

DAYENU'S DIRECTIVE

PESACH 5784 -2-

1 The Omnipresent has bestowed so many favors upon us!

Had He brought us out of Egypt, but not executed judgments against the Egyptians, it would have sufficed us.

Had He executed judgments against them, but not upon their gods, it would have sufficed us.

5
ing should have been לנו — to us, not עלינו — upon us.
* What is the meaning of the word Dayenu said at the end of every line? It seems to be saying that this would have been enough for us in terms of our national well-being and development. But can we really say this? How can we say that if Hashem had taken us out of Egypt and had not given us the Shabbos or the Torah that it would have been enough? Apparently, Hashem who gave them to us, and demanded their full observance, felt that it would not have been enough!¹³⁶

2 *בשרי כחן יתן*
The festival of Pesach approaches auspiciously. On the first night of this sacred festival, the night of the seder, every Jew fulfills both mitzvos decreed by the Torah and mitzvos decreed by the Rabbis, with all of their attendant minhagim—rituals and customs—as they have been handed down to us from generation to generation. Hence, it is fitting that we examine a statement formulated by the authors of the Haggadah that appears towards the conclusion of the recounting of the story of "yetzias Mitzrayim": "כמה פעולות טובות למקום עלינו"—how many levels of favor has the Omnipresent bestowed upon us?
→ We find that they chose to enumerate fifteen favorable deeds that HKB"H performed on our behalf. The first favor mentioned is: "ויוציאנו ממצרים"—that He took us out of Egypt. Among the deeds listed are "Makkas Bechoros"—the plague of the firstborn—"krias Yam Suf"—the splitting of the sea—supplying us with the heavenly "mahn" to eat and giving us Eretz Yisrael. The list concludes with the fifteenth and grandest favor of them all: "וּבָנָה לָנוּ אֶת בֵּית הַמִּזְבֵּחַ לְפָנָיו" —He built us the sacred Temple (literally: "the House of His Choosing") to atone for all of our sins.

6
MY SOLE DESIRE *R. Kluger*
The Veil of This World
SOME THINGS IN life are visible and clearly perceptible to us.
→ Our body is the most obvious reality in our lives — our hands, feet, head, eyes, and ears are things we can see and feel. The whole physical world around us is visible and concrete — we see tables, chairs, houses, and people — and thus we know they exist. The same is true for the physical processes in life: it is clear to us that you eat and then feel satisfied; you get dressed and feel warm; you need money to buy food, clothing, and other needs. These facts are distinct and tangible to us.
↪ There are other truths in life that, although they are basic realities, are not so obvious and perceptible. The fact that Hashem renews the world and sustains us every moment, that *parnassah* is from Hashem, and that whatever happens in the world is from Hashem, are truths that we know and believe, but are nevertheless not obvious and tangible. This is called *hester* (concealment) — in this world, G-dliness is concealed from us and not perceptible like the physical world around us.

3 *R. Glatstein Haggadah*
כמה מעלות טובות למקום עלינו
The Omnipresent has bestowed so many favors upon us!
→ This *piyut* was incorporated as a supplement to the central *sipur of geulas Mitzrayim*, to expand our expression of gratitude beyond the redemption from Mitzrayim to include other *chasadim* that Hashem performed for us. The 15 levels of kindnesses listed here were a continual chain of goodness that Hashem bestowed on us as a People, beginning with *Yetzias Mitzrayim* and ending with the building of the *Beis HaMikdash*.

7a
The Revelation of the Seder Night
THE PASSUK IN *Parshas Bo* describes the first night of Pesach: "It is a watch night (leil shimurim) for Hashem to take them out of the land of Mitzrayim; this night (halaylah hazeh) is Hashem's, watching all the sons of Israel throughout their generations" (12:42). The word *hazeh* — this always refers to a visible, tangible thing that can be pointed to with a finger.

4 107 DARKNESS TO DESTINY
R. Bernstein
Enough for Whom?
The common translation of the opening line of this song is "How many levels of kindness did the Omnipresent bestow upon us." However, this translation raises some difficulties:
→ Why do we say *למקום*, which means to the Omnipresent? We should say *מהמקום* — from the Omnipresent, as we are discussing kindnesses bestowed from Him to us!
If the references are to levels of kindness bestowed towards us, the word-

7b
The first night of Pesach is called "this night." Night symbolizes *hester*. In the physical sense, night is a time of darkness, when one's view is blurred and it is hard to distinguish shapes and colors. Likewise, the inner meaning of night is *hester*, a state in which G-dliness, the inner truth of the world, is imperceptible and blurred.
The Seder night is "this night." On the night of *yetzias Mitzrayim*, the concealed truth of the world, or the night of the world, became so clear and visible, that it could almost be pointed to with a finger: "Look! Everything is G-dliness!"

Here is the Creator Who runs the whole world! In the Haggadah, we read the *passuk*, "And I will go through the land of Mitzrayim on this night and I will strike every firstborn... I, Hashem" (Bo 12:12), on which Chazal comment, "I and not an angel; I and not a *saraph*, I—Hashem, I and no other." At *makkas bechoros*, the Jews were spiritually redeemed from the impurity of Mitzrayim. Then it was revealed to the world that "I—Hashem"—I control the world, I and no other—without any blurring or doubt, leaving no option to ascribe any power in the world to other intermediaries. The Haggadah comments on the words "*bemora gadol*—with great fear": This was the revelation of the *Shechinah*. On *this night*, the

Shechinah—Hashem's presence—was revealed and evident to all (*Zohar, Parshas Bo 38*).

Dovid Hamelech writes in *Tehillim* that Hashem knows everything and that no one can hide from Him, ever and anywhere: "Even darkness will not be dark for You and night will be bright as day; as darkness, so is the light" (*Tehillim 139*). The inner meaning of this *passuk* is that even the most innate, most spiritual level of this world that is concealed from us as if under the cover of night, is in fact a plain, tangible, and indisputable reality, "bright as day."

