

באר היטב פּרש"י בע' לשון. דברי תורה, שמחה וחיזוק. Divrei Torah, Ba`er Heitev.

בס"ד חג המצות - פסח תשפ"ה

CHAG HAMATZOS - PESACH 5785 Vol. 16 No. 26

חג המצות

בשם ה"ק מקאצק זי"ע, שאמר שהתורה"ק כתבה שלא יאכל חמץ בפסח, וכתביב ושמתם את המצות שלא יבואו לידי חימוץ. ולכאורה קשה דהא התורה החמירה בחמץ בב"י וב"י ואכילתה בכרת. ה"י יותר טוב שלא יאכל מצה ג"כ. ואז בטח לא יבא לידי חימוץ. ולמה חייבו התורה לאכול מצה ואמר. הנה שלא לאכול כלום אין עבודה כ"כ אצל האדם עיקר העבודה לאכול ולשמור א"ע מהאיסורים. והבן: ספר שיח שרפי קודש

In the name of the Kotzker ZY"A who expounds, that we see The Torah commands that we should not eat Chometz [leavened] on Pesach [Passover]. And more so it instructs that we should watch the Matzos, that they should not become leavened. If so, one may ask why if The Torah is of command that there be no Chometz and cannot even be seen and found and its eating is punished by Koreis R"L [soul cut off]. If so, it would have been better not to eat Matza too, and then one would surely not come to eat leavened. If so, why did The Torah specifically instruct to eat Matzo? To this the Kotzker ZY"A answered, that not to eat anything is not a great Avodah [Service to Hashem]. The essential Avodah is to eat and watch himself from Issurim [forbidden matter].

In similar mode, The Kotzker ZY"A interprets the Possuk in Parshas Mishpotim, which we read on Yom Tov, וְאֲנֹשֵׁי קֹדֶשׁ תִּהְיוּ לִי - ספר שמות פרק כ"ב פ"ל, People of holiness shall you be to Me [Shemos 22:30]. Hashem has no shortage of Malochim, Serofim and Chayos [various types of Angels]. But Hashem yearns for Mentchliche Heiligkeit [human holiness].

With this in mind every person shall strive and yearn for a fulfilled Pesach of Mitzvos and Hissalus. With this may we be Zoche to a Geula Shleimoh, Omein Kein Yihi Rotzon.

לע"נ זקני הרה"ח ר' חיים יחיאל בן הרה"ק
ר' ישראל (סטאשויווער מגיד) גאנצווייג ע"ה
נלב"ע י"ט ניסן תש"ג - ת.נ.צ.ב.ה.

יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב

© A Project of Cong. Tiferes Zvi CHIZUK620@gmail.com

לקבל הגליון, בלשון הקודש "על התורה ועל העבודה" והן הני"ל, ושיעור באידיש או בענגליש, וכן להקדיש גליון לזכות, לרפ"ש, לע"נ, או לזכות את הרבים - אחב"י באלפי מקומות בעולם קע"ה כ"י להתקשר להני"ל

בברכת א גוטין יום טוב - ידידכם נפתלי הירצל גאנצווייג

Contact us for dedications, in honor of a Simcha,

Yohrtzeit, or Zechus etc., Loshon Hakodesh "Al HaTorah Val HoAvodah" or English versions, received by thousands worldwide. Send in your and your friend's addresses ASAP.

Ah Chag Kosher Visomei'ach - Rabbi Naftali H Ganzweig

הא לחמא עניא... לשנה הבאה בני חורין

Why did the Haggadah begin with an Aramaic expression and conclude with a Hebrew one: "Next year we shall be free men"...? Perhaps we could say that the reason the expression was doubled, and two languages were used was, so that you would not say: "What is the use of this teaching of freedom that we make tonight, are we not still in the Exile, so what good is it? The Haggadah tells us concerning this, that this is not considered a true exile, for even if we live here today, in a land not our own--next year we may be able to be in Eretz Yisroel - The Land of Israel, as we desire with no one to stop us. Even if, G-D forbid, the time for redemption has not come yet, nevertheless, The Land of Israel is before us, to come to live in it at any time. This is not comparable to the Exile of Egypt, when we were in bondage unable to leave, like captives placed in a dungeon. - Rav Yaakov Emdin

This is the bread of poverty...The Rabbis say that "bread of poverty" (Lechem oni) has a deeper meaning; it is "bread over which we answer (anu onim) many things." The fact that we answer so many things at the Seder table also reminds us that "Hashem will answer you in time of trouble" (Psalms 20). For on this night, the Redemption stirs toward awakening, and Hashem answers our prayers; whatever requests we make of Him this night will be fulfilled. We can understand this part of the Haggadah the same way: not only is this "the bread of poverty," but also "this is the bread of answering"; this night, by eating the matzos, we become worthy of having Hashem answer all our requests. And so, "anyone who is hungry" - anyone hungry for Heavenly abundance, "come" - let him come and seize the opportunity this night offers, "and eat" - let him draw Heavenly abundance down on himself. - Sar Sholom, Yeino shel Torah

רְבֵבָה כְּצֶמַח הַשָּׂדֶה נִתְתִּיךָ וכו': הגדה של פסח

I made you as populous as the plants of the field {Haggadah Shel Pesach}

"Like the growth of the field": Just as the growth of the field grows more when it is cut more frequently, so too Klall Yisroel would be more fruitful and multiply more as the Egyptians afflicted them more. - Ritvoh