

Pesach: Personal Slavery and Freedom

The Gemara in Rosh Hashana says "In *Nissan* our forefathers were redeemed from Egypt and in *Nissan* we will be redeemed" (Tractate *Rosh HaShana* 11a). The special energy of the month of Nissan is being redeemed. Just like the Jewish people were saved from slavery in Egypt, we will also come out of our present exile at this time.

However, another approach taken by the kabbalists is that pesach is a time to come out of personal slavery. This slavery manifests itself in us not being able to change our bad characteristics; from laziness to pride and from slacking off in keeping Mitsvot to addictions in general. Pesach is a time when Hashem gives us a free ride and enables a person to leap from the lowest level to as high a level as he/she likes. This is the deeper meaning of the word "pesach" which means to leap over. A person at this time is able to leap over the many levels and attain as high a level as he would like in one shot!

This is exactly what happened in Mitsrayim. The Jewish people were on the 49th level of impurity. In fact the Arizal says that if the Jewish people would have stayed in Egypt one second longer they would have reached a point of no turning back (this is why we had to leave in haste). Egypt was a place that kept out spirituality; as its name indicates Egypt is "Metsar"-restraining "yam"-numerical value which equals 50; this means Egypt was a place that restrained the powers of the 50th (the fiftieth level of kedusha which according to kabbalah is the highest level). It was at this time that Hashem saved them even though they didn't deserve it.

When Moshe was told to go and save the Jews, Moshe asked Hashem what merit they had; the angels also questioned Hashem and asked Him, the Jews and Egyptians were both idol worshippers, so what greater merit did the Jews have over the Egyptians to be saved? Hashem answered that they will receive the Torah later after they are taken out. From here we see that the Jews were saved from their slavery based on the potential that they had for receiving the Torah. So too on Pesach Hashem does not judge our present state; rather He judges our potential and desire for becoming better. We show our desire for change by searching out the chametz in our hearts and getting rid of even the most minute amount of whatever bad characteristic it is that we have and we call out to Hashem to do the same thing for us as he did for our ancestors; to lift us out of our bondage to our yesser haras (evil inclinations).

It is worth mentioning that at first when Moshe came to the Jewish people and told them that he was going to take them out of their bondage, they didn't believe him. This sounds painfully familiar to anyone who is trying to become better or trying to overcome an addiction. The habit becomes such a big part of his life that he thinks he can never get out of it. But we have to remember that just like the Jewish people were instantly able to brush off 210 years of slavery, so too we can overcome our shortcomings and relive the Exodus on a personal level. This is perhaps one way of interpreting the verse in the Haggadah that says "in every generation a person must see himself as if he himself came out of Egypt". We relive the slavery and hopefully this year we can truly relive the Exodus by breaking the chains of being slaves to our destructive habits.

As a word of caution one must also remember that just when a person thinks he is free of the temptations of his old tendencies, it comes running after him. We learn this again from the story of the Exodus. After the Jewish people finally left Misrayim and thought they were free of all the horrors of Egypt, Pharaoh and his army came running after them. This is the typical yesser hara that is inside each and every one of us. So what does a person have to do when he is faced with this kind of test? Let's continue with the story of the Exodus. The Jewish people were now stuck in the desert with no where to go, Pharaoh chasing them from one end and the sea staring them in the eyes on the other. What did they do? They showed courage and went into the sea up to their necks until the sea split for them. This is what a person has to do if he wants to rid himself of his yesser hara. When everything seems hopeless and it seems like his yesser hara is getting hold of him again, he has to show emuna and run away from

it even into a sea where life is impossible and trust in Hashem that He will save him. Beezrat Hashem we will all have the merit to experience this freedom soon and to see our yesser hara and our addictions drown like the Egyptians did over 3,300 years ago.

However, one must remember that just like the Jewish people lived up to their potential and received the Torah 50 days after leaving Misrayim, so too we have to live up to our potential after being given the free ride of being lifted out of our personal slavery. This is why throughout the omer we read Pirkei Avot and also work on our middot (the kabbalists go through the 7 lower sefirot every day of the week for 7 seven weeks as they pertain to personal middot). This is perhaps the hardest stage in our journey of leaving our bad habits behind. Once the Jewish people left Egypt, they were faced with test after test. They didn't have water, for a period of time they didn't have food, and before being given the Torah they thought that Mosh Rabbeinu, their leader, was dead because he delayed from coming down the mountain (this was due to their miscalculation as pointed out by Rashi). A person should expect these tests as well in his journey from leaving Misrayim to receiving his personal part of the Torah.

