel Hakodosh Baruch Hu taking us out of Mitzrayim now!



**מרור** - The Gemara in Pesachim 115b says that one can fulfill the Mitzvah of eating the Matzah on Leil Pesach by swallowing it, even without chewing and tasting it, while one cannot fulfill the Mitzvah of Maror without chewing and tasting it. Why must one chew and taste the Maror? The following Divrei Torah will expound on this topic, and support the P'shat offered in the closing paragraph.

**מרור** - דברי ישראל - The Gemara in Pesachim 39a says that to fulfill the Mitzvah of Maror one can use: חזרת, תמכא, חרובינא, עולשין, מרור. The Gemara tells us that חזרת is "חסא" - lettuce. The Gemara says that the word, "חסא" comes from "חס" meaning, "חס רחמנא עליון" - "That Hakodosh Boruch Hu has mercy on us." "חזרת" - refers to one who is "חוזר בתשובה" - he returns to Hashem with Teshuva. If one is Chozer, he does Teshuva, then, "חס רחמנא עליון" - Hakodosh Boruch Hu has mercy upon us. Shemos 34:6 "ד', ד'" - There is a double Loshon of the Shem Havayah in the thirteen Middos of Harachamim - Hashem says, "I am the same one before one sins, and the One after he sins and does Teshuva." Rashi explains that Hashem is saying that He will have mercy on one, even after he sins, if he does Teshuva. This is alluded to in the word, "חסא" - Rachmanus, for as the Zohar Hakodosh says, there are three colors which comprise the complete Midas Harachamim, and they are: חוור, אום, אום (white, red, black) which are the Roshei Taivos of the word, "חסא."

**מרור** - דרש משה - The Gemara in Pesachim 39a lists the five types of herbs that can be used for the Mitzvah of Maror at the Seder. The first on the list, and the Gemara notes the most preferable of the five, is the Chazeres, generally accepted to be Romaine lettuce. The Yerushalmi asks why Chazeres included in the list, as it does not seem to have such a bitter taste. We pick the lettuce when it is young, and then it has a pleasant taste. However, if you were to leave it in the ground for a bit longer, then it turns bitter and pungent. This is reminiscent of the Mitzriyim, who at first invited the Yidin to settle in the best parts of the land, and in later years, embittered their lives. If one cannot obtain Chazeres, (or cannot ensure that there are no bugs on it) then the next best is Tamcha, which is horseradish. There is a lesson to be learned from the fact that the choice of all the Maror is the lettuce, and only then, second best, is the horseradish - which is very bitter. When Hashem inflicts suffering upon someone, the goal is not to totally break the person in retribution for his sins. Rather, the suffering is a message for the person to do Teshuva and improve. Hakodosh Boruch

Hu begins with light afflictions, in hopes that the person will change. The Gemara in Arachin 16b says that even putting one's hand in his pocket and pulling out the wrong object is called יסורין, afflictions. If only that was the extent of affliction we would need in order to get us to do Teshuva! If the person does not get the message, then Hakodosh Boruch Hu brings harsher punishments, until the person does change. If Chas V'sholom the person completely ignores all the messages, then Hakodosh Boruch Hu may be left with no choice but to inflict extremely severe punishment on the person - as stated in the Tochacha. This is the message of the Maror: Hashem does not seek to bring harsh punishments upon us. He would rather that the Chazeres work, that which does not taste bitter - though does turn bitter if left in the ground too long. However, if that does not work, at times He is not left with any options but to bring upon the person Tamcha - the exceedingly bitter horseradish.

**מרור** - וצונו על אכילת - אמת ליעקב - We recite a Brocha prior to eating the Maror, that we were commanded to eat Maror. The command to eat Maror is only in conjunction with the eating of Korbon Pesach, as stated in the Posuk Shemos 12:8. Being that we are not Zoche to have a Korbon Pesach nowadays, the Mitzvah of Maror is only a D'rabonon. Now that we have established that it is not a Mitzvah D'oraisa, how can we recite the Brocha and say, "וצונו" - that Hashem commanded us to eat Maror, when He didn't when we do not have the Korbon Pesach? The Gemara in Shabbos 23a asks a similar question in regard to Hadlokas Neir Chanukah - which as well is only a Mitzvah D'rabonon, yet we recite a Brocha and say, "וצונו." The Gemara explains that in fact all laws instituted by the Rabbonon are indirectly endorsed by the Torah, for the Torah says in Devorim 17:11 "לא תסור מן הדבר אשר יגידו לך ימין ושמאל" - "You shall not veer from the word that they (the Rabbonon) will tell you, left or right." Being that the Rabbonon commanded us to light the Chanukah candles, and to eat the Maror, it is like Hashem commanded us to do so, and thus one can say, "וצונו." The Rambam in Hilchos Brochos 1:3 addressed the same issue as the Gemara, yet he quotes the first part of the Posuk, "על פי התורה אשר יורוך ועל המשפט אשר" - "According to the teaching that they will teach you and according to the judgment that they will say to you - you shall do." Why did the Rambam not quote from the same part of the Posuk as the Gemara? The Paskens that while one is to recite a Brocha on building a fence around his roof, he does not recite the Brocha if he builds a fence around a pit or a well. He explains that while building a

fence on a roof is a positive commandment, Devorim 22:8 "ועשית מעקה לגגך", to build a fence around a well or pit is a negative commandment, as stated in the Posuk, "ולא תשים דמים בביתך". We only recite Brochos on positive commandments, and not on negative commandments, thus on the building of the fence for the roof, which is a positive commandment, a Brocha is recited, but not for a fence around a pit or well which is a negative commandment. With this understanding we can explain why the Rambam used the first part of the Posuk, and not what the Gemara used. The Rambam used the first part of the Posuk for that is the positive commandment of listening to the Rabbonon, and thus a Brocha would be recited on it, as opposed to the second part of the Posuk which is a negative commandment.

