

The ספר אור גדליהו, by רב גדליהו שור זצ"ל, is a fantastic ספר. Every time it's reprinted, it sells out almost immediately, and there's a good reason for that - it's a truly wonderful set of ספרים, highly recommended to all. On פרשת בא, the אור גדליהו writes that every מצוה has an integral and significant component: זכר ליציאת מצרים. We often say these words without understanding their depth because we're so accustomed to them. It doesn't just mean a remembrance of יציאת מצרים. According to רב גדליהו, performing a מצוה allows a person to be בפועל, in an actual, physical sense - to the same inspiration and enlightenment that was experienced at יציאת מצרים, the אור שהיה בעת יציאת מצרים. This is an essential part of doing a מצוה.

This concept is intriguing. We recently experienced it during חנוכה, and since I'm recording this just after חנוכה, it's fresh in my mind. The אור הגנוז, the hidden light created during בראשית, is reserved for the נרות in חנוכה. Yet, a portion of this light is present in the חנוכה candles. When we light the נרות, we infuse them with the אור הגנוז, which is generated by the ברכה we make. This light, although invisible to us, carries a special קדושה. While we may not see it, many גדולים have perceived this hidden כח in the candles.

Similarly, each מצוה we perform contains within it a similar כח. רב גדליהו brings a ראייה that the spiritual experience of יציאת מצרים is embedded in every מצוה from the גר"א. The גר"א, in his ספר אדרת אליהו, explains this using a פסוק in האינו (32:11): כְּנָשָׁר יַעִיר קֶנּוּ עַל גּוֹזְלָיו יִרְחָף - like an eagle who spreads over his wings over his little eagles, the little babies; יִפְרֹשׁ כְּנָפָיו יִקְחֵהוּ יִשְׁאַהֶוּ עַל אֶבְרָתוֹ. The גר"א discusses four מצוות which are represented by this פסוק: 1) מזוזה, 2) ציצית, 3) ראש, and 4) תפילין של יד, all of which surround and protect us, offering a glimpse of התגלות השכינה. רב גדליהו emphasizes that this שכינה is present in all מצוות, not just these four.

Now, this is a fascinating insight into a particular part of a מצוה, which one would never even think about to illustrate this very point. And this comes from the ספר אפיריון, which I quote from many times, written by ר' Shlomo Ganzfried. The ספר אפיריון is a very hard ספר to find, and it's worth its weight in gold. And he says in this week's פרשה (12:39): וַיֹּאפּוּ אֶת הַבֶּצֶק - they baked the dough; עָגַת מִצּוֹת כִּי מִצָּה זוּ שְׂאֵנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֻקָם שָׁל: הגדה של פסח. We say in the פסח: לֹא חֲמֵץ כִּי גֵרְשׁוּ מִמִּצְרַיִם. Why are we eating this מצה? We're eating this מצה because of the מצה that they ate in מצרים, which they did in a big, fast hurry, and it didn't have enough time for it to become חֲמֵץ.

The רמב"ם notes that מצה made with מי פירות (fruit juice) doesn't become חֲמֵץ, as it lacks the ability to ferment. However, certain liquids - wine, oil, honey, and milk - are not used because they don't meet the criteria of עוֹנֵי. Despite this, מצה made with these liquids wouldn't become חֲמֵץ, and one could still fulfill the מצוה with it.

The ספר אפיריון questions why we insist on using water, which can cause חֲמֵץ, requiring meticulous care - such as using מים שלנו and adhering to strict time limits? Why not use מי פירות, which pose no חֲמֵץ risk? The answer is: because that's how they did it in מצרים. Therefore, that's what the זכר ליציאת מצרים is when it comes to this particular technical aspect of making מצה. We דווקא do with מים because when you do it with מי פירות, there's no זכר, because that's not the way they did it. So in the הגדה we ask מִצָּה זוּ שְׂאֵנוּ - Why are we eating מצה made in this particular difficult way, using water? It would have been much better to do it without any problem of חֲמֵץ? - Because that's the way they did it in מצרים, and if we follow in their footsteps, we will be זוכה to the same שכינה, to the same elevation in our spiritual status, that they had in מצרים.

What a gigantic חידוש! I thought that this was a spectacular thing to share with you. No matter how poor our מצוה observance is, the key is to do the מצוות in the proper way, which is the way that our פריערדיקע דורות did them. By doing the מצוות this way, we'll continue the מסורה, elevate ourselves in רוחניות, do the מצוה, and bring גאולה to the world. Good Shabbos!

