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בס״ד חג המצות תשע״ט

לָכֵן אֱמֹר לִבְנֵי יִשְׂרָאֵל אֲנִי ה׳ וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים: שמות פ״ו פ״ו

***Therefore** say to the people of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you from their slavery, and I will redeem you with a outstretched arm, and with great judgments.{Shemos 6:6}*

The word "sivlos" [burdens] comes from the expression "savlanus" [patience]. The idea is that being patient with the idea of being in Exile is a root which becomes poisonous. It is the source of all troubles and suffering which *Klall Yisroel* experiences bodily and spiritually. Opposed to this, total leaving and total rejection of having patience [with the Exile] is the source of salvation and redemption. As long as the Children of Israel related to the Exile with patience, they did not have a chance to be saved and redeemed. Hashem promised the Children of Israel: "And I will take you out from under the burdens of Egypt" - you will no longer have patience with, nor accept, the bitter fate of the life of Exile. Then, I can fulfill: "And I will save you from their hard labor". At first, the promise comes concerning taking the Exile out of the Jews, only afterwards the promise comes concerning taking the Jews out of the Exile. – Menachem Tzion

...ותמצא שאמרו רז״ל (ר״ה יא) בניסן נגאלו בניסן עתידין ליגאל, כי החודש מסויים לטובת ישראל, וכו: אור החיים שמות פי״ב פ״ב

The first mention of the name Nisan is in Megilas Esther when Homon draws lots to decide which day of the year he will kill the Yehudim. This event, says the Megila, took place in the month of Nisson. The Bnei Yisoschor says the name Nisan is for "Nissim" miracles. It is a month of open miracles where Hashem turned the natural world on its head to rescue His beloved nation. The Torah tells us this special time was planned from the creation of the world and will always be a time of miracles and redemption for Klall Yisroel for all generations. "Leil Shimurim Hu LaHashem… Shimurim Lichol Bnei Yisroel Lidorosom". **The** word Nes is made of the letters "Nun" and "Samach". The Gemoroh tells us (Brachos 4b) that although in "Ashrei" each Posuk starts with the next consecutive letter of the Aleph Bais, the Posuk beginning with Nun is omitted. This is because a Posuk with "Nun" speaks of the downfall of Klal Yisroel. "Nofloh Lo Sosif Kum Besulas Yisroel". Even though Dovid left out the Nun he still lifted it up again with Ruach HaKodesh, as the Posuk after the missing Nun starts with the letter Samach and says, "Someich Hashem Lichol Hanoflim"; Hashem supports all those who have fallen. **This**, says the Bnei Yisoschor, is the significance of the word and month "Nisson". It is the month that Hashem lifts up his downtrodden nation, both in the time Gollus Mitzrayim and also in the day of Moshiach Sheyovo Bimheira Biyomeinu. – Bnei Yisoschor

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, God 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, Yeinah shel Torah

רְבָבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךָ 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

The Hagodoh tells the story of the great Tannaim who had a Seder that went so long that the Talmidim needed to stop them for Kriyas Shema in the morning. The Hagodoh tells us that this took place in Bnei Brak. Why was this detail so important? The Steipler Gaon answers that there is a Machlokes between Rebbi Akiva and Rebbi Elozor Ben Azaryoh whether the Mitzva of Achilas Korbon Pesach is until dawn in the morning or only until midnight. Rebbi Elozar Ben Azaryah held it was only until midnight. If so then he also held that the Mitzva of eating Matzoh and Sipur Yetzias Mitzrayim is also only until Chatzos. Being that was the case why did he participate in the Seder past the time that it was a Mitzva? The Baal Hagodoh tells us that they were in Bnei Brak and Rebbi Akiva was the Rov there and Rebbi Elozor accepted his Psak during his stay there. – Steipler Goan

Rebbi Elozor Ben Azaryah was offered the position of Nosi but was only 18 years old. He went home that night and by the next morning his beard had turned white. Rav Shimshon Pincus asks what is the significance of black or white hair. Why do young people have black hair and old people have white hair? **He** explains that white and black are the only colors that are not colors in their own right. Within the color black is every other color. If a child uses every color crayon to scribble the end result is black. White is the opposite. It is pure and without any color whatsoever. **A** young person who learns and does good deeds, it is entirely possible that he is doing it for a multitude of reasons. Maybe he wants Olam Haboh, or maybe honor in this world. Maybe he has aspirations to become a Rosh Yeshiva or maybe it will help him get a job. He is represented by the color black. His actions are a result of a mixture of ulterior motives. However an old man who sits and learns has none of the above notions. On Olam Haboh he (has given up) [may have given up, Chas ViSholom – editor]. To impress the Mechutanim? They are already dead. A Rosh Yeshiva he won't be [might not be – editor]. He doesn't even need to earn a living anymore. Why does he learn Torah? Because a Jew needs to learn Torah. His Torah is pure and white. **That** is the meaning of the term "Alter". This title is given to describe the purity of the Godol's actions. Rebbi Eliezer ben Azaryah turned white at the "ripe" young age of 18. He may have been young, and he may have had the most glamorous position around, but he and his beard were both white. – Rav Shimshon Pincus

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נלב"ע י"ט ניסן תש"ג - ת.נ.צ.ב.ה.

יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב
714 Park Ave Lakewood NJ 08701-2025
ברשות ובהדרכת גדולי התורה chizuk620@gmail.com
A project of Cong. Tiferes Zvi
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