**מרור** - תפארת ישראל - The Mitzvah D'oraisa of eating Maror is only when there is a Korbon Pesach, however, when there is no Korbon Pesach, the Gemara in Pesachim 120a tells us that there is a Mitzvah D'rabonon to eat Maror, as a commemoration of what was done in the Mikdash. We eat the Maror in order to remember the bitterness which we suffered at the hands of the Mitzriyim. The bitter suffering was actually good for Klal Yisroel, for it was due to the excess afflictions that Hakodosh Boruch Hu deemed the 210 years that they were there as if they were there for the 400 years that Hakodosh Boruch Hu told Avrohom Avinu would happen. Ultimately, the cruel actions of the Mitzriyim against Klal Yisroel helped Klal Yisroel to leave Mitzrayim early.

**מרור** - שפת אמת - Had the Mitzriyim not had an intense hatred for Klal Yisroel, and had they not treated Klal Yisroel so badly, Klal Yisroel may have somewhat integrated into the lives of the Mitzriyim. However, due to the intense hatred and unimaginable pain that the Mitzriyim afflicted Klal Yisroel with, it caused Klal Yisroel to remain removed from the Mitzriyim and to retain their identity. The cruelty of the Mitzriyim was a blessing in disguise.

**מרור** - מהר"י שטייף - We eat Maror, as it says in the Posuk Shemos 1:14 "וימררו את חייהם" - "And they embittered their lives." One must know that this bitterness was good for Klal Yisroel, as it hastened the Geulah, and Hakodosh Boruch Hu took Klal Yisroel out earlier - before the exile was supposed to end - it was the harshness of the work that enabled them to leave early. The Trop on the words, "קדמא ואזלא" - "Get up and go" - alluding to this point, that the bitterness that the Mitzriyim imposed on Klal Yisroel, was what allowed them to get up, and leave Mitzrayim. There is a great

lesson here for us to learn. We must not question the actions of Hashem, for all of it is for good. Brachos 60b – All that Hakodosh Boruch Hu does is for good. One must never lose his Bitachon, even at times when the sun is not shining on you, keep the hope and have Emunah. Know that Hashem does not forsake those who trust in Him. That which seems bad is really good, just as in Mitzrayim. For the Mitzvah of Maror, the main herb to be used is called, “חסא” – for it alludes to us that “חס רחמנא עלן ופרקינן” – Hakodosh Boruch Hu has Rachmanus on us, and saves us. So, it should be, that in the Zechus of Emunah we should be Zoche to the Geulah Shlaima, במהרה בימינו אמן.

**“מרור” – שלי”ה** – The Gematria of the word, “מרור” is the same as, “מות” – “death” for they are strict judgment. The Gemara in Pesachim 115b says that one can fulfill the Mitzvah of eating the Matzah on Leil Pesach by swallowing it, even without chewing and tasting it, while one cannot fulfill the Mitzvah of Maror without chewing and tasting it. The Arizal says that one must chew the Maror with all thirty-two teeth, which are K'neged the thirty-two נתיבות החכמה. When one chews the Maror, it sweetens it, and that is why if one swallows it, he is not Yotzei his obligation, for he must know that the bitterness is really sweet.

**119 – “מרור” – חסא** – There are some who were not able to procure חסא, which we know to be lettuce Pesach time, they therefore were not able to use it for the Mitzvah of Maror on Pesach, while there are others who did not know what חסא was. Being that they were not able to procure it, or did not know what they were supposed to use, they used Chrain. However, this causes a great impediment for many are not aware that one must eat a Kezayis of Maror, and because it is very difficult to eat Chrain in large quantities are to its very strong and overpowering taste, they do not even eat a half of Kezayis of it, and are thus not fulfilling the Mitzvah of Maror. Even those who are meticulous in eating a Kezayis of it, eating so much of it can be harmful to a person, and thus because they are potentially harming themselves, that is not the Mitzvah – and they are being Mevatel the Mitzvah. Thus, one who feels Hashem in his heart, should be Mekayeim the Mitzvah the way it was Mesaken, and should purchase it even at a great price.

**“מרור” – שו”ת חתם סופר** – Orech Chaim 132 – The words of the Chacham Tzvi (see above) are true, however because Pesach time, there are often little bugs that are in the חסא, the lettuce, and if one does not know how to identify these bugs, and ensure that the lettuce he has does not have the bugs, then he potentially will be eating bugs, which is a serious Aveirah. Although

the lettuce is the first on the list, and is the optimal way to perform the Mitzvah, if one will potentially end up eating bugs, then he should certainly use one of the other items listed in the Mishna to be Yotzei the Mitzvah. Certainly, one who can ensure that there are no bugs on the lettuce, eating the lettuce is the optimal way to perform the Mitzvah. (Some have the Minhag to eat the lettuce and put some Chrain on it).