Chazal say that the words "night will be bright as day" refer to the night of *yetzias Mitzrayim*, when the night was as bright as a day in Tammuz (*Zohar, ibid.*). Chazal are teaching us that at *yetzias Mitzrayim* there was such a clear revelation of G-dliness that the existence of night—the concealed truth, the G-dliness in creation—became as clear and perceptible as the physical, visible reality. The darkness of *hester* was revealed and became bright as daylight.

The inspiration of that revelation of Divinity returns every year on the night of *yetzias Mitzrayim*. On every Yom Tov, Hallel is only recited by day, but on the Seder night, we say Hallel because this night is considered as day, when G-dly truth shines bright and clear.

Chazal's wording of the question asked at the Seder is "*Mah nishtanah halaylah hazeh—Why is this night different from all nights?*" While on all other nights, Hashem's existence is concealed, on this night, G-dliness is revealed to us. (The essence of Seder night is *this night*, a time of tangible *giluy Shechinah*.)

As we sit around the Seder table recounting the miracles of *yetzias Mitzrayim*, we can connect to the wonderful G-dly revelation of that time and make Hashem's existence a basic, tangible reality in our hearts.

Darkness to Destiny

These questions cause certain commentators to explain the intent of the song somewhat differently: For each and every level of kindness that Hashem bestowed upon us, there is a corresponding level of expressing gratitude למקום — towards the Omnipresent, which is incumbent upon us!¹³⁷

הכרת הטוב — מחייבת קבלת עול מלכות שמים

וממשיך החובות הלבבות: "והענין השני — טובות הבורא על עם מן העמים ואומה מן האומות, כמו שהיטיב לבני ישראל בהוציאם מארץ מצרים, והביאם אל ארץ כנען, וחיבם בזה עבודה יתירה על העבודה הראשונה והיא התורות השמעיות", מבואר בדבריו שהמצוות השכליות הן מצוות אשר בכח כל אדם להבין את חיובן ולקיימן, שהרי מחויבות השכל הן, ולזה מספיק מחייב הכרת הטוב הרגילה של כל נברא, אולם המצוות השמעיות אשר השכל אינו מכין את הצורך לקיימן, בהכרח קשה יותר על האדם לקבלן. לכן הוציא הקב"ה את ישראל ממצרים והיטיב להם יותר מלשאר העמים, כדי שיהיו מחוייבין לו בהכרת הטוב נוספת על שאר הנבראים, ומתוך חיוב זה יבואו לקבל מלכותו ולקיים המצוות השמעיות ברצון, והיינו עבודת לו יתברך. כלומר, כח הכרת הטוב הוא כח אשר בא להקל על האדם את קבלת מלכותו יתב' ברצון, ואת קיום המצוות השמעיות אשר השכל אינו מחייב לקיימן, אלא העבודת להשייח' הבאה מתוך הכרת הטוב.

וכן כתב באבן עזרא על הפסוק "אנכי ה' אלוקיך אשר הוצאתיך מארץ מצרים מבית עבדים" (שמות כ, ב) שכתב כי יצי"מ שכתב והכרת הטוב הבאה ממנה היא שמחייבת את קיום המצוות, וז"ל: "כי אתה חייב בעבור שהוצאתיך מבית עבדים להיות לי לעבד שתעבדני... כי טעם השאלה למה אנו חייבין לעשות מצוות ה' יותר מכל האדם, והלא בורא אחד לכולנו? — ... עבדים היינו לפרעה, והוא עשה לנו זאת הטובה הגדולה, ע"כ אנו חייבין לשמור כל מה שיצוינו, אפי' לא היינו יודעים טעם מצוותיו".

מפורש בדבריו כיסודו של החוה"ל כי המצוות השמעיות, דהיינו אלו שאין אנו יודעים טעמן, במצוות אלו התחייבו ישראל כהכרת הטוב להקב"ה, על שהוציאם ממצרים, וא"כ המענה לשאלת הבנים (דברים ו, כ) "מה העדות והחוקים והמשפטים אשר צוה ה' אלוקינו אתכם" הוא "עבדים היינו" (שם, שם כא), כלומר, בגלל היות ישראל עבדים שיצאו לחירות ע"י השי"ת, מכירים הם טובה לה' ומקיימים גם את המצוות השמעיות, את החוקים, א"כ אף שודאי היה כח בידי הקב"ה כבורא העולם להטיל על ישראל את המצוות השמעיות, מ"מ אילולי שניתן להם הכלי המחייב של הכרת הטוב, אז היה זה נטל כבד מדי בקיום אלו המצוות, מה שאין כן משקיבלו עליהם מצוות אלו בתורת הכרת הטוב, שוב יש כאן קבלת מצוות ברצון, ולא מתוך קושי.

סיפור יצי"מ — מחדש את הכרת הטוב

וכיצד יבוא האדם לידי הרגשת הכרת הטוב? — ע"י ידיעת כל פרטי הטובה שנעשתה עימו, ועל כן נצטוונו במצות סיפור יצי"מ, כי ע"י הסיפור על כל פרטיו מחיה האדם מחדש את טובות השי"ת עמנו בהוציאנו אותנו ממצרים — "כאילו הוא יצא" — ומרגיש את חיוב העבודת מתוך הרגשת הכרת הטוב, כי זוהי סגולת הסיפור והציוור לחיות את העבר בהווה. כאשר אדם מספר אירוע מרגש שקרה בעבר הוא מתרגש מחדש עד לדמעות כאילו הדבר קורה עכשיו, כך באותה מידה שאדם מרבה לספר ולפרט בניסי יצי"מ מתרבות בליבו הרגשות הכרת הטוב להשי"ת וגדולת מעלתו. כפי שהביא רבינו ירוחם הלוי ממיר זצ"ל בשם הסבא מקלם זצ"ל ד"כל המרבה לספר ביצי"מ הרי זה משובח", היינו שהוא מלשון משבחי, שנעשה בעצמו משובח יותר ויותר (דעת חכמה ומוסר, ח"א עמ' קטז).

