

ב"ה

# PESACH

*A deeper view*

Selected teachings of Chassidus



Project of

**Merkaz Letoras Hachassidus  
London**

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This publication is part of a series exploring the yamim tovim throughout the year, as explained in the teachings of Chassidus. Originally produced in Lashon Hakodesh, and later in Yiddish, the Yom Tov series presents the depth of meaning of each Yom Tov, with its particular application for the entire year.

At the request of many readers, this series is currently being adapted in English, in a more simplified manner. For comments and feedback, or to sponsor a future publication, please contact:

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## **Foreword**

Pesach is the first of the yamim tovim as well as the yom tov which celebrates yetzias Mitzrayim, when the Yidden became a nation. Every detail of Pesach, from the names of the Yom Tov, to the story of Yetzias Mitzrayim, as well as the dinim and minhagim thereof, all are packed with meaning and depth, with a message not only for the days of the yom tov alone, but for the entire year that follows.

This series was developed to present an overview and understanding of the deeper meaning and message of the yom tov, based on the teachings of Chassidus.

It is important to note, that this is only a sample compilation of much more material, and to get the full picture, the reader should refer to the sources, as noted in the footnotes. It is also important to mention, that though much effort was taken to present the ideas in their best manner, the rendition is still limited to the understanding of the editor, and we appreciate your comments and feedback on how to improve this series for future editions.

Wishing all readers and the entire Klal Yisrael a Kosher and Freileichen Pesach, and may we be Zoche to the complete geulah speedily in our times.

*Merkaz Letoras Hachassidus  
London*

Rosh Chodesh Nissan 5783

*Part one:*

## **Zman Cheiruseinu: the real freedom**

### **A time of freedom**

Every Yom Tov has a general theme, which is a light particularly at that time of year, but that can be shined forth for the entire year. Pesach is the first of all the yamim tovim, and the details of the yom tov have meaning and depth with relevance on Pesach and beyond.

The name of each yom tov tells of its meaning. The Anshei Knesses Hagedolah, when establishing the teffilos, called the yom tov by the name “Zman Cheiruseinu” – the time of our freedom.

The Torah expects from every yid to remember and relive yetzias Mitzrayim every day of the year, as the passuk states: “לְמַעַן תִּזְכֹּר אֶת יוֹם הַיְצִיאָה מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ”, that every day of our life we should remember Yetzias Mitzrayim<sup>1</sup>

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The Mishna says בְּכֹל דוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יוֹצֵא מִמִּצְרַיִם, in every generation a person should see himself as though he is leaving Mitzrayim<sup>2</sup>. The Tanya<sup>3</sup> explains that this daily mention of yetzias Mitzrayim means that every day we have to see how we can ‘leave’ Mitzrayim.

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<sup>1</sup> דברים מז, ג. משנה בברכות פרק א' משנה ה'. הובא בסדר הגדה.

<sup>2</sup> משנה פסחים, קמז, ב: בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יוצא ממצרים

<sup>3</sup> פרק מז.

In the Haggadah we verbalise this: 'לא את אבותינו בלבד גאל הקב"ה אף אותנו', not only did Hashem take our ancestors out of Mitzrayim, but Hashem also took us out of Mitzrayim<sup>4</sup>.

How can we feel that we're leaving Mitzrayim today? We left Egypt over three thousand years ago, so what is the Mitzrayim that we're leaving?

### **The Personal Yetzias Mitzrayim**

The Arizal explains that the galus Mitzrayim was not just an enslavement of physical labour, the Egyptians also lowered our morale and our state of ruchniyus.

The word Mitzrayim is connected to the word meitzar<sup>5</sup>, which means limitations. Every yid has a neshama which seeks to connect to Hashem, but is being constrained and held back from doing so by his 'meitzarim'. These control a person and hold him back from freedom, from being who he really is and doing what he really wants.

In the Haggadah we say the passuk<sup>6</sup> 'וַיִּמְרְרוּ אֶת חַיֵּיהֶם', which means that the Egyptians embittered our life. Chassidus explains<sup>7</sup> that life refers to that of the neshama - that our mindset, attitude, heart were affected by the Mitzri outlook.