Now the entire holiday is much more meaningful. It is not just a commemoration of what happened over three thousand years ago, rather it is as relevant today as it has ever been; just like any other holiday that we celebrate. Therefore on Pesach night every person should set a high goal for himself and pray that Hashem will save him from his own slavery and beezerat Hashem live up to his potential throughout the Omer period and symbolically receive his part in the Torah.

Night of Opposites

Pesach night is a night of opposites. In "mah nishnata" we ask 4 questions. In Hebrew the word that is used for question is "kushiah". A more accurate translation of this word is "contradiction" not question as pointed out by the Avudarham. The four contradictions pointed out in mah nishnata are: matzah and maror which represent our slavery, and dipping and leaning which represent freedom. The child is asking why we do certain things that represent freedom and other things that represent slavery on the same night.

If we delve more deeply into this we will see that the main parts of the seder all have some aspect of slavery and freedom in them at the same time. We are told that the salt water that the karpas is dipped into represents the tears of the Jewish people in Misrayim; at the same time we are told that dipping is something that was only done by royalty and therefore it reminds us that we became free people. Furthermore, the charoset that we eat represents the mortar that the Jewish people used to build bricks yet at the same time the charoset tastes sweet! In the haggadah itself matzah is referred to as the poor man's bread and also as a reminder that our freedom came in haste and we emulate our ancestors who ate unleavened bread because the dough had no time to rise. The four cups of wine represent the four expressions of redemption and freedom described in the Torah and yet the commentators point out that it's best to use red wine because it also reminds us of the blood of the Jewish people that Pharaoh used to bathe in to cure himself of Tzaraat (commonly translated as leprosy). Therefore we see that on this night we do things that remind us of both the slavery and the freedom.

A fundamental question that needs to be asked is why do we have to thank Hashem for taking us out of Egypt? Wasn't He the one that put us there in the first place? The answer to this question is right there in the things that we do on the seder night. We celebrate both the slavery and the freedom. This is to teach us that the slavery itself was for our own good. There are many ways to explain why this is so. The Maharal says that if the Jewish people hadn't gone through slavery they would never have appreciated the freedom and the Torah that Hashem gave us afterwards.

There is a deeper reason given by the Arizal that when understood correctly can perhaps change our outlook on the world entirely. The Arizal mentions that the souls of the people of the generation of

Noach and the times of the building of the tower of bavel were both reincarnated into the Jewish people in Misrayim. They now had to go through this suffering to atone for the sins they did before. This is why they had to build bricks in Misrayim, it was exact punishment for building bricks for the tower of Bavel. We can see similarities in the Midrashim that also explain the two different time periods. By the tower of Bavel it says that the people cared more about losing a brick than they cared about losing a person. In Misrayim we see that the Egyptians used Jewish babies as bricks if the Jewish people didn't provide their allotted number of bricks in time. It is all Midda kneged midda (measure for measure).

We can also see parallels between Misrayim and the generation of Noach. The Arizal says that Moshe was the reincarnation of Noach (as heard in a shiur from Rabbi Eli Mansour). They were both the leaders of their generations and they were both saved by floating on water (Noach in the ark and Moshe in the basket). Noach's mistake in his lifetime was that he only saved himself from the waters of the flood and he failed to pray for the rest of the people. His failure to pray is why Moshe had a speech defect; it was a physical manifestation of his spiritual shortcomings in his previous life. In fact this is one of the reasons why the exact dimensions of the ark are given in the Torah. The dimensions were 300 by 50 by 30 if we convert this into Hebrew alphabet (since there are no numbers in Hebrew only letter), they spell the word "lashon" which means speech. This means that in essence Noach had to build up his speech and pray for the people but he failed to do that. It is also interesting to note that Noach worked on the ark for 120 years and Moshe lived exactly 120 years!

How did Moshe fix Noach's mistake? When Hashem told Moshe that He will destroy the Jewish people and only save him and make a nation of him (exactly like He did to Noach) Moshe said "macheni" which means erase my name as well. He prayed for them and saved them along with himself as opposed to Noach who only saved himself. The word "macheni" itself hints at Noach as by juggling the letters it spells "mai Noach" the waters of Noach! Finally we see that while Noach only saved himself from the waters of the flood, Moshe split the sea for everyone to go through!