המתבאר בזה שכפיית טובה אינה יכולה לדור יחד עם אמונת יצי"מ. הכלית יצי"מ היא קבלת עול מלכות שמים, ומי שהוא כפוי טובה ואינו מכיר ומודה על הניסים והנפלאות שנעשו ביצי"מ, ממילא אינו מסוגל לקבל עליו עול מלכות שמים. ולעומת זאת, כפי שלימות מידת הכרת הטוב, באותה מידה מקבל עליו עול מלכות שמים. ודרגות רבות בדבר, ככל שהאדם מתעלה ומוסיף בהכרת הטוב למיטיבו, כך הוא מתעלה בדרגת קבלת עול מלכות שמים, שכן קבלת עומ"ש קשורה בדרגת ההכרה של האדם בטובתו של מקום, וכדי להרגיש ענין זה, עלינו לדעת כי כאשר אנו מכירים טובה לשני, אזי במעשה זה הרינו כאומרים וקוראים "שמע ישראל ה' אלקינו ה' אחד", שכן המכיר בטובתו של חברו ודאי גם מכיר בטובתו של מקום, א"כ הכרת הטוב לחברו מהווה את היסוד לקבלת עול מלכות שמים.

* There is a very profound message here with regards to the concept of gratitude. Even if the kindness bestowed upon the person is a process that includes many stages, he should not wait until the process is over before saying thank you. Rather, each and every stage is deserving of one's gratitude.

→ In truth, the entire Seder night itself is dedicated to an appreciation of what is ultimately one step in a larger process. Hashem delivered the Jewish People from Egypt in order to bring them to Mount Sinai to receive the Torah. Indeed, immediately following the first day of Pesach we begin a count-up to that event. Nonetheless, the Exodus from Egypt on Pesach, while not the culmination of our national liberation or destiny, is fully deserving of a night of thanksgiving. This is the theme that pervades the song of *Dayenu*.¹⁵⁸

We saw in the preceding paragraph the idea that the more one is a benefi-

R. Pruzansky

It's All in the Details

For most people, the more someone is a presence in their lives, helping them out and caring for them in a wide variety of ways, the less the person is likely to think about the many specific acts of kindness that person performs for him. The biggest example of this is a child and his parents. The child may understand that he must honor his parents out of a sense of *hakaras hatov* for giving him life and nurturing him, but he doesn't necessarily thank them for their specific acts.

A child doesn't normally say, "Thank you, Tatte, for working to give us a nice house and food to eat," or "Thank you, Mommy, for making sure I do my homework." His parents' constant presence and devotion are as natural to a child as the sun in the sky. That's why most people don't begin to understand what their parents do

for them until they, too, become parents.

If this is true for our sense of gratitude to our parents, how much more so is it true for our gratitude to Hashem, whose continuous acts of incredible kindness seem to "just happen"? He created us with great compassion and wisdom, provides everything we need to live, heals us from sickness, saves us from danger, performs miracles for us, and sustains the world with a non-stop outpouring of *chesed*. But we don't tend to think about all this. We lump it all together into the general *Modim* we say when we daven and unless something really unusual happens, our sense of gratitude is rarely aroused within our hearts.

→ Rav Gamiel Rabinowitz explains that the *Baal HaHaggadah* is trying, at this point in the Seder, to help us shake off that mindless attitude toward Hashem's kindness. By detailing all the incredible things He has done for us since He took us as His nation, we experience the multitude of specific expressions of Hashem's infinite love, and instill in ourselves the great gift of gratitude.

With the word *dayeinu*, we recognize that in truth, Hashem is not required to give us anything. Therefore, had He given us even one of the many benefits that we have, we should feel *dayeinu* — that it would be enough.

But the Seder is not the only time in which we can focus on the specific ways in which Hashem cares for us. Just as we thank Hashem for the *geulah* from Egypt in a very detailed and specific manner, we have to thank Him in detail for our personal *geulah* — for each of the blessings he showers upon us — so that we become truly aware of all of the incredible good that He bestows upon us.

When we appreciate everything we have in life — especially our relationship with Hashem — we become happy people. In turn, Hashem will continue to shower us with tremendous blessings, giving us even more to be grateful for in our lives.

יש בראש ובראשונה מושג של דינו, כלומר הכר נא כי לא חייבים לתת לך הכל, די לך באחד מן הדברים שהואילו להעניק לך משמים. נקוט לדוגמא את השבח וההודיה שיש לתת להשי"ת על כל נשימה ונשימה, שכמנה תוצאות חיים, וכמובא במדרש (ב"ד י"ה, ט): ר' לוי בשם ר' חנינא אמר, על כל נשימה ונשימה שאדם נושם צריך לקלם לבורא, מאי מעמא כל הנשמה תהלל יה' - כל הנשימה תהלל יה.