When Pharaoh was approached by Moshe and Aharon, he responded "לא ידעתי את ה'" – I do not recognise Hashem<sup>8</sup>. The Egyptian lifestyle and

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<sup>4</sup> רמב"ם: שהמצודה היא לכל אדם, שירגיש שהוא בעצמו יוצא עתה ממצרים, לא רק בתור זכר למה שהי' בעבר

<sup>5</sup> תרה אור יתרו עא, ג.

<sup>6</sup> שמות א, יד.

<sup>7</sup> תורה אור וארא נו, ב. בשלה סד, א-ב. יתרו עא, ג ואילך.

<sup>8</sup> שמות ה, ב.

## A deeper view - Pesach

approach was completely devoid of emunah in Hashem and His powers to run the world. This had an effect on the yidden in Mitzrayim too. It coloured their Emunah, so that even though they did believe in Hashem, the weren't able to fully internalise their Emunah until leaving Mitzrayim.

The Midrash states<sup>9</sup> that the later kingdoms who ruled over the yidden, are also referred to by the term "Mitzrayim", because they too constrained the yidden. So, the term Mitzrayim refers to the constrains we suffer from throughout all the years of each of every gauls.

Chassidus explains<sup>10</sup> further, that the personal Mitzrayim is the constraints which hold back the nesham

a from expressing the inner desire to connect to Hashem through Torah and Mitzvos.

The constraint can be that a person is stuck at a minimum level for example with regard to performance of a certain mitzvah. There's a meitzar holding back the person from going 'all the way' and doing a mitzvah in its fullest manner.

So, Yetzias Mitzrayim in a deeper sense means to leave one's own personal limitations, to go beyond one's natural limits, including logical cheshbonos of oneself or others.

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<sup>9</sup> בראשית רבה פרשה מ"ז, ד.

<sup>10</sup> לקומי תורה פרשת צו, דף יח, א.

Yetzias Mitzrayim is the liberation of the neshama's inner desire for Hashem, that even when a person is 'not in the mood' he can push himself; he doesn't only do what is comfortable; he can stand up to social pressure etc. because he is free in himself, free to connect to something Higher.

Leaving one's personal Mitzrayim is an ongoing work, step by step, level by level.

### **The long trip out of Mitzrayim**

The passuk in Micha<sup>11</sup> refer to yetzias Mitzrayim as an ongoing exodus, "כִּי־יָצֵאתְךָ מֵאֶרֶץ מִצְרַיִם". The Zohar explains<sup>12</sup> that leaving Mitzrayim was not achieved in one day alone, rather the first day of Pesach was the start of a long process. Building the mishkan, entering Eretz Yisrael, even building the Beis Hamikdash, all these are steps and milestones in the long trip of leaving Mitzrayim.

We will only fully have left when we arrive to the final Geulah. All of the days since leaving Mitzrayim, up until today, are all one long continuous trip. Each day we come one step higher and closer to our end-goal<sup>13</sup>.

This idea sheds light on a fundamental idea, the seeming controversy, of Pesach: On one hand, we celebrate in a kingly manner, being that this is the time when we became a royal nation<sup>14</sup>. We lean when eating

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<sup>11</sup> מיכה ז, ט.

<sup>12</sup> זח"ג קעו, רע"א. וראה גם זח"א בהשמטות ס' כה (רסא, ב)

<sup>13</sup> ספר המאמרים תש"ח ד"ה כימו צאתך.

<sup>14</sup> פסחים פרק י' משנה א'.

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Matza and drinking the four cups, the table is set with the most beautiful dishes, all in order to exhibit freedom<sup>15</sup>.

On the other hand, during the seder we repeatedly make mention of the fact that we are still in galus and are not free. Even before the manishtana we announce that *הַשְּׁתָּא עַבְדֵי, לְשָׁנָה הַבְּאָה בְּגֵי חוּרִין..*, that we are currently still slaves and in a foreign country, and only in the future, next year, will we be free and in Eretz Yisroel.