With this we can understand why the slavery was needed, both of these generations needed to purify themselves from the sins they did in their previous lives so that they could be pure enough to receive the Torah. Now we see that the very thing we thought was bad for us (namely the slavery in Egypt) was really a necessary steppingstone for us to receive our most treasured gift of receiving the Torah. This is why we thank Hashem for taking us out of Egypt because even though He put us there, that in itself was also an act of kindness! This is also why the things that we do on the seder night have in them a mix of both the taste of freedom and slavery because they were both for our own good and this is why Hillel ate the korach which consisted of maror which represents the bitter times we had in Egypt and Matzah which represents our freedom; to remind us that they were both acts of kindness from Hashem!

This idea is perhaps best represented

10 Plagues

The Rambam says that one hasn't fulfilled the mitzvah of having a seder unless he has discussed the miracles that took place in Egypt. Along the same lines the Arizal says the word pesach can be read peh sach (the mouth speaks). It is incumbent on the leader of the seder to discuss the miracles that Hashem performed for us at the seder table. It is also important for the leader of the seder to point out that although at the seder we discuss miracles that are out of the ordinary it is still called a seder which means order. The reason for this is that as Jews we believe nature is only a way Hashem runs the world. Nature is not a force by itself and therefore miracles and natural laws are no different as they are both governed by Hashem. We demonstrate this fact by calling it a seder which shows that the miracles are also in the order of Hashem's doings just like nature is.

The retelling of the 10 plagues is perhaps the best time to fulfill this misvah, therefore it would be

appropriate to delve deeper behind the layers and see what is the essence of these 10 plagues. In the fifth chapter of Pirkei Avot, the Mishna says that Hashem created the world with 10 sayings, Avraham had 10 tests and there were 10 plagues. The obvious question is what is the connection between them? The Maharal says that the 10 plagues came to fix the 10 sayings of creation which were corrupted and misused by the Egyptians. In fact if we look at the 10 we see that they match up perfectly, but not in their respective order. It begins by going in reverse order because when one creates something (the world) one builds it from the ground up, but when one wants to destroy something one starts from top to bottom. The reason for the digressions from this reverse order is given by the Maharal.

of saying of creation

1) In the beginning

Here we see an obvious parallel theme which is that of firstness.

2) Let there be light

Opposite of light is darkness

3) Firmament (the Heavens)

Hashem made the firmament and now commanded that Hail rain down from it.

4) Waters gather so Earth appear

Hashem revealed the earth and now by the plague we know that the dust of earth transformed into lice (as we see that Aharon threw up dust and it turned into lice)

5) Vegetation appear

Locusts ate the vegetation.

6) Luminaries (sun, moon etc)

The idea here is a little deeper but the simple meaning is that the sun has healing powers as mentioned in the Gemara and without the powers of it epidemic became possible.

7) Let water sprout forth living creatures

Hashem created creatures that came from water, now frogs came in excess out of water.

8) Let earth bring forth living creatures

Hashem created living creatures on earth and now those animals came and attacked.

9) Man

The plague of boils was the only one that affected man's body so directly and so they correspond to each other here.

10) I have given food to eat

Food of Egypt depended on Nile and nutrients of food are transported through blood.

of plague

10) killing of firstborn

9) Darkness

7) Hail

3) Lice

8) Locust

5) Epidemic

2) Frogs

4) Wild animals

6) Boils

1) Water turned to blood

Now we can have a better understanding of the words of Pirkei Avot and the relationship between the 10 plagues and the 10 sayings of creation. It should also be noted that these parallels also exist with the 10 tests of Avraham. As we know his tenth test was the killing of Yitzchak who was Sarah's firstborn; this parallels the slaying of the firstborn and the first saying of creation. We can see that Avraham was

also trying to do the task of fixing the 10 sayings of creation which were corrupted by his generation at the time.

5 parallel 5

We can see other parallels within the 10 plagues as well. If we look at them as two separate sets of 5 we see that again they parallel each other exactly! The first five affected things in the lower world while the last five did so in the higher world.

1) Water turned to blood

6) Boils

Both related to disease. Blood affected inanimate waters while boils affected humans.

2) Frogs

7) Hail

Both related to water as it says in Taaanit 8b; bereishit rabbah Chapter 12- “atmosphere is upper water and the seas are lower waters.” Frogs came from lower waters while Hail came from upper waters.