מתנת חיים

כמה מעלות טובות למקום עלינו וכו' על אחת כמה וכמה ומה טובה מפולה ומכופלת וכו'. בהגדת המלבי"ם כתוב דברים מלידימים וז"ל, אחרי שבצע בעל ההגדה אמרתו וגמר כל הסיפור כל הכתובים ודרשותיהם, מעתה יפה אל אמירת הלל, וכדי להלליה את לבנו קודם אמירת הלל לתת בינה בליבו עד כמה מחויבים אנחנו להלל, יקדים לנו הקדמה לחשוב ולילול כל הטובות שעשה לנו ה', וכי גם אחת מהנה דיה ומטפיק לנו להודות לשם ה' כמה שיש בכוחו ועל אחת כמה וכמה בקבוץ כל הטובות יחד, הלא אין שיעור ונבול על התודה הראייה לתת לנו להקב"ה, ולפיכך מחויבים אנחנו להלל בכל וימי קולט ושבח שיתכן להיות, ומטיים ונאמר לפניו הללויה, וזה הכניסה אל אמירת הלל, ולפיכך מן כמה מעלות טובות עד אחר לפיכך המשך אחד הוא ומשולב יחד, ובכונה הוא שהוסיף בעל ההגדה על משנתנו מן כמה מעלות עד רבן גמליאל היה

מזכר ומורגש, ובאור המלה מעלות הוא תהלות ותשבחות כמו לעלה ולקלם, וזה בעל ההגדה צוה לעורר אותנו כי גם על כל טובה וטובה לזכרה עלינו להזיף את רוחנו ולהריק את כחנו בתהלה ושבח צדקה עד אין כח עוד, ומכ"ש בתחסף יחד כל הטובות כלם, ובמחילה מכל המחברים והמבארים שהגו מן המסלה להצין צבור מלת דיינו על הטובה וע"כ נחלצנו בקושיות ותמיהות הרבה אשר רמזנו עליהם בקצרה בהשאלות, והאמת עד לעמנו כי צבור דיינו הוא על התודה וההודאה שהטובה היחידית מספקת לנו לעלה ולקלם להקצ"ה כמה שיש בכוחו, ע"ד נוסח התפלה

אלו פיני מלא שירה בים ולשונו רנה כהמון גליו ושפוחמינו שכן כמרתני רקיע וכו' אין אנחנו מספיקים להודות לך ה' אלהינו על אחת מאלף אלף אלפי אלפים ורבי רבבות הטובות וכו'. ואומר כמה מעלות כלומר כמה הודאות על הטובות, למקום עלינו מוטל עלינו לתת למקום, אלו הוציאנו ממצרים וקבלנו רק הטובה הזאת ולא עשה בהם שפטים, דיינו לעלה ולקלם להקצ"ה צדקה כמה שאפשר בצמנו, וע"ד זה יתפרשו כל המאמרים, וכן

bad. For instance, a person who is financially stressed may feel distraught, but he should try to recognize that he has his health and basic necessities, and all that he is missing is money, which is not nearly as important.

With all of his financial difficulties, if he has young children, would it ever occur to him to sell them? Of course not! He would not sell his children for all the money in the world, and he therefore should see himself as a very lucky person, his financial woes notwithstanding.

It is said that a person once came to Rav Shach and informed him that he was making a "Kiddush'l" in honor of the birth of his daughter. "Tell me," Rav Shach replied, "had you been childless for ten years and then celebrated the birth of this baby, would you still be making only a 'Kiddush'l'? Obviously not. If that were the case, you would make a Kiddush fit for a king! Now that Hashem spared you from all that pain and gave you a daughter shortly after your marriage, you are even more obligated to express your feelings of appreciation and great joy!"

Similarly, every person in his own situation has to contemplate the many blessings in his life and derive joy from them.

The Gemara relates (Nedarim 50a):

24 The daughter of Kalba Savua became betrothed to R' Akiva. When Kalba Savua heard about it, he threw her out of his house and uttered a vow prohibiting her to benefit from any of his possessions. She nevertheless went and married R' Akiva, in the winter. Due to their poverty, they would sleep on straw in a shed, without pillows or mattresses. R' Akiva would pluck the straw from her hair. "If I had the means," he said to her, "I would place upon you a Jerusalem of Gold."

The prophet Elyahu came, appearing to them in the guise of a person, and he called out at the door, saying, "Please give me a little straw, for my wife has given birth and I have nothing for her to lay down on."

"See," R' Akiva said to his wife, "here is a person who lacks even straw!"

Obviously, as R' Moshe Kalish pointed out, R' Akiva was not rejoicing because he had more than someone else. That knowledge

would not have made him happier. Rather, because he saw someone who did not even have straw, he came to recognize that the straw he possessed was a great gift. If we, too, would contemplate all that we have that many others are unfortunately lacking, we would recognize how many incredible blessings Hashem has granted us.

We also have to recognize, as mentioned earlier, that Hashem does not owe us anything. We start from zero, and every good thing we have is a gift from Him. A person who adopts this attitude will stop viewing himself as a person who suffers and begin to view himself as a person who has innumerable gifts and blessings, as well as some difficulties.

25

Taught by Our Story - R. Saro

aras hatov is a crucial part of our avodas Hashem. We are ntly finding ways to thank the Almighty for His kindness. We

are instructed to make 100 blessings a day in order to constantly have Him in our thoughts. Our initial persecution in Mitzrayim began when Pharaoh exhibited a lack of hakaras hatov, when he very conveniently forgot all that Yosef had done for him. It is thus incumbent upon us to emphasize the importance of hakaras hatov, and perhaps even more important, to exhibit such behavior: to Hashem, and to other human beings.

זהו הלימוד לכל השנה, כשם שגאולת מצרים הכללית היתה להודות להש"ת, כך גם הגאולה הפרטית שיש לכל אחד ואחד כאשר הוא. ועלינו להודות להש"ת על שהולכים ורואים ומדברים, ואיננו

זקוקים ח"ו לרפואות שונות ומשונות להם נזקקים רכבות בני אדם המתיסרים בגופם ונפשם, וע"ז כבר נאמר: אין אנתנו מספיקים להודות.