How do these two approaches come together? How can we focus on being free and royal, whilst making repeated mention of our slavery?

This is a deep conflict: why do we celebrate yetzias Mitzrayim when we're back in galus? We left Mitzrayim as rich people, the least a person left with was ninety donkeys laden with gold and silver. So why is there poverty today? Furthermore: when the yidden left Mitzraim we were all tzadikim, where did the "rched rasha" come from?

We celebrate the fact that Hashem Himself took us out. But we're still very much in galus, as we need to earn that yetziah for ourselves.

We say in the Haggadah, "וַיִּרְעוּ אֶת־נוֹשְׁרֵי־הַמִּצְרַיִם" - the Mitzriyim were bad to us. The Torah Or explains this on a deeper level, that the Mitzriyim caused the yidden to have badness within (obviously not intrinsically, on their neshamos which are always pristine and pure

This badness and evil that they developed in Mitzrayim affected them so much so, that Sefarim say they had sunk into the 49th level

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<sup>15</sup> מהרי"ל, שלחן ערוך סימן תע"ב.



## A deeper view - Pesach

of tum'ah. Hashem saved them at the exact moment - any later they would have sunk too low to be saved.

It says <sup>16</sup> בִּי בָרַח הָעַם, that the Yidden had to run away from Mitzrayim. They had to run as they still had a pull and connection to the Egyptian lifestyle and ideals.

The Haggadah quotes the passuk , Hashem took us out <sup>17</sup> וַיִּצְאֵנוּ ה' מִמִּצְרַיִם of Mitzrayim. As we see, the Yidden were lacking zechuyos and were not really worthy of being freed (due to what they'd imbibed from the Mitzriyim). The gemara tells us that Hashem gave them two mitzvos in order to be deserving. Only Hashem Himself could do that and take the yidden out.

So, Hashem took us out of Mitzrayim both in the physical and spiritual sense. Hashem took us out and set us on the journey to geulah.

However, since this was not through our own avodah, on our part, we still have a spiritual Mitzrayim within ourselves that we have to 'leave'.

There's still much work left to shed the dirt and contaminations of Mitzrayim. That's our work, and that's ongoing work. We have to constantly, consciously make our own yetzias Mizrayim every day. That's why we're still in galus, and don't have Eretz Yisrael, and there are still people who aren't tzadikim, and we don't have all the

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<sup>16</sup> בשלח יד, ה.

<sup>17</sup> דברים כו, ת.

richness, because we're still in middle of that same phase - leaving Mitzrayim.

### **A Yid is essentially free and higher then galus**

If we still didn't finish leaving "Mitzrayim", then what was so great about that initial yetzias Mitzrayim, what was its effect, what do we celebrate?

We celebrate zman cheruseinu despite the fact that we're still in galus. We're not only celebrating a freedom of the past, we're also celebrating the freedom we're granted now. Even now, despite being in galus and under the hands of other nations, yetzias Mitzrayim made an everlasting impact on every yid, that he is essentially always free.

What does that mean?

The Maharal writes<sup>18</sup> that through Hashem taking us out of Mitzraim, he made us to be בני חורין. We became free people, free in our very essence. Free in a way, that the fact that we "happen to be" in galus shouldn't affect us<sup>19</sup>.

In the Holocaust, there were many people who survived the terrible, inhumane experiences of the concentration camps, who related how despite the horrors they saw and experience they were able to keep themselves above. This is because freedom is not so much based on the surroundings, as much as the freedom a person has in his mind. These great yidden who were able to survive and not be struck down by their

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<sup>18</sup> גבורות ה' פרק ס"א: דבנאולת מצרים קבלו בני" מעלה עצמית דבני חורין ואין המקרה דגלות שלאח"ז מבמל זה כלל.

<sup>19</sup> לקומי שיחות חלק י"ז שיחה ב לחג הפסח. לקומי שיחות חלק ה' שיחה ל"ט בסלו.

experiences, these were yidden who had an their inner freedom that their suffering couldn't touch.