3) Lice

8) Locusts

Lice crawl on lower earth while locusts fly in upper heaven

4) Wild animals

9) Darkness

As it says in Tehillim 104:20 wild animals appear at night “You create darkness and it is night when all the wild beasts of the forest creep forth.” Also the Hebrew word for wild animals “orev” is linguistically related to the Hebrew word for night “erev”

5) Epidemic

10) plague of firstborn

Epidemic affected lower animals while plague of firstborn affected higher beings namely humans.

This is why Pharaoh was able to withstand the first 5 plagues without Hashem’s hardening of his heart; because they were on the lower level while the last five were on the higher level.

Sets of 3

In the Haggadah we also see that Rabbi Yehuda used the initials of the names of the plagues to form three words. This means that he split the plagues into three sets. What is the significance of this? The Maharal says that the first 3 of the plagues affected the earth and water, the next three affected humans and animals and the next three affected the heavens and the celestials. The last which was the killing of the firstborn relates to the human soul. Therefore we see it affected things progressively from the lower earth to animals and humans and finally to the soul; going from lower to higher. Here is the breakdown:

1st set of 3 plagues- Affected earth and water

Blood affected water, frogs came from water onto earth and lice came from the dust of the earth which transformed into lice.

2nd set of 3 plagues- involved humans and animals

Wild animals, epidemic which killed animals and boils which affected humans

3rd set of 3 plagues- affected heaven, sky and the celestial

Hail (came from the sky), locusts (fly in the sky) and darkness is lack of light from the luminaries of

the sky.

The killing of the firstborn according to the Maharal relates to the soul which is even above the skies.

The Maharal also says that the 10 plagues can be divided into threes by putting them in groups of positive, negative and neutral (the words positive and negative here are arbitrary it really means one thing, then its opposite followed by a third thing which has both of the opposites within itself). Here is the breakdown:

Positive	Negative	Neutral
Blood (warm)	Frogs (cold blooded)	lice
Wild animals (tear from outside)	Plague and disease (act from within)	Boils (act from within and manifest themselves on the outside as boils)
Hail (falls down)	Locusts (fly up)	Darkness- (celestial bodies revolve)

From the Maharal's outlook on the plagues we see why 10 were needed and we also see a perfect symmetry and order to the 10 plagues that at first glance seem disorderly. The reason for the 10 plagues was to

show that Hashem is one and that He runs everything. From the above we see that the plagues affected every part of the earth and so proved to the world that even though the different parts of the world seem unrelated, they are all really run by one G-d and at their depth they all contain perfect symmetry and order. This is why there had to be 10 because once ten things join they create a new single unity (just like when 10 men join they become a minyan of one).

Splitting of the Sea

The splitting of the sea is also a major miracle that Hashem did for the Jewish people. It is important to point out that the sea did not split until Nachshon ben Aminadav of the tribe of Judah walked into the sea and it wasn't until the water reached his neck that the sea split. This teaches us a very important lesson. As long as we do what we have to do (have emunah and put in self effort) then we don't need to worry about the outcome, Hashem will take care of the rest. This is a classic example of effort and trust.

Just as before we looked for the deeper meaning of the ten plagues let's try to delve deeper into the meaning of crossing the sea. There are many different reasons why the Jewish people had to go across the sea and why the Egyptians had to drown. One reason is that just as the Egyptians drowned Jewish babies while their parents looked on, now Hashem drowned the Egyptians while the Jewish people looked on. In fact there are commentaries who say that the horses were reincarnations of the Egyptians who made the Jews suffer in previous years and had passed on. That's why it was important that they too drown along with the Egyptians. Midda kneged midda (measure for measure) is how Hashem runs the world. Another reason for having to go through water was so that Moshe can fix the mistake of Noach (only saving himself from water) by splitting the sea for everyone to go through (as mentioned before in the section titled: Night of opposites). Yet another deeper reason as heard from

Rabbi Tatz is given below.

Water in Judaism represents birth. This is the deeper meaning of going to the mikveh. Mikveh is a rebirth. Just as when a baby is in its mother's stomach it is surrounded by water so too when we go to the mikveh we are being reborn. Water always takes the shape of the object that is put in it and becomes one with it, thus the coming out of the water represents birth in which the baby is separated from the mother much the same way we are separated from the water as we go to the mikveh. It is interesting to note that water is the only liquid whose density is higher in the liquid phase than the solid phase. The more dense something is, the more closely it sticks together, thereby closely surrounding us in the mikveh. Incidentally, the birth of the world is also similar to the mikveh concept and the birth of a baby. It says in Bereishit that the waters gathered and the land was revealed. We also see again, when the world was reborn in Noah's generation, Hashem used water in the means of a flood to give birth to a new world.