והאדם שהוא מרוצה ויודע להעריך ולהודות את מה שעשו עבורו, מגיע ג"כ למדת השמחה, שהיא גוררת עמה שפע של חסדים, עד שניתן להשיג בעטייה גם רוח הקודש, וכידוע מהאר"י הק' (שער הכוונות, שער רוח"ק) שזו העבודה הגדולה, ובזכותה הגיע לדרגות הגבוהות בעבודת ה' והשגותיו. ועל דרך זו שמעתי מהרה"צ ר' אברהם יורובין זצ"ל, שמה שמצוי אנשים שאינם בשמחה, הסיבה היא משום שהם חיים בהרגשה כי מגיע להם עוד ועוד. אך כשיחשוב האדם, שלא מגיע לו שום

דבר, וכל מה שקיבל הוא יותר ממה שמוגיע לו באמת, הרי בוודאי ישמח ויתענג על כל מה שנותנים לו.

22 וזו הדרך הראויה כיצד להגיע לאהבת השם וליראתו, וכלשונו הזרב של הרמב"ם (יסוד' ב, ב): והיאך היא הדרך לאהבתו ויראתו, בשעה שיתבונן האדם במעשיו וברואיו הנפלאים הגדולים, ויראה מהן חכמתו שאין לה ערך ולא קץ, מיד הוא אוהב ומשבח ומפאר ומתאוה תאוה גדולה לידע השם הגדול וכו', וכשמחשב בדברים האלו עצמן, מיד הוא נרתע לאחוריו ויפחד ויודע, שהוא בריה קטנה שפלה אפילה, עומדת בדעת קלה מעומטה לפני תמים דעות וכו', עכ"ל דבריו הערבים. וכשאדם משריש את האמונה

התמימה בלבו וחי עמה בכל עת, אז גם הקב"ה כביכול מראה אהבתו אליו, וכמאמר הנביא (מלאכי א, ב): אהבתי אתכם אמר ה'.

20 — It Would Have Been Enough for Us.

- Dayeinu is not about declaring that we did not need Hashem to do these kindnesses for us. Of course, we needed them all!
- We are all obligated to find Hashem and believe in Him, the same way Avraham Avinu did. We thank Hashem that He made it so easy for us to do that, by affording us a history rich with His Providence.
- Thus, Dayeinu is really about declaring that even if Hashem had not continued to reveal Himself to us openly again and again, we would still have had sufficient evidence of His Providence to believe in Him forever; and it is also about thanking Him for relating with us so openly, so that we can more easily recognize Him and relate to Him!

27

Here, we express to Hashem the unbelievable debt of gratitude we owe Him for all that He has bestowed upon us. Many people think that this means simply that we would have been lacking, and Hashem gave us what we needed in these fifteen instances between Yetzias Mitzrayim and the erection of the Bais HaMikdash. Famously, in this light, some of the lines of Dayeinu are difficult to understand. Take, for example, the line that states, If You would have drowned our oppressors in the Yam Suf, and not provided for our needs for forty years in the Wilderness, it would have been enough. Or the one that states, If You would have brought us before Har Sinai, and not given us the Torah, it would have been enough. On the surface, these lines do not really make any sense. How would it have been enough? What good would it have done for us to be saved from the Egyptian army, only to subsequently starve in the Wilderness? And what was the purpose of arriving at Har Sinai, if not expressly in order to accept the Torah? How, then, would it have been enough to be saved from our enemies at the Sea, or to be brought to Har Sinai?

28

The answer is that we are not correctly interpreting the words it would have been enough. For what, exactly, would it have been enough? Alas, we are approaching enough from the perspective of receiving from Hashem. Clearly, in terms of accepting the Torah, arriving at Har Sinai would not have been enough. If we reframe our minds properly, and focus not on what we receive, but rather on what our obligations are, this praise becomes a lot clearer, and is a very powerful lesson.

In terms of the obligation that weighs upon every single person in the world to discover Hashem on his own, to know Him and relate with Him, similar to the way Avraham Avinu did, each of these fifteen favors Hashem did for Klal Yisrael made it progressively easier to recognize Him in the universe. These were all gifts that Klal Yisrael did not necessarily deserve or even need, but which Hashem performed for them anyway, and in the process, He revealed Himself more openly than He usually does. When Dayeinu is explained in that light, we can indeed see what it means that it would have been enough at each of the fifteen steps.

29 — אלו הוציאנו ממצרים ולא עשה בהם שפטים, דינו — Had He brought us out of Mitzrayim, but not executed judgments against the Egyptians, it would have been enough for us.

It would have been enough for us to experience Yetzias Mitzrayim. If Hashem would have redeemed Klal Yisrael from Mitzrayim, that occurrence alone would have served to demonstrate to us that there is a Hashem in the world, Who acts in our best interest. We are taught to recognize all the good that happens to us as Hashem's blessings, and we would certainly have done so when granted such an incredibly good turn of fortune. As the posuk (Devarim 4:34, cited below by the Haggadah) states, this is the only time Hashem took one nation out from among another nation, and this stands as a testament to His love for Klal Yisrael. This truly would have been enough for us to find Hashem.

34

Others explain that the word קבלת can be understood to mean "steps," as in the verse (Shemos 20:23) והייתם לי עם קבלת. You shall not ascend My Altar on steps. In other words, we are being taught to find Hashem for going closer to Him step by step.

30 — אלו עשה בהם שפטים, ולא עשה באלהיהם, דינו — Had He executed judgments against them, but not upon their gods, it would have been enough for us.

But He did more than take us out of Mitzrayim; He also carried out judgments against the Egyptians. And Hashem's justice is like no other justice; it is middah keneged middah, and it is precise. When Klal Yisrael saw that the Egyptians were so obviously being punished for what they had done to the Jewish people, they got an incredible boost of emunah. Hashem was not only granting them a new lease on life by freeing them, but also exacting retribution on their behalf, demonstrating that He loves and protects His nation. Seeing this surely made Hashem more recognizable. It was not necessary for Hashem to do anything more; even had He not destroyed the gods of the Egyptians, Klal Yisrael would have sufficient reason to believe in Him.

31

31 — אלו עשה באלהיהם, ולא הרג את בכוריהם, דינו — Had He executed judgments against their gods, but not slain their firstborn, it would have been enough for us.