**“מרור כורך” – ארה חיים** – One often has many Tzoros, and if he worries about each and every one of them, his heart will be filled with worries. This will cause him to be sad and depressed, and will cause harm to his Guf and Neshama. However, the smart person, will lump all the Tzoros together in his mind so that they are one, and thus he has one big problem instead of many small ones – this way he can at times push away from his one problem and be at peace. Moshol – There was a person who needed food, clothing, a place to live, and to repay a debt. He calculated how much money he needed to address all these issues. He figured out he needed 5,000 coins. Now he did not have so have many worries. He Davened to Hashem for the 5,000 coins, and now he only had one problem – he was lacking the 5,000 coins, as opposed to before when he was lacking many things. A story to bring forth this point is quoted in the אסף המגן – There was a wealthy store owner, who saw a man passing his store who seemed to be dejected. The store owner asked the man why he looked dejected and stressed? What Tzarah do you have?

The man was very poor and knew that this store owner was very wealthy and helped many people. He was excited to be able to tell him, for he thought that maybe this wealthy man would help solve all of his problems. The poor man responded: I should tell you my one problem that I have? You think I only have one problem? If I only had one problem, I would be able to handle it, but I have so many problems, I don't even know where to begin. The wealthy man said, “My child, tell me all of your problems.” The wealthy man took a quill and paper, and as the poor man told him all of his troubles, the wealthy man wrote down each one. The poor man was very excited for he thought that the wealthy man must be writing it down for he plans on taking care of all his needs. The poor man began, “I don't have bread in my house for my children.” The wealthy man asked him, “How much money do you need for bread?” The poor man told him how much it would cost for bread for his children. The poor man proceeded to itemize everything he needed, and to each one the wealthy man asked him how much he needed, to which the poor man told him how much money he needed for

that item. The wealthy man asked him, “Is that the complete list?” The poor man answered that it was. The wealthy man took the piece of paper that he had written down the itemized list and what it cost and handed it to the poor man. He said, “Here you go: until now you had ten problems, and now you only have one. Based on your list you need 150 gold coins. Go and be well – you now only have one problem – you need 150 gold coins.” The poor man was bewildered, and after that, the wealthy man gave him money. The wealthy man was demonstrating that if he was able to consolidate his problems so to say, he would only have one problem and would create less stress. Maror is followed immediately by Korach, telling us that we must put our Maror, our Tzoros, all together, then the Tzoros are easier to handle, for it is all one Tzarah. (The truth is that one needs to put all his Tzoros as one – and realize that it is all coming from Hakodosh Boruch Hu. Be Mispalel to Him, and He can save you from it all).

**“מרור” – מעשה ידי יוצר** – This can be explained with a Moshol. There were two craftsmen who were hired to make a vessel. One was given premium materials to work with in order to make his vessel, while the other was given substandard materials for him to make his vessel. They both produced magnificent vessels. They are both praised for their work, though certainly the one who used inferior material and was still able to make a magnificent vessel is even more praiseworthy. Similarly, one who is able to praise Hakodosh Boruch Hu, and find the good in the Maror, he is more praiseworthy.

Now we can understand why we must chew and taste the Maror. We are not to swallow the Maror without chewing and tasting it, for that would look like we are trying to gloss over it, as if to say that we want to focus on our being saved, but are not particularly happy about the pain and suffering that we went through. We must not be thankful only for being saved, but look at the servitude as bad. Rather, we must be thankful for it all. We must look at it like the Gemara in Pesachim 50a tells us, that in the Next World there is only the Brocha of Hatov V'Hameitiv, not Dayan Ha'emes. While in this world there is much that we do not see, and although it may look to us like something is not good, we must know that it is good. In the Next World, we will be able to see that everything was really for our good. The reason we eat the Maror and we taste it, is for us to recognize that all that Hakodosh Boruch Hu does is for good. The subjugation in Mitzrayim was good for us; it was needed in order for us to receive the Torah Hakdoshah. We eat the Maror slowly and enjoy the bitterness – for it too is good.



**Hilchos – רמב"ם**  
**Korbon Pesach 1:1**  
**מצות עשה לשחוט**  
**הפסח בארבעה עשר**  
**"לחדש ניסן אחר חצות"**

"There is a Mitzvah Aseh to Shecht the Pesach on the fourteenth of the month of Nisan, after Chatzos." The Rambam uses the same Loshon of "לשחוט" in his Sefer Hamitzvos when discussing the Korbon Pesach. However, in regards to all other Korbonos the Rambam always uses a Loshon of, "להקריב" – that it is a Mitzvah to Shecht it. Why does the Rambam write, "לשחוט" by Korbon Pesach – and why is it in fact different than all other Korbonos? Why do we split the Hallel on the Seder night, something we do not do any other time of the year? Why do we call this Yom Tov, "Pesach" while the Torah calls it, "הג המצות"?