On the other side of the coin, a person who can have all he needs, but in his mind, he's subjugated by others – and that's the worst imprisonment of all.

There was a Goy called Hughes was the wealthiest person of his time. His money supported entire armies, entire countries. He should've been the happiest, freest person alive, but what actually happened is that he became anxious and scared of people, he didn't want to see anyone, and tried to hide himself away. Eventually, in this anxiety-ridden, crazy place in his mind, he died.

His story teaches how freedom is mainly within the person himself, in his mindset and approach. Yetzias Mitzrayim gave us this inner freedom, that come what may, a yid is able to hold himself and not be dragged down by surrounding pressures and disturbances<sup>20</sup>.

### **The *Cheirus* of the Neshama**

We mention 'Yetzias Mitzrayim' every day of the year. In order to be released from the inner Mitzrayim, we have to constantly, daily, seek to reach ever higher. There's constantly more to strive for, whichever limits and boundaries we managed to break free of yesterday, today we can break free of more, and tomorrow yet even more. Our growth is limitless, just like Hashem Himself.

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<sup>20</sup> שיחות קודש תשל"ב, שיחת י"א ניסן

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The term 'freedom' is relative, and depends on the surrounding situation. A plant is free when it has all it needs, enough sunlight, water, good-quality earth and air etc. When it has all these the plant is freed from worry, and so, even though the plant can't move and is stuck in its place, as a plant it's a *ben chorin*.

However, if an animal were to be offered all these wonderful amenities, ample water, air, sunlight, rest, but is stuck in one place – the animal is essentially a prisoner, because it's in an animal's nature to move around.

A person is an intelligent being. If a person has all the food, drink, air he needs, and is allowed to move around, but is barred from thinking and making his own choices, then he's in a prison that disallows him to be his real self. Or if a person is put in a situation where he needs to channel all his energies into survival, and his mind is only concerned with procuring shelter and sustenance, then it's a waste of his intelligence, for all intents and purposes, he's imprisoned.

A Yid has a neshama, which pines to be connected to Hashem even down here in this world. The desire of the neshama to Hashem is greater than great. For the neshama, it doesn't suffice to be in one place of connection to Hashem. The neshama feels that the achievements of the day before are already his 'Mitzrayim' because today he can reach even higher through growing in Torah and Mitzvos<sup>21</sup>.

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<sup>21</sup> ע"פ מכתב כללי תש"ח.

A deeper view - Pesach

*Part two:*

## **Matzah: Ingesting the Emuna**

### **Food of Emunah**

Matza is called in the Zohar "מיכלא דמהימנותא" - a food of emunah<sup>22</sup>. This means that through eating matza a person sustains their emunah.

What's the connection between matzah and emunah?

The simple connection of matzah and emunah can be found in the words of the Sefer Hachinuch<sup>23</sup>, which explains that the story of yetzias Mitzrayim is a fundamental basis of Yiddishkeit. Yetzias Mitzrayim is about how Hashem runs the world and can change the rules of nature according to His Will. The Chinuch explains, "אחרי" "הפעולות נמשכים הלבבות" a person is affected by his actions, so when eating a food connected to yetzias Mitzrayim, the message of the story, which is Emunah b'Hashem, becomes more deeply ingrained.

Every part of the Torah has 'pschat', the simple meaning, and then has layers of deeper explanation, hidden behind the pschat<sup>24</sup>. The same is true for matza, that the Sefer HaChinuch offers the pschat connection to emunah, but the Zohar shows that on a deeper level we can see that the emunah is sustained by the action of eating the Matza.

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<sup>22</sup> ספר הזוהר חלק ב' קפג, ב.

<sup>23</sup> מצודה מז.

<sup>24</sup> ענין זה, והביאור דלהלן: על פי דרך מצותך מצוות חמין ומצה.