Hashem made it even easier for Klal Yisrael to recognize His Presence in the world, by destroying the gods of the Egyptians. Now, this does not necessarily refer to idols, which are understandably and obviously powerless. It rather alludes to the Nile River, which the Egyptians served because it carried the waters that provided their sustenance. They also worshiped animals, which provide wool and milk even to those who do not eat their meat, and the animals were killed. Now, if a person is searching for a deity to whom to attribute power, there is an inclination to give credit to what is apparently bringing success, which was the motivation behind some of the idolatry practiced by Mitzrayim. By smiting the Nile and the animals, Hashem demonstrated that they are not the source of the goodness in the world that a person is supposed to find. This made it even easier for Klal Yisrael to be able to identify Him, and in truth, this would have been sufficient. He did not have to also kill the bechorim during Makkas Bechoros.

32

32 — אלו ספק צרכנו במדבר אך בעים שנה ולא האכילנו את המון, דינו — Had He provided for our needs in the Wilderness for forty years, but not fed us the mon, it would have been enough for us.

Now, there is no question that we needed to be supported during the forty years in the Wilderness. But it could have happened the way other nomadic societies survive in harsh climates. Their dwellings are uncomfortable, and they live with barely enough water to drink, never mind bathing, or washing clothes. They experience rough terrain, and they must be wary of dangerous animals. Hashem showered the Jewish people with care while they were in the Wilderness. The Ananei HaKavod protected them from the heat and the sun's rays, and also kept their clothing fresh. The Be'er Miriam provided all the water they needed, and Hashem made their clothing grow with them, so that they never required new garments. These miracles practically announced Hashem's might and glory, and when Klal Yisrael witnessed them, their understanding of Hashem was certainly bolstered. This was a very great degree of help from Hashem, in a very open way, and would definitely have been enough for them to recognize Him. Hashem certainly did not need to provide Klal Yisrael with the mon.

33

33 — אלו האכילנו את המון ולא נתן לנו את השבת, דינו — Had He fed us the mon, but not given us the Shabbos, it would have been enough for us.

And yet, Hashem did give the mon to Klal Yisrael. This was an even more open miracle than the aforementioned Ananei HaKavod and Be'er Miriam — clouds and water are earthly things, although in the Wilderness, Hashem provided them miraculously. Mon, on the other hand, is a completely Heavenly substance. The fact that Hashem sent mon was an even greater demonstration that He runs the world, and that He is constantly providing

for everyone. The mon was a physical iteration of "bread from Heaven" and actually teaches us the relationship between our hishtadlus and pannassah. The mon that a person received was always the right amount and whether a person collected more or less, his total was always the same. The mon was a powerful reminder that Hashem exists, and controls the world.

ספר פסח

Fifteen Favorable Deeds Corresponding to the Name "HKB"

We will begin to shed some light on the subject by introducing an insight from the Ritva in his commentary on the Pesach Haggadah. He states that these fifteen levels of favor correspond to the fifteen steps in the Beis HaMikdash that spanned from the women's courtyard—Ezras Nashim--to the men's courtyard—Ezras Yisrael. We learn this fact from

the following Mishnah (Tamid 2, 5): "וחמש עשרה מעלות עולות" מתוכה לעזרת ישראל, כנגד חמש עשרה מעלות שבתהלים, שעליהן הלויים "and fifteen steps ascended from its midst to the Ezras Yisrael--corresponding to the fifteen ascents in Tehillim--on them the leviim sang their songs.

Let us explain. In the Beis HaMikdash, there were fifteen steps that separated the Ezras Nashim from the Ezras Yisrael. These fifteen steps corresponded to the fifteen "Shir HaMa'alos" recorded by David HaMelech in sefer Tehillim (Mizmor 120 thru Mizmor 134). During the festive ceremony of Simchas Beis HaShoeivah, on the festival of Succos, the leviim stood on these steps and sang. On each step, they sang one of the Shir HaMa'alos.

According to Rashi, David HaMelech deliberately formulated the fifteen Shir HaMa'alos (Songs of Ascents) to be sung by the leviim on those fifteen steps in the Beis HaMikdash. Here is what he writes (Tehillim 120, 1): "שיר המעלות. שיאמרו הלויים: אותו על חמש עשרה מעלות היורדות מעזרת ישראל עד עזרת נשים, ויש כאן A Song of Ascents. To be recited by the leviim on the fifteen steps that descended from the Ezras Yisrael to the Ezras Nashim. We have here fifteen psalms titled a "Song of Ascents" (Shir HaMa'alos").

Accordingly, the Ritva explains that corresponding to these fifteen steps, they instituted the mention of the fifteen levels of favor HKB"H bestowed upon us in the Pesach Haggadah. He adds that they also correspond to the divine name "HKB", with which HKB"H created the two worlds. This is derived from an elucidation in the Gemara (Menachos 29b) regarding the passuk (Yeshayah 26, 4): "כי ביה ה' צור עולמים"—for in "HKB",

Hashem, is the strength of the worlds--Olam HaBa was created with the letter "yud" and Olam HaZeh was created with the letter "hei." It is as if the passuk is stating that Hashem created the two worlds with the letters "yud-hei." Here are his illuminating words:

37

The Avudraham adds that this is the rationale for the fifteen expressions that we recite immediately after Krias Shema in the Shacharis service: "ויציה, ונכון, וקיים, וישר, ונאמן, וזכוה, וחביב, ונחמד, ונעים, ונורא, ואדיר, ומתוקן, ומקובל, וטוב, ויפה - ותמצא כאן ט"ו תיבות כל אחת מתחלת בוי"ו כנגד ט"ו שיר המעלות שאמר דוד, וכנגד ט"ו מעלות השמים בהגדת מטה, וכנגד ט"ו מעלות שבמקדש שעולים מעזרת הנשים לעזרת ישראל." He notes that each of these expressions begins with the letter "vav", they correspond to the fifteen Shir HaMa'alos recorded by David, the fifteen levels of favor enumerated in the Pesach Haggadah and the fifteen steps that went up from the Ezras Nashim to the Ezras Yisrael in the Beis HaMikdash.