**בטעם שבהר"ק – קול רם**  
**"הקב"ה במצות קרבן פסח בשביל לזכות בגאולה"**  
 – The Mitzvah of Korbon Pesach was the first Mitzvah that with its Zechus we were redeemed from Mitzrayim. Klal Yisroel were bare of Mitzvos, and Hakodosh Boruch Hu gave them this Mitzvah so that they should have a Zechus to be redeemed. Hakodosh Boruch Hu also gave Klal Yisroel another Mitzvah, the Mitzvah of Bris Milah, so that they would have the blood of the Pesach and the blood of the Milah. We need to understand why Hakodosh Boruch Hu specifically chose the Mitzvah of Korbon Pesach as a Zechus for the Geulah of Klal Yisroel? When Hakodosh Boruch Hu wanted to redeem Klal Yisroel from Mitzrayim, He needed to give them Avodah which would distance them from evil Middos, and thus the very first Mitzvah Hakodosh Boruch Hu gave them was the Mitzvah of Korbon Pesach. Hakodosh Boruch Hu gave us this Mitzvah so that we realize and become accustomed to knowing that everything we eat is really from גבוה שולחן, all from the table of Hakodosh Boruch Hu. Although a Korbon has a connection to the person bringing it, it is still not considered his possession. He is only allowed to eat during the timeline provided by the Torah, and afterwards must be burnt. We are to learn to everything that we have, that all of it is Hakodosh Boruch Hu's, and we are only

really Zoche to have it if we follow the Mitzvos of the Torah. This was the first step in creating the chosen nation of Klal Yisroel, for them to recognize that all is from Hashem, and that they must distance themselves from Kinah, Ta'avah, and Kovod, so that they could serve Hakodosh Boruch Hu properly.

**מה – Parshas Bo – ספורנו**  
**"העבודה הזאת לכם"** – Why is the Korbon Pesach different than all other Korbonos in three ways. 1 – It is brought after the Korbon Tamid of בין הערבים – while every other Korbon is brought between the Korbon Tamid Shel Shachris, and the Korbon Tamid Shel Bain Ha'arbayim? 2 – Every Korbon that is brought for a Yom Tov is brought on the Kedushas Hayom of the Yom Tov, while this Korbon, the Korbon Pesach is brought before the Yom Tov? 3 – Every Korbon Tzibur – one Korbon is brought for the entire Tzibur, while the Korbon Pesach – while it is a Korbon Tzibur – but everyone needs to bring it. There is a Mechilta in Parshas Bo – if Klal Yisroel don't bring a Korbon Pesach for some reason – technically one can be brought for the Tzibur. The Korbon Pesach was a Zecher to the miracle that we got saved. Really, we should bring the Korbon at night, as that was when Klal Yisroel was saved – but Korbonos are not allowed to be brought at night. Thus, the Korbon is brought after the Tamid Shel Bain Ha'arbayim – a time when all the Korbonos of the previous day were complete, and could no longer be brought – thus signifying that the Korbon is not associated with the previous day, but that coming night. That is also why it's not brought on the next day, on the actual Yom Tov, for it is meant to be at the night of Yom Tov, but being that Korbonos cannot be brought at night, it is brought after the Korbon Tamid Shel Bain Ha'arbayim, so that it is like it being brought on that night – the night of Yom Tov, the time that the miracle occurred. Since it's a Korbon to thank Hakodosh Boruch Hu for the miracle, and everyone was connected to that miracle, thus all are obligated to bring this Korbon.

**אמת ליעקב – Meseches Pesachim**  
**– Mitzvah of Korbon Pesach** – The Rambam in his Sefer Hamitzvos, as well

as in his Sefer Yad Hachazakah where he discusses the Korbon Pesach – the Loshon that he uses is that it is a Mitzvah, "לשחוט" – to Shecht the Pesach. This is unique to the Korbon Pesach, for by all the other Korbonos, the Rambam says that the Mitzvah is, "להקריב" – to Makriv the Korbon. If you have a Korbon Pesach that no one could eat it, then it is Posul, while by other Korbonos it would still be Kosher. The difference is that the Ikar part of the Korbon Pesach is that it was to be brought as Korbon, to be Shechted, in order to eat it. Other Korbonos, although some of them are eaten, that was not the Ikar part of the Korbon – rather the Ikar was it being brought to Hakodosh Boruch Hu as a רצוי – to come seek favor by Hakodosh Boruch Hu. This is why the Rambam says the Loshon of, "לשחוט" – is because it was different than all other Korbonos, in that the Ikar part of the Korbon Pesach was so that Klal Yisroel could eat it. There is a separate לאו to be Makriv a Korbon Pesach on a במה, to not bring it on the Mizbe'ach in the Mikdash. Why do we need a sperate לאו for the Korbon Pesach, when that is the Halacha for all Korbonos? One may have thought that the Korbon Pesach is different, because the Ikar part of the Korbon is for the Shechita in order to eat it. Thus, perhaps it did not need to be brought in the Bais Hamikdash. This is why there needed to be a special לאו that even the Korbon Pesach cannot be brought on a במה. The Rambam says that you need to be Makriv the Korbon Pesach, in the Azarah. Every Korbon needed to be brought in the Azarah, why did the Rambam need to say it specifically by the Korbon Pesach? Again, one may have thought that it did not need to be brought in the Azarah, perhaps in Yerushalayim would have been good enough, considering the Ikar part of the Korbon Pesach was to Shecht it in order to eat it. Thus, the Rambam stresses, that it needs to be brought in the Azarah.

**והיה אם 11:13 – תפארת יהונתן**  
**שמוע תשמעו אל מצותי אשר אנכי מצוה אתכם היום, לאהבה את ד' אלקיכם ולעבדו בכל לבבכם**  
**"ובכל נפשכם"** – "It will be that if you hearken to My commandments that I command you today, to love Hashem, your G-d, and to serve Him with all your

heart and with all your soul.” The word, “והיה” – “And it will be,” appears to be extra – what do we learn from this word here?