## What is Emunah?

The emunah of a yid, is not just to believe that Hashem exists, because that's patently obviously, the world must have been created by Someone greater. In the Sefer Iyov the passuk states<sup>25</sup> מִבְּשָׂרִי אֶחָדָה אֱלֹהִים. This is explained to mean that just like a person sees that he's alive from that fact that he can move his limbs, so too we can acknowledge the existence of Hashem through the fact that we see the world constantly being run.

So basic logic tells of the existence of Hashem, and can be understood and recognised by any thinking person.

The essential emunah of a yid goes beyond that. It's belief in the fact that Hashem is One, and there's nothing besides for Him, as we say in Shema 'שמע ישראל ה' אלקינו ה' אחד'.

The Baal Shem Tov says that 'Hashem Echad' doesn't just mean that there is one Hashem, rather it means that Hashem is the true existence of everything,<sup>26</sup> as written in the passuk אֵין עוֹד מִלְּבַדּוֹ, there is nothing else besides for Hashem<sup>27</sup>. Hashem is not just the life-force which keeps the world going, but the World itself. Whereas a person needs a neshama to keep him alive, but the body and neshama are separate entities, with Hashem it's one. He's the source, and He's the entire existence of the world as well.

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<sup>25</sup> איוב יט, כו.

<sup>26</sup> תניא, שער היחוד והאמונה פרק א'.

<sup>27</sup> ואתחנן ד, לה.

The Gemara in Brachos (13a) says that when we say in Shema ה' אחד we should have in mind that Hashem is King over all the seven heavens and the earth, as well as the four directions. The Beis Yosef adds<sup>28</sup> that details are hinted in the word אחד, the first letter is א, referring to Hashem who is One, and the ה, which is eight, to crown Hashem on the seven heavens and the earth, and then ד, referring to all four directions.

Emunah in Hashem, that Hashem is the real existence of the entire world, brings a person to bittul and humility.

## Humility is a Sign of Emuna

The difference between chametz and matza is that chametz rises whilst matza doesn't. The inflated dough of chametz represents how a person holds highly of himself, inflating himself. Matza, which doesn't rise, represents the idea of bittul, recognising Hashem's existence and that we are not in control.

Bittul, humility, comes from acknowledging <sup>29</sup>אין עוד מלבדו, that the world isn't separate from Hashem. Gaavah, haughtiness, is an expression of a person who lacks in this Emunah, because he gives himself his own chashivus without attributing it to the One above.

The Zohar compares eating chametz to avodah zara<sup>30</sup>, because haughtiness is a subtle form of avodah zara. With avodah zara a person

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<sup>28</sup> ב"ח סימן סא.

<sup>29</sup> וארתגן ד, לה.

<sup>30</sup> זח"ב קפב, א: מאן דאכיל חמין בפסח, כמאן דפלא לכו"ם איהו

fails to recognise Hashem as the One Who runs the world. Likewise, haughtiness is a failure to credit Hashem.

## The Concept of Eating

The Arizal explains that the reason Hashem made people in a way that they need to eat is because there are special lofty powers of Kedusha which were placed in food, and a person has to eat in order to receive the energy from those nitzotzos, and for that effect to happen we make a bracha.

The Baal Shem Tov taught<sup>31</sup>, that when a person feels the need for food, it's not just the physical need to eat, rather “נפשם בקהם תתעשר”, it's the neshama's desire for the spiritual nourishment which the food contains.

Every creation in the world was made with a specific koiach, and different foods carry different koichos to sustain a person. For example, the gemara in Brachos writes that a child only knows to<sup>32</sup> call his father so once he tastes grain, “שׂאין התינוק יודע לקרות “אבא” ו“אמא” “עד שיטעום טעם דגן”.

It's not just that a child is able to call his father 'Abba', but that he has a recognition of him as a father, and thus a connection to him. The child comes to feel that this is 'his' father, and calls him differently than how he'll call someone else. The gemara uses the term יודע, which doesn't just mean to know, but means to connect and bond<sup>33</sup>. Though the child doesn't yet have any comprehension of the meaning of the

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<sup>31</sup> כתר שם טוב סימן קצד.

<sup>32</sup> מ, א.