Now we see that something coming through water represents a new birth. What is the connection of this with the splitting of the sea? For the Jewish people the going through the sea represented the new birth of a nation. Before then we were slaves, definitely not a nation, and now we are redeemed and finally being called a nation represented by the going through the sea. It is also noteworthy to point out that according to the Midrash the water split into twelve parts, one for each tribe and the waters surrounded us from the sides all the way to the top. The top was not open to the sky contrary to common belief based on the movie of the Ten Commandments. This is critical because as we said before the birth of the world, the birth of the baby, and the going through the mikveh all required that the object or person be surrounded by water from all sides.

We can now appreciate the depth behind the splitting of the sea. It wasn't just a random miracle but it was exactly the thing that was needed on many different levels as explained above.

Structure of the Haggada

For many people, the Haggadah is a book with random bits of information about the Exodus, put together to form a sefer. For many it is hard to see the order within the Haggadah and unfortunately many people think there is no order to it. The Malbim explains that the entire Haggadah is based on one verse from the Torah "V'higadita l'vincha ba'yom ha'hu leimor, ba'avur zeh asah Hashem li b'tzeiti m'Mitzrayim: And you shall relate to your child on that day, saying: It is because of this that Hashem acted for me when I came forth out of Egypt" (Shemot 13:8). This verse is the source of our obligation to have a seder, in fact, the name "haggadah" is derived from the first word of this verse, "v'higadita." The Malbim explains that the Haggadah can be split up into six parts which parallel the six parts of this verse.

The first two words of the source verse are "V'higadita l'vincha" (and you shall relate to your child) this relates to the beginning of the Haggadah from "Maaseh Rabbi Eliezer" until the end of the section of the four sons. The four sons are the main part of this first part of the Haggadah because they relate to the beginning of the verse "and you shall relate to your child". The section of the four sons tells us exactly how to do that and what to answer to each son.

The second part of the Haggadah relates to the second part of the source verse which says "Bayom hahu" (on that day). This part begins from "yachol merosh" and ends at "munachim lefanecha". This one paragraph discusses exactly what "on that day" means.

The third part of the Haggadah relates to the next part of the source verse which says "leimor" (to say). This is the story of the exodus from "Mitchila ovdei avodah zarah" (at first were idol worshippers) till the end of "dayeinu". This is the bulk of the Haggadah because the word "leimor" relates to our obligation to say over the story of the Exodus.

The fourth part of the Haggada parallels the fourth part of the source verse which says “baavur Zeh” (because of this). This part starts from “Rabban Gamliel haya omer” until “befarech”. This part of the Haggadah speaks about pesach, matzah and marror. The reason why it parallels “baavur zeh” is because as we speak about the Matza and marror, we point to them and say matza zo-this matzah and marror zo-this marror, these parallel the language of the source verse which says “because of this.” Because of *this* (the exodus), we eat *this* matzah, *this* marror, and Gd willing, when the beit hamikdash will be rebuilt, *this* korban Pesach.

The fifth part of the Haggadah parallels the fifth part of the verse “asah Hashem li” (Hashem did for me). This part of the Haggadah starts at “bekol dor vador” and ends at “nishba laavoteinu”. It speaks about how every person should regard himself as if he himself left Egypt. This clearly parallels the fifth part of the verse because in the verse it says Hashem did for *me*, even though it happened over 3300 years ago.

The sixth and final part of the Haggada parallels the sixth part of the verse “betseiti Misrayim” (when I came from Egypt). This is the start of the paragraph “lefichach anachnu” until the end of Hallel. This part parallels the end of the source verse because in it we express thanks to Hashem for taking us out of Misrayim.

Now we have a better understanding of the Haggadah. It is orderly and it addresses every part of source verse for our obligation to have a seder.