כ"ליל הפארה
ר' סק"ו (ב"ב)

* ארבע כוסות

הארבע-כוסות, מטרתן לעורר בנו את ההתלהבות להגיע לביקורת בו יתברך. והנה כשמתבוננים בכללות הדברים, ישנו הגדל בין המצה לדי כוסות: כללות המצה, כפי שנתבאר, היא היחממה - ידיעות האמת לאמיתה וכמשייך במקומו בביאור הקטרה, ולכן צבעה לבן, שהוא לא צבע אלא עצם הדבר כמות שהוא, בהיותה מסמלת את עצם קבלת החיים מן הבורא. אך כללות הדי כוסות היא הבינה - השבת הדברים אל הלב. כי ארבע כוסות הן מצוה מדברגן - שזו חלק הבא מצדנו. כאן באה לידי ביטוי נקודת השמחה והרתיעה שלנו במצוות היום. ארבעת כוסות אלו מלאים בין שצבעו אדום כדם, כי "הדם הוא הנפש" (דברים יב, כג) - המבטא את החיות של הדברים. ומאחר והבינה בלב (כמ"ש "ולבבו יבין"), הרי שכדי לעוררה נדרש דווקא יין שעליו נאמר "ויין ישמח לבב אנושי" (תהלים קד, טו).

ולכן, לעומת מצות המצה שמתקיימת פעם אחת בלבד בכל מהלך הייסודי, הארבע-כוסות חובקות את כל הייסודי מתחילה ועד סוף: קידוש על הכוס, הגדה על הכוס, ברכת המזון על הכוס והלל על הכוס, מאחר ואת ידיעת האמת עלינו להחזיר לראשנו ותו לא מיד, אבל את החשק ואת ההתלהבות הייבים לשמור מתחילת הייסודי ועד סופו. אולם אף שבכלליות ענין הדי כוסות הוא הבינה, אך גם הן מתחלקות לחכמה, בינה ודעת, והדעת כוללת בתוכה חסדים ונבונות - הרי ארבע, וכמבואר עניינה של כל כוס וכוס במקומה.

38 The Maharal's Illuminating Explanation

It is with great pleasure that we introduce the magnificent words of the Maharal of Prague, zy"a, in Gevuros Hashem (Chapter 59). He also states that the fifteen levels of favor enumerated in the Pesach Haggadah correspond to the fifteen steps in the Beis HaMikdash and the name "HKB", with which the two worlds were created. He adds a valuable insight, however, which is relevant to each and every one of us. The reason HKB"H created the universe with the name "HKB"—possessing a numerical value of fifteen—is to teach us that the world contains fifteen levels, represented by the name "HKB". Every Jew must ascend from the lowermost level to the uppermost level. The fifteen steps in the Beis HaMikdash represent these fifteen levels; they allude to the fact that every person must ascend these fifteen levels of kedushah, from bottom to top.

39 On Pesach Night HKB"H Elevates Us to the Top of the Fifteen Steps

As a loyal servant in the presence of his master, I would like to elaborate on his magnificent idea. We will begin by addressing the notion that the fifteen levels of divine favor correspond to the fifteen steps and the spiritual ascent from the lowest level to the top level. The lowest level of kedushah is when a person emerges from the tumah of Mitzrayim and enters the realm of kedushah. He is within the realm of kedushah, but he is at its bottom level. This first level is expressed in the Haggadah as: "שהוציאנו ממצרים"—the mere exodus from the impurity and corruption of Mitzrayim. It is a Jew's mission in life to ascend from level to level in stepwise fashion until he reaches the ultimate level: "ובנה לנו את בית הבחירה".

The top level, the pinnacle of human achievement, is when a Jew achieves such a supreme level of kedushah that he attains the sanctity of the Beis HaMikdash. The Mesilat Yesharim describes this process as follows (Chapter 26):

This explains very nicely why David HaMelech, Yisrael's sweet psalmist, composed fifteen Shir HaMa'alos to be sung by the leviim on the fifteen steps that ascended from the Ezras Nashim to the Ezras Yisrael. He intended for the leviim to arouse Yisrael to perform sincere, complete teshuvah with their song—to elevate them from the bottommost level represented by "yetzias Mitzrayim" to the uppermost level represented by the kedushah of the Beis HaMikdash.

41 HKB"H Took Yisrael to the Site of the Mikdash on the Night of Pesach

It is with great pleasure and satisfaction that we can now expound on the incredible miracle that HKB"H performed on behalf of Yisrael. On the night of Pesach, He transported them to the site of the Mikdash, so that they could sacrifice the Korban Pesach there. Afterwards, he returned them, on the very same night, to Mitzrayim. This is evident from the passuk in parshas Yisro (Shemos 19, 4): אתכם ראיתם אשר עשיתי למצרים ואשא אתכם על כנפי נשרים ואביא אתכם אלי מitzrayim, and that I carried you on the wings of eagles and brought you to Me. Here is a Hebrew translation of the Targum

42 on Pesach night, HKB"H elevates Yisrael through all fifteen spiritual levels—from the lowest level of "yetzi'as Mitzrayim" to the highest level tantamount to the kedushah of the Beis HaMikdash. Therefore, HKB"H made the appropriate preparations for this phenomenon on the eve of Pesach. He took Yisrael out of Mitzrayim, the lowest level: "שהוציאנו ממצרים"—and transported them to the site of the Mikdash, the highest level: "ובנה לנו את בית הבחירה". They remained there until Pesach night and conducted the "seder" there. Thus, they performed a symbolic act for all future generations; so that on every Pesach night HKB"H would elevate Yisrael to the supreme spiritual level of the kedushah of the Beis HaMikdash.