<sup>33</sup> תניא ג, ומציין ללשון הפסוק “והאדם ידע את חוה”



term “Abba”, use of the word insinuates a feeling of an inner connection between them.

### **Eating Matza**

Just like eating physical grain gives a child the ability to recognise the connection to his father, so too, through eating the grain of a mitzva, i.e., through eating Matza, the Father-child connection of a yid to Hashem is sustained.

Matza gives us the **דעת**, the awareness of Hashem in our lives, and the connection to Hashem with unwavering Emunah.

The Egyptian enslavement was not only about physical labour, it also enslaved the yidden into the Mitzri mindset. Leaving Mitzrayim was not just freedom of the bondage they were in, but also a freedom of the mind and neshama, to be able to follow Hashem with full Emunah, going to a barren desert for an unknown period of time without adequate provisions. This Emunah came from the matza they ate on the night of leaving Mitzrayim.

*Part three:*

## **Biur Chametz: Pesach cleaning within**

### **Matzah and Chametz**

In the Torah, the yom tov of Pesach is called “Chag Hamatzos” – the yom tov of matzos. The Baal Shem tov taught that the name of something refers to its essence. So, this name of Chag Hamatzos teaches us the inner meaning of Pesach.

The significance of Chag Hamatzos is reflected in two aspects: the obligation to eat matza, and the issur of eating/owning chametz. The chiyuv of eating matza is only to eat two k’zeisim on the seder nights; the rest of Pesach all other pesachdike foods can be eaten, which don’t necessarily have to be matzah. The issur of chametz, though, is absolute, that even a גזירה, the smallest amount of chametz is assur to eat/own the entire Yom Tov.

The characteristics of chometz and matzah respectively, are telling. Chametz is made from dough that expands and rises, but with matzah the dough isn’t allowed to rise at all.

The Sefarim explain<sup>34</sup> that chametz alludes to gaavah, and arrogance - גסות הרוח. Gaavah, haughtiness, is the root of all undesirable middos, and is repugnant to Hashem, as written in Mishlei<sup>35</sup> “תועבת ה' כל גבה לב”.

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<sup>34</sup> להעיר מזה"ב קפב, א: מאן דאכיל חמין בפסח כמאן דפלא לכו"ם איהו. ולהעיר, אשר גסות הרוח שקולה כע"ז ממש (תניא ספכ"ב. וראה סוטה ה, א). - ולהעיר מהצד השוה דחמין וע"ז, דשניהם מנצוה לבערם, אמורים במשהו ועוד.  
<sup>35</sup> משלי מז, ה.

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This brings us to the deeper reason behind the issur of chametz. (The mitzvos have to be done out of kabbolas ol malchus shamayim, and for no other reason, still each mitzvah has meaning we can infer and teaches us a lesson<sup>36</sup>.)

The fact that the issur of chometz applies even for the smallest amount,<sup>37</sup> indicates that so too with gaavah – haughtiness and arrogance are not acceptable even in their smallest form.

It is almost inevitable that we encounter “chametz” of this sort in the material world we live in, where have to work for a livelihood, and encounter circumstances where self-importance, egotism and the like come to play.

These negative middos can become so ingrained in our psyche, they become “justified” and “equitable” (E.g., to be successful you need to “build yourself”, to show off your abilities or to push your self-pride) We must rule out these attitudes in the strongest possible terms.

This, explains Chassidus, is the “house-cleaning” we need to make before Pesach, to eradicate all the “chametz” that accumulated in our hearts throughout the year, to keep on guard for an entire week from the tiniest amount of “chametz”.

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<sup>36</sup> ראה תניא פרק מ"א.

<sup>37</sup> פסחים ל', א. רמב"ם הלכות חמץ ומצה פרק א' הלכה ד'. מור ושלחן ערוך ר"ח ר"ם תמו.

## A deeper view - Pesach

The Arizal explains<sup>38</sup> that are certain seven-day periods of the year where each day, e.g. Sunday, is representative of all those days, i.e. Sundays, of the year. By being careful to be free from any “chametz” for an entire week, *בל יראה ובל ימצא* – not even to have the smallest amount of “chametz”, we can eradicate from ourselves the inner “chametz” for all the weeks of the year.

