

ב"ה

תפארת שלמה רמזי פסה

Tiferes Shlomo on the Haggadah

Selected writings of the Tiferes Shlomo of Radomsk,
translated into English with additional explanation

שלמה רמזי

Produced by Kollel Menachem Lubavitch, Melbourne



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צדקת

The Tiferes Shlomo is one of the classic works of Chassidus authored by Rabbi Shlomo Hakohen Rabinowicz (1801-1866), the first Rebbe of the Radomsk dynasty in Poland.

In this work, the author explains the deeper meaning and allusions contained within the Torah verses, drawing on teachings of Kabbalah and Jewish mystical thought.

The writings of the Tiferes Shlomo have also been collected on the Moadim, the Jewish festivals.

In this publication we share a selection of the writings of the Tiferes Shlomo on the Pesach Haggadah in which he explains the passages according to their deeper Kabbalistic allusions and interpretations.

This publication has been generously sponsored by the Paluch family, Melbourne who are direct descendants of the Tiferes Shlomo.

A number of the members of the Paluch family have weekly shiurim in Kollel Menachem Lubavitch, studying the writings of their illustrious ancestor, the Tiferes Shlomo on the weekly Parsha.

The Tiferes Shlomo writes extensively about the coming of Moshiach and the *Geulah Shleimah*.

In the zechus of our study of these writings, may we merit the immediate arrival of Moshiach and the final redemption and be able to celebrate the festival of Pesach in our holy city of Yerushalaim with the building of the Third Beis Hamikdash *במהרה בימינו אמן*.



צדקת

השתא הכא לשנה הבאה בארעה דישראל השתא עבדין
לשנה הבאה בני חורין

*This year we are here, next year in Eretz Yisroel. This year we are slaves,
next year, free men*

In the time of exile, our relationship with Hashem is like that of a slave to his master. We do not sense the light of Hashem's love being shone upon us to draw our hearts to Him in kind, with love, desire and an appreciation of the sweetness in serving Hashem and being connected to Him. Most of us serve Hashem like a servant who serves their master in order to receive a reward.

In Pirkei Avos (1:3) our sages warn us against this approach in the service of Hashem, teaching "Do not be like a servant who serves their master in order to receive reward".

In the times of Moshiach, Hashem's Kingship will be openly revealed so that all flesh will see Him. Then, our service of Hashem will be like a child serving their father. Then we will be called "*banim lemakom*", children of Hashem.

The Zohar explains the difference between a servant and a child in Avodas Hashem; a child, motivated by natural love seeks to fulfil the will of his father. Unlike the servant, a child does not serve their father for reward or out of fear. One who serves Hashem in this way is called "*ben Chorin*", truly free.



An alternate explanation; When a person is ruled by their Yetzer Hara, they become enslaved to it and subservient to all that the Yetzer Hara entices them to do. One who is enslaved to their Yetzer Hara is a slave to slaves.

In the Torah (Vayikra 25:42) Hashem says “the Jewish people are My slaves”. On this verse our sages comment (Baba Metzia 10a) that we are slaves to Hashem and not slaves to slaves.

One who occupies themselves in the study of Torah Lishma is called “*ben Chorin*”, a free man. Our sages teach (Avos 6:2) that there is no free man other than one who occupies themselves with the study of Torah.

In this passage we ask, that even though now we are slaves to our Yetzer Hara, next year may we be free men, just as we were at the time the Torah was given.

At the 10 Commandments given at Matan Torah, the Torah describes the letters as חרות על הלחות (Shemos 32:16) – “carved into the tablets”. On this verse our sages teach us not to read the verse as *Charus* (carved) but as *Cheirus* (freedom), because it is through Torah that we become truly liberated.



**ואפילו כולנו חכמים כולנו נבונים כולנו זקנים כולנו יודעים את התורה מצוה
עלינו לספר ביציאת מצרים**

And even if we were all wise, all understanding, all aged-scholars, all of us knew the Torah, it would be a Mitzvah upon us to speak about the Exodus from Egypt

This passage alludes to the intellectual faculties of the soul; Chochma (חכמים), Bina (נבונים) and Daas (יודעים). It also refers to our study of Torah and fulfillment of the Mitzvos. All of these were liberated by the miracle of the Exodus.

When we are in exile, a person’s intellect – our understanding of Hashem - and even our Torah study and Mitzvos are in exile as well, under the rulership of the forces of impurity.

This idea is alluded to in the verse ויהי ה' את יוסף... ויהי בבית אדוניו המצרי "and Hashem was with Yosef... and he was in the house of his master the Egyptian". Even the fact itself that Hashem was with Yosef, was in Exile in the house of his master the Egyptian.

This is the meaning of the words in the concluding Bracha of the Maggid where we say how we will sing a song before Hashem על גאולתנו ועל פדות נפשנו "for our redemption and the liberation of our souls".

The redemption of the Exodus was not just a physical redemption for the body, our souls and our spirituality were also redeemed.