We can provide fantastic support for this notion from the sacred words of the Tiferes Shlomo (Shabbas HaGadol), who expounds on the following passuk (Vayikra 6,9): "מצות תאכל במקום קדוש בחצר אהל מועד יאכלנה" matzos shall be eaten in a holy place, in the courtyard of the Ohel Mo'ed shall they eat it. On every Pesach night, every Jew must achieve a level of kedushah tantamount to the kedushah of the Beis HaMikdash. Thus, when he consumes the matzos, he will be fulfilling the requirement: "In a holy place, in the courtyard of the Ohel Mo'ed shall they eat it." He draws a comparison from the commentary of the Targum Yonatan cited above—that HKB"H transported Yisrael to the site of the Mikdash, so that they would perform the mitzvah of the Pesach there.

43 The author of the Haggadah arranged fifteen "simanim" (stages) for us. Seemingly, we must endeavor to understand why he employed these fifteen specifically. After all, there are several mitzvos associated with this night—the mitzvah of the four cups and the like. Yet, it appears that in this manner, he alluded to the fifteen divine acts of favor Hashem performed on our behalf, as detailed in the passage of "על אחת כמה וכמה טובה כפולה וכו'." Likewise, the Maharal of Prague explains in his sefer Gevuros Hashem that all of the favors are characterized by fifteen, just like there were fifteen steps extending from the Ezras Nashim to the Ezras Yisrael.

Let us add a fascinating idea based on the allusion inherent in the first two "simanim": "קדש ורחץ". Normally, "רחץ" would precede "קדש", because we usually begin by washing our hands of all that is negative and bad; only then do we proceed to perform acts that are positive and good. During the seder, however, we reverse the order on purpose. For, on the night of Pesach, HKB"H sanctified Yisrael, immersing them in the forty-nine levels of "binah," even though they were not yet deserving. For, they had not yet divested themselves of the forty-nine levels of tumah via their own actions. The reversed order of these two "simanim" conveys to us that every one of us is capable of fulfilling "קדש" on the night of Pesach prior to "רחץ". Every Jew can sanctify himself on this night, even though he has not yet succeeded in cleansing himself of all of his sins.

44 This coincides wonderfully with the notion that the author of the Haggadah formulated the fifteen "simanim" to correspond to the fifteen levels and acts of divine favor. He intended to teach us that on this holy night, HKB"H elevates us through all fifteen levels and stages—from the bottom to the top—even though we are not yet worthy. Therefore, we begin the seder by reciting these fifteen "simanim." They represent our request that we be elevated through all fifteen levels on this special night. We conclude the recounting of the events of "yetzi'as Mitzrayim" by enumerating the fifteen divine acts of favor HKB"H performed on our behalf. In

other words, we conclude by praising the Omnipresent for elevating us to the uppermost level.

→ Thus, we have achieved a much better understanding of the Kli Yakar's comments. The fifteen steps that connected the Ezras Nashim and the Ezras Yisrael corresponded to the name ה"ה—that HKB"H rests upon a husband and wife. These steps were built specifically between the women's courtyard and the men's courtyard. For, this location alluded to the fact that in the merit of the presence of the Shechinah in the Beis HaMikdash, between the men and the women, all of Yisrael were able to draw the Shechinah into their personal marital relationships at home. This represents the ultimate fulfillment of the directive: "ועשו לי מקדש ושכנתי בתוכם".

45 In the Merit of the Righteous Women HKB"H Rested the Name ה"ה in Mitzrayim

Continuing onward and upward along this glorious path, let us proceed to explain why they instituted the recitation of the fifteen divine acts of favor on Pesach night, which correspond to the fifteen steps in the Beis HaMikdash. We will refer to the Gemara (Sotah 11b): "בשכר נשים צדקניות שהיו באותו הדור נגאלו: ישראל ממצרים" in the merit of the righteous women that lived in that generation, Yisrael were redeemed from Mitzrayim. The Gemara explains that the righteous women provided moral support for their husbands after they returned from their long day of backbreaking labor. As a result, they were able to fulfill the mitzvah of "pru u'rvu"—"be fruitful and multiply."

It appears that in this manner, we can explain how the merit of these righteous women facilitated Yisrael's redemption from Mitzrayim. The Midrash teaches us (V.R. 32, 5): "על ידי שגדרו ישראל במצרים עצמן מן הערלה נגאלו ממצרים" because Yisrael safeguarded themselves from immorality (promiscuity), they were redeemed from Mitzrayim. This explains the matter very nicely. Yisrael successfully maintained their kedushah in Mitzrayim with regards to immorality, because their righteous spouses stood by their sides and provided them with moral support during those difficult times. Hence, it was in their merit that they were redeemed from Mitzrayim.

46 Based on what we have learned, we can comprehend why the Torah employs the following format for describing the shevatim in parshas Pinchas (Bamidbar 26, 5): "הראובני, החנוכי, הגלילי". Rashi explains that HKB"H added His name ה"ה to their names: he placed a "hei" before their names and a "yud" after their names, in order to attest to the fact that they maintained their kedushah in Mitzrayim by avoiding immorality and

47 accordingly, we can suggest that this is why the author of the Haggadah organized the Haggadah based on the "simanim": "קדש ורחץ", etc., corresponding to the name ה"ה that unites a man and a woman. His objective was to highlight the kedushah of the Jewish home. For in the merit of the name ה"ה—attesting to the fact that they maintained their kedushah in Mitzrayim—Yisrael were redeemed. Therefore, at the very beginning of the seder, the name ה"ה is alluded to by the fifteen "simanim." Similarly, the name ה"ה is alluded to at the conclusion of "sippur yetzi'as Mitzrayim," by the fifteen divine acts of favor the Omnipresent performed on our behalf.