The Gemara in Nedarim 81a says: “על מה אבדה הארץ? על שלא ברכו ברכת” – “Why was Yerushalayim destroyed? It was because Klal Yisroel did not recite Birchas Hatorah first, prior to learning Torah. The Gemara needs explanation, for was it really the only thing that Klal Yisroel did wrong that they did not recite Birchas Hatorah before learning Torah? Additionally, while we know that one is obligated in reciting a Brocha prior to learning Torah, but is not doing so such a grave sin that the Bais Hamikdash was destroyed due to their not reciting this Brocha?”

Truthfully, there isn't even one Yid that is not full of Mitzvos, as the Gemara in Sanhedrin 371 says that sinners amongst Klal Yisroel are full of Mitzvos like a pomegranate. The main problem is that they did not serve Hakodosh Boruch Hu with joy, rather they felt forced to do so. When they fulfilled their obligation and no longer had to fulfill that Mitzvah, they had great joy that they finished it, so that they did not need to do it anymore. They saw it as an unpleasant yoke. This is the main part of the sin of Klal Yisroel, that it is because of this that we are in a long bitter Golus. Hakodosh Boruch Hu created man for the good of man, and He did not create man for His own good or need. For what does Hakodosh Boruch Hu need man for, rather He only did so that we should perform His Mitzvos, and receive reward for it. If one does not perform the Mitzvos with a positive attitude and joyously, then it is like he is Chas V'sholom being Kofer in the Ikar, as if he is saying that Hakodosh Boruch Hu needs his service. As an example, a master has a servant and he wants to test his servant to see if he will follow through on his command quickly, so he gives him a command. If the master needs that which he commanded his servant to do, then even if the servant does perform the command with joy, but he does perform it, it still has some value to the master, for he needed it to be done. However, if the master didn't need that which he commanded the servant to do, rather his

entire purpose in the command was to test his servant to see if he was a loyal servant, and then the servant does it while grimacing, then the master will become very angry at the servant, even if he fulfills the command. The master has nothing from the action of his servant, and if the servant didn't do it with any desire and joy to fulfill the word of his master, then there is no value in the action to the master. This is the situation here. Hakodosh Boruch Hu has no need for anything we do, thus, if we perform His commands with great joy, then Hakodosh Boruch Hu is happy with him. However, if the person performs the commands quickly, for he sees it as a burden, and wants to remove the burden as fast as he can, the Hakodosh Boruch Hu will be angry at him. The Brocha of Birchas Hatorah includes the words, “אשר בחר בנו מכל העמים ונתן לנו את תורתו” – we bless Hakodosh Boruch Hu that He chose us from all the nations of the world to give us the most precious gift of the Torah Hakdosha. If we do not learn the Torah, and fulfill the words of the Torah with joy, then why are we blessing Him for giving us the Torah. If we see it as nothing more than a burden, then we obviously don't really want it. It is like reciting a ברכה לבטלה – a Brocha for no reason, for it is not really sincere. This is the sin of the Klal Yisroel, that they did not serve Hakodosh Boruch Hu joyously, thus they did not recite the Birchas Hatorah – for they didn't really want it. They saw it as a burden, despite their doing it. The Gemara in Megilah 10b says that the Loshon of והיה represents a Loshon of joy. This is what the Torah is telling us here, “והיה אם שמעו” – if you will listen and perform the Mitzvos of Hakodosh Boruch Hu – with joy, then you will receive all the Brochos written here.

Now we can understand why the very first Mitzvah that Hakodosh Boruch Hu gave Klal Yisroel was the Mitzvah of Korbon Pesach. Korbonos are generally initiated by man: he sinned and needs to bring a Korbon Chatas, or he wants to thank you to Hakodosh Boruch Hu, and he brings a Korbon Todah. However, the Korbon Pesach is initiated by Hakodosh Boruch Hu. He tells us that we must bring a Korbon Pesach, what happens to that Korbon Pesach? Something different

than all other Korbonos. While there are some Korbonos which the one bringing the Korbon does get to partake in the eating of it, it is not the main part of the bringing of the Korbon. However, with the Korbon Pesach, the main part is the Shechting it in order to eat it. Hakodosh Boruch Hu was letting us know right at the outset – the very first Mitzvah, that we should know that in truth every Mitzvah that we perform is all for our benefit. Hakodosh Boruch Hu gives us the Mitzvos so that we can receive reward. We are told by the first Mitzvah that the main part is for us to eat it – the Mitzvah that we are doing for Hashem – is really for us. While by other Mitzvos we may not be able to see it so clearly, it is true by all Mitzvos. This is why the main part of the Mitzvah of Korbon Pesach is to eat it, it is to teach us that all the Mitzvos that we do for Hakodosh Boruch Hu, is really all for us. Hakodosh Boruch Hu does not need our Mitzvos, it is all in place for our benefit. With this understanding we can understand why on the night of Pesach, right in the middle of Hallel we have a Seudah. We know specifically that the Afikomen we eat is K'neged the Korbon Pesach. Our eating in middle of Hallel is not separating Hallel – rather it is a very part of Hallel. We thank Hakodosh Boruch Hu for everything He did for us, and we eat – showing and further thanking Hakodosh Boruch Hu that we recognize that we need to thank Him for the Mitzvos which we are given – for they too are for us – it is all for us to eat and enjoy. We can also understand why we call the Yom Tov, “Pesach”, while Hakodosh Boruch Hu calls the Yom Tov “Chag Hamatzos.” We focus on what Hakodosh Boruch Hu does for us – He gives us a Korbon “Pesach”, and shows us that everything that we do for Him, is all for us. While Hakodosh Boruch Hu focuses on what we did for Hakodosh Boruch Hu, that we had Emunah in Hakodosh Boruch Hu, and left Mitzrayim quickly, so that we only had “Matzos”. The Yom Tov of Pesach is a time for us to strengthen our Emunah in Hakodosh Boruch Hu, and work on serving Him with pure joy – for we must know that He loves us, and everything that He does is for us.