This is why we say הלילה הזה כולו מצה "on this night only Matzah". Chometz represents the mixture of good and evil, like our Mitzvos in the time of Exile which are affected by the forces of impurity. On this night, where we speak about the liberation from Egypt "it is all Matzah", all of our Torah and Mitzvos become redeemed so that they are completely good and pure.



מזכירין יציאת מצרים בלילות

We mention the exodus from Egypt at night

The passage in the Haggadah *Amar Rabbi Elazar ben Azarya* comes from a Mishna in Mesechta Brachos (1:5). The Mishna begins with the words מזכירין יציאת מצרים בלילות, "we mention the Exodus from Egypt at night".

Night alludes to the time of Galus, which appears dark like the night. Through telling the story of Yetzias Mitzraim on the Seder night, even in the depths of Galus, we draw down a revelation of Hashem's mercy and kindness; the same revelation that was manifest at the time of Yetzias Mitzraim.

This is what it means מזכירין יציאת מצרים בלילות. The word מזכירין is related to the word זכר, meaning male. In Kabbalah, male represents

Hashpa'a – the giving of a G-dly flow of revelation from Above (female represents the receiver of this light).

The words of the Mishna can therefore be understood as; we draw down the *Hashpa'a* (מזכירין) of Chesed from Yetzias Mitzraim even into the darkness of Golus (night).

Just before this passage, the Haggadah tells us about the five sages in Bnei Brak who stayed up the entire night discussing the exodus from Egypt, until their students came and said to them “our Rabbis, the time for reciting the morning Shema has arrived.” Dawn represents the final Geulah, which rises like the morning star after the darkness of night (exile).



ושאינו יודע לשאול את פתח לו

And the son who does not know how to ask, you should open him up

The one “who does not know how to ask” represents someone who lacks understanding of Hashem and does not know how to pray and ask for themselves.

The Haggadah teaches us that we must awaken for such a person a revelation of Chochma. Chochma is called a פתח as we find in the verse (Mishlei 31:26) פיה פתחה בחכמה “She opens her mouth with wisdom”.

Concerning the Mitzvah of Tzedaka, the Torah teaches (Devorim 15:11) פתוח תפתח את ידך לאחריך לעניך ולאביוןך “You shall surely open up your hand to your brother, to your poor and to your destitute”. The Zohar teaches that ידך (your hand) should be read as יודיך meaning your *Yud*. According to Kabbalah, the 4 letters of Hashem’s name reflect the Divine Sefiros. The *Yud* represents the Sefira of Chochma.

Our sages teach אין עני אלא בדעת “the truly poor person is one who lacks understanding”. The Torah is teaching us that when we see someone who

lacks understanding of holiness, we need to teach them, just like we are required to open up “the one who does not know how to ask”.



בעבור זה לא אמרתי אלא בשעה שיש מצה ומרור מונחים לפניך

“On account of this”; I only said (that one is obligated to tell over the story of the Exodus on the Seder night) at the time that there is Matzah and Marror placed before you

A person should not be lazy in the service of Hashem and push off doing Teshuvah. They should not turn their hearts to follow the Yetzer Hara which tells a person that there will be a later opportunity and that rather than apply themselves in the service of Hashem, they should pursue wealth.

What will happen is that a person will forget about Hashem and even when they grow older, they will continue to from this path until they pass away and it is too late and they will cry bitterly over the lost past.

This is what the Baal Hahaggadah is alluding to in these words “at the time that there is Matzah and Marror placed before you”. This refers to choosing to do the right this during one’s lifetime, while they still have the ability to choose between good and evil.

Matzah represents the Yetzer Tov. Marror מרור has the same gematria as מות, meaning death. This refers to the Yetzer Hara.

The inner meaning of the verse “when Matzah and Marror are placed before you” refers to the time when a person has a choice to follow their Yetzer Tov (Matzah) or their Yetzer Hara (Marror). Then our choices make a difference. After one leaves this world, it is too late.

This is similar to the verse in the Torah ראה נתתי לפניך היום את החיים ואת הרע וכו' ובחרת בחיים “See I have placed before you today life and good, and death and evil... and you shall choose life”.



ועברתי בארץ מצרים אני ולא מלאך... אני ולא השליח אני הוא ולא אחר
And I passed through Eretz Mitzraim, I and not an angel... I and not a messenger, it was I and no other

What is the difference between an angel and a messenger that the Haggadah has to repeat “I and not an angel... I and not a messenger”? The angels are Hashem’s Shluchim (messengers).

מלאך (angel) has the gematria of 91 which is the combined gematrios of two of Hashem’s names; י-ה-ו-ה (26) and אדני (65).

These two names represent different levels of G-dly revelation. However, just like a person’s name is not the essence of who they are, the Divine names refer to Hashem’s attributes but not to His essence.

When Hashem passed through Egypt on the night of the Exodus, He manifest Himself on the highest of levels. The Zohar and the writings of the Ariza”l explain that Hashem’s very essence was revealed. This level is beyond names, and can only be encapsulated by the title **אני – I**.