The number 15

We all know that the seder has 15 essential parts: 1) kadesh, 2) orchatz, 3) karpas, 4) yachatz, 5) maggid, 6) rochsa, 7) motzi, 8) matza, 9) maror, 10) korech, 11) shulchan orech, 12) tzafun, 13) barech, 14) hallel, 15) nirtza. The number 15 is also present in the haggadah by dayeinu where we mention 15 different things Hashem didn't have to do for us. There were also 15 steps that led to the temple and 15 songs of ascent (shir hamaalot) which the Leviim sang while worshippers came to the Beit Hamikdash (sukkah 51b). What is the connection between all these? The kabbalists explain that the number 15 is the numerical value of the first two letters of Hashem's name. The Maharal further explains that the number 15 represents man's connection to Hashem. Therefore, at the seder when we want to connect to Hashem and at temple which is the site for connection to Hashem, the number 15 is ever so present.

Chametz and Matsah

The Radbaz says that Chametz represents our yester Hara, which is represented by our bad characteristics. On Pesach we use the level of inspiration to clean out the Chametz (bad characteristics) from our lives. In Judaism the worst of these characteristics is the characteristic of pride. There are sources which say that pride is the root of all bad. Why is this so? We believe as Jews that G-d is one (Hashem Echad in shema yisrael) the deeper meaning of this is that the whole world is one. It naturally follows that each and every one of us is a part of G-d. However while we are in this world we can not see this connection. The only way to be close to Him is to become like Him and get rid of our perception of self. This is why we say berachot. In Hamotzi we say blessed are You Hashem Who brings bread from the ground. The obvious question is why do we say *bread* from the ground? After all doesn't Hashem only provide the Wheat? The answer is that by stating the beracha as such we are saying we are a partner with Hashem being that we are a part of him and by leaving our individual work out of the picture we can see ourselves as a part of Him. To have pride is exactly the opposite of this idea. In fact this is why Moshe became the leader of the Jewish people. It says in the Torah that Moshe was the humblest of all men. Why was this important? Because by not saying I and not separating himself from G-d Moshe was able to reach a level where he is so close to G-d that he is almost one with Him (this is not possible in this world even for someone on Moshe's level however he was as close as anyone to this level). This is why he became Moshe Rabbeinu.

Even the nullifying of the chametz is an act to kill the pride within us because were we to say that we got rid of all of our chametz (bad character traits) that in itself would be the biggest act of pride. It should be noted that selling chametz is only for the purpose of preventing people from losing money therefore it does not have a connection to getting rid of our bad characteristics.

Defeating pride is also a tikkun of Adam harishon. His test was to not eat from the tree. His thinking was that if he eats from the tree and brings evil inside him and still prevails then it is a much bigger accomplishment than to just pass the test of not eating from the tree. However he missed the point that Hashem wanted him to not eat from the tree and not create any challenges for himself so that he will become transparent and only reflect G-d. But by creating a challenge for the purpose of overcoming it Adam further distanced himself from G-d by thinking that HE HIMSELF will be able to over come it; again demonstrating the importance of the virtue of humbleness. Furthermore the concept of the virtue of being humble is represented by the fact that Hashem first revealed Himself in a lowly bush and also by the fact that he chose Har Sinai which according to our sages was the lowest mountain there.

Pride is represented by chametz while humility is represented by Matzah. Chametz tends to rise, this is symbolizing the rising of a person above others (pride). Matzah however is flat and thereby symbolizes humility and unity. The Jewish people were able to leave Egypt only when all of them would eat Matzah. This means everyone was on the same level; no one higher than another. Unity was primary in our leaving of Egypt. This is why in the Dayeinu prayer of the Haggadah we say to Hashem that even if You brought us to the mountain and not given us the Torah it would have been enough. This is because the unity that was within us under the mountain would have been sufficient even if he hadn't given us the Torah. After-all Hashem echad=the entire world is one.

People being on the same level on Pesach was so important that when standing in line to buy the Pesach offering a person was not allowed to give his spot to a person of higher authority such as a king, because on this holiday we were all one and we were all on the same level as is symbolized by the flatness of the Matzah.

Another distinction between Matzah and Chametz is that Matzah is the same on the inside and the outside while chametz is different on the inside and outside. This has many applications. A person with bad character traits does not show who he really is with his actions. Even when he does good it is for a reason that is selfish or full of pride. The outside (action) and inside (reason for action) are not the same. However Matzah is the same on the inside and outside. Another application is that Chametz which is the yester hara tries to lure us in with its outside appearance into luxurious lives void of Torah. However, that kind of life is not the same on the inside as it is on the outside. Depression, divorce and troubled children are far more prevalent in those households than in simple Torah abiding households which are represented by the Matzah.

Have a chag kasher ve'sameach,

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If you are interested in receiving more devar torahs such as this please email me at ndanesh100@yahoo.com