**ויאמר "15:13,14 Bereishis**  
**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 Mekayem 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.

**7 – Pesach Drasha – קהלת יעקב**  
**ויסעו בני ישראל מרעמסס "12:37,38 Shemos**  
**סכתה, כשש 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 Klal Yisroel, "גם צאנכם גם בקרכם קחו כאשר" – 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  
 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" – "הרץ כלב לשונם" – the dogs did not bark that night – 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, "גם 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 "שמעשרות" – 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"ש - Shemos 11:4** - "אמר ד', כחצות הלילה אני יוצא בתוך מצרים" - "And Moshe said, 'So said Hashem - At midnight I shall go out in the midst of Mitzrayim.'" "כחצות" - כמו בחצי הלילה - "כחצות" - 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 ונצבי 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 בקומתו נבראו לדעתן: 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 בבניה" - "ובהשכל" - 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!**

## שיר השירים 1:1 שיר 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 השירים אשר לשלמה" – שפת אמת

- *Shabbos* is *Kolel* all the *Shirim* of *Ma'aseh Bereishis*. So too *Shir Hashirim* is *Kolel* all of the other *Shiros*.

### "שיר השירים אשר לשלמה" – קדושת לוי

- 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 השירים אשר – דעת חכמה ומוסר**  
**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”. Sanhedrin 74a – We learn from the Posuk “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 Tumosom”, 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.*

*נציב – “שיר השירים 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.*

*לססתי “ Shir Hashirim 1:9 – קדושת לוי. 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.

## שביעי של פסח

**ותקח מרים הנביאה אחות אהרן את התוף 15:20**  
**“בידה, ותצאן כל הנשים אחריה בתפים ובמחלת**

**15:21 ותען להם מרים, שירו לד' כי גאה גאה סוס”**  
**ורכבו רמה בים”**

“And Miriam the prophetess, the sister of Aharon, took her drum in her hand and all the women went forth after her with drums and with dances.” “Miriam spoke to them, ‘Sing to Hashem for He is exalted above the arrogant, having hurled horse with its rider into the sea.’” Klal Yisroel just experienced the miracle of Krias Yam Suf, where they were miraculously saved from the evil Mitzriyim. The Torah tells us, “אז ישיר משה” – at that time, Moshe Rabbeinu and Klal Yisroel sang Shira to Hakodosh Boruch Hu for saving them. Here the Posuk tells us, that after the Shira of Moshe and Klal Yisroel, Miriam and the women of Klal Yisroel sang Shira to Hashem with drums and dances. Why was it necessary for Miriam and the women of Klal Yisroel to sing their own separate Shira – and not just be inclusive in the Shira of Moshe and Klal Yisroel? Rashi explains that the reason that the Posuk calls Miriam, “the sister of Aharon” and does not also say that she is the “sister of Moshe” is because her first prophecy was before Moshe was born, and her only brother at that time was Aharon. This explains why the Torah calls her the brother of Aharon, but why does the Torah do so specifically over here, when Miriam sings Shira? The following Divrei Torah will expound on this topic and support the P’shat offered in the closing paragraph.

**ותקח מרים הנביאה 15:20 – רש”י**  
**“אחות אהרן”** – The reason that the Torah states that Miriam was the sister of Aharon is because Aharon was Moser Nefesh for her when she was stricken with Tzara’as, as the Torah tells us in Bamidbar 12:1-12.

**“בתפים ובמחלות” 15:20 – רש”י**  
 The righteous women of the generation were certain that Hakodosh Boruch Hu would perform miracles for them, so they took tambourines out of Mitzrayim which they planned on using in Shira to Hakodosh Boruch Hu.

**ותקח מרים 15:20 – חכמת התורה**  
**“הנביאה אחות אהרן”** – Moshe Rabbeinu was different than all other Nevi’im. Moshe did not need to prepare himself for Nevuah with music and joy, while other Nevi’im needed to do so, as we see by Elisha, Melachim 2:3:15 “קחו לי מנגן והיה כנגן המנגן”. The Posuk says here, “ותקח מרים הנביאה אחות” – being that the Posuk is

speaking about Miriam taking an instrument, it only says that she was, “the sister of Aharon” for from her siblings it was only Aharon who needed musical instruments fir Nevuah, while her other sibling, Moshe Rabbeinu, did not need it.

**ותקח מרים 15:20 – תוספות הרא”ש**  
**“הנביאה”** – This Parsha is “פתוחה” – “open”, which means there is a space before it, and this is like something new. This was done so that the Shira of Miriam should not be mixed up with the previous Shira. If Miriam’s Shira would come on the heels of the other Shira, it would imply that the one before hers was the main one, and hers was not as significant. Thus, it is “פתוחה” to teach us that her Shira was important in its own right. Another reason for the Parsha being “פתוחה” is to not mix the Shira of the men with the women.