In saying **מלאך** “I and not **מלאך**” the Haggadah is telling us that the revelation on the night of the Exodus was even greater than the Divine attributes reflected by these two names of Hashem and their union. The revelation of the Exodus was Hashem’s very essence “I and no other”. This is why the Hagadah relates that it was **הקדוש ברוך הוא בכבודו ובעצמו** “Hakadosh Baruch Hu, in his glory and by Himself”.



בכל דור ודור חייב אדם לראות את עצמו
In every generation a person must see themselves...

The Zohar Chadash (Shir Hashirim 86b) teaches that a person must look at themselves and ask why they have come into this world and from where have they come into this world. What level of soul (Nefesh Ruach and

Neshama) do they have and what correction (Tikkun) they need to achieve in this world and therefore why has their soul be reincarnated into this world.

בכל דור ודור - In every generation there are souls that are reincarnated because they require Tikkun – correction. This is why a person must look at themselves and introspect – why has my soul come down to be reincarnated in this generation?

ענין

מוציא מצה

Motzi Matzah

The Ariza"l teaches that the primary reason for the exile in Egypt was to correct the 130 years of Adam that he separated from Chava after the death of Hevel. This caused spark of holiness to become trapped.

The last letters of the words ארץ מצרים (the land of Egypt) have the gematria of 130. The miracle of the Exodus was the elevation of the sparks of holiness through the correction of these 130 years.

The elevation of the sparks is alluded to in the verse ואת בתינו הציל (and He saved our houses). The word הציל has the gematria 135 which is ק"ל ה.

When we eat Matzah at the Seder, we also affect the elevation of trapped sparks of holiness. This is why Matzah is connected to Yetzias Mitzraim.

This is the inner meaning of מוציא מצה which can mean to extract through the Matzah, because the eating of Matzah extracts the sparks of holiness. Therefore, מצה also has the gematria of ק"ל ה.

ק"ל represents the sparks that fell as a result of the 130 years when Adam separated. The additional ה alludes to the rectification of these sparks because the sparks become elevated and reunited with the ה of Hashem's name.

This is why the verse says **והכיתי כל בכור במצרים מאדם עד בהמה**, “I will strike the firstborn in Egypt from man (Adam) until animal”. Why does the verse refer to the Egyptians with the name **אדם** (of the names used for man, Adam refers specifically to the Jewish people)?

The verse is alluding to how Yetzias Mitzraim was a Tikkun for the 130 years of *Adam Harishon*.

This is the meaning that “I will strike the בכור (firstborn)... from Adam”. בכור refers to a person’s thought (which is their first revelation). The thoughts that became blemished as a result

of *Adam Harishon* need to be elevated עד בהמה, until the level of G-dliness alluded to by the word בהמה. בהמה has the gematria of 52, one of the gematrios of Hashem’s name when the letters are spelled out in full.

20	יוד	י'
10	הה	ה'
12	וו	ו'
10	הה	ה'
52		



בערב תאכלו מצות

In the evening you shall eat Matzos

~ Shmos 12:18 ~

The word בערב (in the evening) is related to the word עריבות meaning sweetness. We find a similar expression in the morning *Birchos HaTorah* where we ask והערב נא “may Hashem make the words of Torah sweet in our mouths”.

The verse is a request that the Mitzvah of eating the Matzah be sweet to the palate and pleasant for the soul, since it is a unique Mitzvah that comes only once a year.



מצות תאכל במקום קדוש

It shall be eaten as Matzos in the holy space

~ Vayikra 1:9 ~

Whilst this Posuk is discussing the eating of the Mincha (flour) offering by the Kohanim in the Beis Hamikdash, there is an allusion to the Matzos that we eat on Seder night.

Eating Matzah is a lofty Mitzvah, that resembles the eating of the holiest sacrifices.

Whilst other Mitzvos have a spiritual affect on a person externally, Matzah and the sacrifices that were consumed, become internalised. They affect a person in an inner way, purifying the internal limbs of our body and bringing healing to the soul. The Zohar refers to Matzah as “Bread of Healing”.

In order to eat the Matzah and receive its spiritual affects, we need to prepare ourselves through Teshuvah and good deeds. Through this we purify ourselves from within, ready to receive the holiness of the Matzah.

This is the inner meaning of the verse: “It shall be eaten as Matzos in the holy space”. If we want to be able to truly eat Matzah, we need to prepare ourselves, to ensure that we are that holy space.

Then it will be considered as though we have eaten from the sacrifices in the holy Temple, like the Kohanim. This is alluded to in the conclusion of the verse *בְּחִצְרֵי אֹהֶל מוֹעֵד יֵאָכְלוּ* “they will eat it in the courtyard of the Tent of Meeting”.

לזכות רבי שלמה הכהן רבינוביץ

האדמו"ר מראדאמסק

ולזכות ולע"נ ר' יוסף יהודה בן ר' אברהם זי"ע



Dedicated in the Zechus of the Rebbe of Radomsk,

The Tiferes Shlomo

Rabbi Shlomo Hakohen Rabinowicz

And in Zechus and memory of our father and grandfather

Yosef Yehuda Ben Avrohom

By families Avi and Kathy, Amir and Natalie, Doron and
Aviva, Dov and Nicole and Yoni and Mindy Paluch