This abstention from chametz, together with the mitzvah of matzah and its’ teachings, instils into a Yid the strength to reject the materialistic influences of the mundane world, and to overcome one’s own personal tendencies towards *kochi votzim yadi*. In turn this gives us the ability to identify with *Yetzias Mitzrayim* and personal *cheirus* as an everyday experience.

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### **Bittul and steadfastness**

Here comes the obvious question:

The Torah is known as “*Toras Chayim*”, a guide for everyday life, as well as “*Toras Emmes*”, the true Torah. This Torah demands from a yid to hold strong against the secular/worldly influences that take us away from our purpose - to serve *Hasheem*.

On the other hand, the same Torah requires a person not to have any feeling of personal aggrandizement and self-importance, to work towards a complete *bittul*, as *Moshe Rabeinu* said “*וְנַחֲנוּ מִהָאֵל*” - And us?

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<sup>38</sup> שער הכוונות דרוש ר"ה לפני דרוש הא'. סידור האריז"ל במקומו. משנת חסידים מסכת ימי תשובה פ"א מ"ג. בענין ז' הימים שבין ר"ה ליוה"כ פ', שיש בהם כל ז' ימי השבוע, שביום הראשון בשבוע שבימים אלו מתקנים ומעלים את ימי הראשון דכל השנה, ועד ז' ביום ב' וכו'.

## A deeper view - Pesach

What are we?<sup>39</sup>. How do these two qualities work together? To hold steadfastly strong, and at the same time feel a complete humility, that he is 'nothing'?

The answer is that not only do these two qualities not contradict one another; each quality actually complements the other. The Gemara in Kiddushin<sup>40</sup> writes, אני נבראתי לשמש את קוני, we are created to serve Hashem. At every moment we can connect to Hashem and bring kedusha into this world. A yid cannot permit secularity and worldliness to interfere in his mission of doing what Hashem wants. And Hashem helps him in his mission and gives a person the strength to overcome these challenges.

A yid is different, as we find by the first yid, Avraham Avinu. He was known as אחד הי אברהם, he was one, different from the rest of the world. He was also known as 'Ivri', on the opposite side, meaning that Avraham was on one side, and the entire world was on the other<sup>41</sup>.

Avraham stood against the entire world, he stood strong, and like that accomplished everything he had to do. This quality of complete independence, to stand strong against one's surroundings, was given to every Yid.

When a Yid realises that his entire being is to carry out a mission from Hashem, and that Hashem's given him the capabilities and strengths to fulfil this mission, then these two qualities, of holding strong yet

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<sup>39</sup> שמונת מז, ז.

<sup>40</sup> קידושין פב, ב.

<sup>41</sup> בראשית יד, יג. וברש"י שם.

## A deeper view - Pesach

being humble, fuse together. The determination to fulfil one's purpose in the world isn't out of gaavah or self-importance, but rather, it's for Hashem. The Mishna in Avos says <sup>42</sup> וְרִשְׁתָּנִי לְעַצְמִי, מָה אֲנִי - for myself I am nothing. If a person deviates from focusing on doing what Hashem wants from him, then he's akin to nothing.

So, the stronger his bittul, the stronger he will reject any thoughts of selfishness, pride and self-importance, and his determination to fulfil his mission for Hashem, through keeping Torah and mitzvos, will be strengthened and he'll be able to do what it takes to hold firm in it and resist worldly temptations.

Through us going out of our personal Mitzrayim, we bring closer the time of leaving the general Mitzrayim, of the current golus, and are zoche to the ultimate geulah, with Moshiach Tzidkeinu<sup>43</sup>.

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<sup>42</sup> אבות פרק א' משנה יג.

<sup>43</sup> על פי חלק ממוכתבים כלליים של פסח תשמ"ו

This series is made thanks to generous donations of several individuals. May the reading and inspiration be a zechus that they should be bentched in all their requests and desires.

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