**“ותקח מרים הנביאה” 15:20 – חן טוב**  
 By the Shiras Hayam the men sang first, while by Shiras Devorah the women sang before the men. The Yeshuah by the Yam came about through men, as the Posuk says in Shemos 11:10 “ומשה ואהרן עשו את כל” – and thus the men sang first. While by the Yeshuah in the times of Devorah came through women; Devorah and Yael, and thus they sang Shira first.

**“ותען להם מרים” 15:21 – רבינו אפרים**  
 – The previous Posuk says that all the women of Klal Yisroel went forth after Miriam with their drums, and “ותען להם” – and Miriam answered them. If Miriam was speaking to the women, then the Posuk should have used a Loshon of “להן” which is a Loshon Nekeivah, and not, “להם.” This Loshon is correct, for in fact Miriam was not speaking to the women, rather she was speaking to Malachim. When Moshe and Klal Yisroel were singing Shira, the women also wanted to sing Shira. The Malachim said, is it not enough that the men are singing Shira before us – the women should certainly not go before us. Miriam answered, “להם” – “שירו לד” – that they could sing Shira to Hakodosh Boruch Hu before them.

**“ותען להם מרים” 15:21 – רוקח**  
 The Malachim said, “Is it not enough that the men sang Shira before us, but the women also get to sing Shira before us?” Miriam knew through Nevuah that the Malachim said this, and she gave permission for the Malachim to Shira with them, and Miriam said, “שירו לד” – let us all sing Shira to Hashem.

**– “ותען להם מרים” 15:21 – חתם סופר**  
 The Midrash tells us that Miriam was not speaking to the women here, rather she was speaking to the Malachim, hence it is used Loshon Zochor – “להם.” The Malachim were upset that the men got to sing Shira before them, and they were now questioning why the women should also go before them. Miriam answered the Malachim, “שירו לד”.

**Megilah 4a – שפת אמת**  
 The servitude of Klal Yisroel in Mitzrayim was only on the men, and not on the women, as the Pesukim seem to tell us. The decree against the eradication of the Jews, was also only upon the men, as the Posuk says, “כל הבת תחיין.” The Gemara in Sotah 11b says that the Mitzriyim switched the work of the men and the women, meaning that the men were given the work of the women, and the women the work of the men. This was done to break their spirits. However, this was only done on occasion, and was not done regularly, for as the Gemara tells us, the women would prepare hot water and fish for their husbands. They beautified themselves for their husbands. If they were in servitude and doing hard labor like the men, they would not have been able to do so.

**– “ותען להם מרים” 15:21 – ברך משה**  
 Why did Klal Yisroel wait until after Krias Yam Suf to sing Shira to Hakodosh Boruch Hu, and not do so immediately after they left Mitzrayim? There were two Geulos for Klal Yisroel: Geulas Haguf and Geulas Hanefesh. When Klal Yisroel left Mitzrayim, they were freed from the physical bondage of the Mitzriyim, but on some level they were still subservient to the Tumah of the Mitzriyim on a spiritual level. It wasn’t until the Mitzrayim were actually killed in the Yam, that Klal Yisroel became completely free spiritually. Klal Yisroel wanted to wait until both Geulos were complete for them to sing Shira, thus they waited until after Krias Yam Suf.

**– “ותען להם מרים” 15:21 – ברך משה**  
 The Chasam Sofer says that the Malachim complained when the women were about to sing before them, for the men already sang, and they felt that they should at least go before the women. It seems that while they may have understood why the men should go before them, they thought that they should for sure go before the women. Why did the Malachim think that they should sing Shira before the women, when the women were just like the men here, as “אף

הנ"ה היו באותו הנס – the women were part of the miracle the same way that they men were? The Seforim Hakdoshim tell us that there were two parts to the Geulah of Mitzrayim: גאולת הגוף, וגאולת הנפש – the redeeming of the body, as they left the physical bondage and servitude of Mitzrayim, and the redeeming of the soul, in that Hakodosh Boruch Hu took them out of the Tumah and filth that was stuck to them from Mitzrayim. He purified their souls and made them holy. As the Sfas Emes (see above) tells us, the women were only in spiritual bondage of Mitzrayim, and not physical bondage. Thus, when they were saved, they only had a גאולת הנפש, for they were not in physical bondage. Malachim do not know what is in a person's heart, they only know what they see and hear. The Malachim saw that the men were in physical bondage, and not the women. Thus, while they understood why perhaps the men got to sing Shira before them, because they were freed from physical bondage, the women were not in bondage, and therefore should not go before them. To this point Miriam answered, "שירו לך כי גאה" – she used a double Loshon of "גאה גאה" alluding to the two Geulos of Mitzrayim: the Geulas Haguf and the Geulas Hanefesh. Miriam was telling the Malachim that although they did not know it, the women of Klal Yisroel had a Geulas Hanefesh, and thus they were entitled to sing Shira before them.

**ותקח " 15:20 – ר' אברהם בן הרמב"ם**  
 The Torah calls Miriam, "the brother of Aharon" and not the "brother of Moshe" because she was similar to Aharon in prophecy, while Moshe Rabbeinu was in a different category. As we know, Moshe Rabbeinu was the father of all Nevuah, and while all who had prophecy did so with the Loshon, "כה" while Moshe Rabbeinu had prophecy with a Loshon of "זאת" which is a clearer form of prophecy.

**כי בא סוס " 15:19 – מעין בית השואבה**  
 "פרעה ברכבו ובפרשיו בים" – "When Paroah's cavalry came with his chariots and horsemen into the sea." This Posuk separates the Shira of Moshe and B'nei Yisroel, and the Shira of Miriam and the women. Why is this Posuk here? Rashi in Gittin 90a explains that the Loshon of "כי" that is in the Posuk means, "because". The Torah is telling us that because Paroah chased after Klal Yisroel, therefore Miriam took her drum etc... and they sang Shira. This Rashi needs explanation, for what is the Torah adding here that Miriam sang

Shira because of Paroah, when we already know that all of Klal Yisroel sang Shira because of the miracle that happened for them at the Yam. The Gemara in Sotah 11b says that in the Zechus of the righteous women of Klal Yisroel, Klal Yisroel were redeemed from Mitzrayim. Regarding the men of Klal Yisroel, it says in Posuk 14:30 "ורא ישראל את מצרים מת על שפת הים" – "And Yisroel saw the Mitzriyim dead on the seashore." The men of Klal Yisroel were scared that just as they had come out on side of the Yam alive, perhaps the Mitzriyim would also come out on another side alive. Hakodosh Boruch Hu commanded the Sar of the Yam to spit the Mitzriyim out onto dry land, so that Klal Yisroel could see that they Mitzriyim were actually dead (Pesachim 118b). "אז" it was only then, that Klal Yisroel saw definitively that the Mitzriyim were dead, "ישיר משה ובני ישראל" – did Moshe and the men of Klal Yisroel sing Shira to Hakodosh Boruch Hu. However, the women sang Shira immediately, "כי בא סוס פרעה ורכבו ובפרשיו בים" – as soon as the waters went upon the Mitzriyim, they already sang Shira, and they did not wait until the water spit them out onto the dry land. The Torah is telling us that there was something very special about the women, in that they did not feel the need to wait until the miracle was complete in order to sing Shira, rather once the Mitzriyim were swallowed up in the water, they sang Shira.

**ויאמר משה אל העם אל תיראו " 14:13**  
 "– "And Moshe said to the people, 'Do not fear! Stand fast and see the salvation of Hashem.'" Klal Yisroel had just left Mitzrayim. They had the Mitzriyim behind them, chasing after them, and the Yam Suf in front of them. Moshe Rabbeinu told them not to be afraid, and that they should have Emunah in Hakodosh Boruch Hu. "התיצבו" – Stand fast – stand with Emunah, "וראו את ישועת ד" – and you will see the salvation of Hashem.

**ותתצב אחתו מרחק, " Shemos 2:4**  
 "– "And his sister stationed herself at a distance to know what be done to him." Miriam had a Nevuah that her parents were going to give birth to the savior of Klal Yisroel, Moshe Rabbeinu. Moshe was born, and it was a time of decree against all boys, that they were to be thrown into the river by the Mitzriyim – to be killed. Miriam knew that her Nevuah would come true, and there was thus no doubt that Moshe would be saved. She just didn't know how he would be saved. The

Posuk tells us, "ותתצב" – and she stood there watching with anticipation as to what she was going to see. She knew he would be saved, and she wanted to see how he would be saved.

Now we can understand why Miriam and the women of Klal Yisroel sang their own Shira, and why Rashi refers us back to when Miriam was watching to see what happened to her brother Moshe, as to why the Torah said that she was, "אחות אהרן." We see in Posuk 2:4 and in 14:13 this Loshon of "התיצבו - ותתצב" – a Loshon which means standing by, knowing that all will be good because of Emunah in Hakodosh Boruch Hu, and waiting to have the opportunity, "וראו את ישועת ד" – to see the salvation of Hashem. Klal Yisroel were told that they would be taken out of Mitzrayim to be the nation of Hakodosh Boruch Hu. Had they had the proper Emunah in Hakodosh Boruch Hu, they would not have had any fear as to what would happen to them, for they would have known that one way or another Hakodosh Boruch Hu would save them. The women of Klal Yisroel brought with them musical instruments, for they knew without a doubt that they would be saved, and they wanted to use those instruments for Shira to Hashem. There are many salvations that occur, yet it is not seen. When one is Zoche to see those Yeshuos, it brings them closer to Hakodosh Boruch Hu. Miriam waited to see what would happen to her brother – she knew he would be saved – she just wanted to see how. The women knew that Klal Yisroel would be saved, and they waited until they were Zoche to see it in order to sing Shira to Hakodosh Boruch Hu. The men of Klal Yisroel were singing Shira to Hakodosh Boruch Hu for being saved from the Mitzriyim. The women already knew that they would be saved, and they were primarily singing Shira to Hakodosh Boruch Hu for the Zechus of being able to see the Yeshuah. Rashi refers us back here when discussing the Shira of Miriam to tell us that the women of Klal Yisroel were like Miriam when she was watching her brother Moshe. They had complete Emunah that they would be saved, and they were waiting for the Zechus to see it. May we be Zoche to strengthen our Emunah in Hakodosh Boruch Hu, and be Zoche to see the Yeshuah with our eyes so that we can be more connected to Hakodosh Boruch Hu. May we be Zoche to see the ultimate Geulah Shlaima, with our eyes, **במהרה בימינו